

## EDITORS' FOREWORD

The guiding interest in organizing the *History and cultural memory* conference, as well as this collection of papers, was the consideration of complex relations between history, cultural memory and politics of memory. These three fundamental concepts are at the center of the memory studies that have become an influential research stream within the humanities and social sciences in the last few decades. Trend of extremely increased interest in the past produced the thesis that we are facing an “epoch of memory”. The increased importance that the past acquires in modern times has been explained from different disciplinary starting points, but what emerges as the most obvious reasons are: the crisis of national communities, the disintegration of unitary states and, consequently, inter-ethnic and inter-national disputes as well as the hypertrophy of identity issues. Re-examination of history and taking up historical memory in political debates are shown to be inevitable. But that fact cannot relativize the risks of misrepresenting or misinterpreting history as well as their consequences. If we accept the commonly known understanding of history as a cultural creation and social construction, remains its dimension in strict possession of historical science that cannot be relativized. Historiography is called upon to identify and explain the past and to indicate whether any general idea of the past is based on facts and fundamental civilizational values or not. The basic orientation in the cultural memory is to achieve the elementary unity of scientific knowledge, value messages and needs of society for public marking and signification of the past. The articles in this collection offer interesting perspectives on the problems we have indicated and many other valuable insights into the problematics of the relations between history and cultural memory.

The *first chapter* of this book deals with the study of relationship between historical memory and the memory policy. Formed through primary experience, cultural memory and historical science, historical memory is foundational to social and political identities. Hence, it is under constant pressure from the reshaping forces of the present historical-political moment. How the past is memorized has become a crucial factor for understanding political developments within and between states, which points to the importance of the politics of memory. An important question regarding different memory policies is what they have in common and what distinguishes them from each other. Analyzes

of specific cases provide part of the answer to this question. The first two articles of the chapter examine Belarusian memory policy in the post-Soviet period. In his paper, **Alexander D. Gronsky** observes the formation of Belarusian memory policy and problems of its application, due to the basic contradiction underlying it: the desire for an objective view of the past and the mandatory presence of national lenses in its assessment, which support the myth of the great Belarusian past. Considering the changes during the implementation of the Belarusian memory policy, in the context of various politically relevant events, the author provided an insight into phenomena and processes that are in a certain sense similar in all countries that gained statehood after the breakup of unitary states. Starting from the idea of historical memory as the history of people's self-awareness about their past, present and future, as a dialectic of two interconnected categories – possibility and reality, **Lev Krishtapovich** links the destruction of the Soviet Union with destructive politics of memory. Attempt to destroy the historical self-awareness of the Soviet people threatened to turn the Belarusian people into ethnographic material on which an exported history can be imposed. Elaborating on the historical importance of the Soviet Union as the pinnacle of the development of Russian civilization, the author points out that the only condition for the true revival of the independence and sovereignty of Belarus is the revival of the Soviet project of Belarusian. In his paper, **Eduard Popov** analyzes the policy of historical memory and cultural policy implemented by the authorities of contemporary Ukraine. Observing the revised history of the formation of the future Ukraine's territorial borders, through a detailed chronological analysis with geographical maps, point to its inconsistency with historical facts, and are even unfavorable for the current territorial claims of Ukraine. The changes in the field of historical and cultural, as well as language policy, which occurred after 2014, during the building of the nation and the state, were analyzed. The observed characteristics of cultural policy and historical policy of contemporary Ukraine point to its extremely contradictory nature, primarily in relation to the Soviet historical and cultural heritage. In that sense, contestation of the Soviet heritage and experience, even the undoubted achievements of the Ukrainian SSR (territorial gains, the creation of a powerful scientific, educational, industrial and economic base) is especially indicative, as well as the tabooing of the adoption of strategies and practices from the period of Stalin's "ukrainization" for imposition the Ukrainian language and

