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**M. Hlushko, N. Voitovych**

## **PROBLEMS AND PROSPECTS OF DEVELOPMENT OF ETHNOTOURISM IN THE UKRAINIAN CARPATHIANS**

*The purpose of the research is to analyse the scientific views regarding the interpretation and understanding of the term "ethnotourism"; to show the place, role and significance of this type of tourism for the development of the folklife culture and economy of the Ukrainian Carpathians in general.*

*Despite the number of serious obstacles to the successful development of ethnotourism in the Ukrainian Carpathians (insufficient support from the government, lack of effective legislation on this type of tourism, different interpretation of the term by the scientists, unsatisfactory state of communication lines in the Carpathians, passive interest of the local citizens in the development of ethnotourism, standardization and unification of the elements of modern culture, etc.), the region has a distinct possibility to become a leader in ethnotourism business not only in Ukraine but in Central and Eastern Europe as well. There are sufficient reasons for this statement: ethnocultural heritage of the local population that is relatively well-preserved, ancient roots of many elements and entire complexes of the traditional and everyday culture of the Boyky, the Hutsuls and the Lemky (ethnographic groups of the Ukrainians), significant emotional colouring of ethnotourism (especially when it involves a nostalgic aspect), favourable landscape, ecological as well as historical and cultural conditions, combination of ethnographic, natural, medical and recreational resources of the region, etc. The development of ethnotourism in the Ukrainian Carpathians will contribute to the creation of the positive image of Ukraine as a touristic country with rich traditions and hospitable people.*

**Keywords:** *ethnotourism, tourism, the Ukrainian Carpathians, traditions, ethnoculture.*

Nowadays, in the times of independent Ukraine, interest in the exploration of traditional culture, the problems of preserving ethnic and cultural heritage, as well as interrelation between tourism and culture, is constantly growing. Unfortunately, the latter aspect remains poorly presented in the scientific discourse by Ukrainian culturologists, historians, philosophers, ethnologists and economists. Ethnic tourism is a universal scientific category, as it can become the driving force of culture and economy of the XXI century. Its development is particularly promising in regions with favourable landscape as well as ecological and historical-cultural conditions. The abovementioned criterion is fully consistent with the Carpathian mountain range.

The purpose of the study is to analyse the ideas of different scholars concerning the interpretation and understanding of the term 'ethnotourism'; to show the place, role and significance of this type of tourism for the development of folk culture, economy and the people living in the Ukrainian Carpathians in general.

Ethnic tourism is aimed at both domestic and international tourists. It is also a great window of opportunity, which can be viewed as a means of increasing the competitiveness of

local communities, especially in mountainous regions of Ukraine. Ethnotourism is the very thing that allows the inhabitants of the noisy urbanized areas, where mass culture prevails, to gain an opportunity to learn the authentic traditions of the Carpathian region, which preserves ancient cultural relics and gives impetus to revival and development of the culture (in particular, elements of folk architecture, traditional food, arts, crafts, beliefs, customs and ceremonies, folk medicine and other types of knowledge).

The thing that can stimulate and activate ethnotourism is the rapid development and advancement of society as a whole, urban processes which can bring both positive and negative consequences. As a result, we see the desire of some representatives of the civilized world to return, at least for a short period of time, to the environment of those communities whose activities have not yet been distorted by the hardships of living in large cities [4, p. 70].

There is a wide variety of definitions of ethnic tourism in foreign scientific literature. The first of the abovementioned definitions belongs to the American researcher V. Smith. The scholar argues that the main purpose of ethnotourism is to learn the deep-rooted traditions of exotic ethnic communities, which presupposes visiting their homes and settlements, observing their way of life and rites. On the basis of the thematic studies of indigenous Indian people living on San Blas island in Panama and Toraja tribe, living in the south of Sulawesi island (Indonesia), V. Smith has identified such elements of ethnotourism as acquaintance with the life conditions of the people and the content of religious ceremonies [15, p. 2]. In the scientific literature, the notion of ethnotourism is really similar to the concept of 'cultural tourism' ('cultural heritage tourism', 'heritage tourism' or 'diaspora tourism').

