SPECIFICS OF THE DEVELOPMENT OF CULTURAL AND EDUCATIONAL TOURISM IN CHINA AND UKRAINE

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Introduction. Justification of the relevance of the issue. Current trends in the development of tourism, along with its increasing complexity and diversification, are leading to the emergence of a large number of new and original tourism products every year. New forms of tourism, aimed at fairly narrow segments of tourists, are growing in popularity. In recent decades, the term 'specialised tourism' has been widely used in academic and educational literature in Ukraine; it is defined as the totality of tourism types aimed at clearly defined and relatively stable groups of tourists (grouped according to their travel motives, specific needs or the characteristics of the tourist destination), which form a specific, narrow target market segment (micro-niche) large enough to justify the creation of distinct tourism products. Characteristics are also identified that enable a particular type of tourism to be classified as specialised:

- the existence of a clearly defined and relatively stable target group of tourists;
- the identification of a market niche based on consumer market segmentation;
- a focus on a narrow target segment or a micro-market;
- a niche large enough to support the creation of specific tourism products;
- a targeted, clearly defined tourism product, closely tailored to the specific requirements of consumers.

Today's realities demand rapid adaptation and flexibility in response to trends occurring at all levels of economic development. Tourism, as a potential resource for the country's economic development, is showing a positive trend in meeting the demand for tourism services. However, as a subject of study, it remains a complex and not yet fully explored phenomenon of the 21st century. One of the pressing issues in the study of this phenomenon is the development of a comprehensive classification system for types of tourism, which could be used by both theorists and practitioners in the tourism industry.

In the tourism industry, one of the key objectives of sustainable development is to reduce the anthropogenic pressure on the natural resources of tourist destinations. To monitor the impact of tourist flows on the environmental well-being of a destination, an indicator known as environmental carrying capacity (ECC) is used (Akinci & Kasalak, 2016). The lower the density of tourist flows generated by a particular tourism product, the more attractive such tourism is from the perspective of sustainable development. Thus, avoiding mass tourism is one of the characteristics of

sustainable tourism. Currently, among the problems hindering the sustainable development of the tourism industry, the issue of the incompatibility of sustainable development goals with existing business models is highlighted in particular (Yakimenko-Tereshchenko, Chaika & Kholodok, 2023).

One way of implementing the concept of sustainable development in the tourism industry is through the introduction of innovative business models aimed at promoting non-mass tourism. Non-mass tourism is tourism targeted at niche market segments. In most cases (though not always), niche tourism takes the form of special-interest tourism products. Special-interest tourism, or specialised tourism, is geared towards satisfying narrowly focused, specialised interests, needs and requests through bespoke, personalised and unique tours. Tourist destinations for specialised tourism must be linked to a specific theme and cater to a specific interest among tourists (Chaika, 2023, p. 437). Specialised tourism emerged and has developed as an alternative to mass tourism. The key difference between mass tourism and specialised tourism lies primarily in the fact that mass tourism focuses on standardised tourism products, whereas specialised tourism emphasises the uniqueness of the tourism product. Special-interest tourism (specialised tourism) focuses on sectors and destinations that go beyond the usual, traditional boundaries. This type of tourism is constantly seeking new, creative solutions; it develops and improves, leading to the emergence of new types and destinations, and generates alternative forms of tourism products. All this results in considerable difficulties when it comes to classifying special-interest tourism.

The importance of developing cultural and educational tourism for each individual country is beyond doubt, as it creates new jobs, preserves cultural heritage, protects the environment, ensures safety, and offers the opportunity to achieve a higher level of economic development. It is vital to explore various avenues for the development of tourism in Ukraine and to compare this development with that of other countries around the world; this will enable us to adopt best practices and help identify specific prospects for the recovery of the tourism sector in the post-war period.

An analysis of recent research on this topic. The issues surrounding the development of specialised forms of cultural and educational tourism in China and Ukraine have been examined by a number of scholars. Various aspects of the development of specialised forms of tourism have been examined in a collective monograph (Bogatyryova, Golovan, Gorina, Litvinova-Golovan, Kopteva & Snigur K. V., 2021), as well as in a textbook by O. Borisova (2020). Publications by I. Shamara and I. Chetverikova (2017), and I. Mandryk and K. Hnedko (2018) highlight the specific features, current trends and prospects for the development of tourism in China.

L. Tkachuk's research (2014) focuses on the main directions of China's state policy in the field of tourism and the regulatory framework governing tourism activities in the PRC. N. Komar's article (2015) analyses the factors that have contributed to China's appeal as an international tourist destination, in particular its well-developed tourism infrastructure, Chinese culture, art and traditions, shopping opportunities and MICE tourism.

A. Romanova (2018) notes the priority of the Chinese market for promoting Ukrainian tourism products; the author analyses marketing research on outbound tourist flows from China and develops specific proposals for attracting Chinese tourists to Ukraine, primarily the introduction of a visa-free regime between Ukraine and China and the improvement of passenger transport links..

At the same time, the comparative analysis of specialised forms of tourism in China and Ukraine has only been touched upon by researchers, and therefore requires in-depth study.

The aim of this study is to analyse the specific characteristics of the development of specialised forms of tourism in China and Ukraine.

Research findings

Ukrainian-Chinese tourism links: challenges and prospects for development

Despite the war in Ukraine and the unique geostrategic situation in today's world, in which China makes no secret of its ambitions to become a global leader, Ukrainian-Chinese relations continue to develop in a healthy and stable manner. China's role as an influential global player on the world stage is growing, and for Ukraine there is an urgent need to seek alternative directions in foreign policy and to increase the momentum and improve Ukrainian-Chinese relations. Cooperation between the two countries in trade and economic, investment, agricultural, scientific and technical, cultural and other fields has yielded significant results; the substance of the Sino-Ukrainian strategic partnership is constantly being enriched, bringing tangible benefits to both countries and their peoples.

Given China's exceptionally pragmatic foreign policy approach, relations between Ukraine and the PRC will continue to develop steadily; however, they cannot be fully realised as a strategic partnership. In Ukraine, unfortunately, there is still a misconception that China is always guided solely by economic gain, without any deep philosophical or historical foundation, which does not correspond to reality. One of the reasons for this situation is a lack of understanding in Ukraine of the specific features of Chinese history, culture and traditions, due to these issues having been insufficiently studied.

This is why, in order to overcome such stereotypes in Ukraine, there is an urgent need to train specialists capable of understanding not only the language but also the mindset, history and culture of China; this will serve as a guarantee for the further strengthening of friendly Ukrainian-Chinese relations, the advancement of bilateral relations and cooperation in all areas with a view to achieving even greater successes, and to build them on the principles of mutual respect and mutually beneficial cooperation. All this provides a solid foundation for the further fruitful development of the strategic partnership between Ukraine and the People's Republic of China.

Despite all the crises and negative trends of recent years, there are favourable factors for the development of long-term cooperation between the People's Republic of China and Ukraine in the field of tourism and recreation, underpinned by mutually

beneficial economic interests, an interest in the history and culture of our peoples, and political stability.

Ukraine and China are partners in a global initiative for the sustainable development of tourism in the modern world, as well as in the transnational 'Great Silk Road' project, which has been linking Europe and Asia for over two thousand years. The initiative to jointly establish the 'Silk Road Economic Belt' and the '21st-Century Maritime Silk Road' was put forward by China in 2013 as the 'One Belt, One Road' intergovernmental strategy for national development and cooperation. According to the framework concept, this is a cooperation strategy that promotes overall development and the realisation of shared prosperity. Fifty-seven countries in Europe and Asia, as well as numerous international organisations and institutions—including ASEAN, the Shanghai Cooperation Organisation and UNESCAP—have joined the global 'Great Silk Road' initiative. A special 'Silk Road' fund has been established to invest in infrastructure projects (Kiktenko, 2017).

China is experiencing strong growth in international and domestic tourism; in 2019, the number of international tourist trips to the PRC stood at 67.6 million, with revenue totalling US$35.4 billion. The outbound tourism market in China is estimated, according to various sources, at 132–150 million international tourist visits, with expenditure on outbound tourism totalling US$266.2 billion.

According to UNWTO data, China has been among the world's top 10 destinations since 2010, and in 2019 it took the lead in terms of international tourist expenditure (1st place), international tourist arrivals (4th place) and international tourism revenue (11th place) (World Tourism Organisation, 2020). Over the past 10 years, the average annual growth rate of international tourist arrivals has been 2 per cent.

China's emergence as one of the world's leaders in international tourism is primarily driven by its policy of openness, as well as the political and economic reforms currently being implemented in the country. The active development of domestic tourism and China's entry into the global tourism market are driven by significant shifts towards economic modernisation, the transition from a planned economy to a market economy, and the implementation of an 'open-door' policy. Significant progress in the development of the Chinese economy has been reflected in changes to the socio-economic structure and society. Rising incomes have led to a transformation in consumer behaviour – spending on leisure and travel has increased. Higher wages, rising disposable household income, a new attitude towards parenthood, and the shift from a six-day to a five-day working week have opened up travel opportunities for broad sections of the population. The rapid growth of private enterprise was accompanied by increased production profitability and significant income differentiation, and created the conditions for the development of all types of tourism (Tkachuk, 2014, pp. 128–129).

The effectiveness of China's tourism sector is growing thanks to domestic investment. The Government of the People's Republic of China has announced investments of 2 trillion yuan ($290 billion) in the tourism sector between 2017 and 2020. These funds are earmarked for the development of transport and tourism infrastructure, the establishment of a staff training system, the promotion of the

country in international markets, and the development of e-tourism. According to forecasts by the Chinese authorities, provided the required level of investment is achieved by the end of 2020, the size of the domestic tourism services market will reach 7 trillion yuan ($1 trillion). The tourism industry is expected to employ 50 million people, or 10.2 per cent of the total workforce in the PRC. The role of tourism in China is not limited to its economic function. The leadership of the People's Republic of China regards tourism as a powerful political tool capable of increasing the country's influence abroad and significantly shaping the state's domestic policy.

