

Journal of Geology, Geography and Geoecology

Journal home page: geology-dnu-dp.ua

ISSN 2617-2909 (print)
ISSN 2617-2119 (online)

Journ. Geol. Geograph.
Geology,
29(3), 502–511.

doi: [10.15421/112045](https://doi.org/10.15421/112045)

Myroslava I. Haba, N. I. Dnistrianska, H. Ya. Ilnytska-Hykavchuk, O. P. Makar, M. I. Senkiv Journ. Geol. Geograph. Geoecology, 29 (3), 502–511.

Jewish cultural heritage of the Lviv Oblast as a tourism resource

Myroslava I. Haba, Nataliia I. Dnistrianska, Halyna Ya. Ilnytska-Hykavchuk, Oksana P. Makar, Mariana I. Senkiv

Lviv Polytechnic National University, Lviv, Ukraine, mariana.i.senkiv@lpnu.ua

Received: 02.02.2020

Received in revised form: 03.05.2020

Accepted: 25.05.2020

Abstract. The article describes the theoretical and methodical foundations of the study of the Jewish cultural heritage as a modern tourism resource. It turned out that in both foreign and domestic literature studies are not enough. The historical background of the formation of the cultural heritage of the Jewish ethnic group in the territory of the modern Lviv Oblast,

which for many centuries has been the center of Jewish life, is considered. The dynamics of the ethnical composition of the population of the Lviv Oblast in 1931-2001 is studied and a significant reduction in the share of the Jewish community is found. The dynamics of the share of the Jewish population in urban settlements of the Lviv Oblast is studied, and it is found that it sharply decreased after the events of the World War II, primarily as a result of the Holocaust. A map of the share of the Jewish population in the urban settlements of the Oblast in 1939 is developed. The existing objects of Jewish cultural heritage (in particular, synagogues and cemeteries) in Lviv and other cities of the Lviv Oblast are characterized, and a map of these objects is developed. The main centers of Jewish cultural heritage of the Lviv Oblast are: Lviv, Brody, Busk, Zhovkva, Rava-Ruska, Uhniv, Velyki Mosty, Sokal, Belz, Striy, Drohobych, Staryi Sambir, Turka. It found that the main problems of the Jewish cultural heritage of the Lviv Oblast are: neglected state of the objects, insufficient funding for the rehabilitation and restoration of these objects, the absence of tourist routes involving these objects, etc. The tourist route "By places of the Jewish sacred heritage of the Lviv Oblast" is developed and a map of this route is created. Measures for the restoration and popularization of Jewish cultural heritage of the Oblast are identified: allocation of budgetary funds, attraction of private investors, international organizations and Jewish communities; development of new tourist routes; determination of places by information stands; publication of information materials about objects; organization of international conferences, round tables, festivals; training of guides on the topic of Jewish cultural heritage, etc.

Key words: Jews, ethnos, cultural heritage, synagogue, tourism, Lviv Oblast

Єврейська культурна спадщина Львівської області як туристичний ресурс

М. І. Габа, Н. І. Дністрянська, Г. Я. Ільницька-Гикавчук, О. П. Макар, М. І. Сеньків

Національний університет «Львівська політехніка», Львів, Україна, mariana.i.senkiv@lpnu.ua

Анотація. У статті охарактеризовано теоретико-методичні основи дослідження об'єктів єврейської культурної спадщини як сучасного туристичного ресурсу. З'ясовано, що і в зарубіжній, і у вітчизняній літературі бракує таких досліджень. Розглянуто історичні передумови формування культурної спадщини єврейської етнічної групи на території сучасної Львівської області, яка впродовж багатьох століть була осередком єврейського життя. Вивчено динаміку етнічного складу населення Львівської області у 1931-2001 рр. і виявлено суттєве скорочення частки єврейської спільноти. Досліджено динаміку частки єврейської людності в міських поселеннях Львівської області та встановлено, що вона різко зменшилася після подій Другої світової війни, передусім, внаслідок Голокосту. Розроблено картосхему частки єврейської людності в міських поселеннях області за даними перепису населення 1939 р. Охарактеризовано існуючі об'єкти єврейської культурної спадщини (зокрема, синагоги і цвинтарі) у Львові та інших містах Львівської області, а також розроблено картосхему цих об'єктів. Головними центрами єврейської культурної спадщини Львівської області є: Львів, Броди, Буськ, Жовква, Рава-Руська, Угнів, Великі Мости, Сокаль, Белз, Стрий, Дрогобич, Старий Самбір, Турка. Вставлено, що основними проблемами єврейської культурної спадщини Львівщини є: занедбаний стан об'єктів, недостатність фінансування для відновлення та реставрації цих об'єктів, відсутність туристичних маршрутів із залученням цих об'єктів та ін. Розроблено туристичний маршрут «Місцями єврейської сакральної спадщини Львівщини» та створено картосхему цього маршруту. Визначено заходи відновлення і популяризації об'єктів єврейської культурної спадщини області: виділення бюджетних коштів, залучення приватних інвесторів, міжнародних організацій та єврейських спільнот; розроблення нових туристичних маршрутів; означення місць інформаційними стендами; видання інформаційних матеріалів про об'єкти; організація міжнародних конференцій, круглих столів, фестивалів; навчання екскурсоводів, гідів на тему єврейської культурної спадщини тощо.

