MARDİN YOUTH CENTER
AS A MODEL FOR SUSTAINABLE DEVELOPMENT

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ABSTRACT

MARDIN YOUTH CENTER
AS A MODEL FOR SUSTAINABLE DEVELOPMENT

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This study aims to provide an analysis of the evolving social development process of the underdeveloped region of South-eastern Anatolia, highlighting the significance of the concept of "sustainable development" in regards to regional development strategies and the local project of the GAP Administration in Mardin. It also provides a theoretical background with reference to the modernization theory that discourages the development of some regions. This analysis, based on document studies and data gathered from the Social Development for Youth Project Evaluation reports which have been obtained from GAP Administration, also includes my personal experience in Mardin where I worked as a Project Coordinator of this project. This study evaluates what has been done and what can be done in the future in order to obtain the social development in the underdeveloped regions of Turkey by depending on Mardin Youth Center model.

Keywords: Sustainable Development, Social Development for Youth Project, GAP, Mardin Youth Center

ÖZ

SÜRDÜRÜLEBİLİR KALKINMA MODELİ OLARAK
MARDİN GENÇLİK MEKEZİ

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Bu çalışma; bölgesel kalkınma stratejileri ve GAP idaresinin Mardin'deki yerel projesi doğrultusunda, "Sürdürülebilir Kalkınma" konseptinin önemine vurgu yaparak geri kalmış olan Güneydoğu Anadolu bölgesinde evrim geçiren sosyal gelişim projelerine yönelik bir analiz ortaya koymayı amaçlamıştır. Ayrıca bu analiz bazı bölgelerin gelişmesine engel teşkil eden modernizasyon teorisine atıfta bulunarak temel sağlamaktadır. Dokuman çalışmasına ve GAP İdaresi tarafından hazırlanan Mardin Gençlik için Sosyal Gelişim projesine ait değerlendirme raporlarına dayanan bu analiz, aynı zamanda proje koordinatörü olarak çalıştığım bu projeye dair Mardin'deki kişisel deneyimlerimi de kapsamaktadır. Bu çalışma Türkiye'nin gelişmemiş bölgelerinde sosyal gelişimi sağlamak için ne yapıldığını ve gelecekte ne yapılabileceğini Mardin Gençlik Merkezi modeline bağlı olarak değerlendirmektedir.

Anahtar Kelimeler: Sürdürülebilir Kalkınma, Gençlik için Sosyal Gelişim Projesi, GAP, Mardin Gençlik Merkezi

To My Parents

ACKNOWLEDGMENTS

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CHAPTER 1

INTRODUCTION

In Turkey until the end of the 1990's, development programs were designed from a macro point of view and dictated from central authorities to the regions. The main objective of these projects was to decrease regional disparities. Large-scale projects such as South-eastern Anatolia Project (GAP) were designed based on top-down policies, covering large areas and wide time intervals.

As a result of the modernizing ideas which spread around the world after World War II, only economic data and growth rates were taken into consideration in the measurement of welfare and the rate of development. Local culture and regional realities were excluded from this process. However at the end of 1980s it was considered that, in order to obtain long term and permanent development; the participation of local initiatives and the consideration of socio-cultural variables are essential. In the light of this it is accepted that more specific regional projects covering the local initiatives and social needs are needed.

This consideration has also affected the regional development policies of Turkey. In 7th Five-Year Development Plan prepared by the DPT, the need to prepare regional plans from a perspective of "sustainable development" is mentioned.

In this thesis, the significance of regional development projects especially in South-eastern Anatolia is underlined by giving the

example of a successful project based on a bottom-up approach and local participation as an alternative to modernization and western oriented development strategies.

To this end, in the second chapter, the theoretical framework of development policies which are related to modernization theory will be discussed. Following that, the critiques of modernization theory will be given from a global perspective in terms of dependency theory, world system theory and postmodernist theory.

In the third chapter the regional development policies in Turkey will be evaluated.

In the fourth chapter the term "Sustainable Development" will be explained.

In the fifth chapter the South-eastern Anatolia Project will be introduced in terms of the sustainable development approach.

In the sixth chapter, to prove the hypothesis of this study, an example of a regional development project in Mardin will be evaluated.

In the seventh chapter, the social impact evaluation of Development of Youth Project which was implemented by the GAP Administration and AIESEC will be evaluated.

According to the hypothesis of this study, Sustainable Development projects have to be shaped with the participation of local initiatives in terms of three key points: equality and fairness, human resources development, and participation.

Not only is economic development essential to the achievement of sustainable development, but also social development, which is based on bottom-up policies, is required. In the light of this, the Development of Youth Project, which took place in Mardin in 1999, can be considered as a successful project in terms of the Sustainable Development approach.

CHAPTER 2

MODERNIZATION AND DEVELOPMENT

In this chapter theoretical framework about development theories will be discussed in terms of modernization ideas and its critiques in order to understand the main reason for searching alternative development strategies such as "sustainable development".

Since the beginning of the 19th century, development has been related to western cultural hegemony and capitalism. The development process was bounded with ethnocentric developmentalism which can be referred to the modernization model. Several economists and social theorists equate modernization and industrialization with development. This approach has been criticized by several social and political movements such as Marxism, and dependency theories.

Furze argued:

> Because of the global, social political and economic dominance of the modernization model it came to be equated with development. The term development has often been used interchangeably with modernization and therefore has taken on a western centric character" (Furze, Lacy, & Birckhead, 1996, p. 4)

Defining development and modernization in terms of a Western-oriented point of view also created its opposite in the form of underdevelopment, primitive and traditional. The modernization paradigm is built on the opposition of Western and non-Western

societies. Western societies are considered to be modern, whereas Eastern societies are considered to be traditional.

So before discussing regional development strategies to decrease socio-economic inequalities, the following question must be answered; what is the main reason for those inequalities, which can be easily detected, especially between Western and Eastern societies? When it is considered from a global perspective, the influence of the new world system, which is based on modernization theories, plays an important role as the main cause of worldwide inequalities.

In his book "Green Development: Environment and Sustainability in the Third World" W.M Adams defines development as a term which is sufficiently empty that it can be filled at will by different users to hold their own meanings and intentions. (Adams, 2001) This means "development" is highly complex term, in that it can be used in a broader sense, ideologically out of its social meaning. At this point, it is also a very dangerous term when it is used thus in order to express the domination of the Western ideology.

To extend this assumption, when a development project is considered to be based on a top-down approach related to the modernization model, it becomes a process of intervention in society or the social community to achieve the results expected by project makers. The need to apply a social development project requires pre-assumptions and preconceptions about that particular social community. The project maker assumes that society needs to be intervened in because of its underdevelopment. At this point, it is important to ask how one could make such an assumption, and on what kind of universal facts and historical realities it is based. Does anyone have an objective set of values for measuring the

development level of communities, other than the ethnocentric point of view? Is it possible to consider social engineering as an ethical tool with which to achieve subjective desires and purposes for transforming societies, and even their traditions, rules and social agents that causes inequalities and unfairness between genders, social classes etc? Does anyone have the right to impose their own truths or views on such a society?

It is impossible to answer these questions with a simple "yes" or "no", but with the assistance of the postmodernist approach and ongoing development project applications, it is possible to find a useful methodology with which to answer them.

As mentioned above, the development projects were considered to be the modernization of traditional societies through the establishment of developed countries' institutions, norms, values and beliefs. This project began to spread during the colonial era and in contemporary world it has come to dominate the world via the capitalist world system. To ensure development in this system, underdeveloped countries are forced to open their economies and societies to western values, and to integrate into the world global market system. By doing so, western societies, in effect, impose their cultural, social and economical norms and values on underdeveloped societies.

So, as a result of a western oriented socio-economic system that is dominated by modernization ideas various problems about development strategies occur. The other question is, is it possible deal with this problem by using western-oriented term 'Sustainable Development'? This term is also a derivative of western institutions and it can be considered as a confession or the social responsibility maneuvers of global system. Most probably the answer is yes; trying

to do something in the current system is always better than doing nothing. In this light the idea of "sustainable development" can provide an alternative development method that is independent of the modernization ideas. By deconstructing the key terms of development a new concept of development can be re-identified. Before identifying the term "sustainable development" it is useful to make a theoretical framework about modernization theory and its critiques.

2.1. Modernization Theory

Modernization Theory states that development can only be achieved by following the processes of development that have been used by the currently developed countries. This theory focuses on transformation from a traditional and underdeveloped society into a modern society and claims that every country needs to apply the same rules for achieving socio-economic success. Samuel Huntington determines development to be a linear process that every country must go through.

According to the modernization theorists, underdevelopment is a situation caused by the internal conditions of the country which include culture, social values, norms, beliefs and policies of the state. Modernization theorists are concerned with economic growth, in their view the prosperity of a country depends on its adapting to a market economy and promoting the democratic reforms of western societies. They consider the underdevelopment of the third world countries to be a result of irrational way of thinking related to the traditional structure of the society.

Modernization Theorists state that assistance is required for under-developed countries to obtain a reasonable level of welfare. This

assistance has to be given by the countries which have completed their development process. They also believe that under-developed countries can develop and grow faster than developed countries. As a result, this theory states that it is possible for less developed countries to reach the same level as developed ones.

> In 1949 the President of United States Truman declare that the policy of the United States ….is to aid the efforts of the peoples of economically underdeveloped areas to develop their resources and improve their living conditions (Ohlin, 1966)

Wallerstein briefly defines the argument of the Modernization School thus:

> All societies go through a defined set of stages in a process ending in modernity. The operational definition of a society is a state, presently in existence as either a sovereign member of the interstate system a colony destine one day to become a sovereign member…The point of theorising is to figure out how states moved from stage to stage, to enable us to indicate at what stage given states were, and to help all states arrive at modernity. (Wallerstein, The Rise and Future Demise of World-System Analysis, 1997)

Economic historian, and one of the leading figures of Modernization Theory, W.W. Rostow, has developed the Rostovian take-off model of economic growth.

In his book "The Stages of Economic Growth : A non Communist Manifesto" he states that a pattern of development needs to be taken in order for a country to become profitable, sophisticated, modern economy which in turn is supposed to enrich the lives that countries citizens. (Rostow, 1960) He also argues that economic modernization occurs in five basic stages;

1) Traditional Society

In this type, traditional values and mechanic solidarity are dominant. Members of such a society believe in gods and spiritual powers rather than trusty scientific knowledge. There is no capital accumulation on economic growth.

2) Preconditions for Take-off

At this stage, limited economic techniques are available and several economic activities are seen, such as banking and manufacturing. Also, secular education becomes important for the society. It is a change-over process from mechanical solidarity to organic solidarity.

3) Take-off

Economic growth shows a rising trend at this stage. Society is driven by the free market rather than traditional values and norms. New industries expand and new political groups emerge.

4) Drive to Maturity

Technology becomes more complex, and the economy of the state takes its place in the international order. Nearly 20% of the national income is used for national investments.

5) Age of High Mass Consumption

This is the final stage, in which all the basic needs are satisfied, and the state focuses on social welfare and security.

Rostow declares that all societies can be placed in one of these categories which are bound up with each other in a linear relationship. Each stage is a transition period to an advanced level of society which requires investments, technology transfers, industrialization, economic growth and social changes. During the last stage, social welfare and cultural development reaches at its highest level.

This model has become one of the most important concepts in the theory of modernization according with the social evolutionism. He argued;

It is clear that Rostow's model has a strong relationship with the capitalist world system. He considers development as a linear path without considering the historical and cultural disparities of nations. However, alternative strategies exist in history, such as the China model, Asian Tigers. Modernization theories, and Rostow's arguments, are substantially criticized by Marxist ideologist and dependency theorists.

Another modernization theorist, Alex Inkeless has authored several books on the "modern man", describing the construction of a modernity ranking system for measuring the modernization rate of an individual. (Inkeless, 1964)

His definition of modernity is shaped by classical modernization studies conducted by western researchers. According to his findings the "modern man" ought to believe in science, be highly ambitious to climb to the top in his social life and not be under the control of any dominating factor such as tribes or clans. It is clear that ethnocentric way of thinking creates its definitions of "modernity" and "advanced society" as universal objective truths and principles that must be

accepted and adopted by all nations and societies. Modernization researchers assume that undeveloped societies have to follow the path of western societies to raise their society to an advanced level.

Marxist ideology criticizes this definition of modernization, claims that the process of modernization is an ideology which is used to justify the intervention in the third world by capitalist western countries. The terms modernity, development and democracy are used as political tools to dominate third-world countries by colonialism or international organizations such as the IMF, World Bank and NGO's.

