

# Theoretical-Methodological Basis for Studying the Preconditions of Ethnic Tourism in Multi-ethnic Urban Settlements. The Case of Chernivtsi City, Ukraine

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DOI: 10.19188/06JSSP022016

<http://dx.medra.org/10.19188/06JSSP022016>

**Keywords:** ethnic tourism, multi-ethnic space, ethnographic tourism routes, Ukraine, Chernivtsi

## ABSTRACT

Our study aims to propose an algorithm and social-geographic methods to study the preconditions of ethnic tourism development in large multi-ethnic urban settlements. We disclose several ways of organizing ethnographic excursion routes proceeding from five stages of study of ethnic tourism resources, as follows: 1) study of geographical and historic specificities of population's ethnic structure formation, 2) establishment of the degree of population's ethnic variety and dynamics, 3) study of cultural heritage of ethnic communities, 4) relative quantitative (point-based) evaluation of attractiveness of ethnic tourism objects, 5) mapping of ethnic tourism objects and development of ethno-geographic excursion routes.

## 1. INTRODUCTION

At present-day development stage of the world society, tourism more and more vividly becomes a global factor of civilization's development and an increasingly significant component of economy, social sphere and spiritual culture. Processes that take place in the world of tourism industry tell on the development of tourism in Ukraine, as well. In the Tourism Act (2005), Ukraine established that "*the state declares tourism to be among its prior options for the development of its economy and culture, and provides for the background for tourism activity*", while "*the extension of international cooperation as well as recognition of Ukraine on the world's tourism market*" were declared among the state's six major priorities with respect to tourism development in this country [1]. The necessity

of adoption of the Act has become clear with the growth of popularity of ethnic tourism as one of the branches of cultural-cognitive tourism.

Ukraine on the whole and the Chernivtsi Oblast in particular (including Chernivtsi) do have all the objective preconditions for intense development of ethnic tourism since they benefit from rich historic and cultural heritage (both material and spiritual) with interknitted traditions of multiple nations. Chernivtsi itself is a vivid example of multi-ethnic space. The development of ethnic tourism in Chernivtsi is an important step towards setting up the town's image as a powerful tourism centre, since the more foreign tourists it receives, the more developed tourism infrastructure will be. Besides, the fact that ethnic tourism was recognized as one of the most perspective trends in the development of tourism in the 21<sup>st</sup> century ("Tourism:

2020 Vision", a World Tourism Organization's Conference in Lisbon), was another essential argument in favour of appropriateness of this study.

## 2. THEORY AND METHODOLOGY

Methodological aspects of ethnic tourism development have been recently considered in the works of a number of national researchers (Dutchak O., Muravská S. V. (2011), Rozhnova, V., Teres, N. (2013)) and world researchers (Harron, S. & Weiler, B. (1992), King, B. (1994), Malova, N. M. (2002), Van den Berghe, P. (1992), etc.) who are active in the fields of history, culturology, tourismology, social and political sciences. Over the last years, territorial aspects of ethnic tourism have been studied by geographers (Buchko, Zh. I. (2011), Orlova, M. L. (2009), Liubitseva, O. O. (2003), etc). However, there still exist different approaches to the definition of the concept of ethnic tourism, as well as to its study, which are still insufficiently developed. The analysis and the development of theoretical-methodological basis of ethnic tourism have not yet become the subject of special complex research in the Ukrainian geography. Therefore, in this study we aimed to elaborate the algorithm and establish the methods for the social-geographic study of ethnic tourism in a large multi-ethnic urban settlement such as Chernivtsi, Ukraine, which is the centre of the administrative oblast located on the state border of the country, having complex and many-sided historic and geographical specificities of development.

The organization of ethnographic excursion routes in a large multi-ethnic urban settlement will involve five stages of study of ethnic tourism resources. The first stage presupposes the study of geographical and historic specificities of the formation of ethnic structure of population on the whole and peculiar ethnic groups in particular. This stage will need the use of the reported, statistical, comparative, and structural analysis methods of research. The degree of ethnic variety of population and its dynamics shall be established in the second stage of the study. This will require the use of mathematical methods. Among the quantitative methods that help analyse the displacement of ethnic groups and the value of urban population ethnic variety, the indices of ethnic mosaicism, ethnic diversification and ethnic variety are the most widely used mathematical methods [12]. The third stage is supposed to consist in the study of material and spiritual cultural heritage of ethnic communities within urban settlement where the researcher will have to make use of the reported, field, descriptive, and systems analysis methods of research. The next (fourth) stage presupposes a point-based evaluation, in which each object of tourism shall be designated a certain number of points (relative quantitative parameter). This stage will make us use

mathematical and systems-structural methods of research. The final (fifth) stage is supposed to result in the development of maps of ethnic tourism attractions that represent the material and cultural heritage of each ethnic group, and elaboration of ethnographic excursion routes. Beside the cartographic analysis, it will require the wide use of field, comparative and systems analysis methods of research.

