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1b-Existence

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Presence at Medicine; The Outcome of Homo sapiens, sapiens, Democracy point of view from individual Rights on Humanity *

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NB: This Article mainly the Turkish "Hekimlikte Var oluş; İnsanlığın, insanın varlığı, Demokrasinin birey hakkında oluşmasıdır", thus not simultaneous translation, just at meaningful similarity.

Human being have individual responsibility, common sense and other can only be given advice, ang people are genetically relatives. So, this concept must be perceive from physicians, thus, this Article is written for this remainder.

"The evaluation of Democracy meaning differs, so, this is their individual concept, thus, this is not meaning of accusation to others as nondemocrat. This one is based on the cultural aspect at the individual perceive, mainly reason of "common sense, public, social believes", thus be on civil liberties, individual human rights. This Article based on the clarification of the democracy concept, under the perspective on individual rights, for progressing of the humanity, civilization.

People only look by their eyes; the sight is not same as perceiving and considering be differs. The seeing is differs, thus, as same appearance with, unique and sole distinguishing sight with considering the separation to the common. Socially it is obvious, by this clothes, styles, way of constructive manner, think about themselves as extraordinary, particular.

As a biological reality, as Homo sapiens, sapiens, from same Anthropological species, same roots. As a result, we are same, all for us, one for all, by individual personality. Especially personal variations not for differentiation, as a person, in the same Human being, not be used, or taken as a reasoning for superiority or lowering at the personality.

Brotherhood is the differentiation, in humanity, individually ve their demand, for relation and cooperation, to be understood, even in equality.

Love is the main and essential factor to be together the Human being. Even like a glue, and a part of that, new generations be a result of this relation. By this Article, the main outline is, the people are in brotherhood, by analysing genetical background and being is vital to be get together.

“*All for one, one for all*” is the basic Fundemantal for people, even for becoming civilization.

When considering, from Africa, the groups were moved, and settled another places, there they also make some communities. They were in conflict, and so, making great walls, with great armies, thus, the collapse mostly by inside. The cruel administration was always be in ruin. At Middle Asia, the community formation was in groups, gathering style, in danger, moved a secure place and continuing their presence.

People mostly consider, evaluated the meaning of democracy, so not the *common sense*, after 2006, the civil liberties and save and protect form governmental issues is in legal perspective.

Outline

Presence at Medicine; The Outcome of Homo sapiens, sapiens, Democracy point of view from individual Rights on Humanity

AIM: The distribution of Homo sapiens, sapiens, not by aggressive and by victory, just bey love and peaceful act, gaining of the heart, by mindful acts. Democracy is the choosing the leaders or representatives, so much perspective than election.

Grounding Aspects: Under the indicated notion of selected the leadership by census is not satisfactory for democracy meaning, thus, by Wikipedia and references and Declarations, on Human Rights be taken and considered, especially from the Cultural perspective, Social Anthropology, leading to individual responsibility of a person, by informative consent.

Introduction: The meaning of democracy, each person at the community, the Universe, by the values that owned, scientific, social and cultural be aware, and perceive them by love and in peaceful act, for continuing the civilization. Not any forceful be making them a ruler, just be an invasion, be a real victory, gaining of respect, by love configured also in mind, by looking the past, history.

General Considerations: By cultural perspective; a) Gathering Culture; a person is for the common, b) Agriculture Culture; person ve serve and care the land, c) Industry Culture; the factory or the duty/job be the main taking in consideration, d) Technology Culture; only the one who used the technology has the right to be, e) Civil Liberties Culture; individual rights and consent is the perspective, thus be all given from the governmental duty.

Proceeding: The evaluation be from the history of the humanity, by literature and cultural perspective. .

Conclusion: The presence at the Human being is only and just bey love, so the consent, indicating by independency, equality and brotherhood be advanced and be progressed.

Key Words: Democracy, Historical background, civil liberties, equality, brotherhood

Özet

Hekimlikte Var oluş; İnsanlığın, insanın varlığı, Demokrasinin birey hakkında oluşmasıdır

Amaç: İnsanların Evrene yayılması, temel gerekçesinin, sevgi temelinde saygı kazanılması ve birey haklarına uyulması ile oluştuğu görülmektedir. Demokrasi, seçim ile oluşan bir boyutun, yöneticilerin seçiminden çok daha öte olduğu vurgusu yapılmaktadır.

Dayanaklar/Kaynaklar: Demokrasi konusunda Wikipedia ve İnsan Hakları Bildirgeleri temel alınarak, kültürel açıdan B. Güvenç Sosyal Antropoloji bakışından yararlanılmıştır.

Giriş: Demokrasi basit olarak bireyin kendi yöneticisini seçmesi, halkın egemenliği, şeklinde tanımlanmış olsa da uygulamalarda gerekçeler kültürel bakışta farklı yorumlanmaktadır. İnsanın kendi sorumluluğu ve yönetimine sahip olması, bilgilendirme ve rıza boyutuna yakın zamanda tanımlanmaktadır.

Genel Yaklaşım: Demokrasi kavramı önemi, bir toplumu oluşturan ve tüm Evrendeki bireyler, varlıklarını sağlayan, yaratılışlarının bilimsel, sosyal ve kültürel olarak sahip çıkmaları ile ve sevgi üzerinde, barış içinde olması ile devamlılığı oluşacağı algısında olmalıdır. Silah gücü ile hakimiyet olmayacağı, işgal olacağı, fetih işleminin ise toplumun sevgi üzerine kabulü ile oluşacağı, tarihe bakarak kavranmalıdır.

Başlıca boyutlar: Kültürel karakterlere göre gruplandırma yapılırsa, buna göre Kültürlerin demokrasi anlayışları: a) Göçebe; birey grubun varlığı için vardır, b) Tarım; insan yerleştiği yerin varlığını sağlamalıdır, c) Endüstri; kurumun varlığı için çaba harcamalıdır, d) Teknoloji; teknolojiyi kullanarak var olmalıdır, e) Birey Hakları; insanın kendi varlığı ve rıza önemli, için devlet çaba göstermeli, temin etmelidir.

Yaklaşım: İnsanın tarihsel oluşumu temelinde, literatürlere bakarak, kültürel açıdan yorumlanma yapılmıştır.

Sonuç: Bir toplum bireye insana sevgi temelinde saygı duyması ve insanlık içinde olması, etik ilkelere dayanması ile var olacağı, barış içinde bulunacağı, tarihsel bir gerçektir, ancak algılamada sorunlar yaşanmaktadır.

Yorum: Sevgi temelinde olmadan, bireyin rızasını alamaz, bağımsızlık, eşitlik ve kardeşlik kavramını da geliştiremez, hatta oluşturamazsınız.

Anahtar Kelimeler: Demokrasi, İnsanın tarihsel bakış, Kişi hak ve özgürlüğü, kardeşlik

Introduction: People want to be special

Being a unique one

A single person be isolated one in a community, want to be supported, as a biological reality. As physical, psychological and social health status therefore is important. Thus all must be grounded on humanity and equality perspective. Even Atatürk at the football team at İstanbul/Kadıköy, thought to be a fan, thus, indicates as "I like the sport person, who is on ethical and also agile, active one". The values be reasoning and grounding, not at the name or other specifications mentioned. All must be on Universal Human Rights principles.

People used some fundamentals as support and be strengthened their position, thus, mainly the word "Democracy" is one of them.

In general meaning, Democracy² is under the people as *domination is unconditionally the nation*, sovereignty based on the people governmental concept, thus, the management be someone who will be leading the community. Election is the one method, be about 4-5 years be like an oppression from democratic parties, be on legal, Constitutional perspective. Mostly an institutional parties be active ones.

Thus, human rights and mainly civil liberties and protection from the governmental ain institutional powers must be over the common sense, the judicial system. For more advance evaluation, first be considering on the Democracy.

Reference Evaluation

1. Demokrasi nedir?³

Yunanca "halkın egemenliği" anlamındaki "demokratia" kelimesinden gelmiştir ve vatandaşların doğrudan ya da seçim yoluyla aralarından bir temsilci seçerek bir hükümet kurmasına dayanan yönetim şeklidir.

Günümüzdeki demokrasi anlayışının temeli Antik Yunan ve Roma İmparatorluğuna dayanır. Demokrasi terimi M.Ö. 5. yüzyılda kullanılmaya başlanmıştır.

Antik Yunan'daki Atina gibi şehir devletlerinde "elit kesimin yönetimi" anlamına gelen aristokrasinin tersi olan "halkın yönetimi" anlayışını belirtmek için kullanılmıştır.

Demokrasi, yönetimin tek bir kişinin eline olduğu mutlak monarşi ya da yönetimin bir grup insanın elinde olduğu oligarşi gibi hükümet şekilleriyle zıtlık gösterir.

NB: In Old Greek, the word, democracy as indicated the regulation of the royal class, by election. Thus, nearly 10% have right to vote, females and servants have not any rights. Under control of one person, complete monarchy, thus, regulative principles are mostly different.

Comment

In history, the ancient Greek indications are not meaning Democracy, the elections be only at the royal person, councils, thus, they must be male, and nearly 10% in the population. Women, service person and slaves have nor rights. Nearly 50 people be regulate the state, by life period. There is no oppositional part, if in action, all belongs to Sezary/Leader.

Demokrasi nedir?³

Demokrasi tarihi

Bilinen en eski demokratik sistem M.Ö. 510 yılında Atina'da görülmüştür. Ancak bazı araştırmacılar demokrasinin ilk örneklerinin Mezopotamya ve Hindistan'da, M.Ö. 6. yüzyılda görüldüğünü iddia etmektedir.

Atina'da görülen demokratik sistem günümüzde kullanılan temsili demokratik sistemin aksine direkt temsil esasına dayanmaktadır. Direkt temsil sisteminde tüm bireylerin hükümet politikası üzerindeki katılım şansı eşittir. Bu demokrasinin iki ön koşulu vardır:

1. Her bireyin tartışmalara ve oylamalara eşit oranda katılabilmesi için nüfus az olmalıdır

2. Vatandaşların tartışmalara ve oylamaya katılabilmek için yeterli zamanı olmalıdır.

Atina demokratik sisteminin bazı kısıtlamaları da vardır. O zamanlarda Atina nüfusu 250 bindir ancak yalnızca 50 bin kişinin oy verme yetkisi bulunmaktadır. Bunun sebebi oy vermek için 18 yaşından büyük olma ve Atinalı bir babanın soyundan gelme zorunluluğu bulunmasıdır.

451 yılında Atinalı bir anneye sahip olma zorunluluğu da koşulmuştur. Ayrıca kadınların, kölelerin ve Atina'da ticaretle uğraşan yabancı uyruklu bireylerin oy verme hakkı bulunmamaktadır.

Solon ve Kleisthenes demokratik sistemin iki öncüsü olarak kabul edilmektedir. Atinalı Solon halk arasında yaşanan rahatsızlıkları sezerek ilk demokratik sistemin temellerini atmaya başlamıştır.

Solon, zengin kesimin ayrıcalıklarına dokunmadan, halkın yaşadığı sefaletin dindirilmesini amaçlayan bir sistem geliştirmiştir. Solon'un gerçekleştirdiği reformlar sayesinde ekonomik durum iyileşmiş ancak hükümetin aristokratik düzeni baki kalmıştır.

100 yıl kadar sonra Kleisthenes, halkı, ailelerin soyluluğuna göre değil politik organizasyona göre on gruba ayırma fikriyle gelmiştir.

Amacı, gücün azınlığın ellerine verilmesine dayanan aristokratik sistemi kontrol altına almaktır. ,

M.Ö. 510 yılında Roma İmparatorluğu'nun politik yapısı; konsül, senato ve meclisten oluşmaktadır. Senato için gereken şartlar adayların maddi olarak belli bir değere denk gelen toprak sahibi olması, aristokrat bir aileden geliyor olması ve daha önce hayatında en az bir kez devlet dairesi idare etmiş olmasıdır.

Meclis aracılığıyla Roma vatandaşları; cezalandırmalara, savaş ve barış fermanlarına ve ittifak oluşumlarına dair fikirlerini belirtme hakkına sahip olmuşlardır. Meclis fazla güç sahibi değildir ve yalnızca sulh hakimleri tarafından talep edildiği durumlarda yasal olarak işlev görmektedir

NB: Today the concept is individual freedom and Human Rights of a person. In the historical point, common sense, and the community representative action is the fact for preferring acts. Greek and at Roman elections, only man and elite have right for voting.

Comment

In this evaluation, there is a concept confusion, at gathering and group culture, the leader are selected because of their specifications; must be brave, individually be strong even physically and mentally, considers the advices. Individual be give even their life for the team, so on.

In Agriculture Culture, administrator be on upper class, in royalty and selection be by heritage, selected person be elite ones. Not as we now perceiving at election.

Demokrasi nedir?³

Modern demokratik sistemin evrimi 1296 yılında İngiltere’de başlamıştır. Bu konuda ilk önemli adım Magnacarta aracılığıyla İngiltere kralı 1. James’in yetkilerinin sınırlandırılması ile atılmıştır. 1265 yılında ilk parlamento seçimi oluşturulmuştur.

Sonraki üç yüz yıl boyunca parlamenter sistem gelişmiştir ve parlamento hükümet meseleleri üzerinde önemli bir söz sahibi olmaya başlamıştır. 1628 yılında 1. Charles İngiltere parlamentosunu lağvetmiştir. Bunun sonucunda monarşi yanlıları ile parlamento yanlıları arasında iç savaş yaşanmıştır. Savaşı parlamento yanlıları kazanmıştır ve tarihte ilk kez siyasi partilerin oluşumu görülmeye başlanmıştır.

1707 yılında İngiltere parlamentosu ve İskoçya parlamentosu birleşerek Büyük Britanya Parlamentosu adını almıştır. Birleşmiş Devletlerin doğuşuyla birlikte temsili demokrasi fikri daha da yaygınlaşmaya başlamıştır.

Bunun ardından giderek çok daha fazla ulus demokratik sistemi benimsemiştir. 1893 yılında Yeni Zelanda kadınlara seçme hakkı veren ilk ülke olmuştur. Ardından Güney Avustralya’da kadınlara seçme hakkı tanımıştır.

19. yüzyılda dünyada demokratik sistemi benimsemeyen çok az ülke kalmıştır. 21. yüzyılda yani günümüzde ise 100’den fazla ulus düzenli seçilen bir demokratik sisteme sahiptir ve dünya üzerinde demokratik sistemi benimsemeyen tek ülkeler kalmıştır.

NB: The election as noted in England; thus it is immediately be cancelled, from King, Long John.

Comment

The big contract, Magna-Carta, when the British King was in danger, for support, this agreement is signed, thus the king, Long John, later killed who signed it. So, the effect was seen later on, not after the signed.

As from the Humanity window, democracy is pressing from the common sense, to an individual. The 622 Medina Convention is a kind of individual rights, not as election, thus, more humanistic background.

Demokrasi nedir?³

Demokrasinin temel ilkeleri

1. **İfade özgürlüğü:** Konuşma, basın, medya ve politik görüşlerde özgürlük sağlanmalıdır.

2. **Seçme hakkı:** Tüm bireylerin istedikleri aday seçme hakkı bulunmalıdır.

3. **Güçler ayrılığı:** Yasama, yürütme ve yargı birbirinden bağımsız olmalıdır.

4. **İnsan hakları:** Tüm bireyler belli haklara sahiptir ve bu haklar bireylerin elinden alınmaz.

5. **İnanç özgürlüğü:** Her birey istediği inancı benimsemekte özgürdür.

NB: The basic democracy principles:1)free of to talk, 2)free of election, 3) Separation of powers/force, 4) Human Rights, 5) Free in believes.

Comment

As indicated, the civil liberties and freedom must at the primary factor, others be supporting this fact. Some other indications are really meaning of cancelling the individual rights.

1—**Free to talk:** The indicated ones must be suitable to the common sense, and the regulations.

In Turkish Penalty Codes, the administration estimated regulations is not a crime act, if you cancelled them. Only crime me written and be indicated as in law. Traditions and other considerations, evaluations cannot be accepted. At the closed community it cannot be, even in Industry Culture also. Even no body want to escape if they are slave, even afraid, and what will they do, if they are free?

2—**Free of election:** Selection and election, thus, where is the individual vote? You only chose the General Assembly made the choice, the list, you say yes or no. Even in 1950’s the vote to a person, and 1990’s selection the names at the list is possible.

3—**Separation of Powers:** If you divide the forces, all be want to be primum, so they want to regulate. May be overcome the oppression, thus, several oppression be in consideration. In regular, Administration, making laws, and legal is the third, so, press and media, other institutions and professional associations be in consideration, so the list be go on, as universities etc. Thus in legal perspective, the first Article is as; Civil Rights and Individual Rights is considered as the Primum.

4—**Human Rights:** This rights are not as demand, natural and must be in native form of rights, as in Universal and Constitutional aspects. Even form 2006, this is the first line of legal consideration. Even as indicated equal, some factors, social and gender be not as in consideration, thus, all of them a break of law, Universal factors as in Human Rights as 15 Articles, if on Right to Life.

5—**Right to Believe:** This consideration as making free on praying is not satisfactory. No one ask or considered the believes, no matter what it is, believer or unbeliever, just be on the

behavior if clime, other be individual act, as free. Informative consent is the only fact to be in consideration of consultation only.

In summary, the real active conditional status are by indicating the liberty, be in a border and in regulation only be chose one. Thus, free in rights are in all aspects, not any limitations also.

Demokrasi nedir?³

Demokrasi araçları

Demokrasinin oluşabilmesi ve gelişebilmesi için gerekli bazı kurum ve oluşumlar vardır. Bunlar:

- Parlamento
- Siyasi partiler
- Anayasa
- Sivil toplum örgütleri
- Kolluk kuvvetleridir.

NB: The Political parameters are indicated above, discussed below.

Comment

There must not be any parameters for democracy, only restriction be in active, by written law. Not as individual consent, the representatives, as selected person regulate. The indications as; a) parliament, selected, thus be a political parties, mostly considered form their perspectives, as common sense, b) political parties, mostly the general manager selects other members, so not a individual activities, c) constitution, mostly as regulating the diversity of the power, not at the primary as the individual rights, d) civil institutional ones, associations, thus in legal perspective same as an individual one person, but, in social rules be ruled the persons, not as human rights, be oppression of the professions, e) legal members, be not as the regulator, just be in justice, be not on regulations but be on serve and protect the individual. So, this parameters be on active at each dictatorial systems too.

Demokrasi nedir?³

Demokrasi çeşitleri

Demokrasinin birçok çeşidi bulunmaktadır ancak bunlar, vatandaşların fikirlerini beyan etme şekline göre iki ana başlığa ayrılmıştır. Bunlardan ilki doğrudan demokrasi, diğeri ise temsili demokrasidir.

1. Doğrudan demokrasi

Doğrudan demokraside vatandaşlar yönetimde direkt olarak hak sahibidir. Devlet meselelerinin tartışılmasında halk tamamen katılım gerçekleştirir. Antik Yunan'da Atina şehrinde görülen Klasik Demokrasi bu demokrasi şekline iyi bir örnektir.

2. Temsili demokrasi

Temsili demokraside halk, kendi seçtiği temsilci aracılığıyla yönetimde dolaylı olarak hak sahibi olur. Liberal demokrasi buna iyi bir örnektir, liberal demokraside bireysel ve kamusal özgürlük korunma altına alınır.

Demokrasi sözlük anlamı

isim, toplum bilimi Halkın egemenliği temeline dayanan yönetim biçimi, el erki, demokratlık

NB: There must not be a democracy types, human being, the person is unique so, must depend on the individual, so, informative consent is the only factor, so, crime is obviously be for penalty, thus others be individual demands, consent.

Comment

Democracy as indicated to join the administrative force, thus, not directly taken the autonomy and consent. Not indicated individual rights as freedom and unique ans equality, at race, gender or age discrimination⁷. The contribution is selecting the representatives just by voting as yes or no. There is no thoughts, ideas, just be obeying what is performed.

As in Athens Democracy, just selecting about one in 50 councils as a Caesar, for life long.

General Comment

Lik a fan of a team, be considering the political party, not any discussions, just give yes or no, for even 4-5 years. This is clear at some cultures, for community be united, as Gathering and even obeying a king at Agriculture Culture, even obeying the manager in Industry Culture. This explanation is old time, mainly from Industry Culture perspective.

The International Human Rights, even at the three France Revolution, Freedom, equality and Brotherhood be top parameters, that other be fit that concept.

As a summary, the community sense, common concepts, and be on the majority, and sometimes the minority ideas. All be crossed the individual. Thus, even noted not any exceptions, each person is equal, this forced to be join a group, as profession, party or believes. How about an individual, not named. Civil liberties is not in consideration.

For evaluation of Ottoman administration, even same at Seljuk, each person had a special rights, even be on court to the Sultan. The treasury was collected for the Sultan, thus not allowed even a penny to spend. All the clothes are registered to the government. The Magnificent Suleyman, wanted to put the allowance of the actions with the council, like today's parliament. The Mehmed, the 2nd, conquered the İstanbul, not take the regulation from old members even for two years. One old settled person accused the Sultan Mehmed, for thief he stole his garden, and Sultan was punished, thus, the area for increasing the place of a mosque. Basic Quran, latter on some estimations as; the other considerations, the commission advice and comparing the old performed conditions.

For more considering reference for democracy.

2. Demokrasi⁴

Vikipedia, özgür ansiklopedi

Demokrasi, dünyadaki tüm üye veya vatandaşların, organizasyon veya **devlet** politikasını şekillendirmede eşit hakka sahip olduğu bir tür yönetim biçimidir. **Yunanca *dimokratia* (vardım-bilgi)** (δημος, yani *dimos*, halk zümresi, ahali + κράτος, yani *kratos*, iktidar) sözcüğünden türemiştir. **Türkçe**ve, **Fransızca *démocratie*** sözcüğünden geçmiştir. Genellikle devlet yönetim biçimi olarak değerlendirilmesine rağmen, **üniversiteler**, işçi ve işveren organizasyonları ve bazı diğer sivil kurum ve kuruluşlar da demokrasi ile yönetilebilir.

Ana yurdu **Antik Yunanistan**'daki filozoflar **Aristo** ve **Platon** (Eflatun) tarafından eleştirilmiş, halk içinde "ayak takımının yönetimi" gibi aşağılayıcı kavramlarla nitelendirilmiştir. Fakat demokrasi diğer yönetim şekillerinin arasından sıyrılarak günümüzde en yaygın kullanılan devlet sistemi haline gelmiştir. Artık siyasetbilimciler hangi sistemin daha iyi işlediğinden çok hangi demokrasinin daha iyi işlediği tartışmalarına girmişler ve **liberal**, **komünist**^[1], **sosyalist**^[2], **muhafazakâr**^[3], **anarşist**^[4] ve **fasisist**^[5] düşünürler kendi sistemlerinin erdemlerini ön plana çıkarmaya çalışmışlardır. Bu sebeple demokrasinin çok sayıda değişik tanımı ortaya çıkmıştır. **NB: This is clearly noted to change the way of administration.**

Comment

Democracy as a function, can transformation, renewal the administration and the system of administration so, be indirectly on effective situation on it.

The self-autonomy, informed consent so, getting own hand is not any in-consideration. Therefore as liberal, communist, traditional/conservative, anarchist and fascist classification is be result of not being on civil liberties.

In democracy the action is more important than written facts. Each autocratic regulations are indicated because we are regulation for democracy of the people. This is right for a group in community not at all, as same in Athens.

Democracy⁵

From Wikipedia, the free encyclopedia: **Democracy** (**Greek**: δημοκρατία *dēmokratía*, literally "rule by people") is a form of **government** in which **the people** have the **authority** to choose their governing **legislation**. Who people are and how authority is shared among them are core issues for democratic development and **constitution**. Some cornerstones of these issues are **freedom of assembly** and **speech**, **inclusiveness** and **equality**, **membership**, **consent**, **voting**, **right to life** and **minority rights**.

Generally, there are two types of democracy: direct and representative. In a **direct democracy**, the people directly **deliberate** and decide on **legislation**. In a **representative democracy** the people elect representatives to deliberate and decide on legislation, such as in **parliamentary** or **presidential democracy**. **Liquid democracy** combines elements of these two basic types.

The most common decision making approach of democracies has been the **majority rule**.^{[1][2]} Others are **supermajority** and **consensus**.

In the common variant of **liberal democracy** the powers of the majority are exercised within the framework of a representative democracy, but the **constitution** limits the majority and protects the minority, usually through the enjoyment by all of certain individual rights, e.g. freedom of speech, or freedom of association.^{[3][4]} Besides these general types of democracy, there have been a wealth of further types (**see below**). **Republics**, though often 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.^[5]

Democracy is a system of processing conflicts in which outcomes depend on what participants do, but no single force controls what occurs and its outcomes. The uncertainty of outcomes is inherent in democracy. Democracy makes all forces struggle repeatedly to realize their interests and devolves power from groups of people to sets of rules.^[1] [Western democracy](#), as distinct from that which existed in pre-modern societies, is generally considered to have originated in [city-states](#) such as [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](#). The English word dates back to the 16th century, from the older [Middle French](#) and [Middle Latin](#) equivalents. According to American political scientist [Larry Diamond](#), democracy consists of four key elements: a political system for choosing and replacing the government through free and fair [elections](#); the active participation of the people, as citizens, in politics and civic life; protection of the [human rights](#) of all citizens; a [rule of law](#), in which the laws and procedures apply equally to all citizens.^[2] Todd Landman, nevertheless, draws our attention to the fact that democracy and [human rights](#) are two different concepts and that "there must be greater specificity in the conceptualisation and operationalisation of democracy and human rights".^[3] The term appeared in the 5th century BC to denote the political systems then existing in [Greek city-states](#), notably [Athens](#), to mean "rule of the people", in contrast to [aristocracy](#) ([ἀριστοκρατία](#), *aristokratía*), meaning "rule of an elite". While theoretically, these definitions are in opposition, in practice the distinction has been blurred historically.^[3] The political system of Classical Athens, for example, granted democratic citizenship to free men and excluded slaves and women from political participation. In virtually all democratic governments throughout ancient and modern history, democratic citizenship consisted of an elite class, until full enfranchisement was won for all adult citizens in most modern democracies 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 an [absolute monarchy](#), or where power is held by a small number of individuals, as in an [oligarchy](#). Nevertheless, these oppositions, inherited from Greek philosophy,^[4] are now ambiguous because contemporary governments have mixed democratic, oligarchic and monarchic elements. [Karl Popper](#) defined democracy in contrast to [dictatorship](#) or [tyranny](#), thus focusing on opportunities for the people to control their leaders and to oust them without the need for a [revolution](#).^[11]

Comment

As indicated below, is the reasoning of cancelling the civil liberties and autonomy of their consent.

The right to be in association or any institutions, thus, means not to be individual free of speech, by such association be in action and decision. Independence if you are in a group, so select your side, the team, that will protect and serve you. This rules mainly at Gathering Culture, Agriculture and even in Industry Culture.

At Human Rights, all the associations like an individual decision at law, not more or less power. Crime is only to be punished and in legal, in written articles be illegal. The arrangements, rules are not as crime fact. Not be widely evaluated, not compared or traditional consideration, just be as written and proved by exact, clear evidence. Hesitations not be a proof.

The issues are as mentioned in democracy; [freedom of assembly](#) and [speech](#), [inclusiveness](#) and [equality](#), [membership](#), [consent](#), [voting](#), [right to life](#) and [minority rights are not the civil liberties](#), [rights, not be an unique freedom](#).

Not for altering the administration, by votes, in election, thus individual autonomy be in their hands be mentioned facts.

Being in principles as Human Rights, as not a fan, be as Atatürk indicates; *"I like the agile and ethic one as a sportsperson"*. First what is the truth, in International parameters, later on what to do is the concept. Not to make harm and not to be cruel, and not be considered as crime, in law, the only notifications.

Demokrasi⁴

Tanımı

Demokrasinin tanımı tartışması günümüzde hâlâ devam eden bir tartışmadır. Bunun sebepleri arasında ülkelerdeki bazı kurumların görüşlerini haklı çıkartmak adına demokrasi tanımını kullanmaları, demokratik olmayan devletlerin kendilerini demokratik olarak tanıtmaya çabaları ve aslında genel bir kavram olan demokrasinin tek başına kullanılması ([Anayasal demokrasi](#), [sosyal demokrasi](#), [liberal demokrasi](#) vb.) gibi sebepler gösterilebilir. Demokrasiye farklı atıflar:

- Çoğunluğun yönetimi^[6]
- Azınlık haklarını güvenceye alan yönetim;
- Fakirin yönetimi;
- Sosyal eşitsizliği yok etmeye çabalayan yönetim;
- Fırsat eşitliği sağlamaya çalışan yönetim;
- Kamu hizmetinde bulunmak için halkın desteğine dayanan yönetim.

NB: The types be evaluated below also.

Comment

If an administration want to use, theocratic methods, after a election have 4-5 years, so, preparing to be again at the selection. Giving benefit to a selected person is mostly the way of administration perform, even be a general performing in act.

Each one has constitutions and constitutional laws, division of power, performing elections and other called democratic institutions. The oppression is in action, not as written, the power be at the top of the government, and not consider civil liberties. As seen in Germany, before the Second World War, even now several countries, as regulated form one person or a commission. The High Technology Culture if they can taken the regulation, they let them to be in action.

As indicated below are the conditions, from point of Author, all are even at autocratic government.

- Administration of the majority, as in history, the majority press the minority or the individuals, as active form. The Caucasians/white, not give any rights to black/negro/African American, nearly up 1960's, not rights to woman, nearly up to 1970's. Vote giving and be elected rights be in Turkey 1930's, America at 1970's. Thus several democratic they said, in Turkey, even for each 10 years, thus autocratic pressure for the administration and dictation regulations were noticed. At 1950's, the election to a people, not the parties, the person who elected be select the parties. This was changed, as general party regulation making the list. At election you only press, one side, as yes.
- Minority rights be served and be cared, thus not any diversity, thus be unique and equality, by this fact, you are making the discrimination as for the minority, not an individual rights. Today, not noticeable rights are given to the minority, they tried to be in press.
- The regulation of the poor is not a fact. You must give all the rights to an individual for satisfactory living conditions. Social help is to all the people, even for the rich one, as to be in healthy conditional state.
- To overcome the social inequality. Support at work, if unlabored, you pay the person, who not be at act to the common. The minimum salary is not satisfactory for the maximum salary facts. The money at bank be mostly a satisfactory reasoning for income, even not working or performing anything.
- Equality in opportunity, thus, bank gives the funds and investments, to the person who has finance. Economic structure is for the rich, money owned people, not to the common.
- For community service, community provision is obvious, thus, only some groups can take the advantage.

All of them be considered from civil rights perspective. Thus, economics are as; Efficient, Effective, Eligibility and Pleasure given, thus be leading happiness, not as oppression, being on human consent, by information given.

Democracy⁵

From Wikipedia, the free encyclopedia: **Characteristics**

No consensus exists on how to define democracy, but [legal equality](#), [political freedom](#) and [rule of law](#) have been identified as important characteristics.^{[13][14]} These principles are reflected in all eligible citizens being [equal before the law](#) and having equal access to legislative processes.^[citation needed] For example, in a [representative democracy](#), every vote has equal weight, no unreasonable restrictions can apply to anyone seeking to become a representative,^[according to whom?] and the freedom of its eligible citizens is secured by legitimised rights and liberties which are typically protected by a [constitution](#).^{[15][16]} Other uses of "democracy" include that of [direct democracy](#).

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.^[17]

The term "democracy" is sometimes used as shorthand for [liberal democracy](#), which is a variant of representative democracy that may include elements such as [political pluralism](#); equality before the law; the [right to petition](#) elected officials for redress of grievances; [due process](#); [civil liberties](#); [human rights](#); and elements of [civil society](#) outside the government.^[citation needed] [Roger Scruton](#) argues that democracy alone cannot provide personal and political freedom unless the institutions of [civil society](#) are also present.^[18]

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](#).^{[19][20]} In the [United States](#), [separation of powers](#) is often cited as a central attribute. In [India](#), parliamentary sovereignty is subject to the [Constitution of India](#) which includes [judicial review](#).^[21] Though the term "democracy" is typically used in the context of a [political state](#), the principles also are applicable to private [organisations](#). There are many decision making methods used in democracies, 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 is 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](#), [freedom of the press](#), and [internet democracy](#) are considered important to ensure that voters are well informed, enabling them to vote according to their own interests.^{[22][23]} 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.^[24] With its emphasis on notions of [social contract](#) and the collective will of all the voters, democracy can also be characterised 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.^[25] While representative democracy is sometimes equated with the republican form of government, the term "[republic](#)" classically has encompassed both democracies and [aristocracies](#).^{[26][27]} Many democracies are [constitutional monarchies](#), such as the [United Kingdom](#).

Comment

When a person or a committee or an administration is getting even by political parties, not to give, lost the governmental force, to get the majority, several actions be performed, especially some heroic and some nationality factors be in active form. Be harm and be in opposition of some groups, not be focused as minority factors, for beneficence must be in role as economic facilities.

In such conditions, some groups are wanting to be at the same side, thus, mostly they select Turkey, thus, in Ottoman regulations, not any discriminancy is done.

Neron, the Roman Emperor, turned a district and burned with everything inside, including people. Reasoning for new construction the best solution from his aspect was to burn and cleared. Do we notice, this fact when we are visiting Rome?

When someone wants equality in legal, indicates some extra, to member of the parliament, the press, the university professor so on. Equality in Rights not be mostly in consideration of individual rights. Thus the legal indication are: ciivil liberties, and be protected and served even form governmental and institutional factors.

