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

Science for the Carpathians

CARPATHIAN CONVENTION COP5
Lillafüred, 10.10.2017 - 12.10.2017

Contributors:
Zsolt MOLNÁR, Elena MATEI
Marianna BIRÓ, Alexander FEHÉR, Ľuboš HALADA, Katalin MÁZSA, Andrzej BOBIEC
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...
1. The global trend

SDGs
Aichi targets

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 1996, I sat with a group of nine Inupiaq and Yupik elders in the community center 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 beluga food source. The connection was clear when spotted, but it was not one that most whale researchers would have anticipated.

This 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 loss have created an urgent need to understand how climate change is affecting the region. Historical and physical data about the region are lacking, but indigenous cultures have retained practices and knowledge acquired over countless generations. Moreover, 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.

In 2007, for example, although the Intergovernmental Panel on Climate Change (IPCC) included discussions of traditional knowledge in its sections on Africa and Polar regions, 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 IUCN, 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.

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 1996, 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, yet skeptical, 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, Sani 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 scenarios.

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

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

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

House from 19 Century, near Bran, Matei, 2017
5. Globalization vs. localization
5. Globalization vs. localization
5. Globalization vs. localization
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 nóty, 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 (1200 km)
- “Boysh Dance” (List of Intangible Cultural Heritage by UNESCO)

Novák, Turanová 2016
COP5
CHTK working
group

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.

Nature care
Folk music
Folk costumes
Unwritten language

Ceremonies
Food
Rites
Customs
Spiritual culture

Folk architecture
Decorative art
Handicrafts
Folk dance


Fig. 1

Central Europe with an outline of the Carpathian Mountains showing the approximate locations of the Boyko, Hutsul, and Lemko territories. (1) Country borders, (2) river (3) mountains, (4) Boyko territory (Boykivschyna), (5) Lemko territory (Lemkivschyna) before 1944, (6) Hutsul territory (Hutsalschina).
An example

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.

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-Modoviţa Valley, pensions, busyness with local handicraft, creative tourism etc.

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

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]
Pasture woodland in Jelenec – Gýmeš (19. century)  The same site today managed by nature conservationists
6. Nature conservation: Meeting of knowledge systems

Professor, trad. resource management

Local conservation ranger, trad. resource management

Botanist, ethnoecologist

Cattle herder

Máté János

Molnár Zsolt

Fikret Berkes

Vadász Csaba

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!