Scientists from the UK, S. Harron and B. Weiler, have defined ethnic tourism as a trip the primary motivation of which is to seek close contact with people whose ethnicity and cultural profile are different from the tourists' [11, p. 83]. Tourists are looking for an opportunity to get familiar with the indigenous culture which is not spoiled by the influence of modern civilization. That is why the objects of ethnic tourism are rural residents who live in the remote parts of a particular area or country.

Some researchers believe that ethnic tourism should also include trips taken by some friends and relatives to their ancestral home, during which they try to identify their own ethnicity (nostalgic, genealogical tourism). Australian scientist B. King classifies ethnic tourism as a way of travelling, the main motivation of which is 'ethnic reunion', that is, visiting people whose ethnic origin is quite similar to the tourists' [13, p. 173]. For the Ukrainians it typically means that representatives of the Ukrainian diaspora visit 'small homeland' of their parents, grandparents or great-grandfathers.

It is worth mentioning that besides the term 'ethnic tourism' the term 'aboriginal' is quite widely used. Researchers outlined the 'indigenous tourism' as an activity that directly involves indigenous people who study or contemplate some engaging signs of their own culture which, under certain circumstances, they have become oblivious to [12]. Obviously, this type of tourism is particularly important for people who come from the Carpathian region of Ukraine, as, living in large cities, they are affected by urbanization. Although they still remember their local ethnographic affiliation (Hutsuly, Boiky, Lemky, Pokutiany, etc.), volens-nolens they forget about the deep-rooted aspects of the development of their traditional culture.

Among the Ukrainian researchers who use the term 'ethnic tourism', there is also no consensus on its meaning [3]. Moreover, in the Law of Ukraine 'On Tourism' ethnotourism is not mentioned at all [7]. Therefore, Ukrainian scientists, as compared to their western colleagues, still have to do a lot of work to research the given field.

Unfortunately, Ukrainian legislation does not provide any state support for development of ethnic tourism, unlike Western countries, where, due to significant support from the state,

ethnotourism contributes not only to the economic and cultural development of villages, but also to the preservation of the rural residents' cultural heritage.

There are three regions in Ukraine that claim to be leaders in the development of ethnotourism: Crimea (unfortunately, it is currently invaded), the Black Sea region (overloaded with tourists) and the Carpathian region. The latter is the very area which can satisfy the growing demand of the urban population for health improvement and recreation. The Carpathian region is located in the centre of Europe. Various ethnographic groups have lived there – they have unique cultural heritage and, therefore, can be objects of ethnotourism.

Even in the interwar period, that is, when Western Ukraine was a part of Poland, Czechoslovakia and Romania, the Carpathian Mountains and hills, situated at the foot of the mountains, were the matter of scientific interest and a competitive tourist destination. Notably, in the Eastern part of Halychyna, the competition was mainly between Poland and Ukraine, as the then travelling meant going by rail to nearby cities, towns and villages or going to some particular places (for example, castles), 'and, eventually, to the Carpathians' [14, p. 264]. In fact, for children and adults who lived in the cities such trip was a kind of 'return' to nature and / or their genetic origins. On the other hand, it has created the image of a 'quiet' area outside a large city, a distant 'isolated' village where ancient traditions are still cherished.

Mountain tourism (ethnographic, geographical and scientific) was also one of the main activities undertaken by the Scout movement during the interwar period. The members of the Ukrainian scouting organisation 'Plast' and the Polish Scouting and Guiding Association viewed trekking in the Carpathians not only as a means of forming endurance, ingenuity, courage or morale, but national identity as well [8].

Meanwhile, for the Polish and the Ukrainian, the journeys to the Carpathian Mountains also had a purely sentimental motive. Andrzej Chciuk, Drohobych high school student in the 1930s, who later became known as a Polish writer and publicist, remembered Gorgany as a special place where man meets God [10].

Oleksandr Nadraha, a Ukrainian legal scientist, public figure and teacher, who also was a keen traveller, left some remarkable memories of his journeys around the Carpathians: '... Our backpacks are not heavy, we do not rush and move slowly along the rocky forest paths; here and there we skip over a mountain brook and often stop to pick some raspberries. The heat still bothers us, but soon it is being forgotten, as a gentle wind blows across the valley. A magnificent panoramic view opens in front of us. White clouds appear here and there in the sky. On the ground – the whole gamma of colours: the rocks, trees, grasses and flowers of the valley... What a nice feeling we have here! The place is stunning! There is no daily grief, no human envy, no malice, no frantic pursuit of money' [5, p. 123]. So, for the urban residents the 'vacational journey' was an opportunity to replace the realities of city life with the 'things' typical of the exotic 'rural civilization' and 'wildlife'.

