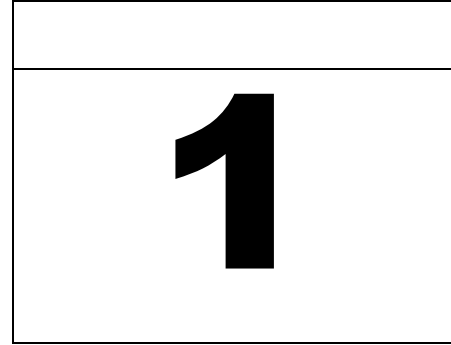




M. A. AKŞİT Koleksiyonundan



Günlük Yaşamdaki Göç*

Daily Migration*

*M Arif AKŞİT***

**Günlük Yaşamda birçok göçü birlikte yaşarız, algılamalıyız*

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Her gün yeni bir başlangıç olur, eskisi geçmiş, yaşanmıştır, yenisi eskisine benzer olabilir ama çok farklı boyutlar ile karşılaşılabilir. Uyanma aynı yerde iken, her gün neler oluşacağını bilmeyiz, ancak tahmin yürütebiliriz. Yeni boyuta, yeni tecrübeler yaşanabilir. Kiminle hangi ortamda karşılaşabileceğimi bilemez, ancak tahmin edebiliriz.

Bu açıdan, her gün yeni bir başlangıç, yeni bir göçe hazırlık yaparak güne başlarız, ben başlarım.

Sevgi ve insanlık olmadan zaten başlangıç olamaz, bu açıdan bir plan ve program yapılır ama temel olan karşılaşılan kişi ve durumlarda bir sevgi gösterisinde bulunmaktır.

Sıklıkla, bahçede olan papatyadan, Bellis perennis/kalıcı Güzellik, İngiliz Papatyasından 10-15 adet koparır ve karşılaştıklarına veririm. Vurgum, bu papatya kalıcı güzellik olana verilir, çabamız bu olmalıdır derim.

Papatya bir melek ifadesidir, yanlış anlaşılma olmayacak kişiler olmalıdır. Sevgi sunarken, başka şekle yansımamalıdır. Havva ve Ademin Cenneten çıkarılması, olayı cinsellik boyutu katarak örtünmelerinden kaynaklandığı unutulmamalıdır.

Her gün bir Cenneten köşe mi, yoksa Dünya gibi bir sınav ortamı mı veya bizim oluşturduğumuz Cehennem algısı, azap mı olmalıdır? Bu yaklaşım bizim elimizden kaynaklandığına inanmaktayım.

Özet

Günlük Yaşamdaki Göç

Amaç: Yaşamda aktif olduğumuz gündüz boyutunda, gece uyuma ve uyanma ile bir nevi göç durumunu yaşarız. Varlığımız ve yaşantımıza bu açıdan bakan bir Makale sunulmaktadır.

Dayanaklar/Kaynaklar: Ansiklopedik bilgi temelinde günlük yaşamı yazar irdelemektedir.

Giriş: Günlük yaşam, göç kültürü, yerleşik şehir hayatı, köy hayatı ile yaşananlar, zenginlik ve fakirliğin üzerimizdeki etkileri, tümünün bizde yaratmaya çalıştığı, ancak kendimizin algılaması ile oluşan mutluluk, yaşam tarzımız ve kişisel boyutların irdelendiği bir makaledir.

Genel Yaklaşım: Her bireyin kendisine göre bakışı vardır, bu kültürel yapı ile de etkilenmektedir, genel ifade ile, yaşarken, eğitim alırken, kaç defa farklı konumlara, göçe uğradığımızın bir değerlendirmesi yapılmaktadır.

Başlıca boyutlar: Benlik temelinde, ruhsal, sosyal ve psikolojik etkileşimlerin etkisinde kalmamız doğaldır. Zarar ve zulüm olmadıkça karar bireye ait, rıza ve sorumluluk onundur.

Yaklaşım: Yazar genel ansiklopedik bilgileri yorumlamaktadır.

Sonuç ve Yorum: Her gün bir farklı ise, her bireyde farklıdır, yaşam bir göç boyutudur.

Anahtar Kelimeler: Günlük yaşam ve her gün göç etme algısı

Outline

Daily Migration

AIM: Day, we are active thus, at night we sleep and gone to another World, like a migration. This Article as considered the daily life as a new approach to existence.

Grounding Aspects: As the encyclopedic survey on daily life, author evaluated the life in every day.

Introduction: Daily, everyday life, like a migration for a day, as at rural and, urban life, richness and poverty, the affections on us, for considering us, by love and happiness indications, directly on us, for personal attitudes, as subject at this Article.

General Considerations: Each person has an individual evaluation, such as cultural features, in general, by education aspect, we were at different attitudes and as migration indications, by such characteristic.

Proceeding: From personal point of view, social, psychological influences for under the consent of them. We can only at harm and cruel one as at opposition, so at responsibility not any consideration can be done.

Notions and Conclusion: As each person is special and unique so, the life differs, and at this Article, under the encyclopedic facet the author evaluated this subject.

Key Words: Daily life, and migration at each day

Giriş

Hepimiz biliriz, her gün, bir yeni başlangıçtır. Yeni bir Dünyaya uyanıştır. Bunu kabul etmek veya reddetsek değişmez.

Yeni bir kıyafet giymeli, hangisini giyeceğiz diye bir düşünce alır. Standart giyim, yoksa bir değişiklik mi yapacağız diye düşünürüz. Görüntü, bize sosyal yaklaşımın standardını vurgulamaktadır.

Sabah sporu, kaç adım atacaksın, idman bisikletine binecek misin, ne kadar yapacaksın gibi sorular önemlidir. Günde kaç adım atmayı planlıyorsun? 10bin adım hedef iken, 5 bine indirmeleri ve daha az bile olsa 4bin adımı yapman öneriliyor. Zaten işte yürüdüğün mesafeler dikkate alınınca 4bin rahat tutuyor.

Tartına bakmalı, neye göre hesaplama yapacaksın. Boyun 1,65 cm ise, kilon 65 mi olmalı, yoksa 70 mi hedefliyorsun? Burada önemli olan vücudun yapısı olmalı, karaciğer yağlı olmamalıdır.

Daha önce yıkanmalı, saç ve vücut şampuan ile elde edilen sonular, devam mı, yoksa yeni bir deneme mi yapmalı kararı içinde oluruz. Reklamlar çok olduğu için, bize uygun olanı almalıyız ve kullanmalıyız. Reklam değil, kendi bedenimize bakmalıyız. Bazı yerlerimize cildin doğal

yapısı olması için saf sabun kullanmakta gerekir. Kısaca her bir banyo keyfi, gerçekte bir deneme, bir memnuniyet boyutudur. Kısaca bir maceradır. Yıkanmış, temiz ve kokusu hafif ama etkin bir sıcak suyun keyfi başka olacaktır. Burada sıcak suyun derecesi bile önceden ayarlanabilmektedir, tercihim 45 dereceyi aşmamasıdır.

Bazı kimseler, küveti doldurup, içine duş jeli koyup, köpürtüp, gazetesini okur ve 15-20 dakika sonra çıkar, durulanmadan kurulanır. Londra stajında uyguladıklarını görmüştüm. Saç ayrı demekte, ayrı yıkanmalıdır diye eklemektedirler.

O gün ayakkabı olarak ne giyeceksin, nereye gitmeyi planlıyorsun gibi detay olmalıdır.

Kahvaltı ne yedin? Hızlı karbonhidrat ağırlıklı mı idi? Peynir ekmek iyi güzel ama tam yeterli olur mu? Kahvaltı, gerçi çay içtiğimize göre çay altı demeliyiz, nasıl olmasını planladın, o gün neler yedin? Mısır, yulaf gevrekleri güzel bir karışım olmakta, buna yoğurt ve süt eklenmesi ile ideal tok tutucu da olmaktadır.

Tuvalet ihtiyacı bizde, dışarda yapmak istemediğimiz için önemlidir. Kabızlık olmaması açısından beslenmenin önemi de öne alınmalıdır. Her gün aynı şeyler yenilmeyeceğine göre buna göre bir gündelik planlaman da olmalıdır. Pişirme tekniği birçok besini bozduğu için dikkat etmeli. Kısaca her gün besin ve beslenme konusunda bilgimize bilgi eklemeli ve tecrübemizi arttırmalıyız.

Ev macerası arttırılabilir. Tıraş olmak ve diğer etkileşimler, losyon kullanma, yenisi arama içinde miyiz gibi sorgular da cabasıdır.

Evin Dışı

Evin içi kendi kontrolümüzde, bir nevi araştırma, geliştirme ve planlama yeri iken, dışarıda ise bilinmeyenin çokluğu nedeni ile hazır olmalıyız.

Ben yolda giderken, selam vermek isterim. Hepimiz kardeşiz, insanız ve bir iyi günler dilenmesine de hakkımız vardır diye düşünürüm.

Başıma gelene bir bakın.

Boş bir alanda eşim ile Amerika'da yürürken, kısa yoldan geçmek istedik. Karşıdan bir kadın geliyordu, iyi günler dedim. Beni geçince geri döndü, sen bunları bana niye söylersin dedi. Ben insanız, kardeşiz dedim. Kardeşlik İnsan Haklarında vardı, gerçekte ise yok dedi. Bana göre var da onun için söyledim dedim. Nerelisin dedi. Amerika dışından dedim. Memleket, Türkiye deyince, siz doğulular böylesiniz dedi. Mesleğimi sordu, doktor dedim, çıkın, Türkler daha yukarı uzmanlık yaparlar dedi, Yenidoğan yandal uzmanlığı var dedim, daha ileri dedi, profesör deyince, şimdi oldu dedi. Siz Türkler son akademik dereceye kadar yükselirsiniz diye ekledi. Kendisi 54 yaşında hemşire imiş, doğumlara da girmiş, aynı meslek boyutu olmamız anlaşıldı. Ama giderken, yine de sen kimseye bu iyi günler dileme dedi.

Yabancı Ülkede bilirim, bir havuz etrafında yürürken, biz saat yönü, onlar saatin tersi dönerler. Siz gülümser, bakarsınız, birincide bakmaz, ikincide bakar, üçüncüde gülümser, dördüncü de de ben seni tanıyor muyum der ve ekler, bana gülümsedin de der. Yanında köpek varsa, köpek ilişki kurmayı sağlar.

Bizde yürürken merhaba dersin, bakar veya cevap verir. Tanıdık ise detayını da ister.

Daima, bir iletişim kurulursa, ilişki doğacağı için, onun hoşuna ve ilgisini çeken bir durum yakalamam gerekir. Bir keresinde birisi oturmuş çiçeklerine bakıyordu, sakkulentler, yağmur ile gelen mil ile örtülmüş, kolaylıklar gelsin, mil doldurmuş ama çiçekleri öldürmez dedim. Adam, baktı, sen bu tür, bitkileri nasıl bilirsin, ben bunun akademik uzmanlığını yapıyorum dedi. Mil ile örtülmesini görmüşsün, ben perişan oldum, hekim olarak, beni mutlu edecek bir şeyler söyler misin dedi. Mil kuruyunca sorun olmaz, aynı zamanda sakkulentlere de zararı olmaz, bir deneme olmuş olur, toprak olarak mil kullanabilirsin dedim. Sıvı gübre ile de desteklersin dedim. Bir muhabbet oluştu sormayın. Bu Amerika'da Ziraat Fakültesi bahçesinde olduğunu da eklemeliyim.

Taşıtta giderken, araba içinde gözlenenler, yolda geçenler, birçok yeni yüz, durum ile karşılaşılır. Evin içine girdiğimizde bu yeni görüntüleri silmek değil, sevgi ve insanlıkta olanları anımsamalı, yaya geçidinde bir yaşlıyı karşıya geçiren, el ile teşekkürüme de eğilerek başı ile karşılık veren kişi unutulmamalıdır. Yaşam bize birçok yeni tutum ve davranışı gerekli kılar, hazırlıklı olmalı veya birçok kişinin yaptığı gibi, kör, sağır, duymaz, taş gibi olmamalıyız.

Benim taktiğim, bir sevgi imajı yaratmak, iletişim ötesinden farklı oluyor. Bahçemde Bellis perennis, İngiliz papatyası yetiştiriyorum. Kışın bile tek tük açar. Bundan her gün 10 adet koparıp, karşılaştıklarına veririm. Bakarım arkadan dolaşır, önüme çıkarlar. Tanıdık veya tanımadığım önemli değil, onlar beni tanırlar. Belirttiğim şudur, bu çiçeğin adı, kalıcı güzelliştir, kalıcı güzellikte olun ve burada kalındır. İnsan olmanın amacı bu değil midir?

Etkileşim önemlidir demektedirim. Amerika'da AVM de alışveriş yapıyoruz, ben çalınan müziğe tempo tutmaya başladım, 3 tezgahlar da bana katıldığını fark ettim ama bakmadım. Derken 2 arkadaşım istediklerini bulma değil, ters cevap ile dışlanmışlar. Ben bu üç kişiye gidin yardımcı olur dedim. Nitekim yardımcı oldular, istediklerini aldılar. Nasıl anladın dediler, bir kişi müzik ve tempo üzerinde bütünleşir ise, insanlıkta da bütünleşecektir dedim ve haklı çıktım.

Kaynaklar

Gündelik hayata dair kaynaklara bakalım, onlar neler belirtmektedirler. Metin olduğu gibi verilmiştir, isteyen tümünden faydalanabilir.

[Everyday life, Wikipedia¹](#)

Everyday life, **daily life** or **routine life** comprises the ways in which people typically act, think, and feel on a daily basis. Everyday life may be described as mundane, routine, natural, habitual, or [normal](#).

Human [diurnality](#) means most people sleep at least part of the night and are active in daytime. Most eat two or three meals in a day. [Working time](#) (apart from [shift work](#)) mostly involves a daily schedule, beginning in the [morning](#). This produces the daily [rush hours](#) experienced by many millions, and the [drive time](#) focused on by radio broadcasters. [Evening](#) is often [leisure](#) time. [Bathing](#) every day is a custom for many.

Beyond these broad similarities, lifestyles vary and different people spend their days differently. For example, [nomadic](#) life differs from [sedentism](#), and among the sedentary, [urban](#) people live differently from [rural](#) folk. Differences in the lives of the [rich](#) and the [poor](#), or between [laborers](#) and [intellectuals](#), may go beyond their [working hours](#). [Children](#) and adults also vary in what they do each day.

Konu devam edecek...

Yorum

Yaşam her gün, günlük yaşamın birbirine eklenmesi ile oluşmaktadır. Bu açıdan yaşam birimidir.

Bir gün içinde her türlü farklı boyutlar olabilmektedir. Yeter ki sevgi ve insanlıkta olalım, çalışarak, değer ve eser üretelim.

Birlikte oturunca, sohbet olsa bile, bir konu üzerinde geniş tartışma yapmaktayım. Telefon ile bilgi sorgulamak ile, geniş irdeleme olanağı olmaktadır.

Olay dar çerçevede değil, zenginlik, fakir veya diğer parametreler değil, en imkanlı, yetenekli, bilgin kişi olarak irdelemek yerinde olacaktır.

Avcı, toplayıcı olanlarda (Nomadik) yaşam farklı olmaktadır.

Nomad, Wikipedia²

A **nomad** is a member of a community without fixed habitation who regularly moves to and from areas. Such groups include [hunter-gatherers](#), [pastoral nomads](#) (owning [livestock](#)), [tinkers](#) and [trader nomads](#).^{[1][2]} In the twentieth century, the population of nomadic pastoral tribes slowly decreased, reaching an estimated 30–40 million nomads in the world as of 1995.^[3]

Nomadic hunting and gathering—following seasonally available wild plants and game—is by far the oldest human subsistence method.^[4] Pastoralists raise herds of domesticated livestock, driving or accompanying them in patterns that normally avoid depleting pastures beyond their ability to recover.^[5] Nomadism is also a [lifestyle](#) adapted to infertile regions such as [steppe](#), [tundra](#), or [ice and sand](#), where mobility is the most efficient strategy for exploiting scarce resources. For example, many groups living in the tundra are [reindeer herders](#) and are semi-nomadic, following forage for their animals. Sometimes also described as "nomadic" are various [itinerant](#) populations who move among densely populated areas to offer specialized services ([crafts](#) or [trades](#)) to their residents—external [consultants](#), for example. These groups are known as "[peripatetic nomads](#)".^{[6][7]}

Etymology

The English word *nomad* comes from the [Middle French](#) *nomade*, from [Latin](#) *nomas* ("wandering shepherd"), from [Ancient Greek](#) νομάς (*nomás*, "roaming, wandering, esp. to find pasture"), which is derived from the [Ancient Greek](#) νομός (*nomós*, "pasture").^{[8][dubious - discuss]}

Yorum

Göçebe olanların zamanımızda azalması, yaz, kış taşınmaları kamyonlarla yapmaları gibi, daha etkin bir aksiyon içinde oldukları da bir gerçektir.

Yeterli hayvan, otlaklar ve hayvan besini olan yerde bulunur, zaman içinde daha etkin yer bulmaları ile taşınırlar.

İkinci Ev, tatilde evi olanlar da emekli olunca kaldıkları yerler 6 aydan daha uzun süre olmaktadır. Almanya'da yaşayanlar, kışın Güney sahilinde bir otelde 3-4 ay kalmaları, Almanya'daki, oradaki yakıttan daha ucuz geldiği, yeme içme dahil her türlü konforu yaşadıkları belirtmektedirler. Ucuz mevsim olması, denize girmeseler bile, güzel bir görüntü içinde oldukları, bir emeklilik içinde oldukları, onlarla konuştuklarımız mutluluklarını sunmuşlardır.

Türkiye'de de yazlıklarda uzun süre kalınması, emekli olunca daha etkin ikinci evlerin kullanılması gündeme gelmektedir.

Common characteristics

A nomad is a person with no settled home, moving from place to place as a way of obtaining food, finding pasture for livestock, or otherwise making a living. Most nomadic groups follow a fixed annual

or seasonal pattern of movements and settlements. Nomadic people traditionally travel by animal, canoe or on foot. Animals include camels, horses and alpaca. Today, some nomads travel by motor vehicle. Some nomads may live in homes or homeless shelters, though this would necessarily be on a temporary or itinerant basis.^[citation needed]

Nomads keep moving for different reasons. Nomadic foragers move in search of game, edible plants, and water. Aboriginal Australians, [Negritos](#) of Southeast Asia, and [San](#) of Africa, for example, traditionally move from camp to camp to hunt and gather wild plants. Some tribes of the Americas followed this way of life. Pastoral nomads, on the other hand, make their living raising livestock such as camels, cattle, goats, horses, sheep, or yaks; these nomads usually travel in search of pastures for their flocks. The [Fulani](#) and their cattle travel through the grasslands of [Niger](#) in western Africa. Some nomadic peoples, especially herders, may also move to raid settled communities or to avoid enemies. Nomadic craftworkers and merchants travel to find and serve customers. They include the [Gadia Lohar](#) blacksmiths of India, the Roma traders, Scottish travellers and Irish travellers.^[citation needed]

Most nomads travel in groups of families, bands, or [tribes](#). These groups are based on kinship and marriage ties or on formal agreements of cooperation. A council of adult males makes most of the decisions, though some tribes have chiefs.^[citation needed]

In the case of Mongolian nomads, a family moves twice a year. These two movements generally occur during the summer and winter. The winter destination is usually located near the mountains in a valley and most families already have fixed winter locations. Their winter locations have shelter for animals and are not used by other families while they are out. In the summer they move to a more open area in which the animals can graze. Most nomads usually move within the same region and do not travel very far. Since they usually circle around a large area, communities form and families generally know where the other ones are. Often, families do not have the resources to move from one province to another unless they are moving out of the area permanently. A family can move on its own or with others; if it moves alone, they are usually no more than a couple of kilometres from each other. The geographical closeness of families is usually for mutual support. Pastoral nomad societies usually do not have large populations. One nomadic society, the [Mongols](#), gave rise to the largest land empire in history. The Mongols originally consisted of loosely organized nomadic tribes in Mongolia, Manchuria, and Siberia. In the late 12th century, [Genghis Khan](#) united them and other nomadic tribes to found the [Mongol Empire](#), which eventually stretched the length of Asia.^[citation needed]

The nomadic way of life has become increasingly rare. Many countries have converted pastures into cropland and forced nomadic peoples into permanent settlements.^[9]

Modern forms of nomadic peoples are variously referred to as "shiftless", "[gypsies](#)", "[rootless cosmopolitans](#)", hunter-gatherers, refugees and urban [homeless](#) or [street-people](#), depending on their individual circumstances. These terms may be used in a derogatory sense.

According to [Gérard Chaliand](#), [terrorism](#) originated in nomad-warrior cultures. He points to [Machiavelli](#)'s classification of war into two types, which Chaliand interprets as describing a difference between warfare in sedentary and nomadic societies:^[10]

There are two different kinds of war. The one springs from the ambition of princes or republics that seek to extend their empire; such were the wars of Alexander the Great, and those of the Romans, and those which two hostile powers carry on against each other. These wars are dangerous but never go so far as to drive all its inhabitants out of a province, because the conqueror is satisfied with the submission of the people... The other kind of war is when an entire people, constrained by famine or war, leave their country with their families for the purpose of seeking a new home in a new country, not for the purpose of subjecting it to their dominion as in the first case, but with the intention of taking absolute possession of it themselves and driving out or killing its original inhabitants.

Primary historical sources for [nomadic steppe-style warfare](#) are found in many languages: Chinese, Persian, Polish, Russian, Classical Greek, Armenian, Latin and Arabic. These sources concern both the true [steppe nomads](#) ([Mongols](#), [Huns](#), [Magyars](#) and [Scythians](#)) and also the semi-settled people like [Turks](#), [Crimean Tatars](#) and [Russians](#), who retained or, in some cases, adopted the nomadic form of warfare.^[11]

Yorum

Türkler, göçebe olması ötesinde, yarı göçer de olabilmektedirler. Orta Asya yapısında büyük kabileler halinde göçerlerin olması, onların yakalanma ve yok edilmelerini ortadan kaldırmıştır. Uygun yere gitmektedirler.

Hayvancılık temel boyut olsa da meralarda otların bitmesi ötesinde de göçmek olasıdır.

Buna karşın belirli yerlerde büyük şehirlerin benzer yapının oluştuğu da görülmektedir.

Tarihte göçerlere dayanmak, sahip çıkmak boyutunun, Cengiz Kaan, Moğollar da Türkler de koruyup, gözettikleri anlaşılmaktadır, çünkü aynı orijin, sorunları algılamaktadırlar.

Hunter-gatherers

Hunter-gatherers (also known as foragers) move from campsite to campsite, following [game](#) and wild [fruits](#) and [vegetables](#). Hunting and gathering describes early peoples' subsistence living style. Following the development of agriculture, most hunter-gatherers were eventually either displaced or converted to farming or pastoralist groups. Only a few contemporary societies, such as the [Pygmies](#), the [Hadza people](#), and some [uncontacted tribes](#) in the [Amazon rainforest](#), are classified as hunter-gatherers; some of these societies supplement, sometimes extensively, their foraging activity with farming or animal husbandry.

Pastoralism

[Pastoral nomads](#) are nomads moving between pastures. Nomadic [pastoralism](#) is thought to have developed in three stages that accompanied [population growth](#) and an increase in the complexity of [social organization](#). Karim Sadr has proposed the following stages:^[13]

- **Pastoralism:** This is a [mixed economy](#) with a [symbiosis](#) within the family.
- **Agropastoralism:** This is when symbiosis is between segments or clans within an [ethnic group](#).
- **True Nomadism:** This is when symbiosis is at the regional level, generally between specialised nomadic and agricultural populations.

The pastoralists are sedentary to a certain area, as they move between the permanent spring, summer, autumn and winter (or dry and wet season) pastures for their [livestock](#). The nomads moved depending on the availability of resources.^[14]

Yorum

Bazı kişiler bir nevi geleneksel olarak göçebelik yapmaktadırlar.

Yazın serin platoda, kışın ise ovada oturmakta, iki evli olmaktadır. Adana Bölgesinde bu yapılanma gözlenmektedir.

History

Origins

Nomadic pastoralism seems to have developed first as a part of the [secondary-products revolution](#) proposed by [Andrew Sherratt](#), in which early [pre-pottery Neolithic](#) cultures that had used animals as live meat ("on the hoof") also began using animals for their secondary products, for example: [milk](#) and its associated [dairy products](#), [wool](#) and other animal hair, hides (and consequently [leather](#)), [manure](#) (for [fuel](#) and [fertilizer](#)), and traction.^[citation needed]

The first nomadic pastoral society developed in the period from 8,500 to 6,500 BCE in the area of the southern [Levant](#).^[15] There, during a period of increasing aridity, [Pre-Pottery Neolithic B](#) (PPNB) cultures in the [Sinai](#) were replaced by a nomadic, pastoral pottery-using culture, which seems to have been a cultural fusion between them and a newly-arrived [Mesolithic](#) people from Egypt (the [Harifian](#) culture), adopting their nomadic hunting lifestyle to the raising of stock.^[16]

This lifestyle quickly developed into what Jaris Yurins has called the circum-[Arabian](#) nomadic pastoral techno-complex and is possibly associated with the appearance of [Semitic languages](#) in the region of the [Ancient Near East](#). The rapid spread of such nomadic pastoralism was typical of such later developments as of the [Yamnaya](#) culture of the [horse and cattle nomads of the Eurasian steppe](#) (c. 3300–2600 BCE), and of the [Mongol](#) spread in the later [Middle Ages](#).^[16]

Yamnaya [steppe pastoralists](#) from the [Pontic–Caspian steppe](#), who were among the first to master [horseback riding](#), played a key role in [Indo-European migrations](#) and in the spread of [Indo-European languages](#) across Eurasia.^{[17][18]} [Trekboers](#) in southern Africa adopted nomadism from the 17th century.^[19] Some elements of [gaucho](#) culture in colonial South America also re-invented nomadic lifestyles.^[20]

Yorum

Göçebe Kültürü yapısı ilk yapılanma türüdür. Burada kültürel yapı da oluşmaktadır. Bu kültürel öğeler daha sonra irdelenecektir.

Increase in post-Soviet Central Asia

One of the results of the [break-up of the Soviet Union](#) and the subsequent political independence and economic collapse of its [Central Asian](#) republics has been the resurgence of pastoral nomadism.^[21] Taking the [Kyrgyz people](#) as a representative example, nomadism was the centre of their economy before Russian colonization at the turn of the 20th century, when they were settled into agricultural villages. The population became increasingly [urbanized](#) after World War II, but some people still take their herds of horses and cows to high pastures (*jailoo*) every summer, continuing a pattern of [transhumance](#).^[citation needed]

Since the 1990s, as the cash economy shrank, unemployed relatives were reabsorbed into family farms, and the importance of this form of nomadism has increased.^[citation needed] The symbols of nomadism, specifically the crown of the grey felt tent known as the [yurt](#), appears on the national flag, emphasizing the central importance of nomadism in the genesis of the modern nation of [Kyrgyzstan](#).^[22]

Sedentarization

From 1920 to 2008, the population of nomadic pastoral tribes slowly decreased from over a quarter of [Iran's](#) population.^[23] Tribal pastures were nationalized during the 1960s. The National Commission of [UNESCO](#) registered the population of Iran at 21 million in 1963, of whom two million (9.5%) were nomads.^[24] Although the nomadic population of Iran has dramatically decreased in the 20th century, Iran still has one of the largest nomadic populations in the world, an estimated 1.5 million in a country of about 70 million.^[25]

In [Kazakhstan](#) where the major agricultural activity was nomadic herding,^[26] [forced collectivization](#) under [Joseph Stalin's](#) rule met with massive resistance and major losses and confiscation of livestock.^[27] Livestock in Kazakhstan fell from 7 million cattle to 1.6 million and from 22 million sheep to 1.7 million. The resulting [famine of 1931–1934](#) caused some 1.5 million deaths: this represents more than 40% of the total [Kazakh](#) population at that time.^[28]

In the 1950s as well as the 1960s, large numbers of [Bedouin](#) throughout the Middle East started to leave the traditional, nomadic life to settle in the cities of the Middle East, especially as home ranges have shrunk and population levels have grown. Government policies in [Egypt](#) and [Israel](#), oil production in [Libya](#) and the [Persian Gulf](#), as well as a desire for improved standards of living, effectively led most Bedouin to become settled citizens of various nations, rather than stateless nomadic herders. A century ago, nomadic Bedouin still made up some 10% of the total [Arab](#) population. Today, they account for some 1% of the total.^[29]

At independence in 1960, [Mauritania](#) was essentially a nomadic society. The great [Sahel droughts](#) of the early 1970s caused massive problems in a country where 85% of its inhabitants were nomadic herders. Today only 15% remain nomads.^[30]

As many as 2 million nomadic [Kuchis](#) wandered over [Afghanistan](#) in the years before the [Soviet invasion](#), and most experts agreed that by 2000 the number had fallen dramatically, perhaps by half. A severe [drought](#) had destroyed 80% of the livestock in some areas.^[31]

[Niger](#) experienced a serious [food crisis in 2005](#) following erratic rainfall and [desert locust](#) invasions. Nomads such as the [Tuareg](#) and [Fulani](#), who make up about 20% of Niger's 12.9 million population, had been so badly hit by the Niger food crisis that their already fragile way of life is at risk.^[32] Nomads in [Mali](#) were also affected.^[33]

Lifestyle

Pala nomads living in [Western Tibet](#) have a diet that is unusual in that they consume very few vegetables and no fruit. The main staple of their diet is *tsampa* and they drink [Tibetan](#) style [butter tea](#). Pala will eat heartier foods in the winter months to help keep warm. Some of the customary restrictions they explain

as cultural saying only that *drokha* do not eat certain foods, even some that may be naturally abundant. Though they live near sources of [fish](#) and [fowl](#) these do not play a significant role in their diet, and they do not eat [carnivorous](#) animals, [rabbits](#) or the wild asses that are abundant in the environs, classifying the latter as [horse](#) due to their cloven hooves. Some families do not eat until after the morning milking, while others may have a light meal with butter tea and *tsampa*. In the afternoon, after the morning milking, the families gather and share a communal meal of tea, *tsampa* and sometimes [yogurt](#). During winter months the meal is more substantial and includes meat. [Herders](#) will eat before leaving the camp and most do not eat again until they return to camp for the evening meal. The typical evening meal may include thin stew with *tsampa*, animal fat and dried [radish](#). Winter stew would include a lot of meat with either *tsampa* or boiled flour [dumplings](#).^[34]

Nomadic diets in [Kazakhstan](#) have not changed much over centuries. The Kazakh nomad cuisine is simple and includes meat, salads, marinated vegetables and fried and baked [breads](#). [Tea](#) is served in bowls, possibly with sugar or [milk](#). Milk and other [dairy](#) products, like [cheese](#) and [yogurt](#), are especially important. [Kumiss](#) is a drink of [fermented](#) milk. [Wrestling](#) is a popular sport, but the nomadic people do not have much time for leisure. Horse riding is a valued skill in their culture.^[35]

Perception

Ann Marie Kroll Lerner states that the pastoral nomads were viewed as "invading, destructive, and altogether antithetical to civilizing, sedentary societies" during the late 19th and early 20th centuries. According to Lerner, they are rarely accredited as "a civilizing force".^[36]

[Allan Hill](#) and Sara Randall observe that western authors have looked for "romance and mystery, as well as the repository of laudable characteristics believed lost in the West, such as independence, stoicism in the face of physical adversity, and a strong sense of loyalty to family and to tribe" in nomadic pastoralist societies. Hill and Randall observe that nomadic pastoralists are stereotypically seen by the settled populace in Africa and [Middle East](#) as "aimless wanderers, immoral, promiscuous and disease-ridden" peoples. According to Hill and Randall, both of these perceptions "misrepresent the reality".^[37]

Contemporary peripatetic minorities in Eurasia

Each existing community is primarily endogamous, and subsists traditionally on a variety of commercial or service activities. Formerly, all or a majority of their members were itinerant, and this largely holds true today. Migration generally takes place within the political boundaries of a single state these days.

Each of the peripatetic communities is multilingual, it speaks one or more of the languages spoken by the local sedentary populations, and, additionally, within each group, a separate dialect or language is spoken. They are speaking languages of [Indic](#) origin and many are structured somewhat like an [argot](#) or secret language, with vocabularies drawn from various languages. There are indications that in northern Iran at least one community speaks [Romani language](#), and some groups in Turkey also speak Romani.

Yorum

Bir devlet tüm kültürel yapıların olmasına imkân tanırsa, Türkiye’de olduğu gibi, göçerlerin durumu da devam edecektir.

Biyolojik bir devinim olması ile bir değişim, farklılaşma yaşanmaktadır.

Asia

India

Dom people

In Afghanistan, the Nausar worked as tinkers and animal dealers. Ghorbat men mainly made [sieves](#), drums, and bird cages, and the women peddled these as well as other items of household and personal use; they also worked as moneylenders to rural women. Peddling and the sale of various goods was also practiced by men and women of various groups, such as the Jalali, the Pikraj, the Shadibaz, the Noristani, and the Vangawala. The latter and the Pikraj also worked as animal dealers. Some men among the Shadibaz and the Vangawala entertained as monkey or bear handlers and snake charmers; men and women among the Baluch were musicians and dancers. The Baluch men were warriors that were feared by neighboring tribes and often were used as mercenaries. Jogi men and women had diverse subsistence activities, such as dealing in horses, harvesting, [fortune-telling](#), [bloodletting](#), and [begging](#).^[citation needed]

In Iran, the Asheq of Azerbaijan, the Challi of Baluchistan, the Luti of Kurdistan, Kermānshāh, Īlām, and Lorestān, the Mehtar in the Mamasani district, the Sazandeh of Band-i Amir and Marv-dasht, and the Toshmal among the Bakhtyari pastoral groups worked as professional musicians. The men among

the Kowli worked as tinkers, smiths, musicians, and monkey and bear handlers; they also made baskets, sieves, and brooms and dealt in donkeys. Their women made a living from peddling, begging, and fortune-telling.

The Ghorbat among the Basseri were smiths and tinkers, traded in pack animals, and made sieves, reed mats, and small wooden implements. In the Fārs region, the Qarbalband, the Kuli, and Luli were reported to work as smiths and to make baskets and sieves; they also dealt in pack animals, and their women peddled various goods among pastoral nomads. In the same region, the Changi and Luti were musicians and balladeers, and their children learned these professions from the age of 7 or 8 years.^[citation needed]

The nomadic groups in Turkey make and sell cradles, deal in animals, and play music. The men of the sedentary groups work in towns as scavengers and hangmen; elsewhere they are fishermen, smiths, basket makers, and singers; their women dance at feasts and tell fortunes. Abdal men played music and made sieves, brooms, and wooden spoons for a living. The Tahtacı traditionally worked as lumberers; with increased sedentarization, however, they have taken to agriculture and horticulture.^[citation needed]

Little is known for certain about the past of these communities; the history of each is almost entirely contained in their oral traditions. Although some groups—such as the Vangawala—are of Indian origin, some—like the Noristani—are most probably of local origin; still others probably migrated from adjoining areas. The Ghorbat and the Shadibaz claim to have originally come from Iran and Multan, respectively, and Tahtacı traditional accounts mention either [Baghdad](#) or [Khorāsān](#) as their original home. The Baluch say they^[clarification needed] were attached as a service community to the [Jamshedi](#), after they fled Baluchistan because of feuds.^{[39][40]}

Kochi people

Yörüks

Still some groups such as [Sankeçililer](#) continues nomadic lifestyle between coastal towns [Mediterranean](#) and [Taurus Mountains](#) even though most of them were settled by both late [Ottoman](#) and [Turkish](#) republic.

Yorum

Toroslar yüksek yerleşimi olması nedeni ile, yazın sıcak ortamdaki platolara ve serin yerlere, kışında sıcak ortama göçmek bir gelenek olmuştur. Bu açıdan bu yapıyı benimseyenlere Yörük denilmektedir.

Binlerce yıl olan gelenek devam etmektedir.

Bukat People of Borneo

The Bukat people of Borneo in Malaysia live within the region of the river [Mendalam](#), which the natives call **Buköt**. Bukat is an [ethnonym](#) that encapsulates all the tribes in the region. These natives are historically self-sufficient but were also known to trade various goods. This is especially true for the clans who lived on the periphery of the territory. The products of their trade were varied and fascinating, including: "...resins (damar, *Agathis dammara*; *jelutong bukit*, *Dyera costulata*, gutta-percha, *Palaquium* spp.); wild honey and beeswax (important in trade but often unreported); aromatic resin from insence wood (*gaharu*, *Aquilaria microcarpa*); camphor (found in the fissures of *Dryobalanops aromaticus*); several types of rotan of cane (*Calamus rotan* and other species); poison for blowpipe darts (one source is *ipoh* or *ipu*: see Nieuwenhuis 1900a:137); the antlers of deer (the sambar, *Cervus unicolor*); rhinoceros horn (see Tillema 1939:142); pharmacologically valuable bezoar stones (concretions formed in the intestines and gallbladder of the gibbon, *Seminopithecus*, and in the wounds of porcupines, *Hestrix crassispinus*); birds' nests, the edible nests of swifts (*Collocalia* spp.); the heads and feathers of two species of hornbills (*Buceros rhinoceros*, *Rhinoplax vigil*); and various hides (clouded leopards, bears, and other animals)."^[41] These nomadic tribes also commonly hunted boar with poison blow darts for their own needs.

Yorum

Göçebe yapısının kültürel yapısı irdelenecek olursak:

- **Aile Yapısı:** Her grup kendi içinde bir aile olarak ele alınır. Hepsi kan ilişkisi olmasa da akraba olarak görülür. Bu açıdan yakın akraba evliliği yasaktır, uygulanmamaktadır. Kararlarda aile meclisi, TOY kurulur, o konuda bilenler, kadı, hekim, bilir kişi, bilgin olayı irdeler, yakınan ve iddia sahibi ortaya sunar, deliller bakılır ve buna göre karar

verilir. Çocuklara söz verilmesi vardır, onların da katılmasını sağlar, olaya çocuklar daha realist bakarlar.

- **Kültürel Kaynaklar:** Mutlaka bir ataları vardır, kahramanlar ötesinde, dini belirli ilkeler içinde olurlar. Bunlar bir destansı olsa da bir kaynaktır. Mevcut halk bir idol ve bir kahraman olmak ister. Ölüm ile destan yaratılması bir amaçtır.
- **Çevre:** Besin üretim yeri aile içidir. Kısaca kışın sahil, yazın da platoda otururlar. Çevreyi kirletme nedeni ile terk etmezler, düzgün bırakırlar, çünkü her yıl aynı yere göçerler.
- **Eğitim:** Her akşam toplanılır, bir eğitim zamanıdır. Felsefe ve eğitimin temelinde de beceri kazanma vardır. Diploma genellikle eğitim verenin alması gerektirir. Yazı yazma eskiden bilinmeyebilir iken, şimdi okullaşma ötesinde, yazı yazma ve telefon ile mesaj göndermek için bilmeleri ile uygulamaları bir zorunluluk olmuştur.
- **Yönetim; Din, Devlet, Politika:** Her kabilenin farklı yapısı olsa da genellikle birey hakkı temelinde yapılıdır. Eğer birey hakkı dikkate alınmazsa, topluluk dağılır.
- **Sağlık:** Devamlı göçer olunması, sağlıklı olmayı şart koşar. Bu nedenle zararlı bir şeyin kullanılması toptan yasaktır. Kullananlar dışlanırlar. Emzirme bebeğin sağlıklı olması, nesillerin devamlılığının önemi açısından, her koşulda sağlanmalıdır.
- **Teknoloji:** Göçmenler artık yürüme değil, kamyon ile hayvanları taşır, kendileri de araba kullanırlar. Eğer bir neden olursa, derhal şehre inmeli, oradan temin etmelidirler. Sağlık başlıca taşıt sahibi olma gereğidir. Birisinin değil, kabilenin, klanın olması yeterlidir. Sıklıkla cip ve diğer ziraat, doğada gidebilen taşıtları tercih olmalıdır.

İnsanlar modern yaşamını burada da sürdürmekte, TV ve telefon kullanımı olan yerlere göçmektedirler.

Ayrıca sedentizm, denilen tarım ile uğraşanlarda da farklıdır.

Sedentism, Wikipedia³

In [cultural anthropology](#), **sedentism** (sometimes called **sedentariness**; compare **sedentarism**^[1]) is the practice of living in one place for a long time. As of 2023, the large majority of people belong to sedentary cultures. In [evolutionary anthropology and archaeology](#), *sedentism* takes on a slightly different sub-meaning, often applying to the transition from [nomadic](#) society to a [lifestyle](#) that involves remaining in one place permanently. Essentially, sedentism means living in groups permanently in one place.^[2] The [invention of agriculture](#) led to sedentism in many cases, but the earliest sedentary settlements were pre-agricultural.

Initial requirements for permanent, non-agricultural settlements

For small-scale nomadic societies it can be difficult to adopt a sedentary lifestyle in a landscape without on-site [agricultural](#) or [livestock breeding](#) resources, since sedentism often requires sufficient year-round, easily accessible local natural resources.

Non-agricultural sedentism requires good preservation and storage technologies, such as smoking, drying, and [fermentation](#), as well as good containers such as pottery, baskets, or special pits in which to securely store food whilst making it available. It was only in locations where the resources of several major ecosystems overlapped that the earliest non-agricultural sedentism occurred. For example, people settled where a river met the sea, at [lagoon](#) environments along the coast, at river confluences, or where flat [savanna](#) met hills, and mountains with rivers.

Criteria for the recognition of sedentism in archaeological studies

In archaeology a number of criteria must hold for the recognition of either semi or full sedentism.

According to Israeli archaeologist [Ofar Bar-Yosef](#), they are as follows:^{[3][4]}

1. Increasing presence of organisms that benefit from human sedentary activities, e.g.

- House mice

- Rats
- Sparrows
- 2. [Cementum](#) increments on mammal teeth
- Indications that hunting took place in both winter and summer
- 3. Energy expenditure
 - Leveling slopes
 - Building houses
 - Production of plaster
 - Transport of undressed stones
 - Digging of graves
 - Shaping of large [mortars](#)

In many mammals' dark cementum is deposited during winter when food is scarce and light cementum is deposited in the summer when food is abundant, so the outermost cementum layer shows at which season the animal was killed. Thus if animals were killed the year around in some area it suggests that people were sedentary there.^[5]

Historical regions of sedentary settlements

The first sedentary sites were pre-agricultural, and they appeared during the [Upper Paleolithic](#) in [Moravia](#) and on the [East European Plain](#) between c. 25000–17000 BC.^[6] In the [Levant](#), the [Natufian](#) culture was the first to become sedentary at around 12000 BC. The Natufians were sedentary for more than 2000 years before they, at some sites, started to cultivate plants around 10000 BC.^[7] A year-round sedentary site, with its larger population, generates a substantial demand on locally provided natural resources, a demand that may have triggered the development of deliberate agriculture. The [Jōmon culture](#) in [Japan](#), which was primarily a coastal culture, was sedentary from c. 12000 to 10000 BC, before the cultivation of rice at some sites in northern [Kyushu](#).^{[8][9]} In northernmost [Scandinavia](#), there are [several early sedentary sites](#) without evidence of agriculture or cattle breeding. They appeared from c. 5300–4500 BC and are all located optimally in the landscape for extraction of major ecosystem resources;^[10] for example, the [Lillberget](#) Stone Age village site (c. 3900 BC), the [Nyelv](#) site (c. 5300 BC), and the [Lake Inari](#) site (c. 4500 BC).^[11] In northern [Sweden](#) the earliest indication of agriculture occurs at previously sedentary sites, and one example is the [Bjurselet](#) site used during the period c. 2700–1700 BC, famous for its large caches of long distance traded [flint axes](#) from [Denmark](#) and [Scania](#) (some 1300 km). The evidence of [small-scale agriculture](#) at that site can be seen from c. 2300 BC (burnt cereals of barley).

Historical effects of increased sedentism

Sedentism increased contacts and [trade](#), and the first [Middle East](#) cereals and cattle in [Europe](#), could have spread through a stepping stone process, where the productive gift (cereals, cattle, sheep and goats) were exchanged through a network of large pre-agricultural sedentary sites, rather than a wave of advance spread of people with agricultural economy, and where the smaller sites found in between the bigger sedentary ones did not get any of the new products. Not all contemporary sites during a certain period (after the first sedentism occurred at one site) were sedentary. Evaluation of habitational sites in northern Sweden indicates that less than 10 percent of all the sites around 4000 BC were sedentary. At the same time, only 0.5–1 percent of these represented villages with more than 3–4 houses. This means that the old nomadic or migratory life style continued in a parallel fashion for several thousand years, until somewhat more sites turned to sedentism, and gradually switched over to agricultural sedentism.

The shift to sedentism is coupled with the adoption of new [subsistence](#) strategies, specifically from [foraging](#) (hunter-gatherer) to [agricultural](#) and [animal domestication](#). The development of sedentism led to the rise of population aggregation and formation of [villages](#), [cities](#), and other [community](#) types.

In [North America](#), evidence for sedentism emerges around 4500 BC.^[citation needed]

Forced sedentism

Forced sedentism or **Sedentarization** occurs when a dominant group restricts the movements of a nomadic group. [Nomadic](#) populations have undergone such a process since the first cultivation of land; the organization of modern society has imposed demands that have pushed aboriginal populations to adopt a fixed habitat.

At the end of the 19th and throughout the 20th century many previously nomadic tribes turned to permanent settlement. It was a process initiated by local governments, and it was mainly a global trend forced by the changes in the attitude to the land and real property and also due to state policies that complicated border crossing. Among these nations are [Negev Bedouin](#) in [Jordan](#), [Israel](#) and [Egypt](#),^[12] [Bashkirs](#), [Kyrgyz](#), [Kazakhs](#), [Evenks](#), [Evens](#), [Sakha](#) in the [Soviet Union](#), [Tibetan](#) nomads in [China](#),^[13] [Babongo](#) in [Gabon](#), [Baka](#) in [Cameroon](#),^[14] [Innu](#) in [Canada](#), [Gypsies](#) in [Romania](#) and [Czechoslovakia](#), etc.

As a result of forced Sedentarization, many rich herdsmen in [Siberia](#) have been eliminated by deliberate over-taxation or imprisonment, year-round mobility has been discouraged, many smaller sites and family herd camps have been shut down, children have been separated from their parents and taken to boarding schools. This caused severe social, cultural and psychological issues to [Indigenous peoples of Siberia](#).^{[15][16]}

Yorum

Suriyeli göçmenler belirli alanlarda zorunlu oturmalarına izin verilmiştir. Bu bir yerleşik değil, belirli süre orada kalanlar olmaktadır.

Deprem gibi felaketlerin olduğu yerlerde de insanlar 2-3 yıl bir yerde kalmaktadırlar. Bu barakalar olabilmekte veya geçici yerleşim yeri olmaktadır.

Urban area, Wikipedia⁴

An **urban area**, **built-up area** or **urban agglomeration** is a [human settlement](#) with a high [population density](#) and an [infrastructure](#) of [built environment](#). This is the core of a [metropolitan statistical area](#) in the United States, if it contains a population of more than 50,000.^[1]

Urban areas originate through [urbanization](#), and researchers categorize them as [cities](#), [towns](#), [conurbations](#) or [suburbs](#). In [urbanism](#), the term "urban area" contrasts to [rural areas](#) such as [villages](#) and [hamlets](#); in [urban sociology](#) or [urban anthropology](#) it contrasts with [natural environment](#).^[citation needed]

The development of earlier predecessors of modern urban areas during the [urban revolution](#) of the [4th millennium BCE](#)^[2] led to the formation of human [civilization](#) and ultimately to modern [urban planning](#), which along with other human activities such as [exploitation of natural resources](#) has led to a [human impact on the environment](#).