## 3. RESULTS AND DISCUSSION

*I. Geographical and historic specificities that affect the formation of population's ethnic structure* are determined by ethno-geographic disposition, ethnic differences in the natural dynamics of population, migration flows, the ethnic composition of migrants, specificities of ethnic process and of the state formation, since each state essentially influences the changes in ethnic structure of population and leaves its mark on town planning and architectural environment of urban settlement, as well as on the material and spiritual culture.

Chernivtsi itself and the Chernivtsi Oblast are vivid examples of the periphery (Fig. 1).



Fig. 1. Location of Chernivtsi city.

The territory of the oblast is the contact point of different ethnic groups and therefore represents a multi-ethnic space. Firstly, it is the place where ethnic lands are found to exist side by side, and where the intersection of ethnic territories has created the formation of ethnic contact transient zones. Secondly, the oblast covers the territory of two historic-geographical Krays: the Northern Bukovina and the Northern Bessarabia. It is a part of the historic-ethnographic oblasts of Hutsuls that belong to the Ukrainian ethnic lands on the oblast's southern west; and a small portion of the Rumanian ethnic territory (Dorogoyshchyna). Thirdly, the Chernivtsi Oblast borders the Ukrainian ethnic historic-geographical krays, namely, Halychyna and Podillia, and historic-ethnographic oblasts – Pokuttia and Hutsulshchyna. The adjacency of ethnic lands, historic-geographical krays and historic-ethnographic oblasts could not but make different ethnic and ethnographic cultures

significantly affecting the population of Chernivtsi Oblast. Such geographical disposition negates the head city of the region would ever grow in isolation from the surrounding population's ethnic structure. This is why the ethnic structure of Chernivtsi complements with its neighbouring regions (see Fig. 1).

Chernivtsi was founded in the 2<sup>nd</sup> half of the 12<sup>th</sup> century at that time being part of the Kyiv Rus. Beginning with the mid- 14<sup>th</sup> century, the town was consequently under the ruling of the Moldavian Principality (1359-1774), the Ottoman Empire (1538-1774), the Austrian and Austro-Hungarian Monarchy (1774-1918), the Royal Rumania (1918-1940, 1941-1944), the Ukrainian Soviet Socialist Republic as a part of the USSR (1940-1941, 1944-1991), and became part of Ukraine in 1991. The Moldavian and the Ottoman periods of the history of Bukovyna were characterized by economic, political and demographic unrest and hard alien oppression. The damped growth of Chernivtsi (which was a small agrarian town in the late Middle Ages) is firstly explained by the fact that, at various times, it was completely destroyed or totally robbed during alien raids [13]. The accelerated growth of the town began with integration of Bukovina into the Austrian Monarchy of the Habsburgs, which is confirmed by the dynamics of population (increases from 2,7 thousand people in 1787, to 20,5 thousand people in 1850, 54,2 thousand in 1890, and nearly to

100 thousand people in 1914 [13]. Population of Chernivtsi accrued not so much due to its natural dynamics but at the expense of the newcomers. According to local media of the 19<sup>th</sup> century, it was 1/3 due to natural growth, and 2/3 due to migrations from other localities [14].

Substantially, the ethnic structure of population in Chernivtsi can be discussed beginning with the end of the 19<sup>th</sup> century when the Austro-Hungarian government undertook a detailed population census. According to the 1880 population count, Jews were the dominant ethnic group in Chernivtsi – 14,449 people, or 32,4% out of total inhabitants; Germans were the second prevailing ethnic group – 8,271 people (18,5%), Ukrainians – third largest group (8,232 people, or 18,5%), Poles – the fourth (6,707 people, 15,0%), and Romanians – the fifth (6,431 people, or 14,4%). Czechs were a noticeable ethnic community, too (483 people), as well as Armenians (276 people). Ethnically, population of both the downtown and the suburbs was diverse. The number of people grew almost twice before 1910, though the town underwent no significant changes in its ethnic structure with the share of Poles (+2.4%), Romanians (+1.3%) and Jews (+1.1%) slightly grown, while those of Germans (-3.6%) and Ukrainians (-0.7%) insignificantly reduced [14] (see Fig. 2).

