

COMMUNITY INVOLVEMENT IN THE PRESERVATION OF WORLD

HERITAGE SITES:

THE CASE OF THE UKRAINIAN CARPATHIAN WOODEN CHURCHES

A Dissertation

by

HANS RAINER SCHNEIDER

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Chair of Committee,	Elise Bright
Co-Chair of Committee,	Jesse Saginor
Committee Members,	Anat Geva
	Roger Reese
Head of Department,	Forster Ndubisi

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ABSTRACT

Encouraging the participation of the local population in the preservation of World Heritage Sites is one of the mission's of UNESCO's World Heritage Centre. Community involvement is also critical in the planning process. This dissertation argues that community involvement should be part of the World Heritage List nomination process and long-term preservation of the sites and that mechanisms should be in place to ensure this as part of the nomination file.

To support this argument, literature on community involvement and World Heritage Sites is reviewed. Part of this dissertation is to provide a framework for community involvement at World Heritage Sites. In order to accomplish this, the known potential socio-economic benefits of World Heritage designation are also reviewed. This provides a framework whereby communities can be consulted and involved in activities at World Heritage Sites with the goal of preservation of the site and achieving additional socio-economic benefits.

This framework was used to explore the attitudes of eight Western Ukrainian communities on the use of their wooden churches that are nominated to the UNESCO World Heritage List to improve their socio-economic conditions as well as preserve the churches. Previous studies focused mostly on the effects of World Heritage Site designation to produce social and economic benefits. This dissertation takes a different

approach by involving the community at the nomination stage to determine which of these benefits they support and develop a plan of action and guidelines focused on achieving the desired changes.

A community survey was developed under the supervision of this dissertation committee and Dr. Bezv at the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University as part of a J. William Fulbright grant to Ukraine. The survey responses were analyzed using both summary and statistical analysis to develop guidelines and a plan of action to be implemented by Lviv Polytechnic.

This dissertation provides much needed research into community involvement at World Heritage Sites for their preservation and to achieve socio-economic benefits for the surrounding communities. The framework laid out in this dissertation has implications not only for Western Ukraine, but cultural heritage sites throughout the world.

DEDICATION

This dissertation is dedicated to all of my family and friends that supported me in this endeavor. There were many long nights in Ukraine where I needed their words of encouragement to muster the courage to continue this work.

My sister, godfather and Uncle Dave were the foundation of my family support while in Ukraine. My sister, Heidi, was always there with her no-nonsense, conquer the world attitude while my godfather provided the calm reasoning that was necessary to muddle through many of the unfamiliar situations that I found myself in. My Uncle Dave always provided the much needed sense of family in a distant country.

I am also thankful for the companionship of my fellow Lviv Fulbrighters – John Biersack and Amanda Egan along with numerous friends in Ukraine including Valentyna Serdiuk, Jenia Synik, Maxim Yasinsky, Nazar Filipchuk, and Oksana Ivanytska.

A special thank-you also goes to my friends in the states - Jennifer Balderrama, Jack Curry, Brandon Friemel, Ron Johnson, Gary Fritz, and Courtney Welch. Their support during my time abroad meant the world to me. Their words of encouragement and patience with listening to my stories made it possible for me to complete this endeavor while staying sane.

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This dissertation would not have been possible if not for the support and encouragement of a wide range of professionals. First, I would like to thank my committee chair and co-chair, Dr. Elise Bright and Dr. Jesse Saginor. Dr. Bright was willing to step in and oversee my work after my original committee chair left Texas A&M University when I was one year into this endeavor. Since that time, she has been a relentless supporter of my desire to work with the Ukrainian wooden churches when many others felt that it was an attempt in futility. Dr. Saginor was kind enough to step in and help when I was in my darkest days in Ukraine needing a co-chair with Institutional Review Board certification and not having one. He also spearheaded the oversight in the statistical analysis portion of this dissertation and was always there to lend a helping hand.

My other committee members also hold a special place in this endeavor. Dr. Roger Reese is the only original member of my committee after numerous retirements and departures by other members. His expertise in Soviet History was helpful on numerous occasions and his help in developing the purpose statement for this research in its early stages was critical to its success. Dr. Anat Geva was invaluable for her insight into sacred architecture and cultural heritage sites. She provided me with a better understanding into the personal relationships that individuals have to religious

buildings. I also need to mention my former committee members – Dr. Dawn Jourdan, Dr. Richard Burt, Dr. Vivian Paul and Dr. Cecilia Giusti. They each provided a helping hand at some stage in the dissertation process.

I am also indebted to all the support that I received in Ukraine and Poland. First and foremost without the aid of Dr. Mikola Bevz, the director of the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University, none of this would have been possible. He showed me kindness and patience throughout this endeavor and helped me understand the Ukrainian perspective and connection to the nominated churches.

The research presented in this dissertation is due to the openness of the Ukrainian nominating committee. The committee's hard work in the nomination of the churches and development of the management plan is a worthy endeavor that deserves all the support it can garner. The nominated churches truly are a world treasure and it is hoped that the work performed as part of this dissertation will help their preservation for future generations as well as improve the understanding of the ways that these churches can be used to improve the lives of the local communities.

Myron Stachiw, the former director of the Fulbright program in Ukraine also deserves a special mention. I first met him in 2010 when I was in Ukraine conducting independent research. He wrote an article about the importance of Ukrainian wooden churches and initially I had arranged a meeting to discuss some issues that the churches were facing. It was a meeting that literally changed my life. He took a genuine interest

in my dissertation and strongly encouraged me to apply for a Fulbright grant – a grant that I eventually received and that changed my life in so many positive ways.

I also need to thank the three students in Lviv who helped me with my work. I started my endeavors with the aid of two graduate students in the department of Restoration and Reconstruction of Architectural Complexes – Maxim Yasinsky and Natalia L'oda. After Natalia's pregnancy and Max's broken clavicle, Nazar Filipchuk, a student whose family lives in Lviv - but who studies philology at Poznań College of Modern Languages, stepped in to help me complete the surveys.

My time in Ukraine also saw the loss of my beloved godmother, Nancy Norell. She succumbed to stage four pancreatic cancer on June 6, 2012. Growing up, my father had the heart of a teacher having briefly taught high school History and English before becoming a writer. My father was always there to encourage me to learn more and treat life as a great adventure. He also was always there to proofread my college papers. After my father passed away when I was 19, Nancy stepped in to encourage me and was always there to proofread my papers and offer words of encouragement. She will be dearly missed not only in my life, but in the life of countless others.

NOMENCLATURE

BVM	Birth of the Virgin Mary
The department	the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University
EU	European Union
ICOMOS	International Council on Monuments and Sites
IRB	Institutional Review Board
Ruthenian	an ethnonym for Eastern Slavic people originally under the control of the Kiev Rus.
Opasannia	a roofed gallery
OUV	Outstanding Universal Value
PACT	The World Heritage Center's "Partnership for Conservation Initiative
PRA	Participatory Rural Appraisal
Tserkva	term used in Ukraine and Poland for a church
UKDCMS	United Kingdom's Department for Culture, Media and Sport
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
WHF	World Heritage Fund
WHS	World Heritage Site
WMF	World Monuments Fund

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1. INTRODUCTION

1.1 Introduction

World Heritage Sites are renowned for their cultural or natural value.¹

However, inclusion on the World Heritage List does not provide regular funding for the maintenance or preservation of sites. Support from the local community is important to the preservation and maintenance of these sites and without it some sites are in danger of being lost.² This dissertation argues that community involvement should be an integral part of the nomination process of World Heritage Sites and in the management plan developed as part of the nomination file.

Community involvement is discussed in World Heritage Site literature and one of the United Nations Educational, Scientific and Cultural Organization's (UNESCO) World Heritage missions is to "encourage participation of the local population in the preservation of their cultural and natural heritage."³ Currently descriptions of how the community was consulted in the nomination process and how it will be involved in preservation efforts at the site are not a requirement of the nominating process.

¹ UNESCO World Heritage Centre, "The Criteria for Selection," accessed April 8, 2011, <http://whc.unesco.org/en/criteria/>.

² See the discussion on the Castles of Elmina in Ghana and the city of Zabid in Yemen in Section 2 for a discussion on the lack of community involvement at World Heritage Sites.

³ UNESCO World Heritage Centre, "World Heritage," accessed April 25, 2013, <http://whc.unesco.org/en/about/>.

In addition to the role that the local population can play in the preservation of World Heritage Sites, a growing body of research shows that World Heritage Site designation can produce numerous socio-economic benefits to the surrounding community including the preservation of the site itself.⁴ If a site is to serve an integral role in the local community then it is necessary to involve the community in the nomination process and plan for their involvement in long-term preservation activities. It is also vital to understand the community's perception of the sites' role in the development of the local community. Then the community can be involved in the use of the site to bring about the other potential benefits associated with World Heritage Site designation.

As part of this dissertation, a survey was administered to communities surrounding eight wooden churches nominated to the World Heritage Site. The surveys focused on the community involvement at the church, preservation of the church and the development of the community and were developed under the supervision of this dissertation committee and Dr. Bezv at the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University as part of a J. William Fulbright grant to Ukraine.⁵ The survey responses were analyzed

⁴ Examples of studies on the socio-economic benefits of World Heritage Sites includes "Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks," "The Costs and Benefits of World Heritage Site Status in UK," and "World Heritage Status: Is there Opportunity for Economic Gain?" These are discussed further in section 2.

⁵ It should be noted that all of the views and information expressed in this dissertation are the authors and do not represent the Fulbright Program of the U.S. State Department.

using both summary and statistical analysis to develop guidelines and a plan of action for the department.

The survey responses and literature supports the need for a more clearly defined incorporation of community involvement in the nomination process. This also forms the basis for the argument that a description of how the community was involved in the nomination process and how it will be involved in future preservation efforts be included as part of the nomination file to the World Heritage Centre.

World Heritage Sites are important resources for their communities, especially those that have few others. Studies have shown the potential positive socio-economic benefits of World Heritage Site designation and the importance of community involvement in the planning process.⁶ If the local communities are not involved in these sites, there is the risk that World Heritage List designation will simply serve as a status symbol for the site, but do little to benefit the community. In addition, if communities are not involved, then their support for the continued preservation of the sites may also be lost.

⁶ Examples of research on the socio-economic benefits of World Heritage Sites include “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks,” “The Costs and Benefits of World Heritage Site Status in UK,” and “World Heritage Status: Is there Opportunity for Economic Gain?” This topic is discussed further in Section 2.

