



*The Carpathians' cultural heritage
and traditional knowledge.
The nexus between generations and space*

Science for the Carpathians

CARPATHIAN CONVENTION COP5
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Why traditions?



- 
1. Global Trends
 2. Knowledge Systems
 3. Generations
 4. Globalization vs. Localization
 5. Cultural Landscapes
 6. Nature conservation
 7. Added value of the Carpathians in Europe
 8. Conclusions

Sorry, less on built heritage, music and folklore...

SDGs
Aichi targets

....

....

COMMENT



Samí herder Marius Sara (right) helps Nicholas Tyler take a reindeer blood sample in Karasjok, Norway.

The local perspective

Indigenous knowledge is maturing as a science, says **Henry P. Huntington**. But more work is needed to give the field the respect it deserves.

In April 1995, I sat with a group of nine Inupiaq and Yupik elders in the community centre in Koyuk, Alaska, documenting information that they had acquired — from experience, observation and previous generations — about beluga whales. At one point, the conversation took a surprising turn — from whales to beavers. I must have looked confused. One of the elders smiled and explained that a growing beaver population was damming streams in which fish spawn, affecting the belugas' food source¹. The connection was clear when spelled out, but it was not one that most whale researchers would have anticipated.

The concept of scientists using indigenous, or traditional, knowledge in their research has received increasing attention over the past few decades. This is particularly true in the Arctic, where the potential global

effects of changes such as permafrost thaw and ice melt have created an urgent need to understand how climate change is affecting the region. Historical physical data about the region are lacking, but indigenous cultures there have retained practices and knowledge acquired over countless generations.

More and more, scientists are finding value in collaborating with these populations. And growing political awareness and activism by indigenous peoples have led to increased recognition of their knowledge and ideas.

Yet there is still far to go. In 2007, for example, although the Intergovernmental Panel on Climate Change (IPCC) included discussions of traditional knowledge in its sections on Africa and Polar regions², it did not consider the topic for other parts of the world. And in these two cases, discussions focused on

societal adaptation to climate change rather than on sharing observational data.

In July 2011, a handful of organizations, including the United Nations University and the IPCC, convened a workshop in Mexico City in an effort to overcome the language and sociocultural barriers preventing inclusion of traditional knowledge in the research literature. But not all scientists are yet convinced of the value of this approach, nor do those who appreciate it always know how to pursue it.

SEA CHANGE

I first encountered traditional knowledge in the early 1990s while working for the Alaska Eskimo Whaling Commission in Barrow. Whenever I visited a village, I would open a map and ask the local whalers to introduce me to the area, so I would know the places they described when they called me later in the season to report their hunting activities. The maps always caused an excited stir among them as they showed me where the sea ice was in spring, where the whales swam and other details of local geography and ecology that were largely undocumented in the scientific literature. I was hooked.

Getting funding for a formal project to document traditional knowledge was a different story — in part because funding agencies were just beginning to recognize the legitimacy of the topic, and in part because I needed to learn how to frame such a project.

