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INTANGIBLE CULTURAL HERITAGE AND MUSEUMS

Summary: Cultural heritage plays the role of a tool that shows the past, its heritage, and the uniqueness of each nation and preserves its material and spiritual characteristics for future generations. The development of society is impossible without preserving the cultural uniqueness formed over the years and passing it on to future generations, and without cooperation at the international level. The reason for this is the issue of protecting the national cultural heritage, which is a part of the world cultural heritage in modern times and is of international importance beyond the borders of a state. The examples of both material and non-material heritage of the Azerbaijani people with a centuries-old rich culture and history have a great scope. However, at different times, all these examples faced the danger of being falsified and alienated. The actualization of Azerbaijan's intangible cultural heritage through museums is one of the main goals of the research. Each nation preserves its material and spiritual characteristics for future generations. The development of society is impossible without preserving the cultural uniqueness formed over the years and passing it on to future generations, and without cooperation at the international level. The reason for this is the issue of protecting the national cultural heritage, which is a part of the world cultural heritage in modern times and is of international importance beyond the borders of a state. The examples of both material and non-material heritage of the Azerbaijani people with a centuries-old rich culture and history have a great scope. However, at different times, all these examples faced the danger of being falsified and alienated. The actualization of Azerbaijan's intangible cultural heritage through museums is one of the main goals of the research.

Key words: cultural heritage, non-cultural heritage, museum, Azerbaijani folklore

The future development of society depends very much on the preservation of the cultural heritage formed over the centuries and passed on to future generations. In this regard, the preservation of cultural heritage is extremely important in modern times and is important for peace, environmental security, protection of human rights, etc., in the same order. National cultural heritage is the tool that combines

the material and spiritual elements of the past of each society or nation, contains the current uniqueness of that society, and can be passed on to future generations.

The society already understands that its future development is impossible, on the one hand, without preserving the cultural uniqueness formed over the years and passing it on to future generations, and on the other hand, without cooperation at the international level. Because the issue of protecting the national cultural heritage, which is a part of the world's cultural heritage, is of international importance in modern times, it goes beyond the borders of a state. Of course, the emergence of the problem in the international sphere makes it necessary to have an international legal regulation accordingly. The main goal of adopting a sufficient number of international and national legislative norms in the cultural sphere is the preservation of cultural heritage and its transmission to future generations. One of the most important components of the national identity of the Azerbaijani people is primarily its cultural heritage. Folklore, which forms the basis of intangible cultural heritage, is one of these categories. In this sense, the protection of our folklore samples is considered one of the important goals of the National Security Concept of the Republic of Azerbaijan. In addition, the law of the Republic of Azerbaijan, "On legal protection of folklore samples," adopted in May 2003, creates legal guarantees for the protection of our intangible cultural heritage at the national level. However, especially in recent years, discussions and the adoption of a number of legal documents by UNESCO regarding the protection of intangible cultural heritage have created a necessity for the improvement of the national legislative framework. Scientific-theoretical problems of folklore are also one of the factors determining the improvement of the database. According to UNESCO's recommendations, folklore (or intangible cultural heritage) refers to a wider and more comprehensive range of art forms. Those art examples include oral folk literature. *The second paragraph of the International Convention "On Protection of Intangible Heritage," adopted by UNESCO in 2003, is dedicated to works of art [4].* As it can be seen, there is inconsistency in the concepts explaining folklore examples. These inconsistencies prove that there is a need to revise the scientific-theoretical concepts of our folklore studies. Currently, in many higher schools in our country, in the textbooks taught on the subject of oral folk literature and the theory of literature, when we say examples of folklore, we mean the examples of oral folk literature. According to Article 1.0.1 of the Law of the Republic of Azerbaijan on "Legal Protection of Folklore Samples", the definition of samples of Azerbaijani folklore is given as follows: "Examples of Azerbaijani folklore (hereafter examples of

folklore) - examples of oral art, folk music, folk dances, folk music dances, examples of applied art, as well as other examples of creativity".

It is clear that the explanation given to folklore examples in the mentioned law needs to be improved. In addition, there are many concepts mentioned in the UNESCO recommendations, about which no information was given at all in the mentioned legislative act. In the Convention adopted by UNESCO in 2003, epic art was declared one of the masterpieces of the common human heritage. *However, there is no information about epic art in the Law of the Republic of Azerbaijan on "Legal Protection of Folklore Examples".*[5] It is possible to increase the number of differences between the two legislative acts.

It is possible to summarize the tasks related to the national register of our national folklore samples in our republic as follows:

- improvement of the legislative framework related to the legal protection of folklore samples;
- various local ministries, agencies, distribution among research institutes;
- determination of scientific-research directions in connection with the new tasks facing Azerbaijani folklore studies;
- improvement or reformation of the structure of the Institute of Folklore of ANAS in connection with the new scientific-research directions;
- preparation of a new textbook on teaching folklore in secondary educational institutions;
- translation of our national folklore examples into different languages of the world;
- preparation of a list of examples of folklore included in the list of protected intangible cultural heritage of UNESCO (for example, mugham and ashig music, etc.);
- creation of folklore studios, filming documentaries according to our national traditions;
- organization and holding of international scientific conferences, various festivals.