Ukrainian ethno-national identity. Starting from the thesis that the state government governs society not only through the mechanism of the state, but also through values and historical memory, **Ivan Andreyevich Ivannikov** considers the place of historical memory and legal culture in the value system. The aim of the study undertaken by the author is to demonstrate the role of ideology and legal culture in the formation of state-legal values of contemporary Russian society, in order to build a conceptual model of the phenomenon of the future Russia. According to the author, the state is governed more efficiently when the basic values are included in the state constitution and their constant reflection in the media and educational work. The chapter closes **Zoran Milošević's** paper, dedicated to the analysis of deviations in the politics of memory in Serbia, viewed through one important aspect – constant and consistent distancing towards Russia, its historical and cultural importance, and in general towards Slavic and Orthodox identity. Through the Serbian implementers of their agenda, NATO and the collective West, started the process of radical transformation of the Serbian culture of memory. Although the analysis is primarily focused on the struggles over the names of streets in Belgrade 2004, above all those that bore the names of Soviet generals and marshals – the liberators of Belgrade in the Second World War, the author generalized the insights of his analysis and connected them with more general processes manifested especially in the sphere of education reform and the media sphere.

The *second chapter* of this collection is dedicated to consideration of the importance of historical/cultural memory for national identity, as well as the role of memory policy in the processes of its construction and dismantling. Politics of memory related to identity issues is entangled in the dynamics of power relations and struggles over authorizing hegemonic visions of the past. The one of concrete issue that this chapter poses is the sustainability of national identity based on the principle of cultural sovereignty of the state. Starting from the crucial importance that the historical self-awareness of the people has for its national identity, i.e. the historical memory on which that self-awareness is built, **Ivan Alekseevich Charota** analyzes and shows how the forces that tried to prevent the restoration of unity between the Republic of Belarus and the Russian Federation, reformulated the historical memory of contemporary Belarusians. Special emphasis is placed on the explanation of why the plan of the pan-Slavic community and its constituent part – the Eastern Slavic community (Russian Identity), created by unity in

Orthodoxy, came under the strongest attack. The author noticed similarities between the Belarusian situation and the negating approach of the Montenegrin establishment towards the historical brotherhood with the Serbian people. These deformations produced in the cultural and historical consciousness of Belarusians and Serbs, according to the author, were a consequence of their subordination to the necessity of “non-spiritual individualization” in the newly acquired state independence, as well as to the ideological imperatives of current “Europeanizing” politics. A completely different state and trends in the development of the historical memory of the Crimeans were determined in the study of **Andrey V. Baranov**, in which it is considered as a resource for strengthening national identity. According to the findings of the study, the multi-ethnic community of Crimea, even before the reunification of the region with Russia, showed civilizational and historical attachment to the Russian state. Based on the data of sociological research, it has been proven that the Crimean youth’s knowledge about national history is gradually strengthening and the level of Russian national identity is increasing. It was a result of the ongoing politics of memory and of the active support of local self-government, public associations and historians to the historical memory of unity with Russia. The most important symbols of pride were established – events from the history of Crimea and Russia, namely the Victory in the Great Patriotic War, the achievements of the Soviet period of history, the annexation of Crimea to Russia in 1783, the adoption of Christianity by Russia. In their analysis of the issue of the formation of Russian national identity and the role of historical memory in this process, **Elena Vakulina** and **Natalya Belous** singled out two components of historical memory for analytical purposes: communicative and cultural memory. According to the findings of the author’s research, Russians are now more united by their attachment to the values, culture and achievements of the Soviet era and the era of modern Russia. These include, first of all, the victory in the Great Patriotic War, scientific, technical and sports achievements, music and cinematography. Decades ago, the historical memory of Russians was severely tested: under the pressure of the dominance of liberal-democratic, “universal human values” over the nation-state identity, in the Western prescription, the previous vision of history was rejected, and the events and figures of Russian and especially Soviet history received a new, mostly negative assessment. The improvement of the situation at the beginning of the 2000s – the tendency to strengthen the national-citizen identity – was made possible thanks