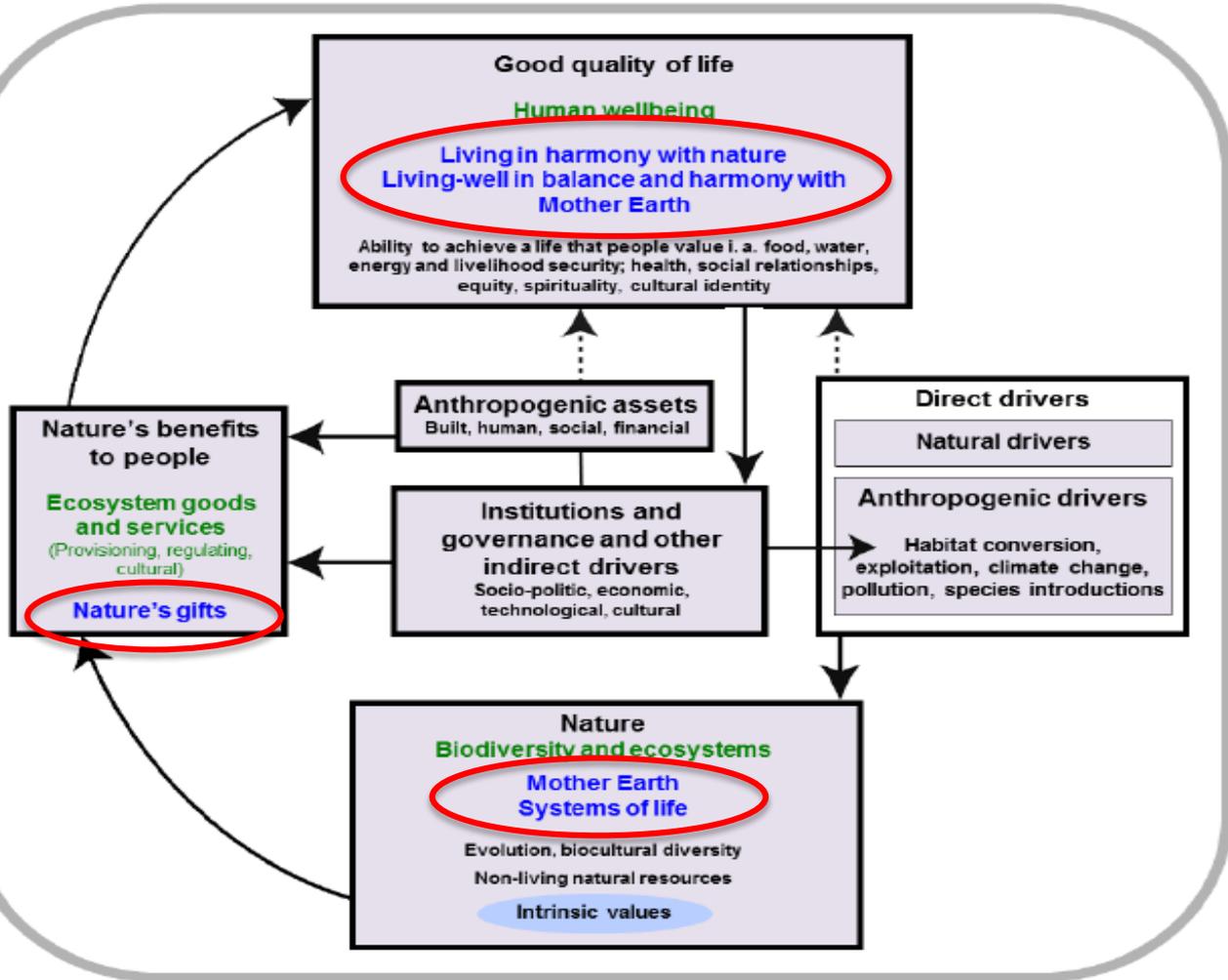
In 1994, after a failed proposal, I went to Anchorage, Alaska, to work for the Inuit Circumpolar Council (ICC), an organization that works to promote the value of indigenous knowledge to sympathetic, yes-sceptical scientists and managers. While there, I received funding from the US National Science Foundation. My research subject had switched from bowhead whales to beluga whales, but the basic idea remained the same.

A sea change was coming. Groups such as the ICC became more vocal, and scientists who spent time with indigenous peoples grew increasingly appreciative of what they had to say.

Today, there are many collaborations between scientists and Arctic residents. For example, Sami reindeer-herders in Sweden and Norway have worked with scientists to document snow conditions and their implications for herding practices, now and in future climatological scenarios³.

In Canada, climatologists and Inuit have uncovered subtle changes in weather patterns over the past few decades by

