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The relevance of klironomy as a complex of scientific knowledge of cultural heritage preservation

Abstract: The relevance of the topic Klironomy Relevance as a Complex of Scientific Knowledge of Cultural Heritage Preservation concludes in consideration of klironomy not as a separate science but as a scientific knowledge complex, connected with many sciences from social and humanitarian fields. Despite klironomy includes three fundamental scientific directions, each of them has few sciences, cumulative existing knowledge forming united humanitarian outlook directed to researching of the main tangible and intangible values. Each klironomical science is clearly identified, withal has close connection together and uses knowledge received in adjacent sciences development, e.g., history, philosophy, anthropology, archaeology, physics, chemistry, etc. The study subject is the complex of klironomical sciences. The study object is cultural heritage preservation phenomenon. The study purpose is to detect interconnection of separate klironomical directions and sciences on example of each direction's representative. In the study, historical, comparative, and logical analysis and also analyses and synthesis methods were used. To reach the set destination and solve tasks made, the works of the native and foreign specialists in culture, art, philosophy, history, geography, archaeology, and other sciences that help form klironomical outlook. The author concludes that to analyse three separated klironomical sciences each of which is included in separated klironomical direction it was concluded that they are interconnected, complete each other, and present complex and full characteristics to an object, subject, or element of cultural heritage. Thus, it can be concluded that Klironomy as the science of cultural heritage is a set of multiple separated klironomical sciences united in three scientific directions.

Keywords: klironomy, klironomical sciences, cultural heritage preservation, humanitarian, natural sciences, social sciences, art history.

Introduction

The relevance of the topic Klironomy Relevance as a Complex of Scientific Knowledge of Cultural Heritage Preservation concludes in consideration of klironomy not as a separate science but as a scientific knowledge complex, connected with many sciences from social and humanitarian fields. Despite klironomy includes three fundamental scientific directions, each of them has few sciences, cumulative existing knowledge forming united humanitarian outlook directed to researching of the main tangible and intangible values. Each klironomical science is clearly identified, withal has close connection together and uses knowledge received in adjacent sciences development, e.g., history, philosophy, anthropology, archeology, physics, chemistry, etc.

The study subject is the complex of klironomical sciences. The study object is cultural heritage preservation phenomenon.

The study purpose is to detect interconnection of separate klironomical directions and sciences on example of each direction's representative.

Based on the study purpose, following tasks were set:

- perform short historiography of the cultural heritage preservation phenomenon;
- monitor philosophical thought about the role of cultural heritage preservation for civilization development;
- characterize the kinds and levels of cultural heritage;
- analyze achievements natural and social sciences to preserve the cultural heritage;
- analyze restoration, conservation, renovation, and revitalization as the main directions in cultural heritage preservation;
- characterize the complex of klironomical sciences at short;
- perform the comparing analysis of urban, folklore, and geographical Klironomies as a complex of scientific knowledge;
- detect interconnection of separate klironomical sciences of various directions to study in complex in the cultural heritage preservation field.

In the study, historical, comparative, and logical analysis and also analyses and synthesis methods were used. To reach the set destination and solve tasks made, the works of the native and foreign specialists in culture, art, philosophy, history, geography, archaeology, and other sciences that help form klironomical outlook.

The short history of cultural heritage preservation's fact

Klironomy is a science of cultural heritage preservation. Cultural heritage is a part of tangible and intangible culture created by previous generations and society's klironomical basis.

Last 12 thousand years, humanity has been creating a lot of buildings, paintings, and subjects of living. We find them in the settlements, among which Jerichoan, Bibl, Damask, and Gobekli-Tepe are the most ancient. Their appearance dates to the 8th century BC.

For many years among scientists, there has been a discussion about what it should be understood as cultural heritage. These norms are regulated by laws of states and UNESCO. In Russia, there are objects historically connected with their territories, art works, sculptures, decorative applied art, and other items, which have a historical value. However, the final solution of the object's value is the commission's discussion.

