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Sentimental tourism as a means of national memory reviving

Abstract. The purpose of the article is to substantiate the importance of the development of sentimental tourism as a means of resuscitating of the national memory destroyed among a large number of Ukrainians during the Soviet era.

The article presents an analysis of tourism in terms of its sentimental function – focused on the acquaintance with the biographical places of the repressed family member. An example of a tourist travel route is given, which has an emotional content, because it represents certain stages of the life of a relative shot in Stalin's time.

The research methodology includes mainly two methods – sources analysis and example description. The basic concepts have been defined and references to the history of the visited territories have been provided. The method of functional analysis has been used to characterize sentimental tourism. The theoretical conclusion has been made from own observations during the organization and implementation of tourism educational projects.

Key words: tourism, sentimental tourism, national memory, Stalinist repressions, job by distribution

Introduction

Every year, tourism performs more and more functions in the life of society – therefore, it has long ceased to be considered exclusively a trip for recreation. According to the purpose of the trip there are many types of tourism, among which sentimental tourism deserves special attention.

The science of tourism, like tourism itself, is constantly evolving. But in the theory of tourism there has been no final clear demarcation as well as definitions for different types of tourism, whose functions intersect: sentimental tourism, ethnic tourism, nostalgic tourism, diaspora tourism, cemetery tourism, genealogical tourism, roots tourism, homeland tourism and others. M. Motyka (2016, p. 171) and N. Tomczewska-Popowycz (2016, p. 47–69), in particular, have devoted their works attempting to resolve this problem. But there is no final generally accepted differentiation of concepts and definitions just for now.

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A number of studies are devoted to the description of various forms of sentimental tourism, for example: Jewish tourism to Poland in the studies of B. Gładyś (2009, p. 147–158) and K. Ziółkowska-Weiss (2020, p. 86–104), the potential of Ukraine as an object of sentimental tourism for the Poles in the works of N. Tomczewska-Popowycz (2017, p. 141–160) and W.J. Cynarski and E. Cynarska (2009, p. 201–209).

Many works are devoted to highlighting the place of tourism in education, civic education and the importance of tourism for the formation of national identity, as exemplified by the collective monograph *Turystyka w edukacji historycznej i obywatelskiej* (Auszet al., 2017, p. 413), works by N. Fernández (2020), works on tourism as a method of historical myths debunking (Sokolova, 2020, p. 139–149) and others.

The purpose of this article is to substantiate the importance of the development of sentimental tourism as a means of resuscitation of national memory, destroyed in a large number of residents of Ukraine during the Soviet era.

The article presents analysis of tourism in terms of its sentimental function – focused on acquaintance with the biographical places of the repressed family member. An example of a tourist travel route has been given, which has an emotional content, because it represents certain stages of the life of a relative shot in Stalin's time.

The research methodology includes mainly two methods - analysis of the sources and description of the example. The basic concepts have been defined and references to the history of the visited territories have been provided. The method of functional analysis was used to characterize sentimental tourism types. The theoretical conclusion has been made based on author's own observations during the organization and implementation of tourism educational projects.

The need to revive national memory in Ukraine

Residents of many countries formed from the former Soviet republics have had problems with national memory. Among the causes of this problem in Ukraine are all types of aggression that have been used against Ukraine for many centuries of history from the side of Moscow principality, the Russian Empire, the USSR and the Russian Federation. They are as follows: russification, deportation, exile (eg. to Siberia), Holodomor, repression, the policy of foundation of a "single Soviet nation", etc. russification over the centuries, deportations, so-called "kulak" deportations, and the policy of "single Soviet nation" foundation were aimed primarily at the assimilation of Ukrainians and the deprivation of a national identity awareness.

The famines and repressions organized by the Soviet authorities in Ukraine were aimed at the physical destruction of entire generations and their memory. Prohibitions to talk about these facts – in the life of a particular family and the country as a whole – created conditions when knowing the history of the family, knowing their ancestors "enemies of the people" was dangerous to the life and freedom of descendants. Because when someone in the family was arrested, other family members had to show in every possible way that they were renouncing him – the "enemy of the nation". Such "renouncements" obligatory were held publicly at Komsomol and party meetings.

The results of a set of measures to devalue family and national memory revealed themselves, in particular, through the fact that for a significant number of citizens of Ukraine the only family history is their parents' biography.

