

THE CULTURAL DIVERSITY IN POLICY STRATEGIES: THE DISCUSSION FOR “AGENDA 21 FOR CULTURE” MODEL IN TURKEY⁶

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ABSTRACT: Cultural Rights are the basic rights, being concern into representation of art, language, free intellectual speech and traditional or modern culture, all perceived in the widest sense. The aim of preserving these rights is going in a way by respecting people, specific groups or communities to tap into their own culture. Today, cultural rights are accepted as second generation human rights that are upon the sustention of culture with its absolute musts such as respect for human and human past, esteem and responsibility. Many different cultural sectors in politics such as history, historiography, music, language, education, presentation, dance, tangible assets, cultural or artistic production and reproduction, management and access for heritage and intellectual property can be subtopics of cultural politics. Introducing restrictions and limitations for human rights is equal to touching a sore spot in politics and constitutional law. Indeed, limitation for basic right was also accepted as a must in both United Nation’s Universal Declaration of Human Rights (Article 29) and the main principle known as democratic society order proposed by European Convention on Human Rights (Article 8) in order to conserve national interests. The 13th article in the constitutional law of Turkish Republic also upholds the same rationale for national interests’ preserving, added up the illustrious principle as “the rule of proportionality”. Understanding the rule of proportionality for judicious actions, we need to discuss the special type of justice issue in political praxis and subcategories. Addressing the new concepts as “cultural justice” and “etho-cultural outlook”, banded about the rights of minorities and local people in cultural sector by Gregory Paul Meyjes who is an associate professor of linguistics at Kennesaw State University of United States, we may find the exact or closest foot rule for bringing limitations for cultural rights in institutional efforts. The base document as Agenda 21 for Culture, which was approved by UN-HABITAT and UNESCO in 2004, can be helpful on finding the right for proportionality and strategic background for local cultural politics.

This study analyses cultural justice concept for Middle Eastern Countries and Turkey at local and its reflection on behalf of political life, through institutional contributors in available opportunities. Local and foreign literature, legal texts and strategy documents along was studied to investigate, if this concept was put across or not.

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Key Words: Agenda 21 for culture, Limitation of Rights, Rights at Local, Cultural Politics, Cultural Rights.

INTRODUCTION

Today, modern local governments throughout the world are acquainted with the principle that national or local, all cultural rights are vital components of human rights, based on the rationale coming from Universal Declaration of Human Rights, declared in 1948 after the end of Second World War. In a retrospective perspective, we can talk about three generation of human rights which lived a kind of ripening period in political terms, if we choose Karel Vasak's outlook for generations (Vasak, 1977). Vasak's outlook, belonging to the year as 1979, can give us three generation of phases for the discussion and recognition of human rights in our planet, indeed the second generation's phase orient us the birth of economic, social and cultural rights in jargon for discussions. The International Covenant on Economic, Social and Cultural Rights, declared as an agreement clause by United Nations in 1966, and promulgated in 1976 was also important to understand the second generation of human rights of which jargon was extended for the scope areas as economic, social, cultural rights labor rights, the right to health, the right to education, and the right to an adequate standard of living (Craven, 1995)

Cultural rights of groups are mostly handled on preserving issues. Indeed, the society rooted beliefs, tangible and intangible assets, the rituals of religious groups and the traditions of ethnic minorities and linguistic values domestic or indigenous communities, under the threat of manipulation or oblivion can be the sub topics in this sense. Conserving is mainly chosen for the political projects on modus vivendi for specific groups, cherishing the memory of values and customs, keeping the native languages and brogues alive, prolonging the traditional micro economic environments, being mostly conducted upon handicraft for centuries. Secondly, presenting the legitimate and broad based access for individuals to participate in cultural activities at local or national level, plus battling with the squeezes are becoming another scopes of social policy today.

