Teaching and learning through and about intangible cultural heritage

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Abstract

Within the scope of the study area to strengthen the creative process of the transmission of intangible cultural heritage through teaching practices which UNESCO emphasizes, in this research, it is aimed to develop content for learning processes enriched with context-based questions that can be used in high school geography and history lessons based on the meta-program model and to explain the procedures that can be performed in this process. This research is a longitudinal document analysis study constructed in a qualitative research design. The achievement of to be able to explain the intangible elements representing Turkish culture within the framework of the legitimacy source of power (Kök-Tengri faith and Kut) theme, which is determined to be organized as an interdisciplinary behavior content in geography and history instructional programs, was chosen as the research unit. The stated achievement was analyzed within the framework of knowledge and cognitive process dimensions, transformed into goal-behavior statements and associated with context-based questions. On the basis of the processes in this research, new studies can be conducted in which intangible cultural heritage elements will be integrated with international competence frameworks and integrated into instructional content designs. It is thought that these studies will strengthen the transmission of the intangible cultural heritage to the younger generations through the curriculum and the textbooks resulting from these programs.

Keywords: UNESCO, integrating ICH in curricula, meta program model, Kök Tengri faith and Kut, achievement analysis

1. Introduction

Curriculum-making, development and evaluation; it has become a process in which proactive efforts are increasingly being focused and discussed both in national and international level projects and capacity building works of the Ministry of Education in Turkey and in academic texts written worldwide (TEDMEM, 2015, p. 121). The nature of the 21st century education ecosystem, which considers the acquisition of *context-based*

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thinking-implementation skills as valuable and necessary, is gaining more and more importance as a powerful transformer in the studies of updating of curricula (Demirel, 2020, p. 37; Drake and Reid, 2020, p. 7). This interdisciplinary paradigm transformation, which comes to the fore in the curriculum development discipline, is in harmony with the respect for *cultural diversity* and *intercultural dialogue,* the emphasis on protecting *national consciousness* and values as well as *universal values*, and educational vision undertaken by UNESCO for learning *to live together* (UNESCO, 2019, p. 2). The strengthening of interdisciplinary learning approaches, which are controlled within the framework of cognitive, affective and dynamic process dimensions of the level of realization of the behavioral content defined as achievement and presented with complex problem situations associated with real life, also increases the interest in *meta programming* in the thought of constructing program objectives all over the world.

Curriculum is categorized in two levels as curriculum and meta-program. Independent contents, defined as curriculum, are the plans in which the teaching of a discipline related to this world is thought to be necessary for students to acquire outside of school as well as in school. The meta program is for the instructors and students; it offers a unifying framework that functions as an umbrella over all disciplines as an approach that includes searching and experiencing the program content in the entire ecosystem, organizing it into a new product by associating it with other program content, and reconstructing the content (Whalley, Saunders, Lewis, Bueneman & Sutton, 2020, p. 383). The global logic implied by this framework is based on the necessity that 21st century educators should be equipped to integrate perspectives from different disciplines rather than specializing in a single field. Among the many parameters that encourage 21st century educators to construct and implement an interdisciplinary, flexible and holistic curriculum, "respecting cultures and learning to live together" stands out (UNESCO-IBE, 2017, p. 86). Likewise, the technological character of the age can lead to the weakening and loss of national cultural values and consciousness, and it is an important discussion area for communities to carry cultural heritage elements to the future by safeguarding their identities (Oğuz, 2021, p. 12). In the specified contexts; it is possible to stated that goal-achievements such as developing a worldview sensitive to common values concerning the global society, being aware of the tangible and intangible elements that represent the national culture, raising the national cultural identity and associating it with other cultures should be among the *intercultural competencies* that are aimed to be developed by gaining them within the scope of contemporary curriculum contents (Aral, 2020, p. 231).

As Demirel (2020, pp.116-117) emphasized that goal-achievements, which are determined to be observed through pre-designed experiences and defined as behaviors, are features that cannot be directly observed but are predicted to exist in students in terms of behavior. It is possible to determine and measure the effects of learning, albeit indirectly, by writing behavioral definitions in all cognitive, affective and psychomotor domain categories included in the goal-achievements and giving these expressions functionality. In addition to the information content expected to be learned, writing goal-achievement statements about supportive learning products such as remembering, researching, transferring, raising learning motivation and communication methods that students will learn to use is a process that needs attention. Behavioral contents defined as goal-achievements should not be limited to cognitive repetition; they should support the emotional and sociocultural development of students. In order to facilitate the nature of goal-achievements to be more observable, measurable, and desirable, it is suggested that they be concluded with action verbs and express a single proposition.

Açıkgöz (2014, p. 249) stated that *open-ended, context-based questions* have a cognitive strategy function in that they facilitate the transformation of the learning content into behavior by actively processing the learning content, thus integrating it in personally meaningful and conceptually coherent ways. Context-based questions with real-life elements that explore individual, societal and global well-being; they function as a metacognitive strategy when they are used in the management and control of cognition. At the same time, contextual thinking questions, which are based on social, historical and temporal analyzes within the framework of careful generalizations about time and space, constitute an important starting point for the cognitive process used to address complex problems and reach a more comprehensive perspective on them in *interdisciplinary studies* ((Kuh, 2008, p. 28).

In the *2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage,* the sustainable protection of intangible cultural heritage elements, which are considered to ensure the continuity of identity and belonging and the development of the community, seems possible on the basis of the principles of transmission them from generation to generation and keeping them alive. However, it is difficult to say that since 2006, when the *Convention* entered into force, both national and international practices have been successfully implemented in line with the stated purpose (Oğuz, 2021, p. 12). Among the problematic areas of the safeguarding process that emerged with the Convention for the Safeguarding of Intangible Cultural Heritage, there are areas such as the fact that the information about the elements presented to the lists reflects the perspective of the experts who wrote it as research data, and that it is frozen at the time it was written, and that the transmission from generation to generation through teaching practices cannot be highlighted. Based on the stated arguments, an interdisciplinary approach was followed in this research, based on the meta-program model, within the scope of the study area of keeping alive and strengthening the creative process of the intergenerational

transmission of intangible cultural heritage elements through teaching practices. It was aimed to develop a goal-achievement statement that integrates the common points of the acquisitions in geography and history curricula and closely related to the research topic. Then, it was planned to write context-based questions explaining this goal-achievement statement and to construct an introductory-level instructional content detailed within the framework of the process steps followed to enable interdisciplinary integration based on the answers to these questions obtained from the literature document. It is thought that the teaching content developed within the scope of the research will be a source of inspiration for new studies in which the intangible cultural heritage will be integrated into the interdisciplinary teaching content designs and will enrich the scientific discussions on the subject.