In 2008, China successfully hosted the Summer Olympic Games in Beijing, and in 2010, the massive EXPO 2010 in Shanghai, demonstrating to the whole world its enormous potential for economic development and making full use of the marketing potential of these global events. The main legislative act governing tourism in the People's Republic of China is the 'Tourism Law', which was adopted in 2013 and regulates matters such as the operation of tourism businesses, tourist safety, the legal liability of tourism operators, state supervision in the tourism sector, and other related issues. The Act sets out the procedure for establishing a tourism company, in particular, obtaining a licence to operate in the tourism sector and registering with the trade and industry administration authorities. To provide services in the field of outbound and cross-border tourism, travel companies are required to hold a separate licence, which can only be issued after two years of faultless operation in the domestic tourism sector, with a registered capital of 300,000 yuan and a bank guarantee of 200,000 yuan (for domestic and inbound tourism) and 1,200,000 yuan for outbound tourism (Basyuk, 2020, pp. 21–22).

It should be noted that, although the Law 'On Tourism' prohibits the practice of selling tours at below-market prices – whereby tour operators make substantial profits by charging fees not included in the tour price (such as tickets to tourist attractions and commissions from shops visited by tourists during their trip) – such practices remain widespread.

The appeal of the Chinese market to Ukraine stems from a number of favourable factors, underpinned by mutual economic benefits, an interest in the history and culture of our peoples, and over 27 years of stable relations in matters of foreign policy. In 2017, the number of international arrivals from the People's Republic of China stood at just 29.5 thousand people, but the growth rate over the last four years shows an increase of almost 100 per cent. Similarly, the PRC received 23.1 thousand Ukrainians (State Statistics Service of Ukraine, 2019). Furthermore, in 2019, China became Ukraine's main trading partner on the international market. According to data from the State Statistics Service of Ukraine, trade turnover between Ukraine and the PRC for the first nine months of 2019 amounted to US$9.184 billion, an increase of 37.6 per cent compared with the same period the previous year. Exports of goods from Ukraine to China amounted to US$2.587 billion (+79.2 per cent), whilst imports of Chinese goods into Ukraine totalled US$6.597 billion (+26.1 per cent). Ukraine's trade deficit for this period stood at US$4.01 billion. The volume of trade in services amounted to US$300.2 million and increased by 27.2 per cent compared with the same period in 2018; at the same time, exports of services from Ukraine to China amounted to US$108.4 million and rose by

43.3 per cent; imports of Chinese services into Ukraine amounted to US$191.8 million and rose by 19.6 per cent. Ukraine's trade deficit for this period stood at US$83.4 million (State Statistics Service of Ukraine, 2019). This points to the enormous potential for Sino-Ukrainian cooperation in the field of tourism.

Attracting Chinese tourists is particularly important for Ukraine, as between 2014 and 2022 the country's tourism sector gradually lost its largest overseas market for tourism products: between 2006 and 2013, an average of up to 7.8 million people visited Ukraine from Russia each year; between 2014 and 2019, this figure stood at just 1.8 million people and, given the escalation of the conflict, is set to decline further after 2022 (ibid., 2021). Before the start of the pandemic, Ukraine played a negligible role in outbound tourism from the PRC; the share of the Ukrainian market amongst the countries visited by Chinese citizens in 2019 was only 0.03 per cent, or 47,800 people (by way of comparison: Thailand's share was 6.72 per cent, or 10.41 million people) (ibid., 2021).

As of 2019, 48,000 people from China (excluding Hong Kong, Macau and Taiwan) entered Ukraine, accounting for just 0.35 per cent of the total number of foreigners who crossed the state border that year (13.64 million people) or 4.52 per cent of the total number of foreigners arriving specifically from Asia (1.06 million people); among the 79 countries whose citizens visited Ukraine in 2019, China ranked 21st.

One positive development is that the number of Chinese tourists in Ukraine between 2007 and 2019 increased by 179 per cent (30,669 people). The highest growth rates were recorded in 2016 (51.16 per cent compared with 2015; 6,633 people) and 2018 (55.65 per cent; 16,452 people). A decline in the number of Chinese citizens arriving in Ukraine occurred in 2008–2009 (-6.05 per cent; -1,023 people) and in 2013–2014 (-45.7 per cent); – 8,410 people), which was linked, respectively, to the consequences of the 2008 global financial crisis and the 2013 political crisis in Ukraine. Despite a significant outflow of Chinese citizens following the outbreak of the military conflict in 2014, their numbers recovered and began to rise as early as 2016, which indicates, amongst other things, the interest of Chinese nationals in the domestic tourism market (ibid.).

Alongside the increase in the total number of visitors from the PRC, the purpose of their visits is also changing (Fig. 3). For example, in 2013, 11.5 per cent of visitors from the PRC (2,084 people) cited tourism as the official purpose of their visit to Ukraine; in 2019, this figure stood at just 0.2 per cent (95 people). At the same time, the number of Chinese citizens visiting Ukraine for 'private' purposes began to rise sharply (13.94 per cent, 2,527 people in 2013; 87.24 per cent, 41,724 people in 2019). The virtual absence of an official purpose for visits to Ukraine indicates, amongst other things, a reluctance on the part of Chinese citizens to use the services of travel agencies operating in Ukraine, as well as a rise in independent travel. In 2020, following the onset of the pandemic, the PRC became one of the first countries to completely suspend free border crossings, leading to a complete halt in outbound tourism. As a result, the number of visits by Chinese citizens to Ukraine fell to 16 in 2020. At the start of 2022, it was expected that outbound tourism from the PRC would reach pre-pandemic levels by 2025, but a new wave of COVID-19

cases and the reimposition of a lockdown by the Chinese government in spring 2022 reduce the likelihood of a recovery in Chinese tourism in the short term. The recovery of the global tourism industry is also being hampered by rising fuel prices and the reshaping of the global security landscape, linked to the war in Ukraine and the decision by Sweden and Finland to join NATO (The tourism implications of Russia's war on Ukraine).

At the same time, the current situation in the international tourism market should be viewed by domestic government bodies and private companies not only as a purely negative development, but also as an opportunity to prepare for the return of Chinese tourists, who will be in huge demand for overseas travel following several years of enforced restrictions. These preparations should include addressing the shortcomings that existed in the handling of Chinese tourists in the past. In their research on Ukrainian-Chinese tourism, domestic scholars have cited the following reasons for the unrealised potential for cooperation in this sector: 1) insufficient language support and a shortage of interpreters and specialists in the Chinese language and culture; 2) the absence of targeted advertising on the Chinese segment of the internet and on Chinese social media; 3) the lack of support for the Chinese payment system UnionPay; 4) insufficient liberalisation of the visa regime between Ukraine and the People's Republic of China; 5) the absence of a tourism product tailored to Chinese consumers, designed with their needs and preferences in mind (Romanova, 2017, p. 52).

Unfortunately, there are still not many tour operators specialising in China in Ukraine, particularly those with their own representative offices in China; the majority operate as inbound operators on the basis of partnership agreements with Chinese travel agencies. Among the tour operators on the Ukrainian market offering tours to China, the following are worth noting: 'Travel Professional Group', 'Aviko Tour', 'Calypso Ukraine', ITC 'Expedition', TF 'UITS' and 'Feeria Mandriv' Ltd. Among the package tours on offer are sightseeing programmes, shopping trips, leisure and relaxation on Hainan Island, and tours including visits to Tibet, amongst others. However, only a few of those listed are focused on welcoming Chinese tourists to Ukraine (Basyuk, 2020, p. 49).

Taking into account the experience of Ukrainian tour operators in organising tours for tourists from the People's Republic of China, as well as data from international and national marketing research, the main priorities for Ukrainian-Chinese cooperation in the tourism sector can be identified. Firstly, this involves the creation of specialised tourism products for tourists from the People's Republic of China, which fully take into account the consumer demands of travellers, in particular the development of combined itineraries involving visits to two or three countries (for example, Ukraine and Belarus, Poland, Hungary, etc.). On average, a Chinese tourist spends 1–3 nights in a single country, as they aim to see as much as possible whilst visiting a particular region, particularly Eastern Europe. Providing interesting sightseeing programmes and services for different demographic groups: young people, women, senior citizens, etc. According to marketing research among outbound Chinese tourists travelling to Europe, women accounted for the majority (56 per cent). In terms of age distribution, the majority of tourists are aged 35–60,

have a higher education, belong to the upper and upper-middle classes, and therefore require a high standard of service. Tourists aged 65 and over also represent a dynamic segment. According to data from Ctrip, China's largest online tour operator, 87 per cent of people aged 50 and over stated that they definitely plan to travel, whilst 13 per cent said they would travel (ibid., p. 50).

It is also important to take into account the accommodation preferences of Chinese tourists. As a rule, they prefer 4*–5* hotels, which must provide an appropriate level of service, for example: the provision of toothpaste, toothbrushes and other toiletries in the room; high-speed Wi-Fi; the option to dine on traditional Chinese dishes; enhanced security; Chinese-speaking staff; and printed materials in Chinese, amongst other things.

A prerequisite for increasing tourist flows from the PRC to Ukraine is the targeted promotion of our country and its tourism potential in the Chinese market. Local experts highlight the following factors for successful promotion in the Chinese tourism market:

- 20 per cent – online marketing on platforms popular in the PRC (primarily WeChat, which has over 963 million users, as Twitter, Google and Facebook are not popular in China, and some platforms are banned altogether);
- 18 per cent – promoting services on the domestic Chinese market, participating in the largest national exhibitions in Shanghai and Beijing, and utilising diplomatic channels to enhance promotion;
- 11 per cent – creating high-quality content in Chinese in the media and online. Advertisements and videos in Chinese posted online are particularly effective. According to research by the ETOA (European Tourism Association), 92 per cent of Chinese internet users visit their social media pages at least three times a week.