As an example, the following statistics can be provided. During the period from January to October 2021, more than a thousand people appealed to the Archives of National Memory of Ukraine for help in finding the repressed relatives (Drozdova and Kelm, 2021): 30% of them did not know the place of birth, 36% – year of birth, 32% – places of residence, 83% – did not know what jobs the repressed relatives did. That is, the chains of family memory in the families of the repressed were physically broken by the authorities.

Only after the adoption of the Law of Ukraine On Access to the Archives of the Repressive Bodies of the Communist Totalitarian Regime of 1917–1991 in 2015, there was an opportunity to reveal to the public the truth about the crimes of the USSR authorities. Therefore, today, first of all, the Ukrainian Institute of National Memory, the Sectoral Archives of the Ukrainian Institute of National Memory, other branch and regional archives and educational institutions face a challenge to promote the interest of Ukrainian citizens to learn the truth about their ancestors and in general the challenge of resuscitation of national memory in Ukraine.

As it well known, tourism, inspired by culture and history, is of increasing interest in terms of education. It has a huge didactic and educational potential (Turystyka w edukacji..., 2017, p. 10). Therefore, such tourism has every opportunity to be a means of resuscitation of national memory.

Sentimental tourism

It is known that the sentimental function of tourism is formed on the basis of historical heritage and interpersonal relations on the historical and cultural level (Tomczewska-Popowycz, 2016, p. 48). It is carried out through trips aimed at visiting places related to birth and life (own or ancestors).

Sentimental tourism has great potential to be a means of reviving national memory, because it is based on human feelings. This type of tourism is primarily motivated by emotional needs – sentimental tourism is characterized by special attention to the individual spiritual world of the tourist. This type of tourism is primarily motivated by emotional needs – sentimental tourism is characterized by special attention to the individual spiritual world of the tourist. Such feelings can be, in particular, the sense of identity, respect for the history and culture of ancestors.

Often sentimental tourism is understood only as travel motivated by the sense of sympathy for a particular place for example, places where important events for a certain ethnic group took place (for example, famous battles, places of birth and activities of famous people), places and objects of special cultural, historical and religious value for a certain group of people (Tomczewska-Popowycz, 2016, p. 59). These can be places that are located outside the current state borders (for example, the western part of Ukraine for Poles; the current western part of Poland for Germans) or travel to a certain

country due to the sentiments about the language or way of life of its inhabitants (Tomczewska-Popowycz, 2016, p. 50). The greatest value is the feeling that accompanies visits to such places (Motyka, 2016, p. 171).

The definition of “sentimental tourism” is related to emotions, the search for identity and values. T. Jędrysiak (2008) believes that tourists achieve this by visiting places where large Poles stay. S. Kuzyk (2010) defines this type of tourism not only as visiting family lands, but also emphasizes that the basis of travel is feelings, emotions and nostalgia (Tomczewska-Popowycz, 2016, p. 53). It is generally accepted that sentimental tourism is carried out by people with the sense of common origin, culture, etc.

However, there is another side to sentimental tourism – it strengthens personal sense of identity (Balińska, Sieczko and Zawadka, 2013), which is designed to answer the question “Who am I and how am I different from others?”. One way to find an identity is to visit places related to the life of the family of an individual tourist or his ancestors, in order to identify the conditions for the formation of their identity (Tomczewska-Popowycz, 2016, p. 50). Motivation for this form of travel can be a feeling associated with the pride for great ancestors and the need to visit their place of residence or burial (Jędrysiak, 2008).

As T. Laqueur aptly states – the living need the dead far more than the dead need the living, because the dead make social worlds. T. Laqueur explains in his book *The Work of the Dead: A Cultural History of Mortal Remains*: the work of the dead is carried out through the living and through those who remember, honour, and mourn (Laqueur, 2015, p. 1; Perreault, 2018).

Thus, sentimental tourism is also understood as travel made to visit the places of birth, origin and residence of the tourists themselves or places associated with the fate of their ancestors. Sentimental tourism is a resource that has a chance to fight the results of the Soviet policy of destroying family and national memory.

Case study

Here is an example of a sentimental tourist trip, which involves visiting places related to the life and death of a repressed relative.