The first documental approved appearance of human's klironomical outlook was the message about the Big Sphinx recovering from sand. It is dated to the Thutmose IV epoch approximately 1400 BC. The recovering works plan was following:

1. Cleaning the monument from sand,
2. Building defence walls,
3. Reconstructing broken parts (*Buychik, 2014*).

It was the earliest complex of klironomical works that was mentioned in documents.

However, vandalism co-existed with klironomy for all the epochs. Vandalism is a demandable destruction of culturally valuable object by a man. The various kinds of vandalism have been known since Ancient Egypt. The Egyptian warriors looted and destroyed Nubian temples, but Nubians did the same in Egypt. There are proofs of reconstructing some of the

destroyed temples. This is an indirect argument of the klironomical outlook before the first mention of restoration works.

Vandalism can be classified by S. Cohen's motivational typology:

- Way of obtaining
- Tactical
- Ideological
- Revenge (*Cohen, 1973*).

The most ruining species of ideological vandalism are Islamic vandalism and vandalism based on fascist ideologies.

In the Medieval, klironomical outlook faded away in people. Its confirmation is the numerous paintings of European authors of that period, which describe the life of ordinary people at the background of the past epoch's ruined buildings. There is no documentary evidence of klironomical works either. In the medieval period in Europe and beyond, monarchs edited unwanted materials or destroyed them at all.

Duality was unchanged till the Renaissance. The Old World's attitude to cultural heritage became much more loyal, despite of the New World. Local tribes' culture was destroyed or exported to Spain's treasury expense. The first klironomical works took place in the Sistine Chapel in 1565 at the end of the Renaissance.

At the Enlightenment Age, the Last Supper restoration by the painter Michelangelo Bellotti was the first klironomical activity. People realized the klironomical outlook on historical heritage at that epoch.

The most active in archaeology and conservation was the 19th century. People finally approved and supported the ideas of cultural heritage preservation.

The modern stage of klironomy development started from 1918, when the ancient painting's recovering conference was held in Russia. In 1930, The International Conference on the Scientific Methods Study for Art Works Research and Preservation, at which the issues of object's restoration and conservation were discussed, was held in Rome.

Philosophical thoughts of cultural heritage preservation's role for civilization development

To analyse klironomy as a scientific direction, it should review the development of klironomy philosophy and its importance in civilization evolving. Several last centuries, modern world has more become global that positively influences interaction between different people's cultures. This is why the "values" understanding is very important.

Cultural heritage preservation is a main aim for men. Cultural values exchange is an important factor in the development of every people's culture. It is also an instrument for international politics and it helps to find mutual understanding with the most different people. That is because culture has no borders and barriers. Cultural values accumulate men's experience of many years and have a re-creating function in people. The problem of cultural values preservation should be discussed on the international level. It needs close cooperation between states. Migration of cultural valuable objects between states helps to do this.

To monitor achievement of "cultural value" in history, it should review ancient philosophers. Socrates was a principal enemy to understand nature in philosophy. He directly

called it as heretism because in his opinion, it is a creature of God. Democritus joined the discussion about values. He declined material benefits to the divine spiritual ones. He was against demagogy and stood for use. In the ideas' world, hierarchy, on the top of which Benefit Idea is, dominates. Various ancient philosophers understood the Benefit Idea in different ways. Plato believed every man should reach benefit inside and outside himself. In this case, the soul would be clear. Protagoras felt differences of people on their social and material status. In the future, it would play an important role to form klironomical outlook in people. Basic klironomical education needs to be socially realized individual understanding about an object's value. Aristotle thought even if an object is a bit valuable, it will have been protected and saved until it's destiny won't be useless.

