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Wooden sacral architecture as an object of cultural tourism in Ukraine

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Abstract. Scientific article deals with the topic of wooden sacral architecture of Ukraine, which is the object of cultural tourism. The study of tourist resources, including cultural and historical ones, has a significant theoretical background among Ukrainian and foreign scholars. This topic is related to the study of architecture, peculiarities of construction of

wooden structures, their spread in the territory of Ukraine and Ukrainian ethnic territories, which are beyond the limits of modern borders. Insights in the field of cultural heritage studies is very significant as well as the assessment of their uniqueness, geography of tourism, economic and social sciences that are related to the field of tourism. Definition of the cultural tourism, the concept of «heritage product» is related to the tourism marketing, as well as mechanisms of product management and ways of promoting cultural heritage sites for tourists attraction. This scientific article is based on the researches of experts, who study sacral architecture monuments, their classification, geography of distribution and regionalization, which are the basis for evaluating various aspects of buildings appearance. It is important to develop cultural tourism in regions, where tourist activity is in low condition. In the territory of Ukraine, there are objects of wooden church architecture that are included to the UNESCO World Heritage Sites. These structures are located on the territory of Ukraine and Poland. Objects of wooden sacral architecture are mainly located on the Carpathian foothills, Galicia and Polissia territory. The smallest number of these structures you can find in the south, where wooden architecture is predominantly located in the remote areas and belong to the Podilska and Naddniprovska schools of temple building. There are some differences between the geography of extension of the objects of wooden temple building and index of domestic tourism for leisure and recreation purposes. Thus, objects of wooden architecture as sites of cultural tourism are concentrated in the western and in the northern regions of Ukraine, while the biggest amount of domestic tourists prevails in Kiev city, as well as in Ivano-Frankivsk, Lviv and Odesa region. The main activity on the Black Sea coast is recreation, medical and wellness tourism, or medical tourism on the resorts of the South. However, areas of the north of Odesa and Kherson regions, remain presidial. Combining tours to the north of Odesa region and rest on the banks of the Southern Bug River with active types of tourism and recreation will be promising thing. Lack of marketing activities is a significant impediment for promotion of the cultural tourism product in southern Ukraine. Also, the question of upgrading the infrastructure for tourism needs: transport system, hospitality facilities, remains unsolved. This region is perspective for the development of peripheral and rural areas and is a driver of economic growth.

Keywords: wood architecture, church, heritage product, cultural tourism, architectural and ethnographic zoning, folk temple building.

Дерев'яна сакральна архітектура як об'єкт пізнавального туризму в Україні

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Анотація. Наукова стаття розглядає питання дерев'яної сакральної архітектури України, що є об'єктом для пізнавального туризму. Дослідження туристичних ресурсів, у тому числі, культурно-історичних, має значну теоретичну базу серед українських та закордонних вчених. Дана тематика пов'язана з вивченням архітектури, особливостей будівництва дерев'яних споруд, їх поширення на території України та українських етнічних територій поза межами сучасних кордонів. Також значним є напрацювання у сфері вивчення культурної спадщини, оцінки їх унікальності, а також географії туризму, економічних та соціальних наук, які пов'язані з туристичною сферою. Так, визначення пізнавального туризму, поняття «продукту спадщини» пов'язане з маркетингом в туризмі, а також механізмами управління продуктом, інструментами просування об'єктів культурної спадщини для туристів. Наукова стаття опирається на фахівців вивчення пам'яток дерев'яної сакральної архітектури, класифікацію пам'яток, географію їх поширення та регіоналізацію, що є підставою для оцінки різних аспектів зовнішнього вигляду будівель. Важливим є розвиток пізнавального туризму для регіонів, де туристична активність є низькою. На території України розташовані об'єкти дерев'яної церковної архітектури, внесені до об'єктів світової спадщини ЮНЕСКО. Дані спо-

руди розташовані на території України та Польщі. Основна концентрація об'єктів дерев'яної сакральної архітектури переважно розміщена на території Прикарпаття, Галичини та Полісся. Найменша кількість – на півдні, де дерев'яна архітектура переважно розташована на периферійних районах розміщення основних ареалів подільської та надніпрянської школи храмовбудівництва. Географія поширення об'єктів дерев'яного храмовбудівництва та показники внутрішнього туризму з метою дозвілля та відпочинку мають певні відмінності. Так, об'єкти дерев'яної архітектури як об'єкти пізнавального туризму концентруються у західних на північних регіонах України, у той час, як туристичний потік внутрішніх туристів переважає до м. Києва, проте значний також у Івано-Франківській, Львівській, Одеській області. На Чорноморському узбережжі основний сегмент – відпочинок, лікувально-оздоровчий туризм на березі Чорного моря, або лікувальний туризм – на курортах Півдня. Проте залишаються периферійними ареали півночі Одеської області та Херсонської області. Перспективним є комбінування турів до півночі Одеської області та відпочинок на березі р. Південний Буг з активними видами туризму та відпочинку. Значною перешкодою є недостатня маркетингова діяльність з просування продукту пізнавального туризму на півдні України. Також залишається відкритим питання модернізації інфраструктур для потреб туризму: транспортна система, об'єкти гостинності. Даний регіон є перспективним для розвитку периферійних та сільських районів і є чинником економічного зростання.

Ключові слова: дерев'яна архітектура, церква, продукт спадщини, пізнавальний туризм, архітектурно-етнографічне районування, народне храмовбудівництво.

Introduction. Wooden sacral architecture holds a special place, both in the cultural heritage of Ukraine and in the touristic field. This type of resource is related to the cultural and religious tourism and is the object of research on the architecture and geography of tourism and in general social geography.

Throughout its existence, any ethnic group has transformed the natural landscape, which has been called cultural or ethnic, also created anthropogenic objects in the form of architecture of different functional purpose. Material and spiritual culture are intertwine in a sacral architecture, made of different material. However, wooden architecture holds a special place in the development of Ukrainian culture. Most wooden churches are built by local builders and therefore it reflects the development of society in every region of Ukraine.

