

TOURIST BRANDING PROJECT OF KHARKIV REGION DISTRICTS: ETHNO-CULTURAL ASPECT

А.В. Соколенко, А.В. Мазурова. ТУРИСТИЧНЕ БРЕНДУВАННЯ РАЙОНІВ ХАРКІВСЬКОЇ ОБЛАСТІ: ЕТНОКУЛЬТУРНИЙ АСПЕКТ. У статті охарактеризовані основні ресурси етнічного та культурного туризму, наведена їх класифікація за внутрішнією структурою. Було виділено групу одиночних етнокультурних ресурсів, серед яких легенди, пісні, танці, топоніми та інші; та комплексні етнокультурні ресурси, серед яких мова, релігія та вірування, традиції, місцева кухня та інші. Проаналізована діяльність організації, що займаються підтримкою розвитку етнокультурного туризму в районах Харківської області та Харкові. Проаналізовані етнокультурні особливості районів Харківської області та визначені подієві ресурси, об'єкти чи місця, що пов'язані з діяльними етнофорів, що можуть стати туристичними брендами районів Харківської області. Складена аналітична таблиця можливих туристичних брендів районів Харківської області за групами етнокультурних ресурсів, серед яких відомі фестивалі та ярмарки, традиційні ремесла, легенди та інші елементи фольклору, традиційні будівлі, пам'ятки історії і культури.

Ключові слова: розвиток туризму, етнокультурний туризм, райони Харківської області, місто Харків, бренд району.

А.В. Соколенко, А.В. Мазурова. ТУРИСТИЧЕСКОЕ БРЕНДИРОВАНИЕ РАЙОНОВ ХАРЬКОВСКОЙ ОБЛАСТИ: ЭТНОКУЛЬТУРНЫЙ АСПЕКТ. В статье охарактеризованы основные ресурсы этнического и культурного туризма, приведена их классификация по внутренней структуре. Была выделена группа одиночных этнокультурных ресурсов, среди которых легенды, песни, танцы, топонимы и прочее; и комплексные этнокультурные ресурсы, среди которых язык, религия и верования, традиции, местная кухня и прочее. Проанализирована деятельность организаций, занимающихся поддержкой развития этнокультурного туризма в районах Харьковской области и Харькове. Проанализированы этнокультурные особенности районов Харьковской области и определены событийные ресурсы, объекты или места, связанные с деятельностью известных этнофоров, которые могут стать туристическими брендами районов Харьковской области. Составлена аналитическая таблица возможных туристических брендов районов Харьковской области по группам этнокультурных ресурсов, среди которых известные фестивали и ярмарки, традиционные ремесла, легенды и другие элементы фольклора, традиционные строения, памятники истории и культуры.

Ключевые слова: развитие туризма, этнокультурный туризм, районы Харьковской области, город Харьков, бренд района.

Introduction. National heritage of Ukrainian people constitute historical, cultural and spiritual heritage, cherished for centuries. A significant part in this heritage is taken by ethnographic sources formed by the best representatives of Ukrainians and pointed out among other nations. Material and spiritual culture of the Ukrainian people, their outlook, ideas, customs, rituals and even ethnic dialect – is an inexhaustible source of wisdom, knowledge and learning. Thus, ethno-cultural peculiarities of particular area residents play an important role in the development of tourism. Ethnic heritage of Eastern Ukraine is of particular interest. Due to the development of tourism in Eastern Ukraine an urgent issue in creating a brand of Kharkiv region as a whole and its separate parts has appeared. Each Kharkiv region district undoubtedly has interesting features that could be used for tourism industry development.

The central idea of this paper is focused on transferring the region's spirit, culture and values to those abroad as well as its own residents. This begins with identification of the paradoxes, idiosyncratic hall marks of the country and its culture, giving it depth and richness that is intriguing and inviting. Once a set of interesting themes are developed in the core of the culture exporting those via the three tenets of contents, behavior and reputation. Due to the development of tourism in Ukraine and Kharkiv region, in particular, it is urgent to search

for tourism brands, which can contribute to the popularization of the region.

Literature review. The attention of many scientists is focused on the research of various aspects of tourism. Some of the national and foreign authors have considerable scientific achievements in questions of ethnic tourism in different regions and countries. They are O. Beidik, M. Krachila, O. Lyubitseva, M. Orlova [12], I. Smal, O. Yakovenko, O. Voskresensky [2] and foreign authors G. Alexandrova, V. Quarterly, M. Mironenko, I. Pirozhnik, V. Preobrazhensky. In addition, tourist branding was investigated from the point of view of M. Balagans'ka [1], N. Levochkina [7], S. Nezdoinov [8], G. Nikiforova [9].

