

338.48-6:2-522

... , 41, 79007, ...
e-mail: KovalchukAS@i.ua, manko_a@ukr.net

“ ”
: , , 400-500
: 1) , , -
“ ” , , ; 2) “ (-
“ ” , ,) ; 3)
; 4) , -
(,) 150
- , -
100 : ,
- , , (, ,),
- -
-
-
-
: , , , ,
- , , , ,

(*. paganus* – , “ ” –),
 “ (, ’) ”
 (), ,
 , (- , , , : . ,
 . (– , ,), ,
 () . , -
 , , . -
 ; : , 8: 24–26 .);
 ;
 () (, , , . .) , ,
 , . -
 , - . -
 , - , , , .
 ,) , , (–
 . , . -
 “ ” “ ” . ,
 “ ” – () (, “ ”),
) , (() ,
). “ ”
 . ())
 () , . ()
 , ,
 , () – ; –

1990-
(0,12 %
21 843
0,32 % (114
34,5).
36 ., - 34 . -
151 : - 138 ,7 ,
3
2 , 1 , 107 (, -
) , , -
. 1,
- 0,5 % . ()
5-10 % , - ,
I

The dynamic of growth of pagan religious organizations/communities in Ukraine

							1994-2016 ., %
	1989	1994	1999	2005	2011	2017	
/	6652	16175	21843	30805	35861	35919	222
/	0	20	57	82	114	151	755
, %	0	0,12	0,26	0,27	0,32	0,42	-

(2017 . -
)

1990-
, , - , , -
, , , [1, . 3.20) , . 130].
27-
[1, . 3.5, . 3.20).

2017 .

The location of pagan religious structures in the regions of Ukraine in 2017

	/	(- ; -)
	12/10	-1; -2; -1; -2; -1; -1;
	3/2	-1
	9/7	-1
	1/1	
	4/3	-1
	2/1	
	11/12	-2; -2; -1
-	2/1	
	6/6	-1; -1
	1/1	
	2/1	
	8/6	-1
	2/1	
	6/6	
	8/5	-1
	2/1	
	2/1	
	5/4	
	4/2	-1
	2/1	
	11/9	-1; -1; -2; -1 (59);
	6/4	-1
	4/2	-1
	3/2	-1
.	22/18	-1; -2; -4; -1; -2;
	138/107	-6; -4; -7; -3; -16;

(.2),

:

(

), (. ,), -
, . , -
, . , -
, . , -
- . . “ ”.
, -
, . : -
(), , , -
, “ ”, -
(: , ,),
, (70 138) , -
, “ ” -
, . : , -
, - , . -
, , -
1990- . -
1930–1940- , -
, . -
, , - ,
, -
, . -
, 80 , -
, 2016 . -
(, 1/3 2/3) -
37–64 % .
, : .

, , , , , , -
 -
 : , , , , , , , (, ,
 , ,), , , , , , , :
 , , 100 :
 , (, 80)
 . [3, . 261–377; 4, . 320–419].
 (. 3).

3

The most famous centres of non-pagan pilgrimage and religious ethno-cultural tourism in the Galician regions, by M. Rutynskyi

	(,)
()	- , (
” “	- , ()
(-)	(,)
	- / , ()
	(,)
	- , (
	, (
	, ()
	, ()
	, ()
- .	, (,)
II-X . .	,
. , 10	,
III . . “ ”	, (2 -)

...
 - “ ();
 ” (),



() “ ” [5]
 Ancient (Scythian) pagan sanctuary in the National Reserve “Khortytsya” [5]

100

?

- ?
- (),
- “ ”,
- »”, 2016. 474 .
- https://myukraine.org.ua/ostriv-hortica/
1. Kovalchuk, A.S. (2003). *Geography of religion in Ukraine*. Lviv: Ivan Franko National University of Lviv, 308 p. (in Ukrainian).
 2. Kovalchuk, A. (2012). Formation of the Conceptual-Terminological Apparatus of Religious Tourism and Pilgrimage. *Visnyk of the Lviv University. Series International Relations*, 29(2), 86–92 (in Ukrainian).
 3. Kovalchuk, A., Kadnychansky, D., Rutynsky, M., Zavadovsky, T., & Man’ko, A. (2013). *Religious tourism in Ukraine*. Lviv: Ivan Franko National University of Lviv, 420 p. (in Ukrainian).
 4. Kovalchuk, A., Rutynsky, M., Man’ko, A., Zavadovsky, T., Kadnychansky, D. (2016). *Geography of Religious Tourism in Ukraine*. Lviv: Design-Studio Parrot, 474 p. (in Ukrainian).
 5. My Ukraine. Cognitive online resource. (n.d.). Retrieved from <https://myukraine.org.ua/ostriv-hortica/>

