



Special report on intangible cultural heritage of displaced Ukrainian communities – the perspective of Poland

June 2022



Ministry of
Culture
and National
Heritage of
the Republic
of Poland



National Institute
of Cultural
Heritage

60 YEARS
OF THE
MISSION



Polish Support Center
for Culture in Ukraine
Centrum Pomocy
dla Kultury na Ukrainie

Special report on intangible cultural heritage of displaced Ukrainian communities – the perspective of Poland

Authors:

Aleksandra Brodowska

Co-operation:

Agnieszka Konior

Anna Koziół

Amudena Rutkowska

Katarzyna Sadowska-Mazur

Design:

Ewa Krzak

Proofreading:

Iwona Kaczanowska

Photos: Lantuszka,

CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

Publisher:

Narodowy Instytut Dziedzictwa, 2022

ISBN 978-83-66160-99-6



Ministry of
Culture
and National
Heritage of the
Republic
of Poland



National Institute
of Cultural
Heritage

60 YEARS
OF THE
MISSION



**Polish Support Center
for Culture in Ukraine**
Centrum Pomocy
dla Kultury na Ukrainie

Contents

Executive summary	4
Part 1: Finding a home in Poland – overview of statistical data on Ukrainian citizens in Poland	6
Immigration trends following the annexation of Crimea in the European perspective	6
Immigration trends in Poland before 24 February 2022: a top choice for job-seekers from Ukraine	7
The new reality of the post-February 24, 2022	9
Unprecedented influx of Ukrainian refugees	9
Rapid changes in the nature of migration	10
Geographical distribution – big cities as the main preference	10
Conclusions and the challenges ahead	10
Part 2: Intangible cultural heritage of displaced Ukrainian communities	13
The legal framework of the 2003 Convention in the context of war and forced displacement	13
Reinforcement of UNESCO’s action for the protection of culture and the promotion of cultural pluralism in the event of armed conflict – conclusions from 2015	14
Identifying the needs of Ukrainian refugees in Poland with regard to intangible cultural heritage (ICH) – a survey analysis	15
The profile of entities participating in the survey – location, legal status and function	16
Identification of Ukrainian communities in Poland	17
The bearers, traditions and needs	18
Part 3: Institutional support for the culture of Ukraine	22
Targeted identity – deliberate attacks against culture in Ukraine	22
Global scale engagement	22
Example of activities already carried out by institutions and organisations in Poland in the field of intangible cultural heritage	23
The future ahead: supporting the institutions at the frontline of integration in the field of culture	25
Polish Support Centre for Culture in Ukraine	26
Final conclusions	27

Executive summary

In recent years, Poland has become a primary destination for work migrants from Ukraine in Europe. Furthermore, following the Russian aggression of 24 February 2022, **more than half** of people fleeing Ukraine crossed into Poland. **Consequently, Poland has become an immigration country in a global perspective - it currently hosts the second largest community of refugees in the world numbering an estimated 3.4 million.**

The war poses a serious threat to the preservation and continuity of Ukraine's cultural heritage. For the bearers of intangible cultural heritage, leaving the country is tantamount to detachment from the community and the cultural space that has so far provided the context for the cultivation of traditions and customs. Creating an environment that would allow for a continued practice of intangible heritage among refugees is not only an expression of respect for cultural diversity and human creativity, but also a sign of utmost care for the safeguarding of this priceless cultural wealth for future generations. **This report serves as a point of departure for further development of activities aimed at safeguarding of intangible cultural heritage elements among Ukrainian communities in Poland.**

The report begins with an overview of statistical data on Ukrainian citizens in Poland. The scale of the current influx of refugees is unprecedented. Yet, Poland had already provided home for nearly 1.35 million of Ukrainian citizens who had arrived before the crisis. A comparison of the main migration trends prior to and succeeding February 24 offers a wider context for understanding of the situation of Ukrainians in Poland.

The central part of the report presents the findings of a survey on the needs of Ukrainians who found refuge in Poland with regard to intangible cultural heritage (ICH). The survey was conducted in co-operation with more than 130 partners representing all geographical regions

of Poland. The report relies upon a qualitative analysis of the survey. Based on the results, **the report identifies traditions, groups of ICH bearers and primary stakeholders involved in the safeguarding process.** It is preceded with a review of the existing legal framework established by the 2003 Convention. Through a brief reference to the *Strategy on Reinforcement of UNESCO's action for the protection of culture and the promotion of cultural pluralism in the event of armed conflict*, we acknowledge the validity of its findings on the interconnectedness of ICH safeguarding, human rights enforcement, security issues and peacebuilding activities.

In response to the crisis, we have witnessed an extraordinary mobilization of the whole society and an immediate response from the state government and local authorities alike. The last part of the report contains an overview of activities already performed by institutions and organisations in Poland in the field of intangible cultural heritage. It is followed with recommendations for future actions and final conclusions.

The report was created as a part of activities performed by the Polish Support Center for Culture in Ukraine established by the Minister of Culture and National Heritage at the National Institute of Cultural Heritage (NID). The Institute's expertise and the years-long Polish-Ukrainian co-operation have provided foundations for the organisation of comprehensive support for Ukraine's cultural heritage from the day one of the war.

Each refugee bears a story - a part of the Ukrainian intangible heritage. We must protect Ukraine's culture as the reflection of the past, but also as a facilitator of peace for the future. This legacy will live on only if the people can survive and their stories are heard. We hope that this report will contribute to the overall raising awareness of the intangible cultural heritage. We wish you an inspiring read.



Part 1

Photo: Lantuszka, CC BY-SA 4.0, via Wikimedia Commons

Part 1: Finding a home in Poland – overview of statistical data on Ukrainian citizens in Poland

Immigration trends following the annexation of Crimea in the European perspective

In March 2014, following the separatist conflict in the Donbas region, Russia illegally annexed the Crimean Peninsula from Ukraine through ratification of the *Treaty of Accession of the Republic of Crimea to Russia*. Since then, the humanitarian crisis has been unfolding in Eastern Ukraine, with the security situation gradually deteriorating, and forcing millions to leave their homes.

In its thirteenth report, covering the period from **16 November 2015 to 15 February 2016**, the United Nations High Commissioner for Human Rights (UNHCHR) reported that as a consequence of the armed conflict in Eastern Ukraine, the Ukrainian government registered **1.6 million internally displaced persons (IDPs)**.¹ By the end of 2016, nearly 1,5 million refugees sought asylum in neighbouring countries, with a majority moving to the Russian Federation (over 1 million), and to Belarus (nearly 150.000). **Since the beginning of the crisis until September 2016, European Union (EU) countries received nearly 8.000 requests for international protection, with Germany, Italy and Poland as the top 3 receivers.**²

In the years following the annexation of Crimea, asylum and refugee status seekers from Ukraine constituted only a small percent of all Ukrainian citizens coming to European Union countries.

The works on visa liberalization scheme with Ukraine had been in progress since 2010, reaching a conclusion in 2017 when the Council adopted a regulation on visa liberalisation for Ukrainian citizens traveling to the EU countries for a period of stay of 90 days in any 180-day period. It was an important step in the EU – Ukraine relations which coincided with further simplification of work legalization procedure through the provisions of the *Directive 2014/36/ EU of the European Parliament and of the Council of 26 February 2014 on the conditions of entry and stay of third-country nationals for the purpose of employment as seasonal workers*. In effect, the number of Ukrainian citizens authorized to work in EU countries grew progressively in the years 2013 - 2020, **reaching 1.35 million at the end of 2020, representing the third biggest group of non-EU citizens, preceded by Morocco and Turkey. 64.5% of the total number of residence permits were issued by Poland.**³

1 Source: United Nations High Commissioner for Human Rights (UNHCHR), Report on the human rights situation in Ukraine, 16 November 2015 to 15 February 2016. Available at: https://www.ohchr.org/sites/default/files/Documents/Countries/UA/Ukraine_13th_HRMMU_Report_3March2016.pdf (viewed on 19.05.2022)

2 Source: United Nations High Commissioner for Refugees (UNHCR), Ukraine Operational Update, December 2016. Available at: <https://reporting.unhcr.org/sites/default/files/UNHCR%20Ukraine%20Operational%20Update%20-%20December%202016.pdf> (viewed on 19.05.2022)

3 Source: Eurostat, Ukrainian citizens in the EU. Available at: https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Ukrainian_citizens_in_the_EU#Ukrainian_citizens_authorized_to_stay_in_the_EU (viewed on 19.05.2022)