The Ukrainian Carpathians have not lost their special atmosphere yet. In the context of the development of ethnic tourism the people living in Hutsulshchyna, Boikivshchyna and Lemkivshchyna, in comparison to other local ethnographic groups, deserve to be paid most attention to. Hutsulshchyna as an area associated with folk crafts, unique ethno-cultural heritage and scenic nature is quite popular with both domestic tourists and foreign travellers. A number of scientific and popular scientific works, traditional festivals, state and private ethnographic museums and specialized rural mansions are aiming at popularisation of the Hutsul culture. In our opinion, Boikivshchyna is no less promising in terms of combining ethnic tourism with health-improving (in the summer), ecological and rural tourism, sports and skiing (in winter). The area where the Boiky originally lived is also well accessible for road and rail transport, because in the past [1, pp. 21-39] as well as now it has been situated at the crossroad of important transport routes, some of them being of international importance. Perhaps the biggest

obstacle to the successful development of ethnic tourism in this region is the reluctance of indigenous people to change something and their ignorance (especially it concerns modern youth) about the peculiarities of their ancient and unique culture. We believe that granted effective branding Boiky's ethnographic culture (traditional cuisine, clothing, housing, sacral architecture, demonology, folk knowledge, etc.) can be much more extensively used for the organization of ethnotourism in the region. Since, despite the difficult historical circumstances, the dominant influence of modernization processes as well as scientific and technological progress, Ukrainian highlanders have retained the unique, diverse and autochthonous traditions of their ancestors.

It is extremely important that the given kind of tourism provides certain emotional background, as it implies:

- acquaintance and communication with family and friends, including gaining knowledge about the culture and traditions of their ancestors;
- study and analysis of ethnographic groups' local peculiarities, their traditional day-to-day culture;
- adoption of a tolerant attitude towards representatives of various ethnographic and ethnic groups;
- preservation of cultural, social and economic, as well as landscape-ecological diversity;
- revival of the ethnographic centres of production of traditional household items and centres of traditional crafts;
- revival of ethnic communities in general.

It is essential to emphasize one important point: at the beginning of its existence, ethnic tourism will not be able to reach the peaks of development that are typical of the classical types of tourism, e.g. cognitive, recreational, sport, business, religious, etc. [6, p. 20]. Although Ukrainian travel agencies are actively organizing various tours in the Carpathian region, the share of ethnic trips in the general structure of even specialized tourist companies is disproportionate. Obviously, in order to satisfy the demand for ethnic tours in the Carpathian Mountains, a number of problems need to be solved, among which we highlight:

- lack of an improved regulatory and legal framework for the development of ethnic tourism and corresponding strategic documents;
- standardization, unification and little awareness of the ethno-tourist potential of the Carpathian region in Ukraine, which concerns tourists as well as people organising tourist activities; non-professional development of tourist routes;
- assimilation of the majority of ethnographic groups and unification of branding of the areas which are seen as promising in terms of ethnotourism development;
- lack of a unified approach to and state support in the organization of historical, natural and linguistic activities which are an important means of popularizing ethnotourism and its benefits;
- the absence of a program for the development of ethnic tourism as one of the most promising types of tourism, the main task of which is to preserve the ethno-cultural heritage from the globalization and influence of the transient global trends;
- inactivity, indifference and inertness of indigenous ethnographic groups in relation to the travel business;
- lack of specialists in the organization of ethnic tourism which results from poor quality of their training in the system of higher education;
- low security and infrastructural provision of ethnic tours in the Carpathian region.

In the countries, featuring healthy and diverse national economy, tourism, with the right state policy on local culture, cannot entirely depend on socio-cultural factors. The danger arises when tourism becomes the main supplier of currency to the national budget of the state. In this

case, it can have a significant negative impact on the local culture. It is manifested in the fact that the local population, especially the youth, loses national traditions and values, which for centuries have been forming certain norms of conduct [9, p. 94], the appearance of mass product (souvenirs, embroidered shirts, etc.), which has nothing to do with the traditions of a particular area. This process can partly be observed in modern Ukraine. For example, it is a pity that the Ukrainian painted egg (pysanka) is now being manufactured by the Chinese, and traditional authentic embroidery is very rare at traditional fairs. In general, modern Ukrainian people gradually lose their skills in the field of production of traditional items as a brand.

