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HISTORICAL HERITAGE OF SLAVIC PEOPLES AS A FIELD OF ACADEMIC AND APPLIED STUDIES

Yuri Mazurov^{*1}, *Mikhail Slipenchuk*^{**}

* Lomonosov Moscow State University & Russian Geographic Society, Moscow, Russia

** Lomonosov Moscow State University & State Duma of the Russian Federation, Moscow, Russia

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Abstract: Thanks to the initiatives of the UNESCO, historical heritage is now a subject of a thorough scientific study and the responsibility of states and the international community. To date, the phenomenon of a heritage is learned well at the global level and in some cases at the level of individual countries. Unfortunately, this is not the heritage of the Slavs, one of the largest ethnic groups in the world. Such a situation is contrary to the interests of individual Slavic peoples and their common interests. Heritage studies are a factor of its preservation and efficiency of use. Therefore, it is urgent to put a point of the common historical heritage of the Slavic peoples to the academic and applied agenda. The desire to protect one's heritage manifests preservation instinct at all the levels. However, this instinct has been seen to fail more and more often recently. As a result, heritage losses have assumed unprecedented proportions. Their consequences place our planet and its civilization in a real jeopardy. Scholars and experts have provided ample evidence that we are passing through the last historical moment when it is still possible to save our priceless heritage and pass it on to future generations. Threats to heritage are both overt and covert and they constantly increase in number and scope. But the spiritual traditions of the Slavic peoples help oppose these imminent dangers and counter this perilous process with confident creative work to safeguard the heritage and ensure its safe future.

Key words: historical heritage, Slavic peoples, academic and applied studies

Introduction

Among a multitude of factors and conditions that have shaped the history of mankind cultural heritage has a special role to play. This is true, not only in relation to all mankind, but also to individual nations, as well as their teams, including such as the Slavic peoples. Based on the current trends in the development of society, heritage will surely become vitally important for the destiny of our civilization in the future. Modern human society becomes increasingly aware of heritage as an indispensable condition for its development

¹ Correspondence to: jmazurov@yandex.ru

at every level from a personal to civilization one. What is needed most urgently in this context is coordination of all the elements that constitute the heritage conservation policy, including those that come as a result of the latest processes in the modern society and may affect the heritage phenomenon itself.

Heritage implies both the values of our natural environment and those of “the second nature” – people’s culture as commonly represented in both tangible and intangible historic and cultural monuments. Heritage is the memory of our past and present that may have an impact on our future. Heritage is what people select from a world of values and put into a special category that needs to be passed from one generation to another. Thanks to the initiatives of the UNESCO, historical heritage is now a subject of a thorough scientific study and the responsibility of states and the international community. To date, the phenomenon of a heritage is learned well at the global level and in some cases at the level of individual countries. Unfortunately, this is not the heritage of the Slavs. Such a situation is contrary to the interests of individual Slavic peoples and their common interests.

Heritage of the Slavic Peoples: Retrospection

The question of the historical heritage of the Slavic peoples is not entirely new in history. Details of this issue require a special investigation. However, it can be argued that one of the first productions of this issue is contained in the works of famous Russian poet Fyodor Tiutchev. For many years, he was in the diplomatic service and therefore has a good idea of the historical context of European policies, including its Slavic issues. His poem “The Slavs” is one of the most famous in a series of his civil poetry. The title poem of Tiutchev (1867) permeated with a deep conviction of the author of the historical unity of the Slavs, their cultural affinities and spiritual community, in the presence of their common interests and values. Poet deeply regrets the political division of the Slavic peoples in that period and sees this unnaturalness of such a situation. The poem “Slavs” — is undoubtedly a work of art. However, many of used in it artistic images can be viewed as kind of analytical categories. Here are the most typical examples, such as the Slavic family, Slavs (Slavianstvo), Slavyanschina, Slavic identity and others. It is particularly important to note that in this poetic text uses the concept of “heritage of the Slavs”. We emphasize that it is in the sense in which it is used today, nearly a century and a half after writing the poem.

The Slavs (Slavianstvo), for Tiutchev is not a mechanical ethnic community, this distinctive family of nations, with a distinctive and specific to her identity.