As a result, not only cultural and social but also economic and political critiques exist of ethnocentric perceptions of modernity and development discourse.

2.2. Dependency Theory

The Dependency Theory states that development cannot be compatible with the modernization idea of western societies, and there is no chance for sustaining development if dependency relations continue.

The Dependency theory, which initially emerged as a response to Modernization Theory, criticizes western hegemony, especially the policies of USA. Dependency theory draws attention to neo-Marxist theories, which assume that the underdevelopment of third world countries ripe for socialist revolution. This theory is based on the idea that the western way of thinking offers only one way to reach modernity which is to follow the path of western countries and join their global world system.

Andre Gunder Frank's formulation of the underdevelopment of the third world represents the principles of dependency theory. Frank states that, before the intervention of the western world, those countries were developed in many areas. Starting with the 18th century, colonial dependence began and during the 19th-20th centuries, this dependency turned into financial-industrial dependency, resulting in poverty in third world countries and the "development of underdevelopment". (Chew & Denemark, 1996)

Frank considers new development thinking which is related to modernization theory as a child of neo-imperialism and neo-colonialism.

> According to Frank, third world countries could never follow the Western path because they have experienced something that Western countries have not experienced. To put it plainly, Western countries have not experienced colonialism, while most Third countries are former colonies of Western countries (So, 1990, p. 96)

He argues that rich colonial powers acquire wealth through exploiting weaker satellite countries. The satellite countries supply cheap primary commodities to rich countries, and these countries use the raw materials to produce expensive products and sell them back to the peripheral countries. Frank defines this process as a kind of theft and according to Frank this theft continues with the help of the IMF, World Bank and global corporations.

He also states that underdeveloped and poor countries achieved their greatest development when their relations and ties were weakest with the satellite countries. (Frank, 1969)

When related to Frank's observations one of W.W Rostow's statements about early stages of take-off becomes meaningful. Rostow states that countries may need to depend on a few raw material exports to finance the development of manufacturing sectors which are not yet of superior competitiveness.

As an example, Paul Baran explains how British colonialism contributed to the underdevelopment of India. Baran states that the British administration of India systematically destroyed all the structures and foundations of Indian society. (Baran, 1957) British policies of land and taxation seriously damaged India's village economy, and replaced it with the exploiter, landowner and moneylender. British commercial policies also eliminated the Indian craftsman, and this significantly changed the structure of Indian cities and gave way to millions of starving and diseased poor individuals.

In his book "Social Change and Development" Alvin Y.So argued;

> ...its economic policy broke down whatever beginnings there were of a local industrial development and lead into the mushroom growth of speculators, petty businessmen, agents, and sharks of all descriptions eking out a sterile and precarious livelihood in the meshes of a decaying society (So, 1990, p. 114)

He also gives the example of Fernando Cardoso's dependency model of the Brazil case and it is striking when compared to the process which starts with the military coup in Turkey in 1980.

According to Cardoso, with the emergence of a military state in Brazil, all social protests were repressed in the country. All the civil organizations were dismissed in the name of national security, and a central administration was established. Subsequently, nationalist

local bourgeoisie were supported by the military state to ensure economic development. The Bourgeoisie started to control society through its political parties, mass media and economic power. The nationalist bourgeoisie was supported by the state, made essential connections with international capital. (Cardoso, 1973) In this way, a country integrates into the global economy as a dependent actor.

According to the dependency school, the dependent country's economic, cultural and social development will always be constrained by the dominant country. The dependent country cannot use its resources, social or technical capacities to maintain the development of its own society.

2.3. World System Theory

Immanuel Wallerstein introduces an explanatory model for conceiving the historical changes involved in the rise of the modern world in his book "The Modern World System: Capitalist Agriculture and the Origins of the European World Economy in the Sixteenth Century".

According to Wallerstein, the modern world system followed the crisis of the feudal system, and helps explain the rise of Western Europe between 1450 and 1670. The world system is defined as a social system which has boundaries, structures, member groups, valid rules and viability. His modern world system is capitalist in nature and the main engine of this system is continuous capital accumulation.

This theory states that before the 16th century, "feudalism" dominated western European society. Because the feudal economy had reached its optimum level, the economy began to shrink, which lead to the feudal crisis. Wallerstein's argument that the starting point

of this new economic system is the 16th century connotes that the system has been continuing for 500 years. Wallerstein considers capitalism as a mode of production developed on a trade-based division of labor.

For Wallerstein, Europe moved towards the establishment of a new system to continue its economic growth because of which the capitalist world economy developed. This process required different modes of labor control and relatively strong state machineries. As a result of the feudal crisis, by the late 15th and early 16th centuries, the world economic system emerged.

The new economic system differed from earlier empire systems because rather than being a single political unit, it encompassed much of the world with links that substituted national or other political boundaries. The new capitalist system is based on an international division of labor that determines relationships between different regions as well as the type of labor conditions within each region; moreover the type of political system is directly related to each region's placement within the world economy.

Wallerstein defines four different categories for the regions of the world system; Core, Semi-peripheral, Peripheral and External regions. They are used to describe the position within the world economy, besides political and economic characteristics. Though difficult, it is possible for states to move from one economic division to another within the world system. (Wallerstein, 1974)

1) The Core Regions

These regions benefit the most from the capitalist world economy. West European countries such as England, Holland and France are

the first core regions. They have strong central governments, strong armies and extensive bureaucracies. Also, these regions are highly industrialized and they control the international markets.

Accordingly, the local bourgeoisie of these regions are able to obtain control over international commerce and extract capital surpluses for their own benefits. During this process, landless wage earners provide labor for farming and manufacturing activities. Peasants who move to the cities provide cheap labor which is important for the development of urban manufacturing. Commercially-oriented farming and high-level technology also increased the agricultural productivity.

It is clear that the Core exploits other regions for the sake of increasing its own wealth. Wallerstein argues that this system plays a key role in the rise of the West.

2) The Periphery Regions

These areas lack strong central governments or are controlled by core region states. Their economy is usually based on agriculture and they export raw materials and products in return for low wages.

The core absorbs much of the capital surplus generated by the periphery through unequal trade relations. Eastern Europe and Latin America are examples of these regions. For example, in Latin America, the Spanish and Portuguese conquests destroyed the local authorities and established new weak bureaucracies under their own control.

It can be argued that all the interventions of the core in the periphery are imperialist movements. The core regions exploit the rest of the

world by using military force, even the governments are chosen under the influence of international actors of the capitalism.

3) The Semi-periphery Regions

These regions resemble core regions in decline or peripheries attempting to improve their ranking in the world system. These regions have limited economic power, and they decline access to the international banking system and high quality production processes.

These regions serve as a bridge between the core and periphery, preventing serious conflicts between these regions.

4) External Areas

These areas, such as Soviet Russia, exist outside of the world economy and keep their own economic system going.

Wallerstein also divides the history of the capitalist world system into four stages. These four stages can be simplified and divided into two basic phases:

Stages 1 and 2

This period follows the rise of the modern world system between 1450-1670. In this period, most of the European states consolidated their internal political, economic and social resources by bureaucratization, homogenization of the local population, extension of the military to protect monarchs, and diversification of economic activities to maximize profits.

Stages 3 and 4 (18th century - …)

Industrial capitalism arose becoming more important than agricultural capitalism. Core regions decreased their agriculture productions and they focused on industrial production during this period. For example England, which was the leader in both agricultural and industrial production in the 1700s, but by 1900, only 10% of England's population, was involved with agriculture. European states searched for new markets and as a result of this, many regions such as Africa and Asia became a part of the system as peripheral zones. Their participation as peripheral zones increased the surplus and core states became stronger in the world system.

This world system of Wallerstein is a dynamic, changing over time. Looking at the overall picture and thinking about the term globalism, Wallerstein's world system can be understood much better. Though changing over time, some of the basic rules always remain, and the core regions benefit the most from the system. As seen, peripheries become poorer while the core regions gain extremely high profits. In the periphery some of the classes, for example land lords, gain enough to sustain a good life. However, the international trade and financial markets are commonly controlled by the core regions, and they become richer in contrast to other regions that become poorer and provide the market with cheap labor and raw materials.

Wallerstein explains why and how modernization has wide-ranging and varied effects on the world. He details the historical process and conditions after the breakdown of feudalism. Having emerged in Western Europe, the new world system has spread out all over the world. The disparities between regions and economies grow larger over time. When the progress of the capitalist world system is examined, one finds that, instead of bringing prosperity to all of the

regions, it has further increased the disparities between the regions of the world system.

This new world system, as mentioned above, can be considered as nothing but imperialistic. The entire objective of the core regions is to become richer, wealthier.

2.4. Postmodernist Theory

According to the critiques of modernization theory, it is clear that eliminating traditional values and westernizing a society with the tools of western democracy and industrialization based on capitalism cannot be a sustainable strategy for social development.

Postmodernist thinkers state that it is possible to define development from a new point of view named postdevelopmentalism. The postmodernist way of thinking is a key factor at this point in the criticism of the relative, subjective definitions of modernization theories. How can anyone argue for the replacement of traditional values with the western model of living based on capitalist world economic system? Does this replacement really give more freedom to an individual in social life?

As mentioned above for Inkeless, modern man should not be under the control of any dominating power such as emperors or tribal chiefs. However in today's world people have become modern slaves of multi-national firms, helping them to continue their consumption madness, which is imposed by the mass media. Thousands of people work without social security just to be able to pay their bills and credit card charges. So do we consider modernity as the elimination of traditional life styles and adapting to a society which is capitalist in nature?

On the other hand, Samuel Huntington suggests the contribution of the United States to sustaining democratic development of the third world countries by using market economy, supporting the bourgeoisie class and elites. (Hungtington, 1976) During the current intervention in Iraq, it can obviously be seen how the United States Army have contributed to the settlement of democracy (with its European allies) by killing nearly 1.000.000 citizens of Iraq. The Western alliance acted forcefully to destroy a dictatorship and to establish its own system. The number of people who lost their lives because of the regime during the dictatorship of Saddam Hussein was, ironically, much smaller. It is clear that the USA sustains its economic growth by imperialistic and capitalist politics with its ruling class that dominates all societies around the world, but this is not compatible with the universal social responsibilities of humanity from the post modernist point of view.

From the postmodernist point of view the benefits of improvement or the development of socio-economic factors must be equally divided within society. On condition that the poor communities' rights and lives are taken care of and respected in developing societies, within a system that has fair laws and respect for its people, sustainable development can be achieved. Neither Soviet Russia nor capitalist USA could manage this. Marxism stated many alternatives for self-formation and sense of common humanity but in practice respect for cultural differences and social equality for every member of society could not be realized. Both in socialist and capitalist regimes, an elite group dominated the whole society with their privileged rights.

Considering Mosca's and Pareto's assumptions about ruling classes and elites, there are several similarities to the assumptions mentioned above. Mosca argues that classical democratic theory is a utopia and no democratic regime has ever existed. He claims that, in

every political society, there are two classes a ruling class and a class that is ruled. He defines the ruling system as "the iron law of oligarchy". (Mosca, 1939)

On the other hand, Pareto defines the ruling class as elites. These assumptions can be adapted to world system theory and modernization studies. In the world system the ruling class stands for the core regions and developed countries which dominate and command the periphery regions and undeveloped societies.

> All over the planet, the cultural integrity and vitality of the different human groups find themselves threatened by development strategies which stress economic growth and institutional efficiency at all cost. Too often the values of the Third World are irredeemably damaged by models of social change based on consumption, competition, acquisition and on the manipulation of human aspirations. (Verhelst, 1990, p. 19)

To escape from the modernization hegemony of western societies, alternative development strategies were occurred. As an example; in Colombia, black communities decided to adopt alternative principles to sustain their development and declared those principles at a conference in 1993

> Construction of an autonomous perspective of the future... We intend to construct an autonomous vision of economic and social development based on our culture and traditional forms of production and social organization. The dominant society has systematically imposed on us a vision of development that responds to their own interests and worldview. We have the right to give others the vision of our world as we want to construct it. (Alvarez, Dagnino, & Escobar, 1998)

This declaration is important in understanding the method and logic behind alternative development strategies. The main idea must be supporting local initiatives and giving them the opportunity to work for their own future. In this process, the duty of the development

strategist is to show the path and the tools for self-development opening the way to democracy and participation without any separation of gender, social class or race.

To maintain long term progress, it is essential to ensure "bottom-up" social development programs of local communities, supported by national resources and government, and also by local initiatives of society.