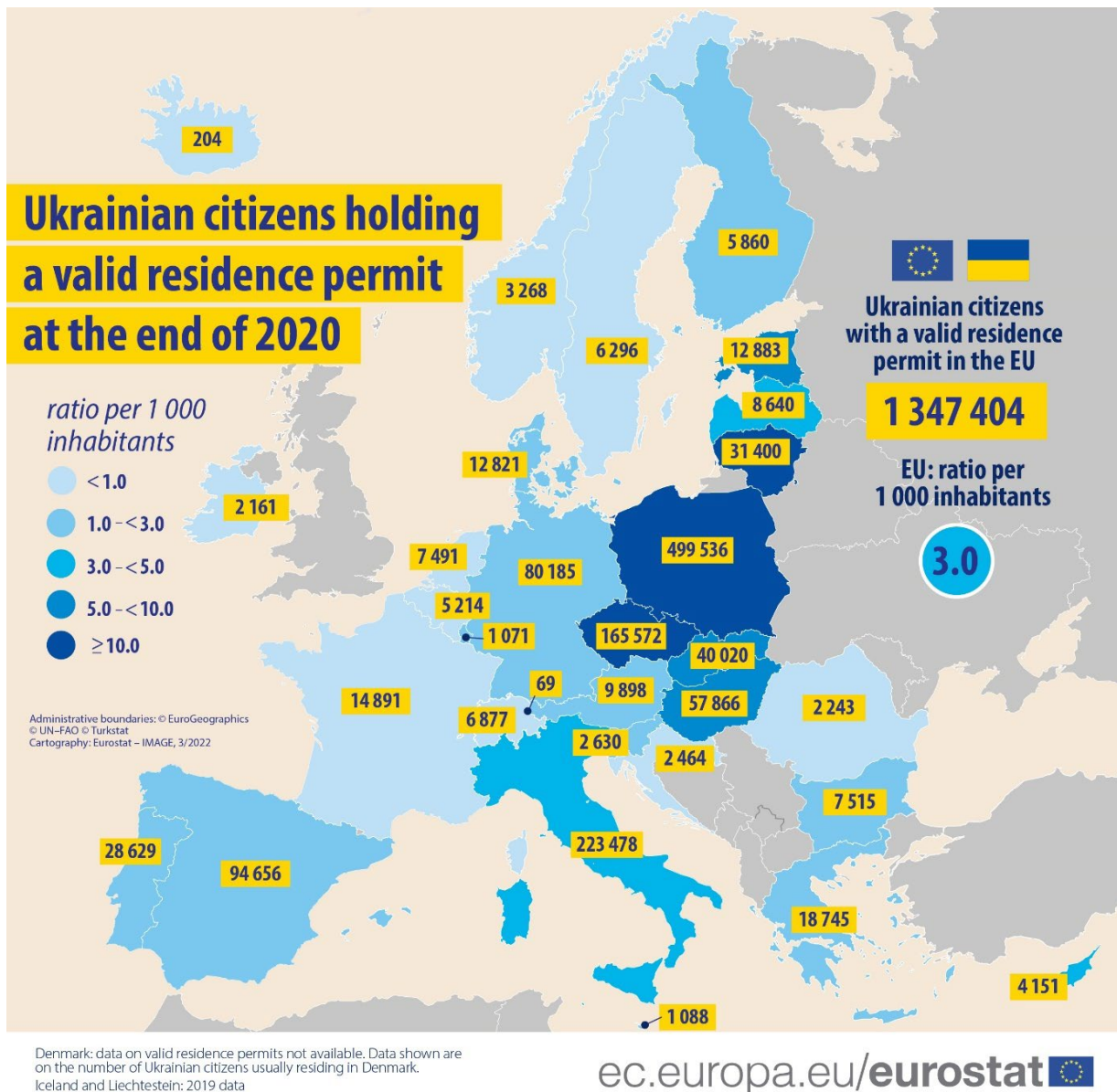


Chart 1. Ukrainian citizens in Europe holding a valid residence permit at the end of 2020 (number, ratio per 1000 inhabitants). *Source:* Eurostat. Available at: https://ec.europa.eu/eurostat/databrowser/view/migr_resvalid/default/table?lang=en

Immigration trends in Poland before 24 February 2022: a top choice for job-seekers from Ukraine

A number of reports from various sources prove that over the last couple of years, the immigration rates to Poland have been rising at unprecedented rates, reaching the highest levels in the EU. Already between 2014 and 2016 the number of foreigners

on the Polish labour market increased by over 300 per cent. According to data provided by the Central Statistical Office, **in 2019 Poland issued 7 times more work permits than in 2015.**⁴ In comparison to other European states, Poland already in 2017

⁴ Source: Główny Urząd Statystyczny (GUS), Zezwolenia na pracę cudzoziemców w Polsce w 2019 r. Available at: <https://stat.gov.pl/obszary-tematyczne/rynek-pracy/opracowania/zezwolenia-na-prace-cudzoziemcow-w-2019-roku,18,2.html> (viewed on 19.05.2022)

issued more first residence permits than any other EU member, amounting to 37% of all permits issued for employment reasons in the EU in 2018.⁵

Prior to the Covid-19 pandemic, according to an experimental study by the Central Statistical Office, **at the end of 2019 there were over two million foreigners living in Poland, making up around 5% of the country's population.**⁶ Foreigners who arrived to Poland for employment reasons constituted a prevailing majority. Key figures on immigration trends in Poland in 2018 and 2019, according to the OECD International Migration Outlook, are presented below.⁷

In 2018, 76 000 new immigrants obtained a residence permit exceeding 12 months in Poland (excluding EU citizens):

- 67.6% labour migrants,
- 14.4% family members (including accompanying family),
- 7.1% who came for education reasons,
- 10.8% other migrants.

In 2019, 2 800 applications for asylum were submitted (an increase by 15% from 2018):

- 64.2 % from Russia (1 800),
- 7.1 % from Ukraine (200)
- 3.5 % from Turkey (100)

At that point, citizens of Ukraine constituted the largest group of those receiving a work permit and the largest group of foreigners in Poland. With the start of the global pandemic of Covid-19 in 2020, the number of immigrants plummeted - in April

2020, 449 298 Ukrainian citizens were registered in the social security system, constituting 72,2% of all foreigners included in social security services.⁸

Based on the data published by the Polish government sources in December 2021⁹ and the report published by the Centre of migration research¹⁰, the profile of pre-war migration of Ukrainians to Poland had the following characteristics:

- The number of Ukrainians working or residing in Poland before the war is estimated at around 1.35 million.
- Ukrainian migrants most often arrive in Poland to work (77%) or for family purposes (12%). Only 5% arrive to study.
- Over the period 2018-2021, 98% of all seasonal work permits in Poland were issued to Ukrainians.
- The number of people choosing permanent stay was steadily growing: in the end of 2021, more than 300.000 Ukrainians received a residence permit – it constituted almost 57% of foreigners settling in Poland.
- Migrants from Ukraine tended to settle in big agglomerations located in 4 voivodeships - Mazowieckie - 22%, Małopolskie - 12%, Wielkopolskie - 12%, Dolnośląskie - 9%, yet the immigrants were present in all regions of Poland.
- More men than women chose to migrate - 54% of those settling in Poland were men.
- The majority of migrants (60%) were people below the age of 40. Children and adolescents under 18 accounted for 12%, only one person out of three was over 40 - 28%.

5 Source: Eurostat, news release 164/2019, *Residence permits for non-EU citizens*, 25 October 2019. Available at: <https://ec.europa.eu/eurostat/documents/2995521/10189082/3-25102019-AP-EN.pdf/95e08bc8-476d-1f7d-a519-300bdec438cb> (viewed on 19.05.2022)

6 Op. Cit. 4.

7 OECD, *International Migration Outlook 2020*. Available at: <https://www.oecd-ilibrary.org/sites/3f3503b0-en/index.html?itemId=/content/component/3f3503b0-en> (viewed on 19.05.2022)

8 Source: Główny Urząd Statystyczny (GUS), *Populacja cudzoziemców w Polsce w czasie COVID-19*. Published at 04.06.2020. Available at: <https://stat.gov.pl/statystyki-eksperymentalne/kapital-ludzki/populacja-cudzoziemcow-w-polsce-w-czasie-covid-19,12,1.html> (viewed on 19.05.2022)

9 The Office for Foreigners, *Obywatele Ukrainy w Polsce – raport*. Published at 14.12.2021. Available at: <https://www.gov.pl/web/udsc/obywatele-ukrainy-w-polsce--raport> (viewed on 19.05.2022)

10 Duszczyk M., Kaczmarczyk P., *War and migration: the recent influx from Ukraine into Poland and possible scenarios for the future*, CMR Spotlight 4 (39), 2022. Available at: <https://www.migracje.uw.edu.pl/wp-content/uploads/2022/04/Spotlight-APRIL-2022.pdf> (viewed on 23.05.2022)

As the consequence of seasonal and temporary migration flows, the transportation services between the two countries have developed. As observed by the researchers, strong migrant networks in Poland were a decisive factor allowing for the increased migration flows.¹¹ What is more, it was observed

that **a growing presence of Ukrainian workers on the Polish labour market did not cause social nor cultural tensions**. Some researchers attribute this positive perception and the growing openness to the steady growth of Polish economy and the lowest unemployment rates recorded since 1989.¹²

The new reality of the post-February 24, 2022

Unprecedented influx of Ukrainian refugees

Nearly 3 months after Russia attacked Ukraine on several fronts, launching a full-scale invasion, the number of people internally displaced as a result of the war is estimated to exceed 8 million.¹³ **More than 6 million refugees** left the country according to the data published by UNHCR¹⁴. It means that every one out of three Ukrainians was forced to leave their homes as a consequence of the invasion¹⁵. What we have witnessed is the largest displacement of people in Europe since World War II and – as the hostilities continue – it might also be one of the fastest growing.

Leaving everything behind, **more than half** of people fleeing Ukraine crossed into Poland – as of May 15, 2022, according to the data published by the Polish *Border Guard*, the officers have so far checked in **more than 3.4 million people**¹⁶.

This unprecedented influx of refugees has been met with an extraordinary mobilization of the whole society and an immediate response from the government and local authorities, as well as from international actors. A recent survey by the Market and Social Research Institute (IBRIS) in Poland proves a nearly unanimous informed support for the Ukrainian refugees – nearly 95% of Poles believe that Ukrainian refugees should be accepted into Poland and are aware that the numbers might rise even further.¹⁷

According to the sociological research on Ukrainian refugees conducted in April 2022, 36% of the refugees decided to go to Poland because it is the closest neighbour in cultural terms, 27% had friends in Poland, while 24% had some relatives already in the country.¹⁸ The same survey suggests that **58% wish to go back to Ukraine as soon as possible, 30% wish to stay in Poland for longer, while 12% plan to move to another country**.