Chinese people are increasingly using online platforms to book travel arrangements, including transport, hotels, restaurants and sightseeing tours. One of the largest online travel booking companies in the Asia-Pacific region is Ctrip, founded in 2001, which employs over 40,000 people. In 2018 alone, the company processed over 400 million bookings, 80 per cent of which were made by Chinese consumers (Analytical Note on Outbound Tourism in China, 2017).

At the same time, it is important to recognise that the market for international tourist destinations is extremely competitive; therefore, Ukraine as a whole, its regions, and inbound tour operators must work together to create the most attractive image of our country in the eyes of Chinese tourism industry professionals, so that Chinese citizens will want to visit us. We are already doing a great deal in this regard, but, in my view, we can do even more. For example, we could grant visa-free entry to Ukraine to Chinese citizens holding valid visas for the US, the UK and Schengen countries. Furthermore, both Ukraine as a whole and its regions in particular need to actively promote themselves in the Chinese market, taking into account the specific characteristics of that market.

Cultural and educational tourism: Ukrainian–Chinese parallels

Cultural and educational tourism is an important area of development in modern tourism, which aims to serve the ideals of human intellectual and moral solidarity, and to promote within society the ideals of tolerance, acceptance and a proper understanding of the cultural diversity of our world. Today, Ukraine is unlocking its multifaceted potential and actively integrating into the global economic and cultural landscape. Ukraine possesses a wealth of unique historical and cultural sites and therefore has great potential for the development of inbound and domestic cultural and educational tourism. Unfortunately, some of these sites have been destroyed as a result of the full-scale invasion of Ukrainian territory by the armed forces of the Russian Federation.

A hallmark of cultural and educational tourism is visiting key sites that characterise historical processes and cultural phenomena, the significance of which sometimes extends beyond national borders and constitutes a contribution to global spirituality and culture. Historical and cultural tourism resources are the collection of monuments of material and spiritual culture created during the historical development of a given territory; these have social and educational significance, are of educational interest and serve as sites for tourist visits. The group of historical and cultural resources includes historical monuments, historical and architectural monuments, works of art, ethnographic monuments and monuments of folk art.

In the current climate, taking into account the latest global trends, Ukraine faces the challenge of creating a highly profitable and efficient tourism sector based on its own tourism resources. Today, one of the main areas of tourism is cultural and educational tourism, based on an understanding of the important role of cultural and educational activities, and recognition of the need to create conditions for fulfilling people's cultural needs in terms of history, religion, traditions, development patterns and lifestyle. For people around the world, cultural and educational tourism is an attractive sphere for direct communication, a driving force for mutual enrichment and mutual respect through cultural events, made possible by travel. Cultural and educational tourism should become a lever for the development of the entire tourism sector. This is because the vast majority of people travel for the purposes of rest and leisure (Pankiv & Sagaidak, 2022).

The trends in the development of cultural and educational tourism in China and Ukraine are, to some extent, similar. China is a country where modernity and ancient traditions coexist in harmony, creating a unique environment for the development of cultural and educational tourism. Thanks to its rich history, spanning over five thousand years, and its numerous cultural treasures, China has become one of the most attractive countries in the world.

China's rich history has left behind countless cultural treasures that have become major tourist attractions. Among them is the Great Wall of China, which is a symbol of the Chinese nation and the largest defensive project in human history. It stretches back over 2,000 years and is considered one of the wonders of the world. Tourists can visit 10 sections of the Wall, including watchtowers, beacons and passes at Badaling, Laolongtou and Jiayuguan. Furthermore, cave monasteries, rock

paintings and sculptures represent another treasure trove of China's tourist resources. Many monasteries are situated along the ancient Silk Road in Gansu Province. The most famous are the Mogao Caves, which are regarded as a 'treasure trove of Eastern art' and comprise 492 caves featuring frescoes and rock-carved statues. The murals cover an area of around 45,000 square metres, whilst the number of colourful statues exceeds 2,100, all characterised by a high level of artistic craftsmanship.

At the same time, research into caves in the context of cultural and educational tourism has also been actively taking place in Ukraine since the mid-20th century. In the 1960s, caving tourism in Crimea saw significant development. For a long time, caving was practised only by amateurs under the guidance of experienced specialists who specialised in the study of karst caves. Between the 1950s and 1980s, they discovered, studied, documented and visited hundreds of Crimean caves. However, only a small number of enthusiasts involved in cave tourism, sport caving and cave exploration were able to appreciate the beauty of the underground realm (Kovalchuk, 2022, p. 47).

In 1958–1959, research teams from the Institute of Mineral Resources (Simferopol) and a number of Ukrainian universities began active speleological research. The Commission on Karst and Speleology of the USSR Academy of Sciences, the Interdepartmental Commission for the Study of Karst Geology and Geography, and the All-Union Institute of Karst Studies and Speleology all made significant contributions to the coordination of this research. The joint work of speleologists and the Comprehensive Karst Expedition of the Academy of Sciences of the Ukrainian SSR in the Crimean mountains marked the beginning of a fruitful collaboration between scientists and amateur speleologists.

Between 1958 and 1962, amateur speleologists from Yalta, Sevastopol, Simferopol, Kyiv, Kharkiv and other cities took part in dozens of expeditions to the Crimea. At the same time, speleology sections were established in Ternopil, Lviv, Simferopol, Yalta and elsewhere. In 1962, the First All-Union Speleologists' Rally was organised in the Crimea. It was following this event that speleotourism came to be regarded as a social movement and was incorporated into the tourism system. The Central Speleotourism Section was responsible for overseeing the speleological sections, and from 1977 onwards, this responsibility was taken over by the Speleotourism Commission of the Tourism Federation of the Central Council for Tourism and Excursions of the All-Union Central Council of Trade Unions (VTsRPS).

Between 1962 and 1980, active speleological research took place. Enthusiasts from various parts of Ukraine began exploring the caves known at the time. They searched for entrances to them and rediscovered those that had been lost. At that time, the search for new caves began. As a result, speleologists and caving enthusiasts discovered and visited more than 3,500 caves and mines in Ukraine. The Transnistrian Podillia region has long attracted researchers with its diversity of caves. The caves of Mlynky, Verteba, Ozerna, Optimistic and Krystalova deserve the most attention (Pylypuk & Kolotukha, 2020).

Cultural and educational tourism is a rather multifaceted phenomenon. In particular, south-western China is home to several outstanding sites showcasing the

art of monasteries and religious buildings. In Sichuan Province stands the Leshan Buddha – the largest seated Buddha, carved from stone on a cliff face. Here, one can witness the impressive skills of ancient master carvers. The Shaolin Temple, situated in Henan Province, is the birthplace of Chinese Zen Buddhism; it was first built in 495 and is renowned for its Shaolin Kung Fu martial arts. In Hubei Province, you can see the beautiful Wudang Mountain, which has 72 peaks. It preserves the finest examples of ancient Taoist architecture in China. Finally, Mount Emei, situated in the western province of Sichuan, is one of the four sacred Buddhist mountains of China and is adorned with ancient Buddhist temples and monasteries.

China is home to 101 renowned historical and cultural cities, most of which have a history stretching back over 1,000 years. Situated south of the Yangtze River, the cities of Suzhou and Hangzhou are considered among the most beautiful places in China, as they are criss-crossed by rivers, lakes, bridges, fields and villages, creating a very picturesque landscape. The ancient town of Pingyao in the central province of Shanxi, built during the Ming Dynasty, has preserved the Yangshao and Longshan cultures, which existed 5,000–6,000 years ago. Lijiang, an ancient city in Yunnan Province, is not only the cultural centre of the Naxi minority's Dongba culture, but also a place where the cultures of the Han, Tibetans, Bai and other ethnic groups converge. Built during the Song Dynasty, the city boasts numerous stone bridges (Malyutina & Ogienko, 2019).

Zhangjiajie National Park has become a popular tourist destination, where the mountains' vertical cliffs soar into the sky. China's sacred mountains, revered in Buddhism and Taoism, comprise five peaks: Mount Tai in the east, Mount Heng in the south, Mount Hua in the west, Mount Heng in the north, and Mount Song in central China. The Taishan mountain range, which runs through the central province of Shandong, never fails to impress tourists. Mount Huangshan in the south of Anhui province is famous for its graceful pine trees, cliffs and hot springs.

Also popular are Jiuzhaigou National Park in Sichuan Province, the Huangguoshu Waterfalls, and Guilin City in the Guangxi Zhuang Autonomous Region, situated in a picturesque landscape featuring karst formations (which is protected as a national park). China's long and rich history has left behind a wealth of historical sites; the list of China's most attractive cities for tourists includes 54 cities. Near the city of Leshan stands a statue of the Buddha carved into the rock – the world's largest stone statue of a seated Buddha. In Henan Province lies Shaolin, the birthplace of Chinese Zen Buddhism, which is famous for the martial art of Shaolin Wushu.

In Ukraine, various Ukrainian cities serve as important centres for cultural and educational tourism. Tourists are drawn to centres of music and the arts, particularly Kherson, Rivne, Zhytomyr, Odesa and Lviv. Transcarpathia has always been renowned for its decorative and applied arts and fine arts. Ukraine has a large number of unique historical and cultural landmarks and therefore has great potential for the development of inbound and domestic cultural and educational tourism. Western Ukraine ranks among the top five most attractive and popular tourist and leisure destinations in the country. Given its complex historical past and the

centuries-long coexistence of many ethnic groups and religions, Ukraine has enormous cultural and tourist potential.