REFERENCES

1. Kovalchuk, A.S. (2003). *Geography of religion in Ukraine*. Lviv: Ivan Franko National University of Lviv, 308 p. (in Ukrainian).
2. Kovalchuk, A. (2012). Formation of the Conceptual-Terminological Apparatus of Religious Tourism and Pilgrimage. *Visnyk of the Lviv University. Series International Relations*, 29(2), 86–92 (in Ukrainian).
3. Kovalchuk, A., Kadnychansky, D., Rutynsky, M., Zavadovsky, T., & Man’ko, A. (2013). *Religious tourism in Ukraine*. Lviv: Ivan Franko National University of Lviv, 420 p. (in Ukrainian).
4. Kovalchuk, A., Rutynsky, M., Man’ko, A., Zavadovsky, T., Kadnychansky, D. (2016). *Geography of Religious Tourism in Ukraine*. Lviv: Design-Studio Parrot, 474 p. (in Ukrainian).
5. My Ukraine. Cognitive online resource. (n.d.). Retrieved from <https://myukraine.org.ua/ostriv-hortica/>

:
27.12.2017
06.02.2018
18.04.2018

PAGANISM IN UKRAINE AS A POTENTIAL FOR THE DEVELOPMENT OF RELIGIOUS TOURISM

Andriy Kovalchuk, Andriy Man'ko

*Ivan Franko National University of Lviv,
P. Doroshenko St., 41, UA – 79007 Lviv, Ukraine,
e-mail: KovalchukAS@i.ua, manko_a@ukr.net*

An artificial term “pagan” is used to denote someone who believes in his/her authentic religion different from Abrahamic religions: Judaism, Christianity, and Islam. There are 400–500 millions of pagans in the world. They are divided into such groups: 1) aboriginal or autochthonous cults are widespread mostly among indigenous peoples of Asia, Africa, America, Australia and Oceania, and have not only deep historical roots, but also have kept the polytheistic religious worldview of their ethnos; 2) representatives of “vernacular” paganism, which combines some elements of ancient beliefs (magic, cult of nature, cult of ancestors, fortune telling etc.) with a specific Abrahamic religion; 3) groups of supporters of healthy lifestyle and living well in the harmony with nature, pagan religions characterized by substantial syncretism with environment-oriented teachings; 4) religious denominations, which combine an autochthonous religion of its people with its current political aims. Overall paganism is one of the least aggressive religions in the world.

Ukrainian pagans (Ridnovirs, rodovirs (Slavic Native Faith)) have approximately 120 communities in all regions of Ukraine. The biggest amount of them is concentrated in Vinnytska, Khmelnytska, Zaporizka, Dnipropetrovska, Poltavska, Lvivska oblasts and the city of Kyiv. There are no foreigners among all clerics-pagans, which is unusual for most Ukrainian denominations. Paganism is an indigenous religion of the Ukrainians, which stands up for the authenticity of our society and country.

According to our calculations, there are more than 100 pagan sacred places in Ukraine: ancient and functional, more or less preserved and managed, attractive for tourists. Podillia, Podniprovia, the Carpathians, Polissia are characterized by the greatest concentration of pagan sacred sites - places of worship of anthropogenic and natural origin: sanctuaries, temples, sacrificial altars, caves, cliffs, megaliths (dolmens, cromlechs, menhirs), petroglyphs, burial mounds, trees, idols, springs, pantheons etc. However, most of these places are not widely known or they are known only as natural or historical and cultural objects.

In order to make those facts well known, it is necessary to organize an advertising campaign in support of this issue and to stop an adversary, biased attitude of the whole society or some representatives of separate religions towards paganism. In addition, it is important to stop destroying pagan sacred places and to turn them into touristic spots. Multiple highlights of the ethnical religious and cultural significance of Ukrainian pagan sacred sites will augment already known information about them and will add religious tourists and pilgrims to the general flow of travellers.

Key words: paganism, Abrahamic religions, organization of religious tourism, paganism in Ukraine, organization of pilgrimage, religious tourism in Ukraine.