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The Protection of the Ukrainian Cultural Heritage in UNESCO Programmes

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Анотація. Міжнародна організація ЮНЕСКО займається проблемами збереження та охорони культурної спадщини. У статті розглянуто важливі програми ЮНЕСКО, спрямовані на збереження важливих об'єктів культурної спадщини, в тому числі українського мистецтва. Автор підкреслює унікальність та цінність українських культурних пам'яток та мистецьких скарбів в контексті збереження європейської парадигми культурної спадщини.

Ключові слова: ЮНЕСКО, культурні пам'ятки, охорона об'єктів, спадщина, збереження.

Cultivating the intergenerational bond is an important factor in social development rooted in timeless values. The issues of cultural heritage are diverse. Tangible heritage such as monumental works of architecture, literary works, and paintings inspire feelings of wonder and admiration. The Venice Charter[1] states that the historic monuments of nations, «imbued with a message from the past», give witness to ages old traditions. For this reason, the protection of cultural heritage should also entail a psychological and emotional bond with the cultural objects and phenomena. Today, in the reality of trans-border cooperation, appropriate documents and projects can be developed on an international scale.

The UNESCO is the specialised international agency dedicated to these issues. After the Second World War, a special focus was placed on maintaining peace and security because, as it is written

in UNESCO's Constitution[2], «wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed». These words maintain their relevance to this day. When it comes to the protection of cultural and natural heritage, the UNESCO organisation stresses the importance of respecting diversity, human rights and of the intercultural dialogue.

One particularly significant act of international law regarding these matters is the Convention Concerning the Protection of the World Cultural and Natural Heritage, adopted in Paris on 16 th of November 1972 during the seventeenth session of the UNESCO General Conference[3]. Ukraine has been a signatory of the act since 1988. The preamble states thatdamaging or destroying any cultural or natural asset within the territory of a given country is tantamount to irreversible impoverishment for all the nations of the world. The convention establishes a dual mechanism of protection: a) on an international level, and b) on a domestic level. Undoubtedly, these regulations and procedures ought to be correlated, and domestic projects should be supplemented with an adequate action on the organizational, structural, legislative, infrastructural and educational level.

On the basis of the above legal act, the UNESCO World Heritage List was created. The list contains the world's most valuable assets of culture and the natural environment. Ukraine is present on the World Heritage List through its cultural goods of special value for national heritage, which also constitute treasures of all humanity. To this date, Ukraine is represented on the World Heritage List by the following objects[4]:

a) Lviv Ensemble of the Historic Centre (listed in 1998) – a thriving administrative, scientific-artistic and commercial-industrial centre. Breathtaking works of art, architecture, charming alleys that hint at the city's multicultural history. Lviv, thanks to its multiethnicity, over time became a city that was «diverse, ornate, radiant, as an oriental carpet». Its inhabitants included Karaims, Armenians, Scots, Greeks, Jews, Tatars, and Italians. In certain periods in history, the city was a part of the Polish territory. In the interwar period, art, literature, journalism, cinematography and radio broadcasting flourished. Lviv became a prospering centre of science. Jan Kazimierz University became numbered among the most prominent educational institutions, it was also a time of breakthroughs in various scientific fields. Today, it is a modern city that builds its future on the treasury of its past. Extraordinarily vibrant history, enchanting cultural and

natural sites, unique art, have all factored in the addition of the Lviv's Ensemble of the Historic Centre to UNESCO's World Heritage List.

b) Residence of Bukovinian and Dalmatian Metropolitans (listed in 2011) – in the years 1873–1944, the Bukovinian Metropolitanate was an administrative unit for the Eastern Orthodox parishes within the then territory of Austria. The former residence of Bukovinian and Dalmatian metropolitans is a pearl of the Chernivtsi (Чернівці) constructed in the spirit of 19th century historicism. The building is an example of fine artistry and outstanding architectural design. It is a blend of neo-romanesque and byzantine style, as well as motifs from the local folklore. The influence of Moorish art is also noticeable. The historic complex is comprised of a seminary, church, monastery and a garden. Currently it serves as the seat of Yuriy Fedkovych Chernivtsi National University (Чернівецький національний університет ім. Юрія Федьковича). Studying the history of the monument provides plentiful information about the role of the East Orthodox religion in the Austrian Empire period and about the policies which were in place for the benefit of cultural development. The issue of creating the right conditions for the individual to thrive in a multicultural society remain relevant to this day.

