A Sociological Approach of Relationship between Culture and Development: The Case of Adapazari. in Turkey*

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This "common pool" evolves in time and in the form of trade. This is in distinct ways of being, thinking, acting and communicating. Some analysts believe it may be a driver or a hindrance to the development of a country.

Regarding Turkish culture, it should be noted that it straddles two continents. It brings together customs and traditions inherited from the Ottoman Empire, Islam, or imported from the Mediterranean basin, the Middle East and Europe. Despite a particularly agitated twentieth century, modern Turkey also has, in addition to the ethnic Turkish population, minorities or communities as Laze, Kurdish, Armenian, Greek and Arabic.

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With all this cultural mix, Turkey is an emerging power in the Euro-Mediterranean region. It knows a remarkable economic and social development. With a population of 75 million inhabitants and a per capita income of $ 10,000, Turkey has climbed to 17th among the world's economic powers. At the same time a member of the OECD and the World Economic Forum "G20", a candidate for EU membership, Turkey plays a pivotal role between Central Asia, East and West.

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I. Introduction

It should be noted that a vision of sustainable development was established in the mid-1980s, including three dimensions: economic growth, social inclusion and environmental balance. The report, Our Common Future, also known as the Brundtland Report (1987), awarded the three-dimensional model of a place to be used in local, national and global development strategies.

The Earth Summit held in 1992 in Rio de Janeiro has consolidated these three pillars as the paradigm of sustainable development. However, it is generally considered that these dimensions cannot by themselves reflect the complexity of today's society. Many voices, including that of UNESCO, the World Summit on Sustainable Development and researchers are heard to include culture in this model, arguing that it shapes what we mean by "development" and determine what actions peoples in the world.

Indeed, this new approach takes into account the relationship between culture and sustainable development in two specific points: first, the development of the cultural sector itself (e.g. cultural heritage, creativity, cultural industries, crafts, cultural tourism), and secondly, ensuring that culture has a legitimate place in all public policies, including policies related to education, economics, science, communication, environment, social cohesion and international cooperation. It is important to remember that the world does not just face the challenges of economic, social or environmental. Creativity, knowledge, diversity and beauty are all indispensable foundations dialogue for peace and progress. These values are in fact intrinsically linked to notions of human development and freedom.

It is our duty to promote the sustainability of local indigenous cultures; ancient traditions meet new creativity that is expressed every day in cities all over the world, thus contributing to the preservation of identity and diversity.

Intercultural dialogue is one of the greatest challenges facing humanity and creativity is identified as an inexhaustible source that provides power to the society and economy.

In this work, I will bring out the relationship between the Turkish culture and its development using the example of education for sustainable development. Education for sustainable developments can it improves the company or makes people happier? This concept is too vague to make a change, and it is indeed difficult to understand how education for sustainable development differs from the environmental, developmental and existing international education.

Education for sustainable development can be applied to educational sectors in developing and developed countries, while the EFA and Millennium Development Goals (MDGs) apply primarily to education in countries developing when started from a human and economic perspective; we adopt a more holistic development perspective. What can learn a corporate donor of developing countries? That we lost

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the development process? This is the social aspect of sustainability which must be addressed in all societies.

a) *Presentation of Turkey Republic*

i. *General data*

Official Name: Republic of Turkey

Type of Government: Parliamentary Republic of October 29, 1923 - Date of the Constitution in force: 1982.

Head of State: Mr. Recep Tayyip ERDOGAN

Head of Government: National Day: October 29

ii. *Geography*

Area: 780,576 sq km (European Turkey: 23,378 square kilometers or 3% of the total area and 7 million inhabitants)

Capital: Ankara (over 4 million inhabitants)

Major cities: Istanbul (11.6 million inhabitants), Ankara, Izmir (3.7 million inhabitants), Bursa, Eskisehir, Gaziantep, Kayseri, Konya, Adana

Official Language: Turkish Currency: Turkish Lira

iii. *Demographics*

Population: 74 million (UNDP projection for 2015 to 82.6 million)

Density: 94 inhab. / km ^{2} Population growth: 1.5%

Life expectancy: 72.6 years

Literacy rate: 85.6%

Fertility rate: 2.43%

Religions: secularism is affirmed by the Turkish Constitution. 99% of citizens are Muslim, mostly Sunnis, but there is a strong Alevi minority (about 20%), and Christian minorities (Greek Orthodox, Gregorian Armenian rites, Syriac,Latin Catholics) and Jewish.

