

Ethnographic Complexes as Catalysts for Regional Development: Insights from Chernihiv Region

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ABSTRACT

Problem Statement. The reconstruction of public infrastructure destroyed by Russian aggression, along with the restoration of political, socio-economic, and cultural activity in the de-occupied territories, is an urgent need for the sustainable development of Ukraine's regions and local communities. In this context, tourism and excursion activities, particularly ethnographic tourism as their integral component, can and should become a powerful driver of local development. There is a pressing need for comprehensive research into the functioning of ethnographic tourism complexes under martial law, their financial and organizational potential as hubs of local entrepreneurship, preservation of historical and cultural heritage, enhancement of social cohesion, and post-war community development.

The purpose of the article is to examine the role of ethnographic tourism complexes in the sustainable socio-economic development of territorial communities located in de-occupied regions of Ukraine.

Research methods. To achieve this objective, the study applied a combination of qualitative and quantitative research methods: analysis and synthesis, statistical methods, case study and SWOT analysis.

Results. The analysis revealed that “Sokolynyi Khutir” functions as a multifunctional tourism and cultural complex that combines ethnographic, museum, and entrepreneurial activities. The complex provides employment, supports local self-governance, fosters the cultural identity of the territorial community, and contributes to the preservation and promotion of both tangible and intangible cultural heritage. Its active involvement in social, charitable, and international initiatives strengthens social cohesion and enhances the tourist appeal of the destination. Between 2023 and 2024, the number of visitors increased, largely due to innovative approaches to cultural communication and digital promotion. The economic dimension of the complex's activity is reflected in the growth of local budget revenues and the attraction of tourist and excursion flows, despite the challenging conditions of wartime.

The novelty. This study presents the first comprehensive assessment of a privately owned ethnographic tourism complex operating under martial law from the standpoint of sustainable development criteria. The effectiveness of cultural and entrepreneurial practices in preserving national heritage and enhancing social stability within territorial communities is analyzed. The findings of the study can be used by local authorities, entrepreneurs, and researchers in developing strategies for the post-war recovery and development of de-occupied areas through the means of ethnographic tourism.

Keywords: sustainability, socio-economic development, territorial community, ethnographic complex, tourism, museum space, ethno-village, ethnographic tourism, open-air museums.

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Introduction. Despite the challenges of martial law, many regions of Ukraine – particularly in the western and central parts – are currently experiencing a gradual revival of entrepreneurial, including tourism-related, activities. National and regional strategies and post-war recovery programs for the tourism sector are being developed, while scientific research is being conducted on the spatial organization of tourism, the functioning of existing destinations, and the formation of new tourist centers.

There is a noticeable adaptation of Ukraine's tourism sector to new realities, which leads to the re-emergence of Ukraine as a tourist destination from a previously unknown perspective. Convincing evidence of this is provided by the official data from the State Agency for Tourism Development of Ukraine (SATD), which indicates a certain level of entrepreneurial activation within the tourism sector despite the current extremely difficult conditions. In 2024, the number of registered legal and physical

entities in the tourism field increased to 17,649, which is 7% more than in 2023 [1].

A particularly urgent issue is the gradual restoration of tourism potential in the de-occupied territories, especially in central and northern oblasts of Ukraine, which have not experienced long-term active hostilities and whose areas have been demined and are relatively safe for tourism and excursion activities.

Attention should also be drawn to the process of reviving and developing rural guesthouses that offer services within the agrotourism sector. These facilities play an important role in preserving national cultural heritage and promoting local traditions, customs, folk crafts, and household culture. In addition, their activity enhances the socio-economic vibrancy of rural areas by creating jobs, developing infrastructure, and increasing local budget revenues.

The purpose of this study is to investigate the role of ethnographic complexes in the sustainable

socio-economic development of territorial communities located in de-occupied areas.

The object of the study is tourism activity in regions undergoing post-war recovery.

The subject of the study is the functioning of an ethnographic complex as a driver of cultural heritage preservation, national identity formation, and local entrepreneurship and tourism development.

Analysis of recent research and publications.