Until late 1990's, the top-down or center-down development approach which was implemented by international organizations and central governments in terms of modernization ideas increased disparities. This "top-down" approach can be defined as a "trickle down" approach in which decisions are made by government without consultation with local people. It is focused on investments and industrialization to gain economic benefits. In this approach, there is the risk of back wash effects, which means the returning of the capital and resources invested from the periphery to the core.

The bottom-up approach aims to give the opportunity to the local community to join the decision making process. Self-directed and self-generated economic growth and development can be accomplished with greater success than with the top-down approach.

According to postmodernist theorists cultural relativity is very important key factor for sustaining development. The tendency is to see one's own cultural ways and views as "right" and others as "wrong." In the concept of cultural relativism evaluating and understanding the behavior of others only in the context of their own culture is required. Cultural relativity holds that, while cultures are different, they are also equal.

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Therefore, cultures can be understood but not evaluated outside their own context, but western-oriented social development aims to import its culture and materials.

For instance Habermas' theory of communicative action states that the world was colonized by the capitalist world system and colonialism is not just a matter of economic exploitation but also the organized repression of the cultural life of people to make them accept other values as superior. (Habermas, 1987) Mass culture dominates all societies and global homogenization has been spreading since the colonial age. To prevent this domination and colonialism, people from different cultures should be allowed to live out their truths and desires, as they wish to and while doing this, Euro-centric view of multiculturalism must be avoided.

Postmodernist theories deal with the fragmentation of culture, the dissolution of the self, the relativity of human values, and the role of power relations.

Postmodernist thinkers such as Derrida aim to disorganize the Euro-centric view and to deconstruct all cultural and social aspects of life. This can be seen as the starting point of the post modernist development process. Also, Nietzsche argues for the need to subvert the concepts and values concerning who we are. He discusses the necessity of transforming all values, and the fragmentation of culture. Is well known, several postmodernist thinkers are influenced by his theories. In terms of postmodernism, the concept of modernist development strategies can be deconstructed again. The modernist western approach focuses on rationality based on homo-economicus and self-interest approaches, and on unexamined assumptions of western cognitive superiority.

According to several post modernist thinkers, the western approach towards development has collapsed. For example, Arturo Escobar and Mjid Rahmena, influenced by Foucault's ideas, criticize the neo-liberal development policies of the western societies and declare that development process has done more harm than good to third world societies.

According to Escobar, poverty, hunger and underdevelopment originate from the development discourse. Escobar is opposed to the top-down, ethnocentric western oriented description of development, and criticizes the institutions and agents of the development discourse. Escobar asserts that institutions such as the World Bank and development agencies are needed to support the development process of western ideas. (Escobar, 1995)

> A central characteristic of post-development thought is its analysis of development as a form of discourse. Escobar makes it explicit that his analysis is based on the discourse theory of Michael Foucault... As Escobar puts it:
>
> "Foucault's work on the dynamics of discourse and power in the representation of social reality...has been instrumental in unveiling the mechanism by which a certain order of discourse produces permissible models of being and thinking while disqualifying and even making others impossible. (1995:5)"
>
> In other words, discourse and power shape the way that we think and what we see as truth and untruth. Discourse theory sees knowledge as being linked with power in a way that is reminiscent of Nietzsche's identification of knowledge with power. The knowledge that is presented to us through a discourse such as development is not to be seen as a neutral representation or account of reality, but as the product of power relations. (Parfitt, 2002, p. 28)

According to Michael Peters it is important to consider post-developmentalism based on the critique of western philosophy, as a rejection of modern development. Postmodernist thinking provides a skeptical approach to the modernity project of western humanity. A new development method, independent from western centric thinking, can be derived from Derrida's deconstruction method also, postdevelopmentalism based on Foucault, taking its inspiration from the thrust of de-colonization theory, aided by new post-colonial emphasis on hybridization and the importance of culture, can take different forms and operate as a critique of modernization theory. (Peters, 2005 vol.3)

In this article "Sustainable Development, Human Rights and Postmodernism" Bernard den Ouden states that for understanding the devastating and destructive consequences of colonialism, in terms of European cultural and economic chauvinism, a postmodernist way of thinking can help us to develop our own sustainable development process. (Den Ouden, 1997)

According to Den Ouden it is possible to draw many parallels between the colonization of the past and imperialistic character of today's globalization. By looking at history, it can be seen that current developing countries were economically self-sufficient in essential areas such as food production before the colonial era. Cultures and economies have been destroyed, people have become slaves, and their culture has been weakened to serve European imperialist and financial demands. Many African countries, such as Kenya, Sudan became as labor and raw materials source of western societies. They are all used for the welfare of western countries.

The European way of thinking imposed its culture, economic successes and language as great gifts to the human recipients who

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were conquered. Many of the colonies also lost their own languages, and as Boxill argued in this article, the death of a language causes the vanishing of the whole culture. (Boxill, 1994 vol.18)

European nationals and trading organizations forced themselves on others, making them accept western centric values and cultural aspects, and they caused repression, even to the point of changing non-Christian societies' religion.

For an example the aim of Christian Missionaries was to enlighten and develop societies via Christianity and their language, they considered their religion superior to other beliefs. Against these activities postmodernism can make a substantial and reformist contribution to interpreting and understanding the Euro centric ideologies and related patterns of self-formation.

Den Ouden also states that postmodernist and social constructionist theories can give alternative development models in terms of human rights and cultural diversities. For example, if the role of women can be re-identified from the perspective of Derrida and Irrigaray, sustainable development will involve both men and women. However, when different examples of development studies are examined, most of them are found to be related only to men.

As Den Ouden mentioned in his article in FAO'S (The United Nations Food and Agricultural Organization) studies in Africa for sustaining agricultural work, they tried to achieve agricultural improvement only by the power of men. However, they could not manage this aim, because women had the knowledge of most of the work, but were not taken into the FAO's process. After this unsuccessful study, the FAO had to change its practice methods, and started to include women.

Den Ouden also argues that, social values, ethnic language, and respecting for diversities are essential in the understanding of cultural differences of societies. If cultural values and ideals are not indigenous to cultures, development will not occur, or will not be sustainable. In many societies, individuals are interested in development studies only if the entire community of which they are a part will benefit, and for this reason, one should not provide development assistance to a village unless the poorest members of the community will benefit.

Finally Den Ouden states that development studies can often cause the reinforcement of existent power structures. Power relations often shape values; they are articulated and enforced by the owner of the power. According to him "working through local leadership is a positive and important concept or value in planning, but it requires that the local leadership to be interested in its own people."

It can be concluded from the aforementioned theoretical debates concerning modernization theory that ideas concerning alternative development are becoming stronger all over the world against those ideas concerning modernization which disregard cultural relativity and socio-cultural variables.

In the next chapter, the idea of regional development will be discussed, starting from 1950s. Furthermore, to make the relation between the theoretical background and the development project in Mardin more concrete, the historical development process of Turkey will also be evaluated.

CHAPTER 3

REGIONAL DEVELOPMENT IN TURKEY

After World War II, starting with 1950s regional development planning emerged as a field of study through which regional disparities could be decreased. Development plans were designed by nation states on a national scale. These plans covered all sectors and services, such as industry, health, education and the like.

> The goal of development was first formally enunciated by President Truman in 1949. The objective was generally seen in terms of increasing that newly invented measure, GNP. For the first couple of decades development was pursued through state-directed industrialization. In the newly independent countries, some were more "socialist" and emphasized state ownership of most of the economy, while others were more "capitalist" and allowed extensive private ownership. But in both cases an emphasis was placed on the role of the state in promoting industrialization. (Dresner, 2002, p. 69)

In those years regional development was one of the main responsibilities of governments aiming to decrease regional inequalities.

According to those policies, it was impossible to start the development process everywhere for undeveloped countries, so to ensure national economic development, investment and capital accumulation should be focused on specific centers. In time, the development process would spread to other less developed regions.

Gunnar Myrdal uses the term "backwash and spread effects" to explain this kind of development model. According to Myrdal, via the spread effect, economic development could extend from selected centers to other undeveloped areas. (Myrdal, 1957) As mentioned in the following section, regional development projects which were constructed by the Turkish goverment used this kind of development model in order to expand development from spesific centers to other other areas by using spread effects.

In general, those regional development strategies, regardless of the cultural and social difference of the regions, were all based on economic progress, so most of these policies were economic models, such as Keynesian or neo-liberal models, aimed at establishing a welfare state. The social problems of underdeveloped regions were considered to be the cause of temporary economic problems.

As Rostow argued, every nation has to pass several stages to sustain its development, and during the early development stage, the disparities and social problems between developed and underdeveloped regions was normal.

These development strategies were mainly based on investment and economic sustainability, and were considered suitable for every region and every country in terms of ideas of modernization. In this process, the idea of development became equated with the level of industrialization, and so the social and regional discrepancies were ignored.

However, from the beginning of the 1960s, the failure of this kind of development process began to be mentioned. In his book "The Principles of Sustainability" Simon Dresner states that:

> In the 1960s, doubts about the model began to set in. Although economic growth was taking place, it was not bringing tangible benefits to the poor, and was often leading to their impoverishment… millions of people from the expanding rural population were migrating to the cities where resources had been concentrated, in a desperate, a usually unsuccessful, search for work (Dresner, 2002, p. 69)

Until the 1970s, regional development plans were focused on the optimum usage of resources, increasing economic usage and distribution of these resources equally within the regions, but during the 1980s, sustainability and the protection of the environment and quality of life were added as new aims of development. (DPT, 2000)

During the 1970s, a new approach was taken up by the United Nations. It aimed to provide the basic needs of people in absolute poverty. This approach was applied as a top-down policy by national governments and international organizations such as the World Bank. Several policies were applied which insisted on "structural adjustment".

> The aim of all this was to increase economic growth. It was asserted that the benefits of the growth would eventually "trickle down" to the poor (Dresner, 2000, p. 70)

As has been mentioned by several thinkers and economists, until the 1990s, development was equated only with economic growth, so regional and social disparities became widened.

Alternative development strategies based on "human development" started to emerge by the 1990s originating from the ideas of the Indian economist Amartya Sen, who won the Nobel Prize in 1998.

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> Human development judges a society's standard of living not just by/on average level of income, but according to people's capabilities to lead the lives they value. Commodities are not seen as something to be valued in themselves, but as means of enhancing capabilities such as health, knowledge, self-respect and the ability to participate in society"(Dresner, 2000, p. 70)

In his book "The End of Development: Modernity, Post Modernity and Development", Trevor Parfitt gives an alternative definition for the term development;

> Development may be considered as entailing achievement of the freedom of a community, nation or group to pursue its own projects for realization of a good life on the proviso that it does the least possible harm to others. (Parfitt, 2002, p. 6)

As Amartya Sen mentioned in his book "Development as Freedom" the true measure of development is not wealth but freedom.

These ideas led to the emergence of an alternative definition of development: "sustainable development". This term will be defined in the next chapter. Before this, it is necessary to explain the Republic of Turkey's development strategies, starting from its establishment, through the post-war period and up to the late 1990s.

3.1. Regional Development Strategies in Turkey 1923-2000

The regional development strategy of the Republic of Turkey can be separated into two main periods.

1) Un-planned period (1923-1963)

2) Planned Period (1963-…)

In the first period, there were no planned regional development policies focusing on specific areas, since the whole country was underdeveloped. In those years, attempts were made to gather population and investments to specific centers, such as Central Anatolia. The government established industrial complexes in central Anatolia and the Aegean region, rather than the Marmara region.

In the second period, the task of regional planning was given to the DPT. Starting from 1963; the DPT has prepared development plans for every 5-year period. To date, a total of 9 five-year development plans have been prepared and put into practice.

3.1.1. 1st Five-Year development plan (1963-1967)

In this plan, the main principles and methods of regional planning and development were outlined.

Development areas were identified over the whole of the country. It was predicted that Antalya would develop through tourism and agriculture, Çukurova through agriculture and industry, Zonguldak through industry, and East Marmara through industry.

To promote private sector investments, the idea of tax deduction was discussed.

3.1.2. 2nd Five-Year Development Plan (1968-1972)

In this plan, it was stated that all regional plans had to depend on a national plan. Whether to lead public and private sector investments to the regions that were identified in the first plan was discussed.

To promote private sector investments the idea of establishing "industrial zones" was mentioned.

3.1.3. 3rd Five-Year Development Plan (1973-1977)

Contrary to the previous two plans, regional development strategy was ignored. In this plan, it was stated that working to eliminate regional disparities in the short run will cause inefficient allocation of economic resources, so capital accumulation and economic growth will slow down. It was considered that regional imbalances would disappear through the efficient use of local resources by local administrations.