Today, responsibility for the practice of introductory interdisciplinary teaching falls on the shoulders of a single teacher, who is often more familiar with the disciplinary literature related to courses or programming courses, rather than dominating the extensive literature on interdisciplinarity, principles of the field, and best practices. In this case, the teacher is faced with a dual and challenging process, such as improving his competence in the disciplines related to the subject/theme of the lesson, as well as improving his competence on the principles and good practices of interdisciplinarity. In addition, it is thought that the single teacher approach in interdisciplinary teaching will most likely become the norm in the coming years ((Repko, Szostak ve Phillips Buchberger, 2020, p. 19). This trend means that more than ever there will be a need for extensive academic research and publications that introduce the fundamental ideas, theoretical framework and design principles of interdisciplinary approaches, prepare students and teachers to produce advanced interdisciplinary studies and improve their ability to work with complex issues or multidisciplinary questions. In this context, the research is important in that it identifies the motivations for designing and teaching interdisciplinary courses, as well as it pointing out the need for resources that will introduce students and instructors to the fundamental principles of this evolving field. In addition, it is thought that the research will provide teachers with materials consistent with constructivist approaches that facilitate them to develop critical thinking skills about intellectual questions covering interdisciplinary fields in history and geography curricula. As stated by Yıldırım (1996, p. 93) students at secondary and high school levels are widely encouraged to learn knowledge and skills within the framework of disciplines. However, it is not possible to say that students, especially at the secondary school level, are ready to enter the rigid patterns of the disciplines. Students who have a holistic way of perceiving the world may have difficulties in teaching organized only with a disciplinary approach, and their motivation to learn against these lessons may decrease over time. Meaningful learning cannot be realized with the approach of presenting learning materials separately from their natural context and disconnected from daily life. In the interdisciplinary approach, the content boundaries are removed; students

recognize the value of knowledge from different disciplines in their future careers and lives; thus, they gain proactive thinking skills by improving their capacity to adapt to the requirements of the ever-changing society ((Szostak, 2017, p. 65-87).

Spesifically, the following parameters guided this research:

1. According to the revised Bloom's taxonomy, what are the definitions of behavior categorized according to the knowledge and cognitive process dimensions of goal-achievement developed as the unit of analysis in the study?

2. Which context-based questions can be written explaining the behavioral definitions of goal-achievement developed as the unit of analysis in the research according to the revised Bloom's taxonomy?

3. Which under sub-headings can be organized the instructional content design based on the answers to the questions explaining the behavioral definitions of goal-achievement developed as the unit of analysis in the research according to the revised Bloom's taxonomy?

2. Method

2.1. Research design and procedures

This research is in qualitative research design in terms of data collection and evaluation techniques and is structured with historical analysis approach; the research is also a longitudinal document analysis research that covers the comparisons of the event/phenomenon that is the subject of the research in terms of time dimension in different time periods during a process. Analytical process followed in the document review approach; It includes the steps of finding data in document sources, reviewing their reliability, developing a system for coding and categorizing, evaluating and recording data (Altheide & Schneider, 2013, p. 39). In the document review process; in most cases, as in this research, it is aimed to examine the message, intention and motivation to be given in the document within the framework of a certain historical context or in a contemporary context (Özkan, 2019, p. 28). In this sense, an approach that comes from the logic of historical analysis and looks at the cultural and geographical background has been followed in the research, and the socio-political background in the historical texts that constitute the main data sources has been applied. The aim of the historical analysis approach, which has a realistic epistemological stance on social work issues, is to try to determine why and how the events of the past happened taking into account the reliability and validity of the data on which the arguments will be based (Furlong & Marsh, 2010, pp. 193-194).

2.2. Validity and reliability of the literature document

In research based on the analysis of document content, the process of deciding which documents and materials to choose and use among hundreds of documents takes place in an intense and complex process and has a critical value (Özkan, 2019, p. 28). In this context, in the first stage of the literature review, the geography and history curicula (MOE, 2018a, 2018b) rearranged and put into practice by the Republic of Turkey Ministry of National Education in the 2018-2019 academic year was examined. As a result of this examination, it has been seen that the close relationship between these disciplines is reflected in both program setups, since the studies in the subject areas of geography and history attach equal importance to the concepts of space and time. The approach to be followed in the acquisition of the goal-behavior of "analyzes the distribution areas of Turkish culture in terms of regional characteristics", which is discussed within the scope of the *Global Environment: Regions and Countries* unit in the geography curriculum is the statement "the main intangible elements representing Turkish culture are included through examples" explain with. The approach that is suggested to be followed in the acquisition of the goal-behavior of "recognizes the power and management structure of Turkish political organizations in the First and Middle Ages", which is discussed within the scope of the *Turkish World in the Early and Middle Ages* unit in the history curriculum is the statement "Asian Hun, Kök-Türk and Uygur states are considered within the framework of the elements constituting the source of legitimacy of power" explain with. The common points of the stated achievement explanations have been integrated and the goal-acquisition of "explains the intangible elements representing Turkish culture within the framework of the source of legitimacy of power (Kök Tengri faith and Kut)" was defined as the content of interdisciplinary behavior and was determined as the analysis unit of the research.

After determining the analysis unit of the research, the behavioral definitions of this goal-behavior statement classified according to the revised Bloom's taxonomy (Kratwohl, 2002, p. 215) and context-based research questions explaining these dimensions were written. Then, the interdisciplinary learning content was organized based on the answers to the written questions obtained from the literature document. According to the opinions of the field experts (n=4) in Curriculum and Instruction and Assessment and Evaluation in Education, the learning product statements written in relation to the cognitive step according to the revised Bloom's taxonomy were arranged appropriately and hierarchically and these statements are observable and measurable. The achievements covering the goal area are given in the aorist tense; these achievements were handled according to the order of the Revised Taxonomy, Factual Knowledge, Conceptual Knowledge, Metacognitive Knowledge and cognitive process dimension. Knowledge of

terms and items requiring special details (*Töre*, *Kut, Kök Tengri…*), classifications, subject-specific structures (*Culture*, *Legitimacy*,…), subject-specific concepts, facts, techniques and methods, and cognitive tasks (Compares the newly learned information about the intangible cultural heritage representing Turkish culture with the previous information, etc.) are grouped in stages. As a result of these analyzes, it was seen that the learning product expressions developed within the scope of the research were appropriate.