Absolutely new understanding of value comes from the works of I. Kant Foundations of the Metaphysics of Morals, Critique of Practical Reason, and Critique of Judgment. In them, moral value is detected by man's individuality. After forming "value" in philosophy, it was able to analyse the issue of value's understanding in social development fields, including "cultural values" in frames of which cultural heritage in klironomical view is placed. The definition of "cultural value" introduced by N.P. Koptsev, V.P. Lozinsky, and A.A. Makhonina was generated "Cultural value is a specific kind of ideal, the form of their attitude to common important sites of culture created in civilization and currently outlived by people, has projected reality character, and exists in the situation of life's choice of practically important sites." (*Koptseva et al., 2013*)

Kinds and levels of cultural heritage

To prove the relevance to create the united klironomical outlook it is necessary to analyse the multi-sidedness of cultural heritage in kind and level understanding. Cultural heritage is a part of tangible and intangible culture created by previous generations and transferring valuable information to the current generation about the past. Therefore, objects, items, and elements of cultural heritage are not only artifacts having detected minimal age but passing to the modern society the information, which greatly damages understanding epochs and periods in history in case of loss.

There are 6 kinds of cultural heritage objects:

1. Archaeological objects, i.e., ruins of buildings, living and art items;
2. Historical objects, i.e., houses and buildings;
3. Monumental art objects, i.e., paintings, monuments, architecture assembles;
4. The objects of architecture and urban building, i.e., historically valuable streets and blocks;
5. The objects of garden and park art, i.e., mixing park building and natural or anthropogenic landscape;
6. Landscape objects, i.e., natural territories having a historical value (*Federal Law No.73-FZ*).

According to the official UNESCO data, on April 1, 2019, 908 cultural names, including 39 natural-cultural and 169 mixed objects, have been received since registration start in 1978. It should mention the countries which are continental centres:

- Europe: Russia, Greece, Portugal, Poland, Czech Republic, Sweden, Belgium, Austria, The Netherlands, Switzerland, Croatia, Bulgaria, Denmark, Hungary, Norway;
- Asia: Japan, Turkey, Korean Republic, Israel;
- Africa: Morocco, Ehippia, Tunisia, Algeria, Egypt;

- Southern and Northern Americas: Brazil, the USA, Canada, Cuba.

Values are the base of intangible culture. Values are cultural norms accepted by society. Cultural norms are appeared in the terms as:

- Habits, i.e., installed stereotypes of behaviour in different situations;
- Manners, i.e., outside forms of behaviour
- Etiquette, i.e., cultural manners complex connected to the definitive actions having symbolic mean;
- Customs, i.e., behavioural algorithm as the cultural complex functioning based on them (*Buychik, 2018b*).

Everything is included into the human's cultural structure. Some specialists call it the lifestyle, a part of culture characterizing current generation or social group life.

Manners and customs are long-time installed norms transmitted through generations and awarded tradition's status. Custom is a regulation of everyday life. It is directly following regulations, taken from the past, which applies to practical actions. Custom can be understood as people's agreement about what, where, and how it should do an action. Tradition is the same regularly repeating actions, pinned and positively marked by specific ethnos, frequently gaining ceremonic, ritual, custom, and rite form. Myth is a real-life action's fiction. Knowledge is a judgement checked by science and experience for truthfulness. Religious beliefs are an emotional relationship to a value or idea. It is based on subjective belief in fact's truthfulness. Religion is a developed form of beliefs. Supreme society's values of the eternal and created, life and death, sin and judgement, mercy and missing are mirrored in religion. Folklore is the first historically artistic and collective ethnic activities such as verbal, verbally-musical, chorographical, and dramatic. Folklore is multi-sided. It includes four categories such as traditional, modern, peasant, and urban.

Thus, cultural heritage is an absolute part of society's being. Complex differentiation of the objects, items and elements of cultural heritage forms over the world means multi-component and scientific and logical research of the peoples' cultural past.

Destinations of natural and social sciences in cultural heritage preservation

Natural sciences, including chemistry, physics, and biology, are developed for thousand years but separated from philosophy comparably recently in time measurement. However, natural sciences made a huge use in forming all the directions of cultural heritage preservation fields as conservation, restoration, renovation, and revitalization.

