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Travel Culture and Tourist Destinations of Central Ukraine as Components of State-Forming Processes

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This article analyzes the main stages in the history of the Ukrainian nation-state building, the evolution of the Ukrainian elite, and attempts to identify the relationship between the development of Ukrainian statehood and the formation of tourist destinations in Central Ukraine as processes that have complex historical, cultural, and socio-cultural dimensions and influence different aspects of tourism. The study emphasizes that the dynamic activity of the state-forming elite shaped not only the processes of the development of tourist destinations but also the formation of Ukrainian national consciousness.

Keywords: cultural tourism, state-forming, social and cultural history of tourism, tourist destinations, Central Ukraine.

The article examines the main stages in the history of Ukrainian state-forming processes, the evolution of the national elite, and the interrelationship between the development of Ukrainian statehood and the emergence of tourist destinations in Central Ukraine. These phenomena are understood as having complex historical and cultural dimensions that affect various aspects of tourism.

The scientific novelty of the study lies in the systematization and expansion of scholarly approaches to understanding the role and influence of elites in the development of tourism and tourist destinations during the relevant historical period. It is argued that the active state-forming activities of the elite contributed not only to the development of national culture, tourist destinations, and educational achievements of that time, but also to the processes shaping national consciousness.

Problem research level. The phenomena of tourism and the development of tourist destinations, although scientifically recognized only during the last century, existed long before that time—at least several millennia earlier. The tourist destination, understood as the final point of travel and the goal of a journey, has been an integral element of the social and cultural space since the emergence of the earliest civilizations. The formation and development of tourist destinations were closely related to culture, the level of education, and economic development, as well as to the historical and political processes shaping elites within particular state entities. Legends, chronicles, folk narratives, and other sources preserve evidence of early travelers and proto-tourist destinations, including sites along the Northern Black Sea coast, the Middle Dnieper region, and the territory of Scythia. The search for adventure, trade, knowledge, and the desire to encounter other lands and cultures motivated early travelers, prompting them to reach their destinations, return, and disseminate their experiences. Throughout the Middle Ages, the Enlightenment, and the Modern period—up to the mid-nineteenth century—tourism remained largely the prerogative of affluent social groups. As a result, both European and domestic scholarship commonly employs the term *elite tourism* in reference to this

historical period. It was primarily members of the elite—the nobility and those with sufficient time, opportunities, and financial means—who could afford to travel for pleasure and to engage with the historical, artistic, and cultural monuments of other countries. Consequently, the history of state formation, the development of elites, and the consolidation of the nobility are closely related to the history of tourism, the development of tourist destinations, and the processes of preservation and research of cultural monuments, antiquities, works of art, and cultural heritage.

Analysis of recent research and publications. The study of the relationship between the development of Ukrainian statehood, the evolution of the elite, and the formation of tourist destinations in Central Ukraine encompasses complex historical, cultural, and socio-cultural dimensions. It intersects with multiple aspects of inquiry, including tourism studies, the history of state formation, the emergence of the Ukrainian nobility, and the development of national consciousness and identity. In recent years, historiography addressing Ukrainian statehood and elites has been significantly enriched by the rigorous works of I. Kryvosheia, S. Lysenko, O. Odnorozhenko, I. Smutok, I. Fytsyk, Y. Chernetskyi, T. Chukhlib, and N. Yakovenko, among others. Various cultural components of national identity, intercultural interaction, and the preservation of cultural traditions and monuments were analyzed in the studies of P. Herchanivska, Zh. Denysiuk, O. Kopiievska, I. Nadolnyi, D. Shevchuk, and numerous other scholars. In parallel, both Ukrainian and international researchers have contributed to a comprehensive analysis of the social and cultural dimensions of tourism, including the concept of tourist destinations. Notable contributions in this field include works by M. Beni, L. Bozhko, I. Bratus, H. Vyshnevska, K. Hann, H. Harbar, S. Dychkovskyi, V. Zablotskyi, V. Kyfiak, I. Krupa, N. Leiper, V. Liubarets, O. Liubitseva, V. Malakhov, M. Melnychuk, S. Panchenko, S. Piqué, F. Pierce, G. Richards, V. Sivers, J. Urry, C. M. Hall, and others.