In addition of these facts.

a) [Constitutional Democracy](#): Each dictatorial regulations, administration has a constitution. Mostly for protection of the person, one who regulate, be a leader, not the people. Diversity of Power is for different parts be in active press on a person. Each consider themselves, they have the power, not the civil.

Today the Universal and European Council indicates as a) first civil liberties, b) must protect and serves from governmental and any institutional forces. Thus, still even politics not to give the consent to an individual. Be the parliament and other institutional forces be in active form, so the majority and minority must have a capacity of performance. Election gives them this power, not the person. Majority is common sense, not an individual idea, decision and consent

b) [Social Democracy](#): This indication as social, concerning the common, not the people.

c) [Liberal democracy](#): Free in Marchand, for the one who has money earns more. Be considering each person is not only satisfactory as indication as social democracy. Individual democracy, civil liberties and informed consent be the aspect of humanity.

As noted above, most dictatorial administration used the word only as democracy, thus not in consideration of individual rights. Be control the common and be on managing the community.

Demokrasi⁴

Halk

Çoğunluk, azınlık, fakir veya zengin olsun demokrasilerin ortak yönü halka dayanmasıdır. Günlük hayatta [halkın](#), bir ülkede yaşayan tüm insanları kapsadığı düşünülse de pratikte demokrasi tarihinden beri –süreklil olarak genişletilse de- halka bir sınırlama konmuştur. Örneğin [Fransız Devrimi](#)’nden sonra yapılan [secimlerde](#) oy verme hakkı sadece belli miktarda [vergi](#) verebilen [vatandaşlara](#) tanıniyordu, [ABD](#)’de güney eyaletlerdeki siyah ırkın ilk kez oy kullanabildiği tarih 1960’lardır.^[2] Kadınlara seçme hakkı ilk kez [1893](#)’te [Yeni Zelanda](#)’da verilmiştir. Seçimlere tam katılım hakkı ise 20. yüzyıla kadar hiçbir ülkede verilmemiştir.^[3]

Bu verilere, halkı oluşturan bireylerin öz iradelerinden kaynaklanan mutabık olmama durumunu da katarsak; pratikte *halk çoğunluk* anlamına dönüşür. Demokrasiye yapılan atıflarda görüleceği üzere, halkın kendi kendini yönetmesi temel dayanaktır. Bu ise kendileri adına karar alacak kişileri seçmeyi sağlayan oy vermenin yanında [referandumlar](#) gibi doğrudan etki yoluyla veya miting, gösteri gibi dolaylı yollarla sağlanır.

NB: The population, the common, majority or minority, all of the people be in consideration. Democracy is as meaning be on their management.

Comment

If you are noticed as, common, the majority, the group of, political standpoint be in active role. To be at the management, for administration, be hold the power, so, be gain the trust by given some benefits of some groups, be as major part. A divided major or minor, this is not be on Human Rights, you are making diversity, as gender, race, some social groups as more advantage than others.

The concept be individual rights as civil liberties, equality and brotherhood in summary. First give the Right, as Right to life, and be a Human. Then the owned or working fee, or even unemployed must be giving the essentials for living as a Human, in respectful way.

As a notion, common is not as individual, so, if you consider the common sense, the common as in judge, so, sure the individual rights be on pressure. If not on civil liberties, and be save and protect from government and institutes, so, not a real democracy will be indicated in action. If you want to be at common sense, as a democracy meaning, to be on agreement, several conflict will be perceptibly happened.

Demokrasi⁴

Demokrasi teorileri

Demokratik devletlerle ilgili iki değişik demokrasi teorisi vardır.

Normatif demokrasi teorisi

Bu teoriye göre demokrasinin tam anlamıyla sağlanabilmesi için, alınan kararların halkın tamamını memnun etmesi gerekir. Ancak gerçek hayatta bu durum imkânsızdır. Zira her bireyin beklentileri, istekleri, ihtiyaçları farklıdır; herkesi aynı anda memnun etmek imkânsızdır. Dolayısıyla bu teori ideal ve ütopyik bir teoridir. Günümüzde hiçbir devlette uygulanmamaktadır.^[1]

Ampirik demokrasi teorisi

Bu teoriye göre demokrasi, halkın tamamını değil olabildiğince büyük kısmını memnun etmeye çalışır. Amacı herkes değil mümkün olduğunca çok kişiyi memnun etmektir. Dolayısıyla gerçek hayatta uygulanması en mümkün teoridir. [Robert Dahl](#), bu teoriye göre dizayn edilmiş olan demokrasilere '[polaris](#)' der. Bir demokratik devletin demokratik bir polaris olup olmadığını belirleyen kıstaslar şunlardır:

- Üst düzey siyasî makamları kullanacak kişiler (Cumhurbaşkanı, başbakan, bakanlar vb.) seçim yoluyla belirlenir.
- Seçimler belirli aralıklarla, kesintisizce yapılır.
- Muhalefet partilerine iktidarı ele geçirme olanağı sağlanır. (Örneğin seçim barajı düşük tutulur veya aynı cumhurbaşkanının üst üste seçilmesi yasaklanır.)
- Tek parti yönetimi yoktur. Birden fazla parti kurulmasına izin verilir.
- Temel insan hakları anayasa ile güvence altına alınmıştır.
- Seçimler serbesttir; hiçbir seçmen oy kullanıp kullanmamak konusunda zorlanmaz.

Robert Dahl, bu şartları sağlamayan devletleri demokratik saymaz.^[2]

NB: If you consider democracy as community concepts, then you must be classified as the Conditional factors.

Comment

As at [Normative democracy](#), not everyone be satisfied and be happy. As in treatment, physician makes tailoring, so for each individual, specific and sole approach is required to perform. Not as indicated as ideal.

[Empirical/practical Democracy](#), for satisfaction of a group, mostly performed and applying force. Governor want the result as positive form their standpoint. Others must at least agreed them. If opposition, they will be in cancellation from the community.

[Election](#): Election is not indication of democracy, as considering the majority be at the ruler. The Human Rights, the individual aspects, civil liberation, not so important, if not have power at votes. Such show on Tv, thus not scientific, only as expressional, be gain, and be more popular. Jury formation at the court, will not be making justice, just indicating the common sense.

Democracy⁵

From Wikipedia, the free encyclopedia: **Characteristics**

No consensus exists on how to define democracy, but [legal equality](#), [political freedom](#) and [rule of law](#) have been identified as important characteristics.^{[13][14]} These principles are reflected in all eligible citizens being [equal before the law](#) and having equal access to legislative processes.^[citation needed] For example, in a [representative democracy](#), every vote has equal weight, no unreasonable restrictions can apply to anyone seeking to become a representative,^[citation needed] and the freedom of its eligible citizens is secured by legitimised rights and liberties which are typically protected by a [constitution](#).^{[15][16]} Other uses of "democracy" include that of [direct democracy](#).

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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](#).^{[19][20]} In the [United States](#), [separation of powers](#) is often cited as a central attribute. In [India](#), parliamentary sovereignty is subject to the [Constitution of India](#) which includes [judicial review](#).^[21] Though the term "democracy" is typically used in the context of a [political state](#), the principles also are applicable to private [organisations](#).

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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.^[24] With its emphasis on notions of [social contract](#) and the collective will of all the voters, democracy can also be characterised 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.^[25]

While representative democracy is sometimes equated with the republican form of government, the term "[republic](#)" classically has encompassed both democracies and [aristocracies](#).^{[26][27]} Many democracies are [constitutional monarchies](#), such as the [United Kingdom](#).

Comment

As indicated the characteristics of the democracy, election is the meaning of taking the administrative regulation. Therefore to be major, the opposition people be killed or be forced to move, another places, not at this country. As in Syria, the places be taken, because of the petroleum, reserves, with the forces of non-democratic militant, terroristic people. Thus, they can be easily be destroyed, because of bringing the democracy. The population is swept up, as the oldest migrations, all the groups are moved, thus the Sahara was going to desert, as now it is.

At liberal democracy, more and more economic gaining aims, so, rich is becoming mor rich, poor is going to poorer. Social compensations will not be sufficient. Even give as fund, after your requirements are performed, over amount be given as a basic, thus, this is restricted mostly as 2,5%. If you buy one bread, and give as one to be free hanging at outside. Even for friendship, charity for even tea or coffee, with your payment is also a social funding. Protection from associations, is meaning not allowed from individuals.

Each person is unique and special, so, not be in consideration as a number at the medical science. Each medicine be specially be selected according to the individual, as in tailoring, the personal demands and the style, so on, must be consideration not same fabric be given. If then, it is a oppression or theocratic regulation meaning.

At TV, general speaking mostly on internet knowledge, not specified, and be at least 1-2 weeks effects the community.

The concepts, as "you are citizen, not give vote to a member of a village" like such considerations, cultural forces for influences the votes. We are university graduated people, how can we be with other people, must have a classification, and later on mentioned the

equality, that means among them. Industry Culture perspective be not close the groups, High Technology Culture, the owned technology means the owner of the power.

Demokrasi⁴

Demokrasi tarihçesi

Antik dönem

Demokrasi ilk olarak [Eski Yunanistan](#)'da, şehir devletlerinde uygulandı. Demokrasiye çok yakın olan bu sistem Atina demokrasisi olarak da anılır. Teoride bütün yurttaşlar mecliste oy verme ve fikrini söyleme hakkına sahipti fakat o günün koşullarına göre kadınlar, köleler ve o şehir devletinde doğmamış olanlar (metikler, yerleşik yabancılar) bu haklara sahip değildi. Bu sistemin en güçlü uygulayıcısı olarak [Atina](#)'yı ele alırsak: M.Ö. 4. yüzyılda nüfusun 250.000-300.000 arasında olduğu tahmin edilir. Bu nüfusun 100.000'i Atina vatandaşı ve Atina vatandaşları arasında da sadece 30.000'inin oy verme hakkına sahip yetişkin erkek nüfusu bulunduğu tahmin edilir.^[10]

[Roma İmparatorluğu](#) döneminde uygulanan devlet sistemi, [temsili demokrasiye](#) yakın bir nitelik taşımaktaydı. Demokratik haklar genellikle sosyal sınıf ayrımına göre şekillenirdi ve *güç* elitlerin elindeydi.^[11] Bununla beraber, Eski [Hindistan](#)'da bazı bölgelerde uygulanan sistemler de temsili demokrasiye benzetilir. Roma İmparatorluğu ile paralel olarak, kast sisteminin varlığı, *güçün* varlığı ve asil bir azınlığın elinde olduğu söylenebilir.^[12]

NB: They are mostly indicate as Athens Democracy as primum, it is just an election, not real one.

Comment

At Athens, nearly voting 30 thousand or less for 300thousand people. Not females, not servants, even also not slaves, mostly more than 80% of the population. The only election be performed to the royal upper-class group. They are not in consideration of the people, just for their benefit. For construction new monument, Neron, Roman Emperor, burned this district, to overcome the people and the materials, houses and etc.

Common had no rights, must help the royal people.

Demokrasi⁴

Orta çağ

Orta çağda demokrasiinin gelişme süreci içindeki en büyük olay [İngiltere](#)'de kralın yetkilerini din adamları ve halk adına sınırlayan [Magna Carta Libertatum](#)'un (Büyük sözleşme) imzalanmasıdır. Bu belge doğrultusunda ilk seçimler 1265 yılında yapılmıştı. Fakat bu seçimlere, yapılan kısıtlamalar sebebiyle halkın çok az bir bölümü katılabiliyordu.

Birçok ülkede devlet yönetiminde zaman zaman demokrasiye benzer uygulamalar yapılmıştı. Örneğin [İtalyan şehir devletlerinde](#), [İskandinav ülkelerinde](#), [İrlanda](#)'da ve değişik ülkelerde bulunan küçük otonom bölgelerde demokrasiinin prensiplerinden seçim yapılması, meclis oluşturulması gibi uygulamalar oluyordu. Fakat hepsinde demokrasiye katılım erkek olma, belli miktarda vergi verme gibi standartlarla kısıtlanıyordu.

NB: The Medina Agreement at 622 years are not in consideration. Thus it also in consideration in this Article.

Comment

In this Article, Magna Carta is mentioned, thus, the signature given British King, was later going to kill to the other person, who had forced him to be accepted. He is unsuccessful, thus, the unification would against the cruelty.

In Seljuk and Ottoman, each money was collecting according to order of the Sultan, thus, Sultan had no right to spend, only by some regulations. The gown, the dress is governmental object, only allowed to wear in special occasions. Some institutes as Engineering, Education, Marchant, cleaning as Bath, Hammam, and Social Service, be in order, without taken any money form the community. The treasury be for peoples demands, not the Sultan.

Demokrasi⁴

18. ve 19. yüzyıllar

18. ve 19. yüzyıllarda demokrasi, [Amerikan Bağımsızlık Bildirgesi](#) ve Fransız [İnsan ve Yurttaş Hakları Bildirisi](#) ile hızlıca yükselen bir değer haline gelmiştir. Bu yüzyıllardan önce demokrasi büyük devletlere değil, sadece küçük topluluklara uyan bir hükümet şekli olarak anılıyor ve esas itibarıyla doğrudan demokrasi olarak tanımlanıyordu.^[13] ABD'nin kurulmasını sağlayanların oluşturduğu sistem ilk liberal demokrasi olarak tanımlanabilir.^[14] 1788 yılında kabul edilen Amerikan anayasası hükümetlerin seçimlerle kurulmasını ve insan hak ve özgürlüklerinin korunmasını sağlıyordu. Bundan daha önce de koloni döneminde Kuzey Amerika'daki [kolonilerin](#) birçoğu demokratik özellikler taşıyordu. Koloniden koloniyeye farklılaşmakla beraber, hepsinde belli miktarda vergi veren veya istenen bazı sıfatları karşılayabilen beyaz erkeklerin seçme hakları vardı.^[15] [Amerikan İç Savaşı](#)'nın ardından 1860'larda yapılan değişikliklerle kölelere özgürlük sağlandı ve demokrasiinin temel ilkelerinden biri olan oy verme hakkı [On Beşinci Anayasa Değişikliği](#) ile tanındı.^{[16][17]} ancak güney eyaletlerinde siyahlar 1960'lara kadar oy verme hakkını kullanamamışlardır.^[18]

[1789 Fransız Devrimi](#)'nde ise bir anayasa hazırlanarak iktidar halkın seçeceği bir parlamento ile kral arasında paylaşıldı.^[19] Ulusal Konvansiyon hükümeti genel oy ve iki dereceli bir seçimle iş başına geldi.^[20] Fakat ilerleyen yıllarda [Napolyon](#)'un başa geçmesiyle demokrasiiden oldukça uzaklaştı.

NB: Th most revolutions concerning at the documents indicates the liberty, thus not given to common.

Comment

At America, voting is allowed to woman, after 1970's. Thus mostly the election age is higher, rare countries now let 18 and over one can be voter, like Turkey, even elected and for giving vote. The 18, is the border to childhood and adult age, in law.

Demokrasi⁴

20. yüzyıl

20. yüzyılda demokrasi hızlı bir değişme ve gelişme göstermiştir. Yüzyılın başlarında, [I. Dünya Savaşı](#)'nın sonunda [Avusturya-Macaristan İmparatorluğu](#) ve [Osmanlı İmparatorluklarının](#) yıkılmasıyla birçok yeni devlet ortaya çıktı ve bu yeni ülkelerin devlet yönetimi genellikle, o döneme göre demokratik sayılabilecek yöntemlere sahipti. 1929 yılında ortaya çıkan [Büyük Buhran](#) döneminde [Avrupa](#), [Latin Amerika](#) ve [Asya](#)'da birçok ülkede diktatörler ortaya çıktı. [İspanya](#), [İtalya](#), [Almanya](#) ve [Portekiz](#)'de faşist diktatörlükler ortaya çıkmışken, [Baltık](#) ve [Balkan](#) ülkelerinde, [Küba](#), [Brezilya](#), [Japonya](#) ve [Sovyet Rusya](#)'da demokratik olmayan yönetimler iktidara geldi. Bu sebeple 1930'lar *Diktatörler çağı* olarak nitelendirilir.^[20]

[II. Dünya Savaşı](#)'ndan sonra sömürgecilik anlayışı son buldu ve tekrar birçok bağımsız ülke ortaya çıktı. Demokratikleşme hareketleri [Batı Avrupa](#)'da yoğunlaştı. Almanya ve Japonya'da diktatörlükler son buldu, silahlanma politikası yerine, II. Dünya Savaşı sonunda imzalanan anlaşmaların da etkisiyle refah devleti olma amacını güttüler.

20. yüzyıldaki en büyük çekişmelerden biri de demokratik olmayan [Sovyet Bloğu](#) ülkeleriyle Batı demokrasileri arasında gerçekleşen [Soğuk Savaş](#)'tı. Komünizmi yaymaya çalışan Sovyet Rusya ile diğer demokrasi çeşitleri arasında sınırlı liberal demokrasiyi yaymaya çalışan [ABD](#) liderliğindeki batı grubu arasındaki çekişme 1989 yılında son bulmuştur. [Francis Fukuyama](#) *Tarihin Sonu* adlı makalesinde, Soğuk Savaşın bitmesiyle liberal demokrasinin tüm dünyada yayılacağı haberini verir. Nitekim bu demokratikleşme süreci, yakın dönemdeki [Gürcistan](#)'daki [Gül Devrimi](#), [Ukrayna](#)'daki [Turuncu Devrim](#) ile devam etmektedir.

NB: The meaning of democracy is changing from governor of majority to individual auto control and civil liberties.

Comment

To be return to origin, history, nationalism is increasing, thus it is not be so advantage, be get together as a country, as a group, thus be differentiated form other communities, England not want to be together with the European Community, the traditions and regulations did not give any exceptions to them.

High Technology forced by force, to perform their demands, even by war performing. The group, first they called terrorist, not their hidden allies.

United Council Security Division, only noted the inhuman acts, thus, 5 permanent member, not accepted for investigation have been performed.

The reasoning be establishing democracy, supported commanding government.

Democracy⁵

From Wikipedia, the free encyclopedia: **History**

Historically, democracies and republics have been rare.^[29] Republican theorists linked democracy to small size: as political units grew in size, the likelihood increased that the government would turn despotic.^{[29][30]} At the same time, small political units were vulnerable to conquest.^[29] [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."^[31] 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.^[29]

Historic origins and proto-democratic societies

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

Ancient origins

The term "democracy" first appeared in ancient Greek political and philosophical thought in the city-state of [Athens](#) during [classical antiquity](#).^{[32][33]} The word comes from *demos*, "common people" and *kratos*, "strength".^[34] Led by [Cleisthenes](#), Athenians established what is generally held as the first democracy in 508–507 BC. Cleisthenes is referred to as "the father of [Athenian democracy](#)".^[35]

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,^[36] and a legislative assembly consisting of all Athenian citizens.^[37] 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*), non-landowners, and men under 20 years of age.^[38]^[citation needed]^[38]^[contradiction] 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.^[39]

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.^[40] 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"^[41]), the Athenians 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.^[42]

[Range voting](#) appeared in [Sparta](#) as early as 700 BC. The [Apella](#) was an assembly of the people, held once a month, in which every male citizen of at least 30 years of age could participate. In the Apella, Spartans elected leaders and cast votes by range voting and shouting. [Aristotle](#) called this "childish", as compared with the stone voting ballots used

by the Athenians. Sparta adopted it because of its simplicity, and to prevent any bias voting, buying, or cheating that was predominant in the early democratic elections.^{[43][44]} 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 [gerrymandering](#), so most high officials, including members of the [Senate](#), came from a few wealthy and noble families.^[45] In addition, the Roman Republic was the first government in the western world to have a [Republic](#) as a nation-state, although it didn't have much of a democracy. The Roman model of governance inspired many political thinkers over the centuries,^[46] and today's modern representative democracies imitate more the Roman than the Greek models because it was a state in which supreme power was held by the people and their elected representatives, and which had an elected or nominated leader.^[47] Other cultures, such as the [Iroquois Nation](#) in the Americas between around 1450 and 1600 AD also developed a form of democratic society before they came in contact with the Europeans. This indicates that forms of democracy may have been invented in other societies around the world.

Middle Ages

During the [Middle Ages](#), there were various systems involving elections or assemblies, although often only involving a small part of the population. These included:

- the [Things](#) of [Scandinavia](#), The [1061 Papal election](#), the [Althing](#) in [Iceland](#),^{[48][49]} the [Løgting](#) in the [Faeroe Islands](#), [Papal conclaves](#), [Elections of Bishops](#), Abbots, Abbesses carried on, and evolved from their classical roots: the [election of Uthman](#) in the [Rashidun Caliphate](#), the South Indian Kingdom of the [Chola](#) in the state of [Tamil Nadu](#) in the [Indian Subcontinent](#) had an electoral system at 920 A.D., about 1100 years ago.^[50] [Carantania](#), old [Slavic/Slovenian](#) principality, the Ducal Inauguration from 7th to 15th century, the upper-caste election of the [Gopala](#) in the [Bengal](#) region of the [Indian Subcontinent](#), the [Holy Roman Empire's Hoftag](#) and [Imperial Diets](#) (mostly Nobles and Clergy but 100 Free Cities were included), [Frisia](#) in the 10th–15th Century (Weight of vote based on landownership) including the peasant republic of the [Dithmarschen](#), the [Polish–Lithuanian Commonwealth](#) (10% of population), certain [medieval Italian](#) city-states such as [Venice](#), [Genoa](#), [Florence](#), [Pisa](#), [Lucca](#), [Amalfi](#), [Siena](#) and [San Marino](#), the 200+ Royal and [Imperial Free Cities](#) of Central and Northern Europe, including [Strasbourg](#), [Cologne](#), [Frankfurt](#), [Lübeck](#), [Hamburg](#), [Bremen](#), [Nuremberg](#), [Bruges](#), [Ghent](#), [Augsburg](#), [Amsterdam](#), [Prague](#), [Krakow](#), and [Gdansk](#), organized under [Stadtrecht](#) or German Town Law, the [Hanseatic League](#) of the [Hanseatic League](#), the various permanent town leagues or [Städtebund](#) such as the [Lusatian League](#), the [Decapole](#), and the [Pentapolitana](#), the [Republic of Ragusa](#) (now Dubrovnik) on the Dalmatian coast in what is today Croatia, the free pirate groups of the Baltic such as the [Victual Brothers](#), the [Cortes of León](#), the [tuatha](#) system in early medieval Ireland, the [Veche](#) in [Novgorod](#) and [Pskov Republics](#) of medieval Russia, [The States](#) in [Tirol](#) and the [Old Swiss Confederacy](#) in [Switzerland](#), the autonomous merchant city of [Sakaj](#) in the 16th century in Japan, Volta-Nigeric societies such as [Igbó](#), the Mekhk-Khel system of the [Nakh peoples](#) of the North Caucasus, by which representatives to the Council of Elders for each [teip](#) (clan) were popularly elected by that teip's members. The 10th Sikh [Guru Gobind Singh ji](#) (Nanak X) established the world's first Sikh democratic republic state ending the aristocracy on day of 1st Vasakh 1699 and Gurbani as sole constitution of this Sikh republic on the Indian subcontinent.^{[51][52][53]}

Most regions in medieval Europe were ruled by clergy or feudal lords.

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.^{[51][52]} The first representative national assembly in [England](#) was [Simon de Montfort's Parliament](#) in 1265.^{[53][54]} 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.^[55]

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,^[56] as well as the presence of nobility and religious elites.^[57] Scholars have also linked the emergence of representative government to Europe's relative political fragmentation.^[58] New York University 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.^[59]

Modern era

Early modern period

In 17th century England, there was [renewed interest in Magna Carta](#).^[60] 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,^{[61][62]} during which the idea of a political party took form with groups debating rights to political representation during the [Putney Debates](#) of 1647.^[63] 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.^{[64][65]} Economic historians [Douglass North](#) and [Barry Weingast](#) have characterized the institutions implemented in the Glorious Revolution as a resulting success in terms of restraining the government and ensuring protection for property rights.^[66]

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 and which contributed to the democratic development of the [United States](#),^[67] 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.^{[68][69][70]}

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](#). Although the monarch increasingly became a [figurehead](#),^[71] only a small minority actually had a voice; Parliament was elected by only a few percent of the population (less than 3% as late as 1780).^[72] During the [Age of Liberty](#) in Sweden (1718–1772), [civil rights](#) were expanded and power shifted from the monarch to parliament. 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 marked the first nation in modern history to adopt a democratic [constitution](#) (all men and women above age of 25 could vote^[73]). This [Corsican Constitution](#) was the first based on [Enlightenment](#) principles and included [female suffrage](#), something that was not granted in most other democracies until the 20th century.

In the [American colonial period before 1776](#), and for some time after, often only adult white male property owners could vote; enslaved Africans, most free black people and most women were not extended the franchise. This changed state by state, beginning with the republican State of New Connecticut, soon after called [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, and went on to abolish slavery.^[74] On the [American frontier](#), democracy became a way of life, with more widespread social, economic and political equality.^[75] Although not described as a democracy by the [founding fathers](#),^[76] they shared a determination to root the American experiment in the principles of natural freedom and equality.^[77]

The [American Revolution](#) led to the adoption of the [United States Constitution](#) in 1787, the oldest surviving, still active, governmental [codified constitution](#). The Constitution provided for an elected government and protected civil rights and liberties for some, but did not end [slavery](#) nor extend [voting rights in the United States](#), instead leaving the issue of suffrage to the individual states.^[78] Generally, suffrage was limited to white male property owners and taxpayers,^[79] of whom between 60% and 90% were eligible to vote by the end of the 1780s.^[80] 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.^[81]

The [Polish Constitution](#) of 3 May 1791 (Polish: Konstytucja Trzeciego Maja) is called "the first constitution of its kind in Europe" by historian Norman Davies. Short lived due to Russian, German, Austrian aggression, it was instituted by the Government Act (Polish: Ustawa rządowa) adopted on that date by the Sejm (parliament) of the Polish-Lithuanian Commonwealth.^{[83][84]} (Polish: *Ustawa Rządowa*, "Governance Act"), was a [constitution](#) adopted by the [Great Sejm](#) ("Four-Year Sejm", meeting in 1788–92) for the [Polish-Lithuanian Commonwealth](#), a [dual monarchy](#) comprising the [Crown of the Kingdom of Poland](#) and the [Grand Duchy of Lithuania](#). The Constitution was designed to correct the Commonwealth's political flaws and had been preceded by a period of agitation for—and gradual introduction of—reforms, beginning with the [Convocation Sejm of 1764](#) and the consequent [election](#) that year of [Stanisław August Poniatowski](#) as the Commonwealth's last king.

The Constitution 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](#). It banned pernicious parliamentary institutions such as the [liberum veto](#), which had put the Sejm at the mercy of any single deputy, who could veto and thus undo all the legislation that had been adopted by that Sejm. The Commonwealth's neighbours reacted with hostility to the adoption of the Constitution. [King Frederick William II](#) broke [Prussia's](#) alliance with the Polish-Lithuanian Commonwealth and joined with [Catherine the Great's Imperial Russia](#) and the [Targowica Confederation](#) of anti-reform Polish magnates to defeat the Commonwealth in the [Polish-Russian War of 1792](#).

The 1791 Constitution was in force for less than 19 months.^{[85][86]} It was declared null and void by the [Grodno Sejm](#) that met in 1793.^{[83][86]} though the Sejm's legal power to do so was questionable.^[86] The [Second](#) and [Third Partitions](#) of Poland (1793, 1795) ultimately ended Poland's sovereign existence until the close of [World War I](#) in 1918. Over those 123 years, the 1791 Constitution helped keep alive Polish aspirations for the eventual restoration of the country's sovereignty. In the words of two of its principal authors, [Ignacy Potocki](#) and [Hugo Kołłataj](#), the 1791 Constitution was "the last will and testament of the expiring Homeland."^[87]

The Constitution of 3 May 1791 combined a [monarchic republic](#) with a clear division of executive, legislative, and judiciary powers. It is generally considered Europe's first, and the world's second, modern written national constitution, after the [United States Constitution](#) that had come into force in 1789.^{[88][89]}

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.^[89] However, in the early 19th century, little of democracy—as theory, practice, or even as word—remained in the North Atlantic world.^[90]

During this period, [slavery](#) remained a social and economic institution in places around the world. This was particularly the case in the [United States](#), and especially in the last fifteen [slave states](#) that kept slavery legal in the American South until the [Civil War](#). A variety of organisations were established advocating the movement of black people from the United States to locations where they would enjoy greater freedom and equality.

The United Kingdom's [Slave Trade Act 1807](#) banned the trade across the [British Empire](#), which was [enforced internationally](#) by the Royal Navy under treaties Britain negotiated with other nations.^[91] As the voting franchise in the U.K. was increased, it also was made more uniform in a series of reforms beginning with the [Reform Act 1832](#), although the United Kingdom did not manage to become a complete democracy well into the [20th century](#). In 1833, the United Kingdom passed the [Slavery Abolition Act](#) which took effect across the British Empire.

[Universal male suffrage](#) was established in [France](#) in March 1848 in the wake of the [French Revolution of 1848](#).^[92] In 1848, several [revolutions broke out in Europe](#) as rulers were confronted with popular demands for liberal constitutions and more democratic government.^[93]

In the [1860 United States Census](#), the slave population in the United States had grown to four million,^[94] and in [Reconstruction](#) after the Civil War (late 1860s), the newly [freed slaves](#) became citizens with a nominal right to vote for men. Full enfranchisement of citizens was not secured until after the [Civil Rights Movement](#) gained passage by the United States Congress of the [Voting Rights Act of 1965](#).^{[95][96]}

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.^[97] Provisional Electoral Regulations were issued on 29 October 1876, stating that the elected members of the Provincial Administrative Councils would elect members to the first [Parliament](#). On 24 December 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.

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.^[98] Global waves of "democratic regression" reversing democratization, have also occurred in the 1920s and 30s, in the 1960s and 1970s, and in the 2010s.^{[99][100]}

[World War I](#) and the dissolution of the [Ottoman](#) and [Austro-Hungarian](#) empires resulted in the creation of new nation-states from Europe, most of them at least nominally democratic.

In the 1920s democracy 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.^[101]

[World War II](#) brought a definitive reversal of this trend in western Europe. The [democratisation](#) of the [American](#), [British](#), and [French sectors of occupied Germany](#) (disputed^[102]), 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 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.^[103] Countries that were once part of the [British Empire](#) often adopted the British [Westminster system](#).^{[104][105]} By 1960, the vast majority of country-states were nominally democracies, although most of the world's populations lived in nations that experienced sham elections, and other forms of subterfuge (particularly in "[Communist nations](#)" and the former colonies.)

A subsequent wave of [democratisation](#) brought substantial gains toward true liberal democracy for many nations. [Spain](#), [Portugal](#) (1974), and several of the military dictatorships in South America returned to civilian rule in the late 1970s and early 1980s ([Argentina in 1983](#), [Bolivia](#), [Uruguay in 1984](#), [Brazil in 1985](#), and [Chile in the early 1990s](#)). This was followed by nations 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 democratisation and [liberalisation](#) 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 members or candidate members of the [European Union](#). 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 nations in Africa in the 1990s, most prominently in South Africa. Some recent examples of attempts of liberalisation 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).^[106] According to *World Forum on Democracy*, electoral democracies now represent 120 of the 192 existing countries and constitute 58.2 percent 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 percent of the global population.^[107]

Most electoral democracies continue to exclude those younger than 18 from voting.^[108] 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 vote 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.

In 2007 the [United Nations](#) declared 15 September the [International Day of Democracy](#).^[109]

According to Freedom House, starting in 2005, there have been eleven consecutive years in which declines in political rights and civil liberties throughout the world have outnumbered improvements,^[110] as [populist](#) and [nationalist](#) political forces have gained ground everywhere from Poland (under the [Law and Justice Party](#)) to the Philippines (under [Rodrigo Duterte](#)).^{[110][98]}

In a Freedom House report released in 2018, Democracy Scores for most countries declined for the 12th consecutive year.^[111] *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 objections from the [European Union](#). In Turkey, thousands of judges were removed from their positions following a [failed coup attempt](#) during a [government crackdown](#).^[112]

Comment

Even for the indication of Prophet, not a rich person as financial boss, not academic education as professor, not a head or not a person who making afraid of the people or the community to lead them a special direction. Just even Muhammed, giving advices, guides to us to follow, under our responsibilities, the origin is love and respect, avoidance is serve and protect from harm and cruelty by love, on respect to humanity. As indicated as not say raina/giving orders

be their shepherd, guider, just say unzurna/give information, we have the responsibility, the consent. The common decision is not be acceptable if not be on humanity.

Athens confirmed BC as 508-507 years an election, and considering it is the first. As Gathering Culture, selection be done, by shaking the hands or holding up the hand, so all be at this unit, for fight, for hunt or for migrate. If not be left from the community, not be done by force. At Athens, the voting and vote given, election performed are royal person, not women were even not included.

The first written one as indicated at this Reference as the year 1215, Magna Carta. As at 622 Medina Agreement was the first Constitution and even be applied, thus, Magna Carta short after signed, be from the English King, Long John, tried to kill the person who signed. After 1707, after 492 years later be accepted at British Union, and at 1718-1772, considered as law at the Parliament, as Lord and house of commons, at two stages.

In America nearly at 1970's, the equal rights to black/negro/African Americans and Caucasians/white be in active form. Though today, for selling and buying, the district council be approved that sales, and if opposed, not be settled there. This is a meaning of somehow a restriction to live.

In Ottoman, the Tazminat Period, the Parliament, majority at the other ones, not to Turks, so, independence, liberation as nations be at active form, so they were separated.

[Corazon Aquino](#) is the first selected president, thus now accused as genocide even from United Nations.

So, when a person mentioned about democracy, I am afraid of, expecting some harm and some obligations not suitable to individual rights.

