

I.comA Model Proposal for Building and Sustaining an Effective Democratic System in the Context of the Concept of the Humanity Constitution

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ABSTRACT: In this paper, human being is considered as the center instead of the State. The term of “Humanity” has been dealt with. The definition of the humanity has been given. The first social units of human life were also be dealt with. A balance has been established between the local administrations and the central government, which is starting with the local level “township”. A model has been proposed for the construction of townships, which are the smallest administrative units that should be included in the constitutional texts and which are important for the efficiency of democracy. Small administrative units composed of individuals take their own decisions within their limits. They make their own legislation. In this case, only then, a real and effective democracy can be mentioned. Providing the hierarchic services for humanity are necessary. Thus, while democratization is achieved with freedom in small units, the services that the center brings to human beings and humanity cannot be neglected. There is a balance between local and central administrations.

Key Words: Humanity, Social Evolution, Social Cell, Township, Migration Democracy, Priority of Person

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I. INTRODUCTION

Today's constitutions are regulated in order to be state-centered. Entering into force after being accepted in legislative assemblies directly or through presenting to public, or in the combination of both. Here, the humanity centered approach is proposed, instead of state centered.

Primarily, emphasizing the words ‘human’ and ‘humanity’, the concept of ‘humanity constitution’ has been put forward. In the definition of humanity, essentially taken from the biological view as the first social cell, the concept of township has been developed. It has been taken forward from the concept of the first social units, where the human beings’ first livelihood has started, instead of starting from the state. Starting from the local, a balance has been established between decentralized and central governances.

A township model has been proposed regarding the establishment of small administrative units, which should be included in the constitutional texts and carry an importance in terms of the democracy's effectiveness directly (Akdemir, 2017:297).

1. Concepts of Human, Humanity and Humanity Constitution

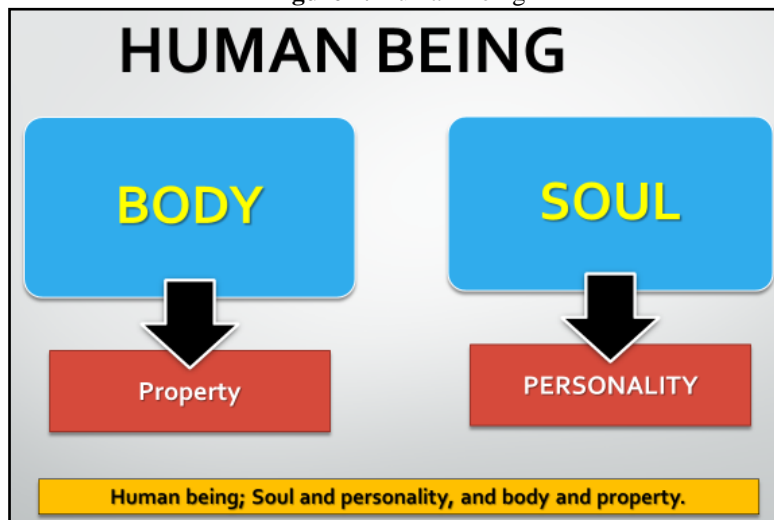
1.1. Human Concept

Human being is defined by his/her soul, body, personality and property (**Figure 1**). Human being's biological and psychological aspects are different. Biologically- the body and property, and psychologically- the soul and personality come to the forefront. Human being lives in a society, establishes social institutions, and politically creates public bodies with hierarchical structures.

