

TRADITIONAL ECOLOGICAL
KNOWLEDGE – PART OF SUSTAINABLE
URBAN DEVELOPMENT

Abstract

The phenomenon of globalization in full swing "eroded" the concept of sustainable development. Its principles were replaced with others imposed by transnational corporations by liberalizing product markets, capital, information and labour. The interplay between the effects of globalization appears increasingly negative in present for urbanization, patterns of production, and consumption patterns. The authors propose as an interface between the manifestations of globalization and population responses to the negative effects of globalization, the concept of traditional ecological knowledge.

Keywords: traditional ecological knowledge, urban development, globalization, green cities, sustainability

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CUNOAȘTEREA ECOLOGICĂ TRADIȚIONALĂ – COMPONENTĂ A DEZVOLTĂRII URBANE DURABILE

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Rezumat

Fenomenul globalizării în plin avânt a erodat conceptul de dezvoltare durabilă. Principiile sale au fost înlocuite cu altele impuse de corporațiile transnaționale prin liberalizarea piețelor de produse, capital, informație și forță de muncă. Interferența dintre efectele globalizării pare a fi negativă în prezent pentru urbanizare, caracteristicile producției și ale consumului. Autorii propun ca o interfață între manifestările globalizării și răspunsul populației la efectele negative ale globalizării, conceptul de cunoaștere ecologică tradițională.

Cuvinte cheie: cunoașterea ecologică tradițională, dezvoltare urbană, globalizare, orașe verzi, durabilitate



1. INTRODUCTION

Historically, the human society has accumulated a wealth of information, knowledge, continually enriched by the contribution of many human generations, resulting in continuity treasury free living in relationship with the environment and who added components of culture, spirituality, etc. all of this bringing sustainable human development, human settlements.

This vein of continuity sustainability was submitted in time to many pressures (migration, occupation, loss of territory, violent conflicts, forms of organization etc.). Recently urbanization and globalization increased this pressure and can lead to irreversible alteration of traditional knowledge, sometimes ancient, historical legacy. The term for this is traditional ecological knowledge (TEK).

TEK is associated with reflections of indigenous peoples to regional or national level, making them the latter individual, viewed in all countries of the world. Migration of rural village-city relationship, driven by poverty, low economic importance of small rural households, the lure of the city justified (jobs, another level of development and personal development, education and welfare perspective of children, difficult trade surplus of agricultural products markets dominated by supermarkets etc.) have led to overcrowding of cities, increasing the number in the millions and loss inhabitancies TEK's so that was a different environment and its apparent or not, wrong with the new values that dominate urban life. Development of the modern city raises complex organization, supply, insurance jobs, waste management and storage of all kinds of environmental factors essential existing residents (air, water, soil). Along with progress, comfort, modern and affordable public services or free employment, modern cities, globalization means competition, entrepreneurship, risk taking, tendency towards innovation - qualities that are common newcomers find and in a much different from the rural and the human relationships: family connections, the spirit of cooperation, self-help, structured shared values, customs, household organization, family etc. all of the past.

New features appear as fierce competition, frustration of those who fail (globalization, the city has winners and losers), poverty, violence, loneliness, social segregation (criterion - income), expanding suburbs - where poor. To provide jobs to those who need modern cities, the number should be multiplied by the existing 2.5 times, extremely difficult task even more as the realization they must participate and transnational corporations which pursue their strategic objectives may be similar to urban public authorities.

Social and urban conglomerates have not had time to accumulate a "coherent conceptual and practical knowledge of urban and TEK is no longer useful. The vacuum is covered by legislation (ideally,

common factor order, discipline, safety) and models of globalization, which means competing models, consumption, violence, denial of traditional values, the disappearance of tribal ties, professional and geographical mobility, patterns of production and strong consumption that impact the environment negatively.

This is our world, with lights and shadows with winners and losers, with efforts to control by public authorities, but also negative effects of globalization (with the carrier of progress). In this urban area authors dare to believe that this material can find its place components, sequences of TEK to find their place in the structure, environment, and modern city atmosphere, to be consistent with the organization of the current civilization. It envisages a recovery of human experience, sometimes, millenary, which would occur as a common factor in the behaviour of people managing to be easier to assimilate all the city offers well and properly manage globalization and dark aspects of globalization and modern society.