c) Tauric Chersonese (listed in 2013) – it is a special site, as it is generally accepted that the ruler of Kievan Rus, Vladimir the Great (Володимир Великий), was baptised in the Chersonese in 988. In the 6th century BC, Greeks settled in Crimea. The Chersonese became a centre of trade. Art and culture were flourishing and, since the age of the Byzantine Empire, religious practices intensified, which was tied to the missionary work of the Thessalonians Cyril and Methodius. Pope John Paul II emphasised the role of Cyril and Methodius in the spread of Christianity by calling them the «co-patrons of Europe». They adopted the Old Church Slavonic language as the language of liturgy, which later on led to the Bible being translated into national languages. The work of Cyril and Methodius contributed to growth in secular writing and literature. The Chersonese captivates by its architecture suggestive of the bygone civilisations (e.g. Greek amphitheatre, Roman fortifications), but the visit is also a spiritual experience. The Tauric Chersonese is located within Sevastopol (Севастополь), whose current status has become a grave matter for the international community. As mentioned above, in the past ages Crimea was the place of foundation of the Greek

poleis, managed in accordance with democratic principles. At present, there remains the need to return to the timeless values that were established at the roots of our civilisation. These fundamental principles are capable of making liberty, justice and security more than merely elusive ideals. This call is universal, its importance is unchanged throughout all nations and territories.

d) Saint-Sophia Cathedral and Kiev-Pechersk Lavra (listed in 1990) – Kiev-Pechersk Lavra is the oldest monastery in Rus', and its artistic value is outstanding. The founding of this Orthodox monastery is ascribed to two ascetic monks, Anthony and Theodosy. The Trapezna (Трапезна) Church, which is known for its paintings and frescos, has been dedicated to these two founders. The Dormition Cathedral is considered the oldest among the stone buildings. Lavra was not only a place of religious practice but also a cultural centre. Within its walls, «The Tale of Past Years» (Повість минулих літ) was written: the chronicle containing the history of Rus' up to the 12 th century. According to traditional belief, the chronicle was written by the monk named Nestor (Нестор). It was also there that the hagiographic work «Kiev-Pechersk Paterikon» (Києво-Печерський патерик) was compiled. Foreign writings were being translated as well. Moreover, one of the oldest Ukrainian printing houses was established in the Lavra. Education was developing. Metropolitan Peter Mogila (Петро Могила) founded a school which eventually transformed into Kyiv-Mohyla Academy. This unique complex of monuments is not only a historic place, but also the seat of the National Kiev-Pechersk Cultural Preserve. The Lower Lavra is currently the residence of the leader of the Ukrainian Orthodox Church of Moscow Patriarchate.

e) Wooden Tserkvas of the Carpathian Region – in 2013, 16 religious buildings of special historical meaning from Ukraine and Poland (8 from each country) were added to the UNESCO's World Heritage List. The Ukrainian tserkvas include: The Church of the Nativity of the Blessed Virgin Mary in Nyzhniy Verbizh (Ivano-Frankivsk Province); Descent of the Holy Spirit Church in Rohatyn (Ivano-Frankivsk Province); Ascension of Our Lord Church in Yasinia (Zakarpattia Province); St. Archangel Michael Church in Uzhok (Zakarpattia Province); St. Dmytro's Church in Matkiv (Lviv Province); Descent of the Holy Spirit Church in Potelych (Lviv Province); St. George's Church in Drohobych (Lviv Province); Holy Trinity Church, Zhovkva (Lviv Province). The listed tserkvas

in Poland include: Tserkva of St. Michael the Archangel in Brunary (Gorlice County); Virgin Mary's Care Tserkva in Owczary (Gorlice County); Tserkva of St. Paraskevia in Kwiatów (Gorlice County); Tserkva of St. Paraskevia in Radruż (Lubaczów County); St. Michael the Archangel Tserkva in Smolnik (Bieszczady County); St. Michael the Archangel Tserkva in Turzańsk (Sanok County); St. James the Less Tserkva in Powroźnik (Nowy Sącz County); Tserkva of the Birth of the Blessed Virgin Mary in Chotyniec (Jarosław County). Every detail in a tserkva has a symbolical, mystical significance. Without a doubt, these are works of architecture whose value exceeds their primary religious-ritual aspect. Due to the incorporation of the elements from local folklore, the tserkvas also play an important role in the preservation of regional identity. The tserkvas are a meeting places of two cultures: a witness to the contact and coexistence of Ukrainians and Poles upon this land.

