Abstract. The article describes theoretical foundations of the study of geography and tourism potential of ethnic minorities’ cultural heritage in the Vinnytsia Oblast of Ukraine. The historical preconditions for the formation and development of cultural heritage of ethnic minorities in the modern Vinnytsia Oblast are studied. According to the 2001 census, there are more than 100 ethnic minorities in Vinnytsia Oblast, representing almost 6% of the total population. The most numerous are Russian (3.83%) and Polish (0.22%) ethnic minorities. The Oblast has a rich historical and cultural heritage. Jewish and Polish minorities have the largest number of preserved cultural heritage objects of ethnic minorities, mostly sacred buildings and palaces. It was found that the main centers of cultural heritage of ethnic minorities of the Oblast are the cities of Vinnytsia, Illintsi, Zhmerinka, Bar, Brailiv, Khmelnik, Mogiliv-Podilsky, Sharhorod et al. A map of the geography of cultural heritage of ethnic minorities of Vinnytsia Oblast in the context of modern ethno-geographical relations is developed. It was found that the largest share of ethnic minorities is in the following areas with centers in the cities: Koziatyn, Bar, Tyrvir, Tulchin, Gaisyn, Tomashpil, Bershad. The main types of preserved objects of ethnic minorities’ cultural heritage of Vinnytsia Oblast are highlighted. The main preserved cultural heritage objects of the largest ethnic minorities of the studied area, in particular Jewish, Polish and Russian, are described. A number of historical and cultural heritage problems of ethnic minorities of Vinnytsia Oblast were identified, in particular: violation of the connection between the number of minorities and the number of cultural heritage objects; unsatisfactory condition of certain cultural heritage objects; low level of their use for tourism purposes; misuse of some objects. Two new tourist routes are developed with the objects of historical and cultural heritage of the Polish and Jewish minorities of Vinnytsia Oblast and the corresponding maps are created. Involving the cultural heritage of ethnic minorities in the tourism process will contribute to the sustainable development of territories, preservation and promotion of historical and cultural objects.

Key words: geography, ethnicity, minority, cultural heritage, tourism, tourism potential.
Introduction.

Ukraine is a state whose cultural heritage, along with Ukrainians, was formed by representatives of other ethnic minorities, including Jews, Poles, Germans, Russians, Armenians, etc. (over 130 nationalities). Currently, most oblasts of Ukraine are monoethnic. According to the 2001 census, the share of Ukrainians is 78% of the total population, and the share of other ethnic minorities is 22% (Pro kilkist ta sklad naselennia, 2001). Each ethnic minority has its own unique historical and cultural heritage that needs to be protected. Ethnic minorities have distinctive ethnic, artistic, religious or linguistic characteristics; strive to preserve their ethnic identity, monuments, culture, traditions, religion, and language (Smolii, 2010).

Problems of protection of cultural heritage of ethnic minorities are relevant in many countries around the world and are addressed at both international and national levels. Well-known international organizations dealing with these issues are: the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations World Tourism Organization (UNWTO), World Travel and Tourism Council, Organization of World Heritage Cities. The Ministry of Culture and Information Policy is the central executive body in the field of cultural heritage protection in Ukraine. There are also a number of public organizations at various levels, such as the Ukrainian Association of the Protection of Historical and Cultural Monuments. The need and obligation to preserve the historical and cultural heritage of ethnic minorities in Ukraine is governed by a number of regulatory documents (Yevropeiska kulturna konventsia vid 1954, 1994; Zakon Ukrainy Pro okhoronu kulturnoi spadshchyny, 2000).

The concept of multiculturalism is popular in the world, which aims to reduce contradictions between ethnic minorities, the interaction of different cultures, understanding and unification of society (Matlai, 2014). Multiculturalism is the modern policy of migrant states (for example, Canada, USA, Australia) on the management of cultural diversity and provides for the recognition of collective rights, support and development of ethnic minority cultures for the peaceful coexistence of different nationalities (Dam, 2011; Harrison, 2010).

