

V.M. Bekhterev in Bulgaria

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In 1877, V.M. Bekhterev was in Bulgaria and in 1909, he was a student of the Saint Petersburg Military Surgical Academy. In April 1877, as part of a voluntary medical unit, he went to the Balkans, where at that time military operations were being conducted. As a medical worker, he carried out his duties on the Danube crossing and in Pleven, where bloody battles were fought. The dressing station, at which he helped the wounded, was part of the 67th hospital, in which S.P. Botkin and N.V. Sklifosovsky were working at that time. N.I. Priogov inspected and provided assistance to the wounded in this hospital. During his time at the battlegrounds, V.M. Bekhterev made a series of observations that point to his future as an outstanding psychologist and one of the first Russian ethno-psychologists. V.M. Bekhterev left the combat theater in late September 1877. The second time he was in Bulgaria was in July 1909 as the organizer of the Sofia Congress of the New Slavonic Movement for the Rapprochement of the Slavic Peoples on the Basis of Science and Culture. At the congress, on his initiative, decisions were made on the role of Russian books in the study of the Russian language in Slavic countries, and on the Russian language as a common Slavic language in the conduct of scientific and cultural events. V.M. Bekhterev proposed some ideas on the development of higher education in Slavic countries.

Keywords: *V.M. Bekhterev, history of medicine, medical aid, military doctor, the Russo-Turkish War of 1877–1878, the Sofia congress, ethno-psychology, the New Slavonic Movement*

For quotation: *Shingarov G.Kh., Tatarovskaya I.G. V.M. Bekhterev in Bulgaria. History of Medicine. 2018. Vol. 5. No 1. P. 35–42.*

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V.M. Bekhterev traveled to Bulgaria twice: first as a participant in the Russo-Turkish Liberation War of 1877 to 1878 and later as one of the organizers and active participants in the Sofia Congress of the New Slavonic Movement for the Unity of the Slavic peoples in July 1909.

The liberation war and the Russian medical community

In order to understand why V.M. Bekhterev, a fourth-year student of the Saint Petersburg Military-Surgical Academy, went to the

Balkans during the military operations of 1877 to 1878, it is necessary to form an idea of the attitude of Russian society, and in particular the Russian medical community, to Russia's preparation for and participation in this war [1]. In Russian public consciousness at the time, Bulgaria was part of the unified Orthodox Slavic world, the center of which was Russia, which was entrusted with the mission of liberating the southern Slavs from the centuries-old Ottoman yoke. Bulgarian society also perceived Russia as a liberator. The predominant mood in Russian society is accurately conveyed in I.S. Turgenev's story *On the Eve* and in the Bulgarian writer Ivan Vazov's novel *Under the Yoke*.

Received: 18.09.2017

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The preparation for and participation in the war, which was viewed as a liberation war, were received with great enthusiasm by Russian society.¹ N.I. Pirogov (professor at the Saint Petersburg Military-Surgical Academy), S.P. Botkin and N.V. Sklifosovsky were among the medical scientist volunteers who went to the Balkans. Botkin appealed to the academy students to take part in the liberation war as volunteers. One of these volunteers was fourth-year student V.M. Bekhterev. In a message published on June 24, 1877, in the Saint Petersburg newspaper *Severniy Vestnik*, he writes: “Alexandria, June 13th. I left Bucharest with the Red Cross ambulance, which was assigned to the dressing station to the crossing point. The detachment consists of 7 doctors, 25 students, and 44 orderlies; and also of the personnel of the Ryzhov’s medical detachment.... The whole detachment is under the supervision of the chief surgeon Rynek... We are accompanied by the representatives of the Red Cross, Prince Cherkassky, Prince Dolgoruky, Count Tolstoy, Golenishchev-Kutuzov and Pisarev” [2, pp. 417–418]. This list of authorized representatives shows that some of the most famous people of Russia went to the Balkan front.