1.1.1 Biological and Psychological Human

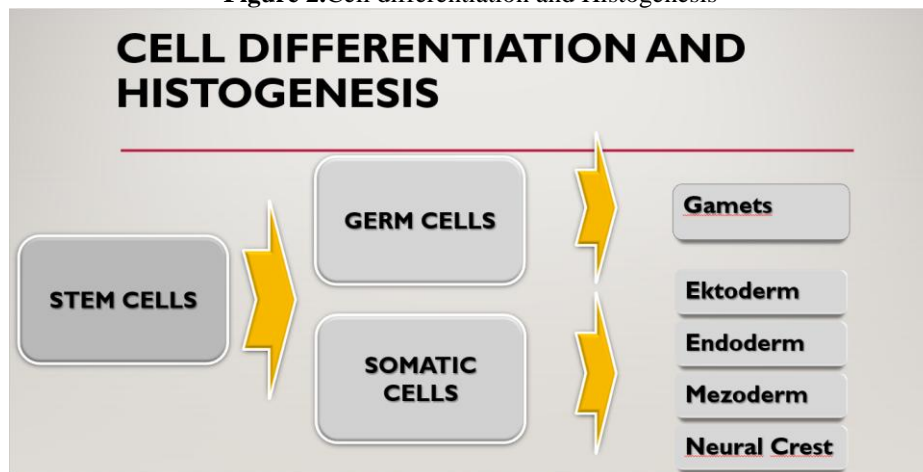
Human being consists of four basic structures composed of cells as the body. The fertilized zygote state is also a cell. This cell is divided into two parts, which are again divided into two parts, and the four basic structures occur. Each cell continues to divide within itself.

Figure 1. Human Being



Every living being consists of cells. The first and foremost cell which create the human is zygote. These stem cells divide into somatic cells and germ cells. Somatic cells form the tissues and germ cells form the gamets. (Teisha, 2017; Aydın, 2014: 18; Pehlivan, 2017: 14; Erbençi, 1986: 112) Cells are differentiated to form tissues, tissue organs, organ systems, and the systems form the body. Differentiated cells form different tissues. According to some biologists the tissues are separated by four groups, which are: *ectoderm, endoderm, mesoderm and neural crest*. Each tissue group forms its own organs and organs form the body (Norstog, Meyerrieccks, 1983:152; Aydın, 2014: 18; Pehlivan, 2017: 14). None of the tissues interfere with the other tissue group. However, there is a balance and harmony between the organs formed by these tissues (Villeg and others, 1989: 870). They function together in cooperative unity (Figure 2).

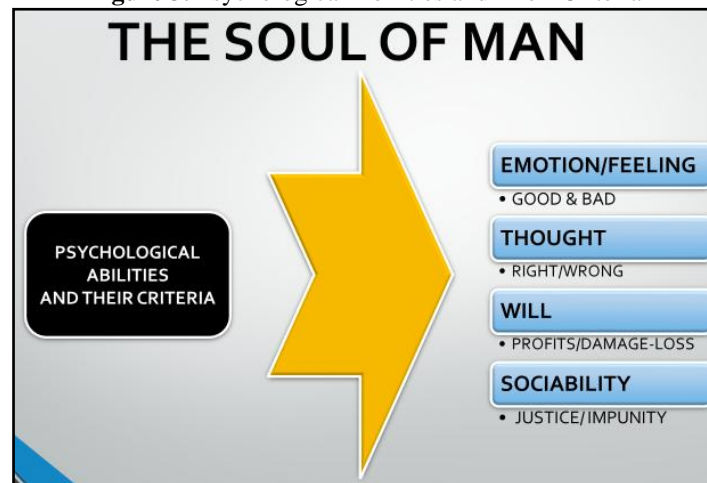
Figure 2. Cell differentiation and Histogenesis



The same is true of the human soul (psychological). Human being has four basic psychological features: emotion/feeling (parallel criteria: good/bad), opinion/thought(right/wrong), will(profits/loss-damage)and sociability(justice/impunity) (Güney, 2012: 1,7; Kağıtçıbaşı, and Cemalçılar, 2015: 27). Even from a psychological perspective, the human being is an entity with different abilities and skills that are separate from each other according to different criteria.

The field of psychology works on studying and explaining all these different criteria, which can be described but cannot be defined. Because the human being knows these criteria as part of his/hernature. While describing the human being's main biological and psychological features, systems, functions; all criteria that distinguish them from each other must also be included (Figure 3).