Study, popularization and support of the sacral architecture of Ukraine, has not only informative purpose, but also influences the social and cultural development of society, allows the formation of appropriate tourist infrastructure for tourists and sightseers service. Creation of infrastructure can have a positive economic effect, facilitating promotion of hospitality infrastructure and providing local communities with the additional work places.

Materials and methods of research. Wooden sacral architecture was researched very elaborately and there is a huge amount of works relating to this topic. Researchers include experts in the field of architecture and urban planning, history of architecture and culture, as well as specialists in the study of cultural heritage sites and geography of tourism.

Among the works on the study and classification of monuments of wooden architecture should be mentioned the work of the Research Institute of Monument Preservation (since 2017 – Ukrainian State Institute of Cultural Heritage). This institute has developed the «Classifiers of immovable objects of

cultural heritage of Ukraine». This guide describes the classification of objects by typology, which clearly defines the belonging of material heritage objects to buildings with functional purpose as a cult. Sacral objects were classified by types, stylistics and planning (fig. 1).

Other important works were conducted by the Institute of History of Ukraine, Institute of Archeology of Ukraine, Institute of Art Studies, Folklore and Ethnology of Ukraine, National Academy of Sciences of Ukraine. “Methodological guidelines on preparation of materials about the Monuments of History and Culture of Ukraine” developed by these institutions, provide a theoretical basis for the classification of objects of material heritage, in order to distinguish and evaluate them. These recommendations are valuable material for specialists, involved in the study of tourism resources of Ukraine.

Thus, study of traditional wooden architecture is considered in the writings of V.P. Samoilovych, where is also indicated architectural and ethnographic zoning of the territory of modern Ukraine. V.P. Samoilovych determined, that folk architecture “was formed under the influence of number of reasons and conditions. Among them, important place took social and economic, natural and climatic conditions, which significantly influenced the creation of techniques and architectural forms.”

Significant contribution to the study of wooden architecture was made by Ukrainian scientist, art critic, architect V.V. Vechersky. The scientist was involved in the designing of historic areas of Ukrainian cities, areas of protection of architectural monuments and urban planning, etc. Therefore, features of architectural and ethnographic zoning, which takes an important place among researchers of wooden sacral architecture of Ukraine, are defined.

Regional aspect of the study of hieratic wooden architecture has some differences. Thus, the iconic

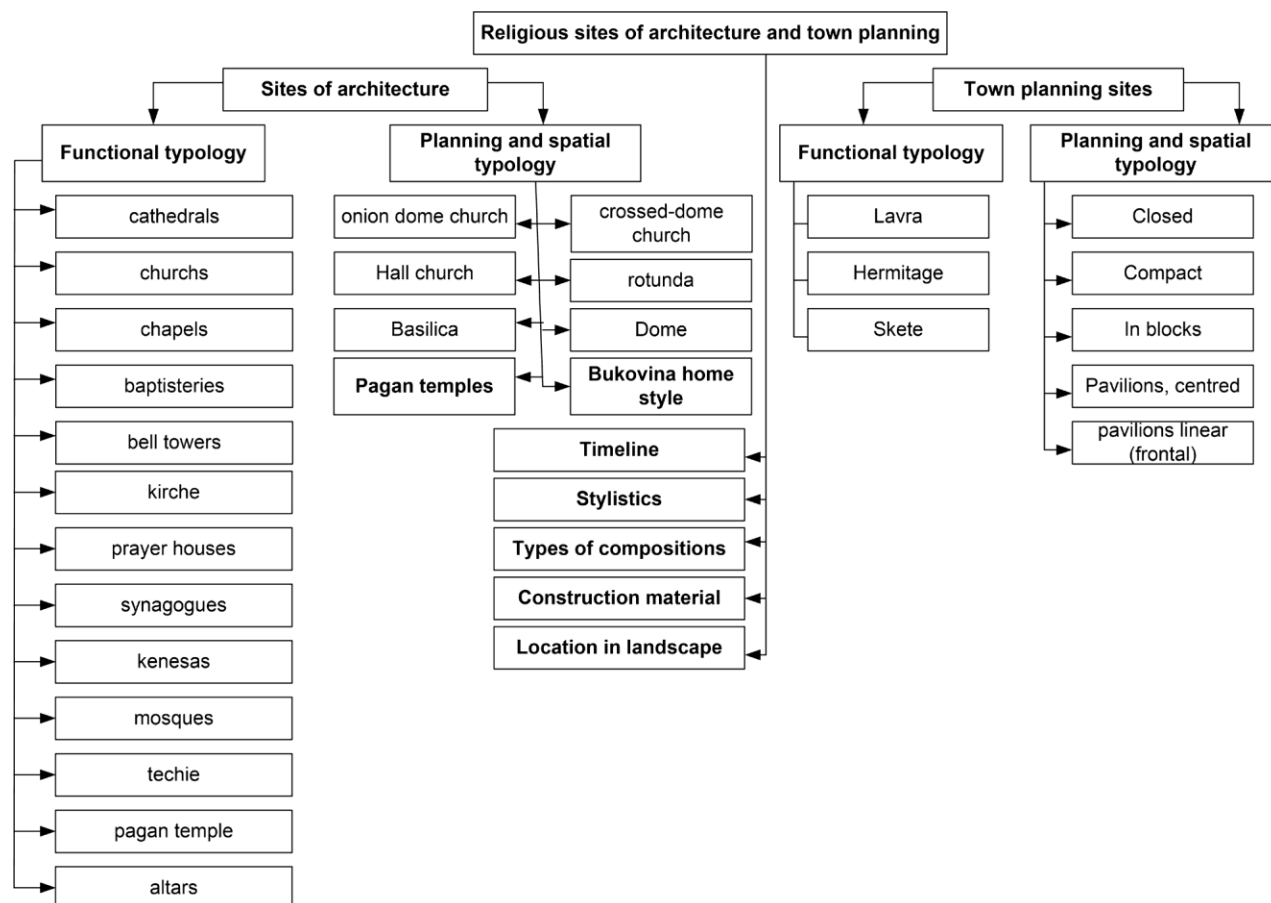


Fig. 1. Classifier of religious (sacral) sites of architecture and town planning

buildings of Western Ukraine, Polissia and Podillya have a considerable amount of materials. Instead, the study of Southern Ukraine needs further research and systematization. One of the researchers of southern Ukraine, in particular, on the study of wooden architecture is E.E. Lyman. The research concerns the church system and religious buildings. Y. Taras also deals with issues of study and systematization of wooden religious architecture. The scientist has published a dictionary of terms related to wooden sacral architecture. A number of scientific publications relate to the history of the formation of spreading area of wooden religious architecture, in particular, in the Carpathian region.

