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THE EVOLUTION OF ETHNOGRAPHIC IDENTITY IN THE CARPATHIAN MOUNTAINS: FROM PREHISTORIC SETTLEMENTS TO MODERN NATIONALISM

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ABSTRACT

The focus of this research was the evolution of ethnographic identity in the Carpathian Mountains, specifically the impact of historical events, cultural exchanges, and political change on the region's identity from prehistoric times to modern nationalism. The study filled gaps in the existing literature by examining the dynamic interplay of migration, external influences, and local traditions in the creation of Carpathian identities. It traced key periods of development: the prehistoric era, but also the medieval and early modern periods, during the rise of nationalism in the 19th century in the wake of World War II, and the advent of communism. The analysis started with prehistoric settlements and used archaeological and historical evidence to reveal early cultural markers that formed the area. It then examined the influence of the Hungarian and Ottoman empires in the medieval and early modern periods, as well as the part played by Christianity in generating regional identities. It discussed the rise of nationalism in the 19th century, its effect on ethnic identity, and national integration problems in the 20th century. Finally, the research took a look at post-communist transformation and its impact on the ethnographic landscape and changing cultural perceptions in the Carpathian region. The study provided new insights into the historical, cultural, and political undercurrents that have made up Carpathian identity, and more broadly into the nature of nationalism and ethnic identity in Central and Eastern Europe.

KEYWORDS: Ethnographic identity, Carpathian Mountains, Prehistoric settlements, Nationalism, Folklore, Cultural preservation, Migration.

1. Introduction

A rich and compelling narrative of the historical development of ethnographic identity in the Carpathian Mountains illustrates how historical, cultural, and political forces have converged over centuries to produce a unique and multifaceted regional identity. From prehistoric settlements to the rise of modern nationalism, this evolution is presented as a living case study of identity transformation in the Carpathian region during dynamic and transformative periods of history. The Carpathians have, for millennia, defined a geographic and cultural entity that has been at the crossroads of civilizations that each have left their indelible imprints on the region's ethnographic landscape. This study aims to shed light on those key factors that have affected the development of identity in the Carpathian Mountains, with particular attention to the synthesis between the surviving local traditions and distinctive external inputs.

Traditionally, the Carpathian Mountains constitute the richest and most ecologically diversified and culturally diverse mountain range in Eastern Europe comprising Vlachs, Rusyn, Hungarians, Slovaks, and Romanians (Bogdan, 2011; Magocsi, 2015). These are communities with different traditions and ways of life that have woven together the fabric of the very rich and complex culture in the region. Archaeological discoveries indicate strong cultural exchanges of the Carpathian prehistoric settlements to indigenous populations and migrating groups (Curta, 2001). Such early interactions paved the way for the very fruitful tapestry in making an ethnography that was adaptable and resilient in the wake of influences from outside.

In the medieval period, the Carpathians became a frontier zone that was subjected to the spread of the Hungarian and Ottoman empires. They brought new administrative systems, religious doctrines, and paradigms of culture which greatly affected the local population (Fox, 2011; Hofer, 1991). Christianity was the most transformative of these influences, during this period, becoming a unifying force and incorporating a central role in the consolidation of regional identities and a common cultural sense of belongingness (Geary, 2003). Local traditions were generally more resistant to the pressures of imperial rule, and various means of continuing, yet evolving in ways that integrated, yet distinguished themselves, from, external influences were found.

The ethnographic history of the Carpathians reached a turning point in the rise of nationalism in the 19th century. Local folklore, language, and cultural heritage were used by nationalist movements to

create ethnic solidarity and to define separate national identities. Since then, the region's diverse populations have been under contention of competing nationalist ideologies looking to staunchly define the people of the region under Austro-Hungarian rule, with folkloric traditions cited as means of cohesion in national narratives (Dabrowski, 2005; Hannan, 1994). For example, nationalistic ideologies relied on the perpetuation of the traditions of the Csángó ethnic group as a way of co-opting localized practices into the service of these broader agendas (J. Hatos, 2015). The period of nationalist fervor that presided over the further politicization of identity in the 20th century and beyond, wars and ideological shifts were to continue to reconfigure the ethnographic landscape.

