Selling Ice-cream to Eskimos: Can Communities Sustain without Sustainable Development Goals?

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Abstract

Since the 1970's the sustainable development has been an important subject for UNESCO. Several expert meetings and gatherings have been organized and declarations and reports written. However, after establishing of the post-2015 Agenda for Sustainable Development, various sectors of UNESCO began to deal with the issue in concerning community participation and environmental sustainability, inclusive social cohesion and the economic aspects of sustainable development. Especially for the 2003 Convention on the Safeguarding of Intangible Cultural Heritage, sustainable development became essential. Among other interrelated aspects of sustainable development, environmental sustainability is the core of intangible cultural heritage. As is stressed in reports of UNESCO-ICH, environmental

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sustainability requires ensuring a stable climate, sustainably managing natural resources and protecting biodiversity. These, in turn, depend on improved scientific understanding and knowledge sharing about climate change, natural hazards, the space environment and natural resource limits. Strengthening resilience among vulnerable populations in the face of climate change and natural disasters is essential to limiting their human, social and economic costs. The aforementioned lines show us how environmental sustainability is important for intangible cultural heritage studies. We know that traditional knowledge, values and practices accumulated and renewed across generations as part of intangible cultural heritage have guided human societies in their interactions with the surrounding natural environment for millennia. As it is put forward in many research studies today, the contribution of intangible cultural heritage to environmental sustainability is recognized in many fields, such as biodiversity conservation, sustainable natural resource management and natural disaster preparedness and response. However, it is not always possible to align local knowledge with those set out in theory. Often local practices remain in the shadow of fancy theories especially concerning with the local traditional knowledge. In this context we will discuss modern theories of environmental sustainability, together with the problems arising from local practices. We will try to

reveal contradictions between modern sustainable development discourses and local traditional knowledge with examples from the world and Turkey, like eco-farms or eco-tourism activities.

Keywords: Intangible cultural heritage, 2030 Sustainable Development Goals, Environmental sustainability, Eco-farms, Eco-tourism.

The importance of the issue of sustainable development started for UNESCO as of the 1960s.[1] In the period from the 1970s until the present-day, culture has been pushed aside from the centre 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 through 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 the natural heritage, which had been destroyed by industrial and human waste and had started to come onto the agenda. The Brundtland Report[2] 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

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[1]   See Evrim Ölçer Özünel for details on this subject, available online at http://www.millifolklor.com/PdfViewer.aspx?Sayi=100&Sayfa=11

[2]   http://www.un-documents.net/our-common-future.pdf.

aspect of setting forth the idea of future generations and environmental sustainability.

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"[3] which directly links to environmental issues. This viewpoint treats the subject in the axis of needs and limitations, two significant concepts. When mentioning "need" it seeks 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. Despite setting forth the idea of future generations in the report, this idea is only related to today. Furthermore, elements, such as the cultural heritage and traditional knowledge received by the future generations from their forebears, were not taken into consideration. This 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 wisdom and cultural riches of the past. Moreover, it was generally constructed on the mistakes made by our forebears in the past.

Two important meetings in the 1990s related to sustainable development are striking. These are the Rio Conference (1992)[4] and the Stockholm Conference

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[3]   http://www.un-documents.net/our-common-future.pdf.

[4]   The detailed text of the 1992 Rio Conference, which adopted a more environmentally sustainable development viewpoint, can be reached at the following address: http://www.unesco.org/education/pdf/RIO_E.PDF.

(1998)[5]. Whereas, the UN set forth the Millennium Development Goals[6] (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 centre on the concept of culture and they assume 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 intended to carry out this process in a more inclusive manner onto an agenda after 2015. Today, seeing that the MDG's did not ensure success at the desired level, the 2030 SDG's 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, many activities were realized 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 the latter have put into the forefront the needs for development of the entire planet. By reversing the hierarchy about sustainable development, while the previous approach to development was treated especially only in developing countries, the 2030 goals make sustainable development a

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[5]   The Stockholm Conference was an important cornerstone for the sustainable development goals. The details of this conference can be reached at the following address: https://sustainabledevelopment.un.org/milestones/humanenvironment.

[6]   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.

fact of interest to all countries in the world. 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 catch the universal values which 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 2003 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 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.