11 Kindler, M., Wójcikowska-Baniak, K., Missing Bridging Ties and Social Capital? The Creation and Reproduction of Migrants' Social Network Advantages: The Case of Ukrainian Migrants in Poland. *Central and Eastern European Migration Review* 8(1): 95-116., 2019.

12 Duszczak M., Matuszczak K., The Employment of Foreigners in Poland and the Labour Market Situation, *Central and Eastern European Migration Review* 7(2), 2018, p. 53- 68. Available at: <http://www.ceemr.uw.edu.pl/vol-7-no-2-2018/articles/employment-foreigners-poland-and-labour-market-situation> (viewed on 23.05.2022)

13 Source: International Organisation for Migration (IOM), *Ukraine Internal Displacement Report - General Population Survey*, round 4, 3 May 2022. Available at: <https://displacement.iom.int/reports/ukraine-internal-displacement-report-general-population-survey-round-4-29-april-3-may-2022> (viewed on 17.05.2022)

14 Source: United Nations High Commissioner for Refugees (UNHCR), *Ukraine refugee situation*, Refugees operational data portal, updated as of 16 May 2022. Available at: <https://data2.unhcr.org/en/situations/ukraine> (viewed on 17.05.2022)

15 The current population of Ukraine is 43,241,697 as of Thursday, May 19, 2022, based on Worldometer elaboration of the latest United Nations data. Available at: <https://www.worldometers.info/world-population/ukraine-population/> (viewed on 19.05.2022)

16 Source: Official profile of the Polish Border Guard – Twitter, @StrazGraniczna, 8:22 AM, 17 May 2022. Available at: https://twitter.com/Straz_Graniczna/status/1526448128584466432 (viewed on 23.05.2022).

17 Source: Survey by Market and Social Research Institute (IBRIS) in Poland, commissioned by *Rzeczpospolita*. Available at: <https://www.rp.pl/spoleczenstwo/art35776491-sondaz-wiekszosc-polakow-gotowych-na-przyjecie-wszystkich-uciekniekow-z-ukrainy> (viewed on 19.05.2022)

18 Platforma Migracyjna EWL, Fundacja Wspierania Migrantów Na Rynku Pracy EWL oraz Studium Europy Wschodniej UW, Raport Specjalny z badania socjologicznego – Uchodźcy z Ukrainy w Polsce. Published on 12.04.2022. Available at: <https://ewl.com.pl/raport-specjalny-uchodzy-z-ukrainy-w.../> (viewed on 20.05.2022)

Rapid changes in the nature of migration

According to most recent statistics, the population of Poland has reached more than 40 million for the first time in history.

38 162 000	41 451 907
June, 2021 ¹⁹	April 2022 ²⁰

The structure of immigration from Ukraine to Poland is quickly changing: according to the data gathered by the UNHCR, 48% of refugees are adult women, 47% are children, and 6% are seniors.²¹ This data corresponds with the statistics available in other sources: as announced on Twitter by the Polish Ministry of Interior and Administration, as of 5 April, 700.000 refugees registered in Poland – 50% of refugees are children, 44 % are adult women, 6 % are seniors.²²

In previous years, migrant parents tended to arrive in Poland by themselves – in 2021 only 11% brought their children to Poland with them, while 53% declared that their children remained in Ukraine. Currently, 63% of refugees are arriving with children below 18.²³ According to the data, the prevailing majority of children attend primary schools – nearly 75%. According to the data provided by the Ministry of Education, 198.291 Ukrainian refugee children attend school in Poland as of May 16.²⁴ The report of the Union of Polish Metropolises suggests that many Ukrainian refugee children continue their school programmes through online classes, thus they have not been enrolled into the Polish education system.

19 Source: Główny Urząd Statystyczny (GUS), Population. Size and structure and vital statistics in Poland by territorial division in 2021 as of 30th June. Available at: <https://stat.gov.pl/obszary-tematyczne/ludnosc/ludnosc/ludnosc-stan-i-struktura-ludnosc-i-raz-ruch-naturalny-w-prze-kroju-terytorialnym-stan-w-dniu-30-06-2021,6,30.html> (viewed on 20.05.2022)

20 Union of Polish Metropolises, A report “Urban hospitality: Unprecedented growth, challenges and opportunities, published on 26.04.2022, p.15. Available at: <https://metropolie.pl/artukul/miejska-goscinnosc-wielki-wzrost-wyzwania-i-szanse-raport-o-uchodzcach-z-ukrainy-w-najwiekszych-polskich-miastach> (viewed on 20.05.2022)

21 Source: United Nations High Commissioner for Refugees, Ukraine situation: Flash Update #11, page 7. Published at 5 May 2022. Available at: <https://data2.unhcr.org/en/documents/details/92542> (viewed on 19.05.2022)

22 Source: Official profile of the Ministry of the Interior and Administration of the Republic of Poland – Twitter, @MSWiA_GOV_PL, 2:23 PM, 5 April 2022. Available at: https://twitter.com/MSWiA_GOV_PL/status/1511318576124280832

23 Op. cit. 18.

24 Source: Poland’s Data Portal. Available at: <https://dane.gov.pl/pl/dataset/2711,uczniowie-uchodzczy-z-ukrainy/resource/38676/chart?page=1&q=> (viewed on 20.05.2022).

25 Op. Cit. 18.

26 Currently, Turkey hosts the largest number of refugees with 3.7 million people – 2.5 million Syrians registered at the peak of the 2015-2016 crisis. Source: UNHCR statistics. Available at: <https://www.unhcr.org/refugee-statistics/> (viewed on 30.05.2022).

Geographical distribution – big cities as the main preference

69% of refugees wish to stay in cities larger than 200.000 inhabitants, only 3% wanted to stay in villages.²⁵ In Gdańsk and Katowice, Ukrainian citizens already account for 25% of city’s inhabitants. The increase of residents in Rzeszów reaches 53%. Never before in history have Polish cities experienced such a rapid spike in population growth.

City	Number of city inhabitants as of 31.12.2020	Number of city inhabitants as of 1.04.2022	% of city inhabitants who are Ukrainians
Gdańsk	470 805	628 592	25 %
Katowice	290 553	387 015	25 %
Kraków	779 966	957 531	19 %
Lublin	338 586	406 982	17 %
Łódź	672 185	757 860	11 %
Poznań	532 048	616 660	14 %
Rzeszów	196 638	301 422	35 %
Szczecin	398 255	457 829	13 %
Warszawa	1 794 166	2 061 061	13 %
Wrocław	641 928	829 209	23 %

Source: Union of Polish Metropolises, A report “Urban hospitality: Unprecedented growth, challenges and opportunities”

Conclusions and the challenges ahead

Poland is the first choice for people fleeing the war in Ukraine – it currently hosts the second largest number of refugees in the world, just after Turkey.

²⁶Therefore, Poland has become a new immigration

country in the global context and as referred to by the US ambassador Mark Brzezinski, it acts as a "humanitarian superpower."²⁷

With the help of social media and other communication channels, hundreds of thousands of Polish families have opened their homes to refugees. Many went to the border and picked up those fleeing, and they brought all sorts of necessary supplies to the reception points. This bottom-up mobilization continues and is gradually being transformed from a spontaneous action into an organised societal movement.