At the same time, the issue of correlation between processes of Ukrainian state formation and the emergence and development of tourist

destinations, as well as tourism as a broader phenomenon, has not been addressed in a systematic manner. The relative absence of such research in cultural history, cultural studies, tourism studies, and related humanities underscores the relevance and scholarly necessity of the current study.

The article aims to examine the relationship between these processes through an interdisciplinary analysis and by tracing the main stages in the development of Ukrainian statehood, the domestic nobility, and the emergence and development of tourist destinations in Central Ukraine. It emphasizes that the level of statehood development, the culture of society, and the status of the elite directly influence the preservation of cultural heritage and monuments, as well as the formation and development of tourism infrastructure and tourist destinations.

The research methods employed are determined by the complex and interdisciplinary nature of the topic and include general scientific methods of systems analysis, synthesis, genetic, retrospective, and comparative approaches, as well as specialized historiographical and cultural methods. This methodological framework makes it possible to reconstruct a coherent sequence of events and phenomena, to identify causal relationships, and to trace key trends related to the processes of evolution of national statehood and tourist destinations in Central Ukraine.

The Beginnings of Ukrainian Statehood

Travels, journeys, pilgrimages, visits to educational centers and cultural monuments, trips to mud or mineral springs, as well as visits to fairs or festive balls—all these forms of proto-tourism have been known since ancient times. Regardless of when the terms *tourism*, *tourist*, and *tourist destination* emerged, their practical antecedents and variations can be identified in the histories of diverse civilizations and various historical periods.

Until the early nineteenth century, tourism remained a social and cultural phenomenon characteristic of elites—namely, the nobility, the highly educated, and the wealthy. These were individuals who could afford to devote extended periods to travel, leisure journeys, or trips undertaken

as part of their cultural education. The development of mass tourism and the organization of commercial group trips began in the mid-nineteenth century, with Thomas Cook commonly considered to be a pioneer who ushered in a new era in the history of travel.[1]

Accordingly, until almost the mid-nineteenth century, tourism and the formation of tourist destinations were closely related to the development of elites. From the establishment of Kyiv in the fourth century CE—attributed in some chronicles to the ancient Ukrainian prince Kyi, and in others to Balthazar (or Valiusa), a ruler of the White Huns and the Antes tribal union—Central Ukraine became the core foundation of Ukrainian state formation and culture. The emergence and development of the state of the Grand Principality of Kyiv (or Kyivan Rus) led to the formation of an early Ukrainian elite, including princes, nobles, knights, and heroic figures, as well as to the emergence of tourist destinations, such as spiritual shrines, educational centers, and significant sites of events, which attracted travelers and pilgrims from across the territory of the emerging state.

Until the Mongol invasion, medieval Ukraine of the tenth to thirteenth centuries was closely integrated into the broader historical, political, cultural processes unfolding across the European continent. The Ukrainian nobility of this period consisted of knights, princes, and their entourages. Kyivan Rus was known for knightly duels and heraldic culture. Ancient chronicles mention knightly tournaments held in Kyiv, Halych, Yaroslavl, and other cities, as well as traditions of conferring knighthood through the ceremony of laying down the sword.[2]

A landmark event in the history of early Ukrainian statehood occurred on April 7, 1075, when Pope Gregory VII, with the consent of Holy Roman Emperor Henry IV, issued a bull granting the title *King of Ruthenia* to Iziaslav, son of Yaroslav the Wise, and to Yaroslav's grandson, Yaropolk Iziaslavych. At that time present in Rome as part of a delegation, Yaropolk was personally crowned by Pope Gregory VII as King of Ruthenia (Ancient Ukraine). Western European sources further attest to the travels of

1 Greg Richards, *Rethinking Cultural Tourism* (Cheltenham: Edward Elgar Publishing, 2021), 208.

2 Oleksandr A. Odnorozhenko, *Rus' korolivski, hospodarski ta kniazivski pechatky XIII–XVI st.* [Rus' Royal, Office and Princely Seals of the 13th–16th Centuries] (Kharkiv, 2009), 320 [in Ukrainian].

