



Cultural monuments in the conditions of war in Ukraine: Philosophical and legal challenges

Anzhelika Holub*

Postgraduate Student, Assistant of the Department of History, Law and Teaching Methods

Oleksandr Dovzhenko Hlukhiv National Pedagogical University

41400, 24 Kyivska Str., Hlukhiv, Ukraine

<https://orcid.org/0009-0008-5366-8561>

Abstract. The relevance of the topic is due to the need to understand not only the physical consequences of the Russian-Ukrainian war, but also the impact on the identity, memory and cultural heritage of Ukraine. The purpose of the article was to comprehensively analyse the legal and philosophical challenges that Ukraine faces in the process of protecting material heritage during the armed conflict, to search for specific recommendations on effective mechanisms for its protection. Culture is considered as a system of moral values, a specific form of human existence. The relationship with the definition of "mentality" is highlighted. The concepts of "cultural heritage", "cultural values", and the connection between them are revealed. The formation of the norms of the international legal system regarding the issues of protecting monuments in historical retrospect is concisely explained. The legal and philosophical challenges in this regard that face society in the current realities are analysed. Attention is drawn to some regulatory documentation on the regulation of this issue in our country and abroad. The article examined the philosophical aspects of the protection of cultural monuments, in particular, raises issues of identity, memory and responsibility to future generations. The importance of integrating cultural values into the national consciousness is emphasised. The impact of globalisation on local cultural objects is considered, that is, the need for a balance between international standards of their protection and own traditions is noted. The problems of destruction of monuments of the Chernihiv-Siver region, the border region in relation to the Russian Federation, are emphasised. The results of the study can be used by specialists in the fields of philosophy and law to develop effective strategies for protecting cultural monuments in times of war, as well as to form philosophical approaches to their preservation

Keywords: values; national consciousness; heritage protection; local history of the Chernihovo-Sivershchyna region; the concept of "memory" in philosophy

Introduction

Cultural monuments are an integral part of the national identity and historical heritage of each country. In Ukraine, with its multifaceted history and diverse ancient traditions, all this not only reflects aesthetic values, but also carries deep philosophical meanings. However, in the context of the Russian-Ukrainian war, which has been going on since 2014, the heritage has been under constant threat, which poses a number of philosophical and legal challenges to society. The protection of cultural monuments in times of war is one of the most pressing problems of our time, which arouses considerable interest both in the scientific community

and among the general public. Armed conflicts cause enormous damage not only to the physical objects of such heritage, but also violate the identity of peoples, destroying their architectural heritage, various types of historical artifacts. The relevance of this problem is due not only to current events in Ukraine, but also to global trends in the protection of cultural monuments in times of war around the world.

Culture as a system of moral values was considered by Ukrainian philosophers V.V. Hotynian-Zhuravlova & I.V. Sumchenko (2024), who noted that this definition is explained as a measure of the embodiment of the

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*Corresponding author



human in the framework of nature and at the same time is a measure of the development of people as individuals. They concluded that culture not only remains a creative activity, but is a carrier of universal human values, which are aimed at transforming human history into the inner wealth of individuals, into the world of their values, such as goodness, mercy, friendship, love, truth, justice, and diligence. L.M. Taranhul *et al.* (2024) traced the logic of the relationship between cultural and personal values, investigated the aspect of preserving the historical and cultural heritage of Ukraine as a factor of national identity, and concluded that the values of an individual accumulate the main content of the spiritual world inherent in him and at the same time ensure involvement in social interaction. A.A. Koliienko (2023) analysed the concept of historical local history as a means of forming the historical memory and spirituality of the Ukrainian people. The philosophical and ethical challenges of the mass destruction of cultural monuments have been considered by a few researchers, in particular M.H. Novosad *et al.* (2022) (preservation of cultural identity, ethical consequences for future generations, impact on collective memory, moral obligation to restore destroyed monuments).

