



M. A. Akşit Koleksiyonundan/Collection

## Culture

# 8

## EDUCATION ACCORDING TO CULTURES:

### 8a-General Possessions from Cultures\*

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*You are born in a family, at a cultural structure, so, learning from the childhood to adult age, this culture is on active to indicate the rules, basic concepts, for being an individually, your cover like a dress at these cultural parameters.*

*In general, the definition of education is at some distinct subject, at a special branch, knowledge, and proficiency by application as a gaining aspect. This aspect configured social and common operational configuration; thus, useful ones are the educatable subject. Such consideration educates to the one who are useful to a person, is the main reasoning.*

*Human being is appropriate for educational state at the living organisms.*

*Cultural parameters arrange by education, whether in perception or not.*

**H**omo sapiens, sapiens, as Human being, can have a capacity for education, thus each living organisms, especially animals have capacity for learning, thus Human being, as developed and progressed by education and profession be gained. Labrador retriever, a kind of dog genus, can learned even three times in purpose acts, so, be careful not function as hobbit or playing actions.

### Outline

#### Education and Culture; From Cultural Perspective

**AIM:** For making a regulation each culture doing education for performing at this perspective. The perception and aware of a person, for themselves, at Civil Liberties, thus other cultural concept for knowing the protocols of the community at cultural aspects.

**Grounding Aspects:** From B. Güvenç<sup>1</sup> cultural items, indications, are in argument attention, based on Authors decision. The **Cultural structure and the parameters** indicated as: 1) Gathering, 2) Agriculture, 3) Industry, 4) High Technology, 3) Civil Liberties and rights, and Cultural Parameters ad 1.- Family, 2.- Sources, Art, 3.- Environment, 4.- Education, 5.-

Administration, Religion, Government and Law, 6.- Human and Attitudes, 7.- Health, 8.- Technology.

**Proceeding:** Each parameter discussed under internet searching and even the Autor's perceiving the aspect.

**Conclusion:** Everyone under the educational concept to be at the cultural structure for the common, thus main aim of the education for perceiving themselves and aware of them, at love and humanity for value production.

**Key Words:** On the view of education, cultures, and parameters of cultures.

## Özet

### Eğitim ve Kültür; Kültürler açısından Bakış

**Amaç:** Kültürleri kendi yapılarında tutmak için ona uygun Eğitim gereklidir, Eğitim, öğrenim bireyin algılaması, farkındalığı, düşünmesi Birey Hakkı gibi kültürlerde öngörülürken, bunların tam tersi, bireylere öğretilen kurala uymaları istenilmektedir. Bu açıdan, kültürlere göre Eğitim boyutu Makalede genel olarak incelenecek, daha sonra her kültüre göre geniş irdelenecektir.

**Dayanaklar/Kaynaklar:** B. Güvenç<sup>1</sup> tanımlamasına göre öğeler irdelenmektedir. Temel yaklaşım Yazarın belirtmeleri üzerine yapılandırılmıştır.

**Genel Yaklaşım:** Sanat, Kültürel yapının öğeler Güvenç'in tanımlamasına göre: **Genel kültürel**

**yapılar:** 1) Kabile, 2) Tarım, 3) Endüstri, 4) Yüksek Teknoloji, Bilişim Çağı, 5) Birey Hakkı kültürleri. **Kültürel Parametreler olarak:** 1.- Aile, 2.- Kaynaklar, 3.- Çevre, 4.- Eğitim, 5.- Yönetim, din, devlet ve hukuk, 6.- İnsan ve İnsan Davranışları, 7.- Sağlık, 8.- Teknoloji şeklindedir.

**Başlıca boyutlar:** Her bir öğe, farklı kültür yapılarına göre irdelenmektedir, insan kendi varlığını içinde olduğu kültüre göre ve bu kültür penceresinden irdelenmektedir. Varlık o yapının korunması ve geliştirilmesi açısından dır.

**Başlıca boyutlar:** Her bir kültür yapısı kendi içinde Eğitim temelinde ele alınmış, ayrıca da kültür penceresine göre genel yorum yapılmıştır.

**Yaklaşım:** İnternet boyutu ile Eğitim anlamı ve kelime olarak manası, köken olarak, kültürel bir yaptırımın, bir zorunlu Öğrenim ile uymayı betimlediği vurgulamak, kültürlere göre farklılık boyutu öne çıkarılmıştır.

**Sonuç:** İnsanların birey olarak kültüre uyması için Eğitim öne çıkarılmakta, kendisini öğrenmesi, bilmesi ve farkındalığı boyutunun ise yine kültürlere göre yapılandığı da ortaya konulmaya çalışılmıştır.

**Yorum:** Eğitim bireyin kendisini bulması ise, kültürler bunun önüne geçmek için kalıplar oluşturmaktadırlar.

**Anahtar Kelimeler:** İnsanın kültürel yapıları ve buna göre kültür Parametresine göre Eğitim kavramı

## Introduction

Education is not a purpose for gaining, for proficiency for making something. E.g., learning at driving, for individual not theoretical, driving by car, needs practice, at least 10,000kms. Thus, as for making a value, a matter of selection, liked, and good one is chosen for performing. Atatürk, indicated as the goal of the education, for the future, further civilization, for the aiming level. Educated person means, have love and humanity by heart, decision and making their mind for goodness, aware from bad, thus, serve and protects the human rights. Not aiming for getting diplomas.

Each person has different evaluation for the education, from the perception is mostly from their cultural notification.

**Etymology** (<https://www.etimolojiturkce.com>)<sup>2</sup>

Education word has several meanings, as synonymous aspects, as meanings so indicated by the etymology perspective, below:

**Training** (*tahsil*): In Arabic, *hshl* root and as meaning, 1) Getting a product, 2) Getting education.

**Learning** (*Tedrisat*): In Arabic *drs* roots, a) giving lesson and b) making learning function.

**Commando**: In English, "special trained warier" as taken from there.

**Gymnasium**: In French, as sport education, as in countries as school indications.

**Commando**: In English, special education at war platoon, also in Africa 1) Order, commuting, 2) Every military commanding, as word "*Manda*" as working in leader, manager of someone.

**Orthopedic**: At French language, for proper education of children.

**Pedagogue**: Also in French, meaning child educator.

**Entrainment**: French language, education in practice.

**Discipline**: From Latin to French, as 1) Education, learning, 2) Branch of the education one.

**Exercise**: In French, by applicational making practice.

**COMMENT**: When considering the meaning of education, most on learning, information given and like an oppression of the knowing the data. Thus, love and being in humanity, aiming of benefit, by happiness. As Atatürk indicated directing of the education, over the recent civilization, for further, future civilization, thus not modern one. Indicated to the teachers at the graduation say and for himself as the principal of the education, Atatürk, the Head-Teacher.

As at the French Revolution, a) Liberty, b) Equality, c) Brother-ship, thus, later turned to forced memorized the knowledge, and getting diploma. So, forced them even killed, for education and democracy purpose. Europe, the American armies, killed billions of people in Africa, Vietnam so on, thus, not making any educative aspects.

**Education**: <http://aksozluk.org/egitim><sup>3</sup>

The meaning of the education at old Turkish words, *igid*, *eğ*, meaning feeding, bending as teaching later turned to education meaning.

**Atatürk Indication**<sup>4</sup>: "*Turk/ (The person in humanity), öğren/ (be wise, educated and educate, in Arabic; ikra), çalış/ (work for value production, for benefit, in Arabic; abd-ibadet), güven/ (trust, in Arabic iman)*", as for the new generation by the teacher's advice.

**COMMENT**: Education not for today, even for the future, new generation, by love and humanity, for peace,

## Opposition

Each culture, and situations must have an opposition, for finding the righteous perspective. As The meaning of opposition as ([Muhalefet Nedir? Muhalefet Ne demek? - Nedir.com](http://Nedir.com))<sup>5</sup>: a) Being an opposite to an action, b) The people at different ideas, concepts, c) The parties against the managing one.

Each person must have an opposition to themselves, as brain storming be an essential and benefit, so to find the alternatives. Even considering at the education concept.

## Special Position of Cultural Structure

The culture of a person can compare as a cloth, dressing of a person. Thus, The requirements, the quality, the style, and such components, are upon your consents, as configurate by your desires, your choices.

For evaluation and for more detailed indications on culture, the parameters will be first specified. Grouping of cultures form Güvenç<sup>1</sup> marks, as five types a) Gathering Culture, b) Agriculture, c) Industry, d) High Technology, Informatics Age, e) Civil Liberties. The parameters of each culture are as; 1) Family, 2) Sources, 3) Environment, 4) Education, 5) Administration: Religion, Managing, Legitimate, 6) Health and 7) Technology.

## Rules, sect, sharia, instructions

Principles are not considered as rules. *Primum non nocere/Primary do not make any harm* can be an example. Order “*a request to make, supply, or deliver food or goods/ ORDER / meaning in the Cambridge English Dictionary*” as a meaning, thus, rules if not be done, an order is applied. Principles as individual decision and action is required. First what is the righteous act, later ought to do action consent.

From legal aspects, **Rules** at life, even at religion and other standpoint, from legitimate, if not accepted and not to perform, not a crime. If not at written law article: as: Turkish Penalty Codes<sup>6</sup>, 2<sup>nd</sup> Article, *if the action is not directly as indicated as criminal action, not any penalty, fine*. Even regulations cannot indicate as criminal aspect. Not making any comparison, evaluation, direct be depended on evidence-based objective harm. Even at Penalty Code, 3<sup>rd</sup> Article, and in Turkish Constitutional Law<sup>7</sup>, all people are same, in race, gender, religion, color, social status, not making any completable different action.

Sharia<sup>8</sup>/religion way of indications as compared:

- 1) Quran, (NB: The meaning Quran is advice, presentation, denotation cannot be designated as rules),
- 2) Prophet actions, behaviour (not allowed during the Prophet time, after 350 years later collected, not compared to Quran),
- 3) The decision of religion educators: In Islam, there is no religion people like Cristian's, papa, or others, so indicated as individual decision, not be a rule. Teacher, expert opinion as a considering factor.
- 4) Compared with each other: Comparison in law is not allowed, directly written law article. Only at Civilization Law it can be possible, traditions and comparison with other social aspects, and common sense, are not at Criminal Law.

So, in legitimate, the indicated method in sharia is not a proper and acceptable one, thus Seljuks and Ottoman Empires not taken in consideration such items, only making their own law aspect. At Quran<sup>9</sup>, <sup>10</sup> (49/24), *Believer must perceive the creation, and be at their behaviour and attitudes. The person who are at the regulations, in Arabic Eslenna, not a believer, thus at the protocols.*

Thus, all the regulations cannot evaluate as crime, as criminal act.

## Table 1: Cultural Structure

In General, the Assembly	
<b>Gathering</b>	A person lived in a community, as clan and in groups. The regulations in that group, formed the way of living, then noticed as gathering culture. Institutions, and social groups, be in protocols, as like a passenger in a bus, or touristic voyage fellows indicated. The rules are the leading factor.

	<p><b>Parameters:</b> <u>Family:</u> Group members like family relation, so the regulations construct as such perception. <u>Sources:</u> The colony formation, join to the clan outcome. <u>Environment:</u> Environment is important for life, thus if contaminated looking another one for survive. <u>Education:</u> For outcome the social work, education is for surviving and being as future enticement. <u>Managing:</u> Managing same as the family relations, leader regulate, and constructed the rules, believes also arranged to social status, so main purpose is for establishing the progression and development of the clan. <u>Human Attitudes:</u> All for one, one for all principles is the mean concept. <u>Health:</u> Health is important, healthy body is essential for presence. <u>Technology:</u> Technology according to the function of the community.</p> <p><b>Education:</b> The reasoning of configuration of the clan, institute, group, a person increases the reputation, advanced, be in progress, so education is essential, especially for profession, application, and certification. The leader, the boss must estimate the future, so, ready for development. As in class, the teacher is the asking, giving the degrees, and so passing this class directly be related to the educator.</p>
<b>Agriculture</b>	<p>Cumulation based on the land, for cultivation, for defense, and for water supply. Independence directly related to the country. Environment directly for save and protect the community, with the land.</p> <p><b>Parameters:</b> <u>Family:</u> Thus, all county assuming the same family, so, relations are very close, and the regulations based on traditions and custom aspects. <u>Sources:</u> History is the reasoning of getting together. Epic histories, directly related to the inhabitants. <u>Environment:</u> The country is for presence, for vivid functions. <u>Education:</u> Education mainly for the teachers, at special social group, even only they are learned how to write and read, others mostly be learned the job, as farmer or so on. <u>Managing:</u> Traditions manly learned and followed by old females. Religion mostly has consultant role at the community. Managing belongs to the administrator. <u>Human Attitudes:</u> Each person, for males' duty is for protection to this land, even for their lives, females considering the family aspects. <u>Health:</u> If a disease be at this county, all must be infected, protection not just a strict one. Critical ill person has right to die, not even give effort of life. <u>Technology:</u> Technology, as about the income of the county.</p> <p><b>Education:</b> Education for establishing the status of the tradition, so, even thousand years passed it must be nearly same. Social status must keep at the common.</p>
<b>Industry</b>	<p>For industrial development, finance and fabrics are making the diversity at the community. This makes three social statuses: a) Finance, b) Office Person, c) Labor and farmer. The transmission only be possible by education. The institution regulative concepts are the regulative at the community.</p> <p><b>Parameters:</b> <u>Family:</u> The office, the institution is like a family structure, a) finance, the manager like a father, b) office person like the individual mother, c) family members, the labor person is like children formation. Each person must do their job properly, and perfect, so be in reputation. <u>Sources:</u> Sources, mostly used from patronage, and shared to other members. Regulations are the main sources, so obeying is the way for being a better person. <u>Environment:</u> Environment is the business surroundings, the fabric or office like a family and relations are according to the structure of the institute, organization. If</p>

	<p>the organization fail, they will be also a looser, so be supportive the structure, whatever it is.</p> <p><u>Education</u>: Education aiming for perfection of the organization, who is who is the purpose of the education, must keep their position.</p> <p><u>Managing</u>: Everyone has a place in the community, at organization, if not any complication, the society will be not running well. Discharge, strike, or lockout a simultaneous rection, so be a normal aspect, at work. Come close to our side, if not go ahead.</p> <p><u>Human Attitudes</u>: The satisfied one be on the organization regulation, so, not so further education, so you will separate is the fearing aspect.</p> <p><u>Health</u>: Health is important as a labor act. The work can perform by healthy people.</p> <p><u>Technology</u>: Technology for the organization purpose, the cheaper is the fact, not at quality and performance, so buying is the specific concept. Rivalry is important, if the person at completion, must discharged.</p> <p><b>Education</b>: Each organization progress and developing is the further purpose. Thus, this education to a specific person, at Research and Progression Division. In general, knowing the duty, for using the machines and performing their job. Education means, everyone knows what to do, by educated way. Know the technique and used it.</p> <p>Manger being like a king, so surrounding person be taking advantage by serving the family.</p>
<b>High Technology</b>	<p>When a technology advanced specific machined use, the person be at critical point, as a pilot at the plane. There is special person called VIP, so, all comforts be for them. As an example, not manufacture an icebox, it must be superior of all fridges. This means marketing be yours.</p> <p>Associations and other institutes are coming together for controlling their performing job.</p> <p>World is flat, so globalization means if you can find it at your market, it can be at every side of the World.</p> <p><b>Parameters</b>:</p> <p><u>Family</u>: For being a leader, education and additional finance and other power required. Afterwards, the competitive and oppositions cancelled. Economically at market, you must sell your product as only one.</p> <p><u>Sources</u>: The source, finance mostly at the manager, not directly government, because they are unmodified and adapted easily, so individual firms are the most encountered. If the income is gone, the firm is going to close.</p> <p><u>Environment</u>: Environment for their industrial concept, and other profit-making friends being with them, oppositions must dismiss.</p> <p><u>Education</u>: Education for High Technology, so, searching and educated special people, not at common.</p> <p><u>Managing</u>: Managing, for the leader of the World, controlling the Global Universe.</p> <p><u>Human Attitudes</u>: People must be adapted this system, works hard and differentiation confirmed by the people capacity.</p> <p><u>Health</u>: Health is important, especially at the critical positioning person.</p> <p><u>Technology</u>: Technology who owned and confirmed want to hold the managing of the World.</p> <p><b>Education</b>: Economy as meaning; effectiveness, efficiency and eligibility for happiness and satisfaction forming, thus this will perform by quality and technology. At this perspective, the manager wants to cover the marketing and be on cruelty formation. My equipment is the best, they must buy form me the philosophy at such firm.</p> <p>In Syria, when the administration vote was below 12%, so, killed the opposition by making agreement of powers, so still at the government, about twenty million people killed or discharged from the country.</p>

	<p>In the contrary, when Sabancı Textiles burned, the manager indicated they were going to close the fabric. Thus, the workers gave their money and worked for free and the at this firm, there is not any strikes have noticed. Education confirms the person as later progressed to civil liberties facts.</p>
<b>Civil Liberties and Rights</b>	<p>The rights as individual and civil liberties, not new, thus application at modern World is from 2006. Thus, at 622AC in Medina Agreement and in Quran verse (109/6) only as a person, responsible, and rights directly to them, consent is essential for accountability. Using the brain, decision making is the factors constricts, conceived from the individual.</p> <p><b>Parameters:</b> <b>Family:</b> A person sure to learn for themselves, in aspects, sport, art and for developing as a human, the philosophy and advancing their own duty, job. Homo sapiens, sapiens are genetically at RNA brotherhood, so, being as a person, at love and humanity for the value production, for benefit of common and themselves. Not separated themselves with common, thus not in order at the common, unique, and specific. Human rights on civil liberties. <b>Sources:</b> Sources, for everyone, solitary and in combination, so <i>one for all for one</i> is the principle. The individual progression by education therefore primary factor. <b>Environment:</b> Environment for protection of themselves, keep unique and safe, not under pressure of something and someone. <b>Education:</b> Education for lifelong, individual education is the way of learning. <b>Managing:</b> Managing, for protection of individual rights. European Council Notification as. 1) Civil Liberties/Civil Liberties and Rights, 2) Civil Liberties and Rights be care and serve and protected even from governmental and institutional organizations and other associations. <b>Human Attitudes:</b> A person as a creation, unique and taken their responsibility so, education be for their development and progress, thus, attitudes for making themselves, value at the common and be at art and humanity. <b>Health:</b> Health is important, for the World, only object to be survive is the person themselves, so care and serve the health is obligatory. Not only physical, physiological, and social health is also important for consideration. <b>Technology:</b> Technology is essential for individual progress and performing at a something considered as value and humanity concept. Innovation and searching the truth is the common way of evidence at science as a normal life act.</p> <p><b>Education:</b> Education aim for individualized, to the person capacity, desires and demands, so, love and humanity in combination for aiming values and goodness, in art. Education must be free, thus, can take without any limitations. Not social diversity, equal in rights, consultation and information can take freely. Education therefore learning themselves, aware and perception of themselves, continuously in progress and developing is for life-long.</p>

NB: Each person is unique; the indications be in general.

If a person left alone, not using their mind, therefore at under control, by common sense, and by authority, manager, or another boss. Thus, responsibility to the individual, not taken any responsibility. This is a contradictory, you not left alone, thus not about the responsibility, thus at Criminal Law, and at Constitution at Turkey, Article 137, if a crime does not perform, even being in order, rejected, refused.

So, decision is obligatory, consent only at individual, the other parameters as advice, an information, which is all. Education not getting diploma, responsibility at educated person be so wide and deep, so must care in love and humanity, for good.

## Education at cultures

Cultural Parameters are in consideration, below.

