

Wisdom is in unity



FOREWORD

“*TURYAK*,” a leading NGO and non-profit association based in Ankara, Turkey, acting also at the international level, which regardless of nationality, faith, race or gender is committed to the welfare of the senior citizens of the world and strongly advocates the idea that the societies should seek ways and means to benefit from the wisdom, knowledge and vast experience of their senior citizens. For this purpose, every year Turyak is holding an International Congress in Istanbul.

This year’s theme is **Wholesome Solution on the World Crisis**, In order to find solutions, the Distinguished Senior Citizens invited from numerous countries of the world have come together in Istanbul/TURKEY on 4-5 December 2010 to show us the way for **Living Together with Wisdom on Our Planet**, which is discussed under three sub-topics;

- Global Economic and Employment Crisis
- Ecosystem Crisis and Collaborative Global Politics
- Alliance of Civilizations, Surviving with Wisdom on Our Earth

By bringing together their past experiences on economics and environment, on past and present cultures, on our heritage of wisdom, and their new proposals to light us the way for “**best practices**.” The congress declaration will convey to the political leaders of our world the mutual conviction our congress for the solution of the world crises.



Mete BORA **TÜRYAK Chairman**

*W*elcome to **TÜRYAK's Second International Congress of distinguished Senior Citizens.**

The topic of this year's gathering is: "**Holistic and effective solutions to the world crisis...**" The crisis being experienced today is a problem that makes the world uncomfortable and uneasy, and plunges it into anxiety about the future. The city which hosts our gathering, **Istanbul**, was – according to the findings unearthed so far – first settled **eight thousand years** ago. How many generations fit into **eight thousand years**? Hundreds of human generations, Extending from the **Hunting and Gathering Society** to the **Agricultural Society**, then from the **Agricultural to the Industrial Society**, and finally to the **Information Society** and always thinking "**today how can I go further?**" Who knows what crises these hundreds of generations faced in their own time? **Natural disasters, Famines, Droughts, Floods** that totally or partially wiped out **Fruits and roots to be gathered; Birds and carnivores to be hunted; and Crops...**

Let us not forget that **Istanbul**, which joins two continents, is also the only city that served as capital to three empires: the **Roman**, the **Byzantine** and the **Ottoman...**

During all these terms as capital, roughly **1600 years**, there have been countless crises... **Emperors and Sultans** deposed for **Political or Economic reasons...** Thus we indubitably find ourselves in a place highly suitable for discussing a **crisis**. There is a saying in **Turkish...** "**Fire burns where it falls!**" We should also say "**Fire burns when it falls**".

I have said all this to point out that, like everything else on the planet, **crises** too are **temporary** (however much damage they may cause). And at any rate, our world today is undergoing rapid change. Change is bringing totally new solutions to all problems. Branches of science of which until only a short time ago we knew not even the names – for example Genomics, Bioinformatics, Photonics, Nanotechnology and Robotics – are the brightest sectors of the future, and are big with discoveries and new technologies which will bring utterly new solutions to smash the stereotyped expectations of the entire world. Yes, **crises** come and go. Provided the damage they cause is cleaned up; and the necessary measures are taken so they won't recur.

Now let's talk about today... Our topic is **today's crisis: Today's World Crisis...** It is generally agreed that the **World Crisis** began in the second half of **2007** and has now been with us for **three years**.

For many years it was believed the **States would not go bankrupt**. Actually, in terms of internal workings this belief was well founded. With the power to make laws, the **State** would certainly be able to prevent itself from going bankrupt because of internal debt. When it comes to external operations, however (or to put it more bluntly, external debts), the situation suddenly changes. What description other than **bankruptcy** can be applied to a state all of whose revenues and production have been seized by foreign creditors?

One country which has come to the verge of bankruptcy with the **World Crisis**, and which to boot has **encountered a crisis** which it did not create – one such country is Iceland.



I imagine you have not forgotten the word “**Eyjafjallajökull**”. You know, the volcano which erupted in **Iceland** nine or ten months ago and whose ashes stopped all air traffic into, out of and within Europe for weeks.

I must confess that I can’t help thinking this incident might be **Iceland** rebelling at its fate through a natural event. Indeed, I know that there are those who believe this eruption was divine punishment to the **USA**, and a divine warning for the future, by holding up all the **European** flights of the **United States**, where the **Crisis** began.

When we look for what started the **World Crisis**, what do we find? Are they being too facile who find its cause in the incredible **greed** of a few hundred top executives of financial companies? Personally I can’t say that the holders of this view are **facile**.

Inventing unsupported financial derivatives and forging a kind of chain of happiness for the sake of their own personal interests, these top executives instituted practices the results of which have left behind people, gigantic companies and indeed countries which quickly collapsed and then went bankrupt, as well as a groveling world economy.

During the first months of the crisis the **US Administration** pumped billions of dollars into each of these gigantic institutions to head off the domino effect that would have been created had they gone bankrupt. That is to say, the USA violated the cornerstone of its own economic system by “**rescuing companies;**” what’s more, in a sense it **nationalized** the companies it saved.

The greedy horde which had caused all this trouble, instead of resigning from their posts because of the mistakes they had made, went into **retirement** with bonuses of **millions of dollars** each! Experienced in the **US** and leading to the **World Crisis**, the greed of **Bankers, Stock Market Players** and **Finance Company Executives** made a **Cesspool of Values**... Such greed can be characterized as “**the most flagrant, most public and most all-encompassing swindle in history.**” Let’s have a look at the **USA**, this country which was the scene of such manifold and brazen **greed**: The society which spawned this crisis has throughout its history boasted of a system of **Checks** and **Balances**. But all these proud **Balances** and **Checks** were unable to prevent such a bald perversion as **greed**! Why?

As if this weren’t enough, let’s not forget that the world’s largest auditing companies are in the **US**, and that their extensions operate under the same company names in every corner of the earth! Many people see, as the root of this crisis, **The overtaking of capitalism by blind greed; The fouling of the system by corruption** And the **inability** of those trusted **control mechanisms to prevent corruption which was common knowledge to millions of people**. Seen in this light, the **World Crisis** is not merely **financial** or even **economic**, but a **crisis** of the system.

For the highly trusted **check** and **balance** mechanisms of the system failed to prevent a collective instance of greed and swindling. That, then, is how the **crisis** came about... Very well, at the end of the more than two years which have gone by, how does the World stand today? We know that on this question people exist who



are extremely pessimistic. One such person is from the **Middle East... Nassim Nicholas Taleb**, born in Lebanon... An author who in the year 2007 came out with a book entitled **Black Swan** which gave all the necessary advance warning months before the crisis broke.

What does **Nassim Taleb** say?

He has a very thought-provoking message: He says, **“The world’s economic situation is much worse than it was two years ago.” “In 2008 there was much less accumulated debt than today; and employment was much higher.”** And he says, **“Seeking to solve a crisis which was born of indebtedness by incurring new debts is like trying to cure alcoholism by drinking more.”**

Another expert is **Kemal Derviş**, former **Vice President** of the **World Bank**, ex-**Minister of the Economy** in **Turkey**, former Chair of the **United Nations Development Program**, and current **Vice President** of the **Brookings Institute**, a US think tank...

At a panel held by the **Institute** on **March 31st** and headed by himself, **Kemal Derviş** said, **“The main body of the World Crisis may be considered past, and now we are dealing with aftereffects.”**

Indeed **Derviş** added that **“although it may not be possible to say that no crisis will ever again occur, the lessons that have been learned will prevent another one like the last World Crisis from happening.”**

Two views, one pessimistic the other optimistic, from two authorities... Let’s see what kind of assessment is produced by our **Working Groups**... Furthermore, it would be a big mistake to think that the **World Crisis** consists of just the economic difficulties experienced in the past three years: Even if the **economic aspect** is taken care of, the other permanent (and hence much more dangerous) aspects will remain... What exactly do I mean? The following: The conflict of **cultures** and **civilizations**, The **political crises** which, because of the double standards that ensue from this, simply refuse to be solved and have developed gangrene; and The **ecosystem crisis**...

Let’s think back just years: The world was all astir with the **“CONFLICT OF CIVILIZATIONS”**. The stir was caused by the book of fifteen that name written by **USA Political Scientist Samuel Huntington**.... According to **Huntington**, ideological clashes had ended with the **Cold War**, and been replaced by conflicts which would arise due to the **cultural** and **religious identities** of the masses, superseding even economic interests. And the battleground for this conflict would be countries where cultures interfaced. **Huntington** said that his aim in offering this view was not to provoke a conflict but to underscore a fact. I am not about to question the author’s motives, but clearly the consequences of his view are at the very least **“pessimistic”**.

And **five years** ago, in **2005**, United Nations circles were the scene of a fresh initiative: The **“ALLIANCE OF CIVILIZATIONS!”** Co-Chaired by **Spanish Prime Minister Luis Rodriguez Zapatero** and our **Prime Minister Recep Tayyip Erdoğan**, the latter attaching great importance to the new initiative, the **ALLIANCE OF**



CIVILIZATIONS was welcomed by the entire world and shines a light into the darkness of conflict that has been with us for thousands of years...

First, this light must become permanent; and then, working by this light, it must become possible to remove the obstacles caused by millennia of conflict.

In just five years the Alliance of Civilizations has made advances which give us great hope. With the habit of compromise and the reign of good will in humanity, there is no question that the alliance will achieve success.

Yet our world is still full of monuments to shame, the insoluble problems caused by millennia of bad habits. Among these the one that first comes to mind is no doubt the **Palestinian question...**

Driven from **Palestine** by the **Roman Empire** in **150 A.D.**, the Jews returned some **1800 years** later (in **1948**) to found the state of **Israel**. In the **1800 years** from the exile by Rome to the founding of **Israel**, **Palestine** was home to dozens of states and experienced who knows how many migrations onto its soil. When it decided on the founding of **Israel** the **United Nations** drew certain borders around the new state. Why has **Israel** expanded so far beyond these borders? In answer it will be said that 'the Arabs attacked Israel time and again; they lost the wars and their territory was occupied.' Then why has Israel dragged it heels even on the peace agreements which would be concluded in return for recognizing the existence of their nation? In the territory they occupy, why do they still build new settlements at every opportunity? Who, I wonder, can give believable answers to these questions? And perhaps most important from the standpoint of Humanity, how can one explain the mass torments and massacres committed against tiny **Gaza**? If one gives as pretext the **terrorism** practiced against **Israel**, there is but one answer: '**Haven't other nations besides Israel suffered from terrorism?**' 'Why don't they engage in inhumane acts like **Israel's**?' 'Do the things done by **Israel** prevent terrorism, or on the contrary provoke it still further?' Certainly the **Palestine deadlock** is not the only **gangrenous problem** caused by the **double standards** and indeed **hypocrisy** seen in the World's politics:

With the **Dayton Agreement** that ended the war in Bosnia, the country was divided into **three zones, Bosnian, Croatian and Serbian, Two with the same religion but different denominations, One with a separate religion**, but **All three ethnically the same and speaking the same language.**

As if that weren't enough, Each zone was divided into subzones created for the same groups. For instance, within the **Bosnian Zone** the **Croatian and Serbian Subzones** Within the **Serbian Zone** the **Croatian and Bosnian Subzones** And within the **Croatian Zone** the **Bosnian and Serbian Subzones.**

Contrastingly, in **Cyprus** The **Turkish and Greek Communities**, with **two distinct ethnicities** And **not only separate religions but separate languages, Have lived for 36 years divided by clear borders**; And now, **with no thought of the massacres which took place in the past, There are concerted efforts to unite these societies once more.** Furthermore, although because of its **complex structure Kosovo** is less suited for it than the **Turkish Republic of Northern Cyprus (TRNC)**, independence was eagerly pressed for and



achieved in **Kosovo** by the national groups; such a solution for the **TRNC** never seems to come to mind. And hundreds of other gangrenous world problems.....

Nagorno-Karabakh and the occupied Azerbaijan territories, Kashmir, Osetia, Abkhazia, the Feragan Valley, and so many more..... All await settlement. Among the profound political problems of the today's world, three form a cluster because they occur together: **Extreme Nationalism, Micro Nationalism**, the vile method used by both, **Terrorism**. What is **Extreme Nationalism**? In its broadest definition, it is **"The growth of the spirit of patriotism and defense of one's nation to the point where it prevents cooperation with other nations and even harms the international interests of the nation in question; indeed, the growth of this spirit to the most extreme degree"**.

With the end of the **Cold War** countless examples of **extreme nationalism** emerged. The **extremism of extreme nationalism** increases to the point where it approaches **fascism** and **racism**, which go beyond extreme nationalism itself. The definition of Micro Nationalism, on the other hand, is this: **"Within a state whose independence and autonomy are recognized, the idea held by smaller groups that they should be similar to it and indeed equal, or even replace the state."** The examples of **micro nationalism** since the end of the Cold War are too numerous to count...

It is said that if all the aspirations of **micro nationalism** come to fruition the world will consist of five thousand city states or, in some cases, town states. Once used as the cat's paw of every sort of extremist ideology, that vile method known as **Terrorism** today is employed only in the service of **extreme nationalism** and especially of **micro nationalism**. I regret to say that currently a number of our **neighboring states**, and indeed **friends**, and, yes, **allies** support **micro nationalist** movements, and indeed with **terrorism**. This is incomprehensible and, whatever the rationale on which it is based, impossible to sanction.

So you see, the gangrenous problems brought on in the **World** by politicized **double standards** and **hypocrisy** are there whether or not we have an Economic Crisis. And add to this the by now exceedingly dangerous **Ecological Crisis!** For this reason, then, in our **Gathering** we want the solutions to the **World Crisis** sought together with our **Distinguished** and **Experienced Experts** to be **Holistic** and **Effective!** In this **Gathering** we will seek solutions to the **World Crisis** in three working groups. The first **Working Group** will deal with the **World Crisis** under the sub-heading **"The Global Economic and Unemployment Crisis"**. I don't believe that there will be disagreement on the point that, like all social activities, the economy too must have **people as its axis**.

We have decided to describe the **Global Economic Crisis** as, at the same time, a **Crisis of Unemployment**. Far from being simply an economic problem, **Unemployment** with all its adversity is a social phenomenon; viewing the matter from the standpoint of the individual, it is a **psychological** and even a **psychiatric** problem, the **sole cause** of which is probably not the **World Crisis**. What is the role in unemployment of ever-increasing



automation? What can be done to keep automation from adding to the roll of the jobless? Since in our day avoiding automation is impossible, how can new job opportunities be created? What should be done to train people so they can take advantage of these opportunities? All of these matters, along of course with others, will be on the agenda of the **First Working Group**.

But with or without the economic crisis, certain it is that the world faces an “**ecosystem crisis**”. The **World** does not lack the ability to support **today’s population**, and **indeed much more**. However, this is a two-legged ability. The first leg is for the people who make up this population to be trained in skills which will contribute to providing what they consume; And the second is for the ecosystem to be rescued from today’s inconceivable waste and abuse. The problem of the **Ecosystem** has become the struggle for survival (or its opposite) of our **planet** and therefore of **humanity**. Today the countries of the world have been able to undertake efforts toward building policies of global solidarity such as “**Inter-Religious Dialogue**” and “**The Alliance of Civilizations**”; and at the heart of these policies they absolutely must place the critically important problem of the **ecosystem**.

A striking example of how grave the situation is was the oil drill disaster experienced on **April 20** in the **Gulf of Mexico**. This greatest ever environmental disaster should be taken as a divine warning to double our efforts to prevent even worse from occurring. This current and vital problem of the **ecosystem** will be taken up by our **Second Working Group** under the heading “**The Ecosystem Crisis and Policies of Global Solidarity**”.

Despite the gigantic proportions of the **ecosystem problem**, which we are considering in the context of the **World Crisis**, it is not the sole headache of the human race... In solving all of them, instead of wasting time on barren **Personal**, **Class** and even **National** clashes, we must engage in **Wise** cooperation to avert disaster before it’s too late. There is no need to lose hope of this. Let’s not forget that in the past fifty years more has been done about poverty than in the previous 500. Indeed, though they are problematical matters of necessity, since the 1960s in the developing countries childhood deaths have been halved, malnutrition has been reduced by a third, and there has been a striking improvement in access to safe water.

How happy for us that today, **with great wisdom**, we have been able to start initiatives on our planet which arise from **Policies of Global Solidarity** (one thinks particularly of the **Alliance of Civilizations**) which have the aim, first of alleviating millennia of discord and conflict, and then of eradicating them altogether. **Humanity** must see this **wise** beginning through to a conclusion...

Nor is that enough: After achieving results and averting disaster, we must not give up the **wise** behavior which ensures that **Humankind** will never again be victim of the same disaster-breeding syndrome. Our **Third Working Group** will deal with these issues under the heading “**Wisely Experiencing the Alliance of Civilizations on our Planet**”. Speaking of **Wisdom**, I would like to recall one more thing: In an Istanbul which is marking its 1680th year since becoming a capital, very near to the point where we find ourselves right now, in the middle



of the Historic Peninsula rises a gigantic monument which **declares Wisdom to be Saintly**, and with its 1473-year-old magnificence looks down on the pitiful state of **Humankind. SAINT SOPHIA !!!**

The **Sophia** which the **Emperor Justinian Sanctified** is not a person but a concept: **Wisdom**... And wasn't blessing the concept of **Wisdom** by declaring it to be **Saintly** an act of Wisdom in itself? Therefore, to avert the disaster which will occur if nothing is done, **all those concerned; the Leaders of the World's Nations, those who institute** and carry out **designs for the Nations** (and for **international cooperation**), together with the **mass of All Humanity** should follow the example of **The Emperor Justinian**, Who almost one and a half millennia ago blessed **Wisdom** by proclaiming it **Saintly**, and should never forget this act of Great **Wisdom**.

Distinguished Guests and Participants, Before closing, with your permission I would like to **Underline Two Important Points** which make our gatherings distinctive, and to perform **a duty of gratitude IN YOUR Presence**. In these **Türyak Congresses**, which we call "**Istanbul Gatherings**," we ensure that **All Countries** are represented by their **distinguished**. This marks our **Gatherings** as **Particularly Distinctive** among all international meetings. Our **Second Distinguishing Feature** is that the **Congress Report**, to be written with the contributions of the highly esteemed participants taking part in our Congress workshops, will be forwarded to **All World Leaders** to guide them in shaping their policies. I can firmly state that this practice will be continued in our future **Gatherings**. Let me also add, happily and proudly, that these distinctive features have, in this year's gathering, been **Crowned** with **Support** for which we are exceedingly grateful.

IFA, the International Federation on Aging, is the **World's Leading International Organization in the Matters of Age and Aging**. This year for the first time **IFA** is holding its **Annual Meeting of the Board of Directors in Istanbul** with the aim of **Supporting Our Congress**, and in further token of this support is having their meeting **Simultaneously** with ours. **Respected President, Welcome to our Gathering and Istanbul, and Welcome to you also, Esteemed Directors... Distinguished Ladies, Distinguished Gentlemen, On the social balance sheets of the nations Senior Citizens should be entered not as Liabilities but as Assets comprising "Beneficial Values."** I would like to draw your attention to this one more time.

Priority must be given to developing **Methods** so that the **Experience** and **Background** they have gained on their way to attaining the honorable status of **Senior Citizenship** can benefit our Societies up till the last possible moment. In taking my leave, allow me to express the deepest gratitude and respect, to all the **Participants**, to all the **Esteemed** and **Experienced Members** of our **Working Groups**, and to the **Chair**.





Essays 



Tevfik ALTINOK

Former Undersecretary of the Treasury and Foreign Trade, Chair Finance Club

HOLISTIC AND EFFECTIVE ECONOMIC SOLUTIONS TO THE GLOBAL CRISIS

*F*irstly, I would like to thank the directors of Turyak, which is holding the II. International Turyak Congress of distinguished Senior Citizens, for inviting me to speak at their congress. I feel it my duty to congratulate the esteemed directors for having, at such a week-long event, chosen the topic of living with the Global Crisis, which is a headache not only for Turkey but for the world at large, and of finding holistic, effective solutions to this crisis. Considering that we are part of the Congress's "Global Economic and Unemployment Crisis Workshop", I will attempt to focus on the economic dimension and impact of the crisis and on the quest for a lasting economic solution.

As you will all remember, in June 2007, when there were the first signs that a global crisis would occur, it was said that the size of this crisis would be in the neighborhood of 200 billion dollars; but six months later, at the start of 2008, estimates began to be put forward that the figure would not be less than 600 billion dollars. By September 2008, when the crisis broke, it was clear that it was nowhere nearly as small as had earlier been estimated, but on the contrary was much deeper than supposed. At first the estimates were two trillion dollars, and later the view emerged that it might be at least six trillion US dollars.

In particular, again as you all know, first the financial giants of the USA experienced fiscal difficulties and even went under, and then the companies of the real sector began not to produce as they posted losses in the billions of dollars, all of which led to panic in the markets that there would be a drop followed by a crash. When this development resulted in the problems coming on the agenda not only in the USA but as time went by in the EU also, it was clear that steps must unavoidably be taken.

I am sure that you the distinguished participants recall that at this stage a fear that the crisis entailed "systematic risk," that suddenly the capitalist system itself, in other words the free market mechanism, came into question. Today, as we approach the end of 2010, I think that it would not be mistaken to say that, just as no one including myself can calculate the dimensions of the crisis, so it is my observation that no one can estimate for sure when it will end.

To be brief, I favor first and foremost establishing and diagnosing, considering its vast dimensions, just what kind of crisis it is that the world is seeking a solution to. Looking at the matter in this context, I can immediately say that the crisis



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- Is a **global** crisis.
- Its **size or depth** is such as to be incomparable with that of crises to date.
- Worst of all, it is **contagious**.
- In economies which it spreads to, **shrinking** is inevitable.
- **Inflated financial balloons** have popped, or been popped, one by one.
- **Loss of confidence** in governments, institutions and rules has been far greater than supposed.
- For **fortunes to change hands** has become a destiny.
- **Risks** have grown.
- At home and abroad, **real funds have decreased, but because of the printing of unsupported money the reserve money in circulation now exceeds five trillion dollars.**
- **Government intervention** in the economy has begun to be discussed or even practiced.
- Unfortunately, in one way or another, although it may only be tangential, **the spread of this crisis to Turkey** has been unpreventable.

Having established all this, I keep asking myself what it is like to live with a crisis.

- Is living with a crisis, I sometimes wonder, like living with cancer?
- Or is it, I sometimes feel like asking myself, coexisting with a bear?

Whatever I may liken it to, I also know that in the end these comparisons have no meaning. Because, whatever anyone may say, someone who falls into a crisis, who begins to live with it, knows what such a crisis is like. For the crisis will be felt in the gut by the worker who has lost his job, the merchant who has had to close shop, or the bankrupted factory owner. As we say in Turkish, “fire burns where it falls.” Neither I, nor the comfortably-off rich man, nor the government in Ankara knows this kind of pain.

Then the question to ask is clear: What should be done? Economically speaking, how can we protect ourselves from this sort of global crisis, and how find an effective way out?

In my view, it is plain what the public leaders of the economy should do:

- The economic program followed to date must change.



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- In the fight against inflation
 - the **high interest / low exchange rate policy absolutely must end**
 - and be replaced by a **production-oriented economic policy**
 - as a **new economic program** is pursued.

Looking at the matter in terms of the approach taken by our companies and the private sector, one may list the steps necessary in this sort of crisis environment:

- Above all one must **not panic**.
- Constituting the basic elements of production, **capital, labor and land** absolutely **must join hands** in their sharing.
- **In this period it is necessary to avoid taking risks.**
- Again in this period, **the company must put off growing.**
- In fact, growth should be set aside as ways are sought for **controlled downsizing.**
- If the company has gone wrong, **financially it should be restructured so as to increase assets.**
- There should be no effort towards **stocking.**
- You should **know your account well** and if necessary make a habit of reviewing fiscal results.
- One must be **alert to growing credit** and, equally, **avoid unnecessary spending.**

To put it briefly, looking from the economic standpoint and in terms of the dimension which concerns our country, without making structural changes, that is, structural reform, it will be difficult to find effective and lasting solutions to the crisis. Over-valuation of our money, unemployment, loss of discipline in public finance, and similar economic problems will ultimately deal a blow to the producer, reduce surplus value to zero, and as the current account deficit grows the situation will become unsustainable.

The impact and pressure of the global economic crisis are felt less today than when it first emerged, and as in the past this one too will some day be definitely over... We must not forget that, just as every problem has a remedy, so does every crisis, and in previous cases a solution has always been found. We just have to keep from becoming demoralized, not give up hope, and avoid expecting the worst...

Thank you for your attention...



Dr. İsmail BARIŞ
General Director of SHÇEK

*D*ear Participants,

First of all I would like to express my warm and sincere greetings.

I will attempt to submit you a briefing concerning “Alliance of Civilizations, Living with Wisdom and Tolerance on our Earth” on the 2nd International Senior Citizens Congress.

The term of ‘civilization’ has undergone a dynamic change subsequently throughout history. Having a considerable influence on the history of world with its unceasing structure, the notion of civilization reflects interaction and development gained by accumulation of ages with the objectives with respect to living in unity, sharing protection of common values. Civilization is the unity in diversity of opinions on the basis of mutual respect. Besides, the other side of the civilization is conflicts and disparities. The basic cause of conflicts throughout history is a sheer and an intolerant wall built between the differences. The phenomenon of civilization- which should basically possess respect and tolerance- has undergone a fundamental evolution in time.

As the pioneers of the Alliance of Civilizations project, Spain and Turkey are considered as two countries even as two civilizations having common grounds. The events in the Iberian Peninsula in the Andalucía time and process of living in unity in the Anatolian Peninsula for ages have brought missions to two countries in the Alliance of Civilizations project. The notion of common living has constituted the basic principle of alliance. The respect for diversities and different cultures are characterized as common values. The most significant transmitters and actors in bridging of common cultures alongside history and bringing those values from past to present are definitely “Senior Individuals”, that is to say our elderly people.

Humanity has listened and transmitted the stories of people or societies searching for the mystery of immortality. Many have worked hopefully for the purpose of ceasing the rapid process of life, and postponing or eliminating the fact of ageing. During history of humanity in millions of years, although the ageing process cannot be ceased, we witness that the average human life is progressively prolonged.

With its different meaning and importance for every person, the notion of “elderliness” is a very special time of life. The senior citizens are our wealth in respect of bridging between past and present, and of transmitting of our cultures and values to future generations. The time of elderliness requires esteem and this is at the same time our debt of gratitude. Therefore, provision of integration of our senior citizens into society in a more active manner by helping them to hold on life should be ensured.



Dr. İsmail BARIŞ
General Director of SHÇEK

The masterpieces of the elderly people who has spent most part of their lives serving to society and country, and contributed to the development of all countries are the most valuable presents to the new generations. Therefore, the elderly people's hair is white and shoulders are down. At the time of elderliness when a person is in need of care, people have the right to request for a dignified life until the end of their life. Our senior citizens should receive their "rightful" attention and compassion from their families and children. When this cannot be possible for our senior citizens due to several reasons, the government must ensure it not as a gratification but as a humanitarian "right".

On the basis of social state, the following philosophical approach takes place; *"ensuring and safeguarding peace and welfare of individual and balancing between person and society"*. Therefore, the governments who considers the public resources as an instrument for serving its citizens has aimed at enforcing social policies which ensure welfare and happiness of all its citizens, instead of a particular class or group of people, preparation of special programs for the elderly in need of care, protection of the elderly against the feeling of loneliness.

