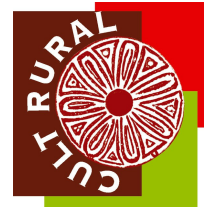




**Culture 2000**



**CLT2006/A2/SE-2030**

**Cult Rural: Promotion of a Cultural Area Common to European Rural Communities**

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**INSPIRATION, INNOVATION AND TECHNOLOGY:  
THE RURAL AND GLOBAL PERSPECTIVE**

**THEME 2**

**Hungarian Open Air Museum**

**Hungary, September 2008**

## **Scientific report/ European Project Cult Rural/ Topic2: Inspiration, innovation and technology: the rural perspective and the global**

### **1. Hungary – a short introduction**

#### **1.1 Geography**

Hungary is located in Central Europe, in the Carpathian Basin surrounded by the Carpathians, the Alps and the Dinara Mountains. The territory of the country is 93,030 square kilometres, covering about 1 per cent of Europe.

Almost three quarters of the territory of the country is a low plain, one fifth is hilly with the maximum altitude of 400 metres, and approximately 5% of the total territory of the country is mountainous, altitudes varying between 400/1000 metres.

The highest peak in the country is the Peak of Kékes in the Mátra Hills, rising to 1014 metres. The lowest part of the country is located in the valley of the River Tisza, south of Szeged, in Gyálarét (78 metres). The Great Plain (Alföld) and the Small Plain (Kisalföld) are flat, the Zala and Somogy hills, the Tolna saddles in Transdanubia are hilly areas, while the mountains are represented by the Sopron and the Kőszeg mountains, the Mecsek, the Transdanubia and the Northern mountain ranges.

Administratively, Hungary is divided into 19 counties. In addition, the capital city, Budapest, is independent of any county government. The counties and the capital are the 20 NUTS third-level units of Hungary.

#### **1.2. A short chronology of the Hungarian history**

5<sup>th</sup> century

The Hungarian tribes left the area of the Urals and passed along the Volga and the Caspian Sea . After several hundred years of wandering, they reached the Carpathian Basin .

896

Under the leadership of Árpád, the Hungarian tribes settled in the Carpathian Basin .

997-1038

King Stephen of the Árpád dynasty ruled the country.

1000

Stephen became converted to Christianity, and after his death, he was canonised.

1055

The abbey of Tihany was constructed. The foundation charter of the church is the earliest written record in Hungarian language.

1241

The Mongolian Tatars devastated the country. Their presence, which lasted a year, halted development for at least a century. After the warfare with the Hungarians, the Tatars did not continue towards the west.

1458-1490

During the rule of King Matthias, his residences (Buda and Visegrád) became cultural centres in Europe .

1526

At Mohács, the present southern frontier of the country, the Turks defeated the Hungarian army and 150 years of Turkish occupation started.

1541

The Turks occupied Buda and Hungary was split into three parts. The Habsburg governed the western part of the country, the central area was ruled by the Turks, and only the south-east Transylvanian principality remained Hungarian.

1686

Buda was recaptured from the Turks.

1703-1711

Under the leadership of Ferenc Rákóczi II, Prince of Transylvania, a freedom war was started against the Habsburgs. The rebels defeated the Imperial army in several battles, but did not receive the promised French support and failed.

First half of the 19<sup>th</sup> century

A national reform movement was launched for the political and economic transformation of the country and for the support of the Hungarian language and culture. This was when the National Anthem was born, and the Hungarian Academy of Sciences was set up. The building of the Chain Bridge started with the support of Count István Széchenyi, one of the main characters of the Reform Ages.

1848-1849

A revolution broke out in Pest and extended over the entire country. The Habsburg Emperor was dethroned after the Hungarian army won several significant battles. Lajos Kossuth was elected Governor. Only with the help of the Russian army the Habsburgs could beat the longest European national revolution in the summer of 1849.

1867

The Hungarians concluded a compromise with the Habsburgs and the Austro-Hungarian Monarchy was established with Vienna and Pest-Buda as centres.

1873

Pest, Buda and Obuda were unified, Budapest became a European metropolis. Monuments like the Opera House, the National Gallery, the Parliament were built.

1918

Germany and its allies, including the Austro-Hungarian monarchy, lost the world war. The monarchy disintegrated.

