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## THE CRITICAL APPROACH TO THE 2030 SUSTAINABLE DEVELOPMENT GOALS AND SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

This text, which foresees a paradigmatic shift in development strategies, has come onto the agenda of many different institutions. Although the concept of culture is weak within the development texts, for the first time, cultural studies have also been taken onto this agenda as the subject of interest. Therefore, it is significant to evaluate all actors in a manner interrelated with each other and to identify the gaps in the big picture with this integrative approach. Initially, this article discusses the historical background of the sustainable development issue and then critically evaluates the relationship with UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage, which has established a substantial theoretical basis for the safeguarding-centered theories of UNESCO's sustainable development strategies. Primarily, this article has studied the relationship within the historical development of sustainable development with the concept of cultural heritage, followed by the United Nations 2030 Sustainable Development Goals (SDG's) and intangible cultural heritage relations. Accordingly, the connection between sustainable development goals and the concept of cultural heritage has been questioned and subsequently, the relationship between the 2030 Agenda for Sustainable Development Goals of the United Nations and intangible cultural heritage has been discussed. The link between the goals, such as goal 4 (quality education for all) and goal 11 (sustainable cities and communities) and the fields of top priority and intangible cultural heritage have been examined with examples by considering ethical principles. Firstly, the adaptation process of the Convention with the sustainable development goals has been interpreted. On the other hand, the sustainable development goals have been evaluated together with the Convention's focus on ethical principles and participation. At first glance, even though no title directly linked to culture is observed among the 17 sustainable development goals, it is evident that culture is at the heart of the goals.

**Key words:** Convention for the Safeguarding of the Intangible Cultural Heritage, Sustainable development, ethical principles.

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### 2030 жылға дейін тұрақты даму мақсаттарына сыни көзқарастар және материалдық емес мәдени мұраларды сақтау

Даму стратегияларында парадигмаларды өзгертуді көздейтін материалдық емес мәдени мұраны сақтауға бағытталған құжат көптеген түрлі институттардың талқылау нысанасына айналды. Даму мәтіндеріндегі мәдениет ұғымы әлсіз болғанымен, мәдениеттану пәні де бұл күн тәртібіне алғаш рет қызығушылық пәні ретінде енгізілді. Осылайша, барлық қатысушыларды бір-бірімен өзара байланыста болатындай етіп бағалау және осы интегративті тәсіл арқылы жалпы суреттегі олқылықтарды анықтау маңызды. Бұл мақалада алдымен тұрақты даму мәселесінің тарихи алғышарттары талқыланады, содан кейін ЮНЕСКО-ның тұрақты даму стратегияларының қорғауға бағытталған теориялары үшін маңызды теориялық негіз болған Материалдық емес мәдени мұраны қорғау жөніндегі ЮНЕСКО конвенциясымен байланыс сыни тұрғыдан бағаланады. Ең алдымен, бұл мақалада тұрақты дамудың тарихи дамуының мәдени мұра тұжырымдамасымен байланысы, одан кейін Біріккен Ұлттар Ұйымының 2030 тұрақты даму мақсаттары (ТДМ) және материалдық емес мәдени мұраның байланысы қарастырылды. Осыған сәйкес, Тұрақты даму мақсаттары мен мәдени мұра тұжырымдамасы арасындағы байланыс күмән тудырды, одан кейін БҰҰ-ның 2030 жылға дейінгі тұрақты даму күн тәртібі мен материалдық емес мәдени мұра арасындағы байланыс талқыланды. 4-мақсат (барлығы үшін сапалы білім беру) және 11-мақсат (тұрақты қалалар мен қауымдастықтар) сияқты мақсаттар мен жоғары басымдылық бағыттары

мен материалдық емес мәдени мұра арасындағы байланыс этикалық жағдайлық зерттеулер арқылы зерттелді. Біріншіден, Конвенцияны тұрақты даму мақсаттарына бейімдеу процесі түсіндірілді. Екінші жағынан, тұрақты даму мақсаттары Конвенцияның этика мен қатысуға баса назар аударуымен бірге бағаланды. Бір қарағанда, тұрақты дамудың 17 мақсатының ішінде мәдениетке тікелей қатысты атау болмаса да, мақсаттардың негізінде мәдениет жатқаны анық.

**Түйін сөздер:** материалдық емес мәдени мұраны қорғау, тұрақты даму, этикалық принциптер.

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### **Критический подход к целям устойчивого развития до 2030 года и сохранение нематериального культурного наследия**

Документ, направленный на сохранение нематериального культурного наследия, предрасполагающий парадигматический сдвиг в стратегиях развития, стал предметом обсуждения многих различных учреждений. Хотя концепция культуры в текстах о развитии слаба, впервые культурные исследования также были включены в эту повестку дня в качестве предмета интереса. Таким образом, важно оценивать всех участников таким образом, чтобы они были взаимосвязаны друг с другом, и выявлять пробелы в общей картине с помощью этого интегративного подхода. Сначала в этой статье обсуждаются исторические предпосылки проблемы устойчивого развития, а затем критически оценивается связь с Конвенцией ЮНЕСКО об охране нематериального культурного наследия, которая заложила существенную теоретическую основу для ориентированных на охрану теорий стратегий устойчивого развития ЮНЕСКО. Прежде всего, в этой статье изучалась связь исторического развития устойчивого развития с концепцией культурного наследия, за которой следуют Цели устойчивого развития Организации Объединенных Наций до 2030 года (ЦУР) и отношения нематериального культурного наследия. Соответственно, была поставлена под сомнение связь между целями устойчивого развития и концепцией культурного наследия, и впоследствии обсуждалась связь между Повесткой дня ООН в области устойчивого развития на период до 2030 года и нематериальным культурным наследием. Связь между целями, такими как цель 4 (качественное образование для всех) и цель 11 (устойчивые города и сообщества), и областями высшего приоритета и нематериальным культурным наследием была изучена на примерах с учетом этических принципов. Во-первых, был интерпретирован процесс адаптации Конвенции с целями устойчивого развития. С другой стороны, цели устойчивого развития оценивались вместе с акцентом Конвенции на этических принципах и участии. На первый взгляд несмотря на то, что среди 17 целей устойчивого развития нет названия, непосредственно связанного с культурой, очевидно, что культура лежит в основе целей.