The Social Services and Child Protection Agency maintains its efforts in increasing the quality and diversity of its services towards our elders on the principle of *"always improving services"*, by transforming our society's values such as compassion for the elderly, solidarity and respect into the professional service areas within the changing social structure and in the light of science. Our initial objective is to reform the public services and facilities in order to obtain a perfect service provision to the citizens. As regards the institutional services ensured within social services structure, the Agency renders its services through the rest homes, elderly care and rehabilitation centers and the elderly homes as well, which is the new service model. Besides, the rest homes affiliated to the private entrepreneurships and associations began to ensure better services for our senior citizens in process of time.

However, the efforts of our State alone in bringing solutions to problems of our senior citizens and appreciating their rightful place in society are not sufficient. We can accomplish it, through sensitizing social conscience on the issue and through contributions of our voluntary foundations and citizens as it has happened so far. It is our mission as a human and a citizen to bring solutions to and share problems of our elders.

Our primary role, even before the State, as the sons or daughters of our elderly who have spent their efforts to bring us today and future, should be to ease life for them and ensure their living without being dependant to anyone.

The two elements of a nation are its children and elderly. We entrust our future to our children and we benefit from the experiences of the latter who enlightens our ways beyond by their lifelong wisdom and experiences. If only it would be possible for every individual of our nation particularly our senior citizens to survive within family atmosphere rather than their social disintegration. However, the conditions may sometimes not be appropriate for this and our citizens may



need the institutional maintenance on several grounds. Here, our mission is to ensure the best and the most restful atmosphere to our citizens.

Dear Participants

Today, two thirds of the families in our country are nuclear families. This change in the family structure has caused differences in the position of the elderly. Whereas, in the traditional family structure everyone used to value the elderly and show respect to them. The elderly would have a say within the family. In our day, the elderly have no prestige within the family and the elderly have become a problem between the generations. For most of the elderly living in the rural areas their only social security is their children. As a result of this social change, the separation of the children from the family has upset this security and has economically and socially affected the elderly.

The seniors presence within the family is the fundamental backbone and life of the family he/she is connected to. We have to describe love and respect towards our elders in the best way so that we can strengthen the bridges in between.

The basic rule of social life is love and respect. According to this basic rule, the Turkish society has made social solidarity a principle in every stage of life in past as well as in present. Love and respect shown to the senior citizens today will relieve us from our concerns related to the future and will enable all individuals disregarding their ages to look at life with confidence. Let us not forget that we are the elderly of the future.

Dear Participants

One of the important indicators of social solidarity is to minimize the problems that the elderly may have to face and to offer them the opportunities to reach the solution of these problems.

Our senior citizens are the dignity of our nation. It is our mission as a citizen to accompany our elders and give them the necessary attention. The societies which have accompanied their senior citizens are the ones who have caught up with civilization. Every son and daughter must be proud to have pleased a senior citizen who has served for the society and the country for most of his/her life.

Mustafa Kemal ATATÜRK has said that; “A nation’s attitude towards their senior citizens and pensioners is the most important criteria of the power of life of that nation. The nation who has no sense of gratitude towards the ones who have worked with all of their strength in the past has no right to look at the future with confidence”.



Dr. İsmail BARIŞ
General Director of SHÇEK

The prophet of the Muslim religion, Hz. Muhammad, has ordered that “If a son or daughter has found his/her father as a slave and has set him free, then he would have the opportunity to pay his debt of gratitude to his/her parent’s ”. “Heaven is under the feet of the mothers”. With these words, the Prophet has put into words the importance of parental rights and the impossibility to compensate them.

It is natural for all of us to have different opinions related to the elderly. However, now I would like to mention to you about some of these wise seniors who have contributed to the world civilization in their own field.

On his first journey to discover America, Christopher Columbus was more than 50 years old.

Pasteur was 60 years old when he discovered the rabies vaccine.

Mimar Sinan was well over 70 years old when he completed the Süleymaniye Mosque. He was 86 years old when he completed the Selimiye Mosque.

Galileo was 73 years old when he was doing the daily and monthly drawings of the moon.

Charlie Chaplin, was still directing movies at the age of 73.

Eyüp Sultan was 83 years old when he travelled from Arabia to Istanbul.

Goethe completed his greatest masterpiece, Faust, at the age of 82 one year before his death.

Despite his age of 88 years, the Nobel prize winner German doctor, Albert Schweitzer, was doing non stop operations in hospitals in Africa.

The artist, Titan, was 99 years old when he died. He completed his famous painting”Lepanto Battle” one year before his death.

Gladstone who was elected as a prime minister four times in England was at the age of 83 when he took office for the last time.

As a result, a wide range of living models should be developed in consideration with the personal differences, social and economic conditions of the elderly for the basic requirements of old age such as housing, care and social life. It should be ensured that the elderly has a right to choose the life style he/she would be happiest.

The sublime duty of every son and daughter should be to ensure that these wise senior citizens of our earth who have built the blocks of civilization step by step spend their lives in harmony within the “family institution” as far as possible.

With these feelings, I am wishing all of our senior citizens many healthy and happy days and I am presenting my compassion and respect to them.



By Dr Jane Barratt

Secretary General, IFA International Federation on Ageing

POPULATION CHANGES MATTER

*I*n the Aboriginal milieu the word ‘Elder’ is used to describe cultural and spiritual guides who “have gifts of insight and understanding, as well as communication skills to pass on the collective wisdom of generations that have gone before.

Historically and in many traditional societies older people have enjoyed a privileged position based on respect, consideration, status and authority. Yet today the ‘noise’ about how to best formally protect the rights of older people suggests that these fundamental human values and power of intrinsic human capacity may be subsumed under the speed of life, living and technological advancements.

A new era is being borne – an era where the consequences of demography will go beyond age related policies which respond to the goal of a healthy active ageing community and also speak to quality of health and social care models for older people with chronic debilitating conditions.

Scientists are now considering the influence of certain demographic upheavals, namely population ageing and urbanization on emissions and climate change.

The United Nations estimates that the world’s population is on track to surpass 9 billion persons by 2050. The place where the action is, is the older population. The decisions that over two billion people 60 year of age and over (22% of the world’s population) make now in terms of living arrangements, housing, employment and reproduction will significantly impact the lives of future generations and the life of our planet. Population size is linked to ageing, urbanization, and emissions.

Urban drift and the rate the global urbanization has scientists, sociologists and anthropologists debating the range of effects – mainly negative as it relates to carbon emissions. Rarely has the link been made between the changing familial structure, cultural generational learning, family caregiving and the impact on climate change.

Atmospheric scientists report that projected rates of urbanization could lead to as much as a 25 percent rise in projected carbon dioxide emissions in some developing countries. Consider then that for every 1% increase in the rate of urbanization in China 10 million people move to towns and cities. China has set a goal of a 65 % urbanization rate in 2050 which means ~300 million rural residents will be urban residents. The in-



By Dr Jane Barratt

Secretary General, IFA International Federation on Ageing

creased economic growth associated with city dwellers is directly correlated with increased emissions, largely due to the higher productivity and consumption preferences of an urban labor force. Over 450million people in China will be aged 60years and over in 2050. The degree to which immigration will impact on changing familial structures, family caring, cultural identity and generational influences is relatively unknown.

Scientists also suggest slower population growth and population ageing could reduce emissions levels by up to 20% in some industrialized countries. Population ageing and limited growth in Europe are both a curse and a challenge for many governments. For example the fertility rate in France reached the replacement level with 2 births per women, and it is one of the highest rates in Europe; life expectancy is 77.8 years for men and 84.5 years for women. In 2008 the urban population reached 77% of total population and the rate of urbanization is 0.8% annual rate of change.

Older populations are usually associated with lower labor force participation, and the resulting lower productivity leads to lower economic growth. This proposition depends somewhat on the degree to which the traditional patterns employment continue – in 2010 the Government of France passed a bill raising the retirement age; a decision that was challenged by almost 80% of the population.

Demography will matter to greenhouse gas emissions in the next decades. While urbanization will be particularly important in many developing countries, especially China and India, population ageing will be central to the industrialized countries.

What we are less certain about is the degree to which ‘we’ as contributors to the discourse on wisdom across generations how environmental conditions can influence the social and economic opportunities of older adults.



Refik BAYDUR

Former President of TISK, Turkish Confederation of Employer Associations

I am pleased to have my views represented at this international congress organized by TÜRYAK, and I would like to take this opportunity to express my thanks and respects to all our foreign and domestic guests who have worked with and are participating in this organization.

My esteemed friends,

We can list the causes that aggravate unemployment in our old world as follows:

1. The rapid rise in population: A country that cannot control its population cannot control its unemployment.
2. Technological development: As technology develops, unemployment will increase; this is something we absolutely must consider.
3. Emigration from rural to urban areas: So long as agricultural reform remains unimplemented, emigration from rural areas cannot be prevented; this, however, is a difficult task that has yet to be undertaken.
4. Deficiency in vocational training: This can result in nothing other than the creation of unemployed graduates.
5. Rigid laws: Laws must be flexible and open to employment.
6. According importance to entry-level training: Vocational training must be provided at entry level, and must be carried out in cooperation with experienced vocational managers and with administration.
7. Disarray in industry organizations: Organized industrial sectors must be encouraged.

In recent years, and throughout the world, first the “global economic crisis” and then, immediately on its heels, the rapidly increasing “unemployment” problem have become important issues. The problem of unemployment is, without doubt, a difficult and fearsome social problem.

Among young people, unemployment has had a negative effect on the individual, on the family, on the nation, and on all humanity in a variety of different respects, ranging from ideological deviance, to addiction, to terrorism.

The global crisis in employment has begun to call not only for national solutions, but for solutions on a global level.

As such, the dimensions of this problem require us to go beyond the national economic level and envision cooperation on a global scale. In particular, the rise in population and the increasing unemployment in advanced and developing countries is worrying advanced economies. Consequently, fanatical nationalism—which had



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been sleeping from the time of the First World War until recently—has once again become an important issue. In other words, unemployed workers are now rising in opposition to foreign workers.

In this regard, and apart from a few publications and recommendations, the OECD, the IMF, the World Bank, and the ILO have brought nothing in the way of definite solutions. For these are organizations at the beck and call of the bigwigs. This unpreventable rise in unemployment has also had negative effects on relationships among allies. This situation has brought a new “hot” war to the table, and has sped up the war economy created by those fighting for the big slice of the world’s pie.

The aim of this new system of warfare is to live without aggravating the crisis and the unemployment it entails. While this new situation aggravates the irritations and accusations among nations, it has made issues of the rise of protectionism, of human relations, and of tyrannical implementations. This development has provided for sharing among the world’s most developed countries and rising markets, and it has begun to cede the place of old friendships to powerful blocs.

We are now living in an age where every variety of rivalry and armed confrontation is permissible.

Low foreign exchange rates, low pay for workers, low costs, and the tyrannical war of rivalry are all rapidly increasing; technology is developing; and the need for labor is decreasing.

It is clear that it has come to a point where more exports, greater national income, and falling unemployment have all taken their place among the nation’s fundamental goals.

This situation has led to an increase in protectionism and to a deepening of global imbalances through reciprocal accusations.

Honored guests,

Our nation is one of the nations that has been affected by the global crisis, both in terms of expansion and in terms of unemployment. And yet our nation is capable of getting past this negativity and this global crisis with the least amount of damage and in the least amount of time.

Foremost for emerging from this crisis with little damage are political stability and resolute decision-making. But it does not end there. Henceforth, economic stability, investment and production, rigid laws, bureaucratic and structural obstacles that strangle enterprise: these are in the process of being softened up in a reasonable way so as to be reduced to a minimum. For the world as for Turkey, the future is not the untroubled life of Riley.



Refik BAYDUR

Former President of TISK, Turkish Confederation of Employer Associations

States must benefit from the personal and social experience of non-governmental organizations. And they must bring to the table serious projects rather than empty words.

Ladies and gentlemen,

Our Turkey is one of those rare states that can climb the ladder of success without stopping to catch our breath. As we climb this ladder, we must disregard needless internal arguments and fanatical ideological tendencies and instead look to our future with confidence and trust, accepting one another as we are and moving forward accordingly. This is a recommendation that goes for us all. No nation should sacrifice its political successes to its twisted ideologies.

Should women wear a headscarf or not? Should skirts be short or long? Should we drink alcohol or shouldn't we? All such futile arguments are like flogging a dead horse, for they can have no worthwhile results.

In order to achieve the humane way of living that is the desire of all nations, it is absolutely necessary to move towards initiatives in the field of "the economy and unemployment"...

States are bound to movements in short-term capital; they cannot be hopeful for the future considering the current model of deficit financing and the problems encountered in foreign trade.

In our Turkey, unemployment is a structural problem. In the early and development years of the crisis, this problem rose to almost 14%, but, since the year 2010, it has fallen nearly to previous levels.

Our Turkey is exerting itself to achieve three fundamental goals. These are:

1. The implementation of a new industrialization strategy;
2. The development of agriculture and livestock;
3. The implementation of increasing flexibility so as to raise employment

In our country, a "national employment strategy" has begun and is being put into effect.

The industrial strategy of our Turkey must achieve the following goals:

1. The rigidity of employment must be decreased. In the data of the OECD for the year 2008, Turkey is first among 39 rapidly developing countries in terms of employment rigidity, at 3.46 points. In the same index, the United States of America is at 0.85 points.
2. The heaviest severance pay in the world is in Turkey. While the OECD and ILO encourage flexible working, here this system of working has been quite restricted.



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3. In Turkey, the desire to be a part of the European Union includes rulings that are useful to neither workers nor to administration.
4. The practices of the National Education Ministry produce nothing but unemployed graduates.
5. We must accord importance and provide support to vocational training.
6. Entry-level training must be developed and we must reach out to business enterprises through non-governmental organizations.
7. Vocational training must be developed within organized industrial sectors, with particular attention and care being paid to put this into effect in specialized industrial sectors.
8. The system of vocational qualification and certification must be finalized and related joint social non-governmental organizations must be encouraged.

I would like to end my presentation with a few simple recommendations on vocational training and entry-level training, recommendations that we can all successfully implement together.

Vocational training cannot be done separately from administration. This is contingent on four basic conditions:

1. Equipment
2. Program
3. Instruction
4. Goals

- 1) Equipment: Tools, instruments, and machines should embrace the latest technology.
- 2) Program: Rather than the classic and customary programs of the National Education Ministry, programs that parallel the requirements of factories should be implemented.
- 3) Instruction: Alongside the traditional graduate instructors, practical instructors who have had an active part in factory production and who are either still active or retired should take on duties and be given responsibility.
- 4) Goals: The student should receive an education aimed at productivity and quality, an education geared not toward knowing everything, but toward knowing one thing very well.

I would like to thank TÜRYAK for giving me this opportunity, and to respectfully thank you all for listening to me today.



THE GLOBAL ECONOMIC CRISIS

The **Global Crisis**

Before I begin, I would like to convey my respectful greetings to you all.

The fundamental facts put to us by the global economic crisis we are currently experiencing can be grouped into three points:

- 1.This is a global crisis; its epicenter from the socio-economic perspective is the United States of America, while its epicenter from the philosophical and intellectual perspective is Europe.
- 2.This is a crisis that goes to the heart of modernism itself.
- 3.This is a crisis of the inability to make sense of a new human dynamism. At this very moment, the world is experiencing a new and profound human dynamism. The modern world is having a difficult time coming to grips with this.

As you will recall, on 2 October 2008, the nations of the European Union met at the Elysée Palace of the President of the Republic of France. At the conclusion of this summit, it was decided that, in order to overcome the economic crisis, money would be pumped into the market to the tune of \$470 billion from Germany, \$360 billion from France, \$100 billion from Spain, \$39 billion from Great Britain, and \$85 billion from Austria. Earlier, Obama—prior to his election—had said he would put \$825 billion into the market, and he later did as he had said he would. This came to approximately \$2 trillion in total, a sum that would later reach \$3.5 trillion. Now, things have got entirely out of hand, and—according to one view of the matter—and $\frac{1}{6}$ of the world's total gross revenue has been pumped into the market by states. It is unclear where this process of supporting the market with public money will end. New and as yet unforeseen microcrises require new precautionary measures. The fact that Greece came to the point of economic collapse forced the nations of the EU to adopt new such measures. In Spain, Portugal, Ireland, and even Italy, there is profound worry that the bells of danger are set to toll.

Barack Obama stated that \$275 billion of that \$825 billion would be distributed to poor regions; that support would be given to small- and medium-sized businesses so as to prevent layoffs; and that \$550 billion would be used on public expenditure, clean energy, education, infrastructure, and government employees.



The United States' second stated important precautionary measure was to implement reforms in the World Bank, the IMF, and the World Trade Organization. The third leg of Obama's stated measures was to envision cooperation with poor and developing countries.

One noteworthy point in all this is the bringing to the table, alongside the market, of a state-centered intervention in the areas of education and healthcare. In short, the state is openly intervening in the market in this economic crisis. And yet one of the three important values that thrust onto the world stage the United States and that bastion of liberalism that is the EU, is the free market economy. And in both places, the state is transferring a significant amount of money into the market. In the United States, those who wanted no part of the healthcare spending launched a massive campaign against Obama. However "successful" Obama may have been at the first stage, the reactions and objections in question went beyond politics and began to move toward the epistemic and systemic fundamentals of the time, and Obama felt this much to his regret in the elections of October 2010.

In the short term, this is the question on everyone's lips: Are these "extra-market" measures we are undergoing—measures which are so contradictory to the basic assumptions of liberal economic discourse—going to be enough to get us over this economic crisis?

This is, of course, an important question.

I believe that these measures will not be enough to get us through the crisis in question, for two reasons.

Firstly, the measures are mere palliatives and do not get at the real roots of the crisis.

Secondly, the money being pumped into the market—however much it may appear to be going to poorer regions—will ultimately flow into the pockets of the rich, of the fat cats of capitalism, who by using certain mechanisms and various instruments will once again be the cause of crisis.

There are two reasons I say this:

- a) It is a matter of certain important signs that show that all of liberalism's fundamental assumptions are withdrawing from the stage of history.
- b) Fukuyama declared after the collapse of the Soviet system that we had come to the end of philosophy, and that there remained no alternative apart from liberal democracy and liberal capitalism. So the end of philosophy is being declared: that is, what is actually in collapse is the West's final word. However much the



West may try to cover it up, one of the important causes precipitating this crisis was the United States' invasion of Afghanistan and Iraq. According to a calculation made in the year 2006, the US invasion of Iraq would ultimately cost \$2 trillion; the income to be had by the US and Britain from Iraq's oil was in the vicinity of \$2 trillion. These two calculations were neck and neck; but then the amount increased. Later, it was said that it had gone past \$3 trillion.

So the calculations were wrong, and had to be corrected at any cost. If we consider both cost calculations, the US would be spending \$2 trillion on the invasion, with the income taken in from Iraq's oil being \$2 trillion. So you might say: "What happened to the US's profit?" That depends on where you're asking the question from. Because the \$2 trillion set aside for military preparations for the invasion was taken from taxpayers, from the people's pockets. But the \$2 trillion made from Iraqi oil went into the pockets of the oil companies, the weapons manufacturers, and the lobbies. This is, in fact, one of the most significant causes behind the current economic crisis.

Proper Diagnosis of the Crisis

According to the financing wizard Soros, "We still can't see the trough of this crisis. In the past, crises would be U-shaped, with a crisis starting, hitting bottom, and then recovering. But this crisis is L-shaped: we still can't see the bottom of it, and it's just going on and on in the same way." Soros also says that this crisis is more devastating than the crisis of 1929. He says, "The liberal economy imposed on the world in the time of Reagan and Thatcher is coming to an end. This crisis is a crisis that will have not just economic effects, but radical political ones as well."

So what does this tell us? The points that we need to emphasize are the following:

1. This crisis is global, with the US as its social-economic center and Europe as its philosophical and intellectual center.
2. This is a crisis that goes to the heart of modernism itself.
3. This is a crisis of the inability to make sense of a new human dynamism. At this very moment, the world is experiencing a new and profound human dynamism, and the modern world is unable to make sense of this.

Social scientists have yet to bring the necessary degree of clarity as to what this third great human movement might mean. In the world thus far, there have been three great human movements. The first of these was our



transition from a nomadic to a settled life. Beginning in the year of the Hijra (AD 622), the Prophet Muhammad (peace be upon him), and Umar after him, followed a policy of settling the Bedouin nomads. This led to great repercussions in our history. The second great movement began with the industrial revolution. This was a movement involving the move from towns and rural areas to cities.

Now, at the point we have come to in the 21st century, what we observe is a movement from the suburbs into the city center. Modernization, the centralization of industrial policies, the reduction of agriculture, a string of ecological disasters, the increase in migration from the east to the West, the rise in political crimes and wars: all of these are triggering this third movement. For instance, after the US's invasion of Iraq, 4.5 million Iraqis were forced to emigrate. 2 million people became refugees in their own countries. In Bosnia, tens of thousands of Bosnians are still unable to return to their homes. In Chechnya, 400,000 Chechens were displaced by war, while in Azerbaijan 1 million people were displaced in the war in Arasbaran. In Afghanistan, 4,100,000 people were reduced to refugee status, as was the case with 700,000 Eritreans in the Sudan.

According to information provided by the United Nations Population Division for the year 2008, by the year 2013 the world population will reach 7 billion. Every day like clockwork, 200,000 people move into cities. In 2008, 50% of the world's population was living in cities. In the relatively near future, India and the People's Republic of China alone will account for 40% of the world's population. This shifting of population toward cities and, within cities, toward city centers will eventually result in the following problems:

1. Injustices in income distribution will cause confrontations to rapidly increase.
2. It is expected that ethnic conflicts will deepen and spread.
3. Marginal movements are growing increasingly important, and we are observing that marginal groups opposed to the general morals of society are capturing key positions.
4. The potential for violence in the heart of all cities will increase. This violence, however, will not be of a one-dimensional and predictable nature, but will instead assume new forms.

In fact, at the foundation of this crisis that we have now entered, however much of an economic dimension it may seem to have, rests a sociopolitical and demographic infrastructural problem. If we think in terms of three different strata, on the visible top stratum is the economy; on the lower stratum are sociopolitical and demographic problems; and on the very bottom stratum are moral, ontological, and epistemological chaos. So the crisis is, in its general character, an existential one, and, having infected one civilization, has gone on to spread its contagion across the entire world.



When we pass over the sociopolitical stratum to look a little closer at the epistemological, at the structure of human existence, what we see is the continuation at full speed of a profound and alienating period. At this point in time, people have suffered a loss of meaning in terms of existence. In terms of existence, people are living without goals and without security, while in epistemological terms people have been severed from the center. It was the promise of modernity to provide people with freedom, security, and prosperity—and it has delivered none of these promises. We have gone off our axis in terms of morality, while in sociopolitical terms, people are being swept along to a profound chaos.

One of the important reasons behind this is that “growth” is still the dominant ideology. And yet, at the point to which we have come, growth has in and of itself come to its financial and physical limits. It is no longer possible for the world to grow either financially or physically. Any further growth just gives rise to a greater consumption of resources and a greater urban population. And a greater consumption of resources and a greater urban population in turn requires more growth. This is the vicious circle in which humanity is stuck, and humanity cannot escape this vicious circle.

Where Is This Leading?

The way to achieving a proper diagnosis of the economic crisis currently gripping the world requires us to first look at the modern denotation and connotation of “economics” as formulated by the Western world. We can express as follows the definition of modern economics, as it is generally agreed upon both theoretically and tacitly: “Economics is the science of striking a balance between human beings’ unlimited needs and nature’s limited resources.” In this definition, the basic, fundamental goal toward which one is directed is balance. The literal meaning of the Arabic word for “economics”, *iqtisad*, is “a middle way” or “point of balance”. It was not for nothing that Abu Hamid Ghazali named his famed work designed to clarify Sunni belief *el-Iqtisad fi'l-i'tiqad*, or “The Middle Way of Belief”: he used the word *iqtisad*, which we now use to mean “economics”, in its more fundamental meaning of “a middle way”, “restraint”, “balance”.

But this does not mean that the modern West uses the same word with the same meaning. No matter how much “balance” might be the ultimate goal, there is a grand paradox and a great difference in character between the primary elements needed for a balanced connection: limited natural resources and unlimited human needs.

The first objection we must make is that the premises have been erected on wrong foundations: human needs are limited; what is unlimited is human desires. Modern economics is substituting the concept of “de-



sire” in place of that of “need”, provoking and arousing desires in its wake. Nature’s material resources are not enough for this. And just as material resources are insufficient, so are they not shared in a just manner. This carries with it the potential for great conflict. And as such, it becomes necessary to examine economics in and of itself.

This question is an important one: should science strike a balance between resources and desires, or between resources and needs? Clearly the aim of balance must be for a balance between “material resources” and “needs”. For desires are unlimited, while needs are limited.

The second point that is leading us into error is the UN’s discussion, at the global summit convened in Brazil, of “sustainable development”. It is generally accepted that the ideology of development brings the world to its physical limits. Unsupervised and unlimited development is impossible; all it can do is put pressure on physical limits, resulting in the destruction of environmental and ecological balance. It is believed that, in such a situation, it is imperative to follow the road of “sustainable development”.

But here it must be pointed out that “sustainable development” is nothing but a flashy cover dressing up “uncontrolled development”. We can never have a real idea about what is “unsupervised” or “sustainable” if we do not investigate development itself. Development is an ideology and a policy. Contrary to what liberal economists claim, it is not a technical and economic phenomenon and process.

The truth as it has come to us experientially tells us this: the ideology of development is neither possible nor real. For example, in the United States of America, with its population of 302 million, there are over 500 million motor vehicles in traffic. Now, let’s consider that China has a population of 1,300,000,000 and India a population of 1 billion. If these people used, as in the US, two cars per person, that would total 4,600,000,000 cars. Now let’s add to this such developing countries as Korea, Brazil, and Indonesia. In such a developed world as this, it would take just a week for life on the face of the Earth to come to a halt. But we cannot make the Chinese or the others give up using cars the way the Americans or Germans do. Because they, too, have the “right” to drive just as the Americans do. Currently, China is taking an active part in economic life and displaying phenomenal growth—but the Chinese are not consuming. All they are doing is producing and selling. We can imagine what will happen to the planet when one day they, too, step onto the stage as consumers. And no matter how much genuine happiness, comfort, and peace the material wealth and prosperity to be had through this development and “progress” may grant Western societies, it will grant the same to the others as well—or rather, it will take it away from them.



This model of growth is doing three things:

1. It is now resulting in inequalities that go beyond the limits of tolerance. Profound inequalities are arising between countries, regions, and classes.
2. It is shaking the ecological balance to its foundations, bringing the environment to an unlivable state
3. It is causing, with each passing day, greater and greater social turmoil, civil wars, conflicts, and impoverishment.

Today, 17% of the world's population is in control of 80% of the world's population. And the relative majority of this governing population is represented by only a small minority of 2%. In the near future, only one in ten of the world's population will be able to live in prosperity.