The problem of protecting cultural heritage during wars has become the subject of numerous studies by both foreign and Ukrainian scientists. Scientists emphasised the importance of international law and the experience of protecting monuments during armed conflicts, in particular O. Rishniak (2022) and N. Kushakova-Kostytska & A. Ohanov (2024). They noted that the uniqueness and originality of cultures prompts additional philosophical and legal understanding of approaches to choosing ways to preserve and protect it. Recently, publications have also appeared that analyse some examples and legislative aspects of heritage protection in Ukraine (Kalishchuk, 2025). The researcher drew attention to the problems of this field, namely the need to improve the regulatory and legal support for the protection of cultural heritage sites. Recommendations for the restoration of cultural monuments damaged by wars were provided by T.V. Mazur (2020) (documentation of damage and destruction; assessment of the scale of destruction; development of restoration plans; cooperation with international organisations, etc.). M. Rohozha (2023) drew attention to the practice of international cooperation on this issue.

In general, the results of the scientists' research indicated that the protection of cultural heritage in Ukraine in times of war requires a comprehensive approach. This includes improving legal mechanisms, developing philosophical concepts of cultural sustainability, and active cooperation with international organisations. The challenges facing Ukraine in this area require not only theoretical understanding, but also practical actions to ensure the preservation of cultural heritage. The purpose of the article was to study the

philosophical and legal challenges that arose in our country in the process of protecting cultural monuments during the Russian-Ukrainian war, and ways to solve them. The author sought to implement the following research objectives: to consider the philosophical aspects of the preservation of material heritage, such as cultural identity, spiritual stability of society in conditions of armed conflict; to assess the effectiveness of current Ukrainian legislation on this problem, and to propose strategies for international cooperation.

Materials and Methods

The article used methods of historical and cultural analysis to study the impact of the Russian-Ukrainian war on the preservation of cultural monuments, as well as legal analysis to assess the effectiveness of current legislation in protecting these objects. Additionally, a philosophical approach was used to consider the ethical aspects of heritage preservation in conflict conditions.

The research methods were structured into several stages, which allowed for a comprehensive coverage of the problem. The first stage was to identify the main philosophical and legal aspects related to the protection of cultural monuments during armed conflicts. For this purpose, an analysis of the literature on the philosophy of culture and law was conducted, which concerns international humanitarian law, in particular UNESCO regulatory documents on the protection of cultural heritage (Pilkevych, 2016; Kashaba *et al.*, 2024). The second stage involved an analysis of regulatory acts that regulate the protection of cultural monuments in Ukraine. The laws of Ukraine were analysed, such as the Law of Ukraine No. 1805-III (2000), as well as international documents related to the protection of cultural heritage, in particular the Convention for the Protection of Cultural Property... (1954) on the protection of cultural property during armed conflicts. The third stage included studying the experience of other countries that have experienced military conflicts, in particular, examples from Bosnia and Herzegovina and Iraq were analysed, where the destruction of cultural monuments has become a serious problem. Studying their example allowed to identify effective methods of responding to such challenges. Several specific cases of destruction or damage to cultural monuments of Ukraine were selected, in particular the Chernihovo-Sivershchyna region (Sumy, Chernihiv), such as historical buildings, museums and archaeological sites. The last stage was the formulation of conclusions and recommendations on improving the legal protection of cultural monuments in Ukraine in war conditions. This included proposals for strengthening international cooperation, improving national legislation and involving the public in the process of protecting cultural heritage.

Such methods allowed for a comprehensive approach to the study of the problem of the protection of cultural monuments in Ukraine, taking into account

both the legal and philosophical aspects of this important topic. The importance of the scientific work lied in the fact that it emphasises the need to integrate cultural policy into the strategy of national security and the country's recovery after the conflict.

Results and Discussion

Culture is a complex system of moral values that forms a specific form of human existence in society. It encompasses not only traditions, customs and art, but also deep beliefs, norms of behavior and ethical principles that determine the interaction of individuals with each other and with the world around them. Culture influences the ways of thinking, perception of reality and formation of the identity of individuals. The relationship of this term with the concept of "mentality" is key to understanding how social and historical contexts affect people's worldviews. Mentality, in turn, reflects a set of mental attitudes, stereotypes and values that are inherent in certain groups of individuals. It turns out that culture shapes mentality, and mentality, in turn, influences the development of culture. This interrelationship demonstrates how moral values embedded in culture itself become the basis for the formation of ideas about good and evil, justice and injustice, which influence the behavior of individuals and social groups. Understanding this system allows for a deeper understanding of the dynamics of social change and the evolution of human relations in the context of globalisation and cultural exchange (Andrushchenko, 2014; Sysliuk *et al.*, 2016; Hontnian-Zhuravlova & Sumchenko, 2024).