Figure 3. Psychological Abilities and Their Criteria



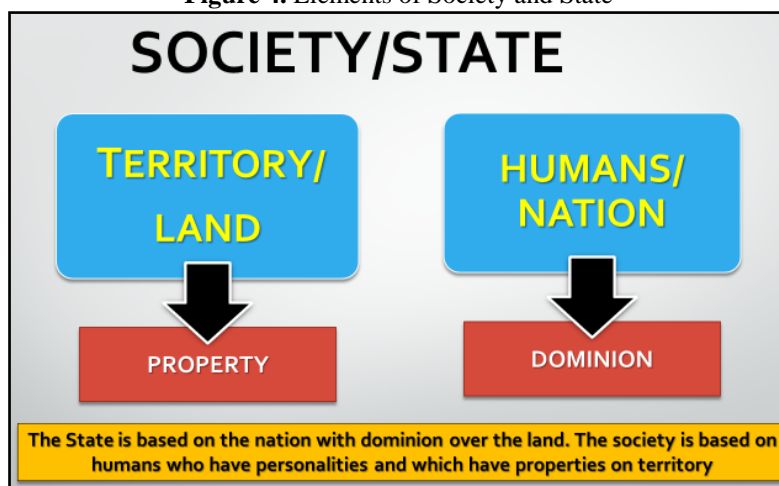
1.1.2. Sociological Institutions and Political Functions

Thus, the human capabilities sociologically determine an institution of the state/community. Society is based on human element and on land/territory element. While human beings are forming communities and nations, the piece of land on which they live is formed into a country and/or homeland. They establish their dominion over the property (Figure 4).

Human psychological skills are revealed, used and developed in a society in different forms and each of those skills and talents semantically emerges as a social institution in a society. The human emotions/feelings produce- art, and together with personal beliefs bring out faith (religion); human ideas, together with language produce-science; the human will, together with technical knowledge produce- economics; and finally, human sociability, together with manners/ethics, produce-law and governance (Akbulut, 2016:388; Aktan, 2017:142; Freyer, 1968:5; Toprak, 1986: 359; Ersoy, 1986: 17; Savaş, 2016: 12). (Figure 5).

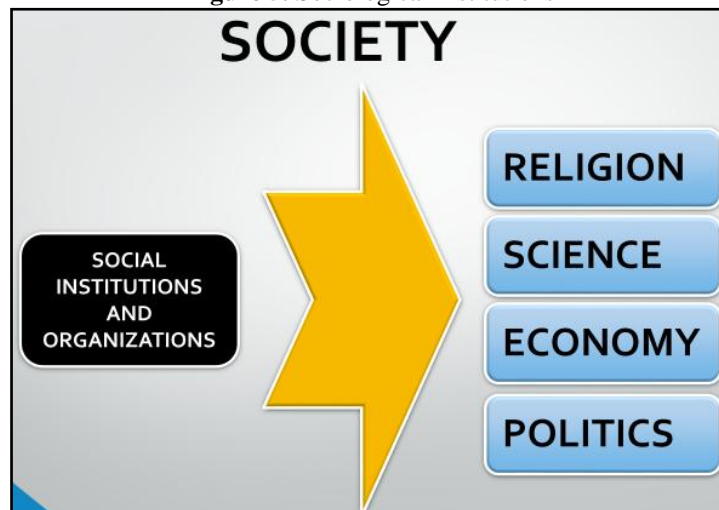
Consequently, the human being and society are able to differentiate between opposites of these criteria: that emotions/feelings/religions can be good or bad; human ideas/science can be true or false; human will/economics can result in gain or loss; and human sociability/politics can be oppressive or just (Aristoteles, 1975:10; Baymur, 2004: 1; Morgan, 1989: 388).