The reliability of academic works that make up the literature document, the preparation of these works in accordance with scientific principles and the fact that they contain real information, the information presented in the works the fact that it represents the aforementioned time and space at a high level is associated with its source and form of formation as well as its interpretation within its own context (Sak, Şahin Sak, Öneren Şendil & Nas, 2021, p. 243). In document analysis, obtaining the document suitable for the research topic by providing access to resources such as libraries, archive catalogs, annuals, periodicals, at individual and institutional levels, checking the authenticity of the information in the document content and taking expert opinion in the stages of interpreting the meaning of the information in the content, increases the reliability and makes the study powerful and effective ((Forster, 1994, p. 155). However, it should be noted that the intellectual honesty of the researcher is an indispensable condition for reliable and in-depth analysis in document analysis, as it is in general qualitative research.

In the second stage of the literature review within the framework of the internal reliability study of the research, primary source works written by experts in their fields and national/international research works prepared by utilizing Chinese yearbooks, who have made significant contributions to the definition and development of the research subject in terms of theoretical and methodological aspects, were collected from experts in the field of General Turkish History (n=2) determined within the framework of the suggestions, these works were analyzed with the critical reading method in the following stages, cataloged to be used in the recording stage and then analyzed within the scope of content analysis (Bowen, 2009, p. 32). In the document analysis, the basic ideas of interdisciplinary integration theories were taken into consideration. In this context, different categories have been created such as the cultural, intellectual, spiritual and political characteristics of the period and geographical places in which *Kök Tengri faith* and *Kut* emerged in the Central Asian cultural circles, the political power and authority associated with this faith system, and the transition rites such as birth and death and context-based research questions related to these categories were developed. Then, the explanations structured on the answers to the research questions obtained from the literature document were collected under sub-headings to create an introductory interdisciplinary course content. The literature document, which is regularly organized and reviewed by expert researchers, increases the validity and reliability of the

qualitative researches in which they are used (Saldana, 2011, p. 65). The data obtained from the primary works used as a source in the research provide information that includes a long period of 2200 years regarding the source of legitimacy of power in the context of *Kök Tengri faith* and *Kut* in Turkish culture. In this context, the analysis of the aforementioned information, which is based on a wide time period, contributed to the external validity of the research in terms of providing data to researchers who want to prepare similar content designs in the temporal/longitudinal category (Bailey, 1994, p. 317).

3. Results

In this section, at the end of the document analysis process consisting of four stages, the behavioral definitions of the analysis unit developed within the scope of the research and the research questions explaining these definitions are written, based on the answers to the questions written in the literature document and the basic ideas of interdisciplinary integration theories, the results related to the structuring of the teaching content, which were categorized according to the subgroups of the knowledge and cognitive process dimensions of the analysis unit, were categorized under sub-headings and presented.

3.1. Writing behavioral definitions of goal-achievement developed as a unit of analysis and classification according to knowledge and cognitive process dimensions

The determination of the unit of analysis, which is defined as the concept analyzed in a scientific research, has a very important role as the starting point for the research process. The most common units of analysis identified in qualitative research in educational sciences are students, teachers, parents, curricula, learning environments or schools. Research questions, themes, classifications, findings, explanations developed regarding the findings, analysis techniques and all other elements of a scientific research directly affect the selected analysis unit and are also affected by the analysis unit of the research and each other (Neuman, 2014, p. 372). As adopted in the setup of this research, the most important features of qualitative research designs are to consider the data in a strong theoretical and conceptual framework; it is not a linear, but an interactive and cyclical research process. In this context, it is possible to say that an approach centered on the context sensitive nature of the research and a comparative perspective appropriate to its theoretical background has been adopted. With this approach, the goal-achievement of "explains the intangible elements representing Turkish culture within the framework of the source of legitimacy of power (Kök Tengri faith and Kut)", which is organized as interdisciplinary behavior content in geography and history curricula, has been developed as an analysis unit. Then, the goal-behavior developed as the unit of analysis; dimensional definitions according to the revised Bloom's taxonomy (Kratwohl,

2002, p. 215) and research questions explaining these dimensions were written (Table 1-4); The learning content was organized through the answers to the questions written in the literature document.

Table 1. Classification of the Analysis Unit According to Factual Knowledge and Cognitive Dimensions

The Knowledge Dimension	Remember	Understand	Apply	Analyze	Evaluate	Create
	Aa-1.1: He/she states that in the Ancient Turks, *Kut* means the right and authority of political domination granted by *Tengri*.	**Aa-2.2:** He/she gives examples of *Kut's* role in the history of the Turkish states.	**Ab-3.2:** He/she shows the titles used after *Tengri Kut* in the Turkish states on the timeline.	**Ab-4-1:** He/she explains the *Kök Tengri* faith system by relating it to the terms *Kök Tengri,* the *Cult of Ancestors* and *Yer-Sub*.	**Ab-5.2:** He/she evaluates that *Kök Tengri* faith is not a religion according to the criteria of creed, deed and community.	**Ab-6.3:** He/she presents Mahmud al-Kashgari's argument *"The State is left, Töre is not",* the reasons supporting it and the evidence of the reasons on the concept map.
A. Factual Knowledge	**Aa-1.1:** He/she states that *Töre* are the legal rules that regulated social life in the first Turkish states and they are the rules of law brought into being by the will of the ruler.	**Aa-2.5:** He/she comes to the conclusion that in order to be a ruler in the Ancient Turks, it is necessary to be a member of a dynasty donated by *Kök Tengri* to *Kut*.		**Ab-4.3:** He/she relates the reasons for the Turks to adopt the principles of the Islam with the *socio-political contacts with the Abbasid State*.		
	Ab-1.1: He/she states that *Kök Tengri* faith represents a faith system in which the first stages of institutional religion were seen in the Ancient Turks in the pre-Islamic period.	**Aa-2.5:** He/she states that the legal system of the Ancient Turks consists of national laws, based on the importance of *Töre* in the structure of Turkish society.				