V.M. Bekhterev knew the reasons, goals and meaning of the liberation war, which were exemplified in the powers of the prince of Bulgaria. The mission of Prince Cherkassky, who had to perform the functions of the governor, was to create a system of self-government and help the Bulgarian people take the path of independent existence and development. V.M. Bekhterev wrote: “The hero of the sixties in the peasant reform, he will undoubtedly fulfill his cultural mission in the best way” [2, p. 418].

V.M. Bekhterev left Bucharest on June 13, 1877, with the Red Cross detachment, which was to provide medical assistance at the dressing station at the crossing point of Russian troops across the Danube.

V.M. Bekhterev treated his participation in the liberation war as a duty. At the time he wrote: “The feeling of wearying expectation that was poisoning the days of our stay in Bucharest was replaced by some quiet ecstasy (which is not spoken out in words, but felt by everyone), when

a long string of carts slowly moved along the road to Alexandria” [2, p. 418].

The crossing of the Danube began on June 14 to 15, 1877. The detachment reached Zimnitsa, where a temporary military field hospital was deployed. V.M. Bekhterev describes in detail the positions of the opposing sides on both banks of the Danube. The coast opposite Zimnitsa, occupied by the Turks, was high and provided them with a significant advantage. Russian soldiers showed heroism while capturing the first positions of the enemy: “Our soldiers literally had to climb the walls. One soldier raised the other in his arms so that the last of them would give him a gun and the opportunity to climb up the cliff behind his companion with the help of the last. And at that time the Turks hiding behind bushes fired upon our soldiers” [2, p. 422]. By the evening of June 15, Russian troops had captured the Bulgarian coast and taken the city of Sistovo (now Svishtov). According to V.M. Bekhterev’s calculations, Russian losses during these battles included about 300 dead and 436 wounded soldiers. All the wounded passed through the dressing station, where Bekhterev worked. And the behavior of the wounded made a great impression on him.

At the dressing station

After the surrender of Svishtov, the Turks concentrated their defense in the area of Plevna, where there was a well-prepared and protected fortress. The Russian army’s first attempts to capture Plevna were unsuccessful. The greatest losses were during the attack of the fortress on August 28 to 31, 1877. Bekhterev reports about it in correspondence No. 148 of September 26, 1877. He describes in detail everything that happened at the dressing station, where he helped the wounded. The medical unit in which he served consisted of one doctor and seven students and was appointed to the 16th Division Infirmary. The assault of the fortress began at 11:00 on August 28, and at once wagons with the wounded began to arrive at the dressing station, numbering about two thousand by the evening. The conditions for providing medical care to those in need were terrible. Only 800 wounded soldiers could be placed in tents; the rest lay on the ground under the cold rain. “You are going around sick with a lantern like crazy, staggering from side to side along impassable dirt, and do not know what

¹ For more details, see [1, pp. 314–330].

to do”, V.M. Bekhterev writes. “One grinds his teeth, another has a strong fever, and he squeezes his jaws hard. All around you moan and scream from hunger (many wounded had nothing to eat for three days), cold and wounds.... The heart is torn into pieces at the sight of this terrible picture” [2, pp. 432–433]. According to Bekhterev, it was difficult to orientate oneself in this mass of wounded men to determine who should be given medical assistance first. Some had heavy bleeding and needed a dressing immediately; others needed to have a leg or an arm amputated. “Thirty years later it’s hard to believe that this could be reality”, recalls V.M. Bekhterev [3, p. 1227].²

Ethnopsychology

In his letters from the front, V.M. Bekhterev describes the behavior of Turkish soldiers not only on the battlefield, but also in retreat and in other conditions not connected with military operations. He writes that they could not be denied courage and fortitude. But he describes the behavior of the Turks in relation to the defenseless peaceful Bulgarian population and to the dead and wounded Russian soldiers out of combat operations. The Turks massively destroyed the peaceful Bulgarian population, then retreated and left the populated areas. V.M. Bekhterev witnessed this, even when the Turks left the city of Svishtov: “The Turks, leaving their homes, remembered their last year’s atrocities and began again to slaughter the Bulgarians. Today two unfortunate victims of Turkish anger were brought to our hospital” [2, p. 429]. The psychology of the Turks V.M. Bekhterev unequivocally defines as “malice”.

