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Intangible cultural heritage of Ukraine: scientific and practical significance, structure, and development prospects

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Abstract. Current objects of UNESCO's intangible national and world cultural heritage (hereinafter – World Heritage) have been systematized and the list of nominees for the status of objects of intangible cultural heritage (ICH) of Ukraine has been expanded, which is considered as an option for partial compensation in the war and post-war period of resource and

recreational losses countries; the fragmentary systematization of objects of ethnocultural tourism is reflected in the map-schematic and tabular elements of the presented material. The creation of a research center for the Azov National Park based on the University of Melitopol (Ukraine) and its joining with European universities studying the National Park of their countries is interpreted as one of the scientific and practical triggers for the protection, preservation, and development of the national network of National Park facilities. It is emphasized that the problem of protecting the World Heritage as a whole and ICH as its component is positioned as one of the key priorities of world, European, and national humanitarian development in the 21st century, and the constructive activities of the world community on the protection of ICH, the effective efforts of UNESCO in legal support of the outlined process are a significant factor in the actualization of state policy regarding the conservation and promotion of traditional crafts, folklore, art, and national cuisine. It is noted that the objects of ethnographic and ethnocultural tourism are a kind of benchmarks and beacons of the resource-recreational «fabric» of any country, which radiate the light of its spirit, national history, and culture. At the same time, in modern times of globalism and ultra-globalism, despite the positive dynamics of the number of identified ethnographic tourism locations, and the increase in the number of objects of intangible heritage, their chances of survival are steadily decreasing. Based on the analysis of the statistics of the recruitment of students for the «Tourism» specialty at the Higher Secondary Education in Kyiv (Ukraine) over the past 10 years, a trend of a constant decrease in demand for this specialty has been revealed.

Keywords: ethnocultural resources, intangible cultural heritage, ethnographic tourism, Ukraine, Melitopol, resource-tourism losses.

Нематеріальна культурна спадщина України: науково-практичне значення, структура, перспективи розвитку

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Анотація. Систематизовано актуальні об'єкти нематеріальної національної та світової культурної спадщини ЮНЕСКО (далі – світового Надбання) та розширено список номінантів на статус об'єктів нематеріальної культурної спадщини (НКС) України, що розглядається як опція часткової компенсації у воєнний та повоєнний період ресурсно-рекреаційних втрат країни; фрагментарну систематизацію об'єктів етнокультурного туризму віддзеркалюють картосхематичні та табличні елементи поданого матеріалу. Створення на базі університету м. Мелітополя (Україна) центру дослідження НКС Приазов'я та його приєднання до європейських університетів, що вивчають НКС своїх країн, трактується як один з науково-практичних тригерів щодо охорони, збереження та розвитку національної мережі об'єктів НКС. Підкреслено, що проблема охорони світового Надбання в цілому та НКС як його складової позиціонується як один із ключових пріоритетів світового, європейського та національного гуманітарного розвитку у XXI ст., а конструктивна діяльність світової спільноти з охорони НКС, результативні зусилля ЮНЕСКО з юридичної підтримки окресленого процесу є суттєвим чинником актуалізації державної політики щодо консервації та рекламування традиційних промислів, фольклору, мистецтва, національної кухні. Зазначено, що об'єкти

етнографічного та етнокультурного туризму є своєрідними реперами і маяками ресурсно-рекреаційної «тканини» будь-якої країни, які випромінюють світло її духу, національної історії та культури. В той же час, в сучасні часи глобалізму та ультраглобалізму, незважаючи на позитивну динаміку чисельності ідентифікованих локацій етнографічного туризму, зростання кількості об'єктів нематеріальної спадщини, їхні шанси на виживання невинно зменшуються. На основі аналізу статистики набору студентів на спеціальність «Туризм» до ЗВО м. Києва (Україна) за останні 10 років виявлено тенденцію постійного зменшення попиту на цю спеціальність.

Ключові слова: етнокультурні ресурси, нематеріальна культурна спадщина, етнографічний туризм, Україна, Мелітополь, ресурсно-туристські втрати.