The author believes that particular attention should be paid to ethnographic tourism as a form of increasing interest in national historical and cultural traditions. A wide range of foreign and Ukrainian tourism scholars have dedicated their research to the impact of ethnographic tourism on cultural heritage preservation, sustainable territorial development, and intercultural dialogue. It is important to note that the term “ethnographic tourism” was first introduced into academic discourse by American scholar V. Smith (1989), who defined it as a unique type of tourism aimed at exploring the distinctive customs of indigenous and other peoples.

Over time, numerous interpretations of the term have emerged in foreign academic literature. Among the most significant, according to the author, are the works of Graburn (1983) [3], Harron and Weiler (1992) [4,], Butler (1996) [5], Richards (1996) [6], Goeldner and Ritchie (2011) [7], Wang, Shen, Yea, and Lingqiang (2020) [8], Lama and Sarkhel (2022) [9], and Yang and Wall (2023) [10].

Various aspects of ethnographic tourism development are also the subject of research by Ukrainian scholars. Foundational conceptual and methodological approaches to this phenomenon are presented in the works of Melko (2003) [11], Ustymenko (2011) [12], Dutchak (2013) [13], Havryliuk (2013) [14], Holod and Mysiak (2015) [15], and others. In particular, a detailed and meaningful definition is offered by L. Ustymenko (2011) [12], who argues that ethnographic tourism is “a type of cognitive tourism primarily aimed at visiting ethnographic objects that represent the historical heritage of a people who lived in a particular area”. The author of this article concurs with this interpretation, as it comprehensively reveals the concept of ethnographic tourism, with emphasis on its origins, functioning, and development within the Ukrainian context. Recent Ukrainian studies also explore the relationship between ethnographic tourism and agrotourism, the preservation of intangible heritage, and the development of ethnographic villages as forms of community-based tourism.

European experience in developing ethnographic tourism demonstrates that one of its specific components is the ethnovillage, which represents reconstructed or preserved settlements designed to showcase the traditional lifestyle, culture, architec-

ture, and crafts of a specific ethnic group. This form is particularly common in the countries of the Balkan Peninsula. For example, in Serbia, ethnovillages serve as modern “guardians” of Serbian traditions, allowing tourists to engage with local authentic crafts, culinary practices, and the atmosphere of traditional rural life [16].

While open-air museums and ethnovillages serve similar goals of preserving and promoting cultural heritage – particularly architectural and intangible – the main difference lies in their form of ownership. Most ethnovillages are created through private initiatives, which determines their classification as privately owned entities. According to the author, this form of ownership largely shapes the core aspects of their activity: ethnovillages are not just exhibition spaces, but environments where cultural heritage preservation is integrated with entrepreneurship (e.g., job creation for local residents, residential or functional use of traditional buildings). This kind of activity exemplifies the synergy between ethnographic, rural, and museum-based tourism, as previously discussed by the author.

At the same time, most existing studies are predominantly theoretical and methodological or descriptive and generalizing in nature. The functioning of ethnographic complexes under crisis conditions – particularly in the de-occupied territories of Ukraine during the full-scale war – remains insufficiently studied. These specific aspects of the stated problem are addressed in this article through the analysis of a concrete case – the “Sokolynyi Khutir” ethnographic complex in Chernihiv Oblast.

Unresolved aspects of the general problem that the article addresses. Despite the considerable volume of theoretical and applied research on the development of ethnographic and rural green tourism, as well as the functioning of open-air museum spaces, the scholarly discourse still lacks comprehensive analysis of how ethnographic complexes operate in the context of post-war recovery within de-occupied territories of Ukraine. Particularly relevant is the absence of an integrated vision of how such multifunctional entities (exhibition, tourism, cultural, and entrepreneurial in nature) can contribute to the sustainable development of local communities under today’s socio-economic realities.

Moreover, the scientific literature has not sufficiently addressed the effectiveness of privately-owned ethnographic complexes in preserving cultural heritage, especially those operating under the challenging conditions of wartime. There is a clear lack of empirical studies based on specific case examples from de-occupied territories, where tourism activity is not only being restored, but also contributes to shaping a new paradigm of local development.