**Table 2: General Outlook in Cultural Parameters**

<b>Cultural Evaluation</b>	
<b>Family</b>	<p>Education means in cultures to step the next level, with increasing social class, and being a special person. So, continuous diploma getting is predictable one. Father is the money gaining aspect to the sharing one concept. As a symbol altruistic acts and be at managing role. Thus, this is upside down so, the woman as a main core, later be on ruler role is gaining.</p> <p>From small, core family structure to large families, then to one person family structure considered.</p> <p>Cultures mostly considered the diploma, not the person capacity, thus, the diploma gained according to their capability.</p> <p><b>Gathering Culture:</b> Large family structure and supported the unification and for surviving. Education is for obeying and learn the social rules.</p> <p><b>Agriculture Culture</b> For protecting the ground, as county later a part of a city, a unification with common is essential, therefore they must know the regulation and obeying is essential. Forceful action mostly accepted.</p> <p><b>Industry Culture:</b> An institution, an organization like a family consideration, thus, the people must learn the regulations. Family as core one, single parent, and children.</p> <p><b>High Technology Culture:</b> Because of Globalization the World is at brotherhood, thus at our side is friend, other side is like enemy. Education for comprehension the position, to be at the power of the Universe.</p> <p><b>Civil Liberties and Rights Culture:</b> Each person being at continues education, for life long, for perceiving themselves and aware of it.</p> <p>NB: For each cultures main subject is the person, so, education be according to the regulations, thus the power is the aiming object, for being a humanity.</p>
<b>Sources, Art</b>	<p>In education the program, the information and knowledge must be scientific, not a personal decision. The concept “<i>art for person, for community or art for artistic reasoning?</i>”</p> <p>If you put a side a person, then the evaluation has no meaning, so, education must have an aim and target like, love and humanity perspective.</p> <p>Work for establishing values, and precious goodness, so, the sources and art for the person and the common. Education is for what to do the righteous one.</p> <p><b>Gathering Culture:</b> The source of cultures is grounding on epic histories, so adoring them is obligatory. Not by thoughts, by like praying, accepting as a truth. The artistic symbols must be adapted from such sources.</p> <p><b>Agriculture Culture:</b> The indications are grounding and making the dynasty and their special applications. The educators as a religion commander, have forced them to memorize, and apply. The person who will do them will be to Heaven, thus not at this World, so, today they will be like slave.</p> <p><b>Industry Culture:</b> Pray to the fabric or job, and be honored the boss, the manager, be at the regulation of the organization. A people presence for the outcome and future of the instituted, so, be grateful.</p> <p><b>High Technology Culture:</b> Being under patronage of superpower means you will be free and be happy, as if it is. Technology must be the fact of the manager, so give all your efforts for their victory. In Vietnam, as if the war ended, in each village in Vietnam, now, today, they drink Coke, and the woods taken and manufacturing with the strangers.</p> <p><b>Civil Liberties and Rights Culture:</b> The person indicates all the art and value production is under their own signature, belonging to them. Even contribute to others, in love and humanity, so they can be in combination with.</p> <p>NB: If the one what a person performed at feelings and by art concept, it is adorable, so, each person has special characteristic about it, special and unique.</p>



<b>Environment</b>	<p>Each person wants to be at safe environment to live. At 1924 Constitution of Turkey, it indicated as the individual rights are up to another person right border. Presence about the place, so you must be in and at the righteous and humanity perspective.</p> <p>Cultures must be aiming for individual happiness.</p> <p><b>Gathering Culture:</b> The settlement place for the reasoning to be there, as for farming, the animal's food support, be different, at winter and at summer, for the animal needs. In Germany each Turkish inhabitants are somehow a relationship and relation with their family for all people coming from Turkey.</p> <p><b>Agriculture Culture:</b> Each home is a root of the dynasty, so, save, care the place, county is like a center, the presence of the World.</p> <p><b>Industry Culture:</b> The gaining money structure, organization is the environment, the relation between them like family dealings, like organization system.</p> <p><b>High Technology Culture:</b> The environment must get ready for the super-power, so, by sharing the income is the special concept to be together with.</p> <p><b>Civil Liberties and Rights Culture:</b> Each person be a place for happiness, and being in comfort, so, being themselves, educated and trained, by self-learning way.</p> <p>NB: Each person identified themselves with the environment, if any harm and cruel in consideration, not regard as humanity.</p>
<b>Education</b>	<p>Each culture considers the education upon their perspective, as the person educated, trained for their cultural system, their regulation, so, the future be going on for the social evaluation.</p> <p>Cultures want the person to be like a slave act, not an oppositional status.</p> <p>When asking what your decision will be, Atatürk indicated as: <i>I like the ethical and active in humanity, that I liked</i>".</p> <p>Ethics subdivision may be at 4, thus the two be primary important as summarized; <i>What is right</i> and second <i>what righteous act it will be?</i></p> <p>Education is not only given knowledge, get ready a person at humanity.</p> <p><b>Gathering Culture:</b> The clan choose the person with have a capacity to perform. Selection is important, inside the group, not outside. Education is about their capacity.</p> <p><b>Agriculture Culture:</b> Each person must learn how to behave, at the traditional way. Civil Law mostly above all the concepts, even over Criminal Law.</p> <p>Symbol is the county and their values.</p> <p><b>Industry Culture:</b> A worker must study on their job, for perfect performance.</p> <p><b>High Technology Culture:</b> The main prospect to be with the super-power, so education must be how will be actions and learning given from the supervisor.</p> <p><b>Civil Liberties and Rights Culture:</b> People want to confirm, understand, and comprise themselves for the education, knowing by teaching. So, art, sport and philosophy will be a second kind of scientific abstracts.</p> <p>NB: There is only one way of learning, humanity with love and value production is the aim, so life is a mixing all in one person.</p>
<b>Managing: Religion, Government, Legitimate</b>	<p>Managing is if not on individual rights, in history these structures, states one day collapsed. Person is Human being, so act for them as ethical principles at humanity is obvious. In Quran (109/6): <i>"yours believe to you, my believe to me"</i> as notified individualized and not making any pressure, obligations.</p> <p>A Teacher cannot give religious concept, thus only be informative, descriptive and consultant, the consent is to the person, belonging to an individual.</p> <p>The concept of being at humanity, for perceiving and aware be the main target of education, for future civilization over aspects. Learning self-education way to progress is a continually lifelong activity.</p> <p><b>Gathering Culture:</b> There will not any opposite believe at this culture. Government must take from each member decision and after a conclusion, they must accept it. Penalty inside the family. So, the love at humanity and value production, must be inside the family, so, together with a real benefit, thus following is essential.</p>

	<p><b>Agriculture Culture:</b> Each place is such a reasoning of living, presence logic, so, save, care, and confirm the benefit at county-based formulas. The nearside can be an enemy, so being prepared for protection is essential. Thus, city walls, and also religion, government and legitimate based on common sense.</p> <p><b>Industry Culture:</b> Each organization has a structure like a state, so, consideration means at regulations, government at the managing, and law is obeying the directive.</p> <p><b>High Technology Culture:</b> Strikes not wanted one, thus discharging the people, makes the manager happy, clearing the opposition group. At 1986 Riots at Universities, return to manager control and despotism taken role at managing. All the parameters, religion, government, and legal aspects be upon the superpower controlling.</p> <p><b>Civil Liberties and Rights Culture:</b> If not for harm and cruelty, not over a person right destruction, people are free to act, not forced to accept the regulations. NB: If an act, obviously and by evidence-based harm and cruel, at written law, not crime and criminal act, then individual behaviour, right to do. Even regulations cannot be forceful for application unless any harm noticed. At Quran (49/14): not by saying as believer, the behaviour by intended and aware of what is performing on humanity and value production for goodness and benefit to a person and common. At regulation, did by force, and at regulative perspective are not really believer, just at the obeying one. A) In conscious, what doing and thought with decision making. B) Clear and open what is performing, at value production. C) The attitudes and performing on ethical principles, primum non nocere,</p>
<b>Human Sources</b>	<p>From regulations, traditional and guiding from others to individual ideas, thoughts and decision stage is the meaning of cultural progress. Education is the people being a good member of the community. As later common sense, as juridical system at the community so, the person not left alone, united at the rules. The source is the person, so education is primary on the individual, from the childhood.</p> <p><b>Gathering Culture:</b> For being clan, person is important, for being a member and like a soldier at the purpose, by leader pointing aspects. Education for their group acceptations, not any opposition ideas.</p> <p><b>Agriculture Culture</b> Each person is essential for protection of the county, so get ready for fight, by willingly and desired to be.</p> <p><b>Industry Culture:</b> Protection and growing and progression under control of the organization being as the aiming factor.</p> <p><b>High Technology Culture:</b> Each person must defend the superpower, be a member of this power, if not rejected, must left the country and or can killed. So, the best person is the educators, who's the fact of teaching such conception.</p> <p><b>Civil Liberties and Rights Culture:</b> Presence, themselves, so if individually progression, the gaining is themselves, so lifelong education programmed. NB: A people put themselves in the center of the World, so, all others be around them.</p>
<b>Health</b>	<p>To be active and performing, you must be healthy in every manner, physically, psychology and social health is essential. Education must be healthy, it means, at love and humanity perspective, un-ethical considerations. At each culture people can do by the education, thus, to learn the subject and way to do.</p> <p><b>Gathering Culture:</b> A person can sacrifice for the surviving of the group, so healthy be necessary at fight. Serve and care upon the group, not an individual aspect.</p> <p><b>Agriculture Culture:</b> Regulations is important, so education at traditional and be a learning of them for application. Not each drug can give to the patient, selections must do it.</p> <p><b>Industry Culture:</b> The worker be healthy, so health care is prime important.</p>

	<p><b>High Technology Culture:</b> The person with them be at healthy state, if not dismissed.</p> <p><b>Civil Liberties and Rights Culture:</b> For education, for application of any kind of humanity act, will be grounding on state of healthy.</p> <p>NB: The healthy concept evaluated, nothing except ethical be unhealthy classification.</p>
<b>Technology</b>	<p>Civil Liberties and Rights for happiness at the person, single. Other cultures to indicates the contentment, pleasure to the clan, county, organization, to the boss, and so other power noticing factor.</p> <p>İnternet, cell phones and other communication apparatus, making the World as flat, so, easily be relation and cooperation, so mixed cultural factors and diverse cultural parameters will be at one person.</p> <p><b>Gathering Culture:</b> You must learn about your action, so not so much, not mixed.</p> <p><b>Agriculture Culture:</b> Each person has a special function at the common, if you will be a teacher, you must educate, if not education is not necessary, follow the instructions.</p> <p><b>Industry Culture:</b> The person can use the technology, informative state, they must be a leader, finance is the sure boss at the organization.</p> <p><b>High Technology Culture:</b> The person being with the super-power. So, technology about their power, therefor you must follow them.</p> <p><b>Civil Liberties and Rights Culture</b> Each person directly used all technology the benefit of the informative age. So, being a profession about computerization is essential.</p> <p>NB: By computer and asking the information from internet, the educator is parameters to evaluate, thus the problem <i>what is the scientific and at truth</i>.</p>

NB: Main concept the person must gain to take their responsibility at every cultures.

## Comment

In cultures, the purpose and aim of education for the surviving as a person for educator and being keeping the same on social class. Although, Civil Liberties and Rights are primary and from the civilization established, thus, at late concepts, they are for establishing the continuing the same social position. Not being as new, future estimated as same as traditional status.

## 8b-From Gathering Culture\*

*Gathering, Clan Culture, not an old Culture, even you are in team at football stadium, your reflections, and actions as a clan culture model. Not being a family relation, thus confirmed themselves as brotherhood aspects.*

*Each clan has symbols, colures and past, to be honored aspects.*

*If a group formed, even at buses, the behaviour be at similar and be ideas, decisions is like them, at least be suitable for all the voyagers.*

**H**omo sapiens, sapiens, as a Human being, only genus thus, being alone, but get together for more power and controlling the community, but first the family construction. Gathering is a symbol of togetherness, as seen at football playing. Not only supporting financial, thus by other perspective forced to be champion.

Not at the playing person, thus supporting will be satisfactory to be at this group. Like at believe groups and other politics be like same.

Each community, constructing a tradition, from family, gathering concept, so, histories as tyrants, thus, they were forceful togetherness, means one day they will collapse. Today, gathering cultures are the result of love and humanity features continuing program.

## Introduction

“Each fault be tolerated in the family” is the main regulations. Education can be only at the compromise at inside.

In a clan, in a group, for evaluation, expert opinions be so useful, even later adolescent decision is important, so, not known *who is*, so making outline and if at scientific evaluation, the fact, *ask to child so, learn the truth* will be a reality. Leaders confirm the verdict and approved by the woman so, based on humanity perspectives. This council called at Turkish traditions (TOY).

At Syria 700clan taken for considering to be under control of Saadia Arabia, Egypt, thus all wants Turks, *because they will not make a power for decision, the decision be ourselves, if terroristic, then they will block, so, we wanted them*”.

Atatürk for asking the Great Attack at Independent War, for fourteen commander people, asked their decision, all indicated the plan was so dangerous, later Atatürk indicates, *the person who indicated as this plan was perfect, I would be killing him*. So, opposition is acceptable, thus liar will not.

**Outline:** For each culture, action the performing one is the person. In war, great army is attaching thus, the individuals are the important. In Turkey only for protecting, serve and care, not for killing, as the enemy will be later at blood-kinship, in Gallipoli, Syria, Iraq.

Each sport like a group act, by done individual, so, trust between them is critical important.

## Opposition

In Turkish tradition, when a critical decision is going to confirm, TOY called a council is get together, indicated, opposition person, legal and even medical one, and educators, in combination. After discussion, the outline let to confirm from adolescent and later the manager wife, based on the rights of an individual. Not any harm and cruelty be allowed.

Even a notification of Cengiz Khan, after indicated the verdict, his wife must approve the decision for application. Most ladies originated from this clan.

Oppositions if not accepted and rejected, a new clan is going to formed, not killed, or destroyed. *The roads separate* the indicated result.

The settled place, if a marriage happened, at the same are, one side a home is structured, and making two families, such a big family construction, unique and together with. Therefore, in Turkish marriage called as have a new home.

## Table 3: Gathering Culture Perspective

Education Concept	
<b>Family</b>	Education can perform according to the capacity of a person, starting from childhood period. If clever, get ready for educator, if hand-art is in polite manner, for art division and mentoring functions. Woman must get ready from childhood, so, educated about the home servicing. Man for managing the home, as being ready for farther action, serve and care aspect.

	There is not any oppression and pressure to the child for education, thus the word as serve, and care diverted to punishment. So, the culture unfocussed their attitudes.
<b>Sources, Art</b>	Sources are not believable aspects, so, art is also a symbol of extraordinary features. Each family have histories, close or old indications thus, the origin is true, thus more exaggerated concept. In gathering culture, each behaviour has some meaning, sitting, standing, talking, and used words has a real and underground meaning. Education is for learning and using them properly.
<b>Environment</b>	Gathering Culture confirm their environment. For Turks, first settled ones are teachers, confirming an education building, madrasa, thus the real function is not praying like mosque. Each group has different place, so in a county three mosques be as normal, being in collective and get together with. Today they are unaccepted this configuration, jointing at associations and groups.
<b>Education</b>	For team, the education about them, so learning and like praying and adoring the target about it. Education is for knowing their community, for being a member of it.
<b>Religion, Government and Law.</b>	<u>Religious</u> : The community must have a special believe, structured, and adapted to their situations. <u>Government</u> : Managing is concerning the collaboration of the groups, peace as an agreement between them. <u>Legal perspective</u> : Mainly on group believes, combined, and grounded on regulations. Family relations is obvious. <u>Magic, phantasies, and epic histories</u> : Epic histories are mainly concerned for the presence and be following the future.
<b>Human aspects</b>	People must respect to their family, culture, learning and application for progression of the group, clan. Being adoring and be feeling as a person, a member at their clan.
<b>Health</b>	A person is a member of the clan, sacrifice themselves for the group, team or so on. Being healthy thus the health of the group is most important, so, in every manner support.
<b>Technology</b>	The technology must be suitable about the creation of the clan, so, others mean extra money, so efficient and effective being the important concept.

NB: Individual decision designated above.

### Comment

Each act performed by a person, thus by forced or by willingly? Education mostly contributes the proficiency and the knowledge, as an expert situation. By in believes, if a person died, on the road of the action, this person is death thus lively, like Atatürk.

Killing is not the solution, love and by humanity gaining, being an alternative, so progress by the opposition group, not by fighting. If there are not any 20-football team, there will be not game playing. *One for all, all for one concept*, as Atatürk indication, “*I like the sportsperson at ethical and active*”, not pointing a team.

Turks constructed 16+1=17 States, not a new one, the old supported the new one. As Ottoman Emperor to Turkish Republic of Turkey. So, a gathering culture are reformed, progressed, developed, and formed a new cultural structure.

### **8c- From Agriculture Culture \***

*Traditions are a cumulation of clan regulations, as in religion, the written aspects, plus the leader vision, and the educated person evaluation later the common sense.*

*The ancestors, father and mother indications, as in Quran<sup>9, 10</sup> “2/170: if not in conscious and reality based, not reaching the truth, just a phantasy, what will you do? As in Turkish Penalty Code<sup>6</sup>, Article 3 (2): Penalty Codes not grounding on custom, traditions, and race, gender, clan factors, color, social positioning, political ideas, other decisions, oppositions, nationality, birth, believes, origin and other factors not in consideration. As strict evidence based objective harm, written in law, not compared, not evaluated, directly be objective, if any hesitation, suspicious not considered as crime and criminal act.*

In Civil Law, the community figured by traditions, if not at written law, thus at this culture, all aspects are at the tradition.

**S**ame words, some indications thus affection and perceiving are differing according to cultural attitude. As the celebration of Republic Fair, like a tyrant, and military actions, not an indication of freedom and free election. Education is aiming, so if desire like a despotism, the name as republic thus, the application is despotism.

At Independence War, not fighting to Ottoman Empire, to invaders to the country. Atatürk aim of education not modern, to furthermore over civilization. Preparing the new generation, by free mind, free in heart, free in future perspective. As a Head-Teacher, indicated himself, most important aspect not to learn the current one, thus every time ahead of it.

#### **Introduction**

The problems if not at law, traditions and regulations can take as an example. Thus, not dismiss the rights. But, at Agriculture Culture, the traditions are most accepted one. The method as indicated at four steps: 1) Law, written ones, 2) The family and common-sense notification, 3) Expert opinion decisions, 4) Compared with other concepts. Individual behavior and attitude cannot be acceptable one at this culture regulations, people must be at this order.

As at conditions it is adorable. At the Korean War, American prisoners were 15% were dies, it is non at Turkish Troupes. The military regulations were active, so care and serve is willingly and obligatory performed. After 7-10 days at prison, American commanders were talking against their countries, none at Turkish troops. This confirms the Turkish traditions even at the prisoner state.

#### **The Place where we live**

The country concept not a designed are, symbol of flag. As in Turkey, the place where we stepped as individual, is the land of our country, the star is ourselves, the moon is the aiming of ourselves, the future concept.

For a living person, there must be a place to live, thus, in Globalization, signs and symbols of the National values are the imagines of being. 1) In Gathering Culture, the residence they lived now is the place, 2) The place in Agriculture, means being as nation, 3) In Industrial culture the firm, the place where we worked, 4) At High Technology the place of imperialism performed, 5) at Civil Liberties Culture, the place where we are is the country configuration.

### Opposition

The opposition of the settlement and the people left and live at another place.

NB: Agriculture not only as the country, thus for the humanity consideration also. In Denizli District, there are four settlement places, covered by walls, as enemy configuration, even at Seljuk regulations, five different Turkish managing aspects.

**Table4: Agriculture Culture Perspective**

<b>Education Concept</b>	
<b>Family</b>	Old people, mostly old ladies, are considering themselves as the continuing the traditions, so they must educate to the common the effectiveness. Education for learning the traditions, how to behave and act. Like a military action, officer ordered, commander performing. For marriage the person must be suitable for each other, approved by the community.
<b>Sources, Art</b>	Each place a history, in Turkey thousand years, in America hundred years. So, proud and adoring the place, county, die for them. An individual must sacrifice their life for the county. Each place has an history, in Turkey thousand years cumulation, in America 100 years agglomerate. Art is for the country.
<b>Environment</b>	Water is important, so water source, fountain is the place to settle, so, save and care the source is vital important. The structure of the county is about their percipience. Marriage in Turkish is to have a home even at the same county. Presence means together with the place that you live.
<b>Education</b>	Education advised one, as from the primary school. The wisdom, the questioning is looking for the educative state. Writers, officers, and readers are not at high education, only for application, for proficiency, what they are performing.
<b>Religion, Government and Law.</b>	<u>Religious</u> : Religion designed by the common, as a specify and other then the places. <u>Government</u> : Government must be represented the common, so, democracy, as different perspective being active. <u>Legal perspective</u> : The facts grounded at the county, not the human dan individual rights, settled place is on top. <u>Magic, phantasies, and epic histories</u> : Exaggeration is at the leader group, for unification of the community. The leader in epic history, fights for the county.
<b>Human being</b>	From childhood, each child is under supervision of the community, if wise and appropriate to education they must educate. The finance paid from the community.
<b>Health</b>	Health is according to their status. Thus, lactose entolerans is quite high at Middle Asia, so yogurt is the product for eating, drinking as Ayrın. Not critical deficiency

	encountered, so, even slight symptoms prevented by lactose free milk and yogurt, or ayran. The factor, milk is less marketing at such communities.
<b>Technology</b>	Corn production counties and wheat used for bread is at different product. One is like a cake, wheat bread is soft and like a cotton can take water, sauce. This fact leads the technology, bread making and cake making apparatus are differs, so eating habit is not the same. Technology must be according to science and proficiency so advising must be according to them.

NB: Basic concept at education is the Author's ideas, thoughts.

### Comment

The reality about the country, mostly on epic histories, thus, the origin is real, with exaggerations, so, the concept united with holly perceptions. Like a Heaven specification indicate as properties. It is not only a land, but also a place for serve and care, even by scarification of life. At our contribution, each land that we stepped is our land, our place that we live, our body is a flag of our Nation, star indicated ourselves, the moon is the future desires. All live-in love and humanity configuration for making values and benefit for the World, people of the Universe.

Education is not as concrete, must have abstract concept, as humanity consideration.

### 8d- Form Industry Culture \*

*If you drive a bus and driver, be a boss of this vehicle. Thus, at Hight Technology Culture, driver is just a labor, must done the regulations. Even finance might pay form finance.*

*At Universities, professor desk, table is different, than the associated professor, the meal can be differing also. At the Medical Unit, professors did not pay the tea money, they must serve them.*

*At Industry Culture, people valued what they earn and get, as education is one main factor. So, the organization, the institute Culture means, social class are obvious, being adapted the regulations.*

**F**or each condition, the people and nearby common individuals, what to share the benefit. Not owned thus, be a partner of such aspect. If a losing and destructing, not taking any responsibility, although they have, as indicated *ordered me, therefore I performed*. Even the advice cannot at ethical, so, cannot done, directly rejected.

The person worked in an organization, not performed any crime, criminal act, so due to the Turkish Constellation, Article 137, even given an order, making it, be a crime.

Education is the perceiving the ethical concepts, by asking what is good, and ought to do the righteous one.

For benefit dividing and being at opposition cannot acceptable, at love and humanity, means respect to all person, not being on order of power, as regulations are unconsidered, if not performed, not a crime.