In Ukraine, cultural heritage objects of ethnic minorities are often neglected and little known. At the same time, the cultural heritage of ethnic minorities can be the basis for the development of various types of tourism, including ethnic, which may include: visits of tourists to their historical homeland; visiting settlements where traditions have been preserved, life of certain peoples; visiting museums, including open-air museums (Rozhnova, Teres, 2013; Haba et al., 2020).

Effective management of the historical and cultural heritage of ethnic minorities requires the cooperation of state and local authorities, society, scientific and other institutions. (Khoa Vu Hoang, 2021; Ismail et al., 2014).

The study of the current state of the existing cultural heritage objects of ethnic minorities is especially important, as it allows to draw public attention to them, as well as to develop measures for their preservation, restoration and promotion. Such studies are particularly relevant for areas where many ethnic minorities live or lived, such as the Vinnytsia Oblast of Ukraine.

The purpose of this article is to study the ethnic minorities of Vinnytsia Oblast, their cultural heritage and tourism potential. The objectives of the study are: to analyze the ethnic composition of the population of Vinnytsia Oblast; to study the current state of existing cultural heritage objects of ethnic minorities; to identify areas (centers) with the maximum concentration of preserved cultural heritage objects of ethnic minorities; to identify the types of preserved objects; to reflect cartographically the peculiarities of the cultural heritage of ethnic minorities of Vinnytsia Oblast; to identify ethnic minorities with the largest number of preserved objects; to suggest ways to use the existing heritage in tourism.

Materials and methods.

The study is based on the analysis of literature sources. The works of domestic and foreign scholars on the cultural heritage of ethnic minorities, tourism, geography, history, management and marketing are analyzed. A number of secondary sources were also analyzed, in particular, statistics on the ethnic composition of Vinnytsia Oblast of Ukraine in
different years (censuses), materials directly or indirectly related to the history of ethnic minorities, heritage and tourism (preserved cultural heritage objects), maps and websites.

When processing the collected data, as well as to illustrate the results of the study, the following methods are used: historical (to describe the historical preconditions of the formation of cultural heritage of ethnic minorities in the Vinnytsia Oblast of Ukraine); typological (to highlight the types of preserved objects); cartographic (for the analysis of geography of cultural heritage of ethnic minorities within the modern Vinnytsia Oblast); analytical and problematic (to identify problems of development of cultural heritage of ethnic minorities).

Results of the study and their analysis.

Historical features of the development of ethnic minorities in Vinnytsia Oblast

Vinnytsia Oblast has rich ethnocultural heritage. This is due to the fact that people from different ethnic minorities lived here, leaving behind many monuments. However, as a result of the events of the Second World War, the population of certain ethnic minorities decreased significantly.

According to the last census, which took place in 2001, there are more than 100 ethnic minorities in Vinnytsia Oblast, which have formed more than 70 public associations, including Polish (26), Jewish (9), Azerbaijani (2), Roma (4), Crimean Tatar (2), and Czech (2). In addition, there are minorities of Belarusians, Armenians, Greeks, Georgians, Germans, Lithuanians et al. (Sait Vinnychchyna Relihiina ta Mizhnatsionalna).

Table 1 shows the ethnic composition of the population of Vinnytsia Oblast according to the 1939 and 2001 censuses. As can be seen from the table, the share of ethnic minorities in Vinnytsia Oblast in 1939 was 13.9%, and in 2001 – 5.81% of the total population. The largest share in 2001 belonged the Russian (3.83%) and Polish (0.22%) minorities, and, according to 1939 data, the Jewish (6.04%) and Russian (4.5%) minorities.

