



Routes and Civilization of Transhumance World Heritage

Διαδρομές και Πολιτισμός της νομαδικής Παγκόσμιας Πολιτιστικής Κληρονομιάς

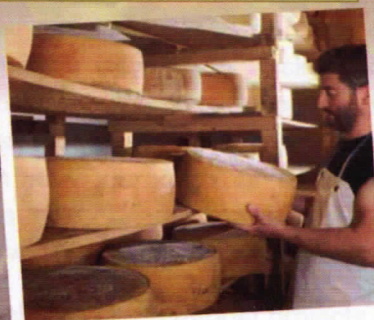
**Καλαμπάκα
Ασπροπόταμος**
30 Σεπτεμβρίου
- 2 Οκτωβρίου
2014

**30 Sep
- 2 Okt**

2014

**Kalambaka
ASPROPOTAMOS**

CONCEPT NOTE



INTERNATIONAL SEMINAR - ΔΙΕΘΝΕΣ ΣΕΜΙΝΑΡΙΟ

MEDITERRANEAN AGRO-PASTORAL JUNCTION IN PINDUS

HISTORY, HERITAGE AND PROJECTS

Four Objectives

1. *Feedback and experiences learned from the international LEADER program « Transhumanza »*
2. *4th thematic meeting of the ResoPasto - Causses & Cévennes UNESCO World Heritage List*
3. *Networking and consortium building*
4. *Field Visit : Landscape interpretation and agro-environmental dynamics*

Organization

- **Greece :** a) Trikala Development Agency SA (KENAKAP SA) , b) University of Volos
- **France :** a) CIHEAM-IAM, b) Causses et Cévennes

1. Meeting of the “Transhumanza” inter-territorial and transnational cooperation project (LEADER programme 2007-2014)

The “*Routes and civilisation of the world transhumance heritage*” transnational cooperation project (Transhumanza) led by a consortium of LAGs as part of their LEADER programme 2007-2014 is drawing to a close. The aim of this meeting is to present the actions and initiatives implemented during this *inter-regional and transnational cooperation project* (conducted under measure 421 of the LEADER programmes).

This programme brings together ten “local action groups” (LAGs – administrators of European LEADER programmes):

- five Italian groups including the project coordinator A. SVI. R. Moli. (region of Molise) and four other LAGs: Alto Tamaro (Campanie, province of Benevento), Marmo Melandro (Basilicate, Potenza), Gran Sasso Velino (Abruzzo) and Gargano (Puglia);
- the five other LAGs can be found in Spain, with the LAGs Adezos (from the region of Castille y Leon) and FAL CEIP La Rioja (from the province of the same name), Portugal, with Pro Raia (centre region), Greece, with the Trikala Development Agency (Thessaly) and France, with the Monts d'Ardèche LAG (Rhône-Alpes region).

As indicated in its initial mission statement, the aim of this LEADER cooperation project was to build local planning and management capacities with a view to enhancing territorial resources around the transhumance routes by sharing and promoting local experiences. This involved combining economic approaches (promotion of transhumance products, development of related value chains), heritage approaches (preservation and promotion of material and immaterial heritage including know-how, frameworks, traditions, history, etc.) and environmental approaches (preservation of biodiversity and open countryside) within an operational project.

The creation of a network of local action groups implementing territorial projects with the common objective of promoting this transhumance culture was designed to support local actions and micro-projects while helping constitute applications for inclusion on the UNESCO World Heritage List.

The first day of these Pindus Days on Mediterranean agro-pastoralism will focus on the presentations of each of these LAGs involved in the Transhumanza project:

- Situation of transhumance in the territories concerned: common reflection of rural territories facing similar local development issues and sharing the same “transhumance culture”: what heritage, similarities and differences, what possibilities for promoting it and with what economic, social and environmental objectives?
- Presentation of the actions implemented by the LAGs within the framework of the “Transhumanza” cooperation project (and beyond) and the corresponding results: spotlight on local results for transnational cooperation, capitalisation on know-how and experiences, analysis of the successes and failures of the different actions.
- Prospects for future actions in the transhumance areas as part of the “cooperation” section of the LEADER programmes: which avenues to be developed, which actions to be continued, which innovations are possible?