The Way Out

This is all very well, but now we must bravely ask ourselves this question: where is the world going? It is obvious that we are in a state of movement, of change. But what is the goal to which this movement is aiming? The problem is not in the movement itself, but rather in its essence and its orientation. We can either turn the movement into something good through the attitude that people adopt, or we can bring our ultimate fate to a complete impasse. Resting at the center of this problem is the "human" factor. Allah has granted us control over creation, has provided it for our use. There is wisdom in this, and there is purpose. If we should make a fundamental mistake in our perception of creation and our management over it, a mistake not in accord with this purposeful wisdom, then the cost will come to dimensions that go beyond our physical existence as a species. As the Sufis say, "If mankind is corrupted, then the universe is corrupted; if mankind is bettered, then the universe is bettered."

There are three questions here whose answers we must seek out:

1. How can we, as a species, control the materio-economic growth with which we have narcotically numbed our consciousness? Unfortunately, people are busying their brains with the question of "how we can get even bigger". This is a faulty interpretation. And they are using this faulty interpretation to erect their political ideologies on a foundation of "ever more development, ever more progress".
2. How can we live together, and how can we create the conditions necessary to living together? The precondition of living together is the acceptance of "the other" as other, but this "otherization" should not



constitute a demonization. This is a matter of discourse entirely concerned with our perceptions of creation, of Satan's refusal to bow down before Adam, and of the fundamental conscious choice of human beings between Allah and Satan. In order to live together in social, economic, and political terms, the establishment of justice is an absolute necessity. But the question is this: where will we find the true forms of justice? What is the creative wisdom of freedom, morality, and humanity? If we do not find the answers to these questions, we simply cannot find the answer to the question of how we will live together.

3. How can we control our fleshly cravings, our excessive desires? This is the most important question. What we call liberal capitalism is a system that urges us to satisfy all the desires of the flesh, that keeps our unsatisfied desires alive and well such that both its dynamism and its debility are gathered together on the same point. And this is the ideology of "growth" that we have so often mentioned. As the system grows it gains strength, and as growth slows it becomes debilitated. The real dynamism that powers growth is desire and the passions of our appetitive soul; it is the fact that our appetites are being continually aroused. If we can discover the ways and means to control our appetite, we can find a solution to the problem of the ideology of growth. We cannot get out of this crisis through a restoration of capitalism, and neither can we get out by turning back to or borrowing from socialism.

The crisis that we are now experiencing on a global scale is in the form of ripples on the surface of the water of the profound conflict within mankind. In truth, humanity is in a state of conflict with itself, with the other, with nature, and with Allah. The paradigm that will allow us to emerge from this crisis is one that will enable us to live with our own essence, with the other, and with nature, and that is to be found in a new philosopho-intellectual framework that will reconcile us with God.

2nd International Distinguished Senior Citizens of the World Congress

"Wholesome Solutions to the World Crisis"

4–5 December 2010, Istanbul, The Hilton Hotel



Turhan ÇAKAR

Chairperson, Consumers' Rights Association

PRODUCTION-CONSUMPTION POLICIES AND THE ECOSYSTEM CRISIS

*T*hrough extant policies and preferences in production, technology, consumption, and marketing, our world is being rapidly polluted and used up.

Clean sources of underground water, along with running water, lakes, rivers, streams, and seas, are being rapidly polluted and destroyed and are drying up.

Biological diversity is decreasing, is being made to decrease, is being destroyed and contaminated. Desertification is rapidly increasing.

With each passing day, agricultural soils are being polluted, are being reduced and destroyed through the building of structures, and are being subjected to erosion.

Through disasters brought on by the global warming caused by policies and preferences of production technology and consumption, and because of the influence on agriculture brought about by this global warming, natural resources, millions of people and, especially, regions already in poverty and scarcity are being severely damaged.

Local agricultural methods that are beneficial to the ecosystem are being destroyed, and villagers and small farmers living in rural regions are being harmed in a great variety of ways.

Extant policies, implementations, and understandings of production technology, consumption, and marketing are not only damaging such regions, but also giving birth to results that are contrary to consumers' rights, workers' rights, human rights, women's rights, children's rights, and animal rights. Economic and social imbalances on an international and intranational scale are resulting in the aggravation of such problems.

Extant policies in production and technology together with understandings of consumption have long since brought matters to a level that is unsustainable and opened the way for the crisis in the ecosystem.

It cannot be said that there has been a positive change in the implementation of such policies and in extant understandings of consumption in such a way that might lead to the abatement of the crisis.

On the contrary, according to the research that is being done, it can be clearly seen that, with the loss of fertile soil, there is in fact an increase in soil pollution, water and air pollution, the reduction of biological diversity, a breakdown of economic and social balance on the international and intranational scale, and impoverishment.

Extant policies and implementations in production technology, distribution, marketing, and consumption are creating conditions contrary to the meeting of basic needs, which is one of the universal rights of consumers;



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to the protection of health, security, and economic benefits; to the gaining of information; and to living in a healthy environment.

What is more, the aforementioned policies and implementations are producing results that are contrary to human rights, children's rights, women's rights, animal rights, and the public benefit.

RECOMMENDATIONS FOR THE ECOSYSTEM CRISIS THAT HAS RESULTED FROM EFFECTS OF PRODUCTION–CONSUMPTION AND TECHNOLOGY

Throughout the whole of the world today, the policies that are characteristic in policies of production and technology as they are implemented in properties and in services, as well as in policies of marketing and consumption, are neo-liberal or capitalist-imperialist policies. These policies are policies and implementations that serve the aims of a specific minority. In these policies and implementations, there is no room for the public benefit, for consumers' rights, for human rights, for environmental rights, or for women's rights or children's rights.

The production policies in industry, which are based on this neo-liberal aim; technology policies; policies and technics in industrial agriculture; policies and technics in transportation, which is based on the highway; urbanization policies; policies and implementations in production-use-consumption; policies and implementations in marketing; and the international and intranational economic and social imbalances that all these policies give rise to are the chief reason for the crisis in the ecosystem.

What is more, production policies and the prevalent and, whatever the aim might be, worldwide use of fossil fuels through technologies in energy, production, and consumption are technologies and implementations that harm the environment and the ecosystem. In the world today, the transportation system as it is primarily implemented is based on the highway and it is known that that the exhaust gas pollution created by this system and implementation is among the most important producers of greenhouse gases.

It is known that methods and technics of industrial agriculture—which have also been given the name “the green revolution”—are continuing to destroy the world's biodiversity and play an important part in the production of greenhouse gases. What is more, it must be emphasized that pesticides and fertilizers applied heavily in the name of greater yield and an uncared use of irrigation are killing numerous beneficial forms of life; are ruining the composition and tissue of soil, disrupting natural balances, and shattering the relationship between water, soil, and air just as they pollute the air; in sum, they are turning the whole of the ecosystem upside down.



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Through the increasingly rapid melting of glaciers, brought on by global warming, and the concomitant rise in sea level, an ecological exodus from coastal areas inland has begun. This is continuously speeding up the process of desertification by increasing the pressure on inland areas, mixing sea water with underground waters, and causing rivers to flood their banks. Aridification and warming are resulting in a rise in forest, pasture, and prairie fires, a process which is only becoming increasingly more violent. It has been calculated that, in Turkey, the annual amount of soil carried away by running water along amounts to 500 million tons. It has been explained that, in the year 2002, the total loss due to desertification was in excess of 40 billion dollars. It has been calculated that, in the years 2025–30, the average temperature in Turkey will increase on average by 2 degrees Celsius in winter and 2–3 degrees Celsius in summer, and that the annual rainfall will fall below desert levels to just 250 millimeters. In this way, the pressure on plant cover and the speed of erosion will increase.(Duygu, 2007;21) And yet it cannot be said that, in our country, there yet exists the necessary economic, technical, or social infrastructure to provide a solution either to desertification or to other environmental problems.

In Turkey, though there are nearly 28 billion hectares of cultivable land, only 16 billion of those hectares are making use of the necessary precautions for preservation of the soil. It has been stated that, of the most productive agricultural areas, 17 percent are experiencing very severe water erosion, 36.4 percent are experiencing severe water erosion, and 20 percent are experiencing mildly severe water erosion. It has also been stated that, with 17 percent of agricultural lands experiencing very severe, 36.4 percent experiencing severe, and 20 percent experiencing mildly severe water erosion, and despite the annual loss of 615.5 kilograms of soil per decare, the agricultural technologies that are in use are contributing at an important level to erosion; that, according to research, plowing towards the slope of the land rather than perpendicular to the slope of the land results in 25 percent more erosion per year; and that the burning of stubble results in a 36 percent greater loss of water and a 29 percent greater loss of soil. (Süzer, 2007)

According to studies that have been carried out, it can be said that, annually, 24 billion tons of soil are lost to erosion, and that this means an annual loss of 60 million hectares of agricultural land. (www.cedgm.gov.tr/cevreatlasi/cevre_durumu.pdf) Research shows that, in comparison with prehistorical times, the loss of agricultural land is three times higher, having risen to the level of 70-140,000 km². What is more, it must be emphasized that 20-40,000 km²/yr. of soil are lost to urbanization; that, over the last 40 years, the level of loss of cultivable land had risen to 4.3 million km²; and that every year, 100 billion tons of fertile soil strata are carried away and lost. It has been found that the rate of loss of topsoil—the richest soil in terms of humus or organic quality—is 5 times greater than the rate of soil regeneration, and it has been warned that, at this rate, in 70 years, all of the horizontal stratum of fertile soil will have been lost.



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It must be emphasized that, because local agricultural methods and implementations that are beneficial to small farmers and rural residents have, in several regions of the world, been replaced by industrial farming implementations, impoverishment, the migration of rural residents to cities, and unemployment are on the rise. It is also known at the same time that extant implementations have brought harm to workers' rights, to consumer's rights, and to women and children, as well as increasing worldwide unemployment, poverty, and hunger.

The carbon dioxide(CO₂), methane(CH₄), nitrous oxides(NO_x), ozone(O₃), chlorofluorocarbon(CFC), and steam(H₂O) that are produced as a result of policies and implementations in production-consumption and in technology produce greenhouse gases and give rise to global warming and to climate changes.

The melting of glaciers that is caused by global warming is opening the way to such disasters as el nino in the northern hemisphere and el nina in the southern hemisphere, to extremely violent storms and rains known as hurricanes in the northern hemisphere and typhoons in the southern hemisphere.

It is known that Turkey is in the 38–42 Celsius range of regions at risk from global warming; that aridification will increase together with global warming; that, due to mistakes in the usage of land, erosion, salinization, and desertification are more and more rapidly approaching the point of no return; and that fertility is ever declining.

The noise pollution created by transport vehicles, industrial plants, factories, and places of entertainment is creating negative effects on human health. It must also be especially emphasized that the quite high level of noise in our large cities is above the level of noise recommended by the World Health Organization.

It has been shown by various studies that electromagnetic (EM) pollution is created by the various electric and electronic devices consumers use in their daily lives, by high tension wires, mobile phones, wireless devices, base stations, and radio and television transmitters, and that all of these have negative effects on our health.

Other types of pollution are those created by the sun's rays, by industrial and medical waste, and by the various radioactive elements of nuclear energy systems. These types of pollution are particularly dangerous in that they can lead directly to cancer.

TRENDS IN CONSUMPTION AND ARTIFICIAL NEEDS

The powers prevalent in the making of neo-liberal economic policies, in order to maximize their profits, play a role in defining the consumption trends and needs of consumers. Artificial and unnecessary needs are created by influencing consumers' consumption habits and trends through various advertisements. Through this



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process, deceptive, misleading, and exploitative advertisements convince consumers—particularly children and young people—that these artificial needs are in fact basic needs.

It can be clearly seen that, in advertisements, children and young people are used as a means, with the end being consumption. It can be clearly seen that consumers are pawns of the advertisers. A famous advertiser once said of consumers: “Consumers are like cockroaches. You just keep on poisoning them and poisoning them until they get addicted.” The poison, in this case, is advertising.

A Chinese businessman once said this of children: Get the kids through advertisements, and the whole family and the whole market is yours.

As a result of this perpetual trumpeting of and encouragement to consumption, our country's traditional understanding of “cut your coat according to your cloth” had been virtually abandoned. Owing to the wrongheaded and unnecessary consumption that is trumpeted about, consumers are losing their health, and damage is being brought to the environment, to the family, and to the national economy. The wrongheaded and unnecessary that is trumpeted about has given rise to and resulted in the increase of the ecosystem crisis and the many of the very important effects that it creates.

THE UNSUSTAINABILITY OF SUSTAINABILITY

The concept of “Sustainable Development”—put forward in the report “Our Common Future”, published by the World Environment and Development Commission in 1987—was defined as, “development that, while meeting the needs of today, does not eliminate the ability of future generations to meet their own needs”. A number of international agreements have thus far been signed with an aim toward this. Some examples of this are: the 21 Actions Plan, the Kyoto Protocol, the Biological Diversity Agreement, the Basel Convention on the Control of Transboundary Movements of Hazardous Wastes and Their Disposal, the Convention on Endangered Wild Animals and the International Trade of Plant Varietals, the Protocol to Protect the Mediterranean from Pollution by Dark Resources, and the Convention to Protect the Black Sea from Pollution.

The “2006 International Year of Deserts and Desertification” was declared by the United Nations.

In spite of the warnings of all these international agreements, it must be emphasized that extant policies and implementations in production, technology, consumption, and marketing are continuing, and that this is as a result leading to an increase in pollution. This is a very important contradiction. So long as this contradiction is not brought to an end or done away with, and so long as the international conventions and agreements on this topic are not abided by, it is clear that not only will the ecosystem crisis not be prevented, but that it will only get worse.



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For all of these reasons, and in order for precautions to be taken in accord with the aforementioned definition of sustainability urgently, effectively, and properly on both an international and an intranational scale, it is necessary for all relevant institutions to cooperate on the international and intranational level.

In particular, among the most important ways of reaching a solution to this problem is for nations and regions already suffering from the ecosystem crisis to take action first; for them to apply pressure where necessary; for all their individuals, consumers, workers, women, young people, rural residents, small farmers, scientists, and environmentalists to be informed about and to take an active role in informing others about this matter; and for them to get involved in national and international organizations. 13.11.2010

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INNOVATION AS AN EXAMPLE OF CRISIS SOLUTION

I can honestly say that the most important event of my life was the opportunity to work on effecting changes in Turkey's first Patent Law, the Law of Title to Invention (*İhtira Berati Kanunu*), which was in effect for 116 years, with no changes, from 1879 to 1995. It was the State Planning Organization that prepared this bill, and I worked as a reporter in their Specialized Commission and as their Vice-president.

In 2005, in the **OSLO GUIDE** entitled “**Collection of Data on Innovation and Principles for Interpretation**”, prepared jointly by the OECD and the European Commission and translated into Turkish and published in 2006 by TÜBİTAK, INNOVATION was defined as: “a **new** or **significantly improved product** or **process** or **organizational method** or **marketing method**”.

Crises and the shrinking markets caused by crises give people the opportunity to think and to renew themselves. Those who use this opportunity well may well succeed in coming to the fore once the effects of the crisis have lessened. And in the first rank of the elements that have an effect on such success are PATENT LAW, of which I spoke above, and the PATENT SYSTEM based on it.

Those people who are affected by the crisis at its very beginning can, first of all and **at the very first stage, closely scrutinize their organizational infrastructure and processes** and, in so doing, **do away with and replace any unwieldy elements** that prevent renewal, development, and improvement. **At the second stage**, they can **replace** the products they manufacture or the services they provide, or they can **make significant improvements**. **At this stage**, what is to be done can be done through putting into practice a structure of innovation that can be summarized as replacing “**forming a conjectural demand**” with “**understanding and meeting the demand**”.

Innovation can include either products, processes, and methods developed by companies for the first time, or those adopted and adapted from other companies or organizations.

In the 26-year period from 1978 to 2004, it can be seen that the structure changed completely, with the added value of intangible assets that are ideational products (works of art, inventions, industrial designs, trade secrets, computer software, business transaction methods, brands, website names, etc.) assuming a more



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active role. This data supports the conclusion that **“those who can produce and commercialize knowledge can succeed in emerging from crisis”**.

A country does not need to produce every technology; but the transfer of every needed technology increase manufacturing costs, discourages development of talents, innovation and discoveries, thus effective the increase of unemployment. The development of production technologies and management technologies should be the main concern of firms, research institutions and universities. The increases in innovation and the development of production services and manufacturing technologies increases the demand for qualified manpower, while they decrease the demand for unqualified labor. A vocational education and training planning process, which follows the demand trends of firms for qualified workforce, can help directing the practical training of workers, as well as education employment connection. Accordingly, the vocational and professional graduates will have a chance to be placed in appropriate jobs and the cost of training, retaining will relatively fall. When the firms and the unemployed see the profitability of this approach, focus to this target and serve the increase of overall productivity.



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President, The Turkish Cancer Association

ALLIANCE OF CIVILIZATIONS

SHARING OUR EARTH WITH WISDOM AND VIRTUE

*K*nowledge is pivotal for wisdom. Education ideally should help an individual to become knowledgeable, wise and ethical.

Majority of people is convinced that education is limited to school curriculums and ends with the school times. However, education is a life-long process starting with birth, rooted in the family, structured at school and goes on during the lifetime.

In traditional education, learning is about accumulation of tacit knowledge and individuals are thrived to get satisfying scores as tangible indicators of success. Indeed, students, tutors and parents are quite satisfied with this type of measurement for achievement. However, tacit knowledge limits the critical thinking abilities of the individual which over-structures the thinking and problem-solving process and the individual loses humane curiosity and the necessary intrinsic motivation to think divergently. The individual starts to be satisfied with easy- to- reach goals that are attained with least efforts through cunning methods and shortcuts.

Learning only to memorize reduces the innate human curiosity and motivation for exploration. Risk taking, initiative, pro-activeness slows and stops. Inertia, leads the individual to helplessness and self-destruction. An individual who is motivated to explore and to learn gains experience and also develops self-confidence, sense of self-efficacy and success.

Individual success breeds new possibilities, new opportunities and new job creation which not only lead to personal wealth accumulation but also to the increase of welfare, reduction of poverty and ignorance; and foster social progress in the community.

The path to success and to being an authentic individual one should not choose the easiest ways in education but the education models which encourages experiencing and exploration.

The learning experience starts in the family and the initial socialization period of the child. Therefore the parental education programs should be sponsored and supported by state policies



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and should be the priority of the state. As the child grows and attends schools, it is very important to encourage learning, experimenting, teaching the young to exploring rather than only memorizing and passing the years for grades. Pupils who are naturally capable of exploring and experiencing should be encouraged and motivated.

Apart from traditional high school education, the vocational schools should be sported in the sense of preparing the youngsters to life sooner and facilitating the development of skillful mid-line staff. Education system should also prepare and allow those who want to continue their studies at higher education levels and to pursue their personal goals. Furthermore, for any person who wants to learn should have the chance to continue life-long education and self-development regardless of age.

The transformation of education system from a classical perspective to an innovative experimental one, highly depends on the change of state policies in raising and preparing school teachers. The state policies should encourage and give extra incentives to young people to select teaching as a profession. A teacher who is passionate about his/her work, who earns a sufficient amount of base salary and who feels safe enough, will be more committed to contribute to the development of future generations which might champion opening up new horizons for the country, the society

and the world.

All educational expenditures should be accepted as investments for the future welfare and development of the country.

Everybody will agree that individual health, plays a key role in shaping the individual education, development and commitment for social good.

The first step in healthcare is about healthy and good nutrition. Unfortunately the majority of people in today's world are careless about nutrition. Consumers increasingly spend money to buy highly processed and mixed food products, pay extra for attractive shiny packages and addictive ingredients without concern for unhealthy eating habits, like obesity or other physical and psychological disorders.

Exercise is an essential part of a healthy life style. Being healthy is a function of a decent life.

A decent life is about dividing the day to three and following a daily routine with strict discipline and allocating adequate time for the following basic human functions:



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- Working and exercising,
- Eating healthy, resting and entertaining,
- Sleeping,

Any excess or lack of balance between these three needs might negatively affect the health status and decent life of the individual.

In principle, human beings, when they are young are ready to sacrifice their health for a supposedly better life whereas when they get older they start to spend their fortune for their health.

The human life cycle is the nature's law. Birth, growth, work, aging and death are absolute rules and truths of human life. It is also a reality that when humans are well fed, well educated and well developed, they can live a healthier, a longer life and they can be more successful.

When people get old, the work activities will be slowed down and it is time for retirement. Indeed, retirement should not mean to get isolated and passive and desperately waiting for death. Instead, individuals should be able to keep active at any age. The most valuable capital of an aged person is experience. The retired person should be able to transmit the learned knowledge and experience to young generations unlike many others who abandon life and lose motivation as they get older.

Love and respect are mutual and prime values for human life where there is no love without respect and no respect without love, and there should not be. Love flourishes as the individual gains self-respect and self-esteem. A person who is capable of loving the self will be loving others, will be respecting others' rights and become a role model for other people.

Living with wisdom is only possible if wisdom is real and authentically internalized. Awareness about the self, commitment to life-long self-development, enjoying love, respect and sharing with others can be mentioned as essential elements for learning to live with wisdom.



Mehmet DÜLGER

**Professional Architect, City Planner, 22nd Term Member of Parliament (Antalya) and
Chairman of the Foreign Affairs Committee, Galatasaray University Member of Faculty**

*D*ear Mr. President,

Distinguished members of the workshop,

Esteemed guests,

I greet you all with respect and love.

Rumi, in couplet 4,438 of the second volume of his *Masnavi*, says: “The soul is inclined to wisdom and knowledge, while the body longs for the vineyard, the garden, for grapes.”

In our society, which has been molded by the great wise men who have for many centuries taken part in our culture with their teachings, even the simplest human being— with just a certain behavior or a word full of wisdom enacted in the face of what he or she has experienced of life—sometimes opens the doors onto the unthinkable truth. He or she can show us new horizons and enlighten our path.

“Living with wisdom”, the subject matter which it is planned for our workshop to discuss and debate, targets the improvement and development of the lifetime granted to us; it is, in fact, an excellent opportunity to achieve the knowledge of the truth of the things as they truly are.

The life we live in the world today; the rules to which we are subject; the necessities of civilizations around the world; the fact that the guiding political, economic, and legal forces around the world today depend so greatly on material values, on unlimited consumption, on uniformity; and the fact that now everything is greater in quantity, faster, and more flexible than before—all this seems to constitute the greatest obstacle for a life of wisdom in the real sense of the word. And yet humanity, over the thousands of years of its history and with all the impressions it has gained and lessons it has learned from its numerous experiences, has created a wealth of wisdom that can be applied to humanity as a whole. Though humanity has adopted so many different systems of belief, philosophies, and interpretations, it still has the opportunity to meet and agree on the same fundamental principles. And it is on this common basis of principles that an “Alliance of Civilizations” will definitely be realized.

The Native Americans have developed a common belief that the Earth is a divine being that—with the totality of its animals, trees, stones, soil, clouds, and rain—must be respected, and that most assuredly must not be domineered or mistreated, and they give voice to the fact that we have upset the balance between us and the Earth, and that our planet’s future depends on our ability to protect and repair the Earth.

The Native Americans know very well that, if we just open our hearts a bit more to one another, we can actually prevent a great deal of suffering and bloodshed, and they say:



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“At the beginning of time, we were given the law that teaches us how to live our lives. Here are the basic clauses of this law:

- We will treat one another well;
- We will respect one another;
- We will protect and look after one another as well as we do ourselves.

“So long as we observe these simple but important rules, we will have no conflict with one another.”

Distinguished members of the workshop,

Billions of people wish for nothing other than to live without losing the balance between us and the Earth, without destroying the environment. The blessings of nature and the abundance that is bestowed on us is enough to feed us all... On one hand there are mountains of butter piled up, while on the other hand an unknown sludge covered with dozens of flies sits in a broken bowl; on one hand tens of thousands of tons of milk are dumped in the fields on the claim that it was of insufficient market value, while on the other hand tiny babies with skeletal bodies and tired eyes rolling with sleep lie in need of a drop of mother’s milk; on one hand there are masses who have uncaringly gone astray to surrender their minds unconditionally to the dust and smoke of both consumption and dissatisfaction, while on the other hand there are millions unable to have even the briefest glimpse, even in their dreams, of the most basic needs required for leading a dignified human life...

To what extent, if at all, is it possible to reconcile this picture with the principle of “living with wisdom” sustained in the name of humanity? Such a situation emerges in a certain place, and through the will and the actions of certain people. These “certain people” claim that they hold a respectable status in the world through their beliefs, philosophies, and political and economic systems. And the institutions they establish make precisely the same claim... However, what we actually see is an organization such as the United Nations—which is expressly a “World War II” institution—that has never once hesitated to violate universal principles of justice, as only a few of its member states hold veto power; an organization whose effect in the arena of international politics has, in fact, been extremely limited over the last 64 years due to its inertia, an inertia that has only been aggravated by its bureaucratic machinery and its many subsidiary organizations and institutions, all of which have essentially the same characteristics...

Science, technology, unlimited financial opportunities, armies equipped with overwhelming firepower and only the most advanced weaponry—all of these are being continually developed and improved in preparation for the ham-fisted exploitation of natural resources in the remotest corners of the world by a particular strength of will that is working solely for the sake of its own interests and goals. One particular statement that



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has been circulating recently seems to be quite significant: “If you exterminate all the insects on the Earth, the planet’s ecological system will collapse within fifty years; if you exterminate all the people on the Earth, then within fifty years the planet’s ecological system will attain the perfection it had when it was created.”

Today, this particular will has seized our already small piece of the pie, and has now found the way to provide even greater benefits for itself. The “hybrid” seeds and Genetically Modified Organisms (GMOs) developed by the most cutting-edge research and pioneered by American, Canadian, Dutch and Israeli scientists will without doubt turn out to be revolutions that turn the world’s agricultural technology upside down. However, the use and trafficking of these new agricultural technologies makes every last morsel of the people in the rest of the world subject to the will of the few countries actually developing these “hybrid” seeds and GMOs, and as a result farming areas are made to lose their agricultural characteristics. At the heart of this matter lies an ethical problem far beyond mere issues of trade.

Even against such a mentality and will—which sees nothing but its own power and interests, heeds no obstacle on its rampant path toward rampant profit, and never hesitates to use any available means whatsoever to realize its goals—it is not impossible to relocate and actualize “living with wisdom”. These are the qualities essential to allowing humanity to realize such a way of life: a philosophy driven by and expounding great and noble objectives; a consciousness of the deeper realities and balances of life; a loving and compassionate heart; and a mind blessed with patience and fortitude.

For those people who comprehend the vital importance of living with wisdom, and for those who are willing to give of their positive energy in the hopes of a mutual exchange of ideas on this very important subject, the organizers of the 2nd International TÜRYAK Congress have made this opportunity into a reality. Different ideas, different beliefs, and different approaches will turn this humble workshop platform into a veritable garden of flowers. I hereby invite everyone present to bring together the sapient aspects of their own philosophical perspectives, to become students of nature, and to learn to decipher and understand the principles of the law of creation that envision how we can manage the Earth in a harmonious way. This is a task that we cannot, that we must not avoid. As an old saying of the Omaha Native American tribe goes: “A man who sees wrong but does not extend his hand to put an end to it is as guilty as the one who has done the wrong.”

With respect and affection, I greet you all on this occasion.



ALLIANCE OF CIVILIZATIONS: LIVING ON THE PLANET WISELY

The “Alliance of Civilizations” approach aims to challenge the tensions and problems faced by the world in terms of its general systems and structures by establishing relations, by understanding, and through building a more peaceful future based on stressing the common values of humankind. In the process the most important point which must not be forgotten is that in our day, among the confusion of concepts, “becoming civilized” is an expression which is used all but synonymously with “Westernization”. Generally, in countries outside the West, one speaks of Western Civilization to mean the political, social, cultural and technological movements employed in an attempt to reach the level of material development enjoyed by westerners. Thus, to all intents and purposes, otherness is ascribed to civilizations outside that of the West.