Historical growth

In 1950, around the world, 764 million people lived in urban areas. By 2014, it was 3.9 billion. The change was driven by a combination of increased total population and increased percent of population living in urban areas.^[3] In 2009, the number of people living in urban areas (3.42 billion) surpassed the number living in rural areas (3.41 billion), and since then the world has become more urban than rural.^[4] This was the first time that the majority of the world's population lived in a city.^[5] In 2014 there were 7.3 billion people living on the planet,^[6] of which the global urban population comprised 3.9 billion. The Population Division of the [United Nations Department of Economic and Social Affairs](#) at that time predicted the urban population would occupy 68% of the world population by 2050, with 90% of that growth coming from Africa and Asia.^[7] By 2022, there are now about 8 Billion living on the planet Earth.

Urbanization

Urban areas are created and further developed by the process of urbanization. They are measured for various purposes, including analyzing [population density](#) and [urban sprawl](#). Urban areas are also mostly found in the [United States](#), [Canada](#), [Brazil](#), [Argentina](#), [Japan](#) and [Australia](#) and many other countries where the urbanization rate is over 80%.

Unlike an urban area, a [metropolitan area](#) includes not only the urban area, but also [satellite cities](#) plus intervening rural land that is socio-economically connected to the [urban core](#) city, typically by [employment](#) ties through [commuting](#), with the urban core city being the primary labor market.

The concept of an "urban area" as used in economic statistics should not be confused with the concept of the "urban area" used in road safety statistics. This term was first created by Geographer Brian Manning. The last concept is also known as "[built-up area in road safety](#)". According to the definition by the [Office for National Statistics](#), "Built-up areas are defined as land which is 'irreversibly urban in character', meaning that they are characteristic of a town or city. They include areas of built-up land with

a minimum of 20 hectares (200,000 m²; 49 acres). Any areas [separated by] less than 200 metres [of non-urban space] are linked to become a single built-up area.^[9]

[Argentina](#) and [Japan](#) are countries where the urbanization rate is over 90% while Australia, Brazil, Canada, [Mexico](#) and the United States are countries where the urbanization rate is between 80% and 90%.

Largest urban areas

There are two measures of the degree of urbanization of a population. The first, urban population, describes the percentage of the total population living in urban areas, as defined by the country. The second measure, rate of urbanization, describes the projected average rate of change of the size of the urban population over the given period of time. According to [Urbanization by sovereign state](#), the world as a whole is 56.2% urbanized, with roughly one-quarter of the countries reported as greater than 80% urbanized. Data is taken from the U.S. Central Intelligence Agency World Factbook estimates from 2020.^[10]

Largest urban areas in the world

See also: [List of largest urban areas by continent](#), [List of largest urban areas by country](#), and [List of largest cities](#)

According to [The World Factbook](#):^[11]

-  [Tokyo](#) (Japan) - 37,274,000
-  [Delhi](#) (India) - 32,066,000
-  [Shanghai](#) (China) - 28,517,000
-  [Manila](#) (Philippines) - 28,250,517
-  [Dhaka](#) (Bangladesh) - 22,478,000
-  [São Paulo](#) (Brazil) - 22,430,000
-  [Mexico City](#) (Mexico) - 22,085,000
-  [Cairo](#) (Egypt) - 21,750,000
-  [Beijing](#) (China) - 21,333,000
-  [Mumbai](#) (India) - 20,961,000

Very highly urbanized countries

This is the list of countries where the urbanization rate is at least 80%.

-  [Argentina](#)
-  [Australia](#)
-  [Brazil](#)
-  [Canada](#)
-  [Chile](#)
-  [France](#)
-  [Japan](#)
-  [South Korea](#)
-  [Mexico](#)
-  [Spain](#)
-  [United Kingdom](#)
-  [United States](#)

Definitions

The UN publishes data on cities, urban areas and rural areas, but relies almost entirely on national definitions of these areas. The UN principles and recommendations state that due to different characteristics of urban and rural areas across the globe, a global definition is not possible.^[12]

[European](#) countries^[which?] define urbanized areas on the basis of urban-type [land use](#), not allowing any gaps of typically more than 200 metres (220 yd), and use [satellite imagery](#) instead of census blocks to determine the boundaries of the urban area. In less-developed countries^[which?], in addition to land use and density requirements, a requirement that a large majority of the population, typically 75%, is not engaged in agriculture and/or fishing is sometimes used.^[citation needed]

By region

East Asia

China

Since 2000, [China](#)'s cities have expanded at an average rate of 10% annually. It is estimated that China's urban population will increase by 292 million people by 2050,^[13] when its cities will house a combined population of over one billion.^[13] The country's urbanization rate increased from 17.4% to 46.6% between 1978 and 2009.^[14] Between 150 and 200 million [migrant workers](#) work part-time in the major cities, returning home to the countryside periodically with their earnings.^{[15][16]}

China has more cities with one million or more long-term residents than any other country, including the three [global cities](#) of [Beijing](#), Hong Kong, and [Shanghai](#); by 2025, the country will be home to 221 cities with over a million inhabitants.^[13] The figures in the table below are from the 2008 census, and are only estimates of the urban populations within administrative city limits; a different ranking exists when considering the total municipal populations (which includes suburban and rural populations). The large "[floating populations](#)" of migrant workers make conducting censuses in urban areas difficult;^[17] the figures below include only long-term residents.

1. [^] Population of [Hong Kong](#) as of 2018 estimate.^[19]
2. [^] The data of Chongqing in the list is the data of "Metropolitan Developed Economic Area", which contains two parts: "City Proper" and "Metropolitan Area". The "City proper" are consist of 9 districts: [Yuzhong](#), [Dadukou](#), [Jiangbei](#), [Shapingba](#), [Jiulongpo](#), [Nan'an](#), [Beibei](#), [Yubei](#), & [Banan](#), has the urban population of 5,646,300 as of 2018. And the "Metropolitan Area" are consist of 12 districts: [Fuling](#), [Changshou](#), [Jiangjin](#), [Hechuan](#), [Yongchuan](#), [Nanchuan](#), [Qijiang](#), [Dazu](#), [Bishan](#), [Tongliang](#), [Tongnan](#), & [Rongchang](#), has the urban population of 5,841,700.^[20] Total urban population of all 26 districts of Chongqing are up to 15,076,600.

Japan

In [Japan](#), urbanized areas are defined as [contiguous](#) areas of densely inhabited districts (DIDs) using [census](#) enumeration districts as units with a density requirement of 4,000 inhabitants per square kilometre (10,000/sq mi).

South Korea

[Seoul](#) is the largest urban area in [South Korea](#).

South Asia

India

For the Census of [India](#) 2011, the definition of urban area is a place having a minimum population of 5,000 of density 400 persons per square kilometre (1,000/sq mi) or higher, and 75% plus of the male working population employed in non-agricultural activities. Places administered by a municipal corporation, cantonment board or notified town area committee are automatically considered urban areas.^[21]

The Census of India 2011 also defined the term "urban agglomeration" as an integrated urban area consisting of a core town together with its "outgrowths" (contiguous suburbs).^[22]

Pakistan

In [Pakistan](#), an area is a major [city](#) and [municipality](#) if it has more than 100,000 inhabitants according to census results. Cities include adjacent [cantonments](#). Urbanisation in [Pakistan](#) has increased since the time of independence and has several different causes. The majority of southern Pakistan's population lives along the [Indus River](#). Karachi is its most populous city.^[25] In the northern half of the country, most of the population lives in an arc formed by the cities of [Lahore](#), [Faisalabad](#), [Rawalpindi](#), [Islamabad](#), [Gujranwala](#), [Sialkot](#), [Gujrat](#), [Jhelum](#), [Sargodha](#), [Sheikhupura](#), [Nowshera](#), [Mardan](#) and [Peshawar](#). During 1990–2008, city dwellers made up 36% of Pakistan's population, making it the most urbanised nation in South Asia. Furthermore, 50% of Pakistanis live in towns of 5,000 people or more.^[26] Karachi is the most populated city in Pakistan closely followed by Lahore according to the [2017 Census](#).

Bangladesh

In [Bangladesh](#), there are total 532 urban areas, which are divided into three categories. Those are [City Corporation](#), [Municipal Corporation](#) (Pourasova) and [Upazila town](#). Among those urban areas, [Dhaka](#) is the largest city by population and area, with a population of 19.10 million.^[27] In [Bangladesh](#), there are total 11 [City Corporations](#) and 329 [Municipal Corporations](#) and 203 [Small towns](#), which serves as the center for [Upazilas](#). According to 2011 population census, [Bangladesh](#) has an urban population of 28%, with a growth rate of 2.8%.^[28] At this growth rate, it is estimated that the urban population of Bangladesh will reach 79 million or 42% of total population by 2035.

Southeast Asia

Philippines

With an estimated population of 16.3 million, [Metro Manila](#) is the most populous metropolitan area in the [Philippines](#) and the [11th in the world](#). However, the greater urban area is the [5th largest in the world](#) with a population of 20,654,307 people (2010 estimate).^[29]

Singapore

As an island [city-state](#), about 5.6 million people live and work within 700 square kilometres (270 sq mi). With 64 [islands and islets](#), [Singapore Island](#) makes up the largest urban area in the country. According to the [United Nations Economic and Social Commission for Asia and the Pacific](#), the country has the highest urbanised population in Southeast Asia, with 100 percent of its population living in an urban area.^[30] The [Urban Redevelopment Authority](#) (URA) is responsible for the urban land-use planning, which designates land use and [urban density](#) of the country.^[31] The country is divided into 5 [regions](#) for planning purposes by the URA, even though as a city state Singapore is defined as a single continuous urban area. It is further subdivided into 55 [urban planning areas](#), which acts as the boundaries of [planned towns](#) within the country.^[32]

Vietnam

In [Vietnam](#), there are six types of urban areas:

- Special urban area (2 municipalities): [Hanoi](#) and [Ho Chi Minh City](#).
- Type I urban area (18 provincial cities and 3 municipalities): [Long Xuyên](#), [Pleiku](#), [Mỹ Tho](#), [Thủ Dầu Một](#), [Bắc Ninh](#), [Biên Hòa](#), [Hải Dương](#), [Thanh Hóa](#), [Hà Long](#), [Việt Trì](#), [Thái Nguyên](#), [Nam Định](#), [Vũng Tàu](#), [Buôn Ma Thuột](#), [Đà Lạt](#), [Quy Nhơn](#), [Nha Trang](#), [Huế](#), [Vinh](#), [Cần Thơ](#), [Đà Nẵng](#) and [Hải Phòng](#).
- Type II urban area (21 provincial cities and 1 district): [Châu Đốc](#), [Đồng Hới](#), [Uông Bí](#), [Bắc Giang](#), [Ninh Bình](#), [Bạc Liêu](#), [Bà Rịa](#), [Thái Bình](#), [Rạch Giá](#), [Cà Mau](#), [Phan Rang–Tháp Chàm](#), [Tuy Hòa](#), [Phan Thiết](#), [Vĩnh Yên](#), [Lào Cai](#) and [Phú Quốc](#).
- Type III urban area (31 provincial cities and 12 towns).
- Type IV urban area (35 towns and 35 townships).
- Type V urban area (586 townships and 54 communes).

Thailand

[Bangkok](#) is the largest urban area in [Thailand](#).

Europe

Finland

[As in other Nordic countries](#), an urban area (*taajama* in [Finnish](#)) in Finland must have a building at least every 200 m (660 ft) and at least 200 people. To be considered a [town](#) or a [city](#) (*kaupunki*) for statistical purposes, an urban area must have at least 15,000 people. This is not to be confused with the city / town designation used by [municipalities](#).^{[33][34]}

France

In [France](#), an urban area (*Fr*: *aire d'attraction d'une ville*) is a zone encompassing an area of built-up growth (called an "urban unit" (*unité urbaine*)^[35] – close in definition to the North American urban area) and its commuter belt (*couronne*). Americans would find the [INSEE](#) definition of the urban area^[36] to be similar to their [metropolitan area](#).

The [largest cities](#) in France, in terms of urban area population (2017), are [Paris](#) (12,628,266), [Lyon](#) (2,323,221), [Marseille](#) (1,760,653), [Toulouse](#) (1,360,829), [Bordeaux](#) (1,247,977), [Lille](#) (1,191,117), [Nice](#) (1,006,201), [Nantes](#) (972,828), [Strasbourg](#) (790,087) and [Rennes](#) (733,320).^[37]

Germany

[Germany](#) has a number of large [cities](#). The largest [conurbation](#) is the [Rhine-Ruhr](#) region (11 million in 2008), including [Düsseldorf](#) (the capital of [North Rhine-Westphalia](#)), [Cologne](#), [Bonn](#), [Dortmund](#), [Essen](#), [Duisburg](#), and [Bochum](#).^[38]

Netherlands

The [Netherlands](#) is the [30th-most densely populated](#) country in the world, with 404.6 inhabitants per square kilometre (1,048/sq mi)—or 497 inhabitants per square kilometre (1,287/sq mi) if only the land area is counted. The [Randstad](#) is the country's largest [conurbation](#) located in the west of the country and contains the four largest cities: Amsterdam, [Rotterdam](#), [The Hague](#), and [Utrecht](#). The Randstad has a population of 7 million inhabitants and is the [6th largest metropolitan area](#) in Europe.

Norway

[Norway](#) defines urban areas ("tettsteder") [similarly to the other Nordic countries](#). Unlike in Denmark and Sweden, the distance between each building has to be of less than 50 m, although exceptions are made due to parks, industrial areas, rivers, and similar. Groups of houses less than 400 m from the main body of an urban area are included in the urban area.^[39]

Poland

In [Poland](#), official "urban" population figures simply refer to those localities which have the status of towns (*miasta*). The "rural" population is that of all areas outside the boundaries of these towns. This distinction may give a misleading impression in some cases, since some localities with only village status may have acquired larger and denser populations than many, many smaller towns^[40] with most excessive example of [Poznań](#), most spread urban area of the country with population of the city app. 534 thousand and urban area above 1,100 thousand inhabitants. On the other hand, the [Upper Silesian Industrial Region](#) conurbation with numerous large and medium cities covers 3,200 km and has approximately 3 million people. The [metropolitan areas in Poland](#) are the biggest urban zones (e.g. [Upper Silesian metropolitan area](#), [Łódź metropolitan area](#) and [Szczecin metropolitan area](#)) and have great impact on the rural surroundings, as it is around [Lublin](#), [Radom](#), [Kielce](#), [Tarnów](#) and [Białystok](#).

Russia

[Moscow](#), the capital and [largest city](#) of [Russia](#), has a population estimated at 12.4 million residents within the city limits,^[41] while over 17 million residents in the urban area,^[42] and over 20 million residents in the [Moscow Metropolitan Area](#).^[43] It is among the [world's largest cities](#), being the [most populous city](#) entirely within [Europe](#), the [most populous urban area](#) in Europe,^[42] the [most populous metropolitan area](#) in Europe,^[43] and also the largest city by land area on the European continent.^[44] [Saint Petersburg](#), the cultural capital, is the second-largest city, with a population of roughly 5.4 million inhabitants.^[45] Other major urban areas are [Yekaterinburg](#), [Novosibirsk](#), [Kazan](#), [Nizhny Novgorod](#), and [Chelyabinsk](#).

Spain

[Spain](#) is a very highly urbanized country. [Madrid](#) is its largest urban area. The Southern and Eastern coasts with [Barcelona](#), [Valencia](#) and [Málaga](#) are more urbanised than the Northern and Western ones.

Sweden

[Urban areas in Sweden](#) (*tätorter*) are statistically defined localities, totally independent of the administrative subdivision of the country. There are 1,956 such localities in [Sweden](#), with a population ranging from 200 to 1,372,000 inhabitants.^[47]

United Kingdom

In 2013 the [United Kingdom's Office for National Statistics](#) (ONS) published *2011 Built-up Areas - Methodology and Guidance* which sets out its definition of a **Built-up area** (BUA) as an area of built-up land of at least 20 hectares (0.077 sq mi), separated from other settlements by at least 200 metres (660 ft). For 2011 census data there are 5,493 built-up areas, of which 501 are divided into **Built-up area sub-divisions** (BUASD) for which data is also available. Each built-up area is named algorithmically, using Ordnance Survey place-name data.^[48]

The ONS has produced census results from urban areas since 1951, since 1981 based upon the extent of irreversible urban development indicated on [Ordnance Survey](#) maps. The definition is an extent of at least 20 ha and at least 1,500 census residents. Separate areas are linked if less than 200 m (220 yd) apart. Included are transportation features.^[49] The UK has five Urban Areas with a population over a million and a further sixty nine with a [population over one hundred thousand](#).

Oceania

Australia

The [Australian Bureau of Statistics](#) refers to urban areas as Urban Centres, which it generally defines as population clusters of 1,000 or more people.^[53] Australia is one of the most urbanised countries in the world, with more than 50% of the population residing in Australia's three biggest urban centres.^[citation needed]^[53]

New Zealand

[Statistics New Zealand](#) defines urban areas in New Zealand, which are independent of any administrative subdivisions and have no legal basis.^[56] There are four classes of urban area: major urban areas (population 100,000+), large urban areas (population 30,000-99,999), medium urban areas (population 10,000-29,999) and small urban areas (population 1000-9,999). As of 2021, there are 7 major urban areas, 13 large urban areas, 22 medium urban areas and 136 small urban areas. Urban areas are

reclassified after each [New Zealand census](#), so population changes between censuses does not change an urban area's classification.

North America

Canada

According to [Statistics Canada](#), an urban area in [Canada](#) is an area with a population of at least 1,000 people where the density is no fewer than 400 persons per square kilometre (1,000/sq mi).^[58] If two or more urban areas are within 2 km (1.2 mi) of each other by road, they are merged into a single urban area, provided they do not cross [census metropolitan area](#) or [census agglomeration](#) boundaries.^[59]

In the [Canada 2011 Census](#), Statistics Canada redesignated urban areas with the new term "[population centre](#)";^[60] the new term was chosen in order to better reflect the fact that urban vs. rural is not a strict division, but rather a continuum within which several distinct settlement patterns may exist. For example, a community may fit a strictly statistical definition of an urban area, but may not be commonly thought of as "urban" because it has a smaller population, or functions socially and economically as a suburb of another urban area rather than as a self-contained urban entity, or is geographically remote from other urban communities. Accordingly, the new definition set out three distinct types of population centres: small (population 1,000 to 29,999), medium (population 30,000 to 99,999) and large (population 100,000 or greater).^[60] Despite the change in terminology, however, the demographic definition of a population centre remains unchanged from that of an urban area: a population of at least 1,000 people where the density is no fewer than 400 persons per km².

Mexico

[Mexico](#) is one of many countries where the urbanization rate is at least 80%. [Mexico City](#), its capital, is the largest urban area in the country.

United States

In the [United States](#), the [Census Bureau](#) defines urban areas and delineates urban area boundaries after each census. The Bureau defines an urban area as "a statistical geographic entity consisting of a densely settled core created from [census blocks](#) and contiguous qualifying territory that together have at least 2,000 housing units or 5,000 persons."^[62] There were 2,646 urban areas identified by the Census Bureau for 2020. 511 of these had a population of 50,000 or more.^[63]

For the 2000 and 2010 censuses, the Census Bureau differentiated between two kinds of urban areas: urbanized areas and urban clusters. The term *urbanized area* denoted an urban area of 50,000 or more people. Urban areas under 50,000 people were called *urban clusters*. Urbanized areas were first delineated in the United States in the 1950 census, while urban clusters were added in the 2000 census. The distinction between urbanized areas and urban clusters was removed for the 2020 census.^[62]

Urban areas consist of a densely-settled urban core, plus surrounding developed areas that meet certain density criteria. Since urban areas are composed of census blocks and not cities, counties, or county-equivalents, urban area boundaries may consist of partial areas of these political units. Urban areas are distinguished from [rural areas](#): any area not part of an urban area is considered to be rural by the Census Bureau.^[62]

The largest urban area in the United States is that of [New York City](#) and its surrounding suburbs. The New York–[Jersey City](#)–[Newark](#), NY–NJ urban area had a population of 19,426,449 as of 2020, while the larger [metropolitan area](#) had a population of 20,140,470, and the [combined statistical area](#) had a population of 23,582,649. The next five largest urban areas in the U.S. are those of [Los Angeles](#), [Chicago](#), [Miami](#), [Houston](#), and [Dallas](#).^[63] 80.0 percent of the population of the United States lives within the boundaries of an urban area as of the 2020 census.^[64]

South America

Argentina

Argentina is highly urbanized.^[66] The ten largest metropolitan areas account for half of the population, and fewer than one in ten live in rural areas. About 3 million people live in Buenos Aires City and the [Greater Buenos Aires](#) metropolitan area totals around 15 million, making it one of the largest urban areas in the world, with a population of 18 million all up.^[67]

[Córdoba](#) has around 1.5 million people living in the urban area, while [Rosario](#), [Mendoza](#) and [Tucumán](#) have around 1.2 million inhabitants each^[67] and [La Plata](#), [Mar del Plata](#), [Salta](#) and [Santa Fe](#)^{[67][68]} have at least 500,000 people each.

Brazil

In Brazil, the terms *metropolitan area* (Portuguese: *região metropolitana*) and *urban agglomeration* (*aglomeração urbana*) have specific meanings. They are defined by federal and state legislation as collections of [municipalities](#) focused on "integrating the organization, planning and execution of public functions of common interest".^[69] An *integrated development area* (*região integrada de desenvolvimento*) is one of the two above structures that crosses state (or [Federal District](#)) boundaries.

Chile

[Chile](#) is highly urbanized, just like Argentina. The largest urban area in the country is its capital, [Santiago](#).

Yorum

İnsanlar yaşayacakları yere göç ederler denilir. Köy ortamı daha rahat olsa da nüfus artması ile özellikle yeni nesil geçim derdine düşer. Şehirler Endüstri Kültüründe olduğu için, iş imkânı daha çoktur, ziraat boyutu ötesindedir.

İnsanlar köyden şehre göç etmelerinin nedeni, daha fazla iş imkânı ve medeni yaşam olmaktadır. Yerlerde şehirleşme ile başka bir yapı oluşmaktadır. Medeniyetin faydalarından, teknolojiyen de yararlanmaktadırlar.

Giderek artan şehirleşme oranı, bir başka boyut, bir ruhsal sorunları da getirmektedir. Bu açıdan insanlar taşraya kaçıp bir nefes alma ihtiyacı da artmaktadır. Bu ikinci evlerin oluşmasına neden olmaktadır.

Rural area, Wikipedia⁵

In general, a **rural area** or a **countryside** is a geographic area that is located outside [towns](#) and [cities](#).^[1] Typical rural areas have a low [population density](#) and small settlements. [Agricultural](#) areas and areas with [forestry](#) typically are described as rural. Different countries have varying definitions of *rural* for statistical and administrative purposes.

In rural areas, because of their unique economic and social dynamics, and relationship to land-based industry such as [agriculture](#), [forestry](#) and [resource extraction](#), the [economics](#) are very different from cities and can be subject to [boom and bust](#) cycles and vulnerability to [extreme weather](#) or natural disasters, such as [droughts](#). These dynamics alongside larger economic forces encouraging to [urbanization](#) have led to significant demographic declines, called [rural flight](#), where economic incentives encourage younger populations to go to cities for education and access to jobs, leaving older, less educated and less [wealthy](#) populations in the rural areas. Slower economic development results in poorer services like healthcare and education and rural infrastructure. [This cycle of poverty in some rural areas](#), means that three quarters of the global population in poverty live in rural areas according to the [Food and Agricultural Organization](#).

Some communities have successfully encouraged [economic development in rural areas](#), with some policies such as giving increased access to [electricity](#) or [internet](#), proving very successful on encouraging economic activities in rural areas. Historically development policies have focused on larger [extractive industries](#), such as mining and forestry. However, recent approaches more focused on [sustainable development](#) are more aware of economic diversification in these communities.

Yorum

Kenar semtler, köy boyutu, internet ve dijital medya vasıtası ile kalkmış gibidir. Uluslararası görüşmeler bile artık bir bilgisayar ile olası olmuştur. Evde çalışma imkanı artık olasıdır.

İnsanlar ise rahatlık açısından taşrada olmak bir olumlu boyut olmaktadır.

Regional definitions

North America

Canada

In Canada, the [Organization for Economic Co-operation and Development](#) defines a "predominantly rural region" as having more than 50% of the population living in rural communities where a "[rural community](#)" has a population density less than 150 people per square kilometer. In Canada, the census division has been used to represent "regions" and census consolidated sub-divisions have been used to

represent "communities". Intermediate regions have 15 to 49 percent of their population living in a rural community. Predominantly [urban regions](#) have less than 15 percent of their population living in a rural community. Predominantly rural regions are classified as rural metro-adjacent, rural non-metro-adjacent and rural northern, following Philip Ehrensaft and Jennifer Beeman (1992). Rural metro-adjacent regions are predominantly rural [census divisions](#) which are adjacent to metropolitan centers while rural non-metro-adjacent regions are those predominantly rural census divisions which are not adjacent to metropolitan centers. Rural northern regions are predominantly rural census divisions that are found either entirely or mostly above the following lines of latitude in each province: [Newfoundland and Labrador](#), 50th; [Manitoba](#), 53rd; [Alberta](#), [British Columbia](#), [Ontario](#), [Quebec](#), and [Saskatchewan](#), 54th. As well, rural northern regions encompass all of the [Yukon](#), [Northwest Territories](#) and [Nunavut](#). Statistics Canada defines rural areas by their population counts. This definition has changed over time (see Appendix A in du Plessis et al., 2002). Typically, it has referred to the population living outside settlements of 1,000 or fewer inhabitants. The current definition states that census rural is the population outside settlements with fewer than 1,000 inhabitants and a population density below 400 people per square kilometer (Statistics Canada, 2007).

United States

[Rural areas in the United States](#), often referred to as rural America,^[2] consists of approximately 97% of the [United States'](#) land area. An estimated 60 million people, or one in five residents (17.9% of the total [U.S. population](#)), live in rural America. Definitions vary from different parts of the United States government as to what constitutes those areas.

Rural areas tend to be poorer and their populations are older than in other parts of the United States because of [rural flight](#), declining infrastructure, and fewer economic prospects. The declining population also results in less access to services, such as high-quality medical and education systems.

South America

Brazil

In Brazil, there are different notions of "rural area" and "countryside". Rural areas are any place outside a municipality's urban development (buildings, streets) and it is carried by informal usage. Otherwise, countryside (*interior* in [Portuguese](#)) are officially defined as all municipalities outside the state/territory capital's metropolitan region. Some states as [Mato Grosso do Sul](#) do not have any metropolitan regions, thus all of the state, except its capital is officially countryside. [Rio de Janeiro](#) is singular in Brazil and it is de facto a metropolitan state, as circa 70% of its population are located in [Greater Rio](#). In the [Federal District](#) it is not applicable and there is no countryside as all of it is treated as the federal capital. Brasília is nominally the capital, but the capitality is shared through all Federal District, because Brazil de facto defines its capital as a municipality, and in municipal matters, the Federal District is treated and governs as a single municipality, [city-state](#)-like (Brasília, DF).

Europe

France

15% of French population live in rural areas, spread over 90% of the country. President [Emmanuel Macron](#) government launched an action plan in 2019 in favour for rural areas named "Agenda Rural".^[3] Among many initiatives recommended to redynamize rural areas, [energy transition](#) is one of them. Research is being carried out to assess the impact of new projects in rural areas.^[4]

Germany

Germany is divided into 402 administrative districts, 295 [rural districts](#) and 107 urban districts. As one of the largest agricultural producers in the [European Union](#), more than half of Germany's territory which is almost 19 million hectares,^[5] is used for farming, and located in the rural areas. Almost 10% of people in Germany have jobs related to the agricultural, forest and fisheries sectors; approximately a fifth of them are employed in the primary production. Since there is a policy of equal living conditions, people see rural areas as equivalent as urban areas. Village renewal is an approach to develop countryside and supports the challenges faced in the process of it.^[6]

United Kingdom

In Britain, "rural" is defined^[7] by the government [Department for Environment, Food and Rural Affairs](#) (DEFRA), using population data from the latest [census](#), such as the [United Kingdom Census 2001](#). These definitions have various grades, but the upper point is any local government area with more than 26% of its population living in a rural settlement or [market town](#) ("market town" being defined as

any settlement which has permission to hold a [street market](#)). A number of measures are in place to protect the British countryside, including [green belts](#).

Asia

China

In [mainland China](#), rural areas sometimes use different lower-level [administrative divisions](#) than urban areas, such as [counties](#) and [townships](#) instead of [districts](#) and [subdistricts](#). Life in China's rural regions often revolves around farming activities, with communities relying on [agriculture](#) as a primary source of livelihood.

India

Rural areas are also known as the 'countryside' or a '[village](#)' in India. It has a very low population density. In rural areas, [agriculture](#) is the chief source of livelihood along with [fishing](#),^[8] [cottage industries](#), [pottery](#) etc.

Almost every Indian economic agency today has its own definition of rural India, some of which follow: According to the Planning Commission, a town with a maximum population of 15,000 is considered rural in nature. In these areas the [panchayat](#) makes all the decisions. There are five people in the [panchayat](#). The National Sample Survey Organization (NSSO) defines 'rural' as follows:

- An area with a population density of up to 400 per square kilometer,
- Villages with clear surveyed boundaries but no municipal board,
- A minimum of 75% of male working population involved in agriculture and allied activities.^[9]

RBI defines rural areas as those areas with a population of less than 49,000 (tier -3 to tier-6 cities).^[9]

It is generally said that the rural areas house up to 70% of India's population. Rural India contributes a large chunk to India's GDP by way of agriculture, self-employment, services, construction etc. As per a strict measure used by the National Sample Survey in its 63rd round, called monthly per capita expenditure, rural expenditure accounts for 55% of total national monthly expenditure. The rural population currently accounts for one-third of the total Indian FMCG sales.^[9]

Japan

In Japan, rural areas are referred to as "Inaka" which translates literally to "the countryside" or "one's native village".^{[10][11]}

Pakistan

According to the [2017 census](#) about 64% of Pakistanis live in rural areas. Most rural areas in Pakistan tend to be near cities and are [peri-urban](#) areas. This is due to the definition of a rural area in Pakistan being an area that does not come within an [urban](#) boundary.^[12] Rural areas in Pakistan that are near cities are considered as [suburban areas](#) or [suburbs](#).

The remote rural villagers of Pakistan commonly live in houses made of bricks, clay or mud. [Socioeconomic status](#) among rural Pakistani villagers is often based upon the ownership of [agricultural land](#), which also may provide [social prestige](#) in village cultures. The majority of rural Pakistani inhabitants' livelihoods is based upon the rearing of livestock, which also comprises a significant part of Pakistan's gross domestic product. Some [livestock raised by rural Pakistanis](#) include cattle and goats.

Oceania

New Zealand

In [New Zealand](#) census areas are classified based on their degree of rurality. However, traffic law has a different interpretation and defines a **Rural area** as "... a road or a geographical area that is not an urban traffic area, to which the rural speed limit generally applies."^[13]

Yorum

Her ülkenin kendisine göre yapısı nedeniyle taşrada oturanların oranı farklı olsa da benzemektedirler.

Büyük şehir sıkıntısı olmaması için, artık kasaba gibi yerlerde, köylerde oturup, işletmeleri buradan idare edenler çoğalmaktadır.

Economics

[Rural economics](#) is the study of rural [economies](#). Rural economies include both [agricultural](#) and non-agricultural industries, so rural economics has broader concerns than [agricultural economics](#) which focus more on [food systems](#).^[14] [Rural development](#)^[15] and finance^[16] attempt to solve larger challenges within

rural economics. These economic issues are often connected to the migration from rural areas due to lack of economic activities^[17] and [rural poverty](#). Some interventions have been very successful in some parts of the world, with [rural electrification](#) and [rural tourism](#) providing anchors for transforming economies in some rural areas. These challenges often create rural-urban income disparities.^[18]

Rural spaces add new challenges for economic analysis that require an understanding of [economic geography](#): for example understanding of size and spatial distribution of production and household units and interregional trade,^[19] [land use](#),^[20] and how low population density effects government policies as to development, investment, regulation, and transportation.^[21]

Yorum

Taşranın ekonomide katkısı vardır. Sıklıkla da zirai ürünler üretilmektedir.

Ayrıca evde üretim yapılması ile, turşu, tarhana gibi ev ürünlerinin, elde yapılan örtü, dikiş gibi oluşumların önemli ekonomik katkısı da olmaktadır.

Development

[Rural development](#) is the process of improving the [quality of life](#) and economic [well-being](#) of people living in rural areas, often relatively isolated and sparsely populated areas.^[22]

Rural development has traditionally centered on the [exploitation](#) of land-intensive [natural resources](#) such as [agriculture](#) and [forestry](#). However, changes in [global production networks](#) and increased [urbanization](#) have changed the character of rural areas. Increasingly [rural tourism](#), niche manufacturers, and [recreation](#) have replaced resource extraction and agriculture as dominant economic drivers.^[23] The need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource-based businesses.

Education, [entrepreneurship](#), physical infrastructure, and social infrastructure all play an important role in developing rural regions.^[24] Rural development is also characterized by its emphasis on locally produced economic development strategies.^[25] In contrast to urban regions, which have many similarities, rural areas are highly distinctive from one another. For this reason, there are a large variety of rural development approaches used globally.^[26]

Yorum

Gelişme ve kalkınma tüm elemanların eğitimi ile başlamıştır.

Kendi kaynaklarının zenginleştirilmesi ve Pazar bulunması temel yaklaşım olmaktadır.

Electricity

[Rural electrification](#) is the process of bringing [electrical power](#) to rural and remote areas. Rural communities are suffering from colossal market failures as the [national grids](#) fall short of their demand for electricity. As of 2019, 770 million people live without access to electricity – 10.2% of the global population.^[27] [Electrification](#) typically begins in cities and towns and gradually extends to rural areas, however, this process often runs into obstacles in developing nations. Expanding the national grid is expensive and countries consistently lack the capital to grow their current infrastructure. Additionally, [amortizing capital costs](#) to reduce the [unit cost](#) of each hook-up is harder to do in lightly populated areas (yielding higher [per capita](#) share of the expense). If countries are able to overcome these obstacles and reach nationwide electrification, rural communities will be able to reap considerable amounts of economic and social development.

Yorum

Elektrik gelmesi, medeniyetin gelmesi demek, TV ve diğer multimedya yaklaşımları ile artık köy şehirden imkân olarak farkı olmamaktadır.

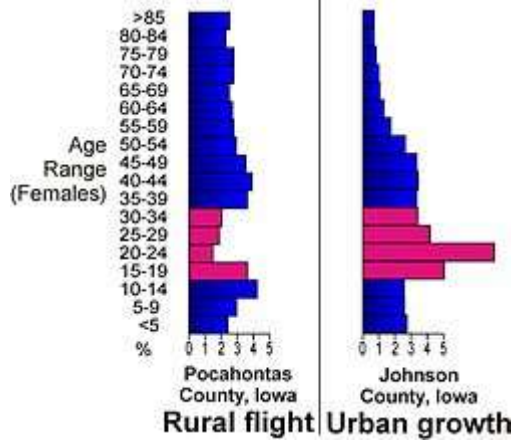
Zamanımızda birçok kişi evden toplantılar ve yaklaşımlar yapabilmektedir.

Migration

Population age comparison between rural [Pocahontas County, Iowa](#) and urban [Johnson County, Iowa](#), illustrating the flight of young female adults (red) to urban centers in Iowa^[29]

[Rural flight](#) (also known as rural-to-urban migration or rural exodus) is the [migratory pattern](#) of people from [rural areas](#) into [urban areas](#). It is [urbanization](#) seen from the rural perspective.

In [industrializing economies](#) like [Britain in the eighteenth century](#) or [East Asia in the twentieth century](#), it can occur following the [industrialization](#) of [primary industries](#) such as [agriculture](#), [mining](#), [fishing](#), and [forestry](#)—when fewer people are needed to bring the same amount of output to market—and related [secondary industries](#) (refining and processing) are consolidated. Rural exodus can also follow an ecological or human-caused catastrophe such as a famine or resource depletion. These are examples of [push factors](#).



The same phenomenon can also be brought about simply because of [higher wages](#) and [educational access](#) available in urban areas; examples of [pull factors](#).

Once rural populations fall below a [critical mass](#), the population is too small to support certain businesses, which then also leave or close, in a [vicious circle](#). Even in non-market sectors of the economy, providing services to smaller and more dispersed populations becomes [proportionately more expensive](#) for governments, which can lead to closures of state-funded offices and services, which further harm the rural economy. Schools are the archetypal example because they influence the decisions of parents of young children: a village or region without a school will typically lose families to larger towns that have one. But the concept ([urban hierarchy](#)) can be applied more generally to many services and is explained by [central place theory](#).

Government policies to combat rural flight include campaigns to expand services to the countryside, such as [electrification](#) or [distance education](#). Governments can also use restrictions like [internal passports](#) to make rural flight illegal. Economic conditions that can counter rural depopulation include [commodities booms](#), the expansion of [outdoor-focused tourism](#), and a shift to [remote work](#), or [exurbanization](#). To some extent, governments generally seek only to manage rural flight and channel it into certain cities, rather than stop it outright as this would imply taking on the expensive task of building airports, railways, hospitals, and universities in places with few users to support them, while neglecting growing urban and suburban areas.

Yorum

Taşrada çalışanlar, aktif işe gidenler dışındakiler ile aynı oranda, hatta emekli olunması ile yerleşim boyutu artmış görünmektedir. Köyden şehre göç, bir noktadan sonra farklılaşmaktadır. Özellikle yaşlılar daha huzurlu yer aramaktadırlar.

Taşra medeniyetin unsurları getirilirse, ulaşım, internet gibi yaklaşımlar ile tercih edilen boyut olmaktadır.

Poverty

[Rural poverty](#) refers to [poverty](#) in rural areas, including factors of [rural society](#), [rural economy](#), and [political](#) systems that give rise to the poverty found there.^[30] Rural areas, because of their spread-out populations, typically have less well maintained infrastructure and a harder time accessing markets, which tend to be concentrated in population centers.

Rural communities also face disadvantages in terms of legal and social protections, with women and marginalized communities frequently having hard times accessing land, education and other support systems that help with economic development. Several policies have been tested in both developing and

developed economies, including rural electrification and access to other technologies such as internet, [gender parity](#), and improved access to credit and income.

In academic studies, rural poverty is often discussed in conjunction with [spatial inequality](#), which in this context refers to the inequality between urban and rural areas.^[31] Both rural poverty and [spatial inequality](#) are global phenomena, but like poverty in general, there are higher rates of rural poverty in [developing countries](#) than in [developed countries](#).^[32]

Eradicating rural poverty through effective policies and economic growth is a continuing difficulty for the international community.^{[32][33]} According to the [Food and Agriculture Organization](#), three quarters of those in poverty are in rural areas, most of whom are [smallholders](#) or [agricultural workers](#) whose livelihoods are heavily dependent on agriculture.^[34] These food systems are vulnerable to extreme weather, which is expected to [effect agricultural systems the world over more as climate change increases](#).^{[35][36]}

Thus the [climate crises](#) is expected to reduce the effectiveness of programs reducing rural poverty and cause [displacement of rural communities to urban centers](#).^{[35][36]} [Sustainable Development Goal 1: No Poverty](#) sets international goals to address these issues, and are deeply connected with investments in a [sustainable food system](#) as part of [Sustainable Development Goal 2: Zero Hunger](#).^{[37][34]}

Yorum

İkinci evler, tatil yaşamında halkı doğrudan etkilemektedirler. Birçok ülkede sosyal ve ilişki olarak kötü olması nedeniyle göçmek zorunda kalmaktadırlar.

Birinci ev oturlan yerleşilen ev iken, ikinci ev, tatil ve geçici konaklanan ama kendi eviniz olmaktadır. Sıklıkla tatil köylerinde olduğu için, sıcak ortam nedeni ile de gelmek istenmemektedir.

Ülkemizde ise, gelir kaynağı ve sosyal iletişim oluşması ile halk genellikle memnun olmaktadır.

Yazlıklarda iklim daha sıcak olduğu için, kışa hazırlık yapılmaz ama müşterilere kışlıklar yapılır ve satılırlar.

Rural health

In [medicine](#), [rural health](#) or rural medicine is the [interdisciplinary](#) study of [health](#) and [health care](#) delivery in [rural](#) environments. The concept of rural health incorporates many fields, including [Wilderness medicine](#), [geography](#), [midwifery](#), [nursing](#), [sociology](#), [economics](#), and [telehealth](#) or [telemedicine](#).^[38]

Research shows that the healthcare needs of individuals living in rural areas are different from those in urban areas, and rural areas often suffer from a lack of access to healthcare.^[39] These differences are the result of geographic, demographic, [socioeconomic](#), workplace, and personal health factors. For example, many rural communities have a large proportion of elderly people and children. With relatively few people of working age (20–50 years of age), such communities have a high [dependency ratio](#). People living in rural areas also tend to have poorer socioeconomic conditions, less education, higher rates of tobacco and alcohol use, and higher [mortality rates](#) when compared to their urban counterparts.^[40] There are also high rates of poverty among rural dwellers in many parts of the world, and poverty is one of the biggest [social determinants of health](#).

Many countries have made it a priority to increase funding for research on rural health.^{[41][42]} These efforts have led to the development of several research institutes with rural [health mandates](#), including the [Centre for Rural and Northern Health Research](#) in [Canada](#), [Countryside Agency](#) in the [United Kingdom](#), the Institute of Rural Health in [Australia](#), and the [New Zealand](#) Institute of Rural Health. These research efforts are designed to help identify the healthcare needs of rural communities and provide policy solutions to ensure those needs are met. The concept of incorporating the needs of rural communities into government services is sometimes referred to as *rural proofing*.

Yorum

Afyon yetiştiren kasabalarda bile uyuşturucu çok azdır. Ancak akşam etkâr basınca, alkol bir sosyalleşme nedeni ile içilmektedir. Kışın bu daha ağır olmakta, yazın ise ilişkiler nedeniyle daha az tüketilmektedir. Bu açıdan TV gibi sosyalleşme de önemli yeri olmaktadır.

Özet olarak sağlıklı ortam olarak görülür ama sigara ve alkol içilmesi ile yoğun sağlık sorunları gözlenir.

Human fertility

Rural residence is a [fertility factor](#), with total fertility rates and [pregnancy](#) being higher among women in rural areas than among women in urban areas and the rural population is much younger than urban areas.^[43]

Yorum

İnsanlar gelecek endişesi taşırılsa, çok çocuk yaparlar. Ancak eğitim ve diğer sorunlar ortaya çıkınca eskisi gibi değil sayı 5 civarından 3 ortalamasına gerilemiştir. İki çocuk aynı nüfus demektir, üç olursa artış olabilmektedir.

Artık çocukların aynı işi yapması değil, üniversite okuyarak onlar ancak daha üst bir pozisyonda aynı işte çalışabilirler.

Academic study

Because of their unique dynamics, different academic fields have developed to study rural communities.

Economics

[Rural economics](#) is the study of rural [economies](#). Rural economies include both [agricultural](#) and non-agricultural industries, so rural economics has broader concerns than [agricultural economics](#) which focus more on [food systems](#).^[44] [Rural development](#)^[45] and finance^[46] attempt to solve larger challenges within rural economics. These economic issues are often connected to the migration from rural areas due to lack of economic activities^[47] and [rural poverty](#). Some interventions have been very successful in some parts of the world, with [rural electrification](#) and [rural tourism](#) providing anchors for transforming economies in some rural areas. These challenges often create rural-urban income disparities.^[48]

Rural spaces add new challenges for economic analysis that require an understanding of [economic geography](#): for example understanding of size and spatial distribution of production and household units and interregional trade,^[49] [land use](#),^[50] and how low population density effects government policies as to development, investment, regulation, and transportation.^[51]

Rural planning

Rural planning is an academic discipline that exists *within* or *alongside* the field of [urban planning](#), [regional planning](#) or [urbanism](#). The definition of these fields differs between languages and contexts. Sometimes the terms are used interchangeably.

Specific interventions and solutions will depend entirely on the needs of each region in each country, but generally speaking, regional planning at the macro level will seek to:^[52]

- Resist development in [flood plains](#) or along [earthquake faults](#). These areas may be utilized as parks, or unimproved farmland.
- Designate transportation corridors using [hubs and spokes](#) and considering major new infrastructure
- Some thought into the various ‘role’s settlements in the region may play, for example some may be administrative, with others based upon manufacturing or transport.
- Consider designating essential nuisance land use’s locations, including waste disposal.
- Designate [Green belt](#) land or similar to resist settlement amalgamation and protect the environment.
- Set regional level ‘policy’ and zoning which encourages a mix of housing values and communities.
- Consider building codes, [zoning](#) laws and policies that encourage the best use of the land.
- Allocation of land.

Yorum

Şehirden kasabaya göç sağlanması için, kasabaların, köylerin teknolojik gelişimi sağlamaları gerekir. Bu giderek artmakta, sonuçta da köyden şehre göç eskisi bu oranda olmamaktadır.

İnsanlar mutlu oldukları yerde kalsınlar denilemez, devamlı göçlerle mevsimsel hareketlilik oluşması bir doğal süreçtir.

Sociology

[Rural sociology](#) is a field of [sociology](#) traditionally associated with the study of social structure and conflict in rural areas. It is an active academic field in much of the world, originating in the [United States](#) in the 1910s with close ties to the national [Department of Agriculture](#) and [land-grant university](#) colleges of agriculture.^[53]

While the issue of natural resource access transcends traditional rural spatial boundaries, the sociology of [food](#) and [agriculture](#) is one focus of rural sociology, and much of the field is dedicated to the economics of [farm production](#). Other areas of study include [rural migration](#) and other [demographic patterns](#), [environmental sociology](#), [amenity-led development](#), public-lands policies, so-called "[boomtown](#)" development, [social disruption](#), the sociology of [natural resources](#) (including forests, mining, fishing and other areas), [rural cultures](#) and [identities](#), [rural health-care](#), and educational policies. Many rural sociologists work in the areas of [development studies](#), [community studies](#), [community development](#), and [environmental studies](#). Much of the research involves [developing countries](#) or the [Third World](#).

Yorum

Taşra yaşamı elbet Sosyoloji konusu olduğu kadar, kültürel yapısı ile de Sosyal Antropoloji gündemindedir de.

Sıklıkla Tarım Kültürü tanımı yapıldığı görülmektedir. Kabile kültürü de hâkim olabilir. Özellikle Kuzey Suriye'de Tarım Kültürü yerine, kabile, göçmen yapısı olduğu gözlenmektedir. Bu durumda aile içi toplantı gibi ekin olan TOY olmaktadır. Kararlar her kabile için ayrı olabilmektedir.

Zamanımızda ise farklı bir yapıya, Birey Haklarının Sağlandığı Kültürel yapı daha öne çıkmaktadır.

Wealth, Wikipedia⁶

Wealth is the abundance of [valuable financial assets](#) or [physical possessions](#) which can be converted into a form that can be used for [transactions](#). This includes the core meaning as held in the originating [Old English](#) word *weal*, which is from an [Indo-European](#) word stem.^[2] The modern concept of wealth is of significance in all areas of [economics](#), and clearly so for [growth economics](#) and [development economics](#), yet the meaning of wealth is context-dependent. A person possessing a substantial net worth is known as *wealthy*. **Net worth** is defined as the current value of one's assets less liabilities (excluding the principal in trust accounts).^[3]

At the most general level, economists may define wealth as "the total of anything of value" that captures both the subjective nature of the idea and the idea that it is not a fixed or static concept. Various definitions and concepts of wealth have been asserted by various people in different contexts.^[4] Defining wealth can be a [normative](#) process with various [ethical](#) implications, since often wealth maximization is seen as a goal or is thought to be a normative principle of its own.^{[5][6]} A [community](#), region or country that possesses an abundance of such possessions or resources to the benefit of the common good is known as wealthy.