Moreover, the author, perfectly aware of the impressive cultural diversity of the Slavic peoples, considers it possible to call the Slavs as one single people. Pondering the context of the work, you realize that it's not just "a figure of speech", it's a fundamental statement indeed, appealing to the common historical heritage of the Slavs.

An appeal to the heritage as the basic category of the historical unity of the Slavic peoples in the works by Tiutchev is rather a brilliant hunch than an analytical tool. Unfortunately, it was not appreciated by his contemporaries of the poet and his descendants. Tiutchev's address to the phenomenon of heritage has not become a catalyst for the emerging academic discourse neither in the 19th nor in the 20th century. At the same time, a striking vision of the poet, recorded the regularity of the Slavic world constants revealed him. This situation clearly reinforces the demand for categories of heritage as an analytical tool in our time.

Precedents and Geographic Context

One of the main issues in the science of heritage is the question of its accessory. Modern profile discourse on this subject knows two basic answer to it: national (owned by one or another nation) and worldwide (belongs to humanity) heritage. Frequent are examples of ethnic, regional and local heritage. Common are also cases where the subject of heritage advocates individual family or genus. Against this background, the question of the heritage group of people is not so much exotic. So, before questions were raised about the formation of the list of the historical heritage of the peoples of the USSR (Mazurov, 2000), about common heritage of Europe (Mazurov & Vartapetov, 2001), repeatedly raised the question of an international convention on the heritage of the Arctic (Ebbinge, Mazurov, & Tomkovich, 2000). In these cases, these questions have not yet found a solution, but they are not provoked objections in principle in the professional community. This is understandable, because in essence it is a kind of analogues: in the first case, an analog of the national heritage list, the most common category of such registries in the world, and the second, on the regional analogue of the UNESCO, its high authority does not need special support measures. To date, there are no international agreements on the heritage of certain groups of people. However, this does not mean there is no need for them. Moreover, currently is seen in more direct and indirect signs of a desire to such agreements and associated activities. Here are some examples.

Among the most effective governance structures in the historical heritage in the world today stands out the British National Trust — the most mass public organization of the United Kingdom, established in 1895. In accordance with the

statutory activities of the organization applies to the territory of the Groups three historically linked the peoples — the English, Welsh and Northern Ireland residents. It was noted also that the earlier work of the National Trust extended to Scotland. Both of them operate in the frame of the legislation on heritage, which, taking into account the specifics of the UK legal system may be considered as an analogue of ethnic or national agreement to regulate the heritage policy.

It is not accidentally that the ideology of trust heritage management in time spread to other countries. Now it is represented in more than 60 countries. It is symptomatically in this case, that they are primarily countries of the Anglo-Saxon world: Australia, Canada, New Zealand, the USA and others. It seems logical, and the fact that it was the British National Trust has initiated the establishment of an international organization of national trusts. It happened at the next conference of National Trusts held in 2003 in Edinburgh, and at the next conference in New Delhi in 2005, the above initiative embodied in the establishment of the International Organization of National Trusts (INTO) with its headquarter in London. Now, after decade we can already say with certainty that the INTO successfully cope with the mission entrusted to it by providing effective support to the protection of heritage and its effective use in the interests of development in many regions of the world. However, no doubt that this organization works primarily in the interests of a group of Anglo-Saxon countries, as well as a number of countries historically associated with them. Among the latter stand out India and Sri Lanka.

Another striking precedent of activities in the field of heritage of mature groups of peoples is the successful functioning of the European organization *Europa Nostra*. It was created in 1963, with the purpose of promoting and protecting the cultural heritage and natural environment of Europe. Currently, *Europa Nostra* is a Pan-European federation of about 260 non-governmental organizations working in 45 countries. The main attention it pays to the cultural heritage properties that are significant for the whole of Europe that can make a real contribution to the integration of the European cultural space. The list of such examples can be continued. However, it is believed that in this form it is convincing enough to become a precedent for the putting a question of the heritage of one more ethnic group.

Why it's important?

The Slavs, as one of the largest group of European nations (Figure 1), are united by common origin and language proximity in the Indo-European languages.