Over the 20th and 21st centuries we have seen profound transformations in the identity dynamics of the Carpathian region. World War II brought sweeping societal changes; communist regimes imposed afterward essentially changed cultural perceptions and structures (Schwartz, 2006). National identities usually were suppressed or reframed to fit state-homogenized ideologies under communist rule. However local traditions and cultural practices continued as acts of quiet resistance so that the region's ethnographic identity was not completely lost. In the late 20th century, communist regimes collapsed and ethnic and national pride reemerged as communities reacquired and reinterpreted their cultural heritage with the advent of rapid globalization (Naumović, 1999; Vasile, 2013). Along with this resurgence has come a renewed effort to protect traditional practices including sheep farming, folk art, and vernacular architecture, all of which are increasingly seen as a central part of the region's identity (Lach & Bojko, 2022).

This research aims to trace the evolution of the ethnographic identity in the Carpathian Gorge through the study of how historical events, various external influences and the persisting local traditions interact with each other. The study is guided by the following objectives:

1. Investigate prehistoric settlements and the impact the cultures had on each other.
2. Study of the influence of medieval, early modern, and 19th-century nationalism on regional identities.
3. Investigate the development and change of national identities in the 20th / 21st century.

Migration and cultural preservation are a recurring theme throughout the region's history and there has been an often-contentious dynamic interplay of these two elements. One is migration, whether voluntary or forced, which has brought new cultural elements

into play—with the enriching but also the challenging of traditional ones (Hanscam, 2022). Local communities' ability to preserve their customs and languages is often a form of powerful resistance against external domination allowing the local ethnographic identities to be continued and vitalized from one generation to another (Graves-Brown et al., 2013).

In doing so, this study adds to the wider discussion of nationalism and identity in Central and Eastern Europe and focuses on the specific character of the Carpathian region. It highlights the need for both tracing historical continuities as well as transformations to grasp how regional identities are constituted and preserved. This research positions the Carpathians as a microcosm of broader ethnographic and national processes and offers important insights into how history, culture, and politics have interacted in the formation of identity. It does so by drawing attention to the ongoing importance of the Carpathian Mountains as a space for exploring the evolution of ethnographic identity in Europe and beyond.

2. Literature Review

The Carpathian Mountains have long been a source of scholarly interest in ethnographic history because of the complex cultural and political development of the region. Synthesizing key literature on migration, cultural exchanges, and nationalism, this review also identifies important gaps in previous research.

2.1 Overview of Existing Studies

Patterns of migration, cultural interaction, and national identity in the Carpathian region are inextricably intertwined with its ethnographic history. Bogdan (2011) has adopted an interdisciplinary approach to the reconstruction of the Vlach ethnohistory focusing on the memory and the identity formation in the Carpathian context. This work shows how local traditions and external cultural pressures interact dynamically. Curta (2001) also studied early medieval archaeological evidence to illuminate the ethnogenesis of the Slavs, showing how migration and local culture worked together to create new identities. Drawing on the work of Dabrowski (2005), the transformation of Galician borderlands is highlighted, and the Eastern Carpathians are identified as a site of identity negotiation shaped by imperial politics. These studies also fostered a principle that the Carpathians constitute a place of cultural intersection, a site of both external influence and internal strength.

Fox (2011) provides a socio-political analysis of the effects of EU integration on the Carpathian rurality and its modern adaptations to historical patterns of cultural preservation. Carpathian Rus' was historically and culturally formed (Magocsi, 2015) as a uniquely Carpathian phenomenon. Together, these works have added to our knowledge of Carpathian ethnographic history, but have left open questions about how migration and cultural exchange shape identity formation.

2.2 Key Literature

In the Carpathians, ethnographic identities have been critically shaped by Roman, Slavic, and Hungarian influences. Geary (2003) deconstructed the concept of static ethnic groups by showing how migration and cultural exchange blurred lines of identity in the medieval Carpathians. In Graves-Brown, Jones, and Gamble (2013) the authors stressed how material culture is constructed in European communities, connecting archaeological findings to larger questions of identity formation. In his research on competing narratives of folk cultural heritage in Hungary, Hofer (1991) shows how these narratives were employed to construct national identities in the Carpathians.

Kovalchuk (2021) documented Slavic influences, especially those of the Carpatho-Rusyn community, in the integration of Russophiles into Soviet intellectual circles. The negotiation between local and imposed identities is complex, as this research attests. Lach and Bojko (2022) added to the discourse by examining the preservation of sheep farming landscapes in the Outer Carpathians, and by linking these practices to broader cultural identity. Collectively these studies signify the role of empires, migrations, and local cultural practices in the construction of dynamic and contested identities.