The basic motives behind the second generation human rights were also benefited from capitalist and liberal perspectives, economic infrastructures and globalism trend of modern world. The co-occurrence for economic, social and cultural rights appears from this point on. We can witness the marketing of traditional or cultural knowledge in tourism or products in a wide range of commercial markets. Local methods, products, medicines, foods, cosmetics, clothes, aromatic spices and plants, foods and handicrafts can be brief examples on this topic. In tourism based sector, studying the roots of local cultures may also give us the evidences about the past of nations and unified or interlinked cultural development. In political view, logrolled by macroeconomic whims and motives, the legal attempts on gaining economic value from local cultural sectors or the commercialization of some cultural properties are made more understandable by neo-liberal strategies. Indeed, excluding local people from this

sector or shortchanging them from their cultural rights would correspond to an economic loss in the long run, if we recall the central position of indigenous groups in the revival and survival of local cultural assets. In other words, restricting the cultural rights at local level, excessively over the proportionality principle, would result in negative economic results as well as the loss of prestige and sympathy in local politics. Because of these reasons, we can see many warden and legally solid texts in international and constitutional law, in addition to the heated debates about the limitation issue for cultural rights at the present time.

After all, restricting the basic rights was observed even at the first stages of international legitimacy of cultural rights. The 29th article of United Nation's Universal Declaration of Human Rights was one of the earliest open expressions upon this topic in 1948. Along with this, in focus principle known as "the order of a democratic society" was proposed likewise by European Convention on Human Rights' article 8, again, on limiting issue for rights to protect national interests in 1953 (Fawcett, 1987). Similarly, looking at the mile stone advance for second generation rights, we can also meet 9th article in the International Covenant on Economic, Social and Cultural Rights which touched upon the topic on restricting the rights, for the first time reminding the practicality of proportionality principle. The 13th article in the constitutional law of Turkish Republic, in a similar manner, also comes up with the same principle for upholding the limitation of rights and suggesting the same proportionality principle. Not only legally binding texts, but also global strategy documents focus on promoting the cultural development. Today, it was well understood by public view that cultural rights should be taken into account at local policies and relevant aims for cities. In 2002, the first World Public Meeting on Culture was held in Brazilian city, Porto Alegre and a strategy text as a guideline for cultural policies was declared (Menegat, 2002: 184). This document was named as Agenda 21 for culture, which gives a direct reference local cultural policies, and a reminiscence for the processor famously known document as Agenda 21 for the environment. In that sense, the Agenda 21 for culture holds liable the cities and local governments for cultural development upon creating a common platform to preserve cultural rights.

This paper aims to enrich the content of literature for cultural rights, justice and politics at local level. In this respect, discussions on the cognitive penetrability of cultural rights and its advocate in local politics are loomed on the horizon as a new hobby-horse for path-breaking strategy models. First of all, having a squint on the conceptual framework of Agenda 21 for culture's cultural right perspective at local level can be seen equal to reach a first base with apprehending the importance. Secondly, prospecting the rationale behind legal framework for preserving cultural rights as well as the strategies will give us an ideation on the topic. And lastly, the discussion about Turkish case and cultural justice terms in Turkey will facilely hazard an opinion about praxis on policy making via attracting the attention for the role of local governments under the framework of Agenda 21 for culture models.