## Introduction

*Education is and can and performing the solution*, thus, not at reality. Person is the object for the pivot.

In slaves, not wanted freedom, if not being a slave, they decided how they will find a job, so on. Education indicated, stay as slave and be safe. If confirmed the liberty, up to death risk is not have been a slave again.

The organization, the institution if at love and humanity for making values, then being proud to be a member, if not, leave, find another one, best for you, sure to do.

## Duty and Obligation

Industry, Institutional Culture, the main of reasoning of life is making the duties. This means your presence at the community, bey establishing a work, as indication of you. By Oxford Languages<sup>11</sup> indication, each person has a duty, and means a homework, Officeworks.

Even in religion for desiring Heaven, you must pray as making a homework, obligatory. Thus, not at Quran notification.

Believe not as indicated duty and work to do.

NB: If a person is in between duty and homework/Officeworks, not making any decision, so, like a slave. Guiding, information given, and consultation is for precious consent making.

Education must let to ask and answer the questions as: Who, Whom, why, When, and What so, answers be at ethical principles, mixed by love and humanity.

## Opposition

Opposition aspect is the other organization, performing the same good or product, as marketing them.

In general, the other one confirming as enemy, not as indicated, thus competitive makes the product better, more economical, and satisfied one.

Democracy is meaning not against what is performing, giving, and making alternatives.

## Table 5: From the Aspect of Industry Culture

Education Concept	
<b>Family</b>	Family is the team, the fabrics, or the place of gaining money, the office. So, father model is the boss, manager, the mother is the office, clerk, labor is the friend. Each person is a representative of this organization, institution.
<b>Sources, Art</b>	Finance is a source, thus if not any organization not meaning anything. As gaining money form lottery not meaning anything, dissolves and gone away. If you do not perform, another person comes and do, filled the social gap. Diplomas can be meaning if it is useful.
<b>Environment</b>	Environment is the place of gaining money, so not make any destruction so, you have lost the job. Progress and developing means more income, so everyone must help about it. Professor table for eating is differs than the associated professors.
<b>Education</b>	Special people, who has over capacity must educate especially for academic one. As labor and general person education for more information and other proficiency, for serving the technology, they are critical important. New generation is important for continuing the industry and the technique to follow.

<b>Religion, Government and Law.</b>	<p><u>Religious</u>: Not at religious state, for being an organization, it is better not any connection.</p> <p><u>Government</u>: The manager be the regulation performing so be at such protocols.</p> <p><u>Legal perspective</u>: The decision making must ground on the organization and association formation.</p> <p><u>Magic, phantasies, and epic histories</u>: Being at concrete and not being at the phantasies, for the administrative and functioning of the product.</p> <p>Whatever the ruler, organization performed is the true one.</p>
<b>Human being</b>	There are mostly three class, one upper, officer, and worker. So, the upper-class people are VIP, so the below ones must serve them.
<b>Health</b>	Heathy is essential, so if ill, left behind and find another one. Treatment can do by special places.
<b>Technology</b>	Each person is proud to be a member, so, be at the organization, association benefit. Education for knowing how to perform their job.

NB: The Author indicates the cultural perspectives of this factor.

### Comment

When in a group, in a party or at political position, even there is a legal concept, not to oppose the fact, so, assuming to be harmful to the assembly. At legal structure, not any diversity of differentiation, thus at this Culture it is obviously there is. Mein group and at this person, must save and protected, even performing harm and destruction. Accusation to other side is obvious, whey the parson on the road, or like that, mostly accusation reasoning.

Quran is meaning advisor or information given as the fact, thus responsibility and consent to the person. Forceful consent is not legal. So, at this Culture, the social grouping is for protection of the people from judgement. In America, not any police accused of killing a black people, as notified African Origin one. The judge formed from white/Caucasian people, and not accused, as an example of this kind of Culture perception.

At marriage, if the permission if given from father and mother, nearly half to the marriages are not confirmed.

Legal configuration at the person based, at individual consent, at civil life, if not a criminal Law Article, Court can consider the traditions, if not harm to the person.

### **8e- High Technology Culture \***

*Information Age is more common used word for High Technology Culture. If not in action leading, information like a written data on paper or computer. Progressing and advancing for continuous way of living, Finance considered the success, so managing, and being at the leader, the superior, boss position. Supervisors must work for them. An economic despotism concepts.*

**H**igh Technology or Informatics Culture, first assuming a surviving of the civilization, for individual and humanity perspective. Managing and patronage is the reality, thus the result is more important, success is unintimated, obviously demanding and oppression used. At Iraq, Suria, Afghanistan and other countries, for establishing the democracy and humanistic managing, the result, which took all the incomes and treasures, left behind million deaths, and evacuated from the country.

Accusation to other side, is obvious, at 1954 Year in Turkey, the accusation indicated at the Criminal Law, so it is penalty respond. Even it unblocked for the High Technology Cultured educated person.

If not making any relation at economic way, you are a thief, making illegal position. If you cross all the regulations for the Power, you will be in safe, not judged. If you are independent, you must live by over a knife at your head.

## Introduction

The American method is simple, if you are with me, under my ruler, you are not my friend, just a worker, be feel safe and comfort, if rejected you are against the power. Most government managing diverted from democracy to dictation.

If you are on your way, there will be oppressions, thus this makes you, yourself, at liberty and unique. The result is hard but, later your way opened in ethical manner.

## Using Technology and Effect on Cultures

Technology is the main structural grounding factor at cultures. Technology leads changing the cultures also.

As the structural formation of cultures, under Technology Concept:

**Gathering Culture:** Technology by hand making apparatus, mostly on art and profession by hand made. Not massive amount, single but be the best, preferable one is the aiming to do.

**Agriculture Culture:** For animal and plant cultivation traditional seeds, used and the milk production or others be according to custom and regulation. In industry formation one family not cultivated 120 acres, as 5-10 thousand with massive equipment that used.

**Industry Culture:** The material must be abuse and be in cheap, for economic value of marketing. The office be far away, thus 4-6 km satisfactory, in High Technology 40-60km be as usual way to go.

**High Technology Culture:** All effort be for the manager; non legal aspects can use for getting the result. Want to get all, Globalization indicate to be on top, destroying the opposition group.

**Civil Liberties and Rights Culture:** Brotherhood disregards all gaining only aspects. Human as an individual a sample of humanity and being together is the purpose, not unification, solitary but individualization is necessary.

The time in history, meaning today and the future be for the love and humanity considering people reflection, value production is the meaning of live, living reasoning.

## Information Age (Wikipedia)<sup>12</sup>

The Information Age (also known as the Computer Age, Digital Age, or New Media Age) is a [historical period](#) that began in the mid-20th century, characterized by a rapid [epochal](#) shift from the traditional industry established by the [Industrial Revolution](#) to an economy primarily based upon [information technology](#).<sup>[1][2][3][4]</sup> The onset of the Information Age can be associated with the development of [transistor](#) technology.<sup>[4]</sup>

According to the [United Nations Public Administration Network](#), the Information Age was formed by [capitalizing](#) on [computer microminiaturization](#) advances,<sup>[5]</sup> which would lead to [modernized information](#) and to communication processes upon broader usage within society becoming the driving force of [social evolution](#).<sup>[2]</sup>

Overview of early developments

Library expansion and Moore's law

Library expansion was calculated in 1945 by [Fremont Rider](#) to double in capacity every 16 years where sufficient space made available.<sup>[6]</sup> He advocated replacing bulky, decaying printed works with [miniaturized microform analog photographs](#), which could be duplicated on-demand for library patrons and other institutions.

Rider did not foresee, however, the [digital technology](#) that would follow decades later to replace [analog microform](#) with [digital imaging](#), [storage](#), and [transmission media](#), whereby vast increases in the rapidity of information growth would be made possible through [automated](#), potentially-[lossless](#) digital technologies. Accordingly, [Moore's law](#), formulated around 1965, would calculate that the [number of transistors](#) in a dense [integrated circuit](#) doubles approximately every two years.<sup>[7][8]</sup>

By the early 1980s, along with improvements in [computing power](#), the proliferation of the smaller and less expensive [personal computers](#) allowed for immediate [access to information](#) and the ability to [share](#) and [store](#) such for increasing numbers of workers.

Connectivity between computers within organizations enabled employees at different levels to access greater amounts of information.

### Comment

Libraries are for collecting the books, as an informative aspect, thus hard to find the place of the knowledge. Microfilms notice the sight, so also hard to find the place, also indicated at computer based.

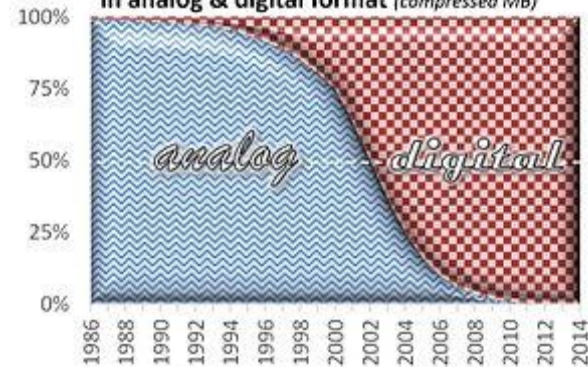
First computers have 32kbytes storage, mostly at floppy disk, thus the hard disk of the IBM was about 10MB. Today terabytes are now in active.

From internet, not have a limited storage problem, so direct searching and evaluation can form. By cloud system unlimited storage can acceptable.

So, how can you use it the educational problem.

Information storage and Kryder's law

### World's technological capacity to store information in analog & digital format (compressed MB)



Hilbert, M., & López, P. (2011). The World's Technological Capacity to Store, Communicate, and Compute Information. *Science*, 332(6025), 60–65. [www.martinhilbert.net/worlinfocapacity.html](https://science.sciencemag.org/content/sci/332/6025/60.full.pdf)

### Comment

There is not any analog system, even photos turned to digital concept.

Hilbert & López (2011). The World's Technological Capacity to Store, Communicate, and Compute Information. *Science*, 332(6025), 60–65. <https://science.sciencemag.org/content/sci/332/6025/60.full.pdf>

The world's technological capacity to store information grew from 2.6 (optimally compressed) exabytes (EB) in 1986 to 15.8 EB in 1993; over 54.5 EB in 2000; and to 295 (optimally compressed) EB in 2007.<sup>[9][10]</sup> This is the informational equivalent to less than one 730-megabyte (MB) CD-ROM per person in 1986 (539 MB per person); roughly four CD-ROM per person in 1993; twelve CD-ROM per person in the year 2000; and almost sixty-one CD-ROM per person in 2007.<sup>[11]</sup> It is estimated that the world's capacity to store information has reached 5 zettabytes in 2014,<sup>[12]</sup> the informational equivalent of 4,500 stacks of printed books from the earth to the sun.

The amount of digital data stored appears to be growing approximately exponentially, reminiscent of Moore's law. As such, Kryder's law prescribes that the amount of storage space available appears to be growing approximately exponentially.<sup>[13][14][15][6]</sup>

#### Information transmission

The world's technological capacity to receive information through one-way broadcast networks was 432 exabytes of (optimally compressed) information in 1986; 715 (optimally compressed) exabytes in 1993; 1.2 (optimally compressed) zettabytes in 2000; and 1.9 zettabytes in 2007, the information equivalent of 174 newspapers per person per day.<sup>[11]</sup>

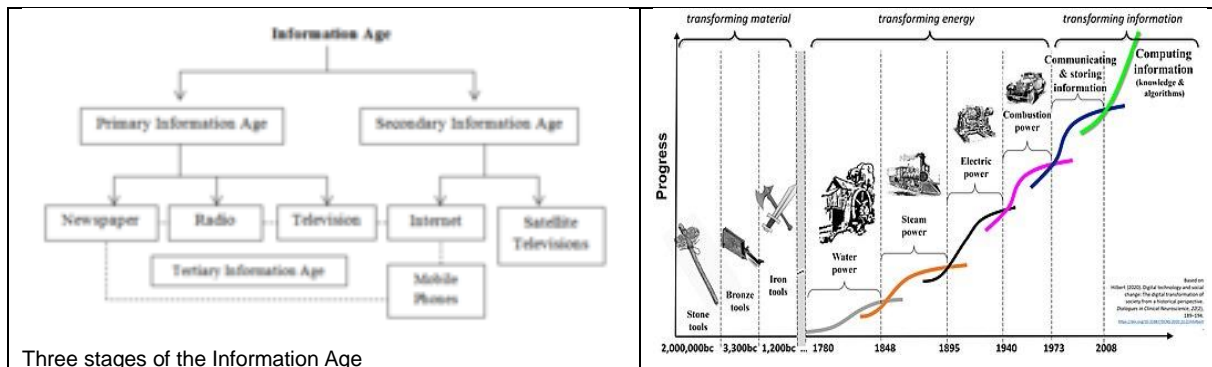
The world's effective capacity to exchange information through two-way telecommunication networks was 281 petabytes of (optimally compressed) information in 1986; 471 petabytes in 1993; 2.2 (optimally compressed) exabytes in 2000; and 65 (optimally compressed) exabytes in 2007, the information equivalent of 6 newspapers per person per day.<sup>[11]</sup> In the 1990s, the spread of the Internet caused a sudden leap in access to and ability to share information in businesses and homes globally. Technology was developing so quickly that a computer costing \$3000 in 1997 would cost \$2000 two years later and \$1000 the following year.

#### Computation

The world's technological capacity to compute information with humanly guided general-purpose computers grew from  $3.0 \times 10^8$  MIPS in 1986, to  $4.4 \times 10^9$  MIPS in 1993; to  $2.9 \times 10^{11}$  MIPS in 2000; to  $6.4 \times 10^{12}$  MIPS in 2007.<sup>[11]</sup> An article featured in the journal *Trends in Ecology and Evolution* in 2016 reported that:<sup>[12]</sup>

[Digital technology] has vastly exceeded the cognitive capacity of any single human being and has done so a decade earlier than predicted. In terms of capacity, there are two measures of importance: the number of operations a system can perform and the amount of information that can be stored. The number of synaptic operations per second in a human brain has been estimated to lie between  $10^{15}$  and  $10^{17}$ . While this number is impressive, even in 2007 humanity's general-purpose computers were capable of performing well over  $10^{18}$  instructions per second. Estimates suggest that the storage capacity of an individual human brain is about  $10^{12}$  bytes. On a per capita basis, this is matched by current digital storage ( $5 \times 10^{21}$  bytes per  $7.2 \times 10^9$  people).

Different stage conceptualizations



## Comment

At first stage the documents under digital concept, at the second stage internet for facility, leads to third stages as noted informatic age.

Technology the leading factor, thus, individual must adapt to this progress.

There are different conceptualizations of the Information Age. Some focus on the evolution of information over the ages, distinguishing between the Primary Information Age and the Secondary Information Age. Information in the Primary Information Age was handled by [newspapers](#), [radio](#) and [television](#). The Secondary Information Age was developed by the [Internet](#), [satellite televisions](#) and [mobile phones](#). The Tertiary Information Age was emerged by media of the Primary Information Age interconnected with media of the Secondary Information Age as presently experienced.<sup>[16][17]</sup>

Others classify it in terms of the well-established [Schumpeterian long waves](#) or [Kondratiev waves](#). Here authors distinguish three different long-term metaparadigms, each with different long waves. The first focused on the transformation of material, including [stone](#), [bronze](#), and [iron](#). The second, often referred to as [industrial revolution](#), was dedicated to the transformation of energy, including [water](#), [steam](#), [electric](#), and [combustion power](#). Finally, the most recent metaparadigm aims at transforming [information](#). It started out with the proliferation of [communication](#) and [stored data](#) and has now entered the age of [algorithms](#), which aims at creating automated processes to convert the existing information into actionable knowledge.<sup>[18]</sup>

### Economics

Eventually, [Information and communication technology](#) (ICT)—i.e. [computers](#), [computerized machinery](#), [fiber optics](#), [communication satellites](#), the [Internet](#), and other ICT tools—became a significant part of the [world economy](#), as the development of [microcomputers](#) greatly changed many businesses and industries.<sup>[19][20]</sup> [Nicholas Negroponte](#) captured the essence of these changes in his 1995 book, [Being Digital](#), in which he discusses the similarities and differences between products made of [atoms](#) and products made of [bits](#).<sup>[21]</sup>

### Jobs and income distribution

The Information Age has affected the [workforce](#) in several ways, such as compelling workers to compete in a global [job market](#). One of the most evident concerns is the replacement of human labor by computers that can do their jobs faster and more effectively, thus creating a situation in which individuals who perform tasks that can easily be [automated](#) are forced to find employment where their labor is not as disposable.<sup>[22]</sup> This especially creates issue for those in [industrial cities](#), where solutions typically involve lowering [working time](#), which is often highly resisted. Thus, individuals who lose their jobs may be pressed to move up into joining "mind workers" (e.g. [engineers](#), [doctors](#), [lawyers](#), [teachers](#), [professors](#), [scientists](#), [executives](#), [journalists](#), [consultants](#)), who are able to compete successfully in the [world market](#) and receive (relatively) high wages.<sup>[23]</sup>

Along with automation, jobs traditionally associated with the [middle class](#) (e.g. [assembly line](#), [data processing](#), [management](#), and [supervision](#)) have also begun to disappear as result of [outsourcing](#).<sup>[24]</sup> Unable to compete with those in [developing countries](#), [production](#) and service workers in [post-industrial \(i.e. developed\) societies](#) either lose their jobs through outsourcing, accept [wage](#) cuts, or settle for [low-skill](#), [low-wage](#) service jobs.<sup>[24]</sup> In the past, the economic fate of individuals would be tied to that of their nation's. For example, workers in the [United States](#) were once well paid in comparison to those in other countries. With the advent of the Information Age and improvements in communication, this is no longer the case, as workers must now compete in a global [job market](#), whereby wages are less dependent on the success or failure of individual economies.<sup>[24]</sup>

In effectuating a [globalized workforce](#), the internet has just as well allowed for increased opportunity in [developing countries](#), making it possible for workers in such places to provide in-person services, therefore competing directly with their counterparts in other nations. This [competitive advantage](#) translates into increased opportunities and higher wages.<sup>[25]</sup>

### Automation, productivity, and job gain.

The Information Age has affected the workforce in that [automation](#) and computerization have resulted in higher [productivity](#) coupled with net [job loss](#) in [manufacturing](#). In the United States, for example, from January 1972 to August 2010, the number of people employed in manufacturing jobs fell from 17,500,000 to 11,500,000 while manufacturing value rose 270%.<sup>[26]</sup>

Although it initially appeared that [job loss](#) in the [industrial sector](#) might be partially offset by the rapid growth of jobs in [information technology](#), the [recession of March 2001](#) foreshadowed a sharp drop in the number of jobs in the sector. This pattern of decrease in jobs would continue until 2003,<sup>[27]</sup> and data has shown that, overall, technology creates more jobs than it destroys even in the short run.<sup>[28]</sup>

### Information-intensive industry

Industry has become more information-intensive while less [labor-](#) and [capital-intensive](#). This has left important implications for the [workforce](#), as workers have become increasingly [productive](#) as the value of their labor decreases. For the system of [capitalism](#) itself, the value of labor decreases, the value of [capital](#) increases.

In the [classical model](#), investments in [human](#) and [financial capital](#) are important predictors of the performance of a new [venture](#).<sup>[29]</sup> However, as demonstrated by [Mark Zuckerberg](#) and [Facebook](#), it now seems possible for a group of relatively inexperienced people with limited capital to succeed on a large scale.<sup>[30]</sup>

Innovations

The Information Age was enabled by technology developed in the [Digital Revolution](#), which was itself enabled by building on the developments of the [Technological Revolution](#).

Transistors

The onset of the Information Age can be associated with the development of [transistor](#) technology.<sup>[4]</sup> The concept of a [field-effect transistor](#) was first theorized by [Julius Edgar Lilienfeld](#) in 1925.<sup>[31]</sup> The first practical transistor was the [point-contact transistor](#), invented by the engineers [Walter Houser Brattain](#) and [John Bardeen](#) while working for [William Shockley](#) at [Bell Labs](#) in 1947. This was a breakthrough that laid the foundations for modern technology.<sup>[4]</sup> Shockley's research team also invented the [bipolar junction transistor](#) in 1952.<sup>[32][33]</sup> The most widely used type of transistor is the [metal-oxide-semiconductor field-effect transistor](#) (MOSFET), invented by [Mohamed M. Atalla](#) and [Dawon Kahng](#) at [Bell Labs](#) in 1960.<sup>[33]</sup> The [complementary MOS](#) (CMOS) fabrication process was developed by [Frank Wanlass](#) and [Chih-Tang Sah](#) in 1963.<sup>[34]</sup>

Computers

Before the advent of [electronics](#), [mechanical computers](#), like the [Analytical Engine](#) in 1837, were designed to provide routine mathematical calculation and simple decision-making capabilities. Military needs during [World War II](#) drove development of the first electronic computers, based on [vacuum tubes](#), including the [Z3](#), the [Atanasoff-Berry Computer](#), [Colossus computer](#), and [ENIAC](#).