Their total number in the world today is about 300–350 million people. Slavs and their ethnic ancestors were contemporaries of Indo-European peoples, like Veneto, the Illyrians, the Cimmerians, Thracians and others. In the Middle Ages, there is an assimilation of a number of immediate neighbors of the Eastern Slavs. Including major peoples, such as Cumans, Pechenegs, Khazars, etc. The memory of them is preserved in some forms of intangible cultural heritage (toponyms, ethnonyms, etc.). An example of these states can be found, in particular, in the Russian surnames, bearing in their name based on the root of the Khazar ethnos: Casarin, Kazarsky, Kazarinov and others. Against this background, the Slavic peoples, as a whole, clearly demonstrate the phenomenon of undoubted sustainability of their ethnic community for a sufficiently long historical time.

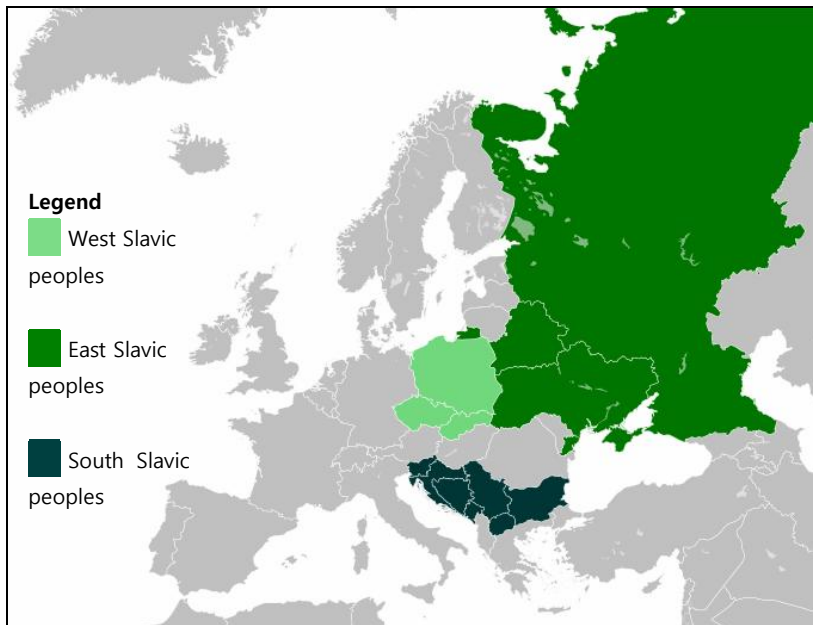


Figure 1. Countries with predominantly Slavic population (Source: https://upload.wikimedia.org/wikipedia/commons/8/80/Slavic_europe.svg)

The relative stability of the Slavic world is due, among other things, and this factor as a common historical heritage. Known empirical regularity manifests itself: is the heritage — there are people with their own culture. Conversely, the loss of heritage leads to the loss of culture and loss of associated people. The dependence of the people (the characteristics of development and to its existence) on the state of their heritage is a kind of axiom ethnology and sociology in general. This is what determines the significance of the

phenomenon of heritage in the historical development of ethnic groups. Hence, the well-being of all ethnic groups depends on the condition of their historical heritage. This fully applies to the group of Slavic peoples.

Historical Heritage of Slavic Peoples: Phenomenon and its Vision

Historical heritage in general includes very significant properties and phenomena of material and non-material culture, as well as values of the natural environment. In full this interpretation is consistent with the heritage of various nations. The UNESCO World Heritage Lists, in particular, just confirm it. We believe that the above interpretation is not contrary to the modern vision of historical heritage of all sorts of groups of peoples, including the Slavs. However, it should be noted that in most cases heritage of one people and group of peoples may be different. Certainly valuable for one nation may not be so for other peoples, even ethnically close. Let us illustrate this with examples. In the traditional Russian cultural space (Russia, Ukraine, Belarus and the Russians Abroad), Perun is the god of thunder in the Slavic mythology. Despite the expulsion of all the pantheon of pagan gods, headed by Perun from the named cultural space for over a thousand years ago, it takes a firm place in the national cultural tradition of tens of millions of Eastern Slavs (Rybakov, 1981). However, among the western and southern Slavs, Perun is known mostly to professional historians.