Table 1. Classification of the Analysis Unit According to Factual Knowledge and Cognitive Dimensions (Continued)

The Knowledge Dimension	Remember	Understand	Apply	Analyze	Evaluate	Create
A. Factual Knowledge	**Ab-1.1:** He/she writes that the title of the ruler in the Hun State was *Tengri Kut.*	**Ab-2.3:** He/she categorizes the elements that limit *Tengri Kut's* right to political power and dominance as the notables of the people, the beliefs and thoughts of the tribe leaders and traditional national laws.	**Ab-3.2:** He/she develops a Frayer diagram centered on *Tengri Kut's* powers.	**Ab-4-2:** He/she organizes the powers of *Tengri Kut, the mansibdar of the State*, under three headings: Ensuring the economic welfare of the people, making the *State* and the Turkish nation's reputation eternal and expanding the field of the *State.*	**Ab-5.2:** He/she examines the powers of *Tengri Kut*, who is the *representative of the sovereignty*, under four headings: The administrator who administers the State according to national customs and has a proposal for law, the highest chief in the State, the commander-in-chief in wartime and the head of the executive power in peacetime.	**Ab-6.2:** He/she constructs a theatrical play in which the *State Council, ruler, dynasty and sub-tribes of the Turkish State,* consisting the *tribe leaders and notables of the people*, are played.
	Ab-1.1: He/she states that the *State Council* has the authority to limit *Tengri Kut's* right to political power and sovereignty.	**Ab-2.6:** He/she compares the powers that Tengri Kut has in terms of being the *representative of the sovereignty* and the *mansibdar of the State.*		**Ab-4.3:** He/she explains Tengri Kut's powers by referring to the Orhun Inscriptions in terms of being the representative of sovereignty.		

Table 2. Classification of the Analysis Unit According to Conceptual Knowledge and Cognitive Dimensions

The Knowledge Dimension	Remember	Understand	Apply	Analyze	Evaluate	Create
B. Conceptual Knowledge	**Bc-1.1:** He/she states that *culture* encompasses the characteristic mosaic of lifestyles/principles and dominant belief systems of a group of people living in a certain place at a certain time.	**Bc-2.1:** He/she exemplifies that *culture* is the product of human activities that emerge as a result of human interaction with nature in every field.	**Bc-3.2:** He/she draws a semantic map in which *landscape* which is the *natural geographical view* shape by a cultural group is at the centre.	**Bc-4-1:** He/she distinguishes elements that have visible evidence in the *landscape* as *tangible cultural heritages* and those are invisible but give their character to the landscape as *intangible cultural heritages (living heritages).*	**Bc-5.2:** He/she evaluates the functions of physical geography features of *Ötüken* in the context of shaping the culture of the Turks who chose that place as their living space.	**Ab-6.3:** He/she writes an essay on the transmission of the *Cult of Ancestors*, which is among the elements of the *Kök Tengri faith system,* as a living heritage from thousands of years ago to the present day.
	Bc-1.1: He/she defines *Legitimacy* as a concept used in the sense of being just, true and valid in accordance with religious rules, law and *Töre.*	**Bc-2.5:** He/she states that the source of legitimacy of the power to rule in Turks is *Kök Tengri.*				

Table 3. Classification of the Analysis Unit According to Procedural Knowledge and Cognitive Dimensions

The Knowledge Dimension	Remember	Understand	Apply	Analyze	Evaluate	Create
C. Procedural Knowledge	**Ca-1.1:** He/she states that the title *Tengri Kut* is spelled differently by European sinologists as *Şen-Yü, Tchen-You, Zenghi* and *Tan-Jou.*	**Ca-2.2:** He/she exemplifies *the works of civilization (national resources)* from the period before Islam which are considered necessary to understand the legal system in the Turkish states.	**Cc-3.1:** He/she classifies the features of *national sources that illuminate the legal system in the Ancient Turks* according to the order of operations in the application of the rules determined in the *Frayer model.*	**Ca-4-3:** He/she argues that the legal thinking of *the Seljuk and Ottoman Turks* was rooted in *the law of the Ancient Turks.*	**Ca-5.2:** He/she evaluates the belief and legal system of the Ancient Turks in the context of *customary law ideas and principles* prevailing in the pre-Islamic period.	**Ca-6.3:** He/she makes a presentation on the legal customs of the Ancient Turks based on the records and signs in the *Epic of Oguz Kagan.*
		Ca-2.7: He/she explains the reason why the Turks adopted the principles of the Islam over time by believing that *God is beyond space.*	**Cc-3.2:** He/she charts when and in what order the religions of *Confucianism, Taoism, Zoroastrianism, Christianity, Manichaeism, Buddism and Judaism* spread among the Turks before Islam.			

Table 4. Classification of the Analysis Unit According to Metacognitive Knowledge and Cognitive Dimensions

The Knowledge Dimension	Remember	Understand	Apply	Analyze	Evaluate	Create
D. Metacognitive Knowledge	**Da-1.1:** He/she takes note of the concepts that she does not know while discussing that the roots of the legal thought of the Seljuk and Ottoman Turks are tied to the law of the Ancient Turks.	**Da-2.6:** He/she compares the newly learned information about the *intangible cultural heritage* that represents the Turkish culture with the previous information.	**Db-3.2:** He/she makes planning before writing his/her presentation on legal customs in Ancient Turks based on the records from the *Epic of Oguz Kagan.*	**Da-4-1:** He/she explains the difference between the concepts of tangible and intangible cultural heritage through *the evidence kept alive in the landscape.*	**Dc-5.1:** When he/she realizes that he/she does not know some *features of factual/theoretical/procedural knowledge related to the goal of explaining the intangible elements representing Turkish culture* in the context of the source of legitimacy, *he/she reconsiders these features.*	**Db-6.3:** He/she creates open-ended questions in which elements representing Turkish culture are organized around *intangible cultural heritage.*

3.2. Learning content structured according to subgroups of knowledge and cognitive process dimensions of the analysis unit

In the development of different categories such as the cultural, intellectual, spiritual and political characteristics of the period and geographical places where *Kök Tengri faith* and *Kut* emerged in the Central Asian cultural circles, the political power and authority associated with this belief system, and the transition rites such as birth and death, interdisciplinary care was taken to avoid *disciplinary bias* and *personal bias* (Repko et al., p.22), which are among the tendencies that contradict the integration process.

The approaches offered by both geography and history discipline to the *context-based questions* developed within the scope of the research were comprehensively reflected in the teaching content; Disciplinary jargon, which includes terminology specific to both fields, is used in an understandable way. The curricula of geography and history, which are the leading disciplines potentially closely related to the protection of intangible cultural heritage, have been analyzed and the common points between the goals-outcomes have been identified.

3.3. Context-based questions and answers developed within the scope of the research

Bc-2.5: What is the source of legitimacy of ruling power in ancient Turks?

The fact that the Turks have an ancient history of five thousand years is described in the works of Joseph de Guignes and the historians who followed him (Ögel, 1971, p. 5). Towards the first quarter of the 18th century, inscriptions belonging to the Kyrgyz were found in North Asia, after the reading of the Kyrgyz inscriptions at the beginning of the 20th century, the first unique expressions of Turkish history were revealed. Western sinology added these narratives to its own evaluations, Turkish historical order was established with a new understanding (Malov, 1952, pp. 20-21). The Turkish Historical Society, which was established by the instructions of Kemal Atatürk, continues to pursue its mission in the direction of its founding objectives, in the research of the contributions of the Turks to world history and in the rise of Turkish culture to the level of contemporary civilizations.