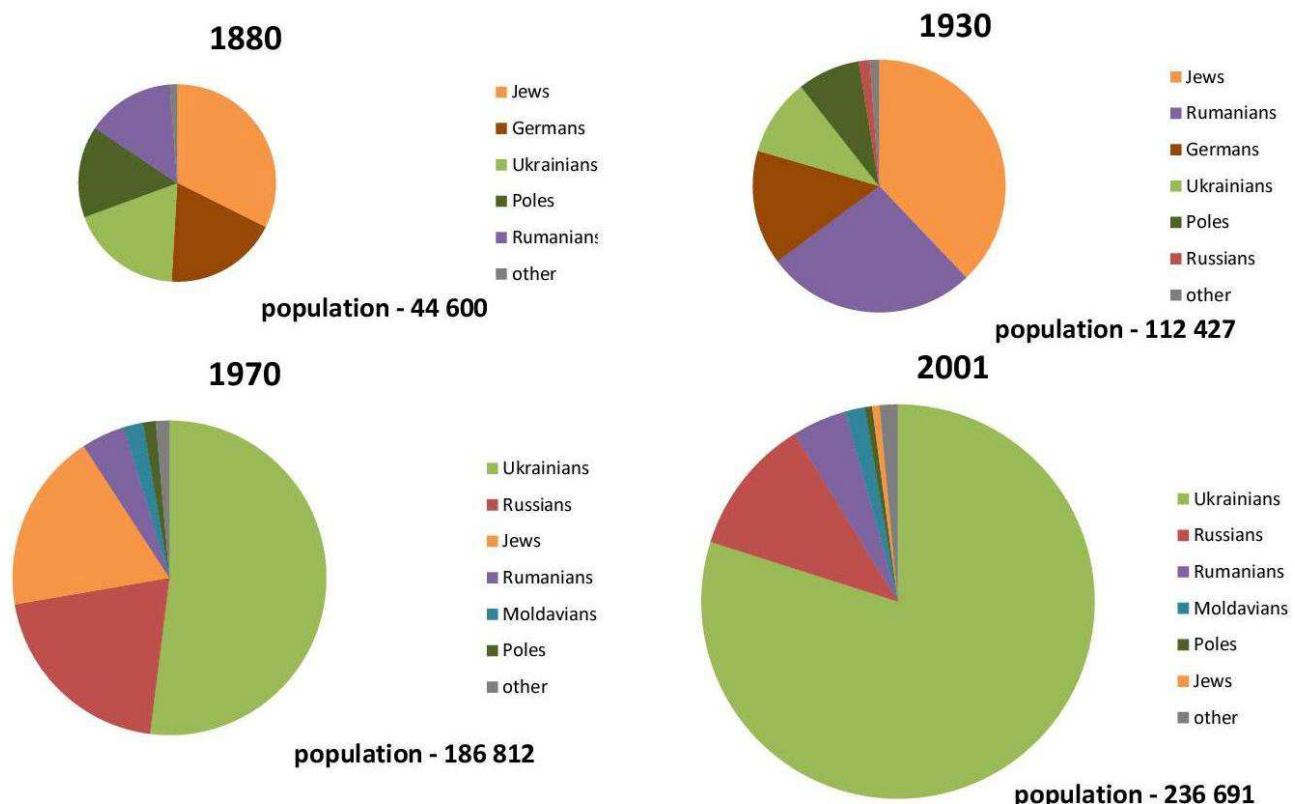


Fig. 2. Dynamics of Chernivtsi city ethnic structure.

Much more sensitive ethnic structure transformations were found in the course of the 20<sup>th</sup>

century. The changes were caused by the two World Wars and changes of political regimes. It was 20 years