Study of cultural tourism as well as religious tourism and pilgrimage is also being studied among tourism researchers. Works of E.E. Kostashchuk, include social and geographical studies in the field of recreation and tourism. Studying of confessional aspect, which objects of sacral architecture belongs to, defining the processes of development of religious organizations of Ukraine, classification by regional significance and importance for the development of religious tourism basis gives grounds to emphasize two directions - geography of religion and religious

tourism (Kostaschuk, 2016). Sacral architecture objects are located in a sacred space, that is understood as geographical combination of different denominations, in a particular territory and its impact on the population (Kostaschuk, 2016).

Some scholars consider the church building as an element of societal development of the natural environment. For example, the development of wooden church construction is inevitably linked with the development of the local inhabitants, their adaptation to the natural environment and the development of productive forces, including the exploitation of the natural resources. Therefore, the use of wood material is a form of adaptation of the natural environment to its conditions and is a consequence of the interaction of three elements: population, economy and landscapes (Romanchuk, 1998). The use of existing material for the construction of cult buildings may be a consequence of the regionalization of types of wooden churches across different types of landscapes in Ukraine.

The issue of adaptation of local inhabitants to environmental conditions, creation of a certain economic system, reproduction of cultural elements is considered in the number of works related to behavioral

geography and its branch- environmentalism (Ghold, 1990). The behavioral attitudes of the local inhabitants were shaped by natural factors and conditions.

Gold J. establishes direct relationships between human habitat, the image of that environment, and the formation of human behavior, which in turn adapts the environment to the needs of its development and use.

The development of the society and the corresponding environmental management, the active formation of anthropogenic landscapes, part of which are the cult architecture of natural materials (trees), are considered by scientists as a block of landscape-engineering system, in which one block - anthropogenic landscape and the other - an active engineering structure, wooden religious buildings).

From the genetic point of view of classification of anthropogenic landscapes, cult wooden structures are residential (Denysyk, 1998).

At the same time, Kuleshova M. distinguishes between the cultural and anthropogenic landscape. As the cultural landscape can be natural (Kuleshova, 2015). Thus, religious (cult) buildings can be an element of the anthropogenic landscape, cultural, and religious places can refer to natural (elements of relief, plants, etc.).

For understanding the nature of wooden architecture, the study of sacred landscapes is important, and also territories where churches are located, and other places of worship. Understanding the landscape as a complex of natural and anthropogenic influence, the classification of landscapes by origin was developed: cultural, political landscapes, which simultaneously has impact on the natural objects, and also reflect the development of society (Hrodzynskyi, 2005). In addition, a number of scholars classify sacral landscapes based on the nature of their origin and formation, the concept of the sacral landscape (Mishchenko, 2018).

Application of modern cartographic methods of cultural heritage sites is important for the further use, both in the creation of a cultural heritage inventory with geographical reference and the formation of object passport, as well as for the needs of state authorities related to the protection of the cultural heritage of the region, tourist field, as well as for commercial use by concerned parties, to promote certain regions for tourist purposes and attraction. Thus, scientists Ilieș A., Wendt J. A., Ilieș D. et. al. (2016), have applied cartographic methods that can serve as a basis for the study, systematization and subsequent use of maps with interactive information (Ilieș, Wendt, Ilieș. et al., 2016).

Results and their analysis. Cultural tourism takes the largest share in the provision of travel services for tourists.

Some scientists identify cultural tourism as part of the tourism industry by visiting the natural, cultural and historical heritage sites of a particular region, country.

For example, Tighe (1986) defines the concept of «cultural tourism» in his works. as a visiting of cultural heritage, arts, traditional crafts, museums, festivals sites, and study of culture in a particular region.

There is also cultural and cultural tourism, which provides the traveller with the knowledge, customs, lifestyle and other components of the culture of a particular nations, countries, regions. Religious tourism and pilgrimage are allocated to meet the spiritual needs of travelers (Kuzyk, 2011).

Cultural tourism based on resources - natural or cultural-historical - that form the basis of the tourism product and direct tourists to the places of visiting sites. Abi Sofian M.A., Azman C.M. (2010) proposed a conceptual model of a cultural heritage product that influences the growth of the tourism market, where cultural heritage sites of the region are located, and as a result create image of the region for potential consumers.

In this case, “heritage product” is regarded as components of the natural and cultural heritage, traditional environment and culture, which are appropriately included in the product, provided to the tourists (Abi Sofian, Azman, 2010).

The issue of protection and preservation of folk architecture is set out in the Plovdivska Charter. Thus, the International Charter on Folk Architecture (“Plovdivska Charter”) defines folk architecture monuments as ones that “carry coded information that introduces us not only to the concepts, technical, artistic and aesthetic methods of construction of that period of time, when they were all created, but also we get to learn about the standard of living of the people and their customs. That is why they are bright witnesses of that era, not only from architectural and artistic perspective but also in historical aspect. Their value is determined by the aesthetic features that are sometimes inferior to the ostentatious and majestic monuments of official public, sacral and civil architecture.”. The charter states that “transfer of monuments of folk architecture to the open-air museum is an exceptional measure, which is caused by extraordinary circumstances when all possibilities for its preservation are exhausted.” (Slipchenko, Mohytich, 2005).

