

Ethnoecology of the Slavic World: application significance on the Eurasian space

© 2019. I. Yu. Trushkova^{1,2} ORCID: 0000-0003-2944-2446⁷

T. Ya. Ashikhmina^{1,3} ORCID: 0000-0003-4919-0047⁷

L. V. Kondakova^{1,3} ORCID: 0000-0002-2190-686X⁷

¹Vyatka State University,

36, Moskovskaya St., Kirov, Russia, 610000,

²Scientific Laboratory “Ethnocultural Processes in the Kama-Vyatka region” Vyatka State University and Udmurt Institute of History, Language, and Literature of the Udmurt Federal Research Centre of the Ural Branch of the Russian Academy of Sciences,

111, Lenina St., Kirov, Russia, 610000,

³Institute of Biology of the Komi Science Centre of the Ural Branch of RAS, 28, Kommunisticheskaya St., Syktyvkar, Komi Republic, Russia, 167982,

e-mail: trukshova@vyatsu.ru, usr08619@vyatsu.ru, usr11521@vyatsu.ru

Ecology is a science dealing with relations of living organisms with the environment and the ways of sustaining the harmonious balance in the world. Ecological approach determines the attitude of the people to the environment, it is the basis of their worldview, their behavior and culture. Ecologically oriented economy management and human behavior mean tendency of the mankind to nature preserving and keeping their environment healthy. Using ethnocultural experience helps to save financial, human, and natural resources, contributes to ecologization of industry and agriculture, and to spread ecological culture among the population. It was stated that ethnocultural inheritance of the Slavs contains a whole set of economic and everyday-life domestic rules of dealing with the environment, with the nature. “Ecological inclusion” of people in the natural environment helped to avoid stress, strain, conflicts in the society and conflicts of the society with the nature. Ecological experience of the Slavs is to be used in the process of ecologization of agricultural production and everyday life, as well as in development of ecological education and enlightening.

Keywords: ethnoculture of the Slavs, sustainable nature management, ecology of the living space, ecology of clothing, art-therapy, ethnoecological education.

УДК 39.94(4+7)+592.1

Этноэкология славянского мира: прикладное значение на евразийском пространстве

© 2019 И. Ю. Трушкова^{1,2}, д. и. н., профессор,

Т. Я. Ашихмина^{1,3}, д. т. н., профессор,

Л. В. Кондакова^{1,3}, д. б. н., профессор,

¹Вятский государственный университет,

610000, Россия, г. Киров, ул. Московская, 36,

²Научная лаборатория «Этнокультурные процессы в Камско-Вятском регионе» ВятГУ и Удмуртского Института истории, языка и литературы УдмФИЦ УрО РАН,

610000, Россия, г. Киров, ул. Ленина, д. 111,

³Институт биологии Коми НЦ УрО РАН, 167982, Россия, Республика Коми, г. Сыктывкар, ул. Коммунистическая, 28,

e-mail: trukshova@vyatsu.ru, usr08619@vyatsu.ru, usr11521@vyatsu.ru

Экология – наука о взаимоотношениях организмов с окружающей средой, механизмах поддержания гармонии в окружающем мире. Экологический подход определяет отношение людей к миру, составляет основу их мировоззрения, поведения и культуры. Экологически ориентированное хозяйствование и поведение людей соответствуют повороту человечества к охране природы, поддержанию здоровой среды обитания. Использование этнокультурного опыта

человечества помогает сберечь немалые финансовые, людские и природные ресурсы на устранение негативных экологических последствий, способствует экологизации промышленного и аграрного производства, вырабатывает должную экологическую культуру населения. Выявлено, что этнокультурное наследие славянского мира содержит серию хозяйственных и бытовых правил взаимоотношения с природой. «Экологическая вписанность» людей в природное окружение способствовала профилактике стрессов, перегрузок, конфликтов в обществе и общества с природой. Этноэкологический опыт славянства полезен в экологизации аграрного производства, быта и может широко использоваться в развитии экологического образования и просвещения населения.