after the first count that the 1930 census showed the town's population increase to 31.6% with the number of Romanians going up by 125.9%, Jews – 48.9%, and Germans – 28.3%. At the same time, the number of Ukrainians went down by 27.0%, Poles – 39.7% [15]. The beginning of the Soviet period was marked by purges. According to the provisions of the Molotov-Ribbentrop Pact, the ethnic German population was almost totally repatriated from Chernivtsi in 1940. Germans were followed by other people of different ethnicities who could not live under Soviet ruling. The 1941 data witness great changes that took place during the period of German-Romanian occupation: resettlement of Germans, and, partially, Ukrainians and Poles to Germany and Romania; Jew bashing, appearance of Jew ghettos, and Jews' bringing to concentration camps. The next wave of emigration took place when the Soviet ruling was restored in 1944. Many citizens of Chernivtsi were mobilized to the Soviet Army or brought to work in the Urals and Donbas. The post-war Chernivtsi grew due to natural increase and especially at the expense of migrants. The Soviet migration policy had led to essential influx of Russians. They were only 1,521 in 1930 (the local Old Believers), but their number grew to 37,897 people in 1970, or 25 times more. In mid-1960s, Chernivtsi had absorbed the Prut left-bank's settlements (the current Sadgirskiy District of Chernivtsi) where the Ukrainians were the ethnically dominating group. The town experienced significant population growth in the 1960-1980s when huge industrial establishments were erected and put into operation, thus causing the influx of labour from neighbouring settlements, adjacent and eastern oblasts of Ukraine.

According to data of the latest census (2001), Chernivtsi was inhabited by 236,691 people who originate from 65 nations and ethnic groups (1,111 people failed to identify their ethnicity). The most numerous nations were represented by Ukrainians (189,021 people), Russians (26,733), Romanians (10,553), Moldavians (3,829), Poles (1,408), Jews (1,308), Belarusians (971), Azerbaijani (250), Germans (235), Armenians (194), Bulgarians (153), Tartars (137), and Georgians (134 people); 12 ethnic groups numbered from 20 to 62 people, 7 groups – from 10 to 18, 8 groups – from 5 to 9 people, while 25 ethnicities were represented by less than 5 people.

*II. In order to define the degree of ethnic variety of population and its dynamics, we have made use of the formula of the index of ethnic variety suggested by V. Dzhaman (2006), the one that can account not only for the quantity of ethnic groups inhabiting Chernivtsi and their number, but also for the degree of relationship (genetic proximity) [12]:*

$$E_v = 1 - \sum_{i=1}^n C \times (SG_i)^2$$

where:

$E_v$  – stands for the index of ethnic variety, units;

$SG_i$  – specific gravity of the  $i$  ethnic group in the total number of population;

$C$  – coefficient of the degree of proximity of ethnicities to the regional prevailing ethnicity, and

$n$  – number of ethnic groups.

Taking the attribute of language as the basis of the proximity, we think it reasonable to introduce the degrees of proximity as follows: 1)  $C = 1,0$  – for the town's prevailing ethnoscene; 2)  $C = 0,5$  – for ethnicities that are the most approximate ethnic groups to the prevailing ethnoscene and belong to one and the same language sub-group; 3)  $C = 0,4$  – for ethnic groups that belong to one and the same language group; 4)  $C = 0,1$  – for ethnic groups of the same language family; 5)  $C = 0,05$  – for ethnic groups that are most distant from the town's prevailing ethnoscene and belong to other language families.

The index of ethnic variety ( $E_v$ ) accounts for four gradual levels as follows:

-  $E_v = 0$  – mono-ethnic urban settlement;

-  $E_v \leq 0.100$  – almost completely mono-ethnic urban settlement;

-  $0.100 < E_v \leq 0.400$  – urban settlement with transient ethnic structure of population and predominance of one ethnic group with availability of significant ethnic minorities;

-  $E_v > 0.400$  – multi-ethnic urban settlement with dissimilar ethnic composition.

Table 1. Dynamics of the index of ethnic variety in population of Chernivtsi (1880 – 2001).

Years	1880	1910	1930	1959
$E_v$	0.874	0.870	0.839	0.794
Years	1970	1979	1989	2001
$E_v$	0.705	0.607	0.541	0.355

The degree of ethnic variety of population in Chernivtsi was very high. In the years of census when the ethnic belonging was registered, the  $E_v$  index showed that the town was a multi-ethnic urban settlement (see Table 1), and it was only at the last count that the national structure of population in Chernivtsi has been found to be transient.

*III. Rich ethnic tourism potential of Chernivtsi* is in the first place conditioned by availability of numerous monuments of different historic epochs and ethnic cultures, and also by a colorful palette of cultural customs and traditions. The history of each ethnic community is interesting and inimitable, since each of them created monuments of its own material and spiritual wealth. Chernivtsi is rightfully considered to be a pearl of architecture, and its central city (226 ha)