Conservation and restoration include various aspects. The most important of them are:

- Studying material base of painting and applied art (*Grenberg, 1980*),
- Searching new restoration materials (*Buychik, 2019*),
- Preventive conservation (*Devina et al., 2001*).

From the late 19th century only, e.g., analysis of painting and decorative applied art was made by professional high-degreed chemists, who used the newest achievements of analysing and non-organic chemistry to solve tasks. When conservation and restoration began becoming an independent direction of man's activities in the field of klironomy, i.e., cultural heritage preservation, the same mixtures, drying oil, and varnishes, which were used by the original

authors, as a specific material. Methods of the creation were the same as ones used by ancient masters. By that time, the circumstances, which did not allow to solve the main conservation and restoration problem, i.e., realize long-time keeping of art objects or items, appeared.

The attempts to use the chemical industry's achievements in conservation and restoration have been viewed for the last 150 years. The chemical industry's development in the synthesis of new polymer materials in the mid-20th century significantly expanded the opportunities of material's choice in relation to each problem of conservation and restoration. In the process of developing various fields of chemistry and physics as well as newest technologies, new materials are constantly appearing, traditional conservation and restoration techniques are being improved, and in some cases, unique technologies are being offered (*Brychik, 2018c*).

Preventive conservation is directed to create storing conditions, preserve and expose items. This kind of conservation includes creating microclimate and illumination of museum rooms and supporting outside statues and monuments. Medieval masters used preventive and conservative methods in creating of architectural works, paintings, books, and jewellery. It influenced items' preservation well. In the 19th and early 20th centuries, there were prophylactic activities of defence from bio-damage. Partly thanks to it, we have got a lot of well-preserved items.

A huge role in cultural heritage philosophy was played by cultural philosophy. It is a philosophy's direction studying culture as a whole. Cultural philosophy started from the representative of German Romanticism Adam Muller from the 19th century. A special role in cultural philosophy development was played by the works of Neo-Kantians Wilhelm Windelband and Heinrich Rickert, who rejected the need to allocate a special branch of knowledge that would be engaged in the study of culture and cultural heritage. The subsequent development of cultural heritage philosophy followed the path of identifying various approaches to understanding the phenomenon of human attitude to culture. The classical concept of the culture's vision in European philosophy was replaced by other concepts, which were based on other tasks generated by the epoch of its crisis and the need to rethink many of its values.

Starting from the second half of the 19th century, in Russia, various organizations and societies began to form. In them, scientists and members of the enlightened public discussed issues of preserving cultural heritage, showing elements of klironomical outlook. In 1972, the most of countries assigned the Convention Concerning the Protection of the World Cultural and Natural Heritage fixing the significance of protection, preservation, and saving the unvaluable and unfillable world heritage.

By the end of the 20th century, the issue of cultural heritage preservation had become more important. The question "What will we save?" transferred to the new measure "What will we retain?" Each culture has its cultural heritage volume that allows it to be relevant and "alive".

Thus, the development of the philosophical thought helped humanity to realise the actuality of cultural heritage preservation as a factor of society's preservation development. Socially-genetic code included in artefacts has the special meaning for temporal changing of human's consciousness in the direction of cognition of heritage being for the descendants. In the 21st century, cultural heritage framed in countable works of philosophers, art critics, culturologists, and historians got new content, filled with theoretical base that is a fundament of methodology and practice development (*Brychik, 2018a*).

Restoration, conservation, renovation, and revitalisation as the main directions of cultural heritage preservation

Restoration is a complex of activities that directed to prevent or repair damage consequence and create optimal conditions of keeping (*Vygonnaya et al., 2000*). The main goals of restoration are:

- 1) repair the object's damage,
- 2) enhance the outside view of an object (*Buychik, 2019*).

Restoration divides on commercial and museum. Their differences are in that commercial one often includes enhancing the outside view but museum one is directed to serve the actual outside view and its supporting.