2. TRADITIONAL ECOLOGICAL KNOWLEDGE (TEK)

There is a growing interest from large national and international level (UNEP - UN, for example) in the traditional knowledge of indigenous peoples. It is human knowledge gathered in historical times and, especially, therefore refers to the relationship man - nature and allowed it to survive successive generations in the same territory. Interest in traditional knowledge is multiple, determined in particular by:

- a) the observation on the disappearing indigenous people, human communities and that when they lose an impressive dowry of knowledge 2500 indigenous communities, characterized by a common language are in immediate danger of extinction. It is considered that this cultural diversity is more than appearance more than folklore, song, and dance. It is a construction of values, institutions, conduct. It is an all composite models representing the historical experience of people's aspirations of the world. To deprive a people of its language, cultural and spiritual values, then make it lose meaning, direction and usefulness. Amount of traditional knowledge in the sense of Klaus Tofler (UNEP executive director), how the population is integrated into the environment and social development and knowledge is also indispensable to the survival of human biodiversity.
- b) Urbanization and population is an inevitable phenomenon with it, loses most of the traditional knowledge and the urban, heterogeneous, without the typical behaviour of stability raises the urban settlement, its sustainable development. Sustainability of the settlements could be achieved through taking environmental behaviour, for example, consumption patterns, social

skills, etc. It would be continuity in time of turning human dowry tradition and knowledge of environmental integration in the lifestyle of the townspeople (Posey, 1999).

- c) The biodiversity conservation. In the modern sense (Posey, 1999) human heritage of genes, species and biodiversity form, this, in turn, makes the common life of the individual, nation wide, seen in perspective of future generations. Human dimension and biological diversity based stability and peace on Earth. Meanwhile, the two key forms of diversity create shapes and patterns (production and consumption behaviour) that are interested in the harmonious development aspirations of each culture (Ioan et al., 2010).
- d) Globalization process, inexorably, with all that it means the good and bad, is not generous to poor nations, with most developing countries. To resist the offensive of globalization, nations, peoples, local heritage displays traditional knowledge accumulated over time and history has proven, in many cases, it can become a source of innovation for modern society. As an argument, currently 80% of medicinal preparations of plant world, many of which are taken from the heritage of knowledge of traditional populations (Bran et al., 2011; Manea, 1999).

The traditional or indigenous people means communities, peoples, nations, those that have a historical continuity of living in a given territory and population is considered distinct from what came later in their court (invasions, conquests in war, migration etc) often these indigenous communities are not dominant, majority in society, but develop, maintain and transmit to future generations their ancestral knowledge of people according to their cultural patterns, social institutions and legal systems (Bran et al., 2003). Historical continuity is a consequence of partial or total occupation of ancestral territory, common historical origin, culture or specific events - religion, mode of living, clothing, food, and spoken language.

In another form, the notion of traditional indigenous population overlaps an area where people great diversity created strong links between cultural and biological diversity. For example, concern for environmental origins are rooted in ancient times, is found in ancient cultures throughout the world including Biblical texts. Traditional knowledge, innovations and practices are known in the literature (Posey, 1999), used by scientists in the short TEK, it can form the basis for decision-makers at local level when they decide the life of the community. TEK can inspire natural resource management, public nutrition, food preparation, health, education, social organization and community. TEK should be viewed holistically, necessarily dynamic, evolving through experience and innovation, stimulated outside. TEK is a standard term but part of a set of indicators that show: TEK - local knowledge, indigenous knowledge, traditional knowledge, knowledge systems of indigenous peoples, indigenous resource management systems, and local systems of communication. TEK is transmitted in several ways, the

prevailing repetition, resumption of practice, build a family, tribal, clan, etc. (grandparents, children, grandchildren), with trades (apprentice, foreman). Oral tradition is essential: songs, poems, carols, orations, etc.

3. COMPONENTS OF TEK STRATEGIES, POLICIES AND URBAN MANAGEMENT

There are rational reasons that government, to government agencies not to bend the attention and interest capitalization on whether TEK which is, after all, a feature of national culture, generated and maintained by indigenous peoples.