Conversely, the ancient Slavic god Radegast, is still well-known to the Czechs and other Western Slavs, but almost no sign of the Eastern Slavs. The above examples show that the remains of the pagan cults are not substantially the linking the Slavic cultural space. Probably the most significant role in this respect plays a military-historical heritage of the Slavs. Its influence on the spiritual life of the peoples concerned have not been studied enough, but the fact that there is one seems certain. Battle of Kulikovo in 1380, during which is believed to be the emergence of the Russian ethnos, played a prominent role not only in Russian history. It contributed to the unity of all the Slavic world. A similar role was played by the victory of Russian arms in the battle of Poltava (1709), the Battle of Borodino (1812) and many others. In turn, the heroic victory of the southern and western Slavs did not leave indifferent their eastern tribesmen. That's about it mentions F. Tiutchev in his poem "Slavs", including so symbolic for the Slavs Kosovo Field and White Mountain.

A Serbian Kosovo Field, largely as a result of the tragic events of the late 20th century is a symbol of the struggle for the preservation of the cultural identity of the Slavs, the symbol of the struggle for the restoration of trampled justice.

Another symbol of this struggle became a network of well-known historical monuments. Among them is a monument on Shipka (in Bulgarian: Pametnik on svobodata “Shipka”) and the Shipka Memorial Church, which became a memorial to commemorate those who died for the liberation of Bulgaria during the defense of Shipka Pass in the Russian-Turkish War of 1877–78. This may also include the famous “Alyosha” — memorial in Plovdiv in Bulgaria and other monuments to Soviet soldiers-liberators in the Slavic world.

A special place in the network of the military-historical heritage monuments occupies the joint struggle of the Slavic peoples for their freedom and independence. It is symptomatic that all the examples are more frequent review of this point of view the Slavic peoples’ history. This is, in particular, a monument in honor of the Russian and Serbian soldiers who died defending Belgrade, recently installed in the historic part of the Serbian capital (Figure 2).



Figure 2. The memorial sign in honor of the Russian and Serbian soldiers in Belgrade (Photo: Yuri Mazurov)

The above mentioned monuments are, apparently, the most relevant examples of historical heritage. But, of course, the diversity of the categories of the common heritage of the Slavs cannot be reduced to them. The situation in this sphere requires active research and coordinated action.

Risks for heritage

Main streaming policy of heritage is currently linked, among other things, with the number of risk factors for it and increase many of their symptoms. A typical example of such can be considered as the history of attempts mentioned earlier demolition of the Monument to the Soviet Soldier-Liberator in Plovdiv (Figure 3). The famous monument on the hill Bunardzhik, was one of the most vivid symbols of Russian-Bulgarian historical heritage and, as it seems to be in no

danger. In reality, however, since 1989, the authorities tried three times to carry it as a symbol of “the Soviet occupation”. Eventually, in 1996 the Supreme Court of Bulgaria adjudicate that the monument is a monument of World War II and cannot be destroyed.



Figure 3. “Alyosha” monument to the Soviet Soldier-Liberator in the Bulgarian city of Plovdiv
(Source: <https://yandex.ru/images>)

The story of the “Alyosha” is not the only example where under the false pretext of "Soviet occupation" carried out the destruction of the historical heritage of the Slavic peoples. Arena of this tragic in its consequences are now the territories of entire countries. The most significant is the scale of the process which has become in modern Ukraine, where there is massive destruction of the monuments of the Soviet era. Over the past 25 years there has barbarously destroyed thousands of monuments, most of which are on the list of monuments of history and culture

Question of risks for the heritage of the Slavs became a question, first of all, with the tragedies of its loss in recent years. Like a number of related issues, it needs special study. But it is already possible to name the most important manifestations of risks for historical heritage of the Slavic peoples. Among them: the loss of irreplaceable historical artifacts; the weakening of the role of national languages, as well as other ethnic attributes; increase in the number of inter-ethnic problems and the growth of inter-ethnic conflicts; and assimilation of certain ethnic groups, their disappearance from the historical arena.