Intellectuals, charged with bringing to the people an awareness of knowledge acquisition and enlightenment, those sine qua non of progress, have confused Western knowledge with Western values and character, thus leading to a crisis of both character and values, and this has come to be better understood, as has the fact that the situation hinders the desired development and/or the ability to live “together/wisely”.

Because of developments in our country and the world at large in the social, economic, cultural etc. spheres, education in national and global values, in participation and/or democracy, in multi-culturalism and peace has become increasingly vital. The pity is that this has not yet been grasped by certain groups, institutions and even states! As the norms and values of the age develop, and are developed, and as the strategies for implementing them emerge, Turkey should be not the passive recipient of this process but an actor which takes the initiative and plays a productive part. Thus it will become easier to find national solutions without ignoring the global context.

Literacy in its traditional definition has become an indispensable part of life. Reading a newspaper or text, writing a little something – these have become as necessary as eating and drinking. However, in recent years advanced educational systems have begun considering other types of literacy. Societies, and therefore humanity, have made the acquaintance of various concepts of literacy such as computer and science literacy. Among the types of literacy which an individual should possess is communication literacy. In this respect the concept of communication literacy should be taken up as one which for educational systems is new and thought-provoking while it renders the system more dynamic.

Within such a shaping of events, people and societies need to become aware of the values (and their opposite) “hidden” in the elements of communication, particularly the media. Adults should think about their



consuming habits vis-à-vis the media, and take the necessary steps to become responsible individuals. To guard and develop the culture of society, the means of communication (especially the media) need to show the proper care so that societies can be protected and live together, thus ensuring that inter-societal human values can avoid seeing each other as “othered and discriminated against.”

It is clearly important that technology be used where necessary, and usefully. As for the internet, its role in accessing information is now among the inevitable phenomena of our day.

But to guard against the harmful effects of technology, society must see to it that people, especially young people, are made aware, and that values, morality and breeding are in the forefront. And to this end we should not become the slaves of technology, while the harmful effects arising from the means of communication should be kept to a minimum. For this, clearly education on a society-wide scale is of the essence, a matter that concerns first the family and then all strata of society.

We should not neglect to observe that while at one time technological developments created jobs, now they cause unemployment. Certainly technological developments have led to new types of work, especially in the service sector, but they have also done away with classic occupations. The problem of unemployment is actually the problem of “missing occupations.” It is important to use technology as a means of creating occupations. While access to and use of Information and Technology are advantageous, they can also mean substance abuse, selfishness, loneliness and the like.

One should not forget that the fundamental value making mankind human is understanding. It is impossible to resemble one another or understand our differences 100%. In that case, difference and similarity should be in moderation, for when excessive it can lead to polarization and ultimately conflict. The major problem of societies in our time is cultural decay. For centuries, and particularly in the last 200 years, there have been problems in the way groups impart their values to their societies, and thus problems with the way differing groups see each other.

The goal of the alliance of civilizations is exchange between differing cultures of information, culture and experience. The aim is for people with different living conditions, different liberties, and of different sexes to achieve awareness on both the national and international planes, and thus while trying to understand each other be able to carry out cultural exchange and seek solutions to the world’s common problems. In a globalizing world order the aim of an alliance of civilizations should be, not that cultures dominate each other, but to obtain productive results through the synthesis of differing ideas. When taking up the matter of an alliance of civilizations, it is clear that it will help speed up the efforts of the nations’ youth in cyberspace, while also mak-



ing such efforts to develop in a more correct setting and contributing towards world peace. Such incentive-providing measures should be encouraged among nations.

For example, the United Nations has set up a website to promote the cultural interaction and information sharing of online youths. Thus it has provided an environment to ensure active participation and sharing by the world's online youth, to secure the pooling of data, and to bring about and shape work with a focus on action. This milieu is important if the conflict of civilizations is to become an alliance of civilizations. In this context the basic targets should include redesigning course programs and textbooks to be more general and observe mutuality so as to be in line with education in citizenship and peace; backing global and intercultural education; and above all weeding out elements aimed at other cultures, elements which feed resentment and enmity.

Strengthening intercultural ties can be accomplished, not by isolating cultures from one another and creating areas of non-contact, but through the ideal of living together. Strengthening these ties and developing the culture of coexistence is only possible through taking concrete steps toward an alliance of civilizations or intercultural alliance. But how can these well-intentioned ideas come about when the Ruling States and Powers are there, along with states and groups which themselves are thirsty to rule? That is the question! Moreover, one observes a persistent effort to see causality between today and historical events of the past, so as to give current generations no peace or respite. More bitter yet, certain quarters rant about the advantages inherent in a system of exploitation, and see no reason not to use their so-called natural rights (based on a set of assumptions) in their own interests to exploit others. Given such a world order, how are we to coexist "Wisely in an Alliance of Civilizations"? In truth this is the problem, which must be corrected and shaped starting with the wise ones and going on to those who would be statesmen, to the intellectuals who guide society; the problem to be considered yet again by these people, to be refashioned beginning with themselves. Otherwise these rosy ideas will continue to be a means of exploitation for certain quarters, and their implementation a matter confined to the thought processes of mature minds. The solution rests with the leaders of countries where examples go back centuries, who starting with their own societies must not only respect differences but be just, and draw on the same values to form ties with other countries.

In closing I would like to quote from the "Kutadgu Bilig" of Yusuf Has Hâcib: "One should be able to put his heart in his hand and walk about among the people without shame." Notice that this sage says not mind but heart. Briefly put, this wise dictum applies not only to every individual in the human race, but equally to state leaders and therefore interstate relations; wouldn't you agree?



A DIAGNOSIS OF UNEMPLOYMENT

Unemployment has been and will be the most significant problem of past present and the future. In the future this problem will not be only an important problem, but will be a critical problem that will determine the fate of our economic life. Due to its significance and critical role it is imperative that we find a solution to it. Unemployment is one of the most demoralizing events a person may face. Unemployment is not only the loss of income for an individual; it is loss of trust and self respect. Perhaps for that reason the Article 23 section 1 of the Universal Declaration of Human rights state that “Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.” In our days right to work is perhaps much more important than often referred to democratic rights such as freedom of speech and expression of thoughts. Unfortunately, in our days society and organizations do not devote sufficient attention and effort to eliminate unemployment. In 2008 7.2 percent of the labor force of the world is unemployed. In 2009 due to the crisis in various countries the unemployment in the world increased by 1,5 percent reaching 8.7 percent of the working force. That means, approximately 277 million people of the 3 billion 179 million working population of the world is unemployed. In 2009, unemployment in the world increased by 48 million people. Some experts blame the crisis as the cause of this level and increase of unemployment.

The Relation of the Unemployment and the Crises: As we, all of us know, United States of America experiences a sub-prime mortgage crisis in 2008. This crisis is not a global crisis as many analysts claim. It is a crisis, which expanded to an economic crisis in USA and infected various countries through some relations. The USA economy faced stagnation and was able to grow by only 0.4 percent in 2008. In 2009, The USA economy experienced 2.4 percent decline in national income. The unemployment rate, which was 5.8 percent in 2008 increased to 9.3 percent in 2009. On the other hand, Germany, which was badly effected by the crisis in the USA, was able to increase its national income by 1.3 percent in 2008, but faced 5 percent decline in national income in 2009. But the unemployment rate in Germany did not increase as much as it did in the USA: the unemployment rate which was 7.8 percent in 2008 increased only to 8.2 percent in 2009. The income loss in Germany was more than what it was in the USA; but the unemployment loss was much less. On the other hand if we take up China, which did not face loss in national income, we see that the national income increase of China which was 8.7 percent in 2008, increased to 9.0 percent in 2009. In spite of the increase in the economic growth, unemployment in Chine increased from 4.2 percent in 2008 to 4.3 percent in 2009. These cases indicate that unemployment rests on more fundamental issues than just crisis experienced.



One of the reasons to relate the increase in unemployment to the economic crisis we are experiencing is the increase in the mass layoffs we observe recently. In 2009 we observe an increase in mass layoffs of employees in many countries. For example, in May 2009, in 2 thousand and 794 mass layoff event 306 thousand 788 people lost their jobs. These figures are more than double of the previous periods. But interesting developments are observed recently. According to a recent analysis in the Wall Street Journal, profits of corporate America are increasing despite the slowdown of mass layoffs and decline in revenues. “The Commerce Department estimates that for all US companies, second-quarter after-tax profits rose to an annual rate of \$1.208 trillion, an increase of 3.9 percent from the first quarter and a 26.5 percent rise from a year earlier.¹ As the Journal notes, “To achieve that performance, companies laid off hundreds of thousands of workers, closed less profitable units, shifted work to cheaper regions and streamlined processes.” But, this is not relevant to only our days. “In 1994 corporate America’s profits rose 11 percent, yet it also eliminated 516,069 jobs and announced \$10 billion of restructuring charges.”²

The Fundamental Reason For Unemployment and the Mass Layoffs: The fundamental reason for unemployment and the mass layoffs is the “profit” being the sole objective and considering the labor wages as a cost element. Labor, in order to be employed, has to compete with machines, computers and robots. If something can be produced by machines, computers and robots cheaper, labor will loose his/her job. Machines are getting more capable, computers are getting faster and robots are getting more intelligent every day. On the other hand the quality and the quantity education and training provided, is not sufficient to improve the competitive power of the labor force. For that reason companies are able to increase their profits through re-engineering, re-tooling and downsizing operations. But this process deprives the labor from his income and the company from its “king” and the company revenues could decline. This is not a sustainable condition. But the remedies them selves require much discussions beyond the context of this presentation.

Unemployment in Turkey: Turkey faces more severe unemployment problem then the other countries are facing. Turkey was able to increase its national income by 0.9 percent in 2008, but faces a decline of 6.0 percent in 2009. Turkey’s unemployment rate is more than the unemployment rates of 144 countries of the world. In 2000, Turkey, with its 1 million 498 thousand unemployed, had 6.5 percent unemployment rate. In 2009, Turkey’s unemployment rate increased to 14 percent, and unemployment reached 3 million 471 thousand people. One of the reasons for dramatic unemployment rate in Turkey is the overvalues TL. Overvalued TL increases the cost of labor and reduces its competitive power against machines, computers and robots; and in addition to that, damages its competitive position against foreign labor. With wrong economic policies Turkey augments the global problems it is facing.

1 http://jdeanicite.typepad.com/i_cite/2010/10/us-corporate-profits-soar-on-layoffs-wage-cuts.html

2 John Micklathwait & Adrian Wooldridge, *The Witch Doctors*, Mandarin, United Kingdom, 1997. s.34.



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Although some regional armed clashes continue, much feared 3rd world war seems will be prevented. However our planet is facing more destructive and severe issues because of

a clash between mankind and nature:

- Destruction of biodiversity and deterioration of eco-system
- Deforestation and desertification
- Climate change and increase of natural disasters
- Water stress and food security concern

The world is in great alarm and anxiety, because during the second half of last century, the natural resources of Earth are depleted at a much faster rate. These resources such as soil, water, air, vegetation and biological diversification are being destroyed at such a rate that leaves no chance for their renewal or replenishment. Such eating away at capital of natural resources of Earth, is in a way drifting to bankruptcy.

The exhaustion of natural resources which are interdependent and in need of each other, results in deterioration and crises of eco-system.

Such exhaustion is mainly due to:

- Productions and services unfriendly to nature
- Insane consumption and dreadful waste
- Incredible population growth (tripled during second half of last century)

Developed countries warn the under developed world that the planet can not support such a population growth. They are answered back: “Babies born in your countries consume 30 times more than babies born in our countries. Our planet can not stand such over consumption and incredible waste either”

Distinct indications of this exhaustion, accelerated during the second half of last century, are already here.. One third of land that could be cultivated, one half of grasslands (meadows) are no longer productive and are degrading to deserts. Hunger, water shortage, poverty and migration have reached to scary levels. We cannot over look the fact that one billion people are going to bed in hunger, and one child is starving to death



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every 6 seconds. One other fact should not be ignored either: The expenses of efforts for dieting or recovery from illnesses caused by obesity are more than the cost of feeding starving people of our world. The only way to overcome severe social crises caused by hunger is to feed such helpless people.

Water stress is a reality too: Some lakes and wetlands are drying, some rivers cannot reach to sea and underground water level keeps on lowering. Mankind believed that water supply is always ample and never depletes and ignored its vital importance to nature and all livings and damage caused by its misuse and waste. We should not forget that 1.2 billion people lack access to clean drinking water.

Because of such exhaustion, the vegetation is also depleted. Forests as large as Portugal size are lost every year. One third of tropical forests no longer exist. Forest fires are much accelerated. The functional values of forests like serving as sinks for carbon emission and habitats for biological diversity amount to 2000 fold of its wood value. Unfortunately forests of such vital importance are deteriorating.

Climate change is a reality too. The shrinkage of green areas and four fold increase of carbon emission exert accelerated pressure on eco-system. According to insurance companies, the number of natural disasters increased 4 times with a 15 times more destruction because of upset in ecosystems and change of climate, during the second half last century. A U.S. Katrina storm and recent Pakistani flood resulted in damages over 200 billion dollars each.

Biodiversity destruction is also at alarm. It is estimated that about 100 known and unknown species continue to disappear everyday. It is general belief of biologists that if this depletion is not stopped, half of all species of our earth can vanish in this century. In Turkey only, 3008 species are under danger of extinction of various degrees. I will give just one example about the importance of the biological diversification which is certainly the most important element of the eco-system.

A conic snail is under danger of extinction because its habitats, the coral Islands, are deteriorating. This species of snail send a needle like harpoon to its prey or enemy and makes it anesthetized. It was discovered that the cocktail of enzymes applied to its harpoon by the snail, was effective on neurons which transmit pain signals to humane brains. Unfortunately this species of snail of such use to humanity will most probably be extinct.



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During second half of last century, the economy has grown 7 times but the abyss between rich and poor became deeper, and did not help the issue of poverty. It has been finally realized that in order for economy to serve both our planet and mankind and not to destroy its much needed natural resources, the environment and poverty should not be ignored. Sustainable development with productions friendly to nature and eco-economy concept must prevail. Global economy should be restructured including taxes, incentives and prices in favor of environment and costs must include social consequences. Like Lester Brown, guru of environmental movement says: “Before 16th century people thought sun was revolving around Earth like they are thinking now ecology is revolving around economy”

Some of pilot productions friendly to nature and in line with social and environmental obligations which are initiated by the undersigned: Queen Bee breeding, organic honey production, diversification of eco-tours, industrial forest plantations are already in operation. Mastic tree development, plantation of cork oaks, natural silk production, plants to replace tea plantations, plants resistant to dry conditions and edible herbs are under study.

I would like to elaborate on two of these projects briefly: The first project is queen bee breeding from a race thought to be extinct which we discovered in an isolated region. These very productive queen bees, produced by bee keepers, whom we trained, supported and monitored, are being distributed all over Turkey for better yield of honey. The project realized a rural development with income encouraging protection of nature.

The second project is also friendly to nature and aimed at releasing pressures on precious natural forests vital for eco-systems as well as absorbing carbon emission: Industrial forest plantation with fast growing trees. The project is harvesting trees at 18-20 years age when their growth and carbon absorption slows down, and replacing them with new samplings. The application which started 4 years ago, have reached to 1 million tree growing for rotation and a planting capacity of 300 000 samplings every year. This project is not only economically sound but also serve climate change issue as carbon absorbing sinks..

To be friendly with nature, a new life style for consumers must prevail. This new culture calls for no room for insane consumption and dreadful waste. Instead of “to use it and throw away” culture, “to find means of reuse it” behaviour must be the life style of consumer. Producers should not ignore sustainable productions friendly to nature and the growing awareness of consumers.



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Humankind certainly was not responsible for previous drastic changes of ages of our planet. They were mostly results of meteoric crashings or geological upheavals.

However, if not prevented the ongoing exhaustion of our earth will possibly lead to a bewildering new age. This age also called climate dooms day will be due to impact of humankind. Like Lester Brown says: “An environmental revolution is a must but unlike agricultural and industrial revolutions, it should be compressed into a few decades”

Winner of a clash between nature and mankind will certainly be Nature. Our planet will simply sentence livings to extinction not friendly to eco-system; as it has shaken off countless species and civilizations before us, like dinosaurs for obesity and magnificent Sumerian Civilization for mismanagement for water and soil.

To serve protection for our planet and all livings on it as well as a more secure and just world not subject to crises, peace lovers should include in their mission **peace between mankind and nature** besides good international relations.

I hope everyone will be a friend of nature instead of daring a clash with it.



THE ALLIANCE OF CIVILIZATIONS AND LIVING WITH WISDOM

Civilization is the abundance, comfort, and secure lifestyle that is achieved by profiting from the qualities, values, and works of art and thought belonging to a nation's and a society's most outstanding physical and spiritual being, as well as that which is achieved by making use of the blessings granted to a nation and a society in the fields of science, technology, industry, and trade.

We call "civilized" those civilized people who make good use of the possibilities that civilization grants. To say it in another way, those urban dwellers who live in the city, who make up the people of the city, and who part and parcel of the city are also called "civilized". We also use the adjective "civilized" to describe those who are well-mannered, refined, and courteous. As such, civilization is effectively the whole of that which is experienced or lived within the framework of a particular value system.

Civilizations are a social truth founded on emotions, thoughts, behaviors, and tendencies; on assumptions, tastes, points of view, understandings of beauty, associations, and—in short—values; and they are founded through and by the people who unite around these values.

Every civilization exists according to itself, and is none other than itself. Islam is the essence of Eastern Civilization, while Christianity is the essence of Western Civilization. Christianity believes that human beings come into the world as sinners, and it is a civilization that does not kill animals as sacrifice. Islam states that human beings come into the world luminous and pure, and it is a civilization that kills animals as sacrifice. The Christian world expresses a scarcely conceivable thirst for blood: chariot races; gladiators; impalings; the burning alive of the mentally ill thought to be possessed by devils or demons; the burning alive of certain women. Islam has permitted none of these. A Muslim who harms another—even if the one harmed is a Christian or an atheist—receives an equivalent punishment in line with the legal principle of qisas or "retaliation".

Through the charitable organizations known as waqf, Islamic Civilization included all beings with and without a soul within the compass of service to human beings. Islam is the religion of oneness, of unity, and it is the religion of declaring that oneness or unity. It accepts all of humanity as one and as a whole, making no distinctions whatsoever. Likewise, in Islam there has been no social stratification, there have been no class conflicts, and slaves in Muslim countries lived in more prosperous and secure conditions than slaves in the



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Christian world. The world of Islam launched no crusades against the Christian world; quite the contrary, it was for centuries the target of the Crusades, launched expressly against it by the Christian world.

It is entirely possible for the world to be more peaceful, for the environment and nature to be well protected, and for the peoples of the world's various civilizations to show one another respect and love. And let us not forget that the prophets who brought to humanity a book took their revelation from the same God. When the world enters into an axis guided by the thought of love and respect, it will be far more beautiful.

All of today's problems are born from the fact that this has not happened. In Islamic belief, an understanding of the oneness and unity of God and the accompanying declaration of that oneness and unity gave birth to a totalizing way of looking at the world. As such, in Islamic civilization, the otherizing of "them" as against "us" has not occurred, and the idea of respect toward monotheistic religions and the ability of the adherents of said religions to live together has always been dominant. The greatest example of this is the Balkan Civilization brought about by the Ottomans after much struggle. At the foundation of this civilization lies our magnificent perception of unity. Toward the end of the 14th century, as he was proceeding with the Ottoman conquest of the Balkans, Sultan Murad was asked: "What will you do should you conquer the whole of the Balkans?" His reply: "If a mosque is destroyed, I will build a new mosque in its place; if a church is destroyed, I will build a new church in its place." The same question was put to the Serbian king, Lazar. His reply: "Should I take the Balkans, not one mosque will be left standing." Similarly, the defeat in the Balkans in the year 1913 was, as it were, a catastrophe visited not only on Muslims, but on that magnificent civilization of living together.

If we take a look at past centuries of history, we see what bitter and painful losses the sectarian conflicts of the Christian world gave rise to. When the Christian West embarked on its colonial stage, it was ruthless and tyrannical. In the hands of the soldiers lay weapons, in the hands of the Popes lay the Bible, while in the hands of the capitalist class lay only colonies and colonization. Of the black Africans who were transported to America to work in the cotton fields, only one in five actually made it there; four out of five died on the way. And now, as if paying atonement for their sins, the Americans are making films that tell of how, once upon a time, they made black people suffer and how they destroyed the Native Americans.

Humanity has suffered just as much from the Marxist system as it has from capitalism. Neither of these two systems is "human"-centered. The human being who was "valued according to how much he consumed" under capitalism was changed under communism to become a human being "valued according to how much he could produce". In Islam, on the other hand, the human being is the most superior of all creatures,



and respect for humanity and for the human being is the essence of the system. It is a divine command that one must not waste water while performing one's ritual ablutions, even when performing those ablutions in running water; this, in and of itself, shows respect for the future of humanity and human beings. Is not waste, in nearly all matters, the cause of the environmental disasters afflicting mankind today? Islam accepts all human beings as parts of the same existence, parts of the same existent body. The Prophet Muhammad's worldview was established on a basis of making no distinctions. For the Prophet Muhammad was the living exegesis of the Holy Qur'an.

Islam has firmly rejected racism. The clear verses of the Holy Qur'an and the Prophet Muhammad's Farewell Sermon are very clear on this issue. The 13th verse of the Holy Qur'an's Surat al-Hujurat (Chapter 49) runs thus:

“O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.”

But we can yet perform service to humanity through taking what is positive as our center. The conscious development of religious thought will make people of wisdom into believers. It is only in this respect that men know their Lord and themselves. On the road to wisdom, Islamic Sufism and the Sufi folk reached to very wide and great horizons. In his work “Legends of the Wise Ones” (Ariflerin Menkıbeleri), Ahmet Eflâkî provides numerous examples of behavior that can yet provide a remedy for our current age. In the Masnavi of Rumi, there are sections that provide great food for thought on this matter. The chief of such jewels as these is “respect”. Today, I will dwell only on this one issue:

“It is related that at a gathering one day Rumi was dispersing spiritual truths. Suddenly an esteemed young man entered and sat at a higher level than that of an aged man. A short time afterwards, Rumi said the following:

“In ages past, this was the command of God: Any young man who sat above his elder would immediately feel great shame. Such was the reprisal enacted among that people. And now, in this age, the young men of this new generation kick fearlessly and shamelessly at any elder they encounter on the road, giving no thought to the evil that will then come upon their ultimate end or to the shifting forms of their heart. Ali ibn Abi Talib (may God bless his very face), the unconquerable lion of God, was going to the mosque of the Prophet so as to perform his morning prayers. On the way, he saw an elderly Jew going along before him. Owing to his manly



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nature, his humanity, and the goodness of his morals, the commander of the faithful showed respect to that elder. He walked slowly behind him and did not pass him by. When he arrived at the mosque of the Prophet, the great Mustafa (may the peace of God be upon him) had come to the bowing portion of his first sequence of prayer.

“At the command of God Almighty, the angel Gabriel immediately came and placed his hand upon the Prophet’s blessed back so that Ali, the Chosen and Contented One, would not be left bereft of the merit of the first sequence of his morning prayer. For the first sequence of prayer is deemed more acceptable than one hundred years of worship. The Prophet has said: “The first sequence of prayer is finer than the world and finer than all of the things that are to be found in the world.” After the great Mustafa (may the peace and blessing of God be upon him) had completed his ritual prayers, his remembrances of God, and his prayers, he asked to Gabriel the Firm: “What is the secret lying behind what has happened today?” And this was Gabriel’s reply: “As Ali was coming to the mosque, he encountered an elderly Jew. He exalted him and showed him respect. He did not take one step in front of him. God Almighty, He Who is free of any lack and Who is pure, did not see it as fit to leave Ali of Mecca bereft of the merit of morning prayer and so He did this kindness.””

Now, if a man such as Ali the Chosen and Contented One can receive from God such kindness and favor for having shown respect to an elder, just imagine what favors God may bestow upon a person who reveres and respects a loving and faithful elder who has himself achieved the great honor of being in spiritual communion with those wise elders who have aged upon God’s path, their beards grown white within the religion of Islam. Truly it is as has come down in the Qur’an (Surat al-Munafiqun; 63.8): “All honor belongs to God, and to His Apostle and those who believe”. If you truly wish for the future to remain forever young, go, cling thee to the skirts of a spiritual elder. For without the aid and assistance and guidance of such a rightly-guided elder, no young man was ever able to become himself an elder, nor was any young man able ever to reach himself to the aid and assistance and guidance of truly spiritual elders.

Choose an elder for yourself, for without an elder

this is a road replete with disaster, with fear, with danger.

*To my young fate I gave the title “elder”. For truly it is now an elder,
not through the passage of days, but only through the will of God.*

—Rumi, Masnavi, vol. 1, l. 2943



BASIC TRENDS AND THE IMPACT OF THE CRISIS IN THE TURKISH LABOR MARKET

*B*asic trends

Economic stagnation began to make itself felt in the Turkish economy during the second quarter of 2008, and from the fourth quarter of that year the economic underwent rapid shrinking. Thanks to relatively high growth before the crisis a rise in employment, both totally and outside agriculture, resulted in an increase in the labor market, however modest. Consequently the number of unemployed decreased by 100 thousand (roughly from 2 million 400 thousand to 2 million 300 thousand), representing a one percent drop in the rate of unemployment (roughly from 11 percent to 10 percent).

In the Turkish labor market what matters are developments outside agriculture. In agriculture, due to production by families, the number of unemployed is totally marginal. Hence unemployment and the problems of unemployment largely depend on expansion or its absence in non-agricultural sectors. The data indicate a growth of some 3 percent, structurally speaking, in non-agricultural labor. Three factors are at work in this high increase: Population growth, a migration of labor from agriculture to non-agriculture, and a rise in the number of women involved.

To reduce joblessness a rise of more than 3 percent is required in non-agricultural employment. Until 2008 this was achieved. In the period 2005 (2nd q.)-2008 (2nd q.) non-agricultural employment grew by 3.5 percent. This employment increase was not confined to services but was also seen to an important degree in industry.

Shock impact of the crisis

The crisis generated shocks to derail the basic trends outlined above. From the standpoint of labor the major shock was that women joined the labor force in unprecedented numbers. This factor is known in economic literature as the “effect of additional workers,” and it resulted in women leaving the home to enter the labor market, a number of them, to be sure, creating their own jobs (a large increase in the number of self-employed), but another large number increasing the roll of the unemployed.



The second shock was a blow to employment, in particular industrial employment. In this area, some 400 thousand jobs were lost, losses almost entirely suffered by male workers. Meanwhile in the service sector, although employment did not fall the increase slowed. As the labor force grew more than the structural trend would have indicated, the decrease in employment meant a leap in joblessness, as the number of unemployed grew by roughly 1 million 200 thousand, representing an increase of more than 4 points in the unemployment rate.