3.1.4. 4th Five-Year Development Plan (1979-1983)

This plan was similar to the previous plan. In this plan, it was stated that, in order to sustain economic development, it is necessary to distribute industrial investments, utilities and services equally on countrywide scale. It was also mentioned that, in order to utilize regional resources and potentials, it is necessary to revise investment incentives.

3.1.5. 5th Five-Year Development Plan (1985-1989)

In this plan, regional planning was again stated as an important factor for development. In contradistinction to the 3rd and 4th five-year development plans, which focused on the national level of development, this plan underlined the importance of regional strategies. 16 regions were defined for preferential development. The legal framework of the South-eastern Anatolia Project was also prepared in this period, and in 1989, the master plan of the GAP was

prepared in accordance with the objects of 5th Five-Year Development Plan.

3.1.6. 6th Five-Year Development Plan (1990-1994)

In this plan, the term "regional development" was changed to "regional improvement", and this plan was based on European Union regional policies, and focused on environmental issues such as city planning in order to control regional migrations.

3.1.7. 7th Five-Year Development Plan (1996-2000)

The first six plans were all focused on economic growth and improvement of the physical environment. The main idea was to establish several centers which were specialized in certain economic areas. The social and cultural dimensions of development were mentioned only cursorily as the improvement of public services, such as health and education. However, during the mid-1990s, a new concept of development which is related with sustainable social development was taken into consideration by the Turkish government.

The term "sustainable development" was mentioned for the first time in the 7th Five Year Development plan. As declared in this plan, the main aim was to decrease regional disparities by considering development including all its aspects (economic-social-cultural-political)

In the light of this, it was decided to design specific regional projects, especially for eastern and south-eastern Anatolia, in order to sustain the development of these regions.

3.2. Regional Development Practices in Turkey

Starting from the 1950s, several regional development projects were prepared by the Turkish Government. Even though most of them could not be implemented, these projects were important first attempts which would help in designing more applicable projects in the future, such as the South-eastern Anatolian Project.

3.2.1. Eastern Marmara Planning Project

This project can be considered as the first regional plan which aimed to develop the industrial and economic aspects of several cities, such as Istanbul, Kocaeli, Bursa, Balıkesir, Tekirdağ, Edirne, Kırklareli, Sakarya and Çanakkale. It was supposed that with the development of these cities, the development process would expand to other areas by spread effects.

3.2.2. Zonguldak Project

The main aim of this project was to hasten the development process in Zonguldak, which was the biggest production center for iron, steel and coal in Turkey, by decreasing income disparities, and making infrastructure investments. To realize this aim, investments in several sectors, among them the furniture, construction tool, and cement industries were planned. However, this project could not be realized.

3.2.3. Antalya Project

The aim of this project was to discover suitable investment areas in the region which covers the cities of Antalya, Burdur and Isparta. This project could also not be realized; however, it served as training

practice for DPT personnel in terms of their gaining experience of regional planning strategies.

3.2.4. Çukurova Project

The aim of this project was to discover suitable investment sectors for the regions of Adana, İçel and Hatay provinces, as with the Antalya project. Detailed land use plans and resource studies were carried out in the region, but this project could not be realized.

3.2.5. Zonguldak-Karabük-Bartın Regional Development Project

This project was designed as a regional development project based on public-private sector cooperation. The aim of this project was to analyze the social and economic consequences of the privatization of the Karabük Iron and Steel Enterprise. It also aimed to determine new investment areas of the private sector. To achieve these aims, several development plans and scenarios were developed.

According to these scenarios, regional development plans covering a ten-year period were designed, and several reports were prepared concerning such areas as improving tourism, agricultural products and the food industry. This project was accomplished during 7th Plan period.

3.2.6. Eastern Anatolia Project (DAP)

This project was prepared in 2000 by five universities in the region, in accordance with the DPT, and covered 14 provinces including; Ağrı, Ardahan, Bingöl, Bitlis, Elazığ, Erzincan, Erzurum, Hakkari, Iğdır, Kars, Malatya, Muş, Tunceli and Van. The stated aim of the project

was to decrease regional disparities by sustaining social and economic development.

To achieve this goal, several social and economic targets were defined, such as increasing GDP and employment by stimulating the potential resources of the region, increasing the efficiency of agricultural activities and livestock production, improving health and education services, decreasing the level of migration and social conflicts. This project has not been implemented yet, and its completion is planned for 2020.

3.2.7. Eastern Black Sea Region Development Project (DOKAP)

This project aims to sustain the development of the eastern Black Sea region covering the provinces of Artvin, Bayburt, Giresun, Gümüşhane, Trabzon, Ordu and Rize. Project planning was started in 1999 by the DPT, in partnership with the Japanese International Cooperation Agency. The main targets are defined in the master plan as improving economic infrastructure, improving social and environmental responsibilities, and transformation in structural organizations. It is planned to accomplish the project in 2020, as with the DAP.

3.2.8. South-eastern Anatolia Project (GAP)

This project is one of the biggest ongoing regional development projects in Turkey, and the main aim of the project is to sustain socio-economic development in the GAP region which covers the provinces of Adıyaman, Batman, Diyarbakır, Gaziantep, Mardin, Siirt, Şanlıurfa, Şırnak and Kilis.

As mentioned above, the legal framework of this project was prepared in the time of the 5th Five Year Development Plan, and in 1989, the master plan of the GAP was prepared. In the fifth chapter, the South-eastern Anatolia Project will be introduced in detail.

CHAPTER 4

SUSTAINABLE DEVELOPMENT

In this section, the meaning of "sustainable development" will be defined. Although the concept of sustainable development covers biological, economic and social systems, this study deals only with social aspects of sustainable development, so other aspects are outside the context of this study.

It is possible to define development approaches in two main categories: growth-centered and people-centered development. In growth-centered development, the focus is on purely economic issues. According to this approach, well-being is the final goal of development.

People-centered development places humans at the centre of the development process. In this process, economic growth is seen only as a means of satisfying people's needs, and it is not the main aim of development.

Towards the late 1980s development theory and practice had started to change. Until late 1980's development strategies largely promoted westernization in many ways and this did not necessarily promote development in poor areas (De Beer, 2000)

Most of the development projects were designed and implemented from a macro point of view, and these projects all focused on economic sustainability. These development processes had

threatened the balance between social and ecological system in non-western societies. It is argued that westerners do not have universal solutions for development problems. (De Beer, 2000) In the light of these critiques a new concept of development was occurred as "sustainable development"

Susan Baker defines sustainable development model as:

> a challenge to conventional forms of development. Conventional approaches see development as simply modernization of the globe along western lines. Modernization theory holds that the more structurally specialized and differentiated a society is the more modern and progressive it is. (Baker, 2006, p. 2)

The term was first used in 1987, at the World Commission of Environment and Development Conference. In this conference this term was defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" in the Brundtland Report. The main principles were later identified in detail at the Rio Conference in 1992.

Sustainable development defined as a development program, for both the present and future, respecting at the same time the balance between human beings and nature, without exhausting natural resources. In this way, it enables future generations to meet their needs and achieve their development. Sustainable development is a multi dimensional concept, covering society, ecology, economy, space and culture

The main aim of this development program is to decrease the socio-economic inequalities between developed societies and non-

developed societies. It aims to attain the several goals such as, ecological sustainability, economic well-being and social justice.

> Sustainable development has a conceptual and popular appeal because it integrates various dimensions of development into a unified framework. It combines the notion of development as a process of directed change with the concept of sustaining the multidimensional conditions or forces that perpetuate this change (Spaling & Decker, 1996)

Elizabeth Dowdeswell, Executive Director of the United Nations Environment program, states that, to achieve significant results for sustainability, first we have to change our definition of development.

In 1995 at UNEP conference she argued;

> First, our fundamental definition of development must change. It can no longer be related as merely a problem of modernizing traditional societies. It should not be a mere duplication of the energy and resource-intensive development path pursued by the developed countries. It has to recognize local circumstances, potential for internally generated growth, the contribution of traditional institutions and knowledge. It has to be inherently geared towards sustainability. (Furze, Lacy, & Birckhead, 1996, p. 4)

The term "sustainable development" is also a product of western culture so it is not possible to say that this term ignores all existing ideas but it brings in alternative perspective for human development.

> Sustainable development does not replace all previous ideas on development but it provides us with a new umbrella for development thought with new and sometimes radically questions and answers. The way in which we approach this challenge is important. Previously the westerners had the idea that their knowledge of how the world functioned was better than other knowledge systems. We now realize that we need different types of information to fit a particular context. There is no single, all-encompassing knowledge system. The way in which we manage the

development process at local level will have a definite impact on the rate of success and the future of the sustainable development. (De Beer, 2000 p. 69)

Social system goals of sustainable development are mainly defined as; cultural diversity, social justice, gender equality and participation.

4.1. Cultural Diversity

As it is mentioned in previous chapters respecting to different cultures is so crucial in order to sustain development without harming and eradicating cultural diversities.

As De Beer states in his book; one of the main key components of sustainable development is to sustain culture but both modernization and dependency schools considered culture as "stumbling block on the road to westernization which implied development. In contrast to this idea contemporary sustainable development theorists consider cultural diversity as a very essential factor in order to obtain sustainable development. (De Beer, 2000)

According to Ian Boxill cultural change, which has a dynamic nature, is inevitable. Furthermore, besides its internal characteristic, it can also vary due to the ideas and techniques of different groups. All around the world, the trend of modernization has further accelerated the cultural change dramatically, which brings us to the point where change is natural and inevitable, but the process of change has to be discussed instead of change itself. For this reason, to ensure sustainable changes it is necessary to work on alternative method that admires cultural diversities. (Boxill, 1994 vol.18)

Culture gives direction for social progress in a community and it is clear that the Sovereignty of communities and individuals is required for cultural sustainable development. It is each society's own culture that has the right to determine what, for them, is a good life.

4.2. Social Justice and Gender Equality

Sustainable human projects must cover all social classes and both genders in order to have long term impacts which decrease regional disparities and social inequalities. Development projects which depend on local participation must consist of both men and women, who have the right to present opinions and take the initiative for their common future.

In order to achieve the social goals of sustainable development, the provision of local participation and equality between genders and social classes are key points.

4.3. Participation

One of the most important points of sustainable development is considered to be the participatory approach and empowerment. The main idea is to design local projects, using these key points, in which local people take initiatives directly at all design and implementation stages.

While maintaining participation and empowerment, it is necessary to use a bottom-up approach. As De Beer mentioned in his book

> Empowerment must be a bottom-up process. In other words people must take empowerment. But this taking of empowerment is still a process and it

has to be carried by participation. Participation becomes a vehicle for every human process of empowerment. (De Beer, 2000, p. xvi)

In his book "New Regional Development Paradigms", James Nickum states that it is impossible to achieve success in the economic and social sectors without community involvement and participation at the grassroots level.

So, it can be stated that, in order to promote sustainable development, giving people responsibility for their own development would be useful at the grassroots level. It means that, with the establishment of local organizations which aim at development by local participation, it is possible to achieve success, because local people are experts in their area, and know what is good for them, and establishing local organizations promotes the participation of local people in decision-making processes both for their environment and common future. In the light of this, community-based organizations are useful vehicles for the realization of these projects.

These organizations can take different forms, such as farmers' unions, women's associations, church groups, youth clubs, development committees and project committees, for example. Members define their needs through these organizations and also use these structures to achieve their common goals. People's participation in development must be voluntary and democratic, and not be manipulated to serve the interests of unscrupulous persons or groups. (De Beer, 2000, p. 128)

Local organizations are fundamental tools in ensuring local participation, as Holmberg argued in his book "Making Development Sustainable":

Local organizations must be the bedrock of any participatory development process. As well as giving people some say in the policy decisions that affect them, they can mobilize local resources, give better representation to

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women and adapt externally designed programmes to local conditions. Whether urban or rural, formal or informal, local organizations are among the most important and active in shaping their environment and can be crucial for sustainable resource use. (Holmberg, 1992, p. 56)

Several development theorists state that focusing on grass roots or community level is essential while using the sustainable development approach. It is clear that sustainable development cannot be possible in the absence of the involvement and empowerment of the related beneficiaries of the development projects. (Holmberg, 1992)

While designing and implementing human centered development projects, collective work with the people who know most about their own livelihood systems is needed. In this way, it is possible to develop the local participants' knowledge and skills as the means of social development.

As a result, it can be considered that ensuring local participation and establishing local organizations are the key factors for sustainable social development projects. These two key factors were also accepted by the GAP administration, and they were used in Mardin "Social Development for Youth" project as it will be detailed in the 6th chapter.