However, the SDG's, 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 2003 Convention for safeguarding ICH, which has been ratified by 178 States Parties at the present time. Even if the areas of application are insufficient, it was envisaged that it would make the cultural relationship of the Convention with the SDG's visible. The reason for this was the fact that, at the 38th General Conference of the UNESCO,[7] all of the units were encouraged to form an action plan on the subject of sustainable development. The subject of the Convention was treated at the 8th Intergovernmental Committee Meeting[8] 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[9] and 10th[10] Intergovernmental Committee meetings in 2015 and 2016, respectively. Finally, at the General Assembly[11] in 2016, a new Sixth Chapter was added to the Operational Directives[12] of the Convention to strengthen the relationship between it and the SDGs[13] that treats the relationship between cultural heritage and sustainable development.

The new chapter entitled *VI. Safeguarding Intangible Cultural Heritage and Sustainable Development at the National Level*, which was added to the Operational Directives treats the relationship of intangible cultural heritage and sustainable development under the headings

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[7]   38 C/Decision 48,
see:http://unesdoc.unesco.org/images/0024/002433/243325e.pdf
[8]   https://ich.unesco.org/en/8com Item 13a
[9]   https://ich.unesco.org/en/9com-november-2014-00574 Item 13b
[10]   https://ich.unesco.org/en/10com Item 14a
[11]   https://ich.unesco.org/en/6.ga Item 7
[12]   https://ich.unesco.org/doc/src/ICH-Operational_Directives-6.GA-PDF-EN.pdf
[13]   Operational Directive Sixth Chapter, Articles 170-197.

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. The existence of this chapter encourages the State Parties to evaluate their safeguarding plans linked with sustainable development perspectives.

Paragraph 171 of this chapter of the Operational Directives focuses on being able to establish the relationship of sustainable development and ICH, in particular for the environmental sustainability and what should be done for being able to decrease the dark aspects of it. While the States Parties to the Convention are benefiting from intangible cultural heritage in their development plans, they should endeavour 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 programmes; 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 programmes 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.[14] On the other hand, States parties should prioritize the relationship between culture and environment in their development plans and consider the multi-faceted approach of the operational directive. A holistic safeguarding plan cannot be maintained by ignoring environmental sustainability. Although environmental sustainability has a primary role in terms of sustainable development, it is rarely considered by policymakers. Because if an environmentally sensitive development plan cannot be developed, the world will be exhausted and humanity will not be able to meet even the basic needs.

Among other interrelated aspects of sustainable development, environmental sustainability is the core of intangible cultural heritage. Articles 188, 189, 190 and 191 of the Operational Directives are directly related to 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

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[14] OD 171 at (a), (b), (c) and (d). See https://ich.unesco.org/doc/src/ICH-Operational_Directives-6.GA-PDF-EN.pdf for the operational directives.

and climate change. As is stressed in the Operational Directives, environmental sustainability requires ensuring a stable climate, sustainably managing natural resources and protecting biodiversity. These in turn depend on improved scientific understanding and knowledge sharing about climate change, natural hazards, the space environment and natural resource limits. Strengthening resilience among vulnerable populations in the face of climate change and natural disasters is essential to limiting their human, social and economic costs. The abovementioned lines show us how environmental sustainability is important for intangible cultural heritage studies. We know that traditional knowledge, values and practices accumulated and renewed across generations as part of intangible cultural heritage have guided societies in their interactions with the surrounding natural environment for millennia. As it is put forward in many research studies today, the contribution of intangible cultural heritage to environmental sustainability is recognized in many fields such as biodiversity conservation, sustainable natural resource management and natural disaster preparedness and response.

However, it is not always possible to align local knowledge with those set out in theory. Often local practices remain in the shadow of fancy theories especially concerned with local traditional knowledge. In this context we will discuss modern theories of environmental sustainability, together with the problems arise in local practices. Examples of elements of the intangible cultural heritage with a strong link to nature inscribed on the Convention for the Safeguarding of the Intangible Cultural Heritage's International Lists. As Rahul Goswami states, within the elements that inscribed

on the Lists of the 2003 Convention no less than 80 percent of these are dependent, directly or indirectly, on the use of natural resources. Where intangible cultural heritage is expressed through art and performance then musical instruments are made from these materials, rituals and customs require objects that are both common and sacred and fashioned from the produce of local biodiversity, culinary intangible cultural heritage relies entirely on crops, herbs and horticultural produce whose cultural significance can only be guaranteed when that product has been cultivated organically, from seed that has been locally saved, 'process' intangible cultural heritage – a community's means of recognition of its relationships with the habitat, and the terms under which that community sustainably exploits that habitat – is entirely circumscribed by natural resources. When the qualities and characteristics of those natural resources change, or when their typical habitat can no longer support them, and they begin to wander (as plants have tended to do to escape climatic stress), or even when they face new predators or invasive species that were formerly foreign and unknown, then the natural resources that intangible cultural heritage is linked to and depends upon becomes unsuitable or scarce and in turn weakens that heritage, at times, even terminally endangering it.[15]