This article seeks to fill this academic gap thro-

ugh an in-depth analysis of the functioning of the "Sokolynyi Khutir" ethnographic complex in Chernihiv Oblast as an example of the synergy between ethnographic, rural, and museum tourism, which is actively integrated into the processes of recovery and cultural revitalization of communities.

Methods. A range of research methods was employed to achieve the purpose of the study: analysis and synthesis for revealing the peculiarities of the development of rural green tourism and ethnographic complexes under martial law conditions; statistical data of the State Agency for Tourism Development of Ukraine, Chernihiv Regional State Administration, and local territorial communities for assessing the dynamics of tourism development in the region; the case study method for determining the specifics of sustainable development of the local community thanks to "Sokolynyi Khutir" ethnographic complex; SWOT analysis for identifying ethnographic complex strengths, weaknesses, opportunities, and threats in the current socio-economic context.

Research Results. In the context of the restoration of tourism activities in the territories de-occupied from Russian invaders, it is appropriate to address the Chernihiv region experience and its ethno-cultural potential, as it remains in demand among domestic and foreign tourists even during wartime. As of January 1, 2025, the region has 44 hotel establishments, 25 rural tourism estates, and 28 recreation centers and tourist complexes. These figures have increased by more than 30% compared to 2023, which indicates a positive dynamic in the development of the tourism business in the Chernihiv region under martial law. The increase is also confirmed by the volume of revenues to the state and local budgets from the financial and economic activities of legal entities and individual entrepreneurs in the tourism sector in the Chernihiv region: in 2024, they amounted to UAH 17.13 million, which is 53% more compared to 2023 (UAH 11.18 million). This indicator almost reached the value of 2021 (UAH 18.9 million) – the period before the full-scale invasion of Ukraine by the Russian military [17].

In 2024, the tourist destinations of the studied region were visited by 424.180 people, which is almost 65.000 more than in 2023 (359.260 people). The volume of revenues from the tourist tax to the budgets of region territorial communities in 2024 amounted to UAH 1.64 million, which is 9% more than in 2023 (UAH 1.5 million) [17].

In the pre-war period ethnographic complexes and centers of rural green tourism were actively formed and developed in the Chernihiv region. Their activities positively influenced the process of preserving cultural heritage sites, the revival and development of folk crafts and traditional industries. At

the same time, they made a significant contribution to the development of territorial communities, increasing revenues to their budgets. However, due to the impact of the COVID-19 pandemic and the full-scale Russian aggression there was traced a negative trend of decreasing their number: in 2024, there were 25 rural green tourism estates operating in the Chernihiv region, while in 2019 there were 36 [17].

Yet, some ethnographic complexes and centers of rural green tourism in the Chernihiv region stayed rather successful. One of them is "Sokolynyi Khutir". The conceptual principles of its activity are familiarization with the history and culture of Ukraine, the traditional way of life of the Ukrainian village, and folk crafts. The cultural attractions of the complex are very diverse, which is why it is also called an ethnographic museum space.

The owner of the complex is a native of the region, Mykola Cherep. He is a well-known figure in the region, as his activities cover a wide range of areas. In particular, the founder of "Sokolynyi Khutir" is a deputy of the Village Council, a successful entrepreneur, a public figure, a photographer, and a local historian. At the end of the 1990-ies Mykola bought several abandoned rural estates in the village of Petrushivka, restored and furnished them in the style of a Ukrainian village of the second half of the 19th century. The ethnographic complex began serving its first visitors in 2000.

Currently, 13 estates are located on the territory of the complex, six of them are adapted for guest accommodation. Their capacity ranges from two to eight people. It is noteworthy that each dwelling has its own authentic style, which is about 100-150 years old. In the owner's words, the average length of visitors' stay in the estates is two days, usually on weekends. Less often, tourists stay in the ethnographic complex for three to seven days. The highest occupancy rate of these accommodation facilities occurs from May to early November [18].

Over almost 25 years of ethno-complex operation, it has already been visited by tourists from 35 countries around the world: Poland, Germany, Czech Republic, France, Belgium, Great Britain, Sweden, Lithuania, USA, Japan, etc. Table 1 illustrates the dynamics of visits over the past seven years, representing different categories of visitors and their territorial affiliation.