As Summary, when democracy be on the effectivity of the groups as political parties, the benefit be localized some sides, so this is a cruel act, and division and be counter status is noticed. The basic natural reality, the power owned one is getting the benefit. Thus, at Human being, the own, the working be has the right to get. From 130-170thousand year, being not by fight and war, by love and respect to each other, be in peace and in humanity aspects. Not be some rights to groups, thus be equality and liberation must be performed. Pregnant woman has extra rights, so, it must be naturally be given, without any demand. Infant care is obviously be by governmental duty, performed. As a human, to be on humanity, liberty, equality and being in social status as brotherhood is natural rights, for being given them.

3. Medine Sözleşmesi^{6a}

Wikipedia, özgür ansiklopedi

Medine Sözleşmesi veya diğer yaygın kullanımları ile **Medine Anayasası**, **Medine Vesilası**, **Medine İmtiyazı**, **Hicret** sonrasında İslam peygamberi **Muhammed** tarafından 622'de düzenlenmiştir. Sözleşme Muhammed ve **Müslümanları**, **Yahudileri** ve **Pağanları** da içine alacak şekilde **Yesrib** şehrinin (daha sonraki ismi **Medine**) önde gelen aşiret ve aileleri arasında resmi bir anlaşma oluşturmuştur.^[12] Sözleşme **Evs Kabilesi** ve **Hazrec Kabilesi** kabileleri arasındaki şiddetli iç çatışmalara bir son vermek amacıyla hazırlanmıştır. Bu amaç doğrultusunda Medine'deki **Müslüman**, **Yahudi** ve **Pağan** toplulukları **Ümmet** adı altında tek bir topluluk olarak toplamak için hepsinin payına düşen haklar ve sorumluluklar oluşturuldu.^[2]

Siyasi birlik, toplumsal dayanışma, ortak savunma ve konferatif bir yapı öngörmüştür.^[4]

NB: At 622 year, the contract of Medina, as a community confederation concept, as a constitutional legal parameter, as known first one.

Comment

At 622 year, for being in Medina, as a legitimate factor, a constitutional configuration is performed. Muhammed, in an agreement, configured the principles and in person, an individual right be constructed and applied.

Muhammed, as a Prophet, advise giving, consultant, and thus, a regulative legal consideration in a community, by obligation to be performed.

4. http://www.canaktan.org/hukuk/insan_haklari/islam-dunyasi/medine_sozlesmesi.htm⁷

Rahman ve Rahim olan Allah'ın adıyla:

1. Bu yazı Peygamber Muhammed tarafından Kureyşli ve Medinelî müminler, Müslümanlar, bunlara tabi olanlara sonradan iltihak edenler ve onlarla beraber cihat edenler içindir.
2. İşte bunlar, diğer insanlardan ayrı bir ümmet oluşturdular.
3. Kureyş'den olan muhacirler, kendi aralarında adet olduğu üzere, kan diyetlerini ödemeye iştirak ederler. Onlar savaş esirlerinin kurtuluş fidyelerini müminler arasındaki iyi ve makul bilinen esaslara ve adalet ölçülerine göre ödemeye iştirak edeceklerdir.
4. Beni Avfılar, kendi aralarında adet olduğu üzere, önceki şekiller altında kan diyetlerini ödemeye iştirak edeceklerdir. Müslümanların teşkil ettiği her zümre savaş esirlerinin kurtuluş fidyelerini müminler arasındaki iyi ve makul bilinen esaslara ve adalet ölçülerine göre ödemeye iştirak edeceklerdir.
- (aynı maddeler, Beni Haris, Beni Saide, Beni Cüşem, Beni Neccar, Beni Amr b. Avf ve Beni Esvler için tekrarlanmıştır. Bu nedenle aynı tekrarı yazmadık.)
5. Müminler, kendi aralarında ağır mali mesuliyetler altında bulunan hiç kimseyi bu durumda bırakmayacaklar. Kurtuluş fidyelerini veya kan diyeti gibi borçlarını iyi ve makul bilinen esaslara göre vereceklerdir.
6. Hiçbir mümin diğer müminin mevlası (kendisi ile akdi kardeşlik ilişkisi kurulan kimse) ile onun aleyhine olacak bir anlaşma yapmayacaktır.
7. Takva sahibi müminler, kendi aralarında, mütecevize, haksız bir fiili tasarlayana, bir cürüme veya bir hakka tecavüze ya da müminler arasında bir karışıklık çıkarma kasdını taşıyan kimseye karşı olacaklar ve bu kimse onlardan birinin evladı bile olsa, hepsinin elleri onun aleyhine kalkacaktır.
8. Hiçbir mümin, bir kafir için, bir mümini öldüremez ve mümin aleyhine hiçbir kafire yardım edemez.
9. Allah'ın zimmeti (himaye ve teminatı) taktır. Müminlerin en ehemmiyetsizlerinden birinin himayesi, onların hepsi için bağlayıcı bir hüküm ifade eder. Zira müminler, diğer insanlardan ayrı olarak birbirlerinin mevlası (dostu) durumundadır.
10. Yahudilerden bize tabi olanlar, zulme uğramaksızın ve onlara karşı olanlarla yardımlaşmazlarsa, yardım ve desteğimize hak kazanacaklardır.
11. Sulh müminler arasında bir taktır. Hiçbir mümin Allah yolunda girilen bir harbdde, diğer müminleri hariç tutarak, bir barış anlaşması yapamaz. Bu sulh ancak müminler arasında genellik ve adalet esaslara üzere yapılacaklar.
12. Bizimle beraber savaşa katılan bütün askeri birlikler, birbirleriyle nöbetleşeceklerdir.
13. Müminler birbirlerinin Allah yolunda akıtılan kanlarının intikamını alacaklardır.
14. Takva sahibi müminler en iyi ve en doğru yolda bulunurlar.
15. Hiçbir müşrik, bir kureyşlinin mal ve canını himayesi altına alamaz, hiçbir mümine bu hususta engel olamaz.
16. Herhangi bir kimsenin bir müminin ölümüne sebep olduğu kati delillerle sabit olur da, maktülün velisi rıza göstermezse, kısas hükümlerine tabi olur. Bu halde, bütün müminler ona karşı olurlar. Ancak, bunlara sadece bu kuralın tatbiki için hareket etmek helal olur.
17. Bu yazının muhteviyatını kabul eden, Allah'a ve Ahiret Gününe inanan bir müminin bir katile yardım etmesi ve ona sığınak temin etmesi helal değildir. Ona yardım ve yataklık eden, kıyamet günü Allah'ın lanet ve gazabına uğrayacaktır. O zaman artık kendisinden ne bir para ve ne de bir taviz kabul edilecektir.
18. Üzerinde ihtilafa düştüğünüz herhangi bir şey, Allah'a ve Muhammed'e götürülecektir.
19. Yahudiler, müminler gibi savaş sürdüğü sürece harp masraflarını karşılamak mecburiyetindedirler.
20. Beni Avf Yahudileri müminlerle birlikte bir ümmet (toplum) teşkil ederler. Yahudilerin dinleri kendilerine, müminlerin dinleri kendilerine. Buna, Mevraları da dahildir.
21. Yalnız, kim haksız bir fiil irtikab ederse veya bir cürüm işlerse, o sadece kendine ve aile efradına zarar vermiş olacaktır.
22. Beni Neccar Yahudileri de Beni Avf Yahudileri gibi aynı haklara sahiptirler.
- (Bundan sonra; Beni Haris, Beni Saide, Beni Cüşem, Beni Evs ve Beni Salebe Yahudileri için 21 ve 22. maddelerdeki aynı kayıtlar olduğu için tekrar zikretmedik.)
23. Cefne ailesi Salebenin bir koludur. Bu nedenle Salebeler gibi mutalaa edileceklerdir.
24. Beni Şuteybe de Beni Avf Yahudileri gibi aynı haklara sahip olacaklardır. Kurallara mutlaka riayet edilecek ve bunlara aykırı davranılmayacaktır.
25. Yahudilere sığınanlar bizzat onlar gibi mülhaza olunacaklardır.
26. Yahudilerden hiç kimse Muhammed'in izni olmadan, Müslümanlarla birlikte bir askeri sefere çıkamayacaktır.
27. Bir yaralamanın intikamını almak yasak edilmeyecektir. Biri bir adam öldürecek olursa neticede kendini ve aile efradını mesuliyet altına sokar. Aksi halde haksızlık olacaktır. Allah bu yazıya en iyi riayet edenlerle beraberdir.
28. Bir savaş vukuunda Yahudilerin masrafları kendi üzerinedir ve Müslümanların masrafları kendi üzerindedir. Bu sahifede gösterilen kimselere harp açanlara karşı, onlar birbirleriyle yardımlaşacaklardır. Onlar arasında iyi davranma olacaktır. Kaidelere mutlaka riayet edilecek, bunlara aykırı davranış olmayacaktır.
29. Hiç kimse mütefiklerine karşı bir cürüm işleyemez. Zulmedilene mutlaka yardım edilecektir.
30. Yahudiler Müslümanlarla birlikte, beraberce harp ettikleri sürece masrafla bulunacaklardır.
31. Bu sahifenin gösterdiği kimseler için Medine, vadisi dahil mukaddes bir yerdir.
32. Himaye altındaki kimse, bizzat himaye eden kimse gibidir. Ne zulmedilir ne de kendisi zulmedebilir.
33. Himaye verme hakkına sahip olanların dışında hiç kimse himaye veremez.
34. Bu sahifede yazılı kimseler arasında zuhurunda korkulan bütün öldürme ve münazaa vakalarının Allah'a ve Rasulüne götürülmeleri gerekir. Allah sahifeye en iyi riayet edenlerle beraberdir.
35. Ne Kureyşliler ne de onlara yardım edecekler, himaye altına alınmayacaklardır.
36. Müslümanlar ve Yahudiler arasında Medine'ye saldırıracaklara karşı yardımlaşma yapılacaktır.
37. Şayet; Yahudiler, Müslümanlar tarafından bir sulh yapmaya veya bir sulh aktine iştirake davet olunurlarsa, bunu doğrudan doğruya aktedecekler veya ona iştirak edeceklerdir. Şayet Yahudiler, Müslümanlara aynı şeyleri teklif edecek olurlarsa, müminlere karşı aynı haklara sahip olacaklardır. Din konusunda girilen harp vakaları müstesnadır.
38. Her zümre, kendine ait muntıkadan sorumludur.
39. Bu sahifede gösterilen kişiler için ortaya konan şartlar, aynı şekilde Evs Yahudilerine, yani onların Mevralarına ve bizzat kendilerine, yine bu sahifede gösterilen kimseler tarafından sıkı ve tam bir şekilde tatbik olunur. Kurallara mutlaka riayet edilecek,

bunlara aykırı hareket edilmeyecektir. Haksız yollarla kazanç temin edenler, sadece kendilerine zarar ermiş olurlar. Allah, bu sahifede gösterilen maddelere en doğru ve en mükemmel riayet edenlerle beraberdir.
40. Bu yazı, bir haksız fiil veya cürüm işleyenin ceza görmesine engel olamaz. Harbe çıkan da Medine'de kalan da emniyet içindedir. haksız bir fiil işlemek müstesnadır. Allah ve Rasulü Muhammed himayelerini, bu sahifeyi tam bir sadakat ve dikkat içinde muhafaza edenler üzerinde tutacaktır.
NB: They are also indicated in English.

Comment

1) The person or group who signed the agreement. Some considerations: 1) The supportetr, the signed groups as; with Muhammed to a) Believer (sure and secure on), b) Muslim (be on order, accepting the rules), c) Considering ones, d) Later on accepting person, e) Be contrary and fight with these groups.

At this fact, believer and Muslim is differentiated. As something, you believe the gravity, be on it, thus obeying, assuming as be flying be possible, just on rules. At Quran, 49/14 *"Bedouins called as we believe, thus, indicated that, you, are not believer, thus, you are Eslemna/obeying the rules, thus, the believe not be at your heart and at your behaviour"*.

The word as EMN, is be on sure, and be on trust, being with heart and mind unification, not be at order, directly be in consent. Gravity is a natural law, be effective to each person same as it is, not have any exceptions.

At the Marchant Law of Tukey, the Article 1530: *Not any indications by law, as prohibited, all the economic aspects be as legal.* At the Penalty Code same as indicated, all the prohibited ones be on written law. Muhammed as a legally a person is responsible, not as holly concept, as an individual.

2) Brotherhood: Ummat is a meaning of relatives, same group as meaning, not indicates as believers or Muslims. Thus, as later be indicates as the group of believers, at this concept, it is the one who signed this agreement.

3) Partnership: The fee will be paid individually or by family, at this community, all be responsible for the payment, and sharing the income and outcome. This is a social condition as a tax, taken from a government.

4) The responsibility at the crime is individual. The approaches be among the done, the harm and damage that performed, by the person. The people will joint the payment as *"the balancing of the rights for payment, as a justice consideration, be if they must pay"* indication for equal rights and if obligatory for payment. As in Turkish Marchant law, in an opposition on law is not been, then the agreement be approved.

5) Social help and care and serve facilities: The community is not forced thus, *"The people who signed the agreement, be not allow anyone being on heavy payment situations"* means, all be paid according their facilities, not any overload.

6) No one be against to another: The prohibitions be on law, others be individual behaviour. If not at harm and cruelty, individual responsibility be on. *"No person, signed this agreement, be opposition to the partner, not making any arrangement against them"* indicates as briefly.

7) The person who made the crime and the person who will be silent to the crime be also responsible at the crime, even be your son, daughter. For the punishment not any exceptions for applying.

This needs further explanation. When I was rector of Pamukkale University, the Anthropological expedition performed Italian manager, gave me a book, concerning the law of ancient Hierapolis, Denizli, Turkey I asked, each act be have some small or large punishment, so, what would be my subject for search. He indicated, consider the groups as community. This what I learned; *A person rape a goat: a) if a farmer, be killed and the goat will be eaten, b) If a service person then paid a fine, for penalty, then the goat will be eaten, c) If a manager, a royal person, only be hit, not so pain given, and the goat will be eaten together.* So, this indications about, not any differentiation is performed, even be your son.

8) If someone be inhuman and out of ethical considerations, no help and be with them: The word Kafir¹⁰, means the person be saying liar, hidden or covering, even knows the truth. Thus, “*not anybody, who signed this agreement, be with such in human person, not making any help also*” indicates the fact, be with the righteous person.

9) Care, serve and be in protection to a person and be obligatory binding, not left behind: The Penalty Codes be in written and not be evaluated, compared or taken in consideration with traditions or some personal thoughts, be on evidence-based proof, for making harm and/or cruelty. “*Each person, who signed the agreement, is their friends, must care and serve themselves, in obligatory connection*” being in connection of be sure and be on trust as emin¹¹ in Arabic.

10) The agreement is legally be in action. The agreement upon individual demand, consent, not be forced as indications; “*not to be at force, thus be in help contrary to the opposition one, only be paid the penalty*” is the concept to be applied.

11) If the consideration to common, be responsible of the society not individually. As noted; “*Peace among the person, who signed this agreement, be one, only, at the righteous way, nobody be consider themselves a part of this community, for unitary making peace pact.*”

12) Keep watching be simultaneously be shared, from aspect of trust and equal, and be friendship. The consideration of friendship is obvious as; “*to whom are together with us, be shared the duty on call, all together by a plan.*”

13) Not any crime be free of punishment. Struggle for life and be not for anyone harm Crime is meaning for forming harm, so, must be punished. “*The person who signed the agreement, be not allow anyone, without punished for their crime.*” This means not by themselves, by court.

14) Protection (Takva¹¹), aiming not to make harm, be aware and away of crime, be aim to do for protection. For ethical principle as, *primum non nocere*. At this indications, be aware, precautions and away of danger is nearly at same concept.

15) All the applications be grounded on for humanity and for brotherhood, not any personal benefit, as care, serve and be taken under protection, the oppositions¹¹ be not allowed. “*To whom who is in opposition, cannot be taken as protection, as goods and life, not be restricted at the brotherhood relations.*”

16) Punishment be on the law concept (kisas-same as the written one). The application be, with special person, indicates the law and court orders. All people must be somehow responsible for the judgment. Thus at the court orders, in Turkey, as written as “*by the order of Community, ...*”

17) Helping the crime, and leading or other being on crime act, not be time limited, concerns all the lifelong procedure, for punishment. Even to help a murder, be not only at this World, be after death, they will be judged and be also punished. Forgive will not cancelled the punishment, be reduced or be postpones. Demanding to be free is illegal and in human.

18) When there is conflicts, it must be taken to court, or grounded on Quran, means law. When concurred the contradictions, or conflicts, not to solve themselves, must bring to court or some legal perspective, for making a solution. Like at the a) Ditch War, b) Siege of Mecca, confrontation to Quran or community council, for solving being in peace.

19) The governmental spends be common one, no one be escape of such expenses. “*All the person or group signed the agreement be joint be together even at the expenses*” as obligation is be sure to be obey.

20) Religion and believes be absolute independency, thus, as notified God, not be as same and be at conclusion, each person is free for their decision. Even the name of the group, signed not be at the same religion, be considering in same group, and the believe concern, themselves, the other to others, not be any relation or not to find any bond to them, free of their religious concepts.

21) Crime be on individual responsibility, the person who join will also be in accusation. At the Turkish Penalty Law, at the First Article indicates the aiming of the law as; individual rights and for protection with addition to preventing to be performing crime, thus, not to be allowed to preform cruel, crime act, even family must prevent this aspects.

22) The first prime signed and later signed be equal right in legitimate.. As the names be written one by one, so no one be escaping and responsibility be indicated by signature. "Being at the regulation is absolute and counter acts will not be allowed", as this notification is so clear.

23) The contract, agreement is legally binding: The one who signed be under the same legal perspective.

24) Requirement of permission: All military and other common benefit or facilities be under the permission, as a council decision. Not directly Muhammed making the decision, considering the facts.

Herby indicate two concepts, not sure on the reference. 1) During the ditch war, Muhammed making a council decision meeting, whether be given fee, for taken of the siege, or not. The leaders were discussed as, "*if it was Muhammed word, we will not, thus, if it was due to Prophet word we accepted, thus we need the Quran verse for grounding, reasoning factor*". Muhammed indicates as my saying to take your decision, and all said NO. 2) At the siege of Mecca, here will be about 7-8 oppositions, that they would be fight. Thus, Muhammed indicates an agreement, with not so complete victory indications. Same arguing was performed, thus, this time indicated the Quran 48/1-3 verse; *Absolute victory is given to you, as sure and obviously. Thus covered all the and be given to you pleasure, thus leading to you as to live the truth of life* as nearly such verifications.

Therefore in general acceptance, required the grounding, as Omer used it also. For common benefit, there must be a consensus.

25) Punishment be after the court order, not be in revenge concept, according to law, perception: Punishment as in Arabic "ceza" is the equivalent to what the person performed, at evidence-based proof. It can be positive or negative at consideration. Thus the punishment is in consideration to the community.

26) Who makes the expense, pay it, thus, helping be allowed: At social help conditions, the given materials be, what the requirement is, as be shared with the community. Not be a harm causing, to whom who are paying the expenses.

27) Performing a crime to a relative is also a crime. For accusation ang be bring to court is required, at harm and cruel act, and not be help performed them.

28) Common expense be paid common. Some taxes be for general, for common expenses, not any individual spend be forwarding to pay by the government. Individual ones be paid themselves.

29) Peace means to all, places also. As mostly from Atatürk indications as "Peace at Home, Peace at Universe." The place, the country be in place for all. .

30) The person under protection must be given the rights, not be under pressure or other factors, being at their Right. Everyone be free at their rights, not any pressure, cruelty be allowed, from each sides.

31) The person who is giving the protection be official one and be satisfactory and be efficient on it and have a special rights. Protection be from governmental facilities and be from proficiency, as effective, efficient, and know how to do. Certified and ve registered provision to give.

32) All the evaluations of a person or the common or other communities, be presented to the government. No body be as a person, for common acts, responsibility at individual acts. For governmental and common conditions some concerning responsible ones be under and be in action.

33) Protection performing person will not according their earning, gaining to do, not according to other evaluations. Intercession from a person, or an association or other ones be strictly forbidden, individual responsibility is obvious, no one can be a part for forgiving or compensation about the crime. No body be help each other, for the judgment.

34) Defense must be against the attack, all the individuals be together, under humanity reasoning, be at this concept. At the Turkish Constitution, Article 137, not allowed any one to be obey illegal order to perform, it is a crime, even at the Turkish Penalty Code, Article 280, for physicians not even be silent to any crime act. Helping be only for positive, humanity and at ethical considerations.

35) Peace has two sides, and be mutually binding for both sides. If one side, want to be in peace, indicated the concepts, and be together in evaluation, discussion, by accepting both rights, it will be on written contract.

For believes, not any agreement be performed, individual rights at the believe, even not be get together for describing the Creator, God.

36) Ownership, property be individual responsibility, belong to a person, for community to the common, society. If one person owned something, thus, community has also some rights, thus individual concept be responsibility themselves, for common it is from the common responsibilities.

Omer, after conquering the complete Iraq and Iran, had a decision, community rights be over the individual rights, if not mentioned a person, so, they all property giving to state and funds, thus, the Muhammed application was not the same.

37) At the Court, as a justice, the individual or/and the common be responsible, even equally on the acts. All the facts written at thse agreement will be binding all of them, who signed. When not be righteous concerning this conduct be punished.

38) Penalty be only to crime performed and in proper act done to a person. “*This agreement will not be give permission to the one, who done crime, not to be punished, all the improper, illegal acts are prohibited, and this agreement be in safe, for considering the conditional states.*”

Constitution of Medina^{6b}

From Wikipedia, the free encyclopedia

The **Constitution of Medina** (دستور المدينة, *Dustūr al-Madīnah*), also known as the **Charter of Medina** (Arabic: صحيفة المدينة, *Ṣaḥīfat al-Madīnah*; or: ميثاق المدينة, *Mithāq al-Madīnah* “Covenant of Medina”),^[1] was drawn up on behalf of the **Islamic prophet Muhammad** shortly after his arrival at **Medina** (then known as *Yathrib*) in 622 CE^[2] (or 1 AH), following the **Hijra** from **Mecca**.

The preamble declares the document to be “a book [*kitāb*] 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 nation [*ummah wāḥidah*] separate from all peoples”. 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 Al-Shutbah** 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.^{[3][4][5][6][7]}

The constitution was created to end the bitter intertribal fighting between the rival clans of **Banu Aws** and **Banu Khazraj** in Medina^[2] 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 representatives 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, “sacred place”), where no blood of the peoples included in the pact can be spilled.

The division of the constitution into numbered articles is not in the original text but added later by scholars. The numbering of clauses differs in different sources, but there is general agree

ement on the authenticity of the **most widely-read version** of the charter, which is found in **Ibn Ishaq's *Sīrah Rasūl Allah***.^{[8][9]}

Background

In Muhammad's last years in Mecca, a delegation from Medina from its twelve important clans invited him as a neutral outsider to Medina to serve as the chief arbitrator for the entire community.^{[10][11]} 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.^[10] 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.^{[12] [case needed](#)}

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](#)".^[10]

Historical sources

Instead of the original document, several versions survive in [early Muslim sources](#). The most-widely read version is found in the pages of Ibn Ishaq's *Sirah Rasul Allah*; alternative copies are in Sayyid al-Nas and Abu 'Ubayd's *Kitab al-Amwal*. The historical authenticity of the document is acknowledged by both Muslim and Western scholars.^{[8][9][14][15]} Montgomery Watt states that it must have been written in the [early Medinan period](#) because if the document been drafted later, it would have both had a positive attitude towards the Quraysh and given Muhammad a prominent place. Hubert Grimme states that it was drafted after the [Battle of Badr](#). However, [Leone Caetani](#) claims that the document was complete before the battle.^[16] According to RB Serjeant, 3:101-104 of the Qur'an refer to the constitution. He proposes it underwent [recension](#), a hypothesis first proposed by Richard Bell. 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 preceding verses, it is an encouragement of Muhammad's adherents to face the Meccan forces they eventually fought at [Uhud](#). He states that even if the proposal of three recensions is unacceptable, the verses must make reference to the two different treaties.^[17]

Original Text

The following is a translation of the original text of the Constitution of Medina by Muslim scholar and polymath [Muhammad Hamidullah](#) based on the following historical sources: the Seerah of Ibn Hisham^[18] which quotes the Seerah of Ibn Ishaq^[19] Abu Ubaid's *Kitab-al-Amwal*,^[20] and Ibn Kathir's *al-Bidayah-wan-Nihaya*.^[21] 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.^[22]

A 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.]^[22]

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 their own 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) And no believer shall kill another believer in retaliation for an unbeliever, nor shall he help an unbeliever against a believer.

(15) And the protection of God is one. The humblest of them (believers) can, by extending his protection to any one, put the obligation on all; and the believers are brothers to one another as against all the people (of the world).

(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 political community (Ummat) along with the believers—for the Jews their religion, and for the Muslims theirs, be one client or patron. He, however, who is guilty of oppression or breach of treaty, shall suffer the resultant trouble as also his family, but no one besides.

(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. Of course, whoever is found guilty of oppression or violation of treaty, shall himself suffer the consequent trouble as also his family, but no one besides.

(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 shall be personally responsible for it as well as his family; or else (i.e., any step beyond this) will be of oppression; and God will be with him who will most faithfully follow this code (sahifdh) in action.

(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 any one 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 (صلى الله عليه وسلم).^[23]

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](#) claims that the charter was not a treaty in the modern sense but a unilateral proclamation by Muhammad.^[24] 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".^[25] 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](#).^[26]

It also instituted peaceful methods of [dispute resolution](#) among diverse groups living as one people but without assimilating into one religion, language or culture.^[27] *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."^[28]

[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".^[29]

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.^[30] Tribal identities are still important to refer to different groups, but the "main binding tie" for the newly-created ummah is religion.^[31] That contrasts with the norms of pre-Islamic Arabia, which was a thoroughly tribal society, but Serjeant postulates the existence of earlier theocratic communities.^[32] 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".^[33] That is an important event in the development of the small group of Muslims in Medina to the larger Muslim community and empire.^[34]

Rights of non-Muslims

The non-Muslims had the following rights on the condition they "follow" the Muslims.^[35]

1. The security of God is equal for all groups.^[36]
2. Non-Muslim members have the same political and cultural rights as Muslims. They have autonomy and freedom of religion.^[37]
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.^[38]
4. Non-Muslims are not obliged to take part in the Muslims' religious wars.^[39]

Comment

The script is like a Constitution of Humanity. So, I hereby, arrange as some notification with short content.

The Common Principles, NB: Not in written order, as I arrange them due to the content.

The perspective of the Medina Contract

(In the name of God, the Beneficent and the Merciful (So, we have to be generous and compassionate, like the Creator.)

- 1) This Contract is officially, who may under this contract, may joint them. (NB: The person be binds the parties in law, no differentiation be accepted)(1-**This is a prescript and those who may be under them, may join them and take part in wars in their company)
- 2) The contract get them together as a one united unit (NB: Each person together by this contract, is in brotherhood, so, all aspects be evaluated under this principle)(2-**They shall constitute a separate political unit (Ummat) as distinguished from all the people (of the world).)
- 3) The Contract evidence be on each group be responsible for their region, secure and principles be goodness and justice) (NB: The partnership structure, as indicated)(3-**The emigrants (mentioned the names at 3-12) ... shall be (responsible) for their own 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) The acceptance be grounded on goodness and justice principle (NB: For individual rights and independency, this contract is on duty, is valid)(4-**... so that the dealings between the believers be in accordance with the principles of goodness and justice.)
- 5) All have same rights, same treatment as the original person, not an individual be harmed and break the agreement. (NB: The consent given ones be on legal considerations (26-32, 33, 35, 40- And ... , shall have the same rights as the mother tribes ...33- And the ... shall have the same rights as those of the original members of it. 35- And ... tribes shall have the same rights as the mother tribes. 40-The clients ... shall have the same treatment as the original persons. He shall neither be harmed nor shall he himself break the covenant)**
- 6) All have same rights, thus, be faithful and not be a violator of the treaty. (NB: For permission, the Contract be obligatory binding. (33- And ... shall have the same rights as the ... and they shall be faithful to, and not violators of, treaty**
- 7) Same rights as be in at this contract, be secure, for the requirements. (NB: Later on person be at the same as before consent given ones, all people are same)(46-**And the ..., 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 propagate/sow so shall he gain, secure/reap. And God is with him who will most sincerely and faithfully carry out the provisions of this code)
- 8) If someone has performed a crime, must be punished, even if he be a son to any one of them, all be accepted. (NB: Not any crime be without punishment)(13-** And the hands of sincere/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)

- 9) Nobody be on act of against any person, kill anyone, even if en enemy, without any reason, not be against to liar. (14- And no believer shall kill another believer in retaliation for an unbeliever, nor shall he help an unbeliever against a believer.)**
- 10) 10-a) If anyone payments be for common, must be tolerated, payed to him. (37-(a) And the ... shall tolerate/bear the problem/burden of their expenses and the Muslims theirs. 10-b) If defend the agreement to the others, be friendly make consultation, in sincere behaviour, and faithful act doesn't meaning of breaking the contract. (b) And if anyone fights against the people of this code, their mutual help shall come into operation, and there shall be friendly counsel and sincere behaviour between them; and faithfulness and no breach/break of covenant/contract.) (NB: Crime is individual, responsibility is individual, the approach must ve for earning the rights to receive, be paid, and because of the responsibility, If be a part of the crime, also sharing the responsibility. Punishment is applied to a person who made crime and improper unrightful act executed one, thus, for the punishment community is equally be responsible)**
- 11) The amount for community be paid, sharing between them, for togetherness, unification. (24- 24-And the ... shall share with the believers the expenses of war so long as they fight in conjunction/unification**
- 12) Free of judging, if there is conflict, or different about anything, not any example, not be in acceptance, be also sent to the law, court. /23- 23-And that whenever you differ about anything, refer it to God and to Muhammad)**
- 13) If someone is not lawful, and give any provisions and give help or protection, to the crime, performed, cruel person, no compensation be given. (NB: The one who done the crime, the person who joined the crime and also the one who are silent to the crime is also be punished, no matter who is it, whether the person be your child.) (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)**
- 14) Not help anyone who is out of the humanity and out of ethical considerations, and the one who is performing crime. (43-The ... shall be given no protection nor shall they who help them)**
- 15) The person who is in agree of the contract, cannt make any benefit to the contrary of it, and also not be in secure to the cruel. The person who is signed, be at the obligations and be faithful and be in care. (47- And this prescript shall not be of any avail/benefit 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...)**
- 16) The contract belonging and concerning the community be governmental approved is necessary, and not be agreed by individually.(41-And no refuge shall be given to anyone without the permission of the people of the place)**
- 17) If the contract is in association of community, must be send to governmental office. 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.)**
- 18) Undoubtedly sincere people, each individual, in righteous way. (20-(a) And undoubtedly pious/sincere believers are the best and in the rightest course. If in harm and in negative way, no one give any protection to the life, not be in peace, unless be the same as equal binding. 20- (b) And that no associator shall give any protection to the life and property of a ..., nor shall ... (he) come in the way of any believer in this matter.)**
- 19) Peace be the one, same, thus, equally binding on all person. (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 apart from other believers, unless it (this peace) be the same and equally binding on all.)**

- 20) Only be taken the revenge by law, as a community person.** (19-And the believers as a body shall take blood vengeance/revenge in the way of God)
- 21) Be in fight together, must be in pleased, be on righteous leads to happiness.** (18-And all those detachments/groups that will fight on our side will be relieved/pleased by turns/tries)
- 22) For fighting, to be in war, it must be governmental decision.** (38- (a) And that none of them shall go out to fight as a soldier of the Muslim army, without the per-mission of Muhammad. **If someone required the justice, from his destruction, injury, no obstruction be happened, being on law.** (b) And no obstruction shall be placed in the way of any one's retaliation/revenge for beating or injuries; and whoever sheds blood shall be personally responsible for it as well as his family; or else will be of oppression; and God will be with him who will most faithfully follow this code in action)
- 23) Obeying the codes, ethical principles, be on agreement, be on law.** (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; and God will be with him who will be most particular about what is written in this code and act on it most faithfully)
- 24) If the spending are in common, then the cost be paid together** (38- And the ... shall be bearing their own expenses so long as they shall be fighting in conjunction with the believers.)
- 25) The person who made the cost, must pay themselves, thus, not be from revenge attitude, thus, the crime be also paid, advice making contract** (12-(a) And the believers shall not leave anyone, 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).
- 26) The governmental cost, payment be on common, no one can be away or this amounts, if it is concerning the community.** (44-And they shall have each other's help in the event of anyone invading a city....)
- 27) Some common places, for everyone, are forbidden who signed this agreement.** (39- And the Valley of Yathrib (Madina) shall be a Haram (sacred place) for the people of this code)
- 28) Each person be careful not be on political side, not be on one group, no one be a client or patron, boss. The person who is on oppression must suffer of the resultant for doing.** (25-And the ... shall be considered/careful as one political community along with the believers— for the .. their religion, and for the Muslims theirs, be one client or patron. He, however, who is guilty of oppression or breach of treaty, shall suffer the resultant trouble as also his family, but no one besides)
- 29) If there will be a peace, be a party of it.** (45-(a) And if they 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 duty as well to reciprocate the dealings, excepting that anyone makes a religious war.
Everybody be take the responsibility to be against the enemy/cruel, making harm people. (b) On every group shall rest the responsibility of (repulsing) the enemy from the place which faces its part of the city)
- 30) Not any oppressor, cruel one be breaker of this contract/agreement.** (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 Medina, 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...)
- 31) The person who accepted the agreement, will help and equality, not any oppression or be against themselves.** (16- And that those who will obey us among the ... will have help and equality. Neither shall they be oppressed nor will any help be given against them.
- 32) All the be at the protection of the Creator, thus, the people extended this protection to anyone, as an obligation, each person is in brotherhood, against the other people.** (15- And the protection of God is one. The humblest of them (believers) can, by extending his protection to anyone, put the obligation on all; and the believers are brothers to one another as against all the people (of the world).