Cultural heritage and cultural values are two inter-related concepts that play an important role in shaping the identity of peoples and societies. The first definition encompasses all tangible and intangible elements that are passed down from generation to generation, including traditions, customs, art, language, architecture, rituals and other aspects of life. It is evidence of the historical development of society, reflects its uniqueness and diversity, and also serves as the basis for the nation's self-awareness. Cultural heritage not only preserves the memory of the past, but also shapes the prospects for the future, as it influences the present. In turn, cultural values are the basic principles and beliefs that determine the behavior of people in society, and may include ethical norms, aesthetic preferences, social traditions, and ideals that shape perceptions of goodness, justice, and harmony. Values are the result of long-term historical development and interaction of various cultural influences, provide the basis for social cohesion and identity, and contribute to the formation of common goals and aspirations within certain groups (Tepluk & Khudolei, 2018; Chorna, 2021).

There is actually a close connection between the concepts under consideration, namely, cultural heritage forms cultural values, and the latter, in turn, ensure the preservation and development of the previous

ones. For example, traditional rituals can be part of the cultural heritage of a certain people, which not only demonstrates its history, but also transmits important values, such as respect for family and nature. Therefore, it turns out that cultural heritage is a carrier of cultural values, and cultural values give meaning and significance to cultural heritage. This interdependent relationship emphasises the importance of preserving both material and non-material aspects of culture to maintain social stability and the development of society as a whole (Zaredinova, 2017; Horbul, 2023).

The formation of norms of the international legal system for the protection of cultural monuments is an important aspect of the development of international law, which reflects the growing awareness of the importance of such heritage for humanity. Historically, the issue of the protection of cultural objects began to gain relevance after two world wars, when the destruction of such values became an obvious consequence of military conflicts. The first steps in this area were taken at the level of international agreements aimed at ensuring the protection of cultural monuments during war. One of the first important initiatives was the Convention for the Protection of Cultural Property... (1954), which established the basic principles of the protection of cultural heritage and called on states to take all appropriate measures to prevent its destruction.

Subsequently, the development of international norms continued through various agreements and declarations that emphasised the importance of the protection of monuments. Convention Concerning the... (1972) became a landmark document that established the principles of preserving not only tangible but also intangible types of such objects. This convention defined the mechanisms of international cooperation in the field of monument protection, and also created the first list of world heritage in need of special protection.

It should be noted that increasing globalisation and technological development have also influenced the formation of international law in this area. The emergence of new threats, such as terrorism and illicit trade in cultural property, required the adaptation of existing mechanisms to new realities. In response to these challenges, measures were taken to strengthen international cooperation and information exchange between states, and new legal instruments were developed, such as the Convention on the Means of... (1970), which still helps to prevent the illicit export and trade of monuments, which can be especially aggravated during armed conflicts (Pilkevych, 2016; Mazur, 2020; Rishniak, 2022).

The protection of national cultural heritage in the context of the Russian-Ukrainian war has become an extremely urgent problem, causing concern not only in Ukraine, but also at the international level. The war, which has been going on since 2014 and has gained new intensity since February 2022, has led to significant destruction of cultural sites, historical monuments, and ar-

chitectural ensembles. These attacks on cultural heritage are not accidental; are systemic in nature and are part of the strategy of the aggressor state aimed at destabilising Ukrainian identity and undermining national consciousness. Another reason for the frequent attacks on Ukrainian cultural sites is the desire of the Russian Federation to destroy symbols of Ukrainian history and identity, demoralise the population, cause a sense of hopelessness and loss of connection with their own roots. Attacks on cultural sites are often used as a means of propaganda. The aggressor state seeks to present itself as a “liberator”, but at the same time, the destruction of Ukrainian heritage demonstrates its true intentions. In times of war, cultural sites become targets for information campaigns that try to convince the world of the “legitimacy” of Russian aggression (Kryvolapov, 2018).