Examples of research on the importance of community involvement in the planning process include “Participatory Scenario Construction in Land Use Analysis: An Insight into the Experiences Created by Stakeholder Involvement in the Northern Mediterranean” by Mita Patel, Kasper Kok and Dale Rothman and “Analysis, Participation and Power: Justification and Closure in Participatory Multi-Criteria Analysis” by A. Stirling. This topic is discussed further in Section 2

The models developed in this dissertation use the interactional theoretical perspective of community development that views groups within a community as the drivers in the communities' development.⁷ World Heritage Sites can play an important role in community development by providing much needed socio-economic benefits including preservation and increased tourism.⁸ Instead of the management team or nominating party acting alone to decide how World Heritage Sites should be used, it is important they consult and involve the various groups in the communities surrounding World Heritage Sites to provide the benefits associated with community involvement in the planning process. Naturally, not everyone in the community or management or nominating parties will agree on the role of World Heritage Sites, but by listening to the community, the nominating parties and local management will gain important insight into the communities' view on preservation and other socio-economic benefits potentially produced by the nominated site.

Using the interactional theoretical perspective of community development, community groups can be viewed as the drivers in the development process. World Heritage Sites are a resource that community groups can use to develop their community to achieve the socio-economic benefits associated with World Heritage

⁷ In the interactional theoretical perspective, community development can be seen as "purposive action undertaken with positive intentions at improving community structure." from Theodori, Gene, "Community and Community Development in Resource-Based Areas: Operational Definitions Rooted in an Interactional Perspective," *Society and Natural Resources* 18 (2005): 666. See discussion in section 3 for further discussion on the Interactional Theoretical Perspective of Community Development.

⁸ Preservation and tourism are specifically discussed in the World Heritage List nomination files. There at least an additional 15 potential benefits that are discussed in Section 2.

Sites. Community involvement comes into the model in the fact that the nominating committee needs to consult the local community about the socio-economic benefits that the site will be used to pursue. The response of the local community can be used as part of the management plan for the site. However, community involvement should also extend into the implementation of the plan.

The framework provided by the interactional theoretical perspective of community involvement was used to explore the attitudes of eight Western Ukrainian communities on the use of their wooden churches that are nominated to the UNESCO World Heritage List to improve their socio-economic conditions. Whereas previous studies focused on the effects of World Heritage Site designation to produce social and economic benefits, this dissertation takes a different approach by involving the community at the nomination stage to determine which of these benefits they support and develop guidelines and a plan of action focused on achieving the desired changes.

1.2 Purpose and Importance of Study

This dissertation argues that community involvement should be a critical part of the World Heritage List nomination process. In recent years, local residents' support for World Heritage Sites is increasingly viewed as essential to the sustainability and long-term integrity of the site.⁹ Unfortunately, little empirical research on residents'

⁹ Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, "Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia" *Annals of Tourism Research* 36 no. 3 (2009): 391.

involvement and support of World Heritage Sites has been conducted or published.¹⁰

Most of the research that does exist on community involvement in World Heritage Sites focuses on the relationship of the community and the development of tourism.¹¹

Naturally, tourism at World Heritage Sites can play an important role in development. However, previous studies have identified sixteen additional socio-economic benefits that World Heritage Sites can provide. Therefore, tourism is only one piece of the larger picture.

This study is important because it looks at the broader role of community involvement at World Heritage Sites during the nomination process and afterwards with a focus on the local residents' view of the role of the site in the development of the community and their support for using the site to bring about specific socio-economic benefits shown in previous studies including preservation and increased tourism. By combining the role of community involvement with previous studies on the socio-economic benefits of World Heritage Sites, this dissertation helps fill the current gap in research on community involvement at nominated World Heritage Sites and presents a new framework to ensure the sites' preservation by making them an integral part of the community.

¹⁰ Ibid.

¹¹ Examples of this are "Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia" by Lorraine Nicholas, Brijesh Thapa and Yong Jae Ko in the *Annals of Tourism Research* 36 no. 3 (2009): 390-412, "Developing a Strategy for the Angkor World Heritage Site" by Jonathan Wager in *Tourism Management* 16 no. 7 (1995): 515-523, and "Stakeholder interviews and tourism planning at Pamukkale, Turkey" by Fisun Yuksel, Bill Bramwell and Atila Yuksel in *Tourism Management* 20 (1999): 351-360.

Recognizing that World Heritage Sites can be used for regional sustainable development is important in itself because usually the main focus of nominating sites to the World Heritage List is limited to preservation.¹² A study for the Lake District World Heritage Project found that out of the 878 WHS's around the world that it analyzed, "approximately 70-80% of WHSs appear to be doing little or nothing with the designation directly to bring about significant socio-economic impacts – they are not failing to deliver economic gain, they are not even trying. The vast majority of WHS sites across the world are, it appears, making no discernible effort to use the designation to bring about such changes (they are not investing any significant resource in any initiatives to bring about such changes and as such one would not expect to see any impact of this kind) because they are about preserving heritage."¹³

Many World Heritage Sites are located in areas facing economic hardships. Learning how to involve the local communities around the sites in order to use the sites to improve the social and economic conditions in their communities is an important field of study. As research funded in part by a William J. Fulbright Grant, I administered surveys in eight Western Ukrainian towns with wooden churches nominated to the World Heritage List. The surveys focused on the community involvement at the church, preservation of the church and the development of the community. The community

¹² Often WHS designation is seen as a "Celebration" for heritage already preserved or an "SOS" to attract attention to help save the site. For a discussion on reasons for nominations, see "World Heritage Sites Role in Socio-Economic Development" in Section 2.

¹³ "World Heritage Status: Is there Opportunity for Economic Gain?," *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 22.

development portion of the surveys focused on the preservation of the churches, their use for tourism, social capital, learning and education and media value along desires for business development and infrastructure.

Two of the eight nominated churches are primarily used as museums and the other six as churches. The surveys yielded some interesting results based on the primary use of the church including the fact that those churches which function as churches had a larger number of respondents who participate in preservation activities.¹⁴

A correlation matrix was developed based on the survey responses, the church use, location and various demographics. Factor analysis was run on the variables that correlated and pattern matrices developed. The results clearly show that various groups perceived the preservation of the churches, the churches' role in the community and the respondents' interaction with the churches differently. Respondents' perceptions varied based on personal use of the site, family connections to the site, age, education, desire to stay in the community and the role of the church in the community.

The survey responses, statistical analysis and literature review were used to develop guidelines and a plan of action for the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic to support the preservation of the churches and enhance their role in the community. The

¹⁴ For a detailed list of results, see Section 4.

Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University was the affiliated organization for the Fulbright grant. It was also the organization that submitted the nomination to UNESCO for the churches in 2010 in cooperation with the Office for the Protection of Cultural Heritage at the Lviv Regional State Administration, the Restoration Institute in Lviv, representatives from the national government's Department of Cultural Heritage in Kiev, local preservation officers and other interested parties.

In addition, recommendations concerning the preservation and use of the nominated churches were developed for the broader community overseeing the churches. Dr. Mikola Bevz, Director of the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University oversaw the survey and development of the proposed plan of action.

The fact that the survey responses show differences in perception about the preservation of the churches and the desired development of the community among various groups emphasizes the need for community involvement in the nomination process. This, along with the literature review, provides a clear justification for including community involvement as necessary parts of both the nomination process and the management plan for World Heritage Sites.

1.2.1 World Heritage Site Designation and the Eight Nominated Churches

The United Nations Educational Scientific and Cultural Organization's World Heritage List was established by the 1972 World Heritage Convention as a compilation of sites worthy of preserving for future generations.¹⁵ UNESCO's World Heritage Mission is to:

- encourage countries to sign the World Heritage Convention and to ensure the protection of their natural and cultural heritage;
- encourage States Parties to the Convention to nominate sites within their national territory for inclusion on the World Heritage List;
- encourage States Parties to establish management plans and set up reporting systems on the state of conservation of their World Heritage sites;
- help States Parties safeguard World Heritage properties by providing technical assistance and professional training;
- provide emergency assistance for World Heritage sites in immediate danger;
- support States Parties' public awareness-building activities for World Heritage conservation;
- encourage participation of the local population in the preservation of their cultural and natural heritage;

¹⁵ UNESCO World Heritage Centre, "World Heritage," accessed April 25, 2013, <http://whc.unesco.org/en/about/>.

- encourage international cooperation in the conservation of our world's cultural and natural heritage.¹⁶

The nomination of sites to the World Heritage List includes five steps. The first step in the process is for the country to make an inventory of its important natural and cultural heritage sites located within its boundaries. This inventory is known as the country's Tentative List. It provides a forecast of the properties that a State Party may decide to submit for inscription in the next five to ten years. It may be updated at any time. The World Heritage Committee cannot consider a nomination for inscription on the World Heritage List unless the property has first been included on the State Party's Tentative List, therefore the inventory represents the first and indispensable step.¹⁷

The next step is for the State Party to present a nomination file on the proposed site. The nomination file includes items like a description of the property, justification for inscription, the present state of conservation at the site, and property management plans.¹⁸ Although a discussion on community involvement in the nomination process or the preservation of the site is not excluded from the nomination file, it is not specifically required as this dissertation argues it should be. Appendix three provides the format for the nomination of properties for inscription on the World Heritage List.

¹⁶ UNESCO World Heritage Centre, "World Heritage," accessed April 25, 2013, <http://whc.unesco.org/en/about/>.

¹⁷ UNESCO World Heritage Centre, "World Heritage List Nominations," accessed April 20, 2013, <http://whc.unesco.org/en/nominations/>.

¹⁸ UNESCO World Heritage Centre, "Format for the Nomination of Properties for the Inscription on the World Heritage List," accessed April 20, 2013, <http://whc.unesco.org/archive/opguide08-en.pdf#annex5>.

In the third step, the nominated property is independently evaluated by one of “two Advisory Bodies mandated by the World Heritage Convention: the International Council on Monuments and Sites (ICOMOS) and the World Conservation Union (IUCN), which respectively provide the World Heritage Committee with evaluations of the cultural and natural sites nominated... Once a site has been nominated and evaluated, it is up to the intergovernmental World Heritage Committee to make the final decision on its inscription. Once a year, the Committee meets to decide which sites will be inscribed on the World Heritage List. It can also defer its decision and request further information on sites from the States Parties.”¹⁹

In addition to these four steps, the nominating party must prove that nominated site “be of outstanding universal value and meet at least one out of ten selection criteria. These criteria are explained in the *Operational Guidelines for the Implementation of the World Heritage Convention* which, besides the text of the Convention, is the main working tool on World Heritage.”²⁰ The ten criteria are as follows.

- i. to represent a masterpiece of human creative genius;
- ii. to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in

¹⁹ UNESCO World Heritage Centre, “World Heritage List Nominations,” accessed April 20, 2013, <http://whc.unesco.org/en/nominations/>.