Introduction

In the year and a half that has passed since the Russian invasion of Ukraine, both the economy and the social sphere of our state have suffered irreparable losses. According to the metaphorical expression of N. Taleb, not one, but a whole flock of «black swans» flew to Ukraine (Beidyk, 2022; Taleb, 2021). The confrontation between the two countries led to significant damage to all elements of the national base and superstructure and within the limits of the last one, national tourism. The cultural environment suffered a particularly noticeable destruction – the number of destroyed museums, theaters, libraries, and other cultural and educational institutions, architectural monuments, and sacred buildings is counted in thousands. In total (as of March 1, 2023), 1,271 objects of cultural infrastructure were completely or partially destroyed in the country. Regarding the functional types of objects in the cultural sphere, we note the following: 1) club facilities – 603 objects were damaged (365 were damaged, 238 were destroyed); 2) libraries – 479 objects were damaged (321 damaged, 158 destroyed); 3) museums and galleries – 69 objects were damaged (44 damaged, 25 destroyed); 4) philharmonic halls, theaters, cinemas – 22 objects were damaged (12 damaged, 10 destroyed); 5) art education institutions – 98 objects were damaged (56 damaged, 42 destroyed). The total amount of damages is about UAH 2.4 billion (Beidyk, 2022).

Taking into account the vector of development of the military confrontation between Ukraine, Russia, and NATO countries, both the total amount of damage and the damage of its particular elements in the country will increase many times.

The field of training specialists for the national tourism industry is also experiencing difficult times. It should be noted that more than 120 institutions of higher education (HEIs) of various ownership types carry out the training of specialists for the tourism industry of Ukraine, and 22 in Kyiv (from Taras Shevchenko National University of Kyiv to University «Ukraine»). During the last decade, there has been a steady trend of reduction in the licensed volume of recruitment for specialty 242 «Tourism» in Ukraine. For example, in Kyiv, where dozens of tourism and

hotel departments and hundreds of tour companies operated till the present time, there has been a steady trend of underselection of students for the last 5 years, which may break through the «bottom» in the 2023 campaign. The license volume of enrollment for the specialty 242 «Tourism» in Kyiv in 2021 was fulfilled by only 21%. In Kyiv, 7 out of 10 travel bureaus (tour operators, travel agencies) have been liquidated, mass dequalification is a consequence of the pause and uncertainty regarding professional activity (Beidyk, 2023). Therefore, in times of fundamental uncertainty, it is appropriate to remember the words of Miss Marple (Agatha Christie's detective character): «Happiness is to accept the inevitable».

The above is considered a destructive trend that has a significant impact on the economic, socio-political, recreational, and touristic components of the current situation in Ukraine. It is natural that in this situation new constructive content should be formed, new approaches and concepts regarding the development of «war» and post-war tourism should be implemented, and new historical and patriotic routes should be developed. An example of such content is the deepening and expansion of the resource body of ethnographic tourism and a number of its branches, one of which is the objects of the National Museum of Ukraine.

The subject-object essence and purpose of the publication are: a) in the theoretical plane – a fragmentary characterization and systematization of the elements of the national ICH (world and national dimensions, proposals), deepening and expanding ideas about this unique tourist segment; b) on a practical level – promotion of Ukrainian cuisine brands (borscht and Karaim pie) and the experience of the Center for the Analysis of the Heritage of the Azov Region (Melitopol, Ukraine), which is positioned as an innovative option to compensate for the resource and recreational losses caused by the war in Ukraine and national tourism.

Research materials and methods

In the world cultural space, with the spread of globalization processes, the mental and ethno-cultural face of certain countries and regions is disap-

pearing. The above destroys the national and cultural foundations of countries and peoples, therefore their protection is the main factor in preserving national consciousness and identity. At the beginning of the XXI century, the protection of the World Heritage was recognized as one of the main priorities of world and European humanitarian development. According to the Universal Declaration (2001), UNESCO members recognize, protect, and promote the benefits of cultural diversity at all levels (Andres, 2009; *Zakon Ukrainy Pro pryiednannia Ukrainy do...*, 2008).

UNESCO member states form lists of objects and personnel to transfer traditional knowledge and skills, promote scientific and artistic research, and provide access to the National Museum of Natural History.

Active international activity on the protection of the National Park, UNESCO's systematic work on legal support of this process became a catalyst for the activation of the state policy of Ukraine regarding the preservation of folk crafts, popularization of folklore, and artistic heritage. In 2008, the Verkhovna Rada of Ukraine adopted the Law «On the Accession of Ukraine to the Convention for the Safeguarding of the Intangible Cultural Heritage» (Andres, 2009; *Zakon Ukrainy Pro pryiednannia Ukrainy do...*, 2008).