In the next chapter the relation between sustainable development approach and GAP Administration's contemporary development policies will also be mentioned.

CHAPTER 5

THE SOUTH-EASTERN ANATOLIA PROJECT (GAP)

As mentioned in the third chapter the South-eastern Anatolia Project is the biggest regional development project in Turkey. It was planned as an irrigation and hydraulic energy project on the rivers Euphrates and Tigris during the 1970s, but during the mid-1990s, its vision and objectives changed in accordance with sustainable development strategies.

Starting from the 1950s, research studies were conducted by the Public Waterworks Administration (established in 1954) concerning the obtaining of electrical energy from water resources, and Turkey was divided into 26 water basins. After 1960, several reports were prepared which determined the irrigation and energy potentials of the Euphrates and Tigris basins.

In 1980, irrigation and energy producing projects concerning these 2 basins were re-branded as the South-eastern Anatolia Project. In 1986 the management and responsibility for the implementation of this project were given to the DPT. Subsequently, the master plan of the GAP was prepared by DPT in 1989, and the development strategy for the region was defined in terms of a multi-sector and integrated development regional development project.

To plan, coordinate and evaluate the project, the South-eastern Anatolia Project Regional Development Administration was established in 1989.

The GAP Regional Development Administration is the only governmental agency in Turkey which works solely for regional development, so this organization is important for this study in the analysis of development strategies in Turkey.

In 1989, the GAP master plan was prepared in order to facilitate the development efforts of several governmental agencies. This plan draws the overall framework for regional development of South-eastern Anatolia. To ensure the development of the region, the GAP master plan identified four main strategies;

- To develop and manage water and land resources both for irrigation and also for urban and industrial use,
- To improve land use by introducing better farm management, agricultural practices and crop patterns,
- To encourage manufacturing industries by giving special weight to agriculture related and local resource based production lines,
- To improve social services and urban infrastructure facilities to better respond to the needs of local people and to attract and keep qualified personnel in the region. (GAP, 2006)

The master plan of the GAP was based on investment and economic development, but it did not consider the social aspects of development.

In the master plan, the main objectives stressed strengthening the economic structure of the region, raising the income levels and employment opportunities, and increasing the possibilities of larger urban centers.

The project area covers nine administrative provinces (Adiyaman, Batman, Diyarbakir, Gaziantep, Kilis, Mardin, Siirt, Sanliurfa and Sirnak) in the basins of the Euphrates and Tigris and in Upper Mesopotamia. (Gap, 2006)

The water resources development component of the program proposes the construction of 22 dams and 19 hydraulic power plants, and the irrigation of 1.82 million hectares of land. The total capacity of these power plants is 7476 MW and planned annual energy production will reach 27 billion kWh. (GAP, 2007)

The total cost of the project is calculated to be $32 billion, which makes it the largest regional development project ever launched in Turkey. As of 2003, nearly $17 billion had already been spent on the project. (GAP, 2007)

Before the master plan was prepared in 1989, the GAP was only an irrigation and energy project, but with this plan it was transformed into a multi-sector project covering the areas of agriculture, infrastructure, transportation, mining, foresting, health, education, and urban and rural development.

It would be useful to give some brief information about the socio-economic structure of the region which necessitated the preparation of this project

5.1. Socio-economic Structure of the Region

The south-eastern region of Turkey is underdeveloped in terms of industry, education and other social factors, such as gender equality and land ownership. The economy depends on agriculture and livestock, and unemployment rates are higher than those of the other regions of Turkey because of poor industrialization. The proportion of industrial production was only 2% of the total production of the country in 1989.

A semi-nomadic life style is also very important for the economy of the region. Similarly the tribal system dominates all social and economic relations.

The general secretary of the GAP City Halls Association, Ahmet Özer, introduces the main characteristics and problems of the region in his book "GAP From a Macro Point of View"

Briefly the main characteristic of this society is listed as;
- Economy related to agriculture and livestock,
- Primitive technology and poor production,
- An organization dependent on blood bonds and land ownership,
- Hierarchical social class consisting of 2 parties, Governors and Maraba,
- Extended family structure considered as the base unit of production,
- Common fatalist outlook owing to the lack of education,
- Laws and rules applied according to status gained by birth,
- Rights of society members are not determined objectively; they also change subject to one's gender or blood-bond relations etc,
- Tribes having a traditional type of social organization and a closed community that has kept its cultural structure for hundreds of years,
- Dependence on authority, absolute obedience, collective-consciousness as essential factors,
- With their nomadic or semi-nomadic structures, tribes have the capacity for very fast population increase,
- Mechanical type of solidarity as mentioned by Durkheim,

- Widespread concept of "defending and attacking together" as one of the main weapons of tribe survival.(ÖZER, 1991)

The main problems of the region are defined as**;**
- Poverty
- Unemployment
- Lack of education
- Tribal system
- Migration to other regions
- Discrimination against young girls in terms of traditional laws (for education, participation in society and marriage)
- Terrorism (ÖZER, 1991)

All these factors have obstructed the development of the region for several years. At this point, the question "what is the meaning of wealth in South-eastern Anatolia?" has to be asked.

The answer is the key to solving those aforementioned problems in this region. Education and socio cultural developments are essential for the society. The development process of the region depends heavily on the youth, because the members of this group are ordinarily the most eager ones to adapt to social progress.

5.2. GAP and Sustainable Development

The GAP project was designed mainly for structural investments, such as dams and power plants, but during the implementation of the project, it was understood that ignoring social sectors and the human aspect of the development obstructs human development.

After the Earth Summit which was held in Rio de Janeiro in 1992, the policies of GAP started to change in accordance with the definition of "sustainable development". As stated in previous chapter in 7th five year development plan the term "sustainable development" was mentioned for the first time.

Today the main objective of the GAP is to ensure sustainable human development in the GAP region. In other words the main objective of the GAP is not only economic growth, but also improvement in people's quality of life by eliminating regional disparities.

In this process, 3 key points are essential in ensuring sustainable development;

1) Participation
2) Equality and Fairness
3) Development of Human Resources

The participative approach can be defined as the presence of all parties affected by the project in all stages of the project. Project design, implementation and monitoring-evaluation stages are open to all participants affected by the project.

This principle was used in the Mardin Youth Development project. In this way a bottom-top approach can be used to maintain a democratic and participatory environment for all disadvantaged groups.

> In the context of GAP, "equality and fairness in development" means the integration to the process of development of those sections of the population who are socially, economically and culturally disadvantaged. "Disadvantaged" groups in the GAP region include women, children,

landless peasants and small farmers, small-scale craftsmen and farmers living in non-irrigated areas. There are special programs developed with the participation of these groups. (GAP, 2002)

Development of human resources is also very essential for using the young human potential of the region to sustain the continuity and success of regional projects. Hence, human resources management and orientation of youth is considered as the key element for "Social Development for Youth Project" in Mardin as it can be seen in the next chapter.

The sustainable economic growth perspective of the GAP aims at the following articles:

- Raising the level of income for everyone in the region,
- Maintaining the accessibility of social services including those in the fields of education, health and culture,
- Sustainable utilization of natural resources,
- Maintaining the sheltering facility for everyone in the region,
- Creating a social environment in order to ensure participation of people for decision making process,
- Creating a sustainable society that can further develop on its internal dynamism.

By using a sustainable development approach, GAP was transformed from an integrated regional development plan to a regional development project which is based on human-centered development.

In the context of sustainable development, GAP success indicators were defined in terms of human-centered development, such as average life expectancy, infant mortality rates, literacy rates, duration of participation in education, accessibility of health services, closing

region and gender-based welfare gaps, quality of life and sustainability.

This concept also let the participation of the private sector and individuals as decision makers and actors directly involved in the process. (GAP, 2006)

> In practice, the concept of sustainability has three footholds: Participation by the State, private sector and people. The target is to consolidate State led infrastructure investments further with the participation of the private sector and people, and thus to impart all projects to the daily lives of people living in the region.

> This approach is not solely a reflection of a desire for fair development; it is also the result of a sound diagnosis that mobilization of existing potentials in underdeveloped regions will significantly contribute to the realization of such national goals as economic growth, social stability and boosting exports. In short, the GAP brings civilization back to the Upper Mesopotamia. (GAP.2006)

This sustainable development approach adopted by the GAP has started to attract the attention of international organizations. For example the UNDP has developed interest in the project of Mardin and is now supporting it in various ways.

5.3. Social Development Projects of GAP

In terms of the concept of sustainable development, the GAP administration realized several projects based on human development, which covers disadvantaged groups such as women, children and the young. This section gives brief information about some of these projects.

5.3.1. Multi-Purpose Community Centers (ÇATOM)

Multi-Purpose Community Centers were first established for women in 1995, in order to create opportunities for women to become aware of their problems and take initiatives concerning their environment.

The project aimed to empower women, who are considered as one the disadvantaged groups in the region. Several programs are organized in ÇATOMs, such as the promotion of female employment, social responsibility, pre-school training and as the like.

According to GAP data, every year nearly 10,000 women and girls participate in these programs, and to date, 125,000 people have benefited from ÇATOM programs. Today there are 29 ÇATOMs in nine provinces of the region.

5.3.2. Project for the Rehabilitation of Children Working in Streets

This project was designed to protect children from risks in streets and provide them with educational opportunities. In this way, the aim is to improve their living conditions.

Project covered Gaziantep, Şanlıurfa and Batman. Several training programs were realized in such areas as reading, mathematics, computer, painting, drama, football and the like. To maintain the educational needs of children, a campaign named "Would you be my guardian?" was launched, and in this way 3,079 children found volunteers to support their education.

5.3.3. Social Development for Youth in Mardin

This section gives brief information about one of the first sustainable development projects of the GAP administration, named "Social Development for Youth", which targets the development of youth in South-eastern Anatolia based on a bottom-up approach. The project document has been prepared by the AIESEC Ankara 1998-1999 Project and Programs Coordinator Elif Elçi and myself.

This project was created by the AIESEC Ankara Local committee, which is a nongovernmental student organization existing in 84 countries all around the world, with the contribution of AIESEC project members and GAP administration social programs coordinator Aygül Fazlıoğlu. I worked as the project coordinator of AIESEC Ankara in 1999-2000.

Having been realized in the summer of 1999, this project's main objective was to improve youth initiatives and their participation in the development process by enabling them.

At the planning and practicing level of the project, aiming to develop local initiative of the youth to achieve sustainable social and individual human development, 15 meetings were held by project partners in several locations such as schools, patisseries and cafes in Mardin. During those meetings, young participants debated their problems, what could be done about these problems, and how project patterns could open their way and support them in their work. During this process, several public and private organizations in Mardin declared their opinions.

A board of youth was formed by local participants in order to ensure the effectiveness of the project, within the context of which board

members organized courses on computer skills, English language, university preparation, music, and cultural activities such as poetry, concerts, theatrical performances, book review presentations, chess, bridge and so on, all organized by young local volunteer participants.

15 university students from western regions of Turkey, Europe, the USA and Canada came to Mardin in the summer of 1999 to participate in the development of project. These students, who had been chosen by AIESEC, stayed in Mardin for two months to help to establish a Youth Center. Together with local participants, they also attended volunteer activities to sustain the continuity of the Youth Center. During this period 90 youngsters from Mardin directly participated in the activities.

Several events were held and conferences given by volunteers who were participating in active movements concerning social problems and good role-models for the youth lectured in the city center. The visitors coming out of Mardin further increased the participation.

Local government authorities invited NGOs and supporters on behalf of the Youth Center. As a result of catalyzing studies in the framework of the project, a Youth Center was established in Mardin by youth groups, and some training and socio-cultural activities were organized by youngsters on a voluntary basis.

As can be seen in the 7th chapter, the social impacts and results of this project were evaluated in a study conducted by the GAP administration.

This project was a great chance for self-determination for the youth of Mardin. It was also a very suitable and accomplishing example of a bottom-up strategy.

In this project, the volunteer university students were just assistants, or companions for those people wishing to change their social boundaries for the future. The content of project was developed in terms of 3 key points of the GAP administration, namely equality and fairness, participation and development of human resources.

After the success of this project several youth centers were established in the provinces of Adıyaman, Batman, Diyarbakır, Kilis, Siirt, Şanlıurfa, Şırnak and Gaziantep, and between May 2001 and January 2006, a total of 55,460 youngsters participated in the activities of these youth centers.

In the next chapter, this project will be explained in detail.