²⁰ UNESCO World Heritage Centre, “World Heritage List Nominations,” accessed April 20, 2013, <http://whc.unesco.org/en/nominations/>.

- architecture or technology, monumental arts, town-planning or landscape design;
- iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
 - iv. to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
 - v. to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
 - vi. to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
 - vii. to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
 - viii. to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

- ix. to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- x. to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.²¹

In 2010 eight wooden churches in the Carpathian Mountains in Western Ukraine were nominated to the United Nations Educational, Scientific and Cultural Organization's (UNESCO) World Heritage List. Although this dissertation focuses specifically on the wooden churches in Ukraine, it is important to mention the cooperation with Poland in the nomination process. Eight wooden churches in Eastern Poland were nominated jointly with those in Ukraine. The eight churches in Poland were used by ethnic Ukrainians and Lemkos²² before they were expelled from Poland shortly after the end of the Second World War. Therefore, cooperation in the

²¹ UNESCO World Heritage Centre, "The Criteria for Selection," accessed April 8, 2011, <http://whc.unesco.org/en/criteria/>.

²² Lemkos are an ethnic sub-group from the Carpathian Mountains in what is current-day Ukraine, Poland and Slovakia. Most of the ethnic Lemkos were forcibly relocated from their native homelands in Poland after the Second World War to Ukraine or other parts of Poland.

nomination of the wooden churches in Poland and Ukraine is viewed by many as a way to promote peace and reconciliation among the two nations.

Preservation experts conducted the selection of the nominated churches in Ukraine and Poland. In Ukraine the working group consisted of professionals from the Restoration Institute in Lviv, the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University, representatives from the national government's Department of Cultural Heritage in Kiev, local preservation officers and other interested parties. The working group from Poland included various interested parties and was led by the Ministry of Culture and the National Heritage Board of Poland.

Initially a list was developed of all the churches deemed significant in the area. The working groups from each country narrowed this list down to forty and consulted with the local church management. Both working groups then met together and visited all of the sites and after extensive discussion, they narrowed the list down to the sixteen that were nominated.

The justification used by the nominating party for the inscription of the churches on the UNESCO World Heritage List includes:

- their representativeness in the architectural, artistic, devotional and cultural contexts for this part of Central Europe;

- the connection of the properties with important ideas and meanings concerning intellectual activity and historical reflection – in an individual and national capacity;
- the durability of their form and function, their historical and contemporary role and enduring contribution to shaping national and cultural identity.²³

The wooden churches in Ukraine and Poland are nominated under World Heritage List criteria iii and iv. Criterion iii is that the churches, “bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.”²⁴ The justification for this criterion is that the nominated churches “represent a unique example illustrating the spread of universal models from the mainstream of European civilization, and their further interweaving with local traditions, leading to the creation of new, individual architectural forms. Familiarity with a canon and its reworking by a given group conveys universal historical, scientific and ethnic values. The *tserkvas*²⁵ form a representative group of different types of properties which are fundamental expressions of the cultural diversity of the

²³ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 171.

²⁴ UNESCO World Heritage Centre, “The Criteria for Selection,” accessed April 8, 2011, <http://whc.unesco.org/en/criteria/>.

²⁵ Tserkva is term used in Ukraine and Poland for a church.

communities that created them and their relationship with their surroundings.”²⁶ In addition, “the nominated tserkvas are immensely important spiritual centres for local communities, who continue to participate in religious activities contributing significantly to the survival of this unique diversity of religious rites and adding an intangible, emotional context to the significance of these sites.”²⁷

Criterion iv is that the churches are “an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.”²⁸ The justification for this criterion is that the nominated churches “are exceptional, and the most representative, examples of tserkvas built using horizontal, corner-joined logs with overlapping ends, which illustrate every stage of evolution over the centuries of this type of ecclesiastical architecture and its adaptation to local circumstances. Wooden tserkvas in the Polish and Ukrainian Carpathians are unique in a worldwide context, in terms of building design, structural solutions, decorative schemes and interior furnishings. They represent a superb combination of natural raw materials and original, stylistically expressive architectural forms.”²⁹

²⁶ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 171.

²⁷ Ibid., 171.

²⁸ UNESCO World Heritage Centre, “The Criteria for Selection,” accessed April 8, 2011, <http://whc.unesco.org/en/criteria/>.

²⁹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 171.

The Ukrainian churches nominated represent the Old Halych, New Halych, Boyko, and Hutsul local building traditions. The main variants among the styles are differences in roofs and additional side rooms. This region has a history unique and different that caused the local communities to have contact with diverse groups and learn various building techniques.

The churches were built either from the late 1400's or early 1500's³⁰ to 1838 and are listed in order of construction in Table 1. Their current use and location are in parenthesis.

Table 1: Nominated Church Details

1502	Descent of the Holy Spirit (Greek Catholic Parish in Potelych, Lviv Oblast)
1492 (or Early 1500s)	Descent of the Holy Spirit (Branch of Ivano-Frankiv'sk Museum in Rohatyn, Ivano-Frankiv'sk Oblast)
Late 1600s	Saint Yuriy's (Branch of Drohobych Museum in Drohobych, Lviv Oblast)
1720	Holy Trinity (Greek Catholic Parish in Zhovkva, Lviv Oblast)
1745	The Church of Saint Archangel Mykhailo (Ukrainian Orthodox Church in Uzhok, Transcarpathian Oblast)
1808	The Church of the Nativity of the Birth of the Virgin Mary (Ukrainian Orthodox Church in Nyzhniy Verbizh, Ivano-Frankiv'sk Oblast)
1824	The Church of Ascension of Our Lord (Shared by Ukrainian Orthodox and Greek Catholic Churches in Yasinia, Transcarpathian Oblast)
1838	The Church of the Synaxis of the Virgin Mary (Greek Catholic Parish in Matkiv, Lviv Oblast)

³⁰ There is currently some debate about the date of construction of the church in Rohatyn. For further details, see the following subsection about this church.

The following subsections present the historical and architectural importance of wooden churches in Western Ukraine. This is followed by a detailed description of each of the eight nominated churches.

1.2.2 Historical Importance of Wooden Churches in Western Ukraine

The nominated churches in the Carpathian Region of Western Ukraine are architecturally, culturally and historically significant, not only to the people of Ukraine, but to all people. After their nomination, Natalia Feduschak, a contributor to the Kiev Post, noted that, “Ukraine’s wooden churches have become one of the country’s most iconic symbols... one of the most recognized symbols of its cultural heritage.”³¹

All of the nominated churches were at one time Ukrainian Orthodox or Ukrainian Greek Catholic and both of these religions were oppressed first under Roman Catholic and then communist rule. It was only after Ukrainian independence that many of the nominated churches and churches throughout Ukraine were re-opened for religious services. The nominated churches are also significant for their current role in improving international relations between Ukraine and Poland as discussed in the previous subsection.

Modern day Western Ukraine is neighbored by Belarus, Poland, Slovakia and Romania. This region has a long and colorful past that separates it from the rest of

³¹ Feduschak, Natalia A. “Drive is on to Save Wooden Churches in Western Ukraine,” *The Kyiv Post*, June 10, 2010.

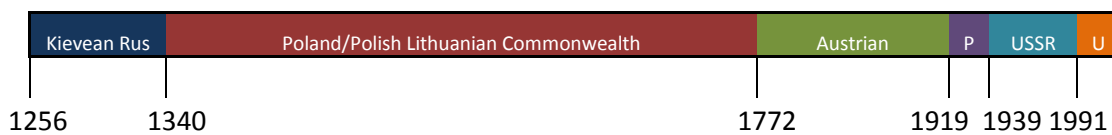
Ukraine and helps explain the importance of the wooden churches found there. For most of its history, Eastern and Southern Ukraine were under Russian and then Soviet control. However, the western portion of the country, where the nominated churches are located, was under the control of numerous outside groups including Hungarians, Poles, and Austrians. Figure 1 shows a map of Western Ukraine and its neighbors along with all 16 nominated churches in Eastern Poland and Western Ukraine.



Figure 1: Map of Nominated Wooden Churches in Poland and Ukraine³²

³² Map adapted from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011:35. With English country titles added

For most of its history, including the time when all eight nominated churches were built, the region was under the control of Roman Catholic rulers even though the majority of the population was and is today Orthodox or Ukrainian Greek Catholic. The fact that the region was subjugated to these foreign powers is a mixed blessing. Although, non-Catholics were often discriminated against, Western Ukraine saw more European influence as compared to the Russian influence seen in the East and South. Figure 2 presents a timeline of the major phases of rule in Western Ukraine.



1256 – 1340: Kievan Rus
 1340 – 1772: Poland (either independent or part of Polish Lithuanian Commonwealth)
 1772 – 1919: Austro-Hungarian Empire
 1919 – 1939: Poland
 1939 – 1991: Soviet Union
 1991 – Present: Ukraine

Figure 2: Timeline of Western Ukrainian Rule from 1256 until the Present³³

³³ Timeline from Danylenko, Andriy, *Denkmalpflegerische Akzeptanz und Konzepte zur Erhaltung von Hinterlassenschaften der Klassischen Moderne in der Ukraine [Historic Preservation Acceptance and Approaches to Conservation of Classical Modernism in Ukraine]*, Weimar: Bauhaus University 2011. This region includes all of the nominated churches except the two located in the villages of Nyzhniy Verbizh and Yasynia in Transcarpathia.

Western Ukraine was under Polish or Hungarian rule in the late 1400's and early 1500's when the oldest churches were built. Besides the abundance of timber, one of the main reasons that wooden churches abound in Western Ukraine is because of laws started in 1278 under the Hungarian controlled portions of the country forbidding the use of stone in Orthodox Churches.³⁴ This was later extended to all of the Hapsburg territory in an edict issued by Emperor Leopold I in 1681 which "limited construction of stone churches to Roman Catholics alone. It also stipulated that non-Roman Catholics build their sanctuaries outside the village or town center."³⁵ In 1772 all of the territories where the nominated churches are located were firmly under Austro-Hungarian rule.

These laws and regulations led Orthodox church builders in Western Ukraine to extend and redefine the art of wooden churches when many other regions of Europe were turning to stone churches. This also led to unique and specialized styles of churches in Western Ukraine.³⁶

Following the defeat of the Austro-Hungarian Empire at the end of World War I, Western Ukraine declared its independence and had some degree of autonomy while the eastern part of the country was already in full control of the Soviets. This freedom

³⁴ Turnock, David, "Prospects for Sustainable Rural Cultural Tourism in Maramures Romania," *Tourism Geographies* 4 no. 1 (2002): 75.

³⁵ Ruyak, Jacqueline, "Rooted in Wood: Slovakia's Greek Catholic Heritage," *Catholic Near East Welfare Association* 34 (May 2008): 3.