f) Primeval Beech Forests of the Carpathians and Ancient Beech Forests in Germany (listed in 2007, 2011) – natural heritage which illustrates the changes occurring in a postglacial environment. These are sites where natural environment has not been modified by human intervention. This transborder entry involves three countries: Ukraine, Germany and Slovakia. As such, it is an example of the joint management of natural heritage and correlated protective efforts. The cooperation extends to scientific research, educational programs and monitoring.

g) Struve Geodetic Arc – an achievement of human thought which contributed greatly to progress in geography, topography, cartography, astronomy. In the years 1816–1855, Friedrich Georg Wilhelm Struve conducted research which enabled accurate measurement of the Earth's size, shape and ellipsoid. The scholar designated geodetic points thus creating adjacent triangles: their vertices served as triangulation points. On land, these points were indicated by e. g. an obelisk or a cairn. They continue through the territory of ten countries (Ukraine, Latvia, Lithuania, Moldova, Belarus, Russia, Norway, Sweden, Finland, Estonia – it is therefore a transborder entry). There are multiple triangulation points located within Ukraine. Stara Nekrasovka (Ukraine) holds the end of the meridian arc, which is commemorated by a monument in the form of an obelisk with a memorial plate.

It must be emphasised that monuments should not be perceived solely from a commercial perspective. Cultural goods are indeed vessels of identity, meaning and values. Even when historic objects

undergo adaptation or renovation, the true value and the message of the heritage ought to be respected. The protection of cultural and natural heritage is also an important factor in promoting harmonious relations within a country as well as on the international scale.

Books and archive materials are an example of the intergenerational link. «The Memory of the World», launched by UNESCO in 1992 [5], is an important programme dedicated to this issue. The aim of the «The Memory of the World» programme is to protect the most representative goods of written heritage and documentation. The List contains literary works, documents and archive materials preserved in both traditional form and using modern media [6].

«The Memory of the World» List is updated every two years, as is the UNESCO World Heritage List. Currently, the written heritage of Ukraine is represented on «The Memory of the World» List by the Collection of Jewish Musical Folklore from the years 1912–1947 (listed 2005) and by Radzwill's Archives and Niasvizh (Nieśwież) Library Collection (listed 2009) [7]. The collection of the musical folklore is a testament not only to the presence of Jews in Ukraine but also their input into the Ukrainian heritage. The other one of the above-mentioned historic documents is listed along with Poland, Lithuania, Belarus, Finland and Russia as the countries of origin. The archive along with the library form the most valuable collection of this kind of private provenance in Central and Eastern Europe. The members of the family held various esteemed positions of secular and religious nature alike. Among them were patrons of art and science. It must be noted that these documents possess a special value, as they reflect the uniqueness of Ukrainian cultural heritage and, at the same time, they are related to other nations through common history. Every initiative for the protection of written heritage requires planning, systematic action and empathy.

«The Memory of the World» List is the proof that stereotypes can be overcome, and that intercultural dialogue is possible. Since the beginning of the 21st century, the Internet has become a popular medium of communication. The number of digital (virtual) museums, archives and libraries is continually growing. One institution which integrates such services is «Europeana» [8] – a virtual archive, library and a museum. «Europeana» collection comprises 52035514 [9] books, works of art, films and recordings. The number of the materials is constantly increasing. «Europeana» plays an important role in the protection of heritage and fostering the cultural memory of European countries.