The [United Nations](#) definition of [inclusive wealth](#) is a monetary measure which includes the sum of natural, human, and physical assets.^{[7][8]} Natural capital includes land, forests, [energy resources](#), and minerals. Human capital is the population's education and skills. Physical (or "manufactured") capital includes such things as machinery, buildings, and infrastructure.

Yorum

Bir şeyin var oluşu, oluşturduğu etki ile ortaya konulabilir.

Toplumda hastalıklar yaygın ise, istenildiği kadar gelişmiş hastaneleri olsun, bir sorun vardır, bu çözülmelidir denir.

Evlilik mutlu olmak için ise, ortada devamlı kavga varsa, buna evlilik demek doğru olmayabilir, nikahlılardır.

Politikada, genellikle muhalefet %20 civarındadır, bazı etkileşimlerle bu oyu %40 civarına çıkarabilirler. Şehir ve bölge idarecilerini seçmek, kısaca Belediye Başkanları kişisel faktörler

ile oluşmakta, bu açıdan bu oran geçerli olmayabilmektedir. Söylenmek eğer istenen, gerekli oy oranı, iktidar olmak için %50 oy ile geliniyorsa, bu durumda ortada, tarafsız, kararsızları çekmelidir. Bunlar realiteye, yapılanlara bakarlar. Bazen yönetim değişebilir, ama bazı durumlarda, reklam ile kazanıldığı sanılır ama bir deneyelim denilmiştir.

Bu açıdan varlığı tanımlanabilen, sevgi ve insanlık üzere, paylaşan kişiler gerçekten var denilebilir. Diplomalara varlığı göstermez, sadece duvarlarda gözükürler.

History

Around 35,000 years ago *Homo sapiens* groups began to adopt a more settled lifestyle, as evidenced by cave drawings, burial sites, and decorative objects.^[9] Around this time, humans began [trading](#) burial-site tools and developed trade networks,^[10] resulting in a [hunter-gatherer](#) lifestyle.^[11] Those who had gathered abundant burial-site tools, weapons, baskets, and food, were considered part of the wealthy.^[12]^[*need quotation to verify*]

[Adam Smith](#), in his seminal work *The Wealth of Nations*, described wealth as "the annual produce of the land and labor of the society". This "produce" is, at its simplest, a good or service which satisfies human needs, and wants of [utility](#).

In popular usage, wealth can be described as an abundance of items of economic [value](#), or the state of controlling or possessing such items, usually in the form of [money](#), [real estate](#) and personal [property](#). A person considered wealthy, affluent, or rich is someone who has accumulated substantial wealth relative to others in their society or reference group.

In economics, [net worth](#) refers to the value of [assets](#) owned minus the value of [liabilities](#) owed at a point in time.^[13] Wealth can be categorized into three principal categories: [personal property](#), including homes or automobiles; monetary savings, such as the accumulation of past [income](#); and the [capital](#) wealth of income producing assets, including [real estate](#), [stocks](#), [bonds](#), and [businesses](#). All these delineations make wealth an especially important part of [social stratification](#). Wealth provides some people "safety nets" of protection against unforeseen declines in their living standard in the event of emergency and can be transformed into home ownership, business ownership, or college education by its expenditure.

Wealth has been defined as a collection of things limited in supply, transferable, and useful in satisfying human desires.^[14] Scarcity is a fundamental factor for wealth. When a desirable or valuable commodity (transferable good or skill) is abundantly available to everyone, the owner of the commodity will possess no potential for wealth. When a valuable or desirable commodity is in scarce supply, the owner of the commodity will possess great potential for wealth.

'Wealth' refers to some *accumulation* of resources (net asset value), whether abundant or not. 'Richness' refers to an *abundance* of such resources (income or flow). A wealthy person, group, or nation thus has more accumulated resources (capital) than a poor one. The opposite of wealth is destitution. The opposite of richness is [poverty](#).

The term implies a [social contract](#) on establishing and maintaining [ownership](#) in relation to such items which can be invoked with little or no effort and expense on the part of the owner. The concept of wealth is relative and not only varies between societies, but varies between different sections or regions in the same society. A personal [net worth](#) of US\$10,000 in most parts of the United States would certainly not place a person among the wealthiest citizens of that locale. Such an amount would constitute an extraordinary amount of wealth in impoverished [developing countries](#).

Concepts of wealth also vary across time. Modern labor-saving inventions and the development of the [sciences](#) have vastly improved the [standard of living](#) in modern societies for even the poorest of people. This comparative wealth across time is also applicable to the future; given this trend of human advancement, it is possible that the standard of living that the wealthiest enjoy today will be considered impoverished by [future generations](#).

[Industrialization](#) emphasized the role of technology. Many jobs were automated. Machines replaced some workers while other workers became more specialized. [Labour specialization](#) became critical to economic success. [Physical capital](#), as it came to be known, consisting of both the [natural capital](#) and the [infrastructural capital](#), became the focus of the *analysis of wealth*.^[*citation needed*]

[Adam Smith](#) saw wealth creation as the combination of materials, labour, land, and technology.^[15] The theories of [David Ricardo](#), [John Locke](#), [John Stuart Mill](#), in the 18th century and 19th century built on these views of wealth that we now call [classical economics](#).

[Marxian economics](#) (see [labor theory of value](#)) distinguishes in the [Grundrisse](#) between material wealth and human wealth, defining human wealth as "wealth in human relations"; land and labour were the source of all material wealth. The German cultural historian Silvio Vietta links wealth/poverty to rationality. Having a leading position in the development of rational sciences, in new technologies and in economic production leads to wealth, while the opposite can be correlated with [poverty](#).^{[16][17]}

Yorum

İnsanın var oluşu, kemiklerden değil, yarattığı eserlerden anlaşılmaktadır. Buğday yetiştiren toplumlarda kap, kakak ve pişirme ile, mısır yetiştirenlerde de pişirme kapları kek usulü gibi olup, farklıdır ama biri Türkiye, diğeri Meksika olsa bile benzerlikler vardır.

Zamanla endüstrileşme ve Globalleşme ile aynı ürünler paylaşılır olmuştur. Ama pirinç yetiştiren, ekme yapana, mısırdan kek gibi pişirenler ile ürün alım, satımı farklı olmaktadır, birbirlerine uygun olmalıdır.

Kullanılanlar aynı zamanda o toplumun kültürünü tanımlarken, zamanımızda aynı ürün kullanılması ile bu değerlendirme imkânı kaçırılmıştır.

Global amount

The wealth of households worldwide amounts to US\$280 [trillion](#) (2017). According to the eighth edition of the Global Wealth Report, in the year to mid-2017, total global wealth rose at a rate of 6.4%, the fastest pace since 2012 and reached US\$280 trillion, a gain of US\$16.7 trillion. This reflected widespread gains in equity markets matched by similar rises in non-financial assets, which moved above the pre-crisis year 2007's level for the first time this year. Wealth growth also outpaced population growth, so that global mean wealth per adult grew by 4.9% and reached a new record high of US\$56,540 per adult. [Tim Harford](#) has asserted that a small child has greater wealth than the 2 billion poorest people in the world combined, since a small child has no debt.^[18]

According to the 2021 global wealth report by [McKinsey & Company](#), the worldwide total net worth is currently at US\$514 trillion in 2020, with China being the wealthiest nation with net worth of US\$120 trillion.^{[19][20][21]} Another report, by [Credit Suisse](#) in 2021, suggests the total wealth of the US exceeded that of China, US\$126.3 trillion to US\$74.9 trillion.^[22]

Philosophical analysis

In Western civilization, wealth is connected with a quantitative type of thought, invented in the ancient Greek "revolution of rationality", involving for instance the quantitative analysis of nature, the rationalization of warfare, and measurement in economics.^{[16][17]} The invention of coined money and banking was particularly important. Aristotle describes the basic function of money as a universal instrument of quantitative measurement – "for it measures all things [...]" – making things alike and comparable due to a social "agreement" of acceptance.^[23] In that way, money also enables a new type of economic society and the definition of wealth in measurable quantities, such as gold and money. Modern philosophers like Nietzsche criticized the fixation on measurable wealth: "Unsere 'Reichen' – das sind die Ärmsten! Der eigentliche Zweck alles Reichthums ist vergessen!" ("Our 'rich people' – those are the poorest! The real purpose of all wealth has been forgotten!")^[24]

Yorum

Geçinme boyutu öne çıkaran ülkeler vardır. Amerika'da %30 geliri olmayan, %5-10 sokakta yatan, evsizler vardır. Bu onların tercihi denilir. Avrupa ve Ülkemizde ise fakirler Sosyal Yardımlaşma Fonundan destek görmektedirler. Bu açıdan olay sosyal kabul edilir ve devlet yardım etmektedir.

Hastalıkları da tanımlananlar, ayrıca, özel kart verilenler ücretsiz bakılmaktadır.

Economic analysis

In [economics](#), wealth (in a commonly applied [accounting](#) sense, sometimes [savings](#)) is the [net worth](#) of a person, household, or [nation](#) – that is, the value of all [assets](#) owned net of all [liabilities](#) owed at a point in time. For national wealth as measured in the [national accounts](#), the net liabilities are those owed to the rest of the world.^[25] The term may also be used more broadly as referring to the productive capacity of a society or as a contrast to [poverty](#).^[26] Analytical emphasis may be on its determinants or [distribution](#).^[27]

Economic terminology distinguishes between wealth and income. Wealth or savings is a *stock* variable – that is, it is measurable *at a date* in time, for example the value of an orchard on December 31 minus debt owed on the orchard. For a given amount of wealth, say at the beginning of the year, *income* from that wealth, as measurable *over* say a year is a *flow* variable. What marks the income as a flow is its measurement per unit of time, such as the value of apples yielded from the orchard per year.

In *macroeconomic* theory the '*wealth effect*' may refer to the increase in aggregate consumption from an increase in *national wealth*. One feature of its effect on economic behavior is the *wealth elasticity of demand*, which is the percentage change in the amount of *consumption* goods demanded for each one-percent change in wealth.

There are several historical developmental economics points of view on the basis of wealth, such as from *Principles of Political Economy* by *John Stuart Mill*, *The Wealth of Nations* by *Adam Smith*, *Capital* by *Karl Marx*, etc.^[28] Over the history, some of the key underlying factors in wealth creation and the measurement of the wealth include the scalable innovation and application of human knowledge in the form of institutional structure and political/ideological "superstructure", the scarce resources (both natural and man-made), and the saving of monetary assets.

Wealth may be measured in *nominal or real values* – that is, in money value as of a given date or adjusted to net out price changes. The assets include those that are tangible (*land* and *capital*) and *financial* (money, bonds, etc.). Measurable wealth typically excludes intangible or nonmarketable assets such as *human capital* and *social capital*. In economics, 'wealth' corresponds to the accounting term '*net worth*', but is measured differently. Accounting measures net worth in terms of the historical cost of assets while economics measures wealth in terms of current values. But analysis may adapt typical accounting conventions for economic purposes in social accounting (such as in *national accounts*). An example of the latter is *generational accounting* of *social security* systems to include the *present value* projected future outlays considered to be liabilities.^[29] Macroeconomic questions include whether the issuance of government bonds affects *investment* and *consumption* through the *wealth effect*.^[30] *Environmental assets* are not usually counted in measuring wealth, in part due to the difficulty of valuation for a *non-market good*. Environmental or *green accounting* is a method of *social accounting* for formulating and deriving such measures on the argument that an educated valuation is superior to a value of zero (as the implied valuation of environmental assets).^[31]

Yorum

Devlet Desteği, Amerika gibi ülkelerde eşitliği bozuyor diye kabul görmemektedir.

11 Eylül olaylarında duman ile boğuşan itfaiye ve kurtarma ekibi, maske giymedikleri için, kronik akciğer olmuşlar, bu tedbirsiz davrandıkları için devlet sizin sorunuz diye bakmıyor, onlarda Kanada ve Küba'ya ülkelere gittikleri anlaşılmaktadır.

Versus social class

Social class is not identical to wealth, but the two concepts are related (particularly in *Marxist theory*),^[32] leading to the concept of *socioeconomic status*. Wealth at the individual or household level refers to value of everything a person or family owns, including *personal property* and *financial assets*.^[33] In both Marxist and Weberian theory, class is divided into *upper*, *middle*, and *lower*, with each further subdivided (e.g., *upper middle class*).^[32]

The upper class are schooled to maintain their wealth and pass it to future generations.^[34]

The middle-class views wealth as something for emergencies and it is seen as more of a cushion. This class comprises people that were raised with families that typically owned their own home, planned ahead and stressed the importance of education and achievement. They earn a significant income and consume many things, typically limiting their savings and investments to retirement *pensions* and home ownership.^[34]

Wealth inequality in the United States worsened from 1989 to 2013.^[35]

Below the middle class, the *working class* and *poor* have the least amount of wealth, with circumstances discouraging accumulation of assets.^[34]

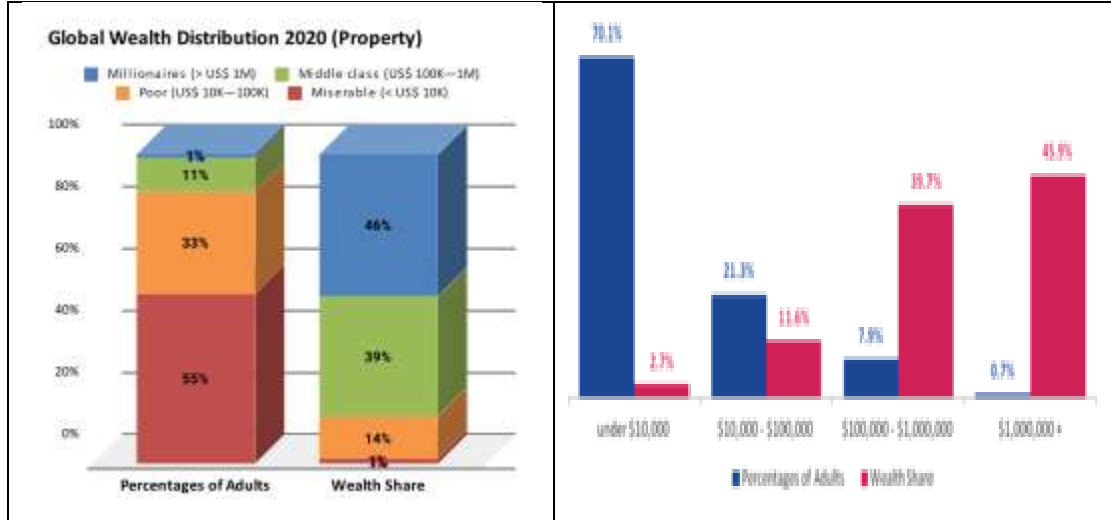
Distribution

Although precise data are not available, the total *household wealth* in the world, excluding the value of *human capital*, has been estimated at \$418.3 *trillion* (US\$418.3×10¹²) at the end of the year 2020.^[36] For 2018, the World Bank estimated the value of the world's produced capital, natural capital,

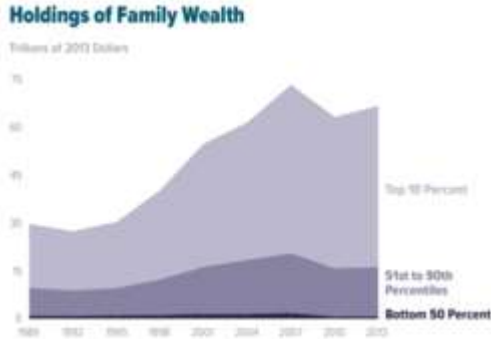
and human capital to be \$1,152 trillion.^[37] According to the [Kuznets curve](#), inequality of wealth and income increases during the early phases of economic development, stabilizes and then becomes more equitable.

As of 2008, about 90% of global wealth is distributed in North America, Europe, and "rich [Asia-Pacific](#)" countries,^[38] and in 2008, 1% of adults were estimated to hold 40% of world wealth, a number which falls to 32% when adjusted for [purchasing power parity](#).^[39] According to Richard H Ropers, the [concentration of wealth in the United States](#) is "inequitably distributed".^[40]

In 2013, 1% of adults were estimated to hold 46% of world wealth^[41] and around \$18.5 [trillion](#) was estimated to be stored in [tax havens](#) worldwide.^[42]



Global share of wealth-by-wealth group, Credit Suisse, 2021



Yorum

Sahilde oturan bir kişi, gerçekten deniz onun için var mıdır? Elbette yararlanması ve ona anlam katması ile var olur ve varlığı anlaşılabilir. Manzara ile olursa, bir bakıma faydalanmadığı için depresyona neden olabilir.

Evlü olan kişi, eşine varlık katması ile kendisi de var olur, var oluşur. Saygı temelinde sevgi, insanlığın gelişimi ve ilerlemesi ile varlık belli olacaktır. Mutluluk yüzlerinden okunmalıdır.

Sosyal Sınıf farkı yaşamda belirgin olursa, huzursuzluk kaçınılmazdır. Gelirleri birbirini üzerinden olursa yine mutluluk boyutu yakalanabilir.

Poverty, Wikipedia⁷

Poverty is a state or condition in which one lacks the financial resources and essentials for a certain standard of living. Poverty can have diverse [social](#), [economic](#), and [political](#) causes and effects.^[1] When

evaluating poverty in statistics or economics there are two main measures: *absolute poverty* compares income against the amount needed to meet [basic personal needs](#), such as [food](#), [clothing](#), and [shelter](#);^[2] *relative poverty* measures when a person cannot meet a minimum level of [living standards](#), compared to others in the same time and place. The definition of *relative poverty* varies from one country to another, or from one [society](#) to another.^[2]

Statistically, as of 2019, most of the world's population live in poverty: in PPP dollars, 85% of people live on less than \$30 per day, two-thirds live on less than \$10 per day, and 10% live on less than \$1.90 per day.^[3] According to the World Bank Group in 2020, more than 40% of the poor live in conflict-affected countries.^[4] Even when countries experience [economic development](#), the poorest citizens of middle-income countries frequently do not gain an adequate share of their countries' increased wealth to leave poverty.^[5] Governments and non-governmental organizations have experimented with a number of different policies and programs for [poverty alleviation](#), such as [electrification in rural areas](#) or [housing first policies](#) in urban areas. The international policy frameworks for poverty alleviation, established by the [United Nations](#) in 2015, are summarized in [Sustainable Development Goal 1: "No Poverty"](#).

Social forces, such as [gender](#), [disability](#), [race and ethnicity](#), can exacerbate issues of poverty—with women, [children](#) and minorities frequently bearing unequal burdens of poverty. Moreover, impoverished individuals are more vulnerable to the effects of other social issues, such as the [environmental effects of industry](#) or the [impacts of climate change](#) or other [natural disasters](#) or [extreme weather events](#). Poverty can also make other [social problems](#) worse; economic pressures on impoverished communities frequently play a part in [deforestation](#), [biodiversity loss](#) and [ethnic conflict](#). For this reason, the UN's [Sustainable Development Goals](#) and other international policy programs, such as the international recovery from COVID-19, emphasize the connection of poverty alleviation with other societal goals.^[6]

Definitions and etymology

The word *poverty* comes from the old (Norman) French word *poverté* (Modern French: *pauvreté*), from Latin *paupertās* from *pauper* (poor).^[7]

There are several definitions of poverty depending on the context of the situation it is placed in, and usually references a state or condition in which a person or community lacks the financial resources and essentials for a certain standard of living.

[United Nations](#): Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation.^[8]

[World Bank](#): Poverty is pronounced deprivation in well-being, and comprises many [dimensions](#). It includes low incomes and the inability to acquire the basic goods and services necessary for [survival](#) with dignity. Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one's life.^[9]

[European Union](#) (EU): The European Union's definition of poverty is significantly different from definitions in other parts of the world, and consequently policy measures introduced to combat poverty in EU countries also differ from measures in other nations. Poverty is measured in relation to the distribution of income in each member country using relative income poverty lines.^[10] Relative-income poverty rates in the EU are compiled by the [Eurostat](#), in charge of coordinating, gathering, and disseminating member country [statistics](#) using [European Union](#) Survey of Income and Living Conditions (EU-SILC) surveys.^[10]

Yorum

Fakir olmayı genellikle para ve gelir üzerine yoğunlaştığı anlaşılmaktadır.

Kanımca fakir olmak, diploma sahibi iken, konu hakkında bilimsel boyutta irdelememek olmaktadır.

Din eğitimi alan kişileri TV programlarında izliyoruz. La ilah=İlah yoktur, İlla Allah=Sadece Allah vardır derken, Allaktan başka tanrı yoktur deyince onu tanrıçalık içine sokmaktayız. Tam tersi olmaktadır. Yaratılış varken, dua anlamsız, tanrı diyerek istemenin sapkın denilmiş iken,

bunu bir etkinlik kurmak için kullanılması, nefesiniz güçlü değilmiş denilmesi ile tam bir hata ötesi, en azından cahillik denilmelidir.

Hekim iken, plasebo denilen, deneylerde etkisi olmadığı için uygulananları sanki tedavi eder gibi gösterilmesi de en azından cahillik, kısaca bilimsel fakirlik denilmelidir.

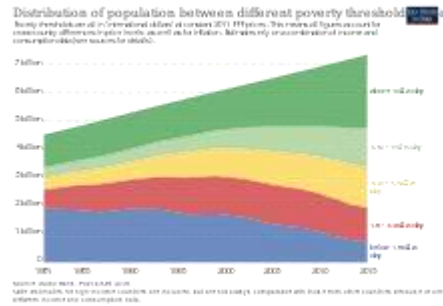
Bu nedenle ben biliyorum diyen kişiden korkarım, çünkü tam olarak farkında bile değildir. Bir danışalım, bakalım ve inceleyelim diyen kişiden ise korkulmaz, düzenleme yapabilir.

Genel olarak tam yoksun olanlar, sınırda olanlar, fakir olduğunun farkında bile olmayanlar, kendilerini fakir gibi gösterenler gibi birçok boyutları olduğu görülmektedir.

Devlet fakirlere baktığı ve buna göre gerekirse ek yiyecek paketleri gönderdiği, odun, kömür dağıttığı da bilindiği için, burada paylaşım boyutu öne alınmalıdır.

Askıda ekmek bunlardan biridir. Her ay 100 ekmek parasını fırına verince, fırında en az 100 ekmek ekleyerek isteği olana dağıtılmaktadır. Bu isteyenin alması, verme değildir, birey talep etmesi yöntemidir. Hesap sorma ve kim, kimdir olmadığı için kişinin inisiyatifine bağlıdır.

Measuring poverty



The number of people below different poverty lines

Absolute poverty

Absolute poverty, often synonymous with 'extreme poverty' or 'abject poverty', refers to a set standard which is consistent over time and between countries. This set standard usually refers to "a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to services."^{[12][13][14]} Having an income below the [poverty line](#), which is defined as an income needed to purchase basic needs, is also referred to as *primary poverty*.

The "dollar a day" poverty line was first introduced in 1990 as a measure to meet such standards of living. For nations that do not use the US dollar as currency, "dollar a day" does not translate to living a day on the equivalent amount of local currency as determined by the [exchange rate](#).^[15] Rather, it is determined by the [purchasing power parity](#) rate, which would look at how much local currency is needed to buy the same things that a dollar could buy in the United States.^[15] Usually, this would translate to having less local currency than if the exchange rate were used.^[15]

From 1993 through 2005, the [World Bank](#) defined absolute poverty as \$1.08 a day on such a [purchasing power parity](#) basis, after adjusting for inflation to the 1993 US dollar.^[16] and in 2009, it was updated as \$1.25 a day (equivalent to \$1.00 a day in 1996 US prices)^{[17][18]} and in 2015, it was updated as living on less than US\$1.90 per day,^[19] and *moderate poverty* as less than \$2 or \$5 a day.^[20] Similarly, 'ultra-poverty' is defined by a 2007 report issued by International Food Policy Research Institute as living on less than 54 cents per day.^[21] The poverty line threshold of \$1.90 per day, as set by the World Bank, is controversial. Each nation has its own threshold for absolute poverty line; in the United States, for example, the absolute poverty line was US\$15.15 per day in 2010 (US\$22,000 per year for a family of four),^[22] while in India it was US\$1.0 per day^[23] and in China the absolute poverty line was US\$0.55 per day, each on PPP basis in 2010.^[24] These different poverty lines make data comparison between each nation's official reports qualitatively difficult. Some scholars argue that the World Bank method sets the bar too high,^[citation needed] others argue it is too low.

There is disagreement among experts as to what would be considered a realistic poverty rate with one considering it "an inaccurately measured and arbitrary cut off".^[25] Some contend that a higher poverty line is needed, such as a minimum of \$7.40 or even \$10 to \$15 a day. They argue that these levels are a minimum for basic needs and to achieve normal [life expectancy](#).^[26]

One estimate places the true scale of poverty much higher than the World Bank, with an estimated 4.3 billion people (59% of the world's population) living with less than \$5 a day and unable to meet basic needs adequately.^[27] [Philip Alston](#), a [UN special rapporteur](#) on extreme poverty and human rights, stated the World Bank's international poverty line of \$1.90 a day is fundamentally flawed, and has allowed for "self-congratulatory" triumphalism in the fight against extreme global poverty, which he asserts is "completely off track" and that nearly half of the global population, or 3.4 billion, lives on less than \$5.50 a day, and this number has barely moved since 1990.^[28] Still others suggest that poverty line misleads because many live on far less than that line.^{[23][29][30]}

Other measures of absolute poverty without using a certain dollar amount include the standard defined as receiving less than 80% of minimum caloric intake whilst spending more than 80% of income on food, sometimes called ultra-poverty.^[31]

Yorum

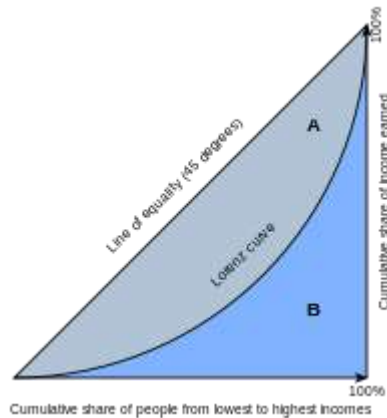
Amerika'da sokakta yatanları görünce insan çok üzülüyor. Devlet bakmıyor, onlar kendi istedikleri için kalmakta demekteler. Koruyucu yerlere gidin deniliyor ama buralarda yetersiz kaldığı belgindir.

Ülkemizde her bireyin durumuna göre yaklaşım yapıldığı, bu kişilere evinde bakılması yaklaşımı temel alınarak, onlara destek sağlanmaktadır.

Toplumsal, kültürel bakış olduğu, bu açıdan karşılaştırmanın ancak kültür yapısına bağlı olması gerektiği düşünülebilir.

Politikacılar nisbi fakirlik üzerinde oynarlar, paranın değer kaybetmesi en önemli kozlarıdır.

Relative poverty



Graphical representation of the [Gini coefficient](#), a common measure of inequality. The Gini coefficient is equal to the area marked *A* divided by the sum of the areas marked *A* and *B*, that is, $Gini = A/(A + B)$. Relative poverty views poverty as socially defined and dependent on [social context](#). It is argued that the needs considered fundamental is not an objective measure^{[32][33]} and could change with the custom of society.^{[34][32]} For example, a person who cannot afford housing better than a small tent in an open field would be said to live in relative poverty if almost everyone else in that area lives in modern brick homes, but not if everyone else also lives in small tents in open fields (for example, in a [nomadic tribe](#)). Since richer nations would have lower levels of absolute poverty,^{[35][36]} relative poverty is considered the "most useful measure for ascertaining poverty rates in wealthy developed nations"^{[37][38][39][40][41]} and is the "most prominent and most-quoted of the EU social inclusion indicators".^[42]

Usually, relative poverty is measured as the percentage of the population with income less than some fixed proportion of median income. This is a calculation of the percentage of people whose family

household income falls below the [Poverty Line](#). The main poverty line used in the OECD and the European Union is based on "economic distance", a level of income set at 60% of the median household income.^[43] The United States federal government typically regulates this line to three times the cost of an adequate meal.^[44]

There are several other different [income inequality metrics](#), for example, the [Gini coefficient](#) or the [Theil Index](#).

Other aspects

Rather than income, poverty is also measured through individual basic needs at a time. [Life expectancy](#) has greatly increased in the developing world since World War II and is starting to close the gap to the developed world.^[46] [Child mortality](#) has decreased in every developing region of the world.^[47] The proportion of the world's population living in countries where the daily per-capita supply of [food energy](#) is less than 9,200 kilojoules (2,200 kilocalories) decreased from 56% in the mid-1960s to below 10% by the 1990s. Similar trends can be observed for literacy, access to clean water and electricity and basic consumer items.^[48]

Poverty may also be understood as an aspect of unequal [social status](#) and inequitable social relationships, experienced as social exclusion, dependency, and diminished capacity to participate, or to develop meaningful connections with other people in society.^{[49][50][51]} Such social exclusion can be minimized through strengthened connections with the mainstream, such as through the provision of [relational care](#) to those who are experiencing poverty. The World Bank's "Voices of the Poor", based on research with over 20,000 poor people in 23 countries, identifies a range of factors which poor people identify as part of poverty. These include abuse by those in power, dis-empowering institutions, excluded locations, gender relationships, lack of security, limited capabilities, physical limitations, precarious livelihoods, problems in social relationships, weak community organizations and discrimination. Analysis of social aspects of poverty links conditions of scarcity to aspects of the distribution of resources and power in a society and recognizes that poverty may be a function of the diminished "capability" of people to live the kinds of lives they value. The social aspects of poverty may include lack of [access to information](#), [education](#), [health care](#), [social capital](#) or [political power](#).^{[52][53]} [Relational poverty](#) is the idea that societal poverty exists if there is a lack of human relationships. Relational poverty can be the result of a lost contact number, lack of phone ownership, isolation, or deliberate severing of ties with an individual or community. Relational poverty is also understood "by the social institutions that organize those relationships...poverty is importantly the result of the different terms and conditions on which people are included in social life".^[54]

In the [United Kingdom](#), the [second Cameron ministry](#) came under attack for its redefinition of poverty; poverty is no longer classified by a family's income, but as to whether a family is in work or not.^[55] Considering that two-thirds of people who found work were accepting wages that are below the [living wage](#) (according to the [Joseph Rowntree Foundation](#)^[56]) this has been criticised by anti-poverty campaigners as an unrealistic view of poverty in the United Kingdom.^[55]

Yorum

Asgari ücret hesabı yapılırken, bir kişinin 2500 Kalori bir besin alması ile hesap yapılır. %50 Karbonhidrat, %15 Protein ve 35 Yağdan hesaplanır. Bu bakkaldan alınan fiyata göre yapılır. Bunun üstüne, geçinme payı eklenir ve artı refah payı denilen bir miktar da üstüne konur. Ek olarak, Bayram ve bazı günler için ekstra ödemeler hesaplanır.

Bu ödemelerin Enflasyonu arttırıcı özelliği de olduğu belirtilmelidir.

Bütün bunlara karşın, niye mutsuzluk yaşanır? Çünkü evde bir değil 4 kişi vardır. Bu nedenle bu meblağ en az dörde bölünmektedir.

Secondary poverty

Secondary poverty refers to those that earn enough income to not be impoverished, but who spend their income on unnecessary pleasures, such as [alcoholic beverages](#), thus placing them below it in practice.^[57] In 18th- and 19th-century [Great Britain](#), the practice of [temperance](#) among [Methodists](#), as well as their rejection of [gambling](#), allowed them to eliminate secondary poverty and accumulate capital.^[58] Factors that contribute to secondary poverty includes but are not limited to: alcohol, gambling, tobacco and drugs. [Substance abuse](#) means that the poor typically spend about 2% of their income

educating their children but larger percentages of alcohol and tobacco (for example, 6% in Indonesia and 8% in Mexico).^[59]

Yorum

İnsanların ayrıca harcadığı, sigara, alkol ve eğlence boyutları ile bu meblağ çok yukarı çıkar. Bunlar zenginlerin harcaması olarak irdelenir. Örneğin fakir olanın içtiği rakı ile zenginin içtiği rakı farklıdır.

Örneğin %2 eğitime harcarken, %6-8 oranında sigara ve alkole harcarlar. Bunun adı batsın bu Evren diyerek, stres yatıştırmak denilir. Halbuki arttırır.

Variability

Poverty levels are snapshot pictures in time that omits the transitional dynamics between levels. Mobility statistics supply additional information about the fraction who leave the poverty level. For example, one study finds that in a sixteen-year period (1975 to 1991 in the US) only 5% of those in the lower fifth of the income level were still at that level, while 95% transitioned to a higher income category.^[60] Poverty levels can remain the same while those who rise out of poverty are replaced by others. The transient poor and chronic poor differ in each society. In a nine-year period ending in 2005 for the US, 50% of the poorest quintile transitioned to a higher quintile.^[61]

Yorum

Zenginler mi, fakirler mi daha uzun yaşarlar? Bu ülkelere göre değişse bile, obeziteye bağlı sorunların zenginde çok olması doğaldır. Bu yaşam süresini kısaltmaktadır.

Önemli olan sağlık bakımlarının ücretsiz olmasıdır. Bu sağlanırsa, özeller zengine, genel fakire yarar ve tedavi olurlar. Amaç, korunmak ve sağlıklı yaşamak hedefinde olunmasıdır.

Global prevalence

According to Chen and Ravalli on, about 1.76 billion people in developing world lived *above* \$1.25 per day and 1.9 billion people lived *below* \$1.25 per day in 1981. In 2005, about 4.09 billion people in developing world lived above \$1.25 per day and 1.4 billion people lived below \$1.25 per day (both 1981 and 2005 data are on inflation adjusted basis).^{[62][63]} The share of the world's population living in absolute poverty fell from 43% in 1981 to 14% in 2011.^[64] The absolute number of people in poverty fell from 1.95 billion in 1981 to 1.01 billion in 2011.^[65] The economist [Max Roser](#) estimates that the number of people in poverty is therefore roughly the same as 200 years ago.^[65] This is the case since the world population was just little more than 1 billion in 1820 and the majority (84% to 94%)^[66] of the world population was living in poverty. According to one study, the percentage of the world population in hunger and poverty fell in absolute percentage terms from 50% in 1950 to 30% in 1970.^[67] According to another study the number of people worldwide living in absolute poverty fell from 1.18 billion in 1950 to 1.04 billion in 1977.^[68] According to another study, the number of people worldwide estimated to be starving fell from almost 920 million in 1971 to below 797 million in 1997.^{[69][unreliable source?]} The proportion of the [developing world's](#) population living in extreme economic poverty fell from 28% in 1990 to 21% in 2001.^[64] Most of this improvement has occurred in [East](#) and [South Asia](#).^[70]

In 2012 it was estimated that, using a poverty line of \$1.25 a day, 1.2 billion people lived in poverty.^[71] Given the current economic model, built on [GDP](#), it would take 100 years to bring the world's poorest up to the poverty line of \$1.25 a day.^[72] [UNICEF](#) estimates half the world's children (or 1.1 billion) live in poverty.^[73] The World Bank forecasted in 2015 that [702.1 million people](#) were living in extreme poverty, down from 1.75 billion in 1990.^[74] Extreme poverty is observed in all parts of the world, including developed economies.^{[75][76]} Of the 2015 population, about 347.1 million people (35.2%) lived in [Sub-Saharan Africa](#) and 231.3 million (13.5%) lived in [South Asia](#). According to the World Bank, between 1990 and 2015, the percentage of the world's population living in extreme poverty fell from 37.1% to 9.6%, falling below 10% for the first time.^[77] During the 2013 to 2015 period, the [World Bank](#) reported that extreme poverty fell from 11% to 10%, however they also noted that the rate of decline had slowed by nearly half from the 25 year average with parts of sub-Saharan Africa returning to early 2000 levels.^{[78][79]} The World Bank attributed this to increasing violence following the [Arab Spring](#), [population increases](#) in Sub-Saharan Africa, and general African inflationary pressures and economic malaise were the primary drivers for this slowdown.^{[80][81]} Many wealthy nations have seen

an increase in relative poverty rates ever since the [Great Recession](#), in particular among children from impoverished families who often reside in substandard housing and find educational opportunities out of reach.^[82] It has been argued by some academics that the [neoliberal](#) policies promoted by global financial institutions such as the [IMF](#) and the World Bank are actually exacerbating both inequality and poverty.^{[83][84]}

In East Asia the World Bank reported that "The poverty headcount rate at the \$2-a-day level is estimated to have fallen to about 27 percent [in 2007], down from 29.5 percent in 2006 and 69 percent in 1990."^[85] The [People's Republic of China](#) accounts for over three quarters of global poverty reduction from 1990 to 2005, which according to the World Bank is "historically unprecedented".^[86] China accounted for nearly half of all [extreme poverty](#) in 1990.^[87]

In Sub-Saharan Africa extreme poverty went up from 41% in 1981 to 46% in 2001,^[88] which combined with growing population increased the number of people living in extreme poverty from 231 million to 318 million.^[89] Statistics of 2018 shows population living in extreme conditions has declined by more than 1 billion in the last 25 years. As per the report published by the world bank on 19 September 2018 world poverty falls below 750 million.^[90]

In the early 1990s some of the transition economies of Central and Eastern Europe and Central Asia experienced a sharp drop in income.^[91] The [collapse of the Soviet Union](#) resulted in large declines in GDP per capita, of about 30 to 35% between 1990 and the through year of 1998 (when it was at its minimum). As a result, poverty rates tripled,^[92] excess mortality increased,^[93] and life expectancy declined.^[94] Russian President [Boris Yeltsin's](#) [IMF-backed](#) rapid [privatization](#) and [austerity](#) policies resulted in unemployment rising to double digits and half the Russian population falling into destitution by the early to mid-1990s.^[95] By 1999, during the peak of the poverty crisis, 191 million people were living on less than \$5.50 a day.^[96] In subsequent years as per capita incomes recovered the poverty rate dropped from 31.4% of the population to 19.6%.^{[97][98]} The average post-communist country had returned to 1989 levels of per-capita GDP by 2005,^[99] although as of 2015 some are still far behind that.^[100] According to the World Bank in 2014, around 80 million people were still living on less than \$5.00 a day.^[96]

World Bank data shows that the percentage of the population living in households with consumption or income per person below the poverty line has decreased in each region of the world except Middle East and North Africa since 1990:^{[101][102]}

In July 2023, a group of over 200 economists from 67 countries, including [Jayati Ghosh](#), [Joseph Stiglitz](#) and [Thomas Piketty](#), sent a letter to the United Nations secretary general [António Guterres](#) and World Bank president [Ajay Banga](#) warning that "extreme poverty and extreme wealth have risen sharply and simultaneously for the first time in 25 years."^[103]

Yorum

Fakirlerin kendi aralarında özellikle taşrada yetiştirdikleri önemli bir katkı sağlamaktadır. Kıtık zamanında ürünlerin tarlalarda toplanmaması durumlarında da olduğu gibi, Rusya'da genel besin ürünlerinin %60 oranında küçük bahçe ve bireysel yetiştirme olduğu, bu açıdan pek sıkıntı çekilmediği izlenimi alınmıştır.

Bazı ülkelerde giderek artarken, bazı ülkelerde bireyin katkısının oranı düşmektedir. Ülkemizde, vatandaş olanların belirli sicili olduğu için, fakir olanların Devlet desteği yanında besin, yakacak gibi birçok hizmetleri ek olarak almakta, ücretsiz sağlık hizmeti verilmektedir.

Characteristics

The effects of poverty may also be causes as listed above, thus creating a "poverty cycle" operating across multiple levels, individual, local, national and global.

Health

One-third of deaths around the world—some 18 million people a year or 50,000 per day—are due to poverty-related causes. People living in developing nations, among them women and children, are over represented among the global poor and these effects of severe poverty.^{[105][106][107]} Those living in poverty suffer disproportionately from hunger or even [starvation](#) and disease, as well as lower [life expectancy](#).^{[108][109]} According to the [World Health Organization](#), [hunger](#) and [malnutrition](#) are the single

gravest threats to the world's public health and malnutrition is by far the biggest contributor to [child mortality](#), present in half of all cases.^[110]

Almost 90% of [maternal deaths](#) during childbirth occur in Asia and sub-Saharan Africa, compared to less than 1% in the developed world.^[111] Those who live in poverty have also been shown to have a far greater likelihood of having or incurring a [disability](#) within their lifetime.^[112] [Infectious diseases](#) such as [malaria](#) and [tuberculosis](#) can perpetuate poverty by diverting health and economic resources from investment and productivity; malaria decreases GDP growth by up to 1.3% in some [developing nations](#) and AIDS decreases African growth by 0.3–1.5% annually.^{[113][114][115]}

Studies have shown that poverty impedes cognitive function although some of these findings could not be replicated in follow-up studies.^[116] One hypothesised mechanism is that financial worries put a severe burden on one's mental resources so that they are no longer fully available for solving complicated problems. The reduced capability for problem solving can lead to suboptimal decisions and further perpetuate poverty.^[117] Many other pathways from poverty to compromised cognitive capacities have been noted, from poor nutrition and environmental toxins to the effects of stress on parenting behavior, all of which lead to suboptimal psychological development.^{[118][119]} Neuroscientists have documented the impact of poverty on brain structure and function throughout the lifespan.^[120]

Infectious diseases continue to blight the lives of the poor across the world. 36.8 million people are living with HIV/AIDS, with 954,492 deaths in 2017.^[121]

Poor people often are more prone to severe diseases due to the lack of health care, and due to living in non-optimal conditions. Among the poor, girls tend to suffer even more due to gender discrimination. Economic stability is paramount in a poor household; otherwise, they go in an endless loop of negative income trying to treat diseases. Often when a person in a poor household fall ill it is up to the family members to take care of them due to limited access to health care and lack of health insurance. The household members often have to give up their income or stop seeking further education to tend to the sick member. There is a greater opportunity cost imposed on the poor to tend to someone compared to someone with better financial stability.^[122] Increased access to healthcare and improved health outcomes help prevent individuals from falling into poverty due to medical expenses.^{[123][124]}

Yorum

Birçok ülke, fakir olanlara düşük maaş ile çalıştırmak istediği için, onları bir bakıma zorlamaları yoksulluk üzere olmaktadır. Amerikan askeri olursan, ek imkanlara sahip olur ve aynı zamanda emekli maaşın da olur, bir zorlayıcı tercihtir.

Ülkemizde politikacılar bu konuyu çok işlerler, ama Devlet enflasyon üstünde gelir, maaş ve bakım parası verdiği için, 6 ayda bir düzenleme yapıldığından, bir sonuç alamazlar.

Hunger

It is estimated that 1.02 billion people go to bed hungry every night.^[125] According to the [Global Hunger Index](#), Sub-Saharan Africa had the highest child malnutrition rate of the world's regions over the 2001–2006 period.^[126]

Poor people spend a [greater portion of their budgets](#) on food than wealthy people and, as a result, they can be particularly vulnerable to increases in [food prices](#). For example, in late 2007, increases in the price of grains^[127] led to [food riots](#) in some countries.^{[128][129][130]} Threats to the supply of food may also be caused by drought and the [water crisis](#).^[131] [Intensive farming](#) often leads to a vicious cycle of exhaustion of [soil fertility](#) and decline of [agricultural yields](#).^[132] Approximately 40% of the world's [agricultural land](#) is seriously degraded.^{[133][134]} Goal 2 of the [Sustainable Development Goals](#) is the elimination of hunger and undernutrition by 2030.^[135]

Mental health

A psychological study has been conducted by four scientists during inaugural Convention of Psychological Science. The results find that people who thrive with financial stability or fall under low socioeconomic status (SES) tend to perform worse cognitively due to external pressure imposed upon them. The research found that stressors such as low income, inadequate health care, discrimination, and exposure to criminal activities all contribute to mental disorders. This study also found that children exposed to poverty-stricken environments have slower cognitive thinking.^[136] It is seen that children perform better under the care of their parents and that children tend to adopt speaking language at a younger age. Since being in poverty from childhood is more harmful than it is for an adult, it is seen that

children in poor households tend to fall behind in certain cognitive abilities compared to other average families.^[137]

For a child to grow up emotionally healthy, the children under three need "A strong, reliable primary caregiver who provides consistent and unconditional love, guidance, and support. Safe, predictable, stable environments. Ten to 20 hours each week of harmonious, reciprocal interactions. This process, known as attunement, is most crucial during the first 6–24 months of infants' lives and helps them develop a wider range of healthy emotions, including gratitude, forgiveness, and empathy. Enrichment through personalized, increasingly complex activities".^[citation needed] In one survey, 67% of children from disadvantaged [inner cities](#) said they had witnessed a serious assault, and 33% reported witnessing a homicide.^[138] 51% of fifth graders from [New Orleans](#) (median income for a household: \$27,133) have been found to be victims of violence, compared to 32% in Washington, DC (mean income for a household: \$40,127).^[139] Studies have shown that poverty changes the personalities of children who live in it. The [Great Smoky Mountains Study](#) was a ten-year study that was able to demonstrate this. During the study, about one-quarter of the families saw a dramatic and unexpected increase in income. The study showed that among these children, instances of behavioral and emotional disorders decreased, and conscientiousness and agreeableness increased.^[140]

Yorum

Açlık sınırı, asgari ücretten daha düşük bir oran iken, bunun ekonomistlerin istediği söylenir. Akılcı olan tam tersini düşünür, çalışanın memnun, mutlu olduğu yerde ürünler de kaliteli ve özenli olacaktır.

Gerçek ile politik tercihler çatışması ile topluma yarar değil, kaçmak, göçmek isteyenleri artırır.

Education

Research has found that there is a high risk of educational underachievement for children who are from low-income housing circumstances. This is often a process that begins in primary school. Instruction in the US educational system, as well as in most other countries, tends to be geared towards those students who come from more advantaged backgrounds. As a result, children in poverty are at a higher risk than advantaged children for retention in their grade, special deleterious placements during the school's hours and not completing their high school education.^[141] Advantage breeds advantage.^[142] There are many explanations for why students tend to drop out of school. One is the conditions in which they attend school. Schools in poverty-stricken areas have conditions that hinder children from learning in a safe environment. Researchers have developed a name for areas like this: an *urban war zone* is a poor, crime-laden district in which deteriorated, violent, even warlike conditions and underfunded, largely ineffective schools promote inferior academic performance, including irregular attendance and disruptive or non-compliant classroom behavior.^[143] Because of poverty, "Students from low-income families are 2.4 times more likely to drop out than middle-income kids, and over 10 times more likely than high-income peers to drop out."^[144]

For children with low resources, the risk factors are similar to others such as [juvenile delinquency](#) rates, higher levels of [teenage pregnancy](#), and economic dependency upon their low-income parent or parents.^[141] Families and society who submit low levels of investment in the education and development of less fortunate children end up with less favorable results for the children who see a life of parental employment reduction and low wages. Higher rates of early childbearing with all the connected risks to family, health and well-being are major issues to address since education from preschool to high school is identifiably meaningful in a life.^[141]

Poverty often drastically affects children's success in school. A child's "home activities, preferences, mannerisms" must align with the world and in the cases that they do not do these, students are at a disadvantage in the school and, most importantly, the classroom.^[145] Therefore, it is safe to state that children who live at or below the poverty level will have far less success educationally than children who live above the poverty line. Poor children have a great deal less healthcare and this ultimately results in many absences from school. Additionally, poor children are much more likely to suffer from hunger, fatigue, irritability, headaches, ear infections, flu, and colds.^[145] These illnesses could potentially restrict a student's focus and concentration.^[146]

In general, the interaction of [gender](#) with poverty or location tends to work to the disadvantage of [girls](#) in poorer countries with low completion rates and social expectations that they marry early, and to the disadvantage of [boys](#) in richer countries with high completion rates but social expectations that they enter the [labour force](#) early.^[147] At the [primary education](#) level, most countries with a completion rate below 60% exhibit [gender disparity](#) at girls' expense, particularly poor and rural girls. In Mauritania, the adjusted gender parity index is 0.86 on average, but only 0.63 for the poorest 20%, while there is parity among the richest 20%. In countries with completion rates between 60% and 80%, gender disparity is generally smaller, but disparity at the expense of poor girls is especially marked in [Cameroon](#), [Nigeria](#) and [Yemen](#). Exceptions in the opposite direction are observed in countries with pastoralist economies that rely on boys' labour, such as the [Kingdom of Eswatini](#), [Lesotho](#) and [Namibia](#).^[147]

Yorum

Eğitim bu açıdan ücretsiz olmalı denilince, kitap dahil diğer desteklerde sağlanmalıdır. Önlük insanları kişiliksiz yapar, ama öbür yandan giyecek kıyafeti olmayan için bir denge oluşturur. Bunlar dikkate alınarak yaklaşım yapılmalıdır. Olumlu ve olumsuzluklar düşünerek karar verilmelidir.