The purpose of the study is to analyze ethno-cultural tourism resources and tourism brands to determine districts of Kharkiv region.

Main contents of research. There are various definitions of the ethnic tourism term in domestic literature. Thus, some authors identify it with nostalgia and define it as tourism that aims to visit places of birth, relatives or friends' residences [9, p. 36].

M. Orlova in the thesis abstract «Ethnic tourism resources of the region: the socio-geographical assessment» gives the following definition: ethnic tourism is subspecies of cognitive tourism targeted to familiarize with material and spiritual culture of a particular ethnic group living now or lived in the territory in the past [12, p. 6].

O. Voskresensky says that ethnic tourism can be presented in two main types. First, the visit of existing settlements that have preserved features of the traditional culture and way of life of certain nations. These settlements may be called demonstration or exhibition, and they are both permanent and temporary (for example, parking or nomadic herdsmen wandering hunters and gatherers) [2, p. 137].

The concept of ethnic tourism is also presented in the foreign literature, where it is often referred to as tourism, providing visits to isolated communities in order to familiarize with their unique cultural characteristics, continuing for a thousand years [6]. For example, an Australian researcher G. Moskardo considers ethnic tourism as the one which provides access to small, often isolated aboriginal communities, enabling visitors to get acquainted with other cultures by «first hand». These communities may include, for example, First Nations and the United States, the Australian Aborigines, the Maori of New Zealand, South African Bushmen tribes Indonesia. In this case, there is a close relationship between ethnic and exotic tourism [20]. Along these lines, ethnic tourism, as a cultural–cognitive form of tourism is compatible with many others species – for example, extreme sports, consumer, environmental, historical, rural tourism [3].

According to the author's view, ethnic tourism is one which aims to introduce features of traditional culture and way of life of different ethnic groups. Ethnic and cultural tourism resources are different elements of traditional material and spiritual culture: residential and commercial buildings, crafts, clothing, food, folklore, etc. Ethnic tourism provides, in particular, visits to settlements of people who have preserved features of the traditional culture and way of life. Ethnic tourism includes visits to ethnographic museums, national holidays and festivals. Authors also include tales and legends of the region in the list, because the territory of towns and cities of Kharkiv have numerous local legends. In 2014 the project «Trail of legends Slobodian» started and up to now about a hundred legends have been collected [4].

Ethnic tourism resources can be divided by the number of objects into single and complex. Legends, songs, dances, place names, festivals, fairs are referred to single resources. Compound resources attribute language, religion and beliefs, customs, traditional crafts, folklore, local cuisine, etc. (fig. 1).

Kharkiv regional Methodological Center of Culture and Arts was organized in order to create common cultural, artistic and informational space of the region. The center is engaged into development of traditional folk culture and amateur art of urban and rural areas, restoration of culture buildings. In order to provide the widest possible dissemination

of traditional Ukrainian folk art to the general public, different master classes and courses of decorative art (pottery, Easter eggs painting (pysanky and krapanky), manufacturing dolls, embroidery, making jewelry, vytynanok, felting are conducted. Among the main scope of activities of the center there is organization of best performances of creative groups and artists of national and international competitions and festivals of folk art; development of amateur artistic genres, developing policies and conducting regional competitions, festivals of folk art, crafts and fine arts and preservation of the Kharkiv region ethno–cultural potential as a whole [19].

One of the main institutions engaged into promotion of Kharkiv national heritage is the Historical Museum, whose collections comprise many ethnographic attractions. These monuments have become the basis for creating extensive permanent exhibition «Motives of Slobozhanshchina» materials which illustrate and introduce the unique and original ethnographic heritage of the region. Traditional culture has been developing and improving over many centuries and is absorbed in the best achievements of different peoples, mainly the Ukrainians and Russians, which is reflected in the exhibition. The exhibits expose ethnic history, life, receptions, a peasant yard planning and housing, economic activity, regional folk costumes, crafts, holidays, customs, ceremonies (including a wedding ceremony cycle) and musical culture, different folk events (fairs, festivals). The exhibition found a place for reconstruction of peasant interior courtyard and folk houses [18].

An analysis of the scientific literature and publications shows that in recent years interest in area branding is increasing. Territorial brand is not a logo or image, but much more. This is a set of unique, strong and positive associations that arise in the minds of consumers, adding the value of a particular area, as well as provides additional value of goods or services that are made on it. If the area does not have unique qualities, it is impossible to brand it [1, 7–9]. Consequently, not all districts of Kharkiv region have been studied, but only those which have unique ethno–tourism resources.