1. CONCEPTUAL FRAMEWORK

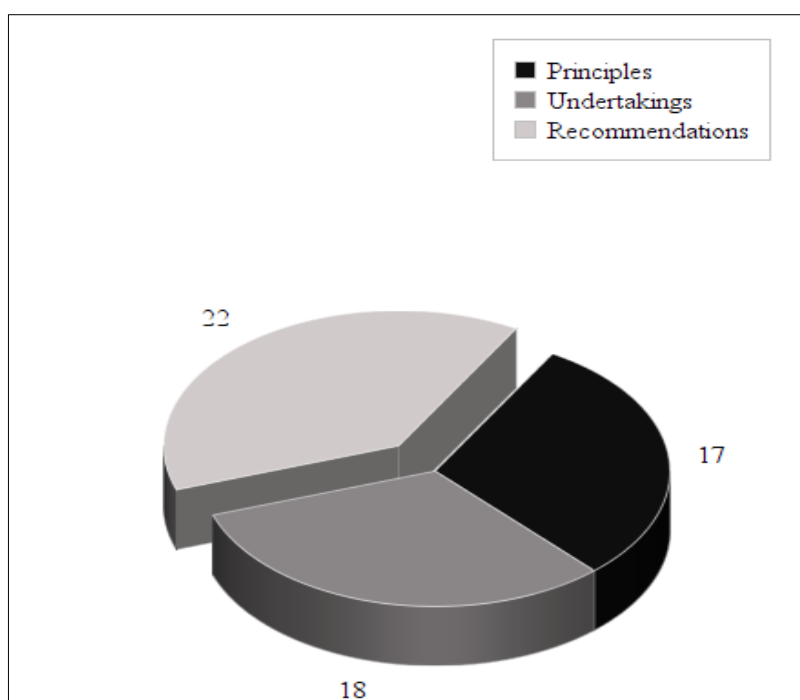
Cultural diversity, human rights at local, intercultural dialogue, participatory democracy in cultural affairs, sustainability and peace are the main themes shared by global movement on preserving local cultural right at local governance. These themes were mainly portrayed by Agenda 21 for Culture base document, declared in 2002. According to this:

- Human rights at local level: Intellectual, emotional and spiritual existence of individuals are highly related with the human rights' scope of needs. In this respect, taking measures by local governments has to be seen a must. Invitation to artists to commit themselves with the city, improving coexistence and quality of life, increasing the creative and critical capacity of all citizens, sustaining the mechanisms, instruments and resources for guaranteeing freedom of speech are exhorted.
- Intercultural dialogue: Dialogue, coexistence and inter culturalism are proposed as basic principles for the dynamics of citizen relationships, thus cultural eco systems, active actors and keeping the cultural diversity alive is advocated by Agenda 21 for culture's political frame.
- Participatory democracy: Cultural freedom is come into use with the system presented with participatory democracy.
- Sustainability: Instead of the economic keeping the life of economic resources longer, prolonging the life of cultural diversity in societies is aimed, in this type of sustainability.
- Peace: Peace will sustain a base for generation of mutual knowledge, greater understanding between civilizations and cultural development strategies. War, exclusions, terrorism, violence, oppression, favoritism and discrimination are accepted as the expressions of intolerance.

Human development idea which was aimed in Agenda 21 for culture movement promotes culture as a solution for the deficiency on creativity, memory, rituality and her freedoms. The Agenda 21 for culture declaration is composed by 67 articles. In this respect; human rights, governance, sustainability, social inclusion and economy was determined as the political arenas of scope in general. First 16 articles was taken under the headline as principles (Pascual, 2008:13). The second set of articles was got together under the group as undertakings, where the promises to be given by related governments. Article from 17 to 45 was mustered under this chapter. Policy establishing, guaranteeing rights, promoting the supportive values, expressions, socialization, dialogues and legal instruments were some examples of the topics which was entreated for undertakings. The third part as recommendations was divided into 3 chapters. Among these articles from 46 to 67, the recommendations for "local governments", "state and national governments" and "international organization" were defined as three sub chapters as the final destinations for

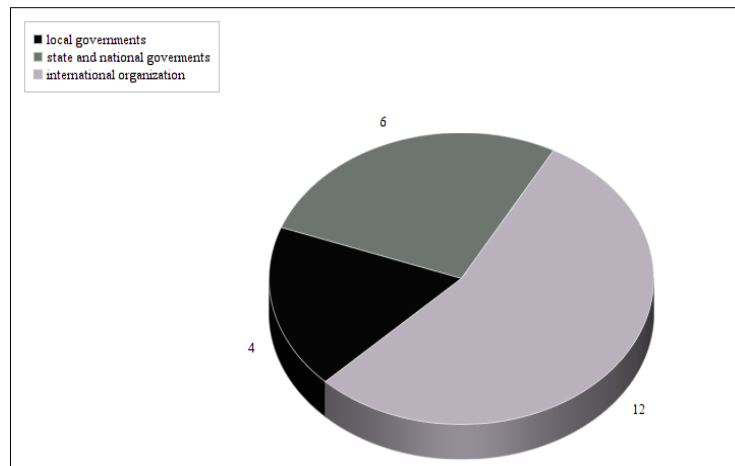
recommendations. Indeed, the international organizations were chosen as the group, again, divided into three subchapters for recommendations. In the latest chapter for recommendations, firstly “the organizations of cities”, then “United Nation Programs and Agencies” and lastly “the intergovernmental and supranational organizations” are provided roles within recommendations. The target addresses of those articles can be revised in the below pie chart diagram for distribution of scopes.