In relation to the principles and content of its activities, the "Sokolynyi Khutir" ethnographic complex correlates with European ethno-villages. The directions of its activity were characterized in accordance with the concept of sustainable development, which includes three main components: economic, social, and environmental. The expediency of using this concept can be justified by the 2030 Agenda for Sustainable Development [20]. In view

Table 1

Dynamics of the Tourist and Excursion Flow of “Sokolynyi Khutir”

Category	Years						
	2018	2019	2020	2021	2022	2023	2024
Total Number of Tourists (persons)	4.265	3.815	2.505	1.816	327	1.070	1.512
Number of Excursionists, who ordered lunch (persons)	1.053	419	321	207	111	318	611
Proportion of Visitors from Chernihiv Region (persons)	803	330	408	254	410	613	924
Number of Foreign Tourists (persons)	150	30	5	7	2	1	4

Source: Created by the author on the basis on [18; 19].

of this, the author conducted a comprehensive analysis of the ethnographic complex “Sokolynyi Khutir” activities aimed at the sustainable development of the local community (Fig. 1).

Economic Component. Its cornerstone is the strengthening of local entrepreneurship, which manifests itself through the implementation of various activities. Consequently, one of the most important is the creation of jobs, that is, providing local residents with employment opportunities in the service

sector. In the village of Petrushivka, which is part of the Parafiivka territorial community, there are two employers, one of which is the “Sokolynyi Khutir” ethnographic complex. As of January 1, 2025, there lived 157 residents in the village, of which 94 were of working age and only 30 people were employed. According to the author's calculations, the unemployment rate reaches 68%. This indicator is one of the lowest compared to other settlements of the territorial community [21].

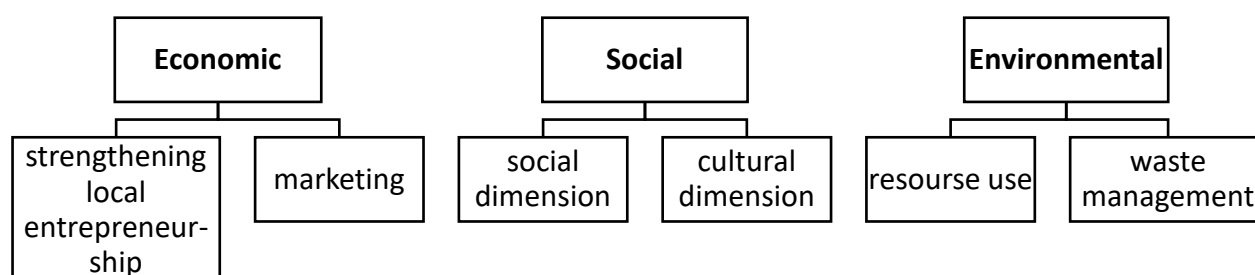


Fig. 1. Sustainable development structure by the ethnographic complex “Sokolynyi Khutir”.

Source: Developed by the author.

“Sokolynyi Khutir” mainly employs members of the owner's family. However, during the high season – from May to mid-November – the ethnographic complex hires workers from local residents, usually up to 7 people.

The next factor determining the economic component is the support of local entrepreneurs. When visiting ethnographic centers, tourists actively consume locally produced goods and services, contributing to the development of local businesses. In this context, “Sokolynyi Khutir” has a sufficiently diversified range of goods and services to offer:

- the family cuisine tavern uses only environmentally friendly products grown specifically for the ethnographic complex by fellow villagers;
- the ethnographic complex offers only natural

craft products: honey, herbal and berry teas, the raw materials for which are personally collected and prepared by the owner of the center, honey wine, and other alcoholic beverages;

- production of tourist and excursion products (trips, hikes, excursions, local history expeditions, etc.);
- minting of commemorative coins, etc.

An important indicator of the economic component of sustainable development for this ethnographic complex is marketing, aimed at visitor acquisition and promotion of the region where it operates. The main tools for promoting the “Sokolynyi Khutir” product are digital platforms and social media that allow for effective dissemination of information about it. The complex predominantly uses

the following tools: maintaining its own website, managing social media, and the Google Maps platform. This allows for increasing its recognition at both regional and national levels, ensuring the attraction of new visitors, and strengthening its position in the tourism market.