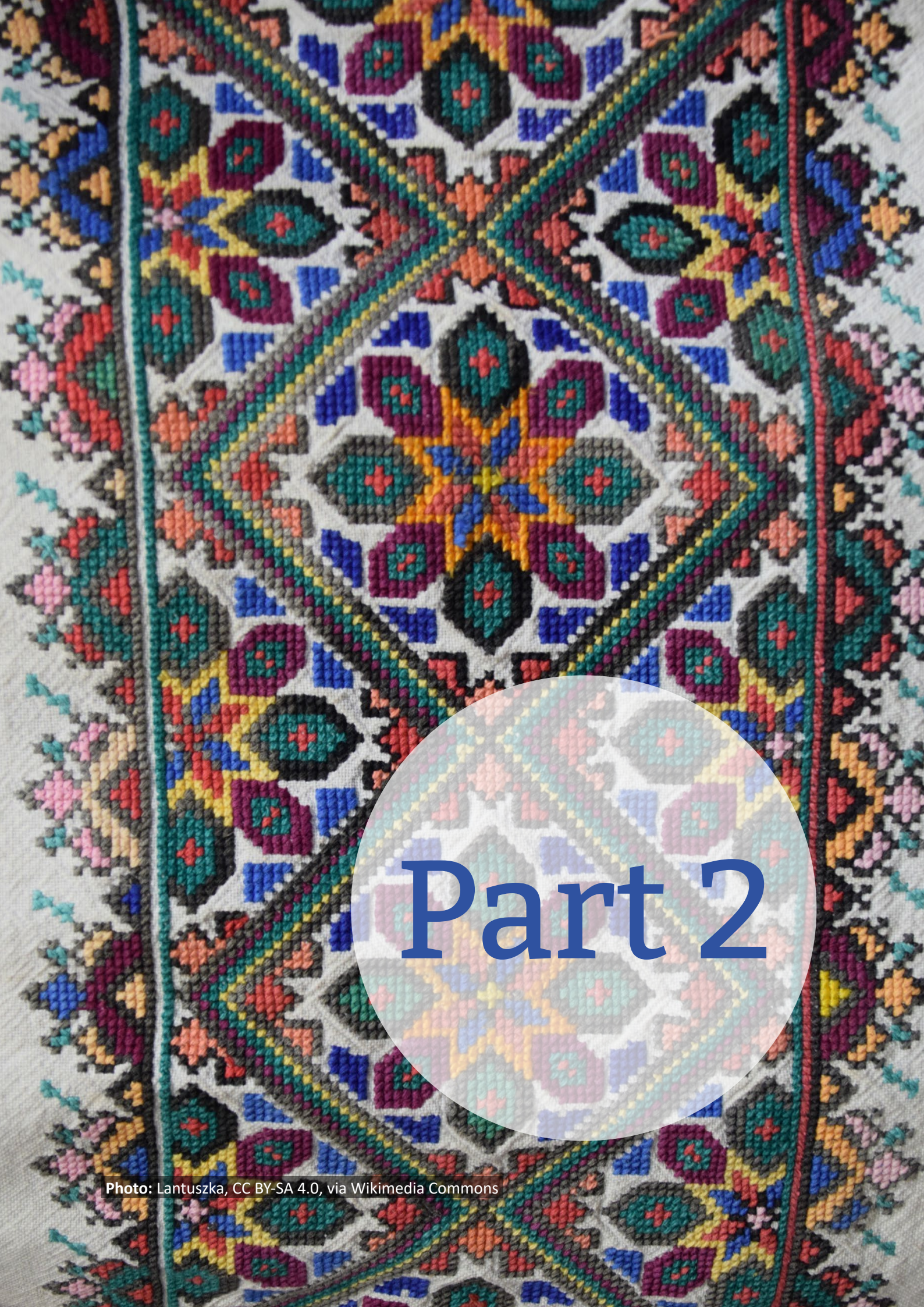
The government response to the crisis has been immediate. On the basis of the Act of March 12, 2022 on assistance to Ukrainian citizens in connection with an armed conflict on the territory of that country (the Special Act), all Ukrainians fleeing the war are allowed to stay in Poland legally for 18 months. Financial support is available, together with social benefits and access to healthcare services. Citizens of Ukraine, whose stay is considered legal, provided that they have crossed the border after February 24, 2022, are entitled to work or conduct business activities without any additional formalities. Municipal authorities issue special ID numbers – PESEL UKR, which facilitates access to governmental digital services. This comprehensive legal framework gives equal rights to Ukrainian refugees in many spheres, providing a stable ground for recovery, integration and a new start. According to the data available, 63% of the Ukrainians arriving in Poland after February 24 plan to take advantage of the Special Act and find employment in Poland.

Currently, the population of Ukrainians in Poland consists of two groups – nearly 1.35 million of those who arrived before the war, and 3.4 million of those who have arrived since then. These two groups differ from each other in many aspects such as the average age, gender, qualifications, language skills, preferred place of stay and the desired length of stay. The rapid change in the nature of migration from Ukraine to Poland poses many challenges of economical, logistics and organisational nature. All public institutions are faced with a heavy burden of uncertainty - how many more refugees will arrive; how many will decide to stay in Poland for longer? For the majority of cities, such a sudden influx of inhabitants requires changes in urban management and planning. While many services, including schools, are available, the language barrier constitutes yet another challenge - while 46% of Ukrainian migrants coming before the war spoke communicative or fluent Polish, 45% of refugees do not speak Polish at all, 29% know very little of it, and only 9% feel at ease with the language.²⁸

Ukraine is the second-largest country in Europe. Ukrainian citizens who have arrived in Poland over the past decade represent all of its geographical regions. As the Ukrainian society is characterized by a high level of cultural, religious and ethnic plurality, it may be assumed that the current population of the migrants and refugees in Poland is nothing but homogenous. To profoundly understand their existing needs, especially in the field of culture, further research on the subject is much needed, using a variety of methodological approaches.

27 Mark Brzezinski, U.S. Ambassador to Poland, special lecture at the University of Warsaw, 9 May 2022.

28 Op. cit. 18.



Part 2

Photo: Lantuszka, CC BY-SA 4.0, via Wikimedia Commons

Part 2: Intangible cultural heritage of displaced Ukrainian communities

The legal framework of the 2003 Convention in the context of war and forced displacement

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is a primary legal instrument in the field of intangible cultural heritage safeguarding. The Convention was introduced in response to the growing pressure resulting from globalization and commercialization processes, posing an existential threat to traditional cultures and expressions. The Convention introduces **a wide definition of intangible cultural heritage which is not limited to the sole tradition or practice, but extends to the surrounding cultural context, including the subjective perception of communities which identify with the item as a component of their identity.** As defined in Article 1, intangible cultural heritage (hereinafter referred to as “ICH”) means “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.” **For the bearers of intangible cultural heritage, displacement is tantamount to detachment from**

the community and the cultural space that has so far provided the context for the cultivation of their traditions and customs.

The Convention provides incentives for the State Parties to introduce policies aimed at safeguarding of ICH items meaning “measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage” (art. 3) **Such measures should place communities at the centre and acknowledge the primary role of bearers in the safeguarding efforts.** This logic differs from some other solutions designed to protect traditional knowledge (e.g., WIPO instruments based on IP laws) as they **acknowledge organic development of practices in line with the evolving social environment.**

The Convention does not include any specific provisions related to the safeguarding of ICH items in displaced communities or in armed conflicts. Yet, the Convention and the endorsed operational principles and modalities use a broader term “emergencies” including both natural and man-made disasters, and conflicts (as specified by the Operational Principles and Modalities for Safeguarding Intangible Cultural Heritage in Emergencies).²⁹ The Urgent Safeguarding List is a primary instrument to support the safeguarding efforts, raise awareness of the ICH at risk and engage international assistance, both technical or financial. The criteria U.2 for the entry into the

²⁹ UNESCO, Operational principles and modalities for safeguarding intangible cultural heritage in emergencies. Available at: <https://ich.unesco.org/en/operational-principles-and-modalities-in-emergencies-01143> (viewed on 30.05.2022).

Urgent Safeguarding List stipulates that urgency is justified if “its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned; (or) [...] it is facing grave threats as a result of which it cannot be expected to survive without immediate safeguarding.”

Reinforcement of UNESCO’s action for the protection of culture and the promotion of cultural pluralism in the event of armed conflict – conclusions from 2015

Deliberate destruction of cultural heritage objects from Syria and Iraq was a major concern for the international community in the previous decade. In order to emphasize the link between culture and security, to recognize that attacks on culture constitute a violation of human rights, and to enhance operational capacity of the State Parties, the 38th General Conference of UNESCO adopted a *Strategy for the reinforcement of the Organisation’s actions for the protection of culture and the promotion of cultural pluralism in the event of armed conflict (38/C48)*.³⁰ The document emphasizes the fact that a renewed strategy is required in the context of the existing, and – sadly - persisting, threats:

“We see cultural diversity in all its forms being targeted. This involves the persecution of individuals on cultural or religious grounds combined with the deliberate destruction of their heritage, places and institutions of worship, knowledge or information. This form of multi-faceted denial of culture and cultural diversity, linked with aggressive propaganda involving several actors within and across States also highlights how the destruction of cultural heritage is far more than a cultural tragedy and has become a security issue, and why the protection of culture cannot be delinked from humanitarian operations and must be a key component of any strategy for peace.”

In the light of the current events in Ukraine, the key objectives of the Strategy remain very timely. It recognizes the fact that displaced communities are at risk of being deprived of their cultural rights. The document explicitly mentions that all manifestations of cultural heritage must be protected with an equal urgency, as a basis for building resilience, and achieving recovery and reconciliation:

“ [...] the protection of cultural diversity and the promotion of cultural pluralism, through the safeguarding of the tangible and intangible heritage of communities and the protection of human rights and fundamental freedoms, is more than a cultural emergency. It is a security and humanitarian imperative in conflict and transition situations, and an essential element in ensuring sustainable peace and development. Participation and access to culture and its living expressions, including intangible heritage can help strengthen people’s resilience and sustain their efforts to live through and overcome crisis.”

The Strategy emphasizes the role of inventorying and documentation in response to emergencies. **In the current context, continuation and further development of UNESCO’s capacity to support technical capacities of the Member States is fundamental.** Digitization efforts seems to be particularly important in this field. Furthermore, as the document reiterates the commitment of UNESCO to “build peace in the minds of men and women”, its implementation and further evaluation is of an utmost urgency in the context of the ongoing war in Ukraine. Possible synergies with existing international law instruments should also be explored.

30 Available at: <https://unesdoc.unesco.org/ark:/48223/pf0000235186> (viewed on 23.05.2022).

Identifying the needs of Ukrainian refugees in Poland with regard to intangible cultural heritage (ICH) – a survey analysis

Intangible cultural heritage comprises of a plethora of diverse components, manifested in a variety of forms, such as but not limited to the following domains:

- a. oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- b. performing arts;
- c. social practices, rituals and festive events;
- d. knowledge and practices concerning the nature and the Universe;
- e. traditional craftsmanship.³¹

Each community has specific needs related to cultivation and transmission of their heritage, determined by the nature of the cultural item and the surrounding social, cultural and economic environment. **War and displacement lead to collapse of communities and eradication of individuals from the structures and contexts that so far have had a constitutive impact on the cultural identity.** Armed conflicts pose an existential threat to the viability of ICH, yet **each community is affected differently.** Influx of refugees **demands urgent action on the part of the host countries in the field of ICH which starts with identification of the bearers and the establishment of a dialogue on the ICH in the emergency contexts.** Such a bearers-oriented approach allows for further development of appropriate safeguarding measures in co-operation with other relevant stakeholders.