**Ключевые слова:** охрана нематериального культурного наследия, устойчивое развитие, этические принципы.

#### **Introduction**

The 2030 Agenda for Sustainable Development Goals generates a productive area of theoretical discussion and a significant roadmap for the UNESCO conventions in the culture-related disciplines. The relation between intangible cultural heritage and sustainable development is of importance in the context of inclusion of community participation, transmission to the next generations and cultural heritage's forming an ethical basis for development as well.

#### **Materials and Method**

The materials of the UNESCO International Convention on the Protection of Intangible Heri-

tage, International legal documents, the UNESCO list of Intangible Cultural Heritage, the Intangible Cultural Heritage of Kazakhstan page on the UNESCO website were used as a basis. Modern globalization, the transformation of the heritage of intangible culture in the age of technology, comparing it with its traditional appearance in historical eras, give rise to many contradictory opinions. In order to control the preservation of the traditional appearance of intangible cultural heritage in the south-eastern region of the Kazakh land, scientific processing of travel materials continues. Field materials for October 2022 were collected from Algabas village, Zhetysay region, Akshi Village, Almaty region. In particular, Kazakhstan included items included in the UNESCO list and the National List. In the field study, scientific processing of discourse, photofixation, ma-

materials with "data persons" covered in control and reconnaissance, practical work is carried out.

## Result and Discussions

### AN ACTION PLAN FOR PEOPLE, PLANET AND PROSPERITY

In recent years, the relationship among development, sustainability and safeguarding is on the agenda of different disciplines as a layered and complicated subject. However, the absence of cooperation among institutions, the disagreements among governments and the approaches that do not reconcile disciplines with each other constitute an obstacle for the development strategies of the system, which is presently valid in the world. Due to the reasons, such as the position of social scientists in response to the theories centered on preservation, protection, and safeguarding makes it difficult to realize the goal of "development for the total prosperity and peace of the planet and that no one will be left behind."<sup>1</sup> Undoubtedly, the text is open to criticism. Despite this, it has a potential to be able to develop positive proposals for making the world a more livable place or at least it has a hope for this. Consequently, it should be evaluated with an integrative perception and the determination of the gaps in the big picture are important, whereas, it is very difficult to examine it from every aspect. Therefore, the relationship between UNESCO's sustainable development strategy and the Convention for the Safeguarding of the Intangible Cultural Heritage<sup>2</sup> will be evaluated in this article. When doing this, firstly, the relationship between sustainable development within its historical development will be questioned with the concept of cultural heritage. Subsequently, the relationship between the United Nations 2030 Sustainable Development Goals (SDG's)<sup>3</sup> and intangible cultural heritage will be discussed. This relationship will be evaluated from two different aspects in the article. The first is the process of adaptation of the Convention with the SDG's and a critical view in the context of the ethical principles and potential risk in this process. Whereas, the other is where the policies related to the SDG's of the UNESCO stand for intangible cultural heritage. In this context, it will also bring onto the agenda the integrity and inclusiveness of the SDG's strategies of the UNESCO.

International studies have started for making the world a more livable place together with the changing world values. On the one hand, while continuously reproducing a system that makes it necessary for cultural uniformity and with the effects of ex-

hausting world resources and globalization, on the other hand, The United Nations (UN) and other institutions have formed sustainable development plans and have set countries into action on this subject. Certainly, the idea of development has been transformed over the years due to the changing balances. However, it cannot be stated that this transformation includes cultural elements in a decisive manner and with definite and clear statements. In the period from the 1970s until the present-day, culture has been pushed aside from the center of the sustainable development strategies and has advanced with the activities carried out by a minority group who place importance on cultural subjects. Prior to the 1970s, behaving as though the world resources would not be exhausted about development and the idea of using all resources without limits for economic growth was the cause of hearing the bells of alarm ring in the 1970s. Attention was drawn during those years to the importance of preserving the environment and improving nature, which had been destroyed by industrial and human wastes and had started to come onto the agenda. The Brundtland Report<sup>4</sup> with the title of "Report of the World Commission on Environment and Development: Our Common Future" was prepared at the end of the 1980s.