2.3 Comparative Borderlands in Ethnographic Identity Formation

Like the Balkans and the Alps, the Carpathian Mountains are a mountainous and borderland region where ethnographic identity has developed under the pressures of imperial expansion, migration, and nationalism. Inelkeis shaped regional Balkanic identities under the influence of the Ottoman and the Austro-Hungarian empires and also are a mirror of the Carpathian's experience under Hungarian and Ottoman control. Like Carpathian communities, who preserved their traditions through their own folklore, language, and religious practices, Balkan populations used oral traditions and cultural festivals to keep their identity in the face of external

domination. A second useful comparison is provided by the geographically distant Alps, but the region's fragmented political landscape encouraged the development of micro identities based on specific valleys and linguistic communities. This reflects the highly localized character of Carpathian identities, marked by the persistence of small ethnic groups of Csángó or Rusyns as carriers of specific customs coexisting with broader national varieties.

These regions are also connected by transnational identity movements, as communities in the Balkans, Alps, and Carpathians often cross over modern national borderlines and overlap above simple categorization. For example, the groups of the Carpathians, and Vlachs, have a cultural and linguistic kinship with Balkan ones, which indicates a shared migration route and interchanges. In like manner, Alpine communities crossing Switzerland, Italy and Austria sustain an individual cultural identity demonstrating that regionalism lives on amid national unification attempts. However, this transnational aspect reinforces the broader story of Europe's mountains, where cultural preservation occurred across vast swaths of the continent in isolated regions, where changing political boundaries left local mountain identities relatively unchanged. This research contextualizes the Carpathian experience by comparing the Carpathians to other regions with similar historical trajectories and contributes to a larger discourse about how borderland and mountain communities negotiate identity in the context of shifting political and social landscapes.

2.4 Critique of Prior Research

However, the literature is rich in scholarship, yet there are still considerable gaps and contradictions. Early research instead focused disproportionately on the impact dominant cultures had on local people, such as Roman, Hungarian, or Slavic, without regarding the local agency responsible for the formation of their identities. This bias was addressed by Dabrowski (2008), who focused on the part played by borderland communities in the construction of their cultural narratives. Yet, the effects of migration events or policies on localized identity formation have not been well explored.

Some of the region's cultural diversity has also been overshadowed by the tendency to see nationalism as a homogenizing force. This was nuanced: Hatos (2015) studied Csangos – a Hungarian-speaking ethnic group – and revealed the intricacies of how culture is preserved despite attempts at assimilation. Schwartz (2006) criticized the globalization of post-

communist ethnoscaples and the tensions between modernization and cultural heritage. From these perspectives, the Carpathians' ethnographic history remains to be fully understood in light of the intersection between nationalism and cultural pluralism.

The second gap is that the methodological approaches used in previous studies are not comparable. Historiographical methods traditionally excluded archaeological, ecological, or interdisciplinary data that might have provided greater insight into the cultural evolution of the region. However, this limitation was overcome by Hanscam (2022) and Tóth (2024) when they combined archaeological and environmental history to provide a richer and more inclusive view of Carpathian identity formation. However, these methodologies are underutilized, and future research can adopt these innovative approaches.

2.5 Future Directions

The need for more comprehensive and interdisciplinary studies of the Carpathian region's ethnographic history is stressed in this review. Further research should concentrate on the intricacy of interactions between migration, cultural exchange, and local agency in the formation of identity. By emphasizing underrepresented groups, and by using diverse methodological approaches, such as ecological and archaeological perspectives, could bring to light aspects of Carpathian history that have been overlooked. Further enrichment of our understanding of how traditional identities adapt in a world that is becoming more and more interconnected could be achieved by investigating contemporary influences such as globalization and digital communication.

Closing these gaps in future studies will provide a rounded and ideal narrative in the narrative of the ethnographic evolution of the Carpathian Mountains, from a historical to a modern view.