Ключові слова: євреї, етнос, культурна спадщина, синагога, туризм, Львівська область

Introduction. Heritage can be considered as a modern use of the past according to the current cultural, social and economic realities (Ashworth, 2011), for social identity, legitimizing of political power or supporting tourism development. Heritage mainly seeks to exclude the past of minorities, preferring artifacts, places, and events of stronger groups, with a tendency to use it for power and cultural hegemony (Harvey, 2001). Promotion of heritage is, in essence, an act of power, reflects the vision of dominant groups that constantly decide what should be preserved, highlighted and brought to the future. Thus, the legacy is inevitably associated with the choice of which story should be discredited, which legacy should be forgotten (Corsale, Vuytsyk, 2015).

The most common reasons for visiting heritage objects are education and entertainment. However, it is worth adding another important reason, in particular, the desire of tourists to get acquainted with their own heritage (Poria, 2004). International tourists are often motivated by their desire to see and experience things that they don't have in their familiar environment (Cohen, 2004). Thus, the cultural heritage is undoubtedly a significant tourism resource. A single tourism resource itself is a static category, and only if the resource is combined and organized with other necessary components, entrepreneurial initiative, human labor and investments involved, a static resource transforms into the dynamic category – tourism potential, the ability of a destination to form and implement tourism services, products that will be in demand and satisfy the needs of tourists and vacationers in certain volumes (Terebukh, 2016). The approach, based on broad participation in tourism development, a sense of community, a sense of responsibility and practical participation in tourism and inheritance management, has long been promoted by researchers and practitioners as a basis for tourism sustainability and is of a great importance of planners, managers and operators. The ultimate goal of participation in the development of cultural tourism is determined by expanding the capabilities of the destination community at four levels – economic, psychological, social and political – to achieve sustainable development (Corsale, Vuytsyk, 2015).

The purpose of this article is to analyze the features of the Jewish cultural heritage of the Lviv Oblast as a modern tourism resource. The tasks: 1) to characterize the theoretical and methodical foundations of the study of the Jewish cultural heritage objects as a tourism resource; 2) to describe the historical background of the formation of the cultural heritage of the Jewish ethnic group in the territory of the modern

Lviv Oblast; 3) to analyze the dynamics of the ethnic composition of the population of the Lviv Oblast, the dynamics of the share of the Jewish population in urban settlements of the Oblast and to develop a map; 4) to characterize the existing objects of the Jewish cultural heritage (in particular, synagogues and cemeteries) in Lviv and other cities of the Lviv Oblast, as well as to develop a map; 5) to identify the problems of the Jewish cultural heritage of the Lviv Oblast and suggest the ways to solve them.

The article contributes to the discussion of heritage management and cultural tourism issues related to minorities, and gives an idea of the risk of cultural commodification, which may arise when the discourse is conducted by heritage selectors, appears in the former multiethnic context, thus leaving the heritage in mind as an ethnic group, has lost most of its influence, but still asks for participation and tries to have a voice in its management and development. The Holocaust of Jews and the mass executions of the Second World War in Kyiv Babyn Yar and throughout Ukraine claimed the lives of more than a half of Ukrainian Jewry. The full restoration of the community and the gradual restoration of synagogues, the number of which once were up to 800 in Ukraine, began already with the collapse of the Soviet Union (Ukrainer). The Lviv Oblast is not accidentally chosen as the object of study, because it is a historically multinational region, in which mainly Ukrainians, Poles and Jews lived. Despite the rather close communication of these ethnic groups in everyday life, the strategy of their social identification in one or another way is associated with the humiliation of other competitive communities in this territory, often resulting in increased interethnic tension, fencing one group from another, differentiation and polarization of society (Levyk, 2017). The cultural heritage of the Jews of the Lviv Oblast, in particular, Lviv, is the subject of research conducted by many scientists – historians, cultural scientists, ethnographers, religious scholars. The first scientific studies on the Jewish culture in Lviv took place in the second half of the XIX century. However, these works became systematic in the first third of the XX century. Mayer Balaban (Bałaban, 1906, 1909) was the leading researcher of the Jewish culture of Lviv, whose scientific heritage is an important source of modern scientific research. However, these studies are mainly devoted to only a certain narrow aspect of the formation and development of Jewish cultural heritage. Nevertheless, comprehensive studies of the Jewish cultural heritage objects of the Lviv Oblast as a modern tourism resource are almost not presented in modern domestic scientific literature.

Materials and methods of the study. The study is mainly based on a qualitative method and includes two main data sources: observation and analysis of secondary sources. The observations included visits to and descriptions of the main cultural monuments and areas related to the Jewish cultural heritage in the Lviv Oblast. Numerous works of domestic and foreign scholars on Jewish heritage, tourism, geography, management and marketing are analyzed. A number of secondary sources are also analyzed, in particular, statistics on the demographic situation in the Oblast (Main Department of Statistics in the Lviv Oblast, All-Ukrainian Population Censuses, Religious Information Service of Ukraine), materials directly or indirectly related to Jewish history and tourism (Center for Urban History of Central and Eastern Europe), brochures, maps and web-sites.

It is worth noting that the Jewish topic of tourism has taken a strong niche in the European tourism market. Numerous new guides, brochures, maps of Jewish heritage, posters and other materials were published, and new travel agencies specializing in Jewish tours were opened. In response to this growing interest, the old Jewish quarters are being developed as tourist destinations in Seville, Cordoba, Venice, Budapest, Prague, Krakiv, Lublin, Vilnius, and elsewhere. Jewish museums were opened in Berlin, Frankfurt, Warsaw, Moscow, Vienna, Paris, Munich, Copenhagen, Thessaloniki, Budapest, etc. (Gruber, 2007).