Social Component is assessed through two dimensions – social and cultural. The social dimension involves ensuring the integration of the local territorial community, increasing its social cohesion, and supporting cultural diversity. It has several manifestations in the context of “Sokolynyi Khutir” activities. One of them is the development of identity for settlements and territorial communities. The owner of the ethnographic complex participated in two such projects: in 2023, the coat of arms and flag for the settlement of Parafiivka, which are simultaneously representative symbols of the Parafiivka territorial community, were developed and approved; in 2024, symbols were created for the village of Kruty [21, 23].

In the difficult wartime conditions, the problem of people's social protection has become extremely relevant. As a deputy of the Village Council, Mykola Cherep participates in the survey of the living conditions of local residents and internally displaced persons, people with disabilities, provides them with various types of assistance: financial, medicines, food, clothing, fuel, etc. During the temporary occupation of the Parafiivka local community territory by Russian troops and their retreat (March-April 2022), the owner of “Sokolynyi Khutir”, together with local residents, created a voluntary formation that patrolled round-the-clock to identify occupiers lagging behind their units in woods, ravines, and swamps between the villages of Vlasivka-Kachanivka-Ivanytsia, Vlasivka-Petrushivka-Parafiivka [18].

In March 2023, Cherep reported to representatives of the OSCE (Organization for Security and Co-operation in Europe) in Kyiv on the routes of Russian military columns moving through the territory of the local community during their invasion and retreat. He provided photographic evidence of military actions and the consequences suffered by the villages of the Parafiivka local community. Since October 2023, cooperation has begun with the Public Union "Educational Human Rights House in Chernihiv", one of the areas of which is the documentation of crimes committed by the Russian military [18].

To commemorate the 1000th anniversary of the founding of the Chernihiv Principality, a number of national projects were initiated, and Mykola Cherep co-organized several of them. In particular, he actively worked on the educational projects “Unbreakable Ukraine and Europe” and “Unbreakable Ukra-

ine: From Ancient Times to the Present Day”. In addition, a number of thematic tourist and excursion routes were developed for the Chernihiv region [19].

The cultural activities of the “Sokolynyi Khutir” complex are multi-vectoral. First of all, they involve the organization of events aimed primarily at the preservation and popularization of national historical and cultural heritage. A number of historical and cultural attractions have been established on the territory of the ethnographic complex, allowing visitors to feel the strength of the national spirit and their deep ancestral roots. Among them are:

- Historical and Ethnographic Museum, which presents 32 folk crafts, including cartwrighting, pottery, glassmaking, icon painting, weaving, wickerwork, pysanka (decorated Easter egg) painting, beekeeping, etc.;
- Museum of the History of Liberation Struggles in the Chernihiv Region, which represents rare examples of firearms and edged weapons of the Zaporizhian Sich and the period of national liberation struggles of the 20th century, military uniforms, etc.;
- Open-air Museum “Time Machine”, which exhibits agricultural implements, motorcycles, and automobiles of various times from the 1940s to the present day;
- Taras Shevchenko Art Gallery, which displays paintings by Ukrainian artists, including plein air paintings created directly in Sokolynyi Khutir;
- Mint Museum, where the owner of the ethnographic complex personally mints commemorative coins dedicated to the history and prominent figures of Ukraine;
- Equestrian Stunt Theater, where theatrical performances are regularly held.

Another important cultural activity is the organization of thematic photo exhibitions by the owner. One such socio-cultural event was the exhibition project “By the Road of Impressions/Wounds”, the purpose of which is to preserve the people's memory of the full-scale invasion of Russian aggressors into Ukraine, highlighting the events experienced by the local communities of Pryluky and Nizhyn districts of the Chernihiv region during the 37 days of occupation. Within the framework of the project (March 2023 - November 2024), five exhibitions were held in the villages of Dmytrivka, Parafiivka, Bakhmach, Borzna, and Kachanivka. They were visited by over 23000 people. During each exhibition, charity auctions were organized, as well as the sale of numismatic products certified by the “Sokolynyi Khutir” mint and photographs taken by the initiator and organizer of the project. The proceeds, amounting to UAH 36.200, were directed to the needs of the Armed Forces of Ukraine [18].