1920

The Trianon Treaty reduced Hungary's area by two thirds and the population by one third. Since then, considerable Hungarian minorities have been living in the neighbouring countries.

1938-1940

Germany concluded treaties in Munich and Vienna , according to which Southern Slovakia and Northern Transylvania were returned to Hungary .

1944

The Nazis occupied Hungary , as they did not consider it a reliable ally. During the Second World War, the Hungarians suffered grave losses on the Soviet front. At the end of the war, Fascists took over the governing of the country.

1945

The Soviet Army liberated, and then occupied Hungary . At the hastily held elections, the Communists won only 17 percent of the votes.

1947

The last, relatively free elections were followed by the years of Communist control: executions, deportation of hundreds of thousands, imprisonment, harassment, forced industrial development, fall of living standards, and Stalinist dictatorship.

1956

A revolution against Stalinism started, but the uprising was defeated by Soviet troops. János Kádár, who acquired power with their assistance, promised democratic socialism; in the meantime, retaliation and executions started.

1965

Cautious economic reforms were launched, living standards were rising and the iron curtain became penetrable.

1988

The Hungarian transition period began.

1990

The Communist party voluntarily gave up its autocracy. A multi-party parliamentary democracy came into being in the country. The Soviet army left Hungary .

1999

Hungary became full member of NATO.

2004

Hungary is full member of the European Union.

## **2. Cult-Rural: Concepts and definitions**

The concept of *culture*

The concept of culture is diverse and has changed a lot in the previous decades. We use the 1982-definition of UNESCO as a basis for our work: “culture is what humanity has added to nature.” So when defining this notion, we have to pay attention to values,

family relations, moral norms, the different communal organisations, arts, traditions and lifestyle.

Culture is a factor, determining identity, the expression of the relation between man and the surroundings.

The culture of a community is a tourist attraction at the same time. It has three forms:

- “Lifeless” culture (buildings, objects, works of art)
- Culture, expressed in everyday life (lifestyle, traditions, gastronomy)
- Animated culture (festivals, carnivals, events connected to preserving the traditions)

Inside the concept of culture, rural culture – in Hungary this is called vernacular/folk culture - has a determining and significant role. Defining folk culture has been an important part of Hungarian ethnography and other social sciences for centuries. According to a simplified version, culture is the complex of immaterial and material possessions of people, serving a basis for understanding and explaining the social and spiritual surrounding. That is why the way of existing, the lifestyle and the “lifeworld” are also parts of the concept of culture. So culture is the historically determined unit of different, organised sub-systems. Folk culture has its place both in national culture and in global and European culture.

#### The concept of *cultural heritage*

Cultural heritage is expressed, born and formed between two partners: the community, which inherits something and an institution, which does research concerning the topic and preserves it. We can talk about the heritage of a partly closed past on the one hand, and the remnants of this past, found in the present on the other hand. (Text, object, building, tune, ruin)

The concept of cultural heritage is open, constantly changing and can be always broadened. The research, preservation and the passing of the cultural heritage (see the triple tasks of museums) is the pillar for building the future and the heart of economy, as cultural tourism is an important segment of national economy.

A significant part of preserving and protecting local, cultural heritage in Hungary is the network of in situ preserved buildings, from which there are more than 600 in our country. (This means, that there is such an institution in every four settlement.) They are coordinated by the Association of In-situ Preserved Houses. The Hungarian Open Air Museum helped the emergence of the Association at the beginning and has organised lots of professional events and trainings for the curators of in-situ preserved houses since then. The success of the program is proved by the fact, that the government paid attention to it and invited applications centrally. The coordination of this has become the museum’s task.

#### The concept of *sustainable development*

The validation of the aspects of sustainable development as a requirement is present in every document of the European Union. In Göteborg, in 2001 the European Community decided upon the strategy of sustainable development, this is the most basic document of the kind. Its significance is proved by the fact, that in June, 2005 the European Community accepted that the Lisbon strategy of competitiveness must be analysed in the context of sustainable development. The responsibility for future generations is put into the limelight in several countries of the world, as global changes are taking place, which basically threaten not just the lifestyle of present-day people but the flora and fauna of the Earth.

The first task concerning sustainable development is educating and learning, which can be connected to the system of life-long learning. The passing and teaching of cultural heritage and rural traditions are serving sustainable development.