It is important to note that frequent attacks on monuments occur in the context of general disregard for international norms and rules of warfare (Convention on the Protection of the World..., 1988). Despite numerous international agreements that strictly prohibit all this, attacks on cultural heritage during the war in Ukraine continue (Protocol for the Protection of Cultural Property in the Event of Armed Conflict, 1954; Second Protocol to the..., 1999; Convention on the Protection and Promotion of..., 2005). The aggressor state openly ignores these norms, which indicates a lack of respect for international law and human dignity. It is necessary to increase international pressure on the Russian Federation as soon as possible and provide real mechanisms for protecting cultural heritage, because its preservation is an important task for future generations of Ukraine.

In the modern realities of Ukrainian society, numerous legal and philosophical challenges arise related to the protection of monuments that require a deep rethinking. In conditions of armed conflict and aggression by the Russian Federation, the issue of protecting such objects acquires special importance, because their destruction becomes not only an act of vandalism, but also part of a systemic strategy for the destruction of Ukrainian national identity. In this context, it is important to pay attention to the current regulatory documentation that regulates the protection of cultural heritage both in our country and abroad. One of the key international documents today is the Convention on the Protection of the World Cultural and Natural Heritage (1988). This document defines the basic principles of protecting cultural and natural objects that have universal value, and calls on the participating states to cooperate in their protection. The national legislation of Ukraine also contains important norms, in particular the Law of Ukraine No. 1805-III (2000), which establishes the legal basis for the preservation, use and popularisation of cultural monuments. This law defines the mechanisms for protecting such heritage, as well as responsibility for its destruction or damage. The Code

of Ukraine on Administrative Offenses (1984) contains articles that also provide for responsibility for damage/destruction of cultural monuments. It can be argued that the formation of the domestic legal system in the field of cultural heritage protection during the Russian-Ukrainian war took place in conditions of threat of destruction and damage to cultural objects. In response to the aggression, Ukraine has intensified legislative initiatives aimed at preserving cultural heritage, including strengthening control over the protection of monuments, updating the norms for their protection (Law of Ukraine No. 1805-III, 2000) and cooperation with international organisations. However, despite the presence of these regulatory acts, the challenges facing society require not only legal regulation, but also a philosophical understanding of the value of cultural heritage. Society must realise that the protection of cultural objects is not only a legal obligation, but also a moral obligation to future generations. It is also important to involve the international community in the issue of protecting cultural heritage in the context of war in Ukraine, because the global responsibility for the preservation of cultural values is a common cause of all peoples star border. The reconstruction process in Ukraine includes several key aspects: financial support provided by many international organisations, such as UNESCO and the European Union, as well as various non-governmental organisations that offer grants, loans and other forms of assistance. In addition, international experts in restoration and protection of cultural heritage are working together with Ukrainian specialists to assess the damage and develop restoration plans, involving architects, art historians and restorers. An important stage is the documentation of damaged objects to create a database that will help preserve historical memory and cultural identity. Many international volunteer organisations are also involved in restoration projects, providing their resources and assistance on the ground (Arkhylova & Klevchuk, 2021). It should be noted that the international community is already involved in the restoration of cultural heritage sites destroyed as a result of the Russian-Ukrainian war. Restoration work has affected many cultural sites, including historical buildings, museums and churches, which have suffered significant damage. For example, as part of the Polish initiative, some architectural monuments in Kyiv and other cities have been restored. Countries such as Germany, France and the United States also played an important role, providing financial and technical assistance for the restoration of our country's cultural heritage in various settlements. The restoration process is ongoing, and the international community continues to support Ukraine in preserving its cultural identity. For example, Italy allocated 500 thousand euros for the restoration of the Transfiguration Cathedral in Odessa, and quite recently, conservation and reconstruction work was carried out in St. Sophia Cathedral in Kyiv. This was made possible

thanks to the support of UNESCO. It should be noted that international organisations involved in the restoration of cultural heritage sites in Ukraine include not only UNESCO, but also the International Committee for the Protection of Cultural Heritage (ICOMOS), the UN Foundation for Culture and the Arts, the European Union, the International Council of Museums (ICOM), the World Monuments Fund, the Heritage Emergency National Task Force, as well as numerous non-governmental organisations and charitable foundations, such as the Global Heritage Fund and Culture in Crisis (Novosad *et al.*, 2022; Kalishchuk, 2025).