Shelter

The [right to housing](#) is argued to be a [human right](#).^{[149][150]} [Higher density](#) and [lower cost housing](#) affords low-income families and first-time homebuyers with more and less expensive shelter opportunities, reducing economic inequality.^{[151][152]}

The geographic concentration of poverty is argued to be a factor in entrenching poverty. William J. Wilson's "concentration and isolation" hypothesis states that the economic difficulties of the very poorest African Americans are compounded by the fact that as the better-off African Americans move out, the poorest are more and more concentrated, having only other very poor people as neighbors. This concentration causes social isolation, Wilson suggests, because the very poor are now isolated from access to the job networks, role models, institutions, and other connections that might help them escape poverty.^[153] [Gentrification](#) means converting an aging neighborhood into a more affluent one, as by remodeling homes. Landlords then increase rent on newly renovated real estate; the poor people cannot afford to pay high rent, and may need to leave their neighborhood to find affordable housing.^[154] The poor also get more access to income and services, while studies suggest poor residents living in gentrifying neighbourhoods are actually less likely to move than poor residents of non-gentrifying areas.^[155]

Poverty increases the risk of [homelessness](#).^[156] Slum-dwellers, who make up a third of the world's urban population, live in a poverty no better, if not worse, than rural people, who are the traditional focus of the poverty in the [developing world](#), according to a report by the United Nations.^[157]

There are over 100 million [street children](#) worldwide.^[158] Most of the children living in institutions around the world have a surviving parent or close relative, and they most commonly entered orphanages because of poverty.^[148] It is speculated that, flush with money, for-profit orphanages are increasing and push for children to join even though demographic data show that even the poorest extended families usually take in children whose parents have died.^[148] Many child advocates maintain that this can harm children's [development](#) by separating them from their families and that it would be more effective and cheaper to aid close relatives who want to take in the orphans.^[148]

Yorum

Bir kişinin kaldığı yerin belli olması, ona ulaşmak, devlet tarafından besin, yakacak ve maaş ödemesi yapılabilir olmaktadır.

Bu durumda askıda ekmeğe gereksinin yoktur düşüncesinde olan olabilir, temelde bu bir toplumda paylaşımıdır. İstedığı ekmeği, ücretine bakmadan alabilmesidir.

Utilities

The poor tend to pay more for access to utilities and ensuring the availability of water, sanitation, energy, and telecommunication services such as broadband internet service^[159] help in reducing poverty in general.^{[160][161]}

Water and sanitation

As of 2012, 2.5 billion people lack access to sanitation services and 15% practice [open defecation](#).^[162] Even while providing latrines is a challenge, people still do not use them even when available. Bangladesh had half the GDP per capita of India but has a lower mortality from diarrhea than India or the world average, with diarrhea deaths declining by 90% since the 1990s. By strategically providing pit latrines to the poorest, charities in Bangladesh sparked a cultural change as those better off perceived it as an issue of status to not use one. The vast majority of the latrines built were then not from charities but by villagers themselves.^[163]

Water utility subsidies tend to subsidize water consumption by those connected to the supply grid, which is typically skewed towards the richer and urban segment of the population and those outside informal housing. As a result of heavy consumption subsidies, the price of water decreases to the extent that only 30%, on average, of the supplying costs in developing countries is covered.^{[164][165]} This results in a lack of incentive to maintain delivery systems, leading to losses from leaks annually that are enough for 200 million people.^{[164][166]} This also leads to a lack of incentive to invest in expanding the network, resulting in much of the poor population being unconnected to the network. Instead, the poor buy water from water vendors for, on average, about 5 to 16 times the metered price.^{[164][167]} However, subsidies for laying new connections to the network rather than for consumption have shown more promise for the poor.^[165]

Yorum

Afrika'da su yerin altına çekilmiştir. Bu açıdan derin artezyen açmak bir nevi kurtuluş olmaktadır.

Açılanların %75 oranında ve üstünün Türkiye tarafından açılması ve tarımın başlatılması yine bizim tarafımızdan, TİKA ile, gözlenmektedir.

Energy

[Energy poverty](#) is lack of access to modern energy services. It refers to the situation of large numbers of people in [developing countries](#) and some people in [developed countries](#) whose well-being is negatively affected by very low consumption of [energy](#), use of dirty or polluting fuels, and excessive time spent collecting fuel to meet basic needs. Today, 759 million people lack access to consistent electricity and 2.6 billion people use dangerous and inefficient cooking systems.^[168] It is inversely related to access to modern energy services, although improving access is only one factor in efforts to reduce energy poverty. Energy poverty is distinct from [fuel poverty](#), which primarily focuses solely on the issue of affordability. The term "energy poverty" came into emergence through the publication of [Brenda Boardman's](#) book, *Fuel Poverty: From Cold Homes to Affordable Warmth* (1991). Naming the intersection of energy and poverty as "energy poverty" motivated the need to develop public policy to address energy poverty and also study its causes, symptoms, and effects in society. When energy poverty was first introduced in Boardman's book, energy poverty was described as not having enough power to heat and cool homes. Today, energy poverty is understood to be the result of complex systemic inequalities which create barriers to access modern energy at an affordable price. Energy poverty is challenging to measure and thus analyze because it is privately experienced within households, specific to cultural contexts, and dynamically changes depending on the time and space.^[169]

According to the Energy Poverty Action initiative of the [World Economic Forum](#), "Access to energy is fundamental to improving quality of life and is a key imperative for economic development. In the developing world, energy poverty is still rife."^[170] As a result of this situation, the [United Nations](#) (UN) launched the [Sustainable Energy for All Initiative](#) and designated 2012 as the *International Year for Sustainable Energy for All*, which had a major focus on reducing energy poverty. The UN further recognizes the importance of energy poverty through Goal 7 of its Sustainable Development Goals to "ensure access to affordable, reliable, sustainable, and modern energy for all."^[168]

Yorum

Çölde bile geceler soğuk geçer, bu nedenle bir örtünme ötesi, yakacak bir şeyin olması bile türlü medeniyet olmaktadır.

Ateş yakılan yerde de yemek yapılmakta, bir yaşam alanı oluşturulmaktadır.

Prejudice and exploitation

Cultural factors, such as discrimination of various kinds, can negatively affect productivity such as [age discrimination](#), [stereotyping](#),^[171] discrimination against people with physical disability,^[172] [gender discrimination](#), [racial discrimination](#), and [caste discrimination](#). [Children](#) are more than twice as likely to live in poverty as adults.^[173] Women are the group suffering from the highest rate of poverty after children, in what is referred to as the [feminization of poverty](#). In addition, the fact that women are more likely to be caregivers, regardless of income level, to either the generations before or after them, exacerbates the burdens of their poverty.^[174] Those in poverty have increased chances of incurring a disability which leads to a cycle where [disability and poverty](#) are mutually reinforcing.

[Max Weber](#) and some schools of [modernization theory](#) suggest that cultural [values](#) could affect economic success.^{[175][176]} However, researchers^[who?] have gathered evidence that suggest that values are not as deeply ingrained and that changing economic opportunities explain most of the movement into and out of poverty, as opposed to shifts in values.^[177] A 2018 report on [poverty in the United States](#) by UN special rapporteur [Philip Alston](#) asserts that caricatured narratives about the rich and the poor (that "the rich are industrious, entrepreneurial, patriotic and the drivers of economic success" while "the poor are wasters, losers and scammers") are largely inaccurate, as "the poor are overwhelmingly those born into poverty, or those thrust there by circumstances largely beyond their control, such as physical or mental disabilities, divorce, family breakdown, illness, old age, unlivable wages or discrimination in the job market."^[178] Societal perception of people experiencing economic difficulty has historically appeared as a conceptual dichotomy: the "good" poor (people who are physically impaired, disabled, the "ill and incurable," the elderly, pregnant women, children) vs. the "bad" poor (able-bodied, "valid" adults, most often male).^[179]

According to experts, many women become victims of trafficking, the most common form of which is [prostitution](#), as a means of survival and economic desperation.^[180] Deterioration of living conditions can often compel children to abandon school to contribute to the family income, putting them at risk of being exploited.^[181] For example, in [Zimbabwe](#), a number of girls are turning to sex in return for food to survive because of the increasing poverty.^[182] According to studies, as poverty decreases there will be fewer and fewer instances of violence.^[183]

Poverty reduction

Various poverty reduction strategies are broadly categorized based on whether they make more of the basic human needs available or whether they increase the [disposable income](#) needed to purchase those needs.^[185] Some strategies such as building roads can both bring access to various basic needs, such as fertilizer or healthcare from urban areas, as well as increase incomes, by bringing better access to urban markets.^{[186][187]}

Reducing relative poverty would also involve reducing [inequality](#). [Oxfam](#), among others,^[188] has called for an international movement to end extreme wealth concentration arguing that the concentration of resources in the hands of the top 1% depresses economic activity and makes life harder for everyone else—particularly those at the bottom of the economic ladder.^{[189][190]} And they say that the gains of the world's [billionaires](#) in 2017, which amounted to \$762 billion, were enough to end extreme global poverty seven times over.^[191] Methods to reduce inequality and relative poverty include [progressive taxation](#), which involves increasing tax rates on high-income earners,^{[192][193]} [wealth taxes](#), which involve taxing a portion of an individual's net worth above a certain threshold,^{[194][195][196]} reducing [payroll taxes](#), which are taxes on employees and employers and reducing this provides workers greater take-home pay and allows employers to spend more on wages and salaries,^{[197][198][199]} and increasing the [labor share](#), which is the proportion of business income paid as wages and salaries instead of allocated to shareholders as profit.^{[200][201]}

Yorum

Her bir kabile kendisinden olmayanı dışlar. Aralarında bir nevi savaş vardır. Bu silah ile değil, sosyal ve ekonomik anlamdadır.

Yüksek Teknoloji Kültürü bundan faydalanıp, onları birbirine düşürür, silah verir, kaynaklarını alır kendi kullanır ve bir süreç devam eder. Birey Hakkı kavramı gelmesi ile sorunlara eğilme yapmaz, kendisine bağlanma ile yatışmaya gidecektir.

Increasing the supply of basic needs
Improving technology

Agricultural technologies such as [nitrogen fertilizers](#), pesticides, new seed varieties and new irrigation methods have dramatically reduced food shortages in modern times by boosting yields past previous constraints.^[202] Before the [Industrial Revolution](#), poverty had been mostly accepted as inevitable as economies produced little, making wealth scarce.^[203] Geoffrey Parker wrote that "In [Antwerp](#) and [Lyon](#), two of the largest cities in [western Europe](#), by 1600 three-quarters of the total population were too poor to pay taxes, and therefore likely to need relief in times of crisis."^[204] The initial industrial revolution led to high economic growth and eliminated mass absolute poverty in what is now considered the developed world.^[205] [Mass production](#) of goods in places such as rapidly industrializing China has made what were once considered luxuries, such as vehicles and computers, inexpensive and thus accessible to many who were otherwise too poor to afford them.^{[206][207]}

Other than technology, advancements in sciences such as medicine help provide basic needs better. For example, [Sri Lanka](#) had a [maternal mortality rate](#) of 2% in the 1930s, higher than any nation today, but reduced it to 0.5–0.6% in the 1950s and to 0.6% in 2006 while spending less each year on [maternal health](#) because it learned what worked and what did not.^{[208][209]} Knowledge on the cost effectiveness of healthcare interventions can be elusive and educational measures have been made to disseminate what works, such as the [Copenhagen Consensus](#).^[210] Cheap [water filters](#) and promoting hand washing are some of the most cost effective health interventions and can cut [deaths](#) from [diarrhea](#) and [pneumonia](#).^{[211][212]} [Fortification](#) with [micronutrients](#) was ranked the most cost effective aid strategy by the Copenhagen Consensus.^[213] For example, [iodised salt](#) costs 2 to 3 cents per person a year while even moderate [iodine deficiency](#) in pregnancy shaves off 10 to 15 [IQ](#) points.^[214]

Yorum

Yeni yapılanama olması beklenir. Ama daha fazla sömürme gündeme gelmektedir. Terör grupları ile hâkimiyet sağlanır.

Teknolojide yapılanma değil, silahlarda etkinlik artımı birinci hedef olmaktadır.

State funding

Certain basic needs are argued to be better provided by the state. [Universal healthcare](#) can reduce the overall cost of providing healthcare by having a single payer negotiating with healthcare providers and minimizing administrative costs.^{[223][224]} It is also argued that subsidizing essential goods such as fuel is less efficient in helping the poor than providing that same money as income grants to the poor.^[215]

Government revenue can be diverted away from basic services by corruption.^{[216][217]} Funds from aid and natural resources are often sent by government individuals for [money laundering](#) to overseas banks which insist on [bank secrecy](#), instead of spending on the poor.^[218] A [Global Witness](#) report asked for more action from Western banks as they have proved capable of stanching the flow of funds linked to terrorism.^[218]

[Illicit capital flight](#), such as corporate [tax avoidance](#),^[219] from the developing world is estimated at ten times the size of aid it receives and twice the debt service it pays,^[220] with one estimate that most of Africa would be developed if the taxes owed were paid.^[221] About 60 per cent of illicit capital flight from Africa is from [transfer mispricing](#), where a [subsidiary](#) in a developing nation sells to another subsidiary or [shell company](#) in a [tax haven](#) at an artificially low price to pay less tax.^[222] An [African Union](#) report estimates that about 30% of sub-Saharan Africa's GDP has been moved to tax havens.^[223] Solutions include corporate "country-by-country reporting" where corporations disclose activities in each country and thereby prohibit the use of tax havens where no effective economic activity occurs.^[222]

[Developing countries' debt service](#) to banks and governments from richer countries can constrain government spending on the poor.^[224] For example, [Zambia](#) spent 40% of its total budget to repay foreign debt, and only 7% for basic state services in 1997.^[225] One of the proposed ways to help poor countries has been [debt relief](#). Zambia began offering services, such as free health care even while overwhelming the health care infrastructure, because of savings that resulted from a 2005 round of debt relief.^[226] Since that round of debt relief, private creditors accounted for an increasing share of poor countries' debt service obligations. This complicated efforts to renegotiate easier terms for borrowers during crises such as the [COVID-19 pandemic](#) because the multiple private creditors involved say they have a fiduciary obligation to their clients such as the pension funds.^{[227][228]}

The [World Bank](#) and the [International Monetary Fund](#), as primary holders of developing countries' debt, attach [structural adjustment conditionalities](#) in return for loans which are generally geared toward loan

repayment with [austerity](#) measures such as the elimination of state subsidies and the privatization of state services. For example, the World Bank presses poor nations to eliminate subsidies for fertilizer even while many farmers cannot afford them at market prices.^[229] In [Malawi](#), almost 5 million of its 13 million people used to need emergency food aid but after the government changed policy and subsidies for fertilizer and seed were introduced, farmers produced record-breaking corn harvests in 2006 and 2007 as Malawi became a major food exporter.^[229] A major proportion of aid from donor nations is [tied](#), mandating that a receiving nation spend on products and expertise originating only from the donor country.^[230] US law requires [food aid](#) be spent on buying food at home, instead of where the hungry live, and, as a result, half of what is spent is used on transport.^[231]

[Distressed securities funds](#), also known as *vulture funds*, buy up the debt of poor nations cheaply and then sue countries for the full value of the debt plus interest which can be ten or 100 times what they paid.^[232] They may pursue any companies which do business with their target country to force them to pay to the fund instead.^[232] Considerable resources are diverted on costly court cases. For example, a court in [Jersey](#) ordered the [Democratic Republic of the Congo](#) to pay an American speculator \$100 million in 2010.^[232] Now, the UK, [Isle of Man](#) and Jersey have banned such payments.^[232]

Yorum

Devlet baksın felsefesi hakimdir. Devlet ise Yüksek Teknoloji Kültüründe etkin faydalandığı bireyine bağlıdır. Kabileler bir şey yapamazlar, ama güçler, Batı iken Doğu destek verirse idare değişir ama yapı değişmez.

Fonlar verilir, bunlar palyatif özelliktedir.

Improving access to available basic needs

Even with new products, such as better seeds, or greater volumes of them, such as industrial production, the poor still require access to these products. Improving road and transportation infrastructure helps solve this major bottleneck. In Africa, it costs more to move fertilizer from an African seaport 100 kilometres (60 mi) inland than to ship it from the United States to Africa because of sparse, low-quality roads, leading to fertilizer costs two to six times the world average.^[233] [Microfranchising](#) models such as door-to-door distributors who earn commission-based income or [Coca-Cola](#)'s successful distribution system^{[234][235]} are used to disseminate basic needs to remote areas for below market prices.^{[236][237]}

The loss of basic needs providers emigrating from impoverished countries has a damaging effect.^[238] As of 2004, there were more Ethiopia-trained doctors living in Chicago than in Ethiopia^[239] and this often leaves inadequately less skilled doctors to remain in their home countries.^[240] Proposals to mitigate the problem include compulsory government service for graduates of public medical and nursing schools^[238] and promoting [medical tourism](#) so that health care personnel have more incentive to practice in their home countries.^[241] [Telehealth](#) is the use of [telecommunication technologies](#) to deliver health services. For remote communities in [Alaska](#), telehealth has been found to reduce travel costs alone for the state by \$13 million in 2021^[242] and, according to one study, reduced the life expectancy gap between whites and American Indian population in Alaska from eight to five years.^[243]

Preventing overpopulation

Poverty and lack of access to birth control can lead to population increases that put pressure on local economies and access to resources, amplifying other economic inequality and creating increase poverty.^{[244][89][245]} Better [education for both men and women](#), and more control of their lives, reduces population growth due to [family planning](#).^{[246][247]} According to United Nations Population Fund (UNFPA), those who receive better education can earn money for their lives, thereby strengthening economic security.^[248]

Increasing personal income

The following are strategies used or proposed to increase personal incomes among the poor. Raising farm incomes is described as the core of the antipoverty effort as three-quarters of the poor today are farmers.^[249] Estimates show that growth in the agricultural productivity of small farmers is, on average, at least twice as effective in benefiting the poorest half of a country's population as growth generated in nonagricultural sectors.^[250]

Income grants

A [guaranteed minimum income](#) ensures that every citizen will be able to purchase a desired level of basic needs. One method is through a [basic income](#) (or [negative income tax](#)), which is a system of [social](#)

[security](#), that periodically provides each citizen, rich or poor, with a sum of money that is sufficient to live on.^[251] Studies of large cash-transfer programs in Ethiopia, Kenya, and Malawi show that the programs can be effective in increasing consumption, schooling, and nutrition, whether they are tied to such conditions or not.^{[252][253][254]} [Employment subsidies](#) are conditional subsidies that go to those already employed and this has shown to have little effect on those at the lowest income levels.^{[197][255][256]} Proponents argue that a basic income is more economically efficient than a [minimum wage](#) and [unemployment benefits](#), as the minimum wage effectively imposes a high marginal tax on employers, causing [losses in efficiency](#). In 1968, [Paul Samuelson](#), [John Kenneth Galbraith](#) and another 1,200 economists signed a document calling for the US Congress to introduce a system of income guarantees.^[257] Winners of the [Nobel Prize in Economics](#), with often diverse political convictions, who support a basic income include [Herbert A. Simon](#),^[258] [Friedrich Hayek](#),^[259] [Robert Solow](#),^[258] [Milton Friedman](#),^[260] [Jan Tinbergen](#),^[258] [James Tobin](#)^{[261][262][263]} and [James Meade](#).^[258]

Income grants are argued to be vastly more efficient in extending basic needs to the poor than [subsidizing](#) supplies whose effectiveness in poverty alleviation is diluted by the non-poor who enjoy the same subsidized prices.^[215] With cars and other appliances, the wealthiest 20% of Egypt uses about 93% of the country's fuel subsidies.^[264] In some countries, fuel subsidies are a larger part of the budget than health and education.^{[264][265]} A 2008 study concluded that the money spent on in-kind transfers in India in a year could lift all India's poor out of poverty for that year if transferred directly.^[266] The primary obstacle argued against direct cash transfers is the impracticality for poor countries of such large and direct transfers. In practice, payments determined by complex iris scanning are used by war-torn [Democratic Republic of Congo](#) and Afghanistan,^[267] while India is phasing out its fuel subsidies in favor of direct transfers.^[268] Additionally, in aid models, the [famine relief](#) model increasingly used by aid groups calls for giving cash or cash vouchers to the hungry to pay local farmers instead of buying food from donor countries, often required by law, as it wastes money on transport costs.^{[269][270]}

Economic freedoms

Corruption often leads to many [civil services](#) being treated by governments as employment agencies to loyal supporters^[271] and so it could mean going through 20 procedures, paying \$2,696 in fees, and waiting 82 business days to start a business in [Bolivia](#), while in [Canada](#) it takes two days, two registration procedures, and \$280 to do the same.^[272] Such costly barriers favor big firms at the expense of small enterprises, where most jobs are created.^[273] Often, businesses have to bribe government officials even for routine activities, which is, in effect, a tax on business.^[274] Noted reductions in poverty in recent decades has occurred in China and India mostly as a result of the abandonment of [collective farming](#) in China and the ending of the [central planning](#) model known as the [License Raj](#) in India.^{[275][276][277]}

The [World Bank](#) concludes that governments and feudal elites extending to the poor the right to the land that they live and use are 'the key to reducing poverty' citing that land rights greatly increase poor people's wealth, in some cases doubling it.^[278] Providing secure tenure to land ownership creates incentives to improve the land and thus improves the welfare of the poor.^[279] It is argued that those in power have an incentive to not secure property rights as they are able to then more easily take land or any small business that does well to their supporters.^[280]

Greater access to markets brings more income to the poor. Road infrastructure has a direct impact on poverty.^{[281][282]} Additionally, migration from poorer countries resulted in \$328 billion sent from richer to poorer countries in 2010, more than double the \$120 billion in official aid flows from [OECD](#) members. In 2011, India got \$52 billion from its [diaspora](#), more than it took in [foreign direct investment](#).^[283]

Financial services

For low-income individuals and families, access to [credit](#) can be limited, [predatory](#), or both, making it difficult to find the financial resources they need to invest in their futures.^{[284][285]} [Microloans](#), made famous by the [Grameen Bank](#), is where small amounts of money are loaned to farmers or villages, mostly women, who can then obtain physical capital to increase their economic rewards. However, microlending has been criticized for making hyperprofits off the poor even from its founder, [Muhammad Yunus](#),^[286] and in India, [Arundhati Roy](#) asserts that some 250,000 debt-ridden farmers have been driven to suicide.^{[287][288][289]}

Those in poverty place overwhelming importance on having a safe place to save money, much more so than receiving loans.^[290] Additionally, a large part of [microfinance](#) loans are spent not on investments but on products that would usually be paid by a [checking](#) or [savings account](#).^[290] Microsavings are designs to make savings products available for the poor, who make small deposits. [Mobile banking](#) uses

the wide availability of mobile phones to address the problem of the heavy regulation and costly maintenance of saving accounts.^[290] This usually involves a network of agents of mostly shopkeepers, instead of bank branches, would take deposits in cash and translate these onto a virtual account on customers' phones. Cash transfers can be done between phones and issued back in cash with a small commission, making [remittances](#) safer.^[291]

Education and vocational training

[Free education](#) through [public education](#) or charitable organizations rather than through tuition, from [early childhood education](#) through the [tertiary level](#) provides children from low-income families who may not otherwise have the financial resources with better job prospects and higher earnings and promotes social mobility.^{[292][293][294][295]} [Job training](#) and [vocational education](#) programs that target training in technical skills in specific industries or occupations that are in high demand can reduce poverty and wealth concentration.^{[296][297]}

Strategies to provide education cost effectively include [deworming](#) children, which costs about 50 cents per child per year and reduces non-attendance from [anemia](#), illness and malnutrition, while being only a twenty-fifth as expensive as increasing school attendance by constructing schools.^[298] Schoolgirl absenteeism could be cut in half by simply providing free [sanitary towels](#).^[299] Paying for school meals is argued to be an efficient strategy in increasing school enrollment, reducing absenteeism and increasing student attention.^[300]

Desirable actions such as enrolling children in school or receiving vaccinations can be encouraged by a form of aid known as [conditional cash transfers](#).^[301] In Mexico, for example, dropout rates of 16- to 19-year-olds in rural area dropped by 20% and children gained half an inch in height.^[302] Initial fears that the program would encourage families to stay at home rather than work to collect benefits have proven to be unfounded. Instead, there is less excuse for neglectful behavior as, for example, children stopped begging on the streets instead of going to school because it could result in suspension from the program.^[302]

Yorum

Ekonomik bağımsızlık ve eğitim gibi faktörler Yüksek Teknolojinin en korktuğu boyutlardır, teröre isyan, onlara isyana dönüşecektir.

Birey Hakkı temelinde düşünmeleri istenmez.

Antipoverty institutions

United Nations

In 2015 all UN Member States adopted the 17 [Sustainable Development Goals](#) as part of the [Post-2015 Development Agenda](#), which sought to create a future global development framework to succeed the [Millennium Development Goals](#), which were goals set in 2000 and were meant to be achieved by 2015.^[303] Most targets are to be achieved by 2030, although some have no end date.^[304] [Goal 1](#) is to "end poverty in all its forms everywhere".^[305] It aims to eliminate extreme poverty for all people measured by daily wages less than \$1.25 and at least half the total number of men, women, and children living in poverty. In addition, social protection systems must be established at the national level and equal access to economic resources must be ensured.^[306] Strategies have to be developed at the national, regional and international levels to support the eradication of poverty.^[307]

Development banks

A *development financial institution*, also known as a *development bank*, is a [financial institution](#) that provides [risk capital](#) for [economic development projects](#) on a non-commercial basis. They are often established and owned by governments to finance projects that would otherwise not be able to get financing from commercial lenders. These include [international financial institutions](#) such as the [World Bank](#), which is the largest development bank.

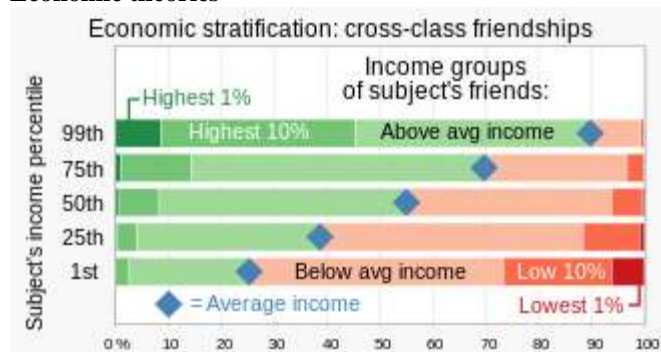
Private sector

The [private sector](#) includes [nonprofit nongovernmental organizations](#) as well as for-profit institutions involved in combating poverty. In recent decades, the number of nongovernmental organizations has increased dramatically. The [High level forums on aid effectiveness](#) that was coordinated by the [OECD](#) found that this leads to fragmentation where too many agencies were financing too many small projects using too many different procedures and that the civil service of the donor countries were overstretched producing reports for each.^[308]

The *Poverty industrial complex* refers to for-profit companies taking over roles previously held by government agencies. The incentive for profit in such companies has been argued to interfere with efficiently providing the needed services.

Perspectives

Economic theories



Data shows substantial social segregation correlating with economic income groups.^[309] However, social connectedness to people of higher income levels is a strong predictor of upward income mobility.^[309]

The cause of poverty is a highly ideologically charged subject, as different causes point to different remedies. Very broadly speaking, the *socialist* tradition locates the roots of poverty in problems of distribution and the use of the *means of production* as capital benefiting individuals, and calls for *redistribution of wealth* as the solution, whereas the *neoliberal* school of thought holds that creating conditions for profitable private investment is the solution. Neoliberal *think tanks* have received extensive funding,^[310] and the ability to apply many of their ideas in highly indebted countries in the *global South* as a condition for receiving emergency loans from the *International Monetary Fund*.

The existence of inequality is in part due to a set of self-reinforcing behaviors that all together constitute one aspect of the *cycle of poverty*. These behaviors, in addition to unfavorable, external circumstances, also explain the existence of the *Matthew effect*, which not only exacerbates existing inequality, but is more likely to make it multigenerational. Widespread, multigenerational poverty is an important contributor to civil unrest and political instability.^[311] For example, *Raghuram G. Rajan*, former governor of the *Reserve Bank of India* and former chief economist at the International Monetary Fund, has blamed the ever-widening gulf between the rich and the poor, especially *in the US*, to be one of the main fault lines which caused the financial institutions to pump money into *subprime mortgages*—on political behest, as a palliative and not a remedy, for poverty—causing the *financial crisis of 2007–2009*. In Rajan's view the main cause of the increasing gap between high income and low-income earners was lack of equal access to higher education for the latter.^[312]

A *data based* scientific *empirical research*, which studied the impact of *dynastic politics* on the level of poverty of the provinces, found a *positive correlation* between dynastic politics and poverty; i.e. the higher proportion of dynastic politicians in power in a province leads to higher poverty rate.^[313] There is significant evidence that these political dynasties use their political dominance over their respective regions to enrich themselves, using methods such as graft or outright bribery of legislators.^[314]

Most economic historians believe that throughout most of human history, extreme poverty was the norm for roughly 90% of the population, and only with the emergence of *industrialization* in the 19th century were the masses of people lifted out of it.^{[315][316]:1} This narrative is advanced by, among others, *Martin Ravallion*,^[317] *Nicholas Kristof*,^[318] and *Steven Pinker*.^[319]

Some academics, including Dylan Sullivan and *Jason Hickel* have challenged this contemporary mainstream narrative on poverty, arguing that extreme poverty was not the norm throughout human history, but emerged during "periods of severe social and economic dislocation", including high European feudalism and the apex of the Roman Empire, and that it expanded significantly after 1500 with the emergence of colonialism and the beginnings of capitalism, stating that "the expansion of the capitalist world-system caused a dramatic and prolonged process of impoverishment on a scale unparalleled in recorded history." Sullivan and Hickel assert that only with the rise of *anti-colonial* and socialist political movements in the 20th century did human welfare begin to see significant improvement.^[315] However, all scholars and intellectuals, including Hickel, agree that the incomes of the

poorest people in the world have increased since 1981.^[316] Nevertheless, Sullivan and Hickel argue that poverty persists under contemporary global capitalism (in spite of it being highly productive) because masses of working people are cut off from common land and resources, have no ownership or control over the [means of production](#), and have their labor power "appropriated by a ruling class or an external imperial power," thereby maintaining extreme inequality.^[315]

Marian L. Tupy, a senior fellow of the [Cato Institute](#), a [right-libertarian](#) think tank, criticized Hickel's claim that people before industrialization lived well without a lot of monetary income, stating that "The evidence from contemporary accounts and academic research" shows that "Compared to today, Western European living standards prior to industrialization were miserably low.", that "poverty was widespread and it was precisely the onset of industrialization and global trade ... which led to poverty alleviation first in the West and then in the Rest."^[320] and that both [Karl Marx](#) and [Friedrich Engels](#), while advocating for socialism, recognized that the capitalist system developing around them had improved people's material conditions.^[320]

Yorum

Birleşmiş Milletler, 5 Daimî Temsilcinin baskısında olduğu için, gerçek çözüm derdinde değildirler. Yüksek Teknoloji Kültürü kendi derdinde olmaktadır.

Palyatif yaklaşımlar ile elbette sorun çözülmez, daha ağırlaşır.

Environmentalism

Important studies such as the [Brundtland Report](#) concluded that poverty causes [environmental degradation](#), while other theories like [environmentalism of the poor](#) conclude that the global poor may be the most important force for sustainability.^[321] Either way, the poor suffer most from environmental degradation caused by reckless [exploitation of natural resources](#) by the rich.^[322] This unfair distribution of environmental burdens and benefits has generated the global [environmental justice](#) movement.^[323]

A report published in 2013 by the [World Bank](#), with support from the [Climate & Development Knowledge Network](#), found that climate change was likely to hinder future attempts to reduce poverty. The report presented the likely impacts of present day, 2 °C and 4 °C warming on agricultural production, water resources, coastal ecosystems and cities across Sub-Saharan Africa, South Asia and South East Asia. The impacts of a temperature rise of 2 °C included: regular food shortages in Sub-Saharan Africa; shifting rain patterns in South Asia leaving some parts under water and others without enough water for power generation, irrigation or drinking; degradation and loss of reefs in South East Asia, resulting in reduced fish stocks; and coastal communities and cities more vulnerable to increasingly violent storms.^[324] In 2016, a UN report claimed that by 2030, an additional 122 million more people could be driven to extreme poverty because of climate change.^[325]

Global warming can also lead to a deficiency in water availability; with higher temperatures and CO₂ levels, plants consume more water leaving less for people. By consequence, water in rivers and streams will decline in the mid-altitude regions like Central Asia, Europe and North America. And if CO₂ levels continue to rise, or even remain the same, droughts will be happening much faster and will be lasting longer. According to a 2016 study led by Professor of Water Management, Arjen Hoekstra, four billion people are affected by [water scarcity](#) at least one month per year.^[326]

Spirituality

Among some individuals, poverty is considered a necessary or desirable condition, which must be embraced to reach certain spiritual, moral, or intellectual states. Poverty is often understood to be an essential element of [renunciation](#) in religions such as [Buddhism](#), [Hinduism](#) (only for monks, not for lay persons) and [Jainism](#), whilst in [Christianity](#), in particular Roman Catholicism, it is one of the [evangelical counsels](#). The main aim of giving up things of the materialistic world is to withdraw oneself from sensual pleasures (as they are considered illusionary and only temporary in some religions—such as the concept of [dunya](#) in [Islam](#)). This self-invited poverty (or giving up pleasures) is different from the one caused by economic imbalance.

Some Christian communities, such as the [Simple Way](#), the [Bruderhof](#), and the [Amish](#) value voluntary poverty;^[327] some even take a vow of poverty, similar to that of the traditional Catholic orders, in order to live a more complete life of discipleship.^[328]

[Benedict XVI](#) distinguished "poverty *chosen*" (the poverty of spirit proposed by Jesus), and "poverty *to be fought*" (unjust and imposed poverty). He considered that the moderation implied in the former favor's solidarity, and is a necessary condition so as to fight effectively to eradicate the abuse of the latter.^[329] As it was indicated above the reduction of poverty results from [religion](#), but also can result from [solidarity](#).^[330]

Yorum

Fakir olan ilk planda çevresini sömürür. Buna hakkı olduğunu tanımlar.

Fakirlerin yaklaşımı, sadece para ile satın alınabilir değil, daha sonra insancıl muamele yapılmadığı için isyanları gözlenmiştir.

Sonuç, elbet insana insan gibi davranma, sevgide bulunma ile sorunlar çözülebilir.

Yaşamın Amacı Mutluluk ise ne yapmalı?

Ekonomi ilkeleri olarak: 1) Etkinlik, 2) Verimlilik, 3) Bulunabilir, kullanılabilir olması ve 4) Kullanan kişilerin memnun, mutlu olmasıdır.

Yaşamda da her şeye sahip olanlar istek olarak mutluluk dilerler. Fakir olanlar karnının doyması ama bunun da kaliteli besin olması isterler, yemek yerken mutlu olmak, tam bir ziyafet hayalleridir.

Happiness economics, Wikipedia⁸

The **economics of happiness** or **happiness economics** is the theoretical, qualitative and quantitative study of happiness and [quality of life](#), including positive and negative [affects](#), [well-being](#),^[1] [life satisfaction](#) and related concepts – typically tying economics more closely than usual with other [social sciences](#), like sociology and [psychology](#), as well as physical health. It typically treats subjective happiness-related measures, as well as more objective quality of life indices, rather than wealth, income or profit, as something to be maximized.

The field has grown substantially since the late 20th century, for example by the development of methods, surveys and indices to measure [happiness](#) and related concepts,^[2] as well as quality of life. Happiness findings have been described as a challenge to the theory and practice of economics.^[3] Nevertheless, furthering gross national happiness, as well as a specified Index to measure it, has been adopted explicitly in the [Constitution of Bhutan](#) in 2008, to guide its economic governance.

Subject classifications

The subject may be categorized in various ways, depending on specificity, intersection, and cross-classification. For example, within the [Journal of Economic Literature classification codes](#), it has been categorized under:

- [Welfare economics](#) at [JEL: D63](#) – Equity, Justice, Inequality, and Other Normative Criteria and Measurement^[2]
- Health, education, and welfare at [JEL: I31](#) – General Welfare; Basic needs; Living standards; Quality of life; Happiness^[4]
- [Demographic economics](#) at [JEL: J18](#) – [Public policy](#).^[5]

Yorum

Ekonomik anlamda, bir şeyin amaca uygun olması beklenir: 1) Geçici değil tam etkin sıfatı ile sorunu çözmelidir, temizliği yapmalıdır, 2) Bu arada masraf açmamalı, verimli olmalıdır, ayrıca, 3) Bir şeyi bulabilir, alabilir ve kullanabilir iseniz, ondan faydalanabilirsiniz. 4) Kullanılan faydalı olmasını, kalitesi ve insanın kullanması ile mutlu ve memnun olması ile ölçek olmaktadır. Artık ekonomide memnuniyet oranları öne çıkmaktadır. Kısaca kullanan birey mutlu olmalıdır. Ucuz mal alınması ile bedeli çok ağır olabilmektedir.

Eskiden alınan arabalar ucuz gibi iken, 100Km giderken 25-35 Litre benzin yakmaları, şimdi 7-8 litreye göre mukayese bile edilemeyecek düzeydedir. 54 Beygir gücü varken, 160 Beygir

gücü olması yanında, 3bin kilometrede bir sık bakım gerektirmesi, motor yağı, buji değişimi ötesinde kazalarda da 5 yıldızın çok altına oldukları için, kısaca memnuniyet boyutu olmadığı için artık satılmamaktadır. Tamir için götürülmemektedirler.

Honda CRV almaya gidince, bize nasıl olsa bu arabalar konusunda bilgi sorgulamışsınızdır, sizden görüş istiyoruz dediler. Kullandıktan sonra ancak verebilirim dedim. Gelince de otomatik olmasına karşın, yokuşlarda hiçbir sorun olmadan devan ettiği, benzin sarfiyatının fazla artmadığı belirttim. Ama farklı kullanımlar ile, bazıları 8,4litre yakarken, motor devri dahil dikkat edince, 5,8 Litreye düşürülebildiğini de ekledim.

Kısaca elbet kullanıcı faktörü önemlidir, ama cihaz genel anlamda mutluluk yaratması, sorunların da ne şekilde oluştuğu, minimal ve kontrollü olması istenir, beklenir.

Metrology

Given its very nature, reported happiness is subjective.^[6] It is difficult to compare one person's happiness with another's.^[2] It can be especially difficult to compare happiness across cultures.^[2] However, many happiness economists believe they have solved this comparison problem. Cross-sections of large data samples across nations and time demonstrate consistent patterns in the determinants of happiness.^[2]

Happiness is typically measured using subjective measures – e.g., self-reported surveys – and/or objective measures. One concern has always been the [accuracy](#) and [reliability](#) of people's responses to happiness surveys.^[2] Objective measures such as lifespan, income, and education are often used as well as or instead of subjectively reported happiness, though this assumes that they generally produce happiness, which while plausible may not necessarily be the case. The terms [quality of life](#) or [well-being](#) are often used to encompass these more objective measures.

Macro-econometric happiness has been gauged by some as [Gross National Happiness](#), following [Sicco Mansholt's](#) 1972 introduction of the measure,^[8] and by others as a Genuine Wealth index. Anielski in 2008 wrote a reference definition on how to measure five types of capital: (1) human; (2) social; (3) natural; (4) built; and (5) financial.^[9]

Happiness, well-being, or satisfaction with life, was seen as unmeasurable in classical and neo-classical economics. [Van Praag](#) was the first person who organized large surveys in order to explicitly measure welfare derived from income. He did this with the Income Evaluation Question (IEQ). This approach is called the [Leyden School](#). It is named after the Dutch university where this approach was developed. Other researchers included Arie Kapteyn and Aldi Hagenaars.^[10]

Some scientists claim that happiness can be measured both subjectively and objectively by observing the joy center of the brain lit up with advanced imaging,^[7] although this raises [philosophical issues](#), for example about whether this can be treated as more reliable than reported subjective happiness.

Yorum

Mutlu olmak subjektif olduğu için, tersi mutsuz olduğunuz parametreleri de eklemek gerekir. Mutsuzluğun bir objektif dayanağı olmalıdır. Küçük aile arabası imal edilmiş, Citroen muhasebede çalışan kadınların kullanmasını istemiş. Uzun tırnakları kadının, sekreterin tırnağı kırılınca tüm ön konsol düzeni değiştirmiştir. Bu bir deneme anlamında örnek olarak sunulmaktadır.

Determinants

GDP and GNP

Typically national financial measures, such as gross domestic product (GDP) and [gross national product](#) (GNP), have been used as a measure of successful policy. There is a significant association between GDP and happiness, with citizens in wealthier nations being happier than those in poorer nations.^[citation needed] In 2002, researchers argued that this relationship extends only to an average [GDP per capita](#) of about \$15,000.^[11] In the 2000s, several studies have obtained the opposite result, so this [Easterlin paradox](#) is controversial.^[12]

Individual income

Historically, economists have said that well-being is a simple function of income. However, it has been found that once wealth reaches a subsistence level, its effectiveness as a generator of well-being is greatly

diminished.^[13] Happiness economists hope to change the way governments view well-being and how to most effectively govern and allocate resources given this paradox.^[14]

In 2010, [Daniel Kahneman](#) and [Angus Deaton](#) found that higher earners generally reported better life satisfaction, but people's day-to-day emotional well-being only rose with earnings until a threshold annual household pre-tax income of \$75,000.^[15]

Other factors have been suggested as making people happier than money.^[7] A short term course of psychological therapy is 32 times more cost effective at increasing happiness than simply increasing income.^{[16][17]}

Scholars at the University of Virginia, University of British Columbia and Harvard University released a study in 2011 after examining numerous academic papers in response to an apparent contradiction: "When asked to take stock of their lives, people with more money report being a good deal more satisfied. But when asked how happy they are at the moment, people with more money are barely different than those with less." Published in the *Journal of Consumer Psychology*, the study is entitled "If Money Doesn't Make You Happy, Then You Probably Aren't Spending It Right" and included the following eight general recommendations:

- Spend money on "experiences" rather than goods.
- Donate money to others, including charities, rather than spending it solely on oneself.
- Spend small amounts of money on many small, temporary pleasures rather than less often on larger ones.
- Don't spend money on "extended warranties and other forms of overpriced insurance."
- Adjust one's mindset to "pay now, consume later," instead of "consume now, pay later."
- Exercise [circumspection](#) about the day-to-day consequences of a purchase beforehand.
- Rather than buying products that provide the "best deal," make purchases based on what will facilitate well-being.
- Seek out the opinions of other people who have prior experience of a product before purchasing it.^[18]

In their "Unhappy Cities" paper, Edward Glaeser, Joshua Gottlieb and Oren Ziv examined the self-reported subjective well-being of people living in American metropolitan areas, particularly in relation to the notion that "individuals make trade-offs among competing objectives, including but not limited to happiness." The researchers findings revealed that people living in metropolitan areas where lower levels of happiness are reported are receiving higher real wages, and they suggest in their conclusion that "humans are quite understandably willing to sacrifice both happiness and life satisfaction if the price is right."^[19]

Yorum

Bazı hususlar tercihe göre farklı olabilmektedir. Mercedes'in koltukları rahat değildir, serttir.

Mutlu etmeyen durumlar aşağıda tanımlanmaktadır.

- Tecrübe be deneye dayanmak değil, iyi, görünüşe göre satın almak
- Başkasına almak, onun görüş ve beğenisini dikkate almadan satın almak veya vermek
- Parayı küçük şeylere harcamak, büyük memnuniyet vereni almamak
- Genişletilmiş garanti yerine, doğrudan almak, sık tamiri göz önüne getirmek
- Şimdi kullan, sonra öde yerine, şimdi al, sonra kullanırsın boyutunu tercih etmek
- İyi araştırmadan almak
- Kullanım amacı ile değil, ucuz olması ve reklama dayalı olarak almak
- Daha önce kullananların görüşünü almak

Başkasının fikri elbet önemlidir ama kullanan kişi cihazı bilmeli, bilimsel olması, dayanakları da yapısı, yaratılışa uygun olmalıdır.

Social security

[Ruut Veenhoven](#) claimed that social security payments do not seem to add to happiness. This may be due to the fact that non-self-earned income (e.g., from a lottery) does not add to happiness in general either.^[citation needed] Happiness may be the mind's reward for a useful action. However, Johan Norberg of

CIS, a free enterprise economy think tank, presents a hypothesis that as people who think that they themselves control their lives are happier, paternalist institutions may decrease happiness.^{[20][21]}

An alternative perspective focuses on the role of the welfare state as an institution that improves quality of life not only by increasing the extent to which basic human needs are met, but also by promoting greater control of one's life by limiting the degree to which individuals find themselves at the mercy of impersonal market forces that are indifferent to the fate of individuals. This is the argument suggested by the U.S. political scientist [Benjamin Radcliff](#), who has presented a series of papers in peer-reviewed scholarly journals demonstrating that a more generous welfare state contributes to higher levels of life satisfaction, and does so to rich and poor alike.^{[22][23][24]}

Employment

Generally, the well-being of those who are employed is higher than those who are unemployed.^[25] Employment itself may not increase subjective well-being, but facilitates activities that do (such as supporting a family, philanthropy, and education). While work does increase well-being through providing income, income level is not as indicative of subjective well-being as other benefits related to employment.^[26] Feelings of autonomy and mastery, found in higher levels in the employed than unemployed, are stronger predictors of subjective well-being than wealth.^[26]

When personal preference and the amount of time spent working do not align, both men and women experience a decrease in subjective well-being.^[27] The negative effect of working more or working less than preferred has been found across multiple studies, most finding that working more than preferred (over-employed) is more detrimental, but some found that working less (under-employed) is more detrimental.^{[28][29]} Most individuals' levels of subjective well-being returned to "normal" (level previous to time mismatch) within one year. Levels remained lower only when individuals worked more hours than preferred for a period of two years or more, which may indicate that it is more detrimental to be over-employed than under-employed in the long-term.^[27]

Employment status effects are not confined to the individual. Being unemployed can have detrimental effects on a spouse's subjective well-being, compared to being employed or not working (and not looking for work).^[30] Partner life satisfaction is inversely related to the number of hours their partner is underemployed. When both partners are underemployed, the life-satisfaction of men is more greatly diminished than women.^[29] However, just being in a relationship reduces the impact unemployment has on the subjective well-being of an individual.^[31] On a broad scale, high rates of unemployment negatively affect the subjective well-being of the employed.^[32]

Becoming self-employed can increase subjective well-being, given the right conditions. Those who leave work to become self-employed report greater life satisfaction than those who work for others or become self-employed after unemployment; this effect increases over time.^{[33][34]} Those who are self-employed and have employees of their own report higher life-satisfaction than those who are self-employed without employees, and women who are self-employed without employees report a higher life satisfaction than men in the same condition.^[35]

The effects of retirement on subjective well-being vary depending on personal and cultural factors. Subjective well-being can remain stable for those who retire from work voluntarily, but declines for those who are involuntarily retired.^[36] In countries with an average social norm to work ^[clarification needed], the well-being of men increases after retirement, and the well-being of retired women is at the same level as women who are homemakers or work outside the home.^[25] In countries with a strong social norm to work, retirement negatively impacts the well-being of men and women.^[25]

Yorum

Kişisel ve kültürel faktörlere bağlı olarak tercihler olabilmektedir.