General Comment

This contract is obligatory for the consent is given one, person. Not an obligatory, reading and consent is given. Some basic Human Rights as; unification with brotherhood, equality, equal on law, independent decision taken and given, not any crime be unpunished, whatever the person is, care and serve according the own and needing, required the rights, spending be shared upon the action of person, for governmental, each person must pay. The utmost one, the evaluation of God and other believe must not be taken as consideration, even at the same religion.

The Convention of Medina is more advanced than some Constitutional Laws.

- Crime will not be established even to your close friends
- For helping and arranged the crime, thus will not be a time limit, no matter what it is, even from their lifespan, the punishment be performed.
- The punishment as a legal perspective be same as the crime, be at the same level, as it performed, not be over or under
- If the contract be some ones benefit, not at the same degree, this will not be acceptable contract
- Ownership is belonging to a person
 - Peace for both sides and be exactly done, obligatory ???
- Saving, serving and healthy aspects be done only under humanity and brotherhood reasoning
- The person who get care and who give care must be all have rights, be given their earnings so, be respect their rights.
- A person be in care, protection, be aware of crime, under responsibility, the aim and intended to make effort
- The person has profession and be in charge and effective and efficient one, be get some extra rights
- Serve and protect not for a group or clan, be to each person who owns and gets the right.
- Defense be upon the attack, no matter who it is, each person have as a humanity for this defense contribution
- Guard duty be equally balanced. The groundings be on brotherhood and trust and sharing the duty on call. ????
- Peace will in every part of the Country (As Atatürk indicates; "Peace in the Country, peace in the World" concept is noticed.
- Even the believe and religion be independent, nothing be as same common fact as be example of the same, each be differs and free of their believe

5. <https://www.turkcebilgi.com/ummet>⁹

Ümmet: [İslam](#) toplumunun tamamını ifade eden bir kavram. Ümmet kelime olarak bir anneden doğan çocuklara verilen isimdir. Daha sonra İslam inancına sahip herkesi içine alan bir anlama kavuşmuştur. İslam inancının en önemli kaynağı [Kur'an](#)'da birçok yerde geçmiştir. Müslümanların içindeki bir cemaate de zaman zaman ümmet denildiği görülmektedir. Ümmet bu bakımdan bazen bütün bir müslüman toplumunu ifade ederken, bazen de Müslümanların içinde farklı özelliklere sahip daha küçük gruplardan her birini de ifade etmektedir

NB: The Meaning of "Ümmet" as the population, so, indicating other religious community also.

Comment

In Quran the meaning of (Ummat) is a community, as in the verses; 2/134, 2/141, even indicating other population, so away of Islamic religion.

The indication, the principle as; the people be once present and then be gone, the responsibility is themselves, nobody can take others one, you did to you, they did to themselves.

6. Kâfir¹⁰.

Vikipedia, özgür ansiklopedi

Kâfir (Arapça: كافر – *kâfir*, çoğulu: كفار – *entra*, kadın için *kâfire* kullanılır, çoğulu: *kevâfir*¹¹), [İslam](#) dini terminolojisinde [kufur](#) işleyerek dinden çıktığı düşünülen veya hiç [Müslüman](#) olmamış kişiye denir.

Etimoloji

Kelime, gizlemek, saklamak anlamlarına gelen (ك ف ر) kökünden gelir. Sözlük anlamıyla, tohumları toprağın altına gizlemesi sebebiyle çiftçi için de kullanılmıştır.¹² Müslüman olmayanlara bu isim "İslam inancının getirdiği gerçekleri gizledikleri veya inkar ettikleri" düşünülerek verilmiştir.¹³[Lisvassak belirtmiş](#)

Fıkıhta kâfir

İslam inancına göre kâfir, küfür işleyendir, küfür ise geleneksel Sünnilikte İslam amentüsünü oluşturan, imanın altı şartını kabul etmemek, inanmamak veya küçük veya hakir görmek gibi eylemlere verilen addır. Mümin ve kâfir tanımları mezheplere göre farklılıklar gösterir. Es'ari ve Matürîdî mezheplerinde iman özde kalbin tasdik olarak kabul edilir. Buradan hareketle bu mezhepler, kalben tasdik edilmesi gereken itikadî şartları tasdik etmeyen, yani bunları bütünüyle veya kısmen reddeden kişiyi kâfir olarak tarif etmişlerdir.^[3] Kalbin tasdikinin yanı sıra, imanını diliyle belirtmeyi de içeren iman tariflerine göre bu her iki şarttan birini yerine getirmeyen kişi kâfir olarak tarif edilir.^[4] Ameli de imanın bir parçası sayılan tariflerde ise iman üç bölümden oluştuğu için bu üç bölümden birinin terki ile kişi kâfir olur.^[5] Bununla birlikte bu iman tarifini kabul eden Selefiler kalp ile tasdik, dil ile ikrar etmesine rağmen, ibadeti ret değil de tembellik sebebiyle terk eden kişinin kâfir olmayacağı kanaatindedir.^[6] Küfür konusundaki görüşlerin en katısı Hâricilerindir ve bu gruba göre herhangi bir ibadetin -nafile ibadetler dahil- terki küfürdür ve dolayısıyla faili kâfirdir.^[4] İslam'a göre kâfir teriminin kullanılabileceği gruplar, İslam dışındaki dinlere mensup insanların tümü ve İslam dışı felsefi düşüncelere bağlı insanların tümüdür. İslam'da, kâfir olarak ölen herkesin ahirette cehennemde gideceği inancı vardır. **NB: The meaning is although knowing the right and true, indicate opposite for harm intention.**

Comment

The 109th verse of Quran, is considering the contrary of the righteous, opposition be in not on grounding scientific or other natural conditions. By personal aspects, for harm and cruelty. Some comment are deny the truth, pray to the fantasies, believes are not on reality, trust be on personal desires. Believes not on humanity and personal rights.

As summary, hiding, and changing to wrong evaluation, and abstract not be on reality, figurative as negative perspectives.

7. <https://profesioneltarihci.blogspot.com/2018/02/medine-sozlesmesi.html>⁸



Comment

The picture is the Convention of Medina, the sign is the Prophet one.

8. <https://hzmuhammedinhayati.gen.tr/medine-sozlesmesi.html>⁹

Medine Sözleşmesi

Medine sözleşmesi, Hz. Muhammed'in Medine'de huzur ve barış ortamını sağlamak için bütün gruplar arasında 622 yılında düzenlenen bir antlaşmadır. Medine İmtiyazı olarak da anılmaktadır. Bu antlaşma İslam'ın ilk yazılı anayasası olması itibarıyla önem taşımaktadır. Peygamberimizin dehasını ve büyüklüğünü göstermektedir. Peygamberimiz Allah'ın öğrettiği gibi insanların sorunlarını, değerlerini gözetenek sosyal bir toplum oluşturmuştur.

Medine antlaşmasının amacı nedir?

Antlaşma Hz. Muhammed, Yahudiler, Müslümanlar, Paganlar ve şehrin ileri gelen aileleri ile kabilelerini içermekteydi. Medine'de bulunan Hazrec ve Evs kabileleri arasında yaşanan iç çatışmalara son vermek için, şehirde yaşayan Yahudi, Müslüman ve Pagan topluluklarını Ümmet adlı tek çatı altında toplayarak, her birine sorumluluk ve payları verilmiştir. Antlaşmanın düzenlenme amacı hangi dine mensup olursa olsun, şehirde bulunan toplulukların özgürce ve huzur içerisinde yaşamasını sağlamaktır.

Medine sözleşmesinin önemli maddeleri nelerdir?

- Müslüman ve Yahudi topluluklar barış içerisinde yaşayacaklardır.
- Şehir dışından gelen saldırılarda, hep birlik olunacak ve şehir savunması birlikte yapılacaktır.
- Yahudiler dinlerinde serbest olacaktır.
- İki taraftan birinin, üçüncü bir tarafa olan anlaşmazlığında diğer taraf yanında yer alacaktır.
- Yahudiler ve Müslümanlar arasında olacak anlaşmazlıklarda, Hz. Muhammed hakem olarak kabul edilecektir.
- Her topluluk kendine ait bölgeden sorumlu olacaktır.
- Çıkacak bütün anlaşmazlıklar Allah'a ve Resul'üne sunulacaktır.

Medine sözleşmesinin içeriğinde bulunan konular nelerdir?

Adalet: Antlaşmanın çoğu maddesi herkese eşit olarak adalet sağlanmasını öngörüyordu. Bu anayasa herkese adalet götürme, adli işlerin idare edilmesi konularında devrim yapmıştır. Adalette yetkiler kişilerden alınarak, merkezi idareye bağlanmıştır. Artık kabileler içinde suçları cezalandırılmayacak, her şey merkezi idarenin elinde olacaktır. Suçlular ve mağdurlar merkezi idare tarafından değerlendirilecektir. Bütün mümin kişiler suç işleyenlere karşı, merkezi idareye yardım etmekle mükellef kılınmıştır. Yahudilerin topluluğa girme nedeni de zaten herkesin eşit muamele görmesidir. Artık kabile reislerinin otoritesi alınmış, merkezi idare kişilerde adaletin olduğu duygusunu uyandırmıştır.

Suçun şahıslığı: Antlaşmada suçun şahıslığı konusunda vurgular yapılmış, hiçbir günah başkasına yüklenemez denilmiştir.

Sigorta: Antlaşma savaşta esir düşenlerin, ölüm ya da yaralama hallerinde diyet ödeyebilmek için, sigorta kurumu olmasını öngörmüştür. Artık Müslümanlar kendi aralarında değil, kabileler arasında da paylaşım kabul edilmiştir.

Vatandaşlık ve savunma: Antlaşma din, dil ve ırk gözetmeksizin herkesi eşit bir şekilde vatandaş olarak kabul etmiştir. Savaş durumunda herkesin kendi giderini karşılaması gerektiği kabul edilmiştir.

Medine şehrinin sınırları: Antlaşmadan önce dağınık bir yerleşimin olması sebebiyle, şehrin sınırları belirlenmiştir. Medine merkezin ve ovasının sınırları bu şekilde belirlenmiştir.

Din özgürlüğü ve takva: Antlaşma herkese din özgürlüğünü getirmiştir. Yahudilerin kendi dinlerine göre muhakeme edilebilmesinin önü açılmıştır. Bazı maddelerde ise, Allah korkusu ve toplum hayatındaki rolü üzerinde durulmuştur. Takvanın adaletin temel olduğu konusu üzerinde açık ifadeler konmuştur. Takvanın en üstü kanunlara itaat etmek, denmiştir.

Müslümanlarla ilgili maddeler: Antlaşma Müslümanların birbirlerine yardımcı olmakla mükellef olduğunu ifade etmektedir. Müminlerin kardeşliğine değinilmiş, müminlerin suçluları korumaması gerektiği belirtilmiştir.

NB: The result of the Convention of Medina is mor important then the written one.

Comment

Result is more important than indicating, obeying by desire is most essential. Thus, 1) equal in rights, not any discrimination as believes and groups, 2) the authority of the leaders is invalid, the law, the agreement is the regulative fact, 3) the legal aspects are independent, 4) each one be contribute to the government, 5) the crime is individual responsibility, 6) the insurance and sharing process in consideration, 7) believes and free is the prime factor, 8) be care and serve be the demanding concept.

As indicated at the reference; 1) each religion be live together in peace, 2) in an attack, be together in fight, 3) each one be free at their believes, 4) in case of contradiction, the person signed the agreement be together in interest, 5) if some challenges, between them, be in evaluation at legal facts, 6) each community be responsible at their district, 7) each problems be in consideration of Quran and such verses.

Demokrasi modelleri

Demokrasi tarihinde uygulanan sistemler oldukça çeşitlidir. Bunları kısaca beş grup içinde toplanabilir:

Klasik Demokrasi

Eski Yunan şehir-devletlerine dayanır. En iyi uygulayıcısı ve o dönemde en güçlü şehir olan **Atina**'dan dolayı **Atina demokrasisi** olarak da adlandırılır. 'Belli başlı tüm kararlar, bütün vatandaşların üye olduğu meclis veya Eklezya tarafından alınıyordu. Bu meclis senede en az kırk defa toplanıyordu. Tam zamanlı çalışacak kamu görevlilerine ihtiyaç duyulduğunda, bütün vatandaşları temsil eden küçük bir örnek olmaları için kura usulü ile veya dönüşümlü olarak seçiliyorlardı ve mümkün olan en geniş katılımın sağlanması için görev süreleri kısa tutuluyorlardı. Meclisin yürütme komitesi olarak faaliyet gösteren ve beş yüz vatandaşın oluşan bir konseyi vardı ve elli kişilik bir komite de bu konseye teklifler hazırlardı. Komite başkanlığı görevi sadece bir günlüktü^[21]. Bunun tek istisnası askeri konularla ilgili on generalin tekrar seçilebilme imkânıydı.

Atina demokrasisinin özelliği vatandaşlarının siyasi sorumluluklara geniş çapta katılma isteğinin bulunmasıydı. Tabi bunun en önemli sebebi, demokrasiye zıt bir şekilde uygulanan **kölelik** sistemiydi. Böylelikle oy verme hakkına sahip Atina doğumlu yirmi yaş üstü tüm erkeklerin günlük hayatlarındaki sorumluluklarının çok büyük bir kısmını kölelerin sırtına yüklemişlerdir. Bunun dışında Atina demokrasisinde kadınların, metiklerin (şehirlî olmayanlar) ve kölelerin oy kullanma hakları yoktu.

Günümüzde **Isvicre**'nin küçük kantonlarında halk meclisleriyle varlığını sürdürebilen klasik demokrasisinin, daha büyük ülkelerde uygulanması teknik nedenlerden ötürü tercih edilmez.

Koruyucu demokrasi

Orta Çağ yönetimlerinden çıkmaya çalışan Avrupalılar, 18. Ve 19. Yüzyılda demokrasiyi daha çok kendilerini **hükümetin** zorbalıklarından korunmanın bir yolu olarak görmekteydiler.

'Korumacı demokrasi sınırlı ve dolaylı bir demokrasi modeli sunar. Pratikte, yönetilenlerin rızası düzenli ve rekabetçi seçimlerle sağlanır. Siyasi eşitlik böylelikle eşit oy hakkını ifade eden teknik bir kavrama dönüşür. Dahası, oy hakkı gerçek bir demokrasi için

yeterli değildir. Bireysel özgürlükleri korumak için [yasama](#), [yürütme](#) ve [yargı](#) üzerinden güçler ayrılığına dayalı bir sistemin tesisi şarttır.^[22]

Kalkınmacı demokrasi

Bireyin ve toplumun gelişimini esas saymıştır. Bu tip demokrasilerin en radikal olanı [Jean-Jacques Rousseau](#) tarafından dile getirilmiştir. Ona göre bireyler ancak içinde buldukları toplumun kararlarını şekillendirebilmesine doğrudan ve sürekli olarak katılmaları halinde "özgür" olabilirler. Bu açıdan bakıldığında, doğrudan demokrasiyi tanımlamakla birlikte bu şekilde oluşturulacak genel iradeye vatandaşların itaat etmesi durumunda özgürlüğe kavuşacakları saviyle ayrılır.

Kalkınmacı demokrasinin, liberal demokrasiye daha ilimli hali ise [John Stuart Mill](#) tarafından dile getirilmiştir. Mill'e göre demokrasinin en büyük yararı, vatandaşların siyasi hayata katılmalarını sağlayarak, onların anlayışlarını ve duyarlılıklarını güçlendirmesidir. Bu yüzden kadın olsun fakir olsun herkesin oy verme hakkının olması gerektiğini savunur. Fakat bu oy hakkını "eşit" olarak savunmamıştır. Örneğin vasıfsız işçinin bir oy vasıflı işçinin iki oy, donanımlı meslek sahiplerinin ise beş oy hakkına sahip olması gerektiğini, böylelikle demokraside "çoğunluğun tiranlığı" korkusundan kurtulabileceğini savunuyordu. Basitçe herkesin oy hakkının olmasını savunurken çoğunluğun verdiği kararların her zaman doğru olmayabileceğini belirtiyordu.

Liberal demokrasi

Demokraside önceliğin [özgürlüğe](#) mi yoksa [eşitliğe](#) mi verilmesi gerektiği tarih boyunca tartışılmış ve tarih, bu ikisini bir arada tutacak sistem teorisini üretme çabalarıyla sıklıkla karşılaşmıştır. Liberal demokrasi sistemi de bunlardan biridir. İçinde barındırdığı [liberal](#) kelimesiyle özgürlüğü, demokrasideki [siyasi eşitlik](#) kavramıyla da eşitliği temsil etmektedir. Bunu düşünürken ekonomi disiplindeki liberalizm ile siyaset disiplinindeki liberalizmin birbirinden ayırmamız gerekir.

Basit olarak liberal demokrasi; iktidarı halkın belirlediğini ancak bu iktidarın bireysel özgürlüklerle sınırlandırıldığı bir siyasi sistem olarak belirtilebilir.

[Hoşgörü](#) ve tüm fikirlerin var olabildiği bir rekabet ve siyasi eşitlik prensiplerinde gerçekleştirilen seçimlerle iktidara temsili bireylerin getirilmesi liberal demokrasilerin temel nitelikleridir.

Sosyal demokrasi

Bu kavram [komünist](#) rejimlerde gelişmiş demokrasi çeşitlerini kapsamaktadır. Kendi aralarında farklar bulunmasına rağmen liberal demokrasi sistemleriyle kesin olarak karşıt bir çizgidedir. Genel olarak siyasi eşitliğin yanında sosyal demokrasi ile ekonomik eşitliğin de sağlanması gerekliliğini savunmuşlardır.

[Karl Marx](#), [kapitalizmin](#) yıkılmasından sonra geçici bir [proletaryanın devrimci diktatörlüğü](#)'nün olacağını sonradan ise [proleter demokrasi](#) sistemiyle komünist bir toplumun oluşacağını savunmuştur.^[23] Komünist devletlerde görülen demokrasi sisteminin fikir yapısı Marx'tan çok [Lenin](#)'e aittir.

Bu ülkelerde, partilerin denetimsiz gücünün demokrasiyi gölgede bıraktığı eleştirisi yaygın olarak yapılmaktadır.^[24]

NB: The indicating factors are not on grounding the civil liberties, all are for majority, common sense concept.

Comment

The above ones are also be noticed as not on civil liberties.

Mainly tolerance is not the common, thus the individual be tolerant to the community, the leader, the district, the family an so on. So, where is the civil liberty and equality?

At 1998 American Supreme Court, and at 2006 European Council be indicated the civil liberties, thus, the community not as this point.

Democracy⁵

Measurement of democracy

Several [freedom indices](#) are published by several organisations according to their own various definitions of the term and relying on different types of data:^[15]

- [Freedom in the World](#) published each year since 1972 by the U.S.-based [Freedom House](#) ranks countries by political rights and [civil liberties](#) that are derived in large measure from the [Universal Declaration of Human Rights](#). Countries are assessed as *free*, *partly free*, or *unfree*.^[114]
- [Worldwide Press Freedom Index](#) is published each year since 2002 (except that 2011 was combined with 2012) by France-based [Reporters Without Borders](#). Countries are assessed as having a *good situation*, a *satisfactory situation*, *noticeable problems*, a *difficult situation*, or a *very serious situation*.^[115]
- The [Index of Freedom in the World](#) is an index measuring classical [civil liberties](#) published by Canada's [Fraser Institute](#), Germany's [Liberale Institute](#), and the U.S. [Cato Institute](#).^[117] It is not currently included in the table below.
- The [CIRI Human Rights Data Project](#) measures a range of human, civil, women's and workers rights.^[118] It is now hosted by the [University of Connecticut](#). It was created in 1994.^[119] In its 2011 report, the U.S. was ranked 38th in overall human rights.^[120]
- The [Democracy Index](#), published by the U.K.-based [Economist Intelligence Unit](#), is an assessment of countries' democracy. Countries are rated to be either *Full Democracies*, *Flawed Democracies*, *Hybrid Regimes*, or *Authoritarian regimes*. Full democracies, flawed democracies, and hybrid regimes are considered to be democracies, and the authoritarian nations are considered to be dictatorial. The index is based on 60 indicators grouped in five different categories.^[121]
- The U.S.-based [Polity data series](#) is a widely used data series in political science research. It contains coded annual information on regime authority characteristics and transitions for all independent states with greater than 500,000 total population and covers the years 1800–2006. Polity's conclusions about a state's level of democracy are based on an evaluation of that state's elections for competitiveness, openness and level of participation. Data from this series is not currently included in the table below. The Polity work is sponsored by the [Political Instability Task Force](#) (PITF) which is funded by the U.S. [Central Intelligence Agency](#). However, the views expressed in the reports are the authors' alone and do not represent the views of the US Government.

- [MaxRange](#), a dataset defining level of democracy and institutional structure(regime-type) on a 100-graded scale where every value represents a unique regime type. Values are sorted from 1–100 based on level of democracy and political accountability. MaxRange defines the value corresponding to all states and every month from 1789 to 2015 and updating. MaxRange is created and developed by Max Range, and is now associated with the university of Halmstad, Sweden.¹²²¹

Dieter Fuchs and Edeltraud Roller suggest that, in order to truly measure the quality of democracy, objective measurements need to be complemented by "subjective measurements based on the perspective of citizens".¹²²³ Similarly, Quinton Mayne and Brigitte Geißel also defend that the quality of democracy does not depend exclusively on the performance of institutions, but also on the citizens' own dispositions and commitment.¹²²⁴

Difficulties in measuring democracy

Because democracy is an overarching concept that includes the functioning of diverse institutions which are not easy to measure, strong limitations exist in quantifying and econometrically measuring the potential effects of democracy or its relationship with other phenomena—whether inequality, poverty, education etc.¹²²⁵ Given the constraints in acquiring reliable data with within-country variation on aspects of democracy, academics have largely studied cross-country variations. Yet variations between democratic institutions are very large across countries which constrains meaningful comparisons using statistical approaches. Since democracy is typically measured aggregately as a macro variable using a single observation for each country and each year, studying democracy faces a range of econometric constraints and is limited to basic correlations. Cross-country comparison of a composite, comprehensive and qualitative concept like democracy may thus not always be, for many purposes, methodologically rigorous or useful.¹²²⁶

Comment

For measuring the democracy, not in consideration of civil liberties, only on some concepts as indicated below.

According to the freedom perspective: Freedom is not a personal thoughts, be a proof of it. Saying liar or wrong is not meaning of freedom. First the evidence be on righteous and then the evaluation be free, free for the discussion. Personality and individual confidentiality be under legitimate protection. Internet and media so much widely used and the secrets be nearly disappear, and the civil liberties and individuality is now at press.

- At the World, freedom can be in groups of; a) complete freedom, b) partly and c) not any freedom. Harm, cruel activities mostly be find a place of freedom notification, thus they are illegal, must be strictly forbidden, by law.
- A person as press and some academic person, by mentioned so much facts, means not the freedom. First if the fact be a liar, and may cause harm, cruelty and dishonest even be they will punished. Freedom concept will not give anybody for making harm and intended to make illegal, unethical considerations.
- At Industry Culture Model, the right is the benefit of the fabric or institute, not at the individual. So, a person must serving the institution, not be at their right, so, this is not be mentioned as civil liberties.
- At America in 1998 years, the Supreme Court verdict, the individual rights be considered as the top, and at 2006, European Council considered as civil liberties the first one and be protected from governmental and institutional forces. As today in Turkey, The Constitutional Court is allowed to individual applications. Thus at Syria, the conditional state is not as written law.
- Complete democracy today on written paper, as not be active at France, by distinguished the labor actions at these years.

For measuring the democracy there are several difficulties, such as the parameters are not grounded on civil liberties and individual rights. The application be evaluated briefly.

Demokrasiyle ilintili kavramlar

Demokrasi ile cumhuriyet

[Cumhuriyet](#) bir rejim, demokrasi ise cumhuriyetin uygulanış şekillerinden biridir. Demokratik cumhuriyetin yanında dini cumhuriyet, oligarşik cumhuriyet ve sosyalist cumhuriyet biçimleri vardır. Demokratik cumhuriyetlerde, meclisi ve ülkenin başkanını belli aralıklarla halkın seçmesi temeldir. Bu sistem genellikle Kara [Avrupa](#)'sında kabul görmüşken örneğin [İngiltere](#)'de ülkenin başında görünüşte halkın seçmediği bir [kral](#) ya da kraliçe bulunmasına rağmen yönetim halkın elindedir (oligarşik demokrasi).

"Bir cumhuriyetin tam demokratik cumhuriyet olabilmesi için, gönüllü birlikteliklerle bir arada bulunan o ülke halklarının tüm kesimlerinin, çoğulcu özgür iradeleri ile katılımcı olarak yönetim ve denetim süreçlerine doğrudan katıldığı, demokrasiyi tüm sivil kurum, kuruluş ve kadroları ile var ettiği ve çok kimlikli, değişik inançlı ve çeşitli kültürlerin bir mozaik oluşturacak şekilde bir arada yaşamasına olanak veren bir devlet yapılanmasının gerçekleştirilmesi gerekir."²⁵

Demokrasi ile sekülerizm

Sekülerizm, liberal demokrat düşünürler tarafından ortaya atılan dinin siyasetten ayrılması düşüncesinin genel adı olarak karşımıza çıkar. Liberal demokratlar, demokrasinin 'çoğunluğun tiranlığına' dönüşmesini engellemek için devletin tüm dinlere aynı mesafede kalmasını bir zorunluluk olarak görürler.

Farklı dinlerin din bilginleri ve din bilimciler, çeşitli dinler açısından düşünsel anlamda sekülerizme karşı çıksalar da bu konular genellikle tartışmalıdır. Bununla birlikte dini planda demokrasi genelde kabul görmüştür, hatta sekülerizm karşıtı bazı din adamları demokrasinin sekülerizm olmaksızın var olabileceği görüşünü ileri sürmüştür.^{[268][271][281]}

Güçler ayrılığı

Güçler ayrılığı ilkesi [yasama](#), [yürütme](#) ve [yargı](#) kurumlarının, devletin farklı organlarında bulundurulması ile iktidarın tek elde toplanmasını engellemek ve bu üç kurumun birbirlerini denetleyebilmesini sağlamak anlamına gelir. 'Devlet iktidarının üçe bölünmesi ve bunların ayrı organlara verilmesi gerektiği yolundaki yaklaşım, siyasal rejimlerin sınıflandırılmasında da temel alınmıştır. Buna göre yasama ve yürütme güçlerinin bir elde toplandığı rejimlere "güçler birliği", bu yetkilerin birbirinden bağımsız ayrı organlara verildiği sistemlere ise "güçler ayrılığı" sistemleri adı verilmektedir.^[281]

[John Locke](#) ise iktidarın gücünü yasama, yürütme ve federatif olarak ayırır. 'Burada federatif güç, bütün topluluk, savaş, barış, birlik, ittifak ve devletin kendi dışındaki bütün kişiler ve topluluklarla her türlü işlemi yapma gücü olarak ifade edilir.'^[309]

İktidarın paylaşımı sayesinde demokratik yollarla iktidara gelen kişiler kendi tiranlıklarının kurlmaları engellenmeye çalışılmıştır. Güçler ayrılığı ilkesi ile karşılıklı denetimin önemi, özellikle [II. Dünya Savaşı](#) öncesi [Adolf Hitler](#)'in demokratik yollarla iktidara gelmesinden sonra artmıştır.

NB: The democracy is as the manager be selected from the common, thus, not any regulative perspectives as religion or other one group of specifications.

Comment

Republic is as meaning the management of the common, thus must be by democracy. In democratic regime, common elected the president and the representatives for their managing.

Not any religious perspectives be a leading factor, as before, the religion authority mostly put the crown to the king. Thus the education be theology, not a religious person, just be in education only.

Crime is crime, not any perspectives be in consideration, the evidence proof, not some person give an exception.

As the division of powers, mentioned as; the law making, the administration and judge. Thus, press and publication, mostly TV, the University and some associations are also take apart from the power. So, the individual is in press of several aspects. All power want to be superior, so social peace will be hard to perform.

As an individual, civil liberties be returned to allowed actions and equality turns to a member of the associations or professional status at the community.

Democracy⁵

From Wikipedia, the free encyclopedia: **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.^{[126][127]} 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.^{[128][129][130]}

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.^[131] 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. The use of a lot system, a characteristic of [Athenian democracy](#), is unique to direct democracies. In this system, important governmental and administrative tasks are performed by citizens picked from a lottery.^[132] A direct democracy gives the voting population the power to:

1. Change constitutional laws,
2. Put forth [initiatives](#), [referendums](#) and suggestions for laws,
3. Give binding orders to elective officials, such as revoking them before the end of their elected term or initiating a lawsuit for breaking a campaign promise.

Within modern-day representative governments, certain electoral tools like referendums, citizens' initiatives and [recall elections](#) are referred to as forms of direct democracy.^[133] 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](#),^[134] the [Rebel Zapatista Autonomous Municipalities](#),^[135] communities affiliated with the [CIPO-RFM](#),^[136] the [Bolivian](#) city councils of [FEJUVE](#),^[137] and Kurdish cantons of [Rojava](#).^[138]

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](#).^[139] The most common mechanisms involve election of the candidate with a majority or a [plurality](#) of the votes. Most western countries have representative systems.^[134]

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](#). 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,^{[140][141]} pointing out the contradictions of representation mechanisms with democracy.^{[142][143]}

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.^{[144][145][146][147]}

Parliamentary systems have the right to dismiss a Prime Minister at any point in time that they feel he or she is not doing their job to 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 by a majority support for his or her dismissal.^[148] In some countries, the Prime Minister can also call an election whenever he or she so chooses, and typically the Prime Minister will hold an election when he or she knows 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 coalition) 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 free and fair elections. 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. Elections typically have a fixed date and aren't easily changed. The president has direct control over the cabinet, specifically appointing the cabinet members.^[148]

The president cannot be easily removed from office by the legislature, but he or she cannot remove members of the legislative branch any more easily. 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.^[148]

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.^[148]

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](#),^[149] [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.^[134] 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](#).^[134] 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).^[134] Although in the past 120 years less than 250 initiatives have been put to referendum. The populace has been conservative, approving only about 10% of the initiatives put before them; in addition, they have often opted for a version of the initiative rewritten by government.^[citation needed]

In the [United States](#), no mechanisms of direct democracy exists at the federal level, but over half of the [states](#) and many localities provide for citizen-sponsored ballot initiatives (also called "ballot measures", "ballot questions" or "propositions"), and the vast majority of states allow for referendums. Examples include the extensive use of [referendums](#) in the US state of [California](#), which is a state that has more than 20 million voters.^[150]

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.^[151]

Comment

The democracy methods be evaluated, so, not civil liberties be in consideration. This is therefore only be indication of standard types of the administration styles.

If you are in consideration as; *to be on the ruler, meaning being the manager of some of the power.*

For this concept, you want to be on the items, as; a) finance, economic conditional status, the peace of the labour, b) academic, being on the information given, research and education perspective, as a consultant, c) some alternative force at the management, being in control. As the most important one is controlling the oppositions, opposition parties.

If the opposition parties be with other division of the forces, not as individual rights, so, the governmental regulations nearly more then 50% be on them and nearly 20-30% for the opposition parties.

Basic Democracy Forms: The elections are mostly as yes or no concept. Not any widely consideration from individuals. Some parties are discussed and taken some considerations from professions, associations, for making the informative media. In Britain, Brexit is performed, so, the Scotch and other oppositions be more, than before the election.

Direct: Mostly at Swiss, the decisions be by general voting. If the community population is so much, the direct election be hard to perform. In America, people elected the representatives, the representatives elected the president. Some elections are in levels, phases system. At some districts, the properties be asked to the community, after approved then the procedure be accepted.

Representative: The associations, other democratic institutions, when they have a power in administration, so, they are selecting a leader. Mostly minority be taken in consideration, be counter to the opposition is hard, so be together with them, for getting the majority. This makes the power be reducing.

Parliamentary: Parliament system is selecting the representative and later elected them or not. The point the representatives being select form the head of the party or from community? The combination of the system mostly be in consideration.

Presidential: Even each system a leader is elected, whether from parliament or form representative or directly by election. The fact, what is the power given to the President by law, constitutions. Even in parliament system, if the power be enormous, so the Prime Minister or the President of the Council, Parliament be under control.

Hybrid or semi-direct: This kind be mostly be direct or partially be referendum election is the chosen method. For each parliament system, for constitutional change, the majority is requires, so, by direct or partially from Parliament and general election.

The state head be the chief of the Parliament: Thus, prime minister is as indicated as the manager leader. Thus the parliament chief is differs. One for making law, the other for regulating the country.

At the Presential system, head is the president, thus the parliament and presidency is diverse, they are elected differently. President be with majority; other election depends on the minority perspectives.

At democracy the power are so much, so, the peaceful managing is hard to perform. Even at same at other countries, one side, military, others be associations, institutions, lobbies, religious and nationalistic factors, university regulations, finance sector, even race and gender and several factors want to get some power. If the civil liberties and rights to a person, only informed consent be the real action, then if they want to be at the regulative phase, only information be under their control. Thus the state, government must be controlled the information, as correct or false.

Democracy⁵

From Wikipedia, the free encyclopedia: **Variants**

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 with limited or, often gradually, merely 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](#).^{[19][64]} 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 president, 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 nations. 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](#).¹⁵²

The [Founding Fathers of the United States](#) rarely praised and often criticised democracy, which in their time tended to specifically mean direct democracy, often without the protection of a constitution enshrining basic 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.