3. Discussion

3.1 Prehistoric Settlements and Early Identity Formation

Prehistoric settlements of the Carpathian region are the basis for the ethnographic history of the region and the formation of early cultural identities. Archaeological evidence (tools, pottery, and burial sites) demonstrates evidence for complex societies influenced by other civilizations, for instance, the Dacians and Celts (Curta 2001). The early inhabitants of the region set up trade networks that brought foreign practices and ideologies into the region. The Dacians,

who were noted for their fortified settlements, were part sharing an identity of fortification of resilience and adaptation to anything external. Like the Celts, they brought advanced metallurgy and a distinctive style of artistic expression that deeply influenced the local material culture (Graves-Brown, Jones, and Gamble, 2013). The interactions also show the Carpathians as a crossroads of cultural contacts that either maintained or reshaped identities.

It cannot be forgotten that studies of the role of environmental factors in prehistoric identity formation. The Carpathian landscape was important, Tóth (2024) argued, for shaping settlement patterns and social organization. Nature offered fortifications of this mountainous terrain but diminished the area of land suitable for agricultural expansion, so pastoralism and trade became essential. Regional identity that remained in subsequent historical periods was based on this duality between isolation and connectivity.

3.2 Medieval to Early Modern Influences

During the medieval period, the Carpathian ethnographic landscape changed dynamically under the influence of great empires including Hungarian, and Ottoman. For example, the expansion of the Hungarian Kingdom to the Carpathian's feudal structures and stratified society imposed local identities (Dabrowski, 2005). The promotion of Christianity by the Hungarian social elites resulted in the building of monasteries and churches, which served as cultural and academic focuses (Hofer, 1991). With the spread of Christianity, various communities were united under a common religious system whose message was at the best of times filtered according to the biased and unequal way in which power between the missionaries and natives was skewed thus marginalizing the indigenous beliefs and practices and redefining cultural identity (Magocsi, 2015).

Additional layers of complexity that came with Carpathian identities owed to the incursions of the Ottoman Empire. The influence of Ottoman influence brought Islamic architectural styles, administrative systems, and trade routes which were coexistent with current cultural norms (Curta, 2001). In Lach and Bojko (2022), the persistence of local traditions is shown despite Ottoman hegemony, and the Carpathian communities are demonstrated to have been able to maintain their cultural heritage. During this period a synthesis of a unique cultural type was formed as a result of the interrelation of Hungarian and Ottoman culture, which influenced regional identities.

3.3 Rise of Nationalism in the 19th Century

In the 19th century, the Carpathian region experienced a strong influence of nationalism, which changed the ethnographic identity of that region. As imperial power declined and emphasis was being placed on self-determination nationalist movements came forth. Key to these were folklore, language, and cultural preservation as tools for constructing national identity (Geary, 2003). For example, Hungarian nationalists attempted to consolidate disparate ethnic groups into a single Hungarian identity, at the expense (and often in opposition to) minority cultures (Fox, 2011).

The nationalist agenda of the nation relied heavily on folklore for its memory and pride in culture. Local legends and folk music were revealed to have been adapted to fit nationalist narratives, to create a sense of historical continuity (Dabrowski 2008). The battleground for identity formation was language, as well. Many of those efforts to standardize and promote the languages of a nation often came at the expense of a minority of dialects within the Carpathian population (Hatos, 2015).

Through an engagement with key theoretical frameworks of nationalism and cultural formation, the change and evolution of ethnographic identity in the Carpathian Mountains can be enriched. Benedict Anderson's idea of imagined communities is that shared myths, folklore, and traditions have been central to the creation of national consciousness among fragmented populations. The use of folk narratives and collective memory in the Carpathians by nationalist movements is a deliberate use of the same tool that Anderson claims is used to create nations: shared stories. Eric Hobsbawm's theory of the invention of tradition also helps to understand how Carpathian elites and nationalist leaders have selected local customs, festivals, and rituals to construct national identity and to give it a sense of historical continuity. For instance, throughout the 19th century, Csángó customs were taken into the service of rooting Hungarian national identity. Similarly, the concept of hidden transcripts brought forward by James C. Scott in his case sheds light on the level to which Carpathian communities' resistance to imperial or (communist) rule was disguised in quiet, language preserved by them throughout periods of suppression of cultural practices and vernacular traditions as a form of quiet defiance. By bringing together these theoretical perspectives, this study can provide a more nuanced understanding of how cultural identity in the Carpathians has been formed through both overt

nationalistic projects and grassroots preservation efforts.