possesses the status of conservation area. The historical part is represented by 706 samples of architecture included in the State Register of Architectural Heritage, 20 of which are of national importance [16]. The monuments are of various architectural styles such as Art Nouveau, Gothic, Romanesque, Byzantine, Baroque, Pseudo Baroque, Classicism, Neo-Classicism, Florentine, Morisco, Wallachian Renaissance, Neo-Romanesque, Constructionism, Eclecticism, etc. The majority of constructions were erected as a result of individual projects developed by such famous architects, as J. Hlavka, H. Helmer, H. Gessner, J. Glaubitz, F. Gottesman, J. Gregor, V. Grecul, F. Setz, A. Ivanov, V. Ionexcu, H. Creangă, T. Levandovsky, J. Leitzner, A. von Monteforte, M. Morgenstern, K. Nenescu, L. Silion, F. Skowron, F. Felkner, A. Fiala, G. Fritch, J. Schreiber, V. Stubhen-Kirchner, etc.

The ensemble of the former Residency of Bukovynian and Dalmatian Metropolitans built under the guidance of Josef Hlavka, a famous Czech architect, is regarded to be the architectural jewel of Chernivtsi. The interiors were accomplished by K. Iobst and I. Klein from Vienna, K. Svoboda from Czechia, E. Buchevskyy and Y. Maksymovych from Bukovyna. The buildings represent the Eclecticism with dominance of the Romanesque and the Byzantine. In 2011, the ensemble was registered by the UNESCO as the object of World Heritage.

The buildings in the central city, possessing architectural or historic value, attract many tourists and are therefore provided with tourist informational boards, in Ukrainian and English, thus visitors being informed of the initial functional designation of the building, the dates the constructions were built, and the names of the architects; also the name of the city - Chernivtsi – is displayed in 10 languages (Ukrainian, Russian, German, Yiddish, Romanian, Polish, English, Czech, Slovakian, and Hungarian). For example: “The building of the former Territorial Government of Bukovyna was built in 1871-1873, Architects: J. Glaubitz, J. Hlavka”; “The German People’s House was built in 1908-1910, Architect: G. Fritch, Engineer: E. Muller”.

Memorial plates with bas-reliefs, portraits and textual support informing about known and talented people who visited Chernivtsi are displayed on the administration, education and culture buildings. In particular, the building of the Philharmonic Hall contains a memorial plate with the text as follows: “This concert hall welcomed world renown singers and musicians such as S. Vorobkevych, A. Hřímalý, E. Sauer, E. Caruso, S. Kryshelnytska, M. Levytsky, J. Mandychevsky, M. Mentsynsky, K. Miculi, P. Robson, A. Rubinstein, O. Rusnak, G. Thibault, G. Hotkevych, F. Shalyapin, J. Smidt”.

Rich and renowned families who lived here (especially during the Austrian times) spared no money

to decorate and ornament their single houses which have later become exotic samples of architecture and are now of so much interest. Tourists are also attracted by the buildings where known social and political activists, scientists, artists, writers, painters, and composers, etc, lived, and whose homes are now provided with memorial plates.

Samples of architecture serve as ethnic tourism resources interesting in the aspects of:

- their architectural style and the period of construction;

- their architects' ethnic belonging;

- ethnic belonging of remarkable individuals who worked in administration buildings, institutions of culture, worked in or studied at educational establishments (e.g. the City Hall was at this or that time headed by such burgomasters as Jakob Ritter von Petrowicz who was Armenian, Dr. Eduard Reiss and Salo Edler von Weisselberger who were Jews, Otto Ambros Edler von Rechtenberg, Wilhelm Ritter von Klimesch and Felix Freiherr Brewer von Fürth (Germans), Anton Freiherr Kochanowski von Stawczan (Pole), Osyp Bezpalko (Ukrainian);

- ethnic belonging of distinguished and renowned individuals who lived in the houses that are now architectural jewels of the city (e.g. the house of S. Stefanovych, Armenian, a deputy of the Bukovynian Seim and the Austrian Parliament).

Names of streets also serve as attractions of ethnic tourism. It is in the central city and in no distance one from another that the streets are named after Josef Hlavka, a creator of three architectural chef-d'oeuvres of Chernivtsi; Academician Mykola Vavilov, a famous Russian scientist who worked in Bukovyna and visited Chernivtsi University; Mihai Eminescu, a national genius, Romanian poet and a citizen of Chernivtsi; Ivan Franko, a giant of Ukrainian renaissance who repeatedly visited the capital of Bukovyna and was a Deferred Matriculant of Chernivtsi University. A constellation of famous individuals is eternalized in the names of streets concentrated around the central city: Johann Wolfgang von Goethe and Friedrich Schiller (both Germans); Adam Bernard Mickiewicz and Anton Freiherr Kochanowski von Stawczan (both Poles) (the latter was one of the most recognized city burgomasters); Elieser Steinbarg, Sholem Aleichem (both Jewish writers) and Sidi Tal (Jewish actress); Jakob von Petrowicz, the first burgomaster of Chernivtsi, and Carol Mikuli, pianist (both Armenians). The memorial plate displayed at the ends of such streets is supposed to explain the origin of the street's name. For example: “The street is named after Alexandru cel Bun, a Prince of Moldova who in his Letters Missive issued on October 8, 1408, had left the first written record of Chernivtsi”.