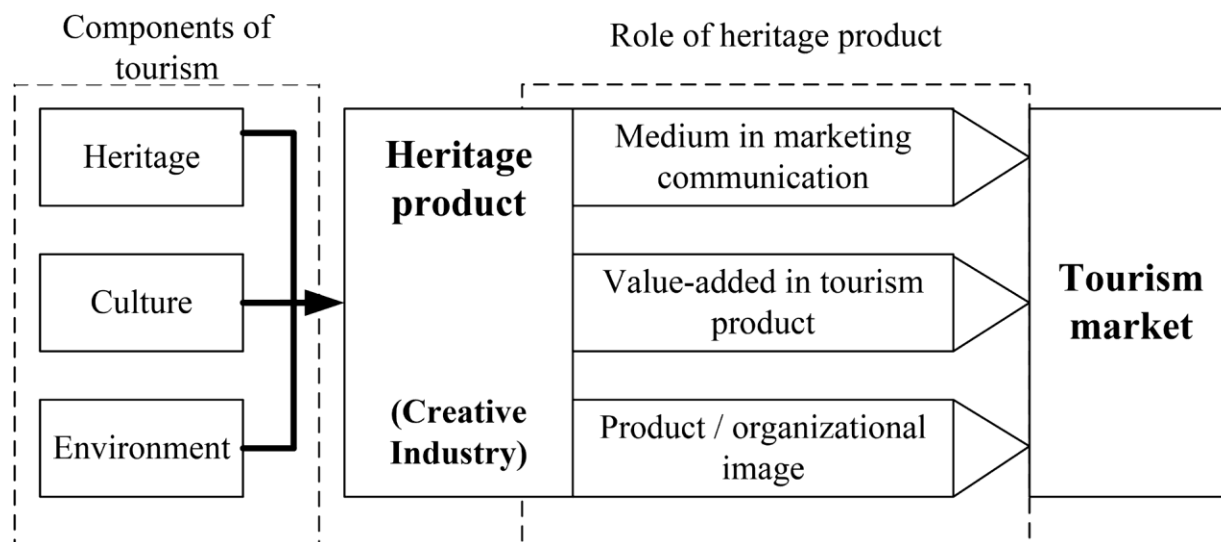


Fig. 2. The implication of heritage products toward the tourism industry

The International Charter for the Protection of Traditional Architectural Heritage (Stockholm Charter, 1998) defines the characteristics that determine the objects of traditional architectural heritage:

- commonness of the construction method inherent in a particular locality or human community;
- natural connection with the distinctive local or regional environment;
- common features of style, shape, appearance, established types of buildings;
- traditional construction techniques inherited from predecessors;
- conformability to the functional, social and natural conditions of the environment;
- effective use of traditional design solutions and techniques of erection of buildings.

Social-economic and natural-climatic conditions had a significant influence on the development and establishment of architectural forms, structural and technological techniques. The accumulation of experience in the construction of folk architecture was due to the masters, who passed on from generation to generation certain experience, skills and knowledge (Slipchenko, Mogytych, 2005).

Wooden architecture of Ukraine has a long history. Much of the wooden architecture is lost due to the short duration of wood material. Because of the lack of footing, some of the structures have disappeared for ever, which makes it impossible to restore the building in its original state. Therefore, often such buildings are sketched, photographed, or transported to open-air museums, for the purpose of reconstruction.

Architectural buildings made of wood had

different functional purpose: defensive, economic, industrial, sacral, administrative, residential, etc. The most valuable and well-described are the sacral wooden buildings (churches, Roman Catholic churches, etc.), some of which are put on the UNESCO World Heritage List.

On the territory of Ukraine, the number of temples of wooden architecture is decreasing - part of them are destroyed because of natural reasons, the other one - due to human negligence. Therefore, the preservation and restoration of buildings is important.

N. Slipchenko, I. Mogytych (2005) identify cases, when wooden architecture monuments lose their authenticity, historical and artistic value:

- changes in the volume and spatial structure of the monument;
- changes of traditional materials and structures;
- disturbance of historically formed environment.

R. Mankovska lists the number of preserved wooden churches in Ukraine: more than 2.5 thousand, about 1000 structures of which, dated from the period of XV-XVIII centuries. There are approximately 500 other sites located in the surrounding ethnic territories. Only 18.3% (469) are registered and protected (Mankovska, 2010).

N. Slipchenko, I. Mogytych (2005) provide a regional distribution of identified preserved Ukrainian wooden churches (Table 2).

The first information about wooden temples related to the baptism of Kievan Rus. One of the earliest mentions of a Christian wooden church is associated with the Church of Elijah the Prophet in Podil district of Kyiv city (944 AD). Wooden temple construction had been actively developing since the XI century.

Table 1. Wooden churches of Carpathian region in Poland and Ukraine (2013)

Name of the object	Settlement	Country, region
St. Michael Archangel's Church, roman-catholic Tarnow diocese	Brunary Vyzni	Poland, Lesser Poland Province
Nativity of the Holy Mother church, Ukrainian Greek-Catholic Przemyśl-Warsaw archdiocese	Chotyniec	Poland, Subcarpathian Province
St. George Cathedral, "Drohobychyna Museum"	Drohobych	Ukraine, Lviv region
St. Paraskeva Church, roman-catholic Tarnow diocese	Kwiaton	Poland, Lesser Poland Province
Church of Cathedral of the Holy Mother, Sambir–Drohobych Eparchy of Ukrainian Catholic Church	Matkiv	Ukraine, Lviv region
Nativity of the Holy Mother church, Kolomyiska Eparchy, Ukrainian Orthodox Church – Kiev Patriarchate	Nyzhnii Verbizh	Ukraine, Ivano-Frankivsk region
Protection of Our Most Holy Lady Church, roman-catholic Rzeszów diocese	Owczary	Poland, Lesser Poland Province
Church of the Holy Spirit, Sokal–Zhovkva Eparchy, Ukrainian Greek-Catholic church	Potelych	Ukraine, Lviv region
St. James Church, roman-catholic Tarnow diocese	Powroźnik	Poland, Lesser Poland Province
St. Paraskeva Church, Museum of Eastern Borderlands (Kresy) Poland in Lubaczów (museum)	Radruz	Poland, Subcarpathian Province
Church of the Holy Spirit (museum-monument of wooden architecture of the XVI-XIX centuries.)	Rohatyn	Ukraine, Ivano-Frankivsk region
St. Michael Archangel's Church Smolnik, Archdiocese of Przemyśl, Deco-Zamojsko-Lubaczów, roman-catholic Church	Smolnik	Poland, Subcarpathian Province
St. Michael Archangel's Church, Diocese of Przemyśl-Novosonchiv, Polish	Tuzansk, (Turynsk)	Poland, Subcarpathian Province
Church of Michael Archangel's, Ukrainian Orthodox Church (MP), Diocese of Mukachevo	Uzok	Ukraine, Zakarpattia region
Church of Ascension of Jesus (Strukivska), Mukachevo Greek Catholic Diocese	Jasien	Ukraine, Zakarpattia region
Trinity Church, Ukrainian Greek Catholic Church, Diocese of Sokal-Zhovkva	Zhovkva	Ukraine, Lviv region