Figure 4. Elements of Society and State



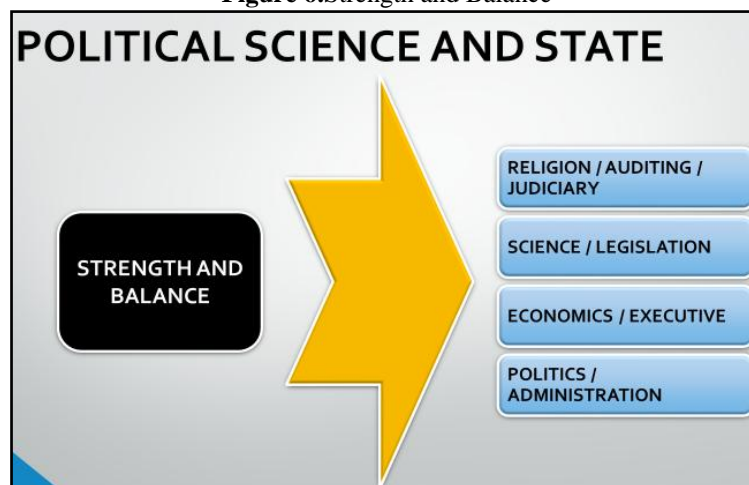
Additional institutions related to religion, science, economics and administration are also formed as part of social organization. The social institutions in the political state co-exist under legislative, supervisory, executive and administrative functions (Akdemir, 2017:261).

Figure 5. Sociological Institutions



The basis of separation of powers create functions with these institutions. The functions of these institutions create the basis for the separation of Powers. In the doctrine, three forces are considered as legislative, executive and judicial (Büyük, 2010: 166; Eren, 2014:19-20; Eroğlu, 2010: 9; Feyzioğlu, 1947: 50; Gidersoy, 2017: 517; Gözler, 2017: 73-74; Heywood, 2015: 286-287; Kaboğlu, 2017:111; Küçük, 2013: 39; Okandan, 1936: 506; Roskin and others, 2015: 272; Uygun, 2017: 364; Yayla, 2012: 165; Yüzbaşıoğlu, 2017:16). In our opinion, the multidisciplinary approach shows that these powers are quartets, namely legislative, executive, judicial and administrative (Akdemir, 1991: 188). (Figure 6).

Figure 6. Strength and Balance



1.1.3 The Independent Personality and Characteristic Feature to Build Hierarchical Order

The human being is biologically an independent being and psychologically has a distinct personality. As a person, human is an independent entity. The social aspect for human starts after her/his independent personality is formed that exists first within the family. Human lives in the place/apartment that is called home, works in a neighborhood, and makes her/his first political choice in that township. The form of participation and election in these units called townships, directly and in terms of effective democracy carry an importance. The democratic life actively stands out in such small units. Counties form the economic links and provide the security for the townships. The state/government constitutes a whole; protects the country against the outside, and its role in the community is to represent its population by interacting with international organizations and territories.

Such a hierarchical structure among the living creatures is specific only to human beings. As the hierarchical unit grows: the central power also increases. Contrary to this, the people's assets and effects begin to decrease with the increasing central power. Without the active participation of the person, the strengthening of centers works against the freedoms of the person. However, the whole point is to strengthen the center by protecting the freedoms of the people. So that people become truly free and able to effectively benefit from the power of the center.

1.2. Humanity Constitution

After identifying the 'human' with relevant elements, now we can focus on the 'humanity'. The genetic studies mapping 'humanity' as the homo-sapiens with 46 chromosomes that were carried by a male and a female to become a human, which we accept to be the first mankind as the beginning, and the last species (product) of biological evolution. We don't include humanoids/hominids in this definition, because the humanoids/hominids that took part in transition into human being didn't form a legal order based on a debt receivable relationship. Whereas, the sacred texts give this man and woman the name of Adam and Eve (Akdemir, 2017:129).

We are referring to an entire living species that determine the point where we are today from the first mankind until our days in stages, which will continue living in the future within these genetic characteristics until the end (completing its lifecycle biologically, and in a religious sense of the End of the Days). Thus, the 'humanity' emerges to be an entity like all other creatures; born, evolving, and will continue to live in the future until finally will complete its life. The definition of humanity shows that biological evolution has come to an end, and that social evolution has begun (Leakey, 1971: 183; Clark-Piggot, 1965: 40; Childe, 1951:184; Childe, 2010:40; Şenel, 2001:111, Boran, 1943:1-7; Özcan, 2012:3-4). The concept of humanity constitution begins primarily with the human being and then the breaking points in the course of change and transformation within this scope become important. It appears before us as an accumulation. (Akdemir, 2017:113). With the concept of humanity; the past, present, and future of social contracts that are concluded with the principles and rules that constitute the society in this respect are regarded together as a whole.