³⁶ It would be wrong not to point out that there are some masonry orthodox churches in western Ukraine and wooden Roman Catholic churches. However, these appear to be the exception not the norm and are probably due to regional issues and the influence of the surrounding orthodox leaders and community.

led to a stronger sense of national pride in the West. The Soviet annexation (1939-1945) of Western Ukraine only fostered a stronger sense of Ukrainian nationalism in a manner that was unmatched in the rest of the country and this sense of nationalism was to cause extreme problems for the country under Soviet rule.³⁷

The brief independence of Western Ukraine also helped save the wooden churches in this region while many of the Greek Orthodox Churches in the eastern part of the country were destroyed during this time under Soviet occupation.³⁸ At the end of Second World War, the Ukrainian Catholic Church structure and its buildings were on shaky ground.

A mass exodus of Ukrainian intelligentsia and upper-class occurred in the face of the returning Red Army. This not only “seriously weakened the Church’s lay base, but it also swept along some 10 per cent of the Uniate [Ukrainian Catholic] clergy”³⁹ The church’s position was further weakened by the loss of Metropolitan Andrei Sheptyts’kyi on November 1, 1944. “His death deprived the Church-at the most critical time of its existence- of a world-renowned leader who over his forty-three years on the metropolitan see of L’viv forged a unique hold over the clergy and the people of the

³⁷ Bilinsky, Yaroslav. *The Second Soviet Republic: The Ukraine after WWII*. New Brunswick, New Jersey: Rutgers University Press, 1964: 1.

³⁸ For example see Miller’s 1943 description of a 160 kilometer stretch in Eastern Ukraine between the towns of Dnipropetrovs’ke and Nikopil in which not a single church remained. In Hewryk, Titus. *Masterpieces in Wood Houses of Worship in Ukraine*. New York: The Ukrainian Museum, 1987: 90. Also, see Miller, M.A. (1959). “The Bolshevik Persecution of the Orthodox Church in the Ukraine,” *Ukrainian Review* (English Edition) 7 (1959): 12-13, 18.

³⁹ Bociurkiw, Bohdan. *Ukrainian Churches Under Soviet Rule: Two Case Studies*. Cambridge, Massachusetts: Harvard University, 1984: 95.

Western Ukraine. The strategic position of this territory that may have restrained the Soviets in dealing with the Church in 1939-41 was now fundamentally changed; by the early spring of 1945 the Soviet armies were storming Berlin with the frontiers of the Kremlin's Imperium soon extending to the Danube and Elbe"⁴⁰

The Uniate Church supported the Ukrainian nationalist movement during the three-year German occupation. This exposed the Church to charges of "treason to the Soviet Fatherland" at the end of the war.⁴¹ "Moreover, it now had to face in the revitalized Moscow Patriarchate a powerful and aggressive rival, officially praised for its contribution to the Soviet war effort and enjoying the support of Stalin's government."⁴²

"The momentous change in the relations between the régime and the Russian Orthodox Church, epitomized in the "concordat" of September, 1943, could not help but crystallize the Soviet decision to liquidate the Ukrainian Greek Catholic Church by the way of its "reunion" with the Russian Church in the tradition of the nineteenth – century tsarist church policy."⁴³ From a Soviet perspective "the immediate political benefits of such a line of action apparently outweighed the long-range ideological

⁴⁰ Ibid., 95.

⁴¹ Ibid., 95.

⁴² Ibid., 96.

⁴³ Ibid., 96.

considerations and the embarrassment of employing organs of an atheist state as part-time “missionaries” for the “patriotic church.”⁴⁴

The suppression or dissolution of the Uniate Church “would have provoked a greater popular resistance locally and a more adverse reaction abroad, at the time when the Kremlin continued to cultivate the image of a “new” and “democratic” Russia. The display of naked force involved in such a suppression would have a disturbing effect not only upon the Roman Catholics but also upon the Orthodox within the U.S.S.R. and in the areas of Soviet expansion; and, finally, the destruction of a formal ecclesiastical structure, as the Bolsheviks had learned from their past experience, did not have to do away with the religious beliefs and practices of the laymen, but indeed magnified the problems of their surveillance and control.”⁴⁵ Thus, by staging a reunion with the Russian Orthodox Church, the Soviet Union was able to not only avoid outside criticisms of religious persecution, but also destroy the followers of the Uniate faith by exploiting their differences in the reunited Church.⁴⁶

“The outright suppression or the annexation of the Greek Catholic Church to the Moscow Patriarchate was not, of course, the only possible way of dealing with the Uniate problem. In fact, the precedents of the Soviet church policy pointed rather to such devices as splitting the Church by sponsoring in its midst a ‘renovationist’ or ‘patriotic’ faction staging a ‘progressive’ coup to purge the religious group of a

⁴⁴ Ibid., 96.

⁴⁵ Ibid., 97.

⁴⁶ Ibid., 97.

'reactionary' leadership, or, simply reducing the Church by appropriate doses of atheist propaganda, economic hardships, administrative harassment, and terror to a state of 'neither life nor death,' as indeed had become the case with the Russian Orthodox Church during the thirties, before the reversal of the Kremlin's tactics on religion."⁴⁷

The techniques used in the liquidation of the Uniate Church "combined the well-tried methods of Soviet anti-religious warfare with some of the devices employed by the tsarist régime to convert the Uniates in the territories annexed after the partitions of Poland. Several interlocking stages could be detected in the process of the liquidation of the Union: (1) psychological preparation; (2) arrest of the leaders; (3) the emergence of a 'patriotic' leadership to fill the void; (4) the intervention of the Moscow Patriarchate; (5) 're-education' of the Uniate clergy; (6) "voluntary" dissolution of the Union with Rome and a 'reunion' with the Russian Orthodox Church; and (7) the liquidation of the survivals of the Union."⁴⁸

In April of 1945, the Soviet secret police (N.K.G.B.) arrested the entire Uniate hierarchy in the Western Ukraine, including Metropolitan Slipyi of L'viv and four bishops, and began to incarcerate members of the secular and monastic clergy. "After a lengthy investigation in Kiev, the bishops were indicted by the end of February, 1946,

⁴⁷ Ibid., 97.

⁴⁸ Ibid., 97-98.

for alleged 'traitorous activities and collaboration with the German occupation forces' and subsequently sentenced to long terms of forced labor."⁴⁹

"With the Uniate Church leaderless and thrown into confusion and panic, there emerged into the open on May 28, 1945, the so-called 'Sponsoring' (Initsiatyvna) Group for the Re-Union of the Greek Catholic Church with the Russian Orthodox Church."⁵⁰ It was headed by "a well-known L'viv priest, Havryil Kostel'nyk, long 'conditioned' by the Soviet security organs, the 'group' proclaimed itself the only legal leadership of the Church. On June 18, 1945, despite the overwhelming Uniate opposition to such self-appointed leadership, the Soviet Ukrainian government issued an instruction whereby the 'Sponsoring Group' was officially recognized as the sole provisional ecclesiastical and administrative organ having the right to direct without reservation the existing Greek Catholic parishes in the western oblasts of the Ukraine and promote their re-union with the Russian Orthodox Church."⁵¹

By March, 1946, approximately 1,020 of the Greek Catholic clergy in the Western Ukraine remained recalcitrant. Of those 281 were still at large while 740 were either deported, in prison or at large. A total of 986 of the clergy were won over by the Sponsoring Group.⁵²

⁴⁹ Ibid., 99-100.

⁵⁰ Ibid., 101.

⁵¹ Ibid., 101.

⁵² Ibid., 103-104.

A “Reunion” Council of Bishops met in L’viv from March 8 to 10, 1946. “The date was selected to coincide with the 350th anniversary of the Union of Brest. There were no elections of delegates held in advance, nor were the agenda and rules of the Sobor previously published. Indeed, it appears from the proceedings of this gathering, that this very event was withheld from public knowledge until the Sobor had completed its task.”⁵³ “Accordingly, the Sobor resolved “to annul the Union with Rome, to break off the ties with the Vatican, and to return to the Orthodox faith and the Russian Orthodox Church.”⁵⁴

“Throughout the Soviet Union, the priests of the ‘prohibited Church,’ who were still active, were now rounded up and charged with ‘illegal’ performance of sacerdotal functions, while all the remaining Uniate monasteries were closed and converted to secular uses. Whatever remained of the Greek Catholic Church in the U.S.S.R. could henceforth subsist only in the ‘catacombs,’ or in the minds and consciences of the priests and believers camouflaged as converts to Orthodoxy.”⁵⁵

During the Khrushchev anti-religious campaign in the late 1950’s and early 1960’s the number of registered church societies in Ukraine went from 8,537 to 4,540.⁵⁶ The physical structures themselves were treated somewhat better than the human make-up. Many of the more prominent historic structures that were no longer functioning as

⁵³ Ibid., 104-105.

⁵⁴ Ibid., 106.

⁵⁵ Ibid., 108.

⁵⁶ Davis, Nathaniel. “The Number of Orthodox Churches before and after the Khrushchev Antireligious Drive,” *Slavic Review* 50 no. 3 (Autumn 1991): 617.

churches were protected as historic sites under the USSR's Register of Monuments. However, many others "became warehouses or Dom Kulturys, clubhouses that locals used as movie theaters or dance halls."⁵⁷

The fall of the Soviet Union and Ukraine's independence on August 24, 1991 brought swift changes to the nation and churches. Religious freedoms were restored and communities given back their churches. In addition, citizens were allowed to express faiths other than Russian Orthodoxy once again. Unfortunately, many communities decided to build new churches instead of utilizing and preserving the older ones. After years of neglect under the Soviet regime, many wooden churches are in need of expensive repairs and many communities prefer the look and feel of a new church to that of the older churches. This has led to a renewed push to preserve the remaining wooden churches not only in Western Ukraine, but throughout the country.