Monuments are important objects of ethnic tourism. Unfortunately, each new ruling wished that the

previous history was erased from the memory of generations, and a great number of samples were therefore lost. And, it was a surprising tolerance of the young Ukrainian state that a lot of monuments were built within a short period of time in Chernivtsi. The monuments were devoted to distinguished representatives of different ethnicities who deserved their fame - T. Shevchenko, O. Kobylyanska, Yu. Fedkovych, S. Vorobkevych, Ye. Hakman (Ukrainians); K. Tomashchuk, the first Chancellor of the University (Ukrainian/Romanian); M. Eminescu, the classic of Romanian literature; J. Hlavka (Czech); Franz Josef I, Austrian Emperor; P. Celan, German-writing poet (Jew); J. Petrowicz (Armenian); F. Liszt, Hungarian composer and piano virtuoso. Also, a memorial stone to remember Jews-prisoners of the Chernivtsi ghetto of 1941 was erected.

Local history and ethnographic museums serve as valuable ethnic tourism resources, too. Chernivtsi is known for the Regional Museum of Local Lore, History and Economy; "Dyvotvir", a Museum of Ethnography; Museum of Ethnography and Ancient History; Folk Architecture and Period-House Regional Museum (an open-air museum); Museum of Bukovynian Diaspora; literary-memorial museums of O. Kobylyanska, Yu. Fedkovych, and M. Eminescu; Bukovynian Jews History and Culture Museum; Museum of G. Drozdovsky, the Austrian writer, etc.

In the period of Austro-Hungarian tolerance towards minor ethnicities, the ethnic variety in population of Chernivtsi was an encouragement to the growth of ethnic communities and the development of their culture. At the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> centuries, the town had a high number of people's houses such as Ukrainian, Polish, Jewish, two German, Rumanian, and Russian. The houses were known for their architecture and now bear the corresponding memorial plates. All these national-cultural societies of ethnic minorities wound up with the establishment of Soviet regime in 1940, and were reborn only upon the declaration of Ukrainian independence. The intense public cultural-educative activity is now observed in the Jewish, Romanian, Polish, Austrian-German, Armenian, Belarusian and other natural-cultural societies. A Paul Celan Literary Center (Paul Celan Literaturzentrum) was opened in September 2013.

Chernivtsi was at the time performing as the capital of Bukovyna, and a number of foreign diplomatic establishments were functioning in the town headquartered in buildings of architectural value, which today serve as important ethnic tourism attractions. These are the buildings of the former German, Austrian, Polish, Russian, Romanian, Ukrainian (Ukrainian People's Republic) consulates, which are now the town houses the Consulate General of Romania in Chernivtsi and the Honorary Consulate of Austrian Republic.

During Austrian times, Chernivtsi had 15 hotels opened in buildings of great architectural value. The hotels had attractive names and most of them fronted the Central Square ("Weis", "Belle Vue", "Schwarz Adler", "Golden Lion", "Paris", "Allure Inn") and adjacent streets ("Zuden drei Kronen", "The Golden Ship", "The Golden Fish", "Moldavia", "Bristol", "Crown Prince", etc). Some of their facades still contain the originally proposed names ("HOTEL BRISTOL", "BELLE VUE", "PALACE HOTEL"). Now these buildings have tourist information boards (e.g., "The building of the former "Central" hotel functioning at the beginning of the 20<sup>th</sup> century"). Some buildings of former financial and banking establishments are also of significant architectural value (for example, "BANK and former CAFÉ "HABSBURG" were built in 1898 by von Klausewitz"; The Financial Administration was constructed on commission from the Ministry of Finances of Austro-Hungary).