Legitimacy, which is in accordance with religious rules, law and *Töre* derived from the Arabic root *şerr'*; it is a word used in the sense of just, right, valid and realistic. It means that what is lawful is accepted by the public. Although it varies from time to time and from region to region, the source of legitimacy of power in the *Ancient Turks* was represented by state institutions. While the power or governments were changing, they acted in accordance with the *Töre*, and the protection of the people in all respects was accepted as the most important element of legitimacy. In *Charismatic Sovereignty*, which was defined as the state of being endowed with grace and justice by *Tengri* in the Ancient Turks, the governed saw the ruler as an important entity; accordingly, it has been accepted that the ruler has a superior power and might. The *Töre*, which means *law and order*, was arranged by the Turkish ruler and applied by him himself. *Şerr', şerri'at, legitimate* and *legitimacy* determined and regulated by the Islamic code. Şerr' was subjected to custom, in other words, to Töre. The dictionary meaning of the word *legitimate* means that the law, religion and public conscience find it right. To put it briefly, political power in the Ancient Turks is an indispensable element in terms of being one of the most important sources of legitimacy (Donuk, 1981, p. 31).

Ab-1.1: What are the elements of the Kök Tengri faith system that are considered to represent the first stages of institutional religion in the Ancient Turks?

In 3000 B. C., many cultures are mentioned in the north of China and it is known that the proto-Turkish tribes are stronger than all of these cultures. As a result of the wars of the legendary *Hsia Dynasty* (1750-1450 B. C.) with the tribes that came to the lands of China, *Jung* and *Ti* from these tribes preferred to live in the forest areas in the north while the *Hun-yu* tribes preferred to live in the steppe south of *Lake Baikal.* In the 2500 B. C., the spread of the proto-Turks from the *Sayan*, *Hangai* and *Altai* series to the north and northwest of China; it enabled peoples such as proto-Mogol, proto-Tibetan, proto-

Tungus, *Liao* and *Tai* and the Tengri of these tribes to get closer. It is possible to say that this rapprochement had important effects on the establishment of peace among the tribes and the development of the *Kök Tengri faith system* (Eberhard, 1987, pp. 16-17).

Because of their agricultural culture, the *Shang Dynasty* believed in a fertility goddess called *ti;* their emperors were also called by the same Chinese sign and name. The Turk's *Tengri* is only one. *Shang-ti* is both the name of the chief Tengri and the title of the emperor. The idea of one Tengri, one emperor formed the backbone of the system; the cult of ancestors and yer-sub were considered sacred due to their place in the Kök Tengri faith. According to Çınar (2020, p. 57), *Etruscans,* the best-known representatives of the Ural-Altaic language, belief system and civilization; they attributed holiness to natural beings such as soil, sea, river, tree and valley as the place of spirits. The goddess *Turan,* who symbolizes the cult of the holy land and homeland, which is respected by the people as in Central Asia, is the goddess with the most depicted cult in Etruscan art.

Among the elements of nomadic life, the existence of *legends* draws attention, the legend of each object is mentioned and a separate value is attributed to it. The reports on the *Western Regions* of *Chang-chi'en*, who were tasked with finding and forming an alliance with the *Yueh-chihs* expelled by the *Huns* from the *Kansu* region, are quite remarkable. In these reports, very good horses were mentioned and it was stated that *Fergana horses* were descended from a colt born from the *Gök-horse (T'ien-ma).* In Chinese annals, Fergana horses are described as being higher and stronger than others. It was thought that these horses shed blood instead of sweat and therefore descended from the sky; it is believed that they are descended from the sky stallion and the lake mare. The blood-sweating horses of Fergana spread over vast areas from Asia to Europe, thanks to the power and ability of the combatants, new and great states were established in vast lands (De Guignes, pp. 199-200).

The Ancient Turks were able to distinguish between their *Tengri* and their *shan-yu.* As a matter of fact, although *Tengri* is a very old word, it is known that *Teoman* used the title shan-yu for the first time. *Mete* increased his title by adding the word ta/big in front of this name, turning it into *Ta-shan-yu Mao-tun*, the *Great Shan-yu Mete*. Mete used the title of *Great Hun Emperor (shan-yu)* enthroned by *Kök Tengri* in his letter to *Wen-ti,* dated 176 B.C., after he ascended the throne. In the Ancient Turks, the ruler was not thought of as a Tengri, nor did he represent the power of Tengri. As a servant of Tengri, he fulfilled his duties to him and he performed sacrificial ceremonies on certain days, he tried to ensure the economic welfare of the people, he organized and carried out the affairs of the people. In 1450-1050 B. C., Kök Tengri faith and the first Turk influences began to appear in North China. The tribes of the north, including the Turks, in 1050 B. C., he took action against the Shang Dynasty and founded the *Chou Dynasty* (1050-256 B.C.). *Kök Tengri* replaced the fertility Tengri of the Shang Dynasty through these tribes from the north, including the Turks. Astral ideas about a certain order between heaven

and earth, pioneered by *Confucius* and *Lao-tze,* began to permeate the belief system. According to them, the sky, it does not act on its own, but according to the laws of the world called *Tao.* Just as the sun, moon and stars in the sky act according to the laws, man should establish his life within the framework of the laws of this world, and not act against the laws of the world (Eberhard, 1987, pp. 29-46).

Ab-4.1: What are the physical geography elements that are considered sacred as Yer-Sub and the Cult of Ancestors in the Kök Tengri faith system?

The terms *Tengri, Gök* and *Kök Tengri* have been used in the same sense in different times and geographical places. In today's Central Asian Turkish accents, Tengri means God and Sky. In the narratives compiled in the Altays in the 19th century, it is stated that the mighty *Tengere Kayra Khan* created the sky, then the evil spirit *Erlik*, good spirits, earth and man. Tengere Kayra Khan in these expressions should be *Kök Tengri*. According to Turkish cosmogony, the sky/heaven consists of seventeen floors, nine above and seven below and good spirits reside on nine floors in terms of degrees (Radloff, 1994, pp. 3-4).

