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## ETHNIC TOURISM POTENTIAL OF BUKOVYNA FOR THE PURPOSES OF CROSS-BORDER TOURISM

The goal of this paper is to study the prospects of use of ethnic and cultural potential at the trans-boundary territory of Chernivtsi region in Ukraine and Suceava region in Romania. (Ethnic and cultural region known as Bukovina). Our work relies on systematization and synthesis of the empirical data about practical transboundary tourism projects in Bukovina. The author was discovered general trends formation of conditions for improvement in the region ethnotourist routes broadest possible use of the existing network of museums, centers and folk venues ethnic holidays and festivals.

Ethnic resources of Bukovina as constituent of ethnographic tourism are observed. Material and spiritual culture of Bukovinians in the context of Ethnic tourism are analyzed. The scientific novelty of our work is evaluation of the use of museums and centers of handicrafts in tourism, retrospective analysis of folk-ethnographic holidays Bukovina and evaluation for the purposes Ethnic tourism. The practical significance of this research is the possibility of implementation of the proposed concepts into the planned tourism activity in accordance with the formal development programs and strategies accepted in Chernivtsi region. Further implementation of our work will be development of transboundary routes in Chernivtsi and Suceava region based on the means of underlying theme.

**Keywords:** ethnic tourism, cross-border tourism, ethnic tourism potential, Bukovyna, folk crafts, museums, customs and traditions, festivals.

### *Жанна Бучко, Степан Руденко, Валерій Руденко, Ганна Єремія. ЕТНОТУРИСТИЧНИЙ ПОТЕНЦІАЛ БУКОВИНИ ДЛЯ ТРАНСКОРДОННОГО ТУРИЗМУ*

У статті розкриваються етнотуристичні можливості і тенденції Буковини – історико-географічного регіону, що лежить в прикордонній зоні України та Румунії – музеїв, центрів народних ремесел, звичаїв і традицій, фестивалів. Розглядаються етнотуристичні ресурси Буковини як складова етнографічного туризму. Проаналізовані матеріальна та духовна культура буковинців у контексті етнотуризму. Подальшою реалізацією такої роботи стане розробка транскордонних тематичних маршрутів територією Чернівецької області України та Сучавського повіту Румунії.

**Ключові слова:** етнотуризм, транскордонний туризм, етнотуристичний потенціал, Буковина, народні ремесла, музеї, звичаї, традиції, фестивали.

### *Жанна Бучко, Степан Руденко, Валерій Руденко, Анна Єремія. ЭТНОТУРИСТИЧЕСКИЙ ПОТЕНЦИАЛ БУКОВИНЫ ДЛЯ ТРАНСГРАНИЧНОГО ТУРИЗМА*

В статье раскрываются этнотуристические возможности и тенденции Буковины - трансграничного региона, расположенного в приграничной зоне Украины и Румынии - музеев, центров народных промыслов, обычаев и традиций, фестивалей. Рассматриваются этнотуристические ресурсы Буковины как составляющая этнографического туризма. Проанализирована материальная и духовная культура буковинцев в контексте этнотуризма. Дальнейшей реализацией такой работы будет разработка трансграничных тематических маршрутов территорией Черновицкой области Украины и Сучавского уезда Румынии.

**Ключевые слова:** этнотуризм, трансграничный туризм, этнотуристический потенциал, Буковина, народные промыслы, музеи, традиции, фестивали.

**Introduction.** Ethnic tourism refers to a kind of tourism where indigenous people are directly involved either through control and/or by having their culture serve as the essence of attraction. Tourists stay in isolated communities to satisfy their interest in:

- cognition of some ethnic features (components, ethnicity), common for the entire community or its part: values, norms, traditions, beliefs and faith, tastes, historic memory, language, everyday elements of material culture, ways of household organization and management, forms of social and political organization of ethnic communities;

- identification of ethnic territory boundaries,

ethnic community population, settlement density;

- expansion forms, colony types and fieldworks elements, urbanization forms;

- realization of corresponding ethno-cultural, religious, cognitive, entertainment programs and measures.

Ethnic tourism as people's temporary leaving from the country of their permanent residence for the purpose of cognition of the factors and territorial organization of ethno sphere or its components in specific conditions of ethnic communities (ethnicities) life activity or for the purpose of rest, recovery or profession/business excludes that such people's activities are paid.