What was critical to American values, [John Adams](#) insisted,¹⁵³ 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, a woman asked him "Well, Doctor, what have we got—a republic or a monarchy?". He replied "A republic—if you can keep it."¹⁵⁴

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 simply referred to as parliamentary democracy because of its often "centralized 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.

Anarchist

[Anarchists](#) are split in this domain, depending on whether they believe that a [majority-rule is tyrannical 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.¹⁵⁶ However, [anarcho-communist Murray Bookchin](#) criticised [individualist anarchists](#) for opposing democracy,¹⁵⁷ and says "majority rule" is consistent with anarchism.¹⁵⁸

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.¹⁵⁹ [Henry David Thoreau](#), who did not self-identify as an anarchist but argued for "a better government"¹⁶⁰ and is cited as an inspiration by some anarchists, argued that people should not be in the position of ruling others or being ruled when there is no consent.

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 more fair and impartial than an elected official. The technique was in widespread use in [Athenian Democracy](#) and [Renaissance Florence](#)¹⁶¹ and is still used in modern [jury selection](#).

Consociational

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

A consensus democracy, in contrast, would not be dichotomous. Instead, decisions would be based on a multi-option approach, and policies would be enacted if they gained sufficient support, either in a purely verbal agreement or via a consensus vote—a multi-option preference vote. If the threshold of support were at a sufficiently high level, minorities would be as it were protected automatically. Furthermore, any voting would be ethno-colour blind.

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 policy-making 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 most 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.^[162]

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,^[163] writer Kurt Vonnegut, columnist [George Monbiot](#), and professors [David Held](#) and [Daniele Archibugi](#).^[164] 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"^[165] 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 which incorporates regular popular elections, but which often carefully "guides" the choices offered to the electorate in a manner which 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."^[166] 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.^[167]

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 controlled by [shareholders](#) on the principle of [one share, one vote](#)—sometimes supplemented by [workplace democracy](#). [Amitai Etzioni](#) has postulated a system that fuses elements of democracy with [sharia law](#), termed *islamocracy*.^{[168]^[citation needed]}

Comment

Some Management Types

From Author perspective not describing the management types, thus be compared with the Civil Liberties concept.

Constitutional monarchy: There are king or other one, just be symbol of the state. Thus, not any place for the individual, why be there is royal configuration, each person be equal, this right is not in consideration.

Republic: Some states as named republic, thus, not any relation about the regulations. So, if individual freedom about the human rights, so, this item at all the management be on the service of a single person.

Liberal democracy: Representatives be on regulation, so people select the representatives. The problem is who is the representatives, mostly form selection of the political party president. So, can be noticed as 4-5-year autocratic management style.

Socialist: As not only by election, some properties, and some power be more active at the management.

Anarchist: Some contrary, oppositions, not be in agreement to be. If individual rights, not be any oppositions, be at their consent.

Sortition: The act grounded to some person, philosophical point of views. Like juridical, council perspectives, as ethical committee. This will not be making any pressure, just for advice solution. If in pressure as clan and group, a leader, or a committee be in ordering position.

Consociationalism: Two major groups be in some fact for an agreement at the manager, for each benefit. Thus, how about the individual rights.

Supranational: International, Worldwide decisions be about, thus, not individual or a single people. Principles must be on civil liberties.

Participatory politics: Some associations and groups want to get the power, as separation of power system. Thus at civil liberties all are as a single person right, not more or less power.

Cosmopolitan: Several concepts, not focused on individual, general, not personnel principles.

Creative democracy: Management be the opinion of the leader, the president or the original of the thought be the on management. Thus, not be suitable to a person.

Guided democracy: This is especially at the autocratic systems, some power guiding the management. Not from individual side, only for a group benefit.

Non-governmental democracy: The management from some associations, and other social groups, not at the parliament. The associations be on election.

NB: All this systems be on on the regulative power administration, not on civil liberties and individual rights.

Demokrasinin araçları

Demokrasinin oluşmasını sağlayan, demokrasinin gelişmesini amaçlayan kurum ve oluşumlar aslında birçok siyasi sistemde de mevcuttur. Her devletin bir [anayasaya](#) sahip olması veya her ülkede siyasi parti bulunmasına rağmen yönetim şekilleri olarak isimleri değiştirilir. Çünkü önemli olan bu kurumlar arasındaki ilişkilerdir.

Parlamento

Demokraside [meclis](#), rekabet ve eşit oy ilkeleriyle halkın temsilcilerinin oluşturduğu bir kurumdur. Meclis sistemleri hem nitelik hem de nicelik olarak her ülkede farklı gelişmiştir.

Tek meclisli sistem, çift meclisli sistem ve [başkanlık sistemi](#) olarak genellendirebiliriz. Yine görev olarak, güçler ayrılığı ilkesindeki yasamayı yapan kurum olarak genellendirebiliriz. Meclislerin işlevleri: yasama, temsil, denetleme ve meşrulukluktur.

Siyasi partiler

Partiler temsil işlevi için kullanılan araçlardır. Demokratik ülkelerde siyasi parti bireylerin aktif siyaset yapacakları alanlardan biri ve en önemlisidir. Ülkelerdeki seçim sistemlerine göre [iki partili sistem](#) ya da [çok partili sistem](#) oluşur.

İngiltere'deki gibi iki partinin ağırlıklı olduğu sistemler, seçmenlerin çoğunluğunun bulunduğu 'orta alandaki' bir yoğunlaşmaya yol açma ve daha radikal düşünceleri dışlama eğilimindedir.^[31] Her bir partinin çok sayıda görüşü temsil ettiği düşünülür.

Çok partili siyasi sistemlerde ise düşünceler daha doğrudan temsil edilir. Dinsel, etnik veya sınıfsal düşünceleri temsil ettiğini düşünen partiler bulunur. Bu halkın egemenliğinin meclise daha fazla yansımaları sağlarken, mecliste farklı görüşlerde bulunan birçok parti olduğu için istikrarın sağlanması güçleşir.

Anayasa

Anayasa, bir devletin temel kurumlarının nasıl işleyeceğini belirleyen yazılı belgelerdir. Ayrıca kişisel hak ve özgürlükler bu belgede belirlendiği için çoğunluğun yönettiği bir toplumda iktidarda olanların sınırlarını belirler. Demokrat düşüncüler tarafından [çoğunluğun tiranlığının](#) kurulmasını engelleyecek bir devlet organı olarak kabul edilir.

Sivil toplum örgütleri

[Sivil toplum örgütleri](#) demokrasiyle ortaya çıkan bir örgütlenme değildir ama demokrasiyle önem kazanmıştır. 'Sivil toplum, modern manada anlamını demokrasi ile kazanırken, demokrasi de katılım problemlerinin çözümünü sivil toplum ile sağlamıştır'^[32]

Birbirleriyle ortak amaçlara sahip insanların oluşturdukları grupların seslerini ve isteklerinin daha fazla duyurabilmenin bir yoludur. Örneğin devletin ekonomideki katılımını azaltmaya çabalayan iş adamları, devletin sosyal hizmetlerinde eşitliğin sağlanmasını amaçlayan örgütler ve işçilerin veya memurların yaşam kalitelerini arttırmaya çalışan sendikalar gibi çeşitli amaçlarla toplanmış ve bunun için demokrasiye katılımı güçlendirmiş ayrıca bir bakıma halkın temsilcilerini kendi amaçları doğrultusunda denetleyebilen ya da kendi amaçlarına ulaşmak için kamuoyu yaratmaya çalışan gruplardır.

Sivil toplum örgütlerinin özelliği çoğulcu bir yapıya sahip olmasıdır. [Larry Diamond](#)'a göre 'sivil toplumun bu çoğulcu yapısı, siyaset alanını kontrol altına almaya çalışan etnik, dinci, devrimci ya da otoriter örgütlenmelerle anlaşamaz hale getirir.'^[33]

Kolluk kuvvetleri

[Ordu](#) ve [polis](#) güçlerinin demokraside ne kadar bulunduğu, ne kadar bulunması gerektiği her zaman tartışma konusu olmuştur. Dış tehlikelere karşı ordunun iç düzen içinde polisin silah tekellerinin bulunması onları demokrasi için gerekli kılmakla birlikte demokrasiyi kaldırma veya kesintiye uğratma güçleriyle de tartışma konusu yapmıştır.

Gelişmiş demokratik ülkelerde sivil siyasetçiler, hem [hukukun](#) hem de fiilen ordunun üstündedir ve ordu siyasi karar alma mekanizmasının içine olabildiğince az katılır. Özellikle [Soğuk Savaş](#) sonrası sivil siyasetçinin üstünlüğü giderek artmaktadır.

Demokratik olarak yeterince gelişmemiş ülkelerde ise askerler, danışma kurullarıyla doğrudan ya da dolaylı olarak karar alma mekanizmasının içinde bulunur. Bu tip ülkelerdeki ortak özellik; ordunun ülke içindeki kurumlar arasında en ileri teknolojiye sahip ve modern dünyaya en yakın olan kurum olmasıdır. 'Ordu genellikle ekonomik gerilik, iç karışıklıkların artması, sivil yönetimin meşruluğunu kaybetmesi, ordu ve hükümet arasındaki ihtilaf veya uluslararası kamuoyunun darbe yönündeki olumlu yaklaşımı gibi sebeplerle siyasete müdahale eder.'^[34]

Polis ise "yönetici sınıfın çıkarlarında hareket etmeye başlarsa ne olur?" sorusuyla düşünürlerin üzerinde durduğu bir konudur. [Aristo](#)'nun 'muhafızlardan kim muhafaza edecek?' sorusu bu kaygının çok eskilere dayandığını gösterir. Polis gücünün demokrasinin sağladığı hak ve özgürlükleri kısıtlamaması ve gerektiği zaman yargıya hesap verebilmesi gerekliliği demokratik düşünürlerin ortak tavrı olmasına rağmen bunun nasıl ve ne kadar yapılması gerektiği konusunda görüş ayrılıkları yaşanır.

NB: The democratic properties are indicated above, so discussed below.

Comment

The parameters indicated above is not as satisfactory for democracy, if grounded on civil liberties.

The indications as; a) Election for parliament, b) political parties, mostly under leader control, c) Constitution, mostly written from dictation management, d) Civil institutional ones, to get the power of professional associations, e) Legal members, they give the judgement, so, they must be at the top aspects. So, all the sections be also actively making duty at each dictatorial state too.

As a democratic perspective, in Syria war, not be in consideration of the immigrant, not wanted, let them to die, or be going to die, under bombs or at disease or so on. The permanent sates at the United Nations, one at least be giving veto for humanistic actions. So, nearly 9 years over a war is continuing. The accepted regimes, state regulations are not democratic.

Democracy⁵

From Wikipedia, the free encyclopedia: **Theory**

Aristotle

[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).^{[169][170]}

For Aristotle, the underlying principle of democracy is freedom, since only in a democracy can the citizens have a share in freedom. In essence, he argues that this is what every democracy should make its aim. There are two main aspects of freedom: being ruled and ruling in turn, since everyone is equal according to number, not merit, and to be able to live as one pleases.

But one factor of liberty is to govern and be governed in turn; for the popular principle of justice is to have equality according to number, not worth, ... And one is for a man to live as he likes; for they say that this is the function of liberty, inasmuch as to live not as one likes is the life of a man that is a slave.

Early Republican theory

A common view among early and renaissance [Republican](#) theorists was that democracy could only survive in small political communities.^[171] Heeding the lessons of the Roman Republic's shift to monarchism as it grew larger, these Republican theorists held that the expansion of territory and population inevitably led to tyranny.^[171] 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.^[171] [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."^[171] [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."^[171]

Rationale

Among modern political theorists, there are three contending conceptions of the fundamental rationale for democracy: *aggregative democracy*, *deliberative democracy*, and *radical democracy*.^[172]

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 gets 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*.^[173] 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 socialises 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*.^[174]

[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.^[175] Similarly, [Ronald Dworkin](#) argues that "democracy is a substantive, not a merely procedural, ideal."^[176]

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.^{[177][178][179]} 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.

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.

Comment

[Aristoteles](#) indicates as at democracy, the people be at their life be happy and non-happy, so, they can be select the manager, thus, the difference about council and slavery is also mentioned. [Early Democracy Theorem](#): for big cities, the election be in beneficial, thus at small places, theocratic and oppressional management be in place.

[For vise approach](#): Three administration models is mentioned: a) aggressive, be in common democracy at one force, the major who get the votes, direct democracy method. b) Deliberative, precautions democracy; for each act, there must be a reasoning be indicated, c) Radical, exact solution democracy; especially t traditional concepts, for obligation, originated from traditions.

Demokraside hakların gelişimi

İnsan hakları

İnsan hakları, tüm insanların hak ve saygınlık açısından eşit ve özgür olarak doğduğu anlayışına dayanır. İnsan hakları, her bir bireye bağımsız seçim yapma ve yeteneklerini geliştirme [özgürlüğü](#) sağlar. Klasik demokrasi tanımına benzerliğinden dolayı günümüzde *insan hakları* ve *demokrasi* sıklıkla beraber kullanılır.

İnsan hakları ile demokrasi arasındaki kesin tamamlayıcılık bağı: eğer insan hakları bireyin eksiksiz gelişmesi için gerekli bir koşulsa demokratik toplum da, bireyin gelişimi için gerekli çerçeveyi oluşturması bakımından bu hakların kullanılması için gerekli bir koşuldur, ayrıca, demokratik bir toplum bireylerin topluluğun yaşaması için gönüllü olarak verdiği desteğe dayandığından insan hakları böyle bir toplumun ön koşulu olarak görülür.^[25]

Kadınlar

Demokraside siyasi eşitlik temel olsa bile kadınlar bu eşitliği ancak 20. yüzyılda kazanabilmişlerdir. Kadınların siyaset hayatına katılımını destekleyenler; bunun siyasi etiği geliştireceğini söylerken karşı çıkanlar aile yapısının bozulacağı düşüncesini dile getiriyorlardı.

Bazı ülkelerdeki kadınların erkeklerle eşit oy verme ve aday olma haklarını elde etme tarihleri:^[36]

Tarih	Ülke	Tarih	Ülke	Tarih	Ülke
1893	Yeni Zelanda	1928	Birleşik Krallık	1950	Hindistan
1906	Finlandiya	1934	Türkiye	1956	Mısır, Surinam
1913	Norveç	1937	Filipinler	1962	Cezayir
1918	Almanya, Rusya	1944	Fransa, Bulgaristan	1971	İsviçre
1919	Belçika, Ukrayna	1945	Gürcistan, İtalya	1974	Ürdün
1920	Arnavutluk, ABD	1947	Arjantin, Japonya	1976	Portekiz

Ayrıca 1999 istatistiklerine göre:^[37]

- Dünyadaki her 100 parlamenterden 13'ü kadın
- Dünyada devlet ya da hükümet başkanlığı yapan her 100 kişiden 5'i kadın
- Dünyadaki her 100 bakandan 12 tanesi kadın
- Dünyadaki 16 meclis dışında kalan meclislerdeki kadınların oranı %25'in altında

Demokraside kadınları sadece seçme, seçilme hakkına indirgemek gerekir. Ayrıca [feminist](#) sivil toplum örgütleriyle de demokrasiye etkin katılımı sağlanmaya çalışılmıştır.

Azınlıklar

Bir toplumun etnik, dini veya cinsel olarak genel ortaklıklarından ayrılan gruplar o toplumun azınlık statüsündedirler. Oligarşik, otoriter devlet yapılarından demokrasiye geçen toplumlarda, azınlıkların diğer gruplara göre daha fazla demokrasiyi savunmalar genel kabul gören bir olgudur. Ayrıca uluslararası kurumlar tarafından yapılan demokrasi seviyesi değerlendirmelerinde azınlık hakları önemli kıstaslardan biridir.

NB: The permission to give a vote is now aspects not really an indication to have a democracy. Individual Rights have more greater role.

Comment

Turkey is one of the earliest Country that give the permission for vote, at 193thus for election at the parliament was at 1934. This is not meaning as Woman Rights, thus, equal as a member of the community be at 1923 years.

For individual Rights, as Civil Liberties, each person has specific rights, including about their position and condition. A mother has a natural Right for breastfeeding, to everywhere, so, places be get ready for them. In America it was allowed about at 1990's. The academic woman at Pediatrics are nearly 6% as professor in America, thus, at Turkey it is about 60%.

The numbers are statistical, so, the active status be taken in concept.

Uygulamada farklı görüşler ve eleştiriler

Çoğulculuk görüşü

Çoğulcu bakış açısı [Montesquieu](#) ve [Locke](#)'a dayanır. [James Madison](#)'ın [Federalist Yazılar](#)'da yazdığı makalelerde sistemleşmiştir. Madison'a göre denetimden uzak demokratik sistemin bireysel hakların ihlal edileceği bir "çoğunlukçu" (Majoritarianism) sisteme dönüşebilir. Bunu engellemek için güçler ayrılığı ilkesi, federalizm ve iki meclisli bir hükümet biçimi önermiştir. "Bu sistem, toplumdaki farklılığı ve "çokluluğun" varlığını tanıdığından ve bu tür bir çokluluk halini istenir gördüğünden dolayı, Madison'ın modeli çoğulcu demokrasinin ilk gelişmiş ifadesidir."^[38]

[Noam Chomsky](#), Madison modelini eleştirerek, "1787'de ABD Anayasa Konferansı'nda James Madison'ın vurguladığı şekilde, hükümetin başlıca görevinin zengin azınlığı çoğunluktan korumak olduğu ilkesi üzerine kurulmuştur. Bu nedenle, o dönemin tek yarı-demokratik ülkesi olan [İngiltere](#)'yi örnek vererek toplumun geneline kamusal işlerde söz hakkı verilirse, halkın eşitliğe yönelik reformları veya başka canavarlıkları gerçekleştirebileceği konusunda uyarıyor ve Amerikan sisteminin, savunulması (aslında hakim olması) gereken mülkiyet haklarına yönelik saldırılar karşısında uyanık olması gerektiğini söylüyordu" der.^[39]

Seçkinlik görüşü (Elitizm)

Bu görüşün en tipik temsilcisi filozof kralların iktidarda olmasını isteyen [Platon](#)'dur (M.Ö 427-347). Klasik elitizm, bir reçete sunmaktan ziyade bir olguyu tespit iddiasıyla elit yönetimin toplumsal hayatın kaçınılmaz ve değiştirilemez bir gerçeği olduğunu ileri sürer. [Vilfredo Pareto](#) (1848-1923) ve [Gaetano Mosca](#) (1857-1941) klasik elitizmin belli başlı teorisyenleridir.

Mosca toplumu "yöneten" ve "yönetilen" olarak iki sınıfa ayırırken Pareto, yönetenin iki özelliğini anlatırken [Machiavelli](#)'nin "tilkiler (kumazlık) ve aslanlar (zor kullanma)" benzetmesine atıfta bulunur.

Modern dönem seçkinlik görüşte, rekabetçi seçkinlik (demokratik elitizm) diğer seçkinlik görüşlere göre daha yaygındır. Buna göre seçmenler gene oy verirler ama bu, sadece hangi elitin kendilerini yöneteceklerini seçmek içindir. Demokratik hakların bir kısmını içinde barındırmasından dolayı rekabetçi seçkinlik, demokrasinin zayıf bir görüntüsü olarak tasvir edilir.^[40]

Marksist görüş

[Marksizm](#) toplumu sınıf tabanlı düşünür ve gerçek demokrasinin ancak sınıf farklılıkları kaldırıldığı zaman olabileceğini iddia eder. Yani; demokrasi, için siyasi eşitliği yeterli olmadığını bunun yanında sosyal eşitliği de sağlanması gerektiği savunur. Marksist yaklaşım görüşleri itibarı ile halk demokrasisine yakındır. Daha çok liberal demokrasiyi eleştirir ve eleştirilerini liberal demokrasinin siyasi eşitlik vaadi ile kapitalist sistemin oluşturduğu sosyal eşitsizlik çelişmesine dayandırır.

'Neo-marksist [Jurgen Habermas](#) ve [Claus Offe](#)'ye göre bir yandan, demokratik süreç hükümeti ekonomik ve sosyal hayattaki sorumluluklarını yerine getirecek kamusal talepleri karşılamaya zorlamakta; öte yandan, yol açabileceği mali krizler sistemi tehdit etmektedir.^[41] Yani kapitalist bir demokrasi için meşruiyet krizi riski sürekli olarak mevcuttur. Ayrıca bu görüş uluslararası ilişkiler alanında da kullanılmaktadır.

Bununla birlikte [Mao Zedong](#), [Yeni Demokrasi](#) adıyla bir görüş öne sürmüştür, demokrasinin [feodalizm](#) ya da onun uzantısı [feodal sosyalizm](#) devirmek ve [sömürgecilikten](#) bağımsızlık elde etmeyi amaçlaması gerektiğini ifade etmiştir. Mao'ya göre; bunların gerçekleşebilmesi için ise [Karl Marx](#) ve [Vladimir Lenin](#)'in belirttiği [burjuva](#) sınıfıyla mücadele etme önerisini daha geniş bir paydaya bölüştürmek gereklidir. [Marksist-Leninist](#) teoriler barındıran bu düşünceye göre; [sosyalizme](#) doğrudan varmak için eski egemen düzenle mücadele eden "işçi sınıfı", "köylü sınıfı", "şehir küçük-burjuvazisi" ve "milli burjuvazi" nin koalisyonuna ihtiyaç vardır ve bu yolla eski [kapitalist](#) düzene karşı mücadele edilmelidir. Bu koalisyon, [işçi sınıfının](#) ve onun [öncü partisi](#) olan [komünist parti](#) rehberliğinde olacaktır.^[42]

Korporatist görüş

'Toplumda temel birim olarak birey ya da sınıfı alan görüşlere karşı olarak, insanları işbölümü içinde oldukları yere göre ve sahip oldukları mesleğin bütün üyeleriyle birlikte örgütleyen korporasyonların toplumun örgütlenmesinde temel olmasını, bu örgütlerin bireysel ve sınıfsal çıkar çatışmalarının yerine bireyler ve bireyle devlet arasında bir çıkar uyumu ve dayanışma sağlayacağını savunan siyasal öğreti'dir.^[43]

[Mussolini](#), korporatist devlet yapısı için şunları söylemiştir: "Korporatist devlet liberal kapitalizmin -ki bu ekonomik sistem, bireysel kâr'ı vurgulamaktadır- sonu demek olup kolektif çıkarları öne çıkaran yeni bir ekonominin başlangıcını işaret etmektedir. Bu kolektif çıkarlar üreticilerin kendilerinin hazırladığı üretim regülasyonlarına dayanan bir korporatist sistem vasıtasıyla elde edilecektir. Üreticiler derken sadece işverenleri kastetmiyorum, işçiler de bunun içindedir"^[44]

Korporatist düşünürler, bireylerin bağlı bulunduğu örgütlerin siyasi karar alma sürecinde etkinliği arttığı için demokraside temsil özelliğinin arttığını söylerken karşı düşüncedekiler; güçlü ve etkin örgütlenmelerin karar alma sürecinde kendi çıkarlarında hareket edeceğinden siyasi eşitliği bozabileceğini veya hükümetin kendine yakın örgütlere ayrıcalık tanıyabileceğinden dolayı demokrasiyi geliştiren bir sistem olmadığını savunurlar.^[45]

Uluslararası ilişkilerde demokrasi

Demokrasiyi [uluslararası ilişkiler](#) disiplininde özellikle cumhuriyetçi liberal düşünürler dile getirmişlerdir. Genel olarak 'demokratik, liberal cumhuriyetler birbiriyle savaşmazlar' cümlesiyle açıklanabilir. 'Demokratik cumhuriyetçi hükümetlerin karşılıklı saygı ve uzlaşmazlıkların barışçıl yollarla çözümüne daha fazla önem verdikleri iddia edilerek liberal demokratik devletlerin artması, uluslararası barışın yaygınlaştırılmasının garantisi olarak görülmektedir.^[46]

NB: The democracy concept is in active form from different perspectives as majority, Marxism and so on.

Comment

At majority concept, the major is pressing the minor, not directly may be indirectly the financial helps to some groups, governmental facilities be leading to some parts. Opposition parties be the meaning of democracy; thus, they will be in pressure, not for the indication. The point is from a group or minority concept, not individual or a people benefit.

Elite perspective, the chief must be the highest education and the finance or other power own group or person. As in Athens democracy, only some status be have right to vote. Even the common must give the election, between the royal or upper level individuals. A person in village must not be aright for election, is the basic rule, at this kind of democracy.

Marxist concept, not the majority, social imbalances be required from social political angle, so, some concepts as at collective work, without gaining money, by foundations or fond, as in Israel Kibbutz be such aspects. Some part in Turkey, when you buy a bread, by demand, give two bread money, one to the outside, for free. People directly take it, without any questioning and no payment be given.

Cooperative concept, as profession and other associations, the selection be at the some special group, for being more active at the power of the upwards. As in Civil Liberties Culture only be same rights as a person, not so forceful action.

The role of democracy at the Universal relations. In general, the rule as the *liberal economic countries will not be n war between them*. Thus, at High Technology Culture, the power be at the technology, so, others be under their rule. Therefore the pressure reasoning is for *bringing democracy to these countries*.

In Summary: For being a ruler of a group at the community, several reasoning is mentioned. Today, democracy is the fact, for pressure and be getting the power, by forcing to vote, not an independent, by some affecting the conditions be benefit of some groups, so, be in administration state.

Democracy⁵

From Wikipedia, the free encyclopedia: **Criticism 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 country) as compared to India (a democratic country). According to economists, the lack of democratic participation in countries like China allows for unfettered economic growth.^[180]

On the other hand, [Socrates](#) believed that democracy without educated masses (educated in the more 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 demise of the nation. This was quoted by Plato in book 10 of The Republic, in Socrates' conversation with Adimantus.^[181] 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.

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.^[182] 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."^[183] British writer [Ivo Mosley](#), grandson of blackshirt [Oswald Mosley](#) describes in *In the Name of the People: Pseudo-Democracy and the Spoiling of Our World*, how and why current forms of electoral governance are destined to fall short of their promise.^[184] 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."^[185]

Mob rule

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 unequal alike."^[188] In his work, Plato lists [5 forms of government](#) from best to worst. 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.^[187]

[James Madison](#) critiqued direct democracy (which he referred to simply as "democracy") in [Federalist No. 10](#), arguing that representative democracy—which he described using the term "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".

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.^[188]

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.^[189]

Fraudulent elections

In representative democracies, it may not benefit incumbents to conduct fair elections. A study showed that incumbents who rig elections stay in office 2.5 times as long as those who permit fair elections.^[190] Democracies in countries with high per capita income have been found to be less prone to violence, but in countries with low incomes the tendency is the reverse.^[190] Election misconduct is more likely in countries with low per capita incomes, small populations, rich in natural resources, and a lack of institutional checks and balances. Sub-Saharan countries, as well as Afghanistan, all tend to fall into that category.^[190]

Governments that have frequent elections tend to have significantly more stable economic policies than those governments who have infrequent elections. However, this trend does not apply to governments where fraudulent elections are common.^[190]

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](#).

Development

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.^[191] 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.^{[192][193]}

Douglas M. Gibling 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.^[194]

[Carroll Quigley](#) concludes that the characteristics of weapons are the main predictor of democracy:^{[195][196]} Democracy—this scenario—tends to emerge only when the best weapons available are easy for individuals to obtain and use.^[197] 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 couldn't do any better: it became the age of mass armies of citizen soldiers with guns.^[197] Similarly, Periclean Greece was an age of the citizen soldier and democracy.^[198]

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:^{[199][need quotation to verify][200][201]}

- 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.^[202] Neither is there convincing evidence that increased reliance on oil revenues prevents democratisation, despite a vast theoretical literature on "[the Resource Curse](#)" that asserts that oil revenues sever the link between citizen taxation and government accountability, seen as the key to representative democracy.^[203] The lack of evidence for these conventional theories of democratisation have led researchers to search for the "deep" determinants of contemporary political institutions, be they geographical or demographic.^{[204][205]} More inclusive [institutions](#) lead to democracy because as people gain more power, they are able to demand more from the elites, who in turn have to concede more things to keep their position.^[citation needed] This virtuous circle may end up in democracy.

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 plow the land. This made Africa less settled. As a consequence, political power was less concentrated.^[206] This also affected the colonial institutions European countries established in Africa.^[207] 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](#).^[208] 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 [cases](#) places this process lead to democracy. These determinants defined the structure of the society moving the balance of political power.^[209]

In the 21st century, democracy has become such a popular method of reaching decisions that its application beyond politics to other areas such as entertainment, food and fashion, consumerism, urban planning, education, art, literature, science and theology has been criticised as "the reigning dogma of our time".^[210] The argument suggests that applying a populist or market-driven approach to art and literature (for example), means that innovative creative work goes unpublished or unproduced. In education, the argument is that essential but more difficult studies are not undertaken. Science, as a [truth](#)-based discipline, is particularly corrupted by the idea that the correct conclusion can be arrived at by popular vote. However, more recently, theorists^[211] have also advanced the concept [epistemic democracy](#) to assert that democracy actually does a good job tracking the truth.

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 death-bed, 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.^[211]

Dr. [Harald Wydra](#), in his book *Communism and The Emergence of Democracy* (2007), maintains that the development of democracy should not be viewed as a purely procedural or as a static concept but rather as an ongoing "process of meaning formation".^[212] Drawing on Claude Lefort's idea of the empty place of power, that "power emanates from the people [...] but is the power of nobody", he remarks that democracy is reverence to a symbolic mythical authority—as in reality, there is no such thing as the people or *demos*. Democratic political figures are not supreme rulers but rather temporary guardians of an empty place. Any claim to substance such as the [collective good](#), the [public interest](#) or the will of the nation is subject to the competitive struggle and times of [rationalisation needed](#) gaining the authority of office and government. The essence of the democratic system is an empty place, void of real people, which can only be temporarily filled and never be appropriated. The seat of power is there but remains open to constant change. As such, people's definitions of "democracy" or of "democratic" progress throughout history as a continual and potentially never-ending process of social construction.^[213]

9. Plato's five regimes⁸

From Wikipedia, the free encyclopedia

[Philosopher Plato](#) discusses **five types of regimes** (*Republic*, Book VIII). They are [Aristocracy](#), [Timocracy](#), [Oligarchy](#), [Democracy](#), and [Tyranny](#). Plato also assigns a man to each of these regimes to illustrate what they stand for. The tyrannical man would represent Tyranny, for example. These five regimes progressively degenerate starting with Aristocracy at the top and Tyranny at the bottom.

Aristocracy

[Aristocracy](#) is the form of government ([politeia](#)) advocated in Plato's *Republic*. This regime is ruled by a [philosopher king](#), and thus is grounded on wisdom and reason. The aristocratic state, and the man whose nature corresponds to it, are the objects of Plato's analyses throughout much of The Republic's books, as opposed to the other four types of states/men, that are studied primarily in Book VIII.

...

Timocracy

Timocracy is treated in Book VIII of the Republic 545a-550c. Aristocracy degenerates into [timocracy](#) when, due to miscalculation on the part of its governing class, the next generation of guardians and auxiliaries includes persons of an inferior nature (the persons with souls made of iron or bronze, as opposed to the ideal guardians and auxiliaries, who have souls made of gold and silver).

...

Oligarchy

Plato defines [oligarchy](#) as a system of government which distinguishes between the rich and the poor, making out of the former its administrators.

...

Democracy

Oligarchy then degenerates into a democracy where freedom is the supreme good but freedom is also slavery. In [democracy](#), the lower class grows bigger and bigger. The poor become the winners. People are free to do what they want and live how they want. People can even break the law if they so choose. This appears to be very similar to anarchy.

Plato uses the "democratic man" to represent democracy. The democratic man is the son of the oligarchic man. Unlike his father, the democratic man is consumed with unnecessary [desires](#). Plato describes necessary desires as desires that we have out of [instinct](#) or desires that we have to survive. Unnecessary desires are desires we can teach ourselves to resist such as the desire for riches. The democratic man takes great interest in all the things he can buy with his money. Plato believes that the democratic man is more concerned with his money over how he can help the people. He does whatever he wants whenever he wants to do it. His life has no order or priority.

Tyranny

Democracy then degenerates into tyranny where no one has discipline and society exists in chaos. Democracy is taken over by the longing for freedom. Power must be seized to maintain order. A champion will come along and experience power, which will cause him to become a tyrant. The people will start to hate him and eventually try to remove him but will realize they are not able.

...

Comment

Un educated, literacy and not using their minds, must not use the vote is a concept, thus, even in ancient times, in Greek, only some selected people can select, so, this argument is still in active in thoughts. If we considered the positions at a party as 5 items, nearly all in 20% value ins election; 1) sure to give yes, 2) want to give yes, some considerations, 3) some relatives and no other choices for discussion, 4) not to give other party, 5) in consideration of yes or no. In Turkey, before election; nearly a month, 10% not any discussion, up to a week reduced to 5%. This means the statistics nearly have no value for exact estimation.

For decision, the evidences be shareable, for developing, democracy assumed a negative estimation, when considering China Republic and India, thus, not indicating the truth.

According to Socrates, the populist and en educated person be influenced the voting, thus, this be only 20% effective, in reality only be 5% influenced.

The population is not homogenous, the exact given yes percentage is not so much change. In some High Technology cultures, the immigrant are not at their culture, also has no similarities, therefore rejected them, even in voting concept is strictly closed for them. Democracy is not elite voting system, thus, mostly they are effective on administration.

The individual rights, therefore less in consideration at the common sense, in democracy solution, as wrongly evaluated.