The aim of sustainability is the continuous and uninterrupted quality of life. To be able to realise this, economy is a tool, the social and cultural surroundings are conditions. Culture does not exclusively have positive contents. Positive is the organic culture, the organic culture of a community; the complexity of right relations surviving history, which global culture always tries to overwrite.

### 3. The subject of Cult-Rural / Topic 2.

The *sustainable development* emphasizes mainly the preservation of already developed and still existing environmental values, energy sources, landscapes, societies and cultures, their use with moderation and an integrated approach of the natural, economical and social factors. It is therefore not by chance that it is linked to the notion of heritage – be it natural, cultural, tangible or spiritual heritage. Central thought of both notions is to point out the responsibility of the society and of **the individual** person for the future, and to encourage them in the active protection of the values, of the natural and cultural achievements of the past.

The *sustainable development* and the *heritage* have become key issues in the European politics during the last 40 years, but today, luckily, we find these problems not only as subjects of congresses, statements of politicians and in the headlines of newspapers: these two notions are common talk. The new generation is confronted with them already in the earliest phases of education. Board games presenting selective garbage collection are not a rarity on the shelves of kindergartens; schoolbooks illustrate possibilities of renewable energies and of recycling; cultural education includes – besides classical authors in the field of literature, arts and music - historic towns, folk traditions and natural preserves of the given country or region. In our daily life, when shopping, we look more often on the label of a product before buying it: we want to know what its ingredients are, where it was produced and whether it has the label of environment friendly or bio product.

The Hungarian Open Air Museum in Szentendre does not want to keep the values of the peasant culture “sprinkled with naphthalene” for the future generations. It rather shows to the people, living here and now, what are the elements and values of the collective culture, which can be used even today. The notions of *sustainable development* and of *cultural heritage* are linked in the mission and practice of the *Museum*. The institution is convinced that the interpreting publication of the vernacular culture contributes to the preservation of the cultural heritage, to keeping awake the collective memory, to the strengthening of the cultural identity, as well as of the engagement for an environment conscious approach and healthy lifestyle. Furthermore, it develops the visual culture and creativity and while highlighting collective values, it creates the opportunity for spending leisure time as quality time and for getting information in an entertaining way. Its exhibitions, events and educational programs urge the visitor to learn practical knowledge, which he may use in the creation of his own environment and home. Visitors may learn about traditional building materials and technologies, about gardening, about the basics of herbal home medicines, of viniculture and viticulture, and

of the environment conscious waste management. The traditional handicrafts or the music and dance performances entertain and teach how to develop individual self-expression, since everybody can join these programs. When our festivals revive festivities of village communities and families of old times, social gatherings and cohesion between generations deepen. The Museum should be the stage of social dialogue of any time. Its ambition is, beyond the interpretation of history, to play an active role in the shaping of society. One of the cornerstones of its activities has been education for decades. Several hundred schools, thousands of students and hundreds of teachers visit our exhibitions and Educational Centre every year. But the Museum's educating activities address not only schools and students. In traditional village communities the most important place of learning was the family. Knowledge (about the surrounding world) and values (behaviour patterns and orientation) referring to all fields of the individual and collective life were transmitted as tradition from father to son, from generation to generation. Today, in our individualized society the pattern-providing function of the family is neglected. Following its mission, the Museum wishes to contribute to the maintenance, confirmation and spreading of the cultural values and models, which are represented by the learning process within the family.

## ***T2 S.O.S. – Save Our Sources!***

*Innovation, inspiration and technology in a rural perspective*

One of the exhibitions within the framework of the CultRural project presents such traditional technologies – methods for soil exploitation, water management, traffic, food production, waste treatment etc. - known from the daily practice of peasants and in rural life, which, adapted to today's conditions or renewed, may be used again to offer a solution for a number of environmental, economic and social problems.

**The notion of technology** (in Greek: τεχνολογια < τεχνη "profession" + λογος "science" + suffix ια) includes and sums up collectively those knowledge and experience about purposeful, man-made appliances, which increase human capacities (machines, materials and procedures, the more, complex systems and methods for organisation and control), and, on the other hand, help humanity to know more about, to change and to preserve the surrounding world.

Since the theories and practices attached to the notion of sustainable development aim at the forming of a foundation for a liveable future, it is important to make first of all the young generation realize and understand the values and lessons expressed in the exhibition. Therefore, the target group of the exhibition is the age group between 10 and 15 years. This objective decides upon the structure, arrangement, aspect and communication of the exhibition.