Ключевые слова: этнокультура славянских народов, рациональное природопользование, экология жилища, экология костюма, арт-терапия, этноэкологическое воспитание.

Many scientists from all over the world mention the discrepancy between the development of the society and the relations of the society and nature during the Industrial and Post-Industrial Age [1]. A new look on nature and people relations, on relations of biology and spiritual life is being developed now. “The sources of biological revolution of the second half of the 20th century are numerous. The greatest discoveries were made in molecular biology and biochemistry; DNA structure discovery caused development of a special industry which deals with gene modification... Human culture is most likely to reflect general social needs, which have rather biological than cultural roots” [2]. The 21st century is supposed to be the time to develop different sciences dealing with human being in many ways, while the 20th century is viewed as the time of developing nuclear physics and chemistry, and other branches of these sciences. In anthropological studies they specially mention human contact with the environment [3]. The research in the ecological sphere is topical, as there are many issues of contemporary humans’ dealing with the nature.

On this account they pay more and more attention to historical and ethnic experience of the developed agricultural cultures resistant to impact from the outside, including Slav cultures. Now they see special value not only in the ecological programs for industry and agriculture, but also in historical ethnocultural experience of nature management, which had been worked out in the past by different peoples and let keep the ecological balance in many parts of the world. The applied value of ecology could be enriched by the research results of ethnoecology as a branch of ecology. In many cases following the traditions could help to keep the natural resources and finance and it could contribute to developing ecological culture of the population. That’s why learning and understanding ecological experience is getting more and more topical in different spheres of life and industry nowadays.

The aim of the article is to find out and analyze the ecological techniques and norms in

Slav ethnic cultures, and to estimate their role in contemporary life support systems, industry, and ecological education. Thus the tasks are: 1) to find the territories for life and industry, the rules of building and utilizing houses, the ways of everyday life, as well as the ways of making and wearing clothing, producing and keeping natural food, food preparing, which would be characterized with the lowest expense to the nature; 2) to state the conformity to the natural laws of special celebrations, traditions, rites, as well as in religion and mentality (“ecology of the soul”), which determine this conformity in different Slav ethnocultures, as they are quite well-adjusted systems in the field of environmental interaction.

Methodology and methods

Contemporary science tends to multi- and transdisciplinarity. In the field of sciences and arts cooperation a special attention is paid to the time-tested contacts, still new transformed effective approaches are needed. Nowadays interdisciplinarity contacts between ecology and ethnography are not only possible, but necessary from the point of view of finding new approaches which are more effective and which contribute to applicability of the both ecology and ethnography. A new look upon the content and methods of ecology and ethnography leads to discovering characteristic features of a new-created sphere of knowledge, which is called ethnoecology.

Field research takes a special place in the set of ecology methods [4]. Field expedition research is also a “classical” method in ethnography. It is well-known that the main method of science research is observation, “Observation is deliberate purposeful intaking in order to find out the essential features of the object observed” [5]. “Overt observation” in ethnology can be viewed as something analogous and as an experiment which contributes to understanding not just ordinary information but also feelings, worldview, small, micro-details. Both in eco-

logy and ethnography a long-term observation is made through monitoring.

Ecology studies formation, structure, and functioning of biological systems on all the levels, from a separate organism to the biosphere, and their relations with the environment. Ethnography and ethnology study ethnic community (cultural) systems as maximally productive ones, with a well-developed system of life sustaining and survival techniques, as living organisms with a sufficient vitality resource. A system approach which is well-spread in ecology and ethnology makes it possible to study populations, biocoenoses, and ethnic communities different in scale. It is interesting to state functional connections of living organisms both between each other, and with the environment [6]. The research in contact zones of ecology and ethnology are topical in the contemporary world and in due to crises, which often take place nowadays. Methods of observing and experiment, system and expedition contribute to innovative and more effective research commonly made in the spheres of ecology and ethnology.