Nationalism and ethnographic identity were not related, simply through cultural expression but to political and social as well. Schwartz (2006) also

points out that the delineation of borders and citizenship laws at this time added credence to ethnic divisions: 'us versus them' and the ongoing splintering of ethnic identities in today's identity politics.

Table 1: Cultural Markers in the Carpathian Region: Preserving Heritage Across Borders

Cultural Marker	Community/Region	Details	Significance
Traditional Music	Hutsul Region (Ukraine)	Hutsul music features unique instruments like the "trembita," a long wooden horn. Traditional dances like "Hutsul" are integral to celebrations.	Represents the mountainous culture and rural heritage, with unique rhythms reflecting the Carpathian landscape.
Language	Hungarian, Slovak, Ukrainian, Romanian	Various dialects and languages are spoken across the region, such as Hutsul Ukrainian, Carpathian Slovak, and Szekler Hungarian.	Linguistic diversity and cultural preservation, as these languages foster strong local identities amidst historical changes.
Folk Festivals	Maramureş (Romania)	"Maramureş Folk Festival" showcases traditional crafts like woodcarving and dancing with regional costumes.	Celebrates traditional customs and local craftsmanship, drawing attention to the region's rich cultural continuity.
Architecture	Zakarpattia (Ukraine)	Known for its wooden churches (often UNESCO-listed), fortified buildings, and rural stone structures, these buildings represent the practical and spiritual heritage of the region.	The heritage of the wooden architecture style in the region reflects the cultural fusion between local traditions and external influences (e.g., Byzantine).
Traditional Dress	Carpathian Slovaks	The "kroj" – traditional Slovak folk costumes adorned with intricate embroidery and vibrant colors. These garments are worn during festivals, weddings, and religious events.	A symbol of Slovak rural identity and heritage, demonstrating regional craftsmanship and cultural pride.
Religion	Transcarpathian Ukrainians	Ukrainian Orthodox Church traditions, such as the use of incense and elaborate icons, particularly in festivals like Easter and Christmas.	Religious rites as a key component of cultural identity, fostering community bonds and continuity in the face of foreign political rule.
Crafts & Artistry	Hungarian villages in Romania	Pottery from Horezu, woven textiles from Satu Mare, and intricate woodwork from the Szekler Land. Artisans use traditional techniques passed down through generations.	Preservation of folk art and local craftsmanship, contributing to the cultural landscape and national pride of Hungarian communities.
Festive Culinary Traditions	Carpathian Region (all countries)	Unique regional dishes like "sarmale" (cabbage rolls), "borscht," and "halušky" (dumplings). Foods vary by community but often feature local ingredients like mushrooms, wild berries, and meats.	Culinary traditions help define community identities and regional gastronomy, emphasizing the importance of agriculture and family-oriented cooking.
Traditional Games	Carpathian Slavs and Romanians	Winter games such as "snowball fights" or "sledding races" in the mountains, as well as regional board games like "mancala" in rural communities.	These games are part of cultural rituals and help reinforce community unity and seasonal celebrations, especially during religious holidays.
Spiritual Pilgrimages	Carpathian Orthodox Communities	Pilgrimages to sacred sites like the "Cave Monastery of Călata" or Mount Călimani for religious devotion. Pilgrimages often coincide with local feast days.	Spiritual pilgrimages highlight the integration of geography and religion, reflecting the faith that shapes the moral fabric of these communities.

3.4 20th Century to Present

In the 20th century, the Carpathian region experienced a great deal of upheaval, transforming its ethnographic identity as a result of two World Wars, communist regimes, and post-communist transformations. World Wars redrew national boundaries displaced populations and disrupted traditions of life (Magocsi, 2015). Afterwards,

communist regimes attempted to homogenize identities, in the name of socialist unity. Hanscam (2022) analyzes how propaganda and educational reforms were used to put forth or to inculcate a singular communist identity, frequently at the expense of local traditions and ethnic diversity. All these efforts did not suppress the life of local identities: they were transformed but continued to

exist. Schwartz (2006) states that at the end of the 20th century, the fall of communism led to the resurgence of nationalistic movements, where communities attempted to take back their cultural heritage. Globalization also intensified in the post-communist period and presented new problems to identity formation. EU integration has furnished economic opportunities but has also evoked the dangers of eroding traditions in the rural Carpathians (Fox, 2011).