To determine the brand of ethnic and cultural districts of Kharkiv region ethnic, cultural, historical aspects of the districts have been analyzed and the analytical table listing the ethnic and cultural tourism brands of Kharkiv region districts and their type by classification has been compiled (table 1).

Balakliya district is linked with the name of outstanding singer Oksana Petrusenko, called «Ukrainian nightingale», whose 115–year anniversary took place in 2015.

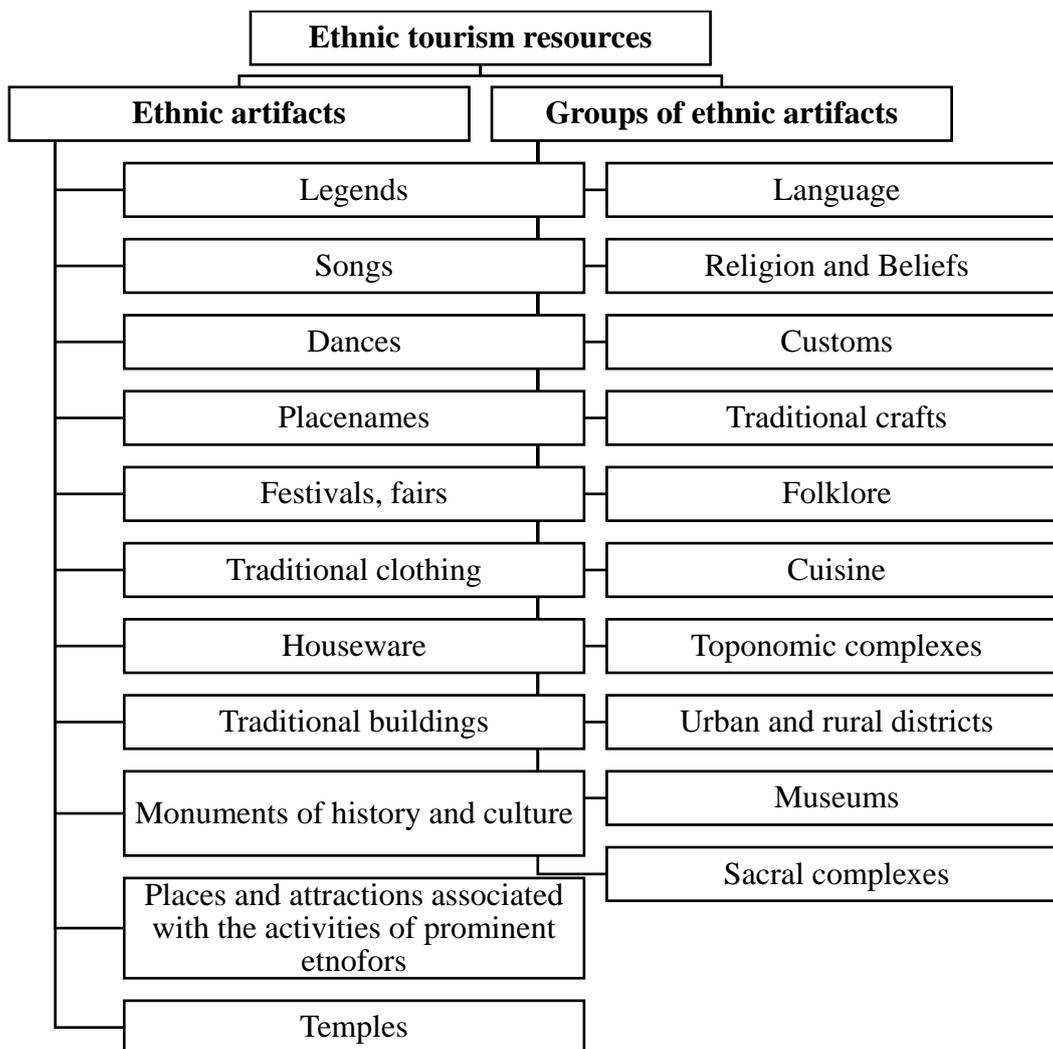
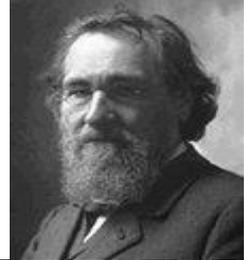