CHAPTER 6

SOCIAL DEVELOPMENT FOR YOUTH PROJECT

6.1. Introduction

In Turkey, research based on the youth got under way in the1960s and consequently scientific research, meetings and publications about the youth have increased in number. Later, in the 1980s, the studies related to the youth increased rapidly and in 1985, as the year of youth was celebrated in Turkey, this subject acquired further importance. The basic studies on this subject included drug abuse, terrorism, the usage of leisure time and the relationship of youngsters with their families and their environment. Nevertheless, these studies were insufficient both institutionally and practically.

Socially, a person in his/her youth is included in the groups of neither children nor adults. In other words, the youth is considered as being in a transition period, because a youngster behaves in some ways like a child and in others like an adult. For example, a youngster wants to take responsibilities like an adult but acts like a child at the same time.

According to the 1990 census, people aged 15-25 make up 22.2% of the total population of the country. In the south-eastern region, this rate is 23%. In Mardin, the city where the project was to be carried out, this figure is 21.8%. These ratios are important to consider the necessity of social development project that covers youngsters.

The province of Mardin is located near the traditional boundary of Anatolia and Mesopotamia in the south-east of Turkey. The population of Mardin is 779,850 with a wide ethnic diversity which consists of Arabs, Kurds, Assyrians and Turks.

Mardin has a very rich cultural and religious history, and although the majority is Muslim at the present day, some of the oldest monasteries are located in Mardin. Deyrülzafaran and Deyrulumur monasteries are considered as spiritual centers of the Assyrians.

Politically, the area is divided into two main groups: one is the governing moderate-Islamist Justice and Development Party, and the other is the Kurdish nationalist Democratic People's Party.

Unemployment and poverty are serious problems in Mardin, just as they are in the other provinces of the region. As a result of those deficiencies, there has been considerable migration to western and southern Turkey.

Although several infrastructure investments and economic improvements have been made, such as the establishment of a civilian airport and free-trade zone, those efforts that do not consider the desperate need for the realization of youth potential and local participation cannot be sufficient to encourage the social development of the province.

The following conditions are stated as the reasons that led to the project in Mardin which was focused on the improvement of the youth:

- In the region the population of youngsters has a big ratio. (According to the 1990 census, the total population of the

people who are between 15 and 25 was 22.2%, in Mardin this rate was 21.8%).

- The employed youth are not working in jobs that require any working skills (cheap labor, small-scale jobs).

- Most of the youngsters have always lived in a limited social environment and have had limited social relationships. Most of them haven't even traveled beyond the boundaries of the city.

- 87.7% of the householders give a positive evaluation of the young. According to them, 48% of the young are well-informed and well-mannered, 27.7% are enterprising and 23% are advocates of change. The negative ideas are that they think that the youngsters are very independent in their behavior (38%) and are not respectful towards their elders and their traditions (29%).

- In the districts of Mardin, there are no places such as cinemas, theaters, patisseries where the both genders can spend time together during the week days or the weekends (In the city center there are only 2 cinemas and no theaters.)

- Although there is an institution of higher education which is affiliated to Dicle University, there is no university in the Province.

- Guidance services are not sufficient for high school students.

- There are no areas where the youth can perform activities such as theater play or musical performance.

- Due to the lack of space and equipment, the sports facilities are not sufficient.

6.2. Aim of the Project and Target Groups

The aim of this project was to improve the development of the youngsters aged between 15 and 25 from different social classes,

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such as those who work in the industry, the unemployed youth, university or college students, etc., and to create productive identities that will do better for themselves and their environment.

In this project, by using the interaction between youngsters and with some training studies, the aim was to contribute to the progress of the people who live in the GAP region. The success of the project would assist in the social improvement of the youth of the GAP region.

It was necessary to establish a capacity for direct public support to the youth in the Region and Province, primarily in related public institutions, local management and NGOs, in order to provide support for the establishment of the necessary infrastructure in the Region for social and cultural activities.

As mentioned above the aim of this project was to develop a local initiative among youngsters and through making them feasible, assisting in both the social development and the Region's everlasting human development. To achieve those aims, two main target groups defined:

1) Youngsters continuing their education (students attending high school or institutions of higher education).

Students in Institutions of Higher Education

In order to develop the youth in this group, the aim was to improve their foreign language and computer skills. On the other hand, it was also hoped to recruit individuals who have social responsibility and organization skills.

Students Attending High School

The aim was to help the youngsters have a social point of view and in order to do this, create environments for them where they can interact with foreign students. These students contributed for organizing cultural activities such as theatre plays, concerts, and guitar and painting courses.

2) Youngsters that are not continuing education

Employed Youth

The aim was to help the youth to become more qualified workers. In order to do this, besides the working skills development training, it was desirable to enable them to organize social and cultural events.

Unemployed Youth

Through social and cultural events and working skills development training, the aim was to include them to interactive social environment.

6.3. Activities

Several activities were realized to achieve the targets of the project;

- Youth Center was established in Mardin Center where education programs were carried out and social activities were organized.
- All necessary equipments such as computer, musical instruments, and furniture provided for the Youth Center and

all were given by project sponsors under the initiative of local youth.

- Several presentations were made at different levels aiming to increase the public's and local authorities' awareness about the social development of the youth.

- Meetings were organized with local authorities, NGOs and the youth to understand their expectations and views at the beginning of the program, and take into consideration the establishment of the Youth Center.

- Communication networks were established among related groups.

- Local people were informed about the activities carried out in the Youth Center.

- To provide the change and development in the youth, social and cultural interaction with the students that came from outside the region was considered as an essential factor for the success of the project. For this reason, related to the youth exchange program of AIESEC, six Turkish and four foreign students were selected from Turkish and European universities to stay in Mardin for two months.

- Orientation training was given to the students that had been selected.

- Materials related to the training programs were prepared to be handed out throughout the project.

- Through music, theater and art courses the social activities of the youth were increased.

- Trips outside the city were arranged to combine cultural environments.

- Symposiums were organized that aimed to see the common problems and their solutions.

- Common facilities, such as computer and English courses for the youth in the region, were arranged with NGOs and schools.
- Training programs were arranged that aimed to develop the communication skills of young participants.

6.4. Success Indicators

Success Indicators of this project were defined as

- The number of people in local managements, NGOs, the Provincial Directorate of Youth and Sports, and project personnel that can utilize and present to the youth the abilities acquired during the project.
- The number of youngsters that have joined the facilities.
- The number of youth clubs or groups that are established.

6.5. Institutional Capacity

6.5.1. AIESEC

AIESEC was founded in 1948 by university students coming from seven different European countries. AIESEC is the world's biggest student organization that is independent, that doesn't aim for profit or any religious, linguistic, racial, sexual and national discrimination. Today, AIESEC works in eighty-four countries with its 50 thousand active members.

AIESEC, through its exchange programs, helps students improve their abilities, behavior, and assists them in the development of their own society with the opportunities it provides. AIESEC also works as

the consultant of the United Nations and UNESCO as a youth representative.

AIESEC helps the development of the societies through the "global exchange programs" that it carries out in eighty-four countries. The internships of the university students help them develop their social responsibility and participation skills.

Through its international internship programs, AIESEC Turkey which was founded in 1954 gives the opportunity of going to a foreign country to 350 Turkish students each year. At the same time, every year, approximately 350 foreign students come to Turkey and have the opportunity to get acquainted with the Turkish culture and business world.

Today in Turkey, AIESEC, with AIESEC TURKEY as the headquarters located in Istanbul, works with 300 members in 7 local committees; Istanbul, Ankara, Adana, Bursa ,Eskisehir, Izmir and K.K.T.C.. AIESEC TURKEY, through its internship capacity comes the second after Germany among 84 countries throughout the world. In the 97/98 term, the European Region presidency duty was given to AIESEC Turkey.

6.5.2. The Prime Ministry GAP Administration

GAP Administration has a ministry in Ankara and a regional management in Şanlıurfa. GAP is a progress project that involves the dams on the rivers Euphrates and Tigris and the hydroelectric power plants. On the other hand it involves investments in other fields such as industry, education, health, tourism and etc. It aims for the social and economical improvement of the region as a whole. When the project is completed, 28% of Turkey's total water potential will be

under control. Besides this, 27 billion kilowatt of electric energy will be produced. With the high agriculture and industrial potential, the revenue will be 5 times higher than it is now. In addition to this, by the year 2005, the population of the region will be more than 9 million and the employed population will increase to 3.5 million people.

6.6. Management and Coordination

The institution that was responsible for the project's coordination was the GAP Administration, which was responsible for the following;

- Providing the coordination of AIESEC with the institutions in the region
- Providing the coordination with ÇATOM and GAP-GIDEM.
- Providing counseling and support for the students before they arrived in the region, and during their activities there.
- Financial support for the project.

AIESEC was responsible for the execution of the project, and the following;

- Providing connections with other countries
- Selection and preparation of the university students to participate in the project.
- Advertising the program
- Cultural preparation programs
- Applying the program
- Preparation of the personal development courses
- Taking responsibility for the students in every subject.
- Finding sponsors for the project

Besides these two institutions, during the project there was cooperation with the following institutions;

- The Government of Mardin

- The Municipality of Mardin

- Provincial Directorate of Youth and Sports

- The Institution of Higher Education of Mardin

- Local NGOs

- Private sector institutions

As mentioned above, AIESEC was responsible for the carrying out of the project. As the project coordinator, I participated in all steps of the project. In order to understand the social conditions of the region, and to determine the possibilities for action in the region I went to Mardin several times in 1999.

During these stays, other project members and I held several meetings, and made visits to local administrations, the municipal office, governor's office, schools, coffees, Çatom and villages. During those visits and meetings we used in-depth interview methods to understand the main problems and the desires of Mardin youth. We tried to get into their daily life to understand their social environment.

At this point I would like to share my personal report about one of those visits;

6.7. Mardin Visit Report -February 1999
In consideration of defining the needs of youngsters, previously defined as the target group of our project, redirecting the project throughout this definition with two parameters of what is needed and what is held, a trip was organized to Mardin between 14-17 February. Selected coordinators from the GAP administration that have participated in ÇATOM Projects also participated in this organization.

On the first day of the organization, a group of youngsters gathered to make their comments on the social life and the problems they faced in their hometowns. The issues depicted on social life were mostly complaints, and their expectation of support in handling of their problems.

The problems they pointed out were intensely on the deficiency of education, especially focusing on the absence of university and need for a university in Mardin. The second point emphasized by the young participants was the annoying negative image of south-eastern Region on people and the prejudice against the local people living here. At the end of the session, the necessity of making another session on problem solving was underlined.

On the second day of organization, official meetings were held with public authorities. Governor, Mayor, Provincial Director of Youth and Sports, chief of police, the manager of Higher Education Institutions, and chairman of chamber of industry were put up in session.

After making an introductory definition on the institutional targets and vision of AIESEC, designed project overview was explained with emphasis on the youngster's participation. As the moral support of the local authorities being crucial, firstly these bureaucrats were asked for their opinions. After a small session of brainstorming with the latest ideas, monetary found supply and logistic support was demanded and the local authorities promised to be a part of the Project in these means.

On the third day of organization, students studying for universities or Higher Education Institutions, and young employee in industrial sector came together. These two groups, presenting two different

pattern of social life in the region, shared their ideas on common problems of the surrounding social and cultural environment. In this session, both talked about the problems, and their expectations from the social environment, focusing on what could be done. Trying to figure out the possible local initiative, both of the groups put forward ideas to construct a more concrete model. The definitions of roles dedicated through their own potentials were evaluated during this study.

At the end of the same day, the entire target group participated in another meeting at ÇATOM Building. In this meeting, youngsters were encouraged to use their own initiatives to find a solution to their predefined problems. Using this method, rather than authorities or AIESEC members talking over the purposes and tools, a communication network was established among related groups. Besides only talking about the expectations, the young local people went one step further. The problems were evaluated in possible paths of solution, and the predefined expectations were marked as the desired outcomes.

As the negotiations aimed at a perfect result, the cooperation between AIESEC and local people was an asset. To have a healthy and sustainable relation with local residents, three representatives were selected from both males and females. These six youngsters are also representing different social groups and were responsible for gathering the local people for the former phases of organization. Planned organizations surely supply different needs are held among different sub-groups due to their needs and all the inform process could be held among the changing pattern of representatives and represented locals.

On the last day of the program, the students come together in Mardin High School, bringing the same outcomes on the predefined negotiations, they seemed to be more aware of this project's being a viable path to reach their objectives since the focus was their own lives. All the groups that participated in the meetings, showed their pleasure of working with us by not only paying eager attention to organization but also expressing their feelings too, which in return, turned to be our motivation source in this intensive schedule of organization.