Since the XIII century, because of the invasion of the Tatar-Mongols and population decline, masonry construction was almost ceased. During this period, wooden sacral architecture was in demand in the countryside, where local craftsmen used experience and knowledge about certain architectural achievements of past generations. Hereby, certain traditions of construction and formation of public schools were established.

Active construction of wooden sacral structures took place in Galicia and Volyn in the XIV-XVI centuries, and with the seizure of lands of the Ukrainian ethnic territory by neighboring states (Poland, Hungary, Lithuania), etc., Western European architecture had a big influence on general appearance of the churches.

The main structural element of wooden church architecture was a square log (tower) made of the

ground-laid timbers or bars, joined in corners by locks of various types. Depending on the number of logs, Ukrainian churches are divided into two, three, five or nine weeks. Predominantly, they are pyramidal in shape, from the periphery below to the highest bath. From the XVI century, six and eight-sided logs were used in wooden construction in Ukraine.

Exteriorly, Ukrainian wooden temples were lined with cover strips, the roof was made mainly of wooden «roof tile» - shingle. The windows were placed arbitrarily, mostly high above the ground, which created a defensive image of the building.

In accordance with local, historical and cultural conditions, availability of local building materials, specific features of life, aesthetic representations of certain social and ethnographic groups of Ukrainians, traditional folk schools of construction of sacral and residential architecture had established.

Table 2. Regional distribution of identified preserved Ukrainian wooden churches

Regions of Ukraine and ethnic territories outside Ukraine	The number of identified preserved Ukrainian churches					
	XV	XVI-XVII	XVIII	XIX-XX	Total	Under guard
Crimea	-	-	-	-	-	-
Vinnitsia region	-	1	48	69	118	10
Volyn region	-	19	128	91	238	59
Dnipropetrovsk region	-	-	1	-	1	1
Donetsk region	-	-	1	-	1	-
Zhytomyr region	-	-	38	32	70	8
Zakarpattia region	4	22	25	68	119	50
Ivano-Frankivsk region	1	9	52	338	400	57
Kyiv and the region	-	5	22	10	37	30
Kirovohrad region	-	-	1	-	1	-
Luhansk region	-	-	1	-	1	-
Lviv region	5	67	168	575	815	148
Mykolaiv region	-	-	-	3	3	-
Odesa region	-	-	1	1	2	-
Poltava region	-	-	-	12	12	1
Rivne region	-	9	137	98	244	24
Sumy region	-	-	8	9	17	5
Ternopil region	-	14	84	55	153	18
Kharkiv region	-	-	1	-	1	-
Kherson region	-	-	1	-	1	1
Khmelnysk region	-	1	51	65	117	7
Cherkasy region	-	-	8	14	22	9
Chernivtsi region	-	4	27	121	152	11
Chernihiv region	-	1	10	19	30	10
Together in Ukraine	10	152	813	1580	2555	469
Belarus	7	42	88	95		
Poland	1	24	94	154	273	
Russian Federation	-	-	6	1	7	
Romania	-	2	10	23	35	
Slovakia	1	6	26	15	48	
Czech Republic	-	2	3	-	5	
Together in ethnic territories	12	186	994	1861	3018	

Y. Taras developed architectural and ethnographic zoning, which is considered as “the division of the Ukrainian ethnic territory into regions, districts by common and established architectural, planning and structural features of the solution of residential, economic and sacral structures (fig. 3.) (Taras, 2010).

Experts identify up to 14 public schools with regional features. Most public schools were appeared in the XV century, after complete disappearance of princely Russian schools. Active development and construction of wooden structures continued until the beginning of the XX century, and in Western Ukraine - until the beginning of the II World War.

Boykos school of national temple construction developed within the boundaries of the ethnographic group of the Ukrainian ethnic group - boykos. Three-storeyed churches have all-Ukrainian traditions of temple construction of wooden architecture with a certain number of logs in the tops of the church. The style of such construction was developed in the XVII and early XX centuries.

Almost all Boykos churches are located within the Turkiv and Sokal districts of Lviv region, as well as in Ivano-Frankivsk and Transcarpathian regions in Poland.