The third shock came in agriculture, where a trend toward decreasing numbers of workers turned to an increase in those numbers. The rise had begun before the crisis (the reasons are not fully understood, but the increase in agricultural income may have played a part) and gained speed during the crisis. An additional factor spurring the growth of agricultural employment was increasing joblessness coupled with falling incomes in non-agriculture. However, the rise in agricultural employment alleviated the shock of joblessness generated by the crisis.

Recovery reduces joblessness

The strong economic recovery which started in the 2nd quarter of 2009 led to a high rise in employment both in industry and in the services. Because this increase was much greater than the labor force rise which could be expected from a return to the normal trend, the number of jobless fell by some 500 thousand, representing a decrease of roughly 2 percent in the unemployment rate. If joblessness is to keep falling, the growth rate in the economy must continue to be more than 5 percent at the minimum.



THE ALLIANCE OF CIVILIZATIONS

*I*n order to understand whether an alliance of civilizations is possible, we should first form an alliance regarding the term “civilization.” The latter commenced with the appearance on earth of a universal morality. It started when the idea that the will of the mighty is right was replaced by the notion that right is independent of might, and that might should be used in the service of right. Born of love, the idea of justice is the beginning of civilization. After this idea came to be implemented, humankind founded nuclear states called “civitas,” “polis” and “city” to begin living a settled existence. But the fact is that after this auspicious beginning those who wished to replace an order based on the might of right by one based on “might is right” instituted schemes so that not the idea of justice but the Law of the Jungle would rule. Instead of the principle of equality, born of Love, they schemed to institute the principle of the superiority of the strong and break the bond of humanity and love, alienating the human dignity bestowed by the Creator. Thus gods of superstition decreed that there were “enemies,” and that these enemies had no human dignity, and with this concept there developed the notion that shedding blood and pillaging were legitimate and that vanquished peoples should be enslaved. This is still the rule today. Whereas those individuals who have not gone a step beyond a Law of the Jungle mentality, and who yearn to skin the other and hang his severed head on the living-room wall, though these hunters of men may possess advanced hunting technology they cannot be regarded as civilized. There is absolutely no way that Huntingtonism can be reconciled with the concept of civilization. It is a great pity that in today’s world Huntingtonism is more widespread than the idea of “justice born of love,” and that technological superiority, the superiority of armed power, is considered as “civilization.” Such being the case we must acknowledge this bitter fact: Today there are no civilizations on earth to form an alliance! Rather, there are hunter companies competing with each other and boasting of their superior arms. The “alliances of Cain” concluded for the sake of a temporary overlapping of interests can in no wise be regarded as alliances of civilization. In Europe after World War II there were the stirrings of natural law, but the fact is that the hope of civilization was snuffed out by the “hunter monopoly” that emerged from that war as the chief victor.

Again, we must point out a bitter fact:

Today there are no civilized orders to enable us to speak of an alliance of civilizations. The compromises among man-hunting concerns absolutely cannot be called alliances of civilizations. Nor is there the possibility of a “war of civilizations.” If two orders go to war, either just one of them is civilized, or both of them are uncivilized.

However, let us not lose hope. Although states do not represent civilization, the flame of civilization remains unextinguished in the hearts of all individuals. In the near future, the Justice of Love will reveal itself on Earth.



Prof. Dr. Nükhet HOTAR

Vice President, AK Party

Deputy, İzmir

The “Distinguished Senior Citizens of the World Congress”—which is being put on for the second time now, which seeks solutions to the “social effects of the global crisis” that the world now finds itself in, which is made up of and driven forward by scholarly studies that seek to establish the future on a firm basis, and which has a place in the informational organization of the AK Party’s Elderly Persons Coordination Center—has been opened with yet another meaningful subject: **“Wholesome Solution of the World Crisis”**.

The crisis that the world is now in the midst of is one of a global nature. Accordingly, solutions must be sought within a broad spectrum and on a global level. And it is on just this point that this Congress, organized by the Association of the Council of Old Age and its participants, shows a great importance in terms of results.

The entire world is now faced with a great crisis, one whose dimensions are no longer confined to those of an economic perspective. This important and special period—one which appears in areas of economics, society, politics, and culture and which we can in general define as a crisis of social prosperity—is being experienced in a variety of ways by all human beings. For the level of social prosperity to be brought back again to its absolute minimum level, what we are seeing, through the social demands assumed by the mechanisms of administration and through the expected social supports, diversities, and differences, is a change/transformation. It can now be seen clearly that the means of intervention put forward by states in the crises of past eras, when put into practice in our own day, are nonfunctional. In particular, because the state implementations of example developed and developing countries have not secured a transformative movement parallel to this social change, they have remained ever more distant from meeting societal expectations. In other words, in our time, the state is in a position of producing solutions that will back up its own reformation in such a way as to face a holistic crisis of legitimacy and secure a harmony of this crisis with the changing and transforming dynamics of society. In this respect, the problems faced by states on the global level must be read from a perspective that takes into account not only economics, but also, and at the same time, social dimensions, and in the final analysis will clarify new roads of possibility that will determine the steps that will allow a structural crisis to be overcome.

In fact, the implementations directed toward a repetition of the terror, the economic signs, the unemployment, and the social explosions that have emerged as the manifestation of this period of Global crisis in which the world is now engulfed show, particularly in a multidimensional analysis, that this period has been come through with the least damage possible through a lightening of the crisis’ effects by means of the priority and support given to social policies. The policies implemented in Turkey during the period of evaluating the Global



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Crisis and the period of struggling with the crisis form, through the positive reflections observed in the level of social prosperity, a noteworthy example on this subject. In the most recent period of global crisis, the first priority was to review economic and social policies, to analyze ways with which previous crises—both in Turkey and around the world—were struggled against, and to take care not to repeat initiatives that had produced negative results for previous administrations. Action was taken from a standpoint of establishing, toward the center of economic policies, the economic values Turkey possessed and the social prosperity of citizens. Preparations were made so as to ready a national economic program in line with approach that brought to the fore the state’s principle of the “social state” in the economic field. In the solution that would eliminate the effects of the global crisis that would create social and economic damage, acting within the framework of “national unity and togetherness” was deemed important.

Through this approach to a solution to the problem of the Global Crisis, a concrete road map of a method of struggle was established. According to this, strategies aimed at preserving and developing the extant employment situation were developed. The struggle against the unregistered economy in the field of national employment was clarified as one of the prioritized goals. For this solution to the problem—which was a problem that opened the way for inequality in the market economy’s conditions of competition and gave rise to poor working conditions for workers and to their being deprived of social security—great importance was accorded to the process of registering. Policies to encourage production in industry and, during this process, to encourage the production of intermediary goods in particular were developed. Priority was given to social protection policies. Along with steps taking toward broadening individual rights and freedoms, initiatives were undertaken to formulate the minimum conditions under which every section of society could follow a way of life befitting human dignity. In this way, while the global crisis signs that created serious results on the level of human prosperity were causing serious harm in several very powerful countries, in our country, the enacting of social policies developed within this framework was able to make itself felt with the least amount of damage possible.

Today, there is real evolution in terms of a flexibility of traditional state implementations that will answer to social transformation. It is as a result of this that this period currently being experienced must be evaluated as an opportunity to emerge from the crisis. It must most definitely be made clear that this period should not be the beginning of a period of return to the past. It is as a result of this that the renewal of the political mechanisms of decision is unavoidable if one would meet social expectations.



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The transformation in society provides us with evidence that an effective government consisting of individuals who would not hesitate to act on their own free will, and one that is aware of their own responsibilities and individual choices, would be more beneficial than a powerful state based on central authority. The fact that the state's taking full responsibility onto itself in all societal developments, in addition to keeping all social dynamics under its control, prevents individuals' mental development in terms of social responsibility as well as weakening social institutions' ability to take part in societal issues. Nonetheless, it is clear that only a society consisting of individuals who have the ability to exercise their societal rights and freedoms freely would create a strong state; and, what is more, it is more beneficial if a state, rather than exercising excessive intervention in the community, instead perform in such a way as to improve and expand the possibilities available to individuals to realize themselves.

The current understanding of the concept of the social state and the fact that discourses consistent with this concept have once again become a current issue, along with the goals set forth in order to sustain the common practices of a welfare state, should be interpreted as expressions of an orientation toward social change and transformation. At this point, the concept of social justice is the primary one that should be taken into consideration, while also developing and implementing legal regulations in the fields of economic, political and, social rights. The state should leave those implementations that it has heretofore considered to be its own responsibilities to the communion of individuals that create the community. Implementations which would promote social solidarity, national unity, and communion should be the ones that are emphasized.

In sum, the primary way to overcome the crisis is to bring the human element to the center of all issues. It must be realized that human dignity and the right to live with human dignity are, above all, values. And it must be noted that the common denominator of all of the demands of humanity can only be described under the heading of "justice". It is inevitable that, wherever justice and fair existence prevail, Global Peace will be achieved.



“GLOBAL CULTURAL DIVERSITY GAVE BIRTH TO CULTURAL IDENTITY AS A SURVIVAL AND CIVILIZATION RELATION AMONG THE PEOPLES”

1 - The world crisis is universal (“MAN” crisis also present).

Man, - for whom ancient *Diogenes* said: “*I am looking for a [honest] man*”, - has life moments touched by the crisis of belief, therefore he should be imbued with moral and cultural values of his own religion, as a representative of the trust in God, through the holy altar, where divine visions are numerous and come from Above. This is a privilege and a miracle to man.

But man does not experience this normally and quietly, as the world, apart from the multidimensional economic-financial and social-political crisis, is also being faced with delicate ethnic, cultural, religious and historic issues, where “MAN” crisis appeals that if human dignity is ruined, the identity crises arise, and the mountain “MAN”,-whose image is the myth of himself, is about to collapse, and so are the values of human society.

If we require an answer to the above, we could also refer to the three great issues the philosopher *Immanuel Kant* put forward:

- “What can I know?”
- “What ought I to do?”
- “What am I allowed to hope?”

The have honesty and truth at their center, which have been hit by stones throughout life, have been sunk, but drowned, have been wounded, but not died away, therefore we must go down to our knees before personal honesty and universal truth. This should accompany us throughout our journey, because as the Portuguese Noble laureate *José Saramago* says: “*The journey never comes to an end. Only the journeyers do.*”; where each of them leaves his own name as an epitaph.” [The author M.H.]

2 - “Carpe Diem”

“Carpe Diem” (Seize the day) is a famous phrase of the Roman Horace, which expresses a certain philosophy of the behavior and obligation of man for reaching the best, for seizing what he lacks. “Carpe Diem” is a



philosophical call that retains its actuality through the centuries, as it orders man to seize the day, the future, both as light and as time. This truth is very important, therefore the Latin underlines: "*Veritas Filia Temporis*" [*truth is a daughter of time*].

The wish for material welfare has been and continues to be much stronger than the wish for cultural and spiritual wealth; therefore life does not provide us with the spiritual thing we lack. The scholar Erich Fromm has written a really interesting book about this: "To have or to be".

To "be" is nearest to what is considered holy. "*What is holy?*" – Goethe asks. "*What links many souls together*", he replies. This definition of the holy fits best the cultural heritage, especially in this global crisis we are living.

3 - Some history on civilizations

Civilizations, from ancient times to the present day, can be identified with:

- Tombs of civilizations, which do not exist anymore (spiritual windows).
- Half extinguished fires of civilizations, which are hot yet burned out.
- Embers of civilizations
- Civilization twinkling lights. (They are the weight of mankind's civilizing consciousness and not "the collision of civilizations").

As for the above, we can say that despite their classifications by various authors, civilizations, in their joint travel with the faiths, together promote history, tradition, culture, art and science, also giving us, among others, the message that peoples should not see each other as enemies, but as joint travelers of the creation of everything.

Professor Samuel P. Huntington (18 April 1927-24 December 2008), author of the work "The collision of civilizations", emphasizes:

"The history of mankind is the history of civilizations".

Beyond this scientific definition of civilizations, any other theory is "Nega totum" [not at all true].



4 - Blood diamonds

(Referring mainly to Africa)

The world possesses diamond mines as well, but few of them are placed in the service of civilization and the smoothening of social-economic crises, therefore the peoples extracting them out of the depths of the underground, also giving their lives, -call them “blood diamonds”. While those who possess the mines name them so as they have the color of coagulated blood and this is the label by which they sell them. Even in those cases when such property serves civilization in the least, the victims of these diamonds call it “blooded civilization”.

5 - Palestine - A nation of ancient culture and civilization, still in crisis, still in blood.

One feels deep regret and spiritual shock when this happens in that Holy region both for Christians and Muslims, distinguished among others as one of the most ancient hotbeds of human civilization.

Children, the flowers of life, have been and are being killed there. Let us use this occasion to make an appeal: “O man, armed with hatred (Israel is implied) don't kill the flowers' soul. Don't keep the bomb in one hand and the holy book of your faith in the other, as you are thus spotting His Holiness with blood...”.

It is weird how even under such conditions the world leaders of politics engage in diplomatic rhetorics. This resembles those byzantine priest who used to discuss about angels' sex when the Byzantine Empire was going down to ruins, to collapse...!

Through this attitude toward the Palestine crisis, the U.S.A. and Europe are permitting themselves their return to pagan ethnocentrism, to Plato's and Aristotle's polis, whereas in the pragmatic politics to Machiavelli. This Euro-Atlantic attitude towards Palestine, which experiences collapse and destruction, negation of the state, shows that it so happen when actions are not taken. The Latin would use the famous expression in such cases: “*Sic transit Gloria mundi*” [“*Thus passes the glory of the world*”]. However, Palestine's glory is everlasting.

6 - Venetia in the impressive optic of the trinomial:

Belief, Culture, Art

Italian Renaissance re-gave birth to new spiritual, cultural and religious relations with the peoples of other countries, including those of the east, to the extent that even today there exist mosque minarets in several cities of Italy. In the summer of the year 1995, after a multiyear construction work, the Islamic center Complex was inaugurated in Rome, with the participation of the highest personalities of the Italian state.



Dr. Myslim Hotova
Doctor of Historical Sciences

In September 1995, on a journey to Venice, -invited in a scientific symposium, -my attention was drawn by the city of Arezzo bears the inscription: “in the Middle Ages, the race of Catholic and Muslim knights used to take place here. The race was won by the knight who used the spear masterly and hit the target”.

A little more about Venetia:

While Istanbul was the Gate to the Orient, Venetia was the Gate of the Orient to Europe. A synonym of Venetia is also the Saint Marco's Church, where in the elegant dome attention is drawn by a mosaic worked with fine artistic skill, where among the religious catholic figures there are also moving six Islamic figures, which are clearly distinguished not only by the elegant turbans they wear, but also by their characteristic oriental look and dressing.

Thus, saints appear together, despite of the representing the cross or the crescent moon, wearing the Christian frock or the Islamic turban, being Catholic, Orthodox or Muslim, and praying in various ways, in the Latin, Hellenic or Arab language.

Venetia, the lifelong watery city, has had it impossible to wipe out the traces of the co-existence West-East on the architectonic and artistic, cultural, spiritual and religious plan. The value of Venetia, beautiful, hidden and mysterious, on the whole make up Venetia itself, which stretches out in 118 islands divided into 200 navigation channels and linked by 400 bridges, on which pass the natives and the numerous tourists and underneath sail the gondolas like water nymphs, and when water undergoes low levels, it is considered to be in “crisis”.

In Venetia, which time of foundation dates back to the year 429 AD, surprising are the culture and the construction imagination for making water the kernel of this city, so original and unique, so concrete and abstract, which was born in centuries and survived through them, thanks to human knowledge and creative culture.

7 - Love and humanism are culture, they are human survival.

(Fire and Ice-the last impression from America, July 1995)

Symbols in art expressing the magic of love are diverse, but the ballet titled “Fire and Ice”, which I had the chance to watch while being played at a high artistic level by an American Troupe, powerfully symbolizes the extremes of human love.



Dr. Myslim Hotova
Doctor of Historical Sciences

Fire and Ice love each other. One experiences strong emotions through artistic intimation, the way fire turns on, gives birth to love even on ice, and ice, loved, gives more reflexes to the brightness of the Fire, which only shines on ice. This is made possible, because Fire's love does not melt the ice, while ice's love does not extinguish the Fire.

The message is clear: this splendor of love, expressed through art and culture, must be present wherever people are, because love joins people together and with its magic it makes the human society happier even where the difficulties and obstacles of survival are extremely diverse.

A passage from the Antiquity: According to the theory of the Greek philosopher, Heraclitus, "Fire has the power to be turned into anything, but even with the death of fire, air remains".

The same thing can be also said about ice, in our case, Fire's partner: "Ice has the power to be changed into anything, but even after ice's death, water remains". (The Author, M.H.)

8 - Culture creates historical links, as a testimony of global civilization

(Mainly dedicated to Istanbul)

The moment you set foot in Istanbul, you get the impression you have entered a weird space, almost in the limits of the mystic, with a Holy healing and meditative sensation for human fantasy, where belief and civilization live together, travel together.

In Istanbul, you forget the world is living a crisis, as you are almost hypnotized by the architecture, the various cult objects, which have been living near each other through centuries. In this marvel city, -of stunning cultural and artistic, monumental and historical values, -one can identify the antiquity, the history, the past and also the future of a people, of a nation, of a country that connects continents. This is the century-long spirit of Istanbul.

Modern Turkey looks at itself differently: "Turkey is not a bridge. It is a center", -explains Muzaffer Senel, a Turkish researcher of international relations. The following event also speaks in favor of this thesis: "In the middle of August 2010, in Turkey, the first Orthodox mass takes place in the ancient Sümela monastery, near the Black Sea. The rare mass, with the participation of orthodox pilgrims from around the world, was led by the spiritual Leader, the Ecumenical Patriarch, First Bartholomew". (BBC)



Dr. Myslim Hotova
Doctor of Historical Sciences

It is a historical truth that countries and peoples have communicated between each other even in the framework of empires, but the problem of heritage (including that of the Ottomans, in a relatively later time) has been studied only a little, not to say not at all. This needs serious engagement, not only on the part of historians, but also of the scholars, researchers of various fields, among which the spiritual and cultural heritage, the mutual faiths and civilizations and their dialoguing. No more “crises” in historical studies.

But this becomes more difficult. because even nowadays in the world there are certain groups of preaching politicians who under the attire of religion and globalism (also present in the Balkans) encourage among religions and cultures attributes of rivalry and supremacy, considering them as broken mirrors; at a time when religions and faiths. knowledge and culture, have been and are still solid reflections of the human soul, human survival.



Ediz HUN

Biologist, Former MP

Member of the Board of Trustees - TÜKÇEV

CONVERTING WASTE TO INCOME

The environment not only provides the resource of life and production, but also constitutes their limit. Our collaborative and common response and attitude, as inhabitants of the Earth, toward the destruction and depletion of resources has yet to become manifest in our practices. Today, the damage caused by economic growth on nature and the environment, as well as the accompanying cost of this damage, is far higher than any revenue obtained through production. As economies grow, environmental destruction is increasing.

“Renewable resources”—such as forests, rangelands, pastures, plants, animals, fish, water, air, and soil—exist and multiply in nature at a natural rate of growth, and if used within carefully observed limits may stay within the limits of the principle of benefit without extinction, and may also very well be sustained. Any decrease in their quantity as a result of being used for production can be remedied, so as to help the environment, by means of agriculture and forest planting. A second means of remedy is to recycle, after their first use, the products manufactured from renewable resources, thus making them usable again through methods of reconversion. As a result, the quantity of new live material obtained from nature can be reduced. But the question is this: at the present, how effective and efficient are we in doing this?

“Nonrenewable resources” are typically underground resources such as oil, natural gas, coal, and minerals; once consumed, they cannot be replaced. The coal industry, which was vital in the early period of industrialization but then gradually decreased in importance, has now largely ceded its place to the oil industry. In the present, we experience warfare waged for these resources both directly and indirectly, due in large part to the fact that we have been unable to come to agreement on common usage of oil and natural gas resources in a wise and reasonable manner. It is the power balances of the world that decides who will benefit from these scarce resources. If we can secure, by means of international agreements, the fair usage of these resources—with the caveat, of course, that the real owners of the resources in question be given the necessary priority—it will be one of the most civilized steps thus far taken by humanity. It is our greatest hope that humanity will adjust and correct its unacceptably wrong attitude toward the use of natural resources; this is something that can be done through the positive effects of awareness-raising activities organized on an international scale by humanitarian service organizations, as is the case with the meeting organized here today by TÜRYAK.

While, on the one hand, using our nonrenewable resources in a more reasonable and thought-out manner, we can, on the other hand, also recycle our waste and turn it into raw material after putting it through recycling processes, thereby manufacturing new useful products. Waste is material that is entitled to be thrown away after it has been used owing to the fact it has become useless. Today, however, there is also a good amount of extremely valuable



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material that gets thrown in the garbage and so turned to waste. And so, not only can we reduce the need for raw materials by putting this waste material through processes of recycling and recovery, but we can also save on the sum total of the energy used in these processes, thereby allowing us to create new opportunities of business, employment, and profit in these areas as well. Today, this entire field is a profitable business enterprise replete with rapidly developing technologies. We can build modern systems of recycling and recovery, which will in turn allow us to look more confidently into the future, by implementing systems of pre-planning and production that are sensitive to the balance of our ecosystem.

The cost of introducing waste into a cycle of reuse leads to less energy consumption in producing the same product than would be the case for processing raw material taken directly from nature. To give some examples: there is a 40% difference in energy consumption between producing cardboard from raw wood material and recycling newspaper in order to produce cardboard; it is 35% more economic for iron and steel production to use methods of recycling; and there is an astonishing 95% savings in energy from reprocessing aluminum alloy beverage cans as compared to producing new ones from raw material.

It is also clear that the pollution resulting from production will be reduced through such methods. For instance, recycling used paper for reuse results in 75% less air pollution, 35% less water pollution, and a savings of 60% on water usage as compared to the production of new paper.

In comparison with the processing of new raw material, reintroducing iron and steel waste into production processes by methods of recycling results in 85% less air pollution, 75% water pollution, and a 40% reduction in water usage. These are new technologies that also make an important contribution toward living in a cleaner environment.

Sustainable development is something that we must ensure. In order to achieve this end, treating both our renewable and nonrenewable resources in a more planned manner, forbidding their overconsumption, and putting greater emphasis on their recycling and reuse after first usage should be our primary objectives, both nationally and globally. Additionally, new generations must be made aware of such issues and be educated in the accompanying skills and practices.

Today, the cost of the damage to the ecosystem resulting from economic growth is far higher than the revenue obtained from production and sales. Implementation of international standards in this area is an absolute necessity. On the international plane, the most advanced current requirements of implementation in this area exist in the European Union. The implementation of these standards as soon as possible would be the best indication that nations perceive and apprehend their long-term interests. Currently, the world is busy devouring the rights of her future grandchildren. As an old Native American proverb says: "We do not inherit the Earth from our ancestors; we borrow it from our children." Let us leave our children with the rights and the world they deserve.



SUDANESE MOTHERS FOR PEACE AND DEVELOPMENT

***I*NTRODUCTION:**

Sudan is located in the heart of the African continent and surrounded by 9 countries with open borders with an area of One Million Square Miles. Population is of 24,290,000 people, of whom 38% are urban and 62% are rural. Sudan's population is a multi-tribal, dialects, religious beliefs and cultures.

The social structure of Sudan is still based primarily on the family as the first social unit and it's responsible for all its members and elders in particular, so the care of older persons in Sudan is a community responsibility, and elders have a high rank surrounded by love, respect, appreciation and compassion of everyone. And families depend on them as reservoirs of experience, wisdom and conscience.

POPULATION OF ELDERLY IN SUDAN

View the war circumstances in southern Sudan, the existing statistics are from the 1993 census of the northern states as the number of elderly (60 years old and over) reached 1.132.000 inhabitants and the proportion of elderly of the total population was 5.32%.

THE SOCIAL STATUS OF ELDERLY:

The extended family is the foundation and the origin of elderly care; therefore, elderly in Sudan are normally to be with their families who take care of them.

Sudan was one of the first countries that have agreed on the Universal Declaration of Elderly Rights.

Studies have shown that the elderly in Sudan are suffering from lack of their own social programs.

INSTITUTION OF SHELTER AND CARE OF ELDERLY:

The State is taking care of the homeless elderly in shelters, and there is 08 shelters in different districts of Sudan, two of them in the Capital Khartoum.

Voluntary Organizations Working in the Area:

- The Sudanese Society for the care of Elderly.
- British Organization for Elderly Help (Help Age U.K)
- Union of Pensioners.



OLDNESS AND POVERTY:

Sudan is one of the poorest countries in the world and until recently, Sudanese families depend on one breadwinner who can provide them with enough to live. With the increase of poverty, all members of the family had to go out to find a job even if it was a simple one, and that's how elderly people start to be a burden on their families and they had to search for livelihoods.

The employees of the state are depending on the retirement pension at the age of 60 years, which is often not enough for simplest requirements life and there is no alternatives since the Private Sector prefer to hire the young people and the elderly cannot compete in the works that require physical effort.

The older women situation is worse, since they are less experienced and less fortunate in rehabilitation, and often employed in the informal sector.

THE ELDERLY AND WARS

Sudan suffered from a long war that left behind a lot of negative impacts on society, particularly the elderly.

After the death of the young men, they left behind widows, children and elderly, the latter started to work for their families and themselves, and maintain their funds in case of migration of families and leaving the elderly behind them because of their attachment to their lands and their refusal to migration with their families and to be open to the risks of war.

THE NUTRITIONAL SITUATION OF ELDERLY:

Generally, food in Sudan consists of wheat, maize and millet. The various studies that included the nutritional status of elderly in Sudan showed that the elderly depend on this food and they use regularly meat, dairy products and vegetables, but it was noted that the use of fruits is inconsiderable (poverty), and this occurs disorder in nutrition.

HEALTH SITUATION:

The most frequent diseases of the Sudanese Elderly are those of the musculoskeletal system, eyes, high blood pressure, diabetes and digestive system, mental and dental diseases and they are affecting more than 50% of Elderly in Sudan.

ECONOMIC SITUATION:

The majority of elderly do not have a steady income and their most important sources are retirement pensions (After Service Benefits), which is very weak and cannot allow them to make any commercial activities, business assets, productive assets, and that's why they fully depend on the family.



Khadija Hussain Ahmed Dafe Allah
Founder and Chairman
Sudan Organization of Mothers Peace

Their economic problems come from in the stability of their low-income and the lack of savings. The most important living problems of elderly are in food, clothing, housing, and treatment.

LEGAL STATUS:

Sudan committed to all International Conventions of Elderly Rights and participated in their conferences in Vienna and Madrid, and you can find it in:

- In the Interim Constitution of the Sudan for the year 2005 on the State's care of Elderly.
- Prevention in the Criminal Law in Sudan, the signing of death penalty on those over the age of seventy years except for border crimes and retribution.
- Pensions Law cares about the State Employees' Rights.
- Elderly Care Law is under study and will give rights, facilities and grants for the elderly and the elderly will be defined as a person above 60 years old. Also it provides for the establishment of a fund to care for them.

STATE CARE FOR ELDERLY:

- Ministry of Social Care is the concerned ministry with the affairs of the elderly in Sudan.
- Based on United Nations Resolutions and the Arab League, a special department for elderly has been formed (recently) in the ministry.
- Establishment of the National Committee for Elderly.
- International Day of Older Persons Is celebrated annually.

Unfortunately, there is no authority allows the country to take benefit from the expertise and long experience of the elderly in their respective areas of specialization, if this happens, it could help a lot and give the elderly a sense that he is still useful to his country and humanity.