With the ratification of the Convention, the issue of research, preservation, and popularization of the traditional culture of the peoples of Ukraine acquired special importance and a priority task.

To fulfill the obligations within the framework of the implementation of the international Convention in Ukraine, the legal framework for ICH is being developed and improved; a permanent consultative and advisory body – the Expert Council on ICH issues under the Ministry of Culture of Ukraine (currently – the Ministry of Culture and Information Policy) was created; the Procedure for maintaining the National List of ICH elements of Ukraine was developed and approved (as of May 4, 2023, 69 ICH elements are included in the National List) (*Natsionalnyi perelik elementiv...*, 2023).

The works of foreign and Ukrainian scientists, materials of conferences, legislative acts are devoted to the theory and practice of ethnographic tourism, various aspects of its manifestation, structure and development prospects (Artiukh, 1993, 2016; Beidyk, 1997, 2004, 2011, 2013; Horb, 1998; Frenkel et al, 2018; *Zahalna deklaratsiia YuNESKO*, 2001; Melnychuk, 2006; Polyvach, 2007, 2012; *Pro zatverdzhennia Natsionalnoho pereliku...*, 2018; Tandom, 2022; Torushanko, 2012; Khollovei & Teilor, 2007).

The basis for writing the article was the sources mentioned above, as well as the participation of the

authors in the development, implementation, and passage of ethnocultural routes in Ukraine, Europe, and the world (Beidyk, 2011; Beidyk, Novosad, 2013).

The issue of preservation of material and cultural heritage occupies an interdisciplinary field – ethnographic, historical, geographical, cultural, art, and legal. For example, in (Akulenko, 2009) the issue of the formation of legislation in the field of preservation of cultural heritage in the country was revealed, and several normative acts of UNESCO and the Council of Europe were introduced into scientific circulation; (Andres, 2009) focuses on integration processes in the state policy of cultural heritage protection of Ukraine, emphasizes the importance of ratification of international legal norms and documents and compliance with their requirements; (Polyvach, 2007, 2012) examines regional aspects of cultural heritage protection in Ukraine; (*Nakaz Ministerstva kultury ...*, 2018) analyzed the legal and regulatory basis of ICH in the international legal sphere, in particular, focused attention on the establishment of international legal relations of the participating states.

When working on the article, the expedition experience of traveling, developing, and implementing several ethnographic tourism routes, work on the functioning of the center for the inventory and analysis of ICH of the Azov region (Melitopol, Ukraine), sociological, cartographic methods, computer technologies, materials of analysis of numerous literary sources (publications and monographs of foreign and Ukrainian scientists, periodicals, legislative documents and reference books on research issues). Among the foreign locations of ethnotourism, – objects of the World Intangible Heritage of UNESCO, which were the subject of our direct contacts and descriptions, we list the following: pyramids of people (castles, towers of people) in Catalonia (Spain); Royal Ballet of Cambodia; the cultural space of Jamaa Fna square in Marrakesh and Gnaoua music (Morocco); procession with the participation of giant dolls in Belgium (Brussels, Mechelen); horse-drawn shrimp fishery in Ostdeinkerkerk (Belgium). In addition, the subjects of our descriptions were also unique elements of other foreign ethnocultural routes – Bedouin settlements in Tunisia and Morocco, Dayaks in Malaysia (aborigines of Kalimantan Island), etc. (Beidyk., 2023).

Below, our vision of the partial disclosure of the defined entity is reflected by several constructions – tabular, cartographic, verbal (tables 1-2, fig. 1). The Ukrainian «dimension» of ICH consists of 5 objects recognized by UNESCO and 69 national-level nominations (2023). The most important of the latter are

listed in Table 1, which, in addition, contains World Heritage sites and some relevant proposals (Natsionalnyi perelik elementiv ..., 2023). It should be noted that ethnocultural resources (their structure, innovativeness, quantitative and qualitative characteristics, relevant proposals, and historical parallels) are con-

sidered not only as a factor in compensating for temporary resource and recreational losses suffered by the country, but also as a factor in its attractiveness and stimulation of tourist flows to Ukraine, and future student youth – before admission to tourism majors of national institutions of higher education.