Volyn school of folk temple construction includes

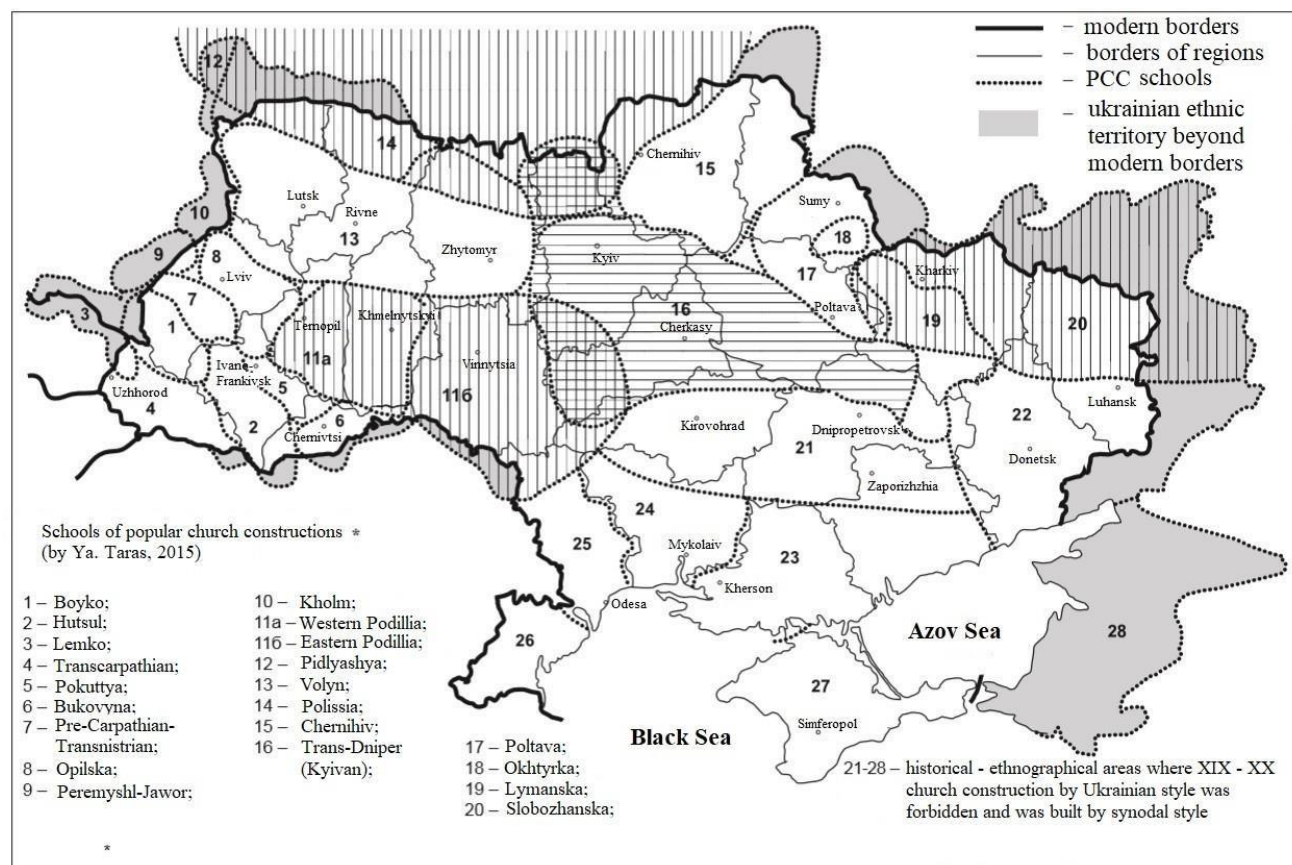


Fig. 3. Geographical position of the popular church construction schools in Ukraine

modern Volyn, Rivne, several districts of Lviv, Ternopil, Khmelnytsky, Zhytomyr regions and Brest region of Belarus. Regarding the preserved churches, Volyn school takes second place after the Galician school. Y. Taras (2006) listed 22 monuments related to the Volyn school (Taras, 2010).

Galician School has more than 800 traditional wooden churches. Within this school distinguish the archaic group, the most bright example of which is Church of the Holy Spirit, Potelych village (1502); “drohobytska” group – is characterized by the St. George’s Church in Drohobych; “central» group, characterized by significant variability of buildings.

Hutsul school of folk temple construction was formed on the territory of the historic Hutsul region. The peculiarities of the temples of this school are: a cruciform plan, the presence of one store, encircles the church with a wide perron. Y. Taras (2006) divides the churches into 4 groups (cross, three-part, with Gothic and Baroque features, three-part with a low tower on the roof).

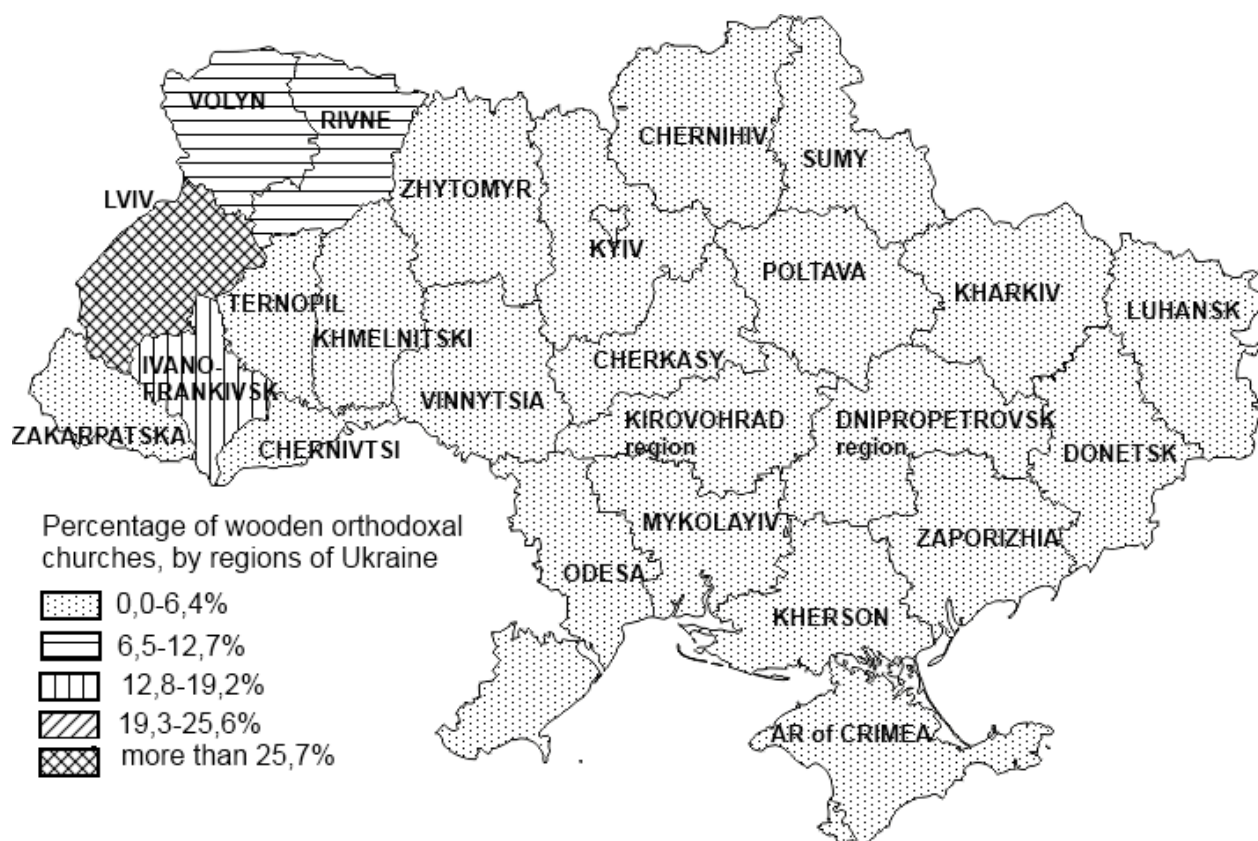
The origins of the classic Hutsul cross shaped, one-stored church are located in Kolomyia and Vorokhta. Such churches are widespread in Transcarpathian and Ivano-Frankivsk region.