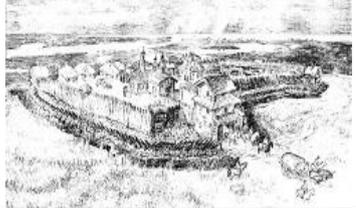
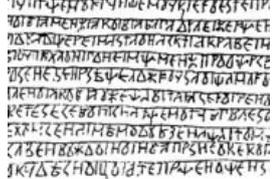
Fig. 1. Resources of ethnic tourism (author's interpretation [12])

Table 1

Ethnic and cultural brand of Kharkiv region districts

№	Districts of Kharkiv region	Type of ethnic and cultural resources	Ethnic and cultural touristic brand	
1.	Balakliya district	Places and attractions associated with the activities of prominent etnofors	Singer O. Petrusenko	
2.	Barvinkove district	Traditional crafts	Center of weaving wreaths	

3.	Blyzniuky district	Folklore	Epic poem «The Tale of Igor's Regiment»	
4.	Bohodukhiv district	Places and attractions associated with the activities of prominent etnofors	Founder of Kharkiv University V. Karazin	
6.	<u>Chuhuiy</u> district	Festivals, fairs	Festival «Wedding in Malinovka», competition «Chuguevsky bogatyr»	
7	<u>Derhachi</u> district	Legends	Derkach Kozak	
8.	<u>Dvorichna</u> district	Places and attractions associated with the activities of prominent etnofors	Microbiologist, Nobel Prize laureat I. Mechnikov	
9.	<u>Izium</u> district	Festivals, fairs	Strawberry festival	
11.	<u>Kharkiv</u> district	Places and attractions associated with the activities of prominent etnofors	Kozak Ivan Sirko	
14.	<u>Krasnokutsk</u> district	Places and attractions associated with the activities of prominent etnofors	Krasnokutskiy park	

15.	<u>Kupiansk</u> district	Places and attractions associated with the activities of prominent etnofors	Philosopher–educator G. Skovoroda	
16.	<u>Lozova</u> district	Monuments of history and culture	Orilska Palanca of Zaporozhian Sich	
17.	<u>Nova Vodolaha</u> district	Traditional buildings	Etnohutor, farm breeding pheasants and horses	
18.	<u>Pechenihy</u> district	Festivals, fairs	Etnofestival «Pecheniz'ke Pole»	
19.	<u>Pervomaiskyi</u> district	Monuments of history and culture	Turkish defensive fortress	
20.	<u>Sakhnovshchyna</u> district	Places and attractions associated with the activities of prominent etnofors	Writer J. Shpol	
21.	<u>Valky</u> district	Traditional crafts	Center of pottery	
22.	<u>Velykyi Burluk</u> district	Monuments of history and culture	Veles book, vytynannya	
23.	<u>Vovchansk</u> district	Monuments of history and culture	Saltov culture	

25.	<u>Zachepylivka</u> district	Places and attractions associated with the activities of prominent etnofors	Composer P. Tchaikovsky	
26.	<u>Zmiiv</u> district	Festivals, fairs and legends	Maslenitsa, Zmey Gorynych (Dragon)	
27.	<u>Zolochiv</u> district	Legends	The battle with Tatars	

Valky district is related with biographies of many prominent people of Ukraine. Here a well-known traveling philosopher, educator, Ukrainian land prophet G. Skovoroda lived, walked and created. A poet, democrat and revolutionist Paul Arseniyovych Grabowski disputed here against imperial drill, but the only monument to him is located in the city center. Poet and novelist M. Volvachivna, whose works were published by J. Franco in his «Scientific and Literary bulletin», was born and brought up here in Cheremushnoe village. Valkivschyna is one of the pottery centers of Slobozhanshchina [12].

Barvinkove is located in the river valley and on the slopes of the surrounding hills. *Barvinkove region's* culture has been famous by weaving wreaths. Ukrainian wreath is one of National charm and traditionally consists of twelve flowers, each of which is useful for wealth. In total there are 77 species types of wreaths in Kharkiv region.

According to historians, on the territory of modern *Blyzniuky district* events from the legendary 'The Tale of Igor's Regiment' took place in 1187 in the village of Sofiyivka. A famous Ukrainian writer I. Shapoval was born in 1905 there. A small village Kryshtopivka is the birthplace of paleobotanist, Ukrainian academician A. Kristofovic (1885–1953).