Political Instabilities: The political instability or the elite demands are not be selected, the oppression and dictation management, are inevitable at some countries. The reasoning is mostly as *"To save the democracy and serve, protect, establishing the real democracy, reduced the poverty and be in freedom"*. The democracy is meaning being on their regulation, as old Greek style. The ruler be the elite and upper class, thus, the cruelty, the oppression and negative effect of the community, be ending the direction at the free election, of course if they let to perform.

The representatives of the oppression at the government, even there is a parliament, the orders be on some benefit selection. At the Parliament the construction is mostly be considered the theocratic system. The money taken from IMF as a dept, 40billion to two ones and others only 10billion, as in Research Payments, as TUBITAK in Turkey, 9% to METU, other 3% to other universities. If you burrow from a bank, 211% of extra yearly fee, thus, governmental repeying be 40%, in not in time be at 50%, thus, inflation rate is 87%. This is in the reality of Turkey, at 1990's.

Fake elections: To be continuing the power in administration, elections are performed, and a result 80% elected. The voting envelope color is seen easily as white and red, and sometimes the counting in closed, the giving open area. The person who is voting against the desired be some questioning and be ending their job. The best way is not put the stamp on the envelope to the known opposite person, and at counting, disregard this envelope.

Development and progress: The plan and payments to the person, voting to the government, and progression be only for their part, not to the opposition party. All the service person be selected by their part, contrary to the opposition one.

The Earthquake in Turkey, at 1999, changed all the political system, thus, no one be at the parliament. Not any help be reached even after 2 weeks later. Even the people against the tanks and soldiers be changed the political regulation.

The political aspects of the cultural population be different, the cities and villages be from different parties. The big cities be a mixture of villages, so, the common selection might be not stable, be changeable according the World situations.

The requirements may be vary, the health be more scare at villages, so, health facilities be mor advanced at these sides, not at big cities.

If you give extra food or other facilities, for voting not any effect, if as routine, mostly have effective role.

Not by pressure, thus, informative consent be as a real selection. The home machines with +++A ones, be supported from bank, with low interest. Economy as old consideration not cheap, be on Effective, Efficient, Eligibility and Enlightening, thus, be cheerful is the basic one. In old times the cars, automobiles combustion as 35/100kms, now as 6/100kms, and five star protection, so, cheaper at this time.

The Plato's 5 administration models. A) Royalty be depending on the regulative aspects, mostly be on devoted aspect, B) Timogradi: some community class hold the administration, as royal and people in Britain or at the Parliament some selections as Council as the second one. C) Oligarchic: Rich and poor division on administration, D) Democracy: the poo person be so increase in population and later be effective at the administration so, be caused dictatorial regulation. E) Tyranny: A democratic selection at some time, being cruelty, for continuing the administration, not letting to lose the power.

General Comment

The democracy conception is differs according their cultural standpoint.

- Clan, immigrant and gathering, collecting Culture: Election is a routine procedure, not as indicated. Who will be the best to save and be hunt for food or be show the wan at the migration? Old person, wise person and religious or some holy parameters be indicated the person. If some groups be opposed, must leave the clan, group.
- Agriculture, farming, village culture: Traditions is the regulation, thus, advisors are old ones, and some traditional leaders, like royalty and religious person. There are three classes; upper the manger and royal, middle the service person and the basic, the farmers. Democracy is selection between them.
- Industry Culture: The investment and the capital be away from the labor, so, the selection between them. Rights are as divisional, shared some perspectives. Separation of the forces and thus elections be among them.
- High Technology Culture: Technology known and used one must be special position so, democracy must give at some groups an extra advantage. Income and sources important, so regulation is by reasoning to bring democracy and be new philosophy of colonist approach.
- Civil Liberties Culture: Not any leader, individually be a responsibility and privacy, so, be on human Rights. Thus, not majority or minority, only individual preference, special on it, means informed consent is the primum.

Socially, when a person or political party be selected, want to regulate the community, be on fiancé and all other economic perspective. Even at the diversity of forces, the selected be on top for making a pressure.

Today, when a person is considering at the Civil Liberties Culture, about democracy, wants to gain the old version of power, as in community.

Mostly the elite, the power owned people or the group, as parliament members, press and publication concerning ones, military and some financial person, be required not to give the force to others, villages, even not to a person, individual rights.

CONCLUSION: The counter comment on Democracy, is mostly because of their perceptions.

10. Liberté, égalité, fraternité¹⁵

From Wikipedia, the free encyclopedia

A [propaganda](#) poster from 1793 representing the [French First Republic](#) with the [slogan](#), "*Unity and Indivisibility of the Republic. Liberty, Equality, Fraternity or Death.*" Together with symbols such as [tricolour flags](#), [phrygian cap](#) and the [gallic rooster](#) **Liberté, égalité, fraternité** (French pronunciation: [\[libɛʁte egalite frɑtɛʁnite\]](#)), French for "liberty, equality, fraternity",^[1] is the [national motto](#) of [France](#) and the [Republic of Haiti](#), and is an example of a [tripartite motto](#). Although it finds its origins in the [French Revolution](#), it was then only one motto among others and was not institutionalized until the [Third Republic](#) at the end of the 19th century.^[2] Debates concerning the compatibility and order of the three terms began at the same time as the Revolution. It is also the motto of the [Grand Orient de France](#) and the [Grande Loge de France](#).

Comment

The three color as: freedom, equality and brotherhood, this concepts were first as abstract, later be on law and at application.

At the Gathering Culture, a) Freedom, means, be the clan and the group be independent, not the individual,) Equality, the clan or group person be equal, others are enemy, c) Brotherhood, the clan and the team relation be on brotherhood, not the others.

At the Agriculture Culture; a) Freedom, at the class or level, b) Equality, be at the same traditional group, c) Brotherhood, be in the castes, at least three castes be encountered.

At the Industry Culture, a) Freedom, between the workers and investor, not be mixed, b) Equality, same as a leader, service given and the workers are in between equal, c) Brotherhood, as same in castes.

At the High Technology Culture, a) Freedom, the professions be together, professor eat themselves, associated professors also eat together, so on, b) Equality, each person who knows be equal, then the others, c) Brotherhood, be at the same technology used person.

At the Civil Liberties Culture, a) Freedom, all person has liberty, on every manner, b) Equality, all of them equal, thus, has special and sole personality, c) Brotherhood, thus, all for one, one for all concept, Human being are also genetically be their brothers.

CONCLUSION: Each community some aspects, thus from 2006, this civil liberties be the basic fundamental law, by European Council and so on.

Liberté, égalité, fraternité¹⁵

Origins during the French Revolution

Text displayed on a placard announcing the [sale of expropriated property](#) (1793). Soon after the Revolution, the motto was often written as "Liberty, Equality, Fraternity, or Death". The "death" part was later dropped for being too strongly associated [with the excesses of the revolution](#).



The [French Tricolour](#) has been seen as embodying all the principles of the Revolution—*Liberté, égalité, fraternité*^[2]

The first to express this motto was [Maximilien Robespierre](#) in his speech "*On the organization of the National Guard*" ([French: Discours sur l'organisation des gardes nationales](#)) on 5 December 1790, article XVI, and disseminated widely throughout France by the popular Societies.

...
 The [Declaration of the Rights of Man and of the Citizen](#) of 1789 defined liberty in Article 4 as follows:

Liberty consists of being able to do anything that does not harm others: thus, the exercise of the natural rights of every man or woman has no bounds other than those that guarantee other members of society the enjoyment of these same rights.

Equality, on the other hand, was defined by the 1789 Declaration in terms of judicial equality and merit-based entry to government (art. 6):

[The law] must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, shall be equally eligible to all high offices, public positions and employments, according to their ability, and without other distinction than that of their virtues and talents.

Liberté, égalité, fraternité actually finds its origins in a May 1791 proposition by the [Club des Cordeliers](#), following a speech on the Army by the [marquis de Guichardin](#).^[2] A British marine held prisoner on the French ship *Le Marat* in 1794 wrote home in letters published in 1796:^[13]

The republican spirit is inculcated not in songs only, for in every part of the ship I find emblems purposely displayed to awaken it. All the orders relating to the discipline of the crew are hung up, and prefaced by the words *Liberté, Égalité, Fraternité, ou la Mort*, written in capital letters.

The compatibility of *liberté* and *égalité* was not doubted in the first days of the Revolution, and the problem of the antecedence of one term on the other not lifted.^[2] Thus, the [Abbé Sieyès](#) considered that only liberty ensured equality, unless the latter was to be the equality of all dominated by a [despot](#); while liberty followed equality ensured by the rule of law.^[2] The abstract generality of law (theorized by [Jean-Jacques Rousseau](#) in *The Social Contract*) thus ensured the identification of liberty to equality, liberty being negatively defined as an independence from arbitrary rule, and equality considered abstractly in its judicial form.^[2] This identification of liberty and equality became problematic during the Jacobin period, when equality was redefined (for instance by [François-Noël Babeuf](#)) as [equality of results](#), and not only judicial equality of rights.^[2] Thus, [Marc Antoine Baudot](#) considered that French temperament inclined rather to equality than liberty, a theme which would be re-used by [Pierre Louis Roederer](#) and [Alexis de Tocqueville](#), while [Jacques Necker](#) considered that an equal society could only be found on coercion.^[2] The third term, *fraternité*, was the most problematic to insert in the triad, as it belonged to another sphere, that of moral obligations rather than rights, links rather than statutes, harmony rather than [contract](#), and community rather than individuality.^[2] Various interpretations of *fraternité* existed. The first one, according to Mona Ozouf, was one of "*fraternité de rébellion*" (Fraternity of Rebellion),^[2] that is the union of the deputies in the [Jeu de Paume Oath](#) of June 1789, refusing the dissolution ordered by the King [Louis XVI](#): "We swear never to separate ourselves from the [National Assembly](#), and to reassemble wherever circumstances require, until the constitution of the realm is drawn up and fixed upon solid foundations." Fraternity was thus issued from Liberty and oriented by a common cause.^[2] Another form of *fraternité* was that of the patriotic Church, which identified social link with religious link and based fraternity on Christian brotherhood.^[2] In this second sense, *fraternité* preceded both *liberté* and *égalité*, instead of following them as in the first sense.^[2] Thus, two senses of Fraternity: "one, that followed liberty and equality, was the object of a free pact; the other preceded liberty and equality as the mark on its work of the divine craftsman."^[2] Another hesitation concerning the compatibility of the three terms arose from the opposition between liberty and equality as [individualistic](#) values, and fraternity as the realization of a happy community, devoided of any conflicts and opposed to any form of [egotism](#).^[2] This fusalional interpretation of Fraternity opposed it to the project of [individual autonomy](#) and manifested the precedence of Fraternity on individual will.^[2] In this sense, it was sometimes associated with death, as in *Fraternité, ou la Mort!* (Fraternity or Death!), excluding liberty and even equality, by establishing a strong dichotomy between those who were brothers and those who were not (in the sense of "[you are with me or against me](#)", brother or foe).^[2] [Louis de Saint-Just](#) thus stigmatized [Anarchisism](#), [Cosmopolitanism](#), declaring "Cloots liked the universe, except France."^[2] With [Thermidor](#) and the execution of Robespierre, *fraternité* disappeared from the slogan, reduced to the two terms of liberty and equality, re-defined again as simple judicial equality and not as the equality upheld by the sentiment of fraternity.^[2] The [First Consul](#) ([Napoleon Bonaparte](#)) then established the motto *liberté, ordre public* (liberty, public order).

19th century

Following Napoleon's rule, the triptych dissolved itself, as none believed possible to conciliate individual liberty and equality of rights with [equality of results](#) and fraternity.^[2] The idea of [individual sovereignty](#) and of [natural rights](#) possessed by man before being united in the collectivity contradicted the possibility of establishing a transparent and fraternal community.^[2] [Liberals](#) accepted liberty and equality, defining the latter as equality of rights and ignoring fraternity.^[2] [Early socialists](#) rejected an independent conception of liberty, opposed to the social, and also despised equality, as they considered, as [Fourier](#), that one had only to orchestrate individual discordances, to harmonize them, or they believed, as [Saint-Simon](#), that equality contradicted [equity](#) by a brutal levelling of individualities.^[2] Utopian socialism thus only valued fraternity, which was, in [Cabet's Icane](#) the sole commandment.^[2] This opposition between liberals and socialists was mirrored in rival historical interpretations of the Revolution, liberals admiring 1789, and socialists 1793.^[2] The [July Revolution](#) of 1830, establishing a constitutional monarchy headed by [Louis-Philippe](#), substituted *ordre et liberté* (order and liberty) to the Napoleonic motto *Liberté, Ordre public*.^[2] Despite this apparent disappearance of the triptych, the latter was still being thought in some underground circles, in Republican [secret societies](#), masonic lodges such as the "Indivisible Trinity," far-left booklets or during the [Canuts Revolt](#) in Lyon.^[2] In 1834, the lawyer of the [Society of the Rights of Man](#) (Société des droits de l'homme), [Dupont](#), a liberal sitting in the far-left during the [July Monarchy](#), associated the three terms together in the [Revue Républicaine](#) which he edited: Any man aspires to liberty, to equality, but he can not achieve it without the assistance of other men, without fraternity.^[2] The triptych resurfaced during the 1847 [Campagne des Banquets](#), upheld for example in [Lille](#) by [Ledru-Rollin](#).^[2] Two interpretations had attempted to conciliate the three terms, beyond the antagonism between liberals and socialists. One was upheld by Catholic traditionalists, such as [Chateaubriand](#) or [Ballanche](#), the other by socialist and republicans such as [Pierre Leroux](#).^[2] Chateaubriand thus gave a Christian interpretation of the revolutionary motto, stating in the 1841 conclusion to his *Mémoires d'outre-tombe*: Far from being at its term, the religion of the Liberator is now only just entering its third phase, the political period, liberty, equality, fraternity.^[2] Neither Chateaubriand nor Ballanche considered the three terms to be antagonistic. Rather, they took them for being the achievement of Christianity. On the other hand, Pierre Leroux did not disguise the difficulties of associating the three terms, but superated it by considering liberty as the aim, equality as the principle and fraternity as the means.^[2] Leroux thus ordered the motto as Liberty, Fraternity, Equality,^[2] an order also supported by [Christian socialists](#), such as [Buche](#).^[2] Against this new order of the triptych, [Michelet](#) supported the traditional order, maintaining the primordial importance of an original individualistic right.^[2] Michelet attempted to conciliate a rational communication with a fraternal communication, "right beyond right"^[2] and thus the rival traditions of socialism and liberalism.^[2] The [republican](#) tradition would strongly inspire itself from Michelet's syncretism.^[2]

1848 Revolution

With the [1848 February Revolution](#), the motto was officially adopted,^[1] mainly under the pressure of the people who had attempted to impose the [red flag](#) over the [tricolor flag](#) (the 1791 red flag was, however, the symbol of martial law and of order, not of insurrection).^[2] [Lamartine](#) opposed popular aspirations, and in exchange of the maintaining of the tricolor flag, conceded the Republican motto of *Liberté, Égalité, Fraternité*, written on the flag, on which a red rosette was also to be added.^[2] Fraternity was then considered to resume and to contain both Liberty and Equality, being a form of civil religion (which, far from opposing itself to Christianity, was associated with it in 1848^[2]) establishing social link (as called for by Rousseau in the conclusion of the *Social Contract*).^[2] However, Fraternity was not devoid of its previous sense of opposition between brothers and foes, images of blood haunting revolutionary Christian publications, taking in [Lamennais'](#) themes.^[2] Thus, the newspaper [Le Christ républicain](#) (The Republican Christ) developed the idea of the Christ bringing forth peace to the poor and war to the rich.^[2]

Türk Dünyası, Irak-Türkiye Tıp Dergisi: 2020/1
Turkish World, Iraq Medical Journal: 2020/1

As soon as 6 January 1852, the future [Napoleon III](#), first President of the Republic, ordered all [prefects](#) to erase the triptych from all official documents and buildings, conflated with insurrection and disorder.^[2] [Auguste Comte](#) applauded Napoleon, claiming equality to be the "symbol of metaphysical anarchism", and preferring to it his diptych "*ordre et progrès*" ("order and progress", which would then become the motto of Brazil, [Ordem e Progresso](#)).^[3] On the other hand, [Proudhon](#) criticized fraternity as an empty word, which he associated with idealistic dreams of [Romanticism](#).^[2] He preferred to it the sole term of liberty.

Paris Commune and Third Republic

[Pache](#), mayor of the [Paris Commune](#), painted the formula "Liberté, Égalité, Fraternité, ou la mort" on the walls of the commune. It was only under the [Third Republic](#) that the motto was made official. It was then not dissociated with insurrection and revolutionary ardours, [Opportunist Republicans](#) such as [Jules Ferry](#) or [Gambetta](#) adapting it to the new political conditions.^[4] [Larousse's Dictionnaire universel](#) deprived fraternity of its "evangelistic halo" (Mona Ozouf), conflating it with solidarity and the [welfare role](#) of the state.^[2]

Some still opposed the Republican motto, such as the nationalist [Charles Maurras](#) in his *Dictionnaire politique et critique*, who claimed liberty to be an empty dream, equality an insanity, and only kept fraternity.^[2] [Charles Péguy](#), renewing with Lamennais' thought, kept fraternity and liberty, excluding equality, seen as an abstract repartition between individuals reduced to homogeneity, opposing "fraternity" as a sentiment put in motion by "misery", while equality only interested itself, according to him, to the mathematical solution of the problem of "poverty".^[2]

[Péguy](#) identified Christian charity and socialist solidarity in this conception of fraternity.^[2] On the other hand, [Georges Vacher de Lapouge](#), the most important French author of [pseudo-scientific racism](#) and supporter of [eugenism](#), completely rejected the republican triptych, adopting another motto, "*déterminisme, inégalité, sélection*" (determinism, inequality, selection). But, according to Ozouf, the sole use of a triptych was the sign of the influence of the republican motto, despite it being corrupted in its opposite.^[2]

20th century

During the [German occupation of France in World War II](#), this motto was replaced by the reactionary phrase "*travail, famille, patrie*" (work, family, fatherland)^[5] by [Marshal Pétain](#), who became the leader of the new [Vichy](#) French government in 1940. Pétain had taken this motto from the [colonel de la Rocque's Parti social français](#) (PSF), although the latter considered it more appropriate for a movement than for a regime.^[2]

Following the Liberation, the [Provisional Government of the French Republic](#) (GPRF) re-established the Republican motto *Liberté, égalité, fraternité*, which is incorporated into both the 1946 and the 1958 French constitutions.^[1]

Other nations

Many other nations have adopted the French slogan of "liberty, equality, and fraternity" as an ideal. These words appear in the [preamble](#) to the [Constitution of India](#), enforced in 1950. Since its founding, "Liberty, Equality and Brotherhood" has been the lemma of the Social Democratic Party of Denmark. In the [United Kingdom](#) the political party the [Liberal Democrats](#) refer to "the fundamental values of liberty, equality and community" in the preamble of the party's Federal Constitution, and this is printed on party membership cards.^[16]

The Philippine national flag has a rectangular design that consists of a white equilateral triangle, symbolizing liberty, equality, and fraternity; a horizontal blue stripe for peace, truth, and justice; and a horizontal red stripe for patriotism and valor. In the center of the white triangle is an eight-rayed golden sun symbolizing unity, freedom, people's democracy, and sovereignty.

The idea of the slogan "Liberty, Equality, Fraternity" has also given an influence as [natural law](#) to the First Article of the [Universal Declaration of Human Rights](#):

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.^[17]

Culture

At one point the motto was put on in 1905, [following the French law on the separation of the state and the church](#), on churches controlled by the French republic, rather than the Catholic Church.

Some former colonies of the French Republic (such as [Haiti](#), [Chad](#), [Niger](#), and [Gabon](#)) have adopted similar three-word mottos. The terms are also referred to in the film trilogy [Three Colors](#) by [Krzysztof Kieślowski](#).

Comment

The structural formation be even at physically, like traditions be noted. Even Quran indicates as 2/104 and 4/46 verses, not be a sheep, not be in order of someone, you have the responsibility to yourself, judgement to you, no one can help you. At 10 verses, be the equality, 87 verses, the brotherhood conception, be considering the act, not the person, be think at least twice, use your mind id the primary advice. Thus later on, as opposite, be guide from a person, he will be the saver of you, as something like that be the old rules activated again.

At, 1791 Church attributed to brotherhood, thus wars with Orthodox was not be forgotten.

Equality was according the result, as Napoleon time. At the year 1905, the relation with church and administration was separated.

As Socialists indications, be at different harmonies, thus, in orchestra, the music must be in same regulations.

At 1848, the flag is in red, thus figure the law and law state, later returned to three colors, as equality and brotherhood, with independence.

At 1852, Napoleon, indicate as metaphysics anarchy.

Paris is a symbol of France, so the dictions be also special, as meaning I don't know/jais nés pas as in Paris, se Pa The island at the middle of Saint is royal place and called l'ettuce. of the

11. Fransız Devrimi¹⁶

Vikipedi, özgür ansiklopedi

Fransız Devrimi veya **Fransız İhtilali** (1789-1799), **Fransa**'daki mutlak **monarşinin** devriliş, yerine **cumhuriyetin** kurulması ve **Roma Katolik Kilisesi**'nin ciddi **reformlara** gitmeye zorlanmasıdır. **Avrupa** ve Batı dünyası tarihinde bir dönüm noktasıdır. Sosyal bir akımı başlatan en büyük etkendir.

Fransız halkı önceki döneme göre büyük bir evrim geçirmektedir. Halk bilinçlenmektedir ve sarayın, kralın, seçkinlerin denetiminden çıkmaya başlamıştır. Şehirlerde yaşayan pek çok **burjuva**, büyük bir atılım içindedir. Kitaplar yaygınlaşmakta, aileler çocuklarını üniversitelere göndererek sağlam bir gelecek kurma yolunu tutarak kültürel seviyeyi yükseltmektedir. Bağımsız yayıncıların çıkardıkları gazete, bildiri ve broşürler, kitlesel bilinçlenmeye yol açmaktadır. Bu koşullar da toplumsal değişim taleplerinin olgunlaşmasına yol açmıştır.

Toprak sahipleri ve soylular ayrıcalıklarını korumaya çalışmakta; bu sebeple burjuvaların soylu tabakasına geçmesini engelleyecek barikatlar yükseltilmektedir. Soylular statülerini koruma hevesindeyken, burjuvalar da ekonomik olarak güçlenmelerine rağmen toplumsal haklarda söz sahibi olamamaktan şikayetçidirler. Kırsal nüfus ise üzerindeki vergi yükünün hafiflemesini istemektedir.

Devrimci düşünce, ülkede köklü yapısal değişikliklere gitmesi gerektiğine inanan katmanlar arasında yayılmaya başlamıştır. Merkezi otorite ülkenin içinde bulunduğu evrimsel süreci kavrayamamış ve eski yöntemlerle sorunları halletme yolunu seçmiştir. Oysa özellikle burjuva, İngiliz devriminin etkisiyle geçici çözümlerle yetinmek değil, kitlesel olarak İngiliz modelindeki gibi "parlamentar monarşi rejimi" altında yönetime katılmayı arzulamaktadır.

NB: The bourgeois be apart of the administration, so French Revolution is more than they expected, as a cultural confrontation of new perception.

Comment

The parameters for the preparing the French Revolution is the changing the Agriculture to Industry Culture formation. In Turkey just be by law performing, thus, the state is ready for this transformation.

Traditional concepts be to the new outcome.

Fransız Devrimi¹⁶

Sebepleri

Devrimin düşünsel nedenleri

Toplum büyük bir hızla değişmekte, bunun altında da 'aydınlanma filozoflarının' büyük etkisi bulunmaktaydı.^[1] Aydınlanma felsefesi, mantığın, köklü gelenekleri ve siyasal rejimin mutlakiyetçi eğilimlerini ortadan kaldırmayı emrettiğine kanaat getirmiştir. Aydınlanmacılar özgürlüğün tüm alanlarda olması gerektiği fikrini savunmaktaydı.^[1] **Descartes**, daha XVII. yüzyılda, aklın ve eleştirel zihniyetin üstünlüğüne vurgu yapmış, **Montesquieu** ise yasama erkinin halkı temsil eden vekiller aracılığı ile kullanılmasını ve güçler ayrılığı ilkesinin hayata geçirilmesini önermiştir. **Voltaire**'e göre kral, filozoflardan kurulu danışmanların örgütüne uyarak toplumu aydınlatmayı hedeflemeli, İngiliz modelini benimseyerek, parlamenter bir sistemin kapılarını açmalıydı. **Rousseau**, insanların doğuştan eşit olduğuna inanmakta, çoğunluğun iradesinin (*halk egemenliği*) siyasal rejime hâkim olması gerektiğini vurgulamaktaydı. **Diderot** ile d'Alambert ise yasa önünde eşitlik, düşünce ve ifade özgürlüğü gibi talepleri dilelendirmekteydi. Aydınlanma filozoflarının etkileri yanında İngiliz Halklar bildirgesi gibi metinler ve bunların temelini oluşturan **John Locke**'nin fikirleri ve **Amerikan Bağımsızlık Bildirgesi**'nde dile getirilen demokratik ilkeler ve liberal ekonomi fikirleri burjuvaları hareketlendirmiştir. Fransızlar dışarıdan gelen fikir ve hareketleri içselleştirerek ihtilale zemin hazırlamışlardır.

Devrimin Ekonomik Sebepleri

Devrimden önceki yıllar Fransız ekonomisi için pek de parlak sayılmamaktadır. Gelişen ticaret, savaşlar sebebiyle yavaşlama yönüne kaymış; köylü, mahsulünden beklenen verimi alamayarak büyük sıkıntılarla karşılaşmıştır. Ayrıca, tek kıtlıkla, açlığa kadar dayanan sorunlarla karşılaşmışlar tek çözüm yolu olarak kıta şehirlere göç etme yolunu tutmuşlardır, fakat şehirlerde de onları parlak bir yaşam beklememektedir; artan nüfusun ihtiyacını şehirler karşılayamaz duruma gelmiştir. Nüfus artması doyurulması gereken insanların çoğalmasına sebep olmuştur. Gelenlerin işsizlik sorunuyla da karşılaşması, istihdam olanağı bulamamaları toplumsal sorunların artmasına neden olmuştur. Aslında Fransa'nın ekonomisi pek çok çağdaş devlete göre ileri sayılmaktaydı; fakat önceki dönemlerle karşılaştırıldığında görülen fark edilir gerileme, halkı paniğe sokmuştur.^[1] Halkın içinde bulunduğu ekonomik sorunlar vergilerin düzenli olarak ödenmemesine yol açmış devletin en önemli gelir kaynağı olan vergilerin sekteye uğraması hazineleri büyük bir bunalıma sürüklemiş, uzayan savaş maliyetlerinin fazla olması ve teknolojinin gelişmesiyle savaş masraflarının artması, bir de saray masraflarının aşırılığı sebebi ile devlet iflasın eşiğine gelmiştir. Bu nedenle kral, vergilerin artırılması ve yeni vergiler konması yolunu tutmuş; bu plan dahilinde tüm toplumda vergilerin yaygınlaşması düşüncesi ortaya çıkmıştır. Paris Parlamentosu da bu yeni vergi aleyhine onay veremeyerek genel meclisin, Etats Generaux'un toplanmasını istemiştir.

Fransa, **Kuzey Amerika**'daki tüm kolonilerini 1763 tarihinde, **Yedi Yıl Savaşları** sonunda imzalanan **Paris Antlaşması** ile **İngiltere**'ye kaptırmıştı. İngiltere, Yedi Yıl Savaşları'nın mali yükünü, yeni vergilerle kolonilerden çıkarmaya kalkışınca; bu durum Kuzey Amerika kolonilerinde huzursuzluk yaratmıştı. 1774 yılında **Onüç Koloni**'nin başlattığı **Amerikan Bağımsızlık Savaşı** 1776 yılında bağımsızlık ilanıyla sürmüştü. Fransa ise bu çatışmalara büyük boyutlarda mali destek vererek dolaylı olarak katılmıştır. Bu harp harcamaları ve giderek artan **saray** masrafları dolayısıyla Fransız monarşisi de mali yönden tükenmişti.

États généraux'un yeniden toplanması

1789 yılında **XVI. Louis**, **soyluları** toplayıp toprak mülkiyeti üzerinden vergi alınmasını istediğinde soylular parlamentonun toplanmasını istediler. 1614 yılından beri toplanmamış olan **parlamento**, soylular, din adamları ve halktan seçilen üç kamaradan oluşuyordu.

Parlamentonun toplanması, toplumsal yapıdaki çelişkilerin de ortaya çıkmasına neden oldu. Bir yanda soyluların ve din adamlarının ayrıcalıklı durumu diğer yanda da burjuvazi ve halktan temsilciler arasında parlamentoda ciddi sorunlar ortaya çıktı.

18. yüzyılın başlarından beri Fransa dış **ticaretinin** kat kat artması, varlıklı bir **burjuvazi** oluşturmuştu. Bu sınıflar, artık sahip oldukları ekonomik güce karşılık gelecek bir politik güç istiyorlardı. Feodal yapının ve **monarşinin** kaçınılmaz sonucu olan sosyo-ekonomik sınırlamaların kaldırılmasında yanaydılar.

Serment du Jeu de paume

Türk Dünyası, Irak-Türkiye Tıp Dergisi: 2020/1
Turkish World, Iraq Medical Journal: 2020/1

[Parlamente](#) toplamasıyla orta sınıftan halk, özellikle varlıklı sınıflar, monarşiye karşı savaş açtılar. Bir [anayasayla](#) monarşinin yetkilerinin sınırlandırılmasını, iç gümrük duvarlarının kaldırılarak iç ticaretin serbestleştirilmesi, vergilerin yeniden düzenlenmesi ve yönetimde daha fazla hak elde etme talebinde bulundular.

Bu talepleri 16. Louis kabul etmedi. Orta sınıf, peşine halktan diğer unsurları da katarak [14 Temmuz 1789](#) günü [Bastille](#) hapisanesine saldırdı. Hapishane ele geçirilip mahkûmlar salındı.

Fransız Devrimi [1789-1815](#) yılları arasında beş farklı dönem yaşayarak devam etti.

Hizipler

Fransız Devrimi'nde çok farklı kesimler rol almıştır. Paris yoksullarının temsilcileri kendilerine Enragee (öfkeller) adını vermişlerdi. Heberister de yoksullara yakın ve radikal bir kesimi oluşturuyordu. Devrimi bir halk hareketinden çok salt bir ilerleme olarak anlayan üst kesim temsilcileri iki kanada bölünmüştü. Jakobenler radikal ilerlemeci, Jironde'ler ise liberal ve ılımlı ilerlemeci'di. Jakobenler de daha sonra bölündü ve Danton ayrı baş çekti. Jakobenlerin içindeki en sertlik yanlıları Robespierre ve San Just'tu. San Just, "Hürriyetin istibdadını istiyoruz." paradoksal sözleriyle ün salmıştır. [\[Kaynak belirtilmeli\]](#)

Meşrutiyet Devri (1789-1792)

Bastille Baskını

[14 Temmuz 1789](#)'da Parisliler [Bastille Hapishanesi](#)'ne hücum ettiler. Bu genel ayaklanmanın ardından ([1791](#)) yılında bir kurucu meclis toplandı ve [İnsan ve Yurttaş Hakları Bildirisi](#) yayınladı. Ardından da ulusal egemenliğe dayanan bir anayasa hazırlayarak monarşinin yetkilerini sınırlandırdı. Bu anayasa, halk tarafından seçilecek bir parlamento'nun yasama ve yürütme yetkilerini kralla paylaşmasını öngörmekteydi.

Kanunları hazırlamak, bütçeyi tasdik etmek ve hükümetin icraatını kontrol etmek görevleri meclise verildi. Ayrıca İnsan ve Yurttaş Hakları Bildirisi'nin esasları uygulamaya konuldu.

İnsan ve Yurttaş Hakları Bildirisi'nin uygulamaya konulması ve bir halk meclisinin [yürütme erkini](#) ele alması, Fransa'da feodalite kurumlarını yıktı. Zaten halk yığınlarındaki soylulara karşı gelişen öfke, pek çok soylunun topraklarını bırakarak diğer Avrupa ülkelerine kaçmalarına yol açtı.

Fransa'daki tüm bu gelişmeler, tüm Avrupa açısından çok önemli sonuçlar doğuracak, sadece gelecek yılların değil, yüzyılların da içsel dinamiklerini kökten değiştirecekti.

Avrupa'da herkes, [feodal](#) sınırlamalardan kurtulan bir Fransa ekonomisinin büyük bir gelişme göstereceğini, bunun ise Fransa'yı uluslararası ticaret alanında rekabet edilmesi çok zor bir güç haline getireceğini öngörebiliyordu. Üstelik böylece bir ekonomik büyümenin, eskisinden çok daha güçlü bir Fransız askeri gücünü besleyebilecek durumda olması, kuvvetle muhtemeldi.

Öte yandan Fransa'da ortaya çıkan, [insan haklarından](#), eşitlikten ve özgürlükten yana bu düşünce hareketinin tüm Avrupa'ya yayılması ve mevcut monarşilerin geleceğini tehdit etmesi kaçınılmazdı.

Kadınların Versay Sarayı'na yürüyüşü

Varennes Olayı

Tuileries Sarayı Baskını

Başlarda burjuvazi, kralı ve [liberal](#) görüşlü soyluları safına çekerek Fransa'nın toplumsal ve ekonomik yapısında, her üç tarafın da çıkarlarına olan düzenlemeleri yapmak hesabındaydı. Ama karşılarında, bu görüşte bir müttefik yoktu. XVI. Louis, yetkilerinin sınırlandırılmasına razı olmamakla direndi. Ayrıca o tarihlerde Fransa'da [liberal aristokratlar](#) yoktu, hepsi tutucuydu ve eski düzenin geri gelmesini istiyorlardı.