In the context of the development of cultural and educational tourism in China and Ukraine, membership of UNESCO appears to be of great importance. The preservation of cultural heritage is a key component of a country's policy, its understanding of its own distinctiveness and historical past, and its desire to pass on its identity to future generations. The issue of protecting cultural heritage has become increasingly pressing due to various problems that threaten the existence of particular monuments. Joint protection helps to draw greater attention from the international community to the preservation of humanity's unique heritage. Therefore, cooperation with the United Nations Educational, Scientific and Cultural Organisation (UNESCO) helps to preserve the world's unique heritage sites. One of UNESCO's main areas of activity is culture, in particular the protection of cultural property in the event of armed conflict, the promotion of intercultural dialogue, the preservation of humanity's cultural and natural heritage, and the safeguarding of intangible cultural heritage, amongst other things. At a time when armed conflicts, terrorist acts and wars are taking place, there is a real threat to the preservation of the world's heritage, which is why the issue of safeguarding cultural and natural heritage is particularly pressing. Furthermore, the world is developing at a rapid pace; urbanisation and construction have become key indicators of the need to 'protect' cultural heritage, which risks being 'swallowed up' by new buildings and the rapid redevelopment of cities. Another challenge to heritage conservation is the high volume of tourist traffic, which affects the condition of various monuments. Constant natural changes, floods, tsunamis and droughts also continue to pose a threat to humanity's world heritage (Pylkevych, 2022, pp. 119–120).

World Natural Heritage sites embody nature's most marvellous creations over the course of many years, embodying humanity's spiritual and cultural values linked to the preservation of ecological life on Earth. The Chinese people cherish the harmony between humankind and nature, respect nature and safeguard the natural heritage. China's natural sites on the UNESCO List reflect the values of natural beauty, geology, biology and ecology, and showcase China's grandeur to the world. China's work to protect its natural heritage is based on a system of national parks, nature reserves and other protected areas. China has established a team comprising national authorities, local governments, departments and other bodies to safeguard its World Heritage sites. This is an effective and comprehensive system with Chinese characteristics. Conservation is guided by planning and regulated by law. China has drawn up management plans for the conservation of all its natural World Heritage sites and has carried out conservation, scientific research, utilisation and management in accordance with these plans. To date, China has adopted more than ten national laws and regulations and over 20 local regulations that are closely linked to the conservation of natural heritage sites. China has established a remote sensing satellite monitoring system to ensure regular monitoring, and has carried out regular inspections by law enforcement agencies to encourage organisations managing heritage sites to strengthen protection in accordance with the law.

Слід зазначити, що Україна та Китай є активними членами ЮНЕСКО, проте їхня співпраця та позиції в межах організації мають різну специфіку, особливо в контексті подій останніх років.

On 21 January 2019, Serhiy Kyslytsia, then Deputy Minister of Foreign Affairs of Ukraine and Chair of the Ukrainian National Commission for UNESCO, held a meeting in Beijing with Tian Xuejiong, Head of the Chinese National Commission for UNESCO and Deputy Minister of Education of China, as part of a working visit to the People's Republic of China. During the meeting, the parties discussed the current state and prospects of cooperation between Ukraine and the PRC within the framework of UNESCO, as well as other topical issues of mutual interest.

A Cooperation Commission is currently in place between China and Ukraine, under which cultural cooperation programmes have been signed and educational exchanges are supported. City networks: Ukrainian and Chinese cities exchange experiences as part of UNESCO's global 'Learning Cities' initiative (for example, Ukrainian cities won the top prize in this award alongside the Chinese city of Chengdu). Ukrainian and Chinese universities run programmes for studying the languages and histories of both countries.

The preservation of cultural and natural heritage by the international community is a process of mutual respect and dialogue between cultures. Through international exchange, China draws on other countries' conservation experience, enhances its own conservation capacity and participates more actively in international cooperation on the protection of heritage sites, striving to work with other countries to safeguard world heritage for future generations. The current number of sites on the List once again highlights the uniqueness and diversity of China's history and natural environment. With its rich heritage, the centuries-old layers of different periods in the nation's history, and its distinctive culture, the country can confidently seek the inclusion of new sites on the UNESCO World Heritage List.

Consequently, the historical and cultural heritage of China and Ukraine is an important resource for cultural and educational tourism, which attracts many people from all over the world. However, in order to preserve this historical and cultural heritage, appropriate measures must be taken at the state level.

Religious tourism: the Ukrainian-Chinese historical and cultural context

Religion is a phenomenon of spiritual life, a worldview that is reflected in ideals, beliefs, moral and ethical norms, and other forms of representation of humanity's historical experience, which play a regulatory role in human life, shape one's attitude towards the surrounding world, and guide social activity and behaviour.

In the modern world, there is a diversity of beliefs, sects and religious organisations. These include various forms of polytheism, the traditions of which stem from primitive religions, and various forms of monotheism. These include national religions – Confucianism (China), Judaism (Israel) and Shinto (Japan) – as well as world religions: Buddhism, Christianity, Islam and Hinduism. It is the world religions that exert the greatest influence on the development of modern civilisations. Their religious centres are the main destinations for religious tourism. Since ancient

times, religious tourism has been associated primarily with pilgrimage. Evidence dating back to the earliest civilisations suggests a belief that prayer is more effective in certain locations associated in one way or another with a deity. The sacredness of certain places is determined by their role in the formation of religion. It is linked to events that influenced the development of faith, to the deeds of saints, to certain miracles, and so on. It has long been believed that visiting such places brings a person closer to God, because these places are, as it were, chosen by Him for communication with people and, as a sign of this, are marked in a certain way (by miracles and other manifestations).

People, in turn, marked these places with various religious symbols (stones, crosses, churches, etc.). In other words, the sacralisation of certain places is an integral part of every religion (Lyubitseva & Romanchuk, 2002, pp. 63–64).

Christian Orthodox pilgrimage from Ukraine to the Holy Land has a long-standing tradition: known sources date it back to the 11th–12th centuries. In particular, *The Life and Pilgrimage of Daniel, Abbot of the Russian Lands* provides an account of the pilgrimage undertaken by Abbot Daniel from the Chernihiv region and contains not only descriptions of holy sites but also details regarding the organisation of pilgrimages during the era of the Kingdom of Jerusalem. General social trends (industrial development, improvements in transport and communication routes, significant changes in people's way of life, a rise in the average standard of living, changes in the geopolitical situation and other objective factors) contributed to an increase in pilgrimage and, consequently, to the transformation of the sector responsible for meeting the religious needs of the population into an industry, the heyday of which fell in the second half of the 19th century.

The foundations for the development of religious and pilgrimage tours between China and Ukraine date back to the 17th century and are linked to the migration of Ukrainians eastwards into Siberia, to the Transbaikal region and the Amur River basin. Peasants, civil servants and labourers made their way there. The settlers immediately recognised the riches of the Siberian region and pressed on into new territories, outpacing the development of inter-state relations at the time.

In the mid-17th century, the first settlements emerged in Siberia, situated along the Amur River. The fortresses of Nerchinsk (1656) and Albazin (1651) were built here, which later became centres of trade with China. Among the military settlers were representatives of the Ukrainian Cossacks, notably Nikifor Chernihivsky's detachment. In March 1675, his unit reached the Nonni River, which marked the boundary of the settlers' advance – beyond that lay the territorial claims of the Qing Empire. Nikifor Chernihivsky's detachment collected taxes and defended the 'colonists' against military attacks by the Manchus (How a Ukrainian Became a Mandarin, or Our People in China (April 2017).

In the 70s and 80s of the 17th century, conflicts broke out between the Albazinians and Manchu subjects, triggered by a struggle over hunting grounds and livestock. The Chinese launched a campaign, as a result of which many Ukrainians were taken prisoner. The clashes continued thereafter, and so in 1685 a second campaign took place – Albazin was destroyed, and 150 defenders of the fortress were

taken prisoner by the Chinese, including Nikifor Chernihivsky's detachment. The Qing general leading this campaign offered them the chance to defect to the Chinese Emperor, to which 50 of them agreed. But this was a trap, designed to test their military mettle. The 50 who agreed—that is, who betrayed their tsar—could not, in the Chinese general's view, be loyal to a new master either, and so they were condemned to lifelong slavery.

In defending Albazin, the warriors, despite the Chinese having a significant numerical advantage, showed great courage, and 101 remained loyal to their tsar, which greatly impressed the Chinese. Among the defenders of Albazin were Cossacks from N. Chernihivsky's detachment – Philip the Great, Andriy Plakha, Danylo Tretyakov and Fedir Taran. Later, these Cossacks were granted settlements and various favours by the Chinese emperor. The people of Albazin also brought their priest, Hieromonk Maxim [Leontiev], to Beijing, who laid the foundations for the Orthodox Spiritual Mission in Beijing, which essentially marked the beginning of religious and pilgrimage tourism between China and Ukraine.

The status of the Orthodox missionary mission, which existed for almost 240 years from 1716 to 1954, was defined by one of the clauses of the Treaty of Nerchinsk, which marked the Ukrainians' first diplomatic experience in China. Following its signing, a request was made to the Chinese emperor to permit the dispatch of a spiritual mission to the area where the captives were held and to build an Orthodox church there (Mazuryka, 2008, p. 181).

Negotiations with representatives of the Chinese emperor regarding the fate of the prisoners were conducted by the former hetman of Left-Bank Ukraine, Demian Mnohohrishnyi, who had been in exile in the town of Selenehinsk since 1672, together with his family and some Cossacks. In 1688, D. Mnohohrishnyi was released. This occurred under extraordinary circumstances: for 11 weeks, Selenehinsk had been besieged by the Mongols, whose forces vastly outnumbered the local garrison. D. Mnohohrishnyi, who was being held in prison, became one of the leaders of the city's defence, took part in the fighting himself, and at the decisive moment led a combined detachment of musketeers and Cossacks. The battle ended in victory for the city's defenders. From 1689, D. Mnohogrishny led the detachment guarding Fyodor Golovin's embassy (Pyrih, 2009, pp. 12–13).

In 1698, the Duma clerk Vinus wrote from Tobolsk to Peter I, reporting that an Orthodox church had been built in Beijing and that some Chinese had been baptised. Pursuant to Peter I's decree of 18 June 1700, Metropolitan Varlaam [Yasinsky] of Kyiv was to select a candidate for the post of Metropolitan in Tobolsk and send two or three priests with him to spread Christianity. The mission's areas of activity came to be linguistics, regional studies and the study of religion.