The following methods are used during the processing of the collected data, as well as to illustrate the results of the study: historical (to describe the historical preconditions for the formation of the cultural heritage of the Jewish ethnic group in the modern Lviv Oblast); graphic and cartographic (for the analysis of the dynamics of the share of the Jewish population in the urban settlements of the Oblast); analysis (to identify problems of the Jewish cultural heritage of the Lviv Oblast); “brainstorming” (during the development of a tourist route by sacred objects of the Jewish heritage of the Lviv Oblast).

Results of the study. *Historical preconditions for the formation of the cultural heritage of the Jewish ethnic group in the Lviv Oblast*

The study of the Jewish cultural heritage, as well as the cultural heritage of any other ethnic community is not possible without understanding the historical background of its formation and development.

The history of Galician Jews can be divided into historical periods: princely age (1240-1387); Polish period (1387-1772); Austro-Hungarian period (1772-1918); interwar or second Polish period

(1918-1939); pre-war period (1939-1941); Holocaust (1941-1944); soviet period (1944-1991); period of independent Ukraine (from 1991 to the present day) (Levyk, 2017).

The presence of the Jewish ethnic group in the territory of the modern Lviv Oblast is historically long, and its beginnings date back to the princely period of Ukrainian history. At that time, small Jewish communities could exist only in the largest centers of the Galicia-Volyn state, in particular, Zvenyhorod, and later in Lviv. Obviously, that after the capture of Kyiv by the Mongol-Tatars, a certain part of the Jewish community moved from the eastern cities of Rus to Lviv and other urban centers of Galicia.

From the XIV century a new period in the history of Jews begins in the modern Lviv Oblast, associated with the colonization of Galicia by Jews from Western Europe. The largest number of Jewish ethnic groups emigrated to Ukrainian lands in the XV century mainly from Germany, when King Maximilian I, for various economic and political reasons, deported Jews from this country.

Another wave of mass colonization of Ukraine by Jews began after the adoption of the Lublin Union in 1569. Then they were given many rights, in particular, in the field of trade, financial transactions, the possibility of renting magnate estates and crafts. Given this, during the XVII and XVIII centuries the Jewish ethnic group already belonged mainly to the ruling class.

Jewish colonization of Galicia played an important role in the processes of urbanization in the Lviv Oblast. That is, the processes of Jewish resettlement and the formation of cities and towns in the Lviv Oblast were closely linked, as the granting of Magdeburg right to settlements was accompanied by their settlement by Jewish groups, which gradually occupied a significant share in these settlements. In the same way, the centers of Jewish settlement were those cities that existed in the period of Kyiv Rus and the Galicia-Volyn state. (Dnistrianska, 2013).

The social and economic positions of the Jewish population in Galicia did not deteriorate after the entry of this Oblast in the late XVIII century to the Austrian Empire, and higher rates of natural increase compared to other ethnic groups even provided Jews with some increase in demographic weight. As a result, in the second half of the XIX century – at the beginning of the XX century in some cities and towns, Jews even constituted an absolute or relative majority. This applies, in particular, to such urban settlements as Belz, Boryslav, Brody, Drohobych, Dobromyl, Zhuravno, Peremyshliany, Rava-Ruska, Skole, Shchyrets. Jews had their own public self-government in most of the

urban settlements in the Lviv Oblast, and an integral religious and cultural infrastructure was created, which provided all aspects of vital activity to of the Jewish community.

Between the First and the Second World Wars, when Galicia became the part of Poland, the share of Jews in some cities and towns in Galicia decreased (Fig. 1), but the bases of the vital activity of the Jewish population have not changed significantly. In general, the share of the Jewish population in the territory of the Lviv Oblast in terms of the counties of interwar Poland was significant (Fig. 2).

And only as a result of the Second World War, primarily due to the Holocaust, the demographic and social presence of Jews in urban settlements in the Lviv Oblast decreased significantly. At the beginning of the German occupation in July 1941, there were

In 1931 the share of Jews in the structure of the population living in the modern Lviv Oblast was quite high and amounted to 12%. It dropped to 1.4% in 1959 and to 0.1% in 2001 due to the extermination of Jews during World War II and migration during Ukraine’s independence. In 2001 most Jews lived in Lviv (0.3% of the total population), as well as in the cities of Drohobych (0.1%), Stryi (0.1%), Truskavets (0.1%), and Mykolayiv (0.1%).

Regarding religious communities in the Lviv Oblast, the share of Jews is 0.3% (10 communities) (Sait Relihiino-informatsiinoi sluzhby Ukrainy).

Characteristics of the Jewish cultural heritage objects in the Lviv Oblast

The largest number of the Jewish cultural heritage objects is located in Lviv. The city was an important center of Jewish cultural, religious and political