The invention of the transistor enabled the era of [mainframe computers](#) (1950s–1970s), typified by the [IBM 360](#). These large, [room-sized computers](#) provided data calculation and [manipulation](#) that was much faster than humanly possible, but were expensive to buy and maintain, so were initially limited to a few scientific institutions, large corporations, and government agencies. The [germanium integrated circuit](#) (IC) was invented by [Jack Kilby](#) at [Texas Instruments](#) in 1958.<sup>[35]</sup> The [silicon](#) integrated circuit was then invented in 1959 by [Robert Noyce](#) at [Fairchild Semiconductor](#), using the [planar process](#) developed by [Jean Hoerni](#), who was in turn building on [Mohamed Atalla](#)'s silicon [surface passivation](#) method developed at [Bell Labs](#) in 1957.<sup>[36][37]</sup> Following the invention of the [MOS transistor](#) by [Mohamed Atalla](#) and [Dawon Kahng](#) at [Bell Labs](#) in 1959,<sup>[33]</sup> the [MOS](#) integrated circuit was developed by [Fred Heiman](#) and [Steven Hofstein](#) at [RCA](#) in 1962.<sup>[38]</sup> The [silicon-gate](#) MOS IC was later developed by [Federico Faggin](#) at [Fairchild Semiconductor](#) in 1968.<sup>[39]</sup> With the advent of the MOS transistor and the MOS IC, transistor technology [rapidly improved](#), and the ratio of computing power to size increased dramatically, giving direct access to computers to ever smaller groups of people.

The first commercial single-chip microprocessor launched in 1971, the [Intel 4004](#), which was developed by [Federico Faggin](#) using his silicon-gate MOS IC technology, along with [Marcian Hoff](#), [Masatoshi Shima](#) and [Stan Mazor](#).<sup>[40][41]</sup>

Along with electronic [arcade machines](#) and [home video game consoles](#) in the 1970s, the development of [personal computers](#) like the [Commodore PET](#) and [Apple II](#) (both in 1977) gave individuals access to the computer. But [data sharing](#) between individual computers was either non-existent or largely [manual](#), at first using [punched cards](#) and [magnetic tape](#), and later [floppy disks](#).

Data

The first developments for storing data were initially based on photographs, starting with [microphotography](#) in 1851 and then [microform](#) in the 1920s, with the ability to store documents on film, making them much more compact. Early [information theory](#) and [Hamming codes](#) were developed about 1950, but awaited technical innovations in data transmission and storage to be put to full use.

[Magnetic-core memory](#) was developed from the research of [Frederick W. Viehe](#) in 1947 and [An Wang](#) at [Harvard University](#) in 1949.<sup>[42][43]</sup> With the advent of the MOS transistor, MOS [semiconductor memory](#) was developed by [John Schmidt](#) at [Fairchild Semiconductor](#) in 1964.<sup>[44][45]</sup> In 1967, [Dawon Kahng](#) and [Simon Sze](#) at [Bell Labs](#) described in 1967 how the floating gate of an MOS semiconductor device could be used for the cell of a reprogrammable ROM.<sup>[46]</sup> Following the invention of flash memory by [Fujio Masuoka](#) at [Toshiba](#) in 1980,<sup>[47][48]</sup> Toshiba commercialized [NAND flash](#) memory in 1987.<sup>[49][50]</sup>

While cables transmitting digital data connected [computer terminals](#) and [peripherals](#) to mainframes were common, and special message-sharing systems leading to [email](#) were first developed in the 1960s, independent computer-to-computer networking began with [ARPANET](#) in 1969. This expanded to become the [Internet](#) (coined in 1974), and then the [World Wide Web](#) in 1991.

[MOSFET scaling](#), the rapid miniaturization of MOSFETs at a rate predicted by [Moore's law](#),<sup>[51]</sup> led to computers becoming smaller and more powerful, to the point where they could be carried. During the 1980s–1990s, [laptops](#) were developed as a form of portable computer, and [personal digital assistants](#) (PDAs) could be used while standing or walking. [Pagers](#), widely used by the 1980s, were largely replaced by mobile phones beginning in the late 1990s, providing [mobile networking](#) features to some computers. Now commonplace, this technology is extended to [digital cameras](#) and other wearable devices. Starting in the late 1990s, [tablets](#) and then [smartphones](#) combined and extended these abilities of computing, mobility, and information sharing.

[Internet video](#) was popularized by [YouTube](#), an [online video platform](#) founded by [Chad Hurley](#), [Jawed Karim](#) and [Steve Chen](#) in 2005, which enabled the [video streaming](#) of [MPEG-4 AVC](#) (H.264) [user-generated content](#) from anywhere on the [World Wide Web](#).<sup>[52]</sup>

[Electronic paper](#), which has origins in the 1970s, allows digital information to appear as paper documents.

Optics

[Optical communication](#) has played an important role in [communication networks](#).<sup>[53]</sup> Optical communication provided the hardware basis for [Internet](#) technology, laying the foundations for the [Digital Revolution](#) and Information Age.<sup>[54]</sup>

In 1953, [Bram van Heel](#) demonstrated image transmission through bundles of [optical fibers](#) with a transparent cladding. The same year, [Harold Hopkins](#) and [Narinder Singh Kapany](#) at [Imperial College](#) succeeded in making image-transmitting bundles with over 10,000 optical fibers, and subsequently achieved image transmission through a 75 cm long bundle which combined several thousand fibers.<sup>[55]</sup>

[Metal-oxide-semiconductor](#) (MOS) [image sensors](#), which first began appearing in the late 1960s, led to the transition from analog to [digital imaging](#), and from analog to [digital cameras](#), during the 1980s–1990s. The most common image sensors are the [charge-coupled device](#) (CCD) sensor and the [CMOS](#) (complementary MOS) [active-pixel sensor](#) (CMOS sensor).<sup>[56][57]</sup>

## Conclusion

At 1993 years, as the Head Rotating Capital of a University Hospital, first act to be at the IBM, for computerization.

A system with about two hundred terminals with one software, with united web consideration, thus not paid, be only consignment, just 2 piece was paid. The result, 4,2billion Turkish Lira dept, and the storage empty, not even for petrolatum for heating the hospital, first year the income twelve billion, and the second 35billion at the same hospital, by confirming income and outcome pools, and controlling each division, unit themselves. High Technology is mixed, combined by individual rights to get such increase.

Outline: As a superior power in managing, the income as before not so increased, individual perception for earning money is important.

In medicine a physician can estimate 3-5 reason for the disease, thus by informatics, more than fifty reasoning, so education be according to the differentiation of the possibility.

## Opposition

Globalization can only be accepted when at humanity and individual rights in consideration, by love and empathy, for their comfort and happiness, at liberty, equality, and brotherhood concepts. If not the power is making imperialistic act, so harm to common, although some small social class be satisfied, by like a slave or soldier, as military despotism confirmation.

Whatever, and whoever performing the dicta, all are not accepted and must consider as illegal.

## Difference between the dictate regulations:

### Dictatorship (Wikipedia)<sup>13</sup>

A **dictatorship** is a **form of government** characterized by a single leader (**dictator**) or group of leaders that hold government power promised to the people and little or no toleration for **political pluralism** or **independent media**.<sup>[2]</sup> In most dictatorships, the country's **constitution** promise citizens' rights and the freedom to free and democratic elections; sometimes, it also mentions that all these aforementioned rights will be granted to the people, but this is not always the case. As **democracy** is a form of government in which "those who govern are selected through periodically contested elections (in years)", dictatorships are not democracies.<sup>[2]</sup> With the advent of the 19th and 20th centuries, dictatorships and constitutional democracies emerged as the world's two major **forms of government**, gradually eliminating **monarchies** with significant political power, the most widespread form of government in the pre-industrial era. Typically, in a dictatorial regime, the leader of the country is identified with the title of **dictator**; although, their formal title may more closely resemble something similar to *leader*. A common aspect that characterized dictatorship is taking advantage of their strong personality, usually by suppressing freedom of thought and speech of the masses, in order to maintain complete political and social supremacy and stability. Dictatorships and **totalitarian** societies generally employ political **propaganda** to decrease the influence of proponents of alternative governing systems.<sup>[3][4]</sup>

### Comment

If there is a free election, the managing reelected, by free system, and if there is an opposition parties and some other notifications like free judging, Human Rights and the Law-Making is at different connection, then no once can indicate as this system is dictation managing. Not have an absolute power, thus in constitution if there is a crime, no one would make pressure to perform, so, it is not any other comments, than democracy.

#### Etymology

The word *dictator* comes from the Latin language word *dictātor*, **agent noun** from *dictare* (*dictāt-*, past participial stem of *dictāre* *dictate v. + -or -or suffix*).<sup>[5]</sup> In Latin use, a *dictator* was a **judge** in the **Roman Republic** temporarily invested with absolute power.

#### Types

A dictatorship is largely defined as a form of government in which absolute power is concentrated in the hands of a leader (commonly identified as a **dictator**), a "small clique", or a "government organization", and it aims to abolish political pluralism and civilian mobilization.<sup>[6]</sup> On the other hand, **democracy**, which is generally compared to the concept of dictatorship, is defined as a form of government in which power belongs to the population and rulers are elected through contested **elections**.<sup>[7][8]</sup>

A newer form of government (originating around the early 20th century) commonly linked to the concept of dictatorship is known as **totalitarianism**. It is characterized by the presence of a single political party and more specifically, by a powerful leader (a real **role model**) who imposes his personal and political prominence. The two fundamental aspects that contribute to the maintenance of the power are a steadfast collaboration between the government and the police force, and a highly developed ideology. The government has "total control of mass communications and social and economic organizations".<sup>[9]</sup> According to **Hannah Arendt**, totalitarianism is a new and extreme form of dictatorship composed of "atomized, isolated individuals".<sup>[10]</sup> In addition, she affirmed that ideology plays a leading role in defining how the entire society should be organized. According to the political scientist **Juan Linz**, the distinction between an authoritarian regime and a totalitarian one is that while an authoritarian regime seeks suffocate politics and political mobilization, but totalitarianism seeks to control politics and political mobilization.<sup>[11]</sup> However, one of the most recent classifications of dictatorships does not identify totalitarianism as a form of dictatorship. **Barbara Geddes**'s study focuses in how elite-leader and elite-mass relations influence **authoritarian** politics. Her typology identifies the key institutions that structure elite politics in dictatorships (i.e., parties and militaries). The study is based on and directly related to

some factors like the simplicity of the categorizations, cross-national applicability, the emphasis on elites and leaders, and the incorporation of institutions (parties and militaries) as central to shaping politics. According to her, a dictatorial government may be classified in five typologies: military dictatorships, single-party dictatorships, personalist dictatorships, *monarchies*, and hybrid dictatorships.<sup>[10]</sup>

#### Military dictatorships

Military dictatorships are regimes in which a group of officers holds power, determines who will lead the country, and exercises influence over policy. High-level *elites* and a *leader* are the members of the military dictatorship. Military dictatorships are characterized by rule by a professionalized military as an institution. In military regimes, elites are referred to as junta members, who are typically senior officers (and often other high-level officers) in the military.<sup>[10][12]</sup>

#### Comment

In Turkey the most common one is the military dictation, thus they later constructed their constitution, so the new regulators, managers be with their aspects. If there is free election, even the military managing can be not so long. After taken the administration, they mostly indicated as they are for democracy, as usual not.

#### Single-party dictatorships

Single-party dictatorships are regimes in which *one party* dominates politics. In single-party dictatorships, a single party has access to political posts and control over policy. In single-party dictatorships, party elites are typically members of the ruling body of the party, sometimes called the *central committee*, *politburo*, or *secretariat*. Those groups of individuals control the selection of party officials and "organizes the distribution of benefits to supporters and mobilize citizens to vote and show support for party leaders".<sup>[10]</sup>

Current one-party states include *China*, *Cuba*, *Eritrea*, *Laos*, *North Korea* and *Vietnam*. The *Sahrawi Arab Democratic Republic*, which is not recognized by the UN, is also a one-party state.

#### Comment

In Turkey, most common accusation at the government parties as single party dictation, thus, they want a part of this managing, so, accusation has no meaning, not gaining any election, so they are prone to military dicta.

#### Personalist dictatorships

Personalist dictatorships are regimes in which all power lies in the hands of a single individual. Personalist dictatorships differ from other forms of dictatorships in their access to key political positions, other fruits of office, and depend much more on the discretion of the personalist dictator. Personalist dictators may be members of the military or leaders of a political party. However, neither the military nor the party exercises power independently from the dictator. In personalist dictatorships, the elite corps are usually made up of close friends or family members of the dictator. These individuals are all typically handpicked to serve their posts by the dictator.<sup>[10][14]</sup>

As such dictator's favor loyalty over competence and in general distrust intelligentsia, members of the winning coalition often do not possess professional political careers and are ill-equipped to manage the tasks of the office bestowed on them. Without the dictator's blessing, they would never have acquired a position of power. Once ousted, chances are slim they will maintain their position. The dictator knows this and therefore uses such divide-and-rule tactics to keep their inner circle from coordinating actions (like coups) against them. The result is that such regimes have no internal checks and balances, and are thus unrestrained when exerting repression on their people, making radical shifts in foreign policy, or even starting wars (with other countries).<sup>[15]</sup>

According to a 2019 study, personalist dictatorships are more repressive than other forms of dictatorship.<sup>[16]</sup>

The shift in the power relation between the dictator and its inner circle has severe consequences for the behavior of such regimes as a whole. Many scholars have identified ways in which personalist regimes diverge from other regimes when it comes to their longevity, methods of breakdown, levels of corruption, and proneness to conflicts. The first characteristic that can be identified is their relative longevity. For instance, *Mobutu Sese Seko* ruled Zaire for 32 years, *Rafael Trujillo* the Dominican Republic for 31 years and the *Somoza family* stayed in power in Nicaragua for 42 years.<sup>[17]</sup> Even when these are extreme examples, personalist regimes, when consolidated, tend to last longer. *Barbara Geddes*, calculating the lifespans of regimes between 1946 and 2000, found that while military regimes on average stay in power for 8.5 years, personalist regimes survive almost twice as long: on average 15 years. Single-party regimes, on the other hand, used to have a lifespan of nearly 24 years.<sup>[18]</sup> Monarchies were not included in that research, but a similar study sets their average duration at 25.4 years.<sup>[19]</sup> This may seem surprising since usually personalist regimes are considered among the most fragile because they do not possess effective institutions nor a significant support base in society. Studies on the probability of their breakdown found mixed results: Compared to other regime types they are most resistant to internal fragmentation, but more vulnerable to external shocks than single-party or military regimes. The second characteristic is how these regimes behave differently regarding growth rates. With the wrong leadership, some regimes squander their country's economic resources and bring growth to a virtual halt. Without any checks and balances to their rule, such dictators are domestically unopposed when it comes to unleashing repression, or even starting wars.<sup>[20]</sup>

#### Comment

The leader, by free election as the front-runner of a country, being more times at government. This is not meaning any oppression, other democratic actions, institutes, organizations are active. Opposition party is also in action, so this is a natural social evident, like Atatürk.

#### Monarchic dictatorships

Monarchic dictatorships are in regimes in which "a person of royal descent has inherited the position of head of state in accordance with accepted practice or constitution." Regimes are not considered dictatorships if the monarch's role is largely ceremonial, but *absolute monarchies*, such as *Saudi Arabia*, can be thought of as *hereditary dictatorships*. To be considered a dictatorship, political power must have been promised to the people but in reality, is exercised by the monarch for regimes, but since the power of the government was never promised to the people in the first place it is not a dictatorship but an authoritarian government. Elites in monarchies are typically members of the *royal family*.<sup>[10]</sup>



#### Hybrid dictatorships

Hybrid dictatorships are regimes that blend qualities of personalist, single-party, and military dictatorships. When regimes share characteristics of all three forms of dictatorships, they are referred to as triple threats. The most common forms of hybrid dictatorships are personalist/single-party hybrids and personalist/military hybrids.<sup>[10]</sup>

#### Comment

Each tyrant even indicated free election, like Syria, killed and forced to move the opposition groups out of the country and election is notice, reelected. So, this concept is not be acceptable, there is a real democracy of tyrant managing, not any hybrid.

#### Measuring dictatorships

One of the tasks in [political science](#) is to measure and classify regimes as either dictatorships or democracies. US based [Freedom House](#), [Polity IV](#) and [Democracy-Dictatorship Index](#) are three of the most used [data series](#) by political scientists.<sup>[23]</sup>

Generally, two research approaches exist: the minimalist approach, which focuses on whether a country has continued elections that are competitive, and the substantive approach, which expands the concept of democracy to include human rights, [freedom of the press](#), and the [rule of law](#). The Democracy-Dictatorship Index is seen as an example of the minimalist approach, whereas the [Polity data series](#), is more substantive.<sup>[24][25][26][27]</sup>

#### History

Between the two world wars, three types of dictatorships have been described: constitutional, counterrevolutionary, and [fascist](#). Since [World War II](#), a broader range of dictatorships has been recognized, including [Third World](#) dictatorships, theocratic or religious dictatorships, and dynastic or family-based dictatorships.<sup>[28]</sup>

#### Dictators in the Roman Empire

...

#### Shoguns in Japan

...

#### 19th-century Latin American caudillos

...

#### Right-wing dictatorships of the 20th century

...

#### Latin American dictatorships of the 20th century

...

#### Dictatorships in Africa and Asia after World War II

...

#### Democratization

The global dynamics of [democratization](#) has been a central question for political scientists.<sup>[61][62]</sup> The [Third Wave Democracy](#) was said to turn some dictatorships into democracies<sup>[61]</sup> (see also the contrast between the two figures of the [Democracy-Dictatorship Index](#) in 1988 and 2008).

One of the rationales that the Bush Administration employed periodically during the run-up to the [2003 invasion of Iraq](#) is that deposing Saddam Hussein and [installing a democratic government](#) in Iraq would promote [democracy in other Middle Eastern countries](#).<sup>[63]</sup> However, according to [The Huffington Post](#), "The 45 nations and territories with little or no democratic rule represent more than half of the roughly 80 countries now hosting U.S. bases. ... Research by political scientist [Kent Calder](#) confirms what's come to be known as the "dictatorship hypothesis": The United States tends to support dictators [and other undemocratic regimes] in nations where it enjoys basing facilities."<sup>[64]</sup>

#### Theories of dictatorship

[Mancur Olson](#) suggests that the emergence of dictatorships can be linked to the concept of "roving bandits", individuals in an atomic system who move from place-to-place extracting wealth from individuals. These bandits provide a disincentive for investment and production. Olson states that a community of individuals would be served less badly if that bandit were to establish himself as a stationary bandit to monopolize theft in the form of taxes. Except from the community, the bandits themselves will be better served, according to Olson, by transforming themselves into "stationary bandits". By settling down and making themselves the rulers of a territory, they will be able to make more profits through taxes than they used to obtain through plunder. By maintaining order and providing unsolicited protection to the community, the bandits will create an environment in which people can increase their surplus which means a greater taxable base. Thus, a potential dictator will have a greater incentive to provide an illusion of security to a given community from which he is extracting taxes and conversely, the unthinking part of the people from whom he extracts the taxes are more likely to produce because they will be unconcerned with potential theft by other bandits. This is the rationale that bandits use in order to explain their transformation from "roving bandits" into "stationary bandits".<sup>[65]</sup>

#### General Comment

There is not any good or benefit aspect at pressure, so everyone must reject and not making any relation, cooperation with them.

### Table 6: According to High Technology Culture

Education Concept	
Family	Individual philosophy, individuality is the primary for leading factor, as the factor of being alone. The fact this makes them so alone, wanting any support. The global World, and informatics find colleagues, thus, forced them to be a member of this group. Family concept are micro concept, only male or female, with or without children. Directly being married or social togetherness, with no pressure concept.

	<p>Children mostly cared by nurse, wetnurse aspects, so, not directly any relation as father and mother, like a stranger at the same home. Therefore, love concept is getting as friendship application.</p>
<b>Sources, Art</b>	<p>Some leaders are presented as hero concept, thus like an idealistic, not directly known their ideas or thoughts, as like a god, or goddess. Big Brother concept gives figures, for sources. Art based on common like, not as art for art concept, or not an individualized, only by like a copy of an art.</p>
<b>Environment</b>	<p>Common sense is the factor at the environment, so, not individual desires, the society confirms the environment. Mostly concrete covers the earth. Liberation is the commonsense notice.</p>
<b>Education</b>	<p>Education for learning the globalization and the individual adaptation about these facts. In vaccination about more than two hundred references evaluate for rejection of vaccine, thus most of them not scientific, thus by informative age, it can be obtained by internet. Thus, the medical science evaluation is not concern, because all indicated as perform it. If you are at vaccination, not any unique perspective and fight for the common. Plasebo as if a medical drug, mostly advised, thus not any proven benefit, only individual perception of helping, not treating. Education mostly at the nonscientific perspective.</p>
<b>Religion, Government and Law.</b>	<p><u>Religious</u>: Most concepts are epic histories and phantasies, as if a reality. Believe is as indicated, “you must be completely believing it, so you are then religious, so, get the way of Heaven” is the concept about it. Even at High Technology situation, people want to believe unnatural as religion. <u>Government</u>: Not directly seen the administration, by using plastic cards or like that, spending money and getting something be under governmental supervision. <u>Legal perspective</u>: Such a combined environment, the regulations be makes you control or the system. Accepting must be fact, then not getting from bank the plastic cards. <u>Magic, phantasies, and epic histories</u>: Lottery is a way of success, thus the spending money only 40% money given.</p>
<b>People</b>	<p>From internet searching the information can notice as exact, and all people as an expert opinion given advice. They have not any special trained and educated, so, mostly indicated placebo concepts as truth, even at TV. Accusation and indications as not at truth, the individuals concerning them as the reality, thus they are not at such division of scientific person. So, mixed concepts as all are not sure about. We asked one hundred people, so the answer as the truth one. Thus, not reality, indicated common sense.</p>
<b>Health</b>	<p>Several notifications for health, as all of them at placebo concept, not at medical science proven. The most indicated as truth is “<i>I used, and I get the benefit</i>”, as this is not a scientific, statistical identification and even not a case reporting at medical aspects.</p>
<b>Technology</b>	<p>Most expenses are from plastic card, as Visa and Maestro, MasterCard as a brand name, that banks given to the people. So, the finance is controlling by them, as super-power managing. Thus, at community, most accusation is as thief's, thus not any proof.</p>

NB: From community considerations, Author taken the indications.