to the strengthening of patriotic work, especially with young people. By synthesizing the ideas of Friedrich Hegel and Jan Asman, **Marija Dokić** pointed out the most vital elements of the idea of historical consciousness, which develops through the growth of the nation, is maintained by its own agenda and national interests, and reflected back into society through the reversal of its historical roots, and the apotheosis of the glory of never forgotten deeds. The two main interests of the paper are: explanation of the thesis that identity of a nation is formed by both, remembrance and oblivion, and the issue of the belonging of history – are the winners those who obtain their rights to history as such and how can we reveal it, predict the possible outcomes and necessary political steps to take, but also to teach ourselves how to learn from history. In her paper, **Sanja Šuljagić** considered the cancellation of the Serbian cultural memory by analyzing examples of destruction and neglect of the monuments of Serbian culture in the 20<sup>th</sup> century. After the introductory review of the chronology and geopolitical reasons for the long term agenda of the destruction of Serbian cultural heritage, author described destruction of Serbian cultural heritage in the 20<sup>th</sup> century. Special consideration is given to destruction of the monuments, bombing of The National museum and The National library in Belgrade during the First and Second world wars, the plunder of Serbian archives and deconstruction of Serbian antique and medieval towns, churches and archaeological sites, as well as the destruction of Serbian cultural heritage in Kosovo and Metohija. Analyzing the examples of the continuous destruction of Serbian cultural heritage in the 21<sup>st</sup> century, the author pointed out the prerequisites necessary to change such a negative situation, both internally and externally. Using the method of discourse analysis in his research, **Nikola Perišić** interprets elements and role cultural memory on posters and billboards as means of activating of Serbian national sentiment, of raising national awareness, and mobilizing national communities in Montenegro, during population census in 2023. Cyrillic script and the Serbian tricolor, as well as Serbian historical figures who were born or lived and worked in that area, and were strongly associated with the Orthodox faith, were singled out as the most significant used elements of cultural memory. Religion as an important element of Serbian/ Montenegrin self-identification gained extreme importance primarily due to possibility of creation of the autocephalous Montenegrin Orthodox Church, but also because of the adoption of the Law on Freedom of Religion in December 2019, which led to significant dissatisfaction among citizens and ultimately

resulted in change of government. According to the author, the degree of influence of the cultural memory on socio-political events in the previous period in Montenegro cannot be ignored. Especially given the belief that it can be a powerful tool for change. The subject of the two final papers of this chapter is the erosion and serious endangerment of the national identity of the citizens of North Macedonia, caused by the changes in the politics of historical memory imposed by concluded political agreements with neighboring countries – a condition for the EU integration of this state. In his paper, **Mitko B. Panov** considers how the function of historical memory has become a catalyst for the erosion of the national identity, in the conditions of the Macedonian state facing an imposed revision of its national history, together with its adaptation to the narratives of other nations. More specifically, it is about the forced revision of the national historiography and history textbooks, which results from the political agreements of the Macedonian state with Bulgaria (2017) and Greece (2018). The focus of the analysis is given to the implications of the politically constructed “common history” deriving from the work of Joint Macedonian-Bulgarian Multidisciplinary Commission on Historical and Educational Issues. Furthermore, the bilateral protocol with Bulgaria from July 2022 entails direct interference in the Macedonian educational system, as well as in delineation and designation of public spaces (inscriptions on monuments, signs, tourist guides, state institutions and media). The author concludes that the imperative revision of history under political pressure becomes a crucial factor for the nation’s accession to the EU, exerting profound effects on the identity and sovereignty of the Macedonian nation. **Igor Janev’s** research is focused on the Agreement between Macedonia and Greece signed in 2018 in Prespa, on the consideration of various aspects of its opposition to the basic norms, principles and rules of International Law that is on its violations of basic rights, individual and collective human rights as well as the rights of states. As the author pointed out, by the “Prespa Agreement”, for the first time in the history of the development of International Law, an attempt was made to redefine the national identity of a sovereign nation with an external international act-treaty. Such treaty in fact constitute an act of ethnocide and cultural genocide that was committed against the people of Macedonia, and furthermore against the basic principles of self-identification, self-determination, sovereignty and political independence of state. As a consequence, after the entry into force of the Prespa Agreement (2019), and consequent

linked Constitutional changes, the redefined “Macedonian people” have become the subject of a new Bulgarian campaign for imposed assimilation on Macedonians into the Bulgarian identity, as they have been the same nation or people. The author concludes that this policy towards aggressive “Bulgarianization” of the contested “Macedonian identity” is fully supported by all Albanian political parties in Macedonia and certain Western powers, whose interest was dissolution of the territory of present Macedonia, with an intention to weaken Serbia and so-called “Russian influence” in the Balkans.