At that time in the territory of Turkey, punitive actions were performed not only by the army and police, but also by such groups as Bashi-bazouk, Circassians and Nizamas. V.M. Bekhterev notes: “We had the opportunity to see 36 Turkish prisoners of war – 20 Circassians and Bashi-Bazouks, the rest of Nizam. Some Bashi-bazouks do have remarkably beastly faces” [2, p. 430]. The Turks plundered dead and wounded Russian soldiers. V.M. Bekhterev cites the following case:

“Now the wounded soldier Alexander Rak from the Minsk regiment lies in our hospital.... He says that after he was wounded he had to lie under the corpses of his comrades for a long time. He saw how the Turks came to them twice, robbed the wounded and pierced them with bayonets” [2, p. 423].

V.M. Bekhterev describes another case to characterize the psychology of the enemy soldiers. A wounded Turk beckoned to a Russian soldier, took out a dagger and killed him. Similarly, “one of the wounded Turks killed a paramedic at our dressing station, who came to dress him” [2, p. 423].

The cruelty of the Turks was manifested in the most vivid manner after the attack of August 28 to 31, 1877 on the Radishchevsky redoubt near Plevna. According to V.M. Bekhterev and N.I. Pirogov [4], during this attack on the Turkish fortress, the Russian army suffered losses of about 5,000 wounded and killed. Thousands of Russian soldiers lay dead and wounded on the battlefield after the shooting ceased. Russian doctors tried to help the wounded and remove the corpses, but the Turks prevented this by purposeful shooting. V.M. Bekhterev writes that Russian doctors sent the orderlies several times, but the enemy opened fire on them, killing two orderlies from the detachment in which he served and wounding another. They also sent the parliamentarian to the Turkish camp with the purpose of agreeing to remove the corpses and the wounded, but he was refused. No convictions could influence the Turks; their answer was “Let the corpses rot, the wounded perish” [2, p. 435].

As an ethnopsychologist, V.M. Bekhterev drew attention to the behavior of the English representative, who saw the corpses of tortured Bulgarians. Pointing to the murdered Nysturov, Emperor Alexander II addressed the Englishman with the words “That’s what your friends are doing; je vous prie d’admirer” (“I beg you to admire”). The Englishman looked at the disfigured corpse in cold blood and asked if there were any witnesses that this had been done by the Circassians. He was told that Russian officers had witnessed it. “Then the representative of Great Britain turned away with usual importance and quite calmly began a conversation with one of the courtiers about extraneous subjects”, writes V.M. Bekhterev [2, p. 430].

² The events of August 30–31, 1877, in which V.M. Bekhterev took an active part, imprinted in the picture of V.V. Vereshchagin “After the attack. Dressing station near Plevna”.

Turks also terrorized the representatives of Bulgarian self-government. V.M. Bekhterev refers to the following fact. The village of Mangolia was liberated by a detachment of Cossacks, and Bulgarian self-government was established there. As soon as the Cossacks left, the Bashi-Bazouks appeared, seized local Bulgarians, representatives of the authorities and tortured them and burned them, saying: "Here you are, dogs, Russian governance!" [2, p. 438]. V.M. Bekhterev, describing the acts of the enslavers, shows against what evil Russia waged a liberation war in 1877 to 1878.

Soldier brotherhood

A description of the nature of the Russian soldier V.M. Bekhterev starts with the crossing of the Danube, which began on the night of 14 to 15 June 1877. The Turks fought intensely with the Russian soldiers trying to gain a foothold on the Bulgarian shore. Despite the terrible shelling, the Russians managed to climb to the high bank and take a favorable position for further offensives.