In the modern world, movable and immovable monuments face numerous threats that require the development of new approaches to their protection. Here are the main ones: firstly, legislative regulation, which involves the development and implementation of new laws and regulations to ensure the effective protection of cultural heritage, in particular, strengthening administrative and criminal liability for crimes against such values (following the example of the Federal Republic of Germany, where there is strict legislation that provides for significant fines and criminal penalties for the illegal export of cultural property outside the country (Legislation of the Federal Republic of Germany..., 2005); secondly, information campaigns, which include conducting educational programs and campaigns to raise public awareness of the importance of preserving cultural objects and the threats that threaten them, which involves local communities in the protection of historical objects through educational initiatives); thirdly, technological solutions that involve the use of modern technologies, such as 3D scanning and geographic information systems (GIS), etc., to monitor the condition of heritage sites and their protection (in Ukraine, 3D scanning is actively used to document damaged monuments, while in the United States of America, GIS technologies are used to map cultural resources and assess risks); fourthly, international cooperation, which includes participation in programs and agreements on the protection of monuments, which allows receiving support from other countries and organisations (the French Republic actively involves international organisations for the restoration of its historical buildings, for example, after the fire in Notre Dame); fifthly, financial support for the initiatives of scientific staff of historical and cultural reserves for the purpose of constant monitoring, protection and restoration of such sites, as well as for rapid response to threats (Rohozha, 2023).

Globalisation, although it opens up new opportunities for the exchange of cultural values, also threatens local cultural objects. In the context of global influence, it is important to find a balance between international standards for the protection of cultural heritage and our own traditions. Every culture has the right to express itself and preserve its unique features that shape its identity. That is why the integration of cultural

values into the national consciousness becomes a key aspect in the process of their protection. Only by realising our responsibility to future generations can we ensure the preservation of our cultural heritage in all its diversity and multifacetedness (Prytuliuk, 2022; Taranhul *et al.*, 2024).

One of the Ukrainian regions where many cultural monuments were destroyed as a result of the Russian-Ukrainian war is Chernihovo-Sivershchyna. This is a border territory of Ukraine in relation to the Russian Federation, which is under constant threat from the aggressor state. This region is famous for its rich cultural heritage, which includes numerous architectural monuments, historical sites and natural landscapes that are of great importance for national identity and history as a whole. However, with the beginning of hostilities, many of these monuments were under threat of destruction, serious damage. Destruction occurs both as a result of direct hostilities and due to insufficient protection of cultural objects during periods of instability. This leads to the loss of not only material evidence of the past, but also to the destruction of cultural memory, which is an integral part of the history of the Ukrainian people (Convention on the Protection of the World Cultural..., 1988; Law of Ukraine No. 1805-III, 2000).

For example, one of the last settlements in the Chernihovo-Sivershchyny region to be shelled, with numerous casualties and destruction of cultural heritage was the city of Sumy. On April 13, 2025, one of the buildings of Sumy State University and the Institute of Physics were damaged. These are notable architectural monuments. One of these historical estates suffered extensive damage, namely the Institute of Applied Physics of the National Academy of Sciences. It was the house of the Sukhanovykh-Sumovskyykh family of philanthropists and entrepreneurs, built in 1895. In the premises of the Ukrainian Academy of Banking of the National Bank of Ukraine, the tower was destroyed by debris and windows were broken. The Sumy Regional Philharmonic is also located nearby. From here is the exit to Theater Square, where the Shchepkin Theater and two museums – local lore and art – stand. Windows were broken everywhere here by the blast wave. The total number of monuments that were destroyed that day was 8. Earlier, on August 19, 2023, the Chernihov Regional Academic Music and Drama Theater named after T. Shevchenko was partially destroyed as a result of a missile strike in Chernihov. The missile hit the roof, and the foyer, auditorium, and part of the windows were also damaged. The restoration of the Chernihiv Drama Theater is financed exclusively by donors, that is, without the use of budget funds. In particular, the French agency Expertise France provided 300 thousand euros for the conservation of the roof, and the International Fund “Partnership for a Strong Ukraine” (Great Britain and 8 other partner countries) allocated 92 thousand pounds sterling for the restoration of the building. The German

Center for Assistance to the Arts of Ukraine provided 50 thousand euros for the repair of the entrance doors and galleries. In general, all crimes of Russian vandalism against Ukrainian cultural heritage are recorded on the Map of Destruction and Restoration (n.d.).