At the end of the four day organization, with the condensed program of negotiations, the network connections were established in remarkable extends. With the clarified structure of the draft Project, the preliminary works for these goals were fixed properly.

CHAPTER 7

SOCIAL IMPACT EVALUATION STUDY

The main idea of sustainable development is considered as; developing human resources, strengthening the disadvantaged groups or societies, and integrating these societies and groups to an equal, fair and democratic development progress.

According to the 2000 census, the rate of the 15-24 years old young population is 23% in Mardin. It can be stated that the demographic structure of the region is so young and dynamic.

In the progress, local participation is very essential to ensure bottom to top approach. Regarding to this idea "Social development project for youth" has aimed to ensure Mardin youth's participation in regional development and taking initiative for their own future. The concrete objective of this project was to establish a youth center for Mardin public ant this objective is realized in the summer of 1999.

To evaluate strengths, success, weaknesses and deficiencies of the project in May 2001 social impact evaluation study was made in the region by GAP Administration.

In this study; participant observation, interview and questionnaire techniques have been used to evaluate the impact of Youth Center on individuals, families and society. All data analyzed in SPSS program by GAP administration responsible. All these data and

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explanations are gathered from official web site of GAP administration and translated from Turkish to English by myself.

7.1. Statistical Data about Participating to Youth Center

80 youngsters and their families are interviewed within the context of the study, and data is collected about their socio-economic conditions.

According to the statistical data 55% of the youngsters who were interviewed were attending the Youth Center activities. 45% did not attend any activities of Youth Center. But regardless of attendance 87.5% had knowledge about the project. And 77% of their parents were informed about the project. When the parents whose children attend Youth Center activities were asked the question "what do you think about participation of your child to the activities of Youth Center?" 84.4% had a positive response while only 15.2% of them made no comment. There are no families who declared negative opinions about Youth Center.

Those data shows that activities of the Youth Center were accepted by both youngsters and their parents. In other words, young participants of the Youth Center were encouraged to do a lot of social activities on their own initiatives, with the support of their environment.

Although it is considered that the volunteer activities, taking initiative, and NGO's are relatively weak in the region in contrast to western regions, in this case the participation ratios, efficiency and continuity of this project is much more successful than expected. This case also showed that sustainable development projects that are based on

young initiatives are the driving forces for the improvement of the society.

When the youngsters who do not participate these activities were asked the question: "why don't you participate Youth Center activities?" only 7.2 % (2 people) answered that "my parents do not let me" and "I don't care about it". The remaining 89.3% of the non-participants did not declare negative conception. Most of them said that they don't have enough time to participate in these activities.

According to attendance ratio and frequencies, most of the participants come to the Youth Center every day. The ratio of this group is 42.2 % in total participants. 8.9 % of the participants come to the Youth Center only at weekends and 24.4 % of the participants come occasionally and finally 24.4 % of the group comes more than once a week without a specific day.

When the young participants were asked "why do they attend these activities and why are they coming to the Youth Center" the answers can be categorized in 3 main groups: 6.7% of the participants do not feel themselves belonging to Youth Center. The main idea of these participants is to benefit from university preparation courses, English and math courses which are organized by the Youth Center. The other group of participants declared that they have no other place to go and nothing better to do. The ratio of this group is 4.4% in total participants. The main group consists of more consciously and willingly participants which has the ratio of 89%. Their reason for attending the Youth Center was for social activities, making new friends, taking initiatives to change their environment and etc.

Most of the participants feel that the Youth Center belongs to them. When it is asked that "who belongs to this center" only 8.7% of them

answer with GAP administration. The majority, 91.9 %, says "that it belongs to us" or "it belongs to youth of Mardin." (GAP, 2002)

This shows that Mardin Youth Center has a very important function for the youth of Mardin. This place is operated by them and all activities are planned by young participants. This causes overrating their own volunteer works and also when they consider that society supports and care about their activities these young participants become more peaceful, responsible and motivated to work for the common good of the society. When asked "are you happy and satisfied by the activities of Mardin Youth Center?" their answer is: "Sure we are; who would not be satisfied with their own work?" (GAP, 2002)

7.2. Function of the Youth Center for the Youngsters

According to the realized data, the youngsters seem to be aware of the basic function of this constitution. When they are asked "what the Youth Center meant to them", the answers are principally about communication, togetherness, sharing, forming an interactive medium and socialization. Whereas only 6.7% of the youngsters sampling this question have described it as a leisure time activity; the remaining 93.3% have described it with larger meanings such as "it socializes the youngsters" (42.2%), "a place where they can express themselves" (6.7%), "a cultural and social interactive medium" (44.4%).

These answers put the thought of these youngsters clearly that they have been given the chance of a closer communication, acknowledgement and integration with the society, and that they can now more easily open themselves to the outer world. Such a process actually seems quite important and noteworthy in terms of

compromise and a peaceful settlement of the conflicts, in other words, of development of a democracy culture. The fact that the youngsters assume such a role, especially in societies where traditional structures have started to lose strength and change has gained speed, has got an important and developer value. (GAP, 2002)

7.3. Changes in the Relationship and Communication with the Social Environment

The relation and communication with the social environment has been discussed in two levels as the inner environment and the outer environment. The parents as inner environment and the public institutions as outer environment have been studied. When the youngsters were asked "in which ways their relationship with their parents has changed after they got engaged in the activities of the Youth Center", there is only 1 person (2.2%) who has said "it deteriorated". The rate of ones who have said "it didn't change" is 47.8%. The rate of ones who think there has been an improvement in this relationship, on the other hand, is at an important level of 50%. Moreover, the rate of ones who think the improvement has been at a quite high level and said "it improved greatly" is at an undeniable level of 17.4%. (GAP, 2002)

With an aim of control, when the same question is addressed to the parents, the responses are also supporting the above mentioned results. When the parent, in whose household there is an attendance to the Youth Center, is asked "if there has been a change in the relationship and communication with the attending youth, and in which way it has been", a parent saying "it didn't change" has not been come across, and the rate of ones who have said "it deteriorated" remained in 39.1%. The rate of parents who have said

"it improved" is 43.5% and of ones who have said "it improved greatly" is 17.4%. In other words, the total rate of parents who have felt improvement is at a very high level of 60.9%. (GAP, 2002)

These indicators can be seen as the indicator of the improvement in the inter-generation relationships.

Furthermore when the parent has been asked the direction and quality of change in youngsters relationship with the environment, the total rate of one's saying "it improved" and "it improved greatly" is 69.6%. No one saying "it deteriorated" has been come across and the rate of one's saying "it didn't change" has remained at the level of 30.4%. The parents' expressing these observations is of great importance. (GAP, 2002)

It is also seen that there has been an evident improvement in the youngsters' relationship and communication with the established associations and institutions. The Youth Center establishes relations with all public institutions from the Governorship to the Police Department, the communication gap between the society and these institutions is overcome, and the process of mutual acknowledgement and understanding having functioned, relationship and communication experiences a recovery. Furthermore, the Youth Center is invited and contributes to the activities organized by the public institutions. It, in this way, functions as a medium in the participation of the society in the decisions about the city.

When the youngsters are really asked about the relationship with the public institutions, the rate of one's saying "it improved greatly" is 26.1% and of the ones saying "it improved" is 10.9%. In other words, the total rate of the ones who talk about a positive development is 37%. As a reason of this rate remaining at this level, the fact that

mostly the youngsters in administration get into these relations can be pointed out. No one saying "it didn't change" has been come across. (GAP, 2002)

7.4. Findings of the Study

In the long term, this project is useful for the young population to be democratic participating individuals. This utility is evaluated as an opportunity for the second part of the project that targets employment strategies. (GAP, 2006)

It is observed that the youth who are members of Youth Center have become more extroverted, are able to express their feelings better on identifying and solving problems. (GAP, 2006)

The region where the project was implemented is an area of traditional structures and relations that still exist. For which reason, the social and cultural activities are not adequate in the region. The project helps the youngsters to make decisions about their life and social situations, to enrich their friendship relations, to negotiate on their conflicting values and to have an idea about their future. (GAP, 2006)

By means of Youth Center, participants' peer relations developed. They became more self-confident about starting new relationships. Some of the young participants express their feelings about this situation with these words; "I not only got rid of my shyness in social relations and behaviors but also my friends behaviors changed rapidly, our moral courage developed." (GAP, 2006)

The youngsters attending the Youth Center state that there has been an improvement in their relationship and communication with their

parents after this process and they describe this fact as they have begun to understand them better. (GAP, 2006)

It is observed that participants of the Youth Center express their feelings much better than the other peers who did not participate in the activities. As a necessity of the project, participants of the Youth Center got in touch with local administrations, public associations and NGO's and this contributed to their progress. Several seminars and activities organized by these associations played an important role on the youth to develop their abilities of communication and self-expression.

Public administrations, regional institutions, non-governmental organizations and private sector attorneys gave support more than expected. Their attorneys attended several organizations such as meetings, exhibitions, theatrical performances which were held by Youth Center. (GAP, 2006)

Solidarity and cooperation abilities of the participants also developed with the help this project. Youth Center members were able to organize their environment while taking initiative for their common future. They obtained scholarships and health services to Youth Center members. (GAP, 2006)

By an agreement with local health services free medical checkup and therapy were obtained for 15 members having no economical sufficiency for medical services. They spent the income of the theatre in Diyarbakır for the medical treatment of a patient. They established a fund to cover the needs of Mardin youth. The fund was financed by theatre performances, silk-screen printings and periodical incomes. (GAP, 2006)

University grad volunteers, organized courses on university preparation, computer, math, theatre, guitar courses in the Youth Center. Many books were donated by the members to the library. (GAP, 2006)

The executive council of the Youth Center consisting of young volunteers of Mardin, decided to give scholarship to their friends who won the university entrance exam but do not have ability to sustain his or her education because of economic poorness. (GAP, 2006)

Members of Youth Center shared their experience, knowledge and abilities with the people around in their environment to increase and strengthen the effects of the project. After participating in special programs out of the city, they arranged systematic programs and courses in the Youth Center to recruit new volunteers. For example, a participant who was attending computer classes, started to teach his sister how to use a computer. (GAP, 2006)

During the planning stage of activities both girls and boys worked together in a democratic participant platform. They considered the Youth Center as their home - a place where they can express themselves freely causing an increase in the attendance of youngsters at the Youth Center. (GAP, 2006)

Educational programs such as mathematics and English lessons attracted high attention and participation especially from students who were unsuccessful at their schools. By the help of these lessons many students were able to pass exams at school. As a result, the support of the families to their child for participating in the activities of Youth Center grew. (GAP, 2006)

According to several interviews, project participants started to deal with questions like what a project is, how they can write a project in European criteria etc. (GAP, 2006)

It is clear that Youth Center became the only place in this city where both genders come together. This is a very essential function of these places. (GAP, 2006)

Young participants gained a new identity and statue with the help of this project. Their hopes and expectations about future and their sensibility on their environment increased. (GAP, 2006)

It is observed that the project participants' sensitivity toward social problems increased. They arranged volunteer organizations such as planting trees, book gathering campaigns for poor students, placing trash cans on several streets at the city etc. They also participated to "support to the national education campaign" which was held by Adıyaman Governorship. (GAP, 2006)

The executive council of the Youth Center became a very useful tool for gaining responsibility while practicing democratic participation and governance. By this way participants developed their management skills. As a member of Youth Center they defined this place as "our Youth Center". They became a part of this group and embraced all these activities with excitement and pride. They acquired a new identity in their society making them feel more beneficial and important as individuals. (GAP, 2006)

Local administration and civilian authorities sent invitation cards on behalf of Youth Center to encourage them to attend official and non-official meetings about regional affairs. This issue helped the

development of self reliance for Youth Center members and they were also accepted as an institutional organization. (GAP, 2006)

With the participation of youngsters from all over the country, intensive social and cultural interaction occurred in Mardin. During the social activities in Mardin, participants shared their knowledge and experience with each other, and from time to time, some conflicts occurred between them. All these interactions broadened the participants' minds. As the organizer and the participant of the activities, members of the Youth Center assumed a big responsibility for taking initiatives of their future.

Several invitations were made for meetings held by other youth organizations within the region and outside the region. In those meetings, Youth Center members defined their projects and got support for their activities. By this way, they comprehended that as a citizen of this country they are not alone for building their own future. They saw the big picture; the contrast between east and west disappeared and they came together as a melting pot.

