Master's Thesis

How Does Culture Connect and Contribute to the Sustainable

Development? - A Literature Review

by

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Certification Page

I, <u>Wu Chaoqun</u> (Student ID 51218635) hereby declare that the contents of this Master's Thesis / Research Report are original and true, and have not been submitted at any other university or educational institution for the award of degree or diploma. All the information derived from other published or unpublished sources has been cited and acknowledged appropriately.

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<u>Wu Chaoqun</u>

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Summary

Today, the world is facing many global crises and challenges. In order to limit negative environmental and social impacts, human being had put forward the concept of sustainable development, set goals and taken actions to advance the process of sustainable development. However, scholars' research on sustainable development mainly focuses on the three major aspects: economy, society and environment/ecology. Only a few articles talked about culture and sustainable development. In order to further promote the development of human high-quality life and the construction of sustainable development, it must consider the relationship between culture and sustainable development. Therefore, the thesis raises two research questions:

1. *What is the connection and contribution of culture to the sustainable development according to the scholars' research on sustainable development in the past?*

2. *How can culture contribute to sustainable development?*

The first part of this thesis introduced the background, significance, and the objectives of the research. Then, the second part defined the concept of "culture" discussed in this research, which referred to all the spiritual activities of mankind and its products. Culture explains the core problems of kinds of issues being produced, sent, communicated, accepted, understood, and mutated to people, and all kinds of cultural forms are the basic methods of providing human communication and studying things.

These products and activities were divided into two kinds, the material culture and non-material culture. Material culture was an entity that existed, it presented culture in a physical, perceptible and measurable form while non-material culture included symbols, values, cultural norms and people's way of life, it was abstract and constantly inherited.

The third part was to introduce the process of culture development through Sichuan cuisine's development. Culture itself had the characteristics of development and inheritance, but to achieve the sustainable development of culture, it required planning and strategy. Consequently, the author combed the milestone of culture development in the process of sustainable development, sorting out the characteristics of sustainable development culture, that required sustainable development culture were: people-based, participation-based, systematic, pluralistic, dynamic, integrated, confident and responsible.

The third part used two methods to analyze the literature that met the search criteria in Web of Science from 1900 to 2020. The first was *Occurrence*, resulted in 11463 results, finding that the most studied areas of sustainable development were environmental science, green sustainable science technology and environmental studies, which meant research on culture and sustainable development was a weak subject compared to other areas. The second was *Co-occurrence*, resulted in 52 review articles, then used the method of *the systematic literature review* to analysis. Lastly, these 52 articles were analyzed by the systematic literature review (SLR) approach, and then

divided into four categories and were the focus of this article. The first category directly discussed the relationship between culture and sustainable development; the second category discussed of the single culture in sustainable development; the third category was the development of culture in specific circumstance in the context of sustainable development; and in the fourth category, "culture" meaning cultivation, not related to the culture this paper discussed about.

From the above analysis for 52 articles, the following findings and discussing are discovered: in sustainable development, the definition of culture is too broad and then requires a concept of "culture", which can be adapted to various disciplines and applied to sustainability research. Culture needs to be and should be a pillar of sustainable development. Culture can be in, for, as sustainable development. Culture is not only an artistic and creative activity, but also concerned with the relationship with nature and a broader social issue. The power of culture in sustainable development cannot be ignored, it can not only play in the other pillars of sustainable development, but also can eventually form a sustainable development culture, to change people's way of life, behavior and mind, so that human beings can be better and more sustainable development.

Chapter 1: Introduction

1.1 Research Background

The industrial revolution, launched from Britain in the mid-1860s, was a great transform in the history of human development, a great turning point that affected almost every aspect of human life. The industrial revolution had gradually spread to all parts of the world, it had far-reaching social impact. It opened up the era of machines instead of hand tools. Since the Industrial Revolution, industrial and technological revolutions have been increasing the productivity of various countries, developing new economic production models, building new labor cycles, and increasing material wealth. It had restructured the social structure, created new schools of thought, accelerated the growth of the urban population, and adapted people to the new living environment. It had allowed humanity to achieve a productive standard of living and quality of life through scientific and technological means (Fitzgerald, 2020). Since then, people gradually began to step into the era of industrialization, electrification, automation, digital and intelligence.

But our earth is resource-related finite. Since the first industrial revolution, the world has been trying to produce more from limited natural resources to meet society's growing consumer demand while limiting negative environmental and social impacts (Barata, Cunha, & Stal, 2018).

The world today is facing many serious global problems that need to be solved urgently. For example, the following (United Nations, 2019):

1. The world's population is expected to increase by 2 billion over the next 30 years, from the current 7.8 billion to 9.7 billion by 2050. Not only is the population growing at a high rate, but life expectancy is increasing, fertility is declining, the world's population is getting older and the number of countries with a declining population is increasing (The Population Division of the Department of Economic and Social Affairs of the United Nations Secretariat., 2019).

2. The environmental problems mankind now facing are mainly climate change, environmental pollution and ecological damage. These problems may also lead to social unrest and even international conflicts by affecting the supply and redistribution of strategic resources such as food and water resources.

3. Human resources problems. As early as July 29, 2019, The Earth Overshoot Day，humans ran out of renewable resources on Earth that same year (Global Footprint Network, 2019). Overfishing, forest decline, water shortages and pollution, and soil degradation all highlight the overuse of naturally provided ecological resources and services.

4. Countries are actively developing responses and adopting relative policy measures to address the current complex and volatile global economic and political landscape. On the economic side, there are differences in economic

strength and mode of development between developed and emerging economies in different environments. Take the example of global trade, where global trade frictions are on the rise and protectionism is rife, which will reduce global trade dynamism and have a negative impact on global economic growth. On the other hand, global politics pursues the overall picture of cooperation, development and peace. Globally, hegemonism and power politics are still working. Geopolitical returns, the spread of the color revolution, the politicization of human rights issues and so on are all related to this. It would seriously hamper cooperative responses to global issues.

5. Global public health issues are highlighted. The new coronavirus, which is currently affecting global development, is a good example. In addition, there are similar AIDS, avian influenza, Ebola epidemic, MERS, now the COVID-19 pandemic and other infectious diseases followed, their wanton spread and spread, not only caused worldwide panic, but also affect social stability and economic growth.

There are other aspects of the global issues, such as terrorism, nuclear security, poverty, human rights and so on. As early as 1962, *Silent Spring* began with the parable of a sudden mutation in a beautiful village, and carefully described how bi-chlorobenzene-based trichloroethylene entered the food chain, harming life and humans on Earth, causing cancer and genetic damage. The book is a stark warning to

humanity, an attempt to make a complete change in the way people live from ideas, in order to save the ecological status quo, so that spring is no longer silent. It makes people realize that the growing environmental ecological crisis has caused a great stir in the United States and the global community. Subsequently, a series of international and regional meetings gradually discussed the development of human kindness. By the 1987 report on Our Common Future, sustainable development was formally defined as: "…development that meets the needs of the present without compromising the ability of future generations to meet their own needs..." (Brundtland, 1987) Since then, the global issues and sustainable development mentioned above have slowly become the international consensus. In recent years, sustainable development has been the focus of social discussion. Development needs to be sustainable, and it must be sustainable.

Sustainability changes its form and level over time and the use of available resources. Sustainability is a unique process of society's time-moving movement, and it should be a stable and dynamic system. Sustainable development improves the well-being of everyone, which means that the global economy is developing well, people have stable jobs, good health care, affordable quality education for all, science and technology are constantly being updated and developed, and the ecological environment is constantly optimized. Sustainability changes form and level over time and with the use of available resources. Sustainability is a unique process of society's time-moving movement, and it should be a stable and dynamic system. Sustainable

development allows the economy to develop well, people who will have stable jobs, everyone's freedom of speech, reduce violence, have good health care, affordable quality education for all, science and technology innovation and development, the ecological environment is constantly optimized, and so on, it meets the diverse needs of different communities, it builds social cohesion, ensures a strong and healthy society, let the world move towards positive development (Rinkesh, 2019). As human society continues to pay attention to and solve the problem of sustainable development, the research of sustainable development should be deeply excavated. Sustainable development is a combination of economic, social and environmental components at all levels (OECD, Organisation for Economic Co-operation and Development, 2004). So currently, sustainable development is mainly studied from these "three pillars", that is, the environmental, economic and social dimensions. But as the process of the sustainable development goes further, "three pillars" is not enough. As it said, culture must also be at the heart of development strategies (UNESCO, United Nations Educational, Scientific and Cultural Organization, 2017), so more research should be done in the culture area, because culture influences the relationship between people, the relationship between man and nature.

1.2 Research significance

In theory, scholars are talking about the future world must be a sustainable world. Among them, there is also less literature on the impact of culture on sustainable

development. In fact, however, the situation is that the general public does not have a full understanding of culture itself, that culture is not fully utilized in the process of sustainable development, and that the concept of culture is not well conceptualized in the process of sustainable development. To improve the construction of human quality and sustainable development, mankind must now think about the relationship between culture itself and its value and sustainable development. Culture can let us feel history, feel the power of ancient wisdom, ancient for today's use, culture makes us full of curiosity, vitality, stimulate the momentum of human innovation, culture makes us full of diversity, let us be connected, let us break the limits, through self-discovery, exploration and sharing, and finally broaden people's vision of development. The charm of culture is endless.

It is deficient to consider the economic, social and environmental aspects of many issues in sustainable development without considering the corresponding cultural background in sustainable development. Compared with culture and other aspects, culture in the context of sustainable development, there are only a few systematic literatures. Therefore, this paper tries to fill this gap, the author tries to explore the relationship between culture and sustainable development.

1.3 Research questions and objectives

Since cultural sustainability is a fundamental issue, increasingly important in the field of

sustainable development, and scholars believe that cultural sustainability can be classified as the fourth pillar of sustainability, but with the latest developments in this field, the theoretical and conceptual understanding of cultural sustainability within the general framework of sustainable development remains vague, so here two research questions are raised:

1. *What is the connection and contribution of culture to the sustainable development according to the scholars' research on sustainable development in the past?*

2. *How can culture contribute to sustainable development?*

In order to answer these two research questions, this paper presents four main objectives of the study:

1. *Exploring the process of sustainable development and the pillars of sustainable development;*

2. *Combing cultural content, discovering cultural milestones in sustainable development;*

3. *Analyzing the content of the culture of sustainable development and its research methods through the method of literature review and systematic literature review;*

4. *Finally identifying the cultural weaknesses of the discipline of sustainable development and define the future research direction and make a statement*

about the content and relationship between culture and sustainable development

in the future.

Chapter 2 Culture

The study of culture covers a broad multidisciplinary terrain. Culture has different definitions in political science, economics, philosophy, literature, sociology, law, religion, management, and many other disciplines. Even in a particular discipline, the concept of culture is often ambiguous and contradictory. In addition, if from a unit point of view, culture can be seen in the country, community, company, club, small family and individuals. Therefore, it is indeed very difficult to give a precise or precise definition of culture. The interpretation of the concept of culture has been different, but the East-West dictionary or encyclopedia has a more common interpretation and understanding, that culture is relative to the political, economic human spiritual activities and their activities products. And this is also the content of culture discussed in this article.

2.1 What is "Culture"

Culture explains the core problems of kinds of issues being produced, sent, communicated, accepted, understood, and mutated to people, and all kinds of cultural forms are the basic methods of providing human communication and studying things.

2.1.1 Culture in Western and Chinese context

 "What is culture" is a widely publicized and controversial issue, as the British scholar

Raymond Williams once said, culture was one of the most complex words in English. The term "Culture" comes from the Latin "Cultura" in the West, which refers to the cultivation of land and plants. It can also be seen from the way the term "Horticulture" is constructed. For the first time, the roman philosopher Roman orator Cicero defined culture as "Cultura animi", which meant the cultivation and cultivation of the soul (Conan-Davies, 2000). It can be speculated at first people used agriculture as a metaphor to compare the development of the soul as the highest state of human development. The metaphor is well understood. Suppose a person living in a primitive tribe, the production and living conditions of that era were limited, such as food was not easy to find, the enemy was very vicious, his challenges could mainly come from the outside world. With limited productivity and production tools, his inner world was easy to place. One important reason could be that the longer he could sustain enough food to defend against foreign enemies, the easier it was to be respected by other tribesmen. The original tribe, which also had limited communication, was older, meaning that the more things he heard, the more knowledge he would store in the tribe. In this way, it was easy for people living in hope, thus, to get a continuous development.

After the 17th century, in modern Europe the term "culture" re-appeared in non-agriculture, which led to the improvement of human character and the cultivation of ability (Conan-Davies, 2000). The term "Culture" is defined in the Encyclopedia Britannica as the whole of human knowledge, beliefs and behavior, and culture includes

language, thought, customs, taboos, regulations, institutions, tools, technology, art, rituals, rituals and other relevant components (Encyclopedia Britannica, 2020). So, if we continue with the metaphor just now, comparing modern people to people from primitive tribes is the opposite. External challenges now are increasing and more acute, and the older you may live, the less useful you may be. The older can even become a burden of society. In this way, everyone is trying to find a way to live hard in order to maintain their social existence.

In the context of Chinese, because of each word has a separate meaning, the term "Culture" (文化, Wen Hua) can be split into two words. "文(Wen)" can refer to the recording of language symbols, and the summary of the fruits of human labor (Online Chinese Dictionary, 2020), it is the foundation and tool. "化(Hua)" can refer to the nature or morphological change of things, indicating the transformation into a certain nature (Online Chinese Dictionary, 2020). As a noun, it is the common norm of all activities and the results of people's activities, and as a verb, it is the movement of the processes and means of those common norms in society. When these two words come together, they form the concept of culture: the broad culture is the sum of the material and spiritual productive wealth that human beings acquire in social practice. The narrow culture includes all forms of social consciousness, such as natural science, technical science and social ideology, and is the product of spiritual production and spiritual production. Culture as an ideological thing, it is the reflection of the politics and

economy of a certain society, and at the same time it is counterproductive to politics and economy, giving them great influence (Shanghai lexicographic publishing house, 2016-2020).

