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**INTANGIBLE CULTURAL HERITAGE IN UKRAINE:
CURRENT CHALLENGES AND THREATS OF SAFEGUARDING**

Safeguarding is the key word and objective of cultural heritage, the concept covering both tangible and intangible heritage. It means identification, documentation, research, preservation, protection, promotion, enhancement and transmission, education, revitalisation. There is the core intangible value in the tangible heritage too. Nevertheless there exists a long tradition of ways to safeguard tangible cultural heritage, while intangible cultural heritage, which is much younger notion, needs the importance of the generational chain [4]. Intangible cultural heritage is understood as a complex of intangible practices, representations, expressions, knowledge and skills. Recognition of human rights and sustainability is the first and the main measure of safeguarding. In the other words, these are two principle conditions to qualify the intangible cultural heritage that is to be compatible with both human rights and the principle of sustainable development.

Cultural and historic heritage includes its national, ethnic, social and individual components – accept huge losses as a result of the military aggression of the RF. The current situation in Ukraine represents the important time frame for the new political and economic profile of long-term development relations and strategies for Europe and the whole world. In Ukraine we pay a great attention to the demand to set up a complex system of actions and activity trends in order to preserve, protect and keep in the active memory of communities all those creations, structures and innovations produced by human mind which leading to the birth and development of cultural diversity and specificity of different types of identities (ethnical, national, gender, etc.) [1, p. 21]. At present, in the 21st century, we are the witnesses of the world becoming more multi-polar and multi-cultural. Besides, we see that the guarantee of its existence is provided by mutual respect to cultural and civilisational traditions. Thus, the understanding of uniqueness of your culture becomes the guarantee of another culture's existence. Every integration process requires obvious difference even on the level of language and culture, where there are no *small* or *big* cultures, and each of them has its own uniqueness and originality.

The intangible cultural heritage is embedded in the people [4, p. 50–51] and requires more complex methods than those to protect tangible cultural heritage, which usually consist of the prohibitions to destroy and to modify. These measures cannot be simply transferred to intangible cultural heritage and mostly depends on the social dimension. While the safeguarding of tangible monuments is understood as the protection of *cultural heritage*, the safeguarding of intangible monuments may be comprehended as the protection of *civilisational heritage* [6, p. 38].

General threats of globalization and urbanization, unresolved legal issues, in particular under-regulated copyright, which does not provide transfer of knowledge and skills of living traditions, change in cultural landscape (both in the village and the city), weakness of economic and social development of the regions, youth migration, replacement of cultural forms for pseudo-cultural or post-cultural etc., are considered as existential risks to intangible cultural heritage. The very destruction of the continuity of cultural tradition becomes the greatest challenge to the existence of intangible cultural heritage, the elements of which (in order to be recognized as ones in conformity with the Convention) must be vital. The destruction of identity (including cultural, historical and religious identity) is one of the main threats or the attempt to “instil” a dual identity, the phenomenon of cultural kitsch, change of the inherited culture by the next generations and in particular of the architectural landscape marks the simultaneous destruction and annihilation of tangible cultural heritage. Actually, in all these cases, it is hardly possible to preserve intangible cultural heritage without preserving tangible one.

The war in Ukraine has indicated clearly that the present-day mankind lives in a space of a united global civilization. It won't be able to resist various serious dangers if it doesn't realize the full volume and the full depth of the global context in connection with everything it dares to do as well as the full volume and depth of the responsibility it bears. The origins and sources of such responsibility are in the breadth of society's spiritual experience, piled up for many centuries in the framework of different traditions and religions. It is very important to see the unity of basic elements that compose the common property of mankind at the heart of different religions and cultures in the period of open planetary commonwealth formation.

At the same time the Convention for the Safeguarding of the Intangible Cultural Heritage proves to be not only the normative umbrella but also the central trigger for many more states to start developing an appropriate legal framework [6, p. 33]. Despite of the fact that the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) is ratified by Ukraine in 2008, the existence of intangible cultural heritage elements has not been regulated legally yet. Legal framework for the establishment of the National Register has not been developed. As it is well known, the application of international documents, important both for interpretation and implementation at national or regional level, should be based on sound theoretical background and practical experience. It should be noted that since 2015 the Ukrainian Center for Cultural Research has been operating at the Ministry of Culture of Ukraine, which carries out “information and awareness-raising work using the Internet resource”, and organizes workshops involving research and higher education institutions. As it is well known, the UNESCO Convention provides many opportunities for identification, determination, documentation, storage, reproduction, promotion and study of intangible cultural heritage. These include the possibility of concluding several lists of intangible cultural heritage in a specific territory, involving also non-governmental organizations, communities and groups. Currently, only one item has been added to the UNESCO Representative List (Petrykivka painting). The Cossack's songs of Dnipropetrovsk region are included in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. 26 elements are now listed in the National Register and the Representative List, as well as the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. Let's compare:

Present-day Ukrainian cultural and social life is more and more characterized by the attention paid to intangible cultural heritage as the spiritual basis of ethnic consciousness and national renaissance. It defines the urgency of different aspects of ethnology and requires in-depth study of the problems of national uniqueness and identity on both methodological-theoretic and socio-cultural levels, taking into account European scientific experience as well. The implementation of intangible cultural heritage is a dynamic process, which establishes

characteristic cultural and academic policies on global, regional and local levels. In this sense the intangible cultural heritage project itself touches complex administrative and political strategies, academic knowledge and presentation.