A prominent Ukrainian public and political figure, educator, the founder of Kharkiv University V. Karazin, writer M. Khvylovy, bandura musician I. Kuchygura–Kucherenko, the founder of National Honored Chapel P. Maiboroda, bandura-players of Ukraine F. Yemets, composer V. Borisov, film director V. Ivchenko and many other outstanding Ukrainians were born in Bohodukhiv. Today, far beyond the region are known the names of Ukraine's

first heart transplant operation assistant V. Sayenko and candidate of biological sciences and a staff member of Harvard University (USA) V. Oksenyh [15].

Borivsky district's precious decoration is Krasno–Oskol Reservoir associated with kayak, yacht and boat tours. Almost all nations have their favorite plant characters, in this region they are willow and viburnum. Viburnum bush symbolises not only glory, but a symbol of a beautiful Ukrainian girl, child, Ukraine.

Velikoburlutsky district is a rural out-of-the-way place, excellent, environmentally friendly spot of Slobozhanshchina. Donetsk Zaharzhovsky country estate is a beautiful wooden building with columns built in 1810, known not only for its heroic hosts and architecture. Here a mysterious Veles book was found, a monument of pagan literature, which smashes to smithereens the theory that our ancestors learned to write and to read only after the baptism of Rus. At the beginning of the civil war the last descendants of the family were killed and a huge library was looted by local residents. But in 1919 a White Guard Colonel I. Ali, who had an excellent education, came upon the estate. On the floor of the library he found ancient plaques with inscriptions which later were exported to Brussels. In August 1941 Izenbek died and plaques disappeared, only a copy was left in the hands of researchers. So originality of the plaques is still uncertain [17]. The land is rich in talented people: these are masters of traditional folk art paper decorations A. Kulish and «Ukrainian Stradivari», a native of Zhukov Yar M. Bandarenka.

It has been established that a great city existed in place of the modern village Verhnij Saltiv of Vol-

chansky district in VIII–X centuries, next were located a huge burial ground areas left by the people of different ethnic origins. By the place of first discovery the culture was named Saltivska; it is associated with one of the major integrations of the early Middle Ages – the Khazar Khanate. Now in Verhnij Saltiv a «Verhnij Saltiv» state historical and cultural reserve is situated, one of the most striking phenomena Saltiv culture monuments of the early medieval Europe [14].

The legend of *Vovchansk* tells that long ago there lived a pack of wolves. When the leader died, the young wolf led the pack. One part of a pack recognized her, while the other tried to choose another leader. Then the wolf led his flock in the upper ravine and began to dig a huge hole for offsprings. Suddenly, the hole was filled with water, some days later it swept through the valley streams – it was a river dug by the wolf. The name of the town came from it [4].

Dvurechansky district is the birthplace of the world-renowned scientist, microbiologist and immunologist, Nobel laureate I. Mechnikov, who was born and grew up in the village Mechnikovo (former Panasivka).

Dergachi district center, the town of Voroshilov is associated with the legendary Cossack Derkach, but also with the bird corncrake that lived here. Up to date in Dergachi the memory of the former inhabitants of the district P. Matiushenko, one of the organizers of the uprising on the battleship «Potemkin» is honored.

Zachepylivschyna has a legend of a true Zaporizhzhia cossack Zachepa, tired from a long way, crossed Berestova and was accidentally caught on a crooked snag and decided to stay in this beautiful ground. This country touched to the innermost of outstanding Russian composer P. Tchaikovsky's heart. In 1881–1884, while he lived in the Count Conrade's estate, he created «Mazepa» opera, the third suite, Fantasy for Piano and Orchestra and the 6th Symphony Concert, 3rd concerto for piano and orchestra, and harmonized a folk song «That's not a wind bends the branch» [17].

Zmiyivschyna is a truly legendary land, covered with ancient legends and traditions, sung in epics and ballads, glorified with events that took place on its territory, covered with glory of its inhabitants. Legends of Zmiyiv are mainly related to the Zmey Gorynych (Dragon) who lived in the thickets of the forest, and the nearest settlements brought it tribute donations [10].

Zmiyivschyna also has its own celebration traditions of Maslenitsa. In particular, «Maslenitsa Week» received the status of the main carnival of Slobozhanshchina. During one of the biggest celebrations natives made the largest pancake, a fact

recorded in the Book of Records of Ukraine. A holiday of Midsummer, though is not the main in Kharkiv region (Skovrodynivka reserves championship), but exactly from Zmiev beach down the Siversky Donets the largest wreath in the country was launched. And it is also recorded in the Ukrainian Book of Records [7].