Bukovynska school of folk temple construction had developed on the territory of Chernivtsi region

and on the historical region of Bukovyna in Romania. The main features of the churches of this school are: the general silhouette of the church is similar to the peasant’s house (house type church), a three-part plan. The construction of house-like churches related to the rule of the Ottoman Empire, which forbade building of high churches (compare with Bulgaria and Moldova, churches of that period). Sometimes, distinguish a separate Kitsman subgroup of Bukovyna churches, which have more expressive elements and is the mixture with the Hutsul school.

Transcarpathian school of folk temple construction has an important feature - presence of a bell tower, influence of Gothic and Baroque, stepped roofs. Sometimes this school is called marmorska, part of wooden churches of this school are located in Romania. In Transcarpathian, several ancient wooden churches of Ukraine have been preserved (St. Nicholas Church, Serednie Vodiane village, 1428; church in Kolodne village, 1470), characterized by the features of the defense towers of the XII-XIII centuries and wall murals. Most churches date back to the XVII century.

Lemkivska school of folk temple construction was formed in the XVI-XVII centuries. Most churches are located in the Ukrainian ethnic lands of the Prešov region in Slovakia and in the Subcarpathian



* Source: N. Slipchenko, I. Mogitich (2005)

Fig. 4. Geography of concentration of wooden sacral objects by regions of Ukraine

Province of Poland. Churches of Lemkivska school have been partly transported to open air museums in Ukraine, former Czechoslovakia, and Poland. Lemkivska churches are two-, three-logged with a three-part organization, square two- and three-stage tents, which are topped with «dome-baths» above the central and eastern log, and a bell tower rises above the western log.

Chernihiv school of folk temple construction includes Sumy and Chernihiv regions, as well as the Ukrainian ethnic territories of Starodubshchyna (Bryansk and Belgorod regions, Russia). Churches have a tower-like appearance and a baroque influence. The prominent churches of this school are the Church of the Ascension of Jesus, Sosnytsia (1695), St. George's Church, Sedniv (XVII c.), St. Nicholas Church, Pecheniuhy (1670), St. Trinity Church, Pakul (1710), St. Trinity Church, Korop (1716), St. Nicholas, Svirzh (1745), John the Apostle Church, Popivka (1750).

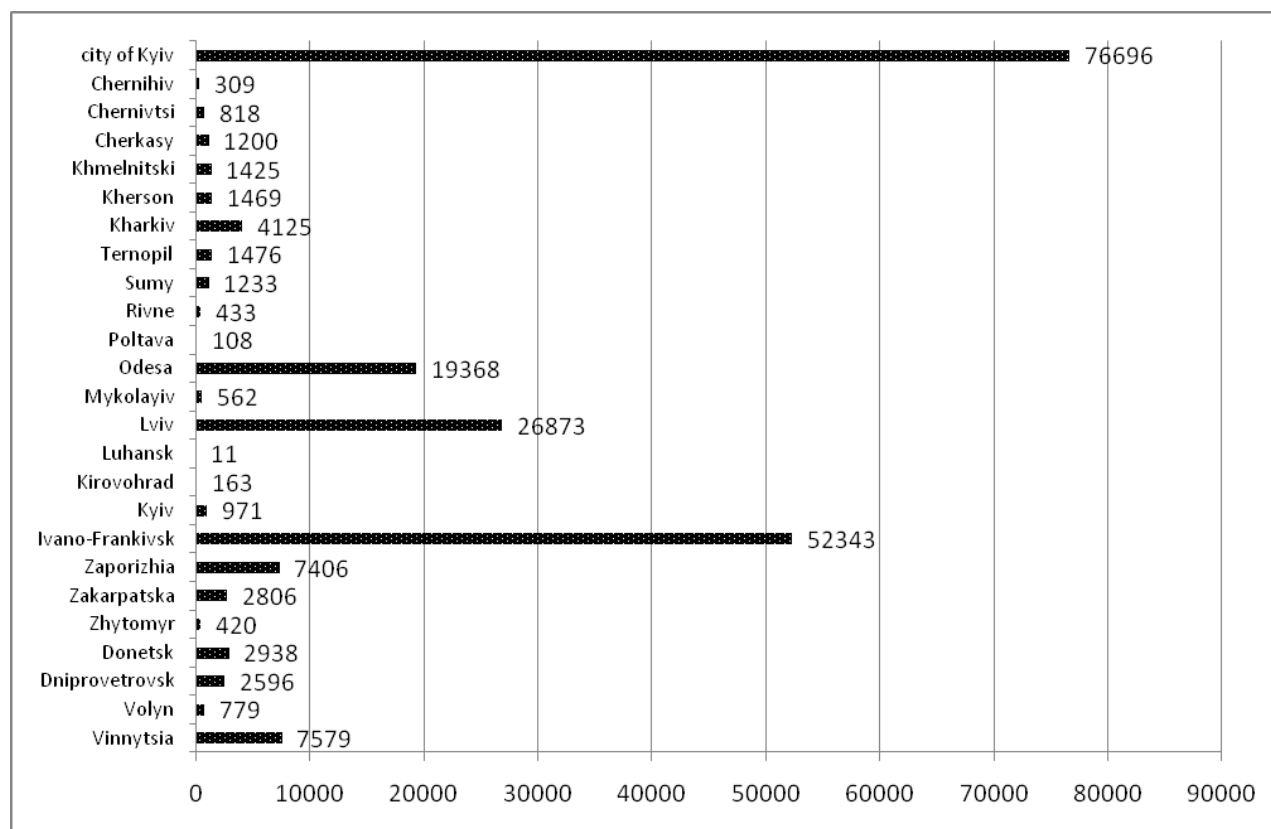
A. Vlasenko also lists churches in Ukrainian classicism (for example, St. George's Church, Sofipil city, Kyiv region, early XIX c.), Ukrainian historicism (Ivanivka Church, 1884, Rozkopantsi village, Kyiv region), and Ukrainian modernism (Pokrovska Church, 1923-1928, Bronnyky village, Rivne region).