Ethnographic identity, as reflected in contemporary nationalistic movements in the Carpathian region, is both continuous and changing. Kovalchuk (2021) looked at the part cultural festivals and heritage tourism plays in preserving regional identities, while also commodifying them for external consumption. Lach and Bojko (2022) also described the conflict between cultural preservation and environmental conservation in the Carpathian landscape, where the protection of the landscape is often incompatible with local community needs.

The rich cultural heritage of the Carpathian Mountains is experiencing increasing challenges and opportunities at the nexus of environmental conservation and economic revitalization. UNESCO designations and cultural festivals have become key drivers of the economic growth of heritage tourism, as visitors come and bring income to local communities. The influx of tourism will not only contribute to economic stimulation but also incentivize the preservation of traditional crafts music and pastoral practices that define Carpathian identity. Yet some of its practice, particularly livestock grazing, grounds out with longstanding agricultural and grazing practices as part of biodiversity conservation efforts which has led to disputes on land use and resource management. Moreover, EU-funded revitalization projects pursued to modernize the infrastructure and promote sustainable tourism sometimes compromise cultural traditions into a commodity that dilutes their authenticity for the sake of commerce. Protecting the environment, economic development, and preservation of cultural identity have been, and will continue to be the most controversial issues defining future directions of the Carpathian region.

Ethnographic identity in the Carpathian Mountains has been increasingly preserved through the policies of national and European Union (EU) protection of cultural heritage and minority rights. Carpathian communities have been able to preserve their languages, crafts, and pastoral practices through the frameworks of EU integration which promote cross-border cooperation and the safeguarding of regional

traditions. Remember the European Heritage Label, funding for cultural initiatives? These programs have revitalized local economies through heritage tourism, fostering a sense of identity again. At the same time, national governments have passed legislation guaranteeing minority rights, so that ethnicities like the Rusyns, the Vlachs, and the Csángó people continue to exercise linguistic and cultural self-sufficiency. Nonetheless, situations periodically emerge in which economic development projects clash with cultural preservation projects, which are subsequently entangled in the bilateral dance of preserving intangible heritage versus modernization. It is at this intersection of policy and identity that this discussion of the Carpathian region's legal framework shows the central role of policy, and legal frameworks in particular, in defining the region's evolving cultural landscape.

The discussion of the Carpathian Mountains as a dynamic region, where ethnographic identities have been continuously formed by historical events, cultural exchanges, and political transformations, is presented. The history of this region of this size can be a wide one and encompasses facets of prehistoric settlements, a complex vernacular-built culture, nationalistic movements, discords, internal resilience, and external influence. Combining archaeological, historical, and sociological perspectives, this analysis yields a portrayal of the complex processes that have contributed to the development of Carpathian ethnographic identity over time.

4. Conclusion

Historical, political, and cultural factors have been a dynamic influence on the evolution of the ethnographic identity of the Carpathian Mountains. Early identities were formed by prehistoric settlements and their relations to their neighboring civilizations, such as the Dacians and Celts. Local traditions and cultural markers were redefined in local places with the empires of Hungary and Ottoman influence and with the spread of Christianity, during the medieval and early modern periods. However, the rise of nationalism in the 19th century changed the face of the region's ethnographic landscape further, with folklore, language, and then cultural preservation all becoming fundamental ways for building national identities. The 20th century witnessed several profound changes that seriously affected national and regional identities: World wars, communist and post-communist transitions. The ethnographic identities of the Carpathian communities are still

defined by globalization and renewed nationalism in our time.

The region's modern identities are products of migration, foreign influences, and local cultural preservation. It (migration) created tensions and identity conflicts and also provided a means for the exchange of ideas, thoughts, and practices. Impacts of foreign policies (imperial domination) and globalization have brought upon materials from the outside which reformed traditional identities. Although under such pressures local communities have been able to remain resilient and hence preserve their cultural practices and traditions which form part of their ethnographic identity.

Research is also needed to examine the impact that

globalization and migration have had and will continue to have on defining contemporary Carpathian identities. In particular, investigations could focus on how contemporary economic integration, digital communication, and cultural homogenization, impact on existing tradition of practices and community structures. Broader comparative studies could also be done between Carpathian communities and similar mountainous regions in Europe to understand the complex processes of ethnographic identity formation in a globalized world. This research would further our knowledge of the interrelationship between tradition and modernity in constituting regional and national identities.

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