In the process of digitization, it is extremely important to ensure a high quality of services and to prevent any loss of culturally significant content, and it is imperative that the original sources are handled with care and respect. With this goal in mind, there is a need for effective and efficient strategies with regard to digitization and the protection of works which have been digitized. Digitization, which enables conversion of works into digital form, should not be considered as a replacement for traditional media of information storage and traditional forms of artistic expression. They ought to play a subsidiary role, fulfilling a scientific, educational and cognitive role, especially towards people who, for whatever reason, are unable to see or use the original, e.g. the elderly or people with disabilities. Given the fast pace of technological progress, preference should be given to devices, technologies and formats designed in accordance with principles of interoperability. The formation of new digital and multimedia services (e.g. e-institutions of culture, e-administration) necessitates convergence of digital platforms and protection of personal data online. Another challenge concerns the creation of consistent legal regulations, interfaces and technological solutions, so that the cultural goods on the World Wide Web may be protected and that intellectual property may be respected.

In the European Parliament resolution of 27 September 2007 on 2010: towards a European digital library[10] there is an emphasis on the need «to establish a European map of all digitisation activities, thus enabling synergies to operate while avoiding duplication of the efforts and costs undertaken by many public and private institutions to digitise their holdings, since it is essential to draw up a survey of work already carried out, broken down by type of institution».

This field requires properly trained specialists who continue to enhance their qualifications. Apart from actively expanding the collections and pursuing synergy, including inter-institutional synergy, efforts are being made concerning new sources of funding, innovations in the area of technological solutions, and public-private partnership. Technological change has resulted in the publishing of scientific articles online through the Open Access initiative[11]. This is certainly a step towards facilitating access to the cultural goods and the cultural heritage of different nations. Cultural diversity serves as a stimulus for growth and allows the free flow of ideas.

A treaty (an international agreement) is another form of creating and institutionalising international relations and it can serve as the basis for legal protection of cultural heritage[12]. Treaties shape and specify the nature of relations between various parties under international law.

They can vary as to e.g. the objective and subjective scope, the formal and legal issues, prorogation clauses. They can be signed by two (bilateral, two-way) or more (multilateral, multi-sided) countries. International agreements pertaining to the issues of culture may be influenced by the political climate of a given country, e.g. in the case of the controversial and highly complicated matter of restitution of cultural property. Culture, however, is concerned with what defines and nurtures identity regardless of differences [13]. In the currently developed international agreements there is an emphasis on the importance of promoting direct contact and relations between local communities. This sends forth a profound message, since indigenous peoples play a key role in the protection and popularisation of heritage, as they are the keepers of local customs, knowledge and traditions. Intangible heritage is the key to unlocking tangible heritage. The customs and the oral traditions passed down from one generation to another may help to better comprehend the meaning of a monument and the context in which it was created. Tangible and intangible heritage is tied together by the person of the creator and the recipient. The preamble of the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage, adopted in Paris on 17th October 2003, points to a close relationship between tangible, intangible and natural heritage.

Intangible heritage is continually re-enacted through social interactions[14] throughout history and within the context of the natural environment. At every stage of planning, implementation and supervision of the protection of cultural heritage the value of human life must be at the forefront of attention. Since 2013, the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity contains Ukraine's Petrykivka decorative painting. It is extraordinary among decorative arts in that it is born from careful study of nature and from the appreciation of its beauty. The Convention speaks of «universal will and the common concern to safeguard the intangible cultural heritage of humanity». However, the protection of intangible heritage does not imply unification. Protective strategies in this field need to be carried out in the spirit of mutual understanding and support[15].

This paper contains an overview of the strategic programmes developed by the UNESCO organisation for the safeguarding of cultural and natural heritage. Special emphasis has been placed on Ukraine's input into both the European and the worldwide paradigm while also accentuating the uniqueness and the special value of the most precious cultural assets of the country.