In the light of the current events, identification of needs of Ukrainian refugees in Poland with reference to intangible cultural heritage (ICH) poses several challenges resulting from the scale of the refugee crisis, the specific profile of migration, and the high level of uncertainty about the future. All of the above-mentioned

factors impact the willingness of the bearers to commit to any long-term endeavour. Considering these limitations, as well as taking advantage of the existing networks, we designed a survey addressed to organisations and institutions dealing with ICH in local environments. **The institutions provided us with their expertise on Ukrainian communities in their regions, the bearers of ICH items and the existing needs identified in their local areas.** We also asked the institutions about already implemented initiatives in the field of ICH, scheduled initiatives in the approximate future, as well as obstacles that prevent the entities from introducing new programs. **The questionnaire consisted of 30 questions and was completed by 108 entities from every region of the country in the period from 13 May to 20 May 2022.**

This pilot research is neither representative nor exhaustive – it constitutes only a preliminary diagnosis of the situation. The information was provided by selected institutions, a choice of which was based on their prior involvement in cultural activities such as European Heritage Days (EHD), workshops on intangible cultural heritage as well as the 2003 Convention periodic reporting.

The ongoing crisis requires urgent action. Bearing in mind the existing geographical and cultural diversity of the Ukrainian society, as well as the scale of the current influx, academic research on the Ukrainians in Poland would be highly resource-intensive and time-consuming. Yet, the preliminary findings can support short-term interventions or projects, which upon further research, can be properly evaluated and may serve as a basis for long-term, evidence-based policy-making in the future.

³¹ Art. 2, par. 2 of the 2003 Convention.

The profile of entities participating in the survey – location, legal status and function

The entities which participated in the survey operate in all kinds of environments. The largest number of answers were provided by the ones located in villages and small towns (32%), while those based in big cities provided only 17% of answers. Such a proportion may result from the fact that a significant majority of the items entered into the Polish List of intangible cultural heritage are cultivated in villages and small towns – local institutions are more aware of the specificity of the ICH in general, thus more likely to participate in the survey. Building upon the years-long cooperation, the institutions already co-operating with the bearers of ICH in Poland have a well-established network—a ripple effect multiplied the spread of the information about the research through the existing communication channels. Taking into consideration the fact that currently a majority of refugees stay in big cities, the information provided by the research is by no means exhaustive, yet it provides a strong basis for a preliminary diagnosis.

A majority of the participating institutions represent local government cultural institutions, including cultural institutions (64%) and other organisational entities (15%). The participation rates of state institutions, NGOs and other entities account for 7% each.

It is a natural consequence of the decentralization process initiated in the 1990s, when local government was re-established in Poland. Local institutions, such as libraries, community culture or art centres are in the hands of the local government. Such institutions are usually tasked with responsibilities related to ICH in the region, therefore they were the primary targets of the survey.

Other cultural institutions, such as theatres, operas or philharmonics, are usually governed by the state administration. Museums constitute a separate category, as they may be established by ministers and heads of central state offices, local government units, natural persons, legal persons or organisational units without legal personality. An outlook on the functional profile of participating institutions is presented in Chart 4.

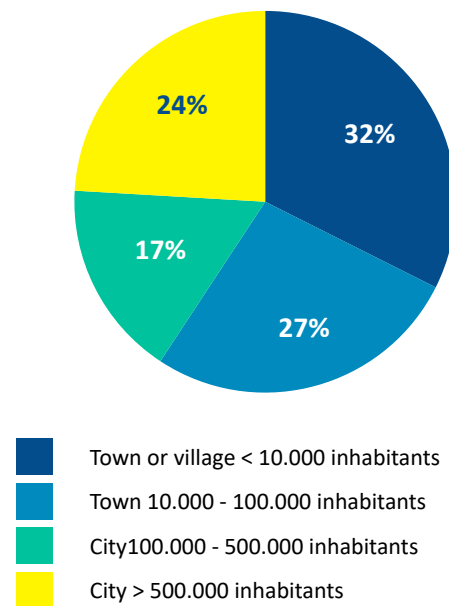


Chart 2. Location of entities participating in the survey

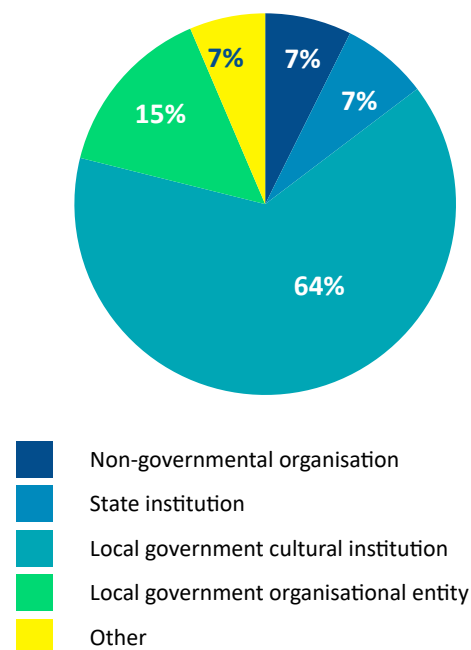


Chart 3. Legal status of entities participating in the survey

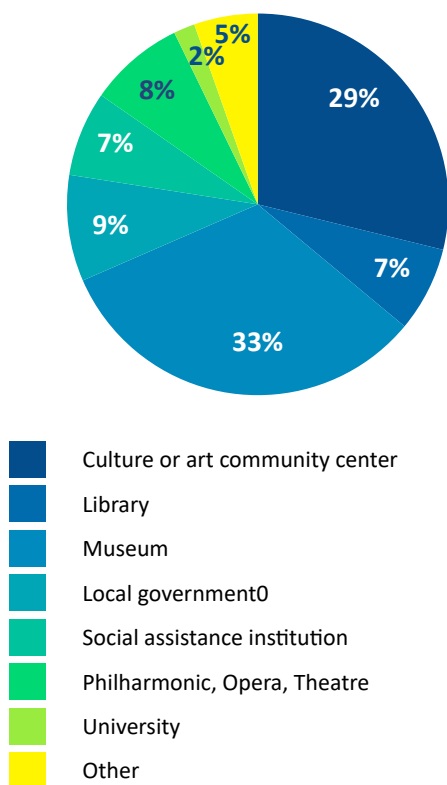


Chart 4. Functional profile of entities participating in the survey

Identification of Ukrainian communities in Poland

As described in the first part of the report, work migration from Ukraine was a major trend in Poland in recent years. 86% of participating institutions confirmed that people from Ukraine had settled in their region already before the war, 11% were unable to confirm this, while only 3% replied that there were no Ukrainians in their region.

In the post-February 24 realities, 99% of respondents confirmed that there were Ukrainian refugees in their region. It proves that the survey was well targeted to institutions with the knowledge on the situation of refugees in their local areas.

Based on the answers regarding the pre-war migration, as well as existing data, we can conclude that only for a very small percent of institutions the arrival of Ukrainian citizens constitutes a completely new situation. A prevailing majority have already been in contact with Ukrainian culture.

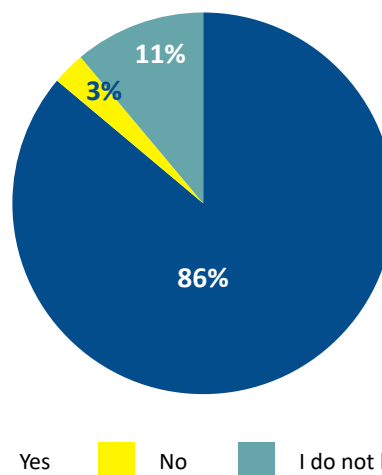


Chart 5. Do the people from Ukraine who came to Poland before February 24, 2022 stay in your region?

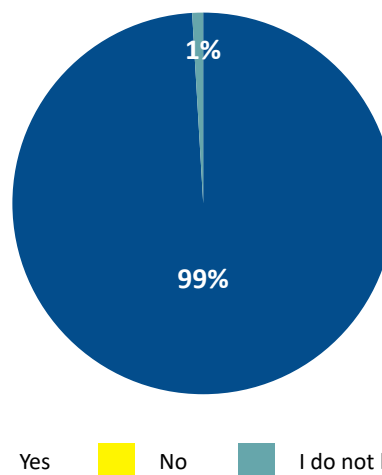


Chart 6. Do people from Ukraine who came to Poland after February 24, 2022 stay in your region?

The bearers, traditions and needs

Nearly half of the surveyed entities (48%) were able to identify bearers of ICH elements in their region. 46% had no such information – it proves that many institutions are aware of the refugee communities in their region, but were not able to gather sufficient information at the time of the survey completion (Chart 7).

Out of the 52 entities which identified the bearers in their region, 100% were able to specify the customs, skills or traditions that the refugees cultivate or talk about. Based on the short open answers, we have been able to create the following typology of ICH cultivated by Ukrainian refugees living in the regions where the surveyed institutions operate (Chart 8).