The photo exhibition “Following Taras's Paths. From Kachanivka to Washington” has gained a wide popularity both in Ukraine and abroad. It is dedicated to the Ukrainian genius Taras Shevchenko. The exhibition includes 62 photographs taken in pre-war times, showing the park and garden architecture and impressive landscapes of the National Historical and Cultural Reserve “Kachanivka”. This photo exhibition was first presented to the public in 2022, on the eve of the armed Russian aggression, when it was showcased on the occasion of the 250th anniversary of the Kachanivka estate's founding. And already in the autumn of 2022, part of the works was exhibited in the Capitole building in Rochechouart (France). From February 27 to March 17, 2023, with the support of the Ukrainian House in Washington the Ukrainian diaspora, and soldiers of the Armed Forces of Ukraine who were undergoing rehabilitation in American hospitals became acquainted with the exhibition [19].

The ethnographic complex activities are widely represented in various projects at the regional, national, and even international levels. Thus, “Sokolynyi Khutir”, together with the Cherkasy Regional Museum of Local History, craftswomen of the Cherkasy regional center of the “National Union of Folk Art Masters of Ukraine”, and other public organizations, implemented the project “Drawing Victory. The Power of the Rushnyk (embroidered towel) Tree of Life”. Its goal was to popularize Ukrainian folk customs and traditions [19].

Another noteworthy international project is “100 Motankas for Peace”, implemented in the summer of 2023. It was a series of cultural charity exhibitions held in Japan and Ukraine. The project was aimed at cultural exchange between the countries. It included exhibitions, master classes in making motankas (traditional Ukrainian dolls) in Japan and origami in Ukraine, and art therapy for children living in temporary shelters for Ukrainian refugees. Thus, the Parafiivka territorial community was represented at the exhibition by an author's motanka doll created by master Natalia Chub and commemorative coins from the “Sokolynyi Khutir” mint [19].

In addition, it is appropriate to note the interaction of the ethnographic complex with educational institutions. This cooperation is aimed at arranging educational activities among students, popularizing local traditions and customs, and fostering interest and respect for the historical past. The complex has had friendly relations for many years with the Ivan Franko Pryluky Humanitarian and Pedagogical College, the “KROK” University of Economics and Law (Kyiv), the National University of Ukraine on Physical Education and Sport, and others. Thus, systematic joint implementation of cultural and social events, educational meetings on the territory of

the ethnographic complex, and educational activities help to form in young people a spirit of patriotism and interest in the historical and cultural heritage of their native land are carried out on an ongoing basis.

Environmental Component. Adherence to the environmental balance within this component ensures the preservation of the environment, the rational use of natural resources, and the minimization of the impact of human activity on the ecosystem of the territorial community. Based on the functioning of the complex, this component acquires a particular importance, as it leads to an increase in the tourist attractiveness of the territorial community, shaping its image as a destination for environmentally responsible recreation. The environmental component should be characterized by two dimensions – the use of natural resources and waste management.

The activities of “Sokolynyi Khutir” are based on the principles of rational environmental management. Its main aspects are a wise use of natural resources, namely:

1. Land resources. These are the plots where the infrastructure of the ethnographic complex is located, their total area is 4.8 hectares. The owner uses only ecological farming methods to ensure the necessary conditions for environmental management, completely abandoning chemical fertilizers.

2. Water resources. The village of Petrushivka, where the ethnographic complex operates, is located on the banks of a series of ponds. “Sokolynyi Khutir” itself is located on the bank of the Smozh River, which is a backwater of these ponds. The ethnographic complex offers various tourist services, including boat and catamaran rides, recreation on an equipped beach, fishing, etc. At the same time, water use standards are observed here, avoiding water pollution.

3. Forest resources. There are numerous forest plantations near the ethnographic complex. They are the place for hiking and trekking for tourists, as well as for gathering mushrooms, berries, etc. “Sokolynyi Khutir” uses these resources rationally, maximizing the preservation of biodiversity.