V.M. Bekhterev was at the dressing station and had the opportunity to observe the behavior of the wounded. He drew attention to a fact eloquently testifying to the strength of the spirit of Russian soldiers. At the dressing station there were few soldiers who had only one wound; almost everyone had two, three, four or even more wounds because they did not leave the battlefield even when they were wounded. According to V.M. Bekhterev's observations, a wounded man removed a bullet from his wound in order to consider himself healthy: "So, one of the wounded, for whom the doctor had just taken a bullet from the soft parts of his shoulder, begged me that he be immediately discharged from the hospital and sent back to the regiment" [2, p. 427].

V.M. Bekhterev studied the psychology of the Russian soldier in conditions in which the "spiritual side of the combatant" was most clearly manifested. The best "laboratory" where one could study the psyche of a Russian soldier in the conditions of war, in his opinion, was the dressing stations, where he provided medical assistance. Soldiers arrived at the dressing station directly from the battlefield with untreated wounds and at risk of death. Everyone was in equally difficult conditions at the dressing station; everyone needed medical help urgently. In such a situation, a person

typically develops a sense of self-preservation, wanting to get medical help as soon as possible. V.M. Bekhterev was impressed indescribably by the fact that none of the wounded were shouting and asking to be helped earlier than others. In his opinion, this testified to the brotherly relations among the soldiers, which were preserved even under the most difficult conditions: "First of all, I must draw your attention to one pleasant trait that I was able to notice among our soldiers: there are truly fraternal relations between them. <...> A friend of our soldier is in the foreground; for him he often goes through the most terrible gun fire and often dies, tearing out his brother from the hands of the enemy" [2, pp. 436–437].

V.M. Bekhterev draws attention to the fighting spirit of the Russian soldier, conditioned by an understanding of the goals for which he was fighting. In 1909, seeing in what conditions Russian soldiers held their positions on the St. Nicholas Mountain – surrounded by the enemy and not receiving reinforcements – he concluded that "our military successes were due to the rise of mood and the spirit of the troops that was supported during the liberation war" [3, p. 1232]. The same, unfortunately, was not true during the Russo-Japanese War.

Outstanding Russian doctor-scientists including N.I. Pirogov, S.P. Botkin and N.V. Sklifosovsky, took direct part in the Russo-Turkish liberation war of 1877 to 1878. In December 1876 the famous Russian military field surgeon N.I. Pirogov left his estate "Cherry" for Chisinau, where on the eve of the war was the Russian army. His service was required by the Grand Duke Nikolai Nikolaevich, the brother of Emperor Alexander II and the commander-in-chief of the Russian army, which was preparing for war in the Balkans. During military operations, N.I. Pirogov inspected the hospitals and helped to organize temporary military hospitals in the war zone, provided surgical assistance to the wounded and also advised military surgeons. He participated in the organization of the medical service during the unsuccessful attack on the Turkish fortress near Plevna on August 28 to 31, 1877. Of the great losses of the Russian army in this battle Pirogov writes in 1879: "During the assault on Plevna on August 30, 1877, assuming the number of battles from 70,000–80,000... on our part (we do not know the exact figures), the

total loss was 14,500 = from 18-20%, the number of wounded 9,500 = 12%, the number of killed 500 = 6%” [4, p. 101]. After the end of the Russo-Turkish liberation war, N.I. Pirogov published the two-volume work “Military Medicine and Private Aid in the Theater of War in Bulgaria and in the Rear of the Active Army in 1877– 1878”.³

S.P. Botkin went to the theater of military operations at the very beginning of the war. N.I. Pirogov wrote of him: “Leib-Medic S.P. Botkin in Bulgaria in the Gornyy Studen’, directly related to the Emperor, visited the sick in the hospital No. 67 daily and helped his patients and doctors with his advice” [5, p. 98]. S.P. Botkin describes his impressions of the events, in which he participated, in “Letters from Bulgaria”. For example, in a letter of July 6, 1877, he writes: “Yesterday I could not finish this letter – I was completely depressed by the oppressive heat ...Today I again worked in the hospital and understood very well that this work is not useless, because I do not bypass the hospital as general of medicine, but I walk around like an experienced doctor who offers his services to comrades in difficult cases” [5, p. 73].