This report was important, especially from the aspect of setting forth the idea of future generations. Sustainable development was defined in the report as the model of sustainable development "is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (<http://www.un-documents.net/our-common-future.pdf>). This viewpoint treats the subject in the axis of needs and limitations and includes two significant concepts. The first is "need", whereas, the second is "limitations". When mentioning need, it means to recognize an undebatable priority to the impoverished section of the world, whereas, when mentioning limitations, it means to take under guarantee the use of the resources used in the activities of technology and social organizations, both for today and for the future. Along with setting forth the idea of future generations in the report, the idea of future generations is only related to today. Furthermore, elements, such as the cultural heritage and traditional knowledge received by the future generations from forebears was not taken into consideration. It was the cause of undervaluing the idea that the time perception constructed between the present time and the future could be used as a good development model for the future by the wis-

dom and cultural riches of the past. Moreover, it was generally constructed on the mistakes made by forebears in the past.

Two important meetings in the 1990s related to sustainable development are striking. These are the Rio Conference<sup>5</sup> and the Stockholm, Sweden Conference<sup>6</sup>. Whereas, the UN set forth the Millennium Development Goals<sup>7</sup> (MDG's) in the 2000s and it was desired that these eight goals should be realized on a worldwide scale by 2015. Unfortunately, the MDG's also does not center on the concept of culture. It assumes more of a post-colonial condition of confessing one's sins. In any case, perhaps due to this, the successes and failures of the MDG's composed of eight global goals were evaluated and it was goaled to carry out this process in a more inclusive manner onto an agenda after 2015. Today, by seeing that the MDG's did not ensure success at the desired level, the 2030 SDGs realized at the United Nations General Headquarters on 25-27 September 2015 was accepted with the signatures of 193 countries. Related to this approach, which envisages a serious paradigmatic shift in the development strategies, it has realized many activities aimed at creating awareness and at increasing capacity. As it was stated above, the MDG's were implemented from 2000-2015 and a partial success was obtained. The most fundamental difference between the UN MDG's and the 2030 SDG's is that it has put into the forefront the needs for development of the entire planet, by reversing the hierarchy about sustainable development. While the previous development was treated especially in only the developing countries, it deems together with the 2030 goals that sustainable development is a fact that is of interest to our entire planet. Naturally, at first glance, it stands as an important transformation of perception that promises to save the developed and developing countries of the world from the relations of protector and dependent. Perhaps for this reason, in the present-day world the utopias for the future of our planet are gradually being transformed into dystopia and the 2030 goals almost appear to be a lifesaver. Universal values are at one end of this lifesaver, whereas, localness is at the other end.

This coerces governments, on the one hand, to preserve what is local and national and at the same time, to also catch the universal values and this is a rather difficult process. Consequently, it should be kept in mind that a successful process cannot be directed without paying attention to the ethical principles determined within the scope of the Convention and without ensuring the effective participation

in the management of heritage by the community. Therefore, these days when we are in a cultural turbulence of this lifesaver, the daily life dimension, which is an important part of what is stated by the local cultures themselves and which is an important part of identities, deserves to be examined closely. After determining where the concepts, such as culture, cultural heritage and intangible cultural heritage stand among all these debates, it is possible to produce ideas about where one should stand.

When the decision text of the SDG's that was accepted is studied carefully, it is observed that an extremely passionate and assertive action plan was constructed<sup>8</sup>. Consequently, the text is insistent about creating a global awareness for the elimination of poverty and the theoretical infrastructure of peace, for increasing the capacity of each unit and for the areas of application of each goal to be inclusive, from the individual to the universal. The statements in the introduction remind one of a manifesto, "We have decided to save mankind from the injustice of poverty, to heal and improve our planet. We are determined to take brave and transforming steps for which an urgent need is felt to put the world on a sustainable and lasting path. We are promising that no one will be left behind when starting this all-clusive journey."<sup>9</sup>

Furthermore, even though it was also stated in the text that all the countries and stakeholders would implement this plan by cooperating, there are no sanctions or a control mechanism upon the governments. In the text, sustainable development is seen as an action plan for people, the planet, prosperity, peace and cooperation for strengthening peace and the problem is treated with its social, environmental and economic dimensions. Seventeen goals and 169 sub-goals were determined for realizing the action plan. Among the goals, the basic attribute is for ensuring multi-dimensionality about the existing continuous and cyclical relationship. The goals include end poverty, end hunger, healthy lives, quality education, gender equality, clean water and sanitation, accessible clean energy, economic growth and decent work for all, industrial innovation and infrastructure, reduce inequality, sustainable cities and human settlements, sustainable production and consumption, climate change, sustainability of oceans, seas and marine resources, sustainable terrestrial ecosystems, peace and justice and partnerships for these goals. The fact that the goals are so connected to each other and multi-dimensional has also made it obligatory for the sectors related to the subjects to work together and is the cause of the is-

sue of sustainable development being evaluated as a shift to a universal paradigm. The SDG's, whose objectives are to leave a livable world to the future generations overlaps with the necessity of transferring culture from generation to generation, which is emphasized frequently in the Convention. The goals that could be considered as a cyclical development model, would not be successful without discriminating the local knowledge and sensitivities of societies and by being oblivious to the social, environmental and economic dynamics.

An element that could be observed as lacking in the SDG's text is that responses are not given in the text to basic questions, such as how these goals would be reached and how it would

be measured whether these goals were reached. This gap could essentially create even more serious results than could be imagined. For example, while it is desired to create an awareness about the SDG, it could come into the position of an object of conspicuous projects under the name of social responsibility of multinational companies, which use the world resources without limits and irresponsibly only for colored logos, elaborate openings, bureaucratic meetings or the advertisement campaigns of pop stars. When this situation is evaluated by cultural mediators in connection with the preservation approaches proposed by the Convention, attempting to explain the cultural elements, which are an extremely complicated process of measurability, only with figures and percentages, can be confronted with areas of risk, such as breaking away from the context for this sake, excessive commercialization, transforming an object of consumption through standardization and such as displaying an item of nostalgia and its encountering and being fixed as a museum piece.