- 1.** The Venice Charter for the Conservation and Restoration of Monuments and Sites was adopted during the II International Congress of Architects and Specialists of Historic Buildings in Venice on 25th-31st of May 1964 // *Heritage For Future*. – 2016. – № 1(3). – P. 93-109.
- 2.** The Constitution of UNESCO was signed on 16th of November 1945.
- 3.** Operational Guidelines for the Implementation of the World Heritage Convention, United Nations.– Paris: UNESCO, 2011. – P.79-95; Educational, Scientific and Cultural Organization, Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage // WHC. 2012. – 12/01 July. – P. 1-165.
- 4.** Data from the United Nations Educational, Scientific and Cultural Organization. See also: J. Bardach, *Nowa synteza dziejów Ukrainy do schyłku XVIII stulecia: (у зв'язку з книгою: Natalia Jakowenko. Historia Ukrainy od czasów najdawniejszych do końca XVIII / Nataliya Jakowenko [Instytut Europy Środkowo-Wschodniej]. – Lublin, 2000. – 397 p.)*.
- 5.** However, the first entries were added five years later.
- 6.** Memory of the World General Guidelines to Safeguard Documentary Heritage, Information Society Division, United Nations Educational, Scientific and Cultural Organization (Revised edition 2002) / prepared by Ray Edmondson : catalogue. – Paris : UNESCO, 2002. – 72 p.
- 7.** Documentary Heritage Related to accident at Chernobyl and The Act of the Union of Lublin Document are recommended for inclusion in the Memory of the World Register in 2017.
- 8.** Bożek A., Kamińska-Mazur L. *Europeana – cyfrowa kolekcja europejskiego dziedzictwa kultury / A. Bożek, L. Kamińska-Mazur // Folia Bibliologica*. – Lublin : Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej. – 2009. – Vol. 51. – P. 69-79.
- 9.** Data provided by «Europeana». Status as at: 2017-11- 24.
- 10.** European Parliament resolution of 27 September 2007 on i2010: towards a European digital library [2006/2040 (INI)]. See also: European Parliament resolution of 5 May 2010 on «Europeana - the next steps» (Official Journal of the European Union. – 2011. – CE 81/16 of 15th March).
- 11.** Esanu J.M., Uhlir P.F. (eds.). *Open Access and the Public Domain in Digital Data and Information for Science*, The National Academies Press, Washington 2004 [Електронний ресурс]. – режим доступу : <http://www.dtic.mil/docs/citations/ADA425700>.
- 12.** Bierzanek R., Symonides J. *Prawo międzynarodowe publiczne / R. Bierzanek, J. Symonides*. – Warszawa : Wydawnictwa Prawnicze PWN, 2001. – P. 79-109.

13. Kowalska S. Umowa międzynarodowa w sferze kultury – wybrane aspekty ustrojowo-prawne [International Treaties - Selected Systemic and Legal Regulations] / S. Kowalska, A. Kędziora, M.J. Śmiałek (eds) // Polacy na obczyźnie. – Poznań-Kalisz : Uniwersytet im. Adama Mickiewicza w Poznaniu, 2016. – p. 221-235.
14. Intangible Cultural Heritage: The Living Culture of Peoples / F. Lenzerini //The European Journal of International Law. – 2011. – Vol. 22. – No. 1. – p. 101-120.
15. Cossack's Songs of Dnipropetrovsk Region are inscribed in 2016 on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

ANNOTATION

Samanta Kowalska. The Protection of the Ukrainian Cultural Heritage in UNESCO Programmes. The UNESCO is the specialised international agency dedicated to the issues of cultural heritage. In this article the main strategic objects of Ukraine are posed in the context of programmes developed by the UNESCO organisation for the safeguarding of cultural and natural heritage. Special emphasis has been placed on Ukraine's input into both the European and the worldwide paradigm while also accentuating the uniqueness and the special value of the most precious cultural assets of the country.

Keywords: UNESCO, cultural monuments, object protection, heritage, preservation.

АННОТАЦИЯ

Саманта Ковальская. Охрана культурного наследия Украины в программах ЮНЕСКО. Международная организация ЮНЕСКО занимается проблемами сохранения и охраны культурного наследия. В статье рассмотрены важные программы ЮНЕСКО, направленные на сохранение значимых объектов культурного наследия, в том числе украинского искусства. Автор подчеркивает уникальность и ценность украинских культурных памятников и художественных сокровищ в контексте сохранения европейской парадигмы культурного наследия.

Ключевые слова: ЮНЕСКО, культурные достопримечательности, охрана объектов, наследство, сохранения.