Eskiden domates yeşil alınır, kırmızı olunca bozuldu, bayatladı denilirmiş. Bir kişi salça yapacak ise olgunu almalı ama çürük ve küflü olmamalıdır. Her arzu ve amaca yönelik seçim öne çıkar.

Relationships and children

In the 1970s, women typically reported higher subjective well-being than did men. By 2009, declines in reported female happiness had eroded a gender gap.^[37]

In rich societies, where a rise in income doesn't equate to an increase in levels of subjective well-being, personal relationships are the determining factors of happiness.^[38]

Glaeser, Gottlieb and Ziv suggest in their conclusion that the happiness trade-offs that individuals seem willing to make aligns with the tendency of parents to report less happiness, as they sacrifice their personal well-being for the "price" of having children.^[19]

Freedom and control

There is a significant correlation between feeling in control of one's own life and happiness levels.

A study conducted at the [University of Zurich](#) suggested that democracy and federalism bring well-being to individuals.^{[39]:4-5} It concluded that the more direct political participation possibilities available to citizens raises their subjective well-being.^[39] Two reasons were given for this finding. First, a more active role for citizens enables better monitoring of professional politicians by citizens, which leads to greater satisfaction with government output.^[39] Second, the ability for citizens to get involved in and have control over the political process, independently increases well-being.^[39]

American psychologist [Barry Schwartz](#) argues in his book *The Paradox of Choice* that too many consumer and lifestyle choices can produce anxiety and unhappiness due to [analysis paralysis](#) and raised expectations of satisfaction.

Religious diversity

National [cross-sectional data](#) suggest an [inverse relationship](#) between religious diversity and happiness^[clarification needed], possibly by facilitating more bonding (and less bridging) [social capital](#).^[40]

Happiness and leisure

Much of the research regarding happiness and leisure relies on [subjective well-being](#) (SWB) as an appropriate measure of happiness. Research has demonstrated a wide variety of contributing and resulting factors in the relationship between leisure and happiness. These include psychological mechanisms, and the types and characteristics of leisure activities that result in the greatest levels of subjective happiness. Specifically, leisure may trigger five core psychological mechanisms including detachment-recovery from work, autonomy in leisure, mastery of leisure activities, meaning-making in leisure activities, and social affiliation in leisure (DRAMMA).^[41] Leisure activities that are physical, relational, and performed outdoors are correlated with greater feelings of satisfaction with free time.^[42] Research across 33 different countries shows that individuals who feel they strengthen social relationships and work on personal development during leisure time are happier than others.^[43] Furthermore, shopping, reading books, attending cultural events, getting together with relatives, listening to music and attending sporting events is associated with higher levels of happiness. Spending time on the internet or watching TV is not associated with higher levels of happiness as compared to these other activities.^{[43][42]}

Research has shown that culture influences how we measure happiness and leisure. While SWB is a commonly used measure of happiness in North America and Europe, this may not be the case internationally. [Quality of life](#) (QOL) may be a better measure of happiness and leisure in Asian countries, especially Korea. Countries such as China and Japan may require a different measurement of happiness, as societal differences may influence the concept of happiness (i.e. economic variables, [cultural practices](#), and [social networks](#)) beyond what QOL is able to measure.^[44] There seem to be some differences in leisure preference cross-culturally. Within the Croatian culture, family related leisure activities may enhance SWB across a large spectrum of ages ranging from adolescent to older adults, in both women and men. Active socializing and visiting cultural events are also associated with high levels of SWB across varying age and gender.^[45] Italians seem to prefer social conceptions of leisure as opposed to individualistic conceptions. Although different groups of individuals may prefer varying types and amount of leisure activity, this variability is likely due to the differing motivations and goals that an individual intends to fulfill with their leisure time.^[42]

Research suggests that specific leisure interventions enhance feelings of SWB. This is both a [top-down and bottom-up effect](#), in that leisure satisfaction causally affects SWB, and SWB causally affects [leisure satisfaction](#). This bi-directional effect is stronger in retired individuals than in working individuals. Furthermore, it appears that satisfaction with our leisure at least partially explains the relationship between our engagement in leisure and our SWB.^[46] Broadly speaking, researchers classify leisure into active (e.g. volunteering, socializing, sports and fitness) and passive leisure (e.g. watching television and listening to the radio).^[47] Among older adults, passive leisure activities and personal leisure activities (e.g. sleeping, eating, and bathing) correlate with higher levels of SWB and feelings of relaxation than active leisure activities. Thus, although significant evidence has demonstrated that active leisure is associated with higher levels of SWB, or happiness, this may not be the case with older populations.^{[45][47]}

Both regular and irregular involvement in sports leisure can result in heightened SWB. Serious, or systematic involvement in certain leisure activities, such as [taekwondo](#), correlates with personal growth and a sense of happiness.^[48] Additionally, more irregular (e.g. seasonal) sports activities, such as skiing, are also correlated with high SWB. Furthermore, the relationship between pleasure and skiing is thought to be caused in part by a sense of [flow](#) and involvement with the activity.^[49] Leisure activities, such as meeting with friends, participating in sports, and going on vacation trips, positively correlate with life satisfaction.^[50] It may also be true that going on a vacation makes our lives seem better, but does not necessarily make us happier in the long term. Research regarding vacationing or taking a holiday trip is mixed. Although the reported effects are mostly small, some evidence points to higher levels of SWB, or happiness, after taking a holiday.^{[51][52]}

Economic security

^[53] Poverty alleviation is associated with happier populations. According to the latest systematic review of the economic literature on life satisfaction: Volatile or high inflation is bad for a population's well-being, particularly those with a right-wing political orientation.^[54] That suggests the impact of disruptions to economic security are in part mediated or modified by beliefs about economic security.

Political stability

The Voxeu^{[55][failed verification]} analysis of the economic determinants of happiness found that life satisfaction explains the largest share of an existing government's vote share, followed by economic growth, which itself explains six times as much as employment and twice as much as inflation.

Economic freedom

Individualistic societies have happier populations.^[56] Institutes of economic freedom are associated with increases [wealth inequality](#) but does not necessarily contribute to decreases in aggregate well-being^[57] or subjective well-being at the population level.^[58] In fact, income inequality enhances global well-being.^[59] There is some debate over whether living in poor neighbours make one happier. And, living among rich neighbours can dull the happiness that comes from wealth. This is purported to work by way of an upward or downward comparison effect ([Keeping up with the Joneses](#)). The balance of evidence^[citation needed] is trending in favour of the hypothesis that living in poor neighbourhoods makes one less happy, and living in rich neighbourhoods actually makes one happier, in the United States. While social status matters, a balance of factors like amenities, safe areas, well maintained housing, turn the tide in favour of the argument that richer neighbours are happier neighbours.^[60]

Democracy

"The right to participate in the political process, measured by the extent of direct democratic rights across regions, is strongly correlated with subjective well-being (Frey and Stutzer, 2002^[57]) ... a potential mechanism that explains this relationship is the perception of procedural fairness and social mobility."^[57] Institutions and well-being, democracy and federalism are associated with a happier population. Correspondingly,^[61] political engagement and activism have associated health benefits.^[62] On the other hand, some non-democratic countries such as China and Saudi Arabia top the Ipsos list of countries where the citizenry is most happy with their government's direction.^[63] That suggests that voting preferences may not translate well into overall satisfaction with the government's direction. In any case, both of these factors revealed preference and domain specific satisfaction rather than overall subjective well-being.

Yorum

Bazı faktörler birbiri ile çelişik hale getirilmektedir. Kişi hakkı, başkasının hakkına tecavüz etmiyor, kendi rızası ile yapıyorsa, sorumlu kendisidir karışılmaz. Demokrasi ise toplumun ekseriyetini alan kişilerin yönetmesi, bu şekilde halkın isteğinin yansıtması ile oluşan yönetimdir. İnsan Haklarının dışında olamaz.

Kültürel belirli kalıpları öngörür, bu açıdan birey kalıba uyan olmamalıdır.

Birey hakkı, toplum isteği veya bir kural var ile olmaz. Düzenlemelere uymamak suç-ceza kapsamında olamaz.

Economic development

Historically, economists thought economic growth was unrelated to population level well-being, a phenomenon labelled the [Easterlin paradox](#).^[64] More robust research has identified that there is a link

between economic development and the wellbeing of the population. A <2017 meta-analysis shows that the impact of infrastructure expenditure on economic growth varies considerably.^[65] So, one cannot assume an infrastructure project will yield welfare benefits. The paper doesn't investigate or elaborate on any modifiable variables that might predict the value of a project. However, government spending on roads and primary industries is the best value target for transport spending, according to a 2013 meta-analysis.^[66] 7%+/-3% per annum discount rates are typically applied as the discount rate on public infrastructure projects in Australia.^[67] Smaller real discount rates are used internationally to calculate the social return on investment by governments.

Alternative approach: economic consequences of happiness

While the mainstream happiness economics has focused on identifying the determinants of happiness, an alternative approach in the discipline examines instead what are the economic consequences of happiness. Happiness may act as a determinant of economic outcomes: it increases productivity, predicts one's future income and affects labour market performance.^[68] There is a growing number of studies justifying the so-called "happy-productive worker" thesis.^[69] The positive and causal impact of happiness on an individual's productivity has been established in experimental studies.^[70]

Timeline of developments

The idea that happiness is important to a society is not new. Many other prominent intellectuals, philosophers and political leaders throughout history, including [Aristotle](#), [Confucius](#), and [Plato](#), incorporated happiness into their work.^[2]

350 B.C. – "Happiness is the meaning and the purpose of life, the whole aim and end of human existence." -Aristotle

Thomas Jefferson put the "pursuit of happiness" on the same level as life and liberty in the United States' [Declaration of Independence](#).^[71] [Jeremy Bentham](#) believed that public policy should attempt to maximize happiness, and he even attempted to estimate a "hedonic calculus".^[7] In the United States, there is no explicit policy that requires the rulers to develop the physical and mental well-being of the citizens or hold the government agencies accountable for their performance against specific measures or metrics of well-being. Until 1972 there was no formal government policy, anywhere in the world, that placed happiness and well-being as a main criterion for public policy decision making.

1789 – France adopts the Declaration: It emphasizes happiness as a fundamental right and universal goal. The following is a chronological list of happiness economics and well-being indices:

1972 – Bhutan's former king, [Jigme Singye Wangchuck](#), introduced the [Gross National Happiness](#) (GNH) philosophy and its four development pillars at an international conference.^[72]

2005 – [Med Jones](#) of the International Institute of Management introduced the first GNH Index and Global GNH Index Survey.^[73] The GNH Index, also known as [Gross National Well-being](#) (GNW) Index framework served as the first integrated objective (economic) and subjective (happiness) socioeconomic development framework. Prior to the GNH Index, there were few development indices that improved upon the gross domestic product (GDP), but did not measure happiness. For example, the [Genuine Progress Indicator](#) was focused on the environmental cost of economic development, then later (in 2006) it was updated to include similar measures to the GNH Index. Another development index is the [Human Development Index](#) (HDI) that originally focused on literacy and education but also did not measure happiness.^[74] The HDI now measures three basic dimensions of human development, health (as measured by life expectancy at birth), overall knowledge level (as measured by the literacy rate), and standard of living (as measured by GDP per capita for a given year). Among the criticisms of the HDI is the complaint that it is a mixture of stock measures (life expectancy at birth and literacy rate) and a flow measure (GDP per capita for a given year). To overcome this criticism, Hou, Walsh, and Zhang (2015) proposed a new index called HDIF (Human Development Index Flow), in which they replaced life expectancy at birth by the under-five mortality rate (for a given year), and they also replaced the literacy rate by the gross primary school enrollment ratio for a given year). They calculated both the HDI and the HDIF for many countries and found that "the HDIF and the HDI tend to converge for wealthy countries and diverge for poor countries, especially those with low HDI rankings". The development performance of poor countries improved using the HDIF while the performance of the wealthy countries declined.^[75]

2006 – The [Genuine Progress Indicator](#) was updated from a green measurement system to a broader concept that included quantitative measurement of [well-being](#) and happiness.^[76] The new measure is motivated by the philosophy of the GNH and the same notion of that subjective measures like well-being

are more relevant and important than more objective measures like [consumption](#). It is not measured directly, but only by means of the factors which are believed to lead to it.

2007 – [Thailand](#) releases Green and Happiness Index (GHI).^[77]

2008 – French President [Nicolas Sarkozy](#) launched a Happiness Initiative similar to GNH, calling for the inclusion of happiness and well-being among the criteria for national governance policies. He commissioned three prominent economists, Joseph Stiglitz (USA), Amartya Sen (India), Jean-Paul Fitoussi (France), to publish a report calling for a global "statistical system which goes beyond commercial activity to measure personal well-being." Later it was described as gross domestic happiness (GDH).^[78] The GDH Index is similar to the GNH Index of 2005.

2008 – The goal of furthering gross national happiness, as well as a specified GNH Index to measure this, are instituted explicitly in the [Constitution of Bhutan](#), to guide its government, on 18 July 2008.^[79] The included index is used to measure the collective happiness and well-being of the population.

2009 – In the United States, the [Gallup poll](#) system launched the happiness survey collecting data on national scale.^[80] The Gallup Well-Being Index was modeled after the GNH Index framework of 2005. The Well-Being Index score is an average of six sub-indexes which measure life evaluation, emotional health, work environment, physical health, healthy behaviors, and access to basic necessities. In October 2009, the US scored 66.1/100.

2010 – The concept was taken seriously, as the [Centre for Bhutan Studies](#), under the leadership of [Karma Ura](#), developed a sophisticated survey instrument to measure the population's general level of well-being.^[81] Two [Canadians](#), Michael and Martha Pennock played a major role in developing the Bhutanese survey, which took a six- to seven-hour interview to complete. They developed a shorter international version of the survey which has been used in their home region of [Victoria, BC](#), as well as in Brazil. The Pennocks also collaborated with Ura in the production of a *policy lens*^[clarification needed] which is used by the Bhutanese GNH Commission for anticipating the impact of policy initiatives upon the levels of gross national happiness in Bhutan.^[82]

2010 – The Center for Bhutan Studies further defined the original four pillars with greater specificity into eight general contributors to happiness, which make up the [Bhutan GNH Index](#): 1) physical, mental and spiritual health; 2) time-balance; 3) social and community vitality; 4) cultural vitality; 5) education; 6) living standards; 7) good governance; and 8) ecological vitality.^[83]

2010 – The Oxford Poverty and Human Development Initiative OPHI at the University of Oxford in UK, launched the [Multidimensional Poverty Index](#) (MPI) for the United Nations Development Programme, (UNDP). Similar to the GNH Index of 2005, OPHI promotes collection and analysis of data on five dimensions including Quality of work, Empowerment, Physical safety, Ability to go about without shame, Psychological wellbeing.^[84]

2011 – UN General Assembly Resolution 65/309, titled "Happiness: towards a holistic approach to development"^[85]

2011 – The [Organisation for Economic Co-operation and Development](#) (OECD) launched "Better Life Index" (BLI).^[86]

2011 – The United Nations released its first edition of the now annual [World Happiness Report](#).

2011 – Canadian Index of Wellbeing Network (CIW Network) released The Canadian Index of Wellbeing (CIW).^[87]

2011 – The Israeli newspaper [Haaretz](#) published an article suggesting that western GDP economics is an incomplete development model and called for the adoption of Bhutan's GNH philosophy and Jones' GNH Index in Israel.^[88]

2011 – Chuluun Togtokh criticized the HDI in an article published in *Nature*, calling for a revised HDI, writing that "The revised index should include each nation's per capita carbon emissions, and so become a Human Sustainable Development Index (HSDI)."^[89] Bravo (2014) provided details of how the HSDI was computed and proposed an amended HSDI by including the proportion of forested area in each country. He argued that this proposed indicator "represents an important measure of the capacity of the natural system to provide fundamental ecological services."^[90]

2012 – In a report prepared for the US Congressman Hansen Clarke, R, researchers Ben Beachy and Juston Zorn, at [John F. Kennedy School of Government](#) in [Harvard University](#), recommended that "the Congress should prescribe the broad parameters of new, carefully designed supplemental national indicators; it should launch a bipartisan commission of experts to address unresolved methodological issues, and include alternative indicators." They proposed that the government can use the survey results

to see which well-being dimensions are least satisfied and which districts and demographic groups are most deficient, so as to allocate resources accordingly. The report lists the Gross National Happiness Index and its seven-measurement area as one of the main frameworks to consider.^[91]

2012 – Professor [Peter T. Coleman](#), a director of the International Center for Cooperation and Conflict Resolution at [Columbia University](#), suggested that Jones' GNH Index initiative could inform the [Global Peace Index](#) Initiative GPI.^[92]

2012 – [South Korea](#) launched Happiness Index citing the GNH Index framework.^[93]

2012 – The government of [Goa](#), India, published a strategy for socioeconomic development citing the GNH Index as a model for measuring happiness.^[94]

2012 – The city of [Seattle](#) in Washington, launched its own happiness index initiative, emphasizing measures similar to the GNH Index.^[95]

2013 – The [Social Progress Index](#) SPI was launched by Michael Porter

2013 – The president of Singapore, [Tony Tan](#), proposed that in addition to building up substantial financial reserves, Singapore needed to focus on building up its "[social reserves](#)", a concept that appears to have parallels to GNH.^[96]

2013 – Economist Karol Jan Borowiecki motivates that well-being indices can be obtained from the way people communicate, as is established in psychology, and compiles the first well-being indices covering the life-time of a person.^[97]

2013 – A joint commission led by the Conseil économique et social, the Conseil supérieur pour un développement durable and the Observatoire de la Compétitivité introduces a set of indicators measuring the quality of life in Luxembourg. The conclusions of the commission are summarised in a document titled "[Projet PIBien-être](#)", which identifies 64 indicators belonging to 11 different domains to assess quality of life in Luxembourg.^[98]

2014 – The government of [Dubai](#) launched its localized Happiness Index to measure the public's contentment and satisfaction with different government services.^[99]

2014 – The United Kingdom launched its own well-being and happiness statistics.^[100]

2015 – Within the "[Projet PIBien-être](#)" launched in 2013, STATEC (National Institute of Statistics and Economic Studies of the Grand Duchy of Luxembourg) presents a preliminary analysis of the "Luxembourgish Index of Well-being" (LIW), a first proposal of synthetic indicator measuring the quality of life in Luxembourg.^[98] The presentation entitled "Preliminary Assessment of Quality of Life in Luxembourg" was delivered by Marcin Piekalkiewicz on 16 December 2015.^[101]

2017 – The Minderoo Foundation launched the Global Slavery Index, providing a map of the estimated prevalence of modern slavery. The information allows an objective comparison and assessment of both the problem and adequacy of the response in 167 countries.^[102]

Related studies

The [Satisfaction with Life Index](#) is an attempt to show the average self-reported happiness in different nations. This is an example of a recent trend to use direct measures of happiness, such as surveys asking people how happy they are, as an alternative to traditional measures of policy success such as GDP or GNP. Some studies suggest that happiness can be measured effectively.^{[103][104]} The [Inter-American Development Bank](#) (IDB), published in November 2008 a major study on happiness economics in Latin America and the Caribbean.^[105]

There are also several examples of measures that include self-reported happiness as one variable. [Happy Life Years](#), a concept brought by [Dutch](#) sociologist Ruut Veenhoven, combines self-reported happiness with [life expectancy](#). The [Happy Planet Index](#) combines it with life expectancy and [ecological footprint](#). [Gross National Happiness](#) (GNH) is a concept introduced by the King of [Bhutan](#) in 1972 as an alternative to GDP. Several countries have already developed or are in the process of developing such an index.^{[71][106]} Bhutan's index has led that country to limit the amount of deforestation it will allow and to require that all tourists to its nation must spend US\$200^[71] Allegedly, low-budget tourism and deforestation lead to unhappiness.^[71]

After the military coup of 2006, [Thailand](#) also instituted an index.^[71] The stated promise of the new Prime Minister [Surayud Chulanont](#) is to make the Thai people not only richer but happier as well.^[71] Much like GDP results, Thailand releases monthly GNH data.^[107] The Thai GNH index is based on a 1–10 scale with 10 being the happiest.^[107] As of 13 May 2007, the Thai GNH measured 5.1 points.^[107] The index uses poll data from the population surveying various satisfaction factors such as security, public utilities, good governance, trade, social justice, allocation of resources, education and community problems.^[107]

Australia,^[106] China, France^[108] and the United Kingdom^[109] are also coming up with indexes to measure national happiness.^[7] The UK began to measure national wellbeing in 2012.^[110] North Korea also announced an international Happiness Index in 2011 through [Korean Central Television](#). North Korea itself came in second, behind #1 China.^[111] Canada released the Canadian Index of Wellbeing (CIW) in 2011 to track changes in wellbeing. The CIW has adopted the following working definition of wellbeing: The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture^[112]

[Ecuador's](#) and [Bolivia's](#) new constitutions state the indigenous concept of "good life" ("buen vivir" in Spanish, "[sumak kawsay](#)" in [Quichua](#), and "suma qamaña" in [Aymara](#)) as the goal of sustainable development.

Neoclassical economics

[Neoclassical](#), as well as [classical economics](#), are not subsumed under the term *happiness economics* although the original goal was to increase the happiness of the people. Classical and neoclassical economics are stages in the development of [welfare economics](#) and are characterized by mathematical modeling. Happiness economics represents a radical break with this tradition. The measurement of *subjective* happiness respectively [life satisfaction](#) by means of [survey research](#) across nations and time (in addition to objective measures like lifespan, wealth, security etc.) marks the beginning of happiness economics.

Criticism

Some have suggested that establishing happiness as a metric is only meant to serve political goals.^[7] Recently there has been concern that happiness research could be used to advance authoritarian aims.^[7] As a result, some participants at a happiness conference in Rome have suggested that happiness research should not be used as a matter of public policy but rather used to inform individuals.^[7]

Even on the individual level, there is discussion on how much effect external forces can have on happiness. Less than 3% of an individual's level of happiness comes from external sources such as employment, education level, marital status, and socioeconomic status.^[113] To go along with this, four of the [Big Five Personality Traits](#) are substantially associated with life satisfaction, openness to experience is not associated.^[114] Having high levels of internal [locus of control](#) leads to higher reported levels of happiness.^{[115][116]}

Even when happiness can be affected by external sources, it has high [hedonic adaptation](#), some specific events such as an increase in income, disability, unemployment, and loss (bereavement) only have short-term (about a year) effects on a person's overall happiness and after a while happiness may return to levels similar to unaffected peers.^{[117][118]}

What has the most influence over happiness are internal factors such as genetics, personality traits, and internal locus of control. It is theorized that 50% of the variation in happiness levels is from genetic sources and is known as the genetic set point. The genetic set point is assumed to be stable over time, fixed, and immune to influence or control.^[119] This goes along with findings that well-being surveys have a naturally positive baseline.^[120]

With such strong internal forces on happiness, it is hard to have an effect on a person's happiness externally. This in turn lends itself back to the idea that establishing a happiness metric is only for political gain and has little other use. To support this even further it is believed that a country aggregate level of SWB can account for more variance in government vote share than standard macroeconomic variables, such as income and employment.^[121]

Technical issues

According to Bond and Lang (2018), the results are skewed due to the fact that the respondents have to "round" their true happiness to the scale of, e.g., 3 or 7 alternatives (e.g., very happy, pretty happy, not too happy). This "rounding error" may cause a less happy group seem happier, in the average. This would not be the case if the happiness of both groups would be normally distributed with the same variance^[clarification needed], but that is usually not the case, based on their results. For some not-improbable log-normal assumptions on the scale^[example needed], typical results can be reversed to the opposite results.^[122]

They also show that the "reporting function" seems to be different for different groups and even for the same individual at different times. For example, when a person becomes disabled, they soon start to

lower their threshold for a given answer (e.g., "pretty happy"). That is, they give a higher answer than they would have given at the same happiness state before becoming disabled^[clarification needed] ^[122]

Yorum

Mutluluk denilince, birçok kalıplar söylenebilir.

Birey yaratılış içinde bunu algılaması ile, sevgide insan olması ile farkına varabilir.

Her kişinin bir farklı algısı vardır, lütfen saygı gösterilmelidir.

Quality of life, Wikipedia⁹

Quality of life (QOL) is defined by the [World Health Organization](#) as "an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns".^[1]

Standard indicators of the quality of life include [wealth](#), [employment](#), the [environment](#), [physical](#) and [mental health](#), [education](#), [recreation](#) and [leisure time](#), [social belonging](#), [religious beliefs](#), [safety](#), [security](#) and [freedom](#).^{[2][3][4]} QOL has a wide range of contexts, including the fields of [international development](#), [healthcare](#), [politics](#) and employment. [Health related QOL](#) (HRQOL) is an evaluation of QOL and its relationship with health.^[5]

Engaged theory

One approach, called [engaged theory](#), outlined in the journal of *Applied Research in the Quality of Life*, posits four domains in assessing quality of life: ecology, economics, politics and culture.^[6] In the domain of culture, for example, it includes the following subdomains of quality of life:

- Beliefs and ideas
- Creativity and recreation
- Enquiry and learning
- Gender and generations
- Identity and engagement
- Memory and projection
- Well-being and health

Under this conception, other frequently related concepts include [freedom](#), [human rights](#), and [happiness](#). However, since happiness is subjective and difficult to measure, other measures are generally given priority. It has also been shown that happiness, as much as it can be measured, does not necessarily increase correspondingly with the comfort that results from increasing income.^[7] As a result, standard of living should not be taken to be a measure of happiness.^{[2][8]} Also sometimes considered related is the concept of [human security](#), though the latter may be considered at a more basic level and for all people.

Quantitative measurement

Unlike [per capita GDP](#) or [standard of living](#), both of which can be measured in financial terms, it is harder to make objective or long-term measurements of the quality of life experienced by nations or other groups of people. Researchers have begun in recent times to distinguish two aspects of personal well-being: [Emotional well-being](#), in which respondents are asked about the quality of their everyday emotional experiences – the frequency and intensity of their experiences of, for example, joy, stress, sadness, anger and affection – and [life evaluation](#), in which respondents are asked to think about their life in general and evaluate it against a scale.^[9] Such and other systems and scales of measurement have been in use for some time. Research has attempted to examine the relationship between quality of life and productivity.^[10]

There are many different methods of measuring quality of life in terms of health care, wealth, and materialistic goods. However, it is much more difficult to measure [meaningful](#) expression of one's desires. One way to do so is to evaluate the scope of how individuals have fulfilled their own ideals. Quality of life can simply mean [happiness](#), the subjective state of mind. By using that mentality, citizens of a developing country appreciate more since they are content with the basic necessities of health care, education and child protection.^[11]

According to ecological economist [Robert Costanza](#):

While Quality of Life (QOL) has long been an explicit or implicit policy goal, adequate definition and measurement have been elusive. Diverse "objective" and "subjective" indicators across a range of

disciplines and scales, and recent work on [subjective well-being](#) (SWB) surveys and the psychology of happiness have spurred renewed interest.^[121]

Human Development Index

Perhaps the most commonly used international measure of development is the [Human Development Index](#) (HDI), which combines measures of life expectancy, education, and standard of living, in an attempt to quantify the options available to individuals within a given society. The HDI is used by the [United Nations Development Programme](#) in their [Human Development Report](#). However, since year 2010, The [Human Development Report](#) introduced an [Inequality-adjusted Human Development Index](#) (IHDI). While the original HDI remains useful, it stated that "the IHDI is the actual level of human development (accounting for [inequality](#)), while the original HDI can be viewed as an index of 'potential' human development (or the maximum level of HDI) that could be achieved if there was no inequality."^[131]

World Happiness Report

The World Happiness Report is a landmark survey on the state of global happiness. It ranks 156 countries by their happiness levels, reflecting growing global interest in using happiness and substantial well-being as an indicator of the quality of human development. Its growing purpose has allowed governments, communities and organizations to use appropriate data to record happiness in order to enable policies to provide better lives. The reports review the state of happiness in the world today and show how the science of happiness explains personal and national variations in happiness.^[14]

Developed again by the [United Nations](#) and published recently^[when?] along with the HDI, this report combines both objective and subjective measures to rank countries by happiness, which is deemed as the ultimate outcome of a high quality of life. It uses surveys from [Gallup](#), real GDP per capita, healthy life expectancy, having someone to count on, perceived freedom to make life choices, freedom from corruption, and generosity to derive the final score. Happiness is already recognised as an important concept in global public policy. The World Happiness Report indicates that some regions have in recent years^[when?] been experiencing progressive inequality of happiness.^[15]

Other measures

The [Physical Quality of Life Index](#) (PQLI) is a measure developed by sociologist [M. D. Morris](#) in the 1970s, based on basic literacy, infant mortality, and life expectancy. Although not as complex as other measures, and now essentially replaced by the Human Development Index, the PQLI is notable for Morris's attempt to show a "less fatalistic pessimistic picture" by focusing on three areas where global quality of life was generally improving at the time, while ignoring [gross national product](#) and other possible indicators that were not improving.^[16]

The [Happy Planet Index](#), introduced in 2006, is unique among quality of life measures in that, in addition to standard determinants of well-being, it uses each country's [ecological footprint](#) as an indicator. As a result, European and North American nations do not dominate this measure. The 2012 list is instead topped by [Costa Rica](#), [Vietnam](#) and [Colombia](#).^[17]

In 2010, [Gallup researchers](#) trying to find the world's [happiest](#) countries found [Denmark](#) to be at the top of the list.^[18] For the period 2014–2016, Norway surpasses Denmark to be at the top of the list.^[19] [uSwitch](#) publishes an annual quality of life index for European countries. [France](#) topped the list from 2009 to 2011.^{[20][needs update]}

A 2010 study by two [Princeton University](#) professors looked at 1,000 randomly selected U.S. residents over an extended period. It concludes that their *life evaluations* – that is, their considered evaluations of their life against a stated scale of one to ten – rise steadily with income. On the other hand, their reported quality of *emotional daily experiences* (their reported experiences of [joy](#), [affection](#), [stress](#), [sadness](#), or [anger](#)) levels off after a certain income level (approximately \$75,000 per year in 2010); income above \$75,000 does not lead to more experiences of happiness nor to further relief of unhappiness or stress. Below this income level, respondents reported decreasing happiness and increasing sadness and stress, implying the pain of life's misfortunes, including [disease](#), [divorce](#), and [being alone](#), is exacerbated by [poverty](#).^[21]

[Gross national happiness](#) and other subjective measures of happiness are being used by the governments of [Bhutan](#) and the United Kingdom.^[22] The World Happiness report, issued by Columbia University^[23] is a meta-analysis of happiness globally and provides an overview of countries and grassroots activists using GNH. The [OECD](#) issued a guide for the use of subjective well-being metrics in 2013.^[24] In the U.S., cities and communities are using a GNH metric at a grassroots level.^[25]

The [Social Progress Index](#) measures the extent to which countries provide for the social and environmental needs of their citizens. Fifty-two indicators in the areas of basic human needs, foundations of wellbeing, and opportunity show the relative performance of nations. The index uses outcome measures when there is sufficient data available or the closest possible proxies.

Day-Reconstruction Method was another way of measuring happiness, in which researchers asked their subjects to recall various things they did on the previous day and describe their mood during each activity. Being simple and approachable, this method required memory and the experiments have confirmed that the answers that people give are similar to those who repeatedly recalled each subject. The method eventually declined as it called for more effort and thoughtful responses, which often included interpretations and outcomes that do not occur to people who are asked to record every action in their daily lives.^[26]

Livability

The term *quality of life* is also used by politicians and economists to measure the livability of a given city or nation. Two widely known measures of livability are the [Economist Intelligence Unit's Where-to-be-born Index](#) and [Mercer's Quality of Living Reports](#). These two measures calculate the livability of countries and cities around the world, respectively, through a combination of [subjective](#) life-satisfaction surveys and objective determinants of quality of life such as divorce rates, safety, and infrastructure. Such measures relate more broadly to the population of a city, state, or country, not to individual quality of life. Livability has a long history and tradition in [urban design](#), and neighborhoods design standards such as [LEED-ND](#) are often used in an attempt to influence livability.

Crimes

Some crimes against property (e.g., [graffiti](#) and [vandalism](#)) and some "victimless crimes" have been referred to as "quality-of-life crimes." American [sociologist James Q. Wilson](#) encapsulated this argument as the [broken windows theory](#), which asserts that relatively minor problems left unattended (such as litter, [graffiti](#), or public urination by [homeless](#) individuals) send a [subliminal message](#) that disorder, in general, is being tolerated, and as a result, more serious crimes will end up being committed (the analogy being that a broken window left broken shows an image of general dilapidation).

Wilson's theories have been used to justify the implementation of [zero tolerance](#) policies by many prominent American [mayors](#), most notably [Oscar Goodman](#) in [Las Vegas](#), [Richard Riordan](#) in [Los Angeles](#), [Rudolph Giuliani](#) in [New York City](#) and [Gavin Newsom](#) in [San Francisco](#). Such policies refuse to tolerate even minor crimes; proponents argue that this will improve the quality of life of local residents. However, critics of zero tolerance policies believe that such policies neglect investigation on a case-by-case basis and may lead to unreasonably harsh penalties for crimes.

In healthcare

Within the field of healthcare, quality of life is often regarded in terms of how a certain ailment affects a patient on an individual level. This may be a debilitating weakness that is not life-threatening; life-threatening illness that is not terminal; terminal illness; the predictable, natural decline in the health of an elder; an unforeseen mental/physical decline of a loved one; or chronic, end-stage disease processes. Researchers at the University of Toronto's Quality of Life Research Unit define quality of life as "The degree to which a person enjoys the important possibilities of his or her life" (UofT). Their Quality of Life Model is based on the categories "being", "belonging", and "becoming"; respectively who one is, how one is connected to one's environment, and whether one achieves one's personal goals, hopes, and aspirations.^{[28][29]}

Experience sampling studies show substantial between-person variability in within-person associations between somatic symptoms and quality of life.^[30] Hecht and Shiel measure quality of life as "the patient's ability to enjoy normal life activities" since life quality is strongly related to wellbeing without suffering from sickness and treatment.^[31] There are multiple assessments available that measure Health-Related Quality of Life, e.g., [AQoL-8D](#), [EQ5D – Euroqol](#), [15D](#), [SF-36](#), [SF-6D](#), [HUI](#).

In international development

Quality of life has been deemed an important concept in the field of [international development](#) because it allows development to be analyzed on a measure that is generally accepted as more comprehensive than standard of living. Within [development theory](#), however, there are varying ideas concerning what constitutes desirable change for a particular society. The different ways that quality of life is defined by institutions, therefore, shape how these organizations work for its improvement as a whole.

Organisations such as the [World Bank](#), for example, declare a goal of "working for a world free of poverty",^[32] with poverty defined as a lack of basic human needs, such as food, water, shelter, freedom, access to education, healthcare, or employment.^[33] In other words, poverty is defined as a low quality of life. Using this definition, the World Bank works towards improving quality of life through the stated goal of lowering poverty and helping people afford a better quality of life.

Other organizations, however, may also work towards improved global quality of life using a slightly different definition and substantially different methods. Many [NGOs](#) do not focus at all on reducing poverty on a national or international scale, but rather attempt to improve the quality of life for individuals or communities. One example would be sponsorship programs that provide material aid for specific individuals. Although many organizations of this type may still talk about fighting poverty, the methods are significantly different.

Improving quality of life involves action not only by NGOs but also by [governments](#). Global health has the potential to achieve greater political presence if governments were to incorporate aspects of human security into [foreign policy](#). Stressing individuals' basic rights to health, food, shelter, and freedom addresses prominent inter-sectoral problems negatively impacting today's society and may lead to greater action and resources. Integration of global health concerns into foreign policy may be hampered by approaches that are shaped by the overarching roles of defense and diplomacy.^[34]

Yorum

İnsanlar öncelikle yaşamlarının kaliteli olmasının, kendi ellerinde olduğunu algılamaları gerekir. Yaratılış içinde şükür duymalıdır.

Başlıca boyutlar:

- **İnanışlar, fikirler:** İnsan olmanın kavranması ile çevre ile iletişim ve ilişki oluşturulması önemlidir. Hayvanların biz nerede olursak orada olmaları gibi sahiplik bir kavram olarak yaşam kalitesini tanımlamaktadır.
- **Yaratılış ve Yeniden yapılanma:** Özellikle resim yaparken, başkalarından farklı yapmak, bir değişim olması ile bir yaşam irdelenir. Her insanın temelde yaptığı resim, özgün özel ve tektir, kopya olmadıkça sanat olarak irdelenir, eser oluşabilir.
- **Sorgulama ve öğrenme:** Bir kişi yaptığı işin bilimsel dayanağı ve gerekçesini bilmesi ile büyük bir rahatlama oluşacak, yaşam kalitesine bir katkısı olacaktır.
- **Cinsiyet Boyutu:** Cinsi ne olursa olsun, onun farkında olması, buna göre insanlığın geliştirilmesi önemlidir.
- **Kişilik tanımlanması ve ilişkiler:** Her birey özel, özgün ve farklı ise, önce bunu tanımlamalı, kendisini algılamalıdır. Bu ilişkilerde de önemli olacaktır.
- **Hatıralar, geçmiş tecrübeler:** Yaşayan bir boyut, insanı kendisi yapar, bu açıdan memnun ise devam etmeli, yoksa değişimi yaşamalı, yapmalıdır.
- **Sağlık ve iyilik durumu:** Sağlık, öncelikle etkinlik açısından önemlidir. Sağlıklı olunca etkin eylem oluşabilmektedir.

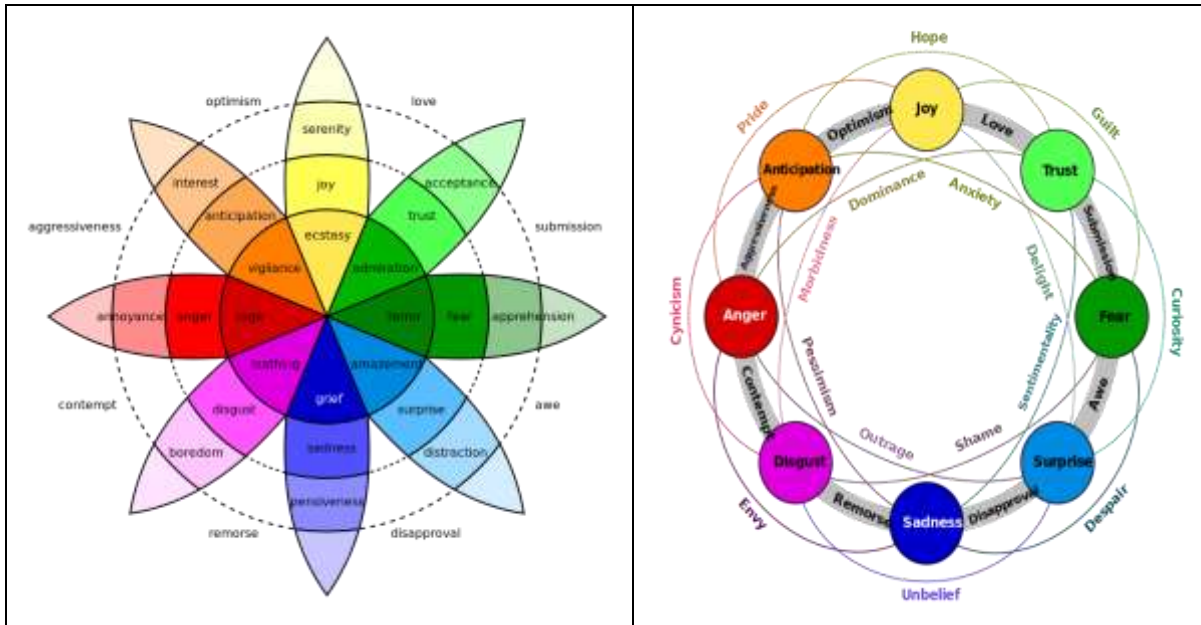
Yaşam kalitesini memnuniyet boyutunda olması ve bunun yapılanması önemlidir. Yaşam bir bakıma size bağlı olmaktadır.

Her birey kendi yaşamını yaşar, bu açıdan başkası örnek veya ibret olarak ders verebilir, ama mutluluk kişisel ve bireye özgü olur.

Her bireyin istediği belirli bir kültürel kalıba göre olursa, pazarlamacılar, satıcılar buna göre ürün pazarlarlar.

Yaşam Kalitesi düşük diyerek engellileri yaşatılmaması değil, kanunla yaşatılmasının gerektiği belirtilmektedir.

Happiness, Wikipedia¹⁰



Emotion Circle

Happiness is a positive and pleasant [emotion](#), ranging from [contentment](#) to intense [joy](#). Moments of happiness may be triggered by positive life experiences or [thoughts](#), but sometimes it may arise from no obvious cause. The level of happiness for longer periods of time is more strongly correlated with levels of [life satisfaction](#), [subjective well-being](#), [flourishing](#) and [eudaimonia](#). In common usage, the word *happy* can be an appraisal of those measures themselves or as a shorthand for a "source" of happiness (for example, "find happiness in life" as in finding the [meaning in life](#)). As with any emotion, the precise definition of happiness has been [a perennial debate in philosophy](#).

Definitions

"Happiness" is subject to debate on usage and meaning,^{[1][2][3][4][5]} and on possible differences in understanding by culture.^{[6][7]}

The word is mostly used in relation to two factors:^[8]

- the current experience of the [feeling](#) of an [emotion \(affect\)](#) such as [pleasure](#) or [joy](#),^[9] or of a more general sense of 'emotional condition as a whole'.^[10] For instance [Daniel Kahneman](#) has defined happiness as "*what I experience here and now*".^[11] This usage is prevalent in dictionary definitions of happiness.^{[12][13][14]}
- appraisal of [life satisfaction](#), such as of [quality of life](#).^[15] For instance [Ruut Veenhoven](#) has defined happiness as "overall appreciation of one's life as-a-whole".^{[17]:2[16]} Kahneman has said that this is more important to people than current experience.^{[11][17][18]}

Some usages can include both of these factors. [Subjective well-being](#) (swb)^[19] includes measures of current experience (emotions, [moods](#), and feelings) and of [life satisfaction](#).^[nb 1] For instance [Sonja Lyubomirsky](#) has described happiness as "*the experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile*".^[20] [Eudaimonia](#),^[21] is a Greek term variously translated as happiness, welfare, [flourishing](#), and blessedness. Xavier Landes^[22] has proposed that happiness include measures of subjective wellbeing, [mood](#) and eudaimonia.^[23]

These differing uses can give different results.^{[24][25]} Whereas Nordic countries often score highest on [swb surveys](#), South American countries score higher on affect-based surveys of current positive life experiencing.^[26]

The implied meaning of the word may vary depending on context,^[27] qualifying happiness as a [polyseme](#) and a [fuzzy concept](#).

A further issue is when measurement is made; appraisal of a level of happiness at the time of the experience may be different from appraisal via memory at a later date.^{[28][29]}
Some users accept these issues, but continue to use the word because of its convening power.^[30]

Yorum

Yaşam ve varlık boyutu için, oluşan durumdan mutlu ve memnun olmak gerekir. Mutluluğun anahtarı sevgide olmak, bunun için bu şekilde yapılanma, gönül ve aklın sevgi boyutunda olması ile oluşabilir.

Varlık ve yaşamın zengin olması denilince, maddi zenginlik değil, var oluştaki boyut öne alınmaktadır.

Tek bir parametre değil, çeşitli duygular hesap edilmelidir.

- Sevgi, optimist olmak, uyumlu olmak, tatmin olmak, vicdanı rahat olması, kabul edilmeyenden kaçınmak, saygı içinde olmak, teslim olmak, içinde bulunmak bir 8 halkalı bir boyut olup, bunun kademeleri vardır
- Umut, suç, merak, parçalanmış kişilik, inanmamak, imrenmek, alaycı olmak ve kibir de ruhsal boyutların tipi olmaktadır.

Bu boyutlarda insanın kendisini tatmin etmesi öne çıkmaktadır. Sahip olabilir ama yetinmeyebileceği de düşünülmelidir.

Changes of meaning over time

Happiness may have had a different meaning at the time of drafting of the [US Declaration of Independence](#) compared to now.^[31]

Measurement

People have been trying to measure happiness for centuries. In 1780, the English utilitarian philosopher Jeremy Bentham proposed that as happiness was the primary goal of humans it should be measured as a way of determining how well the government was performing.^[32]

Today, happiness is typically measured using self-report surveys. Self-reporting is prone to [cognitive biases](#) and other sources of errors, such as [peak-end rule](#). Studies show that [memories of felt emotions](#) can be inaccurate.^[33] [Affective forecasting](#) research shows that people are poor predictors of their future emotions, including how happy they will be.^[34]

[Happiness economists](#) are not overly concerned with philosophical and methodological issues and continue to use questionnaires to measure average happiness of populations.

Several scales have been developed to measure happiness:

- The Subjective Happiness Scale (SHS) is a four-item scale, measuring global subjective happiness from 1999. The scale requires participants to use absolute ratings to characterize themselves as happy or unhappy individuals, as well as it asks to what extent they identify themselves with descriptions of happy and unhappy individuals.^{[35][36]}
- The [Positive and Negative Affect Schedule](#) (PANAS) from 1988 is a 20-item questionnaire, using a five-point Likert scale (1 = very slightly or not at all, 5 = extremely) to assess the relation between personality traits and positive or negative affects at "this moment, today, the past few days, the past week, the past few weeks, the past year, and in general".^[37] A longer version with additional affect scales was published 1994.^[38]
- The Satisfaction with Life Scale (SWLS) is a global cognitive assessment of [life satisfaction](#) developed by [Ed Diener](#). A seven-point Likert scale is used to agree or disagree with five statements about one's life.^{[39][40]}
- The Cantril ladder method^[41] has been used in the [World Happiness Report](#). Respondents are asked to think of a ladder, with the best possible life for them being a 10, and the worst possible life being a 0. They are then asked to rate their own current lives on that 0 to 10 scale.^{[42][41]}
- Positive Experience; the survey by [Gallup](#) asks if, the day before, people experienced enjoyment, laughing or smiling a lot, feeling well-rested, being treated with respect, learning or doing something interesting. 9 of the top 10 countries in 2018 were [South American](#), led by [Paraguay](#) and [Panama](#). Country scores range from 85 to 43.^[43]

Since 2012, a [World Happiness Report](#) has been published. Happiness is evaluated, as in "How happy are you with your life as a whole?", and in emotional reports, as in "How happy are you now," and people seem able to use happiness as appropriate in these verbal contexts. Using these measures, the report identifies the countries with the highest levels of happiness. In subjective well-being measures, the primary distinction is between cognitive life evaluations and emotional reports.^[44]

The UK began to measure national well-being in 2012,^[45] following [Bhutan](#), which had already been measuring [gross national happiness](#).^{[46][47]}

Academic economists and international economic organizations are arguing for and developing multi-dimensional dashboards which combine subjective and objective indicators to provide a more direct and explicit assessment of human wellbeing. There are many different contributors to adult wellbeing, such as the point that happiness judgements partly reflect the presence of salient constraints, and that fairness, autonomy, community and engagement are key aspects of happiness and wellbeing throughout the life course.^[48] Although these factors play a role in happiness, they do not all need to improve simultaneously to help one achieve an increase in happiness.

Happiness has been found to be quite stable over time.^{[49][50]}

Philosophy

Relation to morality

[Philosophy of happiness](#) is often discussed in conjunction with [ethics](#).^[51] Traditional European societies, inherited from the Greeks and from Christianity, often linked happiness with morality, which was concerned with the performance in a certain kind of role in a certain kind of social life.^[52]

Happiness remains a difficult term for [moral philosophy](#). Throughout the history of moral philosophy, there has been an oscillation between attempts to define morality in terms of consequences leading to happiness and attempts to define morality in terms that have nothing to do with happiness at all.^[53]

Connections between happiness and morality have been studied in a variety of ways in psychology. Empirical research suggests that laypeople's judgments of a person's happiness in part depend on perceptions of that person's morality, suggesting that judgments of others' happiness involve moral evaluation.^[54] A large body of research also suggests that engaging in prosocial behavior can increase happiness.^{[55][56][57]}

Yorum

İnsanların mutlu olması için çeşitli gerekçeler oraya atılabilir.