Zolochiv inhabitants believe that on their territory cossack of Donets colonel defeated tatars in 1680. According to legend, Tatar Khan lost golden helmet and sword in the battle that drowned in the river Uda. But there is another version of the name's origin. It tells about goldsmith who produced jewelry that had magical powers and could save the life of his owner, cure from disease and bring good luck. These products were known far outside the city, which was named after the wonderful decorations made here – Zolochiv [4].

More than two hundred years ago Murawski way was broken by G. Skovoroda, an outstanding Ukrainian enlightener, philosopher and poet of XVIII century. The Literary Museum–Reserve of G. Skovoroda was founded in village Skovorodynivka in 1922. Then, in connection with the 200th anniversary of the birth of Gregory Savych Pan-Ivanovka village was renamed into Skovorodinovka. Oskol Village is the birthplace of the famous inventor of world cinematography J. Timchenko (1852–1924).

Izium is called a «sweet» town. Every year in the Town Day the Strawberry festival takes place. In 2013 a record for Ukraine was established at the festival: 518 liters of strawberry jam were cooked.

In Osnovyntsi village of *Krasnokutsk district* a well-known gardener I. Karazin, brother of the famous Kharkiv University founder, laid Krasnokutsk park in 1809. There is one of the most interesting examples of landscape art of the eighteenth–nineteenth century. It is one of the oldest and most famous plant acclimatization centers. I. Karazin ordered seeds from Japan, China, France, Germany, from North and South America.

One of the first Ukrainian aircraft designers and pilots S. Grizodubov was born in Parhomivtsi in 1884. In 1908 he drafted the first aircraft project and engine for it. His daughter V. Grizodubova – one of the first pilots, Hero of the Soviet Union followed his steps [5].

Attractive excursion objects in *Krasnohrad district* are the remains of the Ukrainian fortified line. In village Natalyne Ukrainian writer Y. Senchenko was born. It's interesting to know that it is also a birthplace of Ukrainian artist P. Martynovich (1856–1933), writers L. Pervomaisky (1908–1973), L. Winter (L. Pisarevsky, 1907–1942).

Kup'yanschyna witnessed some important historical events; Life and work of Mark Kropyvnytsky

are connected with Kupjansk. He was a great figure in Ukrainian culture at the turn of the 19th and 20th centuries. Kupiansk is the birthplace of director and actor S. Hlazunenko. He is especially famous by comedic roles. For example, « Matchmaking at Honcharivka» by Kvitka–Osnovyanenko and «Sorochyntsy Fair» staged by Gogol.

Lozivschnyna consists of small villages and settlements. History of Lozova district reminds us that we are the glorious descendants of Ukrainian Cossacks. In the eighteenth century Pryorillya land belonged to the so-called Orilska lath of Zaporizhska Sich. The town has developed a network of cultural institutions, which includes 3 musical schools, a museum, 3 libraries, a Town Palace of Culture, two parks.

Sloboda *New Vodolaga* was founded around 1675 by peasants and Cossacks from Kharkiv regiment at the so-called Muravskyi way. In the picturesque village of Old Vodolaga horses and pheasants are bred. At present, there are 40 of them. Here you can try horseback riding. By this time, the Caravan village has preserved the tradition of embroidery. At all times in every house lived a master who embroidered shirts, towels, linen, pictures. For residents of the Vatutin village blacksmith craft is one of the most important material culture productions and takes its roots from ancient times.

Novovodolazhsky region also has 2 ethno farmsteads. First, «Crow suburb» in the Melyhivka village has 3 wooden houses and three caravans on wheels. Their capacity ranges from 6 to 10 persons. The cost of living in the house varies from 300 to 1 000 hrivnas per day. The second farmstead, «Ukrainian Village» in Ordivtsi is under early construction. Today here an administrative building and a guest house are built for travelers and future 26 houses are planned. The new farmstead will have all the attributes of an ancient Ukrainian village. There will be placed jerry building of adobe and wooden frame, and a market square at the entrance [11].

Pervomajsky district is relatively young but rich in historical events. The pride of the past are three Ukrainian line defense fortresses – Yefremivskyi, Oleksiivska and Michaelska (ramparts are still preserved), which were built by order of Empress Anna Ioanovna to protect the southern border of the Russian Empire from Turkish Tatar raids [16].

The pearl of *Pechenigy district* is undoubtedly the Siversky Donets river, on the right bank of which annual etnofestival «Pecheniz'ke Field» is held. One of the sponsors was the poet Peter Vasilenko, as he is called, Slobozhansky lark. The festival was held from 2001 to 2013. At the festival craftsmen and ethno–music groups from all over Ukraine gathered.