RECOMMENDATIONS:

We recommend that this conference will lead to the following:

- An international network for the exchange of information, programs, and better experiences.



Dr. Bahadır KALEAĞASI

Permanent Representative of TUSIAD to the EU in Bruxelles

THE RUINS OF THE NEAR FUTURE

The world is busy building the future. And as for Turkey, it is as if she is building the ruins that will remain behind after the soon-to-be collapse of a civilization.

It is as if there is a wrinkle in time: as if the remains of the as yet unbuilt temple of Abu Simbel are looming on the horizon as Ramses II descends southward along the Nile; as if the Roman emperor Constantine is coming face to face with the shattered walls of Byzantium on his first visit to this, the city he has not yet founded; as if travelers along the Bosphorus in the 1950s are seeing the green hilltops suddenly destroyed before their very eyes. It is as if we are seeing the ruins of a great Turkey, one that exists on a world scale with its democracy, its information society, its equality between woman and man, and its competitive power.

Every country has its very own national agenda. But to be disconnected from the world is a wholly different situation. In the league of developed and rapidly developing countries, this problem has assumed precarious dimensions from the standpoint of Turkey. “To be on the world’s agenda” is a concept that goes beyond the news of Haiti’s earthquake or the opposition in Iran. It is a matter of the competitive environment of the world’s leading nations.

Turkey’s Agenda Problem

The global agenda refers to those political, economic and social areas of enterprise upon which nations focus in order to progress. The United States of America is attempting—through reforms in healthcare, social security, education, and science—not to be the topic of such documentary themes as “the rise and fall of an empire”. Japan is currently seeking to regain or reorganize its superiority in the fields of technology and finance. China is looking to blossom in the area of solar and wind power, and it is firing its rockets toward new horizons with its space projects. The European Union is struggling to rebuild a structure that is “the most advanced social order”. Brazil is transforming into an international industrial power. Russia is seeking ways to create a new and lasting industrial society with its nuclear and energy powers...

Turkey, though, is concerned with entirely different yet quite important matters: the vote in the US Congress on the Armenian genocide; in Europe, the attacks by security forces on the PKK; the acceptance by the European Court of Human Rights of the TRNC Commission on Real Estate Properties as a means of internal law on Cyprus; membership in the Supreme Council of Judges and Public Prosecutors; the Ergenekon and Balyoz conspiracies; the Deniz Feneri scandal; constitutional reform; etc. At the same time, gossip news has recently become quite common in the media. This is only natural. Society has need of subjects that can soothe the soul.

Alongside all these, Turkey’s relevant ministries, institutions, private sector, civil society, and the world of science are working on a number of topics connected with the world agenda, from technology to social policy.



Dr. Bahadır KALEAĞASI

Permanent Representative of TUSIAD to the EU in Bruxelles

Turkish society is replete with examples showing that is on a world scale in creativity and entrepreneurship. In terms of its investments, its young designers, its cultural elite, and its technological initiative, Turkey is a very rich nation indeed. The problem lies in the dislocations, ruptures, and imbalances in the nation's political agenda. Among such hot topics as political rivalry, the media, and public opinion, such other topics as global economic competition, the information society, and education are left on the back burner.

The world is increasingly on the verge of financial collapse, the natural balance is being shaken to its core, habits of consumption are being renewed, and the Earth is just getting more and more crowded. For every country, the conditions of global competition are becoming increasingly intractable. The European Union is announcing a substantial document outlining its strategy for 2020. Mutual investments between the US and the EU are, despite the crisis, shoring up the world economy. South Korea, China, India, Brazil, Russia, South Africa, and even Iran are on the hunt for new technologies, working to rise up and make a place for themselves in the 21st century. Turkish politics and the Turkish media are virtually asleep. Of course such issues as the claims of genocide, Cyprus, and constitutional reform are important ones. But with a political agenda focused solely on such issues as these, Turkey will be unable to produce the requisite social energy to rise up in the 21st century.

Geostrategical Importance is Not Enough

It is not only in internal politics that this is true, but in foreign relations as well. When “Turkey” is mentioned on the international stage, the first thing that must come to mind is “our geostrategical importance”. This “geostrategical importance” is the national stock-in-trade from birth of every living citizen of the Turkish Republic. And without a doubt, it is necessary to make use of this importance in the best possible way. For Turkey, it is in the national interest to be the focus of peace on the Eurasian axis, of economic dynamism, and of democracy. And for the process of our membership in the EU, it is an added value. Thanks to this, our position in Europe is strengthened. This strength is a return to our being an area of interest in the eyes of the other countries of the world. It is a very good thing that we have a wide and deep horizon in foreign politics, ranging from the conflicts in Iran, Palestine, Israel, the Balkans, Kashmir, and the Sudan to the natural gas and oil pipelines. And yet, in the 21st century, “geostrategical importance” is only one part of an effective political identity. To become a strong Turkey on a global scale, other qualities are necessary: we must come to the fore as a creative and innovative nation that participates in the changing world scene.

To Be a Nation of the World

For example, if only—when Turkey is under discussion in an article in an important Washington newspaper, on the television news in Japan, or at a conference in Brussels—a Turkish minister could be introduced, and then, after an “as you know”, the following things could be said:

- “With its latest judicial reform, Turkey has developed a model of social reconciliation and democracy that can serve as an example to many a European country.”



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- “Though Turkey will certainly serve as an example to the Muslim world in the area of women’s rights, it has taken a great step forward on the European stage as well. With half of its new parliament made up of female delegates, its working environment, and its social life, it has truly come to be a country with great opportunities for freedom and equality.”
- “Turkey is one of the leading nations in the EU’s rapidly developing programs of green energy technology.
- “Speaking of China and India’s new and specialized industrial products, Turkey has, in a number of different sectors, come to be a true industrial center on a world scale. In such diverse areas as electric vehicles, solar power, nanotechnology, biotechnology, space exploration, mobile software, ecological buildings, contemporary urban life, tourism, fashion, and organic farming, Turkey really shines in terms of both its designs and its products.”
- “Turkey is different from previous EU candidates. In EU-Turkey relations, the agenda is focused on policies that will determine the future of Europe. Turkey is making waves with its contributions to the EU’s ‘climate initiative’, to its ‘new industrial policies’, and to its ‘Digital Agenda’ strategies.”
- “The educational and youth policies of Turkey—Europe’s youngest nation—is providing an important added value in terms of Europe’s global competitive power.”

It is very important to be able to establish, with strong Turkey strategies, the EU and World agenda in a more congenial manner. If only Turkish politicians, academicians, representatives of civil society, and media commentators were more frequently invited to conferences held abroad, to television programs, to meetings on both European and international topics... For instance, if our ministers were just able to speak and to be listened to in international environments not only on subjects such as the problems that Turkey has with the EU, Cyprus, and the Middle East, but more importantly on subjects that concern the agendas of all countries equally, subjects such as a carbon-free economy, Europe’s energy policies, new models in higher education, the networks of information technology between Europe and Asia, international finance reform, and the synergy between social security and entrepreneurship policies...

The EU 2020

Even for the EU, being on the global agenda is something that always demands a good deal of effort. Institutions in Brussels are working to implement common policies that will give direction to the global interests of the gigantic EU’s gigantic economy. In doing this, they are obliged to take into consideration the national agendas of the 27 member countries and to establish a degree of integrity in their implementations. While hope that the global crisis will be left behind was still blooming, the EU Commission opened to discussion its first document for the 2020 strategy.

There are three priorities:

1. **Intelligent growth:** an economy with its foundation in education, information, and technology
2. **Sustainable growth:** a green and more competitive economy that makes productive use of natural resources



3. **Comprehensive growth:** a human-centered economy focused on high employment, social and regional development

And there are concrete goals:

- Employment should rise from 69% to 75%
- 3% of GNP should be set aside for research and development
- The 20–20–20 goal: in comparison with 1990 figures, by 2020 greenhouse gas emissions should be reduced by at least 20%; the share of renewable energy should be increased by 20%; and energy efficiency should be increased by 20%
- The rate of school dropouts should be reduced 15% to 10% and the proportion of higher education graduates in the population should rise from 31% to 40%
- The proportion of EU citizens living under the poverty line should be reduced to 25% by means of rescuing 20 million people from poverty

Means (“flagship enterprises”):

- For intelligent growth: the Association of Technological Innovation, Youth in Action, and the Digital Agenda
- For sustainable growth: Active Resources Europe and the Global Era Industrial Policy
- For comprehensive growth: New Traditions, the Employment Agenda, and the European Anti-Poverty Initiative

For these goals, of course, organizational arrangements were made and a calendar was set up. And in this way was begun a profound social discussion. There is general agreement on the principles. However, different nations, political parties, private sectors, unions, non-governmental organizations and various experts are requesting renewals on certain criticisms, importance of priorities, contents, and speed of implementation. Europe continues to insist on giving direction to the world agenda. As always, it is making both successful and rather stumbling progress. In the European media and European politics, there are naturally numerous dimensions: news flashes, internal conflicts, gossip items, local topics, and so on. And yet simultaneously, what is in the forefront is the building of the future.

And for Turkey, it is on this point that the problem is becoming clear. At the present, what is needed is a Turkey focused to the point of obsession on such issues as educational reform, the female work force, green energy, and new technologies—otherwise, the situation will be very grave indeed. The world is busy building the future, while the Turkish political agenda is in danger of getting lost in a time warp. The balance of matter-time-space is being corrupted. Let the Turkish economy grow as much as it will, international competition is no easy matter and the competitors can always come on faster and harder. It is not natural to see the ruins of ten years hence as if they were present today. May Turkey, with all her potential and dynamism, be an example of a nation building the future.



THE ALLIANCE OF CIVILIZATIONS AND LIVING WISELY

*I*t all began in 1907 when Max Planck, the famous German scientist and Nobel Laureate in Physics, announced his Quantum Theory. This was followed by Albert Einstein's Theory of Relativity and Werner Heisenberg's Probability Theory. The result was that the foundations on which rested crude Materialism and rigid Platonism crumbled one by one. Causality and determinism lost their old force. Newtonian mechanics and the concepts of physics changed to their very core. And monolithic viewpoints yielded to global approaches.

If scientific and technological advances come to be used, not for the common good of humankind but only for the particular aims of one class, one society or one state, it will bring harm rather than good, calamity rather than happiness.

Indeed, the discovery of nuclear energy at the turn of the last century brought mankind face to face with just such a calamity. The result of smashing the atomic nucleus was that the enormous energy so released caused millions of deaths at the end of World War II and led to the disabling of several times that number.

The same danger attaches to similar scientific discoveries. Developments especially in the genetic sciences, and advances in **cloning technology**, are of a scale to induce renewed debate on these matters. For this reason, **spiritual, religious and moral values** are more important in our day than at any time previously. Lessons must be drawn from experience if humankind is to avoid new disasters and new Hiroshimas.

In brief, scientific, technological and economic advances already are a source of fear and anxiety for mankind, rather than of hope and happiness. For by themselves knowledge, technology, economy and prosperity never bring happiness. Only through virtue can happiness be attained. And for virtue to arise, knowledge must harmonize with action. This harmony can only come about through justice, and indeed since ancient times philosophers, particularly Plato, Aristotle and Farabi, defined this as the "golden mean" and expressed it with the word Wisdom.

Wisdom is precisely one of the founding key concepts of Islamic civilization. Roughly a century after the emergence of Islam, Muslims totally defeated the Persian Empire, one of the two great superpowers of the age, and conquered much of the other's territory (the Byzantine Empire) to become the undisputed rulers of lands that stretched from the Atlantic to the Great Wall of China. They proceeded to crown these conquests with the laurels of science, philosophy and culture. Before long they had translated into Arabic, the common



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language of science and culture in the Islamic world, the basic sources and original works of the thought of Ancient Greece, India, Iran, Egypt and Mesopotamia.

Setting out with this attitude, the Muslims considered as a part of “**wisdom**” all the treasures of science and culture produced by those who had come before them. Without distinction of religion or belief, they took all of them together and made a concerted effort to learn.

Co-chaired by the Prime Minister of the Turkish Republic Mr. Recep Tayyip Erdoğan and the Prime Minister of the Spanish Kingdom Mr. Zapatero, the Alliance of Civilizations is an initiative of global humanity and peace. This initiative is a step forward on the paths of wise living, which we have for a long time neglected or even forgotten as a salve against the disasters which menace our future, the attempts at terrorism and war that ruin our lives.



THE LATEST FEDERAL RESERVE ANNOUNCEMENT AND ITS GLOBAL EFFECTS

*L*adies and Gentlemen,

It is a great pleasure for me to speak to such a distinguished audience.

I would like to make an effort to analyze the most recent U.S Federal Reserve announcement and its effects in terms of European Economies, China and the latest G-20 summit in Seoul.

As we know ,the objective or goal of the Federal Reserve is to obtain price stability and maximum employment in the United States. A robust U.S. economy is critical not just for Americans but for the global recovery.

On November 3rd, the Federal Reserve announced that it will buy an additional \$600 billion of Treasuries, including Treasury purchases from reinvesting proceeds of mortgage payments; all in all the Fed will buy a total of \$850 - \$900 billion of securities through June.

Economists call this “quantitative easing.” It gets the name “QE2” since this would be the second time the Fed purchases treasuries from the banks. By doing so, Chairman Ben S. Bernanke is trying to boost growth after near zero interest rates and \$1.7 trillion in Treasury purchases. This helped pull the economy out of recession without lowering unemployment which is close to a 26-year high.

How QE2 is supposed to work?

The Fed buys Treasury bonds from banks, then lends the cash to customers. By buying many bonds, interest rates decrease because demand for treasury leads to higher prices and lower yields. Interest rates are linked to yields, because lower rates encourage people to borrow money for a mortgage or other loans such as personal or for business purposes.

At the same time lower interest rates make relatively safe investments like bonds and cash less appealing, leading companies and investors to take the cash and buy equipment or invest in other forms such as stocks. When the stock market rises in value everyone with savings in stocks feels wealthier. It produces what economists call a “wealth effect”: People who feel better off spend more. Many analysts and even supporters of the plan see many dangers of this additional “Quantitative Easing.”



What are those dangers?

QE could make the weak dollar even weaker and lead to trade disputes with other countries.

In simple terms, a country that cuts interest rates makes its currency less attractive to the world's investors. Interest rates are also the investor's yield, the payout they receive. When the yield falls the world's banks move their money into countries with higher rates. For example, they may exchange U.S. dollars for Turkish Lira then invest that money into higher paying Turkish bonds.

On the other hand, lower interest rates could lead U.S. bond traders to believe that higher inflation is on the way, in turn derail the Fed's efforts by pushing rates higher. Falling interest rates may also create bubbles as hedge funds and other speculators borrow cheaply and make even longer bets on stocks and commodities in developing countries. Extreme losses from hedge funds and other borrowers can put their banks at risk and leave Governments to clean up the mess.

A weakened dollar affects people in the U.S. because items produced in other countries become more expensive.

Once again a top concern of policymakers especially in Asia is that any additional easing by the Fed will send more speculative "hot money" into emerging economies, pushing up their currencies to the point where exports are less competitive and threaten regional growth.

Implications on the Chinese Economy

China setting its currency artificially low worked well for itself and the US for a while.

The U.S. acquired low cost goods and labor in return China got to transform from an agricultural based economy to an industrial one. With the money from selling to the U.S. population, China bought Treasuries. This led China to fund an American credit boom that temporarily raised the quality of life in America and turned many manufacturing jobs into higher-paying service positions. With unemployment almost at double digits (avg. %9.5) and China's economy maturing into an industrial power house with an up-and-coming class that has a domestic demand of its own, this once peaceful relationship is coming to an end.

The U.S. has already been in a trade war with China nearly for two decades. The U.S. has lost six million jobs, indebted itself to China by \$800 billion (Bloomberg) and in return received a host of consumer goods, many of which now reside in landfills across the country.



Lütfullah KAYALAR

Former Minister of Finance

Head of Central Banks from Brazil, Germany, China (US and other G-20 members account for 85 percent of the global economy) worry the tactic of lowering interest rates “quantitative easing” might send them “hot money” flooding into their markets. Thus seeking higher returns that could push up exchange rates which in turn can hurt exports and making their goods more costly.

Speaking at the business conference organized by Caixin (a leading Chinese business magazine), China’s Central Bank chief, Zhou Xiachuan, said he understood the Fed’s focus was on the U.S. Economy and helping to create jobs while keeping inflation low. This domestic policy is optimal policy for the U.S. alone, but at the same time it is not an optimal policy for the world, Zhou said Chinese Central Bank officials meet regularly with their Fed counterparts, including Chairman Bernanke and Americans give detailed explanations for monetary changes!...

At the same time, I would like to also share my thoughts with you about Beijing’s control on capital flows triggered by the Fed move:

Beijing keeps its financial markets isolated from global capital and tightly controls the exchange rate of its yuan, which has risen slower against the U.S. dollar than other Asian currencies.

Beijing’s controls keep the yuan undervalued and give China’s exporters an unfair price advantage, swelling its trade surplus and costing jobs abroad. In comparing policy changes to the multiple ingredients used to make Chinese medications, currency changes were part of a package of reforms including encouraging domestic consumer spending that would boost imports and narrow China’s trade gap.

The G-20 meeting in Seoul

Experts say the mood has soured since the G20 Toronto summit last June and worry that unless the summit can patch up differences on trade imbalances and exchange rates the outlook for international economic agreement is poor.

Weeks before the G-20 meeting in Seoul, Tim Geithner, the US Treasury Secretary, proposed using what the US refers to as “current account guidelines,” which limits current account surpluses and deficits to 4% of



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gross domestic products. This was in hopes to accelerate global rebalancing, partly as a way of changing the debate away from simply pressing China to allow faster appreciation in the renminbi.

China along with Germany rejected any move to set a target for “current-account” surpluses or deficits as a percentage of GDP. To meet the targets countries like China would likely have to let the value of their currency rise, making exports more expensive, which would cause economic and social disruption.

During the G-20 meeting in Seoul, a group of 20 leaders agreed to develop early warning indicators to head off economic turmoil as emergency talks concerning Ireland’s debt reminded them that the recovery from the global financial crisis still remains fragile.

The G-20’s failure to adopt the U.S. stand has also underlined Washington’s reduced influence on the International stage, especially on economic matters. Obama has also failed to conclude a free trade agreement this week with South Korea.

The dispute over whether China and the United States manipulating their currencies is threatening to resurrect destructive protectionist policies like those that worsened the Great Depression in 1930’s. The biggest fear is that trade barriers will send the global economy back into recession. A law the U.S. passed in 1930 to raise tariffs on imports is widely thought to have deepened the Great Depression by stifling trade.

The G-20 leaders pledge to move towards a market-determined exchange rate system and enhance exchange rate flexibility to be developed by the G-20, with help from IMF and other global organizations.

Ladies and Gentlemen,

I would also like to attempt to highlight some of the major trends in the area of energy and briefly touch upon the European Sovereign-Debt concerns ,Euro and Gold:

Energy-Oil- Trends

The current energy trends in the world have been such an issue of concern to the global economy. This is because the cost of fuel or energy determines the costs of all the other commodities within the market. As a matter of fact, the cost of energy determines the living standards throughout the world. The trend in terms of the production and distribution of energy has been unstable with the prices or costs being increased. It is



important to understand that once the prices of these commodities have increased, then the general prices of other commodities within the market also begin to change. This has often led to major economic problems in many countries all over world.

As the Fed Reserve Chairman, Bernanke said , “ Emerging markets are growing quite quickly and demand for those commodities is pretty strong. That is going to be a contributor to inflation in the U.S. because it will affect gas prices, for example, so on.”

According to a report from Barclays Plc., Chinese refineries processed a record amount of crude oil and it is market perception that oil demand in China, the world’s largest energy consumer will continue to support the increased oil prices. However, concerns that China might have to raise interest rates in order to fight inflation brought worries that demand from China could wane for crude oil which may hamper the OPEC’s targeted price range of between \$70 to \$90 a barrel for this year and next.

European Sovereign-Debt Concerns, Euro, Gold

With the Euro sliding to its lowest level in more than a month versus the dollar there is concern that some European countries will have difficulty paying their debt and a drop in stocks curbing investors’ appetites for risk. Meanwhile, the Euro fell as France backed Germany’s calls for investors to share the cost of restructuring sovereign debt.

The Euro is struggling to stay afloat as the financial stability of the eurozone is called into question again. Ireland is leading the apprehension. Investors are unwilling to lend money to Ireland for fear that the country might default on its debt, might have to restructure its debt or might have to tap the EU/IMF bailout fund. The new austerity measures which Ireland needs to pass in early December might put too much stress on its economy.

Meanwhile, the spotlight on Ireland also spilled over to Greece, Spain and Portugal. Greece can barely tap international debt markets and is struggling to meet its deficit reduction targets due to weak revenue. Massive unemployment has offset higher taxes and is preventing the government from making enough money.

At the G-20 summit in Seoul , it seems that all the countries agreed on promoting global growth but not on



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the specifics of exchange rate regulation. Therefore, any currency debate is a benefit for gold as it endorses gold's appeal as a safer form of money.

The "Eurozone drama" is also providing a backdrop for higher gold prices over the long term.

A higher than expected inflation reading out of China should provide some support for gold as well.

The cooling down of China's economy could have an impact worldwide because the country's robust economy has helped offset sluggish growth in places like the U.S.

Conclusion:

Ladies and Gentlemen, allow me to say that the world has become a global village and it is important to use the benefits of globalization to help manage the economic crises that face the world.

Global imbalances hurt everyone. An interdependent global economy needs to be balanced and harmonious. Because, when our economies are tied together, as the saying goes:

"We all go when we go."



Dr. Recep KONUK

President, Pankobirlik

THE GLOBAL CRISIS: ONE DEFINITION, MILLIONS OF CONSEQUENCES

*I*n the dictionary crisis is defined as “an unstable or crucial time or state of affairs in which a decisive change is impending.” When this applies to the economy, the definition includes such system elements as production, consumption, investment, employment, trade and finance. A complaint starting in one member, organ or limb has finally afflicted the entire system. The importance of determining where the complaint started consists of treatment so that the same element will never again make life unlivable. In crises the important thing is to take rapid steps so that the consequences, which also impact unoffending parties, will be alleviated.

In our day no country has the luxury of saying “It’s not my problem.” However one names them – political, security, economic – and whether positive or negative, developments which start on the local scale rapidly progress with a domino effect, and are not subject to a visa check at the border. In today’s web of internationally dominated relations, borders are no longer a protective shield for nation states. A bad choice made in the use of housing funds by a firm on Wisconsin Avenue may have serious consequences that cross the oceans to impact the kitchen of a livestock breeder in Konya’s village of Türkmencami, and indeed his child’s education. When those at one end of the world invest in housing funds with the hope of making money out of money and their plans come to grief, people at the other end of the world trying to eke out a living by the sweat of their brows pay a much higher price.

In a globalized world markets and economies transcend the national scale to become a single market, a single ecosystem, and a web of tangled relationships is formed. A crisis in one place plunges all of us into crisis. Global crises are a problem shared by all countries, but their impact and significance for individuals are different. With a few exceptions, many people in the world are victimized by crises. The crisis experienced by an investor whose investments fail to yield a profit does not have the same impact and meaning as that experienced by the worker when the factory which employs him shuts down. The one is disappointed in his dreams of getting rich, the other finds it impossible to meet his basic needs. Some people sacrifice their luxuries and standard of living, while many find their very lives threatened.

Additional measures are required if the weaknesses in the prevailing economic system are to be tolerated and broad segments of society protected. Which is to say a global economic order that now has a body too big to carry and is bursting at the seams needs a bit of patching.



Dr. Recep KONUK

President, Pankobirlik

Production must be at the center of this approach, while the new economic system should be based on respect for production and the right to work. That is, the VIP chair of the new economic system should be assigned to the producer.

In this new economic system the criterion of success should not be the ability to destroy one's rivals. For, without distinction of scale or country, every productive unit that collapses entails a soft spot which generates a wave leading to a black hole that drags others along, as we have witnessed in recent times. We have lived through a calamity. Now it is time to draw our lessons and take precautions.

What first comes to mind is supporting both sectors highly resistant to crises and also economies of scale. One such sector is agriculture. Not only is it so structured as to react more slowly to global crises, but because its production is labor intensive it keeps on meeting essential needs while protecting broad masses from the ruinous effects of the crisis. This is a demonstrated fact, as I say from personal experience in managing Konya Sugar for 10 years. Konya Sugar has survived two crises, one of them limited to Turkey, the other global in scale, both times growing in the process and developing direct and indirect further employment. The company's area of activity is agricultural industry and its industrial production depends on agricultural production. We know how tens of thousands breathed easy thanks to our support for production and the investments we made to allow the continuation of economic activity in the fields, and this current suggestion is the result of that experience.

Another suggestion is to support Small and Medium Scale Enterprises, which with their individual initiatives have high flexibility, and to ensure that these enterprises act as insurance to keep national economies afloat in times of crisis.

Women constitute a large group whose contributions and potential added value the world does not benefit from. In the new period we absolutely must see to it that women participate in the economy.

Is all this enough? No. People can only convert their talents into economic value if they find possibilities and a milieu. The child in an apartment overlooking Hyde Park is at the beginning no different in ability and intelligence than the child in a tent looking out on the Sahara. The difference comes from the possibilities offered them, from the milieu in which they grow up. One finds the environment in which to produce economic value, the other doesn't. Among the human-oriented approaches to be added to the economic system is ensuring that all children in the world produce economic value and are raised in a climate which will enable them to contribute to the world's production.



Dr. Recep KONUK

President, Pankobirlik

But all this to one side, what our world needs is a change of mentality. An important recipe in the face of crises is the habit of living and earning together, which has been shaped by the tradesmen's morality that is part of our culture. This morality does not permit a tradesman to accept a second customer before his neighbor has had his first of the day, and shows that there can be competition while still respecting the right of the other person to live. It is my belief that this respectful attitude will be the most powerful answer we can develop against the economic approach which is the real cause of crises, the approach of our day based on profit maximization and a fight to the death with competitors. Our TÜRYAK-member senior citizens contribute at every stage of their lives, having sworn never to retire from "living, creating and being useful"; and to them, on behalf of those I represent, I extend my gratitude for the Congress they are holding to generate solutions for the economic crisis and unemployment, and to them also I repeat our wish, which is always offered to those who open the door to work opportunities: "May God turn all you touch to gold."

God willing your efforts will open doors, and they in turn will lead to the opening of further doors.

My thanks and my respects...



Mustafa KUMLU

President, TÜRK-İŞ

THE GLOBAL ECONOMIC AND UNEMPLOYMENT CRISIS (THE LABOR UNION APPROACH)

*S*tarting in the world with the financial sector and later affecting all sectors, the economic crisis was also felt in our country. Although in Turkey the impact of the crisis was not experienced in the financial sector, it has extended to the real sector with a drop in production and demand, as unwelcome developments took place in employment and the loss of jobs.

This crisis is structural in nature. In order to solve it and ensure that it will not happen again, the causes rather than the effects must be examined, and the problems leading up to the crisis done away with. The money policies which have been proposed will only postpone the structural problems, while the unsolved problems steadily build.

The current crisis has adversely affected the living and working conditions of those with low and fixed incomes, above all workers. The latter are increasingly worried about their jobs and purchasing power, as social policies and protective labor laws have strained the economy.