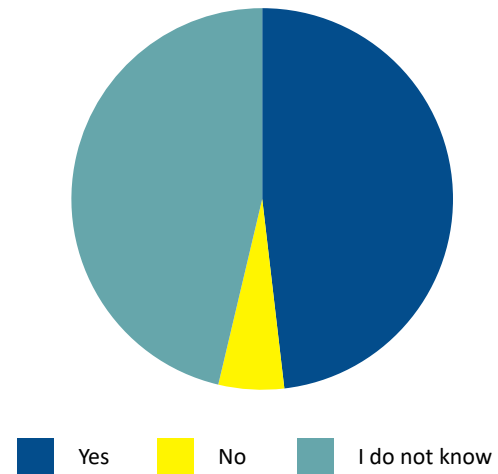


Chart 7. Are there people from Ukraine who practice or talk about their customs, skills or traditions in your region?

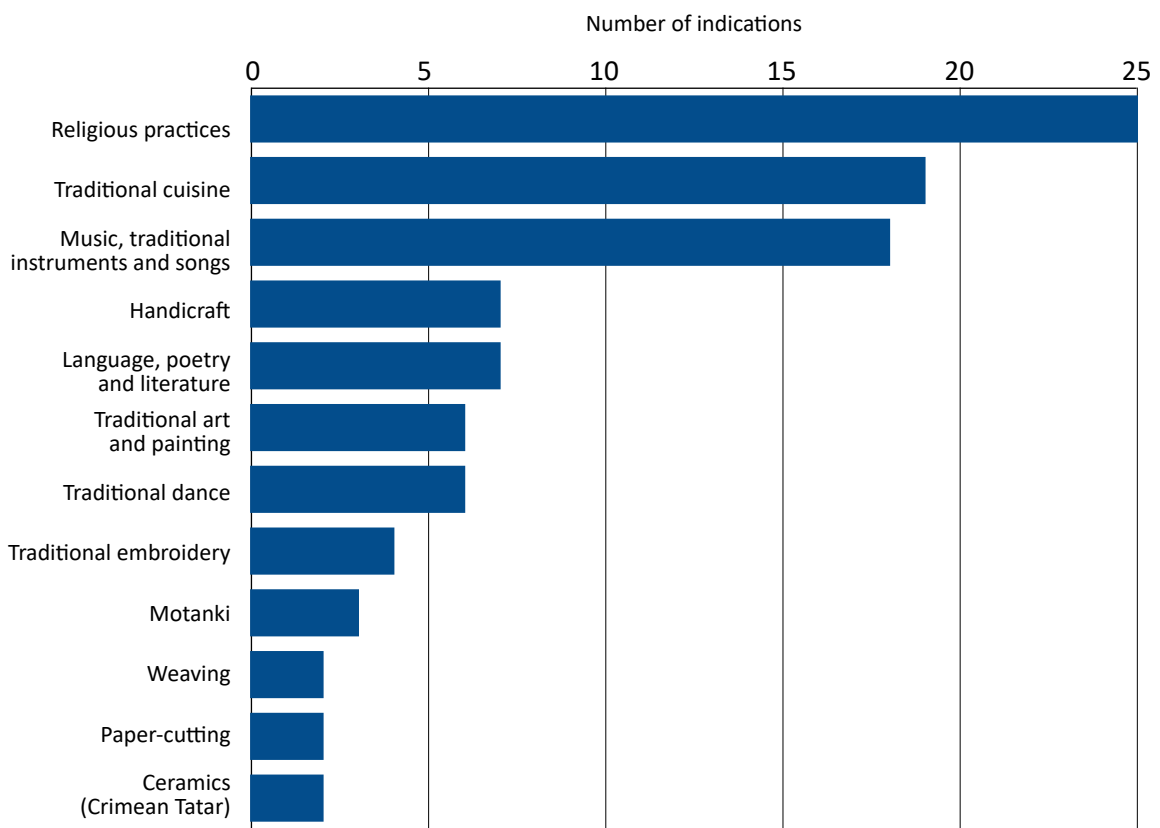


Chart 8. Typology of practices, skills and traditions identified among Ukrainian communities:

Religious practices, such as celebrations and customs related to Christmas and Easter, including the art of *pysanky* (coloured Easter eggs) were most commonly mentioned. Practices and knowledge related to the traditional cuisine were the second most often indicated item, closely followed by the practices, skills and knowledge related to music, traditional instruments and songs.

Through the survey, we identified the bearers of the Petrykivka decorative painting – a tradition entered into the UNESCO Representative List of Intangible Cultural Heritage of Humanity.

Out of the 52 entities which identified the bearers in their region, 40% had a chance to conduct deeper interviews with the bearers and indicate whether they had brought any artifacts related to their heritage. 21% of institutions confirmed that the bearers had brought tools, traditional clothes, instruments, notes, or family memorabilia. 19% of institutions indicated that the bearers had arrived without such items, often emphasizing that they were not considered as the first necessities at the time of their evacuations.

In many cases, people made the decision to leave the war-torn country suddenly, in a hurry, taking only essentials with them. There are, however, examples where they took family heirlooms (e.g., embroidered shirts). Other examples of artifacts carried by the refugees from Ukraine to Poland include:

- **Tools or materials for specific crafts** – e.g., special tools for paper cutting; tools for making Easter eggs (egg trays, egg dyes, paper knives); materials for embroidery;
- **Musical instruments and sheet music** – e.g., banduras (Ukrainian plucked string folk instrument);
- **Folk costumes** – e.g., design embroidered shirts; traditionally decorated shirts; elements of traditional costumes;
- **Paintings and decorative art** – e.g., paintings embroidered with beads and cross-stitch.

Out of the 52 organisations which identified the bearers in their region, 79% were able to determine whether the bearers were in need of support with regard to of ICH or not, while 21% had no

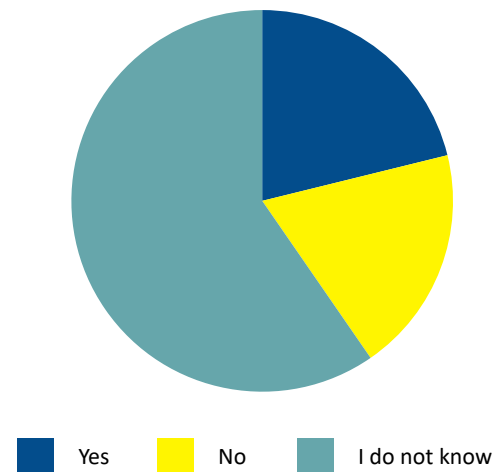


Chart 9. Did the bearers in your region bring any items that enable them to cultivate their heritage (e.g. traditional clothes, instruments, tools)?

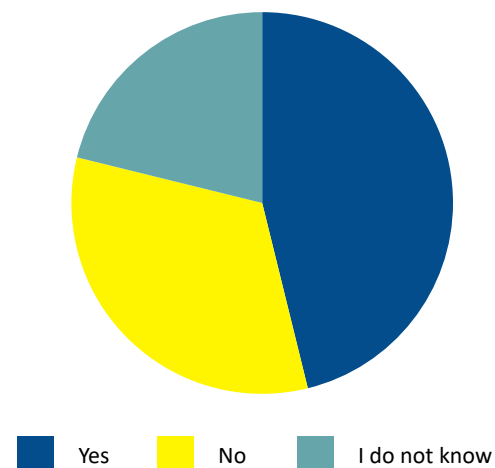


Chart 10. Have the bearers in the region reported any need for support in the area of ICH?

such information. The relatively high percentage of “no” and “I do not know” answers prove that there is a need for further research in this area. 46% of institutions were able to identify specific needs, such as:

1. **Material support** – purchase of musical instruments, tools and materials.
2. **Organisational support** – provision of space allowing for cultivation of ICH elements.

3. Organisational support – provision of space allowing for organisation of exhibitions, workshops, lessons and performances (popularisation, transmission).
4. Organisational support – provision of a meeting place for refugees around various elements of ICH (community building).
5. Inventorying and gathering of existing knowledge.
6. Promotional support
7. Integration support – organisation of joint initiatives integrating the local community.
8. Accessibility support – provision of necessary language and translation services.
9. Support to professional artists in finding employment opportunities.
10. Possibility to attend religious services in Ukrainian language.
11. Participation in existing cultural events, festivals, and fairs.
12. Ensuring volunteering opportunities in the local environment.



Part 3

Photo: Candrichuk, Public domain, via Wikimedia Commons

Part 3: Institutional support for the culture of Ukraine

Targeted identity – deliberate attacks against culture in Ukraine

“A nation stays alive when its culture stays alive” - says the inscription at the entrance to the National Museum of Afghanistan in Kabul. It was a motto of the museum workers who tried to defend the collection from intentional destruction - in 2001, the Taliban destroyed nearly 2,750 objects from the collection.

In 2016, United Nations Special Rapporteur in the field of cultural rights, Karima Bennoune, recalled the case of the Afghan Museum in her statement and reminded that intentional destruction of cultural objects *“is often part of a strategy to destroy the morale of people, terrorize them, or eradicate signs of the presence of certain cultures in a territory.”*³²

The systematic attacks on civilians and intentional destruction of cultural sites indicate that eradication of Ukrainian culture is a part of the

Russian military strategy. The Ministry of Culture and Information Policy of Ukraine collects and verifies information on destruction of cultural heritage objects resulting from the Russian aggression – as of May 25, there are 363 records in the database.³³ As of 23 May, UNESCO has verified damage to 137 sites perpetuated since 24 February – 60 places of worship, 12 museums, 26 historic buildings, 17 buildings dedicated to cultural activities, 15 monuments, 7 libraries.³⁴ **The cultural heritage of Ukraine, both material and intangible components of the collective identity, as well as the Ukrainian nation itself, face a deliberate attack of an unprecedented scale.** There is a pressing need for immediate humanitarian response and sustained support of the international community to save the people and culture of Ukraine.