It is not our intention to paint a romantic image of the heroic past, which should make the spectator look agape at the crises and questions of the present time. On the contrary, we present in the introductory part the big steps of technological development side by side with practices of past centuries carried out in good faith, however having damaged the environment. Our aim is to create a contact and permeability between the practices of the past and today's expectations and experiences. We want to demonstrate that an ancient technology can be the answer to a new problem of our days, that tradition can be

applied in a creative way and that inspirations may reach us from various directions in space and time.

### **S.O.S.**

The international mayday is a call for help. It consists of 3 long, 3 short and 3 long signals (··· - - - ···) referring to the letters S, O and S. It is often interpreted as the short form for *Save Our Souls, Save Our Ship or Send Our Saviour*; however the signals are chosen for practical reasons: even a non-professionals may use or recognise them and even during interference.

The CultRural project treats the relationship between sustainable development, rural development and traditional knowledge and technologies, therefore an individual interpretation of the message is chosen as the title of the exhibition: S.O.S. - **Save Our Sources!**

The personal approach wants to address the visitor directly in harmony with the selection of the target group of the exhibition. This communication form pervades the entire concept: a voice – may be even the voice of the collective conscience – calls “from behind the scenes” and puts into words its messages directly, clearly and in short. Teenagers are versed in the game with the language of publicity and so it is easier to deliver the message: the far-fetched or sublime subjects of sustainable development and cultural heritage become for them tangible reality and consequently, relevant aspects in the daily decisions in their individual world.

### **3.1. Interpretation of the title**

S.O.S. – Save Our Sources!

*Innovation, inspiration and technology in a rural perspective*

The exhibition presents such traditional technologies – methods for soil exploitation, water management, energy utilization, food production, waste treatment, etc. - known from the daily practice of peasants, which may be used again in a creative way to become a solution for a number of environmental, economic and social problems in *rural* areas in Europe.

The internationally known message means that someone is in trouble and needs help. The mayday consists of 3 long, 3 short and 3 long signals (··· - - - ···) referring to the letters S, O and S. It is often interpreted as the short form for *Save Our Souls, Save Our Ship or Send Our Saviour*, however the signals are chosen for practical reasons: even a non-professionals may use or recognise them and even during interference.

For our exhibition, we apply the interpretation for S.O.S. as Save Our Sources!

### **3.2 Historical background about environment and it's use**

#### **3.2.1. Forest**

##### **Introduction: silviculture**

The forest represents the most developed biozooenosis. The conscious human activity carried out in the forest is called by the comprehensive name **silviculture**. **Silviculture in conformity with nature** means caring intervention, which does not harm the soil and the ecological balance of the forest. By using autochthon species of trees, it creates a



forest image constructed of small, medium and big groups. The trees of such a forest are capable to regenerate naturally. An important sector of silviculture is the forestry, which cares for *afforestation* (creating a new forest by natural or artificial way to replace deforested woods) and *cultivation* (tending to the forest by protecting the main species of trees in the forest against fast growing, soft stalked bushes and by preserving the required balance between species).

### **Reforestation – *The acacia tree (lat. Robinia pseudoacacia) in Hungary***

Although the acacia is not autochthon in Hungary (it comes from North-America), we find today in Hungary more acacia forests and plantations than in all European countries together. We see huge planted acacia forests mainly in the Great Hungarian Plain. They are popular for their endurance and for the nectar of their flowers. The first acacias were planted in Hungary probably around 1720 in parks and as bordering. Its fast spreading was due to several national and local decrees ordering to replace the decreased number of trees in forests. Landholders as well as intellectuals popularized the planting of acacias, like Sámuel Tessedik, a Lutheran pastor who dedicated his life to the education of the Hungarian peasant youth and to the reforming of husbanding. Acacia plantations really spread during the 19<sup>th</sup> century, when the tree was used in the region between the Danube and the Tisza rivers to fix the sandy surface of the land and soon acacia was the most important tree in the reforestation program of the Great Hungarian Plain. At the same time, acacia spoils its habitat: it pushes out the autochthon flora and forces several forest-dweller animals to leave the habitat as well. By signing the Rio Agreement about preserving biodiversity in 1992, Hungary engaged itself to make an effort to drive back non-autochthon, invasive species, to observe permanently existing, contaminated areas, to prevent their spreading and to restore natural habitats on areas already cleansed. WWF Hungary and the Society for Protection want to prevent by concerted actions that support is given to the planting of acacia forests on those areas, where natural values have to be preserved.