1.2.3 Architectural Importance of Ukrainian Wooden Churches

The eight nominated churches were selected by preservation specialists throughout Ukraine as the best specimens of Western Ukraine's Carpathian Region

⁵⁷ Rodriguez, Alex. "'Improvement' Puts Ukraine's Famed Wooden Churches in Peril," *Chicago Tribune*, April 26, 2008, accessed June 15, 2012, http://articles.chicagotribune.com/2008-04-06/news/0804050392_1_parishioners-in-other-villages-lviv-foundation-stone-replacements/2.

wooden church heritage. They stand out for their universal architectural value as combinations of Byzantine and local building traditions preserved in log construction.⁵⁸

Numerous types of wooden churches exist in Ukraine and Ukrainians have been building wooden churches for well over a millennium. Forms “include Halych, Podillia, Volyn and Slobozhanschyna Wooden Church Type, as well as later developed types of Boyko, Lemko and Hutsul Wooden Church Type, which appeared in the separated valleys among the mountains. Each type contrasts with another one by the size, number and top proportion, construction elements, thus making up subtypes.”⁵⁹

“The Carpathian tserkvas [churches] represent a unique example illustrating the spread of universal models from the mainstream of European civilization, and their further interweaving with local traditions, leading to the creation of new, individual architectural forms contributing to the world’s cultural diversity.”⁶⁰ “Factors which make Orthodox wooden tserkvas in the Polish and Ukrainian Carpathians quite distinct from the wooden churches seen in the rest of Europe include the variety of forms and types in which they occur, the highly skilled carpentry and innovative structural solutions used in their construction, as well as their stylistic identity.”⁶¹ “The phenomenon of traditional wooden tserkvas does not have analogues in the world

⁵⁸ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 25.

⁵⁹ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

⁶⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 43-44.

⁶¹ *Ibid.*, 43.

heritage. It was neither minor nor marginal, but the main one and [it] developed together with the stone building.”⁶²

The nominated wooden churches consist of a “tripartite ground plan composed of a combination of simple quadrilaterals and octagons, original and unique solutions regarding domes of quadrilateral or octagonal form, surmounted by specific cupolas, the interior contours of the dome which follow its exterior outline and the division of the building’s interior space with an iconostasis screen.”⁶³ Another distinctive feature of the churches “is the attempt to finish each of the three main log-constructions with a separate top roof.”⁶⁴ Each roof is “based on profiled cantilevered brackets of log-construction ends, or opasannia - a roofed gallery.”⁶⁵

The churches are masterpieces for their artwork as well. The interior walls and ceilings are usually painted, although many have been damaged throughout the years. They typically have a painted iconostasis – “a screen hung with icons, located between the sanctuary (the area around the altar) and the nave, and punctuated by three doors; the central one is known as the Holy or Royal Door (accessible only to the priest), and

⁶² UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

⁶³ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 171.

⁶⁴ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

⁶⁵ Ibid.

the two side doors are referred to as the Deacon's Doors. The icons, laid out in several rows, show the symbolic history of salvation."⁶⁶

The icons and iconostasis are important to the religious life of the local population. For the faithful, "the icon is a microcosm of the relationship between the material world, human beings, and the divine power believed to have created them all. More than this, it is a sacramental form of communion with that divine power."⁶⁷

In church symbolism, the iconostasis "links 'earth' (the floor and walls of the church) to 'heaven,' although the top of the screen does not usually touch the ceiling. It links heaven and earth, and the sanctuary and the body of the church, through the icons, and through the doors. When on several occasions during the celebration of the Liturgy the priest enters the body of the church from the sanctuary, these entrances represent actual entrances made by Jesus during his earthly life-such as the entry into Jerusalem-as well as entrances that are spiritual interventions - such as the Incarnation."⁶⁸

The churches in Western Ukraine are unique in their design, construction and decoration. Thus, these churches are considered culturally important to the heritage of mankind for their unique and exceptional testimony to the Ukrainian people and as outstanding examples of building structures and architectural design. They are often

⁶⁶ Piotrowska, Katarzyna and Malgorzata Trelka, ed., "Wooden Tserkvas of the Carpathian Region in Poland and Ukraine," Warsaw – Kiev 2011: 51.

⁶⁷ Kenna, Margaret, "Icons in Theory and Practice: An Orthodox Christian Example," *History of Religions* 24 no. 4 (May 1985): 348.

⁶⁸ *Ibid.*, 360.

important meeting places not only for religious worshippers, but also school and community groups. The following subsections present a description of the nominated churches based on their various architectural styles. It details the uniqueness and importance of each individual church which helps to explain why they were included in the group of nominated churches.

1.2.3.1 Old Halych Type Churches

The term Halych refers to a once powerful region in Western Ukraine. Thus “Old Halych” and “New Halych” are references to church types in this area during different time periods. Halych-type churches are notable for their nave roof which consists “of a square-based pyramidal structure composed of horizontally laid logs reinforced with binding joists. Its form alludes to the spherical domes typical of stone tserkvas in Kiev Ruthenia.”⁶⁹ “Old Halych” style churches have tented roofs while the “New Halych” roofs feature cupolas on octagonal bases.⁷⁰

Currently, there are approximately 100 “Old Halych” style churches in Western Ukraine and Eastern Poland.⁷¹ The “Old Halych” architecture is represented by the nominated churches of the Descent of the Holy Spirit at Potelych and the Descent of

⁶⁹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 44-45.

⁷⁰ Ibid., 45.

⁷¹ Ibid., 45.

the Holy Spirit at Rohatyn which are the oldest of the churches nominated to the World Heritage List being built in 1502 and 1492 or the early 1500's respectively.⁷²

The town of Potelych and the Church of the Descent of the Holy Spirit provide a great starting point of an example of the hardships in Western Ukraine that the wooden churches and local society as a whole have faced. "There were once four wooden churches in Potelych. The Church of the Descent of the Holy Spirit was built in 1502, Trinity Church was built in 1593, Christmas of Mother of God Church was built in 1607 and Saint Mykolie Church once existed but legend states that it was burnt along with many of Potelych's inhabitants by the Swedes in 1709" during the Great Northern War.⁷³

From the previously mentioned wooden buildings "only the Church of the Descent of the Holy Spirit with its bell tower and two watchtowers along with the bell tower of the Trinity Church still remain."⁷⁴ It is unclear what caused the destruction of Trinity Church and Christmas of Mother of God Church; however there are historical records showing that Christmas of Mother of God Church existed at least until the mid-1600's.⁷⁵

The Descent of the Holy Spirit Church is a tri-partite church built of pine. It sits on the outskirts of the village of Potelych and is nestled on the side of a hill which

⁷² See discussion about the age of the church in Rohatyn in the following section for further details.

⁷³ Lelyk, Mikola, Volodymyr Novosiletsky and Miron Mastyukash. *Potelych and its Sacred Place: The Descent of the Holy Spirit Church*. Potelych, Ukraine: City of Potelych, 2010: 8.

⁷⁴ Lelyk, Mikola, Volodymyr Novosiletsky and Miron Mastyukash. *Potelych and its Sacred Place: The Descent of the Holy Spirit Church*. Potelych, Ukraine: City of Potelych, 2010: 10.

⁷⁵ *Ibid.*, 10-12.

requires one to cross a bridge over a small stream and then up several exterior flights of stairs. “The wider square nave is covered with a tent-frame top having one zalom (sloping section) capped with light lattern [sic] with a small dome. A helmet-shaped dome... 1736 with a light lattern [sic] and small dome rise above the sanctuary.”⁷⁶ The floor plan of the Descent of the Holy Spirit Church is shown in Figure 3.

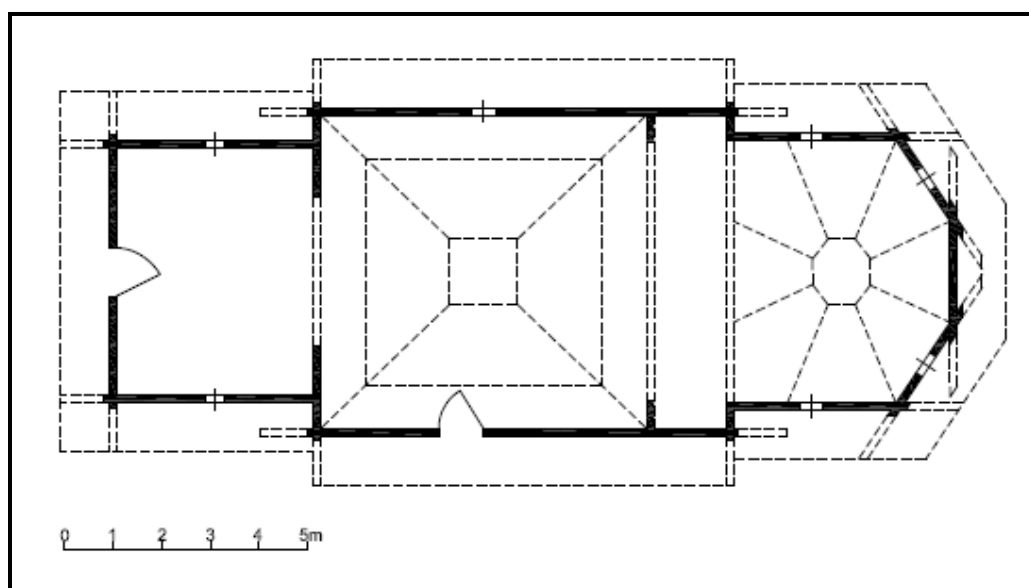


Figure 3: Floor Plan of the Descent of the Holy Spirit Church in Potelych⁷⁷

The church’s narthex “is covered with a gable roof with a small eave. Two small sacristies at the southern and northern sanctuary walls are hidden under the eave which engirdle [envelope] the Church and is based on the profiled cantilevered

⁷⁶ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

⁷⁷ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 84.

brackets of the log-construction endings.” The nave and sanctuary spaces inside the church are open up to the lanterns base while the narthex has a flat ceiling.⁷⁸

“Legend states that the church of the Descent of the Holy Spirit was built on the ruins of Boris and Hlib Church and funded by Potelych’s potters and painted according to their orders... Other legends and documents tie the church’s history to the potter’s workshop as well... History shows that Potelych’s potters sought refuge behind the walls of this church up until the 18th century.”⁷⁹ In 1709 this church like Saint Mykolie witnessed fighting against Swedes in The Great Northern War. Often, villagers sought refuge inside churches at time of war and the following description was discovered in one of the old parish books at the church, “this divine Slav - Maxim died because of his senility, he was more than 66; the heretical Swedes slashed his head in the temple of Holy Spirit.”⁸⁰

The local artisan support of the church naturally helped in its preservation and is probably part of the reason why this it is the only remaining wooden church in Potelych. The church was closed in 1942 under Soviet control and in 1959-1960 restoration and reconstruction work was done at the church with it being listed on the USSR’s (Union of Soviet Socialist Republic) register of monuments in 1963.⁸¹

⁷⁸ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

⁷⁹ Lelyk, Mikola, Volodymyr Novosiletsky and Miron Mastyukash. *Potelych and its Sacred Place: The Descent of the Holy Spirit Church*. Potelych, Ukraine: City of Potelych, 2010: 12.

⁸⁰ *Ibid.*, 12.

⁸¹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 146.