Human Development Index (HDI): 0.757 (92nd in the world).

iv. *Economic data*

GDP (2012): 786 USD MDS

Growth rate (2012): 2.2%

Unemployment rate (2012): 10.1%

Inflation rate (2012): 6.2%

Government debt as% of GDP (2012): 37.6%

Main customers (2012, as a percentage of Turkish exports): Germany (8.6%), Iraq (7.1%), Iran (6.5%), United Kingdom (6%), UAE (5, 4%), Russia (4.4%), Italy (4.2%), France (4.1%).

Major suppliers (2012, percent of Turkish imports): Russia (11.3%), Germany (9.0%), China (9.0%), USA (6.0%), Italy (5, 6%), Iran (5.1%), France (3.6%).

Share of major sectors in GDP:
• Agriculture: 9.4%
• Industry: 25%
• Services: 65.6%

II. Method of Analysis

In order to make an analytic analysis, I refer to the documents about the Turkish culture and its history of development. It's for me to demonstrate that the development is not limited only to economic growth, social inclusion and environmental balance. Developers must take into account the relationship between culture and sustainable development. That's why I use a concrete example in order to demonstrate how social capital refers to the culture in order to rebuild a life after an earthquake.

III. Results and Discussion

a) *Culture as the fourth pillar of development*

The 1987 Brundtland Report defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Indeed, sustainable development must be both economically efficient, socially equitable and environmentally tolerable. The office must be a goal, the economy and the environment means a condition. However, it is generally considered that these dimensions cannot by themselves reflect the complexity of today's society.

Many voices, including that of UNESCO, the World Summit on Sustainable Development and researchers are heard to include culture in this model, arguing that it shapes what we mean by "development" and determine what actions peoples in the world. In a column of Tristan Lecomte, founder of Alter Ego, it reports[1]: "It was believed to feed and tame nature with chemicals but merely suffocate and destroy the soils are

battered by millions of tons of pesticides and chemical fertilizers dumped into our countryside and rivers. It was believed that the neo-liberal finance wealth ever created, and provided almost ideal market equilibrium was reached very serious economic and financial crisis and glaring inequalities unacceptable. We thought that we could get away with anything, produce, consume and unlimited travel, tapped into the infinite resources of the Earth, but now finds itself facing a climate imperative that challenges our own survival. It condemns the "other", we look for the culprits addition, and while we all bear responsibility and that we are called to act. It's back to values such as humility and renunciation, the recognition of the power of nature and the need for solidarity among all men who will save us. "

This new approach takes into account the relationship between culture and sustainable development in two specific points: first, the development of the cultural sector itself (eg cultural heritage, creativity, cultural industries and crafts, cultural tourism), and secondly, ensuring that culture has a legitimate place in all public policies, including policies related to education, economics, science, communication, environment, social cohesion and international cooperation. The world does not just face the challenges of an economic, social or environmental. Creativity, knowledge, diversity and beauty are all indispensable foundations dialogue for peace and progress. These values are in fact intrinsically linked to notions of human development and freedom.

Even though it is our duty to promote the sustainability of local indigenous cultures, ancient traditions meet new creativity that is expressed every day in cities all over the world, thus contributing to the preservation of the identity and diversity. Intercultural dialogue is one of the greatest challenges facing humanity and creativity is identified as an inexhaustible source that provides power to the society and economy. In this business, local governments are the custodians of culture for future generations. The fundamental purpose of governance is to work towards the establishment of a tolerant and creative healthy, safe, (rather than simply an economically prosperous society). This idea means that local governments should promote a model of development that "meets the needs of the present without compromising the ability of future generations to meet their own needs," while ensuring that current populations access to culture and its components and protecting and enhancing the rights of citizens to freedom of expression and access to information and resources.