The Chernihiv region is rich in unique flora and fauna, which also represents significant tourist value. Therefore, first of all, the organization of environmentally safe wildlife observation and informing tourists about the importance of ecosystem preservation are priorities in the activities of “Sokolynyi Khutir”. It should be noted that a local ecocide has recently occurred near the ethnographic complex. A lot of beavers settled on the territory of the National Historical and Cultural Reserve “Kachanivka” in 2008, and now their population numbers hundreds of individuals. In 2023-2024, their activity became rather excessive, and they destroyed over 300 trees of valuable species, the age of which numbers many

hundreds of years. Mykola Cherep repeatedly raised this issue at the local and state levels, emphasizing that it was human incompetence and irresponsibility of government officials that caused the destruction of unique trees that represented national value [18].

Waste management is another important criterion of the environmental component of sustainable development. It plays a significant role in the life of the “Sokolynyi Khutir” complex. Its main aspects are:

1. Waste sorting. Containers for separate waste collection are installed on the territory of the ethnographic complex. This allows for organizing and submitting waste for recycling or composting, reducing its negative impact on the environment.

2. Waste prevention. The “Sokolynyi Khutir” team is working to reduce waste generation. This includes various activities, in particular the use of reusable dishes, avoidance of disposable goods, and reduction of packaging for craft products from local entrepreneurs.

Thus, having analyzed the activities of the “Sokolynyi Khutir” from the concept of sustainable development view, it can be concluded that the ethnographic complex has achieved the most significant results precisely in ensuring its social component. In this context, many projects and events are being implemented aimed at popularizing historical and cultural heritage, highlighting the ethnic peculiarities of the region, traditions, customs, and crafts of the local population. The owner of the complex

adheres to the idea that historical and cultural heritage is one of the main tourist resources that needs to be preserved, revived, and developed. This is confirmed by Mykola Cherep's life motto: “The history, culture, traditions, and spirituality of the native land are the eternity of the Ukrainian people, which must be glorified” [19].

In order to obtain an objective picture of the “Sokolynyi Khutir” operation and its impact on local community's sustainable development, the author conducted a SWOT analysis (Table 2) which helped to identify the ethnographic complex strengths, weaknesses, opportunities, and threats in the current socio-economic context.

The conducted SWOT analysis indicates that the studied ethnographic complex, despite a number of contemporary problems and threats, functions and continues to produce a demanded and competitive tourist and excursion product, and has significant resource potential for diversifying its activities. At the same time, in the author's opinion, the full-fledged multi-vectoral development of “Sokolynyi Khutir” will become possible in the post-war period.

Conclusions

As a result of the conducted research, the author states that rural green, ethnographic, and museum tourism closely interact in the context of socio-economic development of regions and territorial communities, preservation of the natural environment, and familiarization of a wide range of tourists and excursionists with historical and cultural heritage, folk crafts, traditions, and customs. The synergy

Table 2

SWOT Analysis of the Development of the “Sokolynyi Khutir” Ethnographic Complex.

Source: Developed by the author

STRENGTHS	WEAKNESSES
- favorable geographical location - clean and attractive natural environment: Ichyanskyi National Nature Park, Trostyanets Dendropark, and over 20 other nature reserves, sufficient water resources and significant reserves of drinking water, absence of large polluting enterprises. - possibility of using territories under state protection (reserves, dendroparks). - rich historical and cultural heritage, a wide range of tourist attractions. - authenticity and unique cultural and ethnographic experience: preserved rural traditions, crafts, rituals, peasant hospitality; preparation of national cuisine dishes. - affordable prices for accommodation and meals. - relatively lower risks of missile and bomb attacks.	- low income of the population. - insufficient level of social infrastructure in rural areas. - aging rural population. - dependence on seasonal demand. - insufficient level of employee qualifications. - lack of investment capital. - insufficient awareness among the target audience. - underdeveloped system for booking and distributing services via the Internet. - tangible consequences of Russian military aggression: destruction and damage to over 250 objects in 10 settlements, insufficient number of shelters. - complicated logistics, delays in the delivery of products, goods, and services. - changes in the directions and numbers of tourist and excursion flows. - security risks for tourists. - lack of state support for the development of rural green tourism under martial law.