S.P. Botkin not only advised doctors, but also provided assistance to the wounded in the hospital or at the dressing station. In a letter he describes one of the days at the front: “In the morning I went to see the sick as usual, and after breakfast I was notified that the transport of the wounded had arrived (167 people). I immediately went to see firsthand the sick still on the carts, unwashed, tortured from moving 40 miles on the arbah on bad roads. Hard impression! <...> Yes, it’s a heavy sight; I often burst into tears, listening to these moans and looking at those people who are exhausted from wounds, from the sun, from shaking and fatigue...” [5, p. 101]. The tragedy of people who suffered during the hostilities he perceived as a personal grief: “Bitter! You can really cry: it’s so bitter, so painful for a Russian soldier, for a Russian officer whose strength and courage deserve something fresher and more impressive” [5, p. 123]. “Letters from Bulgaria”

³ This work of N.I. Pirogov was published in St. Petersburg, in 1879, to assess the contribution and merits of N.I. Pirogov during the Russo-Turkish War of 1877–1878. The attitude towards him in Bulgaria is also evidenced by the fact that the Institute of Emergency Medical Care in the city of Sofia bears his name.

characterize S.P. Botkin not only as an outstanding clinician, but also as a noble person with sincere respect for a simple soldier shedding his blood for the freedom of the Orthodox Slavic people.

According to V.M. Bekhterev, N.V. Sklifosovsky was the head of the temporary military hospital in Bulgaria. V.M. Bekhterev writes: “The wounded were to be transported from the dressing stations to the nearest temporary military hospital, in Bulgarin, for the management of which Professor Sklifosovsky was invited” [2, p. 431]. During the battle for Plevna, the main military hospital was No. 67, where N.V. Sklifosovsky took an active role. The wounded arrived at this hospital after the dressing stations: “The chief doctor, Dr. Amenitsky, with the consultant, Professor Sklifosovsky, and all the doctors who took part in the activities of the hospital, performing their heavy duties with exemplary energy and with extraordinary effort, deserve the general appreciation of all people familiar with the difficulty of the matter, and all mankind” [4, p. 71]. N.I. Pirogov notes that N.V. Sklifosovsky developed a successful system for the reception and treatment of the wounded. Of the professor-surgeons who distinguished themselves in the battles for Plevna, N.I. Pirogov also notes Professor L.L. Levshin and Associate Professor N.I. Studentskiy from Kazan University, among others.

The Russo-Turkish War of 1877 to 1878 ended on March 3, 1878. The San Stefano peace treaty, in which Turkey recognized its defeat, was signed by Russia and Turkey. Since that time, March 3 in Bulgaria has been a national holiday – the Day of Liberation.

Reconciliation

In 1909, V.M. Bekhterev went to Bulgaria to participate in the work of the Sofia Congress of the New Slavonic Movement for the Unity of the Slavic peoples on the basis of science and culture. He was one of the organizers of this movement. His views on the issue of the unity of the Slavic peoples on the basis of science he expounds in a number of works: “On the convergence of Slavic peoples on the basis of science” [6, pp. 314–330], “On the organization of the Slavic Scientific Committee at the Psychoneurological Institute” [7, pp. 614–616], “The First Steps of the Cultural and Scientific Convergence of the

Slavs” [8, pp. 173–183], “On the Slavic Congress of Doctors in Sofia” [9, pp. 1175–1177], “The Sofia Congress. Impressions from Bulgaria” [3, pp. 1223–1236], “Jubilee Days in Prague” [10, p. 14] and others. Bekhterev’s ideas characterize him as a Slavophile with a unique view of the unity of the Slavic peoples. Unfortunately, the Slavophile ideas and views of V.M. Bekhterev have not yet been the subject of scientific research in either history of philosophy or history of medicine.