II. A MODEL PROPOSAL FOR THE ESTABLISHMENT AND SUSTAINABILITY OF AN EFFECTIVE DEMOCRATIC SYSTEM

Just as the human body is formed from biological cells, the society is formed from individuals. As defined earlier, the humanity also has its' cell. The events that occur in every cell, also affect the whole. Although a cell is one of a billion in one living organism, all events affecting that living organism will also affect every cell within. Analogically, events that occur in the social structure, also occur in the first social units/cells. In order to resolve the social problems in general, there has to be an action within these first social units (Akdemir, 2017:323).

2.1. The Smallest Social Cell of Humanity: Township

An identification of the first social cell at the social level is of special importance for the works/studies of the humanity constitution. The human being's place in such cell can be the core, or even be the nucleus. While the family is the unit to live in. Here, the natural kinship bond stands out. The will of the born child can't be mentioned here. The maternal hormones with paternal feelings create obstacles to objectivity. There are similar affiliations also in the hearth/apartment.

An efficiency in governance and isolation from subjectivity is achieved by reaching objectivity. Such unit of governance requires size that people confronted with but can act objectively. In large units the encounters of people with each other are coincidental, and all of them can't be familiar with each other. Such a situation poses security issues together with uncertainty. It's important for democracy and for freedoms to have a specific place with positive criteria of encountering safety and recognition, and without the negative criteria entailing uncertainty and security/trust issues for the community. The concept of that kind of township must be revived, where in average, about 5,000 persons with 100 hearth/apartments, and 1,000 families would live. We think that this unit is the first social cell of the humanity constitution. By comparing the townships with the biological cells, we are contending that the elements that must be included within the township: need to be presented with the method of analogy.

2.2. Assumptions That The Township Model is Based on

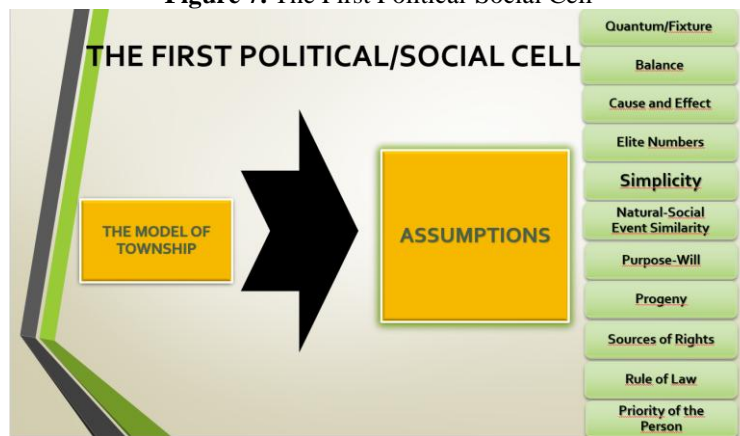
When creating a new model, it must be based on a number of assumptions. These assumptions are: parts, balance, elite numbers, cause-effect relationship, simplicity, similarity of natural/social events, purpose in living creatures/will in human beings, a continuation of generations, rule of law, and priority of the person (Akdemir, 2017:298). Nevertheless, the superiority of hierarchical order and right/law organization is only specific to human beings. Following factors complete the model of creating communities: in doing business-business association and solidarity (co-operatives); in decisions- the priority of the person with the system open to immigration (**Figure 7**).

2.3. Pilot Application Requirement

Evidently, it's difficult to experiment at such great levels as the humanity and the state. Nor is it possible to leave the humanity and states at the disposal of the scientists/experts that will experiment in the field of law.