2.1.2 The definition of "Culture"

The father of anthropology, Edward Burnett Tylor, adapted evolutionary theories to the study of human society, firstly using culture as a specialized subject and term. In *Primitive Culture* (1871), he defined culture as a complex general, including knowledge, faith, art, morality, law, customs, and all the abilities and habits that human beings acquired in their societies. He believed that the process of human cultural evolution had no relation with the differences in race, language or other aspects, that culture was a universal existence, a progressive development, and that similar humanity, finally united through changing conditions. Culture, as one subject of science, the premise of its development was that all cultures develop in the same way, because human beings were making general progress from barbarism to civilization. Although it was impossible for every society to develop or change evenly or at the same rate as in the course of barbarism to civilization, different stages were always the same, just like even people grew up in different places, the stages from babies to adolescents to adults were the same (Logan, 2012).

In the book "Culture: A Critical Review of Concepts and Definitions", published

in 1952, American cultural anthropologist Kroeber and Kluckhohna divided 162 definitions of culture collected into seven groups and gave a comprehensive assessment of each set of definitions, which guided the understanding of each set of definitions. The seven sets of definitions are: descriptive, historical, normative, psychological, structural, origin, and incomplete (Bidney, 1954). It is never possible to list all the things contained in the concept, concept without presented is easy to be ignored. If culture is understood solely in a defined way, that is not enough, a whole concept is needed when learning and understanding culture. According to Williams, culture is ordinary. Every human society has its own unique form, its purpose and its own meaning. In society, everyone learns and expresses these unique substances in different institutions and on different occasions. The growth of society is the search for common meaning and direction, and in the contact and collision of different experiences, discoveries, social growth is a positive process of debate and correction, which in turn creates and reshapes everyone's mind. Culture is such a complex and broad set of relationships. We are born in a culture of universal values and specifics. But culture is dynamic, it allows us to understand, to change (Williams, 1958).

2.2 The components of culture

Culture	The material culture	
	The non-material culture	*1) Symbol* *2) Values* *3) Cultural norms* *4) Lifestyle*

Table 1 The components of culture

"Little C" culture is an invisible type of culture, a non-material culture. On the contrary, "Big C" culture is the most obvious culture, these things will not disappear, called material culture. Without "Little C" culture, we cannot communicate; without "Big C" culture, we cannot survive (Erasmus+, 2017). This section divides culture into these two large sections and elaborates their definitions and characteristics.

2.2.1 The material culture

Tylor's research used culture this term as early as 1871, but he did not give a clear definition of material culture (Logan, 2012). Culture existed in the mind and is shared in the mind. Then material culture made culture manifest itself in a physical, perceptible and measurable form. Material culture bore witness to culture. For example, for archaeologists, culture is usually the site of cultural relics and cultural relics; cultural relics include stone tools, pottery, bottles, beads, buttons, fibers, coins, clay pipes, paintings and textiles. These are not enough, and people should add things such as

buildings, monuments, gardens, roads, bridges, piers, and so on, which are part of the intended environment, as a material expression of culture. Even anthropologist and archaeologist James Dietz suggested that spoken language was considered a physical culture in its "gaseous state" because even a short sound, in the course of a person's speech, physically triggered air vibrations. Whether or not one was willing to accept spoken language as a material culture, one can certainly recognize the existence of tape and DVD as material culture (Deetz, 1996). Therefore, for some scholars, any modification of the environment due to cultural activities, whether intentional or not, is planned or unplanned, is counted as material culture.

Description is the basis of material culture research. Every object has a story to tell, a story formed by human use. When a historian examines a physical object, for example, he looks closely at the object, pays close attention to the details, examines it from multiple angles, and then records the material, size, shape and distinctive features of the object, possibly by using oral descriptions. If conditions permit, he takes a photo to save it and then comes up with information about the object. This information answers the name of the object, its original and present location, its origin, and its function (Waugh, 2014). Of course, the information in this distinguished feature changes with the change of technical, economic or social relations in a particular society and their time. However, all of these analyses are described based on.

The historical analysis of physical objects requires careful description. In the process of collecting material culture information, we can see that time, space and form constitute the three dimensions of material culture. Time, is like the information embedded in the tree's wheel. The annual wheel we observe is the result of trees being affected by external environment outcomes during growth, such as appropriate temperature and precipitation, soil moisture, light, photosynthesis, and then changes in the arrangement of cells, and are understood as "lines" by our vision and thinking. Since trees grow on the basis of the local environment, they can, in turn, extract changes in these climate environmental factors from a tree's life history and predict the future with considerable reliability (Babst , et al., 2018). Understanding the spatial location of an object - its origin or discovery site is also necessary. Locations can be recorded as cultural regions, country or city names, or as a set of latitude and longitude points in a geolocation system. The lack of the origin location of the object is problematic, as it means that the context of the object's space has been lost. Form involves the properties or characteristics of an object. The form description requires obtaining and recording data on factors such as size, color, texture, chemical composition, and stylistic elements. The boundaries of space, time and form in material culture are relaxed and transcendent, so material culture in any time, place or culture is an object of interest. The focus is on understanding the cultural and social significance of material culture, not as a private object to be assessed, owned or appreciated.

Why do people concentrate on material objects in their disciplines when they express their beliefs and pursuits more directly, accurately and openly in society with words and behaviors? That's because material culture, as a cultural study, is based on the obvious fact that the physical existence of man-made objects or the specific evidence of the human intelligence reflected in the manufacture of objects (Prown, 1982). In the structure of the substance itself, the value is determined by the scarcity of the material used. In the process of entrusting, manufacturing, purchasing or using these items, the substance directly or indirectly reflects the personal beliefs of the person who originally produced or used them. In addition to material and utilitarian values, some have aesthetic value, some have spiritual value, as well as attitude expression, so that the material value is different in form from language and behavior, constitute a unique cultural expression, and thus extend the belief of the large society to which they belong. In these similar, different, complementary, contradictory objects, we can seek more traditional, far-reaching sources of value and behavior. Thus, material culture, as part of a larger system, can be seen as performing certain system functions, such as meeting human needs or adapting to changes in the environment.

2.2.2 The non-material culture

The non-material culture of this section consists of symbols, values, cultural norms and lifestyle. Intangible culture is the culture inherited and developed by human individuals or collectives through generations. Compared with material culture, material culture is

not only the carrier of culture's presentation and inheritance, but also the ultimate way of inheritance. On the contrary, the carrier of intangible heritage is people, through the human spirit of communication, it is abstract. In the process of inheritance, it also presents specialization. The carrier of inheritance is achieved by people, then these people should have specialized ideas, skills and knowledge, but also have the responsibility of passing on to the next generation. Finally, the non-material culture is the culture of a particular historical period of mankind, but also by the influence of the present society, and constantly superimposed new culture, its inheritance is going to be a activated and malleable process, so the results of its inheritance are variable, and in some cases the results of variation occur.

2.2.2.1 Symbol

Symbolic system is the expression of thought, emotion and ideology, and through symbolic analysis, it is possible to find the basis of language, art and other symbolic cultural expressions. John Locke declared in his *An Essay Concerning Human Understanding* in 1690 that the three branches of science should be natural philosophy, practical theory and semiotics, thus demonstrating the importance of semiotics. Later, David Popenoe said in his *Sociology* (1999, 11th edition) book, symbols included all numbers and words, and the human ability to create and use symbols determined the existence of culture. Symbols were recognized by groups of human beings and could express things other than themselves. Symbols connected simple and complexed

concepts to help us understand reality and communicate easily. In the symbol system, language was our most important symbol system. Language was also easier and more comprehensive than other systems to convey and build culture.

For language, many scholars have had a profound study, in which Miao-Fen Tseng believed that language could be through three modes to enable people to develop communication skills, so as to achieve mutual understanding, the language perspective of cultural functions: the first was the *Interpersonal Mode*, it was a two-way or multi-directional communication mode, was the direct communication of people, including the use of communication tools for communication. The second was the *Interpretive Mode*, which achieved one-way communication through people's exposure to written or spoken material about the language and obtained the understanding of the language in the content and sense. Finally, *Presentational Mode*, which included presentations, reports, presentations, and more (Tseng, 2007). By this way, language was the product of human creative processing, which helped human beings to master the cultural background, knowledge and connotation of society.

In addition to linguistic symbols, there are symbols for non-verbal communication. Such as body language, the use of space, etc. In recent years, symbols have been applied to all corners of society, in practical applications, such as trademarks, fashion, tourism, games and athletics; in the society, there are urban symbols, religious symbols,

sub-cultural symbols, folk symbols, ecological symbols; in art, there are movie symbols, image symbols, architectural symbols, design symbols. In a cognitive system, symbols refer to the carrier of certain meanings by means of expression form and content and are an essential element of information expression and dissemination. There is no meaning that can be expressed without symbols, and there are no symbols that do not express meaning.

2.2.2.2 Values

One of the more classic studies of human values was proposed by Kluckhohn and Strodtbeck in 1961. Early, in 1951, Kluckhohn defined values as an ideal concept that influenced existing patterns, means, and purposes of action, which were characteristics of people or groups. People felt natural and normal about their own practices and cultural beliefs, but when it came to others, people would feel strange and unaccustomed, and even felt inferior to the culture or customs of others.

They then divided the basic problems faced by people everywhere into five categories and gave possible responses or directions to each of the five categories. Different cultures had different preferences in it, but ultimately, they were convinced of the inner goodness of human nature and the ability of individuals to achieve the desired goals. The first was human nature. If the essence of human nature was evil, it was necessary to curb its evil impulse, to develop in a good direction. At the same time, the

goodness of human nature also depended on the influence around it. The second was the relationship between man and nature, and man should control nature while living in harmony with nature through knowledge and wisdom. The third category explored time, to find tradition, to pay attention to and adapt to the present, while planning for the future, to make innovation. The fourth was human activities. Human behavior was motivated by the inherent development and growth of the ability, was to emphasize the activities of the self, while the motivation of action was also external, wanted to obtain others for their own recognition. The value of man was measured by the amount of achievement. Finally, social relations. The principle of hierarchy did exist in real social relationships, but everyone played an important role in society, and in the future we should focus on consultation and strengthen collective consensus and individualism, where individualism emphasized the individual unit of the group that was independent of the decisions made by others. The values embodied in this theory answered the basic questions of human beings and helped to provide meaning to people's lives (Hills, 2002).

In Schwartz's article, he referred to a number of scholars on the value of the study summed up the ten values, and summed up the characteristics of the values of the six points, he said that values were a kind of unity and identity, the impact of the personality of the beliefs, individual or multiple values as a condition of people's action standards were the ideal goals that inspired people's actions. Sometimes, values could

go beyond specific situations and actions. Values were the organisms that individuals needed as creatures, the necessary conditions for coordinating social interaction, and ultimately achieving survival and welfare, to secure, harmonious and stable societies (Schwartz, 2012).

2.2.2.3 Cultural norms

In culture, different groups have different attitudes and behavior patterns, and the interaction and influence among the groups are carried out. For example, some women need to cover their bodies from head to toe, while some women wear bikinis is enough. Therefore, cultural norms are group average, normal or typical attitude and behavior, is the group identity of the comprehensive belief and practice system, these norms become the daily life of the population guide, guide the common rules and expectations of behavior. The difference between values and cultural norms is that values are general, universal, and are often regarded as criteria for judging norms. Cultural norms are special, specific, and influenced by specific circumstances. If there are no cultural norms, society will appear chaotic and unpredictable out of control, cultural norms as the correct moral behavior of the prescription, to give society a sense of integrity, security and belonging.

In 1968, Pelto had showed that some societies were quite concerned about their cultural norms, had strict and formal discipline, insisted on the conduct of people to

achieve and cultural norms of the requirements of almost exactly the same, and the deviation of the norms of the people to impose severe penalties, such a society reflected "cultural tightness"; on the contrary, in some "culturally loose" societies, could allow a lot of people who deviated from norms and abnormal behavior, lacked of form, cultivation and discipline (Aktas, Gelfand, & Hanges, 2016). The Gelfand's team explained the reasons for this in four ways. They believed that the individual's psychology supported the degree of cultural tension or relaxation. In places where culture was tense, people were careful about their behavior and avoided mistakes. At the same time, more closely monitored the behavior of others to meet the norms. Then there were the daily social situations. For example, the feeling of attending a meeting in casual clothes and formal clothes is quite different. In a country with strict cultural norms, people's interactions were more formal. In a loose environment, broader behavior was considered appropriate and had a more free-to-view space for cultural norms. The third was the socio-political organization of society, where culture-strapped countries were more likely to crack down on dissent or punish those who did not comply with cultural norms. Finally, there were ecological and historical threats. Regional politics, population density, public health and other restrictive conditions tightened cultural norms, and if the threat were reduced, cultural norms gradually relaxed (Gelfand, et al., 2011).

2.2.2.4 Lifestyle

The term lifestyle usually refers to the aspects that people choose in material life. This includes all areas of people, such as what they eat, where they live, recreation, clothing, food or customs. Here, the author discusses not the way of lifestyle itself, but the reasons behind different lifestyle: the factors or causes that lead people to choose a certain way of life. The following is an important and indispensable factor of consumer behaviour as an example.

The famous equation raised by Lewin in his book *Principles of Top Psychology* in 1936 was B=f (P.E.) where B was the behavior of consumers, P was personal factor and E was environmental factors. B was the function of P and E (FamousPsychologists.org, 2020). Among them, personal factors can be personal needs, cognition, personality and so on, the environment can be values, family, reference groups, aesthetic standards, marketing, social class, social policy and cultural factors. Consumer behavior is influenced by two variables: individual factor and environmental factor. How to choose the goods consumed, which in turn reflects the way of life, also affects the development of the environment. Later, in the Shui Bin and Hadi Dowlatabadi's studies in 2005, they used a digital model called CLA(consumer lifestyle approach) to describe the relationship between lifestyle, consumer behavior and climate change (Bin & Dowlatabadi, 2005). For example, when we buy a commodity for a variety of reasons, it needs a variety of resources to manufacture, package and transport it. When we use it,

the item will continue to consume resources until it is recycled or turned into garbage. This time, the consumption is the result leading to climate change and other forms of environmental degradation. In the process of purchasing, every consumption choice is an opportunity to adjust people's way of life, but also to protect the environment, reduce climate change.