In order to let ethnotourism successfully develop in the Carpathians, it is necessary to make it popular and fashionable, to say the least. Ethnographic facilities should be presented in a way that would be interesting for tourists (with the possibility of passive observation as well as direct participation in traditional rites, doing some craftwork, for example, spinning, weaving, pottery, forging, making brinsen cheese, butter, etc.). However, the most successful way to adapt the traditional cultural heritage to travel business purposes is to organize and hold ethnic and ethnographic festivals and fairs, modernize the activities of ethnographic museums, especially the ones which are 'open air'. For instance, the 'zest' of the Hutsuls' and the Boiky's life is so-called 'procession to the mountain valley' ('polonynskyi khid') – a solemn running of the cattle to the pasture – usually sheep – to the mountain valleys in the spring [3]. It could become a festival-like platform for young people to talk about the traditional ways of farming the Ukrainian highlanders still practice. Such a 'mountain trip' can even be presented in the form of an interactive online tour which people can join via the Internet.

It should be noted that Ukraine has witnessed significant improvements in this field of research over the last decade. For example, in the National Museum of Folk Architecture and Life of Ukraine (also known as 'Open Air Museum in Pyrohovo' (Kyiv)), the Museum of Folk Architecture and Life in Lviv named after K. Sheptytskyi, the Museum of Folk Architecture and Life of the Middle Dnieper region (Pereyaslav-Khmelnytskyi), and many others, during the whole year organize and celebrate various folk holidays. The international ethno-festival 'Trypillia circle' has been held not far from Kyiv (near the city of Rzhyschiv) for several years now. Similar events are organized in other regions of Ukraine as well. However, the Carpathian region is, undoubtedly, the leader among them. It is the place where well-known events such as 'World Boiky's Festivities' (city of Turka, Lviv region), the festival of Ukrainian medieval culture 'Tu Stan!' (village of Urych, Skole district, Lviv region), 'Festival of young wine' and 'The holiday of butchers' (Transcarpathian region), etc. are held. All these events are organised using ethnographic features of everyday life and following ancient traditions, making use of the elements of the spiritual heritage of the local population.

The majority of ethnotours around the Carpathian Mountains are formed on the basis of ethnographic museums. Having taken that into account, Ukrainian tourist agencies can learn a lot from the immense experience of the neighbouring countries – namely Poland and Slovakia, where ethnotourism is developing on the basis of numerous ethnographic skansens (open-air museums), museums and museum complexes, as well as folk festivals which attract dozens of visitors both from their own countries and from abroad. Displaying artefacts of authentic material culture and holding various ethnographic events – these are the main activities ethnographic museums are engaged in. Modern ethnic tours are centred around state as well as private ethnographic museums. Nowadays, Ukrainian travel agencies offer such ethnic tours as 'Hutsul Kolomyikas', whose aim is to familiarize tourists with the life and traditions of the Hutsuls – it involves a mandatory visit to the museum of the Hutsuls' Life, Roman Kumlyk's museum of ethnography and musical instruments (town of Verkhovyna, Ivano-Frankivsk region), Museum 'Hutsulgrazhda' (Zarichia countryside, village of Kryvorivnia, Ivano-Frankivsk region), Ethnographic museum of antiquities from Hutsulshchyna (village of

Kryvorivnia, Ivano-Frankivsk region), National Museum of folk art of Hutsulshchyna and Pokuttia named after Y.Kobrynskyi (city of Kolomyia, Ivano-Frankivsk region), Museum of Hutsul magic (town of Verkhovyna), etc. Yet, despite the considerable ethnographic potential, Hutsulshchyna is much less effectively used for the needs of ethnic tourism than the corresponding areas in Poland or Slovakia [2].

As opposed to Ukraine, the development of ethnotourism in Poland (even though there is a lack of ethnocultural resources) is rather high, which could be explained by the efficiency of public administration in this field, successful marketing policy and the proper level of funding. Although the very term 'ethnotourism' is almost not used, it is replaced by the term 'cultural tourism' [2, p.126].