Ethnic tourism in its development is inseparable from and impossible without the ethno sphere which, according to L. Gumilev, is an earth shell represented by ethnic mosaic human sphere formed on the whole totality of the Earth's natural systems [4, P. 141]. The ethno sphere is materialized in specific ethno cultural landscapes where ethnic communities (root nation, ethnic minorities, ethnic groups) develop and function in mutual connection with other spheres of society and nature (economic, ecological, social, spiritual, etc).

Thus, we speak about ethno tourist nature use – a branch of theory and practice called to find out optimal ways for development of ethnic, historical, social-economic and natural resources for the purpose of tourism [1; 3].

**Literature review.** Ethnic tourism along with ethno-ecology are called to consider ethnos, its culture, its productive activity and ethnos-developed natural environment in dynamic union, that is, ethno tourism presents ethnos as a system with all-ways development.

Such approach requires a set of special methods of analysis and synthesis:

- firstly, extraction of the most important components and cognition of their internal linkage;
- secondly, quantitative estimation of functional currents in a system and their cartographic modeling;
- thirdly, combined consideration of productive, demographic, historical and natural landscapes as spatial (geographical) polygon for the complex and balanced development of Ethnic tourism.

Ethnic culture as the one characterized by specific organization of spiritual, social and material life activity and world perception grounded on customs, traditions, norms and values of certain ethnos, undoubtedly represents the basis for development of ethno tourism and serves to be its inexhaustible source and resource [4, p. 106]. Ethnoculture nucleates in the process of ethno genesis or in the course of certain ethnos' adaptation to the conditions of environment that "feeds it" (L. Gumilev [4]), while it experiences evolutionary changes and transformations in the process of ethnic history.

Being a part of anthroposphere, ethno sphere is characterized by mosaic structure and poly-linearity. Ethno culture consolidates the nation as a highest level of ethnos' self-development. Major ethnos-consolidating wheels are: 1) national elite joined together by ethnic and world values; 2) natural carriers of ethnic culture, born and grown in local ethno-cultural environment. Hence tolerance and intolerance come as two ways of interaction between traditional and mass cultures.

Preservation of mankind's ethno-cultural variety seems to be a task of much more importance than preservation of biological diversity on Earth. Ethnic culture of the country's population represents a source and an inexhaustible resource tourism development.

Theoretical and methodological foundations laid Ethnic tourism studies in the works of national geographers such as Z. Buchko, A. Kibych, O. Lubitseva, V. Shykerenets etc.

**Main contents of research.** Bukovyna is an interesting and picturesque ethno-cultural European

region formed in the conditions of certain territorial detachment. The centuries provided development of distinctiveness of this region and its inhabitants who preserve the Ukrainian and Romanian national values, had their local similarity and difference from their neighbours in language, lifestyle, traditions, material and cultural heritage. The Bukovinians are famous for their unique culture, distinctive traditions which jointly with the inimitable beauty of nature can turn Bukovyna into one of the most attractive tourist regions.

Harmony of the traditional lifestyle and nature in the most part of the territory of Bukovyna impress even at the beginning of the 21<sup>st</sup> century providing the inimitable features to the cultural landscape of Bukovyna. The region can be easily considered as the ethnographic pearl of Europe which deserves the constant high interest as a tourist destination. In particular, the material culture of the region attracts guests and tourists. It is represented by inimitable masterpieces of the folk wooden architecture, applied art famous throughout the whole world. And the last years have witnessed the increase of the interest in Bukovyna focused upon ethnographic tourism which becomes possible due to cultural communications. Quantity and quality of reference and advertising products and publications on the tourist topic increase in the region. It was significantly promoted by the Ukrainian and Romanian transborder projects with the financial support provided by the European Union: "Common Cultural Heritage", "Info Bucovina" (Tourist industry development in the transborder context), "ROUA Bucovinei" (Roots, People, Unity, Attractions of Bukovyna), "Historical and ethnographic heritage – part of the sustainable development of tourism in Bukovina" (HERITAGE). Much attention is paid to the ethnographic holidays and festivals where the representatives of many European countries take part.