Çoğunluğu maddi olduğu için, bireye göre bunlar tatmin edici olmayabilir.

Ethics

[Ethicists](#) have made arguments for how humans should behave, either individually or collectively, based on the resulting happiness of such behavior. [Utilitarians](#), such as [John Stuart Mill](#) and [Jeremy Bentham](#), advocated the [greatest happiness principle](#) as a guide for ethical behavior, which states that, proportionately, actions are right or wrong by how much happiness or unhappiness they bring. Mill defines happiness as that which brings about an intended pleasure and avoids an unnecessary pain, and he defines unhappiness as the reverse, namely an action that brings about pain and not pleasure. He is quick to specify that pleasure and pain are to be understood in an Epicurean light, referring chiefly to the higher human pleasures of increased intellect, feelings, and moral sentiments not what one might call beastly pleasures of mere animal appetites.^[58] Critics of this view include [Thomas Carlyle](#), [Ferdinand Tönnies](#) and others within the German philosophical tradition. They posit that a greater happiness is to be found in choosing to suffer for others, rather than allowing others to suffer for them, declaring this to be a form of satisfying, and heroic, nobility.^[59]

Aristotle

Aristotle described [eudaimonia](#) (Greek: εὐδαιμονία) as the goal of human thought and action. Eudaimonia is often translated to mean happiness, but some scholars contend that "human flourishing" may be a more accurate translation.^[60] Aristotle's use of the term in *Nicomachean Ethics* extends beyond the general sense of happiness.^[61]

In the [Nicomachean Ethics](#), written in 350 BCE, [Aristotle](#) stated that happiness (also being well and doing well) is the only thing that humans desire for their own sake, unlike riches, honour, health or friendship. He observed that men sought riches, or honour, or health not only for their own sake but also in order to be happy.^[62] For Aristotle the term [eudaimonia](#), which is translated as 'happiness' or

'flourishing' is an activity rather than an emotion or a state.^[63] Eudaimonia (Greek: εὐδαιμονία) is a classical Greek word consists of the word "eu" ("good" or "well-being") and "daimōn" ("spirit" or "minor deity", used by extension to mean one's lot or fortune). Thus understood, the happy life is the good life, that is, a life in which a person fulfills human nature in an excellent way.^[64]

Specifically, Aristotle argued that the good life is the life of excellent rational activity. He arrived at this claim with the "Function Argument". Basically, if it is right, every living thing has a function, that which it uniquely does. For Aristotle human function is to reason, since it is that alone which humans uniquely do. And performing one's function well, or excellently, is good. According to Aristotle, the life of excellent rational activity is the happy life. Aristotle argued a second-best life for those incapables of excellent rational activity was the life of moral virtue.^[64]

The key question Aristotle seeks to answer is "What is the ultimate purpose of human existence?" A lot of people are seeking pleasure, health, and a good reputation. It is true that those have a value, but none of them can occupy the place of the greatest good for which humanity aims. It may seem like all goods are a means to obtain happiness, but Aristotle said that happiness is always an end in itself.^[65]

Nietzsche

[Friedrich Nietzsche](#) critiqued the English [Utilitarians'](#) focus on attaining the greatest happiness, stating that "Man does not strive for happiness, only the Englishman does".^[66] Nietzsche meant that making happiness one's ultimate *goal* and the aim of one's existence, in his words "makes one contemptible." Nietzsche instead yearned for a culture that would set higher, more difficult goals than "mere happiness." He introduced the quasi-dystopic figure of the "last man" as a kind of [thought experiment](#) against the utilitarians and happiness-seekers.^{[67][68]}

These small, "last men" who seek after only their own pleasure and health, avoiding all danger, exertion, difficulty, challenge, struggle are meant to seem contemptible to Nietzsche's reader. Nietzsche instead wants us to consider the value of what is difficult, what can only be earned through struggle, difficulty, pain and thus to come to see the affirmative value suffering and *unhappiness* truly play in creating everything of great worth in life, including all the highest achievements of human culture, not least of all philosophy.^{[67][69]}

Causes and achievement methods

Theories on how to achieve happiness include "encountering unexpected positive events",^[70] "seeing a significant other",^[71] and "basking in the acceptance and praise of others".^[72] Some others believe that happiness is not solely derived from external, momentary pleasures.^[73]

Research on positive psychology, well-being, eudaimonia and happiness, and the theories of Diener, Ryff, Keyes, and Seligmann covers a broad range of levels and topics, including "the biological, personal, relational, institutional, cultural, and global dimensions of life."^[74] The psychiatrist [George Vaillant](#) and the director of longitudinal [Study of Adult Development](#) at [Harvard University Robert J. Waldinger](#) found that those who were happiest and healthier reported strong interpersonal relationships.^[75] Research showed that adequate sleep contributes to well-being.^[76] Good [mental health](#) and good relationships contribute more to happiness than income does.^[77] In 2018, [Laurie R. Santos](#) course titled "*Psychology and the Good Life*" became the most popular course in the history of [Yale University](#) and was made available for free online to non-Yale students.^[78]

Some commentators focus on the difference between the hedonistic tradition of seeking pleasant and avoiding unpleasant experiences, and the eudaimonic tradition of living life in a full and deeply satisfying way.^[79] Kahneman has said that "“When you look at what people want for themselves, how they pursue their goals, they seem more driven by the search for satisfaction than the search for happiness.”"^[80]

Viktor Frankl, a psychiatrist who had the opportunity to observe his own experience and that of fellow prisoners in the Nazi concentration camps during WWII, noticed something similar. He noted that those who lost hope soon died, while those who held to meaning and purpose tended to live on. Joy and misery, Frankl observed, had more to do with a person's perspective and choice than with their surroundings. He posited that meaning, more than mere pleasant circumstances, brought about the most life-satisfaction. Three key sources of meaning that he highlights in his writings include, 1. Creation of an important work, or doing a deed. 2. Love, as manifest in thoroughly encountering another person or experience. 3. Finding meaning in unavoidable suffering, such as seeing it as a sacrifice or learning opportunity.^[81]

Self-fulfilment theories

[Maslow's hierarchy of needs](#) is a pyramid depicting the levels of human needs, psychological, and physical. When a human being ascends the steps of the pyramid, [self-actualization](#) is reached.^[82] Beyond

the routine of needs fulfillment, Maslow envisioned moments of extraordinary experience, known as [peak experiences](#), profound moments of love, understanding, happiness, or rapture, during which a person feels more whole, alive, self-sufficient, and yet a part of the world. This is similar to the [flow](#) concept of [Mihály Csikszentmihályi](#).^[83] The concept of flow is the idea that after our basic needs are met we can achieve greater happiness by altering our consciousness by becoming so engaged in a task that we lose our sense of time. Our intense focus causes us to forget any other issues, which in return promotes positive emotions.^[84]

[Erich Fromm](#) said "*Happiness is the indication that man has found the answer to the problem of human existence: the productive realization of his potentialities and thus, simultaneously, being one with the world and preserving the integrity of his self. In spending his energy productively, he increases his powers, he „burns without being consumed.*"^[85]

[Self-determination theory](#) relates [intrinsic motivation](#) to three needs: [competence](#), [autonomy](#), and [relatedness](#).^[86] Competence refers to an individual's ability to be effective in their interactions with the environment, autonomy refers to a person's flexibility in choice and decision making, and relatedness is the need to establish warm, close personal relationships.^[87]

[Ronald Inglehart](#) has traced cross-national differences in the level of happiness based on data from the [World Values Survey](#).^[88] He finds that the extent to which a society allows free choice has a major impact on happiness. When [basic needs](#) are satisfied, the degree of happiness depends on economic and cultural factors that enable free choice in how people live their lives. Happiness also depends on religion in countries where free choice is constrained.^[89]

[Sigmund Freud](#) said that all humans strive after happiness, but that the possibilities of achieving it are restricted because we "are so made that we can derive intense enjoyment only from a contrast and very little from the [state of things](#)."^[90]

The idea of [motivational hedonism](#) is the theory that pleasure is the aim for human life.^[91]

Yorum

Etik, doğru nedir ve buna göre ne yapmalıyım boyutudur. Moral veya Ahlak ise, kültürel bir kalıptır. Bu açıdan etik Ahlak Felsefesi de denilebilir.

Birçok kişinin farklı görüşü olabilir ama sizin kendinizin kişi hakkı öne çıkan önemlidir.

Bazısı somut iken birçok kişi soyut mutluluğu ele alır.

Positive psychology

Since 2000 the field of [positive psychology](#), which focuses on the study of happiness and human flourishing rather than maladjusted behavior or illness, expanded drastically in terms of scientific publications. It has produced many different views on causes of happiness, and on factors that correlate with happiness, such as positive social interactions with family and friends.^[92]

These factors include six key virtues:

1. Wisdom and knowledge, which includes creativity, curiosity, love of learning and open-mindedness.
2. Courage, which includes bravery, persistence, integrity, and vitality.
3. Humanity, which includes love, kindness, and social intelligence.
4. Justice, which includes leadership, fairness, and loyalty.
5. Temperance, which includes self-regulation, prudence, forgiveness, humility, and modesty.
6. Transcendence, which includes religious/spirituality, hope, gratitude, appreciation of beauty and excellence, and humor.

In order for a virtue to be considered a key strength in the field of positive psychology it must meet the demands of 12 criteria, namely ubiquity (cross-cultural), fulfilling, morally valued, does not diminish others, be a no felicitous opposite (have a clear antonym that is negative), trait like, measurable, distinct, have paragons (distinctly show up in individuals' behaviors), have prodigies (show up in youth), be selectively absent (distinctly does not show up in some individuals), and is supported by some institutions.^{[93][94]}

Numerous short-term self-help interventions have been developed and demonstrated to improve happiness.^{[95][96]}

Yorum

Psikolojinin olumlu olan yönleri ile irdelersek;

- 1)- Akıl ve zekâ durumu; Bir insanı diğer canlılardan ayıran en önemli fark zekasını işletmek ise, bu bize bir mutluluk boyutu olmalıdır. Yarattılışa da şükran duymalıyız.
- 2)- Cesaret; Doğru olan bilinse bile, bunu uygulamak cesaret işidir. Bireyin hakkını teslim etmek sık rastlanmaması da üzücü bir durumdur.
- 3)- İnsanlık; Sevgi ile insanlık boyutu oluşmalı, bu nedenle diğerleri ile menfaat bir anlamsız boyuta yol açabilmektedir.
- 4)- Adalet; Toplumun görüşü değil, bireyin istediğine göre adalet yapılanmalı, sorumlu da birey olmalıdır. Zarar ve zulüm, kısaca suç yoksa, bizim bireye karışma hakkımızda yoktur, düzenlemelere uymamak suç kapsamına alınmaz.
- 5)- Kendini kontrol edebilmek; En zor şey, kişinin kendisine hâkim olmasıdır. Şeytan dışardan olan değil, bize duygu, arzu ve isteğimiz ile oluşan, başkasına zarar veren şeydir. Yapan biz olduğumuz için, suçlu da biz oluruz.
- 6)- Mükemmeliyetin algısı; Mükemmel iyi olanın zıttı olabilir. Her boyutun bir limiti varken, mükemmelliğin yoktur ve bizi zarara götürebilir.

Temelde insanlar mutlu olmayı, mutluluklar yaratmayı bilmeli ve yapmalıdırlar.

Indirect approaches

Various writers, including [Camus](#) and [Tolle](#), have written that the act of searching or seeking for happiness is incompatible with being happy.^{[97][98][99][100]}

[John Stuart Mill](#) believed that for the great majority of people happiness is best achieved en passant, rather than striving for it directly. This meant no self-consciousness, scrutiny, self-interrogation, dwelling on, thinking about, imagining or questioning on one's happiness. Then, if otherwise fortunately circumstanced, one would "inhale happiness with the air you breathe."^[101]

[William Inge](#) said that "on the whole, the happiest people seem to be those who have no particular cause for being happy except the fact that they are so."^[102] [Orison Swett Marden](#) said that "some people are born happy."^[103]

Cognitive behavioral therapy

Cognitive behavioral therapy is a popular therapeutic method used to change habits by changing thoughts and problematic behaviors. It focuses on emotional regulation and uses a lot of positive psychology practices. It is often used for people with depression, anxiety, or addictions and works towards how to lead a happier life.^[104] Common processes in cognitive behavioral therapy are reframing thoughts from problematic thinking patterns by replacing them with beneficial or supportive ones, roleplaying, finding beneficial coping skills, and choosing new activities that support desired behaviors and avoid negative behaviors.^[105]

Effects

Happiness research understands "happiness" as "life satisfaction" or "well-being". Since it has proved difficult to find a definition of happiness, individual people are instead asked how happy they feel.^[106] Numerous surveys are then summarized and analyzed using static methods. Although some researchers believe that the scales are fundamentally unsuitable for estimating happiness,^[107] other researchers argue that the happiness indices formed on the basis of the survey have a high statistical correspondence with characteristics that are generally understood to indicate a happy person. For example, individuals who report high happiness on scales smile more often, exhibit more social behavior, are more helpful, and are less likely to commit suicide. For this reason, happiness indices determined on the basis of the survey are considered reliable by happiness researchers.^[108]

Before recommending strategies, it is crucial to rely on rigorous, large-scale experiments that confirm their effectiveness. Over the past decade, there has been a significant shift in what constitutes 'high-quality [evidence](#)' in psychology (there were adopted e. g. practices like [pre-registration](#), committing to specific methodological and analytical decisions in advance, and increased sample sizes to avoid underpowered studies). A meta-analysis of 2023 has used this modern evidence-based approach, evaluating evidence for common happiness-boosting strategies. The study aimed to shed light on the effectiveness of these strategies and their impact on subjective well-being. As a first step, the authors analyzed numerous media articles on happiness to identify the five most commonly recommended

strategies, these were: expressing gratitude, enhancing sociability, exercising, practicing mindfulness/meditation, and increasing exposure to nature. Next, the published scientific literature was searched but limited to the above-described high-quality criteria that tested the effects of these strategies on subjective well-being in everyday individuals (non-clinical samples). Only 10% of the initially retrieved studies met those rigorous criteria. The findings revealed that unlike so far suggested by scientific studies, there is currently still a lack of robust scientific evidence to support some of the most frequently suggested happiness strategies. Among the five most common happiness strategies, there was "reasonably solid evidence" of positive effects from a) Gratitude messages or lists, b) conversations with strangers or Gratitude and sociability - that is, establishing and maintaining social relationships. In contrast, no convincing evidence could be found that c) sports, d) mindfulness training, or e) walks in the countryside make people happier.^[109]

Positive

There is a wealth of cross-sectional studies on happiness and physical health that shows consistent positive relationships.^[110] Follow-up studies appear to show that happiness does not predict longevity in sick populations, but that it does predict longevity among healthy populations.^[111]

Other positive effects of happiness and being in a good mood, that have been studied and confirmed, are that happier people tend to be more helpful, attentive, and generous to others,^[112] as well as to themselves.^[113] Happy people also have been shown to act more cooperatively and less aggressively,^[114] and be more likely to help others in need.^[115] They were also found to be more sociable and communicative.^[116]

More positive effects that happiness seems to evoke are creative problem solving,^[117] persisting through challenges,^[118] more intrinsic motivation for work related or responsible tasks,^[119] and being more effective at using efficient decision-making strategies.^[120]

While some believe that success breeds happiness, Lyubomirsky, King and Diener found that happiness precedes success in income, relationships, marriages, work performance, and health.^[121]

Low mood is correlated with many negative life outcomes such as suicide, poor health, substance abuse, and low life expectancy. By extension, happiness protects from those negative outcomes.

Negative

June Gruber argued that happiness may trigger a person to be more sensitive, more gullible, less successful, and more likely to undertake high risk behaviours.^{[122][123]} She also conducted studies suggesting that seeking happiness can have negative effects, such as failure to meet over-high expectations.^{[124][125][126]} Iris Mauss has shown that the more people strive for happiness, the more likely they will set up too high of standards and feel disappointed.^{[127][128]} One study shows that women who value happiness more tend to react less positively to happy emotions.^[129] A 2012 study found that psychological well-being was higher for people who experienced both positive and negative emotions.^{[130][131]}

Yorum

Olumlu kadar, olumsuzlarda bizim başımıza gelenler olup, bunları bir ders olarak ele almalı, birini tekrarlarken, diğerinden de uzaklaşmalıyız.

Olumlu olanlar her iki durumdan da mutluluğu oluşturabilen kişilerdir.

Society and culture

Government

Jeremy Bentham believed that public policy should attempt to maximize happiness, and he even attempted to estimate a "hedonic calculus". Thomas Jefferson put the "pursuit of happiness" on the same level as life and liberty in the United States Declaration of Independence. Presently, many countries and organizations regularly measure population happiness through large-scale surveys, e.g., Bhutan.

Richer nations tend to have higher measures of happiness than poorer nations.^{[132][133]} The relationship between wealth and happiness is not linear and the same GDP increase in poor countries will have more effect on happiness than in wealthy countries.^{[134][135][136][137]}

Some political scientists argue that life satisfaction is positively related to the social democratic model of a generous social safety net, pro-worker labor market regulations, and strong labor unions.^{[138][139][140]} Others argue that happiness is strongly correlated with economic freedom,^[141] preferably within the context of a western mixed economy, with free press and a democracy.

Cultural values

Personal happiness can be affected by [cultural factors](#).^{[142][143][144]} Hedonism appears to be more strongly related to happiness in more individualistic cultures.^[145]

One theory is that higher [SWB](#) in richer countries is related to their more individualistic cultures. Individualistic cultures may satisfy intrinsic motivations to a higher degree than collectivistic cultures, and fulfilling intrinsic motivations, as opposed to extrinsic motivations, may relate to greater levels of happiness, leading to more happiness in individualistic cultures.^[146]

Cultural views on happiness have changed over time.^[147] For instance Western concern about childhood being a time of happiness has occurred only since the 19th century.^[148] Not all cultures seek to maximize happiness,^{[149][nb 2][nb 3]} and some cultures are averse to happiness.^{[150][151]} It has been found in Western cultures that individual happiness is the most important. Some other cultures have opposite views and tend to be averse to the idea of individual happiness. For example, people living in Eastern Asian cultures focus more on the need for happiness within relationships with others and even find personal happiness to be harmful to fulfilling happy social relationships.^{[150][149][152][nb 2][nb 3]}

Yorum

Toplum bazı şeylerden mutlu olmamızı, bazılarında da mutsuz olmamızı bekleyebilir.

Bu kültürel kalıptan, yapıdan kurtulan kişi ise daha bilinçli mutlu olabilir.

Kronik hastalığı olan kanserden ızdırap çeken yakınınızın ölümü, mutsuz kılarken, kurtuldu diye sevinmeniz de bir gerçekliktir.

Religion

People in countries with high cultural religiosity tend to relate their life satisfaction less to their emotional experiences than people in more secular countries.^[153]

Buddhism

Happiness forms a central theme of [Buddhist teachings](#).^[154] For ultimate freedom from [suffering](#), the [Noble Eightfold Path](#) leads its practitioner to [Nirvana](#), a state of everlasting peace. Ultimate happiness is only achieved by overcoming [craving](#) in all forms. More mundane forms of happiness, such as acquiring wealth and maintaining good friendships, are also recognized as worthy goals for [lay people](#) (see [sukha](#)). Buddhism also encourages the generation of [loving kindness](#) and [compassion](#), the desire for the happiness and welfare of all beings.^{[155][156][unreliable source?][unreliable source?]}

Hinduism

In [Advaita Vedanta](#), the ultimate goal of life is happiness, in the sense that duality between [Atman](#) and [Brahman](#) is transcended and one realizes oneself to be the Self in all.

[Patanjali](#), author of the [Yoga Sutras](#), wrote quite exhaustively on the psychological and ontological roots of bliss.^[157]

Confucianism

The Chinese Confucian thinker [Mencius](#), who had sought to give advice to ruthless political leaders during China's Warring States period, was convinced that the mind played a mediating role between the "lesser self" (the physiological self) and the "greater self" (the moral self), and that getting the priorities right between these two would lead to sage-hood.^[158] He argued that if one did not feel satisfaction or pleasure in nourishing one's "vital force" with "righteous deeds", then that force would shrivel up (Mencius, 6A:15 2A:2). More specifically, he mentions the experience of intoxicating joy if one celebrates the practice of the great virtues, especially through music.^[159]

Judaism

Happiness or [simcha](#) ([Hebrew](#): שמחה) in Judaism is considered an important element in the [service of God](#).^[160] The biblical verse "worship The Lord with gladness; come before him with joyful songs," ([Psalm 100:2](#)) stresses joy in the service of God.^[161] A popular teaching by Rabbi [Nachman of Breslov](#), a 19th-century Chassidic Rabbi, is "[Mitzvah Gedolah Le'hiyot Besimcha Tamid](#)," it is a great [mitzvah](#) (commandment) to always be in a state of happiness. When a person is happy they are much more capable of serving God and going about their daily activities than when [depressed](#) or upset.^{[162][self-published source?]}

Christianity

The primary meaning of "happiness" in various [European languages](#) involves [good fortune](#), [blessing](#), or a similar happening. The meaning in Greek philosophy refers primarily to ethics.

In [Christianity](#), the ultimate end of human existence consists in felicity, Latin equivalent to the Greek *eudaimonia* ("blessed happiness"), described by the 13th-century philosopher-theologian [Thomas Aquinas](#) as a [beatific vision](#) of God's essence in the [next life](#).^[163]

According to [Augustine of Hippo](#) and [Thomas Aquinas](#), man's last end is happiness: "all men agree in desiring the last end, which is happiness."^[164] Aquinas agreed with [Aristotle](#) that happiness cannot be reached solely through reasoning about consequences of acts, but also requires a pursuit of good causes for acts, such as habits according to [virtue](#).^[165]

According to Aquinas, happiness consists in an "operation of the speculative [intellect](#)": "Consequently happiness consists principally in such an operation, viz. in the contemplation of Divine things." And, "the last end cannot consist in the active life, which pertains to the practical intellect." So: "Therefore the last and perfect happiness, which we await in the life to come, consists entirely in contemplation. But imperfect happiness, such as can be had here, consists first and principally in contemplation, but secondarily, in an operation of the practical intellect directing human actions and passions."^[166]

Human complexities, like reason and cognition, can produce well-being or happiness, but such form is limited and transitory. In temporal life, the contemplation of God, the infinitely Beautiful, is the supreme delight of the will. *Beatitudo*, or perfect happiness, as complete well-being, is to be attained not in this life, but the next.^[167]

Islam

[Al-Ghazali](#) (1058–1111), the [Sufi](#) thinker, wrote that "[The Alchemy of Happiness](#)", is a manual of [religious instruction](#) that is used throughout the Muslim world and widely practiced today.^[168]

Genetics and heritability

As of 2016, no evidence of happiness causing improved physical health has been found; the topic is being researched at the Lee Kum Sheung Center for Health and Happiness at the [Harvard T.H. Chan School of Public Health](#).^[169] A positive relationship has been suggested between the volume of the brain's gray matter in the right [precuneus](#) area and one's subjective happiness score.^[170]

[Sonja Lyubomirsky](#) has estimated that 50 percent of a given human's happiness level could be genetically determined, 10 percent is affected by life circumstances and situation, and a remaining 40 percent of happiness is subject to self-control.^{[171][172]}

When discussing genetics and their effects on individuals it is important to first understand that genetics do not predict behavior. It is possible for genes to increase the likelihood of individuals being happier compared to others, but they do not 100 percent predict behavior.

At this point in scientific research, it has been hard to find a lot of evidence to support this idea that happiness is affected in some way by genetics. In a 2016 study, Michael Minkov and Michael Harris Bond found that a gene by the name of SLC6A4 was not a good predictor of happiness level in humans.^[173]

On the other hand, there have been many studies that have found genetics to be a key part in predicting and understanding happiness in humans.^[174] In a review article discussing many studies on genetics and happiness, they discussed the common findings.^[175] The author found an important factor that has affected scientist findings this being how happiness is measured. For example, in certain studies when subjective wellbeing is measured as a trait heredity is found to be higher, about 70 to 90 percent. In another study, 11,500 unrelated genotypes were studied, and the conclusion was the heritability was only 12 to 18 percent. Overall, this article found the common percent of heredity was about 20 to 50 percent.^[176]

Yorum

İnsanlar ibadet etmesi ile mutlu olmaları kuralı sıklıkla geçerlidir.

Kuran^{1,2,3} ise Maun suresinde:

---Gördün mü o, dini yalan sayanı? Hiç bütün bir ahlaki değerler sistemini yalanlayan (birini) tasavvur edebilir misin? Baksana şu dini, mahşer ve hesabı yalan sayana.

---İşte odur yetimi itip kakan, azarlayandır

---Yoksulu doyurmayı özendirmez, teşvik etmez o

---Vay haline o namaz kılanların/dua edenlerin ki

---Namazlarından/dualarından gaflet içindedir, kozalıdır onlar

---Riyaya sapandır onlar/gösteriş yaparlar

--*Ve onlar, kamu hakkına/yardıma/zekâta/iyiliğe engel olurlar*

Dolayısıyla yapılan ibadet değil, bunun bir anlamı olmalı, etkisi bulunmalıdır. Bir ritüel, adet olması ile anlamsızlaşmaktadır. Arapça “abd” ibadet değil, etimolojik olarak çalışarak değer ve eser üretmek anlamındadır, tapınmadan farklıdır.

Mutluluğun, genetik boyut olmadığı, bunun ailesel olarak, bir kültürel yapı ile mutluluk yakalanabileceği anlaşılmalıdır.

Devam Ediyor...

Sociological perspectives

Everyday life is a key concept in [cultural studies](#) and is a specialized subject in the field of [sociology](#). Some argue that, motivated by [capitalism](#) and [industrialism](#)'s degrading effects on human existence and perception, writers and artists of the 19th century turned more towards [self-reflection](#) and the portrayal of everyday life represented in their writings and art to a noticeably greater degree than in past works, for example [Renaissance literature](#)'s interest in [hagiography](#) and politics.^[1] Other theorists dispute this argument based on a long history of writings about daily life which can be seen in works from [Ancient Greece](#), [medieval Christianity](#) and the [Age of Enlightenment](#).^{[2][3]}

In the study of everyday life gender has been an important factor in its conceptions. Some theorists regard [women](#) as the quintessential representatives and victims of everyday life.^[2]

The connotation of everyday life is often negative and is distinctively separated from exceptional moments by its lack of [distinction](#) and differentiation, ultimately defined as the essential, taken-for-granted continuum of [mundane](#) activity that outlines forays into more [esoteric](#) experiences. It is the non-negotiable [reality](#) that exists amongst all social groupings without discrimination and is an unavoidable basis for which all human endeavor exists.^[1]

Much of everyday life is automatic in that it is driven by current environmental features as mediated by automatic [cognitive processing](#) of those features, and without any mediation by conscious choice, according to social psychologist [John A. Bargh](#).^[4] Daily life is also studied by sociologists to investigate how it is organised and given meaning. A sociological journal called the [Journal of Mundane Behavior](#),^[5] published from 2000 to 2004, studied these everyday actions.

Leisure

Daily [entertainment](#) once consisted mainly of telling stories in the evening. This [custom](#) developed into the [theatre of ancient Greece](#) and other professional entertainments. [Reading](#) later became less a mysterious specialty of [scholars](#), and more a common pleasure for people who could afford books. During the 20th century [mass media](#) became prevalent in rich countries, creating among other things a daily [prime time](#) to consume [fiction](#) and other professionally produced works.

Different media forms serve different purposes in different individuals' everyday lives—which gives people the opportunities to make [choices](#) about what media form(s)—watching [television](#), using the [Internet](#), listening to the [radio](#), or reading newspapers or magazines—most effectively help them to accomplish their tasks.^[6] Many people have steadily increased their daily use of the Internet, over all other media forms.

Language

People's everyday lives are shaped through [language](#) and [communication](#). They choose what to do with their time based on opinions and ideals formed through the [discourse](#) they are exposed to.^[7] Much of the dialogue people are subject to comes from the [mass media](#), which is an important factor in what shapes [human experience](#).^[8] The media uses language to make an impact on one's everyday life, whether that be as small as helping to decide where to eat or as big as choosing a [representative](#) in government.

To improve people's everyday life, Phaedra Pezzullo, professor in the Department of Communication and Culture at [Indiana University Bloomington](#), says people should seek to understand the [rhetoric](#) that so often and unnoticeably changes their lives. She writes that "...rhetoric enables us to make connections... It's about understanding how we engage with the world".^[9]

Activities of daily living

[Activities of daily living](#) (ADL) is a term used in healthcare to refer to daily [self-care](#) activities within an individual's place of residence, in outdoor environments, or both. [Health professionals](#) routinely refer to the ability or inability to perform ADLs as a measurement of the functional status of a person, particularly in regard to people

with [disabilities](#) and the [elderly](#).^[10] ADLs are defined as "the things we normally do...such as [feeding ourselves](#), bathing, dressing, grooming, work, homemaking, and leisure".^[11] The ability and the extent to which the elderly can perform these activities is at the focus of [gerontology](#) and understandings of later life.^[12]

Yorum

İngiltere’de halkın konuşmasını tam anlamıyordum. Bunu İngilizce Öğretmeni olan, akademik statülü hastama sordum. Sen Royal akademik konuşuyorsun, onlar kullanılan ile sokak lisanı konuşurlar. Argo saymıyorum. Onlara düzgün İngilizce konuşun diye vurguladığın için kendilerine kızıyorlar dedi.

Olay birisi bana “What’s watch” diye sordu, ona zamanı mı sormak istiyorsunuz, “Do you mean what time is it” deyince kızdı.

Nitekim bir dükkâna gittim, pardösü alacaktım. Bir kişi bana rehberlik yaptı, en ucuzunu seçti ve aldım. Proper konuşan kişiye yapılan yaklaşım demiştir.

Türkçe aynı şekilde, eklemeli dil olduğu için, çok farklı ülkeler konuşmakta, ama Türkçe değil, Kırgız, Kazak konuşuyoruz derler, ama aynı yapıda, Türkçedir. Onlara göre biz Anadolu lehçesi konuşuyoruz derler.

Lifestyle (social sciences), Wikipedia¹¹

Lifestyle is the interests, opinions, behaviours, and behavioural orientations of an individual, group, or [culture](#).^{[1][2]} The term was introduced by Austrian psychologist [Alfred Adler](#) in his 1929 book, *The Case of Miss R.*, with the meaning of "a person's basic character as established early in childhood".^[3] The broader sense of lifestyle as a "way or style of living" has been documented since 1961.^[3] Lifestyle is a combination of determining intangible or tangible factors. Tangible factors relate specifically to [demographic](#) variables, i.e., an individual's demographic profile, whereas intangible factors concern the psychological aspects of an individual such as personal values, preferences, and outlooks.

A rural environment has different lifestyles compared to an urban [metropolis](#). Location is important even within an urban scope. The nature of the [neighborhood](#) in which a person resides affects the set of lifestyles available to that person due to differences between various neighborhoods' degrees of affluence and proximity to natural and cultural environments. For example, in areas near the sea, a [surf culture](#) or lifestyle can often be present.

Individual identity

A lifestyle typically reflects an individual's attitudes, way of life, values, or [world view](#). Therefore, a lifestyle is a means of forging a sense of [self](#) and to create cultural [symbols](#) that resonate with personal identity. Not all aspects of a lifestyle are voluntary. Surrounding social and technical systems can constrain the lifestyle choices available to the individual and the symbols they are able to project to others and themselves.^[4]

The lines between personal identity and the everyday doings that signal a particular lifestyle become blurred in modern society.^[5] For example, "[green lifestyle](#)" means holding beliefs and engaging in activities that consume fewer resources and produce less harmful waste (i.e. a smaller [ecological footprint](#)), and deriving a sense of self from holding these beliefs and engaging in these activities.^[6] Some commentators argue that, in [modernity](#), the cornerstone of lifestyle construction is consumption behavior, which offers the possibility to create and further individualize the self with different products or services that signal different ways of life.^[7]

Lifestyle may include views on politics, religion, health, intimacy, and more. All of these aspects play a role in shaping someone's lifestyle.^[8] In the magazine and television industries, "lifestyle" is used to describe a category of publications or programs.

Yorum

Yaşam stili, yaşama tarzı, bir kişinin söylediğinden daha öte, gerçek kimliğini ortaya koymaktadır. Bir kişi ben köpekleri çok severim der, yanına yaklaşmasını istemez. Sevgi dediği, sokağa koyduğu kuru yem olurmuş. Bu da bir boyut denilebilir.

Gerçek algı davranışa yansındır, çocuğu tutuşu sarmalayışı çok şey ifade eder.

History of lifestyles studies

Three main phases can be identified in the history of lifestyles studies:^[9]

Lifestyles and social position

Earlier studies on lifestyles focus on the analysis of social structure and of the individuals' relative positions inside it. [Thorstein Veblen](#), with his 'emulation' concept, opens this perspective by asserting that people adopt specific 'schemes of life', and in particular specific patterns of 'conspicuous consumption', depending on a desire for distinction from social strata they identify as inferior and a desire for emulation of the ones identified as superior. [Max Weber](#) intends lifestyles as distinctive elements of status groups strictly connected with a dialectic of recognition of prestige: the lifestyle is the most visible manifestation of social differentiation, even within the same social class, and in particular it shows the prestige which the individuals believe they enjoy or to which they aspire. [Georg Simmel](#) carries out formal analysis of lifestyles, at the heart of which can be found processes of individualization, identification, differentiation, and recognition, understood both as generating processes of, and effects generated by, lifestyles, operating "vertically" as well as "horizontally". Finally, [Pierre Bourdieu](#) renews this approach within a more complex model in which lifestyles, made up mainly of social practices and closely tied to individual tastes, represent the basic point of intersection between the structure of the field and processes connected with the habitus.

Lifestyles as styles of thought

The approach interpreting lifestyles as principally styles of thought have its roots in the soil of psychological analysis. Initially, starting with [Alfred Adler](#), a lifestyle was understood as a style of personality, in the sense that the framework of guiding values and principles which individuals develop in the first years of life end up defining a system of judgement which informs their actions throughout their lives. Later, particularly in [Milton Rokeach](#)'s work, [Arnold Mitchell](#)'s VALS research and [Lynn R. Kahle](#)'s LOV research, lifestyles' analysis developed as profiles of values, reaching the hypothesis that it is possible to identify various models of scales of values organized hierarchically, to which different population sectors correspond. Then with [Daniel Yankelovich](#) and [William Wells](#) we move on to the so-called AIO approach in which attitudes, interests and opinions are considered as fundamental lifestyles' components, being analysed from both synchronic and diachronic points of view and interpreted on the basis of socio-cultural trends in a given social context (as, for instance, in [Bernard Cathelat](#)'s work). Finally, a further development leads to the so-called profiles-and-trends approach, at the core of which is an analysis of the relations between mental and behavioural variables, bearing in mind that socio-cultural trends influence both the diffusion of various lifestyles within a population and the emerging of different modalities of interaction between thought and action.

Lifestyles as styles of action

Analysis of lifestyles as action profiles is characterized by the fact that it no longer considers the action level as a simple derivative of lifestyles, or at least as their collateral component, but rather as a constitutive element. In the beginning, this perspective focussed mainly on [consumer behaviour](#), seeing products acquired as objects expressing on the material plane individuals' self-image and how they view their position in society. Subsequently, the perspective broadened to focus more generally on the level of daily life, concentrating – as in authors such as [Joffre Dumazedier](#) and [Anthony Giddens](#) – on the use of time, especially loisirs, and trying to study the interaction between the active dimension of choice and the dimension of routine and structuration which characterize that level of action. Finally, some authors, for instance [Richard Jenkins](#) and [A. J. Veal](#), suggested an approach to lifestyles in which it is not everyday actions which make up the plane of analysis but those which the actors who adopt them consider particularly meaningful and distinctive.

Yorum

Bu tarihsel boyut olarak, kültürel yapının, ülkelere göre yaklaşımıdır. Her toplumun genel bir algısı vardır.

Doğu Ülkelerinde çok farklı kültürler birlikte iken, Batı Devletlerinde 1-2 kültür olması, yabancıların ayrışması ile daha sakin bir ortam oluştuğu da anlaşılmaktadır.

Health

A healthy or unhealthy lifestyle will most likely be transmitted across generations. According to the study done by Case et al. (2002), when a 0-3-year-old child has a mother who practices a [healthy lifestyle](#), this child will be 27% more likely to become healthy and adopt the same lifestyle.^[10] For instance, high income parents are more likely to eat more fruit and vegetables, have time to exercise, and provide the best living condition to their children. On the other hand, low-income parents are more likely to participate in unhealthy activities such as smoking to help them release poverty-related stress and depression.^[11] Parents are the first teacher for every child. Everything that parents do will be very likely transferred to their children through the learning process.

Adults may be drawn together by mutual interest that results in a lifestyle. For example, [William Dufty](#) described how pursuing a sugar-free diet led to such associations:^[12]

I have come to know hundreds of young people who have found that illness or bingeing on drugs and sugar became the doorway to health. Once they reestablished their own health, we had in common our interest in food. If one can use that overworked word lifestyle, we shared a sugarfree lifestyle. I kept in touch with many of them in campuses and communes, through their travels here and abroad and everywhere. One day you meet them in Boston. The next week you run into them in Southern California.

Yorum

Yaşamı tadabilmek için sağlıklı olmak gerekir.

Devletler, sağlıklı insanın iş gücüne katılması ile bir avantaj sağlarlar. Ayrıca sağlık kontrolleri fazla ücret tutmazken, tedaviler çok pahalı olmaktadır.

Class

Lifestyle research can contribute to the question of the relevance of the class concept.^[13]

Media culture

The term **lifestyle** was introduced in the 1950s as a derivative of that of [style in art](#):^[14]

"Life-styles", the culture industry's recycling of style in art, represent the transformation of an aesthetic category, which once possessed a moment of negativity [shocking, emancipatory], into a quality of commodity consumption.

[Theodor W. Adorno](#) noted that there is a "culture industry" in which the [mass media](#) is involved, but that the term "mass culture" is inappropriate:^[15]

In our drafts, we spoke of "mass culture." We replaced that expression with "culture industry" in order to exclude from the outset the interpretation agreeable to its advocates: that it is a matter of something like a culture that arises spontaneously from the masses themselves, the contemporary form of popular art.

The [media culture](#) of [advanced capitalism](#) typically creates new "life-styles" to drive the consumption of new commodities:^[14]

Diversity is more effectively present in mass media than previously, but this is not an obvious or unequivocal gain. By the late 1950s, the homogenization of consciousness had become counterproductive for the purposes of capital expansion; new needs for new commodities had to be created, and this required the reintroduction of the minimal negativity that had been previously eliminated. The cult of the new that had been the prerogative of art throughout the modernist epoch into the period of post-war unification and stabilization has returned to capital expansion from which it originally sprang. But this negativity is neither shocking nor emancipatory since it does not presage a transformation of the fundamental structures of everyday life. On the contrary, through the culture industry capital has co-opted the dynamics of negation both diachronically in its restless production of new and "different" commodities and synchronically in its promotion of alternative "life-styles."

Yorum

İnsanlar toplumda en az 3 sınıf yaratırlar. Üst sınıf daha rahat ve emin iken, istediği mutluluğu bulamaz. Alt kesim de insan olmanın anlamını kavramadığı için, sıklıkla isyandadır. Orta kesim eğer halinden memnun olursa, olmak zorunda hissederse daha rahat edebilir.

Toplumda orta direk, genel yapı olarak orta sınıf hakim ise, daha demokratik olunmaktadır.

Din insanları bu açıdan, Nirvana ulaşmak için ibadet derler, kendilerine bağlarlar. İbadet gerçek anlamda, çalışarak değer ve eser üretmektir. Zaten günlük yaşamda yapılması beklenir.

Anthropology, Wikipedia¹²

Anthropology is the [scientific study](#) of humanity, concerned with [human behavior](#), [human biology](#), [cultures](#), [societies](#), and [linguistics](#), in both the present and past, including [past human species](#).^{[1][2][3]} [Social anthropology](#) studies patterns of behavior, while [cultural anthropology](#) studies cultural meaning, including norms and values.^{[1][2][3]} A portmanteau term [sociocultural anthropology](#) is commonly used today.^[4] [Linguistic anthropology](#) studies how language influences social life. [Biological or physical anthropology](#) studies the biological development of humans.^{[1][2][3]}

[Archaeological anthropology](#), often termed as "anthropology of the past," studies human activity through investigation of physical evidence.^{[5][6]} It is considered a branch of anthropology in [North America](#) and [Asia](#),

while in [Europe](#), [archaeology](#) is viewed as a discipline in its own right or grouped under other related disciplines, such as [history](#) and [palaeontology](#).^[7]

Etymology

The abstract noun [anthropology](#) is first attested in reference to [history](#).^{[8][n 1]} Its present use first appeared in [Renaissance Germany](#) in the works of [Magnus Hundt](#) and [Otto Casmann](#).^[9] Their [Neo-Latin](#) *anthropologia* derived from the [combining forms](#) of the [Greek](#) words *ánthrōpos* (*ἄνθρωπος*, "[human](#)") and *lógos* (*λόγος*, "[study](#)").^[8] Its adjectival form appeared in the works of [Aristotle](#).^[8] It began to be used in English, possibly via [French](#) *Anthropologie*, by the early 18th century.^{[8][n 2]}

Origin and development of the term

Through the 19th century

In 1647, the [Bartholins](#), early scholars of the [University of Copenhagen](#), defined *l'anthropologie* as follows:^[11] Anthropology, that is to say the science that treats of man, is divided ordinarily and with reason into Anatomy, which considers the body and the parts, and Psychology, which speaks of the soul.^[n 3]

Sporadic use of the term for some of the subject matter occurred subsequently, such as the use by [Étienne Serres](#) in 1839 to describe the natural history, or paleontology, of man, based on comparative anatomy, and the creation of a chair in anthropology and ethnography in 1850 at the [French National Museum of Natural History](#) by [Jean Louis Armand de Quatrefages de Bréau](#). Various short-lived organizations of anthropologists had already been formed. The [Société Ethnologique de Paris](#), the first to use the term *ethnology*, was formed in 1839 and focused on methodically studying human races. After the death of its founder, [William Frédéric Edwards](#), in 1842, it gradually declined in activity until it eventually dissolved in 1862.^[12]

Meanwhile, the Ethnological Society of New York, currently the [American Ethnological Society](#), was founded on its model in 1842, as well as the [Ethnological Society of London](#) in 1843, a break-away group of the [Aborigines' Protection Society](#).^[13] These anthropologists of the times were liberal, anti-slavery, and pro-[human-rights activists](#). They maintained international connections.^[citation needed]

Anthropology and many other current fields are the intellectual results of the comparative methods developed in the earlier 19th century. Theorists in such diverse fields as [anatomy](#), [linguistics](#), and [ethnology](#), making feature-by-feature comparisons of their subject matters, were beginning to suspect that similarities between animals, languages, and folkways were the result of processes or laws unknown to them then.^[14] For them, the publication of [Charles Darwin's](#) *On the Origin of Species* was the epiphany of everything they had begun to suspect. Darwin himself arrived at his conclusions through comparison of species he had seen in [agronomy](#) and in the wild.

Darwin and Wallace unveiled evolution in the late 1850s. There was an immediate rush to bring it into the social sciences. [Paul Broca](#) in Paris was in the process of breaking away from the [Société de biologie](#) to form the first of the explicitly anthropological societies, the [Société d'Anthropologie de Paris](#), meeting for the first time in Paris in 1859.^{[15][n 4]} When he read Darwin, he became an immediate convert to *Transformisme*, as the French called [evolutionism](#).^[16] His definition now became "the study of the human group, considered as a whole, in its details, and in relation to the rest of nature".^[17]

Broca, being what today would be called a [neurosurgeon](#), had taken an interest in the pathology of speech. He wanted to localize the difference between man and the other animals, which appeared to reside in speech. He discovered the speech center of the human brain, today called [Broca's area](#) after him. His interest was mainly in [Biological anthropology](#), but a German philosopher specializing in psychology, [Theodor Waitz](#), took up the theme of general and social anthropology in his six-volume work, entitled *Die Anthropologie der Naturvölker*, 1859–1864. The title was soon translated as "The Anthropology of Primitive Peoples". The last two volumes were published posthumously.

Waitz defined anthropology as "the science of the nature of man". Following Broca's lead, Waitz points out that anthropology is a new field, which would gather material from other fields, but would differ from them in the use of comparative anatomy, physiology, and psychology to differentiate man from "the animals nearest to him". He stresses that the data of comparison must be empirical, gathered by experimentation.^[18] The history of civilization, as well as ethnology, are to be brought into the comparison. It is to be presumed fundamentally that the species, man, is a unity, and that "the same laws of thought are applicable to all men".^[19]

Waitz was influential among British ethnologists. In 1863, the explorer [Richard Francis Burton](#) and the speech therapist [James Hunt](#) broke away from the [Ethnological Society of London](#) to form the [Anthropological Society of London](#), which henceforward would follow the path of the new anthropology rather than just ethnology. It was the 2nd society dedicated to general anthropology in existence. Representatives from the French *Société* were present, though not Broca. In his keynote address, printed in the first volume of its new publication, *The Anthropological Review*, Hunt stressed the work of Waitz, adopting his definitions as a standard.^{[20][n 5]} Among

the first associates were the young [Edward Burnett Tylor](#), inventor of [cultural anthropology](#), and his brother [Alfred Tylor](#), a geologist. Previously Edward had referred to himself as an ethnologist; subsequently, an anthropologist.

Similar organizations in other countries followed: The Anthropological Society of Madrid (1865), the [American Anthropological Association](#) in 1902, the Anthropological Society of Vienna (1870), the Italian Society of Anthropology and Ethnology (1871), and many others subsequently. The majority of these were evolutionists. One notable exception was the [Berlin Society for Anthropology, Ethnology, and Prehistory](#) (1869) founded by [Rudolph Virchow](#), known for his vituperative attacks on the evolutionists. Not religious himself, he insisted that Darwin's conclusions lacked empirical foundation.