Ethnic tourism can become one of the factors which may boost socio-cultural and economic development of the Carpathian region itself and the Ukrainian state as a whole. Ethnotourism gives us an opportunity to popularise folk customs, traditions, material and spiritual treasures. As a result, it helps to form a cognitive interest in the spiritual and cultural heritage, folk traditions of upbringing and education. At the same time, it will contribute to solving social and economic problems of the region, stimulate the development of tourism infrastructure, create favourable conditions for employment in the service sector, etc. Living in the hospitable 'atmospheric' ethnic apartments, taking active part in holding ethnofestivals, organizing ethnotours, visiting open air ethnographic exhibitions, the participants will oppose to, compare or identify themselves with a certain community, becoming aware of their affiliation with a particular ethnographic group living in a certain area, its culture, traditions, customs, etc.

Development of ethnic tourism in the Ukrainian Carpathians could be boosted by means of studying and subsequent implementation of international experience regarding state support of ethnic tourism (in particular, the experience of neighbouring Poland); creation and development of circular, line around special routes based on ethnographic sights and ethnocultural objects of the Carpathian and Transcarpathian regions.

Based on different approaches to defining the concept, we would like to share our idea of ethnotourism as a type of tourism primarily in rural areas, which is functioning on the basis of private ethnic apartments (as these are the villagers who foster ancient forms of traditional culture) as well as cities (on the basis of skansens, ethnographic museums, ethnofestivals, etc.), the main purpose of which is to research, gain knowledge, revive and develop traditional daily life culture, folklore and folk crafts. The development of ethnotourism in the Ukrainian Carpathians will contribute to the promotion of a positive image of Ukraine as a tourist country with rich traditions and hospitable people.

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**М.С. Глушко, Н.М. Войтович**

## **ПРОБЛЕМИ І ПЕРСПЕКТИВИ РОЗВИТКУ ЕТНОТУРИЗМУ В УКРАЇНСЬКИХ КАРПАТАХ**

*Мета дослідження – проаналізувати погляди вчених щодо трактування та розуміння терміну «етнотуризм»; показати місце, роль і значення цього виду туризму для розвитку народної культури, економіки населення українських Карпат загалом. Методологічна основа дослідження – принцип історизму, системний підхід до вивчення явищ та об'єктів оточуючого середовища і традиційної культури з використанням загальнонаукових методів, передусім систематизації та узагальнення. Для комплексного аналізу етнотуризму як культурного та економічного явища застосовано різні методи – типологічного, порівняльно-історичного і структурно-функціонального аналізу, які дозволяють з'ясувати та показати його роль і значення серед інших видів туризму, систематизувати інтерпретації про нього у науковому дискурсі. Наукова новизна дослідження полягає у систематизації поглядів стосовно трактування терміну «етнотуризм». Водночас пропонуємо власну його інтерпретацію, а також акцентуємо на визначальному значенні етнотуризму для розвитку традиційної культури українських горян.*

*Незважаючи на значні перешкоди для успішного розвитку етнотуризму в українських Карпатах (недостатня його підтримка з боку держави, законодавча нівеляція цього виду туризму, різні його інтерпретації науковцями, незадовільний стан шляхів сполучення у Карпатах, мала зацікавленість місцевих жителів у розвитку етнотуристичної діяльності, стандартизація та уніфікація елементів сучасної культури тощо), все ж регіон має всі перспективи стати лідером етнотуристичного бізнесу не лише в Україні, а й у Центрально-Східній Європі загалом. Для цього є достатньо підстав: відносно добре збережена етнокультурна спадщина місцевого населення, давнє походження багатьох елементів і цілих комплексів традиційно-побутової культури бойків, гуцулів і лемків як етнографічних груп українців, значне емоційне забарвлення етнотуризму (особливо, коли він має ностальгійний аспект), сприятливі ландшафтно-екологічні та історико-культурні умови, поєднання етнографічних, природних та лікувально-оздоровчих ресурсів краю тощо. Розвиток етнотуризму в українських Карпатах сприятиме формуванню позитивного іміджу про Україну як туристичну державу з багатими традиціями та гостинним народом.*

**Ключові слова:** етнотуризм, туризм, українські Карпати, традиції, етнокультура.