

1 A Sociological Approach of Relationship between Culture and 2 Development: The Case of Adapazari. in Turkey*

3 Zakari Aboubacar¹

4 ¹ University of Zinder

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6 **Abstract**

7 In its general sense, culture may now be regarded as the set of distinctive spiritual, material,
8 intellectual and emotional features that characterize a society or social group. It includes not
9 only the arts, humanities and sciences, mode of life, the fundamental rights of the human
10 being, value systems, traditions and beliefs. This "common pool" evolves in time and in the
11 form of trade. This is in distinct ways of being, thinking, acting and communicating. Some
12 analysts believe it may be a driver or a hindrance to the development of a country. Regarding
13 Turkish culture, it should be noted that it straddles two continents. It brings together
14 customs and traditions inherited from the Ottoman Empire, Islam, or imported from the
15 Mediterranean basin, the Middle East and Europe. Despite a particularly agitated twentieth
16 century, modern Turkey also has, in addition to the ethnic Turkish population, minorities or
17 communities as Laze, Kurdish, Armenian, Greek and Arabic.

19

20 **Index terms**— sociological approach, culture, sustainable development, non-formal education, social capital.

21 **1 Introduction**

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

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

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

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

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

4 RESULTS AND DISCUSSION

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

49 Education for sustainable development can be applied to educational sectors in developing and developed
50 countries, while the EFA and Millennium Development Goals (MDGs) apply primarily to education in countries
51 developing when started from a human and economic perspective; we adopt a more holistic development
52 perspective. What can learn a corporate donor of developing countries? That we lost I Author: Department of
53 Sociology, University of Zinder (Niger Republic). e-mail: aboubacar.zakari@gmail.com the development process?
54 This is the social aspect of sustainability which must be addressed in all societies. a) Presentation of Turkey
55 Republic i. General data Official Name: Republic of Turkey Type of Government: Parliamentary Republic of
56 October 29, 1923 -Date of the Constitution in force: 1982. Head of State: Mr. Recep Tayyip ERDOGAN Head
57 of Government: National Day: October 29 ii. Geography Area: 780,576 sq km (European Turkey: 23,378 square
58 kilometers or 3% of the total area and 7 million inhabitants) Capital: Ankara (over 4 million inhabitants) Major
59 cities: Istanbul (11.6 million inhabitants), Ankara, Izmir (3.7 million inhabitants), Bursa, Eskisehir, Gaziantep,
60 Kayseri, Konya, Adana Official Language: Turkish Currency: Turkish Lira iii. Demographics Population: 74
61 million (UNDP projection for 2015 to 82.6 million) Density: 94 inhab. / km² Population growth: 1.5% Life
62 expectancy: 72.6 years Literacy rate: 85.6% Fertility rate: 2.43% Religions: secularism is affirmed by the Turkish
63 Constitution. 99% of citizens are Muslim, mostly Sunnis, but there is a strong Alevi minority (about 20%), and
64 Christian minorities (Greek Orthodox, Gregorian Armenian rites, Syriac, Latin Catholics) and Jewish.

65 Human Development Index (HDI): 0.757 (92nd in the world). iv. Economic data GDP (2012): 786 USD MDS
66 Growth rate (2012): 2.2% Unemployment rate (2012): 10.1% Inflation rate (2012): 6.2% Government debt as%
67 of GDP (2012): 37.6% Main customers (2012, as a percentage of Turkish exports): Germany (8.6%), Iraq (7.1%),
68 Iran (6.5%), United Kingdom (6%), UAE (5, 4%), Russia (4.4%), Italy (4.2%), France (4.1%).

69 Major suppliers (2012, percent of Turkish imports): Russia (11.3%), Germany (9.0%), China (9.0%), USA
70 (6.0%), Italy (5, 6%), Iran (5.1%), France (3.6%). Share of major sectors in GDP: ? Agriculture: 9.4% ?
71 Industry: 25% ? Services: 65.6% II.