Table 1. National composition of the population of Vinnytsia Oblast of Ukraine

<table>
<thead>
<tr>
<th>Nationality</th>
<th>1939</th>
<th>Share in total, %</th>
<th>2001</th>
<th>Share in total, %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of people</td>
<td></td>
<td>Number of people</td>
<td></td>
</tr>
<tr>
<td>Ukrainians</td>
<td>2017990</td>
<td>86.1</td>
<td>1674135</td>
<td>94.91</td>
</tr>
<tr>
<td>Russians</td>
<td>106061</td>
<td>4.5</td>
<td>67501</td>
<td>3.83</td>
</tr>
<tr>
<td>Poles</td>
<td>55610</td>
<td>2.4</td>
<td>3794</td>
<td>0.21</td>
</tr>
<tr>
<td>Belarusians</td>
<td>4830</td>
<td>0.2</td>
<td>3114</td>
<td>0.18</td>
</tr>
<tr>
<td>Jews</td>
<td>141825</td>
<td>6.04</td>
<td>3066</td>
<td>0.17</td>
</tr>
<tr>
<td>Moldovans</td>
<td>918</td>
<td>0.04</td>
<td>2944</td>
<td>0.17</td>
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<tr>
<td>Armenians</td>
<td>768</td>
<td>0.03</td>
<td>1091</td>
<td>0.06</td>
</tr>
<tr>
<td>Tatars</td>
<td>2208</td>
<td>0.09</td>
<td>504</td>
<td>0.03</td>
</tr>
<tr>
<td>Others</td>
<td>14526</td>
<td>0.61</td>
<td>7795</td>
<td>0.44</td>
</tr>
<tr>
<td>Total</td>
<td>2344736</td>
<td>100</td>
<td>1763944</td>
<td>100</td>
</tr>
</tbody>
</table>

Cultural heritage of the Jewish ethnic minority in Vinnytsia Oblast

According to the 1939 census, the largest ethnic minority in the Vinnytsia Oblast was Jewish (Table 1). The Jews were first mentioned in documents in 1506. The migration of Jews to the Vinnytsia Oblast intensified in 1569 after the Union of Lublin. At this time, Polish kings distributed land to magnates who built estates. The Jews were the rulers there. As Vinnytsia was an active trade center, it attracted Jews who began to develop trade actively. In 1604 there were 66 Jewish houses in Vinnytsia. Gradually, the Jewish community grew. Thus, in 1767 there 691 Jews lived there, in 1897 – 11.689 thousand (36% of the total population). At the end of the 18th century in Vinnytsia the Jewish quarter – «Jerusalem» was formed (Mahochii, Petrovskyi-Shtern, 2016). Synagogues and Talmudic Torahs (Jewish religious schools) began to be built. In 1910, there were only 17 synagogues in Vinnytsia, and the State Jewish Theater, Institute, and Schools were opened. According to the 1939 census, there were 33.15 thou-
sand Jews living in Vinnytsia, which was 35% of the population, and a total of 141,825 thousand Jews (6% of the population) in the Vinnytsia Oblast (Kruhlov et al., 2016; Vsesoyuznaya perepis naseleniya 1939 г.).

During World War II, most Jews were exterminated by the German Nazis. As of 1944, there were only 76 of them left in Vinnytsia (Kruhlov et al., 2016).

After the overthrow of the German occupation, Jewish life was gradually restored, and in 1989, 15 thousand Jews lived in the city. However, with Ukraine’s independence, their travel abroad intensified, so according to the 2001 census, there were 3000 Jews living in Vinnytsia Oblast (0.2% of the population), 1700 of whom lived in Vinnytsia (Pro kilkist ta sklad naselennia Vinnytskoi oblasti).

In addition to Vinnytsia itself, the Jewish community was quite numerous in other settlements of the Oblast. Shargorod was one of the cities with the largest Jewish community. By 1939, 1,664 thousand Jews lived here (74% of the population). In 1939, 2,217 thousand Jews (63.6% of the population) lived in Illintsi. In Bar in 1939, Jews made up 55% of the population and at that time there were 12 synagogues, a Jewish cemetery, and a female school. In 1939, 8,703 thousand Jews lived in Mogyliv-Podilsky (39.8% of the population) (Sait Myshtetl).

Synagogues are the main surviving Jewish cultural heritage objects. Now there are three synagogues in Vinnytsia. The main synagogue of Vinnytsia or Lifshits Synagogue was built in 1897 at the expense of the Vinnytsia merchant Lifshits. Now the building is completely renovated. Reicher Synagogue is a preserved monument of sacred Jewish architecture of the 20th century. Vinnytsia Synagogue is a religious center of the Jewish religious community.

Objects of Jewish cultural heritage that deserve attention are also available in other settlements of the Oblast. The synagogue in Shargorod was built in 1589. It is one of the best architectural monuments of Ukraine of the fortress type, made in the Baroque and Renaissance styles. In Illintsi there is a complex of Jewish religious buildings, built in the 18th century. The complex includes: the main synagogue, female synagogue, the bath and building of the heder (Jewish religious primary school) and the Talmud-Torah. The synagogue was the largest among such buildings in the Vinnytsia Oblast, but in 2019 the building burned down and is now in a dilapidated condition. In addition, there are two old Jewish cemeteries in Illintsi. The synagogue in Bershad, built in the early 19th century, is now used by the Jewish community. Several Jewish cultural heritage objects have been preserved in Zhmerynka. These are synagogues built in the early 20th century: synagogue for «rich people» (now it is used as a dwelling house); the Great Synagogue (now the House of Culture); synagogue of «butchers» (transferred to the Jewish community in the 2000s and used for its intended purpose) (Sait Myshtetl). In addition to synagogues, other Jewish heritage buildings have been preserved in Zhmerynka, in particular, former male and female gymnasiums (now schools), Jewish schools, and the Talmud-Torah religious schools. The Jewish Ethnographic Photo Museum is also located in Zhmerynka.

In Mogyliv-Podilsky it is possible to see two synagogues, the former house of the merchant Halper-in, built in 1909 in the Modern style (now the Moglyiv-Podilsky Museum of Local Lore), the Museum of the Shoah (Holocaust), memorials to the fallen Jews; Jewish cemetery. There are also synagogues in: city Ozaryntsi (built in the early 20th century, half-destroyed); city Chechelnyk (built in the 18th century, now half-destroyed); village Vapiarka (used as a workshop); villages Verbovets, Zhabokrych, Stanislavchyk; city Khmilnyk; village Zhornysheche (ruins); village Mezhyriv (ruins of the synagogue). There are two synagogues in the village Komarovod (as well as the Jewish cemetery), in the village of Brailov (large and small synagogues, but they are not used for their intended purpose), in the village Pishchantsi has two synagogues, one of which has been rebuilt as a house (Sait Myshtetl).

The museum-shop «Mr. Zavarkin and Sin», whose history is directly connected with Jews, deserves attention in Vinnytsia. It has preserved a gramophone, old scales, kerosene lamps, many teapots, samovars and posters of the early 20th century.

The village of Vakhnivka was an important center of the Jewish ethnic minority in Vinnytsia. The main place of execution of Jews in the village of Vakhnivka is outside the village, in the middle of the forest. A mass grave with about 40 victims is located on the outskirts of the village in the New Jewish Cemetery, where it is still possible to see some old tombstones. Part of the burial was marked with a red metal fence, but no information was available. In 2019, new memorials were built at the objects of mass burials of Holocaust victims (Zakhyst i memorializatsiia…).

**Cultural heritage of the Polish ethnic minority in Vinnytsia Oblast**

The resettlement of ethnic Poles on the territory of modern Vinnytsia Oblast dates back to the 14th century, when the Polish colonization of Ukrainian lands began, which was accompanied by the distribution of land in Podilia and Galicia to Polish magnates and nobles. In the 18th century the Jesuit order...
contributed to the spread of Polish colonization in Ukrainian lands. At that time, the density of compact living of Poles within Podillia was 6.4 inhabitants per 1 km², and in Bratslav – about 3.8 inhabitants per 1 km² (Kravtsov et al., 1996). Since that time, as a result of assimilation processes and territorial and political changes, the number and share of ethnic Poles in the Vinnytsia Oblast has decreased significantly. According to the 2001 census, 3,794 thousand ethnic Poles lived in Vinnytsia Oblast, which was only 0.2% of the total population. There are only a few cities and districts where the share of the Polish ethnic minority ranges from 1 to 0.2%: Koziatyn and Koziatyn district (1.0%), Khmilnyk (1.0%), Bar and Gnivan (0.6% each), Vinnytsia (0.5%), Ladyzhyn (0.4%), Barsky, Tyvrivsky and Khmilnytsky districts (0.3% each), Kalyivka (0.3%). The smallest share of the Polish ethnic minority is observed in the cities of Zhmerynka (0.2%), Tulchyn (0.2%), Pohrebyshche (0.2%), Sharhorod (0.2%), which corresponds to the average values in the Oblast. The share of ethnic Poles in the cities of Gaisyn (0.1%), Bershad (0.1%), Nemryv (0.1%) and Illintsy (0.1%) is slightly lower than the average.

Thus, the largest ethnic community in terms of numbers (1.8 thou people) lives in the city of Vinnytsia. It is here that most of the sacred and cultural objects associated with the long-term presence of the Polish ethnic minority in Podillia are preserved. These include the Dominican Monastery (built in 1624), which was originally made of wood and rebuilt into a brick church in 1760. Now it is the Holy Transfiguration Cathedral. The Church of the Blessed Virgin Mary (1746) is a functioning church and belongs to the Capuchin Order. Jesuit Monastery (1611) – today the State Archives of Vinnytsia Oblast, the Museum of Local Lore and Art, as well as the Technical Lyceum function on the territory of the monastery. Pyatnychany Castle (built in the 18th century) is located within the city limits, the former village of Pyatnychany was once the property of the Grokholski family.

A significant number of cultural heritage objects of the Polish ethnic minority are located in such cities as Bar (ruins of Bar Castle, St. Anna’s Church, Carmelite Monastery); Zhmerynka (Church of St. Oleksii); Tulchyn (Potocki Palace 18th century), Church of St. Stanislaus; Dominican Church (now Christ the Nativity Cathedral); Khmilnyk (Church of the Holy Trinity (1603)); Sharhorod (Church of St. Florian (1595)).

Several palaces founded by Poles have survived in the Vinnytsia Oblast. In the village of Voronovytysia near Vinnytsia there is the Grokholski Palace, built by the Polish magnate Grokholsky (18th century), as well as the Church of Michael the Archangel (18th century). There is the palace of M. Chatsky in the village Serebryntsi, Mogyliv-Podilsky district, a monument of national importance, built in 1770-1780 by Mykhailo Chatsky. The Orlovski Palace-Estate in Severynivka, Zhmerynsky district, was built in the 19th century and has survived to the present day. The palace of Ihnati Vitoslavsky was built in the 17th century (Cherniatyn village). Komari Palace in the village Muvorani Kurylivtsi was built in 1805. Cherlenkivsky Castle was built in the 17th century (village Selyshche, Tyvriv district) – now the ruins of the building remain.

There are 26 Polish public organizations in the Oblast. The presence of such organizations can be an additional factor in the development of various types of ethnic tourism, in particular, the organization of ethno-festivals, historical and educational tours.

Cultural heritage of the Russian ethnic minority in the Vinnytsia Oblast

Most Russians in the Oblast live in the cities of Vinnytsia (36.108 thousand people), Zhmerynka (2585 people), Ladyzhyn (2140 people), Mogyliv-Podilsky (1730 people) and Koziatyn (1179 people). In the districts: Gaysynsky (2142 people), Bershadsky (1843 people), Tulchynsky (1722 people), Barsky (1617 people) and Tyvrivsky (1592 people). The compact residence of Russians (Old Believers) is located in the villages of Polyponivka of Bershad district; Zhukivtsi, Liudovka, Sloboda-Chernyatynska, Zhmerynsky district; Borskiv (82%), Krugy (76%), Tyvrivsky district; Pylgyp-Borivski (58%), Tomashpilsky district and Kurenivka, Chechelnysky district. Famous personalities of Russian origin lived and worked in the Oblast. Doctor and scientist, creator of military field surgery, teacher and public figure M.I. Pyrogov, in honor of who the national museum-estate of M.I. Pyrogov is located in Vinnytsia. Composer Petro Chaikovsky, who at the end of the 19th century lived in Brailiv (the estate of Nadia von Meck). Now there is a museum of the composer Petro Chaikovsky and the philanthropist Nadia von Meck.

The Dmytriivska Church (1806), which was built according to the project of the Russian artist V. Tropinin, has been preserved in the village of Kukavka, Mogyliv-Podilsky district. The paintings on the walls are made by the artist himself. The paintings of V. Tropinin and other famous artists are presented in the museum of paintings (Departament mizhnarodnogo spivrobityntystva...). In the village of Tymanivka, Tulchynsky district, there is a museum of the famous Russian commander O.V. Suvorov, opened in 1947, which has the title of
people museum (Sait Tulchynskoy miskoi terytorialnoi hromady).

In the village of Krupoderyntsi, Pogrebyschensky district, there is a church-mausoleum of Count Ignatiev, built in 1895 according to the project of O. Pomerantsev. M.P. Ignatiev himself, his wife and daughter are buried in the church.

There are several palaces built by Russians in the Vinnytsia Oblast. In Nemyriv, the palace built by Princess Maria Shcherbatova is called the «Palace of Princess Shcherbatova». This is an architectural monument of Nemyriv. In the village of Mytky, Bar district, there is the palace-estate of Admiral M. Chykhaichov, executed in the Art Nouveau style. In Mala Rostivka is the Palace of General Zabotin, built in 1901, and in the village of Chornomyn – the Palace of Charnomsky, built at the beginning of the 19th century.

In Mogyliv-Podilsky in 1898 a monument to the world-famous writer Mykola Gogol was built (now Cathedral Square).

Cultural heritage of other ethnic minorities in the Vinnytsia Oblast

Less numerous ethnic minorities within the Vinnytsia Oblast were German, Dutch, Czech, Armenian and Moldovan, whose representatives were the founders of entire settlements.

In the mid 1820s several families of German winegrowers from Württemberg moved to Podillia, who founded the agricultural colony Antonovka (German – Antonettental) near the village Kamianka (since 1862 it has been recorded as a town) of the Olgopil district. The place of the new settlement was not chosen by chance, since 1805 the owner of the village Kamianka was a representative of one of the Prussian branches of the Soyn-Wittgenstein-Berlerug dynasty, Prince P. Wittgenstein, whose family had been in the Russian service since the 60s of the 18th century. Soon other German families from the Austrian Empire and Prussia moved to the colony, and in the late 1850s 220 people lived here. Now this village is located in Transnistria (Moldova). In 2014, 23 Germans lived here (Biletskyi, 2016).

In 1852, on free state lands near the village Kosnytsia of the Yampilsky district another German agricultural colony Krasnodol (German – Krasnofeld) was founded. Its organizers were 8 families from Prussia and 5 families of Austrian German settlers who sought salvation from the revolutions of 1848-1849 in several Central European countries. In 1859, 95 people lived in this colony, most of whom received Russian citizenship. In 1905, a Lutheran church was recorded in this settlement (Biletskyi, 2016).

According to historical data, in 1791 Golendras, the descendants of the Dutch, settled in the village of Mykhailyn, Kozyatinsky district. The German settlers called the word «goland» the arable land that they received by uprooting the rightful forests with hard labor. Accordingly, «holendrams, Dutchrs» called the owners who mastered these objects and continued to manage them (Na Volyni ...). In the Kalyivsky district of the Vinnytsia Oblast there is a village called Golendir, named after its founders.

The village of Mykolaivka, Koziatynsky district, was founded by German and Dutch colonists, later Czechs moved to their place. Now the association «Golender Czechs» operates here. In the village there is a Czech monument of the war years, as well as many Czech graves. Vasyl Zemliak (1923-1977), a Ukrainian writer and screenwriter of Czech origin, a Shevchenko Prize winner, lived here.

The geography of the cultural heritage of ethnic minorities and the number of preserved cultural heritage objects of Vinnytsia Oblast are shown in the Fig. 1.

During the period of the 13th–18th centuries, there were more than 20 Armenian colonies in Podillia, and the total number of settlements in which Armenians lived reached 70 (Volovyk, 2013). The colony in Mogyliv-Podilsky was famous. Currently, about 2 thousand Armenians live in the Vinnytsia Oblast. In Vinnytsia, a khachkar, a sacred sign dedicated to the
The memory of the victims of the Armenian genocide was installed for the Armenian community. The khachkar is based on the image of the sun as a symbol of life and infinity, as well as the cross as a symbol of Christianity. Each khachkar has a unique ornamental decoration: flowers, wine, pomegranate, etc. (Kymmy ye?, 2021). They made a khachkar at the expense of the community in Armenia from tuff stone. This handmade piece is about 2.5m high.

Based on the study, it was found that the Jewish and Polish ethnic minorities have the largest number of objects that have survived to our times. The main types of preserved objects of cultural heritage of ethnic minorities in the Vinnytsia Oblast are identified (Fig. 2). The largest number are sacral buildings (more than 30 synagogues, 7 churches, 2 monasteries, 1 cathedral).

One of the effective ways to restore and popularize the preserved cultural heritage objects of the ethnic minorities of the Oblast, in particular, Jewish and Polish ones, is to include them in tourist routes. On their basis, it is possible to develop tourist programs or thematic tours with inclusion of certain types of preserved objects. We have developed and mapped two such routes.

The most attractive cultural heritage objects of the Jewish minority for tourists are included in the tourist route and shown in the Fig. 3.
Worth to visit: Vinnytsia (Lifshitz Synagogue, Reicher Synagogue, «Mr. Zavarkin and Sin» museum-shop, Jewish quarter «Jerusalymka») – Brailiv (Great and Small synagogues) – Zhmerynka (synagogue of «rich people», Great Synagogue, synagogue of «butchers», as well as the former male and female Jewish gymnasiums, Jewish schools) – Mogiliv-Podilsyky (two synagogues, former house of the merchant Galperin, museum of the victims of the Shoah (Holocaust), memorial signs to the dead Jews, Jewish cemetery) – Shargorod (synagogue, Jewish buildings) – Komargorod (two synagogues, Jewish cemetery) – Illintsi (a synagogue, a Jewish bath house, schools).

The tourist route with attractive objects of cultural heritage of the Polish ethnic minority is shown in the Fig. 4.

Fig. 4. The proposed tourist route of the objects of cultural heritage of the Polish ethnic minority in the Vinnytsia Oblast (developed by the authors)

The route includes: Vinnytsia (Holy Transfiguration Cathedral, Church of the Holy Virgin Mary, Jesuit Monastery, Pyatnychansky Castle, Grokholsky Palace) – Bar (ruins of the Bar Castle, church, monastery) – Zhmerynka (St. Oleksii Church) – Shargorod (Church of St. Florian) – Serebryntsi of Mogiliv-Podilsky district (Chatsky Palace) – Chornomyn, Pischansky district (Chornomski Counts Palace) – Tulchyn (Pototski Palace, churches).

Conclusions.

Vinnytsia Oblast has a rich historical and cultural heritage of ethnic minorities, in particular, Jewish, Polish, Russian, etc. The main centers of the cultural heritage of the Jewish minority are the cities of Vinnytsia, Illintsi, Zhmerynka, Mogiliv-Podilsky, Shargorod, Polish – the cities of Vinnytsia, Zhmerynka, Bar, Tulchyn, Khmilnyk, Shargorod, Russian – Vinnytsia, Brailiv, Nemyriv. The cultural heritage of some settlements that were previously the centers of life of ethnic minorities, in particular German and Armenian, has not survived to this day.

More than 100 ethnic minorities live in the Vinnytsia Oblast, which have created public associations, through various means of communication they are trying to popularize, revive, preserve their language, traditions, heritage.

There are a number of problems of the historical and cultural heritage of ethnic minorities in the Vinnytsia Oblast. The connection between the number of minorities and the number of cultural heritage objects is broken, because many objects were lost in the 20th century. Some cultural heritage objects of ethnic minorities are dilapidated, require funding for restoration and are not used for tourism purposes. Another problem is that part of the cultural heritage of ethnic minors is not used for their functional purpose. An important task is the restoration of monuments that are in poor condition and have architectural value.
One of the important ways to preserve the cultural heritage of ethnic minorities is the development of tourist routes and their further implementation. The involvement of the cultural heritage of minorities in the tourism process will contribute to the sustainable development of territories, as it will activate the development of local communities, improve the well-being of the local population, create new jobs, contribute to the preservation of historical and cultural objects, their promotion, etc.

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Sait Tulchynskoi miskoi terytorialnoi hromady. Isto-ryko-kulturna spadshchyna sela Tymanivka [His- torical and cultural heritage of Ukraine in the dialogue of civilization]