Figure 1: The weighted distribution of the articles for the main topics in Agenda 21 for Culture



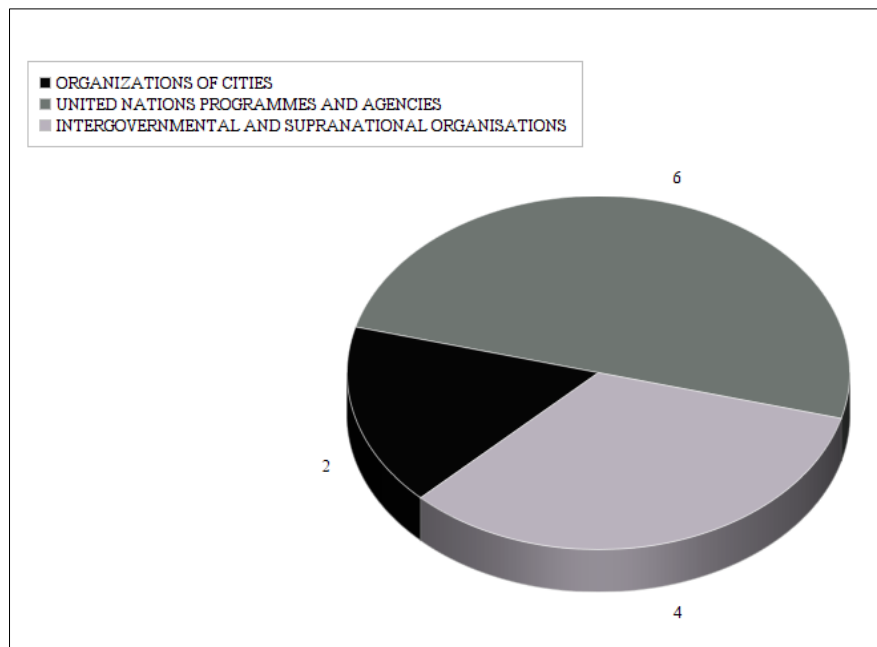
In Agenda 21 for culture document, the principles and undertakings were represented in near numbers are respectively 17 and 18. Absolute total for this two section is at 35 articles in number. Deus ex machina attitude in this distribution help us reach an opinion that the document was mainly designed on bringing a normative an innovative view for local cultural politics, on behalf of the responsibilities of local governments (Duxbury and Jeannotte, 2010:25). Recommendations’ section articles was also represented in the below graph.

Figure 2: The weighted distribution of the articles for responsible institutions of recommendations in Agenda 21 for Culture



As is seen in the figure above, the recommendation sections for international organizations was taken into the most significant pie at number 12. In other words 12 articles were taken into the document to orient the international organizations to help the preserving issue about cultural diversity. The rationale behind this design can simply be explained via the apotheosis formulated as strengthening the cultural dialogue (Fusco, 2008: 16). The position of the weighted distribution for this specific sub section can also illustrated below pie-chart figure, about the 12 recommendations for international organizations.

Figure 3: The weighted distribution of the articles for responsible international institutions defined in recommendations sub chapter in Agenda 21 for Culture



For the case of recommendations, *United Nations Programmes and Agencies* is taken into the highest notion at the number 6 for recommendations. Following this, the international and supranational organizations are taken into the consideration for the highest second rank for the role to be given. Surprisingly the organization of cities are in the third weight to be recommended to role taking (Cizler, 2013: 90).