Sahnovschinsky district is famous for writer J. Shpol who was born in Dar Nadezhda village and M. Chabanivskyy from Lyhivka.

In *Kharkiv district*, that encircles Kharkiv with a gold ring, there are many historical and memorable places. There is a monument to ataman I. Sirko from Zaporizhzhya Sich in Merefa. According to a legend, a storied warrior hadn't lost a single battle. After his death the Cossacks fulfilled his will and cut off his right arm, which they took with them to battles confident that Sirko's strength leads to victories [15].

In Lower Ozeryany village in the XVII century there was an acquisition of God Mother Icon. According to legend, once a local farmer mowed grass in a meadow and heard human groans. Leaning, people saw a cut braid icon in grass. He brought it home, but the next day it disappeared. Again it was found in a meadow and there appeared a source. Later a temple was built here. A lot of evidence of how miraculous Ozeryanskaya icon cured the sick and even stopped a cholera epidemic in Kharkiv is still preserved.

Our region gave impetus to creativity of a whole galaxy of famous writers, artists such as D. Yavornytsky (1885–1940), a Ukrainian historian, archaeologist, ethnographer, folklorist, writer, academician; P. Shchepkin, honored teacher of Ukraine (worked in Lyptsi), who built the school at his own expense that bears his name; G. Khotkevych, a Ukrainian writer, actor, critic, composer, artist, teacher and unsurpassed master of bandura art, social activist, director, who lived in Vysoky for about 10 years. The museum, housed in his former apartment, always welcomes visitors. A family of artistic sculptor E. Lansere (1848–1886) and his daughter, a prominent artist Z. Serebryakova (1884–1967) lived in Neskuchne.

The history of Slobozhanshchina can be learnt at historical and regional museums in Babai, Kulinichi and Merepha. Folk Artists impress us with original straw, beads, ceramic articles and Ukrainian embroidery [17].

«Wedding in Malynivka» festival has become a visiting card of district and is known far beyond it. A good tradition of newlyweds has become a marriage at «Wedding in Malynivka », because it is such a beautiful and unforgettable event in which the present is intertwined in the vortex of wedding rituals and ancient traditions. Within the limits of festival «Slobozhanska Jarun» and «Chuguevsky hero» competitions are held – enchanting shows with an interesting competition program [4].

Thus, the most common group of brands districts of Kharkiv region are places and monuments related to the places and attractions associated with the activities of prominent etnofors. For example,

Zachepylivschyna is connected with famous composer P. Tchaikovsky and others. Also, a significant number of brand districts belong to a group of festivals, fairs and historical monuments. Not uncommon are brands from groups of legends, folklore, crafts and traditional buildings.

Conclusions and prospects of future investigations. Currently, interest in traditional ethnic culture is continuously growing worldwide. This interest is expressed in many forms. For example, ethnographic research is carried out in different regions of the planet, scientists are actively cooperating with national public associations, books about the features of the traditional culture of various ethnic groups are published, conferences and seminars on ethno-national issues are organized. The interest in ethnic culture finds expression not only in the scientific field but also in everyday life: furniture and ethnic music, traditional cuisine of various nations are becoming more common. Various national holidays, festivals, ceremonies, traditional game forms are gaining popularity.

Unfortunately, today in Ukraine there is no clear legal framework and concepts for ethnic tourism in the region. Regulatory control of tourist re-

sources is reduced to keeping estates and names on the list. Statistics cannot be found in any directories, neither the information on income from ethnic tourism. Thus, there is a clear need for a regulatory framework to develop accounting standards and reporting this type of tourism resources. The next step would be to search for the best ethnic and cultural tourist brands for each of the Kharkiv region districts.

Among the districts of Kharkiv region presumed territorial brands are associated with places and monuments, where well-known etnofors lived or worked. A large number of brands belong to the groups of festivals, fairs and historical monuments.

Thus, ethnocultural tourism potential in the Kharkiv region is significant and diverse, but the actual practice of the local representatives of the tourist business is still focused on the stereotypical services and the direction of travels. Very little attention is paid to the development of domestic tourism. For active involvement of tourists and sightseers a comprehensive series of measures is needed including the tourism industry specialized in training, the system of organizational and government financial investment, public initiative, etc.