Localization – Kyiv, Ukraine. Route: 1) National Military Medical Clinical Center “Main Military Clinical Hospital”, 18 Hospitalna St. (Fig. 1); 2) Pechersk Gymnasium No. 75, 11 Butyshiv lane (Fig. 2); 3) Former mansion of Countess Natalia Uvarova, 16 Lipska St. (Fig. 3); 4) Mykilska Slobidka microdistrict (Livoberezhna metro station); 5) Lukyanivka State Historical and Memorial Reserve, 7 Dorogozhytska St.

The repressed person is Philip Hadiuk (Criminal case..., 1929). He was born in 1894. Came from the peasants, was literate.

During the First World War in December 1915 he was called up for military service and in May 1916 he was wounded. He was sent to Kyiv to the Clinical Military Hospital for treatment (Fig. 1), and from there in September 1916 he was sent to study at the First Kyiv School of Ensigns (Fig. 2).

In 1921, Philip married, became the owner of an inn and until his arrest on December 24, 1929, lived at the address: Mykilska Slobidka, 48 May Day Avenue.



Figure 1. National Army Hospital of Ukraine (modern look)

Source: <https://armyinform.com.ua/2022/01/07/yak-podovzhyty-termyn-diyi-paperovyh-ta-elektron-nyh-covid-sertyfikativ-vodnochas-za-30-hvylyn/> (access: 24.03.2022).



Figure 2. Butyshiv Lane 11 (modern look)

Source: <https://www.the-village.com.ua/village/business/wherework/262377-ya-pratsyuyu-u-pecherskiy-gimnaziyi-1809-roku> (access: 24.03.2022).



Figure 3. Mansion of Countess Natalia Uvarova. View from the yard and the entrance to the basement where the GPU of the USSR shot prisoners (modern view)

Source: Malakov, http://new.pamyatky.kiev.ua/streets/lipska/osobnyak-uvarovoyi-n-f_-1912 (access: 29.11.2021).

The Bolshevik authorities accused him of collaborating with the Polish army during The 1920 Kyiv Offensive, an offensive operation by Polish troops and the army of the Ukrainian People's Republic in April 1920 to liberate Kyiv from the Bolsheviks.

The arrestee was detained in house 16 on Rosa Luxemburg Street – in the former estate of Countess Uvarova, where the State Political Directorate (GPU) of the USSR was operating at the time of Philip's arrest (Fig. 3).

P. Hadiuk was called a Polish counterintelligence officer and sentenced to death. Philip was shot on February 27, 1930. The arrested were shot immediately – in the basement of house 16 on Rosa Luxemburg Street (Fig. 3).

The Burial place is unknown. However, according to many investigations, there is reason to believe that until 1934, all those shot by the punitive authorities of the USSR were buried mainly in Lukyanov Cemetery. Therefore, it's possible to claim confidently that P. Hadiuk was also buried in Lukyanivka Cemetery.

Clinical Military Hospital. Today, the Clinical Military Hospital (Fig. 1) is called the National Military Medical Clinical Center "Main Military Clinical Hospital" – medical institution in Kyiv, a leading health care institution of the Ministry of Defense of Ukraine. It is the oldest state medical institution in Ukraine, which was established by the Decree

of the Senate of the Medical Chancellery on June 10, 1755 at the request of the Governor of Kyiv.

During the First World War, the hospital was one of the most powerful military medical institutions. The number of wounded and sick who were treated in the hospital simultaneously during the offensive on the South-Western Front in 1916 reached 14,000.

The first Kyiv school of ensigns. The building at 11 Butyshiv Lane (Fig. 2) was founded on May 20, 1809 as the Kyiv People's Boys' School. In 1916–1917 there was a school of ensigns. On its basis, during the period of the Ukrainian Central Rada, the Ukrainian national school of ensigns was established. After the occupation of Kyiv by the Bolsheviks, the premises were handed over to the labor school, where the children of the Arsenal plant workers studied. In 1922, the school became a boarding school for teachers' children, 1924–1926 – a school for outgrowths, i.e. for those children who for one reason or another could not go to school on time. In 1928–1930 there was a “liknep” (cultural and educational campaign to eliminate illiteracy), free lectures were arranged with film demonstrations. In 1932–1933, the school housed a collection point for the reception of hungry children. Before the Nazi occupation, the school housed a military assembly point, and during the occupation of Kyiv there was a German barrack. In October 1944, the school was reopened. Today in this building Pechersk gymnasium No. 75 is located.

The ground floor of the building has changed little since the time of construction. But the number of floors changed: in 1906 the second floor was added, and in 1957–1958 the third one was built too.