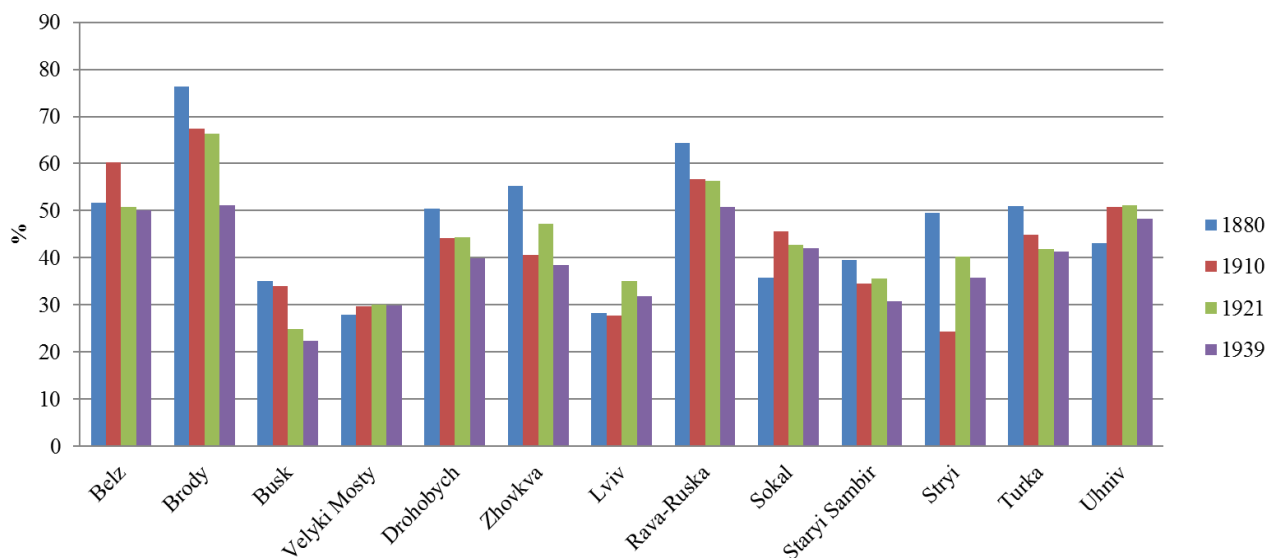


Fig. 1. The dynamics of the share of the Jewish population in some urban settlements in the territory of the modern Lviv Oblast in 1880, 1910, 1921, 1939 (created on the basis of data Lozynskyi, 2005)

870 000 Jews in Western Ukraine (in Eastern Galicia and Volyn). After the departure of Germany in 1944, only about 17 000 Jews survived, or 2% of the total prewar Jewish population. These figures speak for themselves and point to the tragic fate of the Jewish people in the region (Aster, 1990).

Regarding the current state of the population of the Lviv Oblast, it should be noted that the population is constantly decreasing. Thus, in 2000 it amounted to 2676.9 thousand people, in 2010 – 2549.6 thousands people, and in 2019 – 2522 thousand people (Sait Holovnoho upravlinnia statystyky u Lvivskii oblasti). The national composition of the population of the Lviv Oblast according to the results of all-Ukrainian censuses is presented in the Table 1.

life until 1940. Jews made an important contribution to the development of education, culture, art, science, medicine, architecture of the pre-war Lviv Oblast.

Since the Jewish community in Lviv was large, there were many synagogues. There were more than 200 of them in Lviv before 1940 (40 large and 160 small) (Boiko, 2008). The total number of synagogues was about 350. It should be noted that synagogues in the Jewish community were divided into Hasidic (Cloise), large (Shul – in Yiddish or Hebrew – Beit Ha-Knesset ha-Gadol), small (Shilehl), and houses for science (beit midrash). Each synagogue had two names: one was common, the other in Hebrew and taken from the Scriptures (Sait yevreiskoi relihiinoi hromady “Turei Zahav di Hildene Roize”).