Global scale engagement

News of the Russian invasion met with an immediate reaction of governments, international actors, non-profit organisations and the civic society. In the global perspective, we have witnessed a large-scale mobilization of financial and material assistance in support of the Ukrainian cause. According to the Ukraine Support Tracker, Estonia, Latvia and Poland remain Ukraine’s biggest supporters in relation to their gross domestic products.³⁵ The database includes only governments’ transfers as data on private donations or transfers by international organisations is often not available. Similarly, costs

of hosting refugees are very difficult to measure. The Kiel Institute roughly estimates that **the cost of hosting Ukrainian refugees borne by Poland is currently between two and six billion euros**, which makes Poland the second-largest supporter of Ukraine in absolute terms, only preceded by the United States:

Support to save Ukraine’s culture can take a variety of forms such as financial assistance, material aid, expert and technical support as well as programs addressed to artists, practitioners of

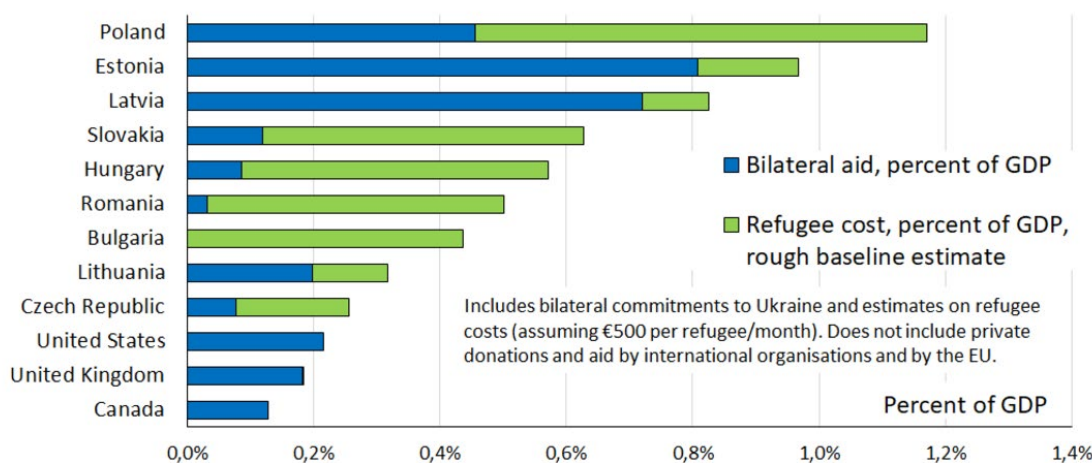
32 Source: United Nations High Commissioner for Human Rights (UNHCHR), available at: <https://www.ohchr.org/en/press-releases/2016/03/honour-monuments-men-women-today-un-expert-cultural-rights> (viewed on 25.05.2022).

33 Source: recorded war crimes, available at: <https://culturecrimes.mkip.gov.ua/> (viewed on 25.05.2022).

34 Source: Damaged cultural sites in Ukraine verified by UNESCO. Available at: <https://www.unesco.org/en/articles/damaged-cultural-sites-ukraine-verified-unesco> (viewed on 25.05.2022).

35 Kiel Institute for the world economy, Ukraine Support Tracker, updated as of 18 May. Available at: <https://www.ifw-kiel.de/topics/war-against-ukraine/ukraine-support-tracker/> (viewed on 25.05.2022)

Government support to Ukraine: incl. refugee costs, by donor GDP
 Commitments Jan. 24 to May 10, 2022. Top 12 of 37 countries



Source: Antezza et al. (2022) Kiel Working Paper ifw-kiel.de/ukrainetracker

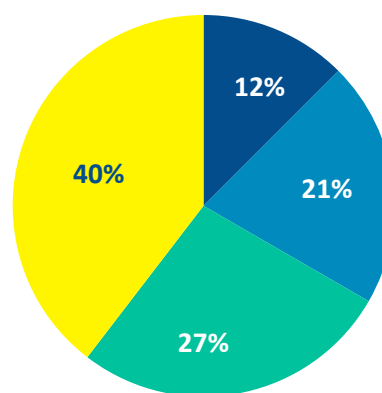
Chart 11. Source: Kiel Institute for the world economy, Ukraine Support Tracker, updated as of 18 May

traditional culture or bearers of ICH elements, both in Ukraine and among refugee communities. There are no statistics available on the costs or the scale of engagement of domestic institutions, organisations, non-governmental organisations or individuals in activities supporting Ukrainian culture in Poland.

Based on the research and the outcomes of the survey, we were able to identify some of the ongoing initiatives in the field of culture in general, as well as the ones specifically targeted at intangible cultural heritage.

Example of activities already carried out by institutions and organisations in Poland in the field of intangible cultural heritage

Through the survey, **we identified 48 institutions which since February 24 had carried out activities related to the intangible heritage of Ukraine.** Nearly 40% of them are located in big cities with above 500.000 inhabitants – where the largest number of refugees currently resides.



- < 10.000 inhabitants
- 10-100.000 inhabitants
- 100-500.000 inhabitants
- >500.000 inhabitants

Chart 12. Location of organisations which after Feb. 24, have carried out activities related to the intangible heritage of Ukraine

All these institutions implemented initiatives that were addressed to the Ukrainian audience. Many of them engaged both Poles and Ukrainians, while only a small portion was designed solely for Polish participants. **A significant majority of the institutions (77%) directly engaged Ukrainian refugees in the roles of speakers, instructors or leaders of the implemented project.** Such approach places Ukrainian communities at the centre and provides them with a sense of ownership. Involving the bearers also provides psychological and financial support for the displaced communities, as well as establishes a foundation for future endeavours. It also creates a safe space for meetings and joint celebration of cultures, which is a crucial step in the integration process. **Organized activities involved, among others, workshops, museum lessons, concerts, exhibitions, fairs and meetings centered around certain themes of Ukrainian culture.**

"We have provided space and organisational support during events organized by people from Ukraine in order to cultivate traditions and customs."

- The C. K. Norwid Culture Centre
in Kraków

"We have organized workshops with the bearers, exhibitions and meetings of educational character. We provide space and promotional support. To fund these initiatives, we use our own budget and we have applied for additional project-based funding."

- Community culture centre in Lidzbark

Out of the 48 institutions engaged in activities related to the intangible heritage of Ukraine, 73% directly support or facilitate cultivation of customs and traditions. Many institutions allow free use of spaces and available facilities, support organisation of events or provide the bearers with needed tools, equipment or ingredients. A growing volume of books in Ukrainian language is available in libraries, while even some churches and museums have opened their gates to Ukrainian communities to allow religious practices.

For example, the Orthodox church from Tarnoszyn, located in the Lublin Village Museum, has been restored and is open for worship.



Photo: Fotonews, CC BY-SA 3.0 PL, via Wikimedia Commons

In addition to implementation of activities supporting the cultivation of intangible heritage, we asked whether the institutions and organisations provided material, financial or organisational support to the bearers of ICH elements. 44% out of all surveyed entities indicated that they were engaged in at least one initiative. Institutions organised **fundraising events, gathered material aid or organised deliveries** to partner institutions in Ukraine. Employees **volunteer** at local reception centres or establish taskforces within existing organisational structures. There are examples of institutions which introduced **scholarship schemes or residence programs for Ukrainian artists**. Some organisations **co-ordinate cash programs in co-operation with other partners** (e.g., PCPM – Polish Center for International Aid) while other apply for extra funding which allows them to implement additional activities or directly **employ refugees**.

We asked the institutions about their plans for the future regarding the ICH and Ukrainian refugees. Below, we present a typology of planned activities.

The future ahead: supporting the institutions at the frontline of integration in the field of culture

At the moment, managing the refugee crisis of such a scale is a priority that requires a heroic effort from institutions, organisations and the whole society. Sustaining the current level of engagement **relies on the establishment of support mechanisms available to the institutions and organisations which bear the highest burden of managing the refugee crisis and the integration, including the culture institutions**.

We asked the entities participating in our survey to identify obstacles which prevent them from introducing programs addressing the needs of the Ukrainian community in the field of intangible cultural heritage. The most common obstacle is related to available funds, yet support in the area

It is worth noticing, that majority of the planned initiatives are in line with the identified needs of the Ukrainian communities:

1. Concerts of Ukrainian music;
2. Workshops, including family workshops and cooking classes;
3. Exhibition of Ukrainian embroidery;
4. Meetings with the bearers of ICH elements to discover shared creative potential;
5. Establishing a repository of oral history interviews;
6. Academic debates on Ukrainian ICH;

To attract wider attention and emphasize the significance of efforts to safeguard Ukrainian intangible cultural heritage, some institutions scheduled their initiatives within wider existing frameworks, for example the European Heritage Days - a joint action of the Council of Europe and the European Commission involving all 50 signatory states of the European Cultural Convention.

of language skills and capacity building is equally important – the institutions are in need of expert knowledge and training in the field of multiculturalism, ICH, and integration.

Integration means co-operation in the practical areas of which are important to the society, such as work, education or leisure.³⁶ Culture, especially in its intangible dimension, has an enormous potential to facilitate mutual understanding, dialogue and in consequence – inclusion of the Ukrainian community into the Polish society. **Museums, non-governmental organisations, universities and schools, local institutions, such as libraries, community culture or art centres, as well as state institutions such as theatres, operas**

36 Kindler M., Wójcikowska-Baniak K., Sieci społeczne a integracja migrantów ukraińskich w Polsce: raport z badań jakościowych, CMR Working papers, 107, 165, University of Warsaw, 2018.