Although Western sinology has accepted the perception of Tengri as identical with the title of shan-yu, according to Kök Tengri faith, there is a very close relationship between Tengri and the State; Tengri whose place is in the sky represents the belief system of nomadic communities on earth. The *sky/gök* itself is not god; there is a power that creates the sky in the Turks, according to the belief in China, the sky itself is the creator. Ögel (1979, p. 277) in his book titled *The Development Ages of Turkish Culture* points out the spatial unity of *Kök Tengri, the Cult of Ancestors* and *Yer-Sub*, whose duties are known to be separate from each other. The *Orhun River*, which takes its sources from the mountains in the southwest and surrounds a large plain, turns to the north and extends in the same direction to *Lake Baikal*, was considered sacred by all Central Asian peoples, this wide plain surrounded by the river was the capital of the Central Asian empires. The mountains and forests, from which the Orhun River takes its sources, were called the *sacred Ötüken Yış* and the plain was called Ötüken place by the Turks. Ötüken-yış is a geographical region blessed by *Kök Tengri*, considered *iduk/sacred*. Shan-yu came out of his tent every morning and first blessed the sunrise and invoked it. It is understood from this argument that the Huns worshiped the early rising sun by turning their direction.

Ötüken-yış is a term generally accepted as *Ötüken forest*, but it is thought that this expression does not coincide with the physical geography elements of the aforementioned period. New suggestions have been presented in terms of language and literature research that the word *Yış* includes elements such as mountain meadows/fertile plateaus. This place, which is located around *Orhun* and *Selenga*, the central region of the Asian Huns, and later known as Ötüken, has become the homeland of the Gök-Turks, Uygurs, Kyrgyz and Chinggis Mogols. It is known that the Huns, Gök-Turks, Uygurs and other Turk States adopted and practiced a lifestyle based on animal economy, while the forest

tribes tried to maintain their existence by hunting. In this context, the real meaning of *Yış* should be wide areas with water, meadows and pastures, not forests (Tekin, 1972, p. 41).

For the Ancient Turks, Ötüken was a very important *orda/ordu*. Orda/ordu, it is the name given to the central region of *tribe/boy, budun* and the *State*, where people and soldiers live. *Balik* means a city surrounded by walls. Based on these terms, the term *ordu balik* refers to the settlement of the people. Hun *orda*s, whose finds were found in *Ulan-ude* on the *Ivolgi* and *Selenga* rivers, were surrounded by mud walls and ditches made of hammered mud. Moyençur Kagan (747-759 A. C.) had cities built around the *balik*s walls in 750 A. C. One of them is in *Ötüken* and the other is on the *Kem* coast, which is one of the branches of *Yenisei*. The most important of these cities is *Ordu Balik*, the state throne at the confluence of the *Orhun* and *Baliklig* rivers. It is understood from the lines to the east of the *Orhun Inscriptions* that the *orda*, which was founded by Moyençur Kagan in Ötüken, the sacred home of the Turks, was sometimes used as a winter quarter and sometimes as a summer pasture (Esin, 1968, pp. 139, 160-161).

Bc-5.2: What are the effects of physical geography features of Ötüken on the law and belief system of the Turks in the pre-Islamic period?

The data of the geographical location show that in the field of *Turkish History in the pre-Islamic period,* two great mountain ranges and the desert dominated Central Asia. The boundaries of the geographical region of Ötüken, where the *Kadırgan (Kingan) Mountains* lie in the east and the *Ural Mountains* in the west, have been widened by the Turkish migrations. Although the rivers flowing into the lakes and the north and east directions kept the nomadic life alive, the Turkish communities had to travel long distances in the steppe because the water resources and irrigation facilities of Ötüken were not sufficient in case the pasture and property law were not determined, violent clashes occurred between the tribes. According to the narratives in the Chinese annals, the Altai Mountains, extending in the northwest and southeast directions, served as a springboard for the Turkish states and tribes in the raids to China (Ögel, 1979, p. 277). From the point where the *Tian Shan Mountains* approach the *Altai Mountains* in the east, there is the *Gobi Desert* between the *Hoang-ho fold* and Lake Baikal, the *Taklamakan Desert* to the south of the Tian Shan, the *Golden Mountains* to the south of this desert, and the *Southern Mountains (Nan-shans)* to the east of the desert, these relief units form the natural geographical view extending as far as *Hoang-ho*. Between the *Altai Mountains* and the *Tian Shan* are smaller but important geographical areas, one of which is the *Chungaria Steppe,* the other is the area extending further to the *Balkaş Lake* and its surrounding water basins, to the *Aral Sea* fed by *Sryderya* and *Amuderya*, and even to the *Caspian Sea. Temir Kapıg/Demir Kapı,* located on the road from *Samarkand* and *Bukhara* to *Belh,* has been a very important transit place in religious, political, military and commercial areas since prehistoric times.

Selenga, *Orhun* and *Tula*, which join *Lake Baikal* in the north from the east and south, and *Angara* and *Lena,* the branches of *Yenisei* that join from the north, have made very important geographical places livable. *Ötüken Yış,* where Turks established a state and where foreigners could not step with its geographical, economic and military characteristics, located in the heart of this region which gave life to the Kök Tengri faith, was accepted as the sacred homeland. *Sayan Mountains* and *Hangai Mountains* are the northern branches of the places where Turks live. Political organizations in these geographical areas were formed in the form of Turkish States.

In accordance with the settlement policy, which is among the duties of the *Khagans,* the settlement areas where the Turks could settle were determined in the area stretching from *Kadirgan* in the east to *Demir Kapı* in the west. Chinese borders are forbidden zones for Turks; it is forbidden to go to China, to stay there, even to land. There are certain procedures, principles and rules for settling and being placed. The tribes were settled within the determined borders and they were administered according to national laws and *Töre*. In Ancient Turks, *Kut* is the gift of Tengri, it can be taken back as given by Tengri. The ruler is responsible for ensuring peace and security in the country, meeting the material needs of the people and protecting the country from external attacks. If he cannot fulfill these duties, it is assumed that Tengri took *Kut* back from him, he is asked to be dethroned otherwise he will be killed. The order that governs the sky/gök and the State is *Tao* in ancient China and *Töre* in Turks. However, in Turks, Töre is not made by Tengri; it is created by the will of the Khagan who is blessed by the sky. According to Mahmud al-Kashgari (1986, pp.221-647), Töre; it means custom and order, the State is left, Töre is not.

 Lake Baikal and *Orhun River* and its tributaries have been the shelter and living space of the Turkish tribes and then the Turkish states. For example, the movement areas of the *Toquz-Oghuzs* and *On-Uygurs* cover the southern regions of *Lake Baikal*, the way they manifest themselves points to the *Kök Tengri*. It is believed that the *Kök Tengri* in the sky is eternal, supreme, mighty, exists spontaneously in the universe, gives his orders and he does not impose any punishment other than death. *Mother Earth* and holy *Yer-Sub* elements (earth spirits) that *Kök Tengri* protects and decides together are other prominent elements in the Kök Tengri faith.