Ukrainian knights and their participation in tournaments held by various European rulers. For example, the twelfth-century poem *The Garden of Roses* mentions two knights from Rus taking part in a tournament on the island of Vormsi. In the thirteenth-century epic *Ortnit*, one of the central characters is the heroic knight Illia from Rus, whose black banner bears the image of a Golden Lion. This image, accompanied by signature of the Coat of Arms of the Principality of Ruthenia, appears in numerous European heraldic books from the thirteenth century onward.[3]

At the same time, this period was marked by significant destruction. In 1169, Kyiv was captured and looted by the Suzdal Polovetsk prince Andrii "Boholiubskyi," whose forces removed extensive treasures from the city, including the revered Icon of the Vyshhorod Mother of God, later known as the Volodymyr Mother of God in Muscovy. Eyewitnesses describe the devastation inflicted on Kyiv by the people of Suzdal as so severe that, when the Mongol army seized the capital of the Grand Principality of Kyiv in 1240, there was little left to plunder.[4]

After these tragic events, the continuity of Ukrainian state formation was assumed by the Grand Princes of Kyiv and the Kings of Ruthenia of the Romanovych dynasty. The emergence of the Kingdom of Ruthenia (also known as the Ruthenia-Ukraine Kingdom) represented a historical, cultural, and social continuation of the evolution of the ancient Ukrainian elite and formation of new tourist destinations. Kyiv, which retained its status as the spiritual center of the Kingdom of Ruthenia, was joined by other cities. One illustrative example is another well-known miraculous icon placed in the mid-thirteenth century by King Lev Danylovych in the care of the ancient Ukrainian Orthodox Church in Belz. This icon attracted new waves of pilgrims and became known as the miracle-working icon of the Virgin of Belz; later transferred to Poland, it is today known as the Czestochowa Icon.[5]

3 Oleksandr A. Odnorozhenko, *Tradytsii ukrainskoi heraldyky* [Traditions of Ukrainian Heraldry] (Kharkiv, 2017), 19 [in Ukrainian].

4 Natalia P. Sheremeta, "Psykholohichnyi linhvotsyd v Ukraini [Psychological Linguicide in Ukraine]," *Naukovi pratsi Kamianets-Podilskoho natsionalnoho universytetu imeni Ivana Ohiienka. Filolohichni nauky*, no. 20 (2009): 732–35 [in Ukrainian].

5 Dmytro V. Stepovyk, *Istoriia ukrainskoi ikony X–XX stolit* [A History of Ukrainian Icon in the 10th–20th Centuries] (Kyiv: Lybid, 2004), 436 [in Ukrainian].

During this period, recurrent and destructive Mongol-Tatar raids on Eastern, Central, and Southern Ukraine led to a shift in political centers. The principalities of Peremyshl, Kholm, Volyn (Volodymyr), Halych, Podil, and Moldavia (the Russo-Vlach Principality), all of which formed part of the Kingdom of Ruthenia, become the main centers for the consolidation of the ancient Ukrainian elite, including boyars and the nobility. Following the extinction of the Romanovych royal dynasty, an active struggle for the inheritance of the Kingdom of Ruthenia—its land, crown, and titles—unfolded among Poland, Hungary, and the Grand Duchy of Lithuania. This led to significant changes in land ownership. Older princely dynasties declined, while new landowners redistributed captured lands to their knights or confirmed property rights for existing heirs. In this context, the Peremyshl nobility, like other Ukrainian elites, consisted of both local populations—drawn from various strata of ancient Ukrainian society, including boyars, noblemen, princely and royal servants, and knights—and migrants. The latter were primarily representatives of West Slavic tribes related to Ukrainians, such as Kashubs from Pomerania and Lusatians from Silesia, as well as members of the ancient Ukrainian nobility from Zakarpattia, Podil, Moldova, Central Ukraine, and the Black Sea region. After the decline of the Kingdom of Ruthenia, which had encompassed these territories, members of the ancient Ukrainian nobility migrated to Halych, forming a "new" noble stratum drawn from the ancient Ukrainian (Russo-Vlach and Russo-Hungarian) population of the Maramureș region, the territory around the confluence of the Dniester and Prut rivers, the Upper Dnieper region, the Black Sea littoral, and "Hungary," that is, Zakarpattia. To a lesser extent, nobles also arrived from Volyn, Beresteishchyna (the "Lithuanian borderlands"), Sivershchyna, and other Ukrainian lands.[6]