Peter I turned to Kyiv to organise an Orthodox mission to China, as the Moscow clergy of the 18th century was in a state of crisis. By contrast, the Ukrainian clergy constituted the ecclesiastical elite and was therefore utilised by Peter I to address the challenges of developing the Orthodox Church and reforming the country's political system. Furthermore, Russian representatives had virtually no experience of international relations and did not know any Eastern languages. Under these circumstances, and due to a lack of suitably trained diplomats of their own, the

Russian side was forced to include students from the Kyiv-Mohyla Academy in its international delegations. Moreover, following a meeting with Patriarch Adrian, Peter I decided that the mission should be led by an archimandrite from Ukraine, as Ukrainian clergy were highly educated.

At this time, the dissemination of knowledge about China in Ukraine became particularly important. Ukrainian periodicals published articles on China and served an educational function within Ukrainian society, in contrast to Moscow, where information about China was kept secret.

The implementation of Peter I's decree on the establishment of the First Orthodox Mission in China encountered obstacles due to the intrigues of the Jesuits and was accompanied by attacks by the Mongols and the Chinese on the settlements of the captives. In 1701, the Ukrainian priest, Metropolitan Philotheus, led missionary activities in Siberia with the aim of preparing a spiritual delegation for China. To this end, he brought several Ukrainians with him.

I began my Orthodox spiritual mission in Beijing in 1716. Having recovered the Ukrainian Archimandrite Hilarion (Lezhaisky). As a highly enlightened person, she will soon gain authority in the administration of the Chinese capital. Later, for his honesty and diligence, Ilarion was given the rank of mandarin of the 5th degree, and even then, there was no difficulty in the relations between the Chinese government and Russia. In addition to his immediate obligations (conducting divine services and expanding Christianity among the Chinese), Hilarion was appointed and entrusted to the ranks, thus effectively becoming a diplomatic representative. By directing the mission's action to impart culture, culture, culture, language and literature to China. After his death in 1717 and the activity of the first Orthodox mission ended.

The beginning of the work of another Orthodox spiritual mission in Beijing appeared incongruously with representatives of the Chinese government through a candidacy for planting the head of the mission. The appointment of a Ukrainian priest, a member of the KMA, Bishop Innokenty (Kulchitsky) as a potter of another mission was opposed by representatives of the Chinese emperor and they go. This was connected with this, that after the decisions of the Holy Synod and the Senate, the head of the mission was the bishop with the method of more productive expansion of Greek-Russian Orthodoxy in China. Early, at 1721 r. In Irkutsk, Innocent Kulchitsky is founding a Slovenian-Russian school, reinforcing the Mongolian and Chinese classes.

On January 15, 1727, Bishop Innokenty (Kulchytsky) was appointed as the vicar bishop of the Metropolitan of Tobolsk, where he remained until his death in 1736.

In 1727, Archimandrite Anthony (Platkovsky) was appointed as the head of the Second Orthodox Spiritual Mission in Beijing. Before leaving for Beijing, he was the abbot of the Irkutsk Ascension Monastery, where he headed the Mongolian language school. Archimandrite Anthony [Platkovsky] first visited China together with the embassy of Lev Izmailov: from November 1720 to March 1721 to celebrate divine liturgies and with the task of returning to Tobolsk the personal belongings of Arch. Hilarion (Lezhaysky), which remained after his death.

Arch. Anthony (Platkovsky) began scientific research during the work of the mission. This directly concerns lexicographic works. Some time after arriving in Beijing, he hands over to the Synod the Chinese dictionary "Dzi-lui", which, according to him, contained 30 thousand hieroglyphs and asks the Synod to find an opportunity to translate the dictionary into Ukrainian. But the Synod decides otherwise: the dictionary is returned to Beijing with instructions to independently translate it in 2 years. The fate of the dictionary is unknown today. However, it is known that it was on the basis of "Dzi-lui" that other dictionaries were later compiled by the spiritual mission workers.

In 1735, Antony was arrested by the Russian ambassador to Beijing, Lorenz Lang, and sent to Russia in chains. Antony (Platkovsky) was stripped of his archimandrite rank and placed under the supervision of the brotherhood of the Trinity-Sergius Lavra. Despite the fact that it was Arch. Antony (Platkovsky) who built the first Orthodox church in Beijing in the embassy courtyard and began research work, the general assessment of the activities of the second Orthodox mission is still negative. In 1744, by decision of Empress Elizabeth, Arch. Antony (Platkovsky) was appointed abbot of the Pereyaslavl-Zalessky Danilov Monastery (Troschinsky & Shevchenko, 1999).

All Ukrainian Orthodox missionaries, most of whom were graduates of the Kyiv-Mohyla Academy, made an important contribution to the development of Ukrainian-Chinese relations in the 18th century. and laid the foundations for the development of Sinology in the Russian Empire, which was associated with the formation of the study of language, culture, history and the then socio-economic and political state of China. During missionary service, an exchange of spiritual, cultural, and sometimes historical values was carried out. Ukrainian missionaries, returning to their homeland, brought with them Chinese books and works of art, which contributed to strengthening the understanding of the two cultures.

These spiritual missions also laid the foundations for the development of religious tourism, although they radically emphasized the differences between the countries in religious terms. Thus, to this day, religious tourism in Ukraine is based on Christian traditions (Orthodoxy, Greek Catholicism), while in China it is a synthesis of Buddhism, Taoism and Confucianism. Ukrainian routes are focused on pilgrimage to shrines, while in China they are often combined with ecology and the study of ancient philosophy.

Indeed, religious tourism in China is a unique combination of spirituality, history and cultural diplomacy. The country attracts millions of pilgrims and travelers to its sacred mountains, ancient monasteries and cave complexes, which are the cradles of Buddhism, Taoism and Confucianism.

The most famous locations of Chinese Buddhism are essentially the Four Sacred Mountains (Wutaishan, Emeishan, Jiuhuashan and Putoshan) and the legendary Shaolin in Henan Province. Also worth visiting are the impressive cave temples: Yungang in Datong and Longmen in Luoyang. After the founding of the People's Republic of China, they received historical protection from the government, were designated as key cultural relics management sites, the monasteries were

restored and they became famous domestically and abroad as religious and tourist attractions.

Mount Wutai is one of the Buddhist holy places, the abode of the Bodhisattva Manjushri. Located in Wutai County, Shanxi Province, it covers an area of more than 3,000 square kilometers, with an altitude of more than 3,000 meters above sea level. It consists of five surrounding peaks, which are high, with flat and wide peaks, resembling stone terraces in shape, hence the name "Wutaishan" (Mountain of Five Terraces). Since the Han and Tang Dynasties, Buddhist temples have been established on Wutaishan to spread teachings and help living beings. It has always been one of the world and Chinese centers of multifaceted Buddhist culture. In subsequent eras, it developed, built, and carefully equipped, and during its heyday, the number of monasteries reached more than 300, the scale was so large that it was called "the peak of all schools, the main one in learning." As of 2014, most of the monasteries on Wutaishan have been merged and expanded, and today there are 39 temples inside the terraces and 8 temples outside them (Photo Review: Wutaishan Mountain - the residence of the Goddess of Wisdom, 2009, August 9). Wutaishan is also one of the national key, world-famous scenic spots. All the temples, through continuous restoration and renovation, are becoming more and more beautiful, majestic and solemn, fully demonstrating the exalted status of Buddhism as one of the great currents of Chinese traditional culture, the main direction of world culture. The religious cultural heritage is extremely rich, and it is the world-famous "largest cultural center". Among them, the five most famous Chan monasteries are: Xiantongsi, Tayuan Temple, Wenshu Temple, Shuxiangsi Temple, and Longhu Temple. Mount Emeishan is located in Leshan City, Sichuan Province. It is one of the most famous summer destinations in China. It is majestic, beautiful and mysterious, like a huge green screen rising in the southwest of the Chengdu Plain. Mount Emeishan was listed as a UNESCO World Natural and Cultural Heritage Site in 1996. With a pleasant climate and favorable atmosphere, the mountain is distinguished by tall ancient trees, spectacular waterfalls and pristine streams. Emeishan is a sacred Buddhist monastery dotted with numerous Buddhist temples. The mountain is very popular with Chinese Buddhists as it is considered one of the four most sacred Buddhist mountains in the country, being the place of practice of Bodhisattva Samantabhadra. When traveling to Emeishan, you will feel a strong religious and cultural atmosphere. Here, on Mount Emeishan, every morning you can see streams of Buddhist pilgrims with incense, climbing the steep steps of the mountain and filling countless temples (Pasko & Kolodko, 2002).

Also a place of tourism in Chinese Buddhism is Mount Jiuhuashan, located in Anhui Province, very close to the Yellow Mountains and is one of the four sacred Buddhist peaks of China, considered the abode of the Bodhisattva Ksitigarbha (Dizang), who saves the souls of the dead and alleviates their suffering in the afterlife. In his honor in the 8th century. near the small mountain village of Jiuhuatze, a monastery was built, which is now one of the most important Buddhist centers in this area. The remaining three are Putoshan in Zhejiang, Emei in Sichuan, Wutaishan in Shaanxi. It is believed that the Bodhisattva of Salvation (Ksitigarbha) is kept on Mount Jiahuashan, placed in a cancer. Mount Jiuhua, like the Yellow Mountains, was

praised in his poems by the great Chinese lyricist of the 8th century AD Li Bo, who lived alone in these mountains for a long time. Jiuhuashan may not be as vibrant as Huangshan, with much less tourist traffic and much more opportunities for contemplation. Taoist monks first settled here in the 3rd century AD, but with the rise of Buddhism, their thatched huts were replaced by stone Buddhist buildings (Mount Huashan is the most dangerous tourist route on earth, 2024¸8 February).