When the text is studied carefully in this context, it includes coercive expressions for the restructuring of many political, social and economic-based ideologies and theories. One of the paradoxical situations between the SDG's and intangible cultural heritage is that even though culture is not among the sustainable development goals as stated above, when it is considered from the cultural aspects, every goal could not be thought of independent from culture itself. Moreover, among the texts that could form the foundation for the safeguarding-centered theories in the SDG's cultural activities, they should take the place they deserve together with the Convention. Of course, this visionary road map, which should be perceived as a significant change of paradigm, should be treated with a multi-cultural, multi-

stakeholder and participatory perception so that it is possible to reach the 2030 goals. One of the most characteristic attributes of the SDG's is the fact that every goal is dependent on the other. This integrity among the goals has at its center the model of cyclical and spiral advancement where people are located. Another close relationship between the Convention and the SDG's is an issue of being aware when constituting the Convention text. It states clearly in Article 2.1. of the Convention, "For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development" and it emphasizes the importance placed on sustainable development. Furthermore, in the introduction of the Convention it states that intangible cultural heritage is the mainspring of cultural diversity and a guarantee of sustainable development.

For the Convention, it is a basic safeguarding approach of transfer from generation to generation and it is proposed that the convention should be supported in accordance with the SDG's. Additionally, in the 12 Ethical Principles<sup>10</sup> determined at the 10th Intergovernmental Committee Meeting within the scope of the Convention, the need was drawn of ensuring for the participation of the communities, groups and individuals in an ethical manner in the application processes of the Convention. When the twelfth article is examined, it is observed that community participation and consent of the community are coming into the forefront. The SDG's, just like the intangible cultural heritage, cannot be realized without the consent and participation of the related communities, individuals and groups. Consequently, it is possible to realize an effective heritage preservation strategy only by establishing a strong connection among the Convention, ethic principles and the SDG's. It is indispensable to keep in mind the ethical codes in the safeguarding plans implemented by establishing a relationship between the Convention and the goals. Otherwise, it is probable that the safeguarding plans implemented could be confronted with the dark aspects or the risk areas of intangible cultural heritage.

The importance of the issue of sustainable development started<sup>11</sup> as of the 1960s for the UNESCO. However, the SDGs, as a paradigmatic shift, were desired to transform especially the UNESCO cultural conventions into both a productive theoretical area of debate and into a significant road map.

Consequently, the UNESCO took an interest from different aspects by mobilizing all areas with the SDG's. In this context, activities were realized related to the sustainable development goals in the axis of the Convention for the Safeguarding of the Intangible Cultural Heritage, which was signed by the 175 party states present at the time. Even if the areas of application are insufficient, it was envisaged that it would make the culture relationship of the Convention and the SDG visible. The reason for this was the fact that at the 38th General Conference of the UNESCO, all of the units were encouraged (38 C/Decision 48)<sup>12</sup> to form an action plan on the subject of sustainable development.

The subject of the Convention was treated at the 8th Intergovernmental Committee Meeting<sup>13</sup> in 2013 and in 2014 in Istanbul, a meeting of experts was organized at a category six level, which convened with an agenda that debated the subject in depth. Subsequently, the subject was brought up at the 9th<sup>14</sup> and 10th<sup>15</sup> Intergovernmental Committee meetings in 2015 and 2016, respectively, and finally, at the General Assembly<sup>16</sup> in 2016 in the operational directive<sup>17</sup> of the convention and to strengthen the relationship between the Convention and the SDG's, it was added to the Sixth

Chapter 18 that treats the relationship between cultural heritage and sustainable development. The draft text formed was debated at the 9th<sup>19</sup> and 10th<sup>20</sup> Intergovernmental Committee meetings and was added as a new chapter to the operational directives by being approved by the committee member countries at the Sixth General Assembly 21 in 2016.

The chapter titled VI. Safeguarding Intangible Cultural Heritage and Sustainable Development at the National Level, which was united with the operational directive, treats the relationship of intangible cultural heritage and sustainable development under the headings of inclusive social development, food safety, health, quality education, societal gender equality, access to clean and safe water and sustainable water use, inclusive social development, income generation and sustainable livelihoods, productive employment and decent work, impact of tourism on the safeguarding of intangible cultural heritage and vice versa, environmental sustainability, knowledge and practices concerning nature and the universe, environmental impacts in the safeguarding of intangible cultural heritage, community-based resilience to natural disasters and climate change, intangible cultural heritage and peace, social cohesion and equity, preventing and resolving disputes, restoring

peace and security and achieving lasting peace. Although it has aspects that are open to criticism, these headings set forth the deepening of the relationship of intangible cultural heritage with the sustainable development goals.

Article 171 of this chapter, which was added to the operational directive, focuses on being able to establish the relationship of sustainable development and intangible cultural heritage in a sound manner and what should be done for being able to decrease the dark aspects of it. While the state parties to the Convention are benefitting from intangible cultural heritage in their development plans, they should endeavor to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and involve them actively in elaboration and implementation of such plans, policies and programs; ensure that those communities, groups and, where appropriate, individuals concerned are the primary beneficiaries, both in moral and in material terms, of any such plans, policies and programs; ensure that such plans, policies and programs respect ethical considerations and do not negatively affect the viability of the intangible cultural heritage concerned or de-contextualize or denaturalize that heritage; and facilitate cooperation with sustainable development experts and cultural brokers for the appropriate integration of the safeguarding of intangible cultural heritage into plans, policies and programmes, both within and outside the cultural sector (OD,171a. b. c. d.).