Bu durumda hem kral hem de soylular, [Habsburg](#) hanedanından imparator [II. Leopold](#)'e güveniyorlardı. II. Leopold, [1791](#) yılında, diğer Avrupa devletlerinde de desteklenecek olursa, Fransız Devrimi'ne karşı askeri güç kullanılabileceğini duyurdu. II. Leopold, aynı zamanda Fransa kraliçesi [Marie Antoinette](#)'nin kardeşi'di.

Kralın [mutlakiyet](#) idaresini yeniden kurmak için içeride isyan çıkartması, dışarıda ise Fransa'nın düşmanlarıyla işbirliğine gitmesi sonucu, [1792](#)'de [cumhuriyet](#) ilan edildi.

Fransız Devrimi cumhuriyeti ilan etmek isteyen birçok ülkeye örnek olmuştur.

Eylül Katliamı

Fransa Kralı [XVI. Louis](#) görevlerinden mahrum bırakıldıktan ve ailesi tutuklandıktan sonra Fransız halkının büyük bir kısmı, kraliyet yandaşlarının ayaklanacaklarına inanmıştı. Radikaller bu gibi komplocuların öldürülmesini istemişlerdi. [2 Eylül 1792](#)'de Parislilerden oluşan silahlı bir grup hapishaneden diğer bir hapishaneye nakil taşıyan konvoyu saldırmış ve mahkûmları öldürmüştü. Bunun üzerine [Paris, Lyon, Versay, Orléans](#) gibi yerlerde kalabalık kitleler hapishaneleri bastılar ve mahkûmları imha ettiler.

Cumhuriyet Devri (1792-1795)

Vendee isyanı

Sadece [1793](#) ile [1794](#) yılları arasında (Jakoben devrimci diktatörlüğü) 18.000 ile 40.000 arasında kişi [Giyotin](#) ile idam edildi. Cumhuriyet yönetimi millî birliği sağladı ve dış tehdidi etkisiz hale getirdi. [21 Ocak 1793](#)'te dış güçlerle ittifak yaptığı için kral [XVI. Louis](#) idam edildi. [16 Ekim 1793](#)'te kraliçe [Marie Antoinette](#) vatan hainliği suçundan idam edildi.

Terör dönemi

[1793-1794](#) yılları arasında kalan bu döneme Terör Dönemi de denmektedir.

9 Thermidor

Cumhuriyet esaslarına göre yeni bir anayasa hazırlandı. Fakat yasanın gerekleri yeterince ve ağırlaşan şartlar sebebiyle tatbik edilemedi. Zamanla ekonomik durumları normale dönen ve mali açıdan güçlenen halk temsilcileri, parlamentoda çoğunluk sağladılar ve ağır tedbirlerin kaldırılmasını istediler. Böylece [1795](#)'te [Direktüvar](#) idaresi yapıldı.

Bu dönemde icra kuvveti Beşyüzler ve İhtiyarlar Meclisi tarafından seçilecek beş direktüvara bırakıldı. Yasama yetkisi Beşyüzler Meclisi'ne verildi. Millî hâkimiyet esaslarının kullanılması cumhuriyet dönemine göre daha azaltıldı. Millet Meclisi seçimlerine katılmak zengin olmayı gerektirdi. Sonuçta: Devlet yönetimi güçleşti, meclisler arasındaki düşmanlık duyguları arttı, ordu, meclis kavgalarına ve siyasete girdi. Neticede konsüllük idaresine geçilmesine karar verildi.

13 Vendémiaire

Direktüvar hükümeti (1795-1799)

[Direktüvar](#), Fransız Devrimi sonucunda oluşan asıl gücün [direktörlerde](#) olduğu yönetim şeklidir. [Napolyon](#) tarafından yıkılmıştır.

Babeuf Komplosu

Konsül hükümeti (1799-1804)

[1799](#)'da [konsüllük](#) idaresi kuruldu. Bu idarede beş direktüvarın yetkileri üç konsüle devredildi ve tüm yetkiler birinci konsüde toplandı. Birinci konsül de General Napolyon Bonapart oldu. Konsül yönetimine geçişe yol açan darbe, Marksist terminolojide burjuva devrimci döneminin sonu olarak değerlendirilir. Bu idare [1804](#) yılına kadar devam etti. Bundan sonra imparatorluk idaresi başladı.

NB: The historical event is not so mixed the cultural evaluation is actively be happened.

Comment

French Revaluation is not only a changing of the King, thus a social cultural differentiation. At other countries be some adaptation as in England, the parliament be actively in action. In Turkey, the Turkish Republic was established, by only a law accepted at the Parliament. The Parliament was before the Ottoman, so later be the Grand National Assembly of Turkey, not any people is killed or any force is performed, by free will. The Ottoman sent a notice about to obey the enemy, thus immediately counter notice from Denizli and Acıpayam (The Author's Grandfather) be given the counter notice. The community is ready to be Republican.

Fransız Devrimi¹⁶

Fransız Devrimi'nin sonuçları

- Yıkılmaz diye düşünülen, hatta egemenlik hakkını Tanrı'dan aldığı iddia edilen mutlak krallıkların yıkılabileceği ortaya çıktı.
- İkel şekli Yunan şehir devletlerinde, gelişmiş şekli İngiltere ve ABD'de görülen demokrasi, Kıta Avrupası'nda da gelişmeye başladı ve Batı medeniyetinin vazgeçilmez unsurlarından biri haline geldi.
- Egemenliğin halka ait olduğu kabul edildi.
- Milliyetçilik ilkesi, siyasi bir karakter kazanarak, çok uluslu devletlerin parçalanmasında etkili oldu.
- Eşitlik, özgürlük ve adalet ilkeleri yaygınlaşmaya başladı.
- Şahsi güçlere, zekâya ve girişim yeteneğine ortam hazırladı.
- Fransız İhtilâli, sonuçları bakımından evrensel olduğundan Yenicağ'ın sonu, Yakın Çağ'ın başlangıcı kabul edildi.
- Dağınık halde bulunan milletler, siyasi birliklerini kurmaya başladılar.
- İnsan Hakları Bildirisi, Fransızlar tarafından dünya çapında bir bildiriye dönüştürüldü.
- Fransız İhtilâli'nin yaydığı fikirleri karşı Fransız Devrim ve Napolyon Savaşları (1792-1815) başladı. Önce Fransa ile Avusturya ve Prusya arasında başlayan bu savaflara, daha sonra İngiltere ve Rusya da katıldı. Savaşlar Napolyon'un yenilgiyle sonuçlandı. Viyana Kongresi ile Avrupa'nın siyasi durumu yeniden düzenlenmiştir.(1815)

Fransa İnsan ve Yurttaş Hakları Bildirisi

28 Ağustos 1789'da Fransız Devrimi'nden sonra, Fransız Ulusal Meclisi tarafından, Fransa İnsan ve Yurttaş Hakları Bildirisi kabul ve beyan olundu.

Bildirge, insanların eşit doğduğunu ve eşit yaşamaları gerektiğini, insanların zulme karşı direnme hakkı olduğunu, her türlü egemenlik esasının millete dayalı olduğunu ve mutlak egemenliğin bir kişi ya da grubun elinde bulunamayacağını, devleti idare edenlerin esas olarak millete karşı sorumlu olduğunu, hiç kimsenin dini ve sosyal inançları yüzünden kınanamayacağını söylüyordu.

NB: The indications are for community considerations. 1) God give the king to be a king, this changed, 2) not traditional Athens democracy, as American one is selected, 3) Property to common, majority, 4) Nationality is going to make division of states, 5) the principles Independence, Equality and brotherhood is widely be seen, 6) personal facilities have more chances afterwards, 7) the changing of the Age period, to Near Age,, to Close Age Period, 8) Later this indications be Universal Declaration, 9) Several countries effected and several wars be noticed.

Comment

The French Independence be considered according the cultural factors, this must be more realistic then estimation.

Thus, at this situation, the rights belongs to people, not as individual perspective, the force at the common sense and the associations. This leads people be in a group, in a team and in a community of professions and as workers. If not given to a person, if not informative consent, not really be indicated as Human Rights.

12. Civil and political rights¹⁷

From Wikipedia, the free encyclopedia

Civil and political rights are a class of rights that protect individuals' freedom from infringement by governments, social organizations, and private individuals. They ensure one's entitlement to participate in the civil and political life of the society and state without discrimination or repression.

Civil rights include the ensuring of peoples' physical and mental integrity, life, and safety; protection from discrimination on grounds such as race, gender, sexual orientation, national origin, color, age, political affiliation, ethnicity, religion, and disability;^{[1][2][3]} and individual rights such as privacy and the freedom of thought, speech, religion, press, assembly, and movement.

Political rights include natural justice (procedural fairness) in law, such as the rights of the accused, including the right to a fair trial; due process; the right to seek redress or a legal remedy; and rights of participation in civil society and politics such as freedom of association, the right to assemble, the right to petition, the right of self-defense, and the right to vote.

Civil and political rights form the original and main part of international human rights.^[4] They comprise the first portion of the 1948 Universal Declaration of Human Rights (with economic, social, and cultural rights comprising the second portion). The theory of

[three generations of human rights](#) considers this group of rights to be "first-generation rights", and the theory of [negative and positive rights](#) considers them to be generally [negative rights](#).

History

The phrase "Rights for Civil" is a translation of Latin *jus civis* (rights of a citizen). Roman citizens could be either free (*libertas*) or servile (*servitus*), but they all had rights in law.^[5] After the [Edict of Milan](#) in 313, these rights included the freedom of religion; however in 380, the [Edict of Thessalonica](#) required all subjects of the Roman Empire to profess Catholic Christianity.^[6] Roman legal doctrine was lost during the Middle Ages, but claims of universal rights could still be made based on Christian doctrine. According to the leaders of [Kett's Rebellion](#) (1549), "all bond men may be made free, for God made all free with his precious blood-shedding."^[7]

The earliest traces of civil rights in written form are visible from the cylindrical inscriptions about rights granted to the people by Cyrus the Great of Persia. He is believed to be the first emperor who had shown his keen interest in codifying the rights and freedoms.

Cyrus had conquered Babylon in 539 B.C. He not only ordered his armies not to enslave any person, but also granted freedom of religion, free life & equality. This is all important that clay cylinders of Cyrus & the Universal Declaration of Human Rights adopted by the United Nations in 1948 are spoken about.

Next to Cyrus Cylinders, [Magna Carta](#) Act is accepted codified document on Civil Rights. British people laid the foundation of Magna Carta by taking out massive protest marches against suppression of their rights by the Monarchy. In 1215, King John accepted about 62 out of 105 demands and that code is popularly known as Magna Carta-1215.

Subsequently, writers of United States' Constitutions were deeply inspired by the basic rights that the Persian Monarch had granted to his subject 2500 years before. And later on, UNO gave due respect to these inscriptions and incorporated them in the Universal Declaration of Human Rights.

In 1789, the people of France stood up in revolt against oppression by the King Louise. Their demands were granted of Equality, Liberty & Fraternity. All the three later on were adopted by French Constitution in 1791.. Besides, French Revolution is considered to be the first revolution that also focused women's rights & liberties.

In the 17th century, [English common law](#) judge Sir [Edward Coke](#) revived the idea of rights based on citizenship by arguing that Englishmen had historically enjoyed [such rights](#). The [Parliament of England](#) adopted the [English Bill of Rights](#) in 1689. It was one of the influences drawn on by [George Mason](#) and [James Madison](#) when drafting the [Virginia Declaration of Rights](#) in 1776. The Virginia declaration is the direct ancestor and model for the [U.S. Bill of Rights](#) (1789).

The removal by legislation of a civil right constitutes a "civil disability". In early 19th century Britain, the phrase "civil rights" most commonly referred to the issue of such legal discrimination against Catholics. In the [House of Commons](#) support for civil rights was divided, with many politicians agreeing with the existing civil disabilities of Catholics. The [Roman Catholic Relief Act 1829](#) restored their civil rights.

In the 1860s, Americans adapted this usage to newly freed blacks. [Congress](#) enacted [civil rights acts](#) in [1866](#), [1871](#), [1875](#), [1957](#), [1960](#), [1964](#), [1968](#), and [1991](#).

Protection of rights

[T. H. Marshall](#) notes that civil rights were among the first to be recognized and codified, followed later by political rights and still later by social rights. In many countries, they are [constitutional rights](#) and are included in a [bill of rights](#) or similar document. They are also defined in [international human rights instruments](#), such as the 1948 [Universal Declaration of Human Rights](#) and the 1967 [International Covenant on Civil and Political Rights](#).

Civil and political rights need not be codified to be protected. However, most [democracies](#) worldwide do have formal written guarantees of civil and political rights. Civil rights are considered to be [natural rights](#). [Thomas Jefferson](#) wrote in his [A Summary View of the Rights of British America](#) that "a free people [claim] their rights as derived from the laws of nature, and not as the gift of their [chief magistrate](#)."

The question of to whom civil and political rights apply is a subject of controversy. Although in many countries [citizens](#) have greater protections against infringement of rights than non-citizens, civil and political rights are generally considered to be universal rights that apply to all [persons](#).

According to political scientist Salvador Santino F. Regilme Jr., analyzing the causes of and lack of protection from human rights abuses in the Global South should be focusing on the interactions of domestic and international factors—an important perspective that has usually been systematically neglected in the social science literature.^[8]

Other rights

[Custom](#) also plays a role. Implied or [unenumerated rights](#) are rights that [courts](#) may find to exist even though not expressly guaranteed by written law or custom; one example is the [right to privacy](#) in the [United States](#), and the [Ninth Amendment](#) explicitly shows that there are other rights that are also protected.

The [United States Declaration of Independence](#) states that people have unalienable rights including "Life, Liberty and the pursuit of Happiness". It is considered by some that the sole purpose of government is the protection of life, liberty and property.^[9] Ideas of [self-ownership](#) and [cognitive liberty](#) affirm rights to choose the food one eats,^{[10][11][12]} the [medicine one takes](#),^{[13][14][15]} the [habit one indulges](#).^{[16][17][18]}

Social movements for civil rights

Civil rights guarantee equal protection under the law. When civil and political rights are not guaranteed to all as part of equal protection of [laws](#), or when such guarantees exist on paper but are not respected in practice, opposition, legal action and even [social unrest](#) may ensue.

Civil rights movements in the United States gathered steam by 1848 with such documents as the Declaration of Sentiment,^{[19][full citation needed]} Consciously modeled after the [Declaration of Independence](#), the [Declaration of Rights and Sentiments](#) became the founding document of the American women's movement, and it was adopted at the Seneca Falls Convention, July 19 and 20, 1848.^{[20][full citation needed]}

Worldwide, several [political movements](#) for [equality before the law](#) occurred between approximately 1950 and 1980. These movements had a legal and constitutional aspect, and resulted in much law-making at both national and international levels. They also had an activist side, particularly in situations where violations of rights were widespread. Movements with the proclaimed aim of securing observance of civil and political rights included:

- the [civil rights movement](#) in the United States, where rights of black citizens had been violated;
- the [Northern Ireland Civil Rights Association](#), formed in 1967 following failures in this province of the [United Kingdom](#) to respect the Roman Catholic minority's rights; and

- movements in many Communist countries, such as the [Prague Spring](#) and [Charter 77](#) in [Czechoslovakia](#) and the uprisings in Hungary.

Most civil rights movements relied on the technique of [civil resistance](#), using [nonviolent](#) methods to achieve their aims.^[21] In some countries, struggles for civil rights were accompanied, or followed, by [civil unrest](#) and even armed rebellion. While civil rights movements over the last sixty years have resulted in an extension of civil and political rights, the process was long and tenuous in many countries, and many of these movements did not achieve or fully achieve their objectives.

Problems and analysis

Questions about civil and political rights have frequently emerged. For example, to what extent should the government intervene to protect individuals from infringement on their rights by other [individuals](#), or from [corporations](#)—e.g., in what way should [employment discrimination](#) in the [private sector](#) be dealt with?

[Political theory](#) deals with civil and political rights. [Robert Nozick](#) and [John Rawls](#) expressed competing visions in Nozick's [Anarchy, State, and Utopia](#) and Rawls' [A Theory of Justice](#). Other influential authors in the area include [Wesley Newcomb Hohfeld](#), and [Jean Edward Smith](#).

First-generation rights

First-generation rights, often called "blue" rights, deal essentially with liberty and participation in political life. They are fundamentally civil and political in nature, as well as strongly [individualistic](#): They serve [negatively to protect](#) the individual from excesses of the state. First-generation rights include, among other things, [freedom of speech](#), the [right to a fair trial](#), (in some countries) the [right to keep and bear arms](#), [freedom of religion](#), [freedom from discrimination](#), and [voting rights](#). They were pioneered in the [United States](#) by the [Bill of Rights](#) and in [France](#) by the [Declaration of the Rights of Man and of the Citizen](#) in the 18th century, although some of these rights and the right to due process date back to the [Magna Carta](#) of 1215 and the [Rights of Englishmen](#), which were expressed in the [English Bill of Rights](#) in 1689.

They were enshrined at the global level and given status in [international law](#) first by Articles 3 to 21 of the 1948 [Universal Declaration of Human Rights](#) and later in the 1966 [International Covenant on Civil and Political Rights](#). In Europe, they were enshrined in the [European Convention on Human Rights](#) in 1953.

The civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for blacks to gain equal rights under the law in the United States. In 1868, the 14th amendment to the constitution gave blacks equal protection under the law. In the 1960s, Americans who knew only the potential of "equal protection under the law" expected the president, the Congress, and the courts to fulfill the promise of the 14th Amendment.

Comment

The individual demands, if not making any harm, or cruel perspective, thus, not be legally forbidden, for establishing the arrangements, not be even restricted.

If you indicated as "*smoking is forbidden*" than be indicating a) the number of the law, b) harmful effects, c) the penalty code and will be paid money, to where you are going to pay, d) the allowed one be also punished, not be seeing and be still, it is also a crime, e) the real grounding is smoke is harmful, each person has right to be fresh air, not polluted one. This is therefore nearly after 4 laws be in action before forbidden.

Some factors by law, not be consent is taken, as Right to Life conditions.

At 1948, Human International Declaration, economic, social and cultural rights, the third generation to human concept.

First generation to negative and positive rights, thus mostly negative right mentioned.

Individual Right be under legal protection, thus, equal warranties and not be have a lawful penalty code. In action, African Americans, Northern Ireland, not any functional meaning. This is mentioned as *blue rights*. Same as Magna Carta and even 1953 Declarations are in same consideration. Individual Rights are in conflict of political majority perceptions.

13. www.equalityhumanrights.com¹⁸

What human rights are covered by the Act?

The Act sets out your human rights in a series of 'Articles'. Each Article deals with a different right. These are all taken from the ECHR and are commonly known as 'the Convention Rights':

- [Article 2: Right to life](#)
- [Article 3: Freedom from torture and inhuman or degrading treatment](#)
- [Article 4: Freedom from slavery and forced labour](#)
- [Article 5: Right to liberty and security](#)
- [Article 6: Right to a fair trial](#)
- [Article 7: No punishment without law](#)
- [Article 8: Respect for your private and family life, home and correspondence](#)
- [Article 9: Freedom of thought, belief and religion](#)
- [Article 10: Freedom of expression](#)
- [Article 11: Freedom of assembly and association](#)
- [Article 12: Right to marry and start a family](#)
- [Article 14: Protection from discrimination in respect of these rights and freedoms](#)

- [Protocol 1, Article 1: Right to peaceful enjoyment of your property](#)
- [Protocol 1, Article 2: Right to education](#)
- [Protocol 1, Article 3: Right to participate in free elections](#)
- [Protocol 13, Article 1: Abolition of the death penalty](#)

Articles 1 and 13

Articles 1 and 13 of the ECHR do not feature in the Act. This is because, by creating the Human Rights Act, the UK has fulfilled these rights.

For example, Article 1 says that states must secure the rights of the Convention in their own jurisdiction. The Human Rights Act is the main way of doing this for the UK.

Article 13 makes sure that if people's rights are violated they are able to access effective remedy. This means they can take their case to court to seek a judgment. The Human Rights Act is designed to make sure this happens.

What does the Act do?

The Act has three main effects:

1. You can seek justice in a British court

It incorporates the rights set out in the European Convention on Human Rights (ECHR) into domestic British law. This means that if your human rights have been breached, you can take your case to a British court rather than having to seek justice from the European Court of Human Rights in Strasbourg, France.

2. Public bodies must respect your rights

It requires all public bodies (like courts, police, local authorities, hospitals and publicly funded schools) and other bodies carrying out public functions to respect and protect your human rights.

3. New laws are compatible with Convention rights

In practice it means that Parliament will nearly always make sure that new laws are compatible with the rights set out in the European Convention on Human Rights (although ultimately Parliament is sovereign and can pass laws which are incompatible). The courts will also, where possible, interpret laws in a way which is compatible with Convention rights.

Find out more about human rights and how they play a part in our everyday lives: [what are human rights?17](#)

14. <https://www.equalityhumanrights.com/en/human-rights/human-rights-act>¹⁹

11. [Introductory Text](#)
12. [Introduction](#)
 1. [1. The Convention Rights.](#)
 2. [2. Interpretation of Convention rights.](#)
13. [Legislation](#)
 1. [3. Interpretation of legislation.](#)
 2. [4. Declaration of incompatibility.](#)
 3. [5. Right of Crown to intervene.](#)
14. [Public authorities](#)
 1. [6. Acts of public authorities.](#)
 2. [7. Proceedings.](#)
 3. [8. Judicial remedies.](#)
 4. [9. Judicial acts.](#)
15. [Remedial action](#)
 1. [10. Power to take remedial action.](#)
16. [Other rights and proceedings](#)
 1. [11. Safeguard for existing human rights.](#)
 2. [12. Freedom of expression.](#)
 3. [13. Freedom of thought, conscience and religion.](#)
17. [Derogations and reservations](#)
 1. [14. Derogations.](#)
 2. [15. Reservations.](#)
 3. [16. Period for which designated derogations have effect.](#)
 4. [17. Periodic review of designated reservations.](#)
18. [Judges of the European Court of Human Rights](#)
 1. [18. Appointment to European Court of Human Rights.](#)
19. [Parliamentary procedure](#)
 1. [19. Statements of compatibility.](#)
20. [Supplemental](#)
 1. [20. Orders etc. under this Act.](#)
 2. [21. Interpretation, etc.](#)
 3. [22. Short title, commencement, application and extent.](#)

15. Article 2: Right to life²⁰

1. Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which the penalty is provided by law.

2. Deprivation of life shall not be regarded as inflicted in contravention of this Article when it results from the use of force which is no more than absolutely necessary:

- in defence of any person from unlawful violence
- in order to effect a lawful arrest or to prevent the escape of a person lawfully detained, and
- in action lawfully taken for the purpose of quelling a riot or insurrection.

Article 2 protects your right to life

Article 2 of the [Human Rights Act](#) protects your right to life.

This means that nobody, including the Government, can try to end your life. It also means the Government should take appropriate measures to safeguard life by making laws to protect you and, in some circumstances, by taking steps to protect you if your life is at risk.

Public authorities should also consider your right to life when making decisions that might put you in danger or that affect your life expectancy.

If a member of your family dies in circumstances that involve the state, you may have the right to an investigation. The state is also required to investigate suspicious deaths and deaths in custody.

The courts have decided that the right to life does not include a right to die.

Comment

At the Human Rights and at legal agreement, the civil liberties, equality and brotherhood now in legitimate, thus it is taken as upper than the constitutions. Thus:

1-Right to Life, 2-Torture is forbidden and Human Rights be protected, forbidden not to be humanity concepts, 3-Slavery and forcing is forbidden, 4-Independence and security be the first, 5-justice, concerning the earning rights in addition, be judging at justice, 6-Only be punished from the written law, prohibition can only be by law, 7-Special protection to individual life and family, individual relations be in respectful notion. 8-Thoughts, ideas and believes is independent, free in all aspects, thus not for pressure or convincing to another one, propaganda is forbidden. 9-Free to express and evaluate and the indication of the thoughts be free, thus be evidence based and be true, not a liar. Evidence based knowledge, thus free at the evaluation. 10-Be a member of any association if suitable to apply. 11-Marriage and be established a family, 12-Strictly forbidden to discrimination, be on equality in any manner, be on rights of an individual and be respect of their personality.

The protocols be based on: a) Be in peace, leading to peace, for the individual rights be conducted and grounded at the respect of personality, b) Education, teaching, learning rights, c) Free of selection among your desire and choices, d) sentenced to death is abolished, cancelled.

The Right of Life will not be at any influences, liked old age, disease, as cancer, treated or not be treatable. At the first line as: "[PART I The Convention Rights and Freedoms: a\) Article 2 Right to life; 1.Everyone's right to life shall be protected by law. No... 2.Deprivation of life shall not be regarded as inflicted in.](#)" Human being is the main one, in consideration, the presence is the individual, groups main subject it the person. Only be enlightening, information be given for their consent not any convinced approach, can be evaluated as brain washing.

As the procedures at the marriage be an example; a) *You ... and you ... , hereby indicates your individual demands, by writing to marry, b) we make an investigation, whether there is any legal impossibilities, all are suitable at law, c) Will you both as want to marry with ... and you ..., d) Yes I do, the answer, be without any pressure and any obligation, by free of mind, and by willingly said , by your consent, as yes I do?, e) then the witnesses are heart and agreed the acceptance, f) later, be signed at the legal paper, g) By this booklet, it is a legal fact of marrying, being in legal conditions.* The consent is legal fact, not approved. The registered person approved, according whether any restrictions or not, not be at their consent. Even at the witness, not any relatives be allowed, as indication of pressure, obligation.

In courts, at the new perspective; 1) the justice is individual rights, informed consent, not to be limited or prohibited if not as crime in law. Crime be not widely evaluated, be exact as written, not grounded on traditions and evaluations. It must be performed, harm doing act. 2) Common sense nearly have no meaning, be respect to individual rights, not be forbidden any places. If there is a limitation, there must be a reasoning. Not directly be penalty code, even in traffic, informed and later be given the penalty for money. They mostly to the car, automobile, not the people, if there is crime, damage, accident then to reflected to a person. 3) The new laws on individual rights, the common rights later on, as one persons rights figured form others. The environmental protection be even before the common right conditions. The Turkish Penalty

Codes, and even The Crime Application Laws indicates at the introduction and aim of the Law this facts.

If you receive any penalty at the traffic, examine the paper, the photo, exact penalty position and the place and the time is included, so, given to the automobile, not to a direct person.

As in summary, at the year 2006, the Universe at a different Cultural structure, as the Civil Liberties Culture, form the Aspect of the Author. The knowledge and High Technology Culture parameters are completely diverse at this Cultural formation. Today, even mother and father cannot take photos of their children, so if take, be keep at secret place not put on some media places.

As in my examinations, mostly at oral ones, a student be rejected the question and I can give the answer, this is their right. I have to explain why I asked this question, reasoning. The student must explain not directly as yes or no, or not chose, be grounding on medical science about this question. This is a nearly 6-10 Students all together, and be contributed to themselves, meaning can give clue or answer. Reasoning and grounding is what wanted from the student. They also give the points to themselves from 100points. Each at beginning get 100, thus from their faults be lowered. Interesting point mostly I gave 25% more what they offered to them. I also indicated these, by a book, nearly 400 pages, for copying from computer, USB.

16. Human Rights Commission Legislation Amendment Act 2006²¹

A2006-3

Schedule 1 Consequential amendments

Part 1.1 Health Records (Privacy and Access) Act 1997

Part 1.2 Human Rights Commission (Children and Young People Commissioner) Amendment Act 2005

Part 1.3 Human Rights Commission Legislation Amendment Act 2005

Part 1.4 Public Advocate Act 2005

The Legislative Assembly for the Australian Capital Territory enacts as follows:

1 Name of Act

This Act is the *Human Rights Commission Legislation Amendment Act 2006*.

2 Commencement

This Act commences on the day after its notification day.

Note The naming and commencement provisions automatically commence on the notification day.

3 Legislation amended

This Act amends the *Human Rights Commission Act 2005*.

Note This Act also amends the following legislation:

- *Health Records (Privacy and Access) Act 1997*
- *Human Rights Commission (Children and Young People Commissioner) Amendment Act 2005*
- *Human Rights Commission Legislation Amendment Act 2005*
- *Public Advocate Act 2005*.

4 Section 2

substitute

2 Commencement

(1) This Act commences on a day fixed by the Minister by written notice.

Note 1 The naming and commencement provisions automatically commence on the notification day

Note 2 A single day or time may be fixed, or different days or times may be fixed, for the commencement of different provisions

(2) The Legislation Act, section 79 (Automatic commencement of postponed law) does not apply to this Act.

Schedule 1 Consequential amendments

Part 1.1 Health Records (Privacy and Access) Act 1997

[1.1] New part 10

Part 10 Transitional—Human Rights Commission Legislation Amendment Act 2006

50 Transitional—effect of Health Records (Privacy and Access) Amendment Act 2005 (No 2)

(1) The *Health Records (Privacy and Access) Amendment Act 2005 (No 2)* A2005-63 is taken to have always had effect as if each amendment of the dictionary were an amendment of section 4.

(2) This section is a law to which the Legislation Act, section 88 (Repeal does not end effect of transitional laws etc) applies.

51 Expiry—pt 10

This part expires on the day after the day it commences.

Part 1.2 Human Rights Commission (Children and Young People Commissioner) Amendment Act 2005

[1.2] Section 2

substitute

2 Commencement

This Act commences on the commencement of the *Human Rights Commission Act 2005*, section 3.

Türk Dünyası, Irak-Türkiye Tıp Dergisi: 2020/1
Turkish World, Iraq Medical Journal: 2020/1

Note The naming and commencement provisions automatically commence on the notification day
Part 1.3 Human Rights Commission Legislation Amendment Act 2005
[1.3] Section 2 (2)
substitute
 (2) The following amendments in schedule 1 commence on the commencement of the *Human Rights Commission Legislation Amendment Act 2006*:
 . amendment 1.92
 . amendment 1.93
 . amendment 1.94
 . amendment 1.95
 . amendment 1.97
 . amendment 1.100.
 (3) The remaining provisions commence on the commencement of the *Human Rights Commission Act 2005*, section 3.
Note The naming and commencement provisions automatically commence on the notification day.
[1.4] Schedule 1, amendment 1.93
substitute
[1.93] Section 4, definitions of health record, health service, health service provider, immediate family member, medical board, personal health information, record, record keeper and registration board
omit
[1.5] Schedule 1, amendment 1.95, new section 4B, note 1
omit
 the offences against section 23
substitute
 all offences against this Act
[1.6] Schedule 1, amendment 1.100, new dictionary, definitions of commission, consumer, disability and guardian
omit
[1.7] Schedule 1, new amendments
in part 1.6, insert
[1.100A] Dictionary, definition of commissioner
omit
[1.100B] Dictionary, new definition of commission
insert
commission means the human rights commission.
[1.100C] Dictionary, definition of disability
substitute
disability—see the *Human Rights Commission Act 2005*, section 8 (2).
Part 1.4 Public Advocate Act 2005
[1.8] Section 2
substitute
2 Commencement
 (1) This Act (other than section 11 (2)) commences on 1 March 2006.
Note The naming and commencement provisions automatically commence on the notification day
 (2) Section 11 (2) commences on the commencement of the *Human Rights Commission Act 2005*, section 3.
Endnotes
1 Presentation speech
 Presentation speech made in the Legislative Assembly on 14 February 2006.
2 Notification
 Notified under the Legislation Act on 22 February 2006.
3 Replications of amended laws
 For the latest republication of amended laws, see www.legislation.act.gov.au.
 I certify that the above is a true copy of the Human Rights Commission Legislation Amendment Bill 2006, which was passed by the Legislative Assembly on 16 February 2006.
 Clerk of the Legislative Assembly

Comment

The Human Rights at 2006, is indicated above, so this is the subject in consideration.

17. HTS (Harmonized Tariff Schedule) AND FREEDOMS²²

ARTICLE 2 Right to life 1. Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which this penalty is provided by law. 2. Deprivation of life shall not be regarded as inflicted in contravention of this Article when it results from the use of force which is no more than absolutely necessary: (a) in defence of any person from unlawful violence; (b) in order to effect a lawful arrest or to prevent the escape of a person lawfully detained; (c) in action lawfully taken for the purpose of quelling a riot or insurrection.

ARTICLE 5 Right to liberty and security 1. Everyone has the right to liberty and security of person. No one shall be deprived of his liberty save in the following cases and in accordance with a procedure prescribed by law: (a) the lawful detention of a person after conviction by a competent court; (b) the lawful arrest or detention of a person for noncompliance with the lawful order of a court or in order to secure the fulfilment of any obligation prescribed by law; (c) the lawful arrest or detention of a person effected for the purpose of bringing him before the competent legal authority on reasonable suspicion of having committed an offence or when it is reasonably considered necessary to prevent his committing an offence or fleeing after having done so; (d) the detention of a minor by lawful order for the purpose of educational supervision or his lawful detention for the purpose of bringing him before the competent legal authority; (e) the lawful detention of persons for the prevention of the spreading of infectious diseases, of

persons of unsound mind, alcoholics or drug addicts or vagrants; (f) the lawful arrest or detention of a person to prevent his effecting an unauthorised entry into the country or of a person against whom action is being taken with a view to deportation or extradition. 2. Everyone who is arrested shall be informed promptly, in a language which he understands, of the reasons for his arrest and of any charge against him.

3. Everyone arrested or detained in accordance with the provisions of paragraph 1 (c) of this Article shall be brought promptly before a judge or other officer authorised by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release pending trial. Release may be conditioned by guarantees to appear for trial. 4. Everyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings by which the lawfulness of his detention shall be decided speedily by a court and his release ordered if the detention is not lawful. 5. Everyone who has been the victim of arrest or detention in contravention of the provisions of this Article shall have an enforceable right to compensation.