Many of the mentioned risk factors are a reflection of regular and largely inevitable process of globalization. Among them are an increasingly prominent role played by growth of neglect of the cultural traditions of the peoples, the weakening of the mechanisms for their maintenance and protection. It becomes significant reduction of educational level of the population, degradation of

national educational systems. It is important to emphasize that the above risk factors heritage manifest themselves in the form of tendencies. The probability of gain or attenuation depends largely on policy in the respective area, because the success of the policy determined by the completeness and perfection of knowledge about the possible risks.

Heritage Studies

Empirically, it was found that the historical heritage is an important factor of development. Moreover, it was found that an effective policy in the field of heritage in modern conditions become indispensable for sustainable development. This is, in particular, the position of the UNESCO, the UN and other international organizations. This, apparently, explains the growth of research on the issue of heritage in recent decades. To date, newly formed discipline is called “heritology”. Such studies, we believe, have made a significant contribution to strengthening the foundations of the Anglo-Saxon countries, the Nordic countries, the countries of South and Southeast Asia, etc. Unfortunately, this is not true for the countries of Slavic cultures. As a result, we have a paradoxical situation: in these countries there is a possibility of development effectiveness by the accumulated potential of historical heritage of the Slavic peoples, but very little of this potential demand both in individual countries and throughout the Slavic community as a whole. Such a situation is clearly contrary to the interests of both Slavic nations, and their countries. In urgent change for the better focused research, both fundamental and applied, can play an important role.

Academic studies

The purpose of academic (fundamental) research is usually the identification of the general regularities of this or that phenomenon, or the formulation of the conceptual foundations of the interpretation of certain aspects of the picture the world around us. On this basis, in relation to the heritage of the Slavic peoples may be mentioned the following main areas of academic research: the study of the role of heritage in the development of individual Slavic peoples and their entire community; formation of the concept of the common heritage of the Slavic peoples; and identification of the role and place of the historical heritage of the Slavic peoples in the World Heritage.

Applied studies

The mission of applied research generally is scientific support of management practices in the relevant field. With regard to the management practices of the

emerging field of heritage of the Slavic peoples are among the most sought, it can be assigned the following areas of applied research: identify the specific features of the historical heritage of the Slavic peoples and its structure; development and support of the list of properties and phenomena of the common historical heritage of the Slavic peoples; and development of basic policy guidelines on the protection and use of the common heritage of the Slavic peoples.

Presented direction of academic and applied research are not intended to be comprehensive and exhaustive. However, they can be regarded as a kind of meaningful skeletons research sphere of historical heritage of the Slavic peoples. In this capacity they may be used for planning of appropriate studies.

Urgent Activities

The results of fundamental and applied research in sphere of the historical heritage of the Slavic world can be of their own scientific value. But their priority value consists primarily in scientific support of management practices in the relevant field. We can assume that in the near future will be the most popular scientific support of these key policies in the field of heritage:

- Preparation of basic international (Pan-Slavic) document (convention) of the historical heritage of the Slavic peoples;
- Involvement scientific potential of the countries concerned (universities, academies of sciences) in the study of the problems of the historical heritage of the Slavic peoples;
- Creating and sustaining the focal point for the study of the historical heritage of the Slavic peoples;
- Formation of the preliminary list(s) of the historical heritage of the Slavic peoples;
- Promote the socialization of policies for the protection and use of the historical heritage of the Slavic peoples at the national and international level; and
- Facilitate the formation of the legal basis for policy heritage of the Slavic peoples at the national and international level.

Work in these areas should be seen as a realization of a kind of contemporary social order for a number of scientific disciplines. However, given the more complex nature of science, such as geography, we suggest that it maybe become the leader of the nascent new scientific field.

Conclusion

In conclusion, let us turn back to the classics of Russian poetry. Referring to the Slavs, Fyodor Tiutchev appeals to the bitter reality and confronts them with the most important questions:

Disgraced-world race,
When will you people?
When done away with time
Thy and strife and misery,
And break out the cry to unite,
And collapse that divides us?

We do not have the exact answers to the questions in the above quotation. But no doubt that on the move to the unity of the Slavic peoples, they can lean on its historical heritage. And thus help to overcome the problems that have accumulated in the Slavic world, as well as better use of the potential of the common heritage of the Slavic peoples, as a factor in ensuring their well-being and sustainable development.

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