There is no clear border between conservation and preservation has not been yet. However, it is necessary to detect the main goals of conservation:

- 1) design of basic conservation principals,
- 2) design of conservation methods and paths,
- 3) forming of regime parameters and keeping system (*Buychik, 2019*).

Nowadays, there clearly are five methods of conservation of cultural heritage objects:

- 1) repeated turning into the ground,
- 2) natural conservation,
- 3) indoor constructing,
- 4) conservation with fragmental restoration,
- 5) objects layout (*The methods of ruins conservation in the restoration practice*).

Provision to save the ruins of architectural monuments with help of total conservation is hard realised very frequently. Decision of the way of monument's preservation depends on state's economic situation and the specialists, which are enough qualificative to realise such sort of works. Conservation approach is also specified accounting climatic conditions and its crowding. Thus, restoration practice is varying depending on region. Nowadays, there are relevant problems of lack development of subject.

Scientific directions of klironomy

6.1 Tactile Klironomy

Tactile klironomy is a scientific direction of klironomy that replies to tactile feeling cultural heritage objects and tangible object's preservation. It is one of the triple representatives of klironomical sciences system. Its relevancy is in impossibility to develop society and form new cultural values without back. Experience and knowledge of previous generations, pictured in tangible form, are the base for new values' creating. Tactile klironomy tasks are:

- 1) describe objects' condition and design their restoration plan,
- 2) analyse objects' condition and value to characterise and include them to cultural heritage list,
- 3) design methods of objects' preservation, reconstruction, and restoration,
- 4) realise scientific and enlightening activities and form scientific base.

Tactile klironomy functions are:

- 1) preserve all kinds of tangible cultural heritage,

- 2) restore damaged or partly lost objects,
- 3) reconstruct lost objects.

There are seven sciences in tactile klironomy, such as: Landscape, Urban, Architectural, Sculptural, Pictural, Artistic, and non-Authentic Klironomies (*Fig. 1*).

6.2 Facile Klironomy

Facile Klironomy is a scientific direction of klironomy that replies to preserve intangible cultural heritage, includes in klironomical sciences system. There are customs, forms of imagination and expression, knowledge and skills, and, also, the subjects, tools, spaces connected with them in intangible cultural heritage. The relevance of this direction includes in itself the necessity to preserve cultural heritage due to impossibility of complex forming without knowledge and skills of ancestors. Without intangible cultural heritage correct forming of men's outlook is impossible. The purpose of this direction is to preserve elements of intangible cultural heritage. Tasks of the direction are:

- 1) describe elements' condition and detect volume of restoration,
- 2) analyse elements' condition, categorise, and include them to cultural heritage list,
- 3) design methods of elements' preservation, reconstruction, and restoration,
- 4) form scientific base and realise scientific and enlightening activities.

Facile klironomy functions are:

- 1) preserve all the kinds of intangible cultural heritage,
- 2) recover of damaged or partly lost objects,
- 3) reconstruct lost objects

In the frame of Facile Klironomy there are five sciences:

- 1) Inventum Klironomy,
- 2) Folklore Klironomy,
- 3) Traditional Klironomy,
- 4) Confessional Klironomy
- 5) Communicative Klironomy (*Fig. 1*).

6.3 Theoretical Klironomy

Theoretical Klironomy is the specific and scientific direction of Klironomy, which forms its common scientific basis, i.e., history, geography, methodology, systematics, statistics, and jurisprudence.

The relevance of the direction is in complex vision, analyze, and design of theoretical mechanism to use applied skills. It is necessary to form the professional level of future specialists in the various fields of cultural heritage preservation.

The study object is objects, items, and elements of tangible and intangible cultural heritage.

The study subject is history, geography, methodology, statistics, systematics, and jurisprudence of cultural heritage preservation.

The purpose of this direction is to form the theoretical klironomy base. The tasks are:

- 1) Realise historical and geographical analysis of man's and society's activity in cultural heritage preservation;
- 2) Design the methodology of development of facile and tactile klironomical sciences;

- 3) Realise statistical research in facile and tactile Klironomies;
- 4) Systemise received data in cultural heritage preservation;
- 5) Develop legal field of cultural heritage preservation.