Essentially, even the township isn't any different in this regard. New assumptions that are put forth in the constitutional research are not required to be included in the constitutional texts that are in effect

Figure 7. The First Political-Social Cell



Nowadays, constitutions contain provisions according to an existing order and practices are applied accordingly. For the new era to be understood and to ensure its compliance, it must be based on new assumptions that will bring a paradigm shift, and the research must be carried out in this framework. Therefore, with cooperatives based on democratization (Kanlı, 2016:25) and within an administrative organization: the 'township' in place of a 'cell' was selected as a pilot project. In these implementation units; on the one hand, people would continue their real lives, and on the other hand, they would also be monitored by scientists/experts.

Thus, together with civil initiative based on cooperatives, the people's effective participation would be ensured within these small but sufficient on-site governance units.

In summary, the first trial practices would be made in these pilot units and results would be monitored, which would determine the common rule that would be then presented to the other townships, where they would be accepted or rejected within their own decision mechanisms.

And the scope would be expanded. The system would be established, where the principles obtained between townships would reach provinces, and the conciliations of provinces would reach the central government. It would be entered into a bottom-up structuring.

Thus, an active participatory democracy would take place; a conciliated and adopted constitution would be formed. The first democratic unit would then appear with the law regulations in townships on township level as a township constitution.

Thereby, at all levels of the country and in social communities it would be entered into research of the new system. All kinds of opportunities would be recognized for those who would be leading in this regard. The humanity constitution can't be imposed on local small units. However, they would participate with free will and consent. The first steps of the fourth generation industrial era and the information age constitution would be achieved with the consensus-based practices.

2.4. Decentralization and Migration Democracy

The written text of the humanity constitution would be composed gradually in stages. Primarily, the small administrative units/townships must be based on effective decentralised units of governance.

We would also like to talk about the paradigm shift that we have named as migration democracy, in order to ensure peace and security in these units. In the majority-based democracies: others must comply to the wishes and impositions of the political parties that get the most votes. Often, this majority is realised with the 51%. While in migration democracy: issues would be solved in the smallest local administrative units, the townships. As the democratic units are decreased in size, the decisions become easier to make. It is necessary to improve the decision mechanisms that will replace the majority system, which is often the cause of conflict and polarisation in social structure. The townships are considered as the ideal size in terms of effective use of democracy. A system would be put forward, where the decisions to be taken by the townships' authorities must be taken only after the counsel.

It would be possible to appeal against the authorities' counsel in the presence of the arbitrators. The arbitrators' decisions would be considered as final. Thus, in the townships: practices would be made and order would be established within the set of rules. Those who dislike one particular township: would have the right and opportunity to go to another one. An immovable property of those who decide to migrate, could/would be purchased by cooperatives.

Therefore, the migrants would be exchanging the immovable property in the townships that they would be migrating to/from. Enough number of persons (min. 3,000), would have the right to establish a new township, for what the land/location would be provided (Karagülle and Akdemir, 2012:182). Within the township parliament and in advisory units, an alternative non-majority decision making forms would be improved, such as: jurisprudence, alliances, consensus and similar to these.

The governance of provinces and states would take place in their own central townships: the problems encountered there, would be solved there. The provincial townships wouldn't be governed by the central townships. Every township would have its own social contracts (legislations) and order, which would be valid within its own territory.

As suggested, by means of democratic practices the central township would be managed by the representatives sent/appointed by the provincial townships. In other words, the province would govern the central township, not the other way around. In the proposed system: approximately 100 hearths/apartments would form one township; 100 townships would form one province; 100 provinces would form one state; and 100 states would be considered as humanity.

The Humanity Constitution would become the text of law and order that would regulate rights, organizations, authorisations of hearths/apartments, townships, provinces, and states/countries; alongside the humanity. Certainly, there will be differences in legal regulations of each township, each province, and each country. Scientists would explain only the natural or social laws to practitioners; and practitioners would make their own laws according to their needs and preferences. This is the task of the constitutional science. The constitutional science finds variants of solutions, thus, assisting the politicians, and not imposing. And the politicians make their own choices.