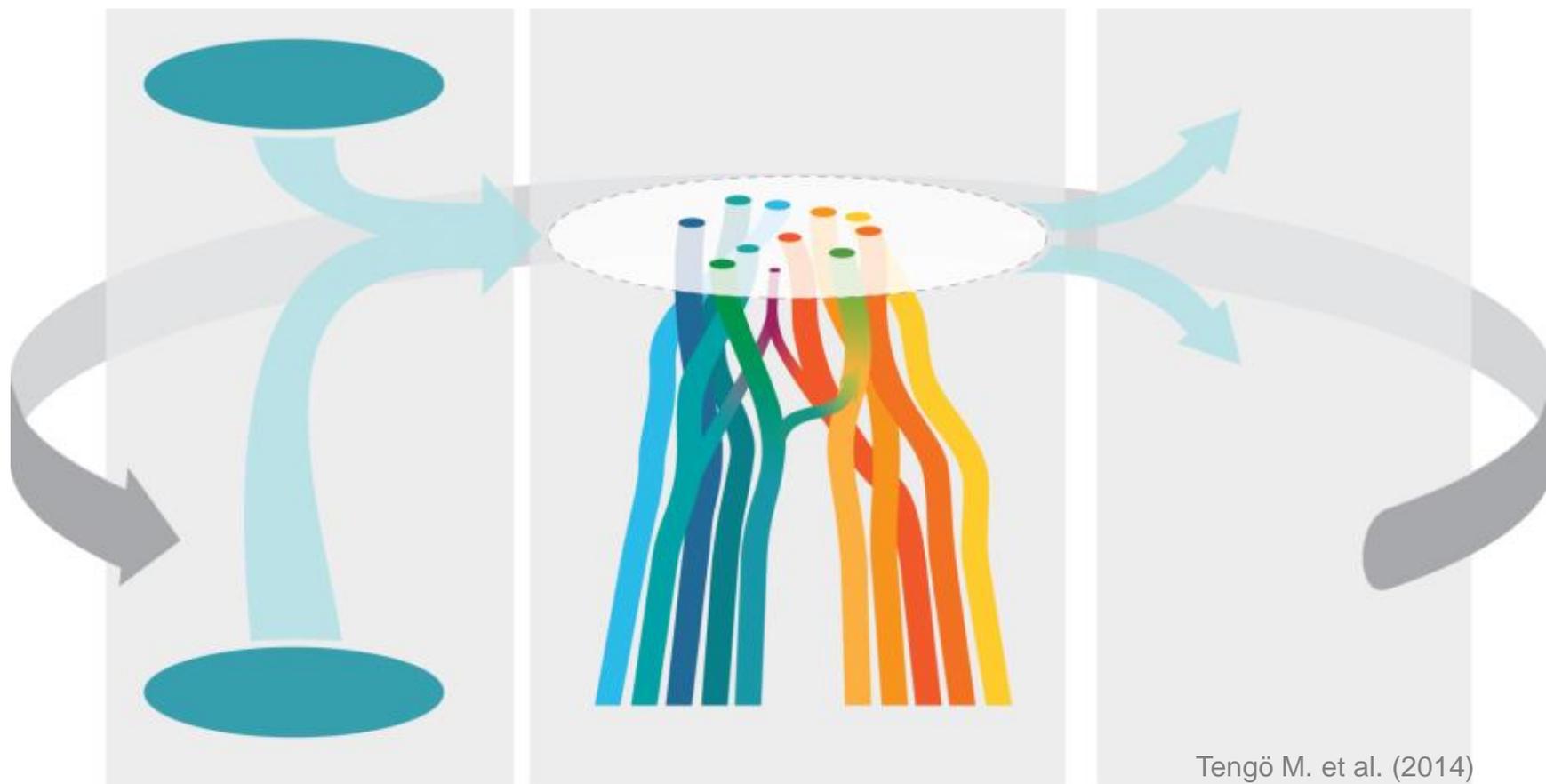




IPBES acknowledges local, indigenous and traditional knowledge systems,

local herders' and farmers' understanding of nature and agroecosystems

2. Synergy of knowledge systems: science + traditional + practical knowledge



Tengö M. et al. (2014)

Why is it so difficult to understand each other? The worldview...

3. Knowledge of different generations





It is not about the past,
it is about our children...