### **3.2.2. Water**

#### **Introduction: water use**

In history, man always has been using natural waters, lakes or rivers, in many ways. Potable water is essential condition of life, fishery is in many regions the main source of subsistence, waterways enabled man to visit neighbouring and distant regions, to trade his goods, to propagate knowledge and innovations, but hidden riverbanks and marshlands were places of refuge during emergencies. But man did more than using waters: to be less defenceless against nature and to improve his conditions, he regulated and changed the aquatic environment. The intervention, however, caused such ecological problems (water pollution, salinification, floods, decreasing biodiversity), which resulted in the fact that water is today the most endangered good of humanity, and water economics is one of the key issues worldwide.

#### **River control**

In Middle Ages flood was not considered as a general natural catastrophe or such a hazard as it is looked upon from the 19<sup>th</sup> century up to now. Flood levels were several meters lower than today thanks to large, open catchment areas and huge forests in the

drainage basin of the rivers. The population settled on the higher places along the rivers and adapted its activities well to the local circumstances, practicing flood area economy. People controlled floods by using natural dams along the rivers as well as ancient riverbeds. Still, chronicles reported about many devastating floods. People protected themselves by river regulation and digging artificial riverbeds and lakes. The control of the river Tisza began from the mid 19<sup>th</sup> century: several hundred bends were cut through where water run slowly. As a result, the water-course gathered speed and the river's length was reduced by 40 %. Former flood areas dried off and were used for agriculture. The river could be used for shipping. The big achievement of river control was successful; however, a number of new problems are met during the last one and a half century. The annual fluctuation of water-level increased, the riverbed is enlarged and shipping became more difficult because of the development of new sandbanks. The dikes and dams were built of different materials with different technologies in the course of time.

### **3.2.3. Soil**

#### **Introduction: use of soil**

Climatic conditions and configurations of the terrain influence the development of the soil. Soil quality does not deteriorate if it is used with professional agricultural or sylvicultural care. In this respect, soil constitutes regenerating/renewable natural resources but its availability is limited and it is decaying. We use every year valuable soil surfaces for the purposes of industry, house and road construction. Towns and big industrial projects are serious sources of hazard because they ruin the soil and pollute the environment with waste and wastewater. Houses, factories, bridges, roads and canals often change the underground natural currents and the groundwater level. The unprofessional use of soil (culture, use of fertilisers and pesticides) may cause erosion, devastation and pollution of the soil. Therefore, the soil needs protection like the air and the water supply. Protection against pollution, erosion, devastation.

#### **Use of fertilisers**

It is a well known fact that the use of traditional fertilisers causes considerable environmental damages. The fertilisers dissolve fast in the soil and the utility factor of the nutrients, which they contain, is low. Following the experiments of the German professor of chemistry Justus Liebig in 1840, plants were supplied with different nutrients and their average yield increased. However, adverse affects soon became obvious: the plants' resistance decreased, the inner balance of the plant's life was destabilized. After WW I. factories producing war materials, began to produce fertilizers with nitrogen agent. These fertilizers increased the yield considerably. The forced development of agriculture was also one of the results of the competition between socialism and capitalism. Big quantities of fertilizers and pesticides were needed for the permanent increase of yield. The Hungarian state provided them at a cheap price, therefore they were used in big quantities, without much reason. The consequence was, however, that serious environmental damages were caused in the soil directly, and in human health indirectly, through food.

### **3.2.4. Society**

#### **Rural exodus**

Science calls „rural exodus” the mass-migration of village population and of those working in agriculture to towns and industry. This process took place during the past 200 years, but the trend gathered speed from the mid 20<sup>th</sup> century in several European countries having various historic background and agriculture, and produced untold problems. One of the reasons of the rural exodus was the intensive mechanization of agricultural work and another reason was the support of big estates by politics and the neglect of the smallholders, family farms, which produced less average yield. The process was further assisted by globalization and urbanisation, which promised an easier life in towns. Even nowadays many villagers move to towns. Besides, the aging of village-dwellers will lead to depopulation of many smaller communities in different rural areas in Europe.