In addition to the history of the church in the town, much is known about the architectural development of the church as well. “The inscription on the north wall of the nave reads that the church walls were decorated in 1628.”⁸² A new iconostasis was built in the latter half of the 17th century and “thanks to the efforts of the priest Mykhailo Durkalevych the church was restored in 1718 by Master Kazimir Dominikovych, a fact attested [to] by a carved inscription on the second beam of the north wall below the nave lantern. Further restoration work was carried out by the same master in 1736.”⁸³

In 1753 a “fresh restoration of the tserkva was undertaken. The foundations were replaced, the sanctuary was covered with a new dome, new windows were installed in the sanctuary, and the skirt roof, the west door and the south door were repaired.”⁸⁴ This was followed by more restoration work in 1831 when “the lantern windows above the nave were sealed up, the walls of the nave and narthex were reinforced with the timber posts, and the bell tower roof was clad with sheet metal. At the end of the 19th century the mural on the east wall of the nave was repainted” and during the repair works of 1909 and 1923 all of the shingles on the roofs and walls were replaced with sheet metal.”⁸⁵

⁸² Ibid., 146.

⁸³ Ibid., 146.

⁸⁴ Ibid., 146.

⁸⁵ Both quotes from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 146.

In 1970-1972 a restoration plan developed by Bohdan Kindzelskyi and Ivan Mohytycha was implemented. “The metal covering the roofs and walls was replaced with shingles. Inside, the timber post reinforcements were removed from the walls revealing a mural” and “damaged components of the building’s log structure were replaced.”⁸⁶ In addition, “a unique 17th century wall painting was restored by P. Voytko, N. Slipchenko and R. Yusum” at this time.⁸⁷

Later “restoration and conservation of the wall painting was undertaken by conservators from the Ukrzakhidproektrestavratsia Institute (Iryna Melnyk, Lyuba Chorna, Nadia Skrentovych, and Natalia Slipchenko) in 1996–1997. In 2007 the bell tower was reinforced with new supports and restored under the supervision of Ivan Bukhanskyi.”⁸⁸

Just as the architectural development of the Church of the Descent of the Holy Spirit has a history of its own, so does the artwork inside of the church. The church has retained murals on its southern, northern, and partially western walls of the nave, along with the southern wall of the narthex.

The multi-colored mural paintings of the church were painted in 1620 and 1628⁸⁹ and demonstrate the “high spirituality of the people and creative originality of

⁸⁶ Both quotes from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 146.

⁸⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 146.

⁸⁸ Ibid., 146.

⁸⁹ Lelyk, Mikola, Volodymyr Novosiletsky and Miron Mastyukash. *Potelych and its Sacred Place: The Descent of the Holy Spirit Church*. Potelych, Ukraine: City of Potelych, 2010: 18.

the masters. They belong to the brush of several artists, which united into an artel [sic] headed by Ivan Maliar (painter), who lived in Potelych in the 1620's."⁹⁰

"Paintings in the Church of the Holy Spirit are a consecutive visual narrative, in the form of separate subjects, about the earthly life and sufferings of Jesus Christ and the Mother of God [Mary]. Scenes of the Passion and Lamentation take a prominent place in the painting. There are also images of Kyivan Prince Volodymyr and Olha [sic – Olga] and Saints Anthony and Theodosios of the Kyiv-Pechersk Lavra. The scenes of the Passion are situated on the northern wall of the nave in five rows and comprise over twenty subjects including *The Entry into Jerusalem*, *The Last Supper*, *The Mocking of Christ*, *The Judgment of Pilate*, *The Crowning with Thorns*, *The Crucifixion*, *The Deposition*, *The Entombment*, *The Resurrection* and others. The central place in the wall painting is taken by *The Dormition*.

Paintings on the southern wall of the nave have remained partially. The scene *The Virgin of Pechersk with Saints Anthony and Theodosios* has survived in the center of the upper part, on its both sides the Archangels are painted. The lower tier bears the representation of the Twelve Apostles. The scene of *The Exaltation of the Holy Cross* has remained on the western wall of the nave and *The Lamentation* in the narthex.

The murals of the Church of the Holy Spirit in Potelych which cover walls entirely are organically linked with the architectural solution of the church interior and its decorative system, and the manner of their execution testifies to the close links of masters with traditions of folk art."⁹¹

Given the antiquity and beauty of the church, it is understandable that it was one of the eight nominated. After the fall of the Soviet Union, the church was re-opened under the Ukrainian Catholic faith and in 2012 it celebrated its 510th

⁹⁰ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 74.

⁹¹ *Ibid.*, 74 - 75.

anniversary with a public celebration and much publicity including the creation of a DVD set about the church and other promotional material. Interior and exterior pictures of the Descent of the Holy Spirit Church in Potelych can be seen in Figures 4 through 8.

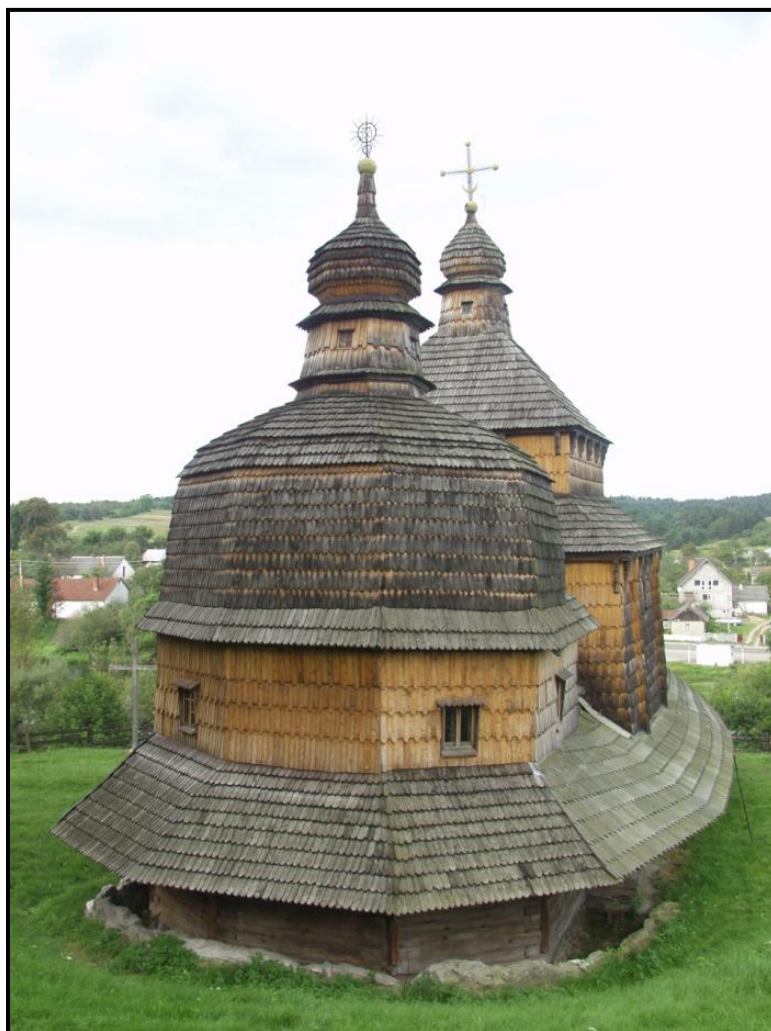


Figure 4: Exterior Picture of Church at Potelych⁹²

⁹² All pictures in this dissertation were taken by the author unless otherwise noted. Title of pictures reference the church by the town it is located in not by church name since two of the nominated churches have the same name.



Figure 5: Exterior Picture of Church Surroundings at Potelych



Figure 6: Picture of Stairs to Church at Potelych



Figure 7: Picture of Paintings Inside Church at Potelych



Figure 8: Picture of Altar at Church at Potelych

The other Old Halych style church nominated to the UNESCO World Heritage List is the Descent of the Holy Spirit at Rohatyn. There is much debate on the actual age of this church. In its initial filing, the nominating party used historical evidence that dates the church's construction to the early 1500's. However it should be noted that other documents show different dates. For example, the author M. Drahan dates the erection of the church to the first half of the 17th century⁹³ while V. Viutsyk, referring to the inscriptions on the northern wall of the nave found during the repair works in 1895, designates the year of 1598 as the date of the church building.⁹⁴ "However, the newest investigations and recent dendrochronological [sic] analysis of the structural timbers point to a remarkable date – 1492" which would make the church "the oldest preserved wooden church in Ukraine."⁹⁵

The church consists of a tripartite log-construction built of oak squared timber.⁹⁶ The nave has a tent-frame top with two zaloms (sections), topped off with a spire on the octagonal tracery lantern. "The sloping shingle roofs of the sanctuary and narthex are joined with that of the nave, which is supported on large, stepped brackets made

⁹³ Drahan, M. *Дерев'яні Церкви [Wooden Churches]*. Lviv Publishers, 1931: 15.

⁹⁴ Viutsyk, V. *Памятники Градостроительства и Архитектуры Украинской ССР [Historical Monuments and Architecture of the Ukrainian SSR]*, Kharkiv, 1983-1986: Volume 2 of 4: 246.

⁹⁵ Piotrowska, Katarzyna and Malgorzata Trelka, ed., "Wooden Tserkvas of the Carpathian Region in Poland and Ukraine," Warsaw – Kiev 2011: 153.

⁹⁶ UNESCO World Heritage Centre, "Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland," 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

from the projecting ends of the log walls. A square, three-tiered bell-tower abuts the west face of the narthex, and is joined to the rest of the church by a skirt roof.”⁹⁷

The present-day appearance of the church resulted from several periods of reconstruction and repair. First, “an annex to the church from the side of the narthex and the bell tower, which was built separately on the bank of the Hnyla Lypa River” occurred.⁹⁸ “The threat of landslide and destruction forced [the community] to transfer it (in 1675) to the present place and attach it to the western wall of the narthex. At the same time, doors were made in the southern part of the narthex.”⁹⁹ The floor plan for the Descent of the Holy Spirit Church in Rohatyn is shown in Figure 9.

In 1886-1887 repairs were “carried out under the supervision of a group of conservators from Eastern Galicia.”¹⁰⁰ The next repairs were made in 1895 under the supervision of architect Mykhaylo Kovalchuk from Lviv.”¹⁰¹ “The repair works carried out in the 19th century changed to some extent the character of the top of the central part, over which an additional octagon with an arcade and high hip roof were installed.”¹⁰² Minor reconstruction that included altering the “form of the nave roof

⁹⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 95.

⁹⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 75.

⁹⁹ *Ibid.*, 75 - 76.

¹⁰⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 154.

¹⁰¹ *Ibid.*, 154.

