

## The Carpathian Cultural Landscape. Sustainable Development Of Shepherding

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**ABSTRACT:** The concept of cultural landscape is increasingly portrayed in Europe as an inseparable intertwining between nature and culture, as witnessed in the European Landscape Convention signed in Florence on October 20, 2000 by Member States of the Council of Europe. The Carpathian Convention, a parallel agreement, was adopted in Kiev, Ukraine in 2003 for the protection and sustainable development of the Carpathian Mountains. It was adopted and signed by the Carpathian countries and became effective in January 2006. The existence of the natural ripe, the variety of relief and soil richness, hydrographic network etc. correlated with the extension of pastures and hayfields (Romania ranks one in Europe) favored in the Carpathian Mountains, developing pastoral landscapes and forests.

**Keywords:** Cultural Landscape, Shepherding, Carpathians Mountains, Tangible and intangible heritage, Sustainable Development

Date Of Submission:08-10-2018

Date Of Acceptance: 20-10-2018

### I. INTRODUCTION

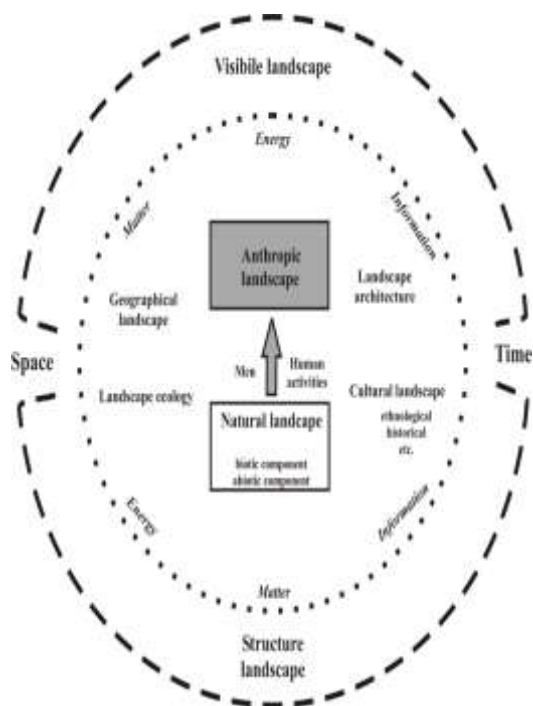
The concept of cultural landscape is increasingly portrayed in Europe as an inseparable intertwining between nature and culture. Members of the Council of Europe signed the European Landscape Convention in Florence on October 20, 2000. Romania joined in this Convention by signing it in 2002. The purpose of this Convention is to achieve better cooperation among signatory states for the protection and promotion of the ideals and principles which are their common heritage. Thus, the genesis, physiognomy, and changes in time and space of the landscape, provide the subjects of study for different scientific disciplines (landscape architecture, landscape ecology, geography landscape) and is elevated today to the rank of the Continental Policy (European Landscape Convention, Florence, 2000) or planetary (Agenda 21, Rio de Janeiro, 1992).

The Framework Convention on the Protection and Sustainable Development of the Carpathians (Carpathian Convention), is another European agreement which was adopted and signed by the seven parties (Czech Republic, Hungary, Poland, Romania, Serbia, Slovakia, Ukraine) May 2003 in Kiev, Ukraine, and effective from January 2006. It is the only multilevel governance

mechanism that covers the entire Carpathian area and, in addition to the Alpine Convention, the second treaty for the protection and sustainable development of mountain regions worldwide.

These Conventions obligate the signatory states to pursue policies aimed at preserving and promoting the cultural heritage and traditional knowledge of local people, crafting and marketing of local goods, and arts and crafts. They will also maintain traditional architectural patterns, land use, local breeds of domestic animals and cultivated plant varieties, and sustainable use of wild plants in the Carpathians.

In Romania, until now, it was developed a special program to study the vectors manifestation of internality and externality landscapes, ratification of various conventions and European Directives, countless meetings of working groups to implement the European Landscape Convention and developing environmental legislation fold creates preconditions regional development strategies in studying the transition from the initial anthropogenic landscapes today. Given that Romania is a signatory to both of these major European conventions for the protection of cultural heritage, this research project, which will focus upon shepherding as a part of the Carpathian cultural landscape, is most appropriate.