Mykilska Slobidka is a historical place, a village on the left bank of the Dnieper. Since 1903 it has been the administrative center of the Mykilsko-Slobidska volost of the Oster district of the Chernihiv province. And in 1923 it was incorporated into the borders of Kyiv.

In the spring of 1943, Mykilska Slobidka was blown up by the Germans during the preparation for the defense. After the war, the rebuilding of the village started on the basis of individual construction.

In the 1970s and 1980s, most part of Mykilska Slobidka was demolished, and the Livoberezhny housing estate was built on its place. Now it is a residential area of multi-storey buildings near Livoberezhna metro station.

Philip Gadyuk lived at the address: May Day Avenue, 48.

The avenue originated in antiquity as a way to Chernihiv, it was known as the Chernihiv highway, at the beginning of the XX century – Maklakovsky avenue, since the 1920s – the Brovarsky highway. Since the mid-1920s it was called May Day Avenue. Since the 1940s, the name Brovarsky highway has been used again. Since the 1973 – Brovarsky Avenue. In 1977, in honor of the 60th anniversary of the October Revolution, it was re-named the 60th Anniversary of October Avenue. The modern name – Brovarsky Avenue has been used since 1993. The numbering of houses has changed.

Mansion of Countess Natalia Uvarova. In the criminal case it is stated that the arrested was detained in Kyiv at the address: 16 Rosa Luxemburg Street (Fig. 3).

Rosa Luxemburg Street in Kyiv had this name in 1919–1941 and 1944–1993. Since February 2, 1993, the street has been called Lypska.

In the house 16 of Rosa Luxemburg Street in Kyiv – in the former estate of Countess Natalia Uvarova in 1919–1987, the Soviet punitive authorities were located. At the time of P. Hadiuk's arrest, it was the USSR State Political Directorate (GPU) USSR.

There was a prison basement on the territory of the estate, where “enemies of the people” were executed. According to an elderly woman from Kyiv, quoted by S. Bilokin in his book, Lypska Street was called the longest street in the world in those years, because it was possible to go in one direction and never return (Bilokin, 2017).

Lukyaniv Cemetery. In Kyiv, after the construction of Lukyaniv Prison Castle was completed, the question of where to bury the dead prisoners arose. Therefore, in 1871, at the end of Velyka Dorogozhytska Street, the Lukyaniv cemetery spontaneously appeared.

In the 1930s, victims of Soviet terror were buried in unknown places at the cemetery. Among them are dozens of writers, priests, scientists, the military. For a long time, the burial places of the repressed were not known, but there were people whose parents dug holes for the executed. This was later confirmed by archival documents and an article by the last mayor of Kyiv during the Nazi occupation, L. Forostivsky. He wrote: “... before the transfer of the capital from Kharkiv to Kyiv in 1934, all those shot (in the NKVD) were buried mainly in the Lukyaniv cemetery. The main and side alleys, all the roads in this cemetery – are large mass graves of the murdered. Burial places are carefully leveled; the ground is well compacted. There are no less than 25–30 thousand murdered at this cemetery” (Ovsienko, 2009).

In 1994, the Cabinet of Ministries of Ukraine gave the status of a sovereign historical-memorial reserve to the Luk'yaniv Cemetery, and in 2001, introduced it to the list reserves of national significance, the State Register of Monuments of Ukraine. Today there is a cemetery museum in its structure.

Conclusions

The growing popularity of sentimental tourism, related to visiting places associated with the fate of tourists' repressed relatives confirms the thesis of T. Laqueur that the dead have always held a place in the space of the living, whether that space has been material and visible, or intangible and out of sight (Perreault, 2018).

Sentimental tourism is a phenomenon that is actively developing both in the theory of tourism and in tourism practice. Sentimental tourism for many Ukrainians is a search for identity, roots and values that have been lost as a result of the inhumane policies of the empires that conquered Ukraine in different historical times. In addition, for Ukraine and other “post-Soviet” countries, sentimental tourism relates not only to international tourism, but also to tourism in inside native country.

Scheduling travel within the framework of sentimental tourism not only creates conditions for showing the life, terrain and architectural monuments – but also touches the tourist with a specific life story of his individual relative.

The perspective of scientific research of sentimental tourism should be expanded in terms of increasing cooperation with state archives and developing as well as detailing of particular tourist routes.

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