In July 1909, V.M. Bekhterev arrived at the congress in Sofia not with his colleagues, but from Vienna. By the time of his arrival, the rest of the Russian delegation had already visited Plevna. But V.M. Bekhterev could not visit Bulgaria without seeing Plevna, with which so many memories were associated.

In Plevna, he first visited the “Green Mountains” and the “Valley of Death”, where the bloodiest battles had taken place and where thirty years ago he had helped the wounded at the dressing station [11].

For many years V.M. Bekhterev had been searching for answers to the questions that arose from the war: what was the “meaning” of the bloodshed and what were the consequences of this war? Before his trip to Bulgaria in 1909, he did not yet have answers to these questions; memories of the events of 1877 and his experiences were still alive.

In the article “Sofia Congress and Impressions from Bulgaria”, V.M. Bekhterev writes: “I must say that no matter how hard our memories of Plevna and other battles of the Russo-Turkish war, when you see with your own eyes how Bulgaria has flourished ever since, and how she cherishes the memory of those who fought for her freedom, then involuntarily you feel a sense of some reconciliation for the blood spilled here” [3, p. 1230]. The prosperity of the country and the remembrance of the people who had fought for their freedom were the main reasons for this feeling of “reconciliation”, despite the numerous sacrifices and the bloodshed. Thirty years later, V.M. Bekhterev saw the revived country and “prosperity”, the well-being of its people.

V.M. Bekhterev describes a scene he witnessed after visiting Shipka. A blind guslar sang about the oppressive Turkish slavery, the liberator tsar and the heroism of the Russian soldiers; he sang so that “it touched to the core”. Unexpectedly, a merry

group of youth appeared: young men and girls began to dance cheerful Bulgarian folk dances. V.M. Bekhterev notes: “However contradictory this picture of the innocent joy of the youth was for those difficult events that took place in Shipka Heights more than 30 years ago, the fallen heroes fought for the happiness of future generations, which was represented here in the merry dance of blossoming Bulgaria” [3, p. 1232]. For him, the ordeal and the evil of the war was justified by “the happiness of future generations”. He was sincerely glad to see Bulgaria blooming, and this was one of the reasons for his “reconciliation”, his relinquishment of the heaviness that he had previously felt in his soul.

The second contribution to his reconciliation was the people’s commemoration of and gratitude towards the soldiers, living and dead, who had liberated them. On the “Green Mountains” V.M. Bekhterev saw a monument to fallen heroes. He was impressed by the landscaped orchards and squares in which grew roses named after the most prominent heroes of Plevna. For example, a white rose was named after the General M.D. Skobelev, who was known during the war as the “white general”.

General N.G. Stoletov, who commanded the Bulgarian militia during the war, enjoyed exceptional respect. He was elected an honorary citizen of the city of Gabrovo and one of the heights of the Shipka Pass was named in his honor. He requested in his will to be buried in Bulgaria.

In the center of Sofia stands a majestic monument to Emperor Alexander II, the Tsar Liberator. Another landmark of the city associated with the war of liberation is the “Russian Monument”. In Sofia, as in many other cities of Bulgaria, there are streets named after M.D. Skobelev, N.G. Stoletov, I.V. Gurko, Count Ignatiev and other heroes.

Many official events took place during the Sofia Congress, including excursions to famous military sites. What made a special impression on V.M. Bekhterev was the Bulgarians’ participation in these events: “What should be emphasized at the Congress in Bulgaria is the participation of the Bulgarian people themselves in the meetings of the Slavic guests” [3, p. 1227]. The participation of the Bulgarian people in this peculiar jubilee – the thirtieth anniversary of the liberation of Bulgaria – V.M. Bekhterev witnessed on the first

day of the Congress, whose work was interrupted by an unexpected popular turn-out in front of the People's Theater, where the Congress was held. The appearance of representatives of the Russian delegation caused a standing ovation. On the attitude of the Bulgarian people to the liberation war Bekhterev writes in the newspaper *Severniy Vestnik* No. 81 (July 30, 1877): "The Bulgarians treat us as affably and cordially as it is difficult to imagine; we are really revered as saviors from certain death here".