On a theoretical plane, tangible heritage, natural heritage or intangible cultural heritage are in harmony with the SDG's from many aspects and are a potential. However, when insufficient attention is paid to the areas of risk, which were also stated above, in the operational stages of the SDG's related to cultural heritage, then it is obvious that the real purpose of the SDG's, which is heritage preservation and development, would become distanced from transfer and would be transformed into the form of exhausting, marketing and freezing of heritage. The SDG's, which is essentially an action plan for solution by considering the operational examples of the subject paradoxical relationship, would provide a contribution to the formation of an idea about the future about cultural heritage. However, the SDG's, which has been transformed into a relatively more popular area of operation in the world, has still not drawn enough interest in Turkey.

In Turkey, especially institutions, such as the Ministry of Development, the Statistics Institute

of Turkey, the United Nations Development Plan (UNDP) and the Sustainable Development Solution Network (SDSN) work towards the 2030 goals. Unfortunately, a viewpoint on intangible cultural heritage is not observed, even if there are matters related especially to intangible cultural heritage in the projects of these institutions. The basic reason for this is that intangible cultural heritage is observed as a sub-title of every subject, but it has never been perceived as an inclusive main title. This lack of communications is a situation that should not be from the aspect of the 2030 SDG's, which gives priority to communications among the goals and all sectors. However, the place of cultural scientists is great in the responsibility of increasing the capacity and development of awareness. It is necessary to develop productive partnerships by orienting towards the subject in many fields engaged in cultural science, cultural activities, folklore and anthropology and to orient towards theoretical viewpoints and preservation-centered theories. In this context, it can be stated that disciplines, such as folklore, cultural studies or anthropology could constitute a theoretical foundation to the safeguarding-centered theories of both the Convention and the SDG's.

Even if the relationship between intangible cultural heritage and the SDG's is attempted to be ignored, there are three points focused on preservation that set forth its importance and on which careful attention deserves to be given. The first of these is the fact of people and community participation found at the center of the Convention and this situation is the foundation of the SDG's. The second is the issue of the transmission<sup>25</sup> of the heritage to future generations, which is boldly underlined in the Convention and is also indispensable for the SDG's. Whereas, the third point is the thought that cultural heritage is located completely at the heart<sup>26</sup> of the development strategies and the expression of this at every opportunity. However, the probable strong ties between the SDG's and cultural heritage do not come very much into the forefront in the 2030 SDG's text. <sup>27</sup> No doubt, when this relationship is not treated with care, then it has the potential to be transformed into a complex and destructive process. The 36th Article of the introduction to the SDG's text<sup>28</sup> includes the expressions, "We pledge to foster inter-cultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility.

We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial

enablers of, sustainable development." These statements make one think that the SDG's envisaged a development plan by feeling respect for all cultures of the world and the diversity of expression of these. However, just as there are no expressions like cultural heritage or intangible cultural heritage within the 17 main goals and when the 169 sub-goals are examined carefully, then it is observed that the word "culture" was only used in four places. The word "culture" is mentioned for the first time in the text in Article 4.7. of the Fourth Goal, "Ensure inclusive and equitable quality education and promote life-long

learning opportunities for all."<sup>29</sup> The relationship between intangible cultural heritage and education is among the subjects dwelled upon the most by experts. Many studies are being carried out on this subject in the national and international fields. One of these is the text titled Learning with Intangible Heritage for a Sustainable Future: Guidelines for Educators in the Asia-Pacific Region.

This text, based on a project, proposes a comprehensive educational model about the relationship between intangible cultural heritage and education and proposes that intangible cultural heritage should be included in all courses, not as a separate intangible cultural heritage course in the course program. From this aspect, the text can be observed to be a significant expansion when the relationship between intangible cultural heritage and education is taken into consideration.

Furthermore, in Article 4.7. of the SDG's it mentions. "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development." This article was also on the agenda of the intergovernmental committees as a goal that could be designated as of priority for the Convention with the SDG's. However, the peace culture emphasized in this goal can be evaluated in the context of intangible cultural heritage. This article can be read together with the importance placed on the cultural diversity of the intangible cultural heritage and sustainable development. However, one should bear in mind that the use of intangible cultural heritage for peace or in the use in the promotion of a peace culture also has various areas of risk. Production of the intangible cultural heritage within the framework

of normative law could sometimes be incompatible with the modern legal systems.

For example, at the 11th Intergovernmental Committee Meeting<sup>31</sup> of the Convention held in Ethiopia in 2016, a heritage called Gada, which is a local socio-political system belonging to the Oromo region of Ethiopia, was recorded on the Representative List of the Intangible Cultural Heritage of Humanity. This system is a traditional governance system, which has been used by the Oromo peoples and developed from the information obtained with the experience of the society by the Ethiopians for generations. The system regulates the political, economic, social and religious activities of the society on subjects, such as solving conflicts, reparations and safeguarding women's rights. It serves as a mechanism for the implementation of ethical behavior, for the constitution of social harmony and for the expression of the forms of culture of the community. Gada, which appears at first glance as a traditional system that could serve for peace, carries some risks because it is established upon a class system<sup>32</sup>.