Unjust globalization is the basic cause of this crisis. The Turkish Confederation of Labor Unions (TÜRK-İŞ) sees this current crisis as the price paid for partially abandoning policies of the welfare state.

Among the causes of the crisis are listed a breaking of the bond between the financial and real economies, growth without employment, a lowering share of national income for wage-earners, unfair distribution of income and growing social inequalities, rising informal and uninsured employment, employment unworthy of human dignity, increased layoffs, and falling wages. Almost all these, and other similar factors, have been seen in Turkey.

From the first quarter of 2002 to the third quarter of 2008 the Turkish economy steadily grew without a parallel rise in employment. During 2009 there was a shrinking of 4.7 percent while unemployment was 14 percent. Growth is predicted for the economy, but unemployment is expected to maintain its current level for some time.

The world's economic crisis approached gradually. Toward the end of the twentieth century major changes in the technological, political, economic and socio-cultural fields tended to limit the functions of the state. In



the international division of roles, the position of certain countries was seen as depending on cheap labor productive of low added value and featuring low-technology production.

Although Turkey is one of the G-20 countries, it still has a fragile structure. Economic growth is unsustainable and will meet a dead end, the rise in exports is offset by an explosion in imports, and the current accounts deficit has reached unsustainable proportions.

In the restructuring of the Turkish economy, the role of the state is increasingly smaller, that of private enterprise and market forces increasingly greater, and integration with the world economy has been made more prominent. One of the long-term consequences of these policies is that the distribution of income has changed adversely for labor as inequalities have increased. This new face of the Turkish economy has at the same time seen steps taken to abolish the welfare state.

With the current economic and fiscal crisis, the problems caused by globalization have come out. Taken as a whole, the growth in the world economy has been too slow to ensure waged employment or decrease poverty. Uncertainty about jobs and income have increased almost everywhere in the world.

The first and most direct impact of globalization and the global crisis have been on labor and working conditions. The globalization of the goods and service markets has led to globalization of the labor market as well, making labor subject to global competition, which not only puts labor in danger of unemployment but also leaves standards and regulations related to working conditions open to discussion by capital.

Under economic crisis conditions there is a wish to impose uninsured employment on the jobless, while workers are forced to work at lower and more flexible wages. Those struggling to exist, the unemployed seeking to make a living, see their hope and helplessness exploited while an alternative to joblessness is offered in low income and adverse working conditions.

With the global crisis and spreading unemployment as a pretext, and citing a concern to maintain international competitiveness, the yet further increase in the flexibility of the labor market is an approach unacceptable to workers.

In a climate of global competition, sustaining and growing national economies and enterprises has come primarily to mean reducing costs, especially labor costs, and raising productivity. However, these policies reflect on labor and mean that hard-won rights come into question. In order to compete globally there is a desire to



change the economic structure built up of social policies and protective labor laws, and to impose on workers a new order ruled by flexibility and lack of regulation.

In our country flexible forms of work are aimed not at employment but at lowering labor costs. Today in unorganized workplaces, mostly in the private sector, implementation of law number 4857 has increased working hours still further but without payment of overtime. Unorganized workers in particular have to work longer hours at lower wages.

The Right to Work is a fundamental human right. It is an essential, untransferable duty of the state to take necessary measures toward the creation of an environment which prevents unemployment. Policies to increase employment and prevent unemployment must be the chief target of Governments. In the face of steadily worsening problems of employment and unemployment, priority must be given to focusing on strategies and policies likely to create new work opportunities, and in all implementations the dimension of employment must be kept uppermost.

In our country, a number of steps were taken when the impact of the global crisis was felt. The incentive and employment measures which the government brought to it were found by TÜRK-İŞ to be “positive but inadequate.”

The fiscal measures taken to combat the crisis had certain positive features in stressing approaches likely to increase production, investment, domestic demand and employment. However, instead of seeking solutions to structural problems, partial measures were taken and emphasis placed on backing certain sectors and quarters adversely affected by the crisis. The monetary dimension of the fiscal measures taken, in terms of total outlay in 2008-2010, amounted to 6.66% of domestic gross product.

Among the steps taken by the government and oriented towards the employer are contributions to payments made for employment and social security. The employer’s social security premium has been lowered by five points, while the treasury pays the employer’s insurance premium related to the employment of women, youths and the handicapped.

However, active employment measures, which should be an inseparable part of the economic and social policies being implemented, have not been able to yield the expected results during the crisis period.

In a country where there is no “National Employment Strategy” it emerges that steps taken to encourage employment have not had the expected effect. For the unemployed in Turkey to find jobs, more radical and



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President, TÜRK-İŞ

lasting employment policies will be required. More than ever, there is a need in this climate of crisis for economic and social policies to be implemented simultaneously.

In attempting to solve this severe unemployment problem, the basic approach should not be to do it at any cost, to solve unemployment by creating poverty. The priority must be productive employment providing “work with human dignity” as defined by the ILO (International Labor Organization). Essential is an approach using union rights and liberties and the right to social security, with positive working conditions and marked by the sound furtherance of dialogue between the employed and the employer.

It is unacceptable for those charged with securing work and earning conditions that befit human dignity to develop policies based on the helplessness of the jobless and poor. In this country it will be impossible to achieve democracy, to improve regional inequalities in income, or to create new job opportunities if the dominant approach is achieving Turkey’s competitiveness through a policy of low wages.

In this respect it is important to implement macroeconomic policies which will keep sharing in the forefront during growth, and which will generate more employment, more social participation and more equality.



THE ABILITY TO ORGANIZE

Today, one of the most important and necessary rules of social life is the ability to organize for the good of community on issues of public concern and with a collectivist objective and approach. In fact, one of Turkey's most glaring shortcomings is its seeming inability to be an organized society. The majority of the population shares similar values and has similar perceptions of life, and yet, because we lack the dynamics of being an organized community, we are still unable to reflect onto our social life the synergy and transforming energy of acting together.

10 people acting together and protecting the interests of one another will always overcome 100 people acting separately and divided from one another. Throughout history, nothing has come forward that could challenge or change this fact. Those who recognize and actualize the synergy of combining their forces—whether in secret or out in the open, whether in good faith or with bad intentions—have always achieved a significant advantage, thanks precisely to their alliance in the face of others. It was during the years when I was acting president of Bilkent University's Outdoor Sports Society in Ankara that I first learned of the opportunities provided by and the potential emerging from becoming and remaining organized, and since then, I have benefited greatly from these experiences while acting as the director of AKUT.

Let us not forget: the organized community is the strong community.

Organization is one of the imperatives of participatory democracy. Developing social strata must come together, must organize to demand their rights and their share in society, and, working from a contemporary and democratic approach, they must defend not only their own rights and social interests, but the rights and social interests of others as well. To achieve a true balance in the distribution of social shares and interests, everyone must fulfill the responsibilities that fall to them. Communal life is a partnership, and in this partnership, each individual must be active and effective. Everyone must do their part in this common life. We must believe that we can create a better future together. Great successes and significant changes can be achieved only by acting together.

The situation that we as human beings have brought about on the Earth and in the world leaves us no space to escape from responsibility. The now obsolete vision of the “win-win” approach is no longer sufficient to or appropriate for our relationships and partnerships. Everyone must now of necessity also consider what is happening to the world and to others when they or their partner wins. For this reason, the new paradigm we now have in our life must be limited by a sense of responsibility, and it is not a “win-win” approach that we should take as our road map in our relationships and partnerships, but rather an approach of “win-win and make everyone win”.

We should also not forget that, no matter how it may seem in the short term, in the long term we will all, every one of us, be subject to much the same inevitable results and effects. *Global warming* looms before us, the



most concrete example of such effects, and the one that, without a doubt, presents to us the most painful and frightening reality imaginable and makes us feel its negative effects more and more with each passing day.

I personally believe that the most important issue for the people of our present day to contemplate is the enormous consequences that this process of change will effect in our own lives. When a climate change on a worldwide scale strikes, there is no longer any meaning whatsoever in such things as who you are, how old you are, where you are from and where you are now, how educated you are, or how much money you have. The only thing that can potentially save us all from such a terrifying fate is if all the citizens and governments with whom we share this beautiful world recognize their responsibilities over those other than themselves and, using just this awareness, make their preferences and decisions and carry them out with actions.

Although it has been experienced before during certain periods of the life of the planet Earth, global climate change—or, as it is perhaps more widely known, global warming—has now begun to make its first effects very clearly felt; but this time it is moving faster than ever before and becoming more and more dangerous due to humanity’s untold thoughtless behaviors and attitudes and outrageous habits of consumption, and the ice age that will follow is being closely followed, not only by scientists, but also by those of the world’s people who are sensitive to and concerned about this subject. As a result, public opinion on this crucial matter is slowly forming. Though we may not like to talk about it or hear about it, and though we may be unwilling to accept its reality, the fact remains that this terrifying threat does, indeed, exist, and is getting closer and closer by the minute. Against such a threat, all the world must come together and cooperate in taking radical cautionary steps to prevent this catastrophe’s probable negative effects on the Earth. In the world arena, the necessity of worldwide cooperation against global climate change has been discussed and debated—albeit, until 2007, only relatively quietly—and a number of international laws and agreements have been implemented on this issue over the course of the past several years. Unfortunately, however, it cannot yet be said that such efforts have reached the level where they can actually affect the outcome of this terrible and ongoing process.

—Vatan Lafla Değil Eylemle Sevilir [“Love Your Home with Action, Not Words”], p. 585)

In his famous book *The Revenge of Gaia*, James Lovelock explains his Gaia theory. According to this theory—which can also be considered a metaphor—the whole Earth, with its atmosphere, biosphere, oceans, and with all its formations and forms of life, exists as a single super-organism, a self-regulating living entity. But now this giant living organism is getting sick from an overheating that is aggravated by an increase in human activities that work beyond its own natural processes. The earth can realign itself against such a disorder, but only through a process longer than our own human scale; thus, this entire process will prove to be a true test of humanity’s existence.

According to James Lovelock, as a living and self-regulating organism, Gaia will look after and take care of itself as usual. And human beings, being very able and skilled in adapting to all kinds of conditions, will prove able to overcome and survive this process—and yet during this process, civilization as we know it remains



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under severe risk and is highly threatened. The main risk during this process will be to the civilization that human beings have developed in the 21st century.

We should never mistake needs with desires, happiness with pleasure, or comfort with peace of mind. And accordingly, we should redirect our perception and attention from “the most” to “the best”, from “the biggest” to “the most beneficial”. We must learn to leave behind that which our souls do not need. The most important thing here is not to have the most, but to need the least.

At this level, the few are in actual fact many.

The white man lights a great fire but cannot go near it; his back freezes while his front is being warmed. The Native American lights a small fire; he goes inside of it and warms up his entire body.

By consuming less, we can have the same quality of life, and even a better quality of life. We need to save ourselves from having things we do not actually need. We need to learn how not to waste, how to be more resourceful, how to consume less, how to recycle, and how to use recycled and recyclable products. And we need to learn to consume less energy and restructure the energy economy in such a way as to minimize our impact on the process of global climate change and global warming that our Earth is confronting even as we speak.

In our climb up Mount Everest this year, we—that is, myself and Yılmaz Sevgül, the beloved leader of the AKUT Antalya team—adopted a slogan that we hope will draw attention to the energy economy that our world is in such great need of now: *CLIMB YOUR OWN PEAK, USE YOUR ENERGY RIGHT.*

And please remember: the cleanest energy is the energy you save.

We must investigate ways of minimizing our carbon footprint, which is the measure of the damage we cause to our environment or the measure of the amount of greenhouse gases we release during our day-to-day activities through our use and consumption of preferred products, along with the whole circle of these products’ manufacture, transportation, consumption, and ultimate decomposition. We must make an effort to bring the damage we cause to the environment to the lowest possible level, and we must play our part to carry out whatever responsibilities fall to us in this matter. We must strive to be in harmony with the universe, in full awareness that we are ourselves a part of the universe as a whole: we must of course partake from the whole, but we must also give back to the whole in return. Without losing sight of the fact that we are all unique individuals, we must strive to live *with* the whole and *for* the whole.

The fact is that everything in this world is for you: take as much as you wish—but always be sure that you give back even more...

Because true success in life is being able to do more for the world than what the world is doing for you.

This paper consists of an excerpted and summarized portion of my own book, entitled “Climb Your Own Everest” (*Kendi Everest’inize Tirmanın*).



SURGICAL HELP TO CHILDREN IN DISASTERS AND WARS ALL OVER THE WORLD FOR STRENGTHENING INTERNATIONAL AND CULTURAL COOPERATION BETWEEN STATES

Purpose: Providing more effective surgical aid to children in wars and technogenic or natural disasters in any country of the world, strengthening international and cultural cooperation between states as well as underlining the necessity of joining international efforts to help children-victims. It has evidently been proven by our experience in: earthquakes – Armenia, Iran, Georgia, Egypt, Japan, Russia, Algeria, Afghanistan (three times), Turkey, India, Indonesia, Haiti, etc; terrorist acts – Kaspijsk (Dagestan-Russia), Nord-Ost (Moscow), Beslan (Dagestan-Russia); technogenic accidents- Ufa-Cheljabinsk train explosion; wars – Romaina, Israel, Yugoslavia, Nagorny Karabakh, Chechya, Gaza Strip.

If a disaster happens somewhere, people must not be indifferent and must always try to put their shoulders to help the victims. And for medical staff it is especially important because in case of any disaster nowhere in the world there is enough number of narrow specialists including those who know children's specificity.

In the world there has been created the only mobile pediatric medical team consisting of highly qualified pediatric specialists (traumatologists, neurosurgeons, plastic surgeons, specialists in wound treatment, anaesthesiologists-reanimatologists and others if necessary) and, it is in Russia. The team has been to many countries to help children who had been injured in disasters or war accidents. Team members usually work at one or two local hospitals where the most seriously injured children are concentrated. All of these doctors work as volunteers. They work all-day-round together with local doctors. Every day they examine patients, control wound bandaging, do surgeries. It has been proven by their vast experience that if we bring specialists-pediatricians closer to a disaster site where maximal number of injured children is concentrated, pediatric mortality and disability rate is reduced by twice comparing to the situations when such help is provided by adult specialists.

Children's parents, local doctors and healthcare authorities highly assess the quality of team's work and express their sincere appreciation. We help children irrespective of their parents' nationality, religion or social status. It promotes strengthening of friendship between different nations.



Prof. Dr. Leonid Mikhailovich Roshal
President Russian Chamber of Medical Doctors

Conclusions: We consider that our work would be more effective if there was any international coordinating structure to efficiently organize such specialized pediatric help. Unfortunately, there is not any in the world.

But we must have it so as to have a clear picture of the situation, namely, what specialists and how many are needed at the disaster site as well as to decide if local resources are enough, and what regional or international resources must be in operation. In our opinion such a structure should be created under the auspices of WHO (World Health Organization).



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THE GLOBAL ECONOMIC AND UNEMPLOYMENT CRISIS

The global crisis, whose wounds have not yet entirely healed, started in the United States in August 2007 and from there spread to the rest of the world. When the world's largest market, the USA mortgage sector with its volume of 10 trillion dollars, was shaken to the core and this disturbance spread to the finance markets, there occurred a reshaping of the world economy.

Certain financial institutions in the USA had extended mortgage credit to persons with weak credibility and thus plunged the sector into a fiscal structure with high risk of non-repayment. Extremely low credit interest had increased the demand of the middle and lower income groups, among others, for credit with variable interest. When, however, in two years the FED raised interest rates it caused difficulty in repayment of subprime mortgage credit (high risk, high interest credit), and with the drop in housing sales prices and rents below the market level a crisis became inevitable.

In the beginning experienced as a mortgage crisis, the situation turned into a problem of liquidity which slowed growth in the USA real sector and hence the economy, thus impacting the whole financial system. The crisis led to the closing of many US banks, as the model of investment banking on Wall Street came to an end. As a result, the US Congress was forced to pass a 700 billion dollar rescue package.

But this crisis was not confined to the USA; rather it spread first to Europe and then to the entire world. Shrinking of foreign demand, a drop in investments, recession and large budget deficits – they all became a global problem.

The nations of the world exerted great efforts to overcome this crisis with a minimum of damage. As a result of these efforts, starting in the second half of 2009 the financial markets began to recover, economic activity commenced to normalize and even revive, and an optimistic mood reigned in the international financial markets.

Great Britain, Russia and Japan, all of them developed countries, got through this crisis relatively unscathed thanks to their economic potential and unchanged rates of growth. Meanwhile Malaysia, Poland, Slovakia and Brazil were able to protect their economies thanks to their wealth of underground resources, their high agricultural production, and the influx of fresh money into their countries. The countries most severely impacted by the crisis, on the other hand, were Hungary, Iceland and Ireland. Hungary had to decrease its civil service salaries by 45%, and found itself unable to pay the nation's debts. Iceland, much of whose revenue comes from tourism, experienced a serious drop in this sector and thus suffered a major loss of income.



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Turkey, on the other hand, as a result of acting on the basis of its own internal dynamics managed to obtain fresh money from abroad and during this crisis even managed to raise its international credit rating. Still, compared to many developing countries, it cannot be said that it brought this credit rating to the desired level.

As a consequence of the fact that this global economic crisis was experienced in Turkey as well, the economy shrank 4.7% in 2009 due to the diminishment of foreign demand caused by the global crisis, the decrease in investments, and the lessening of consumption outlay in the home. However, thanks to money and fiscal policies that restored the balance, the economy began to recover starting in the second quarter of 2009. This recovery was achieved largely through domestic demand, the desired level in exports unfortunately proving elusive. This reduction in external demand restricted activity in the economy as a whole and hence employment.

The European countries are an important market for Turkey, and the fact that they did not entirely escape the effects of the economic crisis impacted our export performance adversely and led to a rise in our current accounts deficit. Foreign demand is still uncertain, and this indicates that private investment cannot reach pre-crisis levels, and that it will take a long time for this to occur.

Turkey has a youthful population, and one of its fundamental and more difficult tasks is to combat unemployment. In terms of the entire labor force the jobless rate is 10.6%. More employment of a higher quality could be achieved by increasing exports and attracting foreign investment.

As of July 2010, 83.4% of male university graduates in our country were in the labor force, compared to 70% of female university graduates. In terms of employment, on the other hand, only 39.60% of workers were university graduates.

Of those who found jobs in September 2009, 58.4% had not been to high school, 32.3% were high school graduates, and 7.5% were graduates of higher institutions.

Of those who took jobs in September 2010, 59.3% were unqualified and 40.7% qualified personnel. Social Security Administration data reveal that although job seekers are qualified, placement in jobs occurs largely for the unqualified, a situation which merits serious consideration.

During June 2010, 3 million 963 thousand graduates of higher institutions joined the workforce, and of these 3 million 551 thousand found employment while 412 thousand remained jobless.

The fact that many university graduates have no jobs is among the greatest problems of the Turkish economy. In this respect, education clearly needs to be reprogrammed.

It truly grieves me that a large number of students will not be able to find work after graduating.



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THERE IS NO OTHER WAY IN DEMOCRATIC SOCIETIES

*S*ome of you may recall Shohei Imamura's film the Ballad of Narayama, depicting life in a Japanese village during the late 19th century. Eking out barely enough from nature for existence, the peasants produce almost no surplus to take care of those who are not able to contribute, except children, to the production process. What is then to be done with those who may not produce enough to insure their own survival? In an environment in which deprivation is a way of life, tradition has developed an answer. When a person reaches seventy, s/he is taken to a holy mountain and left there to die. Some villagers yield to the imperatives of religious belief with resignation while others rebel, necessitating measures to keep them from returning. Naturally, some reaching seventy are still in good health and could take part in the productive process, but making judgments in each case on who should go to the mountain would indeed be extremely painful. A hard and fast rule makes life easier for all, except for those that get to go to the mountain.

We are certainly more fortunate than the peasants of Narayama these days. Survival in the most basic sense of producing enough to eat is no longer a serious concern for most societies. Similarly, physical strength so as to be able to produce food through the most primitive of methods is no longer needed. The level prosperity we have reached, no longer necessitates that we find religious ways of sending those who may not produce enough food to a desolate holy mountain. Contemporary societies are in fact complex entities. They offer many ways through which individuals may engage in activities from which economic or social benefits accrue to society. Furthermore, nowadays we live longer and healthier lives. Age is becoming a much less important factor than previously in determining how each of individual may contribute to the prosperity and well being of societies and the world in which we live.

A healthier population that lives longer is a blessing as much as it is a challenge. It is a blessing because, in this way, societies enjoy periods the accumulated wisdom and experience of senior generations for much longer. The pool of talent and labor from which societies can draw to meet their needs expands. But not everything is economics and politics. There is also a human dimension to all this. Families can enjoy the togetherness of more generations, love and support each other, and find psychological comfort in knowing that they are not alone in this world and that they have many relations.

But we are faced with challenges too. As new generations come up, we have to make room for them. But as we do that, we also have to find new and creative ways through which we may continue to benefit from



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the skills, the knowledge, the expertise and wisdom of those whom we ask to make room for the upcoming cohorts. We also have to make sure that those who choose to enjoy retirement can do so, recognizing at the same time, however, that this group is growing bigger and even more likely to do so in the future. We have to be more creative and improve the way we cope with this reality. And inevitably, there will be some that society will have to take care of because they are not able to do it themselves and they have no one to do it for them.

Can we meet these challenges? Those of us who live in democratic societies are only too familiar with the fact that meeting such major challenges requires that governments develop programs, enact legislation and allocate resources to that end. In a political jungle in which multifarious interest groups compete against each other, to secure outcomes that each deems desirable and facing so many problems to address and demands to satisfy, contemporary governments often find it difficult to think in a long term framework. It does seem that, left to their own means, governments are unlikely to address the kind of long term challenges we have been talking about. Therefore, it is incumbent on the relevant concerned publics and the voluntary associations they establish to assume that responsibility.

Politics, as is known, revolves around the concept of power. Power may be conceptualized in three different ways. We are most familiar with power as decision making. But it is evident that in order for you to make a decision on something, you have to get it on the agenda first. Therefore, some have suggested that real power lies in agenda setting. Then, there is the question of how things get on the agenda. This brings us to the third way: we may see power as influencing the way people think. The challenge of what I would humorously call “chronological achievement” can be met effectively only by persuading all members of society that there is a challenge that needs to be met, by making sure that it gets on the agenda and finally eliciting the appropriate decisions from political decision makers. This is no easy feat as is evident from the fact that the challenges have been here a long time, governments have done things here and there but failed to develop a comprehensive framework within which to tackle the issues. I would propose to you that the development of a comprehensive framework requires ever more intense political and more specifically policy oriented work. There is no other way in democratic societies.



A SUSTAINABLE ENVIRONMENT AND INTERNATIONAL AGREEMENTS

“Ecosystem” is a term used to refer to the natural balance of the world. The ecosystem is the world’s living system, a system that is enabled to endure in a balanced way thanks to balanced interactions on a micro-chemical scale. Like all systems, it moves through a cycle of input – conversion – output – result, and then re-input – re-output. If the system’s input and output, and the proportions and measurements that the system cannot absorb, should overflow, the system cannot process them, and inadequacies and impairments appear in the system. This is what we call an “ecosystem crisis”.

The ecosystem crisis that we are experiencing is, on the whole, related to the fact that the natural system cannot process in a healthy way owing to the damage caused to the environment by waste products resulting from the production and consumption of industrial products. We can consider the causes of this situation from four different standpoints: first, the philosophy of wealth or prosperity; second, the technologies of production; third, resource-space plans and site selection; and fourth, patterns of consumption.

Our world is so fitted out as to enable 10 billion people to live in comfort and peace. The current economic philosophy—based as it is on limitless growth, overproduction, and extravagant consumption aimed at material wealth and gain—is exhausting the world. Extravagant consumption for the purpose of extravagant gain is a notion founded on the assumption of limitless resources. Resources are limitless, and, if one has the need, one can demand as much of them as one wishes. However, a demand for resources out of real need brings those resources to a position of scarcity. What is needed is a philosophy of sustainable development and an appropriate resource plan that can be supported by the natural balance and that will allow people to be content with the necessary amount of wealth and prosperity.

As a general rule, the technologies of manmade production follow the philosophy of production. Even now, mass production and consumer-centered mass production are in a situation where it is expensive to reevaluate surpluses that, during the production process, use a great amount of resources and leave behind a great amount of waste. While certain production technologies have been developed with a sensitivity to the amount of waste in mind, certain others have yet to reach this point. In such a situation, we encounter three different states in terms of the use of production knowledge: those business enterprises that are forced to produce polluting products because the production technology at hand is polluting; those that unnecessarily harm the environment by using production technology without proper site selection; and those who, despite the availability of technology and solely in order to keep production costs low or to reduce their own losses by charging others with their expenses, either do not use the available technology or keep it in a state of idleness.



In spite of the availability of renewable resources, there are a number of virtually irreparable damages that all of humanity will have to pay for even with prosperity on the decline: the increasing atmospheric effects of the hole in the world's nitrogen layer; water, soil, and groundwater pollution; the destruction of forests; and the shattering of plant and animal food chains. The news is already full of evidence that whales and dolphins are abandoning the planet.

Once pollution and corruption have surfaced, the cost of fixing such problems is much higher than the cost of preventing them in the first place would have been. The idea of preventing harm resulting from technologies in use was first proposed in Japan after the dropping of the atomic bomb on Hiroshima. The international Kyoto Protocol came into being and found support with just this idea in mind. However, it was not until last year that the producers of the United States of America—who is the world's largest polluter owing to the production technologies in use there—was willing to sign this agreement. The United States managed to increase their already filled emissions quotas by buying the emissions quotas of underdeveloped countries. This is an example of the position whereby one harms the environment solely in order to keep one's production costs low despite the availability of technology or of the means of improving technology. They have prolonged the era, already nearly a half century long, in which environmentally friendly technology has failed to sufficiently come to the fore.

One example of the harm caused to the environment as a result of improper site selection and the failure to apply long-term spatial planning in the fields of city planning, industry, and transportation was seen in Hungary in recent months, with the world's daily news being swamped with reports of the threat posed to the Danube River, the countries along its banks, and the Black Sea as a result of unsupervised waste buildup. It is in the European Union that the world's highest environmental standards and laws are to be met with. Nonetheless, in this new member of the EU it had proven impossible to put the laws fully into effect.

The pollution associated with supply for consumption and patterns of consumption is among the world's rapidly growing problems. There are two primary approaches to dealing with this problem: the revitalization/renewal of the natural environment, and the prevention of the spread of the waste from consumption. While waste is important in the ecosystem crisis, it also presents an urgent health problem. There are two primary ways to prevent the spread of waste: the collection and systematic destruction of waste, or the transformation of the usable materials of waste—such as metal, paper, nylon, and glass—into reusable products by means of **recycling**.

Recycling is the reuse, as raw materials in the production process and by means of physical and chemical recycling methods, of waste material that has gone out of use and yet is capable of being reused. The goal in



this is the decomposition of waste resources through the prevention of the unnecessary but ever-increasing use of natural resources, and in this way, natural resources will be preserved, energy will be conserved, the collection of waste will be made easier as there will be less waste to collect, and the opportunities of investing in the nation's future and economy will be increased. On the other hand, it must be noted that the war on waste is not a purely internal affair for the nation, but is rather a topic that concerns all of humanity. The corruption of ecosystems results in the corruption of the environmental chains that encompass the entire world.