### Comment

At High Technology Culture, managing, taking the control at their hands to the common, is the aim and basic fact. So, information aspect used for forced act, and if not illegally used this fact, liar commonly used one.

As seen in Syria, the Big Forces, be together with terroristic groups, as getting the petrolatum, and killed and forced to move the settled common. Reasoning for brining democracy, as pressure democracy, as if their selection performs.

## 8f- Civil Liberties Culture\*

*Even at AC: 622 Medina Agreement, thus, at Quran verse: 109/6: "your believed, religion is yours, and mine believe is mine", thus nobody can influence and even making comment and other relative contact. 1924 First Turkish Constitution, Atatiirk indications, one person rights are up to another person rights. Thus, civil liberties are indicated as by Atatürk words "free person, free in mind, free in conscience, free in future, free at decisions, the amin of education". At European Council and Human Right Court, first indications as civil liberties, the second one, protected from any upper forces, governmental, institutional so on. From 2006-2010, this statement accepted, even at Turkish Constitution Court. Thus, three principles of French Revolution as: Liberty, Equality and Brother ship, as indicated for the court orders.*

*Thus, if not citizen, this is not as legal concept, so not meaning for protection at the imperial sides and countries.*

**H**omo sapiens, sapiens from genetical, RNA, directly indicated and be in proof of, from single mother and father babies. DNA close relatives specifies, signifies, this as the reality. Responsibility unique as "I," therefore consent is free to make, the other countries, even the power owned ones, by signal of democracy performing, leading to kill billions of people, as if accomplishment the Human Rights, thus, Right to Life not taken in notice. Even by terrorist groups, making cooperation for killing the inhabitants.

Symbols are in consideration for oppression and tyrant act, like dressing. Cristian's, nudes dress, in considered at Muslims, for discharge, mobbing and like such acts. Thus, in Quran, Ahzab verse (33/59): *wearing the outside dress*, Nur verse (24/31): *covered the dress to front*, (24/60): *Cover for and by chastity, for more beneficial, thus all indicated as abstract fact for chastity or like that.*

High Technology Culture, for controlling, getting the power, used symbols for oppression, as if an indication of democracy. The reaction at common if extraordinary, then the purpose for using power will be more legal form.

### Introduction

There will be no easy solution, decision making and fit to the common and the people, own, themselves. So, verdict making by individual, information given, for decision making.

Civil Liberties and Rights means, individual decision, not in order of manager or other governmental acts. Harm and cruel act be obvious and written in law, so, easy notice, not need any description, thus evidence -based proof.

Education based on individual aspect for life-long.

## References

Civil Liberties and Rights in reference from Wikipedia.

### Civil liberties, (Wikipedia)<sup>14</sup>

**Civil liberties** are guarantees and freedoms that governments commit not to abridge, either by constitution, [legislation](#), or [judicial interpretation](#), without [due process](#). Though the scope of the term differs between countries, civil liberties may include the [freedom of conscience](#), [freedom of press](#), [freedom of religion](#), [freedom of expression](#), [freedom of assembly](#), the right to security and [liberty](#), [freedom of speech](#), the [right to privacy](#), the right to [equal treatment under the law](#) and due process, the [right to a fair trial](#), and the [right to life](#). Other civil liberties include the [right to own property](#), the [right to defend oneself](#), and the right to [bodily integrity](#). Within the distinctions between civil liberties and other types of liberty, distinctions exist between [positive liberty/positive rights](#) and [negative liberty/negative rights](#).

### Comment

Civil Liberties concept, not in active as individual Rights, as citizen rights, not in great meaning of liberty on social right, a diversity, classification of people. Most people inhabitants killed off forced to leave their own country, by the Global World power as imperialism.

This is not a given right; this is narrowing the rights.

### Overview

Many contemporary nations have a [constitution](#), a [bill of rights](#), or similar constitutional documents that enumerate and seek to guarantee civil liberties. Other nations have enacted similar laws through a variety of legal means, including signing and ratifying or otherwise giving effect to key conventions such as the [European Convention on Human Rights](#) and the [International Covenant on Civil and Political Rights](#). The existence of some claimed civil liberties is a matter of dispute, as are the extent of most [civil rights](#). Controversial examples include [property rights](#), [reproductive rights](#), and [civil marriage](#). In authoritarian regimes in which government censorship impedes on perceived civil liberties, some civil liberty advocates argue for the use of anonymity tools to allow for free speech, privacy, and anonymity.<sup>[1]</sup> The degree that democracies have involved themselves in needs to take into fact the influence of terrorism.<sup>[2]</sup> Whether the existence of [victimless crimes](#) infringes upon civil liberties is a matter of dispute. Another matter of debate is the suspension or alteration of certain civil liberties in times of [war](#) or [state of emergency](#), including whether and to what extent this should occur.

The formal concept of civil liberties is often dated back to [Magna Carta](#), an English legal [charter](#) agreed in 1215 which in turn was based on pre-existing documents, namely the [Charter of Liberties](#).<sup>[3]</sup>

### Comment

Magna Carta could not be effective at the time, at 1215AC. Thus, 622AC Medina Agreement, directly indicated the Human Rights as each person having their believe.

### Asia

#### China

### Comment

China, at their state, not given any rights to the Turkish Communities, act like slaves, thus cannot considered the human rights. The law if not applied, it means it Is useless.

#### India

### Comment

In India there are at least twelve different social groups, three main and by subdivision it is noticed as 12. In their believe, after death, a person be born on step over this condition, so, nor any riots noticed, accepted at the community.

#### Japan

### Comment

Traditions are more effective at this community, so must first noticed the regulations for comprehension.

#### Australia

### Comment

The actions at Aborigen a reality at the history, also nowadays. So, not any humanity noticed only at white, Caucasian origin people.

#### Refugee issues

### Comment

Although law indicted to care and serve the refugees, at Europe, they have rejected them and making inhuman behaviour. So, the law only at the paper, not at the action.

Europe

European Convention on Human Rights

### Comment

The accepted refugees are the educated and known their languages, and others dismissed.

Czech Republic

### Comment

Beggar at the Czech Republic, so in human act, they put their head at the ground, so, wanted any gift, money. So irritable and away of it.

France

### Comment

In France, when demanding a Coke, they will not give to you, it they not know you origin. If you are stranger, they are going to reject you.

Liberty, equality, and brotherhood French Revolution signs, thus, only at their citizen.

In Africa at their invasion, millions of people killed, after this indication of these three symbols.

Germany

### Comment

After the Second World War, the division of East and western Germany, later be united, and dismissed the Turkish labors. Thus, not at efficient education and performing the work, job, so, again taken the Turkish labor again.

United Kingdom

### Comment

In Africa, the general regulations of British as, a) Upstairs, the manager, b) Downstairs, for the servants, c) out the house feeding person, d) out of the garden feeding person. So, there are four social groups.

In England, 1215 Magna Carta, 1628, 1679, 1689, 2008, indications are in consideration thus common sense not at active behaviour.

Russia

**Russia**

### Comment

In Russia not indicated Human Rights, as obvious indication.

North America

Canada

**Canada**

### Comment

At First World War, 110 thousand Ottoman soldiers put in prison, only ten or more one returned to their Country, Turkey. Not as noted finding about Human Rights.

United States

**United States**

### Comment

America used the people, as a High Technology Culture, you are under our control. Not given any civilization. As seen at Vietnam, Afghanistan, Suria, Iraq and other death person by killed for democracy.

If you are in that system, you are equal in rights, for obeying us.

## Theoretical distinctions, Wikipedia

If considered as Rights, not as concrete by abstract indications.

Thus, the governmental and civil law configuration diverted.

The borders are configured at below:

## Claim rights and liberty rights: Hak ve özgürlük hakları talep et (Wikipedia)<sup>15</sup>

Some [philosophers](#) and [political scientists](#) make a distinction between **claim rights** and **liberty rights**. A *claim right* is a [right](#) which entails responsibilities, duties, or obligations on other parties regarding the right-holder. In contrast, a *liberty right* is a right which does not entail obligations on other parties, but rather only freedom or permission for the right-holder.<sup>[1]</sup> The distinction between these two senses of "rights" originates in American jurist [Wesley Newcomb Hohfeld's](#) analysis thereof in his seminal work *Fundamental Legal Conceptions, As Applied in Judicial Reasoning and Other Legal Essays* (1919).<sup>[2]</sup> Liberty rights and claim rights are the inverse of one another: a person has a liberty right permitting him to do something only if there is no other person who has a claim right forbidding him from doing so; and likewise, if a person has a claim right against someone else, that other person's liberty is thus limited. This is because the [deontic](#) concepts of obligation and permission<sup>[3]</sup> are [De Morgan dual](#); a person is permitted to do all and only the things he is not obliged to refrain from, and obliged to do all and only the things he is not permitted to refrain from.

### Overview

A person's *liberty right to x* consists in his freedom to do or have x, while a person's *claim right to x* consists in an obligation on others to allow or enable him to do or have x. For example, to assert a *liberty right to free speech*<sup>[4][5]</sup> is to assert that you have permission to speak freely; that is, that you are not doing anything wrong by speaking freely. But that liberty right does not in itself entail that other are obligated to help you communicate the things you wish to say, or even that they would be wrong in preventing you from speaking freely. To say these things would be to assert a *claim right to free speech*; to assert that others are obliged to refrain (i.e., prohibited) from preventing you from speaking freely (that is, that it would be wrong for them to do so) or even perhaps obliged to aid your efforts at communication (that is, it would be wrong for them to refuse such aid). Conversely, such claim rights do not entail liberty rights; e.g. laws prohibiting [vigilante justice](#) (establishing a legal claim right to be free thereof) do not thereby condone or permit all the acts which such violent enforcement might otherwise have prevented.

To illustrate: a world with only liberty rights, without any claim rights, would by definition be a world wherein everything was permitted, and no act or omission was prohibited; a world wherein none could rightly claim that they had been wronged or neglected. Conversely, a world with only claim rights and no liberty rights would be a world wherein nothing was merely permitted, but all acts were either obligatory or prohibited. The assertion that people have a claim right to liberty – i.e. that people are obliged only to refrain from preventing each other from doing things which are permissible, their liberty rights limited only by the obligation to respect others' liberty – is the central thesis of [liberal](#) theories of [justice](#).

### Second-order rights

Hohfeld's original analysis included two other types of right: besides *claims* (or *rights proper*) and *liberties* (or *privileges*), he wrote of *powers*, and *immunities*. The other two terms of Hohfeld's analysis, *powers*, and *immunities*, refer to second-order liberties and claims, respectively. Powers are liberty rights regarding the modification of first-order rights, e.g. the [U.S. Congress](#) has certain powers to modify some of U.S. citizens' [legal rights](#), inasmuch as it can impose or remove legal duties. Immunities, conversely, are claim rights regarding the modification of first-order rights, e.g. U.S. citizens have, per their [Constitution](#), certain immunities limiting the positive powers of the U.S. Congress to modify their legal rights.<sup>[6]</sup> As such, immunities and powers are often subsumed within claims and liberties by later authors, or grouped together into "active rights" (liberties and powers) and "passive rights" (claims and immunities).<sup>[7]</sup>

These different types of rights can be used as building blocks to explain relatively complex matters such as a particular piece of property. For example, a right to use one's computer can be thought of as a liberty right, but one has a power right to let somebody else use your computer (granting them a liberty right), as well as a claim right against others using the computer; and further, you may have *immunity rights* protecting your claims and liberties regarding the computer.<sup>[citation needed][original research?]</sup>

### Comment

Freedom is a natural right to each person, not making any limitations, thus only given information, consent by individual responsibility.

Only criminal acts forbidden and if performed punishment is obvious, bey court order.

Thus, the indicated one is not acceptable one. Claim rights given, thus, before it, there will be no claiming factor, if naturally given, so, all rights must give, before demanding and requesting.

## Individual and group rights: Bireysel ve grup hakları (Wikipedia)<sup>16</sup>

**Group rights**, also known as **collective rights**, are [rights](#) held by a group *qua* a group rather than by its members severally;<sup>[1]</sup> in contrast, **individual rights** are rights held by [individual people](#); even if they are group-differentiated, which most rights are, they remain individual rights if the right-holders are the individuals themselves.<sup>[2]</sup> Group rights have historically been used both to infringe upon and to facilitate individual rights, and the concept remains controversial.<sup>[3]</sup>

### Organizational group rights

Besides the rights of groups based upon the immutable characteristics of their individual members, other group rights cater toward organizational persons, including nation-states, [trade unions](#), [corporations](#), trade associations, chambers of commerce, specific [ethnic groups](#), [political parties](#).<sup>[citation needed]</sup> Such organizations are accorded rights which are particular to their specifically-stated functions and their capacities to speak on behalf of their members, i.e. the capacity of the corporation to speak to the government on behalf of all individual customers or employees or the capacity of the trade union to [negotiate for benefits with employers on behalf of all workers in a company](#).

### Comment

In Turkey, Organization in a Court, only like a person having rights, so, discussion can do, and oppositions accepted at court. So, the evidence be at scientific truth, thus evaluation is free to make, includes free to opposition.

## Philosophies

In the political views of [classical liberals](#) and some [right-libertarians](#), the role of the government is solely to identify, protect, and enforce the natural rights of the individual while attempting to assure just remedies for transgressions. Liberal governments that respect individual rights often provide for systemic controls that protect individual rights such as a system of [due process](#) in [criminal justice](#). Without certain collective rights, for example, a cardinal principle in international law, enshrined in Chapter I Article I of the [United Nations Charter](#), secures the right of "[Self-determination of peoples](#)".<sup>[4]</sup> Without this group right, the *people* have no means or authority to assert the individual rights that self-determination enables the establishment of. If *people* are unable to determine their collective future, they are certainly unable to assert or ensure their individual rights, future and freedoms.<sup>[5]</sup> In contrast to individual-collective dichotomy proposed by Peterson (who?) and contemporaries, critics suggest that both are necessarily connected and intertwined, rejecting the assertion that they exist in a mutually exclusive relationship.<sup>[6]</sup> [Ayn Rand](#), developer of the philosophy of [Objectivism](#), asserted that a group, as such, has no rights. She maintained that only an individual can possess rights, and therefore the expression "individual rights" is a redundancy, while the expression "collective rights" is a contradiction in terms. In this view, a person can neither acquire new rights by joining a group nor lose the rights which he does possess. Man can be in a group without want or the group minority, without rights. According to this philosophy, individual rights are not subject to a public vote, a majority has no right to vote away the rights of a minority, the political function of rights is precisely to protect minorities from the will of majorities, and the smallest minority on earth is the individual.<sup>[6]</sup> Rand offers several unique perspectives on rights, holding that 1. ontologically, rights are neither attributes nor conventions but principles of morality, having, therefore, the same epistemic status as any other moral principle; 2. rights "define and sanction man's freedom of action,"<sup>[7]</sup> 3. as protectors of freedom of action, rights do not mean "entitlements" to be supplied with any goods or services;<sup>[8]</sup> 4. "Man's rights can be violated only by the use of physical force. It is only by means of physical force that one man can deprive another of his life, or enslave him, or rob him, or prevent him from pursuing his own goals, or compel him to act against his own rational judgment."<sup>[9]</sup> and 5. rights derive from the mind's needs: for an organism that survives by means of reason, freedom is a survival-requirement: initiated force negates or paralyzes the thinking mind. Rand's overall argument is that rights protect freedom in order to protect reason. "Force and mind are opposites."<sup>[10]</sup> [Adam Smith](#), in 1776 in his book [An Inquiry into the Nature and Causes of the Wealth of Nations](#), describes the right of each successive generation, as a group, collectively, to the earth and all the earth possesses.<sup>[11]</sup> The [Declaration of Independence](#) states several group, or collective, rights of the people as well as the states, for example the Right of the People: "whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it" and the right of the States: "... as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do."

## Comment

Even the association, committee consideration taken at Turkish Penalty Code, like a person decision. Even expert opinion cannot consider as truth. Opposition permitted and verdict to the Court Order.

Education is not as premium, like an expert opinion, for scientific individual based on evidence-based concept is essential.

## Natural rights and legal rights: Doğal haklar ve yasal haklar (Wikipedia)<sup>17</sup>

**Natural rights** and **legal rights** are two types of rights.<sup>[1]</sup>

- Natural rights are those that are not dependent on the laws or customs of any particular culture or government, and so are *universal*, *fundamental* and *inalienable* (they cannot be repealed by human laws, though one can forfeit their enjoyment through one's actions, such as by violating someone else's rights). [Natural law](#) is the law of natural rights.
- Legal rights are those bestowed onto a person by a given [legal system](#) (they can be modified, repealed, and restrained by human laws). The concept of [positive law](#) is related to the concept of legal rights.

Natural law first appeared in [ancient Greek philosophy](#),<sup>[2]</sup> and was referred to by [Roman philosopher Cicero](#). It was subsequently alluded to in the Bible,<sup>[3]</sup> and then developed in the [Middle Ages](#) by [Catholic philosophers](#) such as [Albert the Great](#) and his pupil [Thomas Aquinas](#). During the [Age of Enlightenment](#), the concept of natural laws was used to challenge the [divine right of kings](#), and became an alternative justification for the establishment of a [social contract](#), [positive law](#), and government – and thus legal rights – in the form of [classical republicanism](#). Conversely, the concept of natural rights is used by others to challenge the legitimacy of all such establishments.

The idea of human rights derives from theories of natural rights.<sup>[4]</sup> Those rejecting a distinction between human rights and natural rights view human rights as the successor that is not dependent on [natural law](#), [natural theology](#), or [Christian theological doctrine](#).<sup>[5]</sup> Natural rights, in particular, are considered beyond the authority of any government or [international body](#) to dismiss. The 1948 United Nations [Universal Declaration of Human Rights](#) is an important [legal instrument](#) enshrining one conception of natural rights into international [soft law](#). Natural rights were traditionally viewed as exclusively [negative rights](#),<sup>[6]</sup> whereas human rights also comprise positive rights.<sup>[7]</sup> Even on a natural rights conception of human rights, the two terms may not be synonymous.

## Comment

First fundamental rights, as obligatory given as Right to Life. Second, legal rights, as in case of accusation, the penalty given only by Court Order.

Natural right must arrange for use.

In case of Traffic punishment, information and awake signs must noticed before, afterwards, fine paid for cancelling.

## Negative and positive rights: Olumsuz ve olumlu haklar (Wikipedia)<sup>18</sup>

**Negative and positive rights** are *rights* that oblige either inaction (*negative rights*) or action (*positive rights*). These obligations may be of either a [legal or moral](#) character. The notion of positive and negative rights may also be applied to [liberty rights](#).

To take an example involving [two parties in a court of law](#): Adrian has a *negative right to x* against Clay [if and only if](#) Clay is *prohibited* from acting upon Adrian in some way regarding x. In contrast, Adrian has a *positive right to x* against Clay if and only if Clay is obliged to act upon Adrian in some way regarding x. A case in point, if Adrian has a *negative right to life* against Clay, then Clay is required to refrain from killing Adrian; while if Adrian has a *positive right to life* against Clay, then Clay is required to act as necessary to preserve the life of Adrian.

Rights considered *negative rights* may include [civil and political rights](#) such as [freedom of speech](#), life, [private property](#), freedom from [violent crime](#), protection against [being defrauded](#), [freedom of religion](#), [habeas corpus](#), a [fair trial](#), and the right not to be [enslaved by another](#).

Rights considered *positive rights*, as initially proposed in 1979 by the Czech jurist [Karel Vašák](#), may include other civil and political rights such as [police](#) protection of person and property and the [right to counsel](#), as well as [economic, social and cultural rights](#) such as [food, housing, public education, employment, national security, military, health care, social security, internet access](#), and a minimum [standard of living](#). In the ["three generations"](#) account of human rights, negative rights are often associated with the first generation of rights, while positive rights are associated with the second and third generations.

Some philosophers (see criticisms) disagree that the negative-positive rights distinction is useful or valid.

Under the theory of positive and negative rights, a negative right is a right *not to be* subjected to an action of another person or group—a government, for example—usually in the form of abuse or [coercion](#). As such, negative rights exist unless someone acts to *negate* them. A positive right is a right *to be* subjected to an action of another person or group. In other words, for a positive right to be exercised, someone else's actions must be *added* to the equation. In theory, a negative right forbids others from acting against the right holder, while a positive right obligates others to act with respect to the right holder. In the framework of the [Kantian categorical imperative](#), negative rights can be associated with [perfect duties](#) while positive rights can be connected to [imperfect duties](#).<sup>[[citation needed](#)]</sup>

Belief in a distinction between positive and negative rights is usually maintained, or emphasized, by [libertarians](#), who believe that positive rights do not exist until they are created by contract. The [United Nations Universal Declaration of Human Rights](#) lists both positive and negative rights (but does not identify them as such). The constitutions of most [liberal democracies](#) guarantee negative rights, but not all include positive rights. Nevertheless, positive rights are often guaranteed by other laws, and the majority of liberal democracies provide their citizens with publicly funded education, health care, social security and [unemployment benefits](#).