Chapter 3 The progress of culture's development in sustainable development

3.1 The development of culture

Because diet is an important part of people's survival, emotional and social activities. Here we first look at the process of cultural development from an example of food culture (Feng, 2006).

Firstly, in the Chinese, there is a word called "地道 (Di Dao)", means typical in English. One of the criteria for judging whether the food is typical is to ask the locals. For example, typical food is what the locals eat in their daily lives, or whenever you go to a place, you will want to taste the local specialties, then you will ask the people who come from the area. The voice of what is typical seems to be in the hands of the local people. Thinking in this way, there might have a problem of the understanding of typical food. In China, there are kinds of cuisine, when it comes to Sichuan cuisine, people's first impression of it is spicy. But going back in time, there are historical problems. Chili peppers are of American origin, before the opening of the New Sea-route, the distribution of chili peppers is only limited to the American continent, from Peru to Mexico, so the introduction of chili peppers to China, is the late Ming Dynasty, and Sichuan people generally eat spicy, it is back to the early Qing Dynasty. In the late Ming and early Qing Dynasties, the fifth great period of migration in Chinese

history, when Sichuan Province suffered from a long period of war, the population plummeted, in order to restore the economic development of Sichuan, the Qing government encouraged the population of the northern and southern provinces to enter Sichuan. Until 1727 the Qing government announced its policy of ending immigration, the migration activities then intermittently stopped. The migration campaign lasted nearly a century, with Sichuan province moving in with a population of up to one million. Therefore, today's locals in Sichuan, after the Qing Dynasty, most of them are not Sichuan locals. The spicy of Sichuan cuisine haven't had a very long-term tradition.

After the development of Sichuan Province gradually stabilized, there became a transit center for all kinds of wealth, all kinds of capital influx, thus many restaurants developed, these foreign households laid the foundation of modern Sichuan cuisine. The influx of large foreign households brought their tastes, such as standard court dishes, Hang gang cuisine, Lu cuisine and so on the influence of local cuisine. The flavors of these households were not necessarily spicy, and they opened their local flavors' restaurant in Sichuan, while retaining the original taste, forming a new tradition. After that, Sichuan people went to work in developed areas, and opened Sichuan's restaurants to the field, bringing the spicy Sichuan food into the taste of the field, and formed a new tradition. These two new traditions all are typical tastes.

Excluding the demographic shift this factor, spicy this taste itself is easy to

describe and spread, with distinct, high recognition characteristics. Not only does it physically give people a sense of eating, but also it will be reminiscent of the visual image with a red-hot feeling. This cross-sensory experience makes the taste of spicy more easily spread. It's not just Sichuan food, all the food, have experienced this development.

Thus, from this example, we can see the development process of all human cultures, among which continuity and change, standardization and differentiation, boundary and openness make culture become a gradual and perfect process, which requires historical evolution. In this, the movement of the population, social system, economic development, policy influence, and other elements have played a role in promoting culture. Culture itself has the characteristics of development. Is the continuity of culture itself a form of sustainable development? If so, what does this culture sustainable development mean? And is there any other possibility of relationship between culture and sustainable development? To answer these questions, we need firstly to look at the process of culture in sustainable development.

3.2. Review on the milestone of culture development in the process of sustainable development

In the decade following the Second World War, peace was a major concern of the international community. One of UNESCO's founding visions was to include the

principles of justice, solidarity and equality, which are necessary conditions for the maintenance and ensuring peaceful coexistence. UNESCO declared in 1945 in *"Constitution of the United Nations Educational, Scientific and Cultural Organization"* that the goal of a new international organization was to promote international peace and the common interests of mankind through the educational, scientific and cultural relations of the peoples of the world. In the pursuit of peace and justice, in addition to education and science, there was a clear reference to culture as an area with the potential to change society. Culture had been given an important role in the new emerging world order.

The development of culture in the second half of the 20th century focused mainly on development, with a major emphasis on the protection of cultural heritage, initially as a tangible form of culture, followed by intangible forms of culture, such as folklore, tradition, music and local knowledge. A view is that heritage is a kind of wealth, and development is sometimes a threat to its survival, for many developing countries, the conservation and protection of cultural heritage requires significant resources, which means a heavier financial burden than in developed countries.

UNESCO was directly involved in the history of culture and development dating back to the 1980s, in particular the proclamation of *the World Decade for Cultural Development (1988–1997)*，after which the Commission published a report, *Our*

Creative Diversity (WCCD, 1995), which promoted the concept of "holistic human development". Among them, the Commission focused the attention of the international community on the issue of environment and development, not culture, culture now in sustainable development was not to be carried out effectively. As a result of this problem, *the Stockholm Intergovernmental Conference on Cultural Policies on Development*, convened in 1998, elaborated on the importance of culture for human development, which must be taken into account. The meeting recommended the development or reformulation of relevant cultural policies, including culture as a key element of development strategies. This decade (1988-1997) marked a pragmatic perception of culture by thinking of culture as an asset or tool for sustainable development.

In 2005, *Convention on the Protection and Promotion of the Diversity of Cultural Expressions (CDCE)*, which had a direct impact on the existing cultural and sustainability debate, was vigorously promoted by France and Canada with the aim of protecting and promoting cultural diversity. In practice, however, it focused on cultural industries and their goods and services produced as sectors unique to economic activity in the context of a market economy. The real contribution was the convention used culture as an economic asset had begun to take place in order to achieve sustainable development. The emergence of new global commitments did not replace the Millennium Development Goals (MDGs, 2000), which would end in 2015. In 2012,

little attention was paid to cultural factors, except for cultural tourism and creative industries at the Rio+20 Conference. The Rio 20 conference document, *"The Future We Want"*, did not contribute much to the role of culture in promoting sustainable development.

The International Congress on culture, held in Hangzhou, China, from 15 to 17 May 2013, was the first International Congress to highlight the relationship between culture and sustainable development since *the Stockholm Intergovernmental Conference on Cultural Policies on Development* in 1998, which also placed culture as the fourth pillar for sustainable development. The theme of this congress was "Culture: Key to Sustainable Development". The outcome of the congress would contribute to the development of a post-2015 development framework. In September 2015, the United Nations General Assembly adopted *the 2030 Agenda for Sustainable Development*, which contained 17 global sustainable development goals dedicated to changing the world. The role of culture in sustainable development was reflected in the challenges of quality education, sustainable cities, the environment, economic growth, responsible consumption and production, fair, harmonious and inclusive society, gender equality and food security.

3.3 The pillar of sustainable development

There are many theories about the pillars of sustainable development. The basic one is that sustainable development is made up by three pillars, which are economy, society, and environment. Each of these pillars is somewhat interdependent in order to operate. Economic development depends on society and the environment to sell products and obtain raw materials, while societies depend on the environment for survival (Giddings, Hopwood, & Brien, 2002). The International Congress on culture held in Hangzhou, China, placed culture as the fourth pillar for sustainable development, so the economy, society, environment and culture forms the sustainable development. In Cucek, Kleme, and Kravanja's article, sustainable development can be a five-dimensional format which contains technical, economic, social/ethical, environmental, and institutional sustainability and a seven-dimensional format in which are socially-just and equitable, respectful of cultural pluralism, ecologically sound, economically-viable, based on science that considers the material and non-material bases of life equally, technologically appropriate and designed to empower and develop human capacity and potential (Cucek, Kleme, & Kravanja, 2012). There are so many pillars of sustainable development, some of which refer to culture, some of which are not, and thus the composition of culture in sustainable development is not clear.

Chapter 4 Methodology and limitations

4.1 Methodology

Because Olawumi and Chan's article had provided a comprehensive literature review on sustainability and sustainable development, this paper referred to the methods of their article. The database of this article was Web of Science, which scientific robustness made it the most relevant, comprehensive and influential journal database (Olawumi & Chan, 2018). This study used the method of literature review to identify research areas and trend topics in sustainable development，and culture this filed by classifying and analyzing the literatures from 1900 to 2020 that met the search criteria, in order to achieve the pre-determined research objectives. And the cultural definition in this methodology was covered in chapter 2 of this article.

The first phase (Figure 1) was *Occurrence* that searched all the review papers of journal article in English that paper's title had the keyword "sustainable development" to briefly find out the trend and studied area of sustainable development. Following this step, it had gotten 11463 results. The second phase (Figure 2) was *Co-occurrences* to search the keywords "sustainable development" and "culture" in the search options of topic, finding all papers related to this topic. Then 5642 results were obtained, excluding the remaining English literature in other languages, a total of 5218 results were made. Here came a problem that was how to select the discipline of all the study

area was the subjective judgment by the author, therefore, the author would continue to adjust the method. The title of the article is the most intuitive view. Thus, next step of this phase was to search the keywords "sustainable development" and "culture" in the article's title, finding all papers related. This resulted in 129 literatures, excluding non-English literature, then found out 114 results. Next was to choose the articles and review articles, this resulted in 52 articles for analysis. Finally, due to the access to the articles, there were few articles which could not be able to do the review work in detail.

The final step was to make use of the systematic literature review (SLR) approach to analysis the 52 articles. The SLR method originated in the 1990s, and it was initially used in the field of medicine, although more recently it has also been adopted in various fields, such as systems engineering, marketing, tourism, and strategic innovation. By using the systematic literature review method, and then analyzed the articles directly or indirectly linked to culture and sustainable development this topic obtain literature supporting the views of this article.