2. REGULATIONS ON CULTURAL DIVERSITY AND RIGHTS AT LOCAL IN TURKEY

The 13th article in the constitutional law of Turkish Republic advocates “the rule of proportionality” on restricting issue for human rights, if it is needed. A special type of justice issue in political praxis and subcategories can be also referred herein to find the right proportionality for cultural restrictions. Gregory Paul Meyjes who is an associate professor of linguistics at Kennesaw State University of United States presented the concept of cultural justice for literature in 1999 and discussed for his study in 2012 about United States military intervention for Middle East. Based on the term, it is possible to find the exact or closest foot rule for bringing limitations for cultural rights in institutional efforts. In a research for a strategic model for politics, aforementioned in the above chapter, the base document as Agenda 21 for Culture approved by UN-HABITAT and UNESCO in 2004, can also be useful to discuss the proportionality and strategic background for local cultural politics for Turkey.

Cultural justice are the rights about using local languages, having freedom about cultural and artistic production. In this respect, the supportive indicatives for local rights on the participation in cultural life, the management of cultural heritage, holding intellectual property rights are defined in the concept of cultural justice. Gregory Paul Meyjes suggests the societal and institutional efforts together on the cultural rights and attitudes of minority or ethnic groups. Acknowledging the ethno cultural groups as historically grounded is grounded as a solution for ethnical conflicts (Meyjes, 1999). Meyjes criticizes the international forces on underestimating this factor. His studies emphasizes the cooperation of international forces on bringing justice for culture of ethnic minorities, taking lessons from the conflicts in Sudan, Afghanistan and Iraq.

Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which was signed in Paris on October 20th 2005, is still an unsigned document by Turkey (Ferri, 2005: 32). This convention texts is respectful national authorities on producing cultural policies under the principle as using national sovereignty, besides it adds up the main principle that the international sovereignty and cooperation have to be strengthened in this sense.

Both in the theoretical description of Myjes on cultural justice for local rights and the practical models proposed not only Convention on the Protection and Promotion of the Diversity of Cultural Expressions(2005) but also Agenda 21 for Culture (2004) strategy documents, we meet with solidarity and common action principles to sustain cultural diversity in societies. The Convention’s main aims also include the motto that

“Recalling that cultural diversity, flourishing within a framework of democracy, tolerance, social justice and mutual respect between peoples and

cultures, is indispensable for peace and security at the local, national and international levels”.

This statement at the beginning is directly laying weight on the importance of local governments’ role partaking in an interaction base for cultural diversity. As is early mentioned, congruently United Cities and Local Governments (UCLG) adopted, one year before this convention, the Agenda 21 for culture as a reference document for its programmes on culture (Saunier, 2012). Convention’s sub article “e” in its first article determine the aim of the convention, and states that one of mission of the convention is

“To promote respect for the diversity of cultural expressions and raise awareness of its value at the local, national and international levels”

Again in the article 2, the general principles about guiding was lined up. Among 8 principles the fourth one is described as the “principle of international solidarity and cooperation”. For this guiding principles, it is expostulated that the international cooperation and solidarity had to be sustained on enabling countries, especially developing countries, to create and strengthen their means of cultural expressions. In this respect in addition to their cultural industries, newly started sectors are also promoted at the local, national and international levels. In the third chapter of convention declaration “the definitions” sub section also gave the needed terms to conduct policy and strategies. Herein, again among the eight mainly given concepts, the sixth one is described as “cultural policies and measures”. Looking at the collation given by the Convention text, the policies can’t be considered without in local level. According to the declaration, the cultural policies and measures has to refer to

“those policies and measures relating to culture, whether at the local, national, regional or international level that are either focused on culture as such or are designed to have a direct effect on cultural expressions of individuals, groups or societies, including on the creation, production, dissemination, distribution of and access to cultural activities, goods and services.”

Finally in the 14th article, about cooperation for development, enabling the emergence of viable local and regional markets were suggested for parties of convention to support sustainable development and a dynamic cultural sector in countries.