Table 1. Actual and potential UNESCO intangible national and world heritage sites (Ukrainian dimension, in order of discussion)

#	Object name	Object status*, year	Object description
1	2	3	4
1	Kosivska tradition painted ceramics (Ivano-Frankivska oblast)	n/l, 2012; UNESCO, 2019	A unique phenomenon in the folk art of the Hutsuls (XVIII century), which reflects their life, everyday life, biblical stories, images of saints, churches, and bell towers
2	The tradition of Krolevetskyi elaborate weaving (Sumska oblast)	n/l, 2012	artistic products of Ukrainians of North-Eastern Polissia, the ornament of which consists of rhombuses, triangles, rectangles, flowers, birds
3	Opishnyan ceramics (Poltavska oblast)	n/l, 2012	The embodiment of thousands of years of knowledge about the use of clay products in everyday life and ritual practice, the embodiment of the aesthetic and artistic ideas of Ukrainians, the classics of Ukrainian pottery
4	Petrykiv painting is a Ukrainian decorative and ornamental painting of the 19 th -21 st centuries (Dnipropetrovska oblast)	n/l, 2012; UNESCO, 2013	the uniqueness of the painting is a plant and flower ornament; motifs of the garden, meadow flowers, berries, and animal figures are widely used
5	Cossack songs of Dnipropetrovsk region (Dnipropetrovska oblast)	n/l, 2015; UNESCO, 2016	Cossack campaigns, Cossack leaders, and relations between a Cossack and a girl are depicted; songs are performed without the accompaniment of musical instruments, by a band.
6	Song tradition of Luka village of Kyiv-Sviatoshyn district Kyivska oblast	n/l, 2017	Covers almost the entire genre spectrum of Ukrainian folk songs: carols, shderivkas, freckles, bathing songs, harvest songs, wedding songs, lullabies, love songs
7	Technology of embroidery «white on white» of Reshetyliv district Poltavaska oblast	n/l, 2017	Combination of 5-7 different techniques in one product; when embroidering white, a high-relief pattern with a light-shadow effect is formed.
8	The tradition of plant carpet-making in the village of Reshetylivka, Reshetyliv district Poltavaska oblast	n/l, 2018	A feature of carpet making is the principle of building an ornament with a picturesque solution to the background; compositional motifs echo the archaism of ancient peasant carpets; «gentle» carpets are dominated by lush ornamentation of plant and animalistic forms.
9	Ornek is Crimean Tatar ornament and knowledge about it (Avtonomna Respublika Krym)	n/l, 2018; UNESCO, 2021	The combination of different elements of ornek allows you to «voice» various historical events; the ornek consists of various elements of a plant and geometric nature and has a symbolic, not a realistic, character of the image.
10	The tradition of ornamental painting of Bubniv ceramics (Vinnytska oblast)	n/l, 2018	Compositions are combined from plant-like and decorative details; the main motifs of the painting are «vineyards», «pigtails», «grapes», «periwinkle», «tree» on bowls, jugs, vases, kumanets.
11	Bortnytstvo (Chernihivska, Poltavaska, Dnipropetrovska oblast)	n/l, 2018	Traditional fishing, an ancient form of forest beekeeping; the first boarders obtained honey from wild bees by burning or smoking swarms in tree hollows.
12	The Hutsul Easter Egg tradition	n/l, 2018	Traditionally, women and girls write Easter eggs on the shell of a raw whole egg during Great Lent; the ornament is applied with a pen with melted beeswax; bright yellow-orange, red colors with splashes of green on a black background prevail; each village of the Hutsul region has local artistic and stylistic features, a color scheme, and different options for dividing Easter eggs into ornamental planes.