Thematic focus of the *third chapter* of this book is the research on various ways in which the politics of memory realizes the revision of history, as well as the accompanying social and political consequences of these processes. The chapter opens with the paper of **Emil Milanov**, dominated by theoretical considerations of the cultural memory as a corrective to history, which involves the observation of various mechanisms, social factors and the contexts of this phenomenon’s manifestation. The author focuses especially on the consequences of changes in the postmodern era, the decline of national culture and the crisis of national memory. Due to the rise of the search for identity, the use of the past increases in the struggle of communities for identity and primacy. The projection of contradictions, disputes and conflicts of communities into the past, leads to the phenomenon that collective traumas become means of constraining their memory and identity, and often instruments in political struggle. All this can lead to serious conflicts, aggressive ethno-nationalism and culture wars. Hence the aggressive use of the past and the revision of history are seen as significant dangers for humanity in the 21<sup>st</sup> century, which leads to the ethical question of what is an ethically justified politics of memory. In his paper, **Oleg Gennadievich Kazak** researches construction of the historical narrative through which activists of the Western Polesia ethno political movement tried to substantiate the national and cultural identity of the residents of the Brest region of Belarus and their right to obtain autonomy. This fragmentation of the past is explained as characteristic of the late Soviet period and the first years of the existence of sovereign Belarus (the end of the 1980s and the first half of the 1990s). This exclusive model of historical memory imposes a canonical homogeneous version of national memory, excludes from it a set of ideas and representations of the past, which hinder the formation of its “correct” version, removes “foreign” elements from the past and denies pluralism. Analyzing various sources, the author shows how almost all the elements necessary for the



existence of any national ideology were developed, including the myth of origin and language, the myth of liberation, the myth of the “golden age”, decline and rebirth. According to the author, the historical narrative that was created had obvious contradictions, and was characterized by unsystematicity, selective interpretation and a dubious evidence base. The object of research in the **Budimir Aleksić’s** paper is a different kind of narrative – Montenegrin anti-Serb propaganda narratives centered on the myth of Greater Serbian hegemony. The author analyzes the continuity of the Montenegrin separatists’ anti-Serb propaganda narratives from the beginning of the 1990s to the present time, and going into the distant past finds that between the two world wars they were used by the Vatican, the Croatian Ustashas and the Communists headed by the Comintern, and were actualized again at the dawn of the breakup of Yugoslavia, by Slovenian, Croatian and Albanian separatists. The three central ideas of these narratives are traced through different periods: about the hegemonic aspirations of the Serbian political elite; about the Serbian Orthodox Church in the service of those ideas; and about the negative character of the Serbian people. All Serbian political elites during the last two hundred years have been accused of pursuing a great-power conquest and assimilationist policy towards Montenegro, since the beginning of the 19th century, especially intensively in the periods from the mid-sixties to the mid-seventies of the 19th century, and in the multinational Kingdom of Yugoslavia. An attempt to create Greater Serbia was considered a root of the conflicts on the territory of the former Yugoslavia. The Serbian Orthodox Church was accused of being the main bearer of the policy of “Greater Serbian hegemonism”, especially Svetosavlje as state religion with marked militancy. According to the racist theory about Serbs as an inferior race, the character of violence and irrational aggressiveness, a genocidal character, was attributed to the Serbian people. **Nikolay N. Fomichev’s** paper deals with the consideration of attempts to mythologize the political and ethnic history of Kosovo and Metohija in British historiography of the 2nd and half of the 20th – early 21st century. This study provides an insight into the main patterns of stereotyping in scientific works, the degree of objectivity in the historical and political scientific literature of the United Kingdom on the “Kosovo problem” as well as an analysis of the methods of subjective representation of the history of the region. According to the author, British researchers offer rather subjective view of the problem of Kosovo and Metohija, which should provide a scientific justification for the actions of the British government