The analytical structure of the landscape

## II. SPECIALTY LITERATURE

The existence of a propitious natural environment, the variety of terrain and fertile soil, and the network of streams and rivers in conjunction with the extensive pastures and hayfields, are abundant in the Carpathian Mountain region making Romania first in Europe for developing pastoral and forest landscapes. The Carpathian pastoral landscape is not advertised at either a national level nor within Europe, even though it is the bearer of cultural values that can be highlighted through systematic research.

Ethnographic research on Shepherding was performed during the interwar period but much of the archival data has subsequently been lost. Punctual research was conducted between 1945-2010 by various ethnographic museums' research centres. Only within the Ethnography Collective, from the Institute of Ethnography and Folklore in Bucharest, investigation was broader, in order to create the Romanian Ethnographic Atlas.

Research on the landscape, mainly the cultural landscape, have already been conducted by numerous specialists, such as: Braaksma Patricia (2009) Perceptions of cultural landscapes; Vos, W., Meekes, H. (1999), Trends in European cultural landscape development: perspectives for a Sustainable Future; Stephenson, Janet (2008), The Cultural Values Model: An integrated approach to values in landscapes; von Haaren, Christina (2002), Landscape planning facing the challenge of the development of cultural landscapes; Macaria, Brigitte (2009), Landscape and rural cultural heritage, etc. In Romania, the landscape has been thoroughly researched geographically, artistically,

and environmentally; but not from a comprehensive ethnographic point of view. The bibliography is limited, with only a few studies developed by I. Ghinoiu (1978, La contribution des géographes et des ethnographes à l'établissement d'une typologie de l'habitat rural traditionnel en Roumanie; 1981, The typology of the Romanian ethnographic landscapes) and V. Butura (1978).

Regarding shepherding, several studies have been published in the interwar period and later, between 1950-1970. Here can be mentioned the studies of: R. Vuia, (1964), Tipuri de păstorit la Români în secolul al XIX-lea – începutul secolului XX; O. Densușianu ,Aspecte etnografice ale păstoritului, (1933-1934); T. Morariu (1937), Vieța pastorală în Munții Rodnei; N. Dunăre (1972), Forme de viață pastorală; T. Morariu (1963), Câteva contribuțiuni la migrațiile pastorale actuale din Republica Populară Română; I. Vlăduțiu I. (1965) Noțiunea de mocan în păstoritul românesc, et al.

## III. OBJECTIVES

The current project aims to analyse the natural, demographical and ethnographical potential of the Southern Carpathians (bibliographical documentation from the available Romanian and foreign literature, collection of statistical data, data processing and drawing of the graphical and cartographical material are envisioned). Beside the collection, the transcription, the classification and the interpretation of the updated ethnographical documentation, this project also intends to create a map of the Pastoral Landscape of the Southern Carpathians corridor (by using satellite - orthophotomaps) and to design zonal models of sustainable development of the pastoral landscape. The management of the pastoral landscape involves a series of actions: protection and preservation (treasuring of the ethnographic heritage, informing the population, training of specialists, required measures, decentralized programs etc.), valorisation (touristic, economic, social etc.), monitoring (identification of changes, evaluation of politics' impact, potential redesigns).

In order to complete this project it is necessary to:

1. delimit the extension of the pastoral landscape, based on statistical data regarding the use of land, on old maps, on satellite images and on oral history documentation;
2. computerize the map of the pastoral landscape in the Southern Carpathians;
3. establish the structure of the pastoral landscape and the map of its component elements.
4. analyse the favourable and restrictive factors which have determined the pastoral landscape's dynamics;

5. identify the tangible and intangible cultural heritage elements among the structural components;
6. establish the inter-linkage between the elements of pastoral landscape and those belonging to other ethnographic landscapes (e.g. forestry landscape);
7. establish evaluation indicators and indices for the ethnographic landscapes in general, and for pastoral landscapes in particular;
8. identify of the risk factors for the contemporary pastoral landscape;
9. create cultural models for sustainable development.

The project The Carpathian Cultural Landscape. Sustainable Development of Shepherding is a multidisciplinary project. Information, data, maps etc. of the following disciplines will be used: ethnography, geography (maps, elements of the natural environment etc.), history (documents, sources etc.), astronomy (satellite pictures, orthophotomaps), sociology and statistics (indicators, statistical data etc.), architecture (building rules and methods, plans of the sheepfolds and of the households etc.), linguistics (specific terminology).