The functions are:

- 1) Preserving all the kinds of cultural heritage;
- 2) Systemising the artefacts of cultural heritage, methods, techniques of its conservation, restoration, renovation, and revitalisation;
- 3) Research historiography in cultural heritage;
- 4) Geography of the spreading of the elements, objects, and items of cultural heritage in time and space.

In the frame of theoretical klironomy, following sciences can be separated analytics klironomy, methodological klironomy, philosophical klironomy, geographical klironomy, and legal klironomy.

In the frame of Theoretical Klironomy there are five sciences:

- 1) Analytic Klironomy,
- 2) Methodology of Klironomy,
- 3) Philosophy of Klironomy,
- 4) Geography of Klironomy,
- 5) Legal Klironomy (*Fig. 1*).

Comparing analysis of Urban, Folklore, and Geographical Klironomies as a complex of scientific knowledge

1. Urban klironomy

Urban Klironomy is a klironomical science preservation of settlement cultural view. Urban Klironomy is an independent science in field of the klironomical sciences that closely cooperates with the list of another sciences:

- 1) ethnic and cultural landscape studies researching human's influence on various landscape objects,
- 2) urbanistics researching city systems' development
- 3) architecture researching building and buildings' projecting.

The study object in this science is the city environment territories having specific historical and cultural value, i.e., buildings complexes, architectural objects and landscapes. The study subject is the preservation of city environment places keeping historical and/or spiritual values. Science purpose is to save historical and cultural city environment. Science tasks:

- 1) analyse the condition of the several city environment territories and categorise and include in the cultural heritage list,
- 2) describe the condition of the several city environment territories, included in the cultural heritage list, to detect their relevance and the volume of restoration works,
- 3) design methods of preservation, restoration and reconstruction of the city environment,
- 4) form of the scientific basis and realise scientific and enlightening activities.

Science functions are:

- 1) preserve all the kinds of the city environment detected as a part of the cultural heritage
- 2) recover of damaged or partly lost places of the city environment,

- 3) reconstruct the lost components of the city environment.

2. Folklore Klironomy

Folklore Klironomy is a klironomical science that preserves verbal, word and musical ethnic arts as elements of intangible cultural heritage. Folklore klironomy is an independent science of the Facile Klironomy direction. It closely cooperates with the list of another sciences:

- 1) cultural anthropology, researching the culture as a set of the tangible objects, ideas, values, and viewpoints in all the stages of its development,
- 2) Ethnology, researching the aspects of ethnos and ethnic groups life;
- 3) Philology, researching people culture performed in language and literature;
- 4) Musicology, researching music.

The study object of this direction is the elements of verbal and musical folklore, included in cultural heritage. The study subject is the processes to preserve the verbal and musical folklore, included in cultural heritage. The science purpose is to preserve verbal, musical, choreographical, and dramatic folklore. Science tasks are:

1. Preserve all the kinds of folklore included in intangible cultural heritage;
2. Preserve folklore forms that may be included in intangible cultural heritage;
3. Restore damaged or partly lost folklore elements included in intangible cultural heritage;
4. Reconstruct lost folklore elements included in intangible cultural heritage.

Science functions are:

- 1) Preserving all the kinds of folklore detected as intangible cultural heritage;
- 2) Preserving forms of folklore that may be included in intangible cultural heritage;
- 3) Reconstructing damaged or partly lost folklore elements detected as intangible cultural heritage;
- 4) Reconstructing lost folklore elements detected as intangible cultural heritage.

3. Geography of Klironomy

Geography of klironomy is the klironomical science researching geographical location of the cultural heritage elements and their territorial development in history. Geography of klironomy is an independent science and closely interconnection with list of sciences:

- 1) Cultural Geography, researching territorial cultural differences and territorial distribution of culture;
- 2) Country studies, researching states and systemising various data of their nature, population, culture, economy, and social organisation;
- 3) History, researching man and his activities, outlook, social connections, organisations, etc. in the past.