Investigation and popularization of touristic and ethnographic resources of Bukovyna is the prerequisite of the successful tourist activity. Taking into account the increasing interest of the international society to the principles of environmental compatibility and sustainable development of the territory we consider the ethnographic tourism as successful implementation of the new conception of Three Ls („Landscape – Lore – Leisure”) which replaced the conception of Three Ss („Sun – Sea – Sand”). The new conception calls for the use of mainly natural touristic resources known internationally as *nature based tourism*. The ethnographic tourism as the travel for the purpose to study and learn the certain ethnocultural environment with its distinctive peculiarities – traditions, handicraft, lifestyle, culture – should have a rightful place among other kinds of educational tourism [4].

Bukovyna is located in two countries, Ukraine (Northern Bukovyna) and Romania (Southern Bukovyna). During many years this polyethnic region had the common history. The rich cultural heritage provides prerequisites for developing of ethnotouristic routes with the widest use of the present museums, folk craft centres, venues of ethnic holidays and festivals [2].

**Museums.** The museums play an important role in

presenting the cultural and ethnic heritage of the region. They preserve the memorials of history, material and spiritual culture of the local people, natural, ethnographic, memorial and other collections. The historic profile museums are *The Bukovyna Diaspora Museum* in Chernivtsi, *historical museums* of Suchava and Siret in Suchava district. Among the most popular are historical and architectural complexes (architecture and lifestyle museums): *Chernivtsi Region State Museum of folk architecture and lifestyle* and *Suchava Museum of the Bukovyna Village*.

The ethnographic tourist routes often include Chernivtsi Museum of Local Lore, Chernivtsi Region Art Museum, Museum of Shkribliak Applied Art College (city of Vyzhnytsia).

In the Southern Bukovyna the most numerous are the ethnographic museums, in particular, *Suchava Ethnographic Museum "Hanul Domnesc"* located in the oldest public building of the city (the beginning of the 17<sup>th</sup> century); *Museum of Folk Customs of Bukovyna* (city of Gura-Gumoralui), *Wooden Art Museum* (city of Kimpulung-Moldavenesc); *Ethnographic Museum* of the city of Vatra-Dornei located in the town hall (1897).

From the ethnotouristic point of view the memorial museums of Bukovyna supplemented by the displays of folk lifestyle and applied art are interesting. In most cases memorial museum also have historical and architectural value. In the Northern Bukovyna the most popular are *Yuri Fedkovych's Estate Museum* in Putyla, *Ivan Mykolaichuk's Estate Museum* in Chortoryia, Kitsman district, *Olga Kobylanska's Estate Museum* in Dymka, Hlyboka district, *Lukian Kobylitsia's Museum* in Serhii, Putyla district, *Grygoriy Garas's Museum* in Vashkivtsi, and *Ksenia Kolotylo's Museum* in Pidzakharychi, Chernivtsi region. In Chernivtsi the worthy are *Yuri Fedkovych's* and *Volodymyr Ivasiuk's Museums*.

In the Southern Bukovyna the most popular are the estate museums: *Ciprian Pornumbescu's Museum* (famous Romanian composer) in Stupka, Suchava district; *Ethnographic Museum 'Samuel and Eugenia Ionec'*, Redeuci, *Saveta Cotrubasi Memorial Estate*, Solka, *Mihail Cadoveanu Memorial Estate* and *Ion Irimescu's Museum* (artist and sculptor), Falticeni.

The public service museums play a significant role. An original museum object for tourist travels is *the Hutsulshchyna Museum of Ethnography and Local Lore* in Pidzakharychi, Putyla district, Chernivtsi region. You can admire a large amount of showpieces in *the Museum of Archaeology and Ethnography* (Oprysheni), *the Historical Museum of the Village of Staryi Vovchynets* (Hlyboka district), which collects over 5000 painted eggs, household equipment and even mammoth's tusks found at the suburb of the village.

Museums of different kinds and profiles which offer interesting exhibits from the ethnocultural point of view are the prospective objects and centres of educational ethnographic tourism both for domestic and foreign tourists and they should be included into complex and specific aimed routes.