Web of Science Collection

Time:1900-2020

Keyword
in title

Document Type: Journal articles Articles

Language: English

11463 Bibliographic records retrieved and forms the research corpus

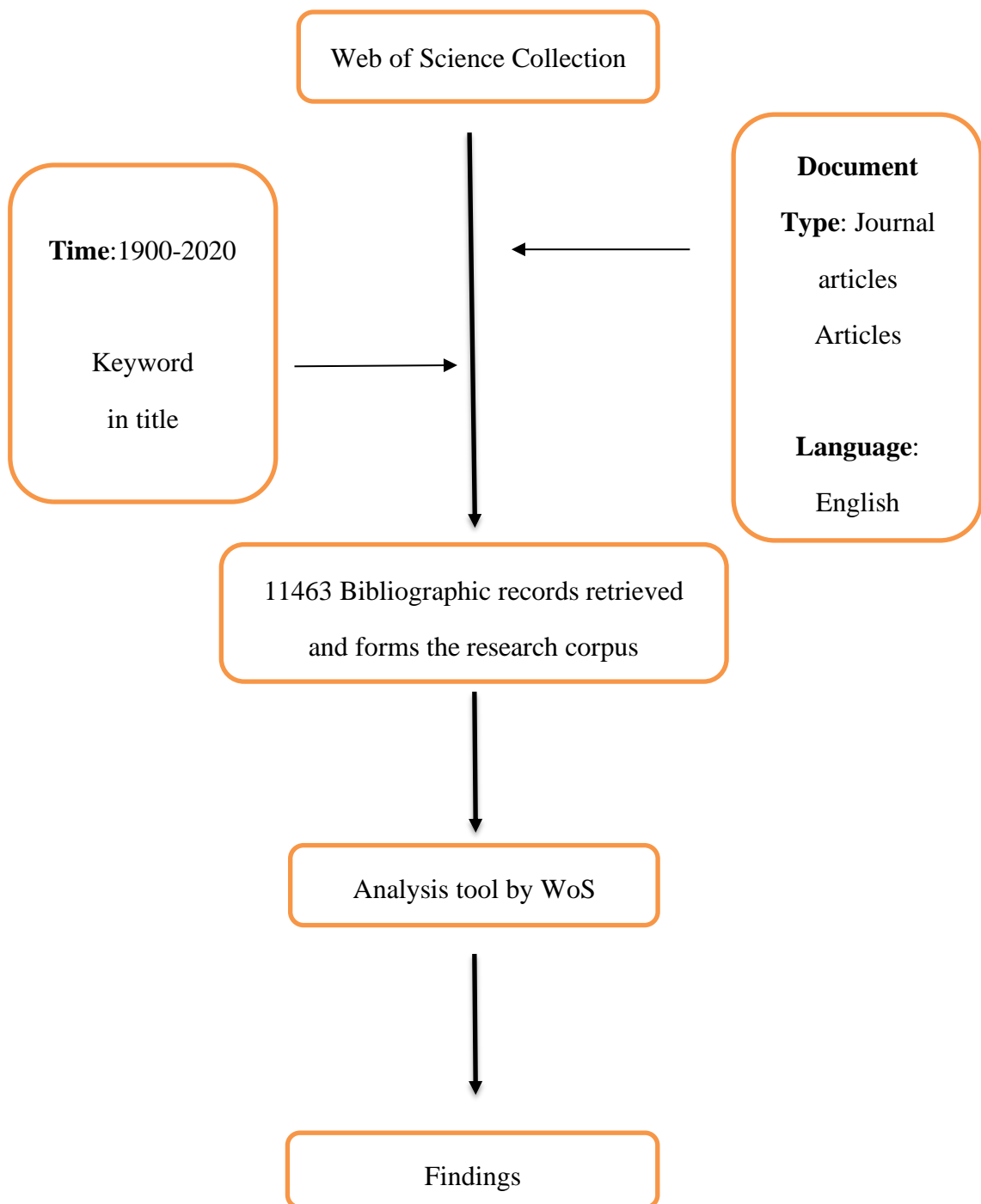Analysis tool by WoS

Findings

Figure 1 Methodology Phase 1
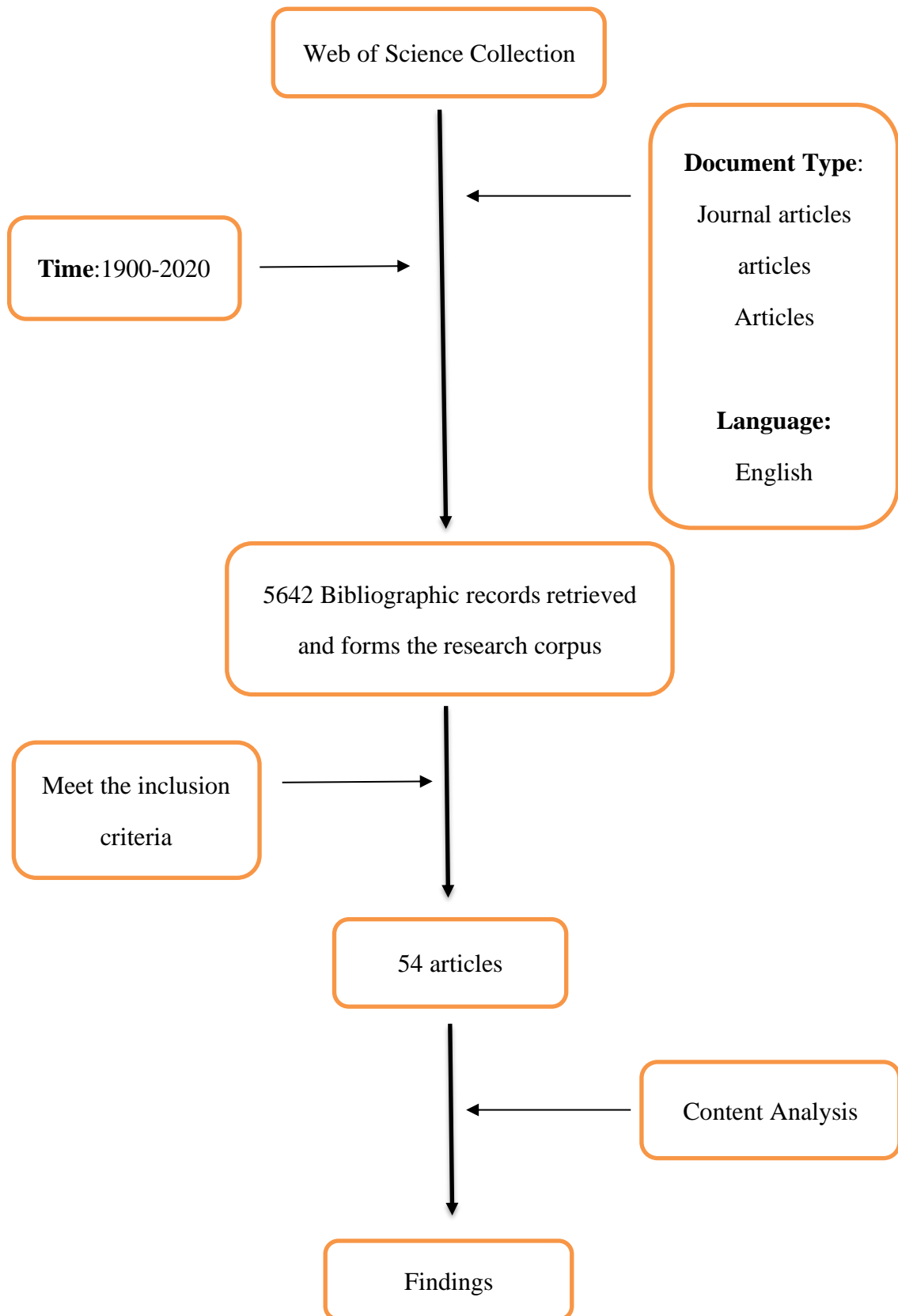
Figure 2 Methodology Phase 2

4.2 Limitations

There are three limitations of the literature in phase two selected in this article. The first

one is this article only selected English as the language for the literature, so there would

miss the literature of other languages. Then, from a total of 5165 results to the final 52

articles, there must miss some papers related to culture and sustainable development this

topic. The last one is that when culture is nouns as cultivation, production, through

keyword search, the Web of Science cannot recognize this kind of meaning of culture,

so this time the results may not related to culture that author discusses here. In the case

of such results, manual troubleshooting can only be made one by one.

Chapter 5 Analysis for 52 review papers

5.1 The study areas and trend of sustainable development

In phase one of methodology, based on the analysis tool provided by Web of Science, analyzing the 11463 results found that in the review of sustainable development, as time went on, more and more review literature about this topic, especially after 2015, the number of articles had grown rapidly, it could be seen in Figure 3 (Web of Science, 2020). And the first three studied areas of this topic were environmental science, green sustainable science technology and environmental studies. Others were in the field of economic, regional urban planning and education/educational research, the rest could be seen in Figure 4 (Web of Science, 2020) as below.
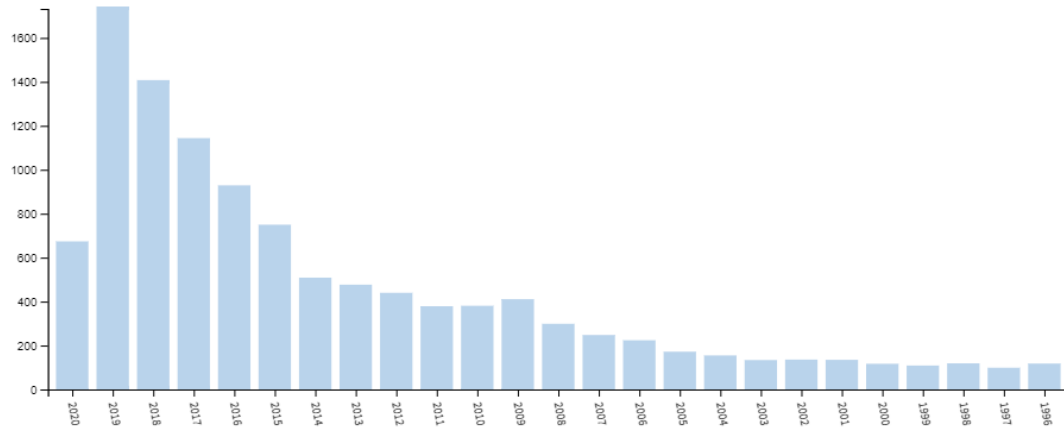
Figure 3 The total amounts of papers each year results in the review of sustainable development
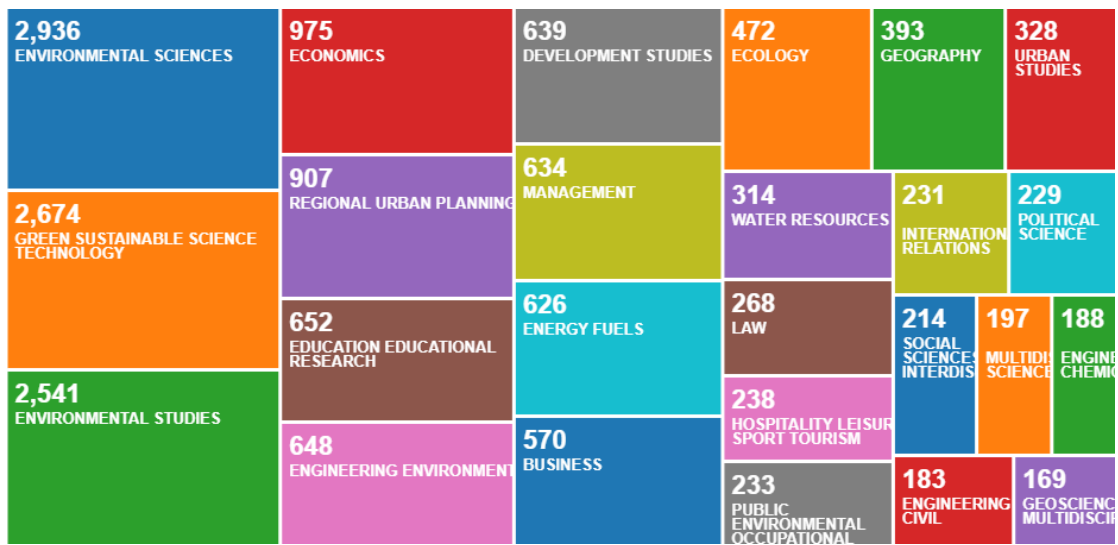
Figure 4 The classification of the 11463 results

5.2 Introduction of the literature review for the 52 articles

In this section, the author would discuss the 52 articles in four categories, which could be seen in the following Table 2. In these 52 articles analyzed by Web of Science which could be seen in Figure 5 (Web of Science, 2020), the areas most studied were environmental study, green sustainable science technology, environmental sciences, development studies and education/educational research. In addition to development studies this field, other studied areas were the most studied areas in phase one of methodology. And only three articles were in the field of cultural studies.

Figure 5 The classification of 52 articles

Table 2 Four categories of the 52 articles

52 articles	Directly about the relationship between culture and sustainable development	I. The relationship between culture and sustainable development in theory
		
		II. Concrete example of the relationship between culture and sustainable development
		
		    a) The region
		
		    b) *Specific examples*
		
		III. Local culture and local strategy for sustainable development

	The articles refer to the single type of culture or aspects related to culture	I. Single type of culture II. Knowledge, behavior, spirit and education III. Green sustainable development

52 articles	Culture of enterprise and organization within the framework of sustainable development	I. Culture of enterprise and organization within the framework of sustainable development II. Culture of education within the framework of sustainable development III. Culture of other areas within the framework of sustainable development
	Culture in the title of the article has another indication, meaning planting	Although the literature in this part was based on the search conditions, the meaning of the term "culture" in the title is planting, it was not the culture being discussed by the author.

5.2.1 Directly about the relationship between culture and sustainable development

Here were 17 articles being analyzed, 10 of which can be analyzed in detail, and they described the relationship between culture and sustainable development. These 17 articles were divided into three sub-categories, the first was to discuss the relationship between culture and sustainability in theory, the second was to analyze the relationship through concrete case study, and the third was the relationship between culture and local sustainable development.

5.2.1.1 The relationship between culture and sustainable development in theory

Here were 7 articles talking on this kind of relationship.

In Wiktor-Mach's paper (Wiktor-Mach, 2018), the author combed the historical process of UNESCO's contribution to the sustainable development and culture, and UNESCO had been looking for ways to demonstrate that culture could be socially and economically beneficial and may also help humanity to meet environmental challenges. Many of the ideas about culture that had been implemented in UNESCO's norms. The author summarized that the introduction of the concept of culture and cultural diversity into the concept of sustainable development was largely the result of UNESCO's work and believe that, after 2015, culture, as the driving force and driver of sustainable development, had gradually begun to formally enter the mainstream development discussion as a unique dimension. Culture, as an asset, should bring the same benefits as

economic, social and environmental. At present, the role of culture in sustainable development was mainly to reduce poverty, identity, access to education and health.

In Sabatini's article (Sabatini, 2019), author thought that scholars used culture as a tool, from cultural property to tangible or intangible cultural heritage, to cultural goods or products, generally paid attention to the economic achievements of culture, while ignoring its intangible and non-use value of culture. Culture should be clearly seen as the fourth pillar of sustainable development, rather than the dispersal of the symbolic value of culture into the other three pillars, which were economy, society and environment. Culture, as the fourth pillar, was not only an artistic and creative activity, but also focused on the relationship with nature and broader social issues. This was followed by a discussion of three actions in the area of cultural and cultural policy, one was the use of architectural heritage to redefine the use of cultural heritage while avoiding intensive development of heritage infrastructure, the second was the participatory approach of the performing arts, in which various actors were exploring the possibility of audience participation and committed to social impact in order to provide access to culture and education to the general public, and the last one was the development of cultural districts.

The following three articles were all from one book: Cultural Sustainability-Perspectives from the Humanities and Social Sciences, published in 2019, it had three

main parts, the first part was on the definition of culture and cultural sustainability, the second part discussed about the relationship between philosophy, sociology and economics and cultural sustainability, the last one was from a theoretical, historical and contemporary perspective of artistic, literary and cultural sustainability. This book provided an in-depth and interdisciplinary discussion of the concept of cultural sustainability and developed a much-needed concept of "culture" that could be adapted to a wide range of disciplines and applied to sustainability research. At the same time, this book reminded people to pay attention to the role of human society, culture and moral values in sustainable development. First，in the chapter of Gerber's (Gerber, 2019), author's academic debate on culture and sustainable development was from a political perspective, focused on the contribution of the outcome of the related final document of the United Nations agenda to this topic. Gerber concluded that there was no one precise definition of culture and cultural sustainability, but the role of culture in sustainable development had been becoming more prominent, but it didn't not play its due role as the fourth pillar. Like Wiktor-Mach's article saying, UNESCO had been promoting the status of culture in sustainable development since the 1960s and was a driving force for culture and sustainable development. In the chapter of Meireis's (Meireis, 2019), the relationship between sustainable development and culture was viewed from the perspective of ethics. In Kagan's chapter (Kagan, 2019), it was a reflection on culture and art in sustainable Development.

Ananya (Ananya, 2014) advocated the integration of culture into sustainable development planning and action. Later, in Isar's paper (Isar, 2017), the author argued that cultural expression in sustainable development could be a tool for economic growth, employment or social cohesion, which could provide inspiration for conflict resolution and peace-building, as well as a potential source of social energy and mobilization. Cultural policy in sustainable development was the institutional field, objectives, measures and vision of human knowledge, especially artistic activities. The author thought that the concept of sustainability had been abused, then reviewed the document on the role of sustainable development in international debate in the United Nations system, analyzed the context and semantics of the term "sustainable development", meanwhile, pointed out the important participant in the topic of culture and sustainable development, which was the Culture of The United Cities and Local Governments(UCLG) contributing to culture as the fourth pillar in sustainable development. Following section was focusing on the final part of Agenda 21 for Culture, calling for the restoration of the initial ecological focus of the term "sustainability", particularly in the context of climate change, and the identification of the cultural factors that contributed to ecological crises. At the heart of the challenges facing humanity were the unsustainable development outcome by the common development of human attitudes, behaviors and practices, as well as many cultural activities that were in fact ecologically dangerous or destructive, and humanity should and must respond to these challenges by generating some corresponding cultural policy. The author put

forward a critical analysis of cultural activities and actual cultural policies for now, and brought two major problems in discussion, one was that many scholars had a wide understanding of the cultural policy perspective of sustainable development, which involved many different things and issues, but the specific cultural policy challenges that were being invoked were not yet clear. The second one was how the existing policies on the arts and cultural heritage would affect human values and spirit.