These illustrative examples demonstrate that the development of statehood and the formation of a domestic elite contributed to the development of specific places, events, and practices that functioned as proto-tourist destinations, attracting visitors even from distant regions. The trials and upheavals experienced by Ukrainian lands and by the Ukrainian elite in their efforts to preserve political symbols, culture, and self-identification

6 Ihor I. Smutok, *Rus'shliakhta Peremyshlskoi zemli (XIV–XVIII st.). Rodovody* [Rus' Nobility of the Premislia Land (14th–18th Centuries). Genealogy], vol. 3 (Lviv: Prostir-M, 2020), 624 [in Ukrainian].

affected not only political and economic life but also the broader social and cultural aspects of society.

Over time, Polish Catholic nobility moved into the western Ukrainian ethnic lands—including the Peremyshl region, Kholmshchyna, Chervona Rus, Lemkivshchyna—and began to displace the ancient Ukrainian nobility from their lands and property. This process is reflected in the demographic changes and the shrinking number of local Ukrainian noble families. As evidenced by the register of the Ukrainian nobility in the Peremyshl region and the northern part of Sambir counties, by the late sixteenth century their numbers had declined, with only a limited number of families remaining, including the Zablotski, Rohozynski, Zamoiski, Nehrebetski, Rytarovski, Sheptytski, Hostyslavski, Tyshkovski, Makovski, and Brylynski. Unable to withstand the pressure of wealthier and stronger neighbors who were actively expanding their estates, many representatives of the Ukrainian nobility either lost their social position or were compelled to migrate southward and eastward—to neighboring territories such as Halychyna, Podillia, Beresteishchyna, Volyn, and Kyivshchyna.[7]

As demonstrated above, for approximately two centuries following the decline of the Kingdom of Ruthenia, the western lands remained the centers of Ukrainian noble families. Political and religious sites visited by the contemporary elite were likewise concentrated in these regions. However, under increasing pressure of Polonization and Catholicization, reverse migration of the Ukrainian elite toward Volyn and Central Ukraine, as well as to other territories, gradually unfolded. Examples can be found among representatives of individual noble families. In 1565, the former military commander Pavel Petrovych Zablotskyi appears in records associated with the fortified buildings of the Pskovo-Pecherskyi Monastery; he was later executed by the Moscow Tsar Ivan the Terrible. Volodymyr Semenovych Zablotskyi, by contrast, relocated to Poland in the 1560s and attained a prominent position at the court of the Grand Duke of Lithuania and King of Poland, Sigismund Augustus, and subsequently at the court of King Stephen Báthory.[8]

7 Smutok, *Rus'shliakhta Peremyshlskoi zemli (XIV–XVIII st.)*, 624.

8 Nataliia P. Bondar, "Ivan Fedorovych ta Andrii Kurbskyi: hipotetychni kontakty knyzhnykiv na osnovi arkhivnoho dokumenta 1575 r. [Ivan Fedorovych and Andrii Kurbskyi: Hypothetical Contacts of Scholars Based on the 1575 Archival Document]," *Ostrozkyi kraieznavchyi zbirnyk*, no. 9 (Ostroh, 2017): 258–71 [in Ukrainian].

In summary, these examples of individual families make it possible to trace broader trends in the development of Ukrainian statehood and nobility. Furthermore, they also demonstrate that the evolution of travel culture, the formation of tourist destinations, and the emergence of pilgrimage sites were closely related to the status and position of domestic elites. When Kyiv functioned as the hub of state processes, the principal centers of influence were concentrated there, alongside the active formation of the ancient Ukrainian nobility and chivalric culture. Following the decline of Kyivan Rus and the rise of the powerful Kingdom of Ruthenia, the center of Ukrainian elite formation shifted westward, and new pilgrimage routes began to emerge accordingly. At the same time, the importance of Central Ukraine's sites as spiritual treasures of the entire nation was preserved throughout subsequent historical periods.