Chernivtsi welcomes different international festivals such as "Mărțișor", a spring-time folk-art festival; "Meridian Czernowitz", a festival of poetry; "Bukovynian Meetings", a folklore festival; "Malanka", a folklore/ethnographic festival; Volodymyr Ivasiuk Singers' Festival; "Dolya", a festival of songs. In 2015, the "Vidrodzhennia" (Renaissance), an Austrian-German Culture Society (German House in Chernivtsi) supported by the Council of Germans in Ukraine and the German Ministry of Internal Affairs, held the 4<sup>th</sup> International Festival of Austrian-German Culture where to the collectives of German national-cultural societies from Ukraine and Romania were invited. The First Conference of Yiddish was held in Chernivtsi, a town with liberal traditions rightfully being considered among the most significant centres of Jewish culture, and it has become an important event in the life of Jewish Diaspora.

Other important preconditions for the development of ethnic tourism in Chernivtsi are as follows:

- availability of international cultural ties with sister cities such as Salt Lake City (USA), Saskatoon (Canada), Nazareth Illit (Israel), Klagenfurt (Austria), Konin (Poland), Suceava, Iași, Timișoara (Romania), Bălți, Chișinău (Moldova);
- international scientific and educational cooperation between higher educational institutions;
- training of specialists for other countries;
- international economic cooperation (activity of joint-stock companies, transnational companies, etc);
- running of international-level sports competitions and execution of other international cooperation.

IV. Quantitative (score-based) estimates allow for the establishment of real attractiveness of ethnic tourism resources by valuing the quantity of visitors (tourists) per unit of time (month, year). Though easy-to-do and convenient, this approach lacks

completeness, since it does not allow for disclosure of the whole many-sided value of ethnic tourism objects. Many other factors exist, be them demographic, economic, historic, aesthetic, informative, religious, cultural, etc) that essentially influence the estimation of the potential of tourism attraction of related (specific) ethnic community.

Taking into account the multidimensionality of ethnic cultures and many-sidedness of ethnic tourism resources, we suggested introduction of matrices that would contain blocks of ethnic tourism attractions horizontally, and relative score-based values of their attractiveness – vertically. The matrices are supposed to become the basis for the methodology of quantitative (score-based) evaluation of ethnic tourism potential.

The blocks of ethnic tourism attractions shall include samples of history and archaeology; architecture (public, sacral, military, industrial, residential); sculpture; ethnography (ethnographic and local lore museums); arts (literary-memorial, arts, decorative art museums); folk art (museums of folk architecture and period-house, folk crafts), street names, national houses, national-cultural societies, educational establishments of ethnic minorities, collectives of folk arts, ethnographic festivals, ethno-oriented (interior design, cuisine, clothes, music, etc.) establishments of entertainment and public catering (coffee-houses); outstanding individuals, all of these classified by: 1) life cycles (place of birth, education, activity, stay, residence, burial); 2) by line of work (politicians and statesmen, scientists, nation-scale artists, literary figures, artists, religious leaders, etc); 3) by perpetuation of the memory (manner of installation of memorial plates with texts, portraits, bas-reliefs, sculptures; awarding names to streets, parks, institutions, personal awards, awarding title of honorary citizen, hero of war or labour); or by perpetuation of notable events (political, military, cultural, scientific, etc).

For the purpose of the initial rating (appropriation of the rating by scores), it is suggested that the entire volume of ethnic tourism attractions shall be divided into 15 blocks, all of them being the components of the integral continual ethnic tourism potential within a multi-ethnic space of a large urban settlement. Each block possesses its own specificity, its own potential of cognition and attractiveness, and its own methods of study. This is why the score-based evaluation of items of ethnic tourism should be done on the basis of the common method and rateable system of scales. The evaluation scales are developed (when the components of each block are structured to a certain object) in accordance with:

- the ethnic tourism significance of the element (local, regional, national, international);
- their aesthetic attractiveness;
- their informational value.

*V. Mapping the elements of cultural heritage* and present-day culture will allow for the establishment of specificities of spatial distribution and concentration of ethnic culture tourism elements, and also for the development of ethnographic excursion routes. Tourism elements of a certain ethnic community in the territorial structure of their expansion shall be mapped as dot (items, centres), linear and planar spatial elements.

For the purpose of clearness, the components of territorial structure of ethnic tourism attractions were presented on the example of the Armenian community of Chernivtsi. The items of the Armenian ethnographic excursion route will be as follows: 1) the Armenian families' single houses of architectural value (attractiveness - 1-2 points); 2) the house of the former Armenian school students' dormitory (1 point); 3) the monument to Jakob von Petrowicz (3 points), and other objects. The Armenian Church built in the period of 1869-1875 by Josef Hlavka, a famous Czech architect, was the focus of the spiritual life of Bukovynian Armenians. This attraction shall represent the ethnographic centre of the route. The church is the sample of architecture of national significance (attractiveness – 10 points). The sacred service in Armenian was renewed in 2008 by the priest of the Ukrainian Eparchy of the Armenian Apostolic Church. During the Ukrainian independence, the "Arevik", a national-cultural society was founded with the church's assistance. The society is aiming at rebirth of customs and traditions of the Armenian community in Bukovyna, and at popularization of Armenian language, etc (3 points).