Cultural challenges of our world are too great to justify that they are not given equal attention to the other

three original dimensions of development (economic, social inclusion and environmental balance). This fourth pillar creates solid bridges with the other three dimensions of development, and is complementary with each of them. The role of UNESCO[2] is to ensure that the commitment to long-standing local and regional authorities for the promotion of culture as an essential element of development and a prerequisite for a diverse and peaceful integrating culture in her efforts.

Based on the Universal Declaration on Cultural Diversity (2001) and the UNESCO Convention on the Diversity of Cultural Expressions (2005), the Executive Office of United Cities and Local Governments agreed at its meeting in Chicago (April 2010), to mandate the Commission to culture to establish a policy position on culture as the fourth pillar of sustainable development. A policy proposal circulated Position (June 2010) of the members of the Executive Board and members of UCLG active in the field of culture. The final document includes contributions received. The content of this policy statement will result in concrete actions that will be implemented in close cooperation with regional sections and some commissions. Among these actions, it is planned to develop: lobbying and advocacy work with the international community, the exchange of best practices, experiences and learning and capacity building projects·

b) *Non-formal education for sustainable development in Turkey as an example: "Sustainable village" is recovering from earthquake: Adapazari*

In 1999, an earthquake of 7.4 degrees amplitude caused 20,000 victims in the Istanbul area. Adapazari was one of the closest cities to the epicenter, and most of its inhabitants were victims of the earthquake, many of them lost their homes, when these were not members of their families or friends. The scale of the disaster was so great that the government failed to immediately deal with the situation. Until then, the Turks were seen in a dependent relationship with government agencies, as in the recent past, the government had always people out of the crises that had occurred. However, the earthquake pushed many Turks to help each other, because they could not wait for government aid. Civic activities began to flourish (Özerdem and Barkat 2000), and volunteering was strengthened.

After the earthquake, media reported serious damage, due to, among other things, shoddy construction and urbanism disorganized, which attracted the attention of a number of architects. Professor Jan Wampler of MIT graduates and Turkish elaborated the concept of a sustainable village in the

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[2] Tristan Lecomte : L'humilité sauvera le monde dans L'EXPRESS.fr le 27 octobre 2009.

[3] www.cities-localgovernment.org: La culture comme quatrième pilier du développement : cités et gouvernements locaux réunis.

framework of reconstruction. They raised funds and undertook to recruit people. The project was named Beriköy, "Beri" meaning "here and now, recently, our" and "köy" meaning "village." It was expected that this village was a place where people can rebuild their lives, as in the distant past, while providing a sustainable approach which could be transmitted to the next generation. It was to create a village that would be equipped with things such as generators that run on solar and wind energy, and equipment to collect rainwater and to recycle.

In December 2006, eight households came to live in this small village that still had any of these facilities. However, once completed, will count fifty Beriköy households. It is planned to establish a craft center to help people to create income, a center for women and children, a bus line connecting the village to the city of Adapazari. The majority of funds raised came from domestic and international private donations. The selection of the villagers began. Led by the initial steering committee, who settled in the YAY Foundation, a partnership crystallized with Habitat for Humanity International and ÇEKÜL foundation. The Department of Psychology at the University of Sakarya, near Adapazari, defines the selection criteria. Applicants had to be victims of the earthquake in Adapazari resident, having lived in prefabricated housing and have the financial means to buy a house in the village by making a small loan (reimbursed at $ 100 per month).