5.2.1.2 Concrete example of the relationship between culture and sustainable development

Here were 9 articles which divided in two groups.

5.2.1.2.1 The region

The following five articles were relevant to the region to this topic.

In Venkatesan's article (Venkatesan, 2016), author collected the sustainable practices observed during the initial colonization of Europe and the specific groups of Native Americans (New England residents) then evaluated these practices in terms of spiritual and agricultural practices. It was eventually concluded that their approach was based on values, which were determined by the cultural affiliation of indigenous peoples and their environment, including the understanding of the environment generated by indigenous peoples through oral and written records of history. At the

same time, the North American region had systematically eliminated the history of indigenous populations and had a widespread and persistent negative stereotype of indigenous peoples. Such attitudes and practices would gradually discredit indigenous cultures and prevent the sustainable spreading potential of the continent's unique geographical, plant and animal diversity that indigenous peoples maintain prior to settlement. From this article, it could be seen that the discussion between culture or cross-cultural and sustainable development, and author ended by suggesting that it should be included as part of education and that it be included in the agenda of sustainable development.

Vallega's (Vallega, 2007) research was the relationship between sustainable cultural development and island development, it was studied by the background trends in policies and science which affected the sustainable development of islands (Vallega, 2007). In the background trend, the first was to observe the general trend, focusing on the key ecological issues, economic and social issues and social, intergenerational and intergenerational equity in currently policy and science, Economic efficiency used culture as the basis for expanding and optimizing the use of local resources, and social equity was a view that required the equitable use of natural resources between generations. The second was to find out a platform for concrete action, the first of which was the United Nations Educational Scientific and Cultural Organization (UNESCO), which helped protect and sustainably utilize the island's cultural heritage. The second

platform was the 2000 European Landscape by the Council of Europe in 2003, which defined the landscape in planning and management, making it a reference for island conservation, management and planning in individual local areas, thus culture played a subjective role in design practices. The third focus was on the use of scientific deployment to treat culture in small islands and small island States, combining cultural knowledge with spiritual talent. The method of culture designed for island being put into practice was a challenging issue that required scientific customization of practice according to the uniqueness of island environment culture.

Parra's article (Parra, 2018) was in the field of nature, environmentalism and protected areas discussingthe releationship between culture and sustainable development. It criticized the persistent social and cultural fragility of sustainable development by review the historical development of protected areas and their existing challenges and lessons learned, then promoted the interaction between nature and culture in sustainable development. The ultimate call for a rethinking situation of culture in and for sustainable development, without forgetting nature, at the same time focusing on the major socio-political issues of equity, justice, gender and diversity contained in the concept of culture itself.

The region discussed in the next two articles are made up of several countries. In Al-Zo'by's paper (Al-Zo'by, 2019), it explored the emergence and the opportunities for

sustainable cultural development within the Gulf Cooperation Council (GCC) region, development and promotion of several large international cultural sites and activities clearly demonstrated the process by which the region became a cultural center for regional and global cultural markets, which in turn could be seen how identity (collective and individual), heritage, cultural sites and cultural expressions could be the enablers of local and global development strategies. This article examined the way culture worked in this region's cultural projects and did not address the assessment of the extent of these cultural policy achievements. The first part provided a brief overview of the historical process of culture in the sustainable development. The role of culture in existing literature and actions was limited to the contribution of culture to social cohesion, identity rights, community well-being and human survival, the protection and restoration of cultural heritage, and the protection of local cultural traditions, practices, values and the environment. Culture was also an economic and political embodiment of the international governance system. In United Nations policy, the emergence and evolution of cultural concepts was related to parallel global geographic economies and the dynamics of the transfer of power. Since the development discourse of the UNDP Arab Human Development Reports had become a transnational government platform, the second part discussed the political function and inversion of the culture in this development report to assess the ideological basis of the culture and the governance of transnational governments. The third part analysed the role and characteristics of sustainable development in the Arab Gulf region. And because many public cultural

projects and institutions were to a large extent being created, recommended and monopolized by state-driven industries, subjected to specific national construction and brand objectives, so culture played a role in this region as a form of global projects for national brands. On the other hand, the author criticized the use of culture here in the region as a precursor to development, arguing that its over-focus on local cultural construction created a major divide between local and global heritage and identity, leading to local alienation and marginalization. The final referenced to the promotion of culture and its incorporation into sustainable development strategies remained largely and ambiguously within the neoliberal globalization discussion.

The last article (Streimikiene, Mikalauskiene, & Kiausiene, 2019) in this section focused on the Baltic States, discussing the impact of culturally created values on the achievement of the Sustainable Development Goals in this Region. The authors compiled and calculated the comprehensive cultural value index. Because Lithuania, Latvia and Estonia had similar experiences of economic growth, population, national identity, employment perspectives and similar cultural policy objectives, and had experienced whit each other in the field of culture, so the authors selected these three countries for calculation in the first phase. It was discovered each country's cultural identity depended on each country's historical and socio-economic background. In the second phase, during the 2015-2017 analysis, 14 indicators were selected to calculate the cultural value index. In the third phase, following the selection of the evaluation

indicators, a composite index was completed, which assessed the value created by Lithuanian culture and compared it with other Baltic States. In the fourth phase, the statistical dependence of the cultural value index on the SDG index was analyzed. An analysis of the cultural indicators of the EU28 showed that culture could be determined not only by economic indicators.

5.2.1.2.2 Specific examples

The next three articles were about applying culture to sustainable development in specific cases.

Fanea-Ivanovici's paper (Fanea-Ivanovici, 2018) stressed that culture was a prerequisite for sustainable development and referred to the digitization of culture. The ongoing technological revolution was improving human life, including production, consumption and dissemination, which affected culture, cultural and cultural content. Digitization of cultural content was a time-consuming process which ultimate goal was to build participatory social memory through cultural heritage connecting the past, present and future. The Council of the European Union (EU) attached great importance to the high economic potential of culture and creativity and the digitization and dissemination of European cultural heritage, and one of the goals of *European 2020 Strategy* to create and develop digital systems that pushed creative industries and outputs for intelligent, sustainable and inclusive growth. Then it focused on the

digitization of Romanian cultural industry and analysed the main opportunities and backward areas in the process of digitization and process by using SWOT analysis, as well as comparison with other European countries. And emphasized the importance of the use of the Internet by households in urban and rural areas related to the technology Internet, existing digital cultural content, open access, electronic accessibility, digital archives, electronic museums, e-libraries and others. For example, the digitization of libraries could reduce the long-term cost of libraries, provided faster and easier access to information, increased civic satisfaction then the use of library services. The shortcomings were due to the low number of cultural projects included in digital libraries, the low level of skills of staff in libraries and public archives, and the insufficient ICT contributions from cultural institutions. The digitization of culture was much more significant than merely protecting cultural heritage. On the one hand, the digitization of culture made it easier for people to access culture, on the other hand, it could create jobs, increase incomes, promote cultural tourism growth, improve quality of life, revitalize urban and rural spaces, create creativity and innovation, and contribute to social cohesion and inclusion. This resulted to the creation of a culture of peace by building bridges between cultures and nations. The existence of digital cultural objects could be integrated with other industries, such as research, education, creative cultural industry buildings, advertising, thereby opening up new forms of production and consumption, creating new opportunities in the economy, while protecting cultural heritage in digital formats and ensuring its sustainability. In the future, Romania's

efforts would be to design appropriate tools to track and monitor the digitization of its culture, and also to raise public awareness of the importance of cultural protection and storage, and to adjust policy planning actions.

The complex relationship between biodiversity and culture could be explained by the concept of "biocultural diversity", which was defined as the diversity of life in various forms of expression (biological and cultural) that were interrelated between complex social and ecological adaptation systems. Biodiversity was seen as a manifestation of species diversity in cities, and where biodiversity was significant was mainly green spaces, such as community gardens and multi-purpose parks, to meet the needs of different socio-cultural groups (Dessein, Joost; Soini, Katriina; Fairclough, Graham; Horlings, Lummina;, 2015). Kanazawa city is the largest city in Hokuriku region, located in Ishikawa Prefecture of Japan and in 2009 the city was designated as a UNESCO Creative City in the field of crafts. Mammadova and Ivar's (Mammadova & Ivars, 2018) article were related to biocultural diversity and Kanazawa city. Learning and experiencing biocultural diversity from this city's traditional culture and nature was the way to achieve the goals of sustainable development. The concept of biocultural diversity was strongly embodied in the city's development plan and effectively implemented in local policies, so biodiversity provided sufficient nutrition for Kanazawa's traditional culture. The authors brought 12 international students into Kanazawa's five historic gardens, including tea ceremony, traditional architecture to

conduct field trips, then communicated with locals, reflecting the problems they faced, while making students aware of the importance of collaborative work to achieving the sustainable development goals. After the field trips, the students' appreciation of traditional culture and attachment had been greatly enhanced, and the motivation for cultural care had also been generated. Finally, the students wrote their thoughts and suggestions in each of the 17 sustainable development goals in turn for each department they visited. The authors advocated that future research needed to better link traditional culture with modern urban development.

Kalani is one of the oldest retreat centers in the world, and it is one of the nine districts of Hawaii Island. Finally, this article talked about the relationship of nature, culture, health and sustainable development of the region (Clarke & Halafoff, 2017).

For many researchers who studied rural areas, if the promotion of social constructionism in rural areas was seen as a cultural shift, then research on rural areas would deviate from the fundamental core of focusing on rural socio-economic change. Kandy, Sri Lanka, is an important administrative, commercial, cultural and historical center and a famous Buddhist shrine. This paper (Daskon & Binns, 2010) drew on case studies of two villages near the city of Kandy called Kiriwaula and Kalasirigama which are typical communities in the Kandyan region, and their village livelihood systems are inextricably and generationally linked to traditional and cultural practices, to emphasize

the importance of cultural values in achieving the sustainability of village livelihood. The culture in this paper focused on traditional culture and involved a variety of structures, functions, ideologies and products that represented both tangible and intangible elements. Culture gave people in these two rural areas more opportunities to make livelihood choices. And the perspective of cultural integration into rural livelihoods contributed to a better understanding of how culture intervened in development and how culture was conceptualized and integrated into the development process of rural communities. Studies had shown that sustainable livelihood approaches were useful, however, traditional cultural values, if not adequately addressed, were often seen as a constraint to understanding livelihood opportunities and planning for future development. There were also two challenges not easy to be solved, one was that traditional or indigenous knowledge tended to be geographically specific and not easily transferred in geospatial. Secondly, traditional culture may be the unique asset of one or more small communities, and it was difficult and inappropriate to summarize in a series of rural environments.

5.2.1.3 Local culture and local strategy for sustainable development

In 1997, Neace proposed bringing local culture into sustainable development (Neace, 1997). And authors of the last article had developed a new strategic framework for local cultural planning (Sacco, Blessi, & Nuccio, 2009). As western countries were faced with a transition from an industrial-oriented economy to a post-industrial economy, the

economy pursued higher standards of goods and services and shifted to a technology-led and a service-oriented economy, and in which cultural elements became a key feature guiding social behaviour and increasing the value of goods. Beginning in the mid-nineteenth century, local development models focused on the ability of local environments to attract resources and promote human activities. The introduction of the system-wide cultural district locally as a new cultural zone model, was an improvement on the original local development model. System-wide district was competition-based and enhanced the capacity of society to participate in a knowledge-oriented economy that emphasized the quality of life and technological infrastructure, or a shift from investment-oriented industry to a self-sustaining, innovative economy. By analysing the development strategies of the cities of Valencia, Austin, Newcastle, Gateshead, Linz and Denver, could see the important role of culture in the areas of quality of cultural supply, quality of local governance and quality of knowledge, development of local entrepreneurship, development of local talent and management of society, capacity-building, local education and the development of local communities.

5.2.2 The articles refer to the single type of culture or aspects related to culture
The following 13 articles divided to 4 categories reveal how culture has been mentioned in the broader framework of sustainable development.

5.2.2.1 Single type of culture

This section talked about seven different Single type of culture. They were peace culture, organization culture, tourism culture, the 24 solar terms culture in Chinese traditional culture, food culture, national culture and equality culture.

Federico's article (Federico, 2019) presented in Berlin at 2016 in the meeting "Disarm! a Climate of Peace", discussing from a culture of war to a culture of non-violence for human sustainable development.

Hajmohammad & Vachon's article (Hajmohammad & Vachon, 2013) was related to an organizational culture which focused on sustainable operations management which emphasized human resources management, workplace health and safety, and environmental management and the safe culture of workplace by building a organizational support theory. The authors analyzed survey data from 251 Canadian plants in Ontario and Quebec provinces by Partial least squares (PLS) method and SmartPLS 2.0 (beta) software, and the results showed safety culture led to safety performance, safety performance led to environmental practices and environmental performance, and ultimately influenced economic practices. The relationship between safety culture and economic and environmental performance was regulated by the level of the environment actually implemented. Safety culture directly improved the role of organizational and environmental performance, which provided a basis for future

organizations to develop security cases or businesses.