5. Cultural Landscapes-Cultural heritage-Carpathian Identity/ies



Fine-scale mosaic landscape



Emerged from history

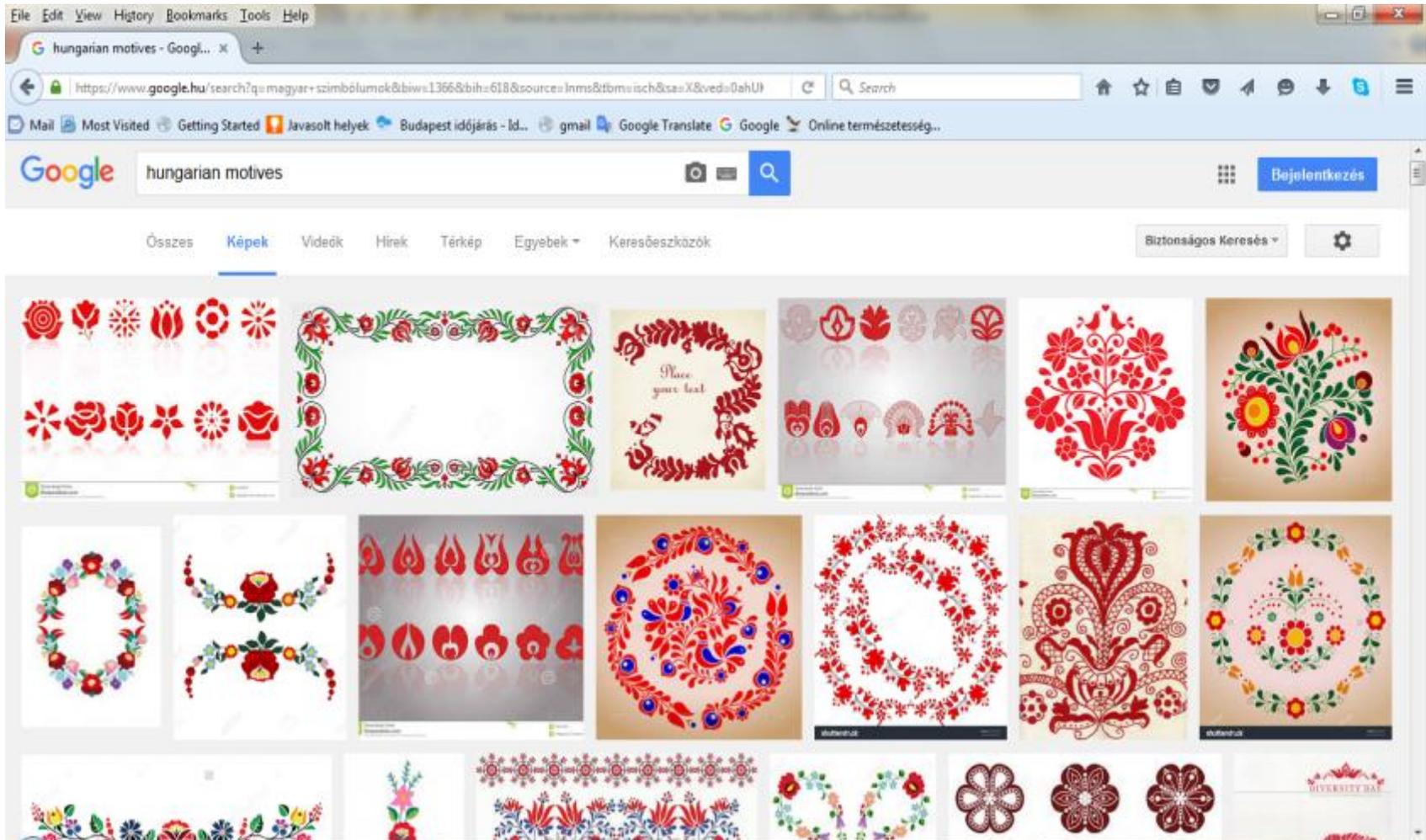


House from 19 Century, near Bran, Matei, 2017

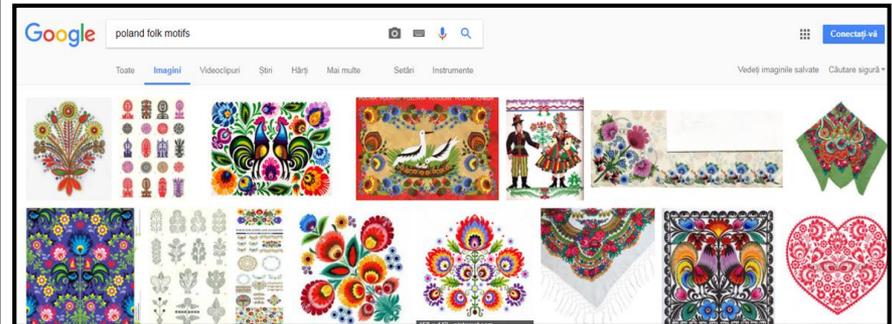
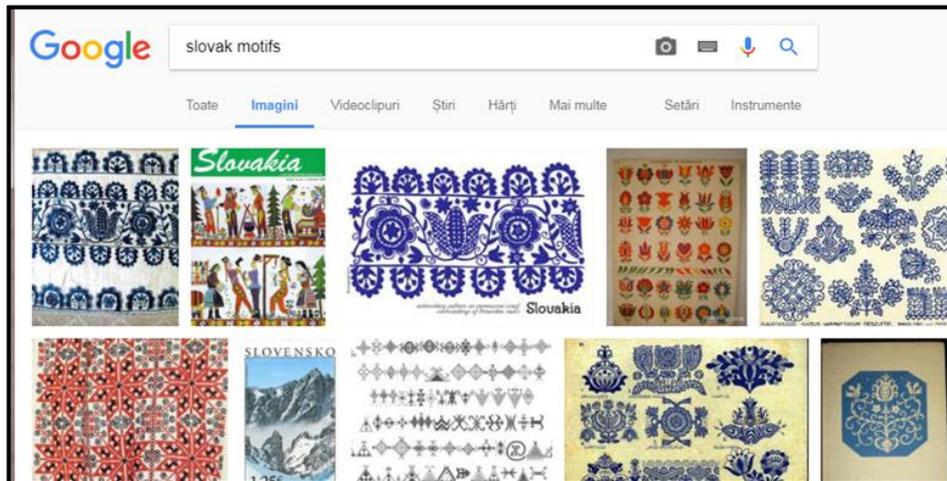
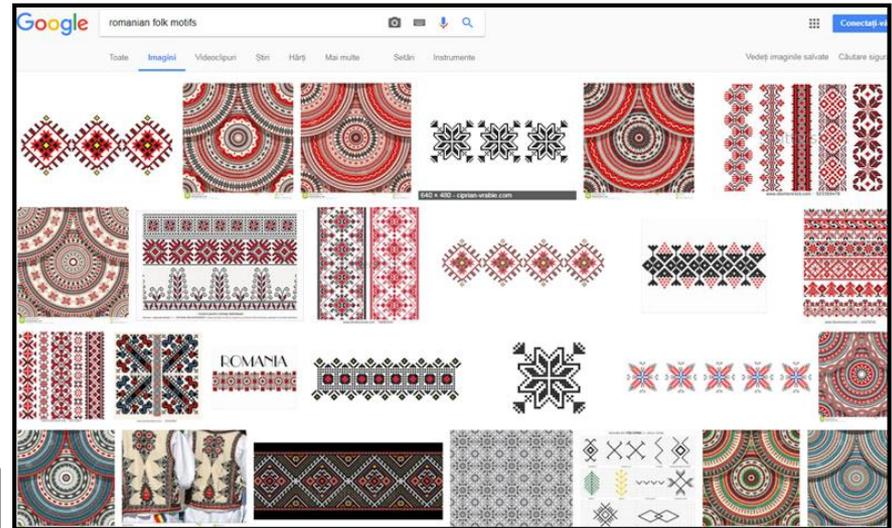
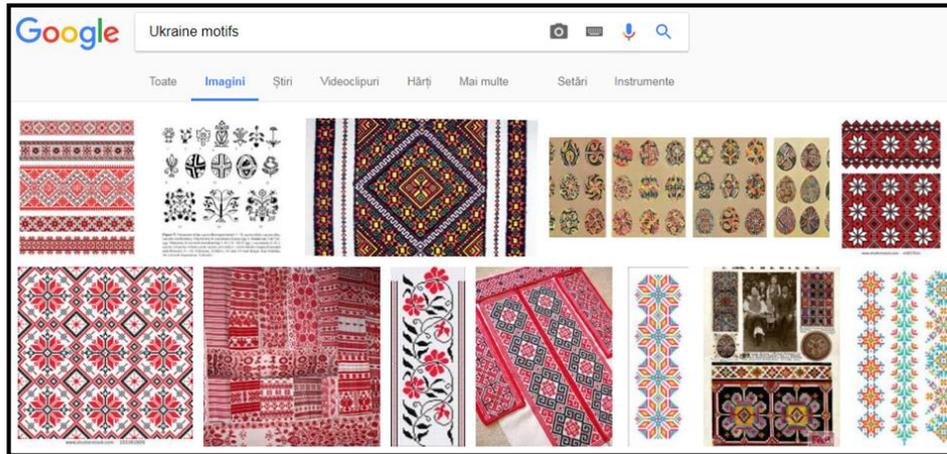


Wooden Tserkvas of the Carpathian Region in Poland and Ukraine(Cultural Heritage by UNESCO)

5. Globalization vs. localization



5. Globalization vs. localization



5. Globalization vs. localization



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Google környezeti nevelés

Bejelentkezés

Összes Képek Hírek Videók Térkép Egyebek Keresőeszközök

Biztonságos Keresés

A környezeti nevelés célja

Elősegítse a tanulók környezeti tudatosságának, életvitelének kialakulását annak érdekében, hogy a felnövő generáció képes legyen a környezeti válság elhelyezésének megakadályozására, elősegítve az élő természet fenntartását és a természeti erőforrások fejlődését.