The fourth Buddhist shrine in China is Mount Puto, located on Putoshan Island, one of the four sacred Buddhist mountains. There are many temples on Mount Puto. At the peak of Buddhism in this area, there were three main temples, 88 monasteries and 128 thatched huts, in which people lived who helped the work of temples and monasteries. Up to 4 thousand monks served in the temples at any given time. This place is very popular with tourists. Here you can enjoy the beauty of the mountain scenery and take a walk through historical and religious places. There are many valuable trees on the island. There are especially many camphor trees, where songbirds always gather. The ground under these trees is covered with flowers during the flowering seasons. Instead, visiting such pilgrimage sites in Ukraine is a unique opportunity to combine spirituality and travel. Every year, thousands of pilgrims travel hundreds of kilometers to visit holy places, pray, and receive blessings. These routes attract not only believers, but also tourists who are looking for a new meaning of travel. For example, the Marian Spiritual Center in Zarvanytsia in the Ternopil region has existed for over 800 years. A miraculous icon of the Mother of God is kept here. Pilgrims travel tens and hundreds of kilometers, often barefoot, participating in all-Ukrainian processions and prayers. Among the spruce forests of the Carpathians stands the Manyavsky Skete, which is also called the Ukrainian Athos. In the 17th century, pilgrims from all over Ukraine came here to visit the cave of St. Onuphrius and draw healing water from the spring. The monastery still attracts those seeking peace among. In eastern Ukraine, pilgrims are met by the Svyatogorsk Lavra. The monastery stands on chalk cliffs above the Siversky Donets and is famous for its holy springs and font. Here, pilgrims seek spiritual support, healing, and strength for inner harmony. In the Lviv region, pilgrims are attracted by the Univ Lavra, the center of Basilian monasticism. It is believed that prayer here is especially powerful, and the springs around the monastery heal and give peace of mind.

Despite the fact that Buddhism in its superficial forms has been known in Ukraine for quite a long time thanks to regular contacts of the Ukrainian Cossacks with the Kalmyks, who profess Buddhism, interest in Buddhism in its philosophical and ethical aspects arose in Ukraine among the cultural and scientific intelligentsia only in the 19th century. A deeper acquaintance of Ukrainians with Buddhism was interrupted during the Soviet period, when any interest in spiritual teachings that differed in any way from the communist ideology was persecuted. As a result, such interest could not be fully satisfied, let alone develop into certain organizational forms. Therefore, the first open systematic lectures on Buddhism, spiritual sermons and instructions on Buddhist practices in Ukraine date back to 1989, when the power and ideological pressure of the Soviet system was significantly weakened. At the same time, the first Buddhist initiations took place in Ukraine and the first lay followers of Buddhism appeared, who underwent the canonical rite of taking

Buddhist Refuge in the Three Jewels – Buddha, Teaching (Dharma) and Community (Sangsa). This activity was carried out mainly in three regions of Eastern Ukraine: Donetsk, Luhansk and Kharkiv. This territorial distribution was presumably due to the least influence of traditional Christian culture on the mass consciousness of the inhabitants of these industrial regions. This is confirmed, in particular, by the fact that currently the largest number of communities and religious centers of non-Orthodox confessions are concentrated in these regions: Protestant (of various trends), Muslim, Jewish and Buddhist (Kolesnyk, 2022).

It can be argued that the popularization of the religion of Buddhism took place in Ukraine in the late 80s of the 20th century - early 21st century. Registration of the first communities was carried out in a legislative manner during the period of independence of the Ukrainian state. The first officially registered Buddhist community in Ukraine was organized in Donetsk in 1991. Today, there are about a hundred Buddhist communities and groups in Ukraine, 38 of which have official registration and the status of a legal entity (Zavgorodny, 2022, pp. 136-137). In the 90s of the 20th century, Buddhism was represented by the Korean, Tibetan, and Japanese schools. In Ukraine, even Buddhist movements are concentrated, in particular, such as the Chogyam Order (Korean), Karma Kagyu (Tibetan), Lung-Zhong-pa (Tibetan Order of the Guardians of the Precepts), and Nipponzan Myohoji (Japanese). You can meet followers of Theravada (Hinayana tradition). The most numerous communities and groups belong to the Tibetan direction of Buddhism - the tantric tradition of Vajrayana ("Diamond Chariot"). Of these, the most widespread are the communities of Karma Kagyu, the main branch of the Tibetan school of Kagyu-pa. They are united in the all-Ukrainian religious center "Ukrainian Association of Buddhists of the Karma Kagyu School". In Ukraine, the spiritual practice of this center is focused exclusively on laypeople. Communities and groups of followers of this direction are in almost all regional cities of Ukraine. The official printed organ of the "Ukrainian Association of Buddhists of the Karma Kagyu School" is the magazine "Buddhism Today".

Taoism is the second significant direction of Chinese religious tourism. The origins of Taoism go back to shamanic beliefs and the teachings of ancient magicians. The views of Taoism were set forth in his treatise “Tao De Zi” by the Chinese philosopher Lao-Tzu, who is considered the founder of Taoism. Another prominent representative of this direction is the thinker Zhuang-Tzu (IV century BC). The concept of “tao” (“way”) is at the heart of the Taoist system - the fundamental principle, the impersonal world law, the way to comprehend nature and its laws. Taoist temples in China as places of religious tourism are architectural complexes organically integrated into natural landscapes. They are centers of meditation, unity with nature, and the study of the way of Tao. (Yanxin, 2011). The country's most prominent shrines vary in location and history:

- Baiyun Temple (Temple of the White Clouds) in Beijing: The country's main Taoist center and the seat of the Chinese Taoist Association.
- Xuangongsi Hanging Monastery in Shanxi: An amazing 1,500-year-old temple complex hanging on a sheer cliff at a height of 75 meters. It is unique in that it combines three religions at once: Taoism, Buddhism and Confucianism.

- Xuangongsi. Qingyang Temple (Green Goat Temple) in Chengdu (Sichuan). One of the oldest and most important Taoist temples, founded in the Tang Dynasty, where valuable ancient texts are kept
- Zhongyue Temple in Henan Province: A majestic ancient temple near the sacred Songshan Mountain, which has been included in the UNESCO World Heritage List since 2010 Zhongyue (Temple).
- Wutangshan Mountains in Hubei: A legendary mountain range and the cradle of Taoist martial arts (wushu), where many active temples are located, such as the Golden Palace, built by Emperor Zhu Di

In contrast, Taoism in Ukraine is a decentralized, niche spiritual and philosophical phenomenon. There are no large-scale official religious institutes of Taoism in the country, but there are a few practical centers and communities (for example, the Zhen Dao center in Kyiv) that focus on the study of classical texts, meditations, and psychophysical practices. However, if we take into account the natural romanticism of Ukrainians, as well as the desire for a certain inner freedom, for spiritual growth, and including a certain mysticism (supernatural abilities). What are the memories of the glorious Cossacks-characterists worth, who were strong in spirit and had extraordinary abilities, which aroused the respect of not only fellow countrymen, but also enemies. Also, one of the first known "Ukrainian Taoists" can be called Hryhoriy Skovoroda. His philosophy of cardiocentrism is very consonant with an important principle of Taoism - the cultivation of the heart nature. Indeed, Ukrainian culture, although an integral part of European culture, has similar features to Eastern culture, which was formed, including under the influence of the philosophy of Taoism. In particular, the philosophy of Taoism is close to the Ukrainian national philosophy of cordocentrism. Thanks to the spread in Ukraine of the practice of various methods, techniques and complexes from the rich set of internal alchemy of Taoists called qigong and martial arts of wushu, elements of the Taoist philosophical tradition penetrate into the mentality of Ukrainians. So we can hope that after the war, Taoism in Ukraine will receive wider development, and places that will be ready to receive Taoist pilgrims from China.

A unique situation regarding pilgrimage exists in Confucianism. In Confucianism, pilgrimage is not a religious requirement, like the Hajj in Islam. Instead, it is a way of moral self-improvement (xiushen), where the journey is a practical embodiment of the unity of knowledge and action. The main spiritual center is the city of Qufu (Shandong Province, China) - the birthplace of Confucius.

Indeed, Qufu is a city with a rich history and enormous cultural significance for China. This city is famous as the birthplace of Confucius, a great philosopher and sage, who was born here and buried there in 479 BC. Qufu is located in Shandong Province and remains an important pilgrimage center for followers of Confucianism from all over the world. The city is full of numerous monuments and shrines dedicated to the Great Teacher. Over the course of more than two millennia, grand temples, residences, and mausoleums have been built here, reflecting the deep respect that Chinese civilization had for Confucius. Most tourists spend one day and one night in Qufu, as most of the attractions are located within walking distance of each other.