When negative and positive rights conflict

Rights are often spoken of as [inalienable](#) and sometimes even [absolute](#). However, in practice this is often taken as [graded absolutism](#); rights are ranked by degree of importance, and violations of lesser ones are accepted in the course of preventing violations of greater ones. Thus, even if the right not to be killed is inalienable, the corresponding obligation on others to refrain from killing is generally understood to have at least one exception: [self-defense](#). Certain widely accepted negative obligations (such as the obligations to refrain from theft, murder, etc.) are often considered [prima facie](#), meaning that the legitimacy of the obligation is accepted "on its face"; but even if not questioned, such obligations may still be ranked for ethical analysis.

Thus a thief may have a negative obligation not to steal, and a [police officer](#) may have a negative obligation not to tackle people—but a police officer tackling the thief easily meets the [burden of proof](#) that he acted justifiably, since his was a breach of a lesser obligation and negated the breach of a greater obligation. Likewise, a shopkeeper or other passerby may also meet this burden of proof when tackling the thief. But if any of those individuals pulled a gun and shot the (unarmed) thief for stealing, most modern societies would not accept that the burden of proof had been met. The obligation not to kill—being universally regarded as one of the highest, if not the highest obligation—is so much greater than the obligation not to steal that a breach of the latter does not justify a breach of the former. Most modern societies insist that other, very serious ethical questions need come into play before stealing could justify killing.

Positive obligations confer duty. But as we see with the police officer, exercising a duty may violate negative obligations (e.g., not to overreact and kill). For this reason, in ethics positive obligations are almost never considered [prima facie](#). The greatest negative obligation may have just one exception—one higher obligation of self-defense—but even the greatest positive obligations generally require more complex ethical analysis. For example, one could easily justify failing to help, not just one, but a great many injured children quite ethically in the case of [triage](#) after a disaster. This consideration has led ethicists to agree in a general way that positive obligations are usually junior to negative obligations because they are not reliably [prima facie](#). Some critics of positive rights implicitly suggest that because positive obligations are not reliably [prima facie](#) they must always be agreed to through contract.<sup>[1]</sup>

Nineteenth-century philosopher [Frédéric 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.<sup>[2]</sup>

According to [Jan Narveson](#), the view of some that there is no distinction between negative and positive rights on the ground that negative rights require police and courts for their enforcement is "mistaken". He says that the question between what one has a right to do and who if anybody enforces it are separate issues. If rights are only negative then it simply means no one has a duty to enforce them, although individuals have a right to use any non-forcible means to gain the cooperation of others in protecting those rights. Therefore, he says "the distinction between negative and positive is quite robust."<sup>[3]</sup> [Libertarians](#) hold that positive rights, which would include a right to be protected, do not exist until they are created by contract. However, those who hold this view do not mean that police, for example, are not obligated to protect the rights of citizens. Since they contract with their employers to defend citizens from violence, then they have created that obligation to their employer. A negative right to life allows an individual to defend his life from others trying to kill him or obtain voluntary assistance from others to defend his life—but he may not force others to defend him, because he has no natural right to be provided with defense. To force a person to defend one's own negative rights, or the negative rights of a third party, would be to violate that person's negative rights.

Other advocates of the view that there is a distinction between negative and positive rights argue that the presence of a police force or army is not due to any positive right to these services that citizens claim, but rather because they are [natural monopolies](#) or [public goods](#)—features of any human society that arise naturally, even while adhering to the concept of negative rights only. [Robert Nozick](#) discusses this idea at length in his book [Anarchy, State, and Utopia](#).<sup>[1]</sup>



## Comment

One-person right limits to another one rights border. So, if there is a conflict, being together, making agreement and if balanced the rights, thus, someone will not be a solute gainer, then the agreement is false and out of order.

### In medicine

In the field of [medicine](#), positive rights of [patients](#) often conflict with negative rights of [physicians](#). In controversial areas such as [abortion](#) and [assisted suicide](#), medical professionals may not wish to offer certain services for moral or philosophical reasons. If enough practitioners opt out as a result of conscience, a right granted by conscience clause statutes in many jurisdictions (see [Conscientious objection to abortion](#) and [Conscience clause in medicine in the United States](#)), patients may not have any means of having their own positive rights fulfilled.<sup>[4]</sup> Such was the case of [Janet Murdock](#), a Montana woman who could not find any physician to assist her suicide in 2009.<sup>[5]</sup> This controversy over positive and negative rights in medicine has become a focal point in the ongoing public debate between conservative ethicist [Wesley J. Smith](#) and bioethicist [Jacob M. Appel](#).<sup>[6]</sup> In discussing [Baxter v. Montana](#), Appel has written:

Medical licenses are a limited commodity, reflecting an artificial shortage created by a partnership between Congress and organizations representing physicians—with medical school seats and residency positions effectively allotted by the government, much like radio frequencies. Physicians benefit from this arrangement in that a smaller number of physicians inevitably leads to increased rates of reimbursement. There's nothing inherently wrong with this arrangement. However, it belies any claim that doctors should have the same right to choose their customers as barbers or babysitters. Much as the government has been willing to impose duties on radio stations (e.g., indecency codes, equal time rules) that would be impermissible if applied to newspapers, Montana might reasonably consider requiring physicians, in return for the privilege of a medical license, to prescribe medication to the dying without regard to the patient's intent.<sup>[5]</sup>

Smith replies that this is "taking the duty to die and transforming it into a duty to kill", which he argues "reflects a profound misunderstanding of the government's role".<sup>[6]</sup>

## Comment

Health as medical science has for healthy of an individual. In case of Right to Life, the consent is not necessary and even at children, a family has no rights to reject. Consent is according to the individual responsivity, thus not being their damaging their body and life.

### Criticism

Presumably, if a person has positive rights, it implies that other people have positive duties (to take certain actions); whereas negative rights imply that others have negative duties (to avoid certain other actions). Philosopher [Henry Shue](#) is skeptical; he believes that all rights (regardless of whether they seem more "negative" or "positive") requires both kinds of duties at once. In other words, Shue says that honouring a right will require avoidance (a "negative" duty) but also protective or reparative actions ("positive" duties). The negative positive distinction may be a matter of emphasis; it is therefore unhelpful to describe *any right* as though it requires only one of the two types of duties.<sup>[7]</sup>

To Shue, rights can always be understood as confronting "standard threats" against humanity. Dealing with standard threats requires all kinds of duties, which may be divided across time (e.g., "if avoiding the harmful behaviour fails, begin to repair the damages"), but also divided across people. The point is that every right provokes all 3 types of behaviour (avoidance, protection, repair) to some degree. Dealing with a threat like murder, for instance, will require one individual to practice avoidance (e.g., the potential murderer must stay calm), others to protect (e.g., the police officer, who must stop the attack, or the bystander, who may be obligated to call the police), and others to repair (e.g., the doctor who must resuscitate a person who has been attacked). Thus, even the negative right not to be killed can only be guaranteed with the help of some positive duties. Shue goes further, and maintains that the negative and positive rights distinction can be harmful, because it may result in the neglect of necessary duties.<sup>[7]</sup> James P. Sterba makes similar criticisms. He holds that any right can be made to appear either positive or negative depending on the language used to define it. He writes:

What is at stake is the liberty of the poor not to be interfered with in *taking from the surplus possessions of the rich* [emphasis added] what is necessary to satisfy their basic needs. Needless to say, libertarians would want to deny that the poor have this liberty. But how could they justify such a denial? As this liberty of the poor has been specified, it is not a positive right to receive something, but a negative right of non-interference.<sup>[8]</sup>

Sterba has rephrased the traditional "positive right" to provisions and put it in the form of a sort of "negative right" *not to be prevented* from taking the resources on their own. Thus, all rights may not only require both "positive" and "negative" duties, but it seems that rights that do not involve forced labor can be phrased positively or negatively at will.<sup>[8]</sup> The distinction between positive and negative may not be very useful, or justified, as rights requiring the provision of labor can be rephrased from "[right to education](#)" or "[right to health care](#)" to "right to take surplus money to pay teachers" or "right to take surplus money to pay doctors".

## Comment

It is hard to confirm this aspect. As at the Republican Council, when said illegal words, not any punishment, but individual accusation if made outside allowed. Legitimate, ordering evidence-based and proved accusation, thus opposition parties made them without any consideration.

## Human rights

### Civil and political: Medeni ve siyasi haklar (Wikipedia)<sup>19</sup>

**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 society and the [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 [sex](#), [race](#), [sexual orientation](#), [national origin](#), [color](#), [age](#), [political affiliation](#), [ethnicity](#), [social class](#), [religion](#), and [disability](#); <sup>[11][23]</sup> 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](#).<sup>[4]</sup> 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 "civil rights" 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.<sup>[6]</sup> 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.<sup>[6]</sup> 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."<sup>[7]</sup>

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.

#### 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 1966 [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.<sup>[8]</sup>

#### 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.<sup>[9]</sup>

Some thinker have argued that the concepts of [self-ownership](#) and [cognitive liberty](#) affirm rights to choose the food one eats,<sup>[10][11]</sup> the [medicine one takes](#),<sup>[12][13][14]</sup> the [habit one indulges](#).<sup>[15][16][17]</sup>

#### 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.<sup>[18][full citation needed]</sup> 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.<sup>[19][full citation needed]</sup>

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.<sup>[20]</sup> 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](#).

#### Comment

The black citizens rights cannot be a good directing, if everyone is equal at liberty and at brotherhood relation and by RNA evidence, all we were born from single parent, so, the fact, not can note as equal rights. This is meaning accepting the division and later getting together, thus, why you separated? Unification as not at race, gender means be the same, not notification. Dismissed reasoning of Adam and Eve form Heaven indicated to differentiate the gender and wanted immortal life. Just indication of all we are same rights indication is satisfactory.

#### First-generation rights

First-generation rights, often called "blue" rights, <sup>[citation needed]</sup> 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 seventeenth and eighteenth-century during the [Age of Enlightenment](#). Political theories associated with the English, American, and French revolutions were codified in the [English Bill of Rights](#) in 1689 (a restatement of [Rights of Englishmen](#), some dating back to [Magna Carta](#) in 1215) and more fully in the French [Declaration of the Rights of Man and of the Citizen](#) in 1789 and the [United States Bill of Rights](#) in 1791.<sup>[21][22]</sup>

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.

#### Civil and political rights organizations

There are current organizations that exist to protect people's civil and political rights in case they are infringed upon. The ACLU, founded in 1920, is a well-known nonprofit organization that helps to preserve freedom of speech and work to change policy.<sup>[23]</sup> Another organization is the NAACP, founded in 1909, which focuses on protecting the civil rights of minorities. The NRA is a civil rights group founded in 1871 that primarily focuses on protecting the right to bear arms. These organizations serve a variety of causes one being the AFL-CIO, which are America's union that represent the working-class people nationwide.<sup>[24]</sup>

#### Comment

Rights are in unification one considered to all, all combined into one perspective, thus the focus, core is the individual.

#### [Economic, social, and cultural: Ekonomik, sosyal ve kültürel haklar](#)<sup>20</sup>

**Economic, social and cultural rights** are [socio-economic human rights](#), such as the [right to education](#), [right to housing](#), [right to an adequate standard of living](#), [right to health](#), [victims' rights](#) and the [right to science and culture](#). Economic, social and cultural rights are recognised and protected in international and regional human rights instruments. Member states have a legal obligation to respect, protect and fulfil economic, social and cultural rights and are expected to take "progressive action" towards their fulfilment.

The [Universal Declaration on Human Rights](#) recognises a number of economic, social and cultural rights and the [International Covenant on Economic, Social and Cultural Rights](#) (ICESCR) is the primary international legal source of economic, social and cultural rights.<sup>[1]</sup> The [Convention on the Rights of the Child](#) and the [Convention on the Elimination of All Forms of Discrimination Against Women](#) recognises and protects many of the economic, social and cultural rights recognised in the ICESCR in relation to children and women. The [Convention on the Elimination of All Forms of Racial Discrimination](#) prohibits discrimination on the basis of racial or ethnic origin in relation to a number of economic, social and cultural rights. The [Convention on the Rights of Persons with Disabilities](#) also prohibits all discrimination on the basis of the disability including refusal of the [reasonable accommodation](#) relating to full enjoyment of economic, social and cultural rights.

#### Comment

In a marketing, you can buy everything, thus must pay the fee. If you have no money, how can it be? In America 10% have no job, and 5-6% lived in street, so they give equal rights for the people, is it really? Thus, in Turkey if you have not any income, government paid them. Government gives green-chart, and this means, each month will take the fundamental products.

#### [International and regional human rights instruments](#)

Economic, social and cultural rights are recognized and protected in a number of international and regional human rights instruments.<sup>[3]</sup>

## Comment

This graphics as noted above, “*I give all, but they cannot take*” is not a good reasoning for grounding as human rights.

### International human rights instruments

The [Universal Declaration on Human Rights](#) (UDHR), adopted by the [UN General Assembly](#) in 1948, is one of the most important sources of economic, social and cultural rights. It recognizes the [right to social security](#) in Article 22, the [right to work](#) in Article 23, the [right to rest and leisure](#) in Article 24, the [right to an adequate standard of living](#) in Article 25, the [right to education](#) in Article 26, and the [right to benefits of science and culture](#) in Article 27.<sup>[3]</sup>

The [International Covenant on Economic, Social and Cultural Rights](#) (ICESCR) is the primary international legal source of economic, social and cultural rights. The Covenant recognized and protects the [right to work](#) and to just and favorable working conditions in Article 6 and 7, the right to join [trade unions](#) and take collective labor action in Article 8, the [right to social security](#) in Article 9, the right to protection of the family, including protection for mothers and children, in Article 10, the [right to an adequate standard of living](#), including the [right to food](#) and the [right to housing](#), in Article 11, the [right to health](#) in Article 12, the [right to education](#) in Article 13, as well as the right to participate in cultural life and the [right to benefits of science and culture](#) in Article 15. The [International Covenant on Civil and Political Rights](#), adopted at the same time as the ICESCR, recognizes and protects a number of core economic, social and cultural rights, including the right to join [trade unions](#) in Article 22, and the right of ethnic, religious or linguistic [minorities](#) to engage in their culture, practice their religion and use their language in Article 27.<sup>[3]</sup>

A number of other major international human rights instruments contain provisions relating to economic, social and cultural rights. The [Convention on the Rights of the Child](#) recognizes and protects many of the economic, social and cultural rights recognized in the ICESCR in relation to children. Including the [right to health](#) in Article 24, the [right to social security](#) in Article 25, the right to an adequate standard of living in Article 27, the [right to education](#) in Article 28, and the right to protection from economic exploitation (see [child labour](#)) in Article 32.<sup>[3]</sup> The [Convention on the Elimination of All Forms of Racial Discrimination](#) prohibits discrimination on the basis of racial or ethnic origin in relation to a number of economic, social and cultural rights. The [Convention on the Elimination of All Forms of Discrimination Against Women](#) affirms a range of economic, social and cultural rights to women. The [ILO Conventions](#) of the [International Labour Organization](#) (ILO) protect a range of work related economic, social and cultural rights.<sup>[4]</sup> Common global standards were agreed by some 195 states in the Recommendation on Science and Scientific protect and reassert scientific freedoms, the rights of scientists, and rights of research subjects, and the right of everyone to science.<sup>[5]</sup>

### Regional human rights instruments

The [African Charter on Human and Peoples' Rights](#) protects the [right to work](#) in Article 15, the [right to health](#) in Article 16, and the [right to education](#) in Article 17. The [European Social Charter](#) protects a wide range of economic, social and cultural rights, including the [right to work](#), to favourable working conditions, the right to join [trade unions](#) and to take collective labour action in Article 1 to 10, the [right to health](#) in Article 11, the [right to social security](#), including the right to medical assistance and the right to social welfare services, in Article 12 to 14, protection of especially [vulnerable groups](#) are enshrined in Article 15 to 17 and 19, and [right to housing](#) in Article 31. The [Protocol of San Salvador](#) protects a range of economic, social and cultural rights within the Inter-American human rights system.<sup>[4]</sup>

## Comment

This is a Declaration, you must sign, thus the application is important, so, this means not a reality, the truth the using of a single person.

### Secondary legal sources

A range of secondary legal sources exist on economic, social and cultural rights which provide guidance on their normative definition. An important secondary legal source is the [United Nations Committee on Economic, Social and Cultural Rights](#) which is overseeing the implementation of the [International Covenant on Economic, Social and Cultural Rights](#) (ICESCR). The Committee has been central in developing the normative definition of key economic, social and cultural rights, interpreting the role of State Parties to the ICESCR, and monitoring protection and violation of the ICESCR rights. The Committee issues guiding pronouncements in the form of *general comments*, and other human rights treaty bodies may also issue comments relevant to economic, social and cultural rights.<sup>[4]</sup>

Other important secondary legal sources on economic, social and cultural rights are the [Limburg Principles on the Implementation of the International Covenant on Economic, Social and Cultural Rights](#) 1987 and the [Maastricht Guidelines on Violations of Economic, Social and Cultural Rights](#) 1997. The Limburg Principles have been extensively used in national legal systems as an interpretive tool for establishing violations of economic, social and cultural rights. The Maastricht Guidelines build on the Limburg Principles and identify the legal implications of acts and omissions which are violations of economic, social and cultural rights.<sup>[6]</sup> Various [United Nations Special Rapporteurs](#) have influenced the normative development of economic, social and cultural rights. Appointed by the [Commission on Human Rights](#) and its sub-commissions, key rapporteurs include the Special Rapporteur on the Realization of Economic, Social and Cultural Rights, the Special Rapporteur on the Right to Adequate Housing, the Special Rapporteur on the Right to Education, and the Special Rapporteur on Violence Against Women.<sup>[7]</sup>

## Comment

This indicates, *if you have a claim I can give you*, is not a good reasoning. You must allow to take; the claim will be about the given ones.

### National constitutions

A number of national constitutions recognize economic, social and cultural rights. For example, the 1996 [Constitution of South Africa](#) includes economic, social and cultural rights and the [South African Constitutional Court](#) has heard claims under these obligations (see [Grootboom](#) and [Treatment Action Campaign](#) cases). [India's constitution](#), which does not explicitly recognize economic and social rights in their constitution, has nonetheless found that these rights exist, though [unenumerated](#), inferable from the right to life.<sup>[citation needed]</sup>

Constitutional recognition of economic, social and cultural rights has long been thought to be counterproductive, given that courts might be tasked to adjudicate them, and hence disrupt the democratic chains of accountability of the so-called elected branches.<sup>[8]</sup> Nonetheless, a growing literature from the Global South has tracked very different judicial responses.<sup>[9]</sup> Sympathetic critics argue that socio-economic rights appear 'quite negligible' factors in terms of ensuring overall human development.<sup>[10]</sup> Contemporary welfare states tend to emphasize [decommodification](#), [general welfare](#) and the [common good](#), not rights. Sweden, Finland, and Denmark, for example, adhere to a comparatively robust welfare effort, built primarily through social democratic parties and trade union mobilization, without relying on judicial review of socio-economic rights.<sup>[10]</sup> Nonetheless, majoritarian political arenas such as parliaments and trade union structures may remain unresponsive to minorities. The gains won through litigation, modest though they may be, can nonetheless be of value for those who benefit from them.<sup>[11]</sup> Civil society movements have advanced alternative institutions, norms and practices for constitution-making and making socio-economic rights effective. Participants in recent constitution-making experiments in [Iceland](#), [Bolivia](#) and [Ecuador](#) have all linked economic and social rights to new institutional arrangements such as [participatory budgeting](#) or technologically-enhanced [direct democracy](#) as well as to new norms and discourses, notably those concerning [ecological stewardship](#) and the [commons](#) as well as care and [social reproduction](#). In [Ireland](#), social movements such as the '[Right2Water](#)' and '[Repeal the 8th](#)' campaigns have demonstrated how highly [networked](#) individuals and communities can mobilize both alongside and outside of traditional institutions, act collectively, and advance economic, social and cultural rights.<sup>[12]</sup>

#### State responsibility

Economic, social and cultural right enshrined in international and regional human rights instruments are legally binding. Member states have a legal obligation to respect, protect and fulfil these rights. The exact nature of states' obligations in this respect has been established principally in relation to the [International Covenant on Economic, Social and Cultural Rights](#) (ICESCR),<sup>[7]</sup> and further [Optional Protocol to the International Covenant on Economic, Social and Cultural Rights](#) has been established in accordance with [Vienna Declaration and Programme of Action](#).<sup>[13]</sup>

State parties to the ICESCR are required to take "progressive action" towards fulfilment of the ICESCR rights. While immediate fulfilment may not be possible due to the economic situation of a country, postponement of proactive action is not permitted. State parties must show genuine efforts to secure the economic, social and cultural rights enshrined in the ICESCR. The burden of proof for progressive action is considered on be with the state party. The prohibition on [discrimination](#) in relation to economic, social and cultural rights is regarded as having immediate effect. State parties must abolish laws, policies and practices which affect the equal enjoyment of economic, social and cultural rights and take action to prevent discrimination in public life. All state parties, regardless of the economic situation in the country or resource scarcity, are required to ensure respect for minimum subsistence rights for all. State parties must also ensure that available resources are accessed and used equitably. Therefore, government decisions on how to allocate resources should be subject to scrutiny. Legislative measures alone are not sufficient to ensure compliance with the ICESCR and state parties are expected to provide judicial remedies in addition to taking administrative, financial, educational and social measures.<sup>[14]</sup>

#### Comment

**In Turkish Marketing Law, if the balance of benefit is disturbing, the agreement is false and disturbed and being at court.**

#### Monitoring, enforcement and implementation framework

[Intergovernmental organisations](#) and [non-governmental organisations](#) (NGOs) have persistently neglected economic, social and cultural rights over the past 50 years.<sup>[citation needed]</sup> While all human rights are said to be "equal, indivisible, interrelated, and interdependent", the monitoring, enforcement and implementation framework for economic, social and cultural rights is less advanced than that for [civil and political rights](#). International enforcement mechanisms are strongest for civil and political rights, and their violation is considered more serious than that of economic, social and cultural rights. There are few international NGOs that focus on economic, social and cultural rights and there are few lawyers who have the knowledge or experience to defend economic, social and cultural rights at a national or international level. Economic, social and cultural rights are less likely than civil and political rights to be protected in national constitutions.<sup>[15]</sup>

In 2008, the United Nations General Assembly adopted the [Optional Protocol to the International Covenant on Economic, Social and Cultural Rights](#), which gives the [Committee on Economic, Social and Cultural Rights](#) competence to receive and consider communications from individuals claiming that their rights under the Covenant have been violated by a state party. The Protocol entered into force on 5 May 2013.