There are also some ICH elements which inscribed on the lists, for instance: fishing, such as the Culture of Jeju Haenyeo (women divers) inscribed in 2016 on the on the Representative List of the Intangible Cultural Heritage of Humanity (RL); hunting, such as Falconry - a living

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[15]   Rahul Goswami (2015) 'Between wind and soil, how ICH adapts to a changing world,' *World Heritage*, No. 77, October 2015 at p.34.

human heritage inscribed on the RL initially in 2012 and re-inscribed in 2016; water management system, as in the Irrigators' tribunals of the Spanish Mediterranean coast, the Council of Wise Men of the plain of Murcia and the Water Tribunal of the plain of Valencia, inscribed on the RL in 2009; forest management system, such as Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda from Kenya, which was inscribed in 2009 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding (USL); and for the traditional agriculture practices, we have the Traditional agricultural practice of cultivating the 'vite ad alberello' (head-trained bush vines) of the community of Pantelleria, which is inscribed in 2014 on the RL. Each of these ICH elements requires a safeguarding plan that is compatible with nature and the environment. Therefore, the traditional knowledge of the community and the bearers, of the heritage, should be taken to the centre of safeguarding plans. A safeguarding plan which does not consider the community's experiences and the traditional knowledge of the bearers, will both damage nature and the environment and cause the degeneration of the heritage. On the other hand, the relationship between the natural environment and the intangible cultural heritage is therefore dual: it can necessitate regulation to control the effects of intangible cultural heritage safeguarding activities on the environment, or it can be mutually beneficial. In both cases, communities have a significant role to play. Finding how to balance the need to safeguard intangible cultural heritage in highly industrialized world and the traditional knowledge is important. Managing the natural resources concerning the community's traditional knowledge and traditional practices is also essential.

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 essentially represent an action plan for solving a problem by considering operational examples of the subject's paradoxical relationship, would provide a contribution to the formation of an idea about the future about cultural heritage. However, the SDG's, which have been transformed into a relatively more popular area of operation in the world, have still not drawn enough interest. 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 or traditional culture 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 communication 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. In this context, it can be stated that disciplines, such as folklore, or anthropology could

constitute a theoretical foundation to the safeguarding-centred theories of both the Convention and the SDG's.

Even if the relationship between intangible cultural heritage and the SDG's tends 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 participation[16] is found at the centre of the Convention and this approach is also the foundation of the SDG's. [17] The second is the issue of the transfer[18] of heritage to following generations, which is underlined with insistence in the Convention and is also indispensable for environmental sustainability. Whereas, the third point is the thought that cultural heritage is located completely at the heart[19] 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 text.[20]

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[16] http://www.unesco.org.tr/dokumanlar/somutolmayan_km/SOKM_KORUNMASI.pdf Article 15, Participation of the Society, Groups and Individuals.

[17] In the introduction of the text titled Transforming our world: the 2030 Agenda for Sustainable Development, which reports on the SDG being accepted in the UN, a strong emphasis is placed on the individual and people. This is observed throughout the entire text. http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E

[18] Article 2, Definitions of the Convention for the Safeguarding of the Intangible Cultural Heritage.

[19] *Culture: Key to Sustainable Development Placing Culture at the Heart of Sustainable Development Policies.* http://www.un.org/en/ecosoc/innovfair2013/docs/unesco2.pdf

[20] Transforming our world: the 2030 Agenda for Sustainable Development. http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E

International studies have been started for making the world a more liveable 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 exhausting 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. 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.[21] 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-inclusive journey."[22] Furthermore, even though it was also stated in the text that all the countries

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   http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E.

[22]   Transforming our world: the 2030 Agenda for Sustainable Development, p.1.