13	The tradition of cooking et ayaklak (a Karaite pie with meat) – the experience of the Karaites of Melitopol (Zaporizhska oblast)	n/l, 2018	Features of Karaite cuisine – a combination of different types of lamb with dough; the meat must be minced, and chicken fat is used to prepare the dough; pies are baked on a fire (tandoor), covered with a cauldron on top of which coals are poured.
14	The tradition of the ceremony of «Vodinnya Kusta» in the village of Svarytsevichi, Dubrovtskyi district Rivnenska oblast	n/l, 2018	The history of the ceremony dates to pre-Christian times, and the action is timed to the summer solstice; the main festive object – the bush (a young girl dressed in a branch) – personified the souls of the dead who supposedly appeared in our world during the Trinity period; Kusta guaranteed family and economic well-being for the whole year.
15	The culture of making Ukrainian borscht	UNESCO, 2022	One of the most popular dishes of Ukraine – borscht – includes three varieties: 1) red (with cabbage, beets, carrots, parsley); 2) sorrel, green or spring (with young sorrel, nettle, quinoa, garden beet leaves); 3) cold (prepared in the summer, borscht contained beets, kvass, whey, and herbs).
16	Festival “Chereshnevo” in Melitopol (Zaporizka oblast)	offer to n/l	Has been organized for more than 10 years as one that popularizes Melitopol as the cherry capital of Ukraine; bright procession of participants in «cherry» costumes at the parade, contests, demonstration of exclusive drinks and dishes.
17	Climbing the mountain peaks of the Ukrainian Carpathians	offer to n/l	Traditions (technique, logistics, safety) of climbing the mountain peaks of the Ukrainian Carpathians (Hoverla, Petros, Brebeneskul, Gutyn Tomnatyk, etc.).
18	Kupala holiday	offer to n/l	One of the ancient, pre-Christian holidays of the Eastern Slavs, a traditional Old Slavic holiday (falls on the night of July 7); the quintessence of the holiday is purification with the help of fire and water – an ancient form of magical actions; have long been celebrated throughout Ukraine, with certain regional differences
19	Dance «Ukrainian Hopak»	offer to n/l	A traditional ballroom Ukrainian folk dance of Zaporizhzhya origin with elements of choreographic improvisation by men (breaking jumps, squats, rotations, and other virtuosic dance movements); arose in the everyday life of the Zaporizhzhya Army
20	Historical and geographical action: climbing the mountain peaks of Crimea and visiting its cave cities	offer to n/l	Traditions (technique, logistics, safety) of climbing the mountain peaks of Crimea (Roman-Kosh, Demir-Kapu, Zeytin-Kosh, Kemal-Egerek, Eklizi-Burun) and visiting its cave cities (Eski-Kermen, Chufut-Kale, Mangup, Keys-Carmen)

* Object status:

UNESCO – Intangible Cultural World Heritage;

n/l – national list; offer.

Ukraine has a sufficiently wide palette of folk crafts, elements of which may in the future be included in the list of objects of the national ICH (table 2).

In 2022, UNESCO added Ukrainian borscht and the culture of its preparation to the ICH List. Giving ICH objects a geographical indication increases their status and increases the value by 5-32% (Landa, & Myronenko, 2022). Logically that Ukrainian borscht will also be 20-25% more expensive than the nameless first course prepared according to a similar recipe.

Google Trends (Landa, & Myronenko, 2022; Klynovetska, 1991) helps determine which countries are most interested in borscht (Fig. 1).

Recently, there has been an active growth of applied research on ICH elements in various regions of Ukraine, which are conducted by both scientific and

educational institutions, as well as cultural and art institutions, creative unions, public organizations, etc. At the same time, there is a problem of low awareness of cultural heritage among the general population, the reason for which, in our opinion, is the lack of information sources, communication technologies, educational activities, etc. Since 2015, Bogdan Khmelnytsky Melitopol State Pedagogical University (hereinafter Melitopol University) has constructively interacted with the Ukrainian Center for Cultural Studies, an institution that monitors and organizes the process of implementing the international Convention in our country. In June 2018, the University of Melitopol joined the network of Southeastern European universities (studying the ICH of their countries), which was formed by the Regional Center for ICH Protection (Sofia, Republic of Bulgaria) under the

Table 2. Folk artistic crafts of Ukraine as a component of the national intangible cultural heritage (Beidyk, 1997; with addition 2023 p.)