In 2017, for the common global standards in the Recommendation on Science and Scientific Researchers relating to the right to science, states agreed at the UNESCO General Conference to adopt four-yearly reporting on implementation, and agreed that UNESCO's Executive Board is competent to manage monitoring, with the networks of UNESCO National Commissions and academic partners mobilized in countries to ensure implementation and monitoring at country level.<sup>[16]</sup> For the other major international human rights conventions mentioned above there are various other treaty bodies to ensure some monitoring of implementation. And each may transmit to the Human Rights Council reports of individual cases when a state is the subject of a Universal Periodic Review.

#### Comment

**NGO has not a special right, same equal rights as a person, at court.**

#### Education is a human right

[Education](#) is guaranteed as a [human right](#) in many human rights [treaties](#), including:<sup>[17]</sup>

- the [Convention against Discrimination in Education](#) (1960, CADE)
- the [International Covenant on Economic, Social and Cultural Rights](#) (1966, ICESCR)
- the [Convention on the Elimination of All Forms of Discrimination Against Women](#) (1979, CEDAW)
- the [Convention on the Rights of the Child](#) (1989, CRC).

The [right to education](#) places the individual at the centre of education frameworks.

Education as a human right has the following characteristics:<sup>[17]</sup>

1. it is a right: Education is not a privilege or subject to political or charitable whims. It is a human right. It places mandatory demands on duty-bearers (particularly the state, but also parents, children, and other actors.)

2. it is universal: Everyone has the right to education without [discrimination](#). This includes [children](#), [adolescents](#), [youths](#), [adults](#), and [older people](#)
3. it is high priority: Education is a key priority of the state. Obligations to ensure the right to education cannot be dismissed
4. it is a key right: Education is instrumental in ensuring all other human rights. It has [economic](#), [social](#), [cultural](#), civil, and [political](#) dimensions<sup>[17]</sup>

The right to education places legal obligations on states when they make decisions regarding education and the education system. It offers an internationally agreed normative framework for the standards that states must not fall beneath concerning the education of its citizens and non-citizens.<sup>[17]</sup>

These standards define what states must do and avoid doing in order to ensure the [dignity](#) of the individual. The right to education is broad and covers many aspects of education. This means that for the specific areas related to education, states must act within the boundaries permitted under [international human rights law](#) (IHRL).<sup>[17]</sup>

The main aspects of [education](#) are:<sup>[17]</sup>

- the aims of education
- non-discrimination and [equality](#) in the education system
- free and compulsory universal [primary education](#)
- available and accessible, free education at the secondary level, including [vocational education](#)
- accessible (on the basis of capacity), free education at the [tertiary level](#)
- fundamental education for those who have not received all or part of their primary education
- maintenance of an education system at all levels
- provision of a fellowship system
- the training of [teachers](#), their status, and their working conditions
- educational freedom, that is, the freedom of parents to have their children educated in accordance with their religious and moral convictions
- the freedom of individuals and organizations to set-up private schools
- quality education, including setting minimum standards regarding infrastructure and human rights education
- safe and non-violent [learning environments](#)
- the allocation of adequate resources
- academic freedom at all levels of education
- the setting and content of the [curriculum](#)
- transparent and accountable education systems<sup>[17]</sup>

## Comment

The result in America: there are 6% women professors in academic members, in Turkey, 40% in medicine 60%. In picture given equal rights, at reality it is not.

## Advocacy

Networking groups such as [ESCR-Net](#) are working to create online resources and spread information about effective cases, initiatives, and working groups promoting ideals and celebrating victories of human rights initiatives and the [Optional Protocol to the International Covenant on Economic, Social and Cultural Rights](#). Currently, human rights advocacy groups are working diligently to fine-tune rules, regulations and implementation schemes; little news of complaint successes or failures is available.<sup>[18]</sup> The Centre on Housing Rights and Evictions ([COHRE](#)) has helped to establish the [Housing and Property Directorate](#) (HPD/HPCC) in Kosovo.<sup>[19]</sup>

## Theory of rights

According to [Karel Vasak](#)'s theory of [three generations of human rights](#), economic, social and cultural rights are considered second-generation rights, while [civil and political rights](#), such as [freedom of speech](#), [right to a fair trial](#), and the [right to vote](#), are considered first-generation rights.<sup>[20]</sup> The theory of [negative and positive rights](#) considers economic, social and cultural rights [positive rights](#).<sup>[citation needed]</sup> [Social rights](#) are "rights to the meeting of basic needs that are essential for human welfare."<sup>[21]</sup> Examples of social rights include the right to healthcare and the right to decent working conditions.<sup>[21]</sup>

## Comment

In Turkey, the natural rights for each person as free treatment, free social rights, even free at bus voyager in cities. As the Green Cart owners have additional foundation for minimum standard of living.

In addition, if any agreement be contrary individual rights, whatever and whoever it is, in Turkish Marketing Law, it is illegal, not considered as true, it is false agreement.

Even the expert opinions not indicated as truth, common sense also not in consideration, the verdict to the court order.

Not being in suspicious, be at evidence-based reality, not at traditions and other evaluations, criminal act must be obvious and proved.

## Three generations: Üç nesil insan hakları<sup>21</sup>

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.<sup>[11]</sup> 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](#).<sup>[citation needed]</sup> 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).

### Comment

Rights cannot restrict or limited, full of them give, even not any demanding. Therefore, at Quran and 622AC Medina Agreement and even at Seljuk and Ottoman Empire not at sharia, they make their rules, law by themselves. So, not any restrictions performed.

#### 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, freedom of religion, property rights](#), the [right to a fair trial](#), and [voting rights](#). 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. A more full set of first-generation human rights was pioneered in [France](#) by the [Declaration of the Rights of Man and of the Citizen](#) in 1789, and by the [United States Bill of Rights](#) in 1791.

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.

### Comment

Reasoning for protection from governmental, the individual, not at harm and cruel one. Human Rights as indicated at this concept.

At 1924 Turkish Constitutional Law, one person rights order is up to other person rights starting point.

#### 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](#),<sup>[2][3]</sup> as well as "the right to [organize](#) and to [bargain collectively](#)",<sup>[4]</sup> and [workers' compensation](#),<sup>[5]</sup> 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",<sup>[6]</sup> realised on a progressive basis.<sup>[7]</sup>)

The duty of government is in the realization of these positive rights.

### Comment

Education rights in countries only at primary stage free, others in charge. In Turkey every education is free, at high school, universities, if demanding paid by the government.

America, 50thousand per year in charge at university.

In Germany, at primary school if grouped not at A, not educate in universities, like Turkish labor children.

#### 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](#)".

Also known as **Solidarity human rights**, they are rights that try to go beyond the framework of individual rights to focus on collective concepts, such as community or people. However, The term remains largely unofficial,<sup>[8][9][10][11][12][13][14]</sup> 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.<sup>[15]</sup> Some countries also have constitutional mechanisms for safeguarding third-generation rights. For example, the Hungarian [Parliamentary Commissioner for Future Generations](#),<sup>[16]</sup> the [Parliament of Finland's Committee for the Future](#) [fi], 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,<sup>[17]</sup> 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](#).<sup>[18]</sup>

## Comment

Right cannot grouped as civil, citizen and social, so, social class will not be in consideration of rights, it makes differentiation, diversity of people.

## Fourth generation

Several analysts claim that a fourth generation of human rights is emerging, which would include rights that cannot be included in the third generation, future claims of first and second generation rights and new rights, especially in relation to technological development and information and communication technologies and cyberspace.<sup>[19]</sup>

However, the content of it is not clear, and these analysts do not present a unique proposal. They normally take some rights from the third generation and include them in the fourth, such as the right to a healthy [environment](#) or aspects related to [bioethics](#). Some of those analysts believe that the fourth generation is given by human rights in relation to [new technologies](#),<sup>[19]</sup> while others prefer to talk about digital rights,<sup>[20]</sup> where a new range of rights would be found, such as:

- The right to equally access computing and digital spaces
- The right to digital self-determination
- The right to digital security
- The right to access one's own digital data (*habeas data*)<sup>[21]</sup>

Others point out that the differentiating element would be that, while the first three generations refer to the human being as a member of society, the rights of the fourth would refer to the human being as a species.

## Comment

Limitation is more obvious, so, the rights limited to our side and another side must not be the same concept, not ethical.

## Comment

Ethical Committee reports must be not concrete, at advisor point. If the person cannot perform the regulation, individually cancelled the research.

## Commentary

[Maurice Cranston](#) argued that [scarcity](#) means that supposed second-generation and third-generation rights are not really rights at all.<sup>[22]</sup> 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.<sup>[23]</sup> In his book *Soft Despotism, Democracy's Drift*, Paul Rahe, professor 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.<sup>[24]</sup>

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.<sup>[25]</sup>

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.<sup>[26]</sup>



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

### Comment

In History, there are human rights indications, thus, approved, and applied ones limited. Even after establishing, performing is at limited time.

So, the Quran based regulations after the 58 years later, at the Karbala disastrous event, they mentioned the Islam was over and new generation of believe was on. Thus, Seljuk and Ottoman are not at this sharia, making directly laws on Quran, as appropriate to nowadays universal Declarations, legitimate.

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?<sup>[27]</sup>

[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.<sup>[28]</sup>

The [World Conference on Human Rights](#) in 1993 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".<sup>[29]</sup>

### General Comment

In Quran the person directly as an individual faced and given.

Quran (76/23): *As sure to give this Quran to you.* Prophet is only a postal person indicated to us.

Atatürk indicates *free in mind, free in heart, free for future conception* thus, the person be as in French Revolution not as covering, not limitations, not restrictions, not at any strictions, thus, fully be at liberty, equality, and brotherhood.

### Managing Models, due to the advancing in time<sup>22</sup>

The responsibility concept, at cultural perspective, are diversity, so, this aspect can notify under 4 PHASES.

#### 4 Basic Model:

As the model noted 1 to 4, thus after the point, the differential fact can note. Tyrant, king, dictators, monarch is so on, like 1,1, 1,5, 1,7 noted, about the managing system.

- **PHASE 1,0: Paternalistic:** As in Gathering Culture, obeying to the ruler is essential. The physician is like a father, so do, what they said. The decision and thought be harmful, so just obey the rules be necessary.

Thus, informative consent is the fact to apply, thus a person be responsible for given the information, so it is the physician, a modified responsibility.

#### **FAZ 1,0: Under social classed, differentiation and grouping the community:**

Socially there are three groups, as a) upper, b) medium and c) lower class. Even in each group there can be three division so, 9 or 12 different classes established. Even law structured as such composition.

Comment: In Turkish the verdict confirmed at TOY called community system. Accused and defender and legal person with expert opinion taken, so last the defender words, give a decision. Old Lady must approve the penalty, so after applied. Death penalties are rare. **MANAGER (- Paternalism/Father):** They are aristocratic, and can selected by free election, structure as Clan Culture, in Industry Culture it is the Boss, manager, finance given, in school professor and in Agriculture it is the head of the city. At Civil Liberties, it is the person themselves.

– Teacher, King, Ruler, Commander, Aristocrat, Economist, Tyrant, so on.

- **OFFICE PERSON:** Mostly translated to the Boss orders to others, in law aspects and at regulations.
  - System, Regulation, Rules, Traditions, Customs, Autocratic, Secretarial ship, officer.
- **UNDER ORDERED:** Labour, student and so on that directly makes the acts, as job, duty.
  - Student, person, Worker, Slave and so on.

- **PHASE 2,0: Duty, Obligations and Job regulations.** Each person has a job, that the manager gives, as like homework, as office-work, so do this at best. Not in discussion, only not performing the criminal act, thus others be obligatory performed. A patient must take the hot medicine, as a duty.

**Phase 2,0: Rules under Traditions:**

“I don’t want to do this act; this it is my job to do” most noticed respond. You cannot find the responsible person; each one be like a slave.

Comment: In Turkish Criminal Law, harm and crime is obvious, not indicate, so, if the act is objectively not in law as crime, just a regulation, then punishment cannot give. So, personal behaviour consideration cannot be at criminal act. At this Cultural Concept, who cares, no body!

- **PHASE 3,0: Division of Power System:** Power ordered, not considering the subject consideration. Universal and global items must be adapted to the case and condition. Ethical Counselling facts, not in order, just give advice as what is good concept.

Who will be at the top, most discussed and in quarrel with? As in a local legitimate court order as “*although the student is right, the cancelling form the student aspect be according to the Dean of the Faculty demand will be applied*”. The student opposition for continuing a student rejected, although he is in righteous. Mostly juridical legal applications be on common sense, not the rights on individual.

**FAZ 3,0: Division of Powers:**

The powers in their structural formation, like Phase 1,0, thus, a leader and ordering other community, association members. They are: 1) Judge, 2) Government, 3) Council of the Republic, 4) Military Organization, 5) Later added as: a) Press, Media, b) President Rights, c) Universities d) other associations.

Each organization constructed as governmental structure, thus, in Turkish Civil Law, they are as like a single person at the Court.

Comment: Political instability encountered at such managing, governmental system, so, every division want to be at the top or the managing, democracy is only a way of getting the power, thus, most of them are stationary right so, the power is not concerning to free election, like military, judge so on. Can a student have a right to a professor? So, the country be like that managing reality.

- **PHASE 4,0: Individual Rights.** Not any power indicates as legal. At criminal acts, written law must apply, thus if individual behaviour and act and not any crime confirmed, so, it is individual right to do. Ethics, as “*what is right? And What I ought to do?*” As answered questions. Ethical principles confirmed by expert opinions for advice and help to the person, who wants to take advice.

**Phase 4,0: Civil Liberties and Individual Rights:**

Social life, this equality must be in active form. How can a professor and a student be equal? If the exams digitally controlled and upon opposition, the fact be legally in the University examined, and what required performed. Teacher can forbid for given lesson. The Author cancelled all the final exam in Education Faculty, by not asked proper question and failed the students.

- Each person, whatever the social position is same

- Equal in Rights, given and taken rights are related to each one
- Rights is according to their own action.
- Civil Liberties and Rights are premium
- Everyone must protect form all forces, governmental, legal included
- Informative consent is the only way to performed
- NO rules, criminal act cannot perform, thus regulations are not obligatory
- Principles YES if they are on ethical

Comment: Rights are upon their actions, natural ones as obligatory given, without any demand, education is free and upon the person capability.

### Legal Structure

In 622AC Years, at Medina Agreement, and in Quran verse as 109/6, indicates the freedom of person. Simultaneous concept followed from Seljuk and Ottoman Empire, not regulated as sheria, after 350 years later Prophet Muhammed died. Crime directly written and proved by evidence, thus in sheria, a) Commission decisions, b) Evaluations, c) Prophet words (after 230 year later found), f) Quran verse evaluation, not directly taken. This can used at civil law or some traditions, not as court order or punishment notification.

So, in legal aspect, civil liberties and responsibility to individual is a real concept, later diminish and covered.

### European Human Rights Court Orders: Basic first two Orders.

- 1) Civil Liberties and Rights as primum to consider “*Civil liberties*”,
- 2) *The right to legal recourse when their rights have been violated, even if the violator was acting in an official capacity*”.

Comment: The evaluation at Europe not at all Human being, only at the civil, city members, citizens, not against imperialistic acts. My community not for others consideration, so not at general in regulation.

### New Legal Status (International)

- 1924 Constellation of 1924, First Republic of Turkey constitution
- 1945 Nurnberg Codes
- 1948-50 Human Rights Agreement
- 1964-2008 Helsinki Declaration
- 1981 Lisbon Declaration
- 1989 Right of Children
- 1994 Amsterdam Declaration
- 1995 Bali Declaration
- 1997 Oviedo-Bio medical Agreement
- 2001 Barcelona Mother and Baby Rights
- 2002-DNRO Florida Supreme Court Order
- **2002 ROMA Agreement**
- 2002 European Unification, Oppression to Females
- 2006 United Nations, Handicap Rights

Comment: Before the Nurnberg codes, at First Turkish Constitution, human rights border up to the other person rights indicate. Under control, save and protected from all powers.

### Republic of Turkey, Medical Legal Construction:

- 1959-1960 Deontology Statement
- 1980 Constitution Article 17
- **1983 Sterilization Law**
- 1998 Patient Rights (2003 Regulations)

- **1998 Family Planning**
- 2003-04-05-07-09 Rules
- **2005 Turkish Penalty Law, (2004 Regulation Law of the Application of Penalty Codes)**
- 2005 Child Rights Law
- 2005 Child Protection Law
- 2009 Handicap Rights Law
- 2011 Ethical Regulations
- 2011 Turkish Trade Law

Comment: Legal Construction in Turkish World, as grounding the year of 622 at Medina Agreement, so, civil rights be the primary, not depended on Sharia regulation, constructed even 230 years after the Prophet Muhammed died. As in Turkish Legal System, before the European Council rules, in 2004, 2005 to 2006-2008 notification.

Turkish Legal Constitutional Court, most verdict at individual rights, over the regulations and other court orders.

### **Perinatology/Neonatology**

1. 1989 Child Rights
2. 2001 Barcelona Declaration
3. 2002 Rights of Embryo and foetus in Private Law (Turkish National Report)
4. 2006 Right to Life, Live (European Council Guidelines)
5. 2009 J. Perinat. Med. 37 (2009) N1–N3 İSTANBUL DECLARATION ON ETHICS IN PERINATAL MEDICINE
6. 2009 J. Perinat. Med. 37 (2009) Women and children first–or last? The New York Declaration
7. 2010 J. Perinat. Med. 38 (2010) 579–583 Ethical dimensions of periviability
8. 2011 *Turkish Neonatology Association Journal, Number: 23 – 2011* Life Right and Near life border of preterm as the Ethical Principles.

Comment: Euthanasia is illegal in Turkey, thus it can apply at Europe and all other Countries, as legitimate not allowed, thus Associations can confirm to perform.

### **Evidence-Based Concept:**

Approaches due to the exact findings, as evidence, thus the way, method of application is differing.

- **A- DO or NOT DO:** *Systematic statistical collection, randomized clinical studies:* Benefit proved; thus, this situation fit, appropriate to the case is the question. Apart of Right to Life, each medical application, treatment required informed consent. Such as Eutenasia and DNRO (Do-Not-Resuscitate-Order is not legally valid, in Turkey it is a criminal act.
- **B- Appropriate to do, or not to do:** *Controlled studies:* As like vaccination, the WHO indicates as 50% and over is satisfactory, thus at this about 80%.
  - *Systematic collections, Kohort:* In medicine expert is illegal all of them must be volunteers, and informed about the application, thus it must be at the level at least PHASE IIIb. Animal studies must perform and getting positive result.
  - *Kohort studies, followed 80% randomized clinical studies:* After the application, as Covid Vaccine application, 99% protected from disease, and non-noticed fatality.
- **C- Advise:** *Case studies, controlled ones:* Cases controlled, classified, and grouped,
- **D- Discussed Subject Uncontrolled case reports, Kohort or randomized clinical studies:** Expert opinions, mostly the oppositions grounding about his facts, thus, like Placebo, the benefit is not scientific, but individual reflections noticed. Most TV considerations perceived as science, thus not be applicable.

- **E- Just an Opinion:** Expert Opinion, criticized evaluation, personal or council statements: Like Ethical Committee reports, given the principles, thus performing about the person, scientific one, thus if cannot apply, they individually cancelled the research.

Comment: Experiment cannot perform, even at animals, legally prohibited, so, experiment can only perform at demanding ones. Not forceful application.

Informed consent is essential and obligatory required.

### Groningen Protocol (Wikipedia)<sup>23</sup>

The protocol, drawn up after extensive consultation between physicians, lawyers, parents and the Prosecution Office, offers procedures and guidelines to achieve the correct decision and performance. The final decision about "active ending of life on infants" is *not* in the hands of the physicians but with the parents, with physicians and social workers agreeing to it. Criteria are, amongst others, "unbearable suffering" and "expected quality of life". Only the parents may initiate the procedure. The procedure is reported to be working well.<sup>[2]</sup>

For the Dutch public prosecutor, the termination of a child's life (under age 1) is acceptable if four requirements were properly fulfilled:

1. The presence of hopeless and unbearable suffering.
2. The consent of the parents to termination of life.
3. Medical consultation having taken place.
4. Careful execution of the termination.<sup>[2]</sup>

Doctors who end the life of a baby must report the death to the local medical examiner, who in turn reports it to both the district attorney and to a review committee. The procedure differs in this respect from the [black letter law](#) governing voluntary euthanasia. There, the medical examiner sends the report only to the regional review committee, which alerts the district attorney only if it judges that the physician acted improperly.