Almuhrzi & Al-Azri's (Almuhrzi & Al-Azri, 2019) was an overview of the Second UNWTO/UNESCO World Conference on Tourism and Culture(Oman, 11th/12th December, 2017), following the procedure for subject content analysis based on participation in meetings and attendances, the authors identified the most important issues and concerns discussed during the meeting and commentaries of the conference. Because of the social importance of sustainable tourism, it carried local identity; it promoted sustainable economic growth, increased employment opportunities, reduced poverty, provided cross-border investment opportunities to help earn foreign exchange, increased community participation, environmental awareness and the use of resource use; it protected culture and cultural diversity, and ultimately promoted social into a state of peace, security and inclusion. Participants at the conference suggested that the core of sustainable tourism was the authenticity of the product. In other words, artificial tourism attractions and products could not contribute to sustainable development, and local communities needed to be proud of their authentic and local culture and had the confidence to showcase to the world. The main objective of the meeting was therefore to strengthen partnerships for cooperation between tourism and the cultural sectors and to strengthen the role of culture and tourism in the United Nations 2030 agenda for sustainable development.

"The 24 solar terms" is the time knowledge system of ancient Chinese and its practice formed by observing the cycle operation of the sun in ancient times. This is the cognition and summary of the law of nature, which embodies the historical wisdom of the ancient ancestors to respect nature, respect the law, and the harmonious development of man and nature. This cultural wisdom is still of great value to the sustainable development of today's society. On 30 November 2016, the 24 solar terms was officially included in the list of the United Nations Educational, Scientific, and Cultural Organization's intangible cultural heritage of humankind. And this article (Li, Ho, & Yang, 2018) provided a sustainable design strategy for the development of 24 solar terms, which cultural content was rare in the discussion of sustainable development. First of all, using SPSS statistical software, the basic questionnaire data of four types of experts in production, government, learning and research was analyzed, from the expert's questionnaire forming four target levels: aesthetic value, social sustainable value, practical innovation value and scientific development value, and then establishing a model of 24 solar terms cultural design strategy indicators. In the next place, Using the 19 detailed evaluation indicators established in this model, the three existing cultural design products related to 24 solar terms were evaluated. Finally, SWOT was used to analyze the advantages, disadvantages, opportunities and threat of these three cultural products, and compared the four cultural products, and then discuss the characteristics of these three cultural products including their design strategy, improvement foundation and future way of development. At the same time, in turn,

authors continued to build and improve this cultural evaluation model.

Geographical ecology, farming traditions and local cultures shape the tastes of different places, so eating habits vary from place to place and food becomes an important feature of the place. Compared with the third chapter of this paper which reviewed the development of Sichuan cuisine in China, Zeng, Zhao and Sun's article (Zeng, Zhao, & Sun, 2014) had some convergence points shared with that one. Food culture was a kind of non-material culture with authenticity. Local food culture in the process of constant collision, conflict, communication, understanding and identity then had a progress of integration with other regional food culture, this culture integration became inevitable. Cultural integration was the general trend of cross-cultural development, which may eventually form a variation of the original cultural system. Food culture was the accumulation of local culture, which was o easier to perceive than other non-material cultures. At the same time, it was an important part of tourism culture. Therefore, the sustainable development of food culture was particularly important to the heritage and development of local culture, as well as to the promotion and development of the tourism economy. This article explored the inheritance and innovation of the balance of Guangzhou's northeast cuisine and drew the following conclusions: there were two different ways of cross-regional food culture production, namely, "authentic food culture production" and "differentiated food culture production". Secondly, what was produced by cross-local enterprises was the

authenticity of construction, not objective authenticity. Third, authentic food culture production was conducive to the sustainable development of local food culture production, it spread and developed local culture while protecting the local culture. Finally, cross-local food culture production was the process by which producers and consumers continued to interact to maintain equilibrium, which was closely related to sustainable development.

Vachon's paper (Vachon, 2010) talked about national Culture under the condition of international operation and sustainable development. As trade liberalization had continued to evolve and businesses had continued to expand, companies would go to lower-cost regions to produce and purchased materials and components from all over the world. Together, the population of industrialized countries has gradually increased the awareness of organizations to respect the natural environment. The gradual convergence of these two trends had forced organizations to ensure that their domestic and foreign facilities and their suppliers operated within the framework of the principle of sustainable development. While sustainable management practices and production technologies were internationally convergent, the operating environment was not the same around the world, so managers must pay serious attention to the operating environment of producing countries when managing projects and selecting international suppliers. The operating environment of the producing countries was largely driven by the national culture of the country. The data of this article were from *the Global*

Competitiveness Report 2004–2005(latest data sources for 104 countries) and Hofstede's measures (55 countries). Two dependent variables (green corporatism and environmental innovation) were used as indicators of corporate environmental practice, and three control variables (population, population density, and economic wealth) were used to control other factors that may affect the dependent variable. By evaluating the relationship between national culture and enterprises' practice and performance in environmental innovation, environmental management, fair labor behavior and social participation, the academic understanding of the environmental and social behavior of enterprises in different countries and different operating environments had been enriched. The results guided managers to adopt better strategies to achieve better international operations and supply chain scoped within the framework established by corporate strategy and sustainable development business policy.

Mészáros's article had a strong critical color. If the world of the future would not a world of sustainable development, no matter how urgent the need seamount of people's survival, there would be no major development. In this age, despite efforts to eliminate the devastating effects of social inequality through the establishment of some strict form of equality in the political sphere, a culture of substantive inequality still prevailed. All the problems facing humanity could not be solved happily through socially neutral "development" and "modernization", nor could technology alone overcome all conceivable obstacles and difficulties. Under the condition of social

metabolic reproduction, the reality of unconditional growth was an extreme waste, which would bring a lot of problems to the offspring of human beings, so the condition of the social system couldn't be judged by growth alone. The existing social order was based on the structural opposition between capital and labor in which adversariality was a prominent feature of such a system, and therefore required effective external control over all stubborn forces. In the existing social conditions, there was a complexion of material inequality and the unequal structure of culture and capital. In this way, the interaction between the physical reproductive structure and the cultural dimension created a vicious circle, plunging the vast majority of people into a strictly restrained area of action. Getting rid of a culture of substantive inequality and gradually replacing it with a viable alternative was the path that people needed to take. There was therefore a need to establish a culture of substantive equality, with the active participation of all and to make everyone aware of the responsibilities that implied their responsibilities in the operation of this model of decision-making (Mészáros, 2001).

5.2.2.2 Knowledge, behavior, spirit and education

Here were three articles related to this topic.

Personal knowledge, attitudes, behaviors, attitudes and values were essential for sustainable development. Through mutual exchanges with society, individuals could not only achieve their own socialization, but also promote the development of society. In

order to everyone to be held accountable for a sustainable future, it was important to raise individual awareness of a sustainable world and way of life. In order to build that awareness, lessons and achievements in sustainable development and environmental attitudes and behavior should be learned (Gündüz, 2017). Gündüz wanted to know whether any kind of relationship between the demographic parameters such as education, gender, the situation of parents' education, economic status, attitudes and behaviors of university students formed different cultural backgrounds and had what degree impact on the environment and sustainable development. In this context, the author asked the following questions, did the gender, cultural background and attitude of college students have different attitudes of the attitude and behavior level to sustainable development? Did the parents' educational background, class parameters, and teachers have relationship to the attitude and behavior? Therefore, the author selected 300 university students(Libyan, Nigerian, Syrian and others) studying at Near East University in 2015-2016 academic years，answered these questions in the form of questionnaires and the analysis by IISD and the Manova Test analysis. It was concluded that the attitude and behavior of college students from different cultural backgrounds towards sustainable development is at a moderate level, development of this was not enough. Among many factors, the level of parental education had an impact on behavior and attitudes compared to other aspects. Finally, the author suggested that environmental education needed to be applied more effectively in environmental attitudes and behaviors of the author's country.

Witt's article discussed a recent trend in the evolution of culture in sustainable development (Witt, 2011). The rise of contemporary spiritual culture was a gradual and profound change in the western world view, moving towards a more re-enchanted, post-material, metaphysical or spiritual worldview, which involved cultural beliefs, values and worldview. This not only reflected the longer-term development of culture, but also gave culture a new form and direction. Therefore, the emergence of a more sustainable society should not be ignored in its efforts to build a more sustainable society. The author firmly believed that she was a pioneer in this field. The purpose of her research was to gain an in-depth understanding of the culture and worldview of the contemporary spirit and to explore its potential and its pitfalls for sustainable development. Its potential lay primarily in: 1) individual responsibility and empowerment, which made people feel more connected to each other; 2) individual awareness development: such as higher function, creativity and efficacy; 3)The expression of embedded personality, such as self-fulfillment services, self-work-ethic; 4) a high sense of urgency and crisis on the status quo created a willingness to transform; 5) repaired nature and developed a green lifestyle; 6) focused on internal realization, alleviated consumerism and supported the transition to a green economy; and 7) culture became a force for creativity, innovation and social change. Its trap mainly contained: 1) easily to produce self-centeredness, not to assume responsibility, lacked willingness to sacrifice, at the same time easily to breed passive ideas, thus ignoring their own contributions; 2) instrumentalization and commercialization, using culture as a simple

means of self and wealth enhancement; 3) at the expense of dealing with affairs and injustice; 4) not fully integrated into the modern achievements, falling into the pre-rational consciousness or state of society; 5) sometimes was seen as too rebellious to marginalize it and its effects by society. Because of its pitfalls, some scholars believed that the phenomenon of the so-called "new era" was a retrogression from modern standards of civilization, irrational thinking and the abandonment of individual self-responsibility, which was largely regarded as a retrogressive, reactionary and narcissistic movement. Thus, analyzing the potential and retrogressive tendencies of this cultural trend and the underlying logic behind it, while mitigating cultural risks, contributed to the realization for the power of culture potential of humankind and helped the building of a more sustainable society.

Indigenous knowledge systems (IKS) and the pairing of sustainable development had generally had a low success rate in helping the poor out of disadvantage in early Western development strategies. Moreover, the discourse of hegemonic education was based almost entirely on Western epistemology. If the global debate on education and sustainable development were to take into account more alternative, local knowledge systems or indigenous knowledge systems, such an approach would provide a more comprehensive understanding of education and would help to open up new and innovative avenues for a more sustainable future. So, with this belief, the author of this paper discussed the relationship between culture, indigenous knowledge systems,

sustainable development, and education (Breidlid, 2009). Among them, The African indigenous knowledge system was related to the worldview, which was largely achieved in religious rituals, rituals and other customs. By analyzing the documents of the World Summit in Johannesburg(2002) and the United Nations Decade of Education, and studied the South Africa's Curriculum 2005 launched by the African National Congress(ANC) this specific case of educational methods, the author tried to solve the problem of introducing Western scientific knowledge in the cultural context based on indigenous epistemology. Despite studies showing that South Africa's current education system disadvantaged the majority of African schoolchildren and posed a threat to indigenous knowledge systems, in the case of South Africa, it was largely reluctant to make more radical adjustments to its education policies, including innovative education strategies that met the needs of the majority of South Africans. The sustainability of the current system was questioned and there seemed to be a concern that such a strategy, if sustained, would lead to South Africa's withdrawal in the process of globalization. However, the integration of IKS into larger implementation and development did not depend on the attitude of the Government of South Africa and, more importantly, on the results of further studies of the characteristics of indigenous cultures and knowledge systems. The exploration of current and future indigenous cultures could be more accurately assess its viability as a major tool for sustainable development, as applied not only in South Africa but also in other countries of the South in curricula and classrooms. The ANC and IKS systems could not be coordinated or even fully harmonized, but the

idea that the two systems could complement each other constructively in the future in order to achieve more sustainable development merited further review. The results led the author to conclude by calling on scholars to do more research on indigenous knowledge systems as potential tools for sustainable development.

5.2.2.3 Green sustainable development

The following three articles were discussing green building and ecological culture.

Here were two articles talking about ecological culture. One was a discussion on ecological culture and sustainable development (Liu, 2013). Another one was (Bagapova, Abdrashitova, & Abdrashitova, 2017) related to the formation of ecological culture of schoolchildren. Under the condition of sustainable development in modern society, it was very necessary to integrate moral values into the school environmental education system. The existing education problem was that under the background of the poor implementation of the environmental education project in the school, the degree of ecological culture formation of schoolchildren was low. The modern environmental education project should ensure the implementation of the ecological culture and hoped that the students would develop their own understanding of ecological culture and be responsible for their own behavior strategies. This study used a modeling approach that consisted of four modules which were cognitive-motivational, cultural-cognitive, creative-activity and control and evaluation, then divided the seventh-grade students of

the Municipal autonomous general educational institution "Gymnasium №139"of Kazan, the Republic of Tatarstan, into control and experimental groups for the pedagogical experiment. The results obtained after the model experiment showed that there was a positive motivation in the process of forming the ecological culture of schoolchildren. This experiment had increased the interest of schoolchildren in this issue and had developed their ability to use recognized ethical principles, ethical knowledge of ecological content, and to link their behavior to nature. Their potential could shape their ecology, ethics, natural world values, ecological knowledge, skills and experience. Therefore, it was necessary to study this topic and created a theoretical basis for the ecological view of schoolchildren.

Architecture is a cultural resource that protects cultural diversity, conveys cultural identity, and retains the vitality and continuity of culture. Architecture provides cultural creativity, sensitivity and aesthetic experiences, while promoting environmentally sound behavior and human and social well-being, linking culture to sustainable development. It reflects the past and shapes the future of society. The last article in this section talked about green buildings (Wu, Fan, & Chen, 2015). Existing green building plans, including standards, certification and audit ingestion, focused more on technical assessment. This paper presented 8 criteria and 14 indicators for cultural sustainability through an in-depth review of relevant indicator systems, ecosystem services, sustainable regional or urban planning and existing green building as a framework for

green building communities.

5.2.3 The development of culture in specific circumstances of sustainable development

There were 13 articles discussed here, divided into three sections, to tell the story of the development of culture under the specific conditions of sustainable development, three of which could not be detailed dissecting.