Following the extinction of the Romanovych royal dynasty and the annexation of Ukrainian lands into the Kingdom of Poland and the Grand Duchy of Lithuania, Ruthenia (Ancient Ukraine) and Žemaičiai (Žemaitija), the local Ukrainian nobility in the westernmost Ukrainian lands, such as Kholmshchyna, Podlachia, Cherven Cities, and Zakarpattia, underwent a gradual process of assimilation The center of concentration of the Ukrainian elite shifted to Volyn, where key institutions of Ukrainian education and culture emerged under the patronage of the Princes of Ostroh, descendants of grand ducal and royal dynasties. For several decades, the Ostroh Academy served as a major intellectual hub, attracting representatives of the nobility and the intelligentsia from across Ukrainian lands. At the same time, the Princes of Ostroh remained acutely aware of the enduring significance of Kyiv, consistently supporting its reconstruction and the development of churches and monasteries not only in Volyn, but also throughout Central Ukraine.

Formation of Travel Culture

From the mid-seventeenth century onward, fundamentally new processes emerged both in the development of Ukrainian statehood and in the evolution of tourist destinations. Large-scale social movements led to the establishment of the Cossack state (the Hetmanate), and, consequently, to

the formation of a new nobility stratum—the Cossack officer class. Central Ukraine became the main scene of major contemporary events, encompassing both destruction and reconstruction during the period of the Cossack Baroque, and continuing until the three partitions of the Polish-Lithuanian Commonwealth and the subsequent occupation of these lands by the Russian Empire. The mobility and travel culture of the medieval population were shaped by prevailing socio-cultural rules, material opportunities, and conceptions of the purpose of travel. These motivations varied across social groups—merchants, students, professors, pilgrims, travelling nobles, and other groups each pursued distinct personal and corporate goals. For centuries, journeys to famous educational institutions in France, Italy, and the Polish-Lithuanian Commonwealth constituted an integral part of the life of the Ukrainian nobility. From the fourteenth to the eighteenth centuries, students from Ukrainian lands were consistently represented among the enrollments of leading European universities.[9] With the establishment of the Ostroh Academy and the Kyiv Mohyla Academy, these institutions themselves became important destinations for travel, attracting young nobles, priests, and, later, Cossacks.

Gradually, travel evolved from a means to an end in itself. From the sixteenth century onward, journeys were undertaken not only for trade, pilgrimage, or education, but also for pleasure or self-realization. Travel became a mandatory element of education not only for noble youth, but also for members of brotherhoods and craft guilds—a tradition that persisted until the eighteenth century. The underlying principle held that travel enabled learning through experience, exposure to the wider world, and the refinement of skills, allowing individuals to mature through trials and return as more accomplished persons.[10] At the same time, pilgrimage traditions continued, both to distant holy sites and to the monasteries of Kyiv and other regions.

Considering travel culture and tourist destinations within the broader context of Ukrainian statehood and nobility development, these

9 Hryhorii A. Nudha, *Ukrainski studenty v universytetakh Yevropy v XIV–XVIII stolittiakh* [Ukrainian Students in European Universities in the 14th–18th Centuries] (Kyiv: Dnipro, 1990), 349 [in Ukrainian].