As is early mentioned, Turkey is not a party for this convention. On the other hand, its 4 different cities as Konya, Diyarbakır, İstanbul and İzmir are among the member cities of local government for Agenda 21 for Committee on Culture of United Cities and Local Governments. If we looked at United Nations statistical divisions for Asia, we see 18 countries in West Asia and 17 countries in Middle East sub region. Turkey is the member of these two sub divisions. And among the countries under these zones, only Jordan, Palestine and Turkey have member countries for this committee.

James Fearon from Stanford University developed an index for the countries in the world about cultural fractionalization. Although it is highly criticized today, because of the factors were evaluated to reach this index, it is still seen usable for some scientist to have a view on cultural diversity in a comparative sense across countries (Fearon, 2003: 201). In the Fearon list, cultural fractionalization is estimated on the similarity between languages as a scale. The values are changing from 1 to 0 in indexed numbers. For examples, the population in the countries speaks two or more unrelated languages got higher grades in those indexes. According to this, Turkey is at the 113th level among 159 countries, having the degree as 0.299 for cultural diversity index value.

As Don Kalb and Marco Van der Land stated in their book known as *The Ends of Globalization: Bringing Society Back*, published in 2000, the situation on the phenomenon revealed that defining one person by only one identity became impossible, and this led to the emergence of hybrid languages in which different meanings and grammar structures along with different words are melting in the same pot as daily languages at local level. In this respect, overlooking the cultural diversity index studies' so called low level orders for Turkey is not inspirational for the need on bringing arrangements on cultural diversity issue (Kalb, 2000).

As is aforementioned, the restrictions for basic human rights can only be brought into the point in question via constitutional articles. In Turkey 13th article of Turkish Republic's Constitutions is related with this issue. The absolute freedom for cultural rights in theory can also be overlapped the same discussion for restrictions. In this sense, the volume of restrictions are needed to be handled in a way of positive discrimination for cultural exhibition and diversity with mobility. Indeed, the strategies to strengthen this at local level has to be reviewed in Turkey's reality, of which cultural policies' making process contains the overtones of Continental Europe praxis.

As is seen also in France, cultural policy practices are executed a chain of command practices in Turkey as well. The participation of civil society is weak. The normative efficiency or local governments to enhance the cultural activities are also needed in this sense (Ahearne, 2009: 150). Indeed, a local level council establishment can be a good model, which was also observed in Northern European countries' case. A type of council on expertise can be helpful. Lobbying activities are also be needed to strengthen in this sense to show mobility for production in cultural economy. The law numbered as 5225, which is called the Inducement Law for Cultural Investments and Entrepreneurship and the Ministerial Notice numbered as 5228, The Circular on the Support issue in the Activities in the Scope of Culture were mainly based only economic support in the level of inducement. The local level support in this sense is not perfectly referred in a type of model to enhance the cultural mobility and keeping diversity. 2863 numbered law, which belongs to the year 1983, again contains the article on restrictions in administrative sense for central and local governments to maintain preservation for cultural assets of course. The intangible assets also need to be conserved in this meticulous

perspective, but this time the conservation issue can only be realized through unearthing the intangibles.

In 2003, Turkey signed Safeguarding of the Intangible Cultural Heritage Convention of UNESCO, by this way she accepted the local governments' responsibility roadmap on increasing the awareness (Aikawa: 2004: 140). On the other hand, there is a lack of national or local legal procedure on this issue. No law, circular or by law was created in Turkish legal base in order to support this scope. Only the provincial culture and tourism directorates conducted an inventory study to catch the intangible assets variability and characteristic across the provinces. In this structuring to perform an inventory study, provincial detection councils were established. In a secondary upper level Research and Education General Directorate was empowered in order to evaluate the reports of this councils, by also organizing meeting twice a year. In the ministerial body, the Intangible Turkish Cultural Assets Head of Department were held responsible to administrate the process to safeguarding. An intermediary department, called as the Council of Experts were also thought before the presentation of reports coming from Research and Education Directorates in order to evaluate the living human treasures and intangible cultural assets. In council of experts, there tried to be give a place for local representatives or the real possessors of the assets or treasures in order to maintain a kind of democratic and grass roots model (Kultur.gov.tr[web], 2016).