72 2 Method of Analysis

73 In order to make an analytic analysis, I refer to the documents about the Turkish culture and its history of
74 development. It's for me to demonstrate that the development is not limited only to economic growth, social
75 inclusion and environmental balance. Developers must take into account the relationship between culture and
76 sustainable development. That's why I use a concrete example in order to demonstrate how social capital refers to
77 the culture in order to rebuild a life after an earthquake. Even though it is our duty to promote the sustainability
78 of local indigenous cultures, ancient traditions meet new creativity that is expressed every day in cities all over
79 the world, thus contributing to the preservation of the identity and diversity. Intercultural dialogue is one of the
80 greatest challenges facing humanity and creativity is identified as an inexhaustible source that provides power to
81 the society and economy. In this business, local governments are the custodians of culture for future generations.
82 The fundamental purpose of governance is to work towards the establishment of a tolerant and creative healthy,
83 safe, (rather than simply an economically prosperous society). This idea means that local governments should
84 promote a model of development that "meets the needs of the present without compromising the ability of
85 future generations to meet their own needs," while ensuring that current populations access to culture and its
86 components and protecting and enhancing the rights of battered by millions of tons of pesticides and chemical
87 fertilizers dumped into our countryside and rivers. It was believed that the neo-liberal finance wealth ever created,
88 and provided almost ideal market equilibrium was reached very serious economic and financial crisis and glaring
89 inequalities unacceptable. We thought that we could get away with anything, produce, consume and unlimited
90 travel, tapped into the infinite resources of the Earth, but now finds itself facing a climate imperative that
91 challenges our own survival. It condemns the "other", we look for the culprits addition, and while we all bear
92 responsibility and that we are called to act. It's back to values such as humility and renunciation, the recognition
93 of the power of nature and the need for solidarity among all men who will save us. "

94 3 III.

95 4 Results and Discussion

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

104 Cultural challenges of our world are too great to justify that they are not given equal attention to the other
105 three original dimensions of development (economic, social inclusion and environmental balance). This fourth
106 pillar creates solid bridges with the other three dimensions of development, and is complementary with each of
107 them. The role of UNESCO 2 b) Non-formal education for sustainable development in Turkey as an example:
108 "Sustainable village" is recovering from earthquake: Adapazari is to ensure that the commitment to long-standing
109 local and regional authorities for the promotion of culture as an essential element of development and a prerequisite
110 for a diverse and peaceful integrating culture in her efforts.

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

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

128 After the earthquake, media reported serious damage, due to, among other things, shoddy construction and
129 urbanism disorganized, which attracted the attention of a number of architects. Professor Jan Wampler of MIT
130 graduates and Turkish elaborated the concept of a sustainable village in the framework of reconstruction. They
131 raised funds and undertook to recruit people. The project was named Beriköy, "Beri" meaning "here and now,
132 recently, our" and "köy" meaning "village." It was expected that this village was a place where people can rebuild
133 their lives, as in the distant past, while providing a sustainable approach which could be transmitted to the next
134 generation. It was to create a village that would be equipped with things such as generators that run on solar
135 and wind energy, and equipment to collect rainwater and to recycle.

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

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

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

5 D) REGISTERED CAPITAL: TRADITIONAL LINK AND CULTURAL BRIDGE

165 5 d) Registered capital: traditional link and cultural bridge

166 Help others, which is based on the need to show collaborative, is rooted in the Turkish mentality and promotes
167 rich human relationships. A person who has trouble receive help, even strangers, and if it is someone that people
168 know, they will sacrifice themselves to help him. This can be explained through the concept of social capital that
169 is more than human capital (education received) and economic capital (goods and money), and illustrates the
170 relationships between people at different levels of society. This social capital lie (bonding social capital) and closer
171 (bridging social capital) people: it binds in a group whose members support each other according to the rules,
172 values, norms, etc. this group; and it brings people together in the sense that, at a level relational wider than its
173 predecessor, it serves as a bridge between different groups that do not share common goals. Bonding social capital
174 can have outside the group where there are negative consequences because it can sometimes exclude strangers
175 to the group through certain rules or norms (Portes, 1998 ?? Putnam, 2000). Where a powerful bonding social
176 capital exists, bridging social capital may be low and, therefore, weak links can be an advantage (Granovetter,
177 1973).