Various conferences and expert meetings have been held in Ukraine, as well as in the other countries to discuss the application of the Convention and various practical problems related to the protection of intangible cultural heritage. As it has been emphasized during the conference *Safeguarding of Intangible Cultural Heritage as Applied Science: Experiences and Challenges* in Serbia (2021), there is an extensive international scientific literature covering this topic. Many reflections are offered by experts from various humanities. Research prospects are based on a wide range of theoretical and methodological paradigms. Such discussions are aimed at encouragement of the exchange of opinions and experiences of researchers from different disciplines. The main framework is institutional action to safeguard intangible cultural heritage in accordance with the UNESCO concept, taking into consideration the other concepts of different national cultural policies.

The scholars of the Bulgarian Academy of Sciences who are experts in the area of the intangible cultural heritage have an important role to play in laying down the parameters and ensuring the implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003 Convention). Their expertise has been conducive to the first steps made by Bulgaria in that area, as well as to subsequent action undertaken in that respect in both a national and an international context (Santova, 2021: 20). It should be noted that Bulgaria is one of the first countries to establish its National Register of Intangible Cultural Heritage. It is an impetus for the creation of a corresponding National Council in 2006, coordinating activities within the country. At the end of 2007 the large-scale National Program *Living Human Treasures – Bulgaria* has been launched and the first five nominees are listed on the National Heritage List. The creation of the first in Europe Category II Regional Center for the Safeguarding of Intangible Cultural Heritage (encompassing Southeastern Europe) under the auspices of UNESCO in February, 2012 has become an event of international importance. At the same time, the National Center at the Institute of Ethnology and Folklore Studies with Ethnographic Museum at BAS has been strengthened and local centers of intangible cultural heritage are opened in the places of cultural heritage of international scale connected with the so-called Bistrishki baby and nestynary.

The experts emphasize, that now it is important to discuss also those theoretical issues related to the policies of institutional safeguarding of intangible heritage, including critical analysis of the UNESCO concept of ICH (eg. regarding some elements as “unsuitable” or “inconvenient” for formal protection, or even “undesirable”, etc.), as well as an analysis of experiences related to current methodologies of work (the selection of elements, attitudes towards ICH of national minorities, sociolinguistic and dialectological aspects as integral parts of certain elements, attitudes towards human rights and copyright, political and ideologically controversial issues, and conflicts over certain elements). In many states in transition, the dualism between global and local is often perceived and expressed through confrontations of European and national. In addition, it is necessary to discuss the effective protection of already registered elements, the way of archiving accompanying documentation, the significance of various organizations and institutions in the process of safeguarding, as well as the relationship between local communities and professional associations. Folklore archives belong to the institutions involved in the most important complex of safeguarding and responsible process. In this sense, it would be important to consider the possibilities and ways of auditing, i.e. controlling the current condition of already protected elements in the light of their possible commercialization, commodification and instrumentalization. The scientific community experts find the issues related to the researchers’ significance in the procedures of registering, as well as in designing and implementing measures for protection, especially important [3, p. 11–12].

Intangible cultural heritage is traditional and living at the same time. Folklore and intangible cultural heritage exist not only as memory but also create the base for coexistence of “now” and “here”, giving an opportunity for an integration and reintegration of different communities. The present-day creative potential of public and cultural movement includes paraphrasing of traditional mythological views, metaphorical allegories or symbolic abstractions

of folklore. At the same time functional changes of folklore become more important today, in particular ethnic-integrative, social, domestic and utilitarian, communicative, educational and stimulating ones; that's why the task consists in respectful treatment and comprehensive study of different manifestations of intangible cultural heritage. Folklore is the source of the originality, nourishing culture and indicates its vitality. Together with language folklore constitutes the index of cultural, ethnic and social identity. Each of these identities is defined by certain links – ethnic, personal and religious. In both present and future processes of “Europeanisation”, the preservation of intangible cultural heritage means the protection of identity, as folklore is one of the symbols of every nation. It exists as long as its culture and its language are alive, and is best pronounced in folklore [2, p. 68].

Speaking about intangible cultural heritage manifested in the domain of oral tradition, we must mention that the folklore process is an important part of mass political movement today as well as an organic and immanent part of everyday communication. Political events in Ukraine are immediately reflected and evaluated in folk texts. It is shown by contemporary scholarly investigations that modern folklore process is a spontaneous manifestation of folk interests and as such it depicts all the characteristics of folklore communication. Thus, mass appeal, oral transmission and variation turn to be the decisive factors which define a particular text as folklore today.

Cultural integration, on the one hand, and ethnic and national differentiation, on the other, are diametrically opposite trends. Today they mark scientific research and are reflected in it. The scientific research in the field of intangible cultural heritage can be more or less divided into two trends: 1) on the horizontal level – the synchronous research, and 2) on the vertical – the questions of diachronous analysis. *The Ethnographic Image of Modern Ukraine* is one of the priority published works of M. Rylskyi Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine. It is a collection of unique folklore and ethnographic data edited by H. Skrypnyk – planned as a 10-volume one, 7 of which have been published already. In particular, they include: Calendar Rites (2016); Domesticities, Crafts and Trades (2017); Family and Culture of Family Life (2018); People's Food Culture (2018); Traditional Casual and Ritual Dress (2018) etc. The data collected during previous periods is published in the form of synthetic, generic editions – encyclopedias, dictionaries, catalogues, guides etc. The establishing of the catalogue of demolished and / or affected by Russian war cultural monuments in Ukraine is among the resent urgent tasks.

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