Környezeti tudáslánc

Tudás	Értékelés	Értékelés	Értékelés	Értékelés
Előzetes tudás				
Előzetes tudás				
Előzetes tudás				

OKOMATA

5. Carpathian highland culture

- Tourism, education, folk tradition, folk music, culinary
- „**Fujara**“ (List of Intangible Cultural Heritage by UNESCO)
- **Slovak festivals** (Bačova cesta, Bačovské dni, Ovenálie, Pastierske nôty, Ovčiarska nedeľa etc.)
- **Polish festivals, conferences** (Tradycyjne Mieszani Owiec w Koniakowie, Program Owca Plus, Międzynarodowa Konferencja Pasterska etc.)
- **Redyk Karpacki** (2013): 300 sheep moved from the Brasov region (RO) to Moravské Valašsko (CZ) since May to September (1 200 km)
- **“Boysh Dance”** (List of Intangible Cultural Heritage by UNESCO)



Novák, Turanová 2016

5. An example



Carpathians trans-multi-cultural heritage and tradition knowledge. Hutsuls example

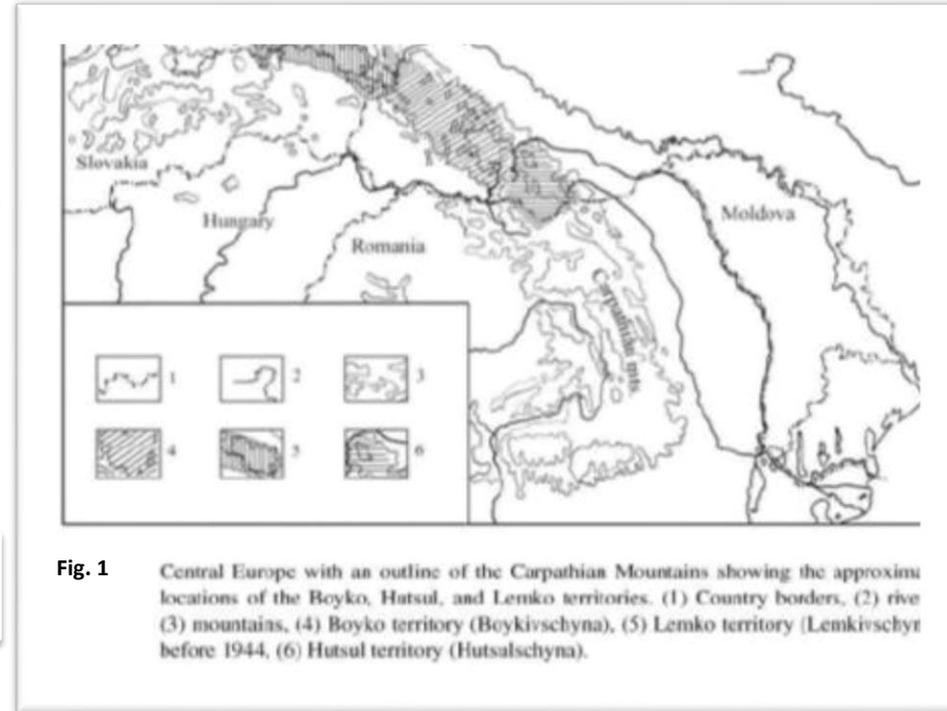
Highlanders and trans-boundary population: Hutsul, Boyko and Lemkos

The Hutsuls have a large heritage inventory.



Traditional livelihood

(promoted by ANPED, 2011, COP1/6 COP2/8)



Source: Nikitin AG1, Kochkin IT, June CM, Willis CM, McBain I, Videiko MY., 2009. Mitochondrial DNA Sequence Variation in the Boyko, Hutsul, and Lemko Populations of the Carpathian Highlands, *Hum Biol.* Feb;81(1):43-58. doi: 10.3378/027.081.0104.