As it is discussed in the first chapter for Agenda 21, there isn't any cultural strategy text which could present an applicable strategy model for Turkish local governments. In this respect, the weighted distribution of legal executions is hard to be categorized in terms of giving recommendations, determining responsibility or undertakings or limiting the cultural rights or activities in regulatory phases (Tanır, 2016). Looking at the local government reforms after 2002, many steps have been taken into strengthening the financial power of local government units in Turkey. The local budgets, personnel of those units, specifically 30 different metropolitan municipalities got up a full of head of steam on meeting the common demands of local people. Municipal assemblies are served in a more strengthened manner in order to keep alive the local democracy in this respect. Yet the specification for local units on shaping cultural policies is still needed to catch, prescribed via the model in local Agenda 21 for culture's text. 51 provinces in Turkey were supported the financial and co democratic power of Provincial Special Administrations. The topics which could be thought to revive cultural policy and strategies have to be reconsidered for attaining the level in at least for metropolitan municipalities' trenchancy as a first step. Head of departments in metropolitan municipalities of Turkey are today responsible in a general scope compared with provincial municipalities for local cultural policy partaking.

As is early mentioned 35 different articles are prepared to design the responsibility undertaking in Agenda 21 for culture model. In a weighted sense, as we recall the distribution in Figure 2 looking at 22 articles, the United Nation's organizations in order to guide the process for adapting the targets were highly recommended. In order to find a middle way,

metropolitan municipalities can design a specific office to coordinate this local cultural policy reforms in a pattern via following Agenda 21 aims. It was generally accepted for European Union membership case in Turkey by founding of EU relations directorates in metropolitan municipality organizational structures. In addition to this, the foreign relation head departments are still needed to be more activated by means of working up connections with international organizations to strengthen the cultural expressions and recognitions, originated from local cores. And thirdly, keeping consolidation in reinforcing the local organizations are still needed, although it was emphasized in Agenda 2 for culture model. Not only specifically organized nongovernmental organizations for cultural expressions or rights, but also the voice of chambers, local strategists, occupational other organizations and the representative units or officers of central governments are needed again in this respect to estipulate the chance of cultural expressions and activities. At least preparing local strategy texts and calendars to discuss the local expression issues and activities might be thought a first step to start the initiatives.

In Turkey the law in numbers as 5225 for inducing the cultural investment and the circular numbered as 5228 were specifically known as initiating the sponsorship in cultural sphere designed to gain a support to cultural activates at local scale. On the other hand, solving the problematic issues in this hopeful improvement are firstly needed. The private sector candidates to be sponsors are naturally thinking the benefits coming from this financial supports. The tourism or advertisement based returns are needed to be planned solidly. In this respect, transportation, recreation, environmental and education and raising awareness based strategies are needed urgently to increase the tourism and culture economy at local scales. Bypassing steps such as giving tax reductions in available sectoral affairs of firms or companies which are sponsor to cultural activities such as recognition attributes, handcrafting, conservation, restoration, theatric activities etc. are already applied in Turkey. The tax deductions around 30% to 50% were given those partakers since 2004. On the other hand the variety of local cultural activities are still needed to be extended to cover the intangible assets' embalming. Traditional cooking, settlement, cultural expression based linguistic activities such as folk songs, music and dances could be part of new sponsored activities. Turkish case of applications for the inducement of cultural policy at local in this respect by means of financial support, are mostly designed for protecting the tangible assets. In this respect, 139 different cultural sites of which conservation based works weren't finished in past have been to given to the responsibility of some municipalities, special purpose entities or people, as those responsible can mend those sites and open them to exhibition with an eye to gain financial returns from tourism in the future (NTV[web], 2004).

Looking at 2023 Action plan of Ministry of Culture and Tourism, in the second action step, the local governments are given duties to develop the previously titled *tourism centers, tourism cities and the regions of tourism protection and improvement*. Those responsibility and duty giving references are still needed to be widened for different actors such as NGOs or

private sectors. Cooperation for social tourism in this respect can be a good starting point to open a new page for local-cultural attraction point (Kultur.gov[web], 2016).