Ab-5.2: Is Kök Tengri a faith system or a religion according to the criteria of creed, community and deed?

Hun and Gök-Turk Khans traveled thousands of kilometers and learned the passage ways that were very difficult to reach, they expanded the borders of the state by sending forces to the east, west and north and they succeeded in establishing and developing states with power and wisdom. Huns and Gök-Turks played an important role in the development of the institutional religion perception by subordinating the tribes in the east-west and north-south axis, these states have served to ensure unity at all levels by

introducing their own values to them and by turning to different understandings coming from these tribes. It was the Turkish states that taught *monotheism* to the *Chou Dynasty,* who believed in gods and fertility goddesses and enabled them to open the door to a new world. Ancient Turks have developed their belief systems, customs and traditions, livelihoods, architectural, artistic and legal structures, political thought styles and state organizations by introducing their national cultures to their neighbors. However, it is known that neither the Ancient Turks nor their close neighbors could reach the level of *celestial religions* nor the faith system consisting of elements of *Kök Tengri*, *Yer-Sub* and the *Cult of Ancestors* was weak against monotheistic religions with *prophets* and *temples.* Religion is not just a *belief*, it is necessary to include certain *forms of ritual* and *worship* based on moral principles. In this case, is *Kök Tengri* a religion? According to Kafesoğlu (1980, p.7) "Religion is a belief, but not every belief is a religion. The difference between the two appears in the concept of holiness… Three conditions have been determined for a belief based on the understanding of holiness to become a complete belief system. These conditions are; creed, deeds and community".

According to Kök Tengri belief, *Tengri* is the only unique being on his own, its space is the blue sky/gök and its layers. In *Turkish cosmogony*, the universe has seventeen floors, nine above and seven below, the elements of the Cult of the Ancestors and Yer-Sub which have secondary holiness, can reach the layers of the heaven/sacred sky in some cases as they are in this world (Ögel, 1979, pp. 314-315).

Cc-3.2: What are the other religions that spread among the Turks before Islam in order of time?

It is known that people who belong to the Christian religion, with the exception of the apostles, convened the *Iznik Council* in 325 A. C., three centuries after the death of *Jesus Christ,* and established their first temple in Istanbul in 360 A. C. Byzantine Emperor *Theodosius II* (408-450 A. C.) repaired and opened to worship the second temple in 415 A. C. instead of the first temple. In 448 A. C., while the Byzantine-Hun embassy delegations were on their way from *Istanbul* to *Central Hungary*, towards Attila's headquarters, it is recorded that the divine position attributed to *Theodosius II* greatly disturbed the Hun envoys. It is also possible that the Hun ambassadors saw Istanbul for the first time on this date. Three years after this encounter, *Attila*, with great forces, condemned the *Western Roman Empire* to despair in 452 A. C., he spared Rome in the name of *Christianity* and when he returned to his headquarters in Central Hungary, he carried the *Kök Tengri faith* and all its elements with him with his army.

It is possible to state that the moral thoughts of the Chinese philosopher *Confucius,* who is known to have lived between 571- 478 B.C., have never been the official state religion in any Turkish state, as in China, but this high philosophy had positive effects on the moral development of the Turks. In the pre-Islamic period, the thoughts of *Confucius* spread among the Turks and they has been accepted by them through diplomatic

relations and agreements with the Chinese, the employment of intellectuals who had to leave China and the teaching of the principles of this sect to their future rulers by Chinese princesses who married Turkish rulers (Arsal, 2020, p. 60).

Zoroastrian religion, it is known that it spread among the Western Gök-Turks in the 7th century A. C. The fact that the words in the *Bugut Inscription*, which was built in the name of *Mukan Kagan*, were written in Zoroastrian language, proves that the *Western Gök-Turks* were highly influenced by this religion. Among the Western Gök-Turks, *Buddhism* also achieved remarkable success. The *Iranians/Sogdians*, who were entrepreneurs, were not just merchants, they also engaged in crafts and agriculture and played a major role in the spread of *Manichaeism, Buddhism* and *Christianity* in Central and Inner Asia (Golden, 2002, p. 118).

T'a-po (572-581 A. C.), who is the Eastern Göktürk Kagan, thought of preserving *Buddhism*, taking into account the warnings of Buddhist missionaries and he had a Buddha temple and a Buddha statue built. The same was true for *Bilge Kagan*, after establishing order after his campaigns, he wanted to settle down and build a fortified city and a Buddhist temple. However, *Tonyukuk* objected to these requests due to strategic reasons. Athough *Bilge Kagan* wanted to build *Buddhist* and *Taoist* temples, *Tonyukuk* objected, saying that the way of strength and defense was not the siege of the cities with walls, he stated that the successes achieved were related to the practice of warfare.

Bögu Kagan, the third ruler of the *Ötüken Uygur Khaganate*, brought four *Mani* priests with him on his return from the Chinese campaign in 763 A. C., he wanted to spread this religion in his country. In addition to Manichaeism and Buddhism, *Nestorian Christianity* which is the teaching of the Patriarch of Constantinople Nestorius, is among the religions that found a place in the *Uygur period Kansu*. It is known that people who have Zoroastrianism, Manichaeism, Buddhism, Christianity and Kök Tengri faiths live side by side in the social structure of the *Uygurs,* who are the followers of the Gök-Turks in Inner Asia.

The religious beliefs reflecting the ethnic diversity in the *Khazar Khanate* (659-965 A. C.), the successor of the Gök-Turks in Western Eurasia, take their source from the Inner Asian systems of the Turks. It is understood that *Judaism* was adopted by the khan, rulers and the tribe leaders during the reign of *Harun Reşit* (786-809 A. C.), and when the influence of Muslim merchants is taken into account, *Muslims* formed important communities in the settled parts of the Khazar state. This religious diversity played a decisive role in shaping the *Caspian legal system*. In the capital *Etil*, seven judges were appointed to deal with two Jews, two Christians, two Muslims, and one Turks in the Kök Tengri faith. It is known that in the *Danube/Tuna Bulgar State*, which was established after the collapse of the Khazar Khaganate, the Altai heavenly god Kök Tengri was believed and probably converted to *Christianity* through *Slavic* subjects (Golden, 2002, p. 200-207).