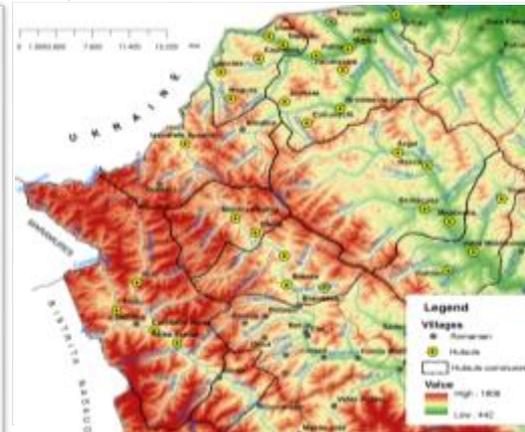
Fig. 3. Hutsul designs on Easter painted eggs.
Photo: Cojocaru Ioana, 2016



Fig.4. Loom in a Hutsul household used for folk costumes pieces.
Photo: Matei Elena, 2016.



Fig.5. Youth Day in Paltinu Village, 2015.
Photo: Priest Coca Hancea Victor.



Source: Saghin, D, Matei, E., Cojocaru, I., Manea, G., Cococs, O. 2017. The Hutsuls in South Bukovina: from Rural Tradition to Sustainable Development, *Eastern European Countryside Journal*, In press.

An example



The Hutsuls – Issues and solutions for Sustainable development

Decrease in population

- Family planning
- Youth migration
- Ageing population

Conflicts

- Conventional good vs local products
- New architecture

Acculturation

- Language, working etc.

Local programs

- Folk dance, folk music, painted eggs

Hutsul festivals (Ukraine and Romania)

Local or regional museums

Tourism: Horse breeding Center (Lupcina), Hutsul Trail, Hutsulca narrow gauge train-Modovița Valley, pensions, busyness with local handicraft, creative tourism etc.

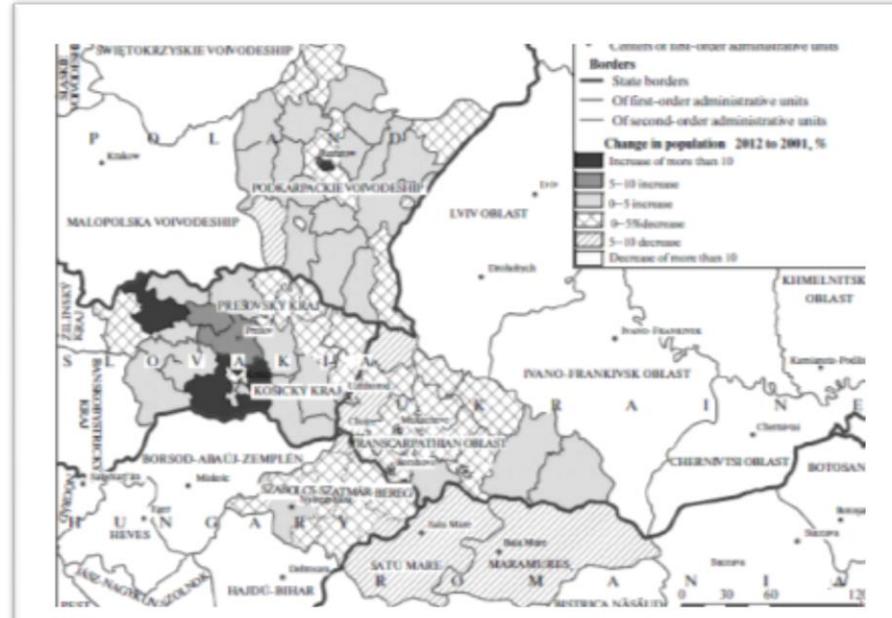


Fig. 6. Changes in population in Transcarpathian oblast of Ukraine and neighborhoods in 2001-2012.

Source: M.V. Zotova, A.B. Sebtsov, E.D. Golovina, 2015, *Transcarpathian Oblast and Kaliningrad Oblast: Contrasts and Cooperation in the East Borderlands of the European Union*, published in *Izvestiya RAN. Seriya Geograficheskaya*, 2015, No. 3, pp. 57-71.