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. 17 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 ending poverty, ending 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, reducing inequality, sustainable cities and human settlements, sustainable production and consumption, combating 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 issue of sustainable development being evaluated as a shift to a universal paradigm. The SDG's, whose objectives are to leave a liveable world to the future generations overlaps with the necessity of transferring culture from generation to generation, which is emphasized frequently in the 2003 Convention. The goals that could be considered as a cyclical development model would not be successful without discriminating against 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's, 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's resources without limits and irresponsibly only for coloured logos, elaborate openings, bureaucratic meetings or the advertisement campaigns of pop stars. When this situation is evaluated in connection with the safeguarding 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 ICH away from its context, 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 examined 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 view point of culture, none of the goals could not be thought of independently from

culture. Moreover, among the texts that could form the foundation for the safeguarding-centred 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 shift 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 centre 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 which the drafters were aware when constituting the Convention text. This 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 Preamble to the Convention it states that intangible cultural heritage is the "mainspring of cultural diversity" and "a guarantee of truly 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.

Whereas, the second expression of "culture" mentioned in the text of the Agenda 2030 is in paragraph

8.9[23] of the Eighth Goal, "Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all." Paragraph 8.9 mentions that, by 2030, Governments should "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 culture tourism, then it is positive. When 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 transform 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, intangible cultural heritage elements are a strong and transformative source for societal transformations. The renewal of the old can contribute to the balance between new and old. Through this, the wisdom of our forebears can be transformed into a part of daily life by being implemented with the new technologies. What is important is to avoid safeguarding heritage by transforming or freezing an object of nostalgia and to prevent it encountering erosion and becoming assimilated.

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[23]   Transforming our world: the 2030 Agenda for Sustainable Development, p. 20.

Similarly, sub-goal 12.9[24] of the 12th goal, which is to ensure sustainable production and consumption, also mentions the word "culture" by making a reference 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 the case of the culture industry and cultural 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 an article entitled "UNESCOcide", Marco D'Eramo[25] used the metaphors "suicide" and "kiss of death" for Tangible Cultural Heritage and the World Heritage List and these 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 Timothy, according to whom 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. [26] 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

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[24]   Transforming our world: the 2030 Agenda for Sustainable Development, p. 23.

[25]   Marco D'Eramo (2014) 'UNESCOCIDE,' *New Left Review*. 88: 47-53.

[26]   Dallen J. Timothy (2002). "Tourism and Community Development Issues." In: R. Sharpley and D.J. Telfer (eds.). *Tourism and Development: Concepts and Issues,* pp. 149-164. Clevedon UK: Channel View Publications at p. 146.

preventing these threats or without putting into practice the required safeguarding plans and without constituting the legal regulations.

Misapplications of this kind are generally seen following the inscription of ritualistic traditional festivals on the ICH Lists. Carnivals and festivals constitute large parts of the ICH Lists, with 18 different carnivals from 14 countries inscribed. Having been related with nature, fertility or rebirth rites in the past, most of these festivals have lost this aspect today and have been turned into a form of touristic merchandise. This, at the same time, increases the gap between the touristic ritual practitioners – the so-called tradition bearers – and the crowd gathered to watch the festivities. One example of this is the Valencia Fallas Festival inscribed on the Representative List of the ICH for Spain in 2016. This festive event has lost its ritualistic meaning from the past and been turned completely into a commercial and touristic form of entertainment. As stated by Testa,[27] these ritual-turned festivals are representative of a certain post-modern romantic imaginary of magic, antiquity, and primitiveness, and draw their legitimacy from today's need for consumption. This post-modern antiquity craze mentioned by Testa occurs at the Valencia Fallas Festival. The Festival starts with a formal ceremony with the participation of prominent bureaucrats and politicians. A lot of hazardous materials such as fireworks, artificial colouring agents etc. are used during the festival that damage nature and the universe. The Valencian Municipality takes all kinds of security measures during the festival and safety barriers separate the dignitaries, the

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[27]   Alessandro Testa (2017) '"Fertility" and the Carnival 2: Popular Frazerism and the Reconfiguration of Tradition in Europe Today,' at p.1.

public, the tourists, and the so-called tradition bearers with distinct borders. These distinct borders and protocols make it impossible to safeguard and transmit this festival from generation to generation which is an ICH element, and originating from ancient fertility rites, as well as its serving the sustainable development; on the contrary, they turn it into a form of consumption merchandise. Such use of heritage creates a gap between nature, culture, and people and unbalances the balance.[28]

Furthermore, the text of the SDG's 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 which would allow the unconscious use of the elements of intangible cultural heritage in cultural tourism to 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 and its sub-goal 11.4 mentions increasing efforts to protect and safeguard the world's cultural and natural heritage. Goal 11.4a mentions supporting positive