Qufu is located in a temperate climate zone with significant seasonal temperature fluctuations. Winter (December-February) is cold, with temperatures often falling below freezing, while summer (June-August) is hot and humid, with frequent rains and temperatures exceeding 30°C. The best times to visit the city are spring (April-May) and autumn (September-October), when the weather is mild and comfortable, and nature looks especially attractive. During these periods, tourists have the opportunity to fully enjoy walking around the temple grounds and exploring historical monuments (Zhu Jianfe, 2013).Місця паломництва в місті Цюйфу:

- **Confucius** Temple is the largest and oldest temple dedicated to Confucius in the world. The huge complex stretches for 650 meters in length and consists of more than twenty gates, numerous halls and pavilions. The temple stands out for its architectural perfection: majestic stone columns, decorated with dragons, rich carved reliefs and a beautiful park at the entrance. The tour begins from the southern gate of the old city wall. You should definitely go through all the gates along the main axis to fully appreciate the size and beauty of the complex. The main building of the temple is the Hall of Great Achievements - a palace measuring 47 by 27 meters, surrounded by marble stairs and beautiful terraces for sacrifices. The hall houses statues of Confucius and his most devoted disciples. The temple also houses the magnificent three-story Kuiwenge Library with stone reliefs depicting scenes from the life of the Teacher.
- **The residence of the Kun family is the palace of the heirs of the Confucius family, which simultaneously served as his residence and a government building.** The complex covers an area of 280 by 140 meters and consists of three lines of buildings. The most interesting is the main line, where official rooms for audiences and court sessions were located. Behind the main hall are the women's chambers with beautiful apartments from the early 20th century, decorated with Chinese furniture and European objects. Many rooms have been preserved in their original form, allowing visitors to gain a deeper understanding of the life of the noble family.
- **Yanmiao Temple** is a sanctuary dedicated to Yan Hui, Confucius's most beloved student. This temple can be considered a smaller copy of the main temple of Confucius, but it is no less exquisite and beautiful. The name of the last gate - "The Gate of Looking Up to the Saint" - alludes to how the disciple looked at his Teacher. The temple houses a music pavilion and a bedroom for worshiping Yan Hui's wife. Almost no one visits this quiet and peaceful temple, which makes it an ideal place for meditation and reflection.
- **Confucius Grove (Kunlin) -** one of the largest and oldest operating cemeteries in the world. The area stretches over more than a thousand acres and is a real forest, in which members of the Kun clan have been buried for over 2,500 years. The cemetery has more than 100,000 graves decorated with stone sculptures, honorary gates and steles. For the convenience of tourists, a unique system has been introduced - electric cars silently run along the 3-kilometer road around the cemetery, stopping at the most important graves. This allows you to feel the unique atmosphere of the place without a tiring

walk. Those who want a deeper immersion can walk on foot, enjoying the singing of birds, the rustling of leaves and the mysterious atmosphere of the ancient forest**.**

- **Tomb of Confucius -** located on the north side of the Old City within the Kunlin complex. The Great Teacher's tomb mound is modest, practically indistinguishable from the mounds of his son and grandson, which are located nearby. In front of the tomb are two stone monuments with inscriptions in honor of Confucius - on them you can quite read his honorary titles, for example: "The Great Completer, the Highest Saint, the Spreader of Culture King". This place attracts followers of Confucianism from all over the world, who come here to pay homage to the first Teacher of mankind.
- **Tomb of Shaohao -** an unusual stone pyramid 18 meters high, located 4 km east of the Old City. This tombstone is named after the legendary ruler Shaohao, the alleged ancestor of Confucius. Although Shaohao is not a historical figure but a mythical one, the monument, built in 1012 and rebuilt in 1111, is a fine example of Chinese architecture and holds a special place in the cultural hierarchy of the city. At the top of the pyramid is a small temple building. The tomb is conveniently accessible by rickshaw or bicycle**.**

Confucianism and Ukraine are connected mainly through academic and cultural diplomacy, as well as interest in Eastern philosophy. It is not a traditional religion in Ukraine, but is actively studied by orientalists and popularized through a network of educational centers. In Ukraine, the first such institution was founded at the Luhansk National Pedagogical University in 2007. Subsequently, similar institutions were opened at the V. Karazin Kharkiv National University (2008), the T. Shevchenko Kyiv National University (2009), the Kyiv National Linguistic University (2013), the K. Ushynskyi South Ukrainian National Pedagogical University (2014), the Vinnytsia National Technical University (2021) and the Ternopil National Pedagogical University. V. Hnatyuk (2021) (Mateleshko, 2023, p. 93).

Confucius Institutes are non-profit institutions that are part of the host universities and operate on the basis of bilateral agreements between the parties. The financing of the activities of these institutions in Ukraine is carried out from three sources: paid educational services of the Institutes themselves; funds of the host higher educational institutions; financial receipts from the government of the People's Republic of China in the form of grants and subsidies (Goryunov, Prokhorov & Sakhno, 2021).

The main goal of the Confucius Institutes is to promote the development of the Chinese language and culture in the world, as well as people-to-people exchanges between the PRC and other countries. Promoting the study of the language, literature, history, geography and culture of the PRC by encouraging the activities of Confucius Institutes in Ukraine is enshrined in Article 8 of the Agreement between the Ministry of Education and Science, Youth and Sports of Ukraine and the Ministry of Education of the People's Republic of China on Cooperation in the Field of Education dated March 28, 2012 (Agreement between the Ministry of Education and Science,

Youth and Sports of Ukraine and the Ministry of Education of the People's Republic of China on Cooperation in the Field of Education, 2012).

The following areas of activity of Confucius Institutes in Ukraine can be distinguished:

- organization of courses in the study of the Chinese language and testing (exam) for knowledge of this language, the results of which are recognized in many countries of the world;
- training and certification of teachers and lecturers of the Chinese language;
- participation in the organization of various competitions in the Chinese language, in particular the annual university Olympiad "Chinese Bridge";
- support for scientific research in the field of Sinology;
- organization of training courses in Sinology (study of traditional Chinese medicine, history and philosophy of China, etc.);
- participation in educational events aimed at promoting the Chinese language, culture and history (exhibitions of Chinese calligraphy and fine arts, lantern and dragon boat festivals, celebrations of the Chinese New Year, etc.);
- organization and scholarship support for short-term and long-term internships in the People's Republic of China for Ukrainian students and teachers of the Chinese language;
- consultations on studying in China;
- preparation and publication of literature (mainly educational) on Sinology.

Analogues of Confucius Institutes are Confucius Classes (Confucius Schools), which usually operate in the general education system. In Ukraine, these institutions are created at universities and specialized schools. The activities of the Classes are supported (in particular financially) by the government of the PRC, the Embassy of the People's Republic of China in Ukraine, as well as Confucius Institutes. In Ukraine, Confucius Classes operate at Sumy State University (since 2010) and Kyiv University named after Borys Grinchenko (since 2018). In addition, Confucius Schools operate at the National University of Kyiv-Mohyla Academy (since 2011) and Zaporizhzhia National University (since 2017) (Mateleshko, 2023, p. 94).

The main result of the activities of the aforementioned institutions can be considered the formation of a positive civilizational and cultural image of China among target groups of the Ukrainian population (primarily students, pupils, and teaching staff).

Thus, China and Ukraine remain among the leading destinations for cultural tourism in the world. Both countries continue to open their rich historical and cultural heritage to tourists, combining tradition with modernity. The results of the study highlight the importance of cultural heritage preservation measures as a basis for creating authentic experiences. In addition, the branding of a tourist destination is a key tool for effectively communicating and promoting the unique cultural aspects of a given destination. The study highlights the importance of involving the local community in the planning and implementation of cultural tourism initiatives, as this contributes to the formation of a sense of belonging and provides tourists with sustainable and meaningful experiences. In addition, the integration of technology

into cultural tourism increases visitor engagement and provides innovative opportunities for showcasing local culture.

According to the results of a study of the development of cultural and educational tourism in China and Ukraine, it was found that the prerequisites for a significant improvement in the indicators of the development of the tourism industry are: social stratification, simplification of the visa regime, improvement of the quality of tourist services; integration into the tourism market of representatives of other sectors of the national economy; active, targeted, in accordance with a defined strategy, government support for the national tourism industry (development of the global initiative "Great Silk Road", state financing of tourism infrastructure and creation of new jobs, creation of free trade zones); improvement of industry legislation; creation of additional state preferences for the development of domestic recreational tourism.

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ABSTRACTS

Section 1. Historical aspects, evolution, and modern transformations of key destinations

***Vadym Orekhovskyi*. Tourism in the Ancient World: Features of Development in Ancient Greece and Rome**. The aim of the study is a comprehensive analysis of the development of travel and early forms of tourism in Ancient Greece and the Roman Empire. It reveals the main conditions of travel in the ancient world: the condition of roads, means of transport, the features of sea travel, as well as the risks associated with robbery and piracy. Considerable attention is paid to the social aspects of travel, in particular the institutios of hospitality and the formation of the first elements of tourism infrastructure. The author examines in detail different types of travel: religious, sports, health, educational, trade. It is shown that such travel was an important component of the cultural, economic and religious life of ancient societies. The emergence of elements of tourist culture - souvenirs, graffiti, guide services and the emergence of specialized travel routes - is highlighted. In general, the study demonstrates that in the ancient world there were already numerous features inherent in modern tourism.

***Vasylchuk Volodymyr*. Historical aspects of the evolution of tourism in Germany.** The section explores the genesis, evolution, and current state of the tourism sector and the hotel industry in Germany in the context of world civilization development and globalization processes. The transition from spontaneous travel to organized tourism under the influence of industrialization and the expansion of railway and shipping transport is examined. The evolution of theoretical approaches to tourism studies (ranging from early German-language concepts of Fremdenverkehr to modern interdisciplinary research) is analyzed. Special attention is paid to the philosophical and anthropological aspects of travel through the concept of Homo viator, as well as the role of sacred texts and pilgrimage in the historical development of journeys.
The stages of the formation of the hospitality industry are highlighted—from ancient and medieval roadside taverns and monastic shelters to luxury grand hotels and modern hotel chains. The regional specifics of tourism development in the federal states of Germany are investigated, focusing on the role of the exhibition business, gastronomic and wine tourism (features of German winemaking and traditional festivals such as Oktoberfest), as well as health, wellness, and sanatorium-resort potential. A statistical and economic analysis of the relationship between regional GDP and tourism development indicators is carried out. The activities of leading

industry associations and the state policy supporting and regulating the tourism sector at the present stage are characterized.

***Tsypko Victoria*. Cruise Tourism in the Context of Global Transformations and Challenges: The UAE Experience**. This section of the monograph highlights the theoretical and methodological foundations and current development trends of cruise tourism as a highly dynamic element of the global hospitality industry. The evolution of water journeys, the specifics of cruise product classification, as well as key organizational, legal, and marketing aspects of marine and river tourism operations are examined. Special attention is focused on analyzing the infrastructure potential, route geography, and consumer behavior patterns on a global scale.