10 Ueli Gyr, "The History of Tourism: Structures on the Path to Modernity," *European History Online* (EGO), Institute of European History (IEG), Mainz, December 3, 2010, http://www.ieg-ego.eu/gyru-2010-en.

phenomena can be understood as interconnected elements of a larger system of knowledge, an integrated process of our social and cultural research. Historical and cultural monuments and cultural traditions play a central role in this process. Traditions and culture shape the basic trends of individual development, social groups, and the nation as a whole. The diversity of cultural traditions, traced through their historical evolution, creates a comprehensive worldview, preserves cultural memory, and provides the foundation for the formation of future generations. Value concepts embedded in cultural traditions form the system of value orientations of individuals, communities, and the state, while the cultural heritage, as manifested in monuments of the past, becomes a crucial factor in the formation of future generations.[11]

As previously noted, until the mid-nineteenth century, tourism remained largely the domain of the nobility and other affluent social groups. These travelers were not only motivated by the desire to learn about different cultures and explore sites of interest, but also possessed the means to manage all logistical and financial aspects of extended journeys. With the growth of the noble class, the emergence of new wealthy social strata, rising education levels, improving standards of living, and growing interest in traveling, the number of travelers steadily increased.

Therefore, this paper analyses the various periods of Ukrainian state formation, the migration of the nobility, and the emergence of cultural centers and tourist destinations. Across all stages of the Ukrainian statehood, it is possible to trace the interconnections among these social and cultural processes. The level of societal culture and the status of the elite directly influenced the preservation of cultural heritage, as well as the development of tourism infrastructure and tourist destinations. Even during periods when Ukrainians lost political independence, the efforts of leading representatives of the state-forming elite ensured the preservation of Ukrainian state-building historical memory, cultural achievements, artistic production, education, and traditions. It is also evident that as the political center of influence shifted geographically, the composition and status of the elite changed accordingly, which in turn affected, among other things, the

11 Olga R. Kopiievska, "Kulturni tradytsii u formuvanni natsionalnoi identychnosti [Cultural Traditions in the National Identity Formation]," *Aktualni problemy istorii, teorii ta praktyky khudozhnoi kultury*, no. 32 (Kyiv, 2014): 194–201 [in Ukrainian].

evolution of travel culture and the condition of cultural and tourist sites. As a result, these dynamics influenced broader social and cultural processes, contributing to the formation of national consciousness and the self-identification of Ukrainians as a nation with an ancient heroic past and a rich cultural heritage.

Conclusions

The scholarly discussion on the reciprocal influence of Ukrainian state formation, the development of domestic elite, and the emergence of tourist destinations remains at an early stage. The analysis presented in this article demonstrates a direct relationship between the status and concentration the Ukrainian state-forming nobility and the development of travel culture and tourist destinations. Broad social, cultural, and political processes occurring in Ukraine from the tenth to the nineteenth centuries produced interdependent changes in these phenomena. Certain aspects of this topic require further research, and more comprehensive studies by historians, sociologists, political scientists, cultural scholars, and other experts will be essential in this regard.

In conclusion, the initial stage of the formation of the ancient Ukrainian nobility and tourist destinations in Central Ukraine traces back to the origins of Ukrainian statehood, the establishment of Kyiv, and the emergence of the Grand Principality of Kyivan Rus. Following the adoption of Christianity as the state religion in 988 and the strengthening of centralized power, these processes accelerated and became closely interconnected. Spiritual and educational centers were established, attracting representatives of Ukrainian society and pilgrims from across the country.

Throughout this period, Kyiv and Central Ukraine remained key political, religious, and commercial centers, connecting the west with the east and the north with the south. A network of trade and pilgrimage routes converged in the region, facilitating cultural exchange across the state. During the reigns of the Grand Princely Sviatoslavovych dynasty and the Royal Romanovych dynasty, both the development of the country and the evolution of the nobility and tourist destinations advanced significantly. In

the subsequent period, despite the loss of independent statehood, leading representatives of the Ukrainian elite successfully preserved the historical memory of state formation, as well as the culture, art, education, and traditions of the nation. With the shift of the political center of influence, changes in the composition of the domestic nobility directly affected, among other things, the evolution of tourism traditions and the condition of tourist sites.

The intensive activity of the Ukrainian nobility during the course of state formation fostered not only the growth of national culture, the establishment of tourist destinations, and educational achievements, but also the formation of national consciousness and self-identification of Ukrainians as a nation with an ancient, heroic history and a rich cultural heritage. These processes continued into the nineteenth century, during the era of national revival and the emergence of modern Ukrainian literature, science, and political identity, and they merit further scholarly study.