178 In this case, the tradition of service, imece that the Turks have in common was the key factor of sustainability.
179 The word refers imece joint work, each helping everyone in the group in order to complete all tasks. Of course,
180 one does not find this word in small dictionaries, and Turkish children to know more to have heard him say
181 in the family or neighbors in everyday life, for having read it. This term is commonly used in the country for
182 agricultural work: according to standards and expectations cultural and traditional, the villagers social ties are
183 passed from generation to generation. And Coleman (1988) has observed: social capital has a great influence on
184 the family and the community. Compared to this the micro emotional bond within a group, vakif, which links
185 several groups together, is meanwhile social capital at the macro level. The vakif is an Islamic system based on
186 religious duties of charity and the meaning of reciprocity through which creates social capital and which serves
187 as pathway income distribution. Initially, donate land, carpets and other goods at the mosque was a Muslim
188 practice based on Sharia (Islamic law), which was "hyphen" between the groups for the public good and to help
189 groups, pending or not an immediate consideration. Today, intermediaries like YAY foundation perform this
190 function in combination.

191 After the earthquake, imece vakif and formed the basis of civic activities: people within the same group or
192 region then helped each other in the spirit of imece and vakif created links between groups. Putnam (1993)
193 describes a balanced and generalized reciprocity: imece is balanced simultaneous exchange of items of the
194 same value and vakif a constant exchange ratio occurring at any time without being required and without
195 equivalent consideration, but having mutual expectations. e) Revalue the native culture in order to promote
196 local development

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

204 We must consider the effects of the process of giving names to things, allowing us to discern the values of
205 indigenous knowledge and wisdom. In a sustainable society, the concept of education for sustainable development
206 are local people recognize the importance of cultural and religious sources for the capital that these sources
207 may have more direct effects of external forces reformers. The Turkish people could revalue its tradition
208 and culture to build social capital in the process of modernization, which is nothing retrograde compared to
209 developed countries. YAY The foundation has used imece for villagers help each other build their homes and
210 strove to maintain an opening to "move" the village with outside communities. Tsurumi (1989) emphasizes the
211 importance of endogenous development in which local people create for themselves a society based on a culture
212 / tradition and a native ecosystem natural fit their particular situation there while adapting knowledge skills
213 and external systems. f) Balanced development for a sustainable society In Turkish villages, the economic and
214 human capital are generally scarce, but social capital is against relatively rich. Beriköy, part of reconstruction
215 after the earthquake is an example of balanced sustainable development. Turkey is among the countries that
216 grow most rapidly and where sustainable development through sustainable economic development -a view that
217 puts too much emphasis on the accumulation of economic capital. We focus more on education and believe that
218 human capital is necessary for greater economic development. This type of development is unbalanced, because
219 "economic growth alone does not lead to better health " (Baum, 1999).

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

228 Education for All and the Millennium Development Goals are extremely important in 2008, decisive years for
229 2015 The Decade of Education for Development will continue too until 2015, and we can combine the two to
230 produce more effect on governments and corporations. In donor countries, there are people who believe that
231 international assistance activities are at no point of view related to their existence and should first devote to
232 national problems before trying to solve those other. Education Development, for its focus more on social aspects,
233 in addition to its interest in ecology, offers both its beneficiaries and corporate donors great opportunities to learn
234 each other.

235 **6 IV.**

236 **7 Conclusion**

237 Definitely, the aim of this study is to prove that the culture of a people can contribute to its inferior to Western
238 cultures. But through this example of "sustainable village" is recovering from the earthquake I realized that these
239 prejudices are not resistant to sociological analysis. The research has found that helping others, which is based
240 on the need to show collaborative, is rooted in the Turkish mentality and promotes rich human relationships. A
241 person who has trouble receive help, even strangers, and if it is someone that people know, they will sacrifice
242 themselves to help him. This can be explained through the concept of social capital that is more than human
243 capital (education received) and economic capital (goods and money), and illustrates the relationships between
244 people at different levels of society. In Turkish villages, the economic and human capitals are generally scarce,
245 but social capital is relatively rich.

246 Clearly, sustainable development requires a balance between the economic capital (equipment), human
247 (individual) and social (relational). The focus is on the first two in globalized societies and knowledgebased.
248 Should be given more weight to the social aspect through education for development. All companies have at the
249 start of a certain social capital, and there are many local wisdoms we must remember. Education for development
250 provides an opportunity to integrate local indigenous wisdom in modern education, formal to informal, for children
251 and society, keeping this in mind the next generation. Within a group, cooperation is quite common; when one
252 takes into account the social aspects of sustainable development, we should put more emphasis on cooperation
253 between the groups. *Note: This study was conducted during a study trip in August 2014 at the Suleiman
254 Demirel University (ISPARTA). ^{1 2 3}

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