### **3.3. Theories – the new paradigm of rurality**

#### **Civil actions**

##### **„Dunaszaursz” (Danubsaursz): Bős-Nagymaros barrage**

The Bős-Nagymaros barrage was planned for the complex use of the reach of the Danube shared by Hungary and Slovakia. The two countries signed an agreement in 1977 for building the barrage with the purpose of energy production, shipping, flood protection and development of the region. The main units planned were: a dam with barrage, a canal with the power plant in its middle, and the barrage at the level of Nagymaros. Social opposition on a large scale was organised against the building of the power plant in the 1980es, parallel to the change of political system in Hungary. The civil organisation Duna Kör (Danube Circle) was founded in 1984 and it fought against the barrage by using samizdat newsletters, public debates and organizing “living chains”. The protest actions’ aim was to inform the public about the threatening environmental damages. The planned intervention would basically change the river’s current conditions and with it the settling of river deposits, the groundwater level and the water quality, which would have caused an adverse transformation of the fauna and flora of the river and of its environment, as well as of the drinking water supply of the surrounding area. The construction work was stopped in 1989 by the Hungarian government due to social pressure, but because of the Slovakian reaction (the diversion of the Danube) the matter of the barrage was brought to the International Court in The Hague. The judgment condemned both parties for different legal offences: Hungary unlawfully ceased the contract about the barrage in 1977, and Slovakia unlawfully put into operation the power plant of Bős. Both parties were liable for damages. The Bős-Nagymaros barrage was never built in its original form. In 2004 the Hungarian government passed a resolution about the principles of the river and landscape rehabilitation in the environs of the planned power plant.

##### **E-mission Association for Nature and Environment Protection (1986-)**

The E-mission Association was founded by 30 young people. The group was created for the purpose of carrying out classical environment protection and educational tasks, therefore, one of their main activities is the identification of natural values and their declaration as nature reserves. Another important activity of them is education for

environment consciousness (by organising camps for environment protection, extraordinary classes, lectures, and street performances for the awakening of consciousness). For the time being the association is one of the biggest social organisations for environment protection in East-Hungary.

#### **Clean Air Action Group (1988-)**

The organisation wants to help implementing those efforts, which aim at keeping the affects of human activities within the limits of nature's bearing capacity or driving them back to that level. The Clean Air Action Group helps to put into practice the principle "the causer should pay!" The group works mainly for making the state household, the traffic policy, the settlement policy and the energy policy more environment friendly and for preserving and developing the green surfaces in communities.

#### **HuMusz (1995-)**

The Waste Work Association is an independent social organisation, founded by 18 Hungarian organisations for environment protection, deploying its activities against the way of production, services and consumption which consider the waste of resources as natural. This national network has been operating since 1995 in the field of waste management – prevention, utilisation and elimination. By using various means (actions, information, newspapers, petitions, court processes, exhibitions), they consider the decreasing of the quantity of waste as their most important task.

#### **Society for Protection (2000-)**

The Society for Protection was founded in 2000, the year of the cyanic contamination of the river Tisza. The event shocked many people in Hungary and many became aware of the need for responsibility for the future. The aim of the organisation is to create the 'liveable town and countryside'. For this purpose the organisation prepares suggestions and projects, makes lobby activities and if necessary, it supports actions of local communities for the protection of natural and cultural heritage and promotes them in the exercise of their right to be informed about decisions referring to them directly and to interfere. It is an adherent of democracy, where sustainability is a basic principle and purpose in political decision making.

#### **Network of Green Presidents (2005-)**

The president of the Hungarian Republic, László Sólyom founded the Network of Green Presidents in 2005 during the annual summit of the presidents of Central-European countries in Zagreb. The purpose of the global initiative is the following: the politics should demonstrate responsibility and engagement for sustainable development. "If we don't consider to what an extent climatic problems affect the Earth's countries, than the developed world will be overrun by ecological refugees. Therefore, environment protection should include the fair division of goods as well. A basic change of views is necessary in both the production and the consumption" said the Hungarian head of state. The network has 5 heads of states as members for the time being.

#### **Definitions: rural policy, subsidiarity (official and local decisions)**

### **Subsidiarity**

As we can read in the Cork Declaration 1996:

„Given the diversity of the Union's rural areas, rural development policy must follow the principle of subsidiarity. It must be as decentralised as possible and based on partnership and co-operation between all levels concerned (local, regional, national and European). The emphasis must be on participation and a 'bottom up' approach, which harnesses the creativity and solidarity of rural communities. Rural development must be local and community-driven within a coherent European framework.”