Directions for actions

1. Creation of **cross-border nature parks** designed to preserve and exploit fabulous cultural heritage potential in line with EU policy [1,2] for multiculturalism
2. Stimulate the use of **identity elements** as local/regional brand, e.g. “Hutsulshchyna” etc.
3. Mechanisms in line with principles of CH for actions: “People/village/ Carpathians heritage of the year”
4. **Synchronization** of achievements in Cultural heritage and traditional knowledge in all Carpathian countries [3]

6. Nature conservation: Meeting of knowledge systems



**Pasture woodland in Jelenec – Gýmeš
(19. century)**



**The same site today managed by
nature conservationists**



6. Nature conservation: Meeting of knowledge systems



Fikret Berkes Vadász Csaba

Molnár Zsolt

Máté János

Professor, Local conservation ranger
trad. resource management

Botanist, Cattle herder
ethnoecologist

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6. Nature conservation: Meeting of knowledge systems



**Stakeholders, deliberative discussions
between locals and administrative people**



6. Nature conservation: Meeting of knowledge systems



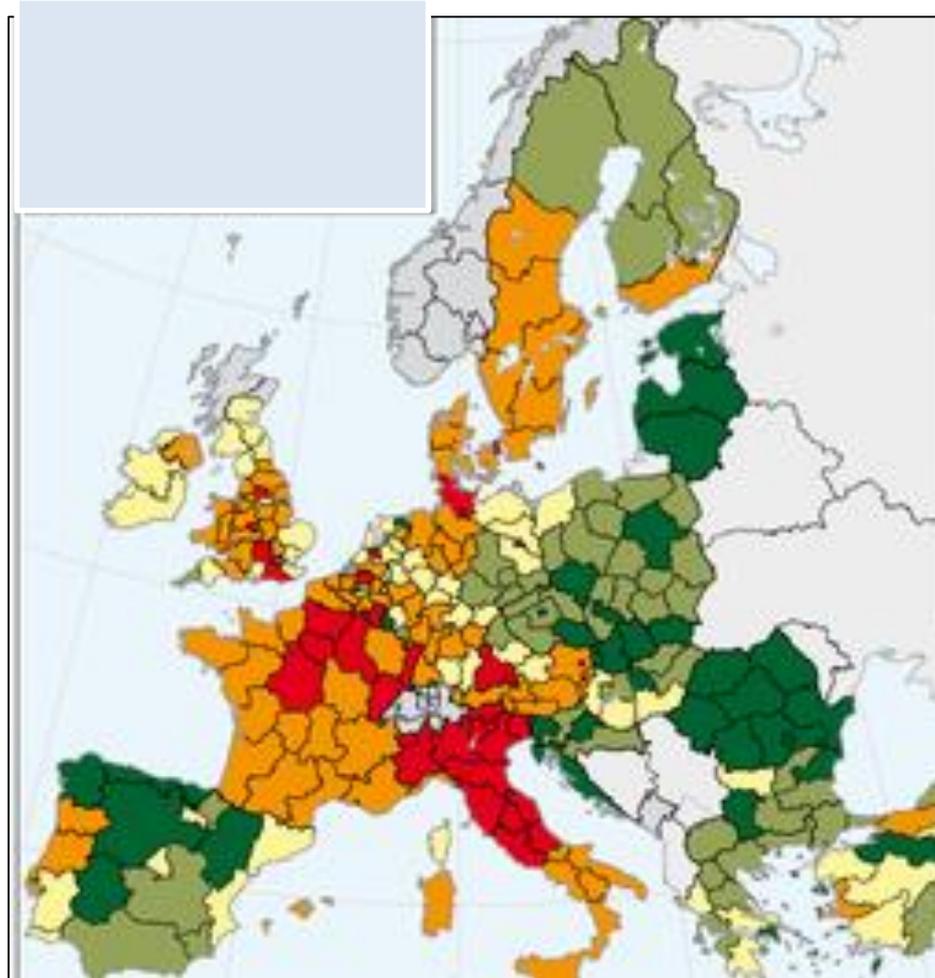
Bilingual book for global and local use (I have copies with me....)



Added value of the Carpathians in Europe



**Gradients in Europe (a possible proxy for the amount
of traditional ecological knowledge in Europe)**



CONCLUSIONS



- Persisting local knowledge and unique cultural heritage
- Bio-cultural refugia
- Local, marketable products (food, crafts etc.)
- Target: maintaining and adapting traditions and heritage
- Coexistence of tradition and modern activities (education, tourism, agriculture etc.)
- Traditional ecological knowledge for nature conservation and sustainable land management

Take home messages



- Continue work on the draft protocol on 'cultural heritage and traditional knowledge'
- Please respect heritage and traditional knowledge
- Adapt it and use it in our modern everyday life
- I wish for all of us a life with strong European, Carpathian, national and local cultures and identities!