Administrative territorial units (autonomous republic, regions)	Types of folk crafts and their distribution by regions and autonomous regions											
	embroidery	carpet making	ceramics	artistic treatment of wood	tempered (laminated) glass	artistic treatment of stone	artistic processing of metal	artistic treatment of bone tissue	artistic processing of leather	beads	hand weaving	artistic weaving
Avtonomna Respublika Krym	-	-	+	+	+	+	+	-	+	+	-	-
Vynnytska	+	-	+	+	-	+	-	+	-	+	-	-
Volynska	+	-	-	+	-	-	-	-	-	+	+	+
Dnipropetrovska	+	-	+	+	-	-	-	-	-	+	-	-
Donetska	+	-	+	-	+	-	-	+	-	+	-	-
Zhytomyrska	+	+	+	+	+	+	+	+	-	+	+	+
Zakarpatska	+	+	+	+	-	+	+	+	+	+	-	+
Zaporizhska	+	-	+	+	-	-	+	-	-	+	+	-
Ivano-Frankivska	+	+	+	+	-	-	+	-	+	+	+	-
Kyivska	+	+	+	+	+	+	+	-	+	+	+	+
Kirovohradska	+	+	+	+	-	+	+	+	-	+	-	-
Luhanska	+	-	-	-	-	-	-	+	+	+	-	-
Lvivska	+	+	+	+	+	+	+	+	+	+	+	-
Mykolaivska	+	-	-	-	-	-	+	-	+	+	-	-
Odeska	+	+	-	+	-	-	-	+	+	+	-	+
Poltavska	+	+	+	+	-	-	-	+	-	+	+	+
Rivnenska	+	+	+	+	-	-	-	+	-	+	+	+
Sumska	+	-	+	+	-	-	-	-	-	+	+	+
Ternopil'ska	+	+	+	+	-	-	-	-	+	+	+	-
Kharkivska	+	+	-	-	-	-	-	-	-	+	-	+
Khersonska	+	-	-	+	-	-	+	+	+	+	-	+
Khmelnytska	+	-	+	+	-	+	+	-	-	+	-	+
Cherkaska	+	+	+	+	-	-	-	+	-	+	-	+
Chernivetska	+	+	-	+	-	-	+	-	+	+	+	-
Chernihivska	+	+	-	+	+	-	-	-	-	+	+	+

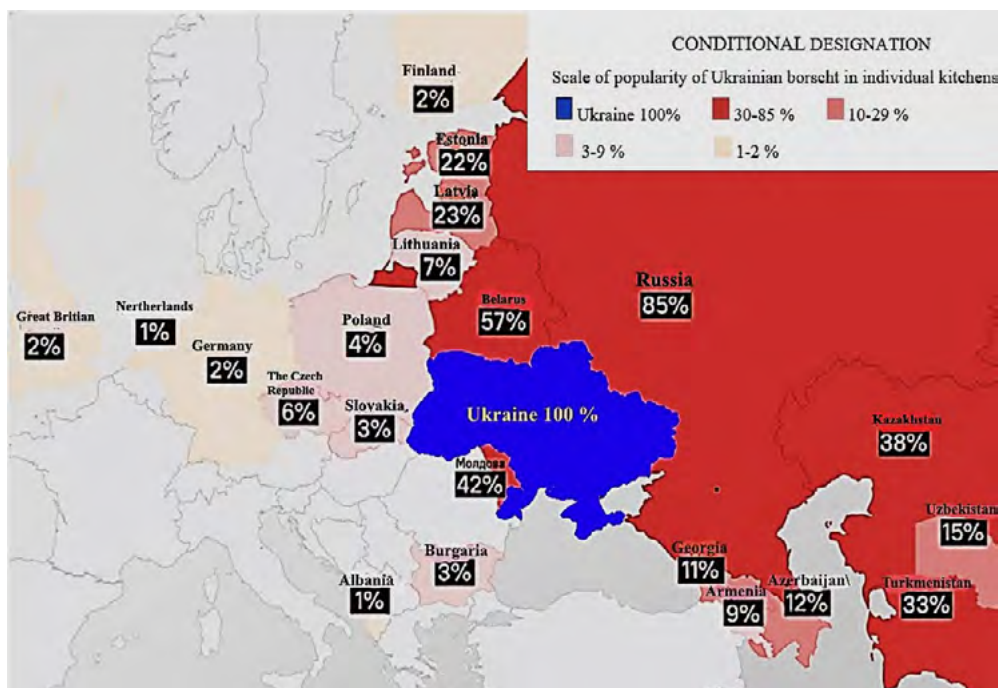


Fig. 1. The popularity of cooking classic borscht: the Eurasian dimension (Landa, & Myronenko, 2022).