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[28] Evrim Ölçer Özünel (2017) 'Dark Sides of Intangible Cultural Heritage: Touristification, Decontextualization, Museumification, Authentification and Over-commercialization,' *Conservation of Cultural Heritage International Bursa Symposium*, 2017. 349-366 at p.352.

economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning, while goal 11.4.c envisages supporting the least developed countries in building sustainable and resilient buildings utilizing local materials, including through financial and technical assistance,. 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 on 31 December 2015 was nearly 78.5 million (78,741,053) persons. The ratio of those living in the provincial and county centres was 92.1%. While the ratio of those living in the provincial and county centres 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-centred 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. In this case, it is necessary to benefit from traditional knowledge for environmental sustainability in an urban environment. Therefore, the knowledge of traditional people who migrated from the village to the city should be considered. Transporting the consciousness of traditional environmental protection to the city is another issue. The city should be considered regarding environmental sustainability.

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, enjoys a significant place in the safeguarding of the intangible cultural heritage. Intangible cultural heritage supports the traditional sharing and solidarity culture. The local knowledge and practices related to the universe, skills and practices that have continued for generations ensure an opportunity for livelihood to many people. Traditional culture, 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 rural areas. Praise for industriousness, which is encountered frequently in 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.[29] 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 fibres can be decomposed by natural means in nature and it relatively accelerates the production-consumption cycle, in contrast to plastic products, which

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[29]   https://ich.unesco.org/doc/src/34299-EN.pdf.

rapidly and completely get rid of both the land and the seas.

Furthermore, traditional knowledge and culture is also important for food safety which is highly related to environmental aspects. The collection and storage systems of foodstuffs in 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.

However, what is more important than all of these is that, as an institution, 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 fifth cultural treaty of UNESCO has been accepted by 178 States Parties in the relatively short period of time of 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 cultural 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 and 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 better and more liveable conditions of the world to future generations, 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.

Important factors threatening environmental sustainability include touristification and over-commercialization. Regarding to this, paragraph 117 of the Operational Directives for the Implementation of the Convention also highlights the responsibilities of the states parties in such cases. The full text emphasizes that particular attention should be paid to avoiding commercial misappropriation, to managing tourism in a sustainable way, to finding a proper balance between the interests of the commercial party, the public administration and the cultural practitioners. It is also emphasized that it should be ensured that the commercial use does not distort the meaning and purpose of the intangible cultural heritage for the community concerned, a problem noted by Timothy.[30] The balance addressed in the Operational Directives which needs to be found between institutions and natural persons is often ignored in the fields of implementation.

In conclusion we can say that, this article initially focused on the stages of sustainable development in the world. Subsequently, the relationship between sustainable development and intangible cultural heritage has been evaluated regarding environmental sustainability. In the context of the Convention on the Safeguarding of the Intangible Cultural Heritage, the elements that inscribed on the representative list should be re-evaluated in the context of environmental sustainability. Even though

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[30]   Cited above n.26.

many elements of the intangible cultural heritage seem at first glance to be related to environmental sustainability, a closer reading shows that all these elements have an environmental dimension. Traditional knowledge, values and practices accumulated and renewed across generations as part of intangible cultural heritage have guided human societies in their interactions with the surrounding natural environment for millennia.

Today, the contribution of intangible cultural heritage to environmental sustainability is recognized in many fields such as biodiversity conservation, sustainable natural resource management and natural disaster preparedness and response. As a living heritage, the body of knowledge, values and practices of intangible cultural heritage related to environment has the capacity to evolve and adapt for a more sustainable use of natural resources when necessary, permitting communities to better face natural disasters and the challenges of climate change (UNESCO; 2015:6) As we can see intangible cultural heritage enables environmental sustainability at various levels: first, through the intrinsic links between cultural diversity and biodiversity; second, through its influence on consumption patterns; and, third, through its contribution to sustainable environmental management practices as a result of local and traditional knowledge. All these show that safeguarding plans created without paying any regard to the human factor will force us to face the dark sides of safeguarding. Thus, the risky areas which it has been attempted to point out here are like the alarm bells that remind all States Parties to review their safeguarding plans. There is an obvious need for new safeguarding and awareness-raising activities around environmental aspects of the intangible cultural heritage,

involving the integrated involvement of individuals and the whole community with a multidisciplinary and multi-stakeholder approach to protect the intangible cultural heritage without freezing, or turning it into a merchandise, a display item, or a nostalgic item.

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