¹⁰² *Ibid.*, 76.

and the roof above the sanctuary” were carried out in the early 20th century and in 1941 and 1949 the church’s shingled roofs were repaired.¹⁰³

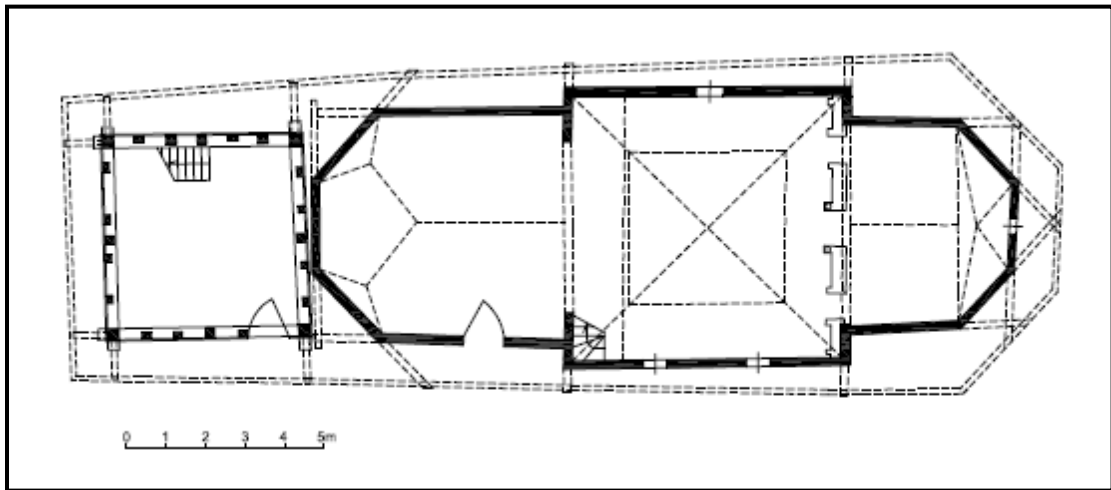


Figure 9: Floor Plan of the Descent of the Holy Spirit Church in Rohatyn¹⁰⁴

“The interior of the church based on the vertical development of the inner space of the nave is simple and laconic, like its exterior.”¹⁰⁵ The majestic five-tier iconostasis imparts it a special solemnity and was made in 1648-1650.¹⁰⁶ It is

¹⁰³ Ibid., 154.

¹⁰⁴ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 95.

¹⁰⁵ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystemstvo Publishers, 2009: 76.

¹⁰⁶ Ibid., 76.

Renaissance in style¹⁰⁷ and “is distinguished for high professional skill of masters of carving and painting, their profound knowledge of folk traditions.”¹⁰⁸

“The iconostasis has a well-defined architectonic structure of the carved frame determined by the canonical system of arranging the subjects. The relief carving of colonnettes, the character of tops, and the general compositional harmony of the iconostasis evidence the master’s adherence to the stylistics of the Renaissance. However, the openwork carving of the Holy Gates bears Baroque features, thus accentuating your attention on the main axis of the church and iconostasis. Over the Holy Gates, in the centre The Last Supper is represented, above it the *Deesis* and *Our Lady of the Sign*, and at the very top *The Crucifixion*.

In the local tier of the iconostasis of the Church of the Holy Spirit on the both sides of the Holy Gates there are icons. *The Savior* and *The Mother of God*, and also *The Old Testament Trinity* and *The Descent of the Holy Spirit*. The next three tiers – Feast, Apostles, and Prophets – with six icons on the both sides of the centre, are displaced on one icon to the side walls. Feast icons make a kind of frieze, which serves as a base for a rhythmical row of the Apostles’ elongated figures in arched colours. The vertical composition is concluded with the images of Prophets in cartouche framings.”¹⁰⁹

The importance of the architecture and beauty of the iconostasis were recognized early with “both being designated as historic monuments and registered by the authorities of the Austro-Hungarian Empire.”¹¹⁰ Under Soviet rule, this church was closed down in the early 1960s.¹¹¹ In 1963 it was listed as a historic monument of the Ukrainian Soviet Socialist Republic and “in 1980–1982 restoration work was carried out

¹⁰⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 154.

¹⁰⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 76.

¹⁰⁹ *Ibid.*, 76.

¹¹⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 154.

¹¹¹ *Ibid.*, 154.

under the guidance of the architect Ivan Mohytytch.”¹¹² The iconostasis was restored in 1980–1981 and since 1983 the tserkva has served as a subsidiary branch of the Ivano-Frankivs’k Art Museum.¹¹³ Pictures of the exterior and interior of the Descent of the Holy Spirit Church in Rohatyn can be seen in Figures 10 and 11.



Figure 10: Exterior Picture of Church at Rohatyn

¹¹² *Ibid.*, 154.

¹¹³ *Ibid.*, 154.

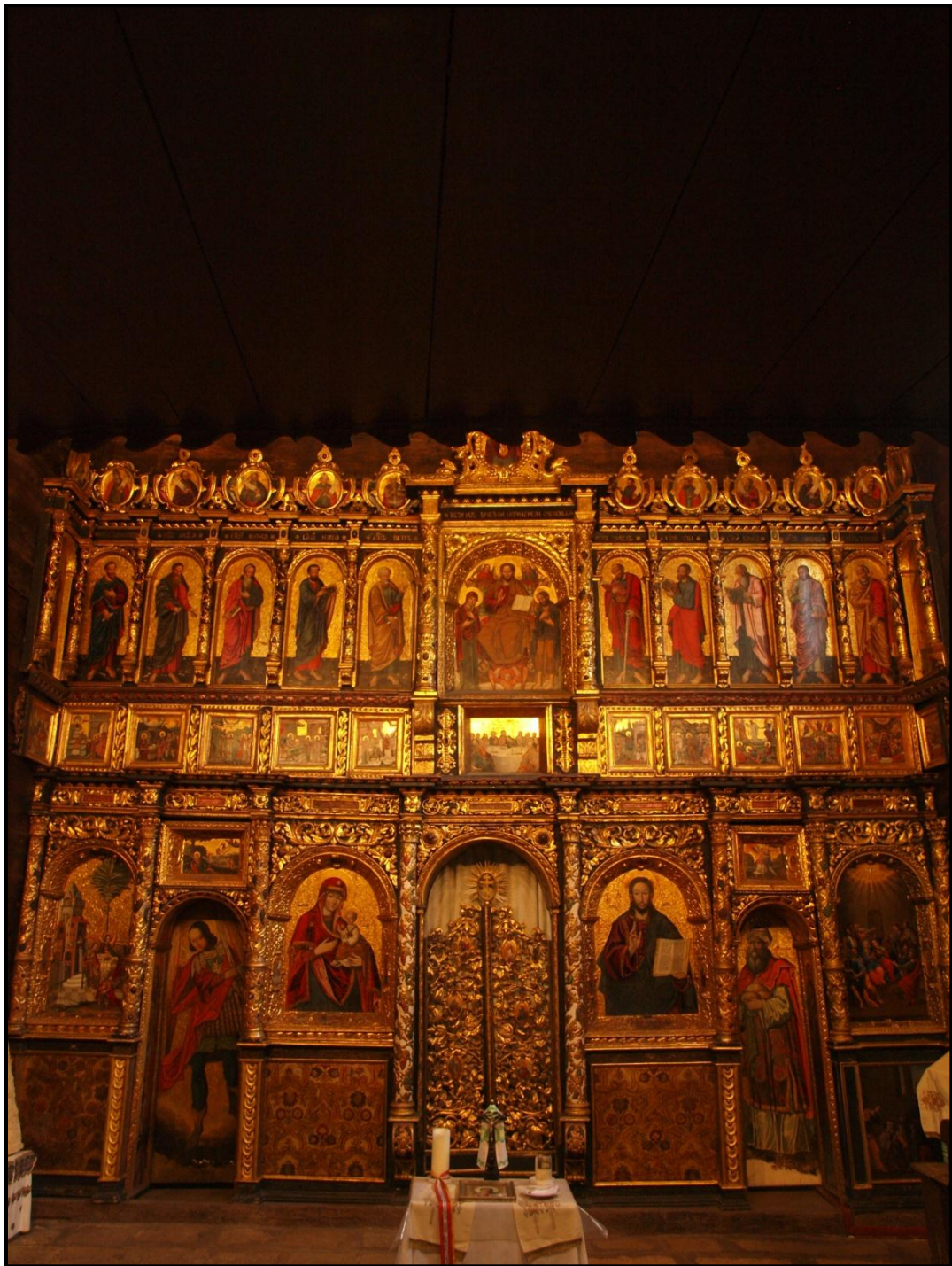


Figure 11: Picture of Iconostasis of Church at Rohatyn

1.2.3.2 New Halych Type Churches

The New Halych architecture style is the most prolific of the nominated church types with over 250 examples still in existence.¹¹⁴ The New Halych type churches nominated to the World Heritage List include the Holy Trinity Church at Zhovka and Saint Yuriy's in Drohobych. The New Halych architecture originated "in the 17th century and is characterized by domes on octagonal drums."¹¹⁵

The older of the two nominated churches is Saint Yuriy's (George). It was built in the second half of the 17th century and is an example of an urban tserkva.¹¹⁶ Its exact date of construction is unknown.¹¹⁷ "Entries in the Register of Saint George's Tserkva indicate that the property was destroyed by fire in 1657" and a temporary church was built and used until construction work was completed in 1678."¹¹⁸ As a result of the reconstruction and subsequent work on the church in 1692, 1708, and 1711 "by the end of the 18th century the church became tripartite with the square nave and two choirs adjoining it on the south and the north, and the added pentagonal

¹¹⁴ Ibid., 45.

¹¹⁵ UNESCO World Heritage Centre, "Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland," accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹¹⁶ Piotrowska, Katarzyna and Malgorzata Trelka, ed., "Wooden Tserkvas of the Carpathian Region in Poland and Ukraine," Warsaw – Kiev 2011: 67-68.

¹¹⁷ Ibid., 132.

¹¹⁸ Ibid., 132.

narthex and chancel.”¹¹⁹ It is also due to this reconstruction that the church acquired Baroque features.¹²⁰

The bell tower was also destroyed in the fire and re-built in 1670.¹²¹ It stylistically blends with the church and is a 27 meter tall, square, “four-tier structure with wide eaves, an overhanging arcade, and two open galleries, which terminates in a Baroque dome.”¹²² “By its architectural and artistic characteristics, the bell tower of Saint George’s Church is unrivalled in Ukrainian wooden architecture.”¹²³

As it stands today, Saint Yuriy’s is a tripartite church with side krylos (cliros) of oak squared timbers with three large towers with two smaller kryloses tops.¹²⁴ The wider log-construction of the nave is topped off with an octagonal baroque dome and a small dome.¹²⁵ “There is an external gallery running around the chapel in the choir loft overlooking the narthex... [and] a wide skirt roof encircles the sanctuary, turning into an arcaded porch supported by carved wooden posts around the nave and narthex.”¹²⁶ A floor plan of Saint Yuriy’s Church is shown in Figure 12.