The organizing committee and the secretariat were installed in the office of the YAY Foundation in Istanbul. The foundation knew that the villagers would hesitate if it published the rules for selection through the government, and consequently chooses why a local public network. After the publication of these terms, more than 900 people their candidacies. After a sort of written applications and following interviews, 69 families was selected of which 50 were settled in the village and 19 were placed on a waiting list. The balance between factors such as age and sex was one of the selection criteria which had been given great weight, without his being discussed publicly, so as to create a village of great diversity. Although much time has passed since the earthquake of 1999, the project that continues today still can teach us some things about the durability since relatively few citizens reconstruction activities were extended and that many Turks have begun to prioritize their own everyday life, especially after the economic crisis of 2001 While many activities stopped and the village is one of the few projects have been maintained.

c) *Non-formal education to build social bonds: non-formal education and implicit knowledge*

In Turkey, children are usually treated as treasures and Turks brought up in the spirit of love

continue to meet the growing old. However, even in this country the nuclearization of the family rise in cities, links between people remain strong. Informal learning is marked by communication between different generations of the Turkish population. This communication includes the transmission of tacit knowledge. Because we know more things than we can express (Polanyi, 1983), knowledge and skills acquired through incidental learning. Tacit knowledge is the knowledge that people have in them and they do not realize how valuable it is for others. So the children being educated not only in school, but also the family and the group to which they belong. In the local culture, certain knowledge, skills and standards are distributed by a dense social interaction, especially in small communities.

d) *Registered capital: traditional link and cultural bridge*

Help others, which is based on the need to show collaborative, is rooted in the Turkish mentality and promotes rich human relationships. A person who has trouble receive help, even strangers, and if it is someone that people know, they will sacrifice themselves to help him. This can be explained through the concept of social capital that is more than human capital (education received) and economic capital (goods and money), and illustrates the relationships between people at different levels of society. This social capital lie (bonding social capital) and closer (bridging social capital) people: it binds in a group whose members support each other according to the rules, values, norms, etc. this group; and it brings people together in the sense that, at a level relational wider than its predecessor, it serves as a bridge between different groups that do not share common goals. Bonding social capital can have outside the group where there are negative consequences because it can sometimes exclude strangers to the group through certain rules or norms (Portes, 1998, Putnam, 2000). Where a powerful bonding social capital exists, bridging social capital may be low and, therefore, weak links can be an advantage (Granovetter, 1973).

In this case, the tradition of service, imece that the Turks have in common was the key factor of sustainability. The word refers imece joint work, each helping everyone in the group in order to complete all tasks. Of course, one does not find this word in small dictionaries, and Turkish children to know more to have heard him say in the family or neighbors in everyday life, for having read it. This term is commonly used in the country for agricultural work: according to standards and expectations cultural and traditional, the villagers have to worry about each other during these activities and offer each other assistance.

For the villagers, imece is an obligation, an expectation and a standard. Within the community,

social ties are passed from generation to generation. And Coleman (1988) has observed: social capital has a great influence on the family and the community. Compared to this the micro emotional bond within a group, vakif, which links several groups together, is meanwhile social capital at the macro level. The vakif is an Islamic system based on religious duties of charity and the meaning of reciprocity through which creates social capital and which serves as pathway income distribution. Initially, donate land, carpets and other goods at the mosque was a Muslim practice based on Sharia (Islamic law), which was "hyphen" between the groups for the public good and to help groups, pending or not an immediate consideration. Today, intermediaries like YAY foundation perform this function in combination.

After the earthquake, imece vakif and formed the basis of civic activities: people within the same group or region then helped each other in the spirit of imece and vakif created links between groups. Putnam (1993) describes a balanced and generalized reciprocity: imece is balanced simultaneous exchange of items of the same value and vakif a constant exchange ratio occurring at any time without being required and without equivalent consideration, but having mutual expectations.

e) *Revalue the native culture in order to promote local development*

In modern Turkey, sometimes Muslim or Turkish traditional cultures are regarded as inferior to Western cultures. Gole (1997) notes for example that the alaturka (Turkish style) now has a negative connotation while alafranka (the European way) is deemed appropriate and as having value. Çinar (2005) shows the balance between excessive Westernism and Islamism stagnant that officials are taking to the Turkish modernity and Berkes (1964) explains that the fundamental conflict of secularism in Turkey has often pitted the forces of tradition, advocating realm of religion and the sacred law, and the forces of change - an understandable sentiment when developing countries are developing from an economic standpoint.