#### IV. IMPACT

The analysis of the Carpathian pastoral landscape is a necessity for the Romanian ethnology today. Not only is this true from a theoretical point of view, but it is mainly required from a practical point of view, given its accelerated degradation. It is desirable that the results of the analysis should not only represent a purely scientific endeavour, but also a useful research tool with an impact on social and economic environments. Research results will address not only the specialists (ethnographers, architects, sociologists, statisticians, geographers, historians etc.), but also the teachers, doctoral students, students, etc. inside and outside of Romania. The general public will also be informed, the results being popularized through mass media. The

research findings may easily find an use in the fields of cultural, economic and rural tourism.

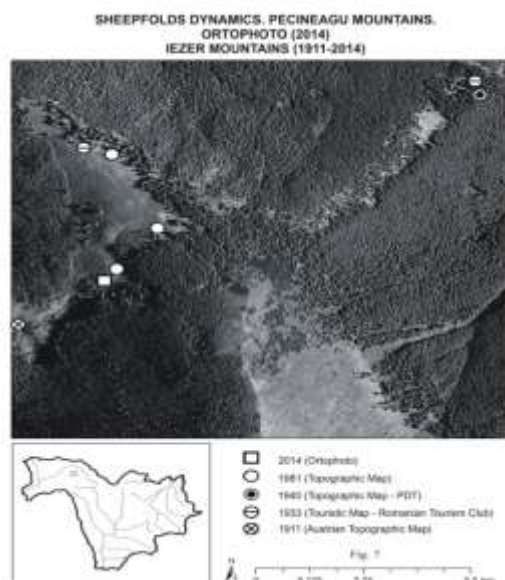
An example of a successful impact on the social, economic and cultural environment was achieved during the postdoctoral scholarship, when a ethnographic heritage map of a village was created. The study, representation and capitalization of the ethnographic heritage of a village involves identification, collection etc., but also transposition on orthophotomaps.

A more complex analysis of the ethnographic heritage in general (and of the pastoral and forestry heritage in particular) related to a certain village or region, involves certain data, notably cartographic data which could be of great use for tourists. Tourists often get bored after several days spent in the heart of the village, and they are also not comfortable approaching the inhabitants and asking them for information. A map would assist visitors in contacting just the right person, and be witness to the execution of local products, which they could also buy. This could maybe persuade them to extend their stay and spend some more quality time with the locals.

Maps, indicators and indexes for assessing the pastoral landscape are effective tools for future research of ethnographic elements, and for delimiting cultural zones and micro zones.

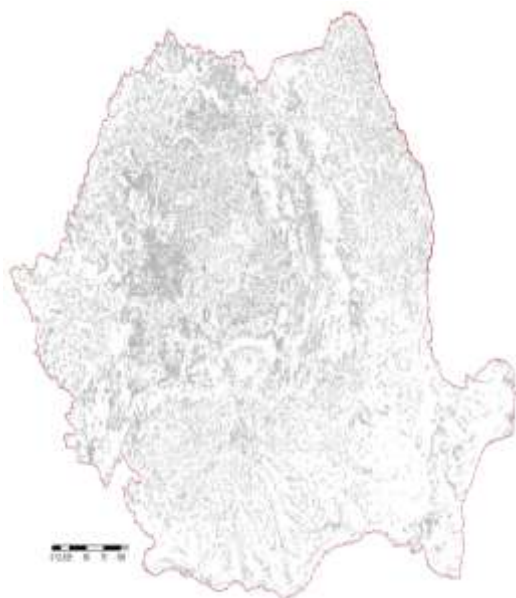
Classified ethnographic information on shepherding, resulting from field research, may be used in future comparative analysis of the three branches of the Carpathian Mountains, in particular in the development of synthesis papers on shepherding at a national level.

The findings of this research will be presented during various scientific events and the investigators will provide assistance and methodological support for those interested in undertaking additional ethnographic thematic study such as: hunting, fishing, farming, bee keeping, at al. This project is considered to be a pilot study for further research into folk culture and the pastoral civilization formed and developed in the Carpathian-Danubian-Pontic area, with prehistoric roots, which is unique in the European and global culturalenvironment.