The linear elements of spatial allocation of ethnic tourism elements are represented by the streets with specific names: 1) the Armenian Street (2 points), named so due to concentration of houses of Chernivtsi Armenians, and the presence of the Armenian dormitory (1897); 2) the Armenian Lane (1 point); 3) Jakob von Petrowicz Street (2 points) with the Armenian Church at its beginning followed by K. Stefanovich's house and the monument of J. von Petrowicz.

The spatial elements of territorial distribution of ethnic tourism elements are conditioned by the Armenians' compact settlement and consequent formation of their placement territories, or the "Armenian blocks". The area of the present-day Armenian Street, Jakob Petrowicz Street and the Armenian Lane is a clear example of the Armenians' close-together settlement. Together with the monument of J. von Petrowicz, the former Armenian dormitory and the six residential buildings of architectural value adjoining it, the Armenian Church in fact constitutes the center of this "Armenian block". Total attractiveness of this area amounts to 31 points. Another area of the Armenians' compact settlement is found near the Holy

Cross Polish Roman Catholic Church with the Armenian St. George's altar. The congregation prayed there until their own church was built. The samples of Armenian art are also supplemented by the khachkar-style tombstones on the graves of Chernivtsi citizens of Armenian origin.

The most recognizable signs of the cultural past of the town were left by the Ukrainian, German (and Austrian), Romanian, Jewish, Polish, Armenian and Russian communities whose cultural heritage can now be traced if one follows the developed walking excursion routes. Each separate route will disclose the history and culture of this or that ethnic community of Chernivtsi. At that, said routes often run the same streets and squares. Each of them covers the major establishments of Chernivtsi – the City Hall, university, theatre, philharmonic, churches, different-type schools, people's national houses, cemeteries, etc – which are the common heritage of all ethnic communities of the town. And it is the idea of the common heritage that should be emphasized during excursions.

The sightsmen should not oppose ethnicities, but disclose the place and the role of each specific community in a common life of the united community of Chernivtsi. Georg Drozdowski, an Austrian writer, was the one who managed to describe the tolerance of multi-ethnic citizens of Chernivtsi: "A great number of ethnicities living on this beautiful land, used to say that we were diversity in a union, and we mixed well. To live and let the other people live – we kept to that principle".

#### 4. CONCLUSION

1). Potentially, multi-ethnic urban settlements can appear to be the most attractive centers for the development of ethnic tourism. Ethnographic disposition of Chernivtsi at the junction of ethnic lands and its century-old history when it belonged to different states makes this multi-ethnic and multi-cultural town to be a vivid example of the prospects of growth of ethnic tourism. Each new state essentially brought changes in its population's ethnic structure and left their own marks on town-planning and architectural environment, as well as on the material and spiritual culture of Chernivtsi citizens.

2). The degree of ethnic variety within population of Chernivtsi was very high, and the  $E_v$  index characterized it as a multi-ethnic urban settlement. The most recognizable traces in the material and spiritual cultural heritage were left by Ukrainians, Germans (and Austrians), Romanians, Jews, Poles, Armenians, Russians, and Czechs.

3). Chernivtsi is considered to be a pearl of architecture, and its central city possesses the status of conservation area. There are 706 architectural items that are included in the State Register of Architectural

Heritage, 20 of which being of national significance. Furthermore, the architectural ensemble of the former Residency of Bukovynian and Dalmatian Metropolitans is registered by the UNESCO as the Object of World Heritage. Chernivtsi is rich in various architectural styles. As a centre of culture, science and education, the town was always rich in outstanding individuals and talented people.

For the purpose of their primary quantitative (score-based) evaluation, all ethnic tourism resources were grouped into 15 blocks. Each block has its own specificity, its own potential of cognition and attractiveness, as well as its own peculiar method of study. The evaluation scales took into account the significance, aesthetic attractiveness, and the informational value of ethnic tourism elements.

4). Mapping the ethnic tourism attractions allowed for the establishment of specificities in spatial distribution of the elements of the respective ethnic culture, as well as for the development of ethnographic excursion routes.

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