During the last three decades of the 19th century, a proliferation of anthropological societies and associations occurred, most independent, most publishing their own journals, and all international in membership and association. The major theorists belonged to these organizations. They supported the gradual osmosis of anthropology curricula into the major institutions of higher learning. By 1898, 48 educational institutions in 13 countries had some curriculum in anthropology. None of the 75 faculty members were under a department named anthropology.^[21]

20th and 21st centuries

This meager statistic expanded in the 20th century to comprise anthropology departments in the majority of the world's higher educational institutions, many thousands in number. Anthropology has diversified from a few major subdivisions to dozens more. Practical anthropology, the use of anthropological knowledge and technique to solve specific problems, has arrived; for example, the presence of buried victims might stimulate the use of a forensic archaeologist to recreate the final scene. The organization has reached a global level. For example, the World Council of Anthropological Associations (WCAA), "a network of national, regional and international associations that aims to promote worldwide communication and cooperation in anthropology", currently contains members from about three dozen nations.^[22]

Since the work of [Franz Boas](#) and [Bronisław Malinowski](#) in the late 19th and early 20th centuries, *social* anthropology in Great Britain and *cultural anthropology* in the US have been distinguished from other social sciences by their emphasis on [cross-cultural comparisons](#), long-term in-depth examination of context, and the importance they place on [participant-observation](#) or experiential immersion in the area of research. Cultural anthropology, in particular, has emphasized [cultural relativism](#), [holism](#), and the use of findings to frame cultural critiques.^[23] This has been particularly prominent in the United States, from [Boas' arguments](#) against 19th-century racial [ideology](#), through [Margaret Mead's](#) advocacy for [gender equality](#) and sexual liberation, to current criticisms of [post-colonial](#) oppression and promotion of [multiculturalism](#). [Ethnography](#) is one of its primary [research designs](#) as well as the text that is generated from anthropological fieldwork.^{[24][25][26]}

In Great Britain and the Commonwealth countries, the British tradition of [social anthropology](#) tends to dominate. In the United States, anthropology has traditionally been divided into the [four field approach](#) developed by Franz Boas in the early 20th century: [biological or physical anthropology](#); [social, cultural](#), or [sociocultural anthropology](#); and [archaeological anthropology](#); plus [linguistic anthropology](#). These fields frequently overlap but tend to use different methodologies and techniques.^[27]

European countries with overseas colonies tended to practice more [ethnology](#) (a term coined and defined by [Adam F. Kollár](#) in 1783). It is sometimes referred to as sociocultural anthropology in the parts of the world that were influenced by the European tradition.^[28]

Fields

Anthropology is a global discipline involving humanities, social sciences and natural sciences. Anthropology builds upon knowledge from [natural sciences](#), including the discoveries about the origin and evolution of [Homo sapiens](#), human physical traits, [human behavior](#), the variations among different groups of humans, how the evolutionary past of *Homo sapiens* has influenced its social organization and culture, and from [social sciences](#), including the organization of human social and cultural relations, institutions, social conflicts, etc.^{[29][30]} Early anthropology originated in Classical Greece and Persia and studied and tried to understand observable cultural diversity, such as by [Al-Biruni](#) of the [Islamic Golden Age](#).^{[31][32]} As such, anthropology has been central in the development of several new (late 20th century) interdisciplinary fields such as [cognitive science](#),^[33] [global studies](#), and various [ethnic studies](#).

According to [Clifford Geertz](#), "anthropology is perhaps the last of the great nineteenth-century conglomerate disciplines still for the most part organizationally intact. Long after natural history, moral philosophy, philology, and political economy have dissolved into their specialized successors, it has remained a diffuse assemblage of

ethnology, human biology, comparative linguistics, and prehistory, held together mainly by the vested interests, sunk costs, and administrative habits of academia, and by a romantic image of comprehensive scholarship."^[34] [Sociocultural anthropology](#) has been heavily influenced by [structuralist](#) and postmodern theories, as well as a shift toward the analysis of modern societies. During the 1970s and 1990s, there was an [epistemological](#) shift away from the [positivist](#) traditions that had largely informed the discipline.^{[35][full citation needed]} During this shift, enduring questions about the nature and production of knowledge came to occupy a central place in cultural and social anthropology. In contrast, archaeology and biological anthropology remained largely positivist. Due to this difference in epistemology, the four sub-fields of anthropology have lacked cohesion over the last several decades.^[citation needed]

Sociocultural

Sociocultural anthropology draws together the principal axes of [cultural anthropology](#) and [social anthropology](#). Cultural anthropology is the comparative study of the manifold ways in which people *make sense* of the world around them, while social anthropology is the study of the *relationships* among individuals and groups.^[36] Cultural anthropology is more related to [philosophy](#), literature and [the arts](#) (how one's culture affects the experience for self and group, contributing to a more complete understanding of the people's knowledge, customs, and institutions), while social anthropology is more related to [sociology](#) and history.^[36] In that, it helps develop an understanding of social structures, typically of others and other populations (such as minorities, subgroups, dissidents, etc.). There is no hard-and-fast distinction between them, and these categories overlap to a considerable degree.

Inquiry in sociocultural anthropology is guided in part by [cultural relativism](#), the attempt to understand other societies in terms of their own cultural symbols and values.^[24] Accepting other cultures in their own terms moderates reductionism in cross-cultural comparison.^[37] This project is often accommodated in the field of [ethnography](#). Ethnography can refer to both a methodology and the product of ethnographic research, i.e., an ethnographic [monograph](#). As a methodology, ethnography is based upon long-term fieldwork within a community or other research site. [Participant observation](#) is one of the foundational methods of social and cultural anthropology.^[38] [Ethnology](#) involves the systematic comparison of different cultures. The process of participant-observation can be especially helpful to understanding a culture from an [emic](#) (conceptual, vs. [etic](#), or technical) point of view.

The study of [kinship](#) and [social organization](#) is a central focus of sociocultural anthropology, as kinship is a [human universal](#). Sociocultural anthropology also covers [economic](#) and [political organization](#), law and conflict resolution, patterns of consumption and exchange, material culture, technology, infrastructure, gender relations, ethnicity, childrearing and socialization, religion, myth, symbols, values, etiquette, worldview, sports, music, nutrition, recreation, games, food, festivals, and language (which is also the object of study in linguistic anthropology).^[citation needed]

Comparison across cultures is a key element of method in sociocultural anthropology, including the industrialized (and de-industrialized) West. The [Standard Cross-Cultural Sample](#) (SCCS) includes 186 such cultures.^[39]

Biological

Biological anthropology and physical anthropology are synonymous terms to describe anthropological research focused on the study of humans and non-human primates in their biological, evolutionary, and demographic dimensions. It examines the biological and social factors that have affected the evolution of humans and other primates, and that generate, maintain or change contemporary genetic and physiological variation.^[40]

Archaeological

[Archaeology](#) is the study of the human past through its material remains. Artifacts, faunal remains, and human altered landscapes are evidence of the cultural and material lives of past societies. Archaeologists examine material remains in order to deduce patterns of past human behavior and cultural practices. Ethnoarchaeology is a type of archaeology that studies the practices and material remains of living human groups in order to gain a better understanding of the evidence left behind by past human groups, who are presumed to have lived in similar ways.^[41]

Linguistic

[Linguistic anthropology](#) (not to be confused with [anthropological linguistics](#)) seeks to understand the processes of human communications, verbal and non-verbal, variation in [language](#) across time and space, the social uses of language, and the relationship between language and culture.^[42] It is the branch of anthropology that brings linguistic methods to bear on anthropological problems, linking the analysis of linguistic forms and processes to the interpretation of sociocultural processes. Linguistic anthropologists often draw on related fields

including [sociolinguistics](#), [pragmatics](#), [cognitive linguistics](#), [semiotics](#), [discourse analysis](#), and [narrative analysis](#).^[43]

Ethnography

[Ethnography](#) is a method of analysing social or cultural interaction. It often involves [participant observation](#) though an ethnographer may also draw from texts written by participants of in social interactions. Ethnography views first-hand experience and social context as important.^[44]

[Tim Ingold](#) distinguishes ethnography from anthropology arguing that anthropology tries to construct general theories of human experience, applicable in general and novel settings, while ethnography concerns itself with fidelity. He argues that the anthropologist must make his writing consistent with their understanding of literature and other theory, but notes that ethnography may be of use to the anthropologists and the fields inform one another.^[45]

Key topics by field: sociocultural

Art, media, music, dance and film

Art

One of the central problems in the anthropology of art concerns the universality of 'art' as a cultural phenomenon. Several anthropologists have noted that the Western categories of 'painting', 'sculpture', or 'literature', conceived as independent artistic activities, do not exist, or exist in a significantly different form, in most non-Western contexts.^[46] To surmount this difficulty, anthropologists of art have focused on formal features in objects which, without exclusively being 'artistic', have certain evident 'aesthetic' qualities. Boas' *Primitive Art*, [Claude Lévi-Strauss](#)' *The Way of the Masks* (1982) or Geertz's 'Art as Cultural System' (1983) are some examples in this trend to transform the anthropology of 'art' into an anthropology of culturally specific 'aesthetics'.^[citation needed]

Media

Media anthropology (also known as the anthropology of media or mass media) emphasizes [ethnographic studies](#) as a means of understanding producers, audiences, and other cultural and social aspects of mass media. The types of ethnographic contexts explored range from contexts of media production (e.g., ethnographies of newsrooms in newspapers, journalists in the field, film production) to contexts of media reception, following audiences in their everyday responses to media. Other types include [cyber anthropology](#), a relatively new area of [internet research](#), as well as ethnographies of other areas of research which happen to involve media, such as development work, [social movements](#), or health education. This is in addition to many classic ethnographic contexts, where media such as radio, [the press](#), [new media](#), and television have started to make their presences felt since the early 1990s.^[47]

Music

Ethnomusicology is an academic field encompassing various approaches to the study of music (broadly defined), that emphasize its cultural, social, material, cognitive, biological, and other dimensions or contexts instead of or in addition to its isolated sound component or any particular repertoire.

Ethnomusicology can be used in a wide variety of fields, such as teaching, politics, cultural anthropology etc. While the origins of ethnomusicology date back to the 18th and 19th centuries, it was formally termed "ethnomusicology" by Dutch scholar [Jaap Kunst](#) c. 1950. Later, the influence of study in this area spawned the creation of the periodical [Ethnomusicology](#) and the [Society of Ethnomusicology](#).^[48]

Visual

Visual anthropology is concerned, in part, with the study and production of [ethnographic](#) photography, film and, since the mid-1990s, [new media](#). While the term is sometimes used interchangeably with [ethnographic film](#), visual anthropology also encompasses the anthropological study of visual representation, including areas such as performance, museums, art, and the production and [reception](#) of [mass media](#). Visual representations from all cultures, such as sandpainting's, tattoos, sculptures and reliefs, cave paintings, scrimshaw, jewelry, hieroglyphs, paintings, and photographs are included in the focus of visual anthropology.^[citation needed]

Economic, political economic, applied and development

Economic

Economic anthropology attempts to explain human economic behavior in its widest historic, geographic and cultural scope. It has a complex relationship with the discipline of economics, of which it is highly critical. Its origins as a sub-field of anthropology begin with the Polish-British founder of anthropology, [Bronislaw Malinowski](#), and his French compatriot, [Marcel Mauss](#), on the nature of gift-giving exchange (or [reciprocity](#)) as an alternative to market exchange. Economic Anthropology remains, for the most part, focused upon exchange. The school of thought derived from Marx and known as Political Economy focuses on production, in contrast.^[49] Economic anthropologists have abandoned the primitivist niche they were relegated to by economists,

and have now turned to examine corporations, banks, and the [global financial system](#) from an anthropological perspective.^[50]

Political economy

Political economy in anthropology is the application of the theories and methods of [historical materialism](#) to the traditional concerns of anthropology, including, but not limited to, non-capitalist societies. Political economy introduced questions of history and colonialism to ahistorical anthropological theories of social structure and culture. Three main areas of interest rapidly developed. The first of these areas was concerned with the "pre-capitalist" societies that were subject to evolutionary "tribal" stereotypes. Sahlin's work on hunter-gatherers as the "original affluent society" did much to dissipate that image. The second area was concerned with the vast majority of the world's population at the time, the peasantry, many of whom were involved in complex revolutionary wars such as in Vietnam. The third area was on colonialism, imperialism, and the creation of the capitalist [world-system](#).^[51] More recently, these political economists have more directly addressed issues of industrial (and post-industrial) capitalism around the world.

Applied

Applied anthropology refers to the application of the method and theory of anthropology to the analysis and solution of practical problems. It is a "complex of related, research-based, instrumental methods which produce change or stability in specific cultural systems through the provision of data, initiation of direct action, and/or the formulation of policy".^[52] Applied anthropology is the practical side of anthropological research; it includes researcher involvement and activism within the participating community. It is closely related to [development anthropology](#) (distinct from the more critical [anthropology of development](#)).^[citation needed]

Development

Anthropology of development tends to view development from a *critical* perspective. The kind of issues addressed and implications for the approach involve pondering why, if a key development goal is to alleviate poverty, is poverty increasing? Why is there such a gap between plans and outcomes? Why are those working in development so willing to disregard history and the lessons it might offer? Why is development so externally driven rather than having an internal basis? In short, why does so much planned development fail?

Kinship, feminism, gender and sexuality

Kinship

Kinship can refer both to *the study of* the patterns of social relationships in one or more human cultures, or it can refer to *the patterns of social relationships* themselves. Over its history, anthropology has developed a number of related concepts and terms, such as "[descent](#)", "[descent groups](#)", "[lineages](#)", "[affines](#)", "[cognates](#)", and even "[fictive kinship](#)". Broadly, kinship patterns may be considered to include people related both by descent (one's social relations during development), and also relatives by marriage. Within kinship you have two different families. People have their biological families and it is the people they share DNA with. This is called consanguineal relations or "blood ties"^[1]. People can also have a chosen family in which they chose who they want to be a part of their family. In some cases, people are closer with their chosen family more than with their biological families.^[53]

Feminist

Feminist anthropology is a four field approach to anthropology ([archeological](#), [biological](#), [cultural](#), [linguistic](#)) that seeks to reduce male bias in research findings, anthropological hiring practices, and the scholarly production of knowledge. Anthropology engages often with feminists from non-Western traditions, whose perspectives and experiences can differ from those of white feminists of Europe, America, and elsewhere. From the perspective of the [Western world](#), historically such 'peripheral' perspectives have been ignored, observed only from an outsider perspective, and regarded as less-valid or less-important than knowledge from the Western world^[citation needed]. Exploring and addressing that double bias against women from marginalized racial or ethnic groups is of particular interest in [intersectional](#) feminist anthropology.

Feminist anthropologists have stated that their publications have contributed to anthropology, along the way correcting against the systemic biases beginning with the "patriarchal origins of anthropology (and academia)" and note that from 1891 to 1930 doctorates in anthropology went to males more than 85%, more than 81% were under 35, and only 7.2% to anyone over 40 years old, thus reflecting an age gap in the pursuit of anthropology by [first-wave feminists](#) until later in life.^[54] This correction of systemic bias may include mainstream [feminist theory](#), [history](#), [linguistics](#), [archaeology](#), and anthropology. Feminist anthropologists are often concerned with the construction of [gender](#) across societies. Gender constructs are of particular interest when studying [sexism](#).^[citation needed]

According to [St. Clair Drake](#), [Vera Mae Green](#) was, until "[w]ell into the 1960s", the only [African-American](#) female [anthropologist](#) who was also a [Caribbeanist](#). She studied ethnic and family relations in the [Caribbean](#) as well as the United States, and thereby tried to improve the way black life, experiences, and culture were studied.^[55] However, Zora Neale Hurston, although often primarily considered to be a literary author, was trained in anthropology by Franz Boas, and published *Tell my Horse* about her "anthropological observations" of voodoo in the Caribbean (1938).^[56]

Feminist anthropology is inclusive of the anthropology of birth^[57] as a specialization, which is the anthropological study of [pregnancy](#) and [childbirth](#) within cultures and societies.

Medical, nutritional, psychological, cognitive and transpersonal

Medical

Medical anthropology is an interdisciplinary field which studies "human health and disease, health care systems, and biocultural adaptation".^[58] It is believed that William Caudell was the first to discover the field of medical anthropology. Currently, research in medical anthropology is one of the main growth areas in the field of anthropology as a whole. It focuses on the following six basic fields:^[59]

- the development of systems of medical knowledge and medical care
- the patient-physician relationship
- the integration of alternative medical systems in culturally diverse environments
- the interaction of social, environmental and biological factors which influence health and illness both in the individual and the community as a whole
- the critical analysis of interaction between psychiatric services and migrant populations ("critical ethnopsychiatry": Beneduce 2004, 2007)
- the impact of biomedicine and biomedical technologies in non-Western settings

Other subjects that have become central to medical anthropology worldwide are violence and social suffering (Farmer, 1999, 2003; Beneduce, 2010) as well as other issues that involve physical and psychological harm and suffering that are not a result of illness. On the other hand, there are fields that intersect with medical anthropology in terms of research methodology and theoretical production, such as *cultural psychiatry* and *transcultural psychiatry* or *ethnopsychiatry*.

Nutritional

Nutritional anthropology is a synthetic concept that deals with the interplay between [economic systems](#), [nutritional status](#) and [food security](#), and how changes in the former affect the latter. If economic and environmental changes in a community affect access to food, food security, and dietary health, then this interplay between culture and biology is in turn connected to broader historical and [economic trends](#) associated with globalization. Nutritional status affects overall health status, work performance potential, and the overall potential for economic development (either in terms of human development or traditional western models) for any given group of people.

Psychological

Psychological anthropology is an interdisciplinary subfield of anthropology that studies the interaction of [cultural](#) and [mental processes](#). This subfield tends to focus on ways in which humans' development and [enculturation](#) within a particular cultural group – with its own history, language, practices, and conceptual categories – shape processes of human [cognition](#), [emotion](#), [perception](#), [motivation](#), and [mental health](#).^[60] It also examines how the understanding of cognition, emotion, motivation, and similar psychological processes inform or constrain our models of cultural and social processes.^{[61][62]}

Cognitive

Cognitive anthropology seeks to explain patterns of shared knowledge, cultural [innovation](#), and transmission over time and space using the methods and [theories](#) of the [cognitive sciences](#) (especially [experimental psychology](#) and [evolutionary biology](#)) often through close collaboration with historians, ethnographers, archaeologists, linguists, musicologists and other specialists engaged in the description and [interpretation](#) of cultural forms. Cognitive anthropology is concerned with what people from different groups know and how that implicit knowledge changes the way people perceive and relate to the world around them.^[61]

Transpersonal

Transpersonal anthropology studies the relationship between [altered states of consciousness](#) and culture. As with [transpersonal psychology](#), the field is much concerned with altered states of consciousness (ASC) and [transpersonal experience](#). However, the field differs from mainstream transpersonal psychology in taking more cognizance of cross-cultural issues – for instance, the roles of [myth](#), [ritual](#), [diet](#), and [text](#) in evoking and interpreting extraordinary experiences.^{[63][64]}

Political and legal

Political

Political anthropology concerns the structure of [political systems](#), looked at from the basis of the structure of societies. Political anthropology developed as a discipline concerned primarily with politics in stateless societies, a new development started from the 1960s, and is still unfolding: anthropologists started increasingly to study more "complex" social settings in which the presence of states, bureaucracies and markets entered both ethnographic accounts and analysis of local phenomena. The turn towards complex societies meant that political themes were taken up at two main levels. Firstly, anthropologists continued to study [political organization](#) and political phenomena that lay outside the state-regulated sphere (as in patron-client relations or tribal political organization). Secondly, anthropologists slowly started to develop a disciplinary concern with states and their institutions (and on the relationship between formal and informal political institutions). An anthropology of the state developed, and it is a most thriving field today. Geertz's comparative work on "Negara", the Balinese state, is an early, famous example.

Legal

Legal anthropology or anthropology of law specializes in "the cross-cultural study of social ordering".^[65] Earlier legal anthropological research often focused more narrowly on conflict management, crime, sanctions, or formal regulation. More recent applications include issues such as [human rights](#), [legal pluralism](#),^[66] and political uprisings.

Public

Public anthropology was created by Robert Borofsky, a professor at Hawaii Pacific University, to "demonstrate the ability of anthropology and anthropologists to effectively address problems beyond the discipline – illuminating larger social issues of our times as well as encouraging broad, public conversations about them with the explicit goal of fostering social change".^[67]

Nature, science, and technology

Cyborg

Cyborg anthropology originated as a sub-focus group within the [American Anthropological Association](#)'s annual meeting in 1993. The sub-group was very closely related to [STS](#) and the [Society for the Social Studies of Science](#).^[68] [Donna Haraway](#)'s 1985 *Cyborg Manifesto* could be considered the founding document of cyborg anthropology by first exploring the philosophical and sociological ramifications of the term. Cyborg anthropology studies humankind and its relations with the technological systems it has built, specifically modern technological systems that have reflexively shaped notions of what it means to be human beings.^[citation needed]

Digital

Digital anthropology is the study of the relationship between humans and digital-era technology, and extends to various areas where anthropology and [technology](#) intersect. It is sometimes grouped with [sociocultural anthropology](#), and sometimes considered part of [material culture](#). The field is new, and thus has a variety of names with a variety of emphases. These include techno-anthropology,^[69] digital ethnography, cyberanthropology,^[70] and virtual anthropology.^[71]

Ecological

Ecological anthropology is defined as the "study of [cultural adaptations](#) to environments".^[72] The sub-field is also defined as, "the study of relationships between a population of humans and their [biophysical environment](#)".^[73] The focus of its research concerns "how cultural [beliefs](#) and practices helped human populations adapt to their environments, and how their environments change across space and time."^[74] The contemporary perspective of environmental anthropology, and arguably at least the backdrop, if not the focus of most of the ethnographies and cultural fieldworks of today, is [political ecology](#). Many characterize this new perspective as more informed with culture, politics and power, globalization, localized issues, century anthropology and more.^[75] The focus and data interpretation is often used for arguments for/against or creation of policy, and to prevent corporate exploitation and damage of land. Often, the observer has become an active part of the struggle either directly (organizing, participation) or indirectly (articles, documentaries, books, ethnographies). Such is the case with environmental justice advocate Melissa Checker and her relationship with the people of Hyde Park.^[76]

Environment

Social sciences, like anthropology, can provide interdisciplinary approaches to the environment. Professor Kay Milton, Director of the Anthropology research network in the School of History and Anthropology,^[77] describes anthropology as distinctive, with its most distinguishing feature being its interest in non-industrial indigenous and traditional societies. Anthropological theory is distinct because of the consistent presence of the concept of culture; not an exclusive topic but a central position in the study and a deep concern with the human condition.

Milton describes three trends that are causing a fundamental shift in what characterizes anthropology: dissatisfaction with the cultural relativist perspective, reaction against cartesian dualisms which obstructs progress in theory (nature culture divide), and finally an increased attention to globalization (transcending the barriers or time/space).

Environmental discourse appears to be characterized by a high degree of globalization. (The troubling problem is borrowing non-indigenous practices and creating standards, concepts, philosophies and practices in western countries.) Anthropology and environmental discourse now have become a distinct position in anthropology as a discipline. Knowledge about diversities in human culture can be important in addressing environmental problems - anthropology is now a study of human ecology. Human activity is the most important agent in creating environmental change, a study commonly found in human ecology which can claim a central place in how environmental problems are examined and addressed. Other ways anthropology contributes to environmental discourse is by being theorists and analysts, or by refinement of definitions to become more neutral/universal, etc. In exploring environmentalism - the term typically refers to a concern that the environment should be protected, particularly from the harmful effects of human activities. Environmentalism itself can be expressed in many ways. Anthropologists can open the doors of environmentalism by looking beyond industrial society, understanding the opposition between industrial and non-industrial relationships, knowing what ecosystem people and biosphere people are and are affected by, dependent and independent variables, "primitive" ecological wisdom, diverse environments, resource management, diverse cultural traditions, and knowing that environmentalism is a part of culture.^[78]

Historical

Ethnohistory is the study of [ethnographic](#) cultures and [indigenous](#) customs by examining [historical records](#). It is also the study of the history of various [ethnic groups](#) that may or may not exist today. Ethnohistory uses both historical and ethnographic data as its foundation. Its historical methods and materials go beyond the standard use of documents and manuscripts. Practitioners recognize the utility of such source material as maps, music, paintings, photography, [folklore](#), oral tradition, site exploration, archaeological materials, museum collections, enduring customs, language, and place names.^[79]

Religion

The anthropology of religion involves the study of religious institutions in relation to other social institutions, and the comparison of religious beliefs and practices across cultures. Modern anthropology assumes that there is complete continuity between [magical thinking](#) and religion,^[80]in 6] and that every religion is a cultural product, created by the human [community](#) that worships it.^[81]

Urban

Urban anthropology is concerned with issues of [urbanization](#), poverty, and [neoliberalism](#). Ulf Hannerz quotes a 1960s remark that traditional anthropologists were "a notoriously [agoraphobic](#) lot, anti-urban by definition". Various social processes in the [Western World](#) as well as in the "[Third World](#)" (the latter being the habitual focus of attention of anthropologists) brought the attention of "[specialists in 'other cultures'](#)" closer to their homes.^[82] There are two main approaches to urban anthropology: examining the types of cities or examining the social issues within the cities. These two methods are overlapping and dependent of each other. By defining different types of cities, one would use social factors as well as economic and political factors to categorize the cities. By directly looking at the different social issues, one would also be studying how they affect the dynamic of the city.^[83]

Key topics by field: archaeological and biological

Anthrozoology

[Anthrozoology](#) (also known as "human–animal studies") is the study of interaction between living things. It is an [interdisciplinary](#) field that overlaps with a number of other disciplines, including anthropology, [ethology](#), medicine, [psychology](#), [veterinary medicine](#) and [zoology](#). A major focus of anthrozoologic research is the quantifying of the positive effects of human-animal relationships on either party and the study of their interactions.^[84] It includes scholars from a diverse range of fields, including anthropology, sociology, biology, and philosophy.^{[85][86]in 7]}

Biocultural

Biocultural anthropology is the [scientific](#) exploration of the relationships between [human biology](#) and culture. [Physical anthropologists](#) throughout the first half of the 20th century viewed this relationship from a [racial](#) perspective; that is, from the assumption that [typological](#) human biological differences lead to cultural differences.^[87] After World War II the emphasis began to shift toward an effort to explore the role culture plays in shaping human biology.

Evolutionary

Evolutionary anthropology is the interdisciplinary study of the [evolution of human physiology](#) and [human behaviour](#) and the relation between [hominins](#) and non-hominin [primates](#). Evolutionary anthropology is based in [natural science](#) and [social science](#), combining the [human development](#) with socioeconomic factors. Evolutionary anthropology is concerned with both biological and cultural evolution of humans, past and present. It is based on a [scientific](#) approach, and brings together fields such as [archaeology](#), [behavioral ecology](#), [psychology](#), [primatology](#), and [genetics](#). It is a dynamic and [interdisciplinary](#) field, drawing on many lines of evidence to understand the human experience, past and present.

Forensic

Forensic anthropology is the application of the science of [physical anthropology](#) and human [osteology](#) in a legal setting, most often in criminal cases where the victim's remains are in the advanced stages of [decomposition](#). A forensic anthropologist can assist in the identification of deceased individuals whose remains are decomposed, burned, mutilated or otherwise unrecognizable. The adjective "forensic" refers to the application of this subfield of science to a court of law.

Palaeoanthropology

Paleoanthropology combines the disciplines of [paleontology](#) and [physical anthropology](#). It is the study of ancient humans, as found in [fossil hominid](#) evidence such as [petrified](#) bones and footprints. Genetics and morphology of specimens are crucially important to this field.^[88] Markers on specimens, such as [enamel fractures](#) and [dental decay](#) on [teeth](#), can also give insight into the behaviour and diet of past populations.^[89]

Organizations

Contemporary anthropology is an established science with academic departments at most universities and colleges. The single largest organization of anthropologists is the [American Anthropological Association](#) (AAA), which was founded in 1903.^[90] Its members are anthropologists from around the globe.^[91]

In 1989, a group of European and American scholars in the field of anthropology established the [European Association of Social Anthropologists](#) (EASA) which serves as a major professional organization for anthropologists working in Europe. The EASA seeks to advance the status of anthropology in Europe and to increase visibility of marginalized anthropological traditions and thereby contribute to the project of a global anthropology or world anthropology.

Hundreds of other organizations exist in the various sub-fields of anthropology, sometimes divided up by nation or region, and many anthropologists work with collaborators in other disciplines, such as [geology](#), [physics](#), [zoology](#), [paleontology](#), [anatomy](#), [music theory](#), [art history](#), [sociology](#) and so on, belonging to professional societies in those disciplines as well.^{[92][93]}

List of major organizations

- [American Anthropological Association](#)
- [American Ethnological Society](#)
- [Asociación de Antropólogos Iberoamericanos en Red, AIBR](#)
- [Anthropological Society of London](#)
- [Center for World Indigenous Studies](#)
- [Ethnological Society of London](#)
- [Max Planck Institute for Evolutionary Anthropology](#)
- [Network of Concerned Anthropologists](#)
- [N.N. Miklukho-Maklai Institute of Ethnology and Anthropology](#)
- [Royal Anthropological Institute of Great Britain and Ireland](#)
- [Society for Anthropological Sciences](#)
- [Society for Applied Anthropology](#)
- [USC Center for Visual Anthropology](#)

Ethics

As the field has matured it has debated and arrived at ethical principles aimed at protecting both the subjects of anthropological research as well as the researchers themselves, and professional societies have generated codes of ethics.^[94]

Anthropologists, like other researchers (especially historians and scientists engaged in field research), have over time assisted state policies and projects, especially colonialism.^{[95][96]}

Some commentators have contended:

- That the discipline grew out of colonialism, perhaps was in league with it, and derives some of its key notions from it, consciously or not. (See, for example, Gough, Pels and Salemink, but cf. Lewis 2004).^[97]
- That ethnographic work is often ahistorical, writing about people as if they were "out of time" in an "ethnographic present" (Johannes Fabian, *Time and Its Other*).
- In his article "The Misrepresentation of Anthropology and Its Consequence", [Herbert S. Lewis](#) critiqued older anthropological works that presented other cultures as if they were strange and unusual. While the findings of those researchers should not be discarded, the field should learn from its mistakes.^[98]

Cultural relativism

As part of their quest for [scientific objectivity](#), present-day anthropologists typically urge [cultural relativism](#), which has an influence on all the sub-fields of anthropology.^[24] This is the notion that cultures should not be judged by another's values or viewpoints, but be examined dispassionately on their own terms. There should be no notions, in good anthropology, of one culture being better or worse than another culture.^{[99][100][page needed]}

Ethical commitments in anthropology include noticing and documenting [genocide](#), [infanticide](#), [racism](#), [sexism](#), [mutilation](#) (including [circumcision](#) and [subincision](#)), and [torture](#). Topics like racism, slavery, and human sacrifice attract anthropological attention and theories ranging from nutritional deficiencies,^[101] to genes,^[102] to [acculturation](#), to [colonialism](#), have been proposed to explain their origins and continued recurrences.

To illustrate the depth of an anthropological approach, one can take just one of these topics, such as "racism" and find thousands of anthropological references, stretching across all the major and minor sub-fields.^{[103][104][105][106]}

Military involvement

Anthropologists' involvement with the U.S. government, in particular, has caused bitter controversy within the discipline. Franz Boas publicly objected to US participation in World War I, and after the war he published a brief exposé and condemnation of the participation of several American archaeologists in espionage in Mexico under their cover as scientists.^[107]

But by the 1940s, many of Boas' anthropologist contemporaries were active in the allied war effort against the [Axis Powers](#) (Nazi Germany, Fascist Italy, and Imperial Japan). Many served in the armed forces, while others worked in intelligence (for example, [Office of Strategic Services](#) and the [Office of War Information](#)). At the same time, [David H. Price](#)'s work on American anthropology during the Cold War provides detailed accounts of the pursuit and dismissal of several anthropologists from their jobs for communist sympathies.^[108]

Attempts to accuse anthropologists of complicity with the CIA and government intelligence activities during the Vietnam War years have turned up little. Many anthropologists (students and teachers) were active in the antiwar movement. Numerous resolutions condemning the war in all its aspects were passed overwhelmingly at the annual meetings of the [American Anthropological Association](#) (AAA).^[109]

Professional anthropological bodies often object to the use of anthropology for the benefit of the [state](#). Their codes of ethics or statements may proscribe anthropologists from giving secret briefings. The [Association of Social Anthropologists of the UK and Commonwealth](#) (ASA) has called certain scholarship ethically dangerous. The "Principles of Professional Responsibility" issued by the American Anthropological Association and amended through November 1986 stated that "in relation with their own government and with host governments ... no secret research, no secret reports or debriefings of any kind should be agreed to or given."^[110] The current "Principles of Professional Responsibility" does not make explicit mention of ethics surrounding state interactions.^[111]

Anthropologists, along with other social scientists, are working with the US military as part of the US Army's strategy in Afghanistan.^[112] [The Christian Science Monitor](#) reports that "Counterinsurgency efforts focus on better grasping and meeting local needs" [in Afghanistan](#), under the [Human Terrain System](#) (HTS) program; in addition, HTS teams are working with the [US military in Iraq](#).^[113] In 2009, the American Anthropological Association's Commission on the Engagement of Anthropology with the US Security and Intelligence Communities (CEAUSSIC) released its final report concluding, in part, that,

When ethnographic investigation is determined by military missions, not subject to external review, where data collection occurs in the context of war, integrated into the goals of counterinsurgency, and in a potentially coercive environment – all characteristic factors of the HTS concept and its application – it can no longer be considered a legitimate professional exercise of anthropology. In summary, while we stress that constructive engagement between anthropology and the military is possible, CEAUSSIC suggests that the AAA emphasize the incompatibility of HTS with disciplinary ethics and practice for job seekers and that it further recognize the problem of allowing HTS to define the meaning of 'anthropology' within DoD.^[114]

Post-World War II developments

Before [WWII](#) British 'social anthropology' and American 'cultural anthropology' were still distinct traditions. After the war, enough British and American anthropologists borrowed ideas and methodological approaches from one another that some began to speak of them collectively as 'sociocultural' anthropology.

Basic trends

There are several characteristics that tend to unite anthropological work. One of the central characteristics is that anthropology tends to provide a comparatively more [holistic](#) account of phenomena and tends to be highly empirical.^[123] The quest for holism leads most anthropologists to study a particular place, problem or phenomenon in detail, using a variety of methods, over a more extensive period than normal in many parts of academia.

In the 1990s and 2000s, calls for clarification of what constitutes a culture, of how an observer knows where his or her own culture ends and another begins, and other crucial topics in writing anthropology were heard. These dynamic relationships, between what can be observed on the ground, as opposed to what can be observed by compiling many local observations remain fundamental in any kind of anthropology, whether cultural, biological, linguistic or archaeological.^{[115][116]}

Biological anthropologists are interested in both human variation^{[117][118]} and in the possibility of human universals (behaviors, ideas or concepts shared by virtually all human cultures).^{[119][120]} They use many different methods of study, but modern population [genetics](#), [participant observation](#) and other techniques often take anthropologists "into the field," which means traveling to a community in its own setting, to do something called "fieldwork." On the biological or physical side, human measurements, genetic samples, nutritional data may be gathered and published as articles or monographs.

Along with dividing up their project by theoretical emphasis, anthropologists typically divide the world up into relevant time periods and geographic regions. Human time on Earth is divided up into relevant cultural traditions based on material, such as the [Paleolithic](#) and the [Neolithic](#), of particular use in archaeology.^[citation needed] Further cultural subdivisions according to tool types, such as [Oldowan](#) or [Mousterian](#) or [Levalloisian](#) help archaeologists and other anthropologists in understanding major trends in the human past.^[citation needed] Anthropologists and geographers share approaches to [culture regions](#) as well, since mapping cultures is central to both sciences. By making comparisons across cultural traditions (time-based) and cultural regions (space-based), anthropologists have developed various kinds of [comparative method](#), a central part of their science.

Commonalities between fields

Because anthropology developed from so many different enterprises (see [History of anthropology](#)), including but not limited to [fossil-hunting](#), [exploring](#), documentary film-making, [paleontology](#), [primatology](#), antiquity dealings and curatorship, [philology](#), [etymology](#), [genetics](#), regional analysis, [ethnology](#), history, [philosophy](#), and [religious studies](#),^{[121][122]} it is difficult to characterize the entire field in a brief article, although attempts to write histories of the entire field have been made.^[123]

Some authors argue that anthropology originated and developed as the study of "other cultures", both in terms of time (past societies) and space (non-European/non-Western societies).^[124] For example, the classic of [urban anthropology](#), [Ulf Hannerz](#) in the introduction to his seminal *Exploring the City: Inquiries Toward an Urban Anthropology* mentions that the "[Third World](#)" had habitually received most of attention; anthropologists who traditionally specialized in "other cultures" looked for them far away and started to look "across the tracks" only in late 1960s.^[82]

Now there exist many works focusing on peoples and topics very close to the author's "home".^[125] It is also argued that other fields of study, like History and [Sociology](#), on the contrary focus disproportionately on the West.^[126]

In France, the study of Western societies has been traditionally left to [sociologists](#), but this is increasingly changing,^[127] starting in the 1970s from scholars like Isac Chiva and journals like *Terrain* ("fieldwork"), and developing with the center founded by [Marc Augé](#) (*Le Centre d'anthropologie des mondes contemporains*, the Anthropological Research Center of Contemporary Societies).

Since the 1980s it has become common for social and cultural anthropologists to set ethnographic research in the North Atlantic region, frequently examining the connections between locations rather than limiting research to a single locale. There has also been a related shift toward broadening the focus beyond the daily life of ordinary people; increasingly, research is set in settings such as scientific laboratories, social movements, governmental and nongovernmental organizations and businesses.^[128]

Yorum

Sosyal Antropolojinin konusu Kültür olmaktadır. Tıbbiyede bu dersi almamız ile burada genel olarak tanımlanacaktır.

***Kültürler başlıca bölümleri*¹³:**

- Göçebe Kültürü: Yaşamlarını yaz ve kış aylarında göçen grupların yapısıdır. Bazı kabilelerde aynı yapıdadırlar.
- Tarım Kültürü: Örf, adet zincirinde olan, tarımla sıklıkla uğraşan gruptur.
- Endüstri Kültürü: Sanayileşmesi ile oluşan alet kullanımı ile işini sağlayan, fabrika da işçi veya memur olan gruptur.
- Yüksek Teknoloji Kültürü: Globalleşen Evrende belirli güçlerin etkisinde olanlar, sermayedarların hakim olduğu yapıdır.
- Birey Hakkı Kültürü: Birey Hakkı ile sorumluluk bireye ait olan, tüm kamu, kurum ve kuruluşlardan korunana kişi yapısıdır.
- Karma Kültür: Birden fazla kültürün etkileşiminin olmasıdır.

Kültürün Öğeleri:

- Aile Yapısı: Kalabalık geniş aile, çekirdek aile, tek ebeveynli mikro aile yapısı şeklinde her birey farklı yapı içindedir.
- Kültürel kaynaklar: Geçmiş içinde destanlar, kahramanlık hikayeleri, gerçek olmasa bile insanları yönlendirme açısından önemlidir.
- Çevre boyutu: Köy, kasaba, şehir ve mega şehirlerde etkileşim farklı olmaktadır.
- Eğitim: Ezber ötesi, kişiliği kazandıran yapı ile İnternasyonal kişilik veren bir eğitim bireyi farklı etkilemektedir.
- Yönetim: Din, Devlet: Yönetim olarak, bir kişiye hırsızlık yapma diyen değil, koktuğu din mi/günah mı, kanunlar ile suç/ceza mıdır? Farklı sosyal yapı olmaktadır.
- İnsan yapısı: Kişilik değişik olması ile tümü aynı olsa bile kişiler farklı olabilmektedir.
- Sağlık: Görme, konuşma yapısı bile kişiliğe etki yapmaktadır.
- Teknolojik yapı: Kullandığı teknoloji bireyi yapılandırır. Bir araba markası mı onu yapılandırır, o mu araba markasını mı şereflendirir?

Kültürler:

- Göçebe Kültürü:
 - Aile Yapısı: Biyolojik olarak aile, genetik bütünlük hısım şeklinde de olsa tanımlanmakta ve oluşmaktadır.
 - Kültürel kaynaklar: Dil yapısı olarak eklemeli dil çocuklarda bile kolay iken, diğer dillerin yapısı farklı olmaktadır. Sanat, dans ve yaklaşımlar, bu kabilenin üzerine, kahramanlıklar ile doludur.
 - Çevre boyutu: Devamlı değişim içinde, yazın platoda, kışın da sıcak yerlerdedir. Elektrik ve su gibi ihtiyaçların karşılandığı yerlerde olmalıdır.
 - Eğitim: Beceri kazanma üzerinedir, doğayı ve tabiatı bilmelidirler.
 - Yönetim: Din, Devlet: Her kabilenin bir inanış gücü vardır, kanunlar şehirde daha hâkim olduğu için, burada kabile içinde TOY yapısındaki kuruluşlar etkin olur.
 - İnsan yapısı: Akralalık ve kabile yapısı öne çıkmaktadır.
 - Sağlık: Sağlık, beslenme ve diğer yapılar, göçe dayanıklı olmayı gerekli kılar. Yaşlı ve güçsüzler göçte bırakılırlar. Beslenme hayvansaldır.
 - Teknolojik yapı: Ekonomi ve politik yapı, sıklıkla hayvancılık boyutu üzerine oluşmaktadır.
- Tarım Kültürü:
 - Aile Yapısı: Örf, adet ve gelenekler, biyolojik temelde olur. Geniş aile yapısı ile, birlikte destek ve yardım için bulunurlar.

- Kültürel kaynaklar: Her şehrin kendine has bir yapısı vardır, konuşma ile anlaşılır boyutta olur. Bununla da gurur duyarlar.
- Çevre boyutu: Çevre ile oluşması söz konusu olduğundan, mısır yetiştiren köy ile buğday yetiştirenlerin örf ve adetleri farklı, birbirlerinde ise benzerdir.
- Eğitim: Eğitim eğer o ailenin işi ise mutlak olmalıdır. Bunlara hocalar sülalesi denilir.
- Yönetim: Din, Devlet: Belirli kalıplar olduğu için, Batı Ülkelerinde görülen jüri sistematığı vardır. Kanunlar buna göre ceza verirler.
- İnsan yapısı: Sosyal sınıflara göre insan yapısı değişir.
- Sağlık: Bir yapı ile güçsüzlerin elenmesi beklenir. Beslenme tarımsal ve hayvansal özelliklidir.
- Teknolojik yapı: Teknolojik cihaz kullanılır ama endüstri kültüründe 5bin dönün iken, burada sadece 150 dönüm civarındadır.
- Endüstri Kültürü:
 - Aile Yapısı: Bir işin yapısında olanlar aile denilir. Pediatri Ailesi gibi. İşçiler sınıfı denilir ama Maden İşçileri gibi yaptıkları işlere göre de ayrılırlar.
 - Kültürel kaynaklar: Yapılan iş, biyolojik, sosyal ve diğer kaynaklar olarak etkiler. Bazı kişiler, dede, baba ve kendi mesleği ile bütünleşirler.
 - Çevre boyutu: Arkeoloji boyut çok olmasa bile, her biri değişim ve gelişim diyerek yapılanır. Sanat ve diğer kaynakları da işleri ve çevreleri ile bağlantılıdır.
 - Eğitim: Meslek eğitimi ön planda olsa bile, bir yüksek eğitim hedeflenir. Mesleğinde ilerlemek isteyen o konuda yükselmelidir.
 - Yönetim: Din, Devlet: Çalışma disiplini temeldir, sosyal yapılanma da bunun üzerinedir.
 - İnsan yapısı: Bir bakıma köleleşmiş insanlar gözlenir. Aynı duygu ve düşüncelerde, aynı zevklere sahip kitleler oluşur.
 - Sağlık: Çalışabilmek için, sağlıklı olmalıdırlar. İş yapısına göre de sağlıkları bozulmaktadır. Emekli olarak gelir sağlanması en büyük hayalleridir.
 - Teknolojik yapı: Çalıştığı işe bağlıdır.
- Yüksek Teknoloji Kültürü:
 - Aile Yapısı: Üst yapılanma vardır, üstün sınıf alttakileri idare etmelidir. Emir en büyük patrondan gelir ama patron uluslararasıdır ve tanımlanamaz.
 - Kültürel kaynaklar: Globalleşen bir evrende her boyut kendilerine yarıyorsa vardır, yoksa yok edilmelidir.
 - Çevre boyutu: Dünyadaki her kaynak kendi yararlarına kullanılmalıdır.
 - Eğitim: Akademik eğitim şarttır, bu kendilerine faydalı olması içindir.
 - Yönetim: Din, Devlet: Tüm yönetim kendilerine bağlı olmalıdır. Bunun dışına çıkanlar gerekirse terör güçleri ile pasifleştirmeli veya sorun yaratılmalıdır.
 - İnsan yapısı: Eğitilmiş, nazik görünümle ama dikta eden kişiler oluşur.
 - Sağlık: Uyuşturucu dahil, sigara ve alkol yıkan şeylerdir, toplum etkisiz, reaksiyon dışı olması için bu yaklaşımlar suçtan çıkarılır.
 - Teknolojik yapı: Teknolojik bağımlılık oluşur, telefona bakmadan iş yapan seyrek rastlanır.
- Birey Hakkı Kültürü:

- Aile Yapısı: Birey öne çıkmaktadır, aile olsa bile kimse, kimseye karışamaz, kendi kararı içinde olmalıdır.
- Kültürel kaynaklar: Birey Hakkı Uluslararası Bildirgeler ve Kanunlarda olmasına karşın, toplum bunun yerine kendisince düzenlemeler istemektedir.
- Çevre boyutu: Her bireyin yapısına göre bir çevre yapmaktadır.
- Eğitim: Genellikle üst düzey olmakta, ancak bu tercih doğrudan kendisinin, devamlı ilerleme istediğinden oluşmaktadır.
- Yönetim: Din, Devlet: Suç ve ceza dışında devamlı kendi rızasına göre olması ve kimsenin karışmaması, düzenlemeler ile elini bağlaması istenir.
- İnsan yapısı: Başu dik, kendini bilir, emin kişiler olması beklenir. Rıza ve sorumluluđu yüksek olmalıdır.
- Sağlık: Varlığı kendisi olduđu için, zararlı şeylerden kaçınır.
- Teknolojik yapı: En üst teknolojik düzeye çıkma peşindedir.
- Karma Kültür:
 - Aile Yapısı: Farklı kültürler ailenin durumuna yansır. Bu nedenle kavgaların olması, diđer kültürel etkileşimden olmaktadır.
 - Kültürel kaynaklar: Farklı kültürler, senden, bendem kavgası içinde olurlar.
 - Çevre boyutu: Kültürlerde şehirde artık çevre kavramı karışmıştır.
 - Eğitim: Çok farklı eğitim görme durumu vardır. İşime yaramayan eğitimi ben ne yapayım düşüncesi öne çıkar.
 - Yönetim: Din, Devlet: Bazısı kendi benliği, diđer toplumdun dediđi, diđer ise yönetimin istediđini yapmak ister. Çoklu bir yönetim boyutu olmaktadır.
 - İnsan yapısı: Farklı yapıda, kıyafetler bile, kendi kültürel yapının simgesi olurlar.
 - Sağlık: Stresi yatıştırmak için, alkol ve uyuşturucu kullanımı fazladır.
 - Teknolojik yapı: Bu yapı genel kültürel oluşumu belirleyen öğedir.

Birçok yapı, bu kültürleri bütünleştirmek isterler ama ben hâkim olacağım diyen ile birliktelik ancak onların dediđini yaparsanız olur.

Birey Hakkı kültürü Yüksek Teknoloji Kültürünün başlıca düşmanıdır.

Bu zamanlarda mutlu bir boyut olasılığı, birey hakkının yasada varken, aktif olacağı öngörülmemelidir.

Style of life, Wikipedia¹⁴

The term **style of life** ([German](#): *Lebensstil*) was used by psychiatrist [Alfred Adler](#) as one of several constructs describing the dynamics of the personality.

Origins

Adler was influenced by the writings of [Hans Vaihinger](#), and his concept of [fictionalism](#), mental constructs, or working models of how to interpret the world.^[1] From them he evolved his notion of the teleological goal of an individual's personality, a fictive ideal, which he later elaborated with the means for attaining it into the whole style of life.^[2]

The Life Style

The Style of Life reflects the individual's unique, unconscious, and repetitive way of responding to (or avoiding) the main tasks of living: friendship, love, and work. This style, rooted in a [childhood prototype](#), remains consistent throughout life, unless it is changed through [depth psychotherapy](#).^[3]

The style of life is reflected in the unity of an individual's way of thinking, feeling, and acting. The life style was increasingly seen by Adler as a product of the individual's own creative power, as well as being rooted in early childhood situations.^[4] Clues to the nature of the life style are provided by dreams, memories (real or constructed), and childhood/adolescent activities.^[5]

Often bending an individual away from the needs of others or of common sense, in favor of a private logic,^[6] movements are made to relieve [inferiority feelings](#) or to compensate for those feelings with an unconscious [fictional final goal](#).^[7]

At its broadest, the life style includes [self-concept](#), the self-ideal (or [ego ideal](#)), an ethical stance and a view of the wider world.^[8]

[Classical Adlerian psychotherapy](#) attempts to dissolve the archaic style of life and stimulate a more creative approach to living, using the standpoint of social usefulness as a benchmark for change.^[9]

Types of style

Adler felt he could distinguish four primary types of style. Three of them he said to be "mistaken styles".