Determining the scope of our national folklore examples, creating new concepts related to the scientific and theoretical issues of folklore studies, creating a legal basis or guarantees for listing our national folklore examples, organizing its protection, conducting a state register, applying technical tools in accordance with modern information technologies, Azerbaijan National The creation of the Folklore Archive and Museum are the main goals of the national register of national folklore samples.

Both material and non-material folklore samples of the Azerbaijani people, who have a rich culture and history of many centuries, are faced with the dangers of being falsified or alienated over time. Such cases of falsification have been found mostly in the appropriation of intangible cultural heritage samples by other neighboring nations. In general, it is possible to group the dangers and threats directed against the cultural heritage of the Azerbaijani people as follows. Thus, these dangers include folk epics, tales, folk songs, which are examples of oral folk literature, as well as national musical instruments - zurna, saz, kamancha, balaban, various types of food belonging to our national cuisine, carpets which are examples of national culture, as well as "Koroğlu", "Stranger in Love" folk epics were appropriated by our hated neighbors, or they tried to make it their own. Also, it has become a tradition to display national carpets under the name of "Iranian carpets" at international exhibitions, to present the Azerbaijani folk song "Sari Gelin" as the national music of the Armenian and Persian people at international festivals, and as if this were not enough, the adoption of Azerbaijani national dishes by Armenians has already become a tradition. . Among the material and moral values belonging to the household culture of the Azerbaijani people, dolma and lavash, which are dishes of the national cuisine, stand first in the list of what Armenians claim as their own. They even carry out serious propaganda work to prove that dolman is the national dish of Armenians. Even during the time of the Soviet Union, they did not hesitate to carry out this propaganda openly and secretly.

Currently, Armenians are organizing "dolma festival" in foreign countries. In this regard, the preservation of our intangible cultural heritage and its promotion among the peoples of the world occupies an important place in the cultural policy of the Azerbaijan state. One of the main issues in this direction is the popularization of intangible cultural heritage objects with museum forms. For a long time, the presentation of intangible heritage was limited to showing its elements, dances, rituals, technologies, etc. and all these are generally presented as separate components of a specific culture, not related to the concept of "intangible heritage". In 2010, the first museum for the protection of intangible cultural heritage was established in Harbin, Heilongjiang Province, China. Until the establishment of the museum, intangible heritage exhibitions aimed at universal display of ethnic culture were organized in various provinces of China. For example, the exhibitions held under the title "Intangible Cultural Heritage of the Yi People" are particularly noteworthy.

Interpreting intangible heritage objects in the context of museum collection, museum exposition or, in general, museum discourse is a complex, multi-level

process, and this process manifests itself in all phases of museum work. Actualization of Azerbaijani folklore and intangible cultural heritage examples through museums is one of the current issues of museum policy.

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Günəl İqbal qızı Cəfərli

Qeyri-maddi mədəni irs və muzeylər

Xülasə: Mədəni irs hər bir xalqın keçmişini, onun irsini və özünəməxsusluğunu göstərən, maddi və mənəvi xüsusiyyətlərini gələcək nəsillər üçün saxlayan alət rolunu oynayır. Cəmiyyətin inkişafı illər ərzində formalaşmış mədəni unikalığı qoruyub gələcək nəsillərə ötürmədən və beynəlxalq səviyyədə əməkdaşlıq etmədən mümkün deyil. Buna səbəb isə müasir dövrdə dünya mədəni irsinin tərkib hissəsi olan milli mədəni irsin qorunması məsələsidir ki, bu isə bir dövlətin hüduqlarından kənara çıxaraq beynəlxalq əhəmiyyət daşıyır. Çoxəsrlik zəngin mədəniyyətə və tarixə malik Azərbaycan xalqının həm maddi, həm də qeyri-maddi irs nümunələri böyük əhatəliyə malikdir. Lakin müxtəlif dövrlərdə bütün bu nümunələr saxtalaşdırılmaq, yadlaşdırılmaq təhlükəsi ilə üzləşmişdir. Azərbaycanın qeyri-maddi mədəni irs nümunələrinin muzeylər vasitəsilə aktuallaşdırılması tədqiqatın əsas məqsədlərindən biridir.

Açar sözlər: mədəni irs, qeyri-mədəni irs, muzey, Azərbaycan folkloru

Гюнель Игбал кызы

Джафарли Нематериальное культурное наследие и музеи

Резюме: Культурное наследие играет роль инструмента, который показывает прошлое, его наследие и уникальность каждого народа, сохраняет его материальные и духовные особенности для будущих поколений. Развитие общества невозможно без сохранения формировавшейся годами культурной самобытности и передачи ее будущим поколениям, без сотрудничества на

международном уровне. Причиной тому является вопрос охраны национального культурного наследия, которое в современное время является частью мирового культурного наследия, имеющего международное значение за пределами государства. Огромный простор имеют примеры как материального, так и нематериального наследия азербайджанского народа, имеющего многовековую богатую культуру и историю. Однако в разное время все эти образцы подвергались опасности быть фальсифицированными и отчужденными. Актуализация нематериального культурного наследия Азербайджана через музеи является одной из основных целей исследования.

Ключевые слова: культурное наследие, некультурное наследие, музей, Азербайджанский фольклор

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