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Santrauka

Centrinės Ukrainos kelionių kultūra ir turistinės kryptys kaip valstybės formavimosi procesų komponentai

Pavlo Berest

Reikšminiai žodžiai: kultūrinis turizmas, valstybės formavimasis, socialinė ir kultūrinė turizmo istorija, turistinės kryptys, Centrinė Ukraina.

Straipsnis pagrįstas išsamiu turizmo, kaip galingo įrankio įtvirtinant nacionalinę idėją, aktualizuojant ir populiarinant Ukrainos istorinį bei kultūrinį paveldą ir ugdant naujas kartas nepriklausomybės, patriotizmo ir kultūrinio tapatumo dvasia, tyrimu ir analize. Ši kultūros studijų sritis turi didelį potencialą skatinti tiek nusistovėjusių, tiek mažiau žinomų turistinių vietų Ukrainoje atkūrimą, plėtrą, populiarinimą ir nacionalinio bei tarptautinio pripažinimo įgijimą. Straipsnyje atlikta analizė leidžia teigti, kad egzistuoja tiesioginis ryšys tarp Ukrainos valstybę formavusio didikų luomo statuso, jo susitelkimo vietų ir kelionių bei turistinių vietų kultūros genezės proceso. X–XIX a. Ukrainoje vykę pasauliniai socialiniai, kultūriniai, politiniai ir kiti procesai lėmė tarpusavyje susijusius šių reiškinių pokyčius. Visą šį laikotarpį Kyjivas ir Centrinė Ukraina išliko svarbiais visos valstybės politiniais, religiniais ir prekybos centrais, jungiančiais Vakarus su Rytais ir Šiaurę su Pietumis. Čia kirtosi įvairūs prekybos ir piligrimystės keliai, palengvinę kultūrinius mainus tarp regionų.

Pasitelkus kultūros studijų įrankius, straipsnyje parodoma, kad turistinės vietovės yra veiksmingas kultūrą kuriantis ir apibrėžiantis reiškinys. Prasidėjęs nuo piligriminių kelionių į religines šventoves, aristokratų jaunimo ekskursijų po miestą ir mokslininkų bei tyrėjų kelionių, turizmas sparčiai išsivystė iki masinio socialinio reiškinio. Jis reikšmingas ne tik poilsiui, sveikatai, laisvalaikiui ir pramogoms, bet ir pažintiniams bei edukaciniams tikslams. Be to, valstybingumo raida ir nacionalinio elito formavimasis padėjo kurtis vietoms, renginiams ir veikloms, kurios tapo prototuristinėmis vietovėmis, pritraukiančiomis lankytojus iš tolimų kraštų.

Taip pat galima teigti, kad įvykiai ir išbandymai, kuriuos patyrė Ukrainos žemės ir ukrainiečių elitas, siekdamas išsaugoti savo simbolius, kultūrą ir savimonę, paveikė ne

tik politinius ir ekonominius, bet ir socialinius bei kultūrinius visuomenės aspektus. Keičiantis politinės įtakos centrams, keitėsi ir šalies diduomenės sudėtis, tiesiogiai paveikdama, be kita ko, turizmo tradicijų raidą ir turistinių objektų būklę. Valstybingumo ir Ukrainos diduomenės raidos metu intensyvi jų veikla skatino ne tik nacionalinės kultūros formavimosi procesus, turistinių vietų atsiradimą ir to meto švietimo pasiekimus, bet ir tautinės sąmonės kilimą bei ukrainiečių kaip tautos, turinčios seną ir didvyrišką istoriją bei turtingą kultūros paveldą, savimonę.

Visi šie procesai tęsėsi XIX–XX a. – nacionalinio atgimimo, moderniosios ukrainiečių literatūros, mokslo ir politinės tautos atsiradimo laikotarpiu. Jie turėtų tapti tolesnių perspektyvinių šios temos tyrimų objektu. Kai kurie tiriamos problemos aspektai vis dar reikalauja gilesnio tyrimo. Prie šio darbo prisidės išsamus istorijos, sociologijos, politologijos, kultūros studijų ir susijusių sričių ekspertų bendradarbiavimas.