**Folk handicraft centers.** Folk art of Bukovyna is based on ancient traditions which found their reflection in different kinds of handicraft. The most widely spread

kind of decorative applied art in Bukovyna is embroidery with the recognized centres in the city of Vyzhnytsia, the villages of Vyzhenka and Pidzakharychi (Chernivtsi region) and the Gumor Monastery (Suchava district). Wood carving and inlay are traditional in Vyzhnytsia, Vyzhenka, Putyla, Pidzakharychi (Northern Bukovyna, Ukraine) and in Suchava, Falticeni, Poiana, Mikului, Kimpulung (Suchava district, Romania). Traditions of the Bukovyna weaving and carpet weaving are observed in Vyzhnytsia, Vyzhenka, Putyla, Pidzakharychi (Northern Bukovyna) and the Gumor Monastery (Southern Bukovyna). Regional peculiarities of egg-painting have been preserved in Vyzhenka, Milieve, Pidzakharychi, Poztoky, Staryi Vovchynets, Banyliv-Pidgirnyi (Northern Bukovyna) and Paltina, Brodina, Izvoarele Suchavei (Southern Bukovyna). Traditional willow weaving has been developed in Chernivtsi and enamel black ceramics has been produced in Redeuci and Marginia (Romania). Traditional handicrafts have been lately popularized as master classes which are actively included in the festival programs.

**Traditions, holidays and festivals.** Spiritual and cultural life of the Bukovyna inhabitants is based on the steadiness of traditions and is bound up with the system of religious beliefs. Bukovyna people prefer most of all Christmas, Easter, Vasili's day (Old Style New Year's Day), church holidays, summer saints' days – Yuri's, Ivan Kupala's, Peter and Paul's days. A lot of traditional celebrations and traditions are connected with these days. These religious holidays have many features of ancient beliefs and reflect traditional lifestyles of Bukovyna people.

Representatives of the Northern Bukovyna have brought features of their customs into holidays that have become well-known and generally accepted: *From Christmas to Christening, Polonyna-Fets, Silk String, Zaharetskyi Garchyk, St. Andrew's Parties, Obnova-Fest, Hutsul Festival, Beech Branch, Bukovyna Meetings*.

The Southern Bukovyna has a long-term experience of celebrating customs holidays and festivals: *In Carol's Hours, By the Ancestors' Tradition, Near Christmas Tree, Egg-Painting Festival and Trout festival* held in the village of Ciokenesti, *National Pottery Fair and the Shepherd Arkan Dance Folklore Festival* (Redeuci), *Medieval Art Festival* (Suchava), *Town Days* in Redeuci, Solka, Suchava.

The Festival *Bukovyna Meetings* has a long-term history. It has been held since 1990 on the City Day of Chernivtsi. Performance groups from Ukraine, Romania, Moldavia, Poland, Hungary, Slovakia take part in it. Accordingly, in these countries festive events take place too. In Romania they are held in the cities of Kimpulung, Moldavenesc, Vatra Dornei, Suchava.

For the first time the idea of the festival "Bukovyna Meetings" originated among Polish immigrants from Bukovyna, compactly living in Pilskyi county, and is connected with the activities of the *Yastrov'yatsy* team, which cultivates the traditions of Bukovyna. Participants of the first festival were groups from Poland having their roots in Bukovyna, Ukrainian: Song and Dance Ensemble "Bukovyna" of Chernivtsi State Medical Academy, folk group from the Nyzhnia Petrivka village

of Storozhynets district, Chernivtsi region, and a Polish group from Poiana Mikula, in Romania.

The range of participants and locations of the festival "Bukovyna Meetings" are constantly expanding. All national communities living in Bukovyna have gradually become active supporters of the idea of the festival. Jews, Germans, Hungarians, Slovaks, Russians have joined Ukrainian, Polish and Romanian teams, and as once initiated by the festival art director, Mr. Zbigniew Kowalski, the festival has spread to Romania, Hungary, Slovakia.

"Bukovyna Meetings" is not only a presentation of folklore and a multi-national culture, but also an active attempt to bring the spirit of Bukovyna, "Europe in miniature", that has been formed by many generations, to the European civilization treasure, an important opportunity of interpersonal understanding, knowledge and rapprochement between peoples, hence it has a great future.