### **Rural policy**

This idea was created at late 80' and in the beginning 90', when the Common Agriculture Policy needed to reform. Mac Sharry concept pointed that the development of rural areas depends on not only the agriculture sector but all the rural economy and society as well. The rural policy means how can be realise the rural development concept as a complex process.

The rural development is a deliberate process of sustained and sustainable economic, social, political, cultural and environmental change, designed to improve the quality of life of the local population in rural areas.

## **3.4. social side (rural communities, solidarity)**

### **The ‘kaláka’**

In traditional Hungarian peasant communities part of the family goods were more than the land and the instruments of production: we can say that a network of neighbours, friends and relations belonged to them as well, a network, which had to be preserved safely and cared for regularly because it could be mobilized whenever extraordinary situations disturbed ordinary daily life. ‘Kaláka’ is such a collective work, which the community’s members carry out for each other as a favour or by exchange of friendly services. A ‘kaláka’ used to work together but work was linked to entertainment too. The most characteristic occasions were the harvest, the hay-making, the spinning or the stripping of feathers. The only guarantee of the “friendly agreements” within the ‘kaláka’ services is the good faith. Therefore, the security for the future is not the farm but the owner. Székelyland in Transylvania is very rich in spas. There were lots of small pools with spa in a neglected state. In 2001 they were renewed by work in ‘kaláka’ consisting of landscape architects, architects, university students and teachers as well as villagers. The participants should learn from each other how our heritage can be recreated from own resources by fraternal collaboration and joining of forces and how to use our heritage while preserving natural values.

## **3.5. Applications**

### **3.5.1. Preserving heritage**

#### **National parks in Hungary**

A long history precedes the institutionalisation of nature conservation. To make the first step, it was necessary to recognize the fact of destruction. Such a fact was the

disappearance of the European beaver or of the bison in Hungary. The first law referring to nature conservation was passed in 1872. It regulated hunting, and soon the forest law was passed. The first agreement which aimed at the protection of birds was signed in Paris in 1906 and soon the 'Birds and Trees Day' was established. Nature conservation was incorporated in law in 1935 and the National Nature Conservation Board was founded in 1939, which declared nature preserve the Great Forest of Debrecen, being the first nature preserve in Hungary. After WW II. nature conservation was further regulated by law. In 1972 the first Hungarian national park was established in Hortobágy. Beside the presently existing 10 national parks, several nature preserves, protected areas and arboretums protect our natural values, unifying area management with sustainable development. In 1988 the independent ministry for environment protection was created and after 1990 more and more civil organisations work for the protection and safeguarding of our natural heritage. In 2004 9,2 % of Hungary's territory was under legal protection.

### **3.5.2. Dynamic protection of heritage**

#### **Biodiversity**

##### **Flood area economics: the use of "fok"**

Fringing forests escorting the river Tisza protect today one of Europe's last, huge flood area. The village Nagykörű in the Middle Tisza region faced similar problems in the mid nineties of the last century like many other villages. After the river control was completed, either there was too much of water or there was water shortage. Floods, inland waters and periods of droughts followed each other. The Environs Management Program was launched with the purpose of solving the problems, and part of it was the 'Navy's pit program' with the purpose of restoring the traditional flood management with "fok". A "fok" is a burst in the natural levees escorting the river, where the surplus water can leave the river at times of flood and recede later to its bed. The program's aim is to exploit the natural conditions of the landscape and to join nature protection to an economic system. When "foks" are regularly cared for, cleaned and deepened, the flood area can be used for a manifold husbandry: hay-making, fruit and willow production, fishery, etc. For the construction of dikes big quantities of earth were removed and pits were left behind in these places. The pits were called "fish cradles" and "fish graveyards". A system was built in 2001 for linking these pits with each other and with the river; at the same time the system allows the ideal regulating of the water level. Through a lock the system of canals conducts the water left behind after the flood to the river Tisza. At the end of summer or in autumn big fishes are caught in the canal, but the small fishes find their way to the Tisza.