For the recycling of 1 ton of plastic waste will result in a 95% rate of conservation; if the worldwide consumption of paper is halved through reuse, then every year 8 million hectares of forest will be preserved; and the recycling of 1 ton of glass waste will conserve 100 liters of petroleum. Additionally, it must be noted that it takes 4,000 years for a single glass bottle to fully decompose in nature, and 1,000 years for plastic to decompose.

Within a nation, the soil and water polluted by uncontrolled waste can pass through their natural boundaries and wander at will. It is for this reason that international agreements have begun to show this as being of the utmost importance. Among the finest examples of this is the work done on the formation of an international "Scientific Political Platform" on biosystems and ecosystems, undertaken by the representatives of 190 countries in Japan on 18 October 2010.

In Turkey, these issues are accorded great importance, and a new session was opened in the area of EU acquired rights through the efforts of Mr. Veysel Eroğlu, the Minister of the Environment and Forests. The closing of this session was as significant as its opening. It is for this reason that, in recent days, through a cooperative agreement with Britain in the fields of technology, science, and education as regards the environment, the steps already taken will now be made faster and easier. Just as accord in the area of customs was once taken, so should priority be given to environmental values, which are among Turkey's most important characteristics.

TÜKÇEV is fully aware of environmental problems, and, with the authority vested in it by the Ministry of Forests and the Environment, is taking on obligations in accordance with regulations relating to the collection from natural spaces of production companies' packing waste, as well as doing important work in terms of educating society concerning such problems.

And finally, in short, as Albert Einstein once said: "The significant problems we face cannot be solved at the same level of thinking with which we created them."



WHO CAN LEAD THE WAY TO A HOLISTIC SOLUTION?

Spreading from the USA to the global finance system and shaking the world economy to its core, the global crisis brought out the problems created by asymmetric globalization. Globalization in finance and economy progressed very rapidly, and for the first time in history it became possible to speak of a global economy in the true sense of the term. However, the necessary steps were not taken so that one could speak of a global order to match the global economy, no political will was set forth in this direction, nor were the needed institutional structures established for global management and administration.

Two factors were above all prominent in the neglect of an administrative dimension to globalization. Firstly, when after the Cold War globalization was triggered by the West, it was assumed that they, and particularly the sole super-power the USA, could shape and administer the global order according to their own priorities. Secondly, it was also assumed that the global finance system and global economy could solve their problems within their own structures, and that state intervention would not be required.

Bitter experience has taught us that both assumptions were wrong.

The USA met the shock of September 11 with a crude national reflex, invading Iraq with no thought for international public opinion and demonstrating in the process that they could not be leaders of a global order.

Meanwhile only state intervention on an extensive scale was able to prevent the global finance crisis from spinning utterly out of control, and the global economy from experiencing a much greater collapse. The USA and Great Britain had played a leading role in the dizzying growth of the finance system, and in those countries the state rescue operations achieved gigantic proportions, so that fiscal balances were completely upset.

The G-20 Formula

When the crisis in the global finance system grew such as to threaten paralysis in the world's economy and trade, the rescue operations mounted to keep financial institutions afloat were, it came to be realized, inadequate. A solution was needed on a global scale, and to this end a forum had to be organized which would involve the participation of all parties with a voice in the global economy. To this end the G-20 summits were launched, and they helped prevent a global loss of confidence. The G-20 countries, with a large say in the world economy, promised to keep national priorities on the back burner in order to overcome the global crisis.



This approach kept the global crisis from leading to a total collapse, but when the worst of the storm was over all countries, especially the USA and China, developed a tendency to return to policies which emphasized their own priorities. Actually, this is not surprising. It is an inevitable consequence of the fact that political systems are based on national legitimacy, and that no institutional structure has formed in the global order.

Leadership is required

However, anyone can see that if all countries act according to their own priorities the problems of the global economy will not be solved, but on the contrary will become further aggravated. Such being the case, leadership is required to break this vicious circle.

At this point we must touch on another fact which has emerged with globalization. At present, thanks to globalization, we live in a world where there are some three billion people who live in the sphere of the global economy, and they all want a share of the world's resources and of the wealth which has been created. Despite a great leap forward in recent years economically speaking, the per capita income in countries like China and India is not yet even 20% of what it is in the West. Nevertheless, these countries are accumulating capital very rapidly and growing much faster than the West, so that their importance in the world economy and balance of power is increasing. Thus it is only natural that with the boldness gained from their newly-won power they ask for a greater share of the global cake.

On the other hand, should these newly rising countries take the West's consumption norms as a model to increase their own consumption accordingly, a problem of waste will appear that would jeopardize the future of our planet.

Considering all the actors involved, it seems that the West must assume leadership in generating holistic solutions to global problems. It will become ever clearer that the West cannot maintain its current level of income and prosperity without making some sacrifices and doing its part to find global solutions. Indeed, it would not be a valid solution for the West to refrain from doing so. The best way out for the West, too, is to use its matchless intellectual capital to engage in some serious thinking, to burst out of its narrow-minded framework, and to assume the leader's role in establishing a sustainable global order in which the world's resources are shared more evenly and fairly.



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GLOBAL CRISIS – UNEMPLOYMENT (GLOBAL, NATIONAL, AND LOCAL)

*W*ith the recent global economic crisis the world has entered into a new financial period. The global economic crisis we are experiencing now has affected and is continuing to affect all countries, without any distinction as to whether they are developed or developing countries.

The current economic crisis began to make itself felt in the financial world in April 2007, became officially acknowledged with the bankruptcy of Lehman Brothers in September 2008, and eventually, by June 2009, all countries with no distinction, experienced their lowest ever rates in most of their financial data. Even though this crisis began mainly as a financial crisis, the financial crisis was followed in turn by crises of credit, liquidity, and credibility, and then turned into an economic crisis affecting in full force the real sector as well.

As the economic crisis erupted in the center, peripheral and dependent countries experienced economic stagnation. As the center's demand for goods decreased, economic stagnation in these countries increased, and foreign capital—which is the source of economic growth in peripheral-dependent countries—decreased in return. As a result, direct investments decreased in these countries, as foreign currency abandoned their stock markets. And all these conditions have caused unemployment rates to rise in these developing countries.

In this context, it can well be said that the heaviest price of the global crisis has been paid on the unemployment front. In this process, millions of people have been pushed out of work, and the direction of their lives has accordingly been changed. According to data provided by the International Labour Organization, in the year 2009, which was marked by the crisis, 34 million more people lost their jobs and became a part of the army of the unemployed. The economic stimulus plans implemented by the G20 countries prevented the situation from becoming worse. Thanks to these stimulus plans, the likely unemployment of 21 million people has been prevented, and the labor loss rate has decreased by 40 percent. However, the negative effect of the crisis has become so deep that all efforts of prevention have fallen short at one point. The global unemployment figure is still at an unacceptable level, namely **212 million**.

The impact of the global economic crisis on unemployment has been different in different regions and in different countries. In the United States, which is the world's largest economy, the unemployment rate exceeded the psychological limit of 10 percent, and in October last year, it increased to the level of 10.2 per cent, the highest rate in last 26 years. Japan, which initially considered the financial crisis in the US as only "the fire across the Pacific", has had to struggle with record levels of unemployment rates during the crisis.

The setback in the EU labor markets is obvious. Eurostat has announced that the unemployment rate in sixteen countries using the Euro currency has reached its highest level since August 1998. In 2008, the EU-wide unemployment rate was 7



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percent. In 2009, this figure increased to 8.9 percent. In 2010, it is expected to be 9.8 percent. When we examine this parameter at the national level, the unemployment rate is very high in some EU countries. According to data given by Eurostat, the difference between the unemployment rates of member countries is becoming increasingly wide. The unemployment rate of 4.5 percent in the Netherlands hardly compares to the rate of 20.5 percent in Spain.

The higher the unemployment rate caused by economic crises, the harder the possible post-crisis economic recovery, and as the power of economic amelioration will be affected negatively due to these high unemployment rates, so does it endanger individual and social well-being in countries that have suffered from such economic crises.

Undoubtedly, the most important of the issues creating economic trouble in our country is also the high unemployment rates and, especially, the low level of employment. The most important problem that differentiates the situation in Turkey from the situation in other countries is the high rate of unemployment among the young, as well as the total number of unemployed. Under the pressure of the global financial crisis, which has continued to impact economies negatively since 2008, the problem of unemployment in our country has been aggravated. While, in 2007, the unemployment rate was 10.6 percent, it rose to a rate of 11.2 percent with the impact of the economic crisis, and reached a level of 14.8 percent in 2009. Due to the fact that businesses are inclined to try to use this crisis in their own interest as an excuse for executing layoffs, unemployment rates have only further increased. Such businesses have continued production by increasing the productivity of their remaining employees. Salaries have been paid late or incomplete, and none of the employees has received any raise in their wages. Difficulties have been experienced in finding jobs. As a result, the greatest negative effect of the crisis has been experienced in employment in our country as well.

According to the data announced in our country since the beginning of this year, our country has been experiencing an economic recovery. Achieving an economic growth of 10.3 percent by the second quarter of the year, and with the inflation rate declining to an approximate rate of 8 percent, our country is trying to eliminate the negative effects of the economic crisis.

A relative increase has been achieved in the employment rate, which is obviously the sine qua non of economic development in a country, and this has in return led to a decrease in the unemployment rate. The unemployment rate in Turkey, which hovered around 9.2 percent before the crisis and exceeded a level of 14 percent due to the negative effects of the economic crisis experienced globally in 2009, decreased to the level of 10.6 percent in the period of July 2010. However, the latest figures have shown that the unemployment rate, which has decreased due to the strong economic recovery period over the last year, is now beginning to follow a horizontal course. The most important reason for the decline in the unemployment rate is the fact that the declining employment rate in the industrial sector has been compensated for by an increase of employment in the service sectors.

In the coming period, it can be expected that the weak economic recovery experienced in the European Region, which constitutes Turkey's main export partners, may continue to create pressure on our country's export sector, thus adversely affecting our rate of production and employment.



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Therefore, in order to achieve positive developments in the field of employment, it is necessary to take measures to stimulate the production and thus the export capacity of the corporate sector. At the same time, a stable and healthy growth in economy is the foundation and also the guarantee of employment in the long term.

The definitive solution to the problem of unemployment, which we continue to encounter in every period, is an increase in investments and production, which in return will lead to an increase in employment. In other words, the increase in the national income must be managed in such a way as to create a positive impact on the employment rate of the country, which will lead to unemployment no longer being such an issue or problem. It should be noted that obtaining an equivalently high rate of employment consistent with the achieved economic growth is a social issue with economic reasons and results.

There is a reverse correlation between labor costs and employment. In order to change the situation in favor of employment, labor costs must definitely be reduced.

According to studies, the average wage of employees in Turkey is actually very low; therefore, it will be more appropriate to implement an economic plan to the effect of lowering the rates of the premiums and taxes on employment paid by employers, rather than lowering wages.

When reviewing the issue of unemployment in Turkey, it will be useful to mention how the situation is in employment in the province of Konya.

According to the data announced by TURKSTAT for the year 2009, among all 81 cities in Turkey, Konya is:

- 32nd (among the provinces with the lowest unemployment rate) in the ranking of unemployment in Turkey, with a rate of 10.8 percent
 - The unemployment rate in Turkey as a whole is 13.7 percent
- 31st in the ranking of employment, with a rate of 46.1 percent
 - The employment rate in Turkey as a whole is 41.2 percent
- 33rd in the ranking of labor force participation, with a rate of 51.6 percent
 - The labor force participation in Turkey as a whole is 47.9 percent

According to these rates, it is good to see that, even under such severe conditions, our city's unemployment rate is above Turkey's average rate of 13.7 percent. However, an average unemployment rate of 10.8 percent is certainly not low enough for our city. Konya is 33rd in the ranking of labor force participation with a rate of 51.6 percent, and above the average rate of 47.9 percent in Turkey.

In other words, the facts that Konya is above the average rate of the labor force participation in Turkey while remaining below the average unemployment rate in Turkey support each other statistically. However, the element of population should certainly not be overlooked in this statistical relation.



AN ALLIANCE OF CIVILIZATIONS IS POSSIBLE IF CIVILIZATIONS RESPECT ONE ANOTHER

*W*ell-intentioned efforts to reverse the tensions that are shaking the world and secure an “Alliance of Civilizations” are ongoing. The reason that this idea has become an important issue of the day is the attempt to fashion a constructive reaction to the earthshaking notion of “the Clash of Civilizations” as proposed by Samuel Huntington.

We would like to hereby extend our thanks and our gratitude to TÜRYAK for taking it upon themselves to secure the well-being of the world, as well as to any and all international organizations—whether represented here today or not—that share TÜRYAK’s belief in such an ideal.

When we look at history, we see that civilizations’ friction with one another is secondary, and that it is what they have taken from one another that is primary. We are all capable of perceiving that, for the most part, cooperative effort is in the best interests of all civilizations—so why do such cooperative efforts not happen?

The people do not come into conflict with one another because their cultures are different; they try to live side by side or all together in a spirit of peace. This is, in particular, the way followed by Asia and the Middle East, who, for centuries, have managed to have societies different from one another coexisting side by side. Far from being the result of mere geography, this is related to the fact that the accepted philosophy or belief was accepted also by the government, and administration was even organized along these ends.

As an example of such conscious administration, I can point to the civilization of peace that was brought into being by the Turkish Ottoman Empire. This was “an” Islam. This peace lasted for 400 years, between 1450 and 1850. The Ottoman administration presented to the world a model of how peoples of all faiths could live together in peace, a model derived from a synthesis of the philosophy of justice of the ancient Turkish state tradition with Islamic principles of human rights. This model—which still constitutes a source of pride for today’s Turks—can provide an answer to the quest to establish an Alliance of Civilizations, but is still waiting to be put into use as a lived-in and functional solution.

The zenith of Islamic Civilization was experienced, in the name of all humanity, through the Turkish-Islamic Pax Ottomana. When did this began to collapse? The era of traditional wars came to an end, true bravery



was shattered, and the era of internecine strife and wars pitting against one another societies that had long lived side by side began when Western Civilization bound itself, in the course of its continued rise, to colonialism; to an internal democratization but an external authoritarianism; to imperialism; and to the imposition of a philosophical underpinning of orientalism. Realizing that it could not destroy the Ottoman Empire politically, the West instead used social engineering to prepare a war of subcultures by inciting and arming anti-state minorities that had once lived comfortably with Ottoman culture and Ottoman identities. This was based on a fundamental disrespect not only toward the Turkish and Islamic civilizations, but toward the cultural riches of all minority cultures as well. And it was missionaries of the Christian religion and teachers who had a role in such activity. This struggle went on for 75 years. And then, in 1923, the Ottoman era(s) came to an end with Turkey's emergence as a new model of state. The sickness that was the era of Orientalist imperialism gifted to Western Civilization all of the riches that it took from the hands of those peoples whose world it had entered into, moving them to its own centers, enslaving human beings, outlawing religions and languages, and making unsustainable the cultures that it so severely impoverished. In history, there is no people that has been wiped out wholesale by the rifle. The way to destroy peoples is to implement a conscious plan to wipe out their cultures, their languages, their religions, their music. The entire world has suffered directly from the attitude of disrespect displayed by the West toward peoples' cultures, while the Ottoman Empire suffered from the West's disturbance of its minorities, as I have just explained.

The cultural imperialism of the 20th century continued through encouragement of imitation of the West and through interference in other nations' culture and education. The United States of America was fully conscious that it could not eradicate the Japanese people with atomic bombs. In the treaty signed in 1945 on the USS Missouri, one of the conditions was the removal of any elements of Japanese National Education and National Culture. The elements of American culture were thus made dominant over Japanese education. As a result of this, a cultural degeneration began in Japan. Japanese employers came together and made the decision to keep Japanese culture alive, whatever the cost; $\frac{2}{3}$ of companies put this decision to action. The rise of Japanese technology, science, and scholarship occurred following this union of Japanese culture. (Rohlen, Thomas P. Japonya'da Maneviyat Eğitimi. Tr. Turan Yazgan. Istanbul: TDAV Yayını, 1987)

Today, there are 193 nations in the world, and thousands of minority societies. The disintegration of each of these in the name of localization is driving the world into chaos. On the one hand we talk about an Alliance of Civilizations, and on the other hand we follow a wholly different psychological battle tactic by saying, "let my minority remain oppressed but let my neighbor's disintegrate". It is impossible for minorities to exist in an



independent way if they disintegrate. In the US, Martin Luther King was frequently advised that black people should “come together in one state and take control of its administration”. He refused to accept this, saying: “We could get not one but several states through a 90% majority and then become autonomous rulers. But the very next day they would throw up trade barriers all around us. And what could we do then? Our relations with the world outside would be severed.”

A similar approach was made with Turkey. The “United Nations Education Commission in Turkey” was founded through an agreement signed on 27 December 1949 with Turkey, which was applying to enter NATO in response to the Soviet threat. 4 Turks and 4 Americans in the office of the American ambassador began to make decisions concerning Turkish education, and they placed their representatives in the ministries. Turkey had a hard time stomaching this.

What needs to be done today is this: citizens of the majority or minority cultures living within a given state must have equal rights, they must be able to live and experience both their own culture and shared cultures, and they must be able to participate in the shared opportunities the country presents. I must ask whether or not the riches of groups that, owing to the influence of our old tradition, possess as much equality and democracy as they do in Turkey today are to be found in other countries. With the habits it developed during the Ottoman era, the Western Alliance, in the name of democratization, turns a blind eye to massacres while making an issue of minority rights in Turkey; it does not raise its voice against China, which plunders the riches of the invaded soils of East Turkestan and so turns Turks into a minority in their own land; in fact, it even grants trading privileges to China.

For the Alliance of Civilizations that is being sought out today to be truly realized, there is a need for Western Civilization to implement confidence-building measures. The first of these measures is that, in order to have civilizations that treat one another with respect, we must be able to look at one another from the standpoint of wisdom that is pure education, humane interaction, and the most valuable accumulation in the world. When this jewel of the essence of humanity is realized at last, there will be no reason whatsoever not to believe that such an alliance is possible.



GLOBALIZATION AND HUMAN BEING

Globalization defines the international system in which we live. The world is experiencing a technological, economical, social and cultural change. While information technology is stepping forward, machines have come to replace man power and computers have come to replace the human brain. Power has moved from production to finance. The increasing capital gained power against labor. Traditional protective webs have been destructed and financial market has dominated everything. Consumer societies have been created. By consubstantiating the terms globalization and liberalization, the obstacles in front of capital and trade has been completely resolved. While multi-national companies are organizing global trade with their power, everything has come to work in favor of technologically developed rich countries.

Globalization couldn't establish a legal basis. Because economy isn't based on production morals, the distribution of income has been disrupted; lawlessness human right violations have increased. While the rate of income between the fifth of the world's poorest and richest in 1960 was 30 to 1, it was 60 to 1 in 1990, 74 to 1 in 1997 and nowadays it is 85 to 1.

Almost all of the world production is controlled by multi-national companies whose number wouldn't exceed the number of fingers in two hands. 1,5 billion people is bereft of clean water, close to 1 billion people is at the hunger threshold, the daily income of 1,5 billion people is below 1 dollar.

The inequality in countries and the inequality between countries, increasing poverty and social problems are some of the socio-political results of globalization. The increasing free circulation speed of capital and finance environments is sustainable economic development for some countries, increasing life standards for others, fast spreading information and the widespread of internet usage is among the advantages of globalization. Social State and democracy has declined, elections have lost its meaning and a single unit politics are being applied. Tendency to fundamentalism and ethnicity has become an obligation. Multi-national companies have demolished competition by the help of advanced technology and finance power and thus becoming a monopoly. The only source of competition is cheap man power. Billions of dollars worth of operations can be done within seconds in finance markets.

Resource entrance into countries in the form of assets have caused local money to gain value and thus increased import, decreased export and caused current deficit. While there are efforts to prevent the risk created by this deficit by keeping the interest rates high, high interest is preventing investments and increasing foreign debt. People are encouraged to consume and be burdened with debt by means of debiting and credit cards. They are entering countries not for investment but with hot money and in case of risks, the money is immediately withdrawn and the country's finance and real sector is caused to collapse. Debt is rotated by new debts.



This will also come to a deadlock and the future generations will be left under a load which can't be rotated.

Unemployment is growing due to growth that does not create employment. People feel dependent to private companies not nation states. Company imperialism is a new term created by globalization. The changing structure of the society is increasing violence and terrorism. Migration from the countryside to cities is creating big cities and life is becoming a problem. While social injustice is increasing, the social security systems are sounding the alarm. While the constitutional state is leaving its place to the mafia, internet culture is becoming the result of cultural change. Environmental problems, global warming and changing climate conditions has caused food and water problems. The internet is not water that you can drink. Some species have become extinct.

While states are exploited by being directed to debts, the value of their resources are being decreased and taken away from them. World credit volume has risen to 10 times the world production. The trust to the sustainability of global order has demolished. A common sense and responsibility of humanity hasn't been established, nation states have become weaker but a global political unit wasn't established in its place. Disorder and chaos is threatening humanity. Religion has once again reached its identity ensuring feature. There is suspense and distrust. While the number of big cities is increasing, a cosmopolite culture and human type has been created because of human relations coming to a superficial state. They are trying to sell medicine and make money by increasing the number of illnesses. The middle class has collapsed and return to immediate family has increased poverty.

The change that global order is currently experiencing is going to create a new a multi-power world order. The global peace aimed by means of basic human rights will be requested. The symbol of production is the rescuing of miners in Chile while the reaction to the termination of deserved rights in the social security system in France is the beginning of hope. This hope is for "People and Humanity". Even the former US president Clinton is bringing instability, inequality and the unstustainability caused by globalization into attention. He is asking us to work on the how instead of the question of why. He is highlighting the need for people who question the how it will work, how will it be and how will it be regulated.

The crises will continue if we do not return to person, public sphere and values. Continuous crisis threats will continue if we try to be included in the neo-liberal globalization model without taking our own inner dynamics into account. If constitutional state stops being an objective and starts being a vehicle which eases the applications of the market economy, crises will continue. The crises will continue if the social state doesn't regain its position from operating state to which it had lost its position. If we can't produce planned policies which take into account the ecological balance and increase the efficiency and prolificacy of activities in favor of technology and people, crises will continue. Crises will continue if we can't make politics information based and people oriented. The objective will be the prosperity and wellbeing of people, there is no other expedience. There is no other choice but to stand against the negative effects communication means that are operating unethically has on the society. 2012 will be the European Active Elderliness Year. The elderly of today has seen a lot of things; they will also see the imperialist results of globalization disappear; there should be no doubt about that.



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THE ECOSYSTEM CRISIS AND GLOBAL SOLIDARITY

*T*he phenomenon we call “the ecosystem crisis” is a legacy left to us by the policies of industrialization. It is certainly necessary to make a statement here:

Industrialization policies, though never inevitable, were still necessary policies in the development of humanity. Such policies have made our lives easier today, not to mention the fact that they increased production levels many times in comparison with pre-industrial societies. However, even though humanity has long been a witness to the dazzling achievements of industrialization, it has also, in a sense, been possessed by the intoxication of such success, and has never properly considered its potential negative consequences. Successive waves of industrialization have influenced all societies, and concepts such as “industrialization” and “progress” or “development” have become virtually synonymous with the “survival” of a society, and accordingly become taboo.

One of the fundamental points of this movement of unbridled industrialization was “to exploit nature”.

In Turkish, the verb “exploit” is almost never used in connection with nature, which is quite the opposite of all industrialized societies, where the use of nature for industrial purposes is consistently paired with the idea of “exploitation”. In the earlier stages of industrialization, the world seemed as if it had unlimited natural resources, and so would easily be able to assimilate whatever outcome industrialization might result in. The greatest reason for this false perception was the fact that nature in fact did appear to people at that time as inconceivably broad and so fully equipped with a power to renew itself against the then limited breadth of production activities of the period. A good example of this old but mistaken understanding can be seen in a Turkish proverb: “Flowing water holds no dirt”. At the time, it seemed as if dumping liquid industrial waste into flowing streams of water would keep it from causing any harm, and it seemed as if a factory just burying its solid waste underground would keep it from presenting a danger to nature—“out of sight, out of mind”. It also seemed at the time as if hunting animals or catching fish with no limitation would have no negative effect on natural life, as reserves of natural life seemed, at the time, truly limitless. In other words, during that period, all such natural resources as air and water seemed to be characteristically limitless and renewable.

Humanity has understood too late that all these conceptions were nothing but a great delusion. Moreover, the fact that it was not deemed favorable to make national and individual economic interests a subject of public discussion played an important role in this rather late call to awareness of the environmental dangers at hand.

At present, we can say that this delusion no longer holds sway, and that the dreadful reality of the dangers of environmental pollution—however difficult they may be to face up to and accept—has forced itself onto humanity such that it can no longer be ignored. Now, we all know that, so no long as we take no measures against such things from happening, the water and the air will become polluted; that industrial waste discharged into rivers, lakes, and seas will make them unusable; and that burying toxic chemicals in the soil is obviously not a solution.



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However, just knowing all this does not mean that a solution to the problem of environmental pollution has been found. And even if one finds a solution, this does not necessarily mean that one will be able to put that solution in force in order to solve these problems.

Today, in almost every country in the world, factories are made to limit their emission of carbon dioxide, and nations take measures to protect their forests and keep rivers clean, as well as establishing regulations against the haphazard burial of toxic waste and against unrestricted hunting. In many countries, lawmakers take environmental issues into consideration and make regulatory laws on these issues. Nevertheless, such measures taken in individual countries is not sufficient to prevent the ecosystem crisis, which is now clearly a global problem. This is an international issue requiring global solutions. And yet, as we all know, the field of international relations is still no different than what it has always been: it still continues to be an “arena” where individual countries protect their own interests in defiance of others’ interests. In this “arena”, the most powerful states will not condescend to ratify agreements that will bind others but not themselves, and neither will they easily abandon their attitude of using such agreements as mere excuses to prevent other countries from strengthening and industrializing. Even though an international consensus may be and has been achieved on some issues, it is rarely easy to control and ensure the implementation of such agreements.

Unfortunately, it is a fact that the hope that this negative picture of the international stage will soon disappear, with goodwill coming to prevail in interstate relations, is a hope that is gradually on the wane. The conditions of the world today allow an industrial company that is “constricted” in one country to outsource from another country or else move the whole of its business operations to another country, where it finds conditions “more favorable” and so can continue its operations with little or no regulatory restrictions.

So what should we do about this?

Are we just going to watch as the industrialization we created as the engine of development and progress turns into a threat to humanity itself, and all just because we can’t rein in its gallop toward destruction?

I personally believe that the solution to the problem is to start treating the ecosystem crisis in a different manner: rather than preserving it as an issue purely of interstate relations or as an issue of concern only to scientists, we should bring its “communal” dimension into the foreground on a global level. In other words, in every country, “ordinary” citizens should be made aware that this issue is one that deeply concerns themselves and their children. We, the citizens who constitute societies, should not content ourselves with dealing with the ecological problems of our own country or with protesting our own short-sighted politicians and industrialists, but should rather make our voices heard globally and meet this global problem with a “global response” by taking part in “civil society initiatives” founded so as to provide activity on an international level.

This type of “globalization” will not depend on “exploiting global resources by any and all means”—which is how this term is still understood by many—but rather on international solidarity formed from the societies of all of the world’s countries, a solidarity that will collaborate in finding solutions to these problems for all of our own lives and and all of our own futures.