5.2.3.1 Culture of enterprise and organization within the framework of sustainable development

Organizational culture includes the values, beliefs, and behaviors of the organization's employees. Values are related to the individual's moral and moral code, beliefs refers to the individual's views, which can be true or wrong, and behaviors are the pattern of activity that an individual carries out in accordance with his or her values and beliefs. Employees' values, beliefs, and behaviors are reflected in the organization's ideology or philosophy as a guide to dealing with things in organizational action. At the same time, the organization's ideology is reflected in the individual employee behavior, which over time becomes embedded in the day-to-day operations of the company, thus shaping the organization's culture (Schein, 1994). The eight articles in this section addressed the important contributions for enterprise and organization that culture deepened into enterprise and organization within the framework of sustainable development. These eight articles talked about the relationship between the following aspects and the

organization culture:1) competitive culture, knowledge development and sustainable supply chain management; 2) green human resource management, 3) the suffciency economy, 4) energy ecology, 5) project management strategy, 6) leadership, 7) zero-emissions strategy, 8) life cycle assessments.

Facing today's marketplace, companies needs to improve a culture of competitiveness and knowledge development, and long-term and efficient strategies to address the challenges and achieve sustainable development. To become a sustainable enterprise is not simply to overlap corporate strategy with sustainability plans, but to develop a culture that encourages sustainable development initiatives. Past research showed that the construction of sustainable supply chain management was an important source of competitive advantage (Fantazy & Tipu, 2019). Using a modeling approach, Fantazy and Tipu's article analyzed data collected from 242 supply chain and logistics managers in Pakistan, and explored the relationship between competitiveness, knowledge development and sustainable supply chain management, and organizational performance based on the resource-based view of the firm. The results showed a positive correlation between them. This pointed out that Pakistani enterprises had focused on the advantages of competitiveness and knowledge development through practical action, yet there was a low level of attention to sustainable supply chains. Therefore, this paper called for action to promote sustainability in the supply chains of emerging and developing economies in Pakistan.

This paper (Roscoe, Subramanian, Jabbour, & Chong, 2019) discussed the relationship between green human resource management practice, green organization culture and corporate environmental performance, helped to solve the organizational issues. Prior to this, scholars had found that green human resource management practices could consolidate and improve the environmental performance of enterprises. But they did not solve the problem of how the initiative of green human resource management practice formed a green organizational culture, or, in other words, how culture affected the environmental performance of enterprises and the ability to sustainable development. By setting a hypothetical model, the authors surveyed 204 employees of Chinese manufacturing companies for which the chosen reason was that Chinese manufacturing companies had their well-known poor environmental records in the world. The result of the study was that green human resource management practice supported the development of a green organizational culture. And building a green organizational culture was also required focusing on leadership, information credibility, peer engagement, and employee empowerment. Finally, the authors believed that constructing green human resources management practices would have a potential impact on future generations of responsible managers in enterprises.

The rapidly changing business environment has a profound impact on the business. Enterprises are profit-seeking organizations, and the general management practice of enterprises seeking short-term profit maximization does not bring people a deep sense

of happiness and better social well-being, such practices sometimes do not allow enterprises to maintain their own development. Therefore, in order to achieve the sustainable development of the organization, there is a need for a different way in urgent action. Ketprapakorn and Kantabutra's study drew on Thailand's economic philosophy called the sufficiency economy (Ketprapakorn & Kantabutra, 2019). It had promoted by the Government of Thailand, and applied by over 23,000 villages at the individual, family, and community levels fostering a strong corporate culture, shared values or beliefs in Thailand that had SEP-based projects to get a greater focus on long-term profitability. The sufficiency economy had three components which were reasonableness or wisdom, moderation, and prudence. Here was the framework that how the sufficiency economy had been established. The first step needed virtues and wisdom, then they would combine to gain decision making guideline which had the characteristic of moderation, reasonableness, need to develop immunity. Next step a strong organizational culture began to be developed. Finally, enterprises reached the goal of corporate sustainability. This research brought several open-ending questions on the forming way of a "sufficiency corporate economy" contained how to create and describe one self's corporate economy, how to cultivate one self's corporate economy and how to practice corporate values of one self's corporate economy. It used the methods of multiple data collection including non-participant observations made during visiting enterprises; internal and published documents, including annual reports, studies on the company and news reports; interview materials with senior management team

members and department/function supervisors then adopted the "grounded theory" to analyze the data. The analysis results revealed six themes for being a driving force to a future theory on organizational culture development practices: 1) virtue, social and environmental responsibility and innovation were defined as core values; 2) top managers as examples of these values showing to other employees; 3) internal promotion and developing senior leadership to perpetuate corporate core values; 4) designing communication channels a high level of motivation among staff and organizational effectiveness; 5) using the core values as criteria to recruit new employees; 6) avoiding employee lay-offs and maintaining core values even during financial crises.

Energy is a key issue of global concern. Reducing energy demand is one of the ways to achieve sustainable development, balancing energy demand, reducing carbon emissions and transforming energy systems. Global industry is the main client of energy use, so it is a critical and urgent task to involve companies in energy conservation and emission reduction. This paper (Walton, Zhang, & O'Kane, 2019) examined the relationship between enterprises and the natural environment from a strategic perspective, discussed new ways of energy development in energy ecological innovation, and positions energy efficiency changed in the organization as "ecological innovation". The energy cultural framework was an organizational tool to help businesses understand their energy behavior. It consisted of norms(the thinking way),

material culture(the existing having), and practice(the actions), these three parts linked together tightly with each outer and was all influenced by the external environment. Using the energy culture framework, three new energy culture models were developed through the case study of 142 successful eco-innovation enterprises in Aotearoa New Zealand analyzed by a template way: 1) Energy ecological innovation as a technological change; 2) Energy ecological innovation as a whole enterprise transformation strategy; 3) Energy ecological innovation through values. The results showed that in order to improve the ecological innovation ability of enterprises, it was needed to use learning and knowledge as the support and must maintain a high degree of consistency with material resources, intangible resources and firm strategies. This study played an important role in formulating the company's energy strategy and practice and promoting energy ecological innovation.

With the development of globalization and economy, trade between countries is increasing, more and more enterprises need to cooperate with foreign enterprises, which brings the opportunity for the development of enterprises, and this opportunity also brings the competition between enterprises and management difficulties. Therefore, in order to be able to adapt to market changes at any time, better meet customer needs and enhance the position of enterprises in the market, enterprises need better management strategy. This paper (Wang, Bai, Huang, Du, & Zhang, 2019) introduced a management strategy called Management by Project, which used scientific and technological means

to help enterprises manage a wide range of complex tasks and activities. The situation was today's small and medium-sized enterprises rarely used this strategy for enterprise management activities, so the authors wanted to improve the application of this strategy, and then in society to form a culture of project management as Social Project Culture. This study used the method of literature review, and through the method of the system literature review combed the literature directly or indirectly related to this article to support the authors' point of view. Then, in order to help the organization applying this method, a promotion method including the creation stage, the formation stage, the mature stage and the inheritance stage was proposed. Finally, in order to ensure that the Social Project Culture could better guide the organization to improve the behavior of project management, improve project management and risk-averse ability, improve the international competitiveness of enterprises, put forward theory, institution, behavior and ideology four major safeguards.

Baumgartner's article related to leadership and organizational culture, with a focus on the mining industry. This article highlighted the prerequisite for a enterprise to succeed: sustainable business activities and strategies must be embedded in the organizational culture. If the organizational culture did not permeate the leaders and members of the enterprise, the enterprise had a large extent to face the failure (Baumgartner, Organizational Culture and Leadership: Preconditions for the Development of a Sustainable Corporation, 2009). The model of Schein by Edgar

Schein in 1997 was the ideal model for organisation culture. It divided the sustainable development strategy of the enterprise into four categories which were introverted, extroverted, conservative and visionary. The model consisted of three levels, namely basic assumptions, values and artifacts. Basic assumptions were visible and common elements in an organization, such as logos, architectures, structures, processes, and enterprise clothing. These were visible not only to employees, but also to external parties. Values involved the organization's presentation of strategies, goals, and concepts, as well as standards, values, and codes of conduct that exposed those strategies, goals, and concepts. Artifacts were invisible structures and processes in an organization that were difficult to decipher (Mulder, 2014). This study was qualitative. Using this framework as a case study of one of the world's largest mining companies, via interviews and surveys of employees final identified the uncertainty within the organizational culture of the world's leading mining company about sustainability issues and sustainability thinking. In the future, it was necessary to further study the process of organizational cultural change in the context of sustainable development: could the concept of sustainable development become a catalyst for organizational change, and how could enterprises develop organizational culture and achieve sustainable development.

The concept of sustainable development rarely shifted to the reality of business processes. However, zero-emission technologies and systems had a high potential to

achieve the vision of sustainable development goals, sustainable companies and societies. The author above, Baumgartner along with another author, Zielowski, had come up with a hypothesis (Baumgartner & Zielowski, 2006). This hypothesis was a study of organizational management and organizational culture that could support and increase the development and implementation of zero-emissions activities within industries and enterprises. To support this argument, this study described the link between the main elements of zero-emissions activities and the organizational culture of the companies concerned. Taking into account the contribution to the goals for sustainable development, they then assessed the zero-emission elements. The methodology for the assessment was similar to the one above, through the Model of Schein model, and through the three basic elements of Zero-emission Strategies which were Total Material Productivity, Material Separation Technology, and Integrated Biosystems. It was concluded that these three basic elements played different roles in the implementation of Zero-emissions Technologies and Systems, and that the role of the organizational culture was reflected in supporting the enterprise's vision of sustainability, reducing organizational complexity, enhancing acceptance and playing a role in further improvement. The greatest contribution of this article was this assessment methodology, which would allow any organization to assess its sustainability performance and cultural impact. This assessment tool therefore allowed for the systematic planning and monitoring of Zero-emission Technology and System strategies.

Because we are faced with pollution and waste, the loss of non-renewable resources, the rapid growth of the world's population and other issues, which require us to change the production and consumption culture in industry. Over the past few years, the environmental focus of manufacturing has shifted from manufacturing processes to the product itself, as the production process of the product is responsible for the environmental impact of all life cycle stages. This article (Alting, Hauschild, & Wenzel, 1998) analyzed three industrial cases, which were Refrigerator Case, B-O-Television Case and Grundfos Pump Case, using the newly developed Life Cycle Assessments approach, in which the typical steps in Life Cycle Assessments were: 1) what was the problem; 2) what could be changed; 3) what the goals of the new product were; 4) what changes had been made, then helped develop greener products. Studies had shown that Life Cycle Assessments was a very effective design tool that could make large-scale improvements to the environment, and that the application of Life Cycle Assessments contributed to large-scale environmental improvements was with little further cost, sometimes even used significant savings, final got better functional products. Therefore, the Life Cycle Assessments approach must be further developed and disseminated.

Through the detailed analysis of these 8 articles, the author found that, in addition to one article using methodology as a literature review, the other 7 articles analyzed the actual case by firstly building the model, thus exploring the relationship between the subject of their research and the organizational culture.

5.2.3.2 Culture of education within the framework of sustainable development

Here were five articles on the educational culture within the framework of sustainable development.

As the printing press facilitates the production of written material, the tradition of oral recording gives the way to books as the primary medium for recording human knowledge. So, one of the important ways to promote children's cognitive development and sustainable development education is to make children foster the habit of reading. However, in developing countries such as Viet Nam, sustainable development is difficult to achieve in comparison due to the lack of knowledge, skills and awareness of global issues among ordinary citizens. This is partly due to the lack of reading culture in the country (Tran, et al., 2019). The study looked at the relationship between demographic and socioeconomic factors and interest in reading, as well as between personal hobby, reading habits and the interest in self-report reading, and firstly provided hypothetical answers to secondary research questions which would then compare with the final results. The dataset consisted of 1676 observations, which were all adolescent students (grade 6 through 9, which corresponded to age 11 to 15) enrolled in public junior high schools in Ninh Binh Province, through the survey "Studying reading habits and preference of junior high school students in Vietnam". The independent variables were sex, grade hobby, buy book and others. These data analyzed in an MS Excel spreadsheet and then converted into CSV file type, while using R. The

baseline-category logit (BCL) model. Data analysis showed that the older the students, the lower the reading tendency. Being women and students with low sensory stimulation had higher reading preferences. As for scholarly culture at home, students who read more different types of books and spent more time reading were more likely to read. In the future, cooperation between governments, schools and families was necessarily needed to promote sustainable reading habits among junior high school students. Although the topic of this study was more, the results presented in this paper would promote the corresponding policies to improve the status quo. But this study had hard laid in all the issues related to reading culture and basic education in Vietnam, and the authors hoped that future studies would gradually address them.

This paper presented a management vision for a new sustainability plan (Maizza, Fait, Scorrano, & Iazzi, 2019). Through a culture of knowledge-sharing, social innovation could be integrated and could improve sustainable development. By establishing a logit model which was tested on the companies participating in the Italian Agri-food Protection Consortia, 442 questionnaires covering four agri-food industries which were wine, dairy, ham and fruit cultivation was calculated by SPSS, used to examine the correlation between the exchange of knowledge tendencies (dependent variables) and independent variables. Empirical results showed that a culture of knowledge-sharing could be a driver of sustainable development and a driving force for social innovation when initiated through specific determinants and related activities.

The first part of Petrillo and Bellaviti's section of the book (Petrillo & Bellaviti, 2018) tracked the new interests and potential of universities to the enormous challenges posed by the extreme environmental, social and cultural changes brought by globalization, particularly in the territories and cities of the global South. Overcoming this performance through urbanization was reflecting the phenomenon of the process of greatly addressing new problems of spatial and social inequality. The authors would adopt a new vision of international cooperation and would take joint action in universities to support a more equitable and sustainable development process in the south and north of the world. The second part analysed the new urban issues implicit in the globalization process, which would make architecture, urban planning and territorial governance the more inclusive sustainable development models through international scientific cooperation. The final section was devoted to research, projects and training paths for sustainable cities and regions. Because the authors are all Milanese, by referring to the activities carried out in recent years by the Department of Architecture and Urban Studies of the Politecnico di Milano, it provided a substantive reference for this volume and helped to develop a new culture of urban development and planning, design and management. The emergence of this emerging culture helped people solve urban problems and constituted a different realinteraction of international scenarios. At the same time, by sharing the learning process and experimenting with innovative solutions, it could gain and learn from the development models of different cities and regions.