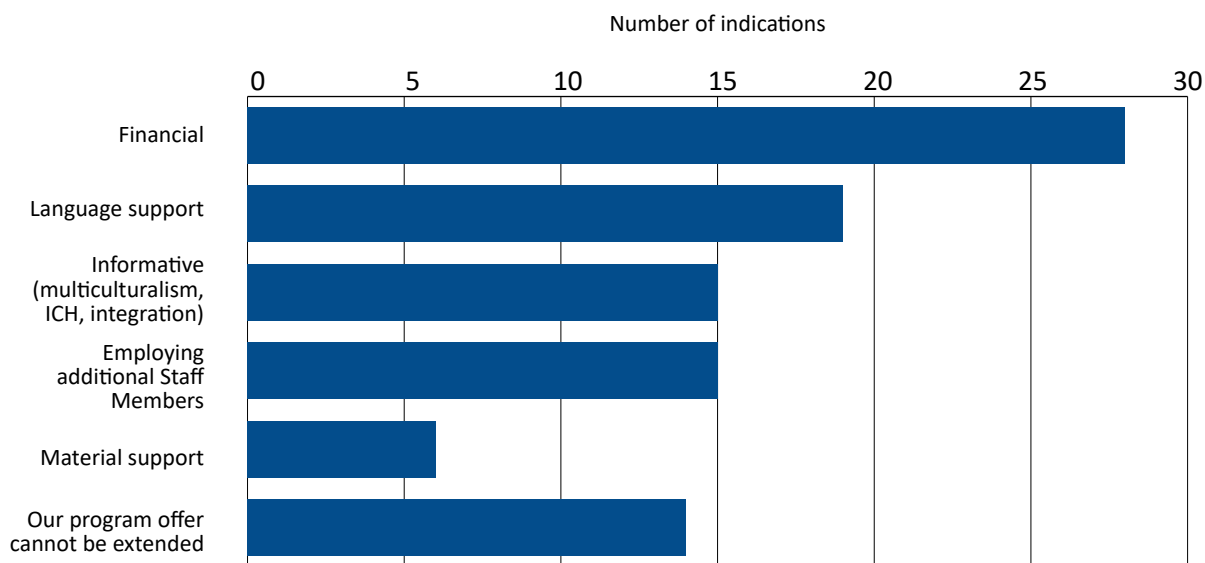


Chart 13. What form of support would enable activities related to intangible heritage?

or philharmonics, are the main stakeholders of the emergency safeguarding process. Such institutions work directly with affected communities, yet require additional resources to meet the needs of Ukrainian refugee communities and maintain the regular statutory functions. **Establishing mechanisms to increase the operational capacity**

of the institutions acting in the field of culture and ICH is of a key importance for the viability of Ukrainian ICH, future recovery and peace-building in Ukraine, as well as for the stability of our societies

Polish Support Centre for Culture in Ukraine

Poland has repeatedly engaged in the protection of endangered cultural heritage in various parts of the world. With the Russian aggression, it is our duty to aid Ukraine and preserve its heritage. Considering the scale of the current crisis and the unprecedented need for action, **the Minister of Culture and National Heritage established the Polish Support Center for Culture in Ukraine at the National Institute of Cultural Heritage.** The Institute's expertise and the years-long Polish-Ukrainian co-operation have provided foundations for the organisation of effective support for Ukraine's cultural heritage from the day one of the war.

The Center is the **main co-ordinator of the governmental aid** for the cultural sector in Ukraine. Our assistance is possible largely due

to the enormous involvement of institutions, self-government bodies, non-government organisations, and our citizens. The Centre is also gathering information on the destruction of Ukrainian cultural heritage and the losses incurred, and disseminating knowledge about the scale of the destruction. As a part of the support activities, we have also planned for the **creation of the non-government organisations forum acting in the sphere of intangible cultural heritage.**

The Center's team is composed of both Polish and Ukrainian specialists, which greatly facilitates communication with our partners from Ukraine. The language skills enable fast analysis of information and review of Ukrainian sources. We are constantly liaising with the institutions to

which we are providing the assistance, and the aid delivery procedures are being updated and adjusted to fit the current situation in Ukraine.

Together with the Polish Committee for UNESCO, the Center is organising support for refugee children from Ukraine. As of 24.04.2022 there were almost 200 thousand children of Ukraine's citizens registered in the Education Information System, all of whom had arrived in Poland after 24th February 2022. **Schools are of central importance for ensuring the psychological comfort for refugee children, their continuous development and integration within the local community.** It is also crucial that children could learn about both cultures and **express their identities.** Even before the end of the school year lesson **scenarios and accompanying materials were provided, familiarising Polish students with Ukrainian culture.** In the scenarios the role of intangible heritage has been emphasised, including that of the item entered onto the Representative List. Thanks to that, the students will be capable

Final conclusions

Ukrainian heritage is a part of the European civilisation and a testament of our common past and present achievements, which should be passed on to the future generations. It is evidence of the centuries-long history of Ukraine and legacy of many ethnic and national groups. As the culture of every single nation contributes to the formation of the world's culture, **damage to Ukraine's cultural assets, both tangible and intangible, harms the cultural heritage of humanity.** As loss of heritage and diversity is often irreversible, we must maintain a constant readiness to dynamically respond to the needs signalled by the Ukrainian institutions and Ukrainian refugee communities.

The preliminary research proves that the **needs of the Ukrainian refugee community are highly diverse.** Shared practice of ICH provides comfort and a sense of continuity, it builds bridges of understanding and allows for creation of safe havens – as a reminiscence of the familiar cultural contexts. In some cases, especially in the case of culinary and

of learning more about the traditions of both countries, and in the course of interactive activities and group-work they will notice that tradition may help also the youngest generations to form a unique bond.

It is very important that we do not treat the war as a “new normal”. It is important for us to show our solidarity and ensure that information on the scale of the destruction is spread to Western societies. In this context we are supporting our Ukrainian partners professionally, technologically and financially. So far, Poland has donated resources **over EUR 1 million** for the protection of Ukraine's monuments. To date the Center has made 25 deliveries of targeted material support. In the scope of the tripartite co-operation among Poland, Lithuania and Ukraine in the Lublin Triangle format **another EUR 1 million** has been granted to a fund for digitalisation of Ukrainian culture - a key form of protecting heritage against the war and the ongoing deliberate destruction.

music traditions, practice of ICH provides income for the bearers. In this context, there is no one-size-fits-all approach to ICH safeguarding among the refugee communities. Majority of Ukrainians wishes to come back home as soon as possible. **Therefore, the efforts aimed at restoring peace and recovery of the war-torn Ukraine constitute an utmost priority for everyone concerned with the future of Ukraine's culture.**

At the moment, managing the crisis of this scale in Poland **requires the establishment of mechanisms for continued research and dialogue ensuring that the communities continue to be at the centre of the planned interventions.** Various institutions have proven their operational capacity to provide immediate response in the field of cultural heritage safeguarding and transmission. Yet, in order to ensure sustainability of the implemented projects and to increase their outreach, there is a significant

need to offer support to the institutions working with the ICH communities, including financial, capacity-building and expert assistance.

Furthermore, exploration of possible synergies between ICH emergency safeguarding mechanisms, education and integration programs is crucial for the alleviation of disruptive consequences of war affecting the most vulnerable group – children. It is also key for a sustainable development of both Ukrainian and Polish societies.

The 2003 Convention has established foundations for identification, recognition and safeguarding of intangible cultural heritage in the context of globalization and the resulting social transformation. The ongoing war in Ukraine constitutes yet another challenge to the way we think about the intangible cultural heritage in emergencies, its viability and transmission among displaced communities. In the radically and dynamically changing circumstances, **further research and reflection on the existing safeguarding mechanisms are essential for ensuring continuously adequate implementation of the Convention** and the related instruments. In the current context,

we must build on the UNESCO's expertise in the field of strategies addressing deliberate destruction of cultural heritage by violent extremist groups.

Our past experiences should be a powerful mobiliser for the international community to get involved for the sake of Ukrainian cultural heritage safeguarding. **Stability and sustainability of the societies heavily relies on the continued support offered to the Ukrainian side, as well as to the refugee communities and involved institutions in the countries hosting the largest displaced populations.** Our today's action has a decisive impact on the sustainability of Ukrainian cultural heritage, as well as for the role of this heritage in the future peacebuilding, reconciliation and reconstruction of Ukraine. In keeping with the principles developed during the international conference "The challenges of World Heritage recovery" and set forth in the Warsaw Recommendation on Recovery and Reconstruction of Cultural Heritage³⁷, **inclusion of intangible cultural heritage in the processes of recovery and reconstruction is another urgent matter to be considered in the debate on cultural heritage protection in emergencies.**

³⁷ Warsaw recommendation on recovery and reconstruction of cultural heritage constitutes a comprehensive set of principles concerning the process of restoring cities and reconstruction of historic buildings, or compounds, destroyed in armed conflicts or in natural disasters. The document was adopted in 2018 during the 42nd session in Manama, Bahrain (42 COM 7). Available at: <https://whc.unesco.org/document/168799>

Photo: Julianhayda, CC BY-SA 4.0, via Wikimedia Commons

ISBN 978-83-66160-99-6