Before the implementation of the project, there was a conflict because of preconceived thoughts. At the very beginning of the project, the members of the Youth Center had the prejudice of "us and others". Others were the ones living in good conditions at the western side of Turkey, in other words living in a completely different world and they were not caring about the problems of South-eastern Anatolia However, within the project it has been understood that all the youngsters use the same language, have the same desires for their future, and work for achieving the same dreams.

This project provided job opportunities to young participants by providing them several skills. 74 youngster attended to national and

international exchange programs and by this way they were able to see different cultures and they set up new friendships from the western side of the country and from all over the world.

A civil servant has defined the impact of this project with these words; "Youth Center has not only supported the development of young participants it also added liveliness, a beauty to the spirit of Mardin. (GAP, 2006)

This project became a successful sample and new Youth Centers with similar features were established in Diyarbakır. In Kilis, a family had donated a land for establishing a youth center and they had active participation in building that youth center. (GAP, 2006)

7.5. General Result of the Survey

According to the GAP administration, the survey founding has introduced that in a survey field where a social tradition of expecting everything from outside is dominant; the youth has an opposite tendency to highlight individualist-socialist initiative, will power, and entrepreneurship. This state of mind is seen both youth group that has been interviewed. However, among the youngsters who attend the constitution of Youth Center, it is observed that this state of mind has developed further and that especially these youngsters have begun to develop more compromising and democratic attitudes.

This finding shows that, including the youth in the process and responsibility of deciding, recognizing them as a party is a valid way in settling the conflicts between generations. In another aspect, recognizing the youth as a party, giving them the initiative and empowering them seems to be an effective tool for getting the contribution of the society to the process of development and for the

change to happen with less pain. Certainly, it is yet early to generalize these findings. The findings of this survey take us to these assessments, however, in order to be able to generalize; there is a need for such surveys to be repeated in other fields too and for the cyclical observation of the process in Mardin. (GAP, 2006)

7.6. Sample Cases

Below is given the direct experiences of 5 youngsters who attended the activities at Youth Centers that have operations in Mardin and the other cities.

7.6.1. A Youth's Window Opening into Opportunities

My name is Olcay. I am 19 years old. I am one of the youths living in Ömerli, a county in Mardin. My interest in painting has turned into a passion as I have grown up. My biggest ambition was to have a successful career in the art of painting, in the unproductive aura of art in Turkey. However, it was quite difficult to achieve this goal; there were many obstacles to overcome. But I wasn't intimidated by these obstacles one of which was the fact that my family lived in the country. Being a conservative one, my family did not want to send me to Mardin. I was a girl and anything would happen to me after all!

Most important of all, I didn't have a place to stay. Meanwhile, I met Mardin Youth Center and ÇATOM by the agency of some young friends. Following the negotiations, they told me they could provide accommodation for me. I can't explain my excitement at the moment. Because I had always been hopeful. Carpet teacher girls shared their room in ÇATOM guest house with me. They were so generous and so friendly that I felt as if I was at home. I attended the painting course at Youth Center after my accommodation problem had been

solved. I still remember the warm atmosphere of the course. We not only painted but also breathed the same air had the same meals. In the breaks, we had long nice talks, made jokes with each other. Sometimes we painted till midnights. The psychological suggestions of our course teachers motivated us more, and our paintings became better day by day. The main goal of our studies was to go up to the Art Departments of the universities that accept students with talent tests. Then, our eagerly-anticipated day was at hand. We, as a group, rented a car and wended together with our teachers. They continued to provide motivation for us at the test centers too. We all passed the first stage. In the second stage, some of us including me were eliminated. I was both upset and happy at the same time for the reason that four of my friends passed. I put my failure down to my deficiency. But it's all right. I will prepare myself again and this time I will give no chance to failure. Do not be surprised if one day you see my signature under invaluable studies. Olcay, having attended the painting course in 2001 too, went up third to the Department of Art at Erzurum University. (GAP, 2006)

7.6.2. To Secure and Warm Environments

My name is Faruk. I am 22 years old. I am a student at t Department of Public Administration in the Faculty of Open Education. I have been coming to the Youth Center since the day it was opened. I came to the Youth Center to learn how to play guitar, because there was no other place in my home town to learn it. I found here a much better environment than I had expected. I saw that there were many other activities besides the guitar course, and this connected me more tightly to the Youth Center. I did like the environment, my friends, really! I had a useful and great time here. Having a warm and comfortable place like this both comforted me and also made me feel that my voice was heard. Now there were people who cared about

my feelings and desires. The intimacy of the environment helped me achieve my self-confidence. I overcame my timidity about some issues. Now there was a place where I could go comfortably and I did my best to benefit from it. I met different people, I had different friends. It was my first time in such a warm and beautiful place.

I told that I could share my acquirements with other friends here. I learned and improved myself in playing guitar. Now thanks to this I was closer to music. Later I will enter the examination for the Conservatory and Departments of Teaching Music. At present, I am teaching friends who want to learn playing guitar in Adıyaman Youth Center. (GAP, 2006)

7.6.3. Youth Dynamism

We are living in a society which is dependent to orientation, which doesn't know what to do in the chaos of life there are a lot of oppressions on society and the members of the society are not strong enough to defeat those oppressions. Some non-governmental organizations were organized against this oppression and weaknesses were removed. I am also within such an organization. I am a member of Adıyaman Youth Center. My name is Mehmet and I am 22 years old. I have been attending the activities in Adıyaman Youth Center for about 18 months. Since then, changes and improvement in me have become quite recognizable. Thanks to this, I have recruited a totally extroverted and self-confident personality. When I look back, I think as if the old naïve and shy person has gone away and a new man has come instead.

I met a lot of friends like me within the project. I believe my friends also think the way I do. The support that the Social Development will

take within the meaning of the project also inspires confidence in and encourages us.

I thank personally to all founders and the administrators who have brought in to us the Social Development program. (GAP, 2006)

7.6.4. For Wonderful Tomorrows

My name is Hüseyin. I think the date was November 2001. It had been 5 months since I had graduated from The Division of Chemistry Education in Dicle University and I was having hard times long waiting for my assignment. Such that, although I was a social person, there were times when I didn't go out of house for days. But it was not really supposed to be that way.

Later I decided to attend a course to improve my English. When we were talking with friends, one of them said that a Youth Center was opened where youngsters were given free English courses. I didn't reckon myself "old" at all. My friends gave me the address but to tell the truth, I wasn't much excited to go. There were two reasons for this; first, the reliability of the constitution and the second was the quality of the education (I doubted that a good education could be given free of charge). One day as I was passing by the Youth Center, I decided to get in, a little reluctantly though. I was very surprised at what I saw when I got in. I was in the courtyard of a historical house made of Basalt stones. Suddenly I thought I was in the wrong place and I went out to look at the door plate again. No, no; the name of the institution was clearly written on the plate. Coming back to the courtyard, I was absorbed in the scene again. I was as if copying all details of the scene into my memory. Right to the left of the entrance there are stone stairs embroidered with tasteful patterns leading you to upstairs, where there are many windows and a few doors

embroidered with very interesting patterns. I was trying to examine the same house more closely, passing by the youngsters having a talk in the courtyard. I found out that I was at the right place when I saw the desks instead of typical household furnishings upstairs. When I got in the room at the entrance of which "Administration" and "Registration" was written, there were a few youngsters instead of ordinary (old or middle-aged) managers. One of the youth met me and gave me his own seat. Without waiting for them to ask me the reason I came, I asked them the very question: "I think courses are given here free of charge, is it true?" The boy sitting at the table and who I thought was the senior told me that the place was not a course or form room, quite confidently. I was very surprised. I said "OK but my friend told me that English courses were given here." Then he, who I learned later, was the Province Senior, told me that they gave courses there but the main aim was not only to give the youth education but also to contribute to their social development; and that the education given was just a tool. Then I couldn't help making a joke by saying that I didn't need an aim, a tool was enough. The friends must have liked me that they laughed out loud. Then they told me about the project in a detail. They told me that I could register right away, and now I was a member of Diyarbakır Youth Center.

Today it has been 2 years, which has been a productive and enjoyable time for me. We have contributed much to the social development of the youth and we also learned much from them. We have implemented many social projects together. We used to come to the Center early in the morning, study on the projects till the evening, and try to make up for the deficiencies. After I had started teaching profession, I had less time to spare for the Center but still I have been using my weekends to contribute to the social development of the youth. We would be grateful to see everyone who

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can provide any contribution to Diyarbakır and the youth there together with us. (GAP, 2006)

7.6.5. To Happiness and Sharing

I am Ayşe, attending Adıyaman Youth Center. You feel naturally all of the eyes on you when you first join a community. You feel uneasy about being the focus. However, it was not the case here. Because everyone is the focus and everybody is in the same category. Youngsters here do not have an inclination such as to patronize over others. Inside is not like the outside. I am saying this to people who are judging this place from outside. The inside is much more different. This place is somewhere one can explain himself, join various activities, and prove himself. There so few such places that they are subject to many sharp criticism.

These places are not for spending time only, or standing idle at all. Contrarily, they contribute much to an individual: happiness, sharing, and love. Thus you learn these three important principles.

Computer, folklore, serigraphy, English, and many other courses… You may think of them as unimportant; but even simple movements that you think as not different from a pinhead are big evolutions.

As I have told you about is just like a snowball. You roll, it gets bigger, and then you make the snowman in the end. This place here is not making the snowman maybe, but it gives above all high-pitched emotions and happiness. (GAP, 2006)

CHAPTER 8

CONCLUSION

The negative effects of development actions focusing on modernization theory, which began after the 2nd World War and still continues affecting most of the world, are perceived obviously by developing and under-developed communities.

As Wallerstein states that modernism concept which the economic development looms large and imposes the western life style has a capitalist essence and depends on free market economy. This concept is also criticized by both Marxists and postmodern theorists. In this study these criticisms were briefly mentioned.

It has been believed that the term "Sustainable Development", which arose in the beginning of 90's, will provide new perceptions by giving weight to local participation and bottom-up approach. By this way the core element of the development is defined as human.

Turkish regional development policies were also influenced by new development trends. South-eastern Anatolia Project was reshaped with sustainable development approach as can be seen in 7th Five year development plan.

Capacity development and empowerment of the local people living in the region became as a key factor of GAP development plan. In the light of this point of view several social development projects were designed and implemented. By this way successful results were

achieved in terms of human centered development. This result was expressed by a concrete example of a sustainable development project which was held in South-eastern Anatolia.

In a project that was held in Mardin, it was introduced that one of the keystones of regional social development is local initiative and mainly young population. The design of the this project was created by the university students who work voluntarily in AIESEC, myself and Elif Elçi from whom I took the charge of Ankara Projects and Program Coordination in 1998.

If it is taken into consideration that at that time in Turkey there were no other examples of this kind of sustainable development project which aims empowering youngsters by giving them initiatives, the success of the project can be more apparently seen.

After the success of the project which was implemented in 1999's summer, Development Administration of GAP shifted this project to the other eastern cities with different project partners and international support.

In terms of sustainable development which is a new concept even in global scale, Social Development for Youth project in Mardin achieved to create a suitable social environment for local participation of both genders and improving social equality.

The conducted method used to form the project workbook and the shaping of the project by the local participants who themselves would be directly affected by the project is a bottom-up and imposing approach of the development strategy which is nowhere near the growth centered approach.

It has been seen that only economic-oriented development targets which have been implemented for years are incomplete, and if the local people and especially youngsters living in the south-eastern region are given the opportunity in order to create local initiatives, they can be very successful.

Naturally, these projects are not expected to cause radical changes in a short time period and with solely social-oriented projects we cannot expect to develop a region rapidly. In order to solve the problems which have existed for centuries and maintain economic and social development, it is necessary to allocate more resources and support local NGO's.

Another point we can inference from this study is that this project is only proposing a practicable system in order to contribute theoretical and rigid perspectives for the criticism of modernization theory and economic based development, which are unlikely to propose an exercisable, concrete and tangible implementation.

For this reason, at first sight even if it is seen that it is hard to form and implement alternative development strategies in the field, it should be taken into consideration that a tangible and applicable alternative was put forth against the prejudice that was placed on the rigid development and implementation of practicable development projects.

As a consequence, Mardin Social Development for Youth Project is a first example of all. It is the first youth development project of GAP administration, and it has been successfully active for nine years in the region with same objectives. As all the regional workshops targeted to maintain the very first, of course it may have drawbacks and aspects that should be improved. Nevertheless, as it has helped

the development of the idea that social development should be from bottom to top and the success it has provided, this project will always be a pathfinder for the NGO's and other people who are working on development processes.

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