The following two articles are chapters of the book, related to environmental education. The first article (Hart & Hart, 2014) focused on the profound links between people, education and the environment, recognizing the importance of continued advocacy by environmental education for the most basic shifts in environmental thinking and practice, and its desired to integrate culture and identity politics into environmental education or sustainable development education. However, there existed many problems in the integration process of culture and identity politics into education, which would make the process less simple. The second article (Vettori & Rammel, 2014) advocated linking quality assurance to sustainable development education in higher education to create a participatory quality culture and promote sustainable development.

5.2.3.3 Culture of other areas within the framework of sustainable development
Here were three articles that discussed culture, but these cultures covered in other areas, so they were discussed in this category.

Imai and Baba first came up with the concept of an enterprise innovation network in 1989, then, one of the ways companies can achieve sustainable growth is to seek competitive advantage in the innovation network. The innovation network is characterized by continuous interaction and knowledge flow among participants. As an informal governance mechanism, the culture of cooperation affects the stability and persistence of interaction among members. Knowledge flow is a core network activity

that is highly dependent on cultural environment. The authors of this paper (Sun, Wang, & Gu, 2019) had observed this phenomenon and discussed in the paper whether innovation governance performance was influenced by cooperative culture and knowledge flow. In the first phase, they used structural equation model(SEM) to analyze the linear relationship between the three variables which was cooperative culture, knowledge flow, and governance performance. The results showed that knowledge flow played an intermediary role in the relationship between cooperative culture and governance performance. In the second phase, the authors used fsQCA(a research method that introduces fuzzy mathematics into Qualitative comparative analysis) to explore how the combination of cooperative culture and knowledge flow affected governance performance. The results showed that different combinations of cooperative culture and knowledge flow led to different levels of governance performance. If enterprise wanted to achieve a high level of governance performance, it needed to choose a path that was appropriate for a shared orientation for creation and compatibility. These findings had a significant impact on business innovation, governance performance and sustainability. However, there still were some gaps in the existing research filed. There was not much discussion of cooperative culture in network environment, and there was a lack of empirical test of the relationship between cooperative culture, knowledge flow and innovative network governance performance. In addition, the role of knowledge flows in the governance of cooperative culture swelled to be verified. What was more, this article did not explore the collaborative

culture and knowledge flow worked together and their impact in the process of the performance of innovative network governance, this specific path had yet to be found.

The relationship between culture and development is inter-interactive, culture influences development, and in turn, culture is restricted by development. Economists emphasize that the rational and sustainable use of a country's natural and cultural resources can lead to its sustainable development. Under this background, the first part of Vadi's article (Vadi, 2014) discussed the role of international law in linking nature, culture and development, and the way in which international tribunals adjudicated disputes relating to "culture-nature and development". The second part of this article focused on international trade law, looking at economic development from a new perspective and protecting the link between nature and cultural heritage. On the one hand, international trade law solved the interesting conflict between culture and nature, then again, determined the direction of free trade and economic development. The key question in this part was whether international trade law embraced purely international economic and cultural issues, or, on the other hand, whether it was willing to incorporate cultural and natural concerns into its working methods.

This article (Glasmeier & Farrigan, 2003) criticized the context of sustainable development. Although living and working in areas rich in natural resources, many times, residents had limited access to these resources. The use of material of natural

landscapes affected citizens' perceptions of the feasibility and potential of sustainable

resource practices. Recognizing that traditional approaches did not address many of the

development problems faced by communities in distress, a new set of policy initiatives

was focusing on building sustainable community capacity from the outset. At this point,

whether the concept of sustainable development could be used as a means of

redistributing power and access to natural resources was the subject of this article.

Appalachia was considered one of the poorest areas in the United States, and many

communities were isolated, and based on the analysis of this case, the subject was

answered. The development of resources developed in place in poor communities was a

matter of survival first. People in poor areas had little power to have a say in resource

development, reflecting class interests in the context of the developed world, which

intersected with resource development and struggle. Such a situation reflected the

wealth that resource development brought to some people and environmental hazards in

the other. Thus, according to some proponents, the authors argued that sustainable

development could damage an ecologically fragile and sensitive region on the one hand,

while on the other hand, it could lead to a higher level of human well-being. Perhaps

since the concept of sustainable development was first articulated in the context of

Western standards as a benchmark, it was possible to ignore the underlying problems of

existing development models, including inequality, poverty and environmental

degradation. It was clear that efforts on development issues must first be understood in

the historical legacy of the region. From the long history of the study of the region, it

was clear that the basic social relations and institutional trust that must be established to ensure the possibility of success had not yet been developed. The citizens of the region were closely linked to the land and could not find sustainable development programmes beyond this, and if the region did not change the status quo, there would be a serious personal threat from the loss of jobs and other means of livelihood. Thus, for the truly poor, a commitment to a development plan based on the principle of sustainability was not comparable to the pragmatic process of improving their daily lives.

5.2.4 Culture in the title of the article has another indication, meaning planting

According to the fourth point of the limitations addressed this article in Chapter 4, Section 2, here, the term "culture" in the title in five of the 52 reviewed articles means planting, not the cultural category the author is looking for.

Two of the articles, both of which were included in the same journal, were front and back chapters of the journal, involving the cultivation of tomatoes. The first article (Askari-Khorasgani & Pessarakli, 2020) demonstrated the efficacy of safe use of materials and the application of environmentally friendly materials in hydroponics to improve tomato yield and quality. The second article (Askari-Khorasgani & Mohammad, 2020) set out the prospects for a tomato planting strategy. The third article reviewed the Azerbaijan's the dangerous pathogens research program by the US Defense Threat Reduction Agency under the Cooperative Biological Engagement

Program (CBEP) from 2011 through 2015 (Aliyeva, Flanagan, Johnson, & Strelow, 2016). The fourth article (Siti Suhaila A., et al., 2015) talked about Neolamarckia cadamba (kelempayan), which is a multipurpose and fast-growing timber species. This article developed new culture technologies which was the tissue culture technique called N. cadamba for the sustainable supply of planting materials for commercial plantations. The last article (Oliver, Heinecken, & Jackson, 2013) examined the potential ecological carrying capacity of the shellfish and oyster industry in the Gulf of Saldanha, South Africa.

Chapter 6 Findings and Suggestions

6.1. Findings and discussion for 52 articles

About these 52 articles, the last five had no relation to analysis with the cultural content discussed in this article, and the other articles had conducted an in-depth and interdisciplinary discussion of the relationship between culture and sustainable development. These articles provided a cognitive paradigm on culture and sustainable development and created new tools to help achieve sustainable development and overall human progress.

Firstly, in the 47 articles, the magazine *Suitability* covered the most of these literatures. Secondly, UNESCO has played a major role in promoting culture in sustainable development. Then, the vast majority of authors mentioned that the concept of culture could not be easily defined, making the field of culture difficult to define in the process of culture and sustainable development, which mean there was no an accurate defined concept of "culture", which could be adapted to various disciplines and applied to sustainable development studies. Next, these 47 articles focused on the relationship between culture and sustainable development mainly through a single type of culture and local culture. And the relationship between culture and sustainable development adopted by many scholars was that culture is "as, in and for" for sustainable development which would tell in detail by following section. And the last

one was the things that culture could contribute to sustainable development was far more than scholars had studied for now, which would be dicussed in the section 6.1.2.

6.1.1 The relationship between culture and sustainable development

The relationship between culture and sustainable development until now studied by scholars is culture is culture is "as, in and for" for sustainable development.

A study from the European Cooperation in Science and Technology (COST hereon) in 2011, firstly identified three possible roles of culture within sustainable development: Culture in, for and as sustainable development. The first role "in", saw culture as a fourth pillar of sustainable development; the second role "for", advocated culture as a mediating role of culture between the three pillars; the third "as", defined culture as the necessary overall foundation and structure for achieving the aims of sustainable development. In those 47 articles, many scholars have borrowed from this view as an extension model of their own research. Here, the author would also add to opinions and limitations of existing researches this relationship.

1) *How can culture influence other pillars of sustainable development.*

It is needed to think about how cultural concepts can be embedded in the pillars of existing sustainable development concepts. This means, for example, how to use the power of culture to influence the economic, social and environmental development. In the 47 current articles, while many authors had

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talked about the contribution of culture to one specific pillar, none of them had a comprehensive review of the relationship between culture and each pillar, and the contribution of culture to each pillar. Maybe it is possible that because the concept of culture is too broad, the researcher's time is limited, there are no convincing examples to conceptualize culture, so this can be the direction of future scholars to study.

2) *Sustainable development is a new cultural trend.*

Sustainable development has slowly become a cultural trend, and cultural trends evolve into part of culture affecting culture. Cultural elements, institutions, environment, etc. formed in this evolution are the determinants of the new culture. The analysis of these factors can be further studied from a cultural point of view.

"Human" is a holistic concept, and culture is a culture in all degrees and purpose. Firstly, from the functional aspect of the interpretation of culture, culture is a plan to ensure that time and space can be permanently maintained collective. Culture occurs in the communication between the collective and the individual, for the individual, culture is the norm of the mode of action and the collective norms of meaning, the individual constitutes a collective. When individuals enter the collective context, culture appears, and vice versa. Gaining

their individual identity in this collective response to collective standards. At the same time, sustainability is at the heart of any culture. In sustainable development, culture, as a programme and a cause, is an interpretation and reasonable design for the collective of humanity. Sustainability should be seen as a collective issue, and sustainability is a goal pursued and achieved throughout humanity. Moreover, the way of life of mankind may not be sustainable, sustainable development has not penetrated into human culture, culture has not played its role, and has not formed a global culture. This unsustainable pattern of life is destroying the economic, social and ecological foundations of humanity.

In theory, a culture of sustainability would be the result of the concept of sustainability and sustainable development would be implemented in practice, with collective support, mutual agreement and understanding of sustainability. It will spread through conventions, patterns, habits, and emotional transmission in human society. If there is a sustainable global culture, modern and postmodern is overcome by the synthesis, cultivation and realization of humanism, and today's culture is in decline. This sustainable global culture, which will apply beyond Western cultural spheres and concepts, will become a force that will have a global impact and perhaps mark a new, trans-human hub for the world.

6.1.2 The contribution of culture for sustainable development

In these 47 articles, scholars believed that culture could be a pillar of sustainable development, culture, not only as an artistic and creative activity, but also concerned with the relationship with nature and broader social issues. The following 12 points are the summary that those 47 documents described the contribution for the culture and sustainable development.

1) Cultural services should be accessible and accessible to all, especially to the poor and vulnerable, and to ensure the equal rights of culture. Creating cultural expressions, services, goods and heritage can contribute to inclusive and sustainable economic development.

2) Learning and preserving traditional knowledge encourages farmers to translate traditional agricultural, livestock and crop traditions into encouraging sustainable agricultural development, which will reduce the threat of hunger.

3) Local customs can be integrated into the traditional health care system. Individual participation in the cultural life of countries can also improve their health and well-being.

4) Cultural inputs for sustainable development involve sustainable lifestyles, the environment and ecology, human rights, gender equality, peace, a culture of

non-governmental encouragement, and world civic education and cultural diversity, and efforts should be made to ensure that all learners have the knowledge and skills needed to encourage sustainable development.

5) It can achieve gender equality in cultural life and expand the participation of women and girls in cultural life and cultural management.

6) Learn how to make appropriate use of ecosystems, access to clean water and build sanitation to improve sanitation.

7) In the area of energy, education and awareness-raising activities related to energy production and consumption are carried out to reduce energy depletion, particularly in the area of cost-effective energy.

8) The cultural and creative sectors will promote sustainable development, and the benefits of cultural tourism can be reinvested in cultural activities, the creation of workplaces, the protection of traditional commodities while creating new cultural commodities and encouraging the re-development of local cultures.

9) Create basic cultural facilities such as museums, libraries, cultural centres, concert halls, theatres, and create a qualitative, reliable, anytime, anywhere

access, accessible and resilient cultural industry for everyone.

10) Cultural systems should not exist independently of age, gender, disability, race, ethnic origin, religion, economy, or other status, and the restrictions need to be broken.

11) Strengthen the building of safe, inclusive, accessible and green public spaces to help develop culture.

12) Cultural aspects should be integrated into community, local, national and international development strategies to achieve Agenda 2030.

6.2 Suggestions

"Few things in human life are more powerful than ideas and concepts, and culture is one of the most influential in all walks of life."

(By Graham Fairclough)

Culture is not a static entity above the masses, it's constantly changing, reimagining and building under different historical circumstances (Zeng, Zhao, & Sun, 2014). We can't ignore the role of culture in sustainable development, so the author puts forward some hope for the future study of culture and sustainable development.

Because culture is an all-encompassing and extremely vague concept that can be applied in many areas, therefore, first of all, there is a need for a more thoughtful understanding of the concept of culture itself. How to expand the meaning of culture at the same time narrow its scope, culture as the basis of sustainable development of a set of values, cultural policies and actions combined with cultural values, as a tool of development, applied to practice. Secondly, there is a need to develop a complete assessment methodology that integrates sustainability criteria and performance dimensions in the cultural sector for comprehensive evaluation, with the three main dimensions of performance evaluation being business performance, artistic value and social impact. Third, the authors call for more research on how cultural activities can have a sustainable impact from a social, economic and social perspective, because, in contrast to a complete assessment programme, the process will facilitate the study of cultural practices by other scholars or other regions. Next, at this stage, UNESCO is the most powerful force in promoting culture in the development between culture and sustainable development. The author hopes that in the future there will be more organizations, more platforms to promote the development of culture in sustainable development. Finally, sustainable cultural development is the only concept that adequately covers all the meanings of culture and all its complex interactions with the social, economic and environmental dimensions of human life. The future direction of development should not only be promoted through culture but should strive to make the sustainable development of culture itself possible.

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