### **3.5.3. energy**

#### **Earthen wall once upon a time and today**

Using earth as building material is not a new technology. About 30 % of the Earth's population lives today in houses built of earth/mud. Due to growing environmental problems, population increase and the need for cheap, energy saving housing for

masses, the possibilities and conditions of using again traditional earth architecture is studied in several countries. In the eco-village in Gyűrűfű mud-houses are built by implementing three different technologies. The most popular method is the stamped wall. The wet earth is stamped into a wooden framework on the top of a stone foundation, which is appropriately insulated. The walls of a 100 m<sup>2</sup> house are completed in about 10 days. Another method builds houses of adobes (sun-dried bricks). The third method uses light adobe: a joint wooden structure is set up with distances of half meter between them. These spaces are filled with light adobe. Advantages of the adobe house: low energy consumption, cheap to build in 'kaláka' and it offers a pleasant comfort feeling to the dwellers due to its good heat-storing capacity; it keeps in balance the humidity inside the house, it can be aired well and it is a good sound and heat insulator. Disadvantages: the walls have to be protected from water, rain and moisture of the ground. The construction of such a house is recommended only when the soil has the appropriate qualities.

#### **3.5.4. food**

##### **Introduction about food**

While hunger is a biological driving force, food and eating are more than the satisfaction of physiologic needs. It depends on social and geographical factors, of which materials and how we produce food or how we consume our food. Victuals and Food of people in different parts of the world are made from different basic materials, are cooked in different ways and are consumed in different order and frequency at different times. Today's eating trend is called "McDonaldization" – characterized by fast food and simplified diversity. The homogenization of food and victuals is the result of the increasing mass production in the food industry and distribution. While food producers encourage us to overeat in a hedonist way, our eating habits are defined by social expectations, like the image of the ideal body or the lipo-phobic rhetoric of our age.

##### **The pig mangalica**

After the expulsion of the Turks only a small pig population survived in the territories formerly occupied by the Turks. The Hungarian Bakony pig completely disappeared by the mid 1840ies, but the mangalica population, cross-bred with the Serbian Sumadia pig was already widespread at this time. It is a species with slow development, fertile with 5-6 farrows and likes to be kept in the forest, where pigs were fed on mast. By the end of the 19<sup>th</sup> century, however, the number of mangalica pigs decreased considerably due to forest shrinking, decreasing demand for lard-big and pest epidemics. The mangalica became an endangered species by 1960. Thanks to the gene banks in private farms, the few animals re-discovered were registered and bred. The mangalica enjoyed more and more international reputation: the Serrano ham in Spain is made of its quality meat. The international SLOW FOOD movement put the mangalica sausage of the family RendeK in Kinskunság under product protection. Thanks to its keeping in open-air, its dark, marbled meat of high quality is high in demand as bio-food. The mangalica meat contains less water and more unsaturated fatty acids than the pork from intensive production, and has a considerable vitamin and mineral content.

#### **3.5.5. Recycling**

### **Aquanauta – folklore and national design**

Not only energy and raw materials can be recycled, but intellectual products as well. The fashion designers of the Hungarian Aquanauta group created something new in their *Pure source* collection of the year 2006: they combined the motives and forms of the Hungarian folklore with modern materials and shapes. Their show in the Covent Garden in London was very successful. It appealed not only to the fashion-loving public but also to the representatives of the local fashion professionals. The designers used patterns from the folklore of every region in Hungary. The collection gave not only a touch of individuality and a new spirit to the Hungarian haute couture but the pieces of clothing reshaped the banal motives and objects of the Hungarian folklore, which the tourist industry prefers and keeps alive so far, like the hussar, the embroidery of the Matyó and the Miska-jar.

### **3.5.6. Revival of the country-side**

#### **Rural Tourism**

A new type of travelling appeared in the second half of the 20<sup>th</sup> century: the first form of alternative tourism, the “green tourism” had the purpose of reducing the negative affects of the fast developing mass-tourism. Green tourism focuses on the nature’s values. The sustainable tourism wants to preserve the attractions and scenic spots for future generations. Part of it is the rural tourism, which offers the presentation and knowledge of rural cultural heritage, of traditions and shows the diversity of landscape and nature at the same time. This kind of tourism includes several branches – rural, agri, agro, farm, green and soft tourism – which all have in common that they are based on the resources of local families in rural environment. The guest stays with the local family, eats locally produced food and makes use of services provided by local people in his active recreation.