Although this heritage appears as a system that produces traditional solutions for peace, it has the risk of not making decisions compatible with the rules of the official administrations and legal systems. It makes one think in a clear manner that it could be the cause of conflicts stemming from some of the intangible cultural heritage forms being incompatible with the government systems. As can be observed in this example, some situations could also appear in the traditional culture elements that are in contradiction with the ideals of the sustainable development goals. Certainly, the relationship between peace and intangible cultural heritage could be developed by bearing in mind this situation.

Whereas, the second expression of "culture" mentioned in the text is in Article 8.9.33 of the Eighth Goal, "Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all." Article 8.9. mentions, "By 2030, devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products." If this article is treated in the context of stressing the relationship between intangible cultural heritage and sustainable, ethical cultural tourism, then it is positive. When the traditional handicrafts are also promoted in a manner that would prevent the excessive commercialization of the sales of the ethical and local people's products, then it is a good tool for drawing tourists at the national, regional and international levels. Naturally, societal changes will also influence and trans-

form the community. Especially, in the regions that have encountered touristification, the local people are transformed by becoming distanced from local values and it would also bring with it some societal problems. However, at the same time, the intangible cultural heritage elements are a strong and transformative source in the societal transformations. The renewal of the old can contribute to the balance between new and old. Through this, the wisdom of the forebears can be transformed into a part of daily life by being implemented with the new technologies. What is important is to avoid the safeguarding of the heritage by transforming or freezing an object of nostalgia and to prevent it encountering erosion and becoming assimilated.

Similarly, sub-goal 12.9. 34 of the 12th goal, which is to ensure sustainable production and consumption also mentions the word "culture" by making a referral to cultural tourism. These statements that envisage the development of local products used in sustainable culture tourism for promoting conscious production and consumption, just like the previous goal, also have various areas of risk. In case the culture industry and culture tourism serve for the development of the local peoples and the heritage holders as a priority of the local culture, then this goal can be evaluated as a positive development vision. However, in the article titled UNESCOcide by Marco D'Eramo, the metaphors "suicide" and "kiss of death" used for Tangible Cultural Heritage and the World Heritage List are a danger of the type that could also be encountered in the ill-intentioned or careless uses of intangible cultural heritage according to the SDG goals. A similar criticism is also made by Dallen Timothy. According to the author, the elements of heritage belonging to the local cultures are really transformed into the merchandise mostly of those coming from abroad by being removed from those owners of that heritage (Timothy: 2012, 146).

In fact, they can be confronted with the threat of disappearance at the SDG's operational phase in the dark areas expressed above. It would not be appropriate to pass on to implementation without preventing these threats or without putting into practice the required safeguarding plans and without constituting the legal regulations. Furthermore, the SDG's text also appears to support the subject critical view. The use of cultural heritage is promoted in the text, but it is not expressed in a clear manner how the unconscious use of the elements of intangible cultural heritage in culture tourism can be prevented. As it can be observed, the UN deems the word "culture"



as “smokeless or service industry” and mentions it side-by-side with the word “tourism”, which has a significant economic dimension. It remains that the text also displays a superficial viewpoint in response to the fact of culture, which has a layered structure, that is, by using “culture” as a single concept to indicate tangible and intangible cultural heritage, cultural diversity and intercultural dialogue. However, despite this, the UNESCO has included and tries to include different aspects in this process.

Goal 11 is related to sustainable cities and communities. The sub-goal 11.4 of the goal mentions increasing efforts to protect and safeguard the world’s cultural and natural heritage. Whereas, Goal 11.4a mentions supporting positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning. Whereas, goal 11.4.c envisages supporting the least developed countries, including through financial and technical assistance, in building sustainable and resilient buildings utilizing local materials. When Goal 11 is treated by taking into consideration the necessity of ensuring the relationship between city and culture of the sustainability of intangible cultural heritage in a city environment, then it becomes even more meaningful. According to the data of the 2015 Population Census Based on the Address System by the Turkish Institute of Statistics, the population of Turkey as of 31 December 2015 was 78 million, 741 thousand 53 persons.

The ratio of those living in the provincial and county centers was 92.1%. While the ratio of those living in the provincial and county centers was 91.8% in 2014, this ratio rose to 92.1% in 2015. When it is taken into consideration that the ratio of those living in towns and villages was only 7.9%, then it will also appear that it is indispensable to realize the sustainability of intangible cultural heritage in a city environment. The productive uses of the potential intangible cultural heritage of cities that could be evaluated as the point of intersection of culture and globalization, is important for ensuring contributions to the transformation of cultural heritage into a part of the daily lives of people in a city environment by keeping the individual in the forefront. Cities focused on people bring, at the same time, culture-centered areas. Consequently, with an approach of many stakeholders, projects should be realized that safeguard cultural spaces, the destruction of these spaces should be prevented and if required, their rejuvenation should be promoted.

Besides every one of these, there is also a strong relationship with culture in the goals, even though

the word “culture” is not mentioned in the goals. For example, the “social harmony” expressed frequently in the text, remains at a significant place in the safeguarding of the intangible cultural heritage. Intangible cultural heritage supports the traditional sharing and solidarity culture. The local knowledge, skills and practices that have continued for generations ensure an opportunity for livelihood to many people. The traditional knowledge together with the societal solidarity system proposes an equal and just life. The culture of working and producing together, such as working collectively, is indispensable in the rural areas. The praise for industriousness, which is encountered frequently in the oral culture, with the logic of “The hand that gives is blind to the hand that takes” and “alms stone”, the negativities made for laziness or the emphasis made on poverty are also important for being able to put an end to hunger and poverty.