Results and Discussion

Using the above-mentioned methods in ecology and ethnology helped to acquire a definite view of ecological, well-balanced nature management characteristic of Slavs. The Slav world supposes tight and comparatively early formed agricultural traditions. Such cultures have special ways of coming in contact with the nature and other cultures. Not only soil and climate are of the greatest importance to them, but also such natural objects and phenomena as the sun, wind, and rain. That's why Slav ethnoecology includes the works on their contemplative worldview, which supposes sparing soil treatment, ecology of housing, natural protective amulets and decoration inside their houses, ecology of folk garments decorated with numerous ornaments, so-called "songs in cloth": plant, zoomorphic, ornitomorphic, and anthropomorphic ones. The cooking utensils and the food system are notable for their conformity to the laws of the nature and environment friendliness [7]. A new look on the issues of scientific works being made on the borderline of ecology and ethnology causes certain "renovation" of the conception of providing life and ethnoecology of Eastern Slavs. It is based on eco-friendly systems of consuming natural resources, on total economizing, on "ecology/purity of soul", etc.

Russians, Ukrainians, Belarusians had detailed, well thought over, well-adopted agriculture, a system of tools and ways of soil cultivation, they were carefully taking into account climatic peculiarities. It was carefully considered before [8]. Western Slavs also had collective, environment-friendly ways of making canals and dikes, of protection against fire, of vineyard protecting, etc. [9].

Settlements and houses of Slavs are a constant source of ethnoecological information. Ethnocultural Slavic inheritance in Western Poland demonstrates a set of useful rules and ways of organizing a place of living. They include conforming to the natural environment, water, soil, air, etc. [10]. Environmental friendliness is seen in the ways of building houses, in solar symbols on the doors, in wooden pails, spoons, in wicker baskets and cups. Ethnographic observing and research in the Russian North, in Poland, Bulgaria, and Slovakia indicate many variants of culture techniques in everyday life which are of low cost from the point of view of using both natural resources (soil, wood, etc.) and human power.

The cutout of Russian garments, as well as of those of other Slavs, is very saving [11]. Environmental friendliness of clothes consists in saving the cloth, in using natural kinds of cloth. Slavs ate healthy food, due to their ecologically-friendly agriculture. Many facts from Slavic ethnography indicate the ways of production which are the least costly for man and nature, a high degree of adaptation to the territory lived on, the ways of building and keeping houses, keeping a household, of making and wearing clothes, as well as sets of utensils for safe-keeping natural food and for cooking food.

The material objects of the traditional cultures reflect spiritual beliefs. In Middle Age in Christian Slavic Europe household items were decorated with plant, solar, zoo- and ornitomorphic ornaments [12]. In the Russian tricolor white symbolizes air and water, red means fire, the sun, and blood, black is the colour of "Mother Earth" which gives life and takes everything in back [13]. As for other Slavs, Macedonian garments for women are decorated with solar and plant ornaments; on the head drapery of the bride square white and red ornaments symbolize four parts, four cardinal directions of the world, the sleeves of the white garment and the "covers" of the bride are richly embroidered with red plant ornaments, the apron is embroidered with sun-, tree-, and bush-shaped ornaments and with symbolizing the triadic nature of the world

[14]. Thus, Slavic ornaments look as maps and tests on understanding the nature. In Slovakian traditional embroidery they use numerous plant ornaments in a white-red-black colour scheme (Ažurkové vzory, krizikové vzory, hladkované vzory, vyšilké na perličke, výrezové vzory) [15]. Old jewelry of Slovaks is decorated with solar ornaments [16].

Bright ethnoecological ornaments are characteristic of the north-west of the Slavic world. "Aspects of pre-Christian paganism have survived among several ethnic groups, including the Abkhaz of Georgia and some of the Finno-Ugric people of European Russia, where there had been a continuing tradition of paganism", "Mari paganism includes rites directed towards the spirits of the forest and fields..." [17]. Mental, spiritual symbols are also characteristic of the ethnic environment of the Slavs, such as animal style, compositions including dragons, red horses on a stone monument in Scandinavia [18].