The main time when Islam spread in the Turkic world is the 10th century, the Etil/Volga Bulgarians were the first to accept *Islam* among the Western Turks. It is known that the *Bulgarian Dynasty* and the tribe leaders that followed them established a large and powerful state in the geographical region of the *Middle Idil*. As stated in the *Ibn Fadlan's Risala*, the ruler of Etil/Idil Bulgarian ruler *Almiş b. Shilki Yiltavar* (922 A. C.) took action to strengthen Islam in his own state. In his letter to the *Abbasid Caliph al-Muqtadir,* the ruler requested that a delegation be sent to explain the principles of the religion of *Islam*, to have a sermon delivered in his country and to build a pulpit and mosque; he also asked for help in the construction of a castle in order to be protected from enemy states. This request for help has been accepted after the recognition of Islam through the Muslim scholars sent, Turkish tribes with 200,000 tents in 960 A. C. accepted the religion of Islam (Şeşen, 1975, p. 112).

The fact that they took an active part in the service of the *Abbasid State* is one of the most important reasons that made it easier for the Turks to adopt Islam. In addition, Muslim merchants encouraged Turks who were their trading partners, to accept their own faith. The religion of Islam played a very important role in the Turkish state organization, the adoption of Islamic culture and intellectual infrastructure has been deemed important and necessary for the sustainability of the success of the Turkish states which first ruled the resident Muslim population in Central Asia and then in the Near and Middle East (Lapidus, 1988, pp. 246-247). The Turks described the sky as blue and called *Kök Tengri,* the blue sky. Sky/gök and earth are interconnected divine beings and these beings are not creators; they were also created. There is a separate and divine power that created the sky and the earth and is above all beings. In this context, the concept of eternal *Sky/Gök/Kök*, which has a single color and a single dome, it is thought that it should be interpreted as a divine entity that led the Turks whose heads are in the skies, to *Islam* at the last stage they reached in religious thought.

4. Discussion and Conclusion

One of the basic questions sought to be answered in the reconstruction of a curriculum is what will be the subjects to be taught within the scope of the content dimension, the others are how these issues will be reinterpreted and organized and put into practice. In this research; the meta programming strategy that brings together the mental habits, skills and competencies required by the 21st century in a coherent learning vision was used, important clues have been pointed out about the answer to the question of what should be the focus of the content that students are expected to learn in history and geography lessons during their high school education and suggested procedures to be implemented in the process of creating interdisciplinary content are explained. The definitions of goal-achievement developed as the unit of analysis classified according to the revised Bloom's taxonomy, context-based questions written to explain the goal-

achievement statements and the interdisciplinary learning content structured on the answers to these questions obtained from the literature document constitute the findings of this research.

The gradual classification of knowledge and cognitive process dimensions of the learning content developed within the scope of the research, as shown by Anderson (2005, p. 112) it is thought to provide a conceptual framework that encourages teachers in all other disciplines to develop a more complete approach to learning objectives, especially geography and history teachers who are new to the profession. The rows in the vertical dimension of *Bloom's revised taxonomy* table contain the information and the columns in the horizontal dimension contain the cognitive process dimension. With the knowledge dimension, what is known and what is wanted to be known, with the cognitive process dimension, answers can be sought to questions about which thinking strategies are used. However, knowing the facts in the world of the 2030s and beyond will be important but not sufficient and the concept of reality in the program contents will need to be reconstructed so that students can learn independently and think collaboratively with full awareness of themselves and their socio-cultural contexts. In the words of Priestly and Drew (2016, p. 24), the findings of this research are inspiring for *active teachers* who will encourage their students to learn to live and work together peacefully so that they can overcome the problems likely to be encountered in the coming decades by exploring the methods of developing the basic links between the answers reached about mental habits and the content. The content developed within the scope of this research is prominent in the 21st century program update thinking, hybrid program designs that are valid, reliable and have scientific functions and that bring together the common points of thematic fields of study such as *global citizenship education, sustainable development education* and *teaching and learning through and about intangible cultural heritage* can contribute to the attainment of the expected quality of the normative dimensions of hybrid program designs (UNESCO-IBE, 2017, p. 19). Strengthening the hybrid curriculum approach can increase respect for cultural diversity and people despite the uniqueness of *tangible cultural heritage* that resists the destruction of time, it can provide new areas for the understanding of the living nature of *intangible cultural heritage values* which constantly recreates itself in our changing world and to protect it through transmission to future generations (Zeren Akbulut, 2021, p. 187).

Jacobs (2020, p.48) draws attention to misconceptions that assume that there is only one concept considered cultural heritage and that the designations tangible and intangible actually refer to two sides of a coin. Intangible cultural heritages are living heritages as the belief in the Cult of the Ancestors, which is an important element of the *Kök Tengri* faith system examined in this research, has been transformed from thousands of years ago to the present day and continues to give the Turkish people a sense of identity and continuity. In the cultural background of the tradition of giving the names of the deceased ancestors to the newly born members of the family, there is the

idea of respect for the ancestral spirits (Yeşildal, 2018, p. 58). Despite the naming habits that change approximately every ten years in Turkish society, the tradition of giving the names of deceased ancestors to newborns is kept alive by being passed down from generation to generation.

Another of the biggest misunderstandings is the difference between intangible heritage and the intangible dimension of tangible heritage. The intangible dimension of tangible heritage refers to the values or memories associated with heritage sites and museum objects. It is important to value *historical sites* and *memories* and remember *memorial days*, but these activities should not be confused with *intangible cultural heritage*. As Oğuz (2013, p. 11) emphasized, *2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage* does not aim to safeguarding a valuable carpet or embroidered manuscript, but to safeguarding it with all its elements of knowledge, tradition and accumulation that they produces, sustains and transfers them from generation to generation. In this context, the emphasis in this research on understanding the distinction between the concepts of tangible and intangible cultural heritage can play an important role in eliminating erroneous definitions.

As has been shown in many studies conducted in the field of *Turkish Legal History*, it is stated that the legal thought and organization of the Turks living in Turkey is based on the principles of *Islamic law* as well as *Turkish law before Islam*. Some of the unwritten legal customs in areas such as marriage, engagement, wedding, birth, divorce, inheritance, adoption and property rights continue to be partially kept alive by Turkish tribes such as *Yakuts, Altai Turks, Kazakhs* and *Kyrgyz* who have preserved their old legal traditions. It is possible to state that the law consists of the rules of life, and the social life changes according to the level of civilization and religious thoughts. In this context, it is thought that the learning content developed within the scope of this research will shed light on the young researchers who are interested in the history of Turkish law in terms of providing information about the high national culture of the Ancient Turks, their religious thoughts, customs and traditions that carry the traces of these thoughts to the present day.

On the basis of the processes determined based on the *meta-program model* in this research, new studies can be conducted in which intangible cultural heritage elements will be integrated with *international competence frameworks* and integrated into instructional content designs. It is thought that these studies will strengthen the transmission of the intangible cultural heritage to the younger generations through the curriculum and the textbooks resulting from these programs.

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