OPPORTUNITIES	THREATS
- development of small and medium-sized enterprises in the territorial community and creation of new jobs. - promoting the development of social infrastructure in rural areas. - increasing the investment attractiveness of the ethnographic complex. - expanding cooperation with Ukrainian and foreign partners, attracting domestic and foreign tourists in the post-war period. - development of information and communication technologies: the spread of artificial intelligence, further digitalization of the tourism sector. - grant support for representatives of the tourism business, provision of state and international assistance after the termination of martial law. - creation of new tourist and excursion routes with proper security measures. - diversification of the tourist offer (military-historical, memorial, event, adaptive tourism, and others).	- continuation of the full-scale Russian military aggression: increase in the number of mobilized individuals, combatants, decrease in the working-age population, blackouts, infrastructure destruction. - aggravation of the demographic crisis in Ukraine: outflow of population, increase in mortality, decrease in birth rate. - further increase in the cost of energy resources: rise in fuel prices, electricity and gas tariffs, proportional increase in the cost of goods and services. - destruction and damage to historical and cultural heritage sites. - decrease in demand for tourist and excursion products due to uncertainty in security guarantees. - inaccessibility of services for a wide range of people, including people with special needs, their family members, guardians, as well as elderly people. - lack of trained personnel for inclusive tourism. - tough competition from similar complexes and rural green tourism centers in other regions of Ukraine.

of these types of tourism within the framework of "Sokolynyi Khutir" ethnographic complex opens up prospects for its functioning as a significant tourist and cultural center of the Chernihiv region, a powerful factor in the economic development of the local community, the preservation, protection, and popularization of national heritage, the raising of morale, and the support of social cohesion in the conditions of martial law and post-war recovery.

The results of the research can be used by local governments and entrepreneurs to develop strategies for sustainable development of local rural communities through the support of ethnographic tourism and ethnographic complexes, in particular. The conducted SWOT analysis allows for outlining specific areas for strengthening the competitiveness of rural tourism facilities in the conditions of the war and post-war period.

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Етнографічні комплекси як каталізатори регіонального розвитку: досвід Чернігівської області

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Відбудова порушеної російськими агресорами суспільної інфраструктури, відновлення політичної, соціально-економічної та культурної активності на деокупованих територіях є нагальною потребою сталого розвитку регіонів і територіальних громад. У зазначеному контексті потужним рушієм розвитку місцевих громад може та має стати туристично-екскурсійна діяльність, зокрема така її органічна складова як етнографічний туризм. Актуалізується потреба у комплексному дослідженні функціонування етнографічних туристичних комплексів в умовах воєнного стану, їх фінансово-організаційного потенціалу як осередків місцевого підприємництва, збереження історико-культурної спадщини, посилення соціальної згуртованості та повоєнного розвитку громад. Метою дослідження є вивчення ролі етнотуристичних комплексів у сталому соціально-економічному розвитку територіальних громад на деокупованих територіях. Об'єктом дослідження є етнографічний комплекс «Соколин хутір» як чинник збереження історико-культурної спадщини, розвитку туризму та краєзнавчої діяльності, а також стимулювання місцевого підприємництва. Предметом дослідження є діяльність суб'єктів етнографічного туризму на деокупованих територіях в умовах воєнного стану. Для реалізації мети використано поєднання якісних і кількісних методів: аналіз і синтез, статистичні методи, кейс-стаді та SWOT-аналіз. Проведений аналіз засвідчив, що «Соколин хутір» функціонує як багатовекторний туристично-культурний комплекс, що поєднує етнографічну, музейну та підприємницьку діяльність. Зазначений комплекс забезпечує робочі місця, підтримує місцеве самоврядування, розвиває культурну ідентичність територіальної громади, сприяє збереженню та популяризації матеріальної та нематеріальної спадщини. Вперше здійснено комплексне дослідження діяльності приватного етнотуристичного комплексу в умовах воєнного стану з позиції оцінки критеріїв сталого розвитку. Проаналізовано ефективність культурно-підприємницьких практик у збереженні національної спадщини та підвищенні соціальної стабільності у територіальних громадах.

Ключові слова: *сталість, соціально-економічний розвиток, територіальна громада, етнографічний комплекс, туризм, музейний простір, етно-село, етнографічний туризм, музеї просто неба.*

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