CONCLUSION

Cultural diversity improvement mottos generally defines the core idea behind international public view shaped by the legal initiatives headed by different conventions and more specifically via Agenda 21 culture Declaration. In this respect, the very first steps were mainly given by the national and traditional understanding by contrasting ties with tourism sector in cultural sphere. Yet, the culture has a little bit different meaning at local scale, and it is mainly related with co adaptation and multi administrative perspective for variety of values at local.

In national understanding the output of cultural and tourism based polices are tried to be distributed in a more balanced way for all nation, but the local-cultural politics rejects the nature of this understanding on a view about enriching varieties. Although tourism in economic sense is way of people's getting closer, the cultural diversity will be a good final aim about solid social policies on being respectful different communities, languages and human rights in practice.

For Turkish case, in legal context, being harmonized with European Union legislation and international law supported by conventions is vital in terms of diplomacy and foreign relations as well. Looking at United Nation initiatives as well as European Union rooted ones, the main aim on strengthening the ties between tourism and culture can be openly viewed. The discussions on finding a way to reveal a common cultural heritage seems important in order to develop a shared platform for collaboration in business arena and knowledge sharing. Indeed, overlooking the cultural differences at the beginning point is not the right attitude within both perspectives coming from western understanding shaped by UN and EU. Making Turkey not only a summer activity based sunny Mediterranean touristic country but also an original one for culture tourism via folklore, gastronomy, thermal values, flora and hospitality has to be accepted as the main target. Those considerations will be the architecture of enriching local-cultural politics at local. In this respect those steps, ordered below can be followed;

- Strengthening the inventory studies for intangible assets as well as the tangible ones
- Finding the right way of appropriation of antique cities by local people
- Conserving not only the historical building but also the traditional architecture techniques and art
- Using the traditional life items in modern life via initiatives
- Bringing museums in a strategic position to be visionary for local cultures
- Presenting a touristic notion for traditional products, specifically for handmade items

- Creating a legal framework which will contain recommendations, undertaking routes and prohibitions, as Turkish legislation and strategic policy texts are insufficiently focused on the local cultural assets discussed above
- Supporting an inducement system which will appreciate the conservation of intangible assets and cultural expression activities at local level
- Taking a pattern on finding milestones to structure a transitional model for Agenda 21 for culture targets
- Laying bases to enrich the international coloration with United Nations, global foundations and European Union institutions for the display of local values and items of Turkey.

Turkish legislation, political practice and institutional structure, as discussed above and aforementioned, is not convenient to take those steps in a near future. In this respect, the endeavors on supporting local-cultural based initiatives are mainly perceived as disincentive instead of motivating by policy makers and some group of citizens. Moreover some provocative groups at local scale can use those initiatives in order to highlight their separatism ideals.

Ethnic, religious and cultural varieties of Turkish people are needed to be seen complimentary items for strategic thinking. Misinterpretation of religious variety and ethnic variety has to finish, as those varieties are related with different sociologic outputs in political sense. Multicultural sense of thinking for traditions, institutionalization, and education are not the main concerns of nation states as it was also observed in European nation states, except for Sweden (Kalp, 2000). Yet, the need of social peace is one of the chief goals of Turkish politics, thus experiencing modern approaches for multiculturalism supported also by United Nations initiatives can be a usable strategy in this manner. Assaying the destructive results of religious and ethnic discrimination has made world community more tolerant about varieties. Today, the respect for secular regimes and democracy is structured upon these experiences' fundamentals in western societies. Following the same reasons, along with the aims on strengthening the social peace Turkey need the outputs of third item as cultural varieties which will serve as a hope for finding hope to sustain social peace, being also under the threat of asylum issue and foreign immigrations. As is well known, Syrian refugees are under the integration policies of Turkey in later terms in which the cultural variety enrichment strategies might be helpful for policy makers.

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