In this study, we don't target how all these aspects should be done, but we want to put forward that such work needs to be done. When the Humanity Constitution is mentioned, it isn't implied to be an international constitution, nor is it the human rights.

What is implied by the Humanity Constitution, is an organization of the humanity, according to decentralisation, all the way from the townships that are the smallest administrative units, which will guarantee an independence and autonomy of these organizations. In other words, a proposal of how such an organization should be realized.

2.5. Elements That Form The Township

We want to identify the elements that take place in the model of one township in terms of effective implementation and sustainability of local democracy.

- One township consist of: persons, families, hearths/apartments, neighbourhoods;
- Population of one township: hosting capacity 3,000 min.- 10,000 max. or 5,000 in average;
- Political, economic, religious and scientific institutions would be active;
- Within these institutions a system of solidarity partnerships would be developed, where competition based groups would co-exist;
- The township parliament would consist of representatives of all those institutions;
- Chairman would be selected according to scientific and political characteristics by alliances or by the ranking procedures of the representatives;
- Chairman would carry the title of the arbitrator, and alongside the public services he/she would determine public officials;
- With these services, the officials would work as ministry and the life in the township would be completely maintained;
- In the external economic relations the trades-people, and in the internal economic relations the small business owners and artisans would stand out.

This entire system carries all the necessary elements, just like that natural system found in a biological cell. And deficiencies of the township system, would be tended similarly to analogical methods in a biological cell.

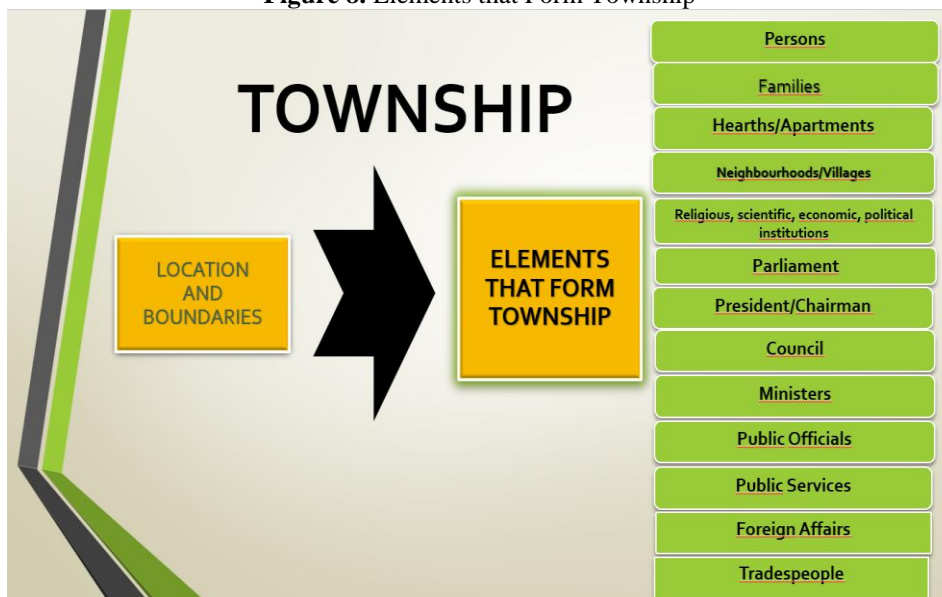
2.6. Balance Between Freedom and Hierarchy

In living organisms: cells form tissues, tissues form organs, organs form systems and entire body is formed. Similarly, the same process occurs in social formations as well. When the small units take the place of the government-centered legal regulations: a real democracy and an effective governance is shaped. However, the services to be provided to humanity by hierarchy and decentralization can't be ignored.

Humans are the only living creatures that can create a hierarchy in nature and in social life. While democracy is experienced within freedoms and in small units, on the one hand; the services that the hierarchy will bring to humanity can't be neglected on the other hand.