Ecological character of Slavic spiritual culture is seen in the complex of beliefs concerning keeping healthy. A set of rules could have survived due to living quite separately, for example, in the Tatras, in the natural environment, surrounded with a special atmosphere, colours, the sky, the horizon line, etc. [19]. Similar ethnocultural environmentally friendly themes are also found in Yugoslavian folklore [20].

Spiritual culture of Slavs included art-therapy as a part of "ecology of the soul". According to the data of different ethnographic expeditions, on all the territories inherited by the Slavs one can find a similar rhythm of celebrations and rites, colourful garments, it is typical for a person to take part in some joint activities. Rites and celebrations helped to keep tradition in everyday life. Apotheosis of wise organization of life rhythm is seen in agricultural rites and time of the year celebrations [21]. Viewing spiritual culture of the Slavs through "ecological glasses" lets see the laws and conformity to the natural cycles in the system of celebrations, customs, rites, in the religion containing many pagan elements, in mentality, and in traditional folk medicine.

Nowadays ethnoecological education represents application of this especially well. In Sweden it starts as early as in kindergartens [22]. Ethnoecological knowledge is to be acquired and ethnoecological research is being carried out in higher school, at the faculties of ethnography, anthropology, philosophy. At the moment in Slavic countries ethnographic education includes knowledge on ethnomedicine, folk magic, agroethnology, etc. [23].

Ethnographic open-air museums play a great educational and enlightenment role in the sphere of ethnoecology. They demonstrate achievements in building and arrangement of houses at the minimal expense, as for the natural resources, and with the maximal degree of life and health ergonomics. For example, in Russia such open-air museums can be found in almost every region: the Architecture-ethnographic museum in the Tver region, village Vasilyevo; the museum of Wooden Architecture "Malye Korely" in the Arkhangelsk region; the town of Suzdal "Pyatyorochka" in the Vladimir region; "Tatar Chelny" in the Republic of Tatarstan; "Ludorvay" in the Republic of Udmurtia, etc. There is an open-air museum in Slovakia, it had been made from 1972 till 1991 [24]. In 1922 the ethnographic museum of Slovenia was founded. Development of ethnoecological education and enlightenment is really necessary nowadays.

On the whole, ethnocultural inheritance of the Slavic world reveals a set of topics and trends in the way of sparing, effective rules of dealing with the nature, with water, soil, the sky, flora, and fauna. "Ecological" inclusion of people in the natural environment contributed to psychic health, to avoiding stresses, strains, to avoiding conflicts both between people and between people and the nature.

Conclusion

Interdisciplinary research is characteristic of the tendency to ecologization of industry and agriculture, of developing nature-preserving and health-preserving techniques, of spreading ecological culture among the population. Using joint techniques and methods reveals new resources and trends in developing industry and keeping healthy. All the best ethnoecological inheritance and experience of "culture techniques" is to be launched in production. Forms and methods of ethnology/anthropology correlate with the formula "Small Places, Large Issues": "Anthropology is a discipline based upon in-depth ethnographic works that deal with wider theoretical issues in the context of particular, local conditions – to paraphrase an important volume from the series: *large issues* explored in *small places...*" [25]. The term "issues" can be understood and translated in Russian differently. It has such meanings as "a problem", "an arguable subject", "a magazine/newspaper published at a particular time", "an estuary", "output", "result", and even "a child of someone" [26].

Thus ethnographic research of certain territories can contribute to focusing on something new, some issue, some new result, some new product (a baby?). This approach appears to be topical nowadays, researching in this direction is quite promising. Ethnoecology contributes to sustainable development of regions, to the work “in advance”, to their positive image, to making life there comfortable for people, to including there the above-mentioned “large Issues”.