in the last thirty years. Among the characteristic methods of distorting historical facts, one can single out the appeal to arguments about the ethnic superiority of Albanians in the region, which developed for objective historical reasons. Scientific facts become the subject of myth-making, which is well established in British historical science and the political sphere. Numerical data is manipulated, the role of the Serbian people in the life of the region is distorted. This tendency especially increases in describing the events of the 1990s. In his paper, **Kirill Shevchenko** analyzes the policy of historical memory carried out by the authorities of the Protectorate of Bohemia and Moravia, formed right after the final occupation of the Czech lands by the Nazi Reich in March 1939. This policy of historical memory was designed to serve Nazi propaganda and prepare the Czech population for the “final solution to the Czech question”. Accordingly, the thesis about the original belonging of the Czech lands to the German Reich was actively promoted, by relying on the form of Czech historical statehood that existed before the outbreak of the First World War, when the Czech Republic was an integral part of the Habsburg Empire. The formation of independent Czechoslovakia after the collapse of Austria-Hungary, was interpreted as an unnatural, anomalous phenomenon that brought disastrous consequences for the Czechs. The protectorate propaganda interpreted the Czechs as the most developed Slavic nation, which, not only in terms of civilization, but also racially, is the closest to the Germanic nations of Europe. With the same goal, the Czech Prince Wenceslas from the Premyslid dynasty, who at the beginning of the 10th century had recognized the vassal dependence of the Czech lands on Germany, was popularized. According to the author, this policy of historical memory was one of the most striking manifestations of Czech collaboration.

The *fourth chapter* of this book is dedicated to consideration of cultural memory's and memory policy's function in certain (geo)political contexts. The chapter opens with the paper of **Braco Kovačević**, dedicated to consideration of the meaning and importance of the cultural memory in the context of contemporaneity. It starts from understanding the cultural memory as a symbolic heritage of historical, political, cultural, religious and other contents that influence the formation of individual and collective identity, continuous archiving of memories and awareness of past contents that are significant from the point of view of the present and the future. It also considers importance of the cultural memory both for ensuring the cultural identity, continuity and integrity, but also for

resisting its disintegration, as well as collective amnesia of the historical events. All observed functions of the cultural memory gain their fuller meaning against the contrasting background of analysis of the current totalitarian, fascist agenda of the Great Reset. With its intentional and imperative concepts of the “green economy”, imposed norms of food, work and housing, about transhumanism, geopolitics of resources, wars and reducing the population to a “golden billion”, the agenda of the Great Reset, as the author explains, is genocidal and fascist. History teaches us that we don’t have to agree with something that we think is not good at all. According to the author, the Great Awakening is a response to the neoliberal totalitarian repression spread by the globalist oligarchies of the Great Reset. Thus, he sees the cultural memory at the same time as a culture of awakening, of disagreement and of rejection. In his paper, **Aleksandar Mitić** analyzes the role of memory politics in the perceptions and actions of the world’s leading geopolitical actors during the NATO’s aggression against Yugoslavia in 1999, and how they interpret the event in today’s strategic narratives, in the context of multi polarity. The author notes that at the time, there was a clear and long-term build-up in Western rhetoric about a threat of a “genocide” in Kosovo, which served as an attempt to justify the bypassing of the UN Security Council. He singles out numerous memory politics mechanisms that have been in use since 1999 and proved to be important contributors to strategic narratives pursued by key global geopolitical actors – historical analogies, memory sites, marginalization of the past and securitization of historical memory. According to the author, such strategic framing was neither backed by facts, nor was accepted in Moscow and Beijing. Rather, it was perceived as an attempt to misuse the position of the hegemon to implement yet another own “rule” in the unipolar order. Such a perception was further strengthened after the 2008 EU-US masterminding of the UDI performed by Kosovo Albanians. The “unique case” framing, in clear violation of international law, was both a repeat of the 1999 scenario and its follow-up, but also a step too far. As the author concludes, today, the 1999 NATO aggression remains a particularly defining moment in the narratives and memory politics of those who had been “humiliated” in 1999 – Russia and China. In her paper, **Jovana Pavlović** analyzes the role of the International Criminal Tribunal for the former Yugoslavia (ICTY) in shaping historical narratives of the Serbian part in the Yugoslav Wars. It elaborates criticisms of the ICTY’s perceived biases, explores its impact on conflict narratives, and concerns about its legitimacy. As