Therefore, in order to establish a balance between the local and the central, the cooperation dilemma must be resolved based on the hierarchy with the people's freedoms (Akdemir, 2017:324).

Figure 8. Elements that Form Township



The hearth, township, province and state shown in **Figure 8** are political units having legal public identities. The human being's independent and autonomous identity is indisputable; and in contrast, there are also benefits in recognizing the identity of the habitat/apartment by calling it as the hearth, which means home for the human. However, on a public level the first legal entity must start from the township. Thus, the provinces would result from unity of townships, and the state from the unity of provinces. These entities are the political units that are decision-making mechanisms and having legal identity. They must be autonomous and independent, which is important in relation to other legal entities. Hierarchical structuring, on the other hand, creates power. The power in social structure is based on economy, and the public legal entities are based on political structure. In that case, in the political units yet to be formed: a system can be established among economic units with power-balancing freedoms. That means, when the liberty with power used correctly and in place; an autonomy with hierarchy are not conflicting with each other, but strengthen each other as principles.

The population plays an important role in determining political and economic units. If to start from an human being, in this regard, which is the only living being with individual personality.

A person is born within a family. The family is a basic economic unit that produces a person and a labour. It's legal entity can't be mentioned. Therefore, the family is the economic unit, where the person first lives and is located. A family usually consist of mother, father and at least from 1 to 8 children.

An average family basically consist of 5 persons. So, one family can have between 3-10 persons. About ten families would live in units called apartments. Ten apartments or hundred families would form one neighbourhood, and ten neighbourhoods would form one township. One township in average would have between 3,000-10,000 persons, and has an autonomy as a political unit.

One hundred townships would form one province, and one hundred provinces would form a state. In that case, the population of a province is between 300,000– 1,000,000 persons, and the population of a state/country is between 30,000,000- 100,000,000 persons. These units are considered as public legal entities and they can be in following order: a district with a population of 300-1,000; a province with a population between 30,000- 100,000; a region with a population between 3,000,000- 10,000,000. (**Figure 9**).

Figure 9. Political and Economic Units According to Decimal System

Person	1
Family/Home	3-10
Hearth/Apartment	30-100
Neighbourhood/Village	300-1000
Township	3000-10000
District	30000-100000
Province	300000-1000000
Region	3000000-10000000
Country	30000000-100000000
Continent	300000000-1000000000
World	7000000000
Solar System	Solar System
Universe	Universe

III. CONCLUSION

In this paper, the concept of humanity has been determined; the definition of humanity has also been presented; and attention has been drawn to the importance of developing a constitution that would belong to humanity.

An inanimate matter consists of the atoms; the living body consist of cells, and society consist of the individuals. The humanity as a community relies on the smallest units of governance. In this paper, that unit has been determined as the township. The concept of the humanity constitution thought has been shaped according to this social cell.

A model proposal has been introduced focusing on the new concept of the township, which is the social cell of humanity as the first political unit. When centered on the humanity, its effective participation towards political units has been started at the small political units. It has also been indicated that the democracy can only be effectively sustainable in a sufficiently sized and within balanced social unit. Holding the development of sciences in plain view, a method has been put forward, for experiments to be made with pilot implementations based on a new approach, and to expand the scope with further developments.

In this paper, the assumptions have been identified that the proposed model has been based on, and it has been focused on the elements that build the proposed model. Then, a distinction has been presented between political and economic factors. The political and economic formations of upper units have been arranged differently. Thus, taking into consideration the freedom and power, a balanced hierarchical order has been formed that entails both freedoms as well as strengths economically. Also, answers have been given to questions as how it would be implemented, and how the freedoms would be balanced with the power.

A method has been put forward, for experiments to be made with pilot implementations based on a new approach, and to expand of scope with further developments. An attention has been drawn to the order and cosmos between the differences. The works towards the cosmos could only be discovered by scientists; and could be planned and designed in accordance with new discoveries. In the near future, the field of the social sciences would enter into the scientific field, at least, as far as other sciences. In democratic practices, civil initiative and public participation would be more effective by discovering decision mechanisms against the majority questions.

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