Geography of klironomy also interconnects with Theoretical, Historical, and Analytical Klironomies. The study object is territories having historical and cultural values and methods, techniques, and other forms to detect such territories. The study subject is the laws of territorial distributing cultural heritage. Science purpose is to form correct man looks on territorial development of cultural heritage. Science tasks are:

- 1) Analyse of territorial changes in cultural heritage distribution;
- 2) Realise geography of events on cultural heritage preservation;

- 3) Design klironomical methods of geographical research on cultural heritage preservation by society;
- 4) Form scientific base and realise scientific enlightenment activities on cultural heritage preservation influencing spiritual development of society.

The science functions are:

- 1) Preserving all the kinds and types of tangible and intangible society's cultural heritage;
- 2) Preserving all the kinds and types of methods practices of tangible and intangible society's cultural heritage preservation;
- 3) Preserving of information about location and forms of space development of tangible and intangible society's cultural heritage that can be included as a part of heritage;
- 4) Reconstructing of lost cultural territories in purpose to preserve cultural heritage by society.

The relevance of analysing various klironomical sciences in complex

Urban Klironomy studies city environment from the cultural heritage point view. If analysing a city as a set of different historically united districts, the common characteristics, on background of which cultural differences keep, are detected. Especially significant places obtain status of so-called "place spirit" by time.

Folklore Klironomy studies the similar features of city environment, its separate districts and places. However, folklore is the historically first artistic (aesthetic) and collective folk art. Thus, in the places of special concentration of culture, folklore units are preserved. They form a "place spirit". The researches in this field help for specialists to correctly identify cultural specifics, inherited from the original people of this area.

The purpose of Geographical Klironomy is to design and redact the ethnographic and region maps, which were made before. Because of these researches, scientists may not only design maps of separate areas in several periods of settlement, but detect its transformation, migration streams, and ethnical mixes that form new ethnic phenotype. The city environment is the same territorial object as other region. The Cartography of ethnic regions helps for archaeologists, historians, and anthropologists to design the future projects and accent the locations of excavations.

Thus, the compilation of these klironomical sciences creates the complex view on the research of every cultural heritage characteristic, despite each of these sciences are parts of various directions of the united Science of Klironomy. This proves that the new and developing science has a certain scientific complex and directed to oversee research of cultural heritage objects, their development, transformation, and preservation during many epochs.

Discussion

The topic of the developing of klironomy as a fundamental science has a great meaning for more certain and structural understanding of cultural heritage preservation specifics in difference of modern and future culture and art. It should understand that culture and art are dynamic meanings. They do not stand in a place. They do constantly develop, generate new forms, standards, and values, which can be preserved for a long time, or be transformed for a short period. In contrast of culture and art, cultural heritage differs certain view on the constant, i.e., permanence of its being. Various criteria of significance of objects, subjects, and elements of

cultural heritage in different states and historical periods may be. However, the contention of cultural heritage, since its creation, preserves for centuries, even if the informational or material contention disappears.

In mind of author, it necessary to research following directions:

- 1) more certain detection of the duration to exist a culture and art object, subject, and element, which may be identified as cultural heritage unit;
- 2) detecting significance of cultural heritage objects' revitalisation in the meaning of "place spirit" a preserving of it.

Conclusion

Klironomy is an independent and vast science that includes many other scientific directions and studies. In this part Urban, Folklore, and Geographical Klironomies were compared. These sciences are not the same, but share the idea and methods. The cultural heritage preservation idea has been forming and morphing for thousands of years until its modern form. In this work, Klironomy's history was described and explained.

To analyse three separated klironomical sciences each of which is included in separated klironomical direction it was concluded that they are interconnected, complete each other, and present complex and full characteristics to an object, subject, or element of cultural heritage. Thus, it can be concluded that Klironomy as the science of cultural heritage is a set of multiple separated klironomical sciences united in three scientific directions.