a kind of counterbalance to the perceived simplifications in the ICTY's approach to the problem, the author considers the portrayal of Serbian actions in the closing statements of Radovan Karadžić and Slobodan Milošević, highlighting the invocation broader historical and political context, such as World War I and II. The conclusion is that while the ICTY has been instrumental in addressing war crimes, it has also contributed to a simplified portrayal of Serbs as aggressors, neglecting the complexities of the conflict and the diverse experiences of the Serbian population. **Alexios Panagopoulos** named the subject of his research as "chronographic, historical and geopolitical gap in Dalmatian culture". This gap is elaborated by studying the genesis of the centuries-old continuity of the racial intolerance and expulsion of the Orthodox Greek and Serbian population. Roman Catholic propaganda developed against the so-called "Greek schism" had prepared those who had state power, to use it in every way for genocide. This policy of ethnic cleansing in the Dalmatian region culminated with the Ustashi. By analyzing their public writings, the author shows how local pseudo-intellectuals and ideologues of the Ustasha movement declared racial theories and fascist ideas to be European, opposing them to Greek culture. Numerous and very creative ancient Greek settlements in these areas left an indelible cultural, political, legal and ethical mark. Hellenism on the coast and throughout Istria and elsewhere was a distinct European commercial, economic and cultural factor of progress and represented an intellectual obstacle to the advance of fascism. The racial intolerance in Dalmatia for any nation or ethnic group that would have inherited anything from the Greek culture, even a Greek name from the Orthodox Faith, was a cause of persecution for the Serbs as well. The author discusses the stigmatization and oppression of Greeks and Serbs as the first cause of racial persecution in Dalmatia, concluding that such inhuman views and practices led to fascist crimes and the murder of millions of people during World War II. The subject of the analysis of **Maja Antić's** paper is the writing of The Day magazine about the influence of Austrian propaganda and the insurgent mood in Herzegovina in the first half of the 60s of the 19<sup>th</sup> century. The author focuses the analysis on the contents of uncensored reports of Russian consuls from different parts of the Balkans, published on the pages of this Moscow weekly. As dominant topics that were represented in the period from 1861 to 1865, the author singles out those related to the events in Herzegovina in the last stage of Luka Vukalović's uprising, but also the actions of the

Austrian government in the aforementioned regions. A goal connected with Austria's desire to complete its borders in Herzegovina is seen in the background of its meddling in the conflicts, although not entirely obvious. The "pacifism" of the local Austrian authorities and "concern" for the fate of the Herzegovinian Christians are analyzed in examples of bribery, promises of benefits and of cooperation with Vukalović's enemies. In the analysis of the news about the Turkish looting of the Duži monastery and the escape of the Orthodox monastic brotherhood to Austrian territory, the special attention was paid to the attitude of the Austrian authorities towards the defected monks, expressed in their imprisoning and then putting them under police control. According to the author, the reporting of *The Day* magazine showed that the plans of the Austrian government in Herzegovina exceeded the need to preserve the borders and establish peace in that part of the Ottoman Empire.

The final, *fifth chapter* of this book is designed as a kind of review of historiographical researches of various types, organized according to the chronology of the historical periods of the researched topics, in order from temporarily closer to temporarily more distant. In this way, we tried to emphasize a variety of historical research and its all-time importance, as well as of the observation of historical memory of various kinds. The chapter opens with the paper of **Tatyana Alexandrovna Mishchenko**, which connects the analysis of views on historical memory revised during the "third wave" of Memory studies and a description of the concrete visual form of the historical memory representation. The author consistently studies the space of visual information that shapes ideas about the past, using the example of the visual forms of representation of the historical memory of the first settlers of the Kaliningrad region, in the late 1940s – early 1950s, which in various ways preserve and reproduce the collective memory of the first Soviet population of the region. Four types of sources have been singled out for the analysis of the form of collective memory representation: urbanonyms – a group of names of urban objects in which toponyms with a memorial function can be followed; monuments and memorials; social networks with thematic groups of posts and photos and museum exhibitions. In his paper, **Victor Vasilievich Mishchenko** analyzes the activities of the Imperial House of Romanov in sanitary and military medicine during the First World War, providing precise details of specific sanitary and medical facilities and equipment that Empress Alexandra Feodorovna, her sister Princess Elizaveta Fyodorovna and other members of the imperial house