References

1. Toffler E. The Third Wave. Moskva: Izd-vo AST, 2004. P. 236–237 (in Russian).
2. Fukuyama F. The Great Disruption. Moskva: Izd-vo AST, 2003. P. 215–216 (in Russian).
3. Buchanan P. On the brink of death. Moskva: Izd-vo AST. 2008. P. 40 (in Russian).
4. Ashikhmina T.Ya. Regional politics in ecological // Ecology. Culture. Education: Sb. materialov Mezhdunarodnogo nauchnogo seminar. Kirov: Kirovskaya oblastnaya tipografiya, 1998. P. 40 (in Russian).
5. Grivko E.V., Chekmareva O.V. History and methodology of science in the field of environmental protection. Orenburg: IPK GOU OGU, 2009. P. 58–59 (in Russian).
6. Trushkova I.Yu. Ethnoecology of the Slavic World: methods, content, topicality // Actual Issues of Ethnoecology in the West and in the East of the Slavic World: Sb. materialov Mezhdunarodnogo nauchnogo seminar. Kirov: Avers, 2014. P. 14–15 (in Russian).
7. Trushkova I.Yu. Traditional culture of the Russian population of the Vyatka region in 19th- early 20th century (the system of life sustaining). Kirov: Mauri-print, 2003. P. 208–305 (in Russian).
8. Zelenin D.K. East Slavic Ethnography. Moskva: Nauka, 1991. P. 37–84 (in Russian).
9. Skovierova Z. Team work and selfhelp in Slovakia in time and space // Ethnologia Slovaca et Svavica. 1999. No. 28–29. P. 111.
10. Dom w lubuskim pejzazu kulturowym. Zelona Gira, 2016. 86 p. (in Polish).
11. Parmon F.M. Russian traditional folk garment as a constructive source of art. Moskva: Izd-vo LEGPROM-BYTIZDAT, 1994. P. 160–185 (in Russian).
12. Umenie a priroda stredovekej Europy. Bratislava, 2013. 158 p. (in Slovak).
13. Trushkova I.Yu. Traditional garments of the Vyatka region. Issues of forming, interrelations, the contemporary state // History and culture of the Vyatka region. V. 2. Moskva-Kirov: Akademicheskij proekt – Konstanta, 2005. 510 p. (in Russian).
14. Macedonian collections of the Russian Ethnographic museum fund. Skopje – Sankt-Peterburg, 2003. 88 p. (in Macedonian).
15. Duchonova M. Vyšivame novy vzory. Bratislava, 1987. 176 p. (in Slovak).
16. Kolnik T. Posiatky krestyanstva v srednom Podunajsku vo svetle historickich a archeologickych pamenov // Bratia, ktorí mrnili svet – Konstantin a Metod. Pispevky z konferencie. Bratislava. 2012. P. 21–28 (in Slovak).
17. Lewis D.C. After Atheism. Religion and Ethnicity in Russia and Central Asia. London: Curzon, 2000. P. 117–118.
18. Orrling C. Vikings. Stockholm, Svenska Institutet. 1997. P. 55–58 (in Swedish).
19. Radziszewska J. “The children of the Nature”. On the Polish Highlanders in Descriptions from the 19th century // Ethnologia Slovaca et Svavica. 2012. No. 35. P. 57–71.
20. Stevanovic L. Mother country and her children – Construction of nation and gender on the example of Yugoslavia – the journal for children in Kingdom of Yugoslavia // Ethnologia Slovaca et Svavica. 2012. No. 35. P. 72–78.
21. Tikhonitskaya N.N. “Sporina” in reaping rites and songs, mostly in Belorussia // Yazyk i literatura. T. VIII. Leningrad, 1932. P. 59–81 (in Russian).
22. Horning E., Lundberg P., Skoglund G., Ostrem O. EcoLogic! Ecologic education. Methods and devices (the variant in Russian). Stockholm: Svenska Institutet, 1997. 72 p.
23. The present staff of department of ethnology and cultural anthropology // Ethnologia Slovaca et Svavica. 2011. No. 34. P. 71–73.
24. Zuskinova I. Muzeum Liptovskej dediny v Pribyline. Bratislava, 2009. P. 4. (in Slovak).
25. Erikson T.H. Small places, large issues. An Introduction to Social and Cultural Anthropology. NY: Pluto Press, 2010. P. 327.
26. English-Russian Dictionary / Sost. V.K. Miller. Moskva: Gosudarstvennoe izdatelstvo inostrannykh i natsionalnykh slovarey, 1956. 700 p. (in Russian).