It is important to pay attention to the need to protect these monuments, because their preservation is a matter not only of national security, but also of cultural heritage, which must be passed on to future generations (Lisovska, 2016). It is important to note that war often becomes a catalyst for intensifying efforts to protect cultural sites, as societies become aware of the value of their history and identity. For example, in the Republic of Bosnia and Herzegovina, after the conflict of the 1990s, numerous projects were implemented to restore historical monuments that had been destroyed. The involvement of international organisations such as UNESCO became an important factor in the processes of restoration and preservation of cultural heritage. A similar situation occurred in the Republic of Iraq, where after prolonged hostilities, initiatives were launched to document and restore monuments, which allowed not only to preserve material heritage, but also to restore national pride (Kharkovenko, 2022).

It should be noted that the Russian Federation, like most other countries in the world, has signed and ratified numerous Hague Conventions, in particular the one concerning the protection of cultural property in the event of armed conflict. However, it is worth noting that the aggressor state has not yet signed the Second Protocol to this convention, which clarifies additional mechanisms for the protection of cultural property and bringing perpetrators to justice. All this greatly complicates the prosecution of Russian servicemen for crimes against cultural monuments. It follows that international law on the protection of cultural objects is not fully functioning. It should be noted that Ukraine became a signatory to the Hague Convention only on April 30, 2020. In addition, Ukraine ratified the Rome Statute (signed on January 20, 2000) only on August 21, 2024.

Gaps and challenges of international law in the context of the Russian Federation's aggression against Ukraine are manifested in the insufficient effectiveness of mechanisms for protecting the sovereignty of states, as well as in the difficulties of holding aggressors accountable for various types of crimes against humanity. Despite the existence of international norms, such as the UN Charter, which prohibit aggression, their implementation is often complicated by the political will of world leaders and the lack of effective sanctions. In addition, there is a problem with proving crimes related to the violation of international humanitarian law, since the collection of evidence can be complicated in conditions of active hostilities. Another important challenge is the insufficient support from the international community to ensure justice and compensation for damages, which undermines trust in international

institutions. All this indicates the need to reform international law to more effectively respond to aggression, protect people's rights, and preserve cultural values in conflict situations. Be that as it may, international support for Ukraine is manifested through various forms of assistance. First, the countries of the European Union and the United States provide financial assistance, in particular in the form of grants to restore the economy and culture of our state (Republic of Poland, Federal Republic of Germany, French Republic, Italian Republic, Kingdom of Sweden, etc.) (From museum collections to architectural monuments: how the EU helps save Ukraine's cultural heritage) Second, the supply of military equipment and weapons, including air defense systems, helped strengthen Ukraine's defense capabilities and prevent the aggressor from advancing. Third, international organisations such as the UN and UNESCO are actively working to protect cultural heritage and provide humanitarian support. This comprehensive assistance demonstrates global solidarity with Ukraine in its struggle for independence and territorial integrity. State and international funding for cultural reconstruction are important aspects of the restoration of cultural heritage destroyed as a result of the Russian-Ukrainian war. State funding includes the allocation of budget funds for the restoration of monuments, support for museums and cultural institutions, as well as the implementation of projects to protect cultural heritage (digitisation, evacuation). Cooperation with foreign investors allows pooling resources, which contributes to more effective implementation of reconstruction projects. Another important aspect is ensuring the participation of local communities in the restoration processes, which helps to preserve the authenticity of cultural heritage and contributes to the socio-economic development of regions.

Having analysed a lot of literature and regulatory documentation, in particular the article by O. Kashaba *et al.* (2024), it is worth noting that for the effective protection of cultural monuments in war conditions it is necessary to implement a number of mechanisms, in particular: monitoring and documentation (recording damage and destruction, assessing the extent of destruction, planning restoration); cooperation with international organisations (involving UNESCO, IC-CROM and other international structures can provide technical and financial support for the restoration of such objects); legal assistance and advocacy (providing legal support on this issue through judicial authorities and organisations dealing with human rights). All of these are real important steps for those countries that find themselves in similar situations. At present, in Ukraine, despite the difficult conditions, projects aimed at protecting cultural objects have already begun to develop, in particular, "Save Ukrainian Culture" with the support of Vodafone, "Cultural Heritage Protection Network" (a state project in the context of

European integration), “Ark” – an international project (initiated by the Czech Republic). Preserving cultural heritage contributes to a country’s faster recovery after war, as such values play a key role in social cohesion. International support and the active work of national organisations are critically important in this context during these difficult times.