acquired. Among the biggest enterprise was the empress's initiative in the transformation of the city into the world's largest military medical hospital and rehabilitation center and the opening of the infirmary in the Winter Palace. By 1915, Kiev had become the largest hospital center of the Southwestern Front, where one hundred and three medical institutions were concentrated. Along with all these fascinating numerical data related to the scale of the imperial charitable enterprise, the work provides an insight into the self-sacrificing personal participation of the empress, her sister and daughters in caring for the wounded and providing medical aid. From October 1914, Alexandra Fedorovna participated in 2-3 operations every day as an operating nurse, and, as a rule, her older daughters were also nearby. The empress and her daughters, by personal example, encouraged members of the nobility to follow them in providing support to the country in difficult war times. The author concludes that these secret good deeds of the imperial house were not adequately evaluated in later times. Everything that was connected with the activities of the royal family, with their charity and moral deeds, during the years of Soviet rule, was covered up and subjected to destruction. **Dejan Antić's** paper follows thematically the previous one, by researching the participation and activities of the Russian medical missions during World War I in the Niš area, the temporary capital of Serbia. In the paper, systematically and in a precise chronology, abundant data are provided on the organization of the work of medical services, names of key leaders of Russian medical missions in Niš, the composition and management of all medical missions at that time, as well as on all material resources, medical facilities and various types of undertaken medical activities. In the period spanning from September 1914 to May 1915, nine Russian medical missions were sent in total. In Niš, they established the 10th and the 11th Reserve Military Hospital, suppressed epidemic typhus, took care of the patients and the wounded, as well as collaborated with the Serbian government and the Niš Municipality. Besides the empress, other renowned Russian ladies played a major role in supporting the Serbian population, such as the widow of Nikolai Hartvig, a Russian emissary at the Serbian court and Princess Trubetski, the wife of a high-ranking Russian diplomatic representative in Serbia in 1915. In conclusion, the author indicates durability and nurturing of the Serbian memory of the role and importance of the Russian medical missions during the Balkan Wars and particularly World War I. In his paper, **Antoni Mironowicz** examines Balkan manuscripts in the collections of the Supraśl monastery

in the 16<sup>th</sup> century, proving its direct connections with Byzantine and Serbian culture. Based on a detailed analysis of manuscript inventories in different periods, the movements of certain manuscripts, as well as on the content and linguistic characteristics of some of them, the close contacts of the monastery with monastic centers in Serbia and Bulgaria are reconstructed. Serbian and Bulgarian influences can be found in the subject matter, form and vocabulary of the literary texts. In the 16<sup>th</sup> century, the monastery of Suprasl became a major ecclesiastical center of all the Slavic nations. While being the major center of Orthodox theological thought, the monastery still remained open for new trends in philosophical thought. In her paper, **Elena Alexandrovna Mironova** examines sacred spaces around mount Treskovac (Romania-Serbia) in the aspect of a common Eurasian Paleolithic cult of fertility. The author presented some new facts that confirm the cult significance of the Mount Treskovac for the Mesolithic population of Lepenski Vir and also for inhabitants of Vlasac (Boljetin), and the caves in Romania. The facts presented in the paper also reveal the essence and significance of the stone artifacts, namely anthropomorphic sculptures in the dwellings of the Mesolithic settlement of Lepenski Vir. The author explains the connection of the Mount Treskovac and the sacred space around it with the Paleolithic cult of fertility and also that its main markers – anthropomorphic mobile sculptures – also identified in the vast territories of the Willendorf-Kostenkov cultural community. According to the author, this ancient religious cult that had risen in the Upper Paleolithic era, continued to be practiced in subsequent eras and appeared in the markers throughout Eurasia in the form of canonical heart-shaped anthropomorphic faces (iconic image of the Great Goddess - the deity of mountains and caves, stones, water, fertility, life and death); anthropomorphic faces on rocks and cult stones; a developed system of symbols (including the signs: “grid”, “rhombus”, signs M, W, V, Λ, etc.) and later in history it was manifested in a complex manner in the main Neolithic cultures of Eurasia – on the ceramics and in small sculptural forms. In the last article in this chapter, **Dajana Lazarević** points to tradition of dealing with the cultural memory and its various aspects within the scope of activities of the Institute for Political Studies in Belgrade, and in the continuation of the text provides a selective bibliography of scientific articles, monograph publications, collections of scientific papers and a other component parts of the publication dedicated to the topic of cultural memory.

*Milena Pešić, Jovan Janjić*