We must consider the effects of the process of giving names to things, allowing us to discern the values of indigenous knowledge and wisdom. In a sustainable society, the concept of education for sustainable development are local people recognize the importance of cultural and religious sources for the capital that these sources may have more direct effects of external forces reformers. The Turkish people could revalue its tradition and culture to build social capital in the process of modernization, which is nothing retrograde compared to developed countries. YAY The foundation has used imece for villagers help each other build their homes and strove to maintain an opening to "move" the village with outside communities. Tsurumi (1989) emphasizes

the importance of endogenous development in which local people create for themselves a society based on a culture / tradition and a native ecosystem natural fit their particular situation there while adapting knowledge skills and external systems.

f) *Balanced development for a sustainable society*

In Turkish villages, the economic and human capital are generally scarce, but social capital is against relatively rich. Beriköy, part of reconstruction after the earthquake is an example of balanced sustainable development. Turkey is among the countries that grow most rapidly and where sustainable development through sustainable economic development - a view that puts too much emphasis on the accumulation of economic capital. We focus more on education and believe that human capital is necessary for greater economic development. This type of development is unbalanced, because "economic growth alone does not lead to better health" (Baum, 1999).

Sustainable development requires a balance between the economic capital (equipment), human (individual) and social (relational). The focus is on the first two in globalized societies and knowledge-based. Should be given more weight to the social aspect through education for development. All companies have at the start of a certain social capital, and there are many local wisdoms we must remember. Education for development provides an opportunity to integrate local indigenous wisdom in modern education, formal to informal, for children and society, keeping this in mind the next generation. Within a group, cooperation is quite common; when one takes into account the social aspects of sustainable development, we should put more emphasis on cooperation between the groups.

Education for All and the Millennium Development Goals are extremely important in 2008, decisive years for 2015 The Decade of Education for Development will continue too until 2015, and we can combine the two to produce more effect on governments and corporations. In donor countries, there are people who believe that international assistance activities are at no point of view related to their existence and should first devote to national problems before trying to solve those other. Education Development, for its focus more on social aspects, in addition to its interest in ecology, offers both its beneficiaries and corporate donors great opportunities to learn each other.

IV. Conclusion

Definitely, the aim of this study is to prove that the culture of a people can contribute to its development. Therefore through a literature review, I highlighted the quality of this dimension in local development. Indeed, in modern Turkey, sometimes Muslim or Turkish traditional cultures are regarded as

inferior to Western cultures. But through this example of "sustainable village" is recovering from the earthquake I realized that these prejudices are not resistant to sociological analysis.

The research has found that helping others, which is based on the need to show collaborative, is rooted in the Turkish mentality and promotes rich human relationships. A person who has trouble receive help, even strangers, and if it is someone that people know, they will sacrifice themselves to help him. This can be explained through the concept of social capital that is more than human capital (education received) and economic capital (goods and money), and illustrates the relationships between people at different levels of society. In Turkish villages, the economic and human capitals are generally scarce, but social capital is relatively rich.

Clearly, sustainable development requires a balance between the economic capital (equipment), human (individual) and social (relational). The focus is on the first two in globalized societies and knowledge-based. Should be given more weight to the social aspect through education for development. All companies have at the start of a certain social capital, and there are many local wisdoms we must remember. Education for development provides an opportunity to integrate local indigenous wisdom in modern education, formal to informal, for children and society, keeping this in mind the next generation. Within a group, cooperation is quite common; when one takes into account the social aspects of sustainable development, we should put more emphasis on cooperation between the groups.

Note: This study was conducted during a study trip in August 2014 at the Suleiman Demirel University (ISPARTA).

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