## V. METHODOLOGY

The diversity and the richness of the ethnographic elements impose the pastoral landscape as a methodological principle, which allows the study of folk culture in a systematic manner, as a territorial unit, in space (ethnic, as well as an intra- and interethnic, on a limited geographical and identity territory: local, micro-zonal, zonal, regional, continental, planetary), in time (the genesis and evolution) and under all aspects: ethnographic heritage (shelter, folk art, food, customs etc.), preservation state, interaction between elements and components belonging to different landscapes, cultural values, aesthetic perceptions etc.



Romania – The pastoral landscape

A method used within this project is the geographical method. This will allow one to: determine the spreading space of the phenomenon under study, meaning its cartographical representation; determine the categories, meaning the various points of view from which the specialist needs to examine the phenomenon; identify the causal thread in the explanation of forms and functions in the mass of the phenomenon in cause; and, finding of certain convergence formulas which would tie the sum of the effects to the sum of the causes. By these means it is possible to create maps referent to: the geographical position, the landform, the hydraulic network, the accessibility, the location of the sheepfolds, the dynamic of the location of sheepfolds, indicators and index of evaluation, touristic and ethnographic-pastoral potential, shepherders roads (transhumance) etc. The ethnological research is an historical research: “the fabric of folk civilization is a weave composed of old, traditional elements and daily new additions” – alleged Romulus Vuia (1930, *Etnografie, etnologie, folclor – definiția și domeniul*). The authors considered the historical method necessary for the study of all past events. During fieldwork, the interviews are reported in two intervals: 1930-1950, (considering the age of the respondents) and present time.

The topics approached by ethnology have diversified in the past few years (from folk culture, to fundamental studies) and the classical research methods have been completed by new research methods such as investigation, survey, sampling, modelling. Field research aiming at both the component man-landscape, man-man, and the relations between landscapes will be conducted. Other ethnographical aspects, such as the habitat, art and folk costume, alimentation, feasts and customs et al. will also be investigated. The field investigations will take place in villages, but will be predominant in mountain areas, where shepherding is more abundant and more complex. All collected materials will be transcribed, processed, systematized, carded and archived.

Persons aged from 20 to 85 are going to be surveyed based on an ethnographic questionnaire structured on themes and subthemes. Survey participants will be questioned about shepherding and related activities (wool and hide processing, commercializing milk products etc.). Some information may also be collected from younger informers, considering the fact that the drivers (mânători) and the turners (strungari) from the sheepfold are sometimes young boys under 18 years of age. The discussions will take place in Romanian. The researcher will guide the participating subjects in such a way as to make them to reveal relevant information for the

research topic (semi-structured interview). Some interviews might be conducted with more than one person (two to four persons) at a time, with the advantage that, if they take turns while talking, they will complete each other. If presented, data outside of the ethnographic questionnaire might also be of interest, as they might offer interesting information regarding specific to a certain region.

The interviews will be recorded on a digital recorder, upon the given agreement of the participating subject. Places with a particular historical, and ethnographical significance will be recorded on film and photographs, the same as people, customs, houses, occupations, crafts, household articles, folk art and folk costume, the landscape etc. A selection of photographs will be attached to cards and deposited, together with the necessary description, in the Archive of the Institute of Ethnography and Folklore.

Ethnographic data will be transcribed according to the dialect spoken by the interviewed subject. The transcribed materials will later be classified under themes and subthemes, in a tree-shaped structure. This way, all the information regarding a theme (collected from all the places visited) will be regrouped under the same paragraph. All information will be codified, allowing it to be

correlated with the place and the identification data of the person who provided it.

The difficulty of the research consists in the vast array of territory to be investigated and the necessity of repeated investigations in the same place/village (three displacement). It is believed that the experience accumulated during previous research will assist in accomplishing the expected results. The large quantity of information gathered during fieldwork can be considered another difficulty. It will require a large amount of synthesis in order to accomplish the ethnographic maps.

## VI. CONCLUSIONS

Since the early twentieth century, the fragmentation and change in the ethnographic landscape have occurred at a rate never seen before. The alarm signalled here is that these traditional cultural landscapes created, developed and maintained for centuries and perhaps millennia have disappeared or have rapidly changed in recent years.

The progression of human creations, modern technologies and economic development (profit, efficiency, globalization etc.) are unstoppable, but some rules concerning the protection and conservation of the natural and cultural elements can be imposed.

David Lucian "The Carpathian Cultural Landscape. Sustainable Development Of Shepherding  
"International Journal of Engineering Research and Applications (IJERA) , vol. 8,  
no.10, 2018, pp 06-10