These include:

1. the *ruling type*: aggressive, dominating people who don't have much social interest or cultural perception;
2. the *getting type*: dependent people who take rather than give;
3. the *avoiding type*: people who try to escape life's problems and take little part in socially constructive activity.
4. the *socially useful type*: people with a great deal of social interest and activity.^[10]

Adler warns that the heuristic nature of types should not be taken seriously, for they should only be used "as a conceptual device to make more understandable the similarities of individuals". Furthermore, he claims that each individual cannot be typified or classified because each individual has a different/unique meaning and attitude toward what constitutes success.^[11]

To present the individual understandably, in words, requires an extensive reviewing of all his facets. Yet too often psychologists are tempted away from this recognition to take the easier but unfruitful roads of classification. That is a temptation to which, in practical work, we must never yield. It is for teaching purposes only, to illuminate the broad field, that we shall designate here four different types in order temporarily to classify the attitude and behavior of individuals toward outside problems.

—[Alfred Adler, The Individual Psychology of Alfred Adler](#)

Religious interpretation

Adler used life style as a way of psychologising religion, seeing evil as a distortion in the style of life, driven by [egocentrism](#), and grace as first the recognition of the faulty life style, and then its rectification by human help to rejoin the human community.^[12]

Wider influence

- [Wilhelm Stekel](#) discussed the 'Life goals' (*Lebensziele*) set in childhood, and neurosis as their product, in what [Henri Ellenberger](#) described as "Adler's ideas expressed almost in his own words".^[13]
- Strongly influenced by Adler was the idea of a *life script* in [Transactional analysis](#).^[14] Discussing the script as "an ongoing life plan formed in early childhood", [Eric Berne](#) wrote that "of all those who preceded transactional analysis, Alfred Adler comes the closest to talking as a script analyst". He quoted him as saying: "'If I know the goal of a person I know in a general way what will happen...a long-prepared and long-meditated plan for which he alone is responsible'".^[15]

Yorum

Yaşama tipleri toplumdan yararlanmaya göre ayrılabilir.

- Yönetici tip, kurallar ve despotik yapıda olurlar. Onlar buna hakları olduğu iddiasındadırlar. Politikaları da %20 oy alsalar bile etkinlik için belirli zümreyi tutarlar ve hakları, dikta ve darbe ile gasp etmektedirler.
- Devamlı veren, verici değil, alan taraf olmaları: Sermayedar olanlar bize verilmeli derler. Bir ekonomik güçleri ile bizim hakkımız derler. Politik güçleri olmasa bile etkilerler ve ekonomik sorunlar yaratırlar.
- Korunan ve kaçan tipler olmaları: Tarafsız ve bağımsız olmaları genel özellikleridir. Ancak bu grup seçimlerde %20 oranları ile yönetimin oluşmasında etkin olmayı hedeflerler, pazarlık yaparlar.
- Sosyal faydalanılan grup: Hekimler, öğretmenler gibi meslekler devamlı verici ve eğitici olmaları ile tanınırlar. Bu onların sosyal yaşantısında da belirgin olur.

Her kişi kendi yaşamını oluşturduğu gibi, tek bir grupta değil, yaşam boyunca çeşitli gruplara girer ve çıkabilirler. Önemli olan sevgi ve insanlıktan ayrılmamalarıdır.

Personal life, Wikipedia¹⁵

Personal life is the course or state of an [individual](#)'s life, especially when viewed as the sum of personal [choices](#) contributing to one's [personal identity](#).^[1]

Apart from [hunter-gatherers](#), most pre-modern peoples' time was limited by the need to meet necessities such as food and shelter through [subsistence farming](#); [leisure time](#) was scarce.^[2] People identified with their [social role](#) in their community and engaged in activities based on necessity rather than on personal choice.^[citation needed] [Privacy](#) in such communities was rare.^[citation needed]

The modern conception of "personal life" is an offshoot of modern [Western society](#). Modern people tend to distinguish their work activities from their personal life and may seek [work–life balance](#).^[3] It is a person's choices and preferences outside of work that define personal life, including one's choice of hobbies, cultural interests, manner of dress, mate, friends, and so on. In particular, what activities one engages in during leisure-time defines a person's personal life.^[citation needed] Religious authorities, [moralists](#), managers and [personal-development](#) gurus have seized on the concept of an individual life as a fulcrum for potential control and manipulation.^{[4][5][6]}

People in Western countries, such as the [United States](#) and [Canada](#), tend to value privacy. Privacy includes both [information privacy](#) and decisional privacy; people expect to be left alone with respect to intimate details of their life and they expect to be free from undue control by others.^[7]

History

In the past, before modern [technology](#) largely alleviated issues of economic [scarcity](#) in industrialised countries, most people spent a large portion of their time attempting to provide their basic survival needs, including water, food, and protection from the weather.^[8] Humans needed [survival skills](#) for the sake of both themselves and their community; food needed to be harvested and shelters needed to be maintained.^[9] There was little [privacy](#) in a community, and people identified one another according to their social role.^[10] [Jobs](#) were assigned out of necessity rather than personal choice.^[11]

Furthermore, individuals in many [ancient cultures](#) primarily viewed their [self-existence](#) under the aspect of a larger social whole, often one with [mythological](#) underpinnings which placed the individual in relation to the [cosmos](#).^[12] People in such cultures found their identity not through their individual [choices](#)—indeed, they may not have been able to conceive a choice which was purely individual. Such individuals, if asked to describe themselves, would speak of the collective of which they were part: the [tribe](#), the [Church](#), the [nation](#).^[13] Even in the 21st century, survival issues dominate in many countries and societies. For example, the continents of Africa and Asia are still largely mired in [poverty](#) and [third-world](#) conditions, without technology, secure shelter, or reliable food sources. In such places, the concepts of a "personal life", "[self-actualization](#)", "personal fulfillment", or "[privacy](#)" are often unaffordable luxuries.^[14]

The English philosopher [John Locke](#) (1632–1704) figures among the pioneers in discussing the concept of [individual rights](#). In the 17th century he promoted the natural rights of the individual to [life](#), [liberty](#), and [property](#), and included the pursuit of happiness as one of the individual's goals.^[citation needed]

Sociology

The notion of a personal life, as currently understood in the west is in part an artefact of modern Western society. People in the [United States of America](#), especially, place a high value on privacy. Since the [colonial period](#), commentators have noted Americans' [individualism](#) and their pursuit of [self-definition](#).^{[15][need quotation to verify][16]} Indeed, the [United States Declaration of Independence](#) and the [Constitution](#) explicitly raise the [pursuit of happiness](#) and the [expectation of privacy](#) to the level of [rights](#).^[citation needed] George Lakoff sees the [metaphor](#) of life as "a [journey](#)" as a noteworthy structuring idea in "our culture".^[17] Compare the traditional Chinese concept of [tao](#).

In modern times, many people have come to think of their personal lives as separate from their [work](#).^{[18][need quotation to verify]} This [9 to 5](#) paradigm regards work and [recreation](#) as distinct; one is either on the job or not, and the transition is abrupt. Employees have certain hours they are bound to work, and work during recreational time is rare. This may^[original research?] reflect the continuing specialisation of jobs and the demand for increased efficiency, both at work and at home. The common phrase "Work hard, play hard" illustrates this mindset. There is a growing^[quantify] trend, however, towards living more holistically and minimising such rigid distinctions between work and play, in order to achieve an "appropriate" [work–life balance](#).^[citation needed]

The concept of personal life also tends to be associated^[by whom?] with the [way individuals dress](#), the [food they eat](#), their [schooling and further education](#) as well as their [hobbies, leisure activities](#), and [cultural interests](#). Increasingly, in the [developed world](#), a person's [daily life](#) is also influenced by leisure-time use of [consumer electronics](#) such as [televisions, computers](#) and the [Internet, mobile phones](#) and [digital cameras](#).^{[19][need quotation to verify]}

Other factors affecting personal life include individuals' [health, personal relationships, pets](#) as well as [home](#) and [personal possessions](#).^[citation needed]

Leisure activities

The way in which individuals make use of their spare time also plays an important role in defining their personal lives. In general, leisure activities can be categorised as either passive, in cases when no real effort is required, or active, when substantial physical or [mental energy](#) is needed.^[20]

Passive activities include watching [television](#), listening to [music](#), watching sports activities or going to the [cinema](#). The individual simply relaxes without any special effort.^[citation needed]

Active activities may be more or less intensive ranging from [walking](#), through [jogging](#) and [cycling](#) to sports such as [tennis](#) or [football](#). Playing [chess](#) or undertaking creative writing might also be considered as demanding as these require a fair amount of mental effort.^[citation needed]

Based on 2007 data, a US survey on use of leisure time found that the daily use of leisure time by individuals over 15 averaged 4.9 hours. Of this, more than half (2.6 hours) went on watching TV while only 19 minutes involved active participation in sports and exercise.^[21]

Privacy

[Privacy](#) has been understood as entailing two different concepts; namely [informational privacy](#) and decisional privacy. The former concerns the right to be left alone in respect of the most intimate details of one's personal life and is a more accepted doctrine than the latter which concerns freedom from undue regulation and control.^[7]

Yorum

Kişinin yaşamı bizi ilgilendirmeyebilir. Geçinme limiti altında ise o zaman da Devlet tarafından desteklenmelidir, zaten bu sağlanmaktadır.

Askıda ekmek yaklaşımında olduğu gibi, paylaşmak önemlidir, kişi bundan bir destek anlamında faydalanması bir iyilik hissetmesi toplumun bireyi olmayı algılaması açısından önemlidir.

Sevgi boyutlarının oluşması, gösterilmesi daima toplumsal ve kişisel ilişkilerde çok önemlidir. İnsanlığın varlığının bir göstergesidir.

Individual psychology, Wikipedia¹⁶

Individual psychology (**German**: *Individualpsychologie*) is a psychological method or science founded by the [Viennese psychiatrist Alfred Adler](#).^{[1][2]} The [English](#) edition of Adler's work on the subject (1925) is a collection of papers and lectures given mainly between 1912 and 1914. The papers cover the whole range of [human psychology](#) in a single survey, and were intended to mirror the indivisible unity of the personality.^[further explanation needed]

In developing the concept of individual psychology, Adler broke away from the psychoanalytic school of [Sigmund Freud](#).^{[3][4]} While Adler initially called his work "free [psychoanalysis](#)", he later rejected the label of "[psychoanalyst](#)".^[5] His method, involving a [holistic](#) approach to the study of character,^[6] has been extremely influential in later 20th century [counselling](#) and [psychiatric](#) strategies.^[7]

The term "individual psychology" does not mean to focus on the individual. Adler said one must take into account the patient's whole environment, including the people the patient associates with. The term "individual" is used to mean the patient is an indivisible whole.

Yorum

İnsan kendisini acımasızca tenkit edebilir. Burada var olması, kendisinin yaratılış içinde olması ve benlikleri nedeni ile şükür ederek bir tatmine ulaşmalıdır.

Daha çok, daha fazla istemek, bir noktada aşırı ve imkân dışına taşar. Bir hocamız tüm Pediatri Dergilerini kütüphaneye gelmeden okur, biz de ona makale sunarken, onun görüşlerine takılırdık. Ben de Pediatric Research dergisinden makale getirir, her seferinde de farklı

konuları tartışma boyutu oluştururdum. Konuyu çalıştığım için Hocamdan daha iyi bilirdim. Hocam bana sorar oldu ve sorun çözüldü. O zamanlar AIDS bilinmiyor, neden homoseksüeller hasta oluyor, kanserden ölüyor, sorusuna cevap bulamamıştık. Bizler insan isek, kapasitemiz kadar etkin olabiliriz ama kapasitemizi de arttırmak olası olduğunu bilmeliyiz.

Adler's psychology

Adler moved the grounds determining a person's psychology from [sex](#) and [libido](#), the Freudian standpoint, to one based on the individual evaluation of world. He gave special prominence to societal factors. According to him, a person has to combat or confront three forces: societal, love-related, and vocational forces.^[8] These confrontations determine the final nature of a personality. Adler based his theories on the pre-adulthood development of a person. He laid stress on areas such as hated children, physical deformities at birth, birth order, etc.

Adler's theory is similar to the [humanistic psychology](#) of [Abraham Maslow](#), who acknowledged Adler's influence on his own theories.^[8] Both maintain that the individual human being is the best determinant of his or her own needs, desires, interests, and growth.^[8]

Yorum

Adler psikolojisinde bir ailede her bir çocuğun farklı yapısı, yetiştirilişi olduğu için, benzer değil, ayırım olacaktır demektir. Bu aile ötesinde varlık farklı olması yanında toplumda da ayırım olması doğaldır.

İnsanın yaşamında cinsellik önemlidir ama bir toplulukta bu konu açılınca insanlık dışlanır, iletişim ve ilişkiler biter.

The theory of compensation, resignation and over-compensation

According to Adler, humans are primarily motivated by an [inferiority complex](#).^[9] In his view, an individual derives his or her personality traits from external factors that arise out of drive for [superiority](#).^[9] The character of the individual is formed by his or her responses to their influence in the following ways:

Compensation

Compensation is a tendency to make up for underdevelopment or inferiority of physical or mental functioning^[10] through interest and training, usually within a relatively normal range of development. [Neurosis](#) and other pathological states reveal the safe-guarding or defensive stratagems (largely unconscious or out of awareness) of the individual who believes her- or himself to be unequal to the demands of life, in a struggle to compensate for a felt weakness, physical or psychological.^[11]

In "normal" development, the child has experienced encouragement and accepts that her or his problems can be overcome in time by an investment of patient persistence and cooperation with others. The "normal" person feels a full member of life and has "the courage to be imperfect" ([Sofie Lazarsfeld](#)).

In less fortunate circumstances, the child, trapped within a sense of inferiority, compensates - or overcompensates, perhaps in [grandiose](#) fashion^[12] - by striving, consciously and unconsciously, to overcome and solve the problems of life, moving "from a felt minus to a felt plus". A high level of compensation produces subsequent psychological difficulties.^[13]

Resignation

There are those who give in to their disadvantages and/or fears and become reconciled to them. Such people are in the majority. The attitude of the world towards them is of a cool, rather uninterested sympathy.^[14]

Over-compensation

Over-compensation reflects a more powerful impulse to gain an extra margin of development, frequently beyond the normal range. This may take a useful direction toward exceptional achievement, as the stutterer [Demosthenes](#) became an outstanding orator,^[15] or a useless direction toward excessive [perfectionism](#). Genius may result from extraordinary over-compensation. Under-compensation reflects a less active, even passive attitude toward development that usually places excessive expectations and demands on other people.

There are some persons who become so infatuated with the idea of compensating for their disadvantages that they end up over-indulging in the pursuit. These are the neurotics. Thus, external factors are vital in character formation.

Primary and secondary feelings of inferiority

The primary feeling of inferiority is the original and normal feeling that the infant or child of smallness, weakness, and dependency may experience: appreciation of this fact was a fundamental element in Adler's thinking, and an important part of his break with [Sigmund Freud](#).^[16] An inferiority feeling usually acts as an incentive for development. However, a child may develop an [exaggerated](#) feeling of inferiority as a result of physiological difficulties or handicaps, inappropriate parenting (including [abuse](#), [neglect](#), over-pampering), or cultural and/or economic barriers.

The secondary inferiority feeling is the adult's feeling of insufficiency that results from having adopted an unrealistically high or impossible compensatory goal, often one of [perfection](#). The degree of distress is proportional to the subjective or felt distance from that goal. In addition to this distress, the residue of the original, primary feeling of inferiority may still haunt an adult. An [inferiority complex](#) is an extreme expectation that one will fail in the tasks of life that can lead to [pessimistic](#) resignation and an assumed inability to overcome difficulties.

Feeling of community

Translated variably from the German, *Gemeinschaftsgefuehl* can mean community feeling, social interest, social feeling, or social sense. Feeling of community is a recognition and acceptance of the interconnectedness of all people, experienced on affective, cognitive, and behavioral levels; and was increasingly emphasized in Adler's later writings.^[17]

At the affective level, it is experienced as a deep feeling of belonging to the human race and [empathy](#) with fellow men and women. At the cognitive level, it is experienced as a recognition of [interdependence](#) with others, i.e., that the welfare of any one individual ultimately depends on the welfare of everyone. At the behavioral level, these thoughts and feelings can then be translated into actions aimed at self-development as well as cooperative and helpful movements directed toward others. Thus, at its heart the concept of "feeling of community" encompasses individuals' full development of their capacities, a process that is both personally fulfilling and results in people who have something worthwhile to contribute to one another.

Withdrawal

In cases of discouragement the individual, feeling unable to unfold a real and socially valid development, erects a fantasy of superiority - what Adler termed "an attempt at a planned final compensation and a (secret) life plan"^[18] - in some backwater of life, which offers seclusion and shelter from the threat of failure and annihilation of personal prestige. This fictional world, sustained by the need to safeguard an anxious ego, by private logic at variance with reason or common sense, by a schema of apperception which interprets and filters and suppresses the real-world data, is a fragile bubble^[19] waiting to be burst by mounting tension within and by assaults from the real world.^[20] The will to be or become has been replaced by the will to seem.

Holism

Central to the Adlerian approach is to see the personality as a whole and not as the mere net result of component forces. Thus the term **individual** (*indivisible*) psychology.^[21] Adlerians adopt a radical stance that cuts across the [nature-nurture](#) debate by seeing the developing individual at work in creating the personality in response to the demands of nature and nurture but not absolutely determined by them. The self-created personality operates subjectively and idiosyncratically. The individual is endowed with a striving both for [self-development](#) and social meaning - what Adler himself called "the concept of social usefulness and the general well-being of humanity"^[22] - expressed in a sense of belonging, usefulness and contribution, and even cosmic consciousness.^[23]

Classical Adlerian psychology today

Classical Adlerian psychology is still practiced today. The modern movement describes itself as holistic and values-based, involving both depth psychology and an appreciation of practical, democratic principles in daily life.^[24] Its mission is to encourage the development of psychologically healthy and cooperative individuals, couples, and families in order to effectively pursue the ideals of social equality and democratic living. The model assumes that the psyche is not internally conflicted nor divided against itself, but yearns for purpose, direction, and unity with the whole.^[25]

[Henri Ellenberger](#) wrote in the seventies of "the slow and continuous penetration of Adlerian insights into contemporary psychological thinking".^[26]

Adlerians continue to flourish in the 21st century, some employing an eclectic technique integrating elements of other therapies, from the [psychodynamic](#) to the cognitive, others focusing on a more classical approach.^[27]

With a foundation in the original teachings and therapeutic style of Alfred Adler, the movement today integrates several resources: the contributions of Kurt Adler, Alexander Müller, [Lydia Sicher](#), Sophia de Vries, and Anthony Bruck; the [self-actualization](#) research of [Abraham Maslow](#), himself mentored by Adler;^[28] and the creative innovations of Henry Stein.^[29]

Striving for significance

The basic, common movement of every human being is, from birth until death, of overcoming, expansion, growth, completion, and security. This may take a negative turn into a striving for superiority or power over other people. However, this is more about a person trying to find their place in this world and to feel that they belong.^[30] Unfortunately, many reference works mistakenly refer only to the negative "striving for power"^[31] as Adler's basic premise.

Style of life

A concept reflecting the organization of the personality, including the meaning individuals give to the world, to others, and to themselves, their fictional final goal, and the affective, cognitive, and behavioral strategies they employ to reach the goal: it may be normal or neurotic.^[13] This style is also viewed in the context of the individual's approach to or avoidance of the three tasks of life: other people, work, love and sex.^[32]

Fictional final goal

Classical Adlerian Psychology assumes a central personality dynamic reflecting the growth and forward movement of life, reflecting the influence on Adler of [Hans Vaihinger](#)'s concept of [fictions](#).^[13] It is a future-oriented striving toward an ideal goal of significance, superiority, success or completion: what Adler himself called "an attempt at a planned final compensation and a (secret) life plan".^[18]

The pervasive feeling of inferiority, for which one aims to compensate, leads to the creation of a fictional final goal which subjectively seems to promise total relief from the feeling of inferiority, future security, and success. The depth of the inferior feeling usually determines the height of the goal which then becomes the "final cause" of behavior patterns.

Unity of the personality

The position that all of the cognitive, affective, and behavioral facets of the individual are viewed as components of an integrated whole, moving in one psychological direction, without internal contradictions or conflicts. Gerald Corey (2012) stated in his book, *Theory and Practice of Counseling and Psychotherapy*, that personality can only be understood holistically/systemically. The individual is an indivisible whole, born, reared, and living in specific familial, social, and cultural contexts.^[33] In a recent interview with the Journal of Individual Psychology, Jane Griffith said, "The holistic character of thought is in Adler's choice of the term Individual Psychology. It's one word in German, Individualpsychologie: indivisible. Not to be chopped into bits. Adler also thought that not only is the individual not to be divided up, he's not to be seen as apart from his context either. He said that you can't examine an isolated individual."^[34]

Private logic (vs. common sense)

Private logic is the reasoning invented by an individual to stimulate and justify a style of life. By contrast, common sense represents society's cumulative, consensual reasoning that recognizes the wisdom of mutual benefit. Harold Mosak in 1995 described Five Basic Mistakes:^[35]

- Overgeneralizations
- False or Impossible Goals
- Misperceptions of Life and Life's Demands
- Denial of One's Basic Worth
- Faulty Values

Yorum

İnsanın yetiştirilmesi elbette önemlidir, ama genellikle aynı değil, tam tersi kalıp içinde de olabilmektedir.

Tenkit olarak:

- Fazla genel yapıda oluşmuştur: Her birey özel ve özgün ise, ilk çocuğun otorite simgesi olması gerçekten olmayabilir. Bir tahmin ile genel doğru olamaz.
- Hedef olarak sunulanlarda varılmayacak boyutlar vardır. Hedef bir somut değil, soyut sevgi ve insanlık konulursa daha net ve güzel bir yere oturtulabilir.
- Yaşam algısı farklı olabilir. Yaşamdan ne beklenir? Eğer sevgi ve mutluluk dersiniz, tüm teoremler iflas etmiş olur.
- Değerler kişiye ait olabilir ama genel anlamda bakılınca olmayabilir. Bir kişi kuralı kalıp olarak alır ve buna bir bakıma tapınırsa, tersini düşünen için ise, sapkınlık içindedir. Bu açıdan etik ilkeler gündeme gelmeli, karışma hakkımız olmayabilir.

- Yanlış Değerler: bazıları zenginlik deyince parayı algılar ve mutsuzluğun kaynağı olduğunu da kaçırır.

İnsanın yetişmesi çok farklı olabilir, bu düzen içinde kalacağı anlamı taşımaz. Eğitim bu kalıpları kırmak için önemli bir faktör olmaktadır.

Safeguarding tendency

Cognitive and behavioral strategies used to avoid or excuse oneself from imagined failure. They can take the form of symptoms—such as [anxiety](#), [phobias](#), or [depression](#)—which can all be used as excuses for avoiding the tasks of life and transferring responsibility to others. They can also take the form of aggression or withdrawal. Aggressive safeguarding strategies include deprecation, accusations, or self-accusations and guilt, which are used as means for elevating a fragile [self-esteem](#) and safeguarding an overblown, idealized image of oneself. Withdrawal takes various forms of physical, mental, and emotional distancing from seemingly threatening people and problems.

Psychology of use (vs. possession)

The perspective that an individual uses his thinking, feeling, and actions (even his symptoms) to achieve a social end. He does not merely inherit or possess certain qualities, traits, or attitudes, but adopts only those characteristics that serve his goal, and rejects those that do not fit his intentions. This assumption emphasizes personal responsibility for one's character.

Classical Adlerian psychotherapy

Classical Adlerian psychotherapy may involve individual [psychotherapy](#), couple therapy, or [family therapy](#), [brief](#) or lengthier therapy – but all such approaches follow parallel paths, which are rooted in the *individual psychology* of Adler.^[36]

Adler's therapy involved identifying an individual's private life plan, explaining its self-defeating, useless and predictable aspects, and encouraging a shift of interest towards social and communal goals.^[37] Among the specific techniques used were paradoxes, humorous or historical examples, analysis of the self-protective role of symptoms, and reduction of [transference](#) by encouraging self-responsibility.^[13] Adler also favored what has been called 'prescribing the symptom' – a form of anti-suggestion aimed at making the client's self-defeating behavior less attractive to them.^[38]

Based on a growth model of the mind, Adler's approach aimed at fostering social interest,^[39] and reducing repetitive life styles based on archaic private logic.^[40] With its emphasis on reasoning with the patient,^[41] classical Adlerian therapy has affinities with the later approach of [cognitive behavioral therapy](#).

At the heart of Adlerian psychotherapy is the process of encouragement,^[42] grounded in the feeling of universal cohumanity and the belief in the as yet slumbering potential of the patient or client. By making the patient aware of their secret life plan, the therapist is able to offer an alternative outlook better adapted to the wider world of social interests.^[43]

This process of encouragement also makes the Adlerian approach so valuable to all those professions that concern themselves with the development and education of children - therapeutic education being one of Adler's central concerns.^[44]

Goals/overview

Adlerian psychotherapy is unique in the sense that each client has their own individual type of therapy. The therapy, however, is created by the therapist on a six-phase process. The overall goal of the therapy is to establish a relationship between client and community in order not only to challenge the client's unhealthy and unrealistic thoughts of the world, but also to challenge them to replace self-defeating behaviors for ones that will lead to a more positive and healthy lifestyle.^[45] The stages of this classical psychotherapy are:

- Phase 1: This phase focuses on support and is broken down into two stages. The first stage emphasizes empathy and relationships. The therapist provides warmth, acceptance, and generate hope while giving reassurance and encouragement to the client. The second stage in this phase is focused on gathering information on the client. Early childhood memories and influences are sought out as well as details that provide information on how the client faces life problems.^[45]
- Phase 2: The primary focus in phase two is on encouragement. This is done through two stages of clarification and encouragement. Therapists clarify any vague thinking with [Socratic questioning](#) and evaluate the consequences of various actions or ideas. They help the client correct inappropriate ideas about his or her self and others. They also help the client create alternative ways of thinking to move his/her life into a new direction while clarifying feelings.^[45]

- Phase 3: Insight is the headline for phase 3. Interpretation and recognition, as well as knowing are the focus of the Insight phase. The client will learn to interpret his/her feelings and goals as well as identify what s/he has avoided in the past. This stage integrates many Freudian ideas such as dreams, daydreams, and recollections. The Knowing stage is where the client is now fully aware of his/her lifestyle and does not require any additional help with this. They know and accept what they need to change.^[45]
- Phase 4: The fourth phase is all about change. Change is first addressed through the stage of an Emotional Breakthrough. This can be achieved through the use of role playing, guided imagery and narration. The next stage is Doing Differently. The client will break old patterns and change their attitude. This is achieved through creating steps which are based on abstract ideas. The last stage in this phase is Reinforcement. The therapist will encourage all efforts made by the client to promote change. They will reward and affirm positive feelings and changes while simultaneously evaluating the progress made by the client.^[45]
- Phase 5: The final phase is about Challenge. The client goes through a first stage which is characterized by social interest. S/he is instructed to give 100% in all relationships and is encouraged to take risks. S/he is required to extend new feelings of cooperation and empathy to others. Then, through goal redirection, the client is challenged to release his/her old self and open a new self and live by these new values. The last and final stage is focused on support and launching. The therapist will inspire the client to enjoy the unfamiliar, strengthen their feelings of connectedness to others, and to continue self-growth.^{[45][46]}
- Phase 6: The Meta-Therapy phase is for clients who have gone through Adler's therapy, readjusted their lives to better suit their goals, and who are making progress in becoming who they want to be. This ending part of the therapy advises clients to find out what aspects of life are truly important to them, and to pursue these "higher values".^[45]

The [Socratic method](#) is aimed to guide clients to clarify feelings and meanings, gain insight to intentions and consequences and to consider alternative options. [Guided imagery](#) helps bring awareness, change and growth. [Role playing](#) encourages new behaviors and gives the client practice in how to manage conflict and other challenges.^[46]

Yorum

Her bireye göre tedavi olması bir hekimlik kalıbı, doğrusudur.

- Faz I: İlk aşamada empati yapmak, ilişkileri güçlendirmek, tedavi eden ise sıcak yaklaşmalıdır. Elde edilen veri ve bilgilere göre yön vermeyi planlamalıdır.
- Faz II: Cesaretlenmeli, bireyler duygu ve düşüncelerini belirtmelidirler.
- Faz III: İç görü önemli olmakta, bunun ortaya konulması önemli olmaktadır.
- Faz IV: Ruhsal duygularda değişim olması planlanmalıdır.
- Faz V: Değişim olmalıdır, birey farklılaşmalı, bir nevi göç etmeli, kişilik yapısını irdelemelidir.
- Faz VI: Kendisine iyi geleni yaparak denemelidir. Buna göre gerekirse tekrar döngülere başlamalıdır.

Sokrat'ın sorduğu sorular, ne, neden, niçin, nasıl ve kim boyutu öne alınmalıdır.

Uses

Individual

The basic structure of individual therapy in classical Adlerian psychotherapy is broken down into 5 phases plus a post-therapy follow up, and each phase is broken down into multiple stages, 13 total. Each of these stages has different goals for the client and therapist to accomplish. This is the type of therapy classical Adlerian psychotherapy was designed for.

Teacher-education programs

Teacher-education programs have been designed to increase child cooperation in classrooms. Teachers, parents, and school administrators attend these programs and learn techniques to increase their own teaching effectiveness in the classroom as well as how to learn to better handle children. These programs are taught in the same manner that marital programs are taught.

Couple-enrichment programs

Similar to group couple counseling, couple-enrichment programs are conducted by trained professionals and have groups of couples (typically about 10) attend and learn how to improve and enrich their relationships. Many different teaching formats are used that include tools such as role playing, the viewing of videos, and the implementation of other psycho-social exercises. Sessions run for about an hour's time.

Parent and family education programs

These programs are comparable to classes taught by [family life educators](#). The programs focus on building better family relationships.^[47]

Contemporary techniques

There are two main contemporary schools of Adlerian psychotherapy, those following [Rudolf Dreikurs](#), and those calling themselves by contrast classical Adlerians. There are many organizations that write about and still practice this psychology (The North American Society of Adlerian Psychology (NASAP), The Journal of Individual Psychology, the International Associate of Individual Psychology (IAIP), the International Congress of Adlerian Summer Schools and Institutes (ICASSI), and various other organizations). Many universities around the world offer postgraduate training in Adlerian psychology. This psychotherapy is growing and is steadily and increasingly being assimilated into mainstream psychotherapy.^[47]

There is a debate among contemporary Adlerians over the relative roles of belongingness and superiority in determining character, the school associated with [Rudolf Dreikurs](#) emphasizing the former, as opposed to the classical Adlerian theorists.^[48]

Dreikurs

Rudolf Dreikurs is a psychiatrist who studied under Adler in Vienna. While Adler's work was very popular and received well by American audiences, it lost popularity after his death. Dreikurs revived Adler psychotherapy after Adler's death.^[47]

Building on Adler's writings, Dreikurs conceptualized a four-stage approach to Adlerian psychotherapy:

1. Establishing the therapeutic relationship.
2. Assessing the client's [life style](#).
3. Promoting the client's insight into their fictive goal.
4. Encouraging clients to broaden their interests from the defensive function of a private logic into a broader sense of community.^[49]

Yorum

Eğitim bireye yapılır, ancak birey verileni ne kadar alır ve ne şekilde yoğurur. Önemli olana ezber şeklinde değil, değişim yapmalı, bunun gelişimsel olması beklentidir.

Her bir kişi, başkasını da sevgi ve insanlık temelinde olmak üzere örnek olmalı, bir bakıma eğitimde bir simge olmalıdır.

Classical Adlerian psychologists

Adlerian pertains to the theory and practice of [Alfred Adler](#) (1870 - 1937), the founder of individual psychology (*Individualpsychologie*).^[50] Adlerian clients are encouraged to overcome their feelings of insecurity, develop deeper feelings of connectedness, and to redirect their striving for significance into more socially beneficial directions. Through a respectful [Socratic dialogue](#),^[51] they are challenged to correct mistaken assumptions, attitudes, behaviors and feelings about themselves and the world.

Constant encouragement stimulates clients to attempt what was previously felt as impossible. The growth of confidence, pride, and gratification leads to a greater desire and ability to cooperate.

The ultimate objective of classical Adlerian psychotherapy is to replace exaggerated self-protection (safeguarding), self-enhancement and self-indulgence, with greater self-knowledge and genuine, courageous social feelings.^[52] Notable Adlerians include:

- [Alexandra Adler](#) (USA), deceased
- Kurt Alfred Adler (USA), deceased
- [Heinz Ansbacher](#) (USA), deceased
- Robert Armstrong (Canada)
- [Phyllis Bottome](#) (UK), deceased
- [Allan Cox \(author\)](#) (USA)
- [Rudolf Dreikurs](#) (Austria and USA), deceased
- [Loren Grey](#) (USA), deceased

- [James Hemming](#) (UK), deceased
- Jon Carlson (US), deceased
- [Henry Jacoby](#) (Germany)
- Russell King (Canada)
- Ichiro Kishimi (Japan)
- [Arthur Kronfeld](#) (Germany)
- [Fritz Künkel](#) (Germany & USA)
- [Sofie Lazarsfeld](#) (Austria)
- Kevin Leman (USA)
- Victor Louis (Switzerland), deceased
- Harold Mosak (USA)
- Alexander Mueller (Switzerland), deceased
- Karl Nowotny (Austria), deceased
- Hertha Orgler (Germany and UK)
- Linda Page (Canada)
- Paul Rom (Paul Plottke) (Germany and UK)
- [Otto Rühle](#) (Germany)
- [Alice Rühle-Gerstel](#) (Germany and Mexico)
- [Manes Sperber](#) (Germany), deceased
- Mark Stone (USA)
- Henry T. Stein (USA)
- Richard E. Watts (USA)
- Erwin Wexberg (Austria and USA)

History

[Alfred Adler](#) was greatly influenced by early [socialism](#) and [Freud](#). This can be seen in his early work and theories. He emphasized that individuals themselves can change their lives. Adler and Freud respected one another; however, Adler did not fully agree or accept Freud's theories. Adler believed childhood experiences have influences on people's current problems, but he also did not believe they are the only contributions. He also emphasizes free will and an inborn drive as contributors to current problems people face. He doesn't believe individuals are victims of their past experiences.^[47]

Biography

"Alfred Adler was born to a Jewish family on February 7th, 1870 in the outskirts of Vienna. He was the second oldest child of six. He was often sick as a child, and once he became knowledgeable of death, he decided to become a physician someday. Adler's childhood sickness made him appear weak and inferior. A teacher recommended that he quit school to become an apprentice shoemaker. Adler's family objected to this and Alfred eventually went to medical school and graduated from the University of Vienna with his medical degree specializing in ophthalmology. Alfred met his future wife, Raissa Timofeyewna Epstein, in a series of political meetings which revolved around the current rising socialist movement. The two were married in 1897 Adler started a private practice which slowly switched to internal medicine. It was here that he observed that many of his patients had diseases that could be traced to social situation origins. Adler's first publication discussed how the social conditions of where people worked influenced diseases and disease processes."^[47]

Career

Early in his career, Adler was focused on public health, medical and psychological prevention, and social welfare. Later on, he shifted towards children at risk, women's rights, adult education, teacher training, community mental health, family counseling and education, and briefly psychotherapy. Adler started The Group for Free Psychoanalytic Research, which was later changed to Individual Psychology, with individual meaning "indivisible". With this he also founded his own journal, the Journal for Individual Psychology. This is when classical Adlerian psychotherapy began. Adler focused on psychoanalysis when he started his own group, even working in his private practice as a psychiatrist, but that did not last long. After World War I, Adler shifted toward community and social orientation. He also became more of a philosopher, social psychologist, and educator.^[47]

Components

Adler had many areas of focus, but there are some key components that contributed to classical Adlerian psychotherapy (a.k.a. individual psychology). Children are born with an inborn force, which enables people to make their own decision, and develop their own opinions. He stated that individuals aren't just a product of their

situations; they are creators of their situations. A person's feelings, beliefs and behaviors all work together to make each individual unique. Another area of focus on was the concept of fictions. It is believed that fictions are conscious and non-conscious ideas that are not necessarily aligned with reality, but serve as a guide to cope with reality. People create fictions as ways of seeing themselves, others around them and their environments and that people do this to guide their feelings, thoughts, and actions.

Another concept is finality. This is the belief that there is only one organized force, a fictionary final goal. Fictionary final goal has been established in early childhood and is present for the rest of a person's life. It is mostly unconscious and influences behavior. With fictionary final goal, questions are asked more along the lines of "what for" or "where to" instead of "why" or "where from". The goal and purpose of a behavior is looked at instead of finding the cause of a behavior. The final cause of the behavior is the focus, which is where fictionary final goal is termed.

Social interest is another area that contributes to classical Adlerian psychotherapy. He believes individuals are social beings. The way an individual acts with other people is greatly important in terms of their psychological health. Social interest means feeling a part of a family, group or community. An important concept related to social interest is the ability to feel empathy. Showing empathy is a way to connect with others.^[47]

Works

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Papers contained in *Individual Psychology* (1929 English revised edition)

- "Individual-Psychology, its assumptions and its results" (1914)
- "Psychical hermaphroditism and the Masculine protest: the cardinal problem of nervous diseases" (1912)
- "New leading principles for the practice of Individual-Psychology" (1913)
- "Individual-Psychological treatment of neuroses" (1913)
- "Contributions to the theory of hallucination" (1912)
- "The study of child psychology and neurosis" (International Congress lecture, 1913)
- "The Psychic treatment of trigeminal neuralgia" (1911)
- "The problem of distance"
- "The masculine attitude in female neurotics"
- "The concept of resistance during treatment" (1916)
- "Syphilophobia" (1911) (phobias and hypochondriac states in the dynamics of neurosis)
- "Nervous insomnia" (1914)
- "Individual-Psychological conclusions on sleep disturbances" (1912)
- "Homo-sexuality" (Lecture to Juristisch-Medizinische Society, [Zurich](#), 1918)
- "Compulsion neurosis" (Lecture in Zurich, 1918)
- "The function of the compulsion-conception as a means of intensifying the individuality-feeling" (1913)
- "Neurotic hunger-strike"
- "Dreams and dream-interpretation" (Lecture, 1912)
- "The role of the unconscious in neurosis" (1913)
- "Life-lie and responsibility in neurosis and psychosis - A contribution to Melancholia" (1914)

- "Melancholia and paranoia - Individual-psychological results from a study of psychoses" (1914)
- "Individual-psychological remarks on Alfred Berger's *Hofrat Eysenhardt*" (Lecture, 1912)
- "[Dostoevsky](#)" (Lecture, Zurich Tonhalle, 1918)
- "New view-points on War neuroses (1908)"
- "Myelodysplasia (Organ inferiority)" (summary from *Studie uber Minderwertigkeit von Organen*)
- "Individual-psychological education" (Lecture, Zurich Association of Physicians, 1918)
- "The Individual-psychology of prostitution"
- "Demoralized children" (Lecture, 1920)

Criticism

[Karl Popper](#) argued that Adler's individual psychology like psychoanalysis is a [pseudoscience](#) because its claims are not testable and cannot be refuted; that is, they are not [falsifiable](#).^[53]

Yorum

Birçok görüşler olabilir, bize göre her olgu ve durum farklıdır, bu açıdan veriler ona dayanmalıdır.

Kesin doğru veya yanlış düşünülemez, yorumlar daima sevgi ve insanlık üzere kurulmalı, ders olarak yapılandırılmalıdır.

Yaşamın amacı

Yaşamın amacı nedir? Birçok cevap verilebilir ama genel ittifak edilen, mutlu olmaktır.

- Mutlu olmak, insanın kendisinin varlığını idrak etmesi
- Sevgi ve insanlıkta olması
- Yardımlaşma, kendisinin olanı, sevdiğini paylaşması
- Yaratılışı algılayıp, şükretmesi
- Bilim ve fen ile yaklaşımlar ile, gerçekçilik olarak olacağını bilmesi, uygulaması
- Kendisini seven ve sevilen olursa da bu mükemmel olacaktır

Zenginlik, akademik bilgin olmak ve yönetici olmak, tüm bunlar temelinde olursa anlamı olacaktır, her bireyin bir sınırı vardır, buna göre olması yeterli görülmelidir. Bunlar olmadan, hırs ve kibir ile, yapmak isteğinin, zorlamaya dönüşmesi ile, oluşan, rıza almadan yapan, zorba bir kişi olunur.

Bu kişiyi de kimse sevmez, ancak yalakalar seviyorum derler.

Yaşam ömrün kadar bir yerde kalmak, göç kesin, kaçınılmaz ise, geride bıraktığın sevgi olsun, istemez misin?

Tenkrit

Ben yaptım, iyi yaptım, yaparsam iyi yaparım dememeli kendimizi bile tenkit etmelidir.

Ne, neden, niçin, nasıl sorguları sorulmalı, gerekçe ve dayanaklar söylenmelidir.

Önce uğursuzluk kavramından kurtulmalıdır, iyi ki olması, bu bir teferruat ve bir zaman kaybı, anlamsız işler olarak bakılmalıdır.

Bir arkadaşım sergi açtı, beni saat 11:00'de beklediğini söyledi. Görüş alacakmış. Yanında ressam ve öğretim üyesi, ona destek, bilgi ve yaklaşım önereni çağırılmış, o nedenle beni istemiş. Bana görüşlerini söylersen, bilimsel olur, aynı zamanda sen de yaptığın için, halden anlarsın dedi. Ressam hocam ile iyi anlaşırınız, onunla da konuşmuş, tanışmış olursunuz dedi. Ben başladım, bu resmi yaparken bir sıkıntı hissettiğini sanıyorum. Kırmızı kullanmak istemişsin, ama tablo tamamen değişecek diye yapmamışsın. Ben telefondan örnek gösterdim,

yüzüne mor sürdüm dedim. Diğer resimlerde de abartı deme, uygula, hocan sana yaklaşımlarda etkin olur dedim. Resmin konusu tümünden değiştirir, sen içinden geleni yap dedim. Her resimde de benzer yaklaşımları yaptım. Sonunda da çok güzeller, sen bir duygusal ve romantik yaptığın için bu sefer bu gözle bakılmalı. Benim söylediklerimi iyi ki yapmadın, onu gelecek sergide denersin dedim.

Her yaptığımı tenkit ederim, baştan sona değiştirme değil, yeni yazımda uygula derim.

Tenkit ilerleme, daha değişimi olumlu boyuta kaydırmak olmalıdır. İnsan yorgun hissediyorsa denize girmemelidir. Bunun gibi istek, sevgi kayboluyorsa yapılmamalıdır.

Bir arkadaşım ile denize açıldık, balık tutacağız. 9 adet tuttuk, kayık içinde koyduk. Ama çırpınmaları bizi rahatsız etti. Başlarından keselim diye düşündük, ama bıçak yoktu, koparmak da insanlık dışı idi. Hepsini geri attık. Ne diyeceğiz diye düşündük, tutamadık deriz diye karara verdik. Geldik, bize siz yalan söylemezsiniz, ne oldu dediler. Olduğu gibi anlattık. Yoldan balıkçıdan da almadınız mı dediler. Yalan olur diye almadık dedik. Ama tutamadık dediniz ama inandırıcı olmadınız diye de eklediler. Sizden de bu davranış beklenirdi diye bizi bir nevi onore ettiler.

Suçlama; ben yapamıyorum, o nasıl yapar?

Genel yapılanma, peşin para ile olması, Devletçilik olarak işlemesidir. Bütçeye konur ve alınır. Özel sektör Üniversite gibi kuruluşlarda menfaat olursa iş birliğine girer.

Üçüncü Sektör, yap işlet, devret ve vakıf sistematiği olduğu için, Fatih'ten beri uygulanmasına karşın bizde mutlaka bir sorun vardır diye düşünülür.

İşletme Müdür iken, Üniversite Hastanesinin Döner Sermaye İşletmesini 4,2 Milyar Borç ve 4,1 Milyar ciro ile devir alıp, bunu bir sene sonra, 12 milyar ciroya, sonra da 35 milyara çıkardım ki sorun çözüldü. Püf noktası her gelir getirene bir havuz yapıp, net karın %50'sini kendilerine dağıtmak olmuştur. %25 adedi de yatırım için ayrılmıştır.

Pahalı göz cihazlarını almak için, peşin az bir miktar verip, 3 yıl boyunca bakım sözleşmesi ile alınmıştır.

Aydınlatma için gereken floresan ampulünün teklif usulü ile 300TL olması, piyasada ise 75TL olması nedeniyle alınmamış, başka şehirden yol masrafı dahil 45TL alınmıştır. Gazetelerde Şehri zarara uğrattı diye haber çıkmış. Bu inceleyenler için bir bakıma reklam olmuştur.

Kurucu Rektör olarak görevimde de, Üniversite kalkınması için bu yöntem kullanılmış, tüm ilgili olanlardan görüş alınmış, detaylı bilgi sunması istenmiş ve alınmıştır. Uygulama yapılmış, daha sonra yönetim onlardan Savcılığa suç duyurusunda bulunmaları istenmiş ve tümü dilekçe vermiştir. Konu zorla yaptırıldılar denilmiştir. Sayıştaya şikâyet etmişler, 3 kişilik komisyon yerine niye 13 kişiden rapor istendiği sorulmuş, konu ile ilgilenen başkası olsa idi, ondan da isteyecektim dendi.

Sayıştay Mahkemesi, sonra Ağır Ceza ve daha sonra 6 ayrı Hukuk Mahkemesinde kanun ve nizamla uygun denilerek beraat etmişlerdir.

İddialarda ispat gereklidir, ama bu bedel nasıl bu fiyata yaptırılabilir denilerek dava konusu edilmeye çalışılmıştır.

Hizmet üretenler daima hukuk boyutunda soruşturma geçirebilirler ama iddialarında hiçbir dayanak olmaz, ama politik olarak uzun sürdürmek isterler. Bunlar hukukta göçtür, iddia ile ispatlanmayan suç gibi yansıtılması tam bir hukuk dışı yaklaşımdır. Ayrıca Sayıştay

Mahkemesinde kanun ve nizamlara uygun diyerek beraat edilmişken, aynı konuda Ağır Ceza ve Hukuk Mahkemelerinde dava açılması da anlamsızdır. Bu bir ayrı hukuk dışı yaklaşım bir nevi göç olmaktadır.

Sonuç

Bizi var eden kendi benliğimiz, biz isek, o halde temel amacımız, hedefimiz, sevgi dolu, insanlıkta be mutlu olmak olmalıdır. Çalışmanın amacı, eser ve değer üretmek olmalıdır. Tümü yaratılışa uygun olmalıdır.

Sonuç bu açıdan bunu elde eden kişi, ki elde etmek olanaklı değil, devamlı bir çaba içinde olmalıyız. Hergün yeni bir gün, her olgu ve durum farklı boyutta ise, o halde devamlı değişim oluşmakta, bunu gelişim üzere yapılandırmalıyız. Bu başkalaşım anlamındadır.

Burada yaşam zarar ve zulüm olmadıkça, yaşamdaki farklı lezzetler olarak ele almalı, şükretmeliyiz, yaratılışa, yaratılmış olduğumuza.

Bu Makalede belirtilen boyutlar, insan mutlu olmadığı yerden bırakın göçsün, gerekirse tekrar gelir ve eski imkanının daha iyi olduğunu fark eder. Bazı ülkelerde geniş imkana sahip olsa bile, hukuk yapısı olarak jüri kararına bağlı olduğu, kanunilik ilkesinin geçerli olmadığı fark eder, başına bir iş gelirse, derhal memleketim diyenleri gözleriz.

Kaynaklar

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