The most attractive for tourists, especially visitors from other regions, are festivals that are based on deep-rooted traditions of winter celebrations (Christmas, St. Basil's Day, Baptism of Jesus) and summer (the Kupala Night) or associated with seasonal works schedule (taking sheep to valleys high in the mountains). The original and traditional mountain valley spring ritual has transformed for residents of Putyla district into a picturesque festival "*Poloninska Vatra*" (*Bonfire of the high mountain valley*), which is run on the last Sunday in May at the district town stadium and attended by many tourists and Hutsul guests from other regions of Ukraine. Traditional are election of the chief, equestrian escorts, colorful decorations of horses, cooking of Hutsul kulish (millet cereal) and much more.

In summer, Putyla attracts with a literary and arts festival "*Silk Kositsia*" (*Silk edelweiss*), held on the first Sunday of August in the family house of Yu. Fedkovych. There are gathered literature –lovers, artists, crafts and arts masters.

Still, the most popular festival movement in the region is observed in winter. The fame of Vashkivtsi Pereberiiia, Krasnoyilsk Pereberiiia, "Malanka-Fest", "From Christmas – to Baptism of Jesus" has long moved beyond Ukraine. Traditions of changing clothes in the night from 13 to 14 January preserved in many villages in Bukovyna, but they have regional differences. Thus, in the village of Krasnoyilsk, at this time you can see unusual straw bears, sometimes – with wings the span of which reaches up to three metres. The character of Bear is also characteristic of the mountainous areas of Chernivtsi region – Putyla and Vyzhnytsia. The Old Man and Old Woman, Gypsy, Chort (Devil's minion), Jew are traditional characters of Pereberiiia. *Vashkivetska Malanka* combines traditional characters with contemporary ones, which makes it always up-to-date. This day in Vashkivtsi was given the status of festival in 2012, with the leading promoter being Orest Siretsky, art director of amateur folk dance group "Cheremshyna,"

Honored Worker of Culture of Ukraine.

Tourism public organization "Palette of Bukovyna" started "Malanka-Fest" in Chernivtsi in 2011. The main purpose of the festival is to present Chernivtsi region as an area of different ethnic features and preserved traditions of folk celebrations, including the tradition of Malanka. Ukrainian, Bessarabia, Hutsul, Moldavian, Romanian teams come to show their Malankas. Here are presented both authentic traditional rituals and contemporary trends personified in modern masks. The festival has a competitive element; winners are determined and awarded based on several criteria. A must-to-be element of the festival is a festive carnival procession of costumed participants in the city streets. The festival is a special attraction for tourists, who come for it to Chernivtsi.

The series of winter festivals in Chernivtsi region is completed with "*From Christmas to Baptism of Jesus*", held annually since 2007, that takes place in the Regional Museum of Folk Architecture. The purpose of the holiday is to revive, preserve traditions, customs and ceremonies, to present New Year and Christmas attributes of Bukovyna region, to enrich sources of authentic folklore by amateur groups. Folklore and ethnographic groups from every part of Chernivtsi region participate in the festival. They perform carols, Malanka songs. The organizer of the festival, the Regional Study Center of Culture of Bukovyna, makes a lot of effort in order to have an interesting and informative event. It is a family holiday of folk customs, traditions and rituals. The celebration starts with getting blessings at an old wooden church. It is an ancient custom, which is still observed in some villages of Bukovyna. Groups of carolers bypass around the church with Christmas carols. A unique celebration ceremony ends with a unique ritual of rozkoliada. In the museum, you can ride a horse and sleigh, taste dishes of Bukovyna, and buy items of arts and crafts.

Festivals, which are conducted in Chernivtsi region, contribute to the revival of the land, preservation and further development of its historical and cultural heritage, as well as to improvement of tourism infrastructure in the region. Festivals are the threads that do not allow us to lose connection with the invaluable spiritual heritage of our ancestors; they are bridges, which we build from a distant, often forgotten past into eternity.

**Conclusions.** Tourist development in Bukovyna as the prospective economic industry requires for the search of various kinds of involving and attracting tourists. One of such means and the interesting tourist trend is the ethnographic tourism which has become more and more popular with every year. The practice shows clearly that festivals and ethnographic events are the important factors of creating the scientific basis for national and cultural regeneration and development of the Carpathian region and Bukovyna, the effective means of preserving its historical and cultural heritage.

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