Geography of spread of wooden Orthodox churches is shown in fig. 3. In terms of the number of objects, the highest concentration is characterized for the western regions of Ukraine - Lviv (31.9% of all sites), Ivano-Frankivsk (15.7%) regions, as well as Polissia and Volyn (Rivne - 9, 6%, Volyn - 9.3%).

At the same time, most regions, especially the southern ones, have a small number of sacral wooden architecture sites. It is necessary to consider the directions of tourist flows for recreation and leisure purpose that is close to the cultural tourism for the purpose of travel.

Indicators of domestic tourism for leisure and recreation purposes for 2017 showed, that the most attractive regions are Kyiv, Ivano-Frankivsk, Lviv, Odesa and Vinnitsa regions (Fig. 5). The largest concentration of wooden sacral architecture is concentrated in the western regions of Ukraine. At the same time, tourist flows for leisure and recreation purposes for domestic tourists in 2017 showed, that Ivano-Frankivsk and Lviv regions are attractive for visiting and have high rates of tourists.

Thus, the most attractive regions are the capital of Ukraine, the Black Sea region and the Carpathian region. Despite the relatively low numbers of wooden



Source: State Statistics Service of Ukraine, 2018

Fig. 5. Number of domestic tourists served for leisure and recreation by region of Ukraine in 2017

sacral architecture monuments, the southern regions of Ukraine can attract tourists for exploration purpose and be a part of tours. Combining excursions in order to visit wooden churches, could be a part of the out of town tour, such as Odesa, Mykolaiv and Kherson regions. For example, in the southern regions there are some unregistered and non-protected objects (Table 3).

trips to the north of the region where wooden sacral architectural sites are concentrated, is insignificant. In addition, according to the Program of Development of Tourism and Resorts in Odesa region for 2017-2020, one of the ways of realization is the social dimension - cultural and spiritual enrichment of citizens, creation of a positive image of Odesa region as an area with rich and diverse natural resource potential, outstanding

Table 3. Wooden churches of folk temple construction of Southern Ukraine

Name of the monument	Date	Location
Nativity of the Holy Mother Church	1905-1905	Lisnychivka village, Balta district, Odesa region
St. Paraskeva Church	1903-1905	Budei village, Kodyma district, Odesa region
Pokrovska Church	1884	Ivashkiv villagw, Kodyma district, Odesa region
Church of the Exaltation of the Cross	1903-1905	Poznanka Druha village, Liubashivka district, Odesa region
Pokrovska Church	1890	Yosypivka village, Savran district, Odesa region
John the Apostle Church	Second half of the XIX century	Mazurove village, Kryve Ozero district, Mykolaiv region
St. Michael's Church	1867-1877	Kumari village, Pervomaisk district, Mykolaiv region
John the Apostle Church	1881	Stanislavchik village, Pervomaisk district, Mykolaiv region
Vvedenska Church	1726	Beryslav city, Beryslav district, Kherson region

The development of cultural tourism, for example, in Odesa region, has directions mainly to Vilkovo, Bilhorod-Dnistrovskiy, and are linked to Odesa recreation area. While, the number of tourist

cultural and historical sites; cultural - preservation of historical and cultural heritage.

Conclusions. Ukrainian tourism market for domestic tourism has a long process of development in recent

years, as well as search for the new sites and areas for the organization of excursions and other tourist routes. In addition, cultural types of tourism can be combined with the other tourism types. For example, recreation type of tourism can be supplemented by cultural excursions during the trip breaks or long stays in accommodation establishments, etc.

Analyzing the concept of «heritage product», we return to the understanding that the formation of this product occurs due to the several basic components: communication environment, material resources, personnel. Communication environment is needed to promote and build marketing tools for potential consumers and concerned parties in promoting, for example, a sacral architecture. Material means, that include transportation, accommodation and catering establishments, are necessary basis for creation of conditions for excursions or long tours. Personnel is the base in serving the consumers of the tourist market, and their competence influences the quality characteristics of the product.

In addition, according to the concept of «heritage product», the role of cultural heritage objects, lies in the fact that they create for tourists the image of the region, increase quality characteristics, conditions for the development of small and medium businesses that are directly or indirectly involved in tourism activity.

Examined geography of the location of wooden sacral architecture sites, shows that Ukraine has a considerable potential for the development of cultural tourism, including religious tourism and pilgrimage. The concentration of these objects in Prykarpattia and Volyn regions gives advantages in the organization of tours, since the regions have a positive image for tourists.

Southern regions of Ukraine have a small amount of such sites, but they need protection of the sacral architecture. In order to attract tourists to these sites, it is necessary not only to carry out information activity but also to organize events, related to the promotion of wooden sacral objects as unique ones, which reflect the history and culture of the region.

Despite the considerable potential in the organization of educational tours with the inclusion of these objects, such as to the north of Odesa region, the questions of transportation to these sites, hospitality establishments, availability of tourist signs and other information, including electronic databases, remain unsolved. It is also necessary to involve specialists in the development of quality tourist routes, first of all, to the regions where this aspect of tourism is still underdeveloped. In order to develop cultural and religious tourism projects, state-private partnership

can be also possible. Further studies should be concerned with the research of the potential consumer segment, possibility of organizing of such tourist routes and promotion of this idea at the regional level of separate administrative units, for which economic impact from tourism development can be favorable.

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