Legal status

The Dutch euthanasia laws require people to ask for euthanasia themselves ([voluntary euthanasia](#)), and it is legal for people of 12 years and older. In the [Netherlands](#), euthanasia remains technically illegal for patients under the age of 12. The Groningen Protocol does not give physicians unassailable legal protection. Case law has so far protected physicians from prosecution as long as they act in accordance with the protocol, but no black-letter law exists in this area.<sup>[4]</sup>

### Comment

At this concept Euthanasia taken to ethical consideration, means cancelling the right to life. So legal perspective be against them, thus in Turkey illegal, at Europe it confirmed.

### Ethical Principles designs at Neonatology

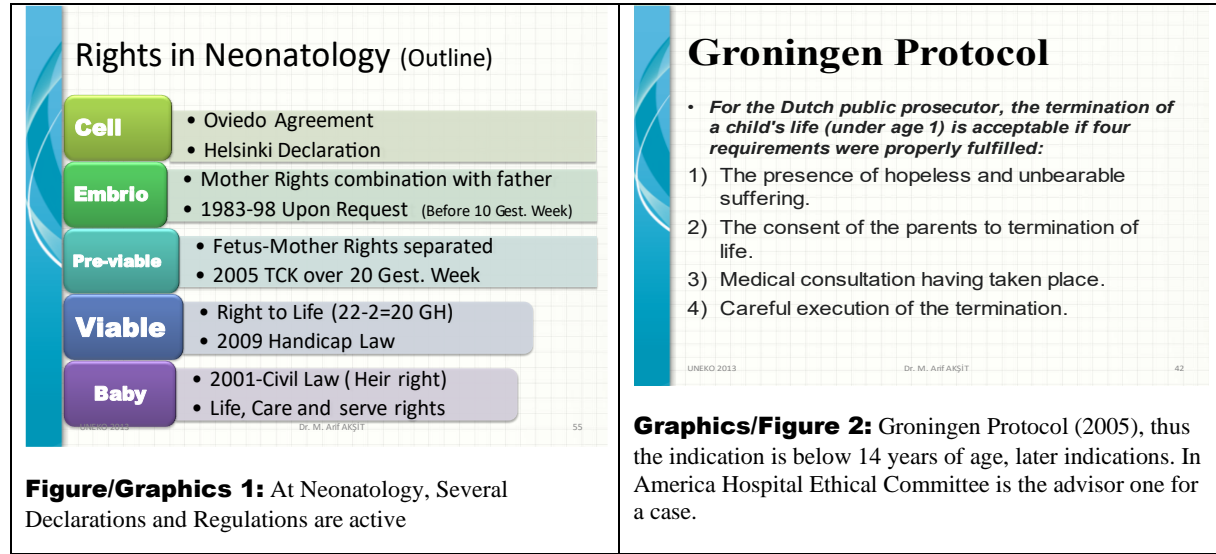
- **Cellular Stage** Oviedo Declaration
- Up to 10 Gestational Week, mother rights covered the embryo rights
- 10 Gestational Week over, rights separate, fetus has special, unique rights.
- 10-20 Gestational Weeks, mother right to live is top, preferred in case of selection
- 20 gestational week and over, only mother is in life danger, the application be acceptable
- Preterm infant, has full medical treatment right
- Even handicap infant has full medical treatment Right.
- **Brain Death concept only at transplantation decision making, euthanasia forbidden**
- **Being livable, and Quality of Life not any reasoning for life decision, thus obviously full treatment performed.**
- **Wrong life decision and wrong born** aspect, notification is not a legal and acceptable concept.

### Right to Life, under some protocols, can terminated, thus, illegal <sup>24</sup>

At High Technology Culture, notification as futile treatment, or quality of life decision, even to Hospital Ethics Councils decide to perform, Eutenasia. Whether active or passive it is not legal, breaking the Right to Life under European Council Statement.

If the family not accepted, the government does not pay the fee of Intensive Care, directly payment send to the family as, 21000dolars in a day, except medication. So, family accepted and signed for performing the Eutenasia, thus, the medical team not so familiar to survive, so the death ratio is as over 50% at 1500g birth weight. At the three-year statistics of our clinic,

over 800g birth weight, not any death, not NIC, or ROP confirmed as pathological, early control and care, serve prohibited to encountered.



### Law, legal approach, and association decisions are in contrary

Like, Iraq, Suria invasion, the reasoning for care and serve of the people of such countries, from protecting the terrorist activities and confirming democracy. The result killing and forcing to move the population, by force, with terroristic groups. By invasion of 60% area, the petroleum taken and in benefit of the power used countries, High Technology used one. If in danger, like Vietnam, Afghanistan, easily left behind, as occurred.

The best managing for them is oppression, dicta managing, under their control, with their friends.

At Neonatology, concepts are not be acceptable and approved, do legal consideration in Turkey, it is illegal, crime, as indicated: a) Wrongful life, b) Life quality, c) Best interest standards, d) Life standards at normal life.

Comment: The legal and ethical concept is contrary to the Association indications.

Groningen Protocol cannot block the judging concept. The only way to inhibit the patient and family approved this act, which forced by the payment of the intensive care fee.

No physician gives warranties, and not any outcome, treatment result as healthy, guaranties, to the patient. Only indicated the statistical results.

At the **Ethical Deontological Regulations** Article 13, "If not hope to be benefit, at the before results, thus not any harm result encountered, by their heart and mind, so applied. If not cannot be functional. If the result is not being on healthy condition, reduced the pain, as obligatory. If the abortion for the save of mother's life, then it can be applied".

**Helsinki Declaration:** My patient health is my primary action " as an obligation to a physician.

**International Medical Ethics Codes:** "When at medical application the only perspective for healthy and benefit to patient "as an also a responsibility.

**1998 Patient Rights (addition to 2003 Regulation):** Everybody has right to live, structural and spiritual being save and protected and advanced thus, noting, not any force, manager, these rights can cancel or covered, so the main aspect to behave as humanity consideration. Fundamental approach to everybody.

### **European Council Regulations: Right to Life: (2006)**

- Right to Life is primum, nothing is over this Right. If taken cannot give back again.
- **First Article strictly evaluated, not any counter decision make.**
- Unborn rights must also be in protection
- **Death cases must evaluate, searched, as an obligatory function**
- **No one can indicate and know, when the life begins and how it ended, mistakable evidence**
- **Ending the pregnancy, not only mother's decision, verdict, not personal, individual subject.**
- An adult person prone to death, even refused the treatment, informed, from pain and other complications, therefor for care and serve at free at pain, by morphine infusion, so, serve it.
- **Demanding to death, even by passive or active, cannot be acceptable, not legally be acceptable act.**
- **The killing cannot be acceptable by legal, in case of life assaulting, not for home and other ones, demanding police or others the only way. No body have right to kill others.**
- **Even for police the reaction be same as the acts, not be over power will allowed to use.**
- For protection of Right to Life, each death must be pathological and criminally evaluate for the whether other reasoning like euthanasia. It is obligatory.

### **European Agreement**

- European Council Constitutional Law, first basic on Human Rights notification: These rights are over the citizenship. Due to the Article 51, over the National law conception. (Article 53 also notified it).
- As a result, Conclusion: Nice Agreement tatus, included other obligatory right to give.
- The 35<sup>th</sup> Article, indicates the right of Health, for Care, serve and protection Health. Good Health application must guarantee. Not at minimum standards, be aiming to highest level.

### **In case of breaking the rights, it confirms a bundle of disruption so also accused from these below articles:**

In addition of the Article 35, in general the group of Basic Rights, these below articles are also in consideration:

- The honor of a person is unattainable (Article 1)
- Right to Life and defending (Article 2).
- Right the truth (Article 3).
- Security Right (Article 6).
- Personal protection of the informatics Right (Article 8).
- Not any discrimination performed Right (Article 21).
- Cultural, religion and language differences Right (Article 22).
- Child Right (Article 31).
- Geriatric, old person Right (Article 25).
- Equal and working conditions justice Right (Article 31).
- Social Security and Social Help Right (Article 34).
- Environmental Protection Right (Article 37).
- Marketing Protection of individual Right (Article 38).
- Moving and Settling freedom (Article 45).

**Question:** The legitimate, why not added these articles, in case of death conditions or euthanasia? A person or family related ones signed the acceptance and DNRO (Do Not Resuscitate Order). If not, paid the treatment fee as 12000dolars in a day, except the medication, only the Intensive Care payment.

### **The verdict based on such aspects:**

\* **Omniscience:** Verdict can be acceptable one, universal compromise aspect: The verdict is from individual, so, get better advice, consultation, and information for better judgement. Decision making by scientific matter is important.

\* **Omnipercipience:** Conclusion, be like empathy making, putting themselves at the individual side, so, acceptance and understanding the decision be more easily: The question aroused, if it will be suitable to an individual, why not asked and take the consent? The problem is for given information; alternatives be appropriate to case.

\* **Disinterest:** The grounding of the decision, based on the verdict, be at scientific not at contrary, at phantasies, epic histories, not be against of the person: The reasoning and grounding be from individual perspective, pork cannot accept at religion, so not be in consideration, rejected from beginning will done.

\* **Dispasion:** Decision-making not at difficulties, at safe and comfort state, at healthy situations: In emergency a person can rejected the treatment, thus, if the verdict against the Right of Life, not be in consideration, forced operation, taken from other family related person.

\* **Consistency:** Reciprocal, and same case, same verdict being a way of solution: Ethical principles are the leading factor.

### Comment

At High Technology Culture, the managing person at countries, be under their control, thus the theocratic system confirmed by reasoning of civil liberties and individual rights, as meaning there have the upper and special rights, another one on order and like a slave. If resist, killed or sent to other countries.

Economy mostly at their control, so the decision, if economic crisis the managing must change, thus not happened at Turkey.

### Opposition

Each person in themselves opposition, a) Shall I choose the right side, or left, b) Do I need this, c) What urges me for this action, d) Love affects, and humanity being in consideration, e) Leading to values or goodness being the questions, answers are not so exact. Go on the way, let if you are ethical, you can turn or return if required.

If not at harm and cruelty, then not any opposition, ideal is against of good.

Each person has a capacity of drawing, so improving their art concepts is the preference, not copying at other individual styles.

### Table 7: According to Civil Liberties Culture

Education Concept	
<b>Family</b>	<p>Each family has a special conditional state, so, be unique configuration. Mother being alone, or father being alone with their children, with marriage relation or not. Child must support for the future healthy statement.</p> <p>Individual concept will be in various positions, not solitary science, social or other perspective. A person can play sports, music between the duty. So, education must not be a standard, specifically designed for the individual.</p> <p>Big child is not in place of manager, little is not in place of bring more than what they wanted, middle child not abused. So, Child Psychiatry is going to leading profession.</p> <p>The relation must be based on love and humanity combination, so all feeling happy conditional state. Being freedom, liberty on rights is not over another person rights. One right be in relation to others, limited to their board.</p>



<b>Sources, Art</b>	Each person has special unique position, perceiving it, education is necessary. Aware of being, as a human, as in love and function mainly on value production is obligatory. The source is themselves, their capabilities, so education to increase, developed themselves. Art if for the person themselves, creation emotions and such new upon their desire be the objective one.
<b>Environment</b>	Each person confirming, making their own environment, even a computer a comfort chair being an environment. Not required any common or other perspectives, so, if not liked moved a place more likely. An environment is a place to live, for being at love and humanity.
<b>Education</b>	The meaning of education is for being aware of themselves and perceiving the life with them. Education for being themselves. Free in mind, free in future, free in heart.
<b>Managing: Religion, Government, Law</b>	<u>Religious</u> : Each person has a special believes, as not be in comparison and not being together with, anyone, any person. <u>Government</u> : Manager is themselves, not confirm any power of them, so individual decision making, informative consent is the only way at life. <u>Legal perspective</u> : If not perform harm and cruelty, be free in act. <u>Magic, phantasies, and epic histories</u> : Epic histories constructed to their life is the only one to discuss, not at any magic aspects. They consider themselves as miracle. Thus, if not be friend to themselves, the life is hard to live.
<b>Human and humanity</b>	The concept of being strong, powerful, and well educated is not the meaning of this cultural concept, just be their perceiving and aware of themselves, their position at the community, thus not same member, unique and special at the humanity. Individual education progression and even during the life period, developed at humanity for themselves.
<b>Health</b>	Healthy condition is important for individual activity. Such placebo and other not reality proven, thus used from person. Firms must want to influence to personal health circle, so, ideas, information as if beneficial to health.
<b>Technology</b>	Case and person related solutions on Technology, specially designed by the individual. Effectiveness and efficiency are the main aspect for getting the result. Satisfaction and leasing to happiness be the aim of the technology using. Technology cannot be disregard form person and consent are essential.

NB. Decision of the Author, with contribution of literature.

### Comment

If a person is talking about the democracy or civil rights, thus be afraid of they are tyrant, and want to overcome all the human rights, as if a reasoning of solving the problems, liar cannot die because of indicated unreal aspects.

Cardiology Professor talking about nutrition status at TV, concerning dietician, food engineering, metabolism, and other profession ranges. Information, based on personal ideas, not evidence-based, thus indicated as reality. Each case is unique and not generalized about it, so, statistics in medicine diverted.

Science, scientific person must be on rights, evidence-based proofs, and grounding to the Creation.

Each person must make their decision, we can only give information on scientific based, thus consent at their responsibility. This is basic Human Rights, by independent, and at liberty actions. If the selection is at criminal act, then according to penalty codes, accusation, and judge by law, not by person, thus, only given the evidence.

### Education in Animals

Ordering is a making slave, taken out of mind, so, even at animals, mostly also at plants, talk at humanity, with love sentences, giving them hope, positive manners, and be kind, make empathy and feed by talking, requirements, necessities and makes them satisfaction, more make them fatty.

Females covers area, males overcome the leadership, so the behaviour will not be same, thus, all responded to love affairs.

Wherever to whom, oppression and tyrant, are not human, reasoning and groundings are all, false, and not in humanity, there are not any good and better dicta aspects.

## 8g- Mixed Cultures, and Comment \*

*Education, not to be at borders of cultures, all the evidence for individual usage, perceiving, thinking, and application by their home environment. Education for human being for being in humanity.*

**H**omo sapiens, sapiens differentiated from other living organism, can being educated, and advancing not only at knowledge, for profession and for establishing new subject, invention. So, the main diversity people can educate.

### Introduction

When there is a problem encountered, directly indicate, education can solve the problem. How can be education can solve, not explained. The person, getting profession a lifelong duration, and each patient, case and condition have been differing, so invention for solution, innovation is essential. Thus, the education if meaning as knowledge learning, not being a solution.

Education is for finding people to themselves, their capacity and their ethical application and so love and humanity by living.

When there is a catastrophe, reasoning not be to the Creation, buildings could kill the people, not the Earthquakes, if you indicated as not at science, thus to a creator. So idiolectic approach, not be in science and scientific evidence. catastrophe is evidence, for care and serve to protect them.

In pandemics, who will be ill or vaccinated, there will no other factor.

Cultures cannot take as strict rules, the personal perception will be in diversity as cross one. So, evaluation can evaluation from subject, the person factors.

### Point of view

When an event is happened, the reasoning is especially important at professor one, so the intellectual be in science and legal cognitive one, cannot be liar.

An example: when driving to a position, my friend said turned right, thus, there is a restriction, one way indication. I said, if a police officer can stop, how can I said, I cannot see. So, better to go in long way.

If you have a power, education can stop you. I can hit a target, thus not make shooting. Killing is not a proper act for MD.

There are three kinds of richness:

A) Finance: When gaining a lottery for the rich person, establishing a new business, not spend for buying.

Education indicated to perform humanity aspects, in love and goodness, for making happiness.

B) Knowledge, diplomas: Information for production of values, satisfaction at humanity, suitable at the Creation.

Educated person, must give advice, information for making correct consent. When in harm and cruelty, even not taken advice, rejected the data.

C) Managing, for individual own status, being own boss.

Education, being friend with themselves, finding, perceiving themselves.

Cultures not at their rules, at civil liberties, individual values are the leading factor. At Hippocrates 10 commandments, most useful one, *Not Disease, there is Patient* as case related, focused and core of the condition.

All applications, behaviour leading to benefit at humanity, by love and value protection, so, education must lead such perspective, if not, not a real education given, taken, only diploma booked.

NB: Education, is the way of indicated as not knowing, can examine at scientific way, searching from internet so on is the answer. The explanation be on love, humanity and for benefit and useful one, in an innovative way.

### Mixed-Combined, Cross Cultures

When in a culture formation, later be in another one, so, not assimilated or adapted, thus a special kind of cross-culture formed.

### Examples:

- **Turkish Labors in Germany:** Examples indicated as: a) Being a driver, thus the workers indicated as close home inhabitants, so, not paid the fee, thus, sharing the income. Three people work, like owner of the taxi, thus, not as real. The second, b) In a home, six people is working as a labor, thus, the family spend only one person income, so, the five collected, for finance, and buying a café and being a manager, so, all worked there, as a family café. One for all, all for one concept.
- **Small Business:** Especially women get together and forming a business, Governmental finance give, like cheese, cheddar, or other special cheese production, as in City Kars, in Turkey. Like Swiss cheese and selling all over the World. My work, my income is the basic aspect.
- **Home Business:** Carpet making devices is building, and at home, woman forming the carpet. Directly at firms taken from home, and given all expenses, by them.
- **High educated woman, and home office working:** Woman can work at home, in home-office, teacher gives the lesson at home, via internet, so, making the home activities, caring the infant, and gaining money.

**COMMENT:** These examples can be multiple, so, if an educated, and know how to do, means proficiency, directly individual using, gives the free action, and the income is not so low, if excellent production, high proceeds. The future in mobility, thus requirements be in love and at humanity for goodness and benefit forming.

### Opposition

1. *Opposition for an idea, for action or against to someone:* means alternative situations and treatment, approach indicated, for consent taken.

2. *A group of people against what is going to do:* Reasoning and groundings is particularly important, for asking what the factor is, that you are in opposition.

3. *In democracy opposition parties, means this managing Country is at democracy<sup>25</sup>:* There must be alternative method, way to do, parties, politics means unique way, road, that the parties are going on. If you said as a party, no, then you must indicate the reasoning at scientific evidence or ideas.

**Table 8: General Perspectives at Cultural parameters**

Education Perception	
<b>Family</b>	Each person performing at their desire, not as standard business, as home office, or small business establishing. The basic point, they are in happy at their work, if not, can easily change the subject and job. Family, as themselves are the basic person, so, not at obligatory and forced for to be get together. Children are at different configurative family factor, not a standard, each one differs from others.
<b>Sources, Art</b>	Each person finds a support, the education can be the financial backing. At globalized World, find all the art, thus, adapted to each person, so, the familiar ones be upon individual consent. Basic function, making an emotional art establishing, for individual. Not for others.
<b>Environment</b>	Each individual configure their own place, and homeostatic environment. Phone is an environment for global country. Making blocks at fun clubs for internet media. Wide environment, thus, physically small district.
<b>Education</b>	Education for getting diploma and certification so, being in proficiency at applications. Searching from global informative culture, be possible for reaching. Thus, there are a lot of positive and negative facts, but searching the righteous one is hard. Education is giving the key, if we can use at correct one, at correct place. People in TV, speaking thus, not statistical evidence-based, at their intentions, so being not a proper educational state.
<b>Managing: Religion, Commerce, Legitimate</b>	<u>Religion/Belief:</u> If wanted to be united at something, someone, at believes, demanding Heaven, for reaching happiness. <u>Governmental, managing:</u> Demanding more income, more facilities, are the basic factors for making unhappiness. <u>Law, Legitimate:</u> Individual regulations is the person regulations, they make their protocols, themselves. Want the top power at themselves. <u>Phantasies, magic, not objective:</u> For future estimation, dreams, phantasies and other factors are in believing. The way of life, not at happiness, for forceful, making exaggerations and demanding more than performing.

<b>Individual aspects</b>	Human being tries to catch happiness, so, in general the surrounding, the work is unwanted one, so, they are finding and creating a place, suitable for individual demands. Independent, and liberty the only, main factor for the environmental issue. Feeling alone in crowded places.
<b>Health</b>	Health believes are not at medical science, Like in Covid-19 Pandemic, indications as immune protection as placebo, so not in statistical proof. In America over 10% people has not health protection, even all one in Turkey. Psychiatric problems are increasing so, the basic problem at finding happiness.
<b>Technology</b>	Individually want to reach at the top technology so, computer exchange for 3 years duration, like phones also. Technology development, rejected thus, be follow it, for performance developed and increased.

NB. The Author point of views.

### Comment

We had a black dog pet, Labrador retriever, even at the first years of birth, we did not let to dog behaviour treatment center, like Pavloff application, learning sit, and standup, so on. Because of high wisdom, clever, that evaluated by 150 applications, let to learn as a child at the family, by love, not obligation, at humanity and for goodness. Thus, three applications with a reasoning learned, so, being careful not to perform false or foul act. Like not to say, used the world food, going for outside. So, we talked to her, the ped, and what we said, she did it. *Dear Carmen* (her name), *please come inside, sit, and watch TV, please*, is a kind of talking.

Dogs were barking to a person, and I asked to this man, why? He said, he was afraid of the dogs, and carry a stick and said in loud bad words, swearng. If not left this kind of habit, they would not bark I said.

As and education is not meaning to know the orders, just be in love and in humanity, even at animals, so, care, serve them for goodness, and benefit. They exactly know, understands. Thus, when we left our home, our neighbor, put the peds at home, for 3-4 hours, not to feel stranger.

Love is not in correlation of gender, sex, it is from heart to the outside.

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