Logic leads to the following steps necessary to go for the TEK to be included, as positive effects on residents and management of urban life, and by extension, national, to be a reaction, sometimes an alternative to the negative manifestations of globalization:

- TEK study, selection of positive elements retains relevance in the context of modern urban life;
- Support for TEK events in urban areas;
- Concepts in school curricula TEK derivatives;
- Setting strategic objectives, political or government programs to achieve in practice urban management;
- Generalization of the country's best practices, successful experiences.

The following will insist only on the TEK application support new people coming out of areas with indigenous populations, support to be created by the authorities, because in practice the world also find numerous examples of successful (Garet, 1990). But other countries not only provide proof of the interest on TEK, and Romania, in the past and, in part, and is now realizing the place where the TEK.

Manifestations of TEK:

- "Green City" - as both practice and concept which means "city with vegetation cover" (in whatever form it), so that the area "green" in horizontal projection exceeding 2-3 times the size of buildings, roads, etc., the built-up areas in general. This report is minimal when the forest begins to impose in regulating air quality, thermal comfort, noise damping, reflecting sunlight during the summer (Albedo effect) and lower wind speed in winter etc. The green urban forest includes trees decorative segments forest inside the city, green space (grass, flowers), played blocks roofs vegetation type ivy plants that can cover the walls of houses, especially calcareous, protecting and isolating thermal plaster walls. Vaults with vines, flowers in the

gardens of housing contributes to creating green city that absorbs anthropogenic carbon dioxide profile, noise, and some essences of trees ionizes the atmosphere, destroys bad odours, provide shade "natural" people.

- Urban agriculture practiced on small areas of land (100-200 sqm) owned or rented by the authorities has multiple functions and benefits including: support for sports; recreation; meeting with agricultural practices in TEK; place of socialization, especially important for newcomers to the city (and encouraged widespread practice of administration in the U.S. New York); meeting, reunion or discovery of the laws of the universe, the pace of nature; way to spend freely but since the end; making the land outside the urban area; proof of plant biodiversity; the emergence of new jobs; economic value; replacement of decorative trees with fruit type, walnut, black cherry, sweet chestnut, figues etc.
- Agriculture in flats exceeded the stage of flower pots (some brought from the countryside) and diversified by taking elements of modern technology. Have emerged as powerful crofts intensive, low-land areas organized (sometimes basements of homes) that produce mushrooms, mini vegetables and flowers etc. A room in the house can be adapted to the culture of flowers (London) for commercial or roofs (Paris), grown in pots stacked.
- Agricultural suburban areas. Modern urban settlements have reduced public spaces, "agrarian" in Greek to extinction (see Romanian cities). These areas had their distinct and necessary role: meeting place organized and unorganized, walking and socializing, the assertion of new leaders or community leaders, communicating with public authorities, organizing various opinions, knowledge of authorities, personalities, opportunity for cultural, religious, fairs and exhibitions etc..It replaces today's lack of city centre land outside of its organization. He found the place and people come from rural areas used to meetings of the village, Sunday celebrations, talks outside the church after church services, the presence of men in pubs - became public venues with multiple functions. This is the major public concerts, sporting events, fairs occasional (similar fairs), meeting places for young children etc. trips.
- Organizing exclusive markets for traditional agricultural products from small producers in rural households can sell their products, exchange of seeds, seedlings with "farmers" in what city and working small plots of fertile soil, healthy food supply for the urban the discovery of the original taste of fruits, vegetables, prepared products (jams, vegetables, meat, etc.).

4. CONCLUSION

Urban management within the framework of sustainability poses important challenges for both public administration and urban population. Rebuilding a linkage with the natural world could mean beside its benefic health effects also an important pathway toward sustainable solutions. Our paper proposes as framework for this action the concept of traditional ecological knowledge (TEK), as it was developed by the United Nations.

TEK designated the information held in various forms of traditional culture and customs, developed over centuries or even millennia as an expression of a historical interaction between humans and their natural environment. TEK is a valuable asset in any framework, but it also could become an important component of sustainable urban development. Some forms of its contribution were presented to demonstrate the features of this option. In order to enact such an option it is also important to consider that newcomers into a city also bear an impressive humane experience that can be put in action on the benefit of all urban population; encouraging short supply chains for food products; and that models of natural processes remind people the rhythm of nature and temper their appetite for consumption which is pushed over any reasonable limits by advertising and other innovative communication means.

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