auspices of UNESCO. In addition to the University of Melitopol, the international network includes the University of Zagreb, the University of Bosnia and Herzegovina, the University of Nicosia, the University of Plovdiv (Republic of Bulgaria), etc. In connection with the entry of the university into the specified network in July 2018, an appropriate scientific and methodical structure for the study of ICH of the Azov region (hereinafter, the Center) was created. The Center included leading specialists, representatives of state institutions, and public associations of Melitopol. According to the Regulation, the purpose of the Center is to implement theoretical and applied research of the Azov region's NSC, training of specialists of the highest level. Realization of the goal facing the Center involves the following: research of current trends and generalization of national and foreign experience; implementation of ICH research projects; coverage of the results of scientific research through mass media and scientific and practical forums. The study of the ICH of the Karaites is a component of the Center's applied research. Karaites settled in Melitopol in the middle of the 19th century and showed themselves in the development of their native city, science, culture, trade, philanthropy, and charity. The use and combination of different types of lamb with dough is a specialty of Karaite cuisine. The most famous dish and culinary hallmark of the Karaites of Ukraine, Poland, and Lithuania were Karaite mutton pies («et ayaklak»). But today, in restaurants, Karaite families, and the Internet, there are many interpreted recipes for making et ayaklak, so there is a risk of the traditional recipe of this Karaite dish disappearing. With this in mind, the traditions of preparing Karaim pie with meat were analyzed, the area of modern distribution of this ICH element was determined, and the state of its viability was determined. Thus, in 2018, «et ayaklak» (Karaim pie with meat) was added to the list of ICH of Ukraine (Natsionalnyi perelik elementiv ..., 2023; Arabadzhy, 2015, 2016).

As a certain historical, but tragic and sad parallel, a parallel to the exquisite and branded dishes (not only of Ukraine), which are included in the list of ICH elements, we will give the «menu» of 1932-1933, which was widespread in Ukraine during the Holodomor: morkvianyky (shredded carrots, nettles, weed seeds, grits), zholudianyky (crushed acorns, buckwheat bran, dried potato husks, grits), korzhyky (cake, potato husks, ground corn cobs, horse sorrel, a little rye flour), matorzhenyky (acacia flower, beets, a little bit of chopped beans, shreds), balabushki (ground peas, flax seeds, shreds), lypianyky (linden blossoms, mint, nettles, crushed corn cobs, a little rye flour), lypenyky

(horse sorrel, burdock seeds, fodder beets, dirt), balabeniki («cookies» made of dry crushed (baked) sorrel), balanda (a liquid stew made from beet pulp, corn and possibly a small admixture of horse meat), galettes (fresh pancakes made from rotten potatoes with crushed acacia grain), deruni (pancakes made of leaves and rotten barabol or potato husk), kalabarda (soup of water, leaves and weeds), lemishka (liquid stew made of acorn flour and leaves), lobodyaniki (cakes made of quinoa leaves) (Marchenko, 2013).

Results and their analysis

Recently, there has been an intensification of applied research on ICH elements in the regions of Ukraine, which are conducted by scientific and educational institutions, cultural and art institutions, creative unions, and public organizations; one of the scientific and practical triggers for the protection, preservation and development of the national network of ICH objects is the creation of the Azov ICH Research Center based on the University of Melitopol (Ukraine) and its joining to European universities studying the ICH of their countries.

The problem of protecting the World Heritage as a whole and ICH as its component is positioned as one of the key priorities of world, European, and national humanitarian development in the 21st century, and the constructive activity of the world community on the protection of the NKS, the effective work of UNESCO in legal support of this process is a significant factor in the actualization of the policy of the state regarding conservation and promotion of traditional crafts, folklore, art, national cuisine.

Objects of ethnographic and ethnocultural tourism are kind of benchmarks and beacons of the resource-recreational «fabric» of any country, which radiate the light of its spirit, national history, and culture; taking into account these realities, every country (and Ukraine is no exception) must make real and effective efforts to preserve and strengthen its ethnocultural, mental and ethnographic «face».

In modern times of globalism and ultra-globalism, despite the positive dynamics of the number of identified locations of ethnographic tourism, and the growth of the number of objects of intangible heritage, their chances of survival are steadily decreasing.

Based on the analysis of the statistics of the recruitment of students for the specialty «Tourism» to the higher education institution of Kyiv (Ukraine) over the past 10 years and the admission campaign of 2023, a trend of a constant decrease in demand for this specialty has been revealed, which is a significant factor in the transformation of both the directions of specialization

of the structural divisions of the higher education institution of Ukraine and educational programs.

Conclusions

Actual objects of intangible national and world cultural heritage have been systematized and the list of nominees for the status of ICH objects of Ukraine has been expanded, which is considered as an option for partial compensation in the war and post-war period of resource and recreation losses of the country.

The fragmentary systematization of objects of ethno-cultural tourism is reflected by the map-schematic and tabular elements of the presented material; the analysis of the map diagram of the preparation of classic borscht testifies to a centrifugal decrease in its popularity (the center is Ukraine), at the same time, its popularity in the countries of the so-called «near abroad» remains sufficiently high.

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