References

1. Балаганская М.Ю. Роль этнокультурного компонента в формировании туристического продукта [Электронный ресурс]. – Режим доступа: http://tourlib.net/books_tourism/balaganskaya.htm
2. Воскресенский, В.Ю. Международный туризм [Текст]: учеб. пособие / Ю.В. Воскресенский. – М.: Юнити-Дана, 2006. – 255 с.
3. Гайдученко И. Сельский зеленый туризм – альтернативный вид занятости для сельского населения и отдыха для горожан / И.Гайдученко [Электронный ресурс]. – Режим доступа: <http://www.vecherniy.kharkov.ua/news/1849/>
4. Голиков А.П. Рекреация, туризм, краеведение: [Текст] / А.П.Голиков, В.И.Редин // Харьковская область / под. ред. А.П. Голикова, А.Л. Сидоренко. – Х., 1993. – С. 91–95.
5. Климов А. Сельский туризм и природно-заповедный фонд Харьковщины : [Текст] / А. Климов // Бизнес информ. – 2002. – № 5/6. – С. 41–43.
6. Кононенко Б.И. Большой толковый словарь по культурологии: [Текст] / Б.И. Кононенко. – М.: Вече 2000; АСТ, 2003 – 512с.
7. Левочкина Н.А. Туристические бренды территории: структура и особенности: [Текст] / Н. А. Левочкина. – Российское предпринимательство. – 2012. – № 20 (218). – С. 152–158.
8. Нездойминов С.Г. Брендинг туристического региона: [Текст] / С.Г. Нездойминов // Вестник ПГУ. Серия: Экономика. – 2014. – №4 (23). – С. 78–85.
9. Никифорова Г.Ю. Оценка эффективности брендинга территории: [Текст] / Г.Ю. Никифорова. – Российское предпринимательство. – 2011. – №10(58). – С.109–116.
10. Мистический тур по Харьковской области [Электронный ресурс]. – Режим доступа: <http://www.segodnya.ua/regions/kharkov/misticheskiy-tur-po-harkovskoy-oblasti-podzemele-s-prizrakami-poiski-nlo-i-legenda-volchey-reki-625000.html>
11. Организация туризма: учебное пособие: [Текст] / А.П. Дурович, Г.А. Бондаренко, Т.М. Сергеева и др.; под общ. ред. А.П. Дуровича. – 2-е изд., испр. – Мн.: Новое знание, 2005. – 640 с.
12. Орлова М.Л. Ресурси етнічного туризму регіону: суспільно-географічна оцінка (на матеріалах Одеської області): автореф. дис... на здобуття наук. ступеня канд. геогр. наук: спец. 11.00.02 / М.Л. Орлова, – Одеса, 2009. – 20 с.
13. Редіна В.А. Довідник юного краєзнавця Харківщини: [Текст] / В.А Редіна, О.О. Сіталова – 2005. [Електронний ресурс]. – Режим доступу: <http://xt.ht/oblast/>
14. Соколенко А.В. Дослідження ефективності використання туристсько-рекреаційного потенціалу Харківської області на прикладі пам'яток Верхньосалтівської археологічної культури: [Текст] / А.В. Соколенко // Географія, картографія, географічна освіта: історія, методологія, практика: матеріали

міжнародної науково-практичної конференції, 9–11 жовтня 2014 р., м. Чернівці, Україна. – Київ, Логос, 2013. – С. 282–284.

15. Третьцький В. Розкриваємо туристичний потенціал: [розвиток краєзн. туризму на Харківщині] / В. Третьцький // Губернія. – 2005. – № 6. – С. 15.
16. Туристичний та курортно-рекреаційний комплекс Харківської області: [Довід. інформація] / Харк. обл. держ. адмін. // Україна туристична: провідні підприємства, особистості / авт.-упоряд. В. Болгов; відп. за вип. І. Болгов. – К., 2006. – Вип. 1. – С. 182–183.
17. Шульженко Л.С. Слобожанщина як складова частина єдиного туристського простору: [Текст] / Л.С. Шульженко // Зб. наук. пр. Сер. Історія та геогр. / Харк. держ. пед. ун-т ім. Г.С. Сковороди. – 2000. – Вип. 4. – С. 237–245.
18. Харківський історичний музей. Слобожанські мотиви. Етнографія Слобідської України [Електронний ресурс]. – Режим доступу: <http://museum.kh.ua/exhibits/slobozhanski-motivi.html>
19. Харьковской областной организационно-методический центр культуры и искусства [Электронный ресурс]. – Режим доступу: <http://www.cultura.kh.ua/>
20. Moscardo G. Understanding Ethnic Tourists – the Tjarukai experience [Електронний ресурс]. – Режим доступу: <http://www.rainforest-crc.jcu.edu.au>