Using the United Arab Emirates as a case study, the prospects of transforming the region into a leading global cruise hub are comprehensively analyzed. The role of key port terminals (Dubai, Abu Dhabi, and Sharjah) and the Cruise Arabia regional alliance in developing multimodal logistics and the «Fly-Cruise» system is determined. The socio-economic impact of the industry, the influence of seasonality, and environmental safety challenges are assessed, alongside outlining strategic directions for the sustainable development of cruise tourism taking into account modern trends in decarbonization and digitalization.

***Borysova Oksana.* Sightseeing Objects in the Area Studies of France**. The monograph examines the theoretical and practical aspects of studying France's excursion sites within the context of country studies and the development of excursion tourism. Particular attention is devoted to the historical-cultural, sacred, and memorial dimensions of the country’s tourism space, which allows for revealing the multifaceted nature of its national heritage, the specifics of cultural memory formation, and the significance of material and immaterial values in preserving historical identity. Within the framework of the research, necropolis excursion sites are considered as sources of historical information and components of the cultural landscape, along with France's sacred natural and cultural heritage as an important resource for educational tourism.

A special place is occupied by the study of memorial locations associated with the life and activities of prominent representatives of Ukraine, which contributes to deepening the understanding of Ukrainian-French cultural interrelations and actualizes the potential of such sites in the development of thematic excursion routes aimed at fostering international cultural dialogue.

Section 2. Economic impact, specialized types, and regional specificities

Shcherbakova Nadiia. **The Impact of International and Domestic Tourism on the US Economy**. This work examines the impact of international and domestic tourism on the economy of the United States of America. It analyses trends in tourist flows, expenditure, value added and employment, and identifies the role of tourism in the development of transport infrastructure, the hotel and restaurant sector, the retail trade and the entertainment industry. The paper examines the characteristics of the recovery of tourism following the COVID-19 pandemic, current trends in international and domestic tourism demand, as well as the main challenges and prospects for the development of the US tourism industry. It substantiates the cross-sectoral nature of tourism and its significance for economic growth, job creation and regional development.

Lavrynovych Olena. **Theoretical Foundations and Dimensions of Inclusive Tourism Implementation: The Spanish Experience**. The study provides a comprehensive theoretical and methodological examination of inclusive tourism as an integral component of the contemporary socially oriented development of the tourism sector. It analyzes the evolution of conceptual foundations of accessibility in tourism—ranging from socio-compensatory models and the «tourism for all» concept to modern universal approaches and the barrier-free paradigm, which is of particular relevance to Ukraine in the context of postwar recovery. The multifunctional nature of inclusive tourism is revealed, combining recreational, rehabilitation, and sociocultural functions, while ensuring the integration of universal design principles across all stages of tourism product creation. The core dimensions of inclusive tourism implementation—state-regulatory, infrastructural, organizational-managerial, sociocultural, and personal—are identified and characterized, forming a holistic analytical model for ensuring an accessible and barrier-free environment. Based on the generalization of international experience (specifically Spanish practices) and domestic realities, the study substantiates pathways for developing an inclusive tourism ecosystem that harmonizes public policy, digital technologies, transport infrastructure, and professional ethics to guarantee equal opportunities, mobility, and respect for human dignity.

Gedin Maksim. **Features of the Development of Cultural and Educational Tourism in China and Ukraine**. This paper examines the distinctive nature and uniqueness of the development of cultural and educational tourism in China and Ukraine. It analyses its key destinations and main trends, which characterise the significance and essence of this category. It has been established that, in addition to

its informational nature, this type of tourism is also cognitive, educational and elitist in character, promoting and explaining cultural ideas aimed at satisfying consumer needs through the use of tourism products. It has been established that both countries possess exceptionally rich resources; however, their tourism potential, infrastructure and management strategies differ significantly. The key factors for the successful development of cultural and educational tourism in China have been analysed, in particular government policy, strategic planning, infrastructure projects and the active digitalisation of the cultural sector. A comparative analysis has been carried out between the Chinese experience and the opportunities for Ukraine, where historical, cultural and religious tourism holds significant potential. The prospects for implementing China's best practices to develop Ukrainian cultural and educational tourism have been identified. Historical parallels and opportunities for the development of religious tourism in China and Ukraine have been established, using the example of the potential for organising pilgrimage tours within the framework of Buddhism, Taoism and the educational and cultural practices of Confucianism.

Ivasyshyna Nataliia. **Current State and Prospects for Tourism Development in Brazil**. The study examines the current state and development prospects of tourism in Brazil in the context of international tourism and the global services market. It considers the economic, social, and integration functions of international tourism and identifies the key factors influencing its development, including economic conditions, infrastructure, political stability, and security. Particular attention is paid to Brazil's significant tourism potential, based on its natural resources, cultural heritage, and opportunities for developing various types of tourism, including beach, ecotourism, cultural, educational, and event tourism. The study identifies the main challenges facing Brazil's tourism industry, such as security concerns, uneven infrastructure development, socioeconomic disparities, and environmental issues. A comparative analysis of Brazil, Mexico, and Spain highlights Brazil's relative disadvantages in tourism infrastructure and the scale of international tourist flows, while also demonstrating its considerable potential for future growth. The results of PEST and SWOT analyses confirm that effective government policies and investment support can contribute to strengthening Brazil's position in the global tourism market. The study concludes that international tourism is an important driver of economic development and that Brazil has favourable conditions for further tourism industry expansion.

Section 3. Innovation, sustainable development, and historical and cultural potential of markets

***Bondarenko Vladislava*. Innovative Mechanisms for the Development of Canada's Hotel Business in the Context of Digitalization, Sustainable Tourism, and Transformation of Consumer Demand**. This research examines the mechanisms and strategic approaches underpinning the innovative development of Canada's hotel industry amid the ongoing digital transformation of the economy, the advancement of sustainable tourism, and the evolution of consumer demand. It provides a comprehensive analysis of the principal determinants of structural and operational change within the sector, including technological progress, shifting tourist preferences, the recovery of the tourism industry following the global pandemic, and the distinctive regional and natural tourism assets of Canada. Particular emphasis is placed on the implementation and integration of digital technologies into hotel management and service delivery, encompassing online reservation platforms, property management systems, artificial intelligence, process automation, and personalized guest services. Furthermore, the research examines the growing role of environmental responsibility, efficient resource utilization, and sustainable business practices in enhancing the operational effectiveness and competitive position of Canadian hotels.

The research establishes strategic priorities for the modernization of the hotel industry through the systematic integration of digital innovation, sustainability principles, customer-oriented management approaches, and human capital development. It identifies the principal opportunities and constraints associated with technological transformation, including capital investment requirements, cybersecurity threats, data protection challenges, workforce competencies, and organizational adaptation. The proposed conceptual framework underscores the importance of aligning technological innovation, environmental sustainability, and service quality to strengthen the long-term resilience, adaptability, and competitiveness of Canada's hotel sector. The theoretical and practical implications of the research may be relevant to scholars, academic professionals, students, tourism and hospitality practitioners, and policymakers engaged in advancing sustainable and innovation-oriented development within the hospitality industry.

***Ivanchuk Svitlana*. The Uniqueness of Active Tourism in Australia**. The development of active tourism in Australia is examined in the context of the country's unique natural and recreational resources, tourism infrastructure, and current trends in the global tourism industry. It explores theoretical approaches to defining active and adventure tourism and their relationship with the sustainable

development of tourist destinations, the protection of natural heritage, and the preservation of cultural values. The book characterizes Australia's key resources for active recreation, including ocean coastlines, coral reefs, mountain ranges, desert landscapes, tropical rainforests, national parks, and protected natural areas. Particular attention is paid to such tourism activities as trekking, hiking, surfing, diving, cycling, camping, kayaking, rock climbing, and adventure travel.
The book highlights the socioeconomic significance of active tourism for regional development in Australia, support for local communities and small and medium-sized tourism businesses, and enhancement of the country's international tourism appeal. It examines current challenges facing this sector, including tourist safety, the conservation of vulnerable ecosystems, the management of tourist flows, adaptation of infrastructure to climate change, and compliance with environmental responsibility principles. The importance of an integrated approach to tourism product development is substantiated, emphasizing the combination of natural resources, physical activity, cultural experiences, quality services, and the responsible use of tourist destinations. The book may be of interest to researchers, educators, students, tourism professionals, and anyone interested in the development of active tourism and the sustainable management of tourist destinations.

***Podpisnov Denys*. Military-historical heritage as a factor in the development of international tourism in Poland and the Baltic states**. This chapter examines military-historical heritage as a driver of international tourism development in Poland and the Baltic states. Drawing on the concept of dissonant heritage (Tunbridge & Ashworth), it uses systemic, comparative and structural-functional approaches to identify the shared mechanisms and the regional differences in how a militarised past is turned into a tourism product. The Polish model is multilayered. It combines the adaptive reuse and museumisation of fortifications and castles (Malbork, Zamość, Toruń, Modlin, Przemyśl), the conversion of former Soviet garrison towns (Bornesulinowo), the development of dispersed battlefield landscapes (the Battle of Łódź), the modernisation of interpretive museums (the Warsaw Rising Museum), and the ethically regulated memorialisation of Nazi camps (Auschwitz-Birkenau, Majdanek, Sobibór). The Baltic model is built mainly on twentieth-century "difficult" heritage: occupations, the Cold War and the restoration of independence. It rests on the "brown" and "green" heritage of the former Soviet coastal zone and on cross-border cooperation through the Military Heritage project. The revitalisation cases of Lennusadam in Tallinn, Karosta in Latvia and the Cold War Museum near Plungė in Lithuania show different ways of balancing commercialisation with memorial ethics. The author concludes that military heritage becomes a competitive international tourism resource only with effective institutional management, diversified funding

(including EU funds), modern interpretation, adequate infrastructure and the involvement of local communities. In both regions, military-historical tourism has moved beyond a niche segment. It now serves as a multifunctional instrument of regional development, cultural diplomacy, historical education and territorial branding.

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Section 3. Innovation, sustainable development, and historical and cultural potential of markets

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