ARTICLE 6 Right to a fair trial 1. In the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law. Judgment shall be pronounced publicly but the press and public may be excluded from all or part of the trial in the interests of morals, public order or national security in a democratic society, where the interests of juveniles or the protection of the private life of the parties so require, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice. 2. Everyone charged with a criminal offence shall be presumed innocent until proved guilty according to law. 3. Everyone charged with a criminal offence has the following minimum rights:

(a) to be informed promptly, in a language which he understands and in detail, of the nature and cause of the accusation against him; (b) to have adequate time and facilities for the preparation of his defence; (c) to defend himself in person or through legal assistance of his own choosing or, if he has not sufficient means to pay for legal assistance, to be given it free when the interests of justice so require; (d) to examine or have examined witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him; (e) to have the free assistance of an interpreter if he cannot understand or speak the language used in court.

Comment

The indications for the independence is mentioned. The basic considerations are, the fact is not indicted as individual, not as institution, association or community, common or other people organization.

- 1) Right to Life: Each individual right to life be under protection of law.
- 2) No one has any consideration for argument about the right to life.
- 3) Independent and security rights are important, so, be under codes, protected by law.
- 4) Judging, from individual responsibility, and only by courts. The crime be written and exact, not be evaluative or argument, or any discussion, traditions and comparison, be evidence based and happened, exact one, not be any suspicion.
- 5) Informed consent is essential, be explained, and even health situations, except the right to life conditions, be taken the consent. The exceptions of not taken consent is by law indications.

As summary, all legal and regulations be not as common sense, or community decisions, directly belonging and grounding on individual consent, after giving the information, explanation.

This is a cultural change, after the Hight Technology culture, directly regulated as Engineering Medicine, regulating from books, the science for the estimations, not directly to individual. This culture is *Care the Patient, not the Disease* concept. Thus, most common argument, the justice is gone, the rights belonging to individual, not the community. Now, not the rules, individual consent is the fact.

18. The European Court of Human Rights²³

The European Court of Human Rights (ECHR and ECtHR) was established in 1959. The Court has 47 judges, one from each Member State.

The object of the Court is to ensure observance of the European Convention on Human Rights (ECHR) by members of the Council of Europe. The Court examines applications from both individual citizens and states alleging human rights violations. In recent years, the Court has passed more than 1,000 judgments annually.

A state is obligated not only in relation to the rulings passed against the state itself; all European states that have signed up to the Convention are under obligation to keep abreast of the rulings passed by the Court. In this way, the states are required to adjust their legislation and case law to bring them into line with the Court's rulings.

Denmark has been ruled against in several cases before the European Court of Human Rights, which sits in Strasbourg.

You have the right to complain to the European Court of Human Rights

Complaints may not be brought directly before the ECHR as a first instance.

Cases must first be closed by all of the state's own national complaint and appeal bodies. If a case is then brought before ECHR it must be described. This description must contain:

- a brief presentation of the complaint
- citation of the rights and/or freedoms alleged to have been violated

- a listing of the administrative and/or legal rulings passed by national authorities on the case.

The Court's central office acknowledges receipt of all applications. When the central office replies, it may request further information on the case. If the central office finds that the complaint (known as an 'application') is not admissible for examination by the Court, the applicant will be notified.

There is no requirement for legal representation when lodging a complaint, but if a case is found admissible for examination by the Court, the applicant must as a rule be represented by a lawyer.

Court procedure

When a complaint is received, it is registered with the ECHR as a formal complaint (application). From then on, the case is accessible to the public unless the ECHR decides that the case or parts of it should be subject to non-disclosure. An applicant may, however, request that their identity not be disclosed.

If the case is not dismissed, it will be examined by a so-called Chamber. The Chamber, composed of seven judges, requests the opinion of the Government concerned on the case. It may also summon the applicant and the state to a public hearing where the parties may put their positions forward.

In most cases, the Chamber will seek to bring about a 'friendly settlement' between the applicant and the Government. If this can be achieved, the Chamber closes the case by making a decision which describes the case and its resolution.

If settlement proves impossible, the Chamber must deliver a judgment. The case may also be sent before the Grand Chamber if the case raises an important question concerning interpretation of the European Convention on Human Rights, although this may be denied by the state or the applicant.

Appealing judgments by the Chamber

If the state or complainant assert that the Chamber's judgment is incorrect, they may each within three months after the judgment request that the case be sent before the Grand Chamber. A panel of five of the Grand Chamber's seventeen judges then decide whether to examine the case.

For citizens seeking to lodge a complaint, the Danish Institute for Human Rights recommends consulting the guidelines on the Danish Ministry of Justice website (in Danish) or the notes for applicants and the admissibility checklist in English on the website of the ECHR.

Comment

The European Court of Human Rights is also in legal status in Turkey, so, each person can be, after the internal way is finished, focused to this Court.

The Armenian Genocide accusation is also as allegation to this Court. Thus, at 1922, British Court in Malta indicated as no genocide verdict was in Court Order. Thus the allegation not any evidence based, only propaganda documents, so advice was open the archive and given the documents. As this one was also be any result, so, this and latest one at 2015 year, The European Court of Human Rights denied, there was no genocide at this historical fact. Transportation of a people from one part of the country to another part, with giving, paying their conditional status. The Official death is near 33thousand, because of Flue, thus, 127 governmental person is executed to death because of their act. Estimated nearly 3 million people were death at this time in Ottoman Empire.

In summary the Individual Rights based on Human Rights: 1) Civil liberties, 2) must serve and protect from the governmental and institutional forces.

In Turkey, individual application is allowed, so the Constitutional Law Court, is considering this principle at their verdicts as Court Order.

19. Three generations of human rights²⁴

From Wikipedia, the free encyclopedia

The division of [human rights](#) into **three generations** was initially proposed in 1979 by the [Czech](#) jurist [Karel Vasak](#) at the [International Institute of Human Rights](#) in [Strasbourg](#). He used the term at least as early as November 1977.^{[[citation needed](#)]} Vasak's theories have primarily taken root in European law.

His divisions follow the three watchwords of the [French Revolution: Liberty, Equality, Fraternity](#). The three generations are reflected in some of the rubrics of the [Charter of Fundamental Rights of the European Union](#).^{[[citation needed](#)]} The [Universal Declaration of Human Rights](#) includes rights that are thought of as second generation as well as first generation ones, but it does not make the distinction in itself (the rights listed are not in specific order).

First-generation human rights

First-generation human rights, sometimes called "blue" rights, deal essentially with liberty and participation in political life. They are fundamentally [civil and political](#) in nature: They serve [negatively to protect](#) the individual from excesses of the state. First-generation rights include, among other things, the [right to life](#), [equality before the law](#), [freedom of speech](#), the [right to a fair trial](#), [freedom of religion](#), and [voting rights](#). They were pioneered by the [United States Bill of Rights](#) and in [France](#) by the [Declaration of the Rights of Man and of the Citizen](#) in the 18th century, although some of these rights and the right to due process date back to the [Magna Carta](#) of 1215 and the [Rights of Englishmen](#), which were expressed in the [English Bill of Rights](#) in 1689.

They were enshrined at the global level and given status in [international law](#) first by Articles 3 to 21 of the 1948 [Universal Declaration of Human Rights](#) and later in the 1966 [International Covenant on Civil and Political Rights](#). In Europe, they were enshrined in the [European Convention on Human Rights](#) in 1953.

Second-generation human rights

Second-generation human rights are related to equality and began to be recognized by governments after [World War II](#). They are fundamentally [economic, social, and cultural](#) in nature. They guarantee different members of the citizenry equal conditions and treatment. Secondary rights would include a [right to be employed in just and favorable condition](#), rights to [food, housing](#) and [health care](#), as well as [social security](#) and [unemployment benefits](#). Like first-generation rights, they were also covered by the Universal Declaration of Human Rights, and further embodied in Articles 22 to 28 of the Universal Declaration, and the [International Covenant on Economic, Social, and Cultural Rights](#).

In the United States of America, President [Franklin D. Roosevelt](#) proposed a [Second Bill of Rights](#), covering much the same grounds, during his State of the Union Address on January 11, 1944. Today, many nations, states, or groups of nations have developed legally binding declarations guaranteeing comprehensive sets of human rights, e.g. the [European Social Charter](#). Some states have enacted some of these economic rights, e.g. the state of [New York](#) has enshrined the [right to a free education](#),^[23] as well as "the right to [organize](#) and to [bargain collectively](#)",^[24] and [workers' compensation](#),^[25] in its [constitutional law](#). These rights are sometimes referred to as "red" rights. They impose upon the government the duty to respect and promote and fulfill them, but this depends on the availability of resources. The duty is imposed on the state because it controls its own resources. No one has the direct [right to housing](#) and [right to education](#). (In [South Africa](#), for instance, the right is not, *per se*, to housing, but rather "to have access to adequate housing",^[26] realised on a progressive basis.^[27]) The duty of government is in the realization of these positive rights.

Third-generation human rights

Third-generation human rights are those rights that go beyond the mere civil and social, as expressed in many progressive documents of [international law](#), including the 1972 [Stockholm Declaration](#) of the [United Nations Conference on the Human Environment](#), the 1992 [Rio Declaration](#) on Environment and Development, and other pieces of generally aspirational "soft law". The term "third-generation human rights" remains largely unofficial, just as the also-used moniker of "green" rights, and thus houses an extremely broad spectrum of rights, including:

- [Group](#) and [collective rights](#)
- Right to [self-determination](#)
- [Right to economic and social development](#)
- Right to a [healthy environment](#)
- Right to [natural resources](#)
- Right to [communicate](#) and [communication rights](#)
- Right to participation in [cultural heritage](#)
- Rights to [intergenerational equity](#) and [sustainability](#)

The [African Charter on Human and Peoples' Rights](#) ensures many of those: the right to self-determination, right to development, right to natural resources and right to satisfactory environment.^[28] Some countries also have constitutional mechanisms for safeguarding third-generation rights. For example, the Hungarian [Parliamentary Commissioner for Future Generations](#),^[29] the [Parliament of Finland's Committee for the Future](#), and the erstwhile [Commission for Future Generations](#) in the Knesset in Israel.

Some international organizations have offices for safeguarding such rights. An example is the [High Commissioner on National Minorities](#) of the [Organization for Security and Co-operation in Europe](#). The [Directorate-General for the Environment](#) of the European Commission has as its mission "protecting, preserving and improving the environment for present and future generations, and promoting sustainable development".

A few jurisdictions have enacted provisions for [environmental protection](#), e.g. New York's "forever wild" constitutional article,^[30] which is enforceable by action of the [New York State Attorney General](#) or by any citizen *ex rel.* with the consent of the [Appellate Division](#).^[31]

Commentary

[Maurice Cranston](#) argued that [scarcity](#) means that supposed second-generation and third-generation rights are not really rights at all.^[32] If one person has a right, others have a duty to respect that right, but governments lack the resources necessary to fulfill the duties implied by citizens' supposed second- and third-generation rights.

Charles Kesler, a professor of government at [Claremont McKenna College](#) and senior fellow of the [Claremont Institute](#), has argued that second- and third-generation human rights serve as an attempt to cloak political goals, which the majority may well agree are good things in and of themselves, in the language of rights, and thus grant those political goals inappropriate connotations. In his opinion, calling socio-economic goods "rights" inherently creates a related concept of "duties", so that other citizens have to be coerced by the government to give things to other people in order to fulfill these new rights. He also has stated that, in the US, the new rights create a "nationalization" of political decision-making at the federal level in violation of federalism.^[33] In his book *Soft Despotism, Democracy's Drift*, Paul Rahe, the Charles O. Lee and Louise K. Lee Chair in Western Heritage at [Hillsdale College](#), wrote that focusing on equality-based rights leads to a subordination to the initial civil rights to an ever-expanding government, which would be too incompetent to provide for its citizens correctly and would merely seek to subordinate more rights.^[34]

19th century philosopher [Frederic Bastiat](#) summarized the conflict between these [negative and positive rights](#) by saying:

M. de Lamartine wrote me one day: "Your doctrine is only the half of my program; you have stopped at liberty; I go on to fraternity." I answered him: "The second half of your program will destroy the first half." And, in fact, it is quite impossible for me to separate the word "fraternity" from the word "voluntary". It is quite impossible for me to conceive of fraternity as legally enforced, without liberty being legally destroyed, and justice being legally trampled underfoot.^[35]

Economist [Friedrich Hayek](#) has argued that the second generation concept of "social justice" cannot have any practical political meaning:

No state of affairs as such is just or unjust: it is only when we assume that somebody is responsible for having brought it about ... In the same sense, a [spontaneously working market](#), where prices act as guides to action, cannot take account of what people in any sense need or deserve, because it creates a distribution which nobody has designed, and something which has not been designed, a mere state of affairs as such, cannot be just or unjust. And the idea that things ought to be designed in a "just" manner means, in effect, that we must abandon the market and turn to a [planned economy](#) in which somebody decides how much each ought to have, and that means, of course, that we can only have it at the price of the complete abolition of personal liberty.^[36]

[New York University School of Law](#) professor of law [Jeremy Waldron](#) has written in response to critics of the second-generation rights:

In any case, the argument from first-generation to second-generation rights was never supposed to be a matter of conceptual analysis. It was rather this: if one is really concerned to secure civil or political liberty for a person, that commitment should be accompanied by a further concern about the conditions of the person's life that make it possible for him to enjoy and exercise that liberty. Why on earth would it be worth fighting for this person's liberty (say, his liberty to choose between A and B) if he were left in a situation in which the choice between A and B meant nothing to him, or in which his choosing one rather than the other would have no impact on his life?^[12]

[Hungarian socialist](#) and [political economist Karl Polanyi](#) made the antithetical argument to Hayek in the book [The Great Transformation](#). Polanyi wrote that an uncontrolled free market would lead to repressive economic concentration and then to a co-opting of democratic governance that degrades civil rights.^[13]

The [World Conference on Human Rights](#) opposed the distinction between [civil and political rights](#) (negative rights) and [economic, social and cultural rights](#) (positive rights) that resulted in the [Vienna Declaration and Programme of Action](#) proclaiming that "all human rights are universal, indivisible, interdependent and interrelated".^[19]

Comment

First generation of Human Rights; "Code blue rights" as indicated. Individual and political rights all in connection. Protection is negative argument. Basic instruments are; Right to Live, Equality before the law, free on speaking, justice at the court, independent believe, free of election, vote given.

Second generation of Human Rights; After the 2nd World War, economic, social and cultural Rights are considered as natural ones. In addition, working, being a duty Right, being in humanity situation, condition, food, nutrition, have a home, health condition, social security, and unemployment fee Rights be included.

The third generation of Human Rights; In addition to other factors, at 1972 Stockholm Declaration is indicated as "green code", including the environmental health. Rights are in general, wide consideration. They are Collective and group rights also in consideration. 1) The individual personality and future perspectives be by their consent, 2) contribution to economic and social progress, 3) Being in healthy environment, 4) Have natural resources, 5) Relation and communication Rights,6) cultural past and future contribution Rights, 7) equality in generation and continuing about it.

First and second-generation rights are conditional one, be primarily taken first as individual rights.

20. European Parliament Committee on Civil Liberties, Justice and Home Affairs²⁵

From Wikipedia, the free encyclopedia

The **Committee on Civil Liberties, Justice and Home Affairs (LIBE)** is a [committee of the European Parliament](#) that is responsible for protecting [civil liberties](#) and [human rights](#), including those of [minorities](#), as listed in the [Charter of Fundamental Rights of the European Union](#).

Its current chair, elected on 10 July 2019, is [Juan Fernando López Aguilar](#), member of the [S&D political group](#).^[1]

Responsibilities

Specifically, the committee deals with [data protection](#) issues; asylum, migration, and "integrated management of the common borders"; and the [EU approach to criminal law](#)", including police and judicial cooperation and [terrorism](#), all while ensuring that the principles of [subsidiarity](#) and [proportionality](#) are respected.^[2] Additionally, it oversees several [agencies of the European Union](#), including the [European Monitoring Centre for Drugs and Drug Addiction](#) and the [European Union Agency for Fundamental Rights](#), [Europol](#), [Eurojust](#), the [European Police College](#) (Cepol), the [European Public Prosecutor's Office](#) and other such agencies.^[2]

However, its purview does not include gender-based discrimination, which is overseen by the [Committee on Women's Rights and Gender Equality](#), and [employment discrimination](#), which is overseen by the [Committee on Employment and Social Affairs](#).^[3]

Controversy

[Udo Voigt](#), the former leader of the far-right [National Democratic Party of Germany](#) (NPD) who has praised [Adolf Hitler](#), joined the committee as a non-attached member in July 2014,^[4] sparking outrage from [European Parliament President Martin Schulz](#), the [European Jewish Congress](#), and the [European Network Against Racism](#), among others. [Jan Philipp Albrecht](#), a German [Green Party](#) member and vice chair of the committee, expressed doubt about Voigt's ability to significantly influence the legislative process, but he did concede that "his presence could lead the public to question the European Parliament".^[5]

Comment

The freedom and independency with Human Rights, be not be in law, the application is important, thus be follow and European Parliament consider briefly at these subjects.

21. Declaration of the United Nations Conference on the Human Environment²⁶

From Wikipedia, the free encyclopedia

The **Declaration of the United Nations Conference on the Human Environment**, or **Stockholm Declaration**, was adopted June 16, 1972 by the [United Nations Conference on the Human Environment](#) at the 21st plenary meeting as the first document in

international [environmental law](#) to recognize the right to a healthy [environment](#). In the declaration, the nations agreed to accept responsibility for any environmental effects caused by their actions.¹¹

Breakdown of Declaration

Within the document, seven proclamations cover the global nature of environmental problems and state that they will require extensive cooperation among nations to resolve.¹² These proclamations conclude that efforts for environmental preservation and improvement will benefit all people and their posterity.¹³ The declaration then states twenty-six principles to guide the nations through their responsibilities. The action plan is split into three categories including an environmental assessment called Earthwatch, environmental management, and 109 supporting measures.¹⁴

External links
[Comment](#)

Under Human Rights, environmental health, is also considered. Thus, especially High Technology cultures not accepted, because of their economic benefit.

In Turkish Penalty Code, at the aim of the Law, it is indicated briefly, after the individual Rights.

22. Rio Declaration on Environment and Development²⁷

From Wikipedia, the free encyclopedia

The **Rio Declaration on Environment and Development**, often shortened to **Rio Declaration**, was a short document produced at the 1992 [United Nations](#) "Conference on Environment and Development" (UNCED), informally known as the [Earth Summit](#). The Rio Declaration consisted of 27 principles intended to guide countries in future [sustainable development](#). It was signed by over 175 countries.

History

The international community met twice to assess the progress made in implementing the principles of the document; first in [New York City](#) in 1997 during a General Assembly Session of the UN, and then in [Johannesburg](#) in 2002. While the document helped to raise environmental awareness, evidence shows that little has been achieved in the document's environmental goals.¹⁴

Content

The Rio Declaration proclaims 27 principles. It includes formulations of the [precautionary principle](#) (principle 15) and of the [polluter pays principle](#) (principle 16).

See also

[Comment](#)

Environmental health, save and protect, at Turkish Penalty Code, thus, some countries, as America, rejected the pollution control as Kyoto Declaration. Some countries consider their benefit as seen.

23. TÜRKİYE CUMHURİYETİ ANAYASASI²⁸

Kanun No.: 2709. Kabul Tarihi: 7.11.1982.

BAŞLANGIÇ

Türk Vatanı ve Milletinin ebedi varlığını ve Yüce Türk Devletinin bölünmez bütünlüğünü belirleyen bu Anayasa, Türkiye Cumhuriyeti'nin kurucusu, ölümsüz önder ve eşsiz kahraman Atatürk'ün belirlediği milliyetçilik anlayışı ve O'nun inkılap ve ilkeleri doğrultusunda;

Dünya milletleri ailesinin eşit haklara sahip şerefli bir üyesi olarak, Türkiye Cumhuriyeti'nin ebedi varlığı, refahı, maddî ve manevî mutluluğu ile çağdaş medeniyet düzeyine ulaşma azmî yönünde;

Millet iradesinin mutlak üstünlüğü, egemenliğin kayıtsız şartsız Türk Milletine ait olduğu ve bunu millet adına kullanmaya yetkili kılınan hiçbir kişi ve kuruluşun, bu Anayasada gösterilen hürriyetçi demokrasi ve bunun icaplarıyla belirlenmiş hukuk düzeni dışına çıkamayacağı;

Kuvvetler ayrımının, Devlet organları arasında üstünlük sıralaması anlamına gelmeyecek, belli Devlet yetki ve görevlerinin kullanılmasından ibaret ve bununla sınırlı medenî bir iş bölümü ve iş birliği olduğu ve üstünlüğün ancak Anayasa ve kanunlarda bulunduğu;

Hiçbir faaliyetin Türk millî menfaatlerinin, Türk varlığının, Devleti ve ülkesiyle bölünmezliği esasının, Türklüğün tarihî ve manevî değerlerinin, Atatürk milliyetçiliği, ilke ve inkılapları ve medeniyetçiliğinin karşısında korunma göremeyeceği ve lâiklik ilkesinin gereği olarak kutsal din duygularının, Devlet işlerine ve politikaya kesinlikle karıştırılmayacağı;

Her Türk vatandaşının bu Anayasadaki temel hak ve hürriyetlerden eşitlik ve sosyal adalet gereklerince yararlanarak millî kültür, medeniyet ve hukuk düzeni içinde onurlu bir hayat sürdürme ve maddî ve manevî varlığını bu yönde geliştirme hak ve yetkisine doğuştan sahip olduğu;

Topluca Türk vatandaşlarının millî gurur ve iftiharlarında, millî sevinç ve kederlerde, millî varlığa karşı hak ve ödevlerde, nimet ve külfetlerde ve millet hayatının her türlü tecellisinde ortak olduğu, birbirinin hak ve hürriyetlerine kesin saygı, karşılıklı içten sevgi ve kardeşlik duygularıyla ve "Yurtta sulh, cihanda sulh" arzu ve inancı içinde, huzurlu bir hayat talebine hakları bulunduğ; FİKİR, İNANÇ VE KARARIYLA anlaşılacak, sözüne ve ruhuna bu yönde saygı ve mutlak sadakatle yorumlanıp uygulanmak üzere, TÜRK MİLLETİ TARAFINDAN, demokrasiye âşik Türk evlatlarının vatan ve millet sevgisine emanet ve tevdi olunur.

II. Cumhuriyetin nitelikleri

MADDE 2- Türkiye Cumhuriyeti, toplumun huzuru, millî dayanışma ve adalet anlayışı içinde, insan haklarına saygılı, Atatürk milliyetçiliğine bağlı, başlangıçta belirtilen temel ilkelere dayanan, demokratik, lâik ve sosyal bir hukuk Devletidir.

NB: The parameters are indicated and discussed below.

Comment

The 1982 dated, Turkish Constitution is as basic concepts are; a) people auto control, will be upper, grounding to election, not any other standpoint or other suspensions, b) Brotherhood of the World, be an honorable member, c) the positive structured, moral and concrete happiness, for reaching the modern civilization, d) the philosophies of the Head Teacher Atatürk principles, as nationality and other fundamentals be noted.

In Summary: The Turkey as a State of; 1. democratic, 2. Not any religion in origin, and 3. Social, 4. Justice in law state. The Separation of Force; not for each one be a dominant power, 1) not be at superiority concept, 2) Authority, duty using is the subject, 3) For cooperation and coordination.

The person, at the Constitution, be effective as common.

From the Head Teacher Atatürk philosophies: a) Free in mind, free in believe, free for future aspects, b) Aiming over the future civilization, not today's one, c) Turkish citizen is the inhabitants in Turkey, thus, Turk, is a general cultural meaning as to be in humanity, not by any force, just by individual consent, desires, d) Justice is the basic of ruling, and domination is unconditionally the nation,

The Penalty Code/Law at 2004, consider the individual rights and freedom at the first line of discussion, before the 2006 year of Universal European Council Report and even the environmental health be indicated before declarations.

24. TÜRK CEZA KANUNU²⁹

Kanun Numarası: 5237. Kabul Tarihi: 26/9/2004. Yayımlandığı R.Gazete: Tarih : 12/10/2004 Sayı :25611 Yayımlandığı

Düster: Tertip : 5 Cilt : 43

BİRİNCİ KİTAP

Genel Hükümler

BİRİNCİ KISIM

Temel İlkeler, Tanımlar ve Uygulama Alanı

BİRİNCİ BÖLÜM

Temel İlkeler ve Tanımlar

Ceza Kanununun amacı

Madde 1- (1) Ceza Kanununun amacı; kişi hak ve özgürlüklerini, kamu düzen ve güvenliğini, hukuk devletini, kamu sağlığını ve çevreyi, toplum barışını korumak, suç işlenmesini önlemektir. Kanunda, bu amacın gerçekleştirilmesi için ceza sorumluluğunun temel esasları ile suçlar, ceza ve güvenlik tedbirlerinin türleri düzenlenmiştir.

Suçta ve cezada kanunilik ilkesi

Madde 2- (1) Kanunun açıkça suç saymadığı bir fiil için kimseye ceza verilemez ve güvenlik tedbiri uygulanamaz. Kanunda yazılı cezalardan ve güvenlik tedbirlerinden başka bir ceza ve güvenlik tedbirine hükümlenemez.

(2) İdarenin düzenleyici işlemleriyle suç ve ceza konulamaz.

(3) Kanunların suç ve ceza içeren hükümlerinin uygulanmasında kıyas yapılamaz. Suç ve ceza içeren hükümler, kıyasa yol açacak biçimde geniş yorumlanamaz.

Adalet ve kanun önünde eşitlik ilkesi

Madde 3- (1) Suç işleyen kişi hakkında işlenen fiilin ağırlığıyla orantılı ceza ve güvenlik tedbirine hükümlenir.

(2) Ceza Kanununun uygulamasında kişiler arasında ırk, dil, din, mezhep, milliyet, renk, cinsiyet, siyasal veya diğer fikir yahut düşünceleri, felsefi inanç, milli veya sosyal köken, doğum, ekonomik ve diğer toplumsal konuları yönünden ayırım yapılamaz ve hiçbir kimseye ayrıcalık tanınmaz.

Kanunun bağlayıcılığı

Madde 4- (1) Ceza kanunlarını bilmemek mazeret sayılmaz.

(2) (Mülga : 29/6/2005 – 5377/1 md.)

Özel kanunlarla ilişki

Madde 5- (1) Bu Kanunun genel hükümleri, özel ceza kanunları ve ceza içeren kanunlardaki suçlar hakkında da uygulanır.

NB: The Turkish Penalty Codes principles are indicated below.

Comment

At the year 2004, the Turkish Penalty Law are accepted at the Parliament. The legal perspective as: 1) The regulation are also be a principles from subjective cases, lows, 2) The Penalty Codes be known one, not be an excuse not to know, thus, regulations be informed for consent, 3) Be protect from making harm and crime

The means and reasoning of Penalty Codes/Law as: a) the individual Rights and freedom, b) the regulations of common, and security, c) community health and environment, d) For community peace and e) Nobody has any exceptions, at law.

The crime be only at written, not be compared, widely evaluated, not be grounded by traditions, as directly written meaning.

Equality be as; 1) race, 2) language, 3) religion, 4) nationality, 5) color, 6) gender, 7) political and other thoughts, 8) philosophies and believes, 9) nationality or other social origin, 10) birth, 11) economic and other community positions will be given any discrimination, all be free in all concepts.

The person individually be responsible, what they perform, if not crime, not be any argument or other evaluation and be judging.

The Distribution of the Humankind

The distribution of the Homo sapiens, sapiens, not by war, escaping from war, be on love and humanity, with respect makes the community

The one, who is conquer the World, by gun, be first examine the history, all are one day be gone away, nothing left behind only ruins

As a historical point of view, there is only one human, thus reproduce, and being a colonic species, as all of them at really at genetically background as brotherhood. If I said, everyone is Turk, or everyone as African origin or Caucasian origin, of course yes. So, as Atatürk, the philosopher and the first President and also the Head of Teacher, indicates as: The one who is in humanity, as human culture, is called as Turk, the one who mentioned it, not for genetic or other considerations. *You; be get and give the education (over future civilization perspective), work (for value production, for humanity) and trust and believe to do.* 16 states were constructed means only the names be changed.

Love and gaining the respect by love, the only method for distribution for presence. At Vietnam, American soldiers lost the war, thus, at peace, now at each Vietnamese village, CocaCola is selling and the Tika wood is selling by Americans or such cooperative ones.

Election and select the representative is not meaning of democracy. As each dictatorial state the name of the state as people government or republic or so on.

In High Technology Culture, even the United Nations, they UN personal factors, reported the inhumanity thus, the permanent members voted for discussion. They said only 14% is the terrorist, that we killed, thus, how about the others? The Government vote is nearly as 10-20%, so forced to vote, if not be killed or pushed to be away of the country so, not have the right to be given at the elections. The countries taken the refugees, be later on against for the country so not accept them as a member of the country, be other countries citizen, so, if not, they are the enemy. They are making brain washing and later sent and the election be influenced.

If you have any reading of the history, only love be future, hate one day be swept you from the World.

2. Table: The Democracy concept at the Culutures³⁰

Religion/Administration and Management of the Government	
Gathering and Immigrants	Clan, team and all the group members be get together, and explained the situation and the result of their decision mostly as yes or no. The election is fact to face, by hand rising, or by shaking the hand of the administrator. Even in marriage acceptance, is like this, man and woman at the open area, if they shake is means yes, I do. All be community be walk, if the decision is walk, or left behind, or even be killed, not any acceptance.

	<p>Independency is the clan freedom, equality according their position and skill, brotherhood is for the same philosophies, marriages from relatives be common. Same in today, the religious groups, be like this kind of cultural structure. A person is just a soldier, and be obey to the leader.</p>
Agriculture and Village, District	<p>So much people in the city, so election is required for the leader of the citizens. So, because the person is at different act, election be divided to district, city and for parliament or president. People select the representatives, so, they be the one as individual. The person who will be selecting must be elite, high educated and be a royal position, according the traditions. .</p> <p>Each group is like a combative to each other, like parties, so there will be a quarrel between them. Some symbols be as an indication of the opposition as red, yellow so on.</p> <p>Upper class for regulation, middle class as servant, below class as worker or farmer. Independence be at this class group.</p> <p>The benefit is the city regulations, the traditions and old is the best. Election is for gaining more power.</p>
Industry	<p>Caln, city this time the institute or the fabric is important.</p> <p>According to the regulations and status at this community, Each person status is obvious, the work or manager status are their community status. Getting diplomas is important, not the person as a unique behaviour. CV is optimistic one to get the result, not the performance.</p> <p>Work as holly, independence, it you make your work and be keeping your status. Equality at your job discrimination. Brotherhood at the association, that you belong.</p> <p>The religious groups are for taking power, even for financial support, for their future.</p>
High Tecnology	<p>The one who use the technology is the leader. Everyone must be at their order.</p> <p>So, engineering medicine is recordable, not even consider the person, just be examine the laboratory results. Elections be only at the power gained ones, as specific election methods are performed.</p> <p>Most democracy confrontations are autocratic, on strict regulations and some person have special expectance, as member of the parliament, press concerning ones, university members and so on.</p> <p>Many states are dependent to the technology, so sheep energy is most dramatic requirement, so, occupy the country for this resources, because of democracy is not there.</p> <p>The class is according their using the technology. Equality means at the same degree, as Professors or associated professors. Brotherhood is even at this group. Each person is in figurative free, thus, if you talk against the boss, you will be fired.</p> <p>Each religious groups are most obvious, and be getting together, for be gaining more power at the community.</p>
Civil Liberties	<p>A individual, a person, a single Human being is important. All the facilities for this person. Each person is value of a Humanity and be serve and be protected. Right to life and be taken consent with information, enlightening, except the right to life and some legal consideration as not making crime, thus, must be known.</p> <p>If an individual is alone responsible, so, be judged and be on this even at the curt. Crime is written and not be compared, be evidence-based proof, act, not any estimations and grounded on personal evaluation or traditions. Only informative consent be taken to be in act to a person. Regulation is not concerning as crime.</p> <p>Independence, equality and free in every manner is the concept to be obeyed from everyone. Only advice or consultation be given, except when attempted to do crime act. Brotherhood is the relation and communication for reasoning.</p> <p>Not any groups or other clan or any religious or not have any influence be accepted, be just a single person as somebody. Not the community, not common sense, individual decision is accepted, not covered, not in pressure or obligations be performed, even at the explanations, persuasion is illegal.</p>

Administration must be informative consent, except crimes, regulations has not be punished.

NB: The evaluations of Author, the Table from the Reference

You can destroy, killed a community, thus, if they are free, can be new communities be formed. Cruel and who making harm, one day be gone out, the history is full of examples. Some duration, by physical power, be regulate, thus be collapsed. Continuing be only by humanity in love.

Last Word: At the 1960 coup, my father as a member of parliament, sentenced to death, thus, later to prison for life, but after 5 years be free and be elected of Senate of the Parliament. There was no reasoning of the execution attempt, only “*the force demand all this punishment*” as said from the court order. In history, every aspects was changed, election is upside down, so, my father be again a member of the parliament.

Not the mentioned, the fact is, if you are on individual rights, at humanity, informative consent is the fact. Election today is not also meaning of Human Rights. Each dictatorial systems have indications as “*we made the coup, because of the democracy was demolished*”.

So, be in love, love even the evil, thus, Satan is not object, just ideas, so the philosophy indicated the wrong way, so be aware of it. Cruel one be gone away, so patiently be keep upright.

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