Conclusions

Awareness of the culture of one’s own people, acceptance of the mentality and experience of previous generations contributes to patriotic education, national awareness of individuals, and consolidation of the people. The protection of cultural monuments in times of war in Ukraine is a complex and multifaceted process that requires the integration of philosophical, legal, and social aspects. In times of armed conflict, such values become not only objects of national identity, but also targets for destruction. Legal challenges, such as insufficient legislative support, lack of proper control and coordination between state bodies, complicate the situation. The philosophical aspects of the protection of cultural heritage indicated the importance of preserving memory and history for future generations, as well as the need to form public awareness of their significance. In times of war, it is especially important to ensure not only the physical protection of monuments, but also their cultural and spiritual value. This requires the active participation of the state, international organisations, and the public in the formation of effective mechanisms for their protection.

Important conclusion of the study is the realisation that cultural heritage protection should be approached not only from a legal or institutional perspective, but

also from the point of view of long-term societal development. Cultural values serve as the foundation for social resilience, local identity, and the unification of communities around shared history and values. Projects such as “Save Ukrainian Culture” and “Cultural Heritage Protection Network” show the potential of public-private and international cooperation in the field of heritage protection. Thus, the protection of cultural heritage under conditions of armed conflict is not only a matter of national security and legal regulation, but also of civilisational responsibility. It is necessary to form a national culture of memory, engage youth and local communities in protective initiatives, and build a broad dialogue between the state, society, and global partners on preserving Ukrainian cultural identity.

Prospects for further research may include: proposals for improving the current national legislation on the protection of cultural heritage in the context of the war in Ukraine; studying the possibilities of using the latest technologies for documenting and protecting monuments in wartime conditions; understanding the philosophical aspects of the protection of cultural heritage, which is necessary for the formation of new approaches to understanding its value in the context of armed conflicts and subsequent restorations.

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Conflict of Interest

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Культурні пам'ятки в умовах війни в Україні: філософські та правові виклики

Анжеліка Голуб

Аспірант, асистент кафедри історії, правознавства та методики навчання
Глухівський національний педагогічний університет імені Олександра Довженка
41400, вул. Київська, 24, м. Глухів, Україна
<https://orcid.org/0009-0008-5366-8561>

Анотація. Актуальність теми зумовлена необхідністю зрозуміти не лише фізичні наслідки російсько-української війни, але й вплив на ідентичність, пам'ять і культурну спадщину України. Мета статті полягала в комплексному аналізі правових і філософських викликів, із якими стикається Україна в процесі захисту матеріальної спадщини під час збройного конфлікту, пошуку конкретних рекомендацій щодо ефективних механізмів її захисту. Розглянуто культуру як систему моральних цінностей, специфічну форму буття людей. Висвітлено взаємозв'язок із дефініцією «менталітет». Окреслено поняття «культурна спадщина», «культурні цінності», розкрито дотичність між ними. Осмислено становлення норм міжнародної правової системи щодо питань убезпечення пам'яток у історичній ретроспективі. Проаналізовано правові та філософські виклики щодо цього, що постають перед суспільством у нинішніх реаліях. Звернуто увагу на деяку нормативну документацію з урегулювання питання на теренах України та в інших країнах. У статті досліджено філософські аспекти охорони культурних пам'яток, зокрема, підняті питання ідентичності, пам'яті та відповідальності перед наступними поколіннями. Підкреслено важливість інтеграції культурних цінностей в національну свідомість. Осмислено вплив глобалізації на локальні культурні об'єкти, тобто відмічено на необхідності балансу між міжнародними стандартами їх охорони та власними традиціями. Наголошено на проблемах руйнувань пам'яток Чернігово-Сіверщини, прикордонного регіону по відношенню до російської федерації. Результати дослідження можуть бути використані фахівцями галузей філософії та права для розробки ефективних стратегій захисту культурних надбань у умовах війни, а також для формування філософських підходів до їх збереження

Ключові слова: цінності; національна свідомість; охорона спадщини; краєзнавство Чернігово-Сіверщини; концепція «пам'яті» в філософії