



Interdependence of Tangible and Intangible Cultural Heritage

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Abstract: *Over the past twenty years, the concept of cultural heritage in Uzbekistan has been constantly expanding. The question quickly expanded to include building groups, historical architecture and heritage. Today, the anthropological approach to heritage forces us to view it as a social totality of many different, complex and interdependent manifestations. This now reflects the diversity of cultural expressions. Searching for the "message" of cultural property has become more important. This requires us to define ethical values, social customs, beliefs or myths, the sign and expression of which is intangible heritage. The meaning of architectural or urban structures and the transformation of natural landscapes through human intervention are increasingly linked to issues of identity. It is on the basis of these reflections that a more comprehensive approach has been developed over the past decade to better appreciate the intangible heritage as a source of cultural identity, creativity and diversity.*

Keywords: *tangible and intangible heritage, culture, values, history. Intangible heritage includes customs and oral traditions, music, languages, poetry, dances, festivals, religious ceremonies, as well as healing systems, traditional knowledge systems and skills related to the material aspects of culture such as tools and habitats.*

UNESCO action in the field of tangible and intangible heritage.

For three decades, UNESCO's normative standard-setting activity has focused on the protection of tangible heritage through the creation of: the Convention for the Protection of the Cultural Heritage in the Event of Armed Conflict (1954), the Convention on the Means of Prohibiting and Preventing the Illicit Export, Import and Transfer of Ownership of Cultural Heritage values (1970), the Convention for the Protection of the World Cultural and Natural Heritage (1972) and the Convention for the Protection of the Underwater Cultural Heritage (2001). In the UNESCO World Heritage List in Uzbekistan as of 2012, 31 objects were included in the preliminary list.

II. UNESCO action on intangible heritage.

As a consequence, the protection of the intangible heritage has long been largely neglected, although the first step in this direction was taken in 1973, a convention for the protection of folklore. This proposal was not successful, but helped to raise awareness of the need to recognize and include intangible aspects in the field of cultural heritage. However, it was not until 1982 that UNESCO established a "Committee of Experts on the Protection of Folklore" and created a dedicated "Division of the Intangible Heritage", which resulted in the adoption of the Recommendation on the Protection of Traditional Culture and Folklore in 1989. This Recommendation set an important precedent for the recognition of "traditional culture and folklore". He also called for international cooperation and considered the steps to be taken to identify, conserve, disseminate and protect it. The conference stressed the need to focus on the keepers of traditions and not on scholars. He also emphasized the need to be more inclusive, embracing not only artistic products such as fairy tales, songs, but also the knowledge and values that enable them to be created, the creative processes that

create products, and the ways of interaction through which these products are obtained and validated. The growing importance of the intangible cultural heritage at UNESCO is also highlighted by two programs: the Living Treasures of Humanity system (launched in 1993) and the Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity (launched in 1998).

Place - memory - meaning: the preservation of intangible values in monuments and objects. Monuments and cultural spaces were proclaimed by the Director-General of UNESCO in May 2001. This declaration provides a useful indication of the type of intangible heritage that various Member States wish to preserve. In 2000, UNESCO began to develop a new international convention for the protection of the intangible heritage, similar to the 1972 Convention for the Protection of the World Cultural and Natural Heritage. The draft of this new convention was submitted to the 32nd session of the General Conference and adopted by a large majority in October 2003. This initiative demonstrates that the need to protect intangible heritage, not only through operations but also through regulations, is increasingly recognized in Member States.

Cultural heritage is a synchronized relationship involving society (i.e., the systems of interactions that bind people), norms, and values (i.e., ideas, such as belief systems, that give relative importance). Symbols, technologies and objects are tangible evidence of the underlying norms and values. Thus, they establish a symbiotic relationship between the material and the non-material. Intangible heritage should be seen as the broader framework in which tangible heritage takes shape and meaning. The Istanbul Declaration, adopted at a round table of 71 ministers of culture organized by UNESCO in Istanbul in September 2002, emphasizes that “a comprehensive approach to cultural heritage must prevail, taking into account the dynamic relationship between tangible and intangible heritage, and their close interaction.” This Declaration is an eminently clear statement that intangible heritage acquires its true meaning only when it sheds light on the underlying values. Conversely, intangible heritage must be embodied in material manifestations, then is in visible signs if it is to be preserved (which is only one form of protection for it.) This dialectic can be particularly fruitful in ensuring greater representation of those cultures of the world that place more importance on oral tradition than on written tradition.

Regions that could particularly benefit from this concept are Africa, Asia and Oceania, whose heritage consists of an unparalleled wealth of oral traditions and cultural practices, heritages that the "monumentalist" approach has ignored for too long. However, the contribution of these cultures is an important part in the global heritage catalog.

So what is meant by these “holistic approaches to tangible and intangible heritage” and how can they be applied in practice? Tangible cultural heritage, whether it be a monument, historic city or landscape, is easy to catalog and its protection consists mainly of conservation and restoration measures. Intangible heritage, on the other hand, is made up of processes and practices and therefore requires a different approach to protection and methodology than tangible heritage. It is inherently fragile and therefore much more vulnerable than other forms of heritage, as it depends on actors and social and environmental conditions that are not subject to rapid change. The protection of intangible heritage includes the collection, documentation and archiving of cultural property, as well as the protection and support of their owners. While tangible cultural heritage is meant to outlive those who produce or commission it, the fate of intangible heritage is much more closely tied to its creators, as it depends in most cases on oral transmission. Consequently, the legal and administrative measures traditionally taken to protect the tangible elements of cultural heritage are in most cases inappropriate for the protection of heritage, the most important elements of which relate to specific knowledge and value systems and specific social and cultural contexts.

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