At the Sofia Congress, factors were considered that could contribute to the rapprochement of the Slavic peoples on the basis of science. Books in Russian V.M. Bekhterev considered as one of these factors, as well as the Russian language, the interaction between higher educational institutions in the Slavic countries and the creation of a Slavic university, in which inhabitants of all Slavic countries and regions could study.

Russian books and the Russian language

In July 1909, congresses of Slavic doctors and Slavic lawyers also took place in Sofia, during which an exhibition of Russian books was organized. To this fact, V.M. Bekhterev attached special importance. The book, he stressed, is one of the most powerful means of communication between peoples. Russian scientific and fiction books had special significance for the Slavic peoples – they were a means of studying the Russian language. At V.M. Bekhterev's suggestion a resolution was adopted at the Sofia Congress according to which the inter-Slavic working language at the congresses became Russian. However, this decision did not diminish the dignity and significance of other Slavic languages.

For the mutual understanding and rapprochement of the Slavic peoples Bekhterev considered it necessary to remember that the policy of the governments of individual Slavic countries should not affect the relations between the Slavic peoples: "Whatever the discontent with government policy in this or that Slavic country, it cannot, in fact, be transferred to those public circles that support and develop a neo-Slavic movement" [3, p. 1224].

In the unity of the Slavic peoples V.M. Bekhterev attached great importance to education, which he saw as a guarantee of prosperity. Having become acquainted with the

state of education in Bulgaria, V.M. Bekhterev concluded that in 30 years this Slavic country had achieved significant improvements. There were hardly any illiterate people (except those whose adult lives had been spent under Turkish oppression). Basic education was compulsory, and at the time when V.M. Bekhterev was in Sofia in the People's Assembly, the draft law on compulsory seven-year education was being discussed.

At the Sofia Congress V.M. Bekhterev put forward a number of ideas for the development and improvement of education in the Slavic countries, suggesting that higher education in these countries should become a means to the rapprochement of the Slavic peoples. To achieve this goal, he proposed a special relationship between higher education institutions. In his opinion, this process could be organized in the same way as it was in Russia, where any student could move to another Russian university, provided that his successfully completed semesters or courses were taken into account. V.M. Bekhterev believed that "the same must be in the case between all Slavic universities and their corresponding higher educational institutions. Consequently, a young man studying at the University of Sofia or the University of Bohemia, for example, could go on to the corresponding course of the Petersburg, Moscow and other Russian universities, and vice versa – a young man raised in one of the Russian Universities could go to the Czech University" [3, p. 1226].

V.M. Bekhterev did not directly participate in the development of medical education in Bulgaria. But A.E. Yanishevsky, his colleague in the Kazan period of his scientific activity, was one of the first Russian professors to take part in the development of higher medical education in Bulgaria: he was the founder and the first head of the department of psychoneurology of the medical faculty of Sofia University.

V.M. Bekhterev traveled to Bulgaria twice. The first time, while a fourth-year student at the St. Petersburg Military Surgical Academy, he volunteered for the front during the Russo-Turkish liberation war. All that he saw, his observations and impressions, V.M. Bekhterev describes in the reports published in the newspaper *Severniy Vestnik* under the "Sanitary" section. His second trip to Bulgaria took place in 1909 and was associated with his participation

in the work of the Sofia Congress of the New Slavonic Movement for the Unity of the Slavic peoples. It was important for V.M. Bekhterev to see what changes had taken place in Bulgaria in the 30 years since the terrible events in which he had participated in his youth. He was looking for

“reconciliation” – and he saw the opportunity for it in the prosperity of Bulgaria and in the grateful attitude of the Bulgarian people towards the memory of those who had fought for their freedom.

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