2. Fourth thematic meeting of experts on Mediterranean agro-pastoralism: “environmental history, agrarian systems, cultural and evolutive landscapes”

In environmental terms or with regard to the history of ecology and the landscape, a certain number of works and discussions have shown that landscapes often presented as “millennial” actually boast complex and periodised practices and changes, such that a site – the “classified” cultural landscape – is only one state of a long evolution at a time “t”, a single moment in successive transformations. The “time scales” chosen to understand, present and interpret this ecological history and the historical interpretation of the landscape ecology are therefore fundamental. In some ways, they tend to “set” one of the states of this landscape and thus influence the criteria for its protection and its modern-day evolution. The environment, the ecosystems and the milieu have a history – that of the climate and its variations, the species and their associations. This history is all the more complex as the landscapes and ecosystems are largely the result of interaction with human practices which have themselves evolved. History is made up of phases and stages, crises and changes. There is no climax or steady state that can be defined, even if continuities and, doubtless, permanencies exist in this landscape ecology.

The same is true in cultural, economic and social terms. There is not “one” single culture/society/pastoral economy which is the fruit of an inescapable, established and stable relationship between Man and his Milieu, between Nature and Society. Rather there are evolving forms, often contrasting and sometimes even antagonistic. Pastoral, agro-pastoral and agro-forestry-pastoral practices have evolved; they have become incorporated in broader economic and market dynamics, in “models” of resource use and transformation of the landscapes. There is therefore nothing more approximate than assuming that a society, a culture or an adaptation to the milieu has found its optimum level and that it should be preserved, or regained while magnifying the account.

However, the fact that there is an evolution and “constructs” (social, economic and environmental) does not for all that mean that there are no permanencies or continuities somewhere within these landscapes and organisations.

“Patrimonialisation” through the evolving cultural landscape and the definition of agro-forestry-pastoralism is thus a construct which selects and promotes certain aspects, certain material and immaterial attributes which, incidentally, are compatible with post-production conceptions and markets segmented by quality and origin labels within the framework of territorial strategies which are necessarily inventive and modifying in nature.

The aim of this reflection on the “time scales” used to identify the resilience, values and efficiency of this use of heritage as a tool of rural development and environmental management is to consider and understand the historicity of the cultural landscapes in their ecological, economic and social dimensions.

The second part of this “junction” will offer the participants an opportunity to discuss the actions selected with a view to exploring the theme as broadly as possible.

3. Rural development, protection of heritage and the environment – construction of a consortium

The third part of these Pindus days will be devoted to a large group examining the possibilities of constructing programmes financed by community and international instruments and combining them with national actions and programmes.

The participants will have the opportunity to discuss the basic principles which should guide the common offer:

- agro-forestry-pastoralism as a productive activity which gives structure to these territories and landscapes. These “systems” have Mediterranean particularities as production systems, an important or decisive part of agrarian systems (in particular with the importance of the saltus, the multi-functionality of forests, transhumance, the use of mountain pastures, Mediterranean grazing, etc.);
- the importance of coordinating experiences and actions on a European and Mediterranean scale and of capitalising on the results drawn from the knowledge and know-how specific to the Mediterranean world in order to construct a common agro-pastoral referential and to highlight and recognise the particularities;
- incorporation in the inclusive territorial rationales and the importance granted to products supported by signs relating to quality, origin, fairness and sustainability, such as the attention paid to short value chains and the relations between producers and consumers;
- the use and defence of heritage as a development tool combined with a strategic desire to protect the environment and the agro-biodiversity;
- the change and integration of scales – the aim of constructing programmes should be to ensure compatibility and promote synergies between the institutional and regulatory levels, ranging from major international conventions to local charters and mechanisms;
- the need to combine think tanks with action when constructing these programmes. These think tanks are designed as boundary organizations serving to collect, reorganise and use the knowledge available (knowledge obtained from locals and practitioners’ expertise and knowledge, scientific knowledge, etc.) for the purposes of practical operational questions raised by and within the projects. However, in accompanying the projects, they also serve as an interface, as so many field and case studies in the joint process of establishing standards, regulatory frameworks and public policies (e.g.: definition of CAP subsidy allocation criteria, specifications for signs relating to quality, sustainability, origin, etc.).

This section of our “junction” should thus give rise to discussion and agreement on the principles of constructing programmes which would ideally be diverse and yet convergent (H2020, LEADER, MED, Interreg, etc).