Social practices, rituals and festivals shape the lives of communities and groups and these play an important role in the strengthening in an inclusive manner the social structures of the subject communities. Traditional social practices reinforce the social ties and the social harmony of communities by shaping the shared identities of those performing these. Traditional mastery of a trade or skill is a basic source of income for groups or individuals who could remain outside of the present-day economic system. This is not only for the craftsman and his family, it is also important for those working in the processes of transport, sales of processed products and in the processing of raw materials.

Local knowledge and practices related to nature could contribute to the research studies on ecological sustainability. This knowledge based on ancient experiences could have a complementary attribute in research studies related to the safeguarding of biological diversity in the seas and oceans. It is important from this aspect for the establishment of international cooperation between local communities and researchers. Intangible cultural heritage could assist in the safeguarding of biological diversity. Traditional communities are important about the safeguarding of biological diversity and sustainable use. Besides these, farmers, shepherds, fishermen and traditional healers are almost like the caretakers of biological diversity<sup>35</sup>.

Modern life is rapidly exhausting natural resources, in continuously increasing ratios and in an unsustainable manner. However, the traditional culture developed a harmonious relationship with nature and is usually respectful of the environment.

The traditional life culture is aware of the need to safeguard nature for continuing the lives of living peoples. For example, textiles made with natural fibers can be decomposed by natural means in nature and it relatively accelerates the production-consumption cycle, in contrast to plastic products, which rapidly and completely get rid of both the land and the seas. Furthermore, traditional knowledge and culture is also important for food safety. The collection and storage systems of foodstuffs in the traditional cuisine cultures are both sensitive to the environment and would ensure major contributions to food and nutrition safety. The storage culture is in harmony with the timing of nature. The nourishments stored in harmony with the cycles of nature could also prevent serious health problems, such as obesity.

No doubt, the relationships of intangible cultural heritage with the sustainable development goals could be treated from many more different aspects. Certainly, these relationships could reveal some situations and expressions that are in contradiction with each other within themselves or they could constitute risk environments. In the lead of the elements that are areas of risk during the activities carried out aimed at safeguarding heritage the following can be listed: excessive commercialization, touristification, becoming a museum item, breaking away from context, eliminating cultural spaces or making them dysfunctional, mistakes made when reviving, attempting to preserve by freezing, excessive exploitation of natural and environmental resources, unrealistic goals and expectations, lack of dialogue among institutions and persons or many institutions attempting to work together whether or not it is necessary.

### **Comparative consideration of Kazakhstan's practice of preservation and development of intangible heritage**

Kazakhstan ratified the UNESCO Intangible Cultural Heritage Convention by the Law of the Republic of Kazakhstan dated December 21, 2011 No. 514-IV (<https://adilet.zan.kz/kaz/docs/Z1100000514>). “The concept of protection and development of intangible cultural heritage in the Republic of Kazakhstan” was approved by the Resolution No. 408 of the Government of the Republic of Kazakhstan dated April 29, 2013, and the National List was created (<https://adilet.zan.kz/kaz/docs/P1300000408>).

With the work of specialists of the National Committee for the Protection of Intangible Cultural

Heritage of Kazakhstan, a total of 13 elements from Kazakhstan have been included in the “Representative List of the Intangible Cultural Heritage of Humanity” of UNESCO (<https://ich.unesco.org/en/state/kazakhstan-KZ>).

In accordance with the UNESCO Convention, the National Concept of Intangible Cultural Heritage of Kazakhstan, the National List was created. In October 2022, in order to monitor the development and scientific research of the heritage accepted by UNESCO from Kazakhstan, business trips were organized to the village of Algabas, Zhetysu region, located in the south-east of Kazakhstan (on the topic of horse breeding, preparation of kumis, hunting with eagles, traditional bread baking), Akshi village, Almaty region (on the topic of camel breeding, camel milk processing, ethnomedicine).

The heritage of “Traditional spring festive rites of the Kazakh horse breeders” was accepted by Kazakhstan at the 13th session of UNESCO held in Port Louis, Republic of Mauritius from November 26 to December 1, 2018. Exploration of traditional horse husbandry in Zhetysu region, Kapal district, Algabas village, pastures in the upper reaches of the Byzhi river has shown that “traditional customs of horsemen” continue throughout the year, and the traditions of preparing kumis continue even in autumn. In November, in connection with the end of the horse milking season, the “sirge jiyar” and “bie agytar” rituals will be performed. About 50 liters of “reserve” is kept from the last milked kumis for the next spring kumis preparation season. In order for the horses to survive the winter, a ritual table is laid. Dairy mares remain under the control of their herdsman throughout the winter.

The heritage of “Falconry, a living human heritage” was awarded to the United Arab Emirates, Austria, Belgium, Czech Republic, Poland, Ireland, Netherlands, Croatia, Slovakia, France, Germany, Hungary, Italy, Kazakhstan, Republic of Korea, Mongolia, Kyrgyzstan, Morocco, Pakistan, Portugal, Qatar, Saudi Arabia, Spain, Syria at the 16th session of UNESCO held in Sri Lanka on December 13-18, 2021. During the observation conducted in Kazakhstan, we made sure that in this region “hunting with birds” is not only with falcons, but also eagle training, eagle hunting is actual, and it is a tradition that has been passed down from generation to generation.