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Appendix

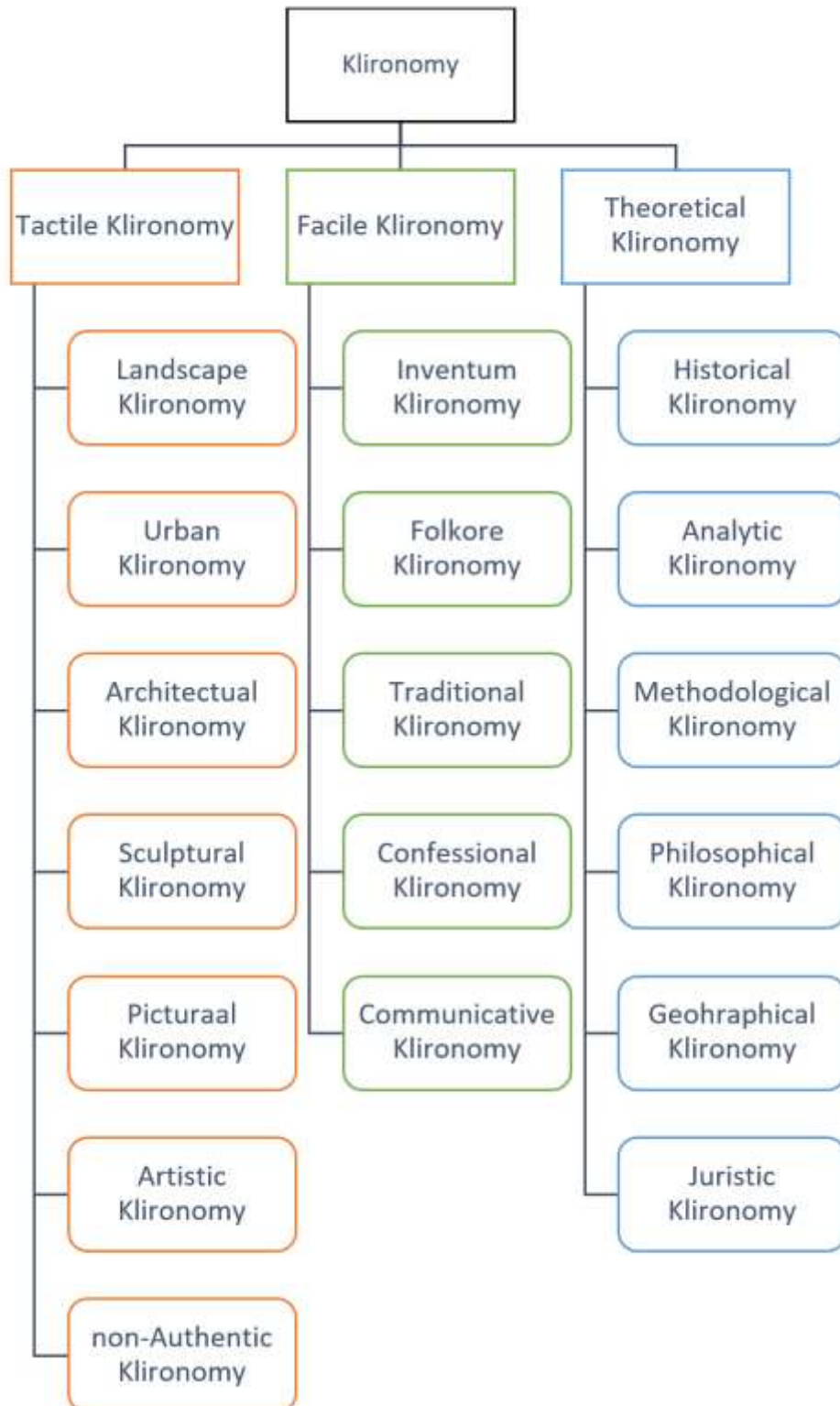


Figure 1. The system of klironomical directions and sciences