¹¹⁹ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mysterstvo Publishers, 2009: 95.

¹²⁰ *Ibid.*, 95.

¹²¹ *Ibid.*, 95.

¹²² *Ibid.*, 95.

¹²³ *Ibid.*, 95.

¹²⁴ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹²⁵ *Ibid.*

¹²⁶ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 67.

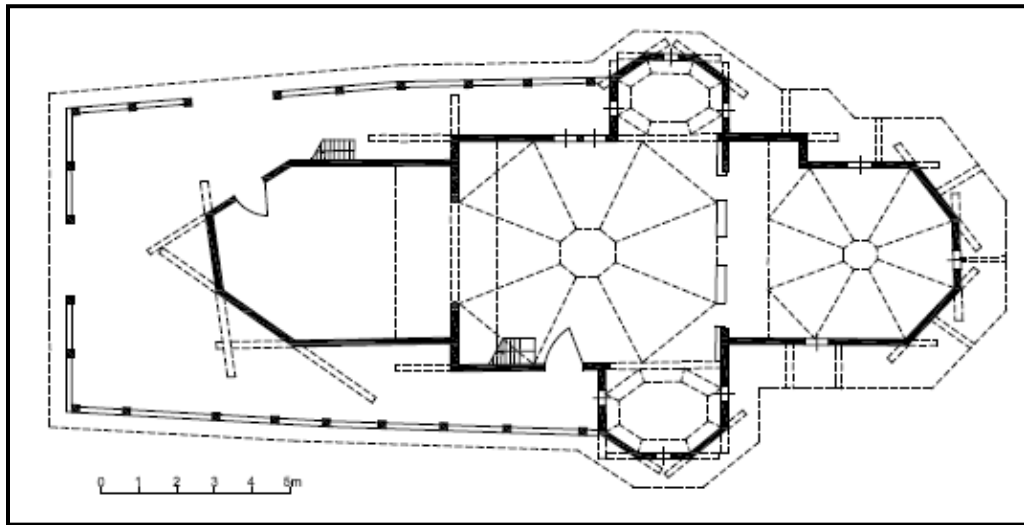


Figure 12: Floor Plan of Saint Yuriy's Church in Drohobych¹²⁷

“The interior of the church is also picturesque. An important place in its organization belongs to highly artistic mural paintings made in the nave in 1657-1659 and 1678, and in the narthex in 1711 and 1714. Especially delight [sic] the eye murals in the nave. Like the Church of the Holy Spirit in Potelych, the planes of walls here are clearly divided into tiers and earthly sufferings of Jesus Christ and the Mother of God are represented in them in succession, subject after subject. At the same time, artistic images affirm the triumph of good over evil, the triumph of the spiritual grandeur. The planar character of images harmonizes naturally with monumental forms of the church interior and icon painting of the traditional multitier iconostasis. The vertical development of the nave space united through arched openings with the narthex and choirs and the carved iconostasis lend the interior a special solemnity.”¹²⁸

“The iconostasis was renovated in 1959 with the support of the parish administration and donations from parishioners... Shortly afterwards, no later than

¹²⁷ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 67.

¹²⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009.: 95.

1961, the tserkva was closed down.”¹²⁹ In 1963 it was entered into the historic monuments register of the USSR and restoration work was carried out in 1974–1975 when “the ceiling of the narthex, gallery and staircase were reinstated, the fencing around the church was repaired, and new shingles were laid on the roofs and walls of the church and its bell tower.”¹³⁰ Unfortunately during this time, the main altar was dismantled. After this restoration, the church was turned into a museum as part of the department of the Drohobych Museum of Regional Studies under whose supervision it remains today. Since the 1990s the icons of the iconostasis have been restored by Levko Skop.¹³¹

“St George’s [Yuriy’s] Church represents the pinnacle of wooden dome construction technology. The effective implementation of traditional construction systems and crafts is evident here; of particular interest is the application of an extensive range of carpentry techniques typical of tserkva buildings.”¹³² Pictures of the interior and exterior of Saint Yuriy’s Church in Drohobych are shown in Figures 13 through 15.

¹²⁹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 153.

¹³⁰ *Ibid.*, 153.

¹³¹ *Ibid.*, 153.

¹³² *Ibid.*, 67.



Figure 13: Exterior Picture of Church at Drohobych



Figure 14: Interior Picture of Church at Drohobych



Figure 15: Picture of Icon at Church at Drohobych

The other New Halych type church nominated to the UNESCO World Heritage List is the Holy Trinity at Zhovka. It is a tri-partite, three-domed style church built in 1720.¹³³ Its log-construction consists of pine wood squared timbers set on oak timbers and the eave encompassing the church is based on cantilevered brackets of the log-construction endings.¹³⁴ “The log structure beneath the skirt roof is bare, whilst the walls above this level are shingleclad, as are the domes and roofs. All of the interior spaces are open up to the base of the lanterns [and] a choir loft is located along the west and north walls of the narthex and along the west wall of the nave.”¹³⁵

“A stone sacristy covered with a sheet-metal gable roof was attached to the Sanctuary Eastern wall before 1750. Under the eave there is an open log-construction and above the eave the walls are re-shingled as well as the domes and roofs.”¹³⁶ “The wide overhang and continuous coverings of roofs and walls with shingles strengthen the impression of the integrity and monumentality of forms, and the rhythm of horizontal articulations accentuates the balance of the church volumes.”¹³⁷ A floor plan of the Holy Trinity Church can be seen in Figure 16.

¹³³ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹³⁴ Ibid.

¹³⁵ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 115.

¹³⁶ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹³⁷ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 84.

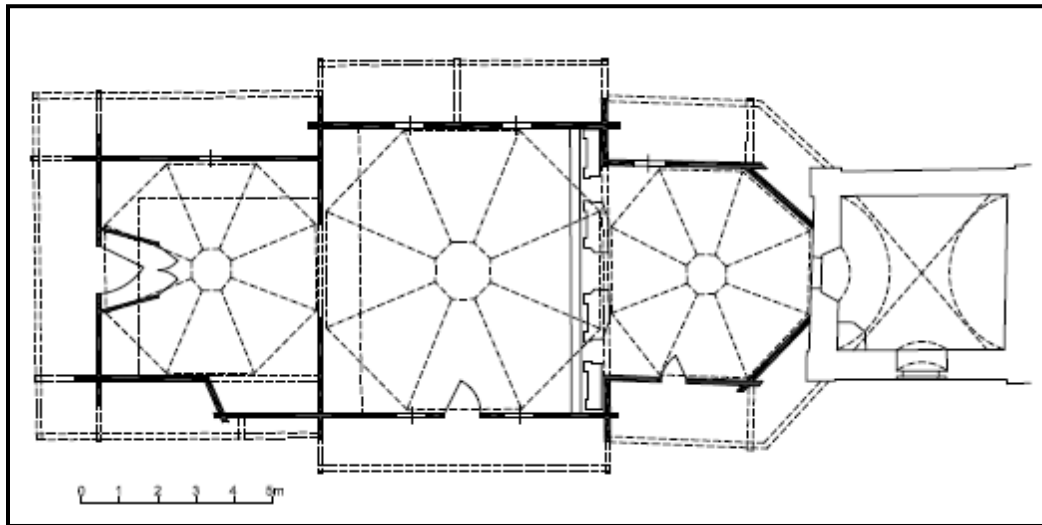


Figure 16: Floor Plan of the Holy Trinity Church in Zhovkva¹³⁸

“The solemnity of the church interior is achieved by the vertical development of the nave space and a high iconostasis with its rich carving and vivid painting of icons. Notwithstanding the general Renaissance stylistics of the church, the iconostasis is Baroque in style. Compositionally, its structure is pronouncedly dynamic. Round and oval surrounds of the icons, curvilinear outlines of frame elements clearly claim to the dominating part. Delicate relief and openwork carving with vine, acanthus, and flower motifs create a harmonious play of light and shade. Vivid, with some decorative tinge painting of icons and treatments of the subjects evidence the creative abilities of folk masters.”¹³⁹

In 1891 the church was repaired and a gabled porch on two carved wooden pillars was attached to the west face of the narthex, the door frame was increased in height by raising the level of the door head, a small sacristy with a separate entrance was added to the north wall of the sanctuary, the building’s domes were clad with

¹³⁸ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 115.

¹³⁹ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 84.

sheet metal. In the churchyard near the road a new stone bell tower was built, replacing the old wooden one, raised in the mid-18th century.”¹⁴⁰

The church of the Holy Trinity was closed down in the early 1960s and in 1963 it was listed in the monuments register of the USSR.¹⁴¹ “In 1976–1978 it was restored to a design by the architects Bohdan Kindzelskyi and Ivan Mohytych. Under their guidance the roofs and domes were re-shingled, the porch attached to the west wall of the narthex was dismantled, as was the sacristy added to the north wall of the sanctuary.”¹⁴² The iconostasis was restored in 1978–1979.¹⁴³ After this restoration, the church became a museum of Zhovkva art until it was returned to its congregation in the mid-1990s.¹⁴⁴

The church of the Holy Trinity in Zhovkva “is one of the best preserved three-domed tserkvas built in the 18th century representing the classic Halych style, the structure of which is based on traditional Kievan churches. The interior furnishings survive intact, offering the best example of the integral interior design of an 18th-century tserkva.”¹⁴⁵ Pictures of the exterior and interior of the Church of the Holy Trinity at Zhovkva can be seen in Figures 17 and 18.

¹⁴⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 167.

¹⁴¹ *Ibid.*, 167.

¹⁴² *Ibid.*, 167.

¹⁴³ *Ibid.*, 167.

¹⁴⁴ *Ibid.*, 167.

¹⁴⁵ *Ibid.*, 115.



Figure 17: Exterior Picture of Church at Zhovkva



Figure 18: Picture of Interior of Church at Zhovkva

1.2.3.3 Boyko Type Churches

Boyko style churches “developed the traditional model of tripartite churches by adding hipped, multi-tiered roofs, at times reminiscent of Asian pagodas. Boyko tserkvas are notable for their high, multi-faceted domes, of which the central one (above the nave) is always the highest.”¹⁴⁶ This style of church is the rarest of the nominated styles with only approximately 70 Boyko style churches left in Western Ukraine and Eastern Poland.¹⁴⁷ The nominated churches representing the Boyko style of architecture include the Church of the Synaxis of the Virgin Mary in Matkiv and the Church of Saint Archangel Mykhailo (Michael) at Uzhok.

The older of the two nominated Boyko style churches is Saint