When the eagle is young, it is taken from the local mountain gorges, that is, from the mountains of Zhetysu, Almaty region. When it reaches 5-6 years old, the eagle flies the bird again, and sets up another

bird again in order to breed. From the art of birds of prey training “Eagle taming” is especially developed in Zhetysu and Almaty regions, due to the presence of eagle nesting mountains in the region, and the passing down of folk knowledge of “eagle taming” from generation to generation. Also, the priority of migration of Mongolian and Chinese Kazakhs to these regions is connected with their further development of the “art of birds of prey training” as a profession when they return to the Kazakh land.

5,500 camels graze at the Sydyk-Beket camel farm in Akshi village, Zhambyl district, Almaty region. The “tradition of preparation shubat” from the milk of camel by milking it is included in the National List of Intangible Cultural Heritage of Kazakhstan. The plains of the village of Akshi, located in the valley of the Kurti River, are suitable for the development of camel breeding.

In 2016, UNESCO added the heritage of “Flat-bread making and sharing culture: Lavash, Katyрма, Jupka, Yufka” to the “Representative List of Intangible Cultural Heritage of Humanity”. By this name, cooking culture has been established by Kazakhstan. The names of lavash, yupka, yufka bread types were proposed by Azerbaijan, Iran, Kyrgyzstan, and Turkey, and the name of “Katyрма” bread was proposed by Kazakhstan. During the field research, we found out that “Katyрма nan” is a name that is used locally in the south (Shymkent region), southeast (Talas river valley) of the Kazakh land and represents a regional feature. We observed the traditional preparation of bread called “Tapanan”, which is baked in a hot iron tapa, buried in animal dung. “Tapanan” is included in the National List of Intangible Cultural Heritage of Kazakhstan in the “National Dishes of Kazakhstan” collection. In the traditional food system of the Kazakh people, tapanan, kazanzhappai, bauyrsak, shibauyrsak, and shelppek nan have a special place in daily life, they can be said to be the main menu of the Kazakh table.

Acquaintance with “Kazakh jewelry art”, “dombra-making art” from the category of “(e) knowledge and skills related to traditional professions” and “Kazakh traditional dombra kui art” from the category of “(b) performing arts” and observation them from the Almaty region continues.

## Conclusion

However, what is more important than all of these is that as an institution the UNESCO places the importance of the 2003 Convention even more in the forefront and it should be observed among the priority goals to transfer capacities about the subject to the other UNESCO sectors. The need is underlined to adopt an integral approach in the context of the safeguarding of the intangible cultural heritage, in its transfer to future generations and in attaining the sustainable development goals for everything expressed here. Consequently, it can easily be stated that it is mandatory to draw new and horizon-opening roadmaps by strengthening the ties between institutions and sectors. The fact that the five culture conventions of the UNESCO have been accepted by 178 state parties in a relatively short period of time, such as 15 years, is an indicator that the contents of the Convention have been accepted on a worldwide scale. Consequently, such a widespread acceptance of the Convention should be an important platform both in the support of world peace and in the transfer of culture among generations, in its place in the international culture diplomacy and in the context of the formation of sustainable development strategies. Although there are aspects open to criticism, the dynamics of the relationships revealed between sustainable development and intangible cultural heritage will ensure a contribution to the transfer of the cultural heritage to future generations and for humanity and the prosperity of the world. This issue that could be functional in many areas of life, is the cause sometimes of it becoming rather complicated and growing distant from comprehensibility. Furthermore, the goals of sustainable development are not only of interest to institutions, states and nongovernmental organizations, it is a change in paradigm that is also of interest to ordinary individuals in their daily lives. The goals, which set off with the philosophy of transferring to the future generations better and livable conditions of the world, can be evaluated as a development giving cause for hope. In conclusion, it can be stated that the intangible cultural heritage activities as well as the sustainable development goals would remain incomplete if there was one without the other.

The article was written for a target project called “Interdisciplinary (archaeological and historical-ethnographic) study the cultural heritage of the south-eastern and eastern regions of Kazakhstan (Shu-Ili, Tarbagatai and Alakol)”.

## References

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The Convention for the Safeguarding of Intangible Cultural Heritage will be mentioned as the Convention in subsequent sections of the article.

The United Nations 2030 Sustainable Development Goals will be mentioned as the SDGs in subsequent sections of the article.

<http://www.un-documents.net/our-common-future.pdf>.

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See <http://www.un.org/millenniumgoals/> website address for the United Nations

Millennium Development Goals. Furthermore, the Millennium Development Goals will be called the MDG in the text from now on. [http://www.un.org/ga/search/view\\_doc.asp?symbol=A/RES/70/1&Lang=E](http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E).

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[http://www.unesco.org.tr/dokumanlar/somutolmayan\\_km/SOKM\\_KORUNMASI.pdf](http://www.unesco.org.tr/dokumanlar/somutolmayan_km/SOKM_KORUNMASI.pdf) Article 15, Participation of the Society, Groups and Individuals.

In the introduction of the text titled Transforming our world: the 2030 Agenda for Sustainable Development, which reports on the SDG's being accepted in the UN, a strong emphasis is placed on the individual and people. This is observed throughout the entire text.

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