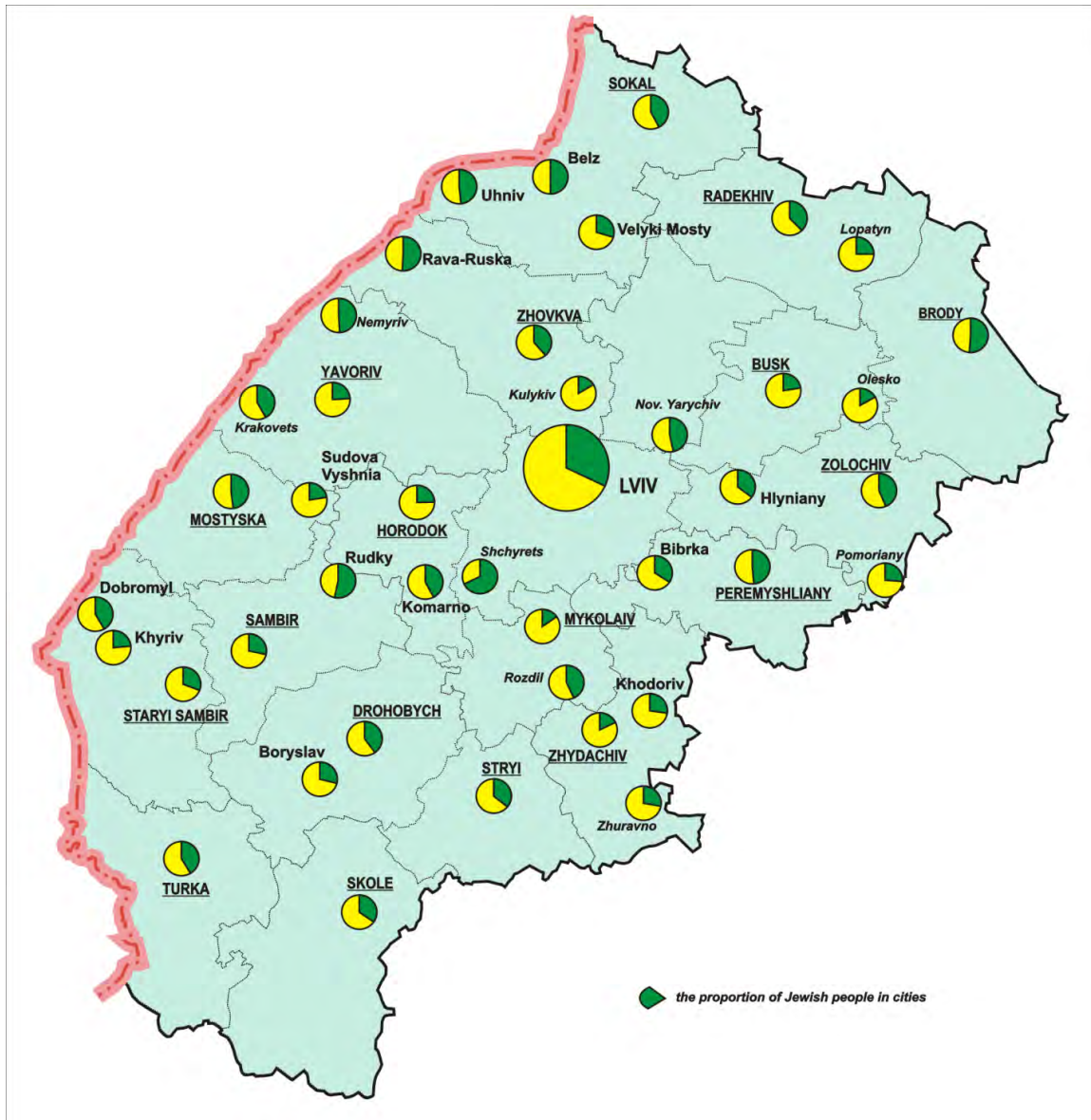


Fig.2. The share of the Jewish population in urban settlements in the Lviv Oblast (created on the basis of data Kubiiovych, 1983)

Currently, there is only one active synagogue in Lviv – Tsovi Gilod, which is located on the Bratv Mikhnovskyykh Street (Sait Tsentru miskoi istorii Tsentralno – Skhidnoi Yevropy). The building was constructed in 1897. It has a rich architecture, decorated with chandeliers, stained glass windows of the David’s Star, polychrome paintings. The synagogue is quite large and can accommodate 384 men, there are galleries for women. It should be noted that the shrine was recently restored. It is also possible to see the ruins of the synagogue “Golden Rose” (another name – “Turei Zahav”) in Lviv, which was built by a wealthy merchant Isaac Nakhmanovich in 1582 (Sait yevreiskoi relihiinoi hromady “Turei Zahav di Hildene Roize”). It belongs to one of the oldest Jewish shrines in Ukraine. The building is an architectural monument made in the Renaissance style. As it is known, from the XVI century to the 1801 the Golden Rose was the

main religious place in the Jewish community, as well as the cultural and spiritual center of the townspeople. This synagogue is a UNESCO World Heritage Object and is an architectural monument of local significance. The building is a part of a program to revive historical and cultural objects around the world.

Well-known monuments of Jewish cultural heritage in Lviv should also include: 1. The Monument to prisoners of the Yaniv concentration camp. This is a memorial stone, which is located on the place of the Yaniv concentration camp, and reminds of the tragic events that took place with the Jewish and civilian population of the Lviv Oblast. The pedestal was erected on the initiative of prisoners and the Jewish community of Lviv. More than 150 000 Jews and civilians were tortured in the Yaniv concentration camp during the World War II. According to archival data, 6 000 people were murdered in May 1943 alone.

Table 1. Distribution of the population of the Lviv Oblast by nationality (Pro kilnist ta sklad naselennia Lvivskoi oblasti)

Nationality	1959		1970		1989		2001	
	Thousand people	%	Thousand people	%	Thousand people	%	Thousand people	%
Ukrainians	1818.3	86.3	2134.4	87.9	2464.7	90.4	2471.0	94.8
Russians	181.1	8.6	199.8	8.2	195.1	7.2	92.6	3.6
Poles	59.1	2.8	41.5	1.7	26.9	1.0	18.9	0.7
Jews	30.0	1.4	27.7	1.1	14.2	0.5	2.2	0.1
Belarusians	9.0	0.4	11.5	0.5	10.8	0.4	5.4	0.2

2. The Monument to the victims of the Lviv ghetto. This area is known as the “gate of death”, was located in the heart of the Nazi ghetto and became one of the symbols of the Holocaust. 3. “Space of Synagogues” – located on the place of the Jewish synagogue and school destroyed during the war. It includes the remains of the Golden Rose Synagogue, the Beit Hamidrash Jewish School, and the Perpetuation Memorial (Sait Tsentru miskoi istorii Tsentralno-Skhidnoi Yevropy). Public discussions can be held in this area. “Space of Synagogues” also includes 39 steles, which contain expressions from memoirs, writers, residents of the city, books of rabbis. The purpose of this project is to honor the Jewish history in Lviv, a better understanding of the common history and heritage of Lviv residents and tourists. This project was implemented by the joint efforts of scientists, the Jewish community of Lviv, local authorities, international organizations, as well as received financial support from foreign sponsors, including Israel, Germany, the United States, and the United Kingdom.

There are a significant number of synagogues in the cities of the Lviv Oblast, because, as already mentioned, in the period before the Second World War, the share of the Jewish community was quite significant in this territory. However, almost all objects are in a blasted state now and need restoration. Only the Choral Synagogue in Drohobych was restored in 2018 and received a visualization that allows a virtual tour over it.

The main synagogues of the Lviv Oblast are presented in the Fig. 3:

Zhovkva Synagogue is a monument of history, architecture and culture, one of the largest in Europe. It is a defensive structure made in the Renaissance and Baroque style, was built in 1700. During this period and before the First World War, the number of the Jewish community of Zhovkva was more than 50%.

Choral Synagogue in Drohobych was built from 1842 to 1865. This was a period of the spread of the

Jewish community in the city, when their share was 50% of the population.

Brody Synagogue is a stone building constructed in the XVIII century. It has the status of an architectural monument of national importance.

Synagogue in the city of Turka. It was a Jewish temple destroyed by the Soviet government, the first mention of which is dated to the XIX century.

Saryi Sambir Synagogue was built in the late XIX century.

Stryi Synagogue was built at the beginning of the XIX century.

Synagogue in Busk was built in 1842–1843 in the Baroque style. A part of the building is used as a residential building, and another part is restored.

Velyka Synagogue in the city of Velyki Mosty of Sokal Raion was built in the XX century.

Synagogue in Sokal was built in the XVII century.

Uhniv Synagogue was built in the style of historical Art Nouveau in the early XX century located in the town of Uhniv, Sokal Raion.

In addition to these synagogues, which have architectural expressiveness, grandeur, there are a number of smaller synagogues that are currently used for residential and household purposes. These is the Hasidic Synagogue in the city of Zhovkva (XVIII century), Velyka Synagogue (the town of Kulykiv in the Zhovkva Raion, XVII century), the Synagogue in the village of Pidkamin of Brody Raion (XX century).

In addition to synagogues, an important object of Jewish cultural heritage is a cemetery. The medieval Jewish cemetery is called a kirkut. The creation of a cemetery is important for the Jewish community. The largest Jewish cemeteries in the Western region of Ukraine are located in the cities: Belz, Kamianka-Buzka, Sambir, Brody, Zhovkva, Drohobych, Stryi, Zhydachiv, Boryslav, Velyki Mosty, Rava-Ruska, Turka, Saryi Sambir, Lviv (Fig. 3). There were two cemeteries in most cities in the region. The oldest tombstone of the Jewish Matzevah dates back to 1676.

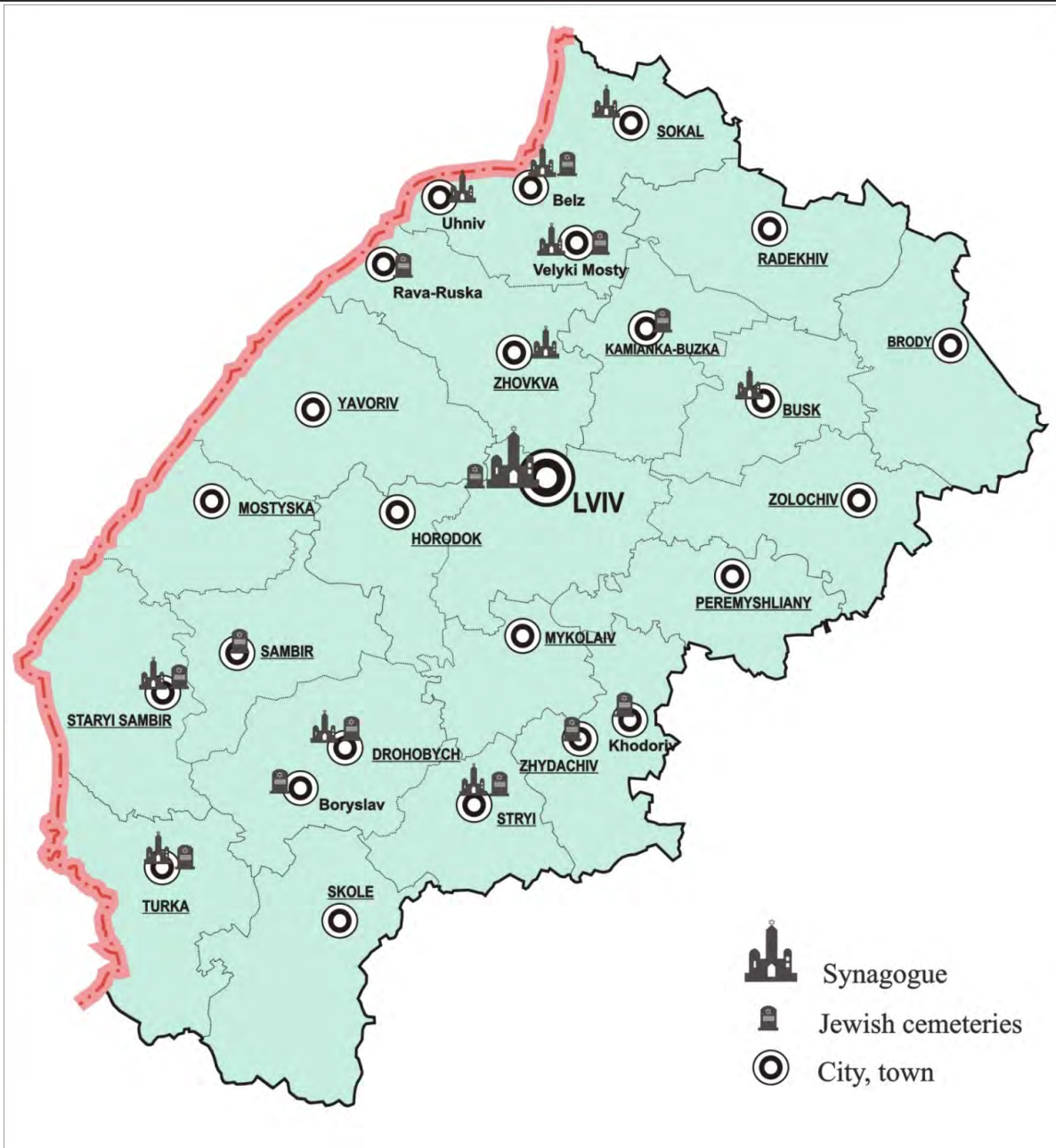


Fig. 3. Sacred objects of Jewish heritage in the cities of the Lviv Oblast (Developed by the authors)

This is evidence that in Ukraine the objects are not much inferior to the Jewish necropolis in Prague. According to religion, Jews cannot be depicted as people on tombstones, so they depict a profession, character, family tree, and have a symbolic meaning. In most Jewish cemeteries in both Eastern and Western Europe, the story is the same over the past 60 years – the destruction of steles during the war.

One of the oldest cemeteries in Ukraine is Brody Kirkut. There are approximately 8 000 burials in the cemetery, 5 477 of which are intact steles. Representatives of well-known Jewish families are buried in the cemetery – Babad (Rabynovych), Bentsion, Bershtein, Bik, Horowitz, Kalir, Erter, Kahane, Shor, etc. In 1994, a monument to the victims of the Holocaust

was opened at the cemetery. According to the order of the Ministry of Culture (2013), it was included in the state register of historical monuments and monumental art of local significance.

The Staryi Sambir Jewish Kirkut was founded in the middle of the XVI century. In 1998-2001, by a native of Staryi Sambir, it was restored at his own expense. There are about 1 000 tombstones (Matzevah). A monument was built at the entrance to the cemetery to commemorate the Jews of Staryi Sambir. Jewish tombstones (Matzevah) are interesting artistic stone carvings vicarious texts in Hebrew.

Drohobych Kirkut was founded in the middle of the XVII – beginning of the XVIII century. There is a mass grave of Jews in the new Jewish cemetery. In

2004, researchers conducted a census of surnames in the new Jewish cemetery, contributing to the preservation of the former city.

At the end of the XVI century a Jewish community was established in Belz. The miraculous Hasidic tzaddik Sholom Rokah moved to the city. He is buried in the local Jewish cemetery with his family. In the Belz Jewish necropolis there are burials of the leaders of the famous Belz tzaddik dynasty, Rabbi Shalom, Rabbi Yehoshua and Rabbi Izahar Dov Rokah. From 1859 to 1931, most of Belz population were Jews. In 1835-1845 a synagogue was built in Belz according to the design of Sholem Rokah. This synagogue is a sacred place for pilgrims. In the summer of 2007, the Belz Kirkut was surrounded by a brick fence. Numerous pilgrims come here to pray in the Jewish cemetery and in place of the ruined synagogue. In 2013, more than 1 000 Jewish pilgrims arrived from London, Budapest, Brussels, and Tel Aviv to honor the miraculous Tzaddik rabbis buried in the Belz Cemetery (Sait Naukovoho tsentru Iudaiky).

There were two Jewish communities in Lviv – suburban and urban. The Jewish section of princely Lviv lay on both rivers of Poltava, flowing along the current V. Chornovil Avenue. It covered B. Khmelnytskyi Street, district from Yaroslav Osmomysl Sq. to Stryi Rynok Sq. In the XIX century it occupied a significant part of the Krakiv suburbs. An ancient Jewish kirkut was located in the Krakiv suburbs (Melamed, 1994). One of the oldest in Europe is the Jewish cemetery in Lviv. According to experts, 25-30 thousand people are buried here. The old Jewish cemetery does not exist today.

In 1855 near Shevchenko Street a new Jewish cemetery in Lviv was opened, which was annexed to the Yanivskyi Cemetery. In 1856 a new cemetery synagogue was built on it. Many prominent figures of the Jewish community rest in the new Jewish cemetery. The memorial to the Jewish soldiers killed in the Polish-Ukrainian war and the victims of 1918 was built at their own expense by the Lviv Jewish community. A monument to the victims of the pogrom was built on the Kortumova Mount, next to it there is a memorial, and there are 375 burials. All graves in the new Jewish cemetery were destroyed during the World War II. The oldest monument that has survived to this day dates back to 1914. Today, Jewish burials are located along the main alley of the cemetery in the adjacent fields. In addition to these two main cemeteries, in the XIX century there were also other small Jewish cemeteries: in Znesinnia, opened in 1972 on Kulparkivska street and opened in 1884, a small cemetery on V. Yeroshenko street (Helston, 1998).

Therefore, most of the objects of the Jewish cultural heritage of the Lviv Oblast are destroyed and need restoration. Due to the fact that these objects are also little-known for ordinary tourists, tourist routes that include visits to these objects are not developed in the Oblast. Only routes within Lviv are known. In view of this, we have developed a tourist route “By places of the Jewish sacred heritage of the Lviv Oblast” (Fig. 4). The purpose of creation and implementation of this route is to attract public attention to the need to preserve and restore Jewish cultural heritage objects in the cities of the Lviv Oblast and to popularize the objects themselves with a tourism purpose.

The tourist route will be implemented in the form of a 3-day bus tour, which includes the following cities: Lviv, Busk, Brody, Zhovkva, Rava-Ruska, Uhniv, Velyki Mosty, Sokal, Belz, Stryi, Drohobych, Stryi Sambir, Turka. The approximate cost of the tour is 3 000 hryvnias (10 people).

Brief tour program:

Day 1: Lviv – Busk – Brody – Lviv.

It is recommended to visit: Tsovi Gilod Synagogue, monuments of Jewish cultural heritage, Jewish Cemetery in Lviv, Busk Synagogue, Brody Synagogue and Cemetery.

Day 2: Lviv – Zhovkva – Rava-Ruska – Uhniv – Belz – Sokal – Velyki Mosty – Zhovkva – Lviv.

Sightseeing objects: Zhovkva Synagogue and Cemetery, Holocaust Memorial and Rava-Ruska Cemetery, Uhniv Synagogue, Velyka Synagogue and Jewish Cemetery in Velykyi Mosty, Sokal Synagogue, Belz Cemetery and Synagogue.

Day 3: Lviv – Stryi Sambir – Turka – Drohobych – Stryi – Lviv.

Sightseeing objects: Synagogue and Cemetery in Stryi, Choral Synagogue and Cemetery in Drohobych, Stryi Sambir Synagogue and Cemetery, Synagogue and Cemetery in Turka.

Thus, the implementation of this tourist route will contribute to the solution of the problems of Jewish cultural heritage in the Lviv Oblast. Other measures for the restoration and popularization of Jewish cultural heritage objects of the Oblast: allocation of budgetary funds, attraction of private investors, international organizations and Jewish communities; development of new tourist routes; determination of places by information stands; publication of information materials about objects; organization of international conferences, round tables, festivals; training of guides on the topic of Jewish cultural heritage, etc.

Conclusions. Lviv Oblast has a multinational cultural heritage, including the Jewish one. The main centers

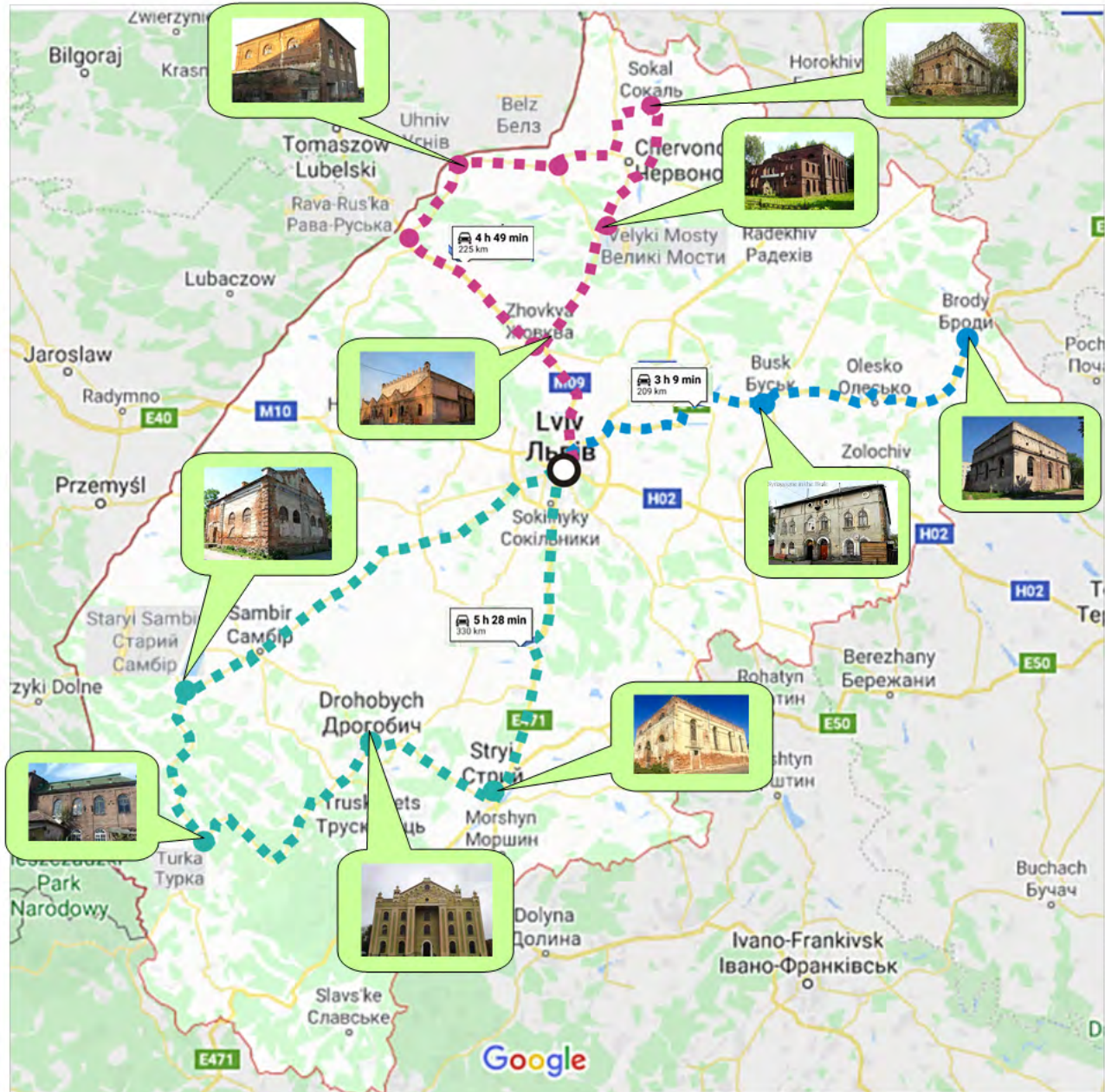


Fig. 4. Tourist route “By places of the Jewish sacred heritage of the Lviv Oblast” (Developed by the authors)

of the Jewish cultural heritage of the Oblast are the cities: Lviv, Zhovkva, Busk, Brody, Drohobych, Belz and others. Most Jewish cultural heritage objects (synagogues and cemeteries) are destroyed and need funds to restore them. The development and implementation of tourist routes will contribute to the solution of existing problems of Jewish heritage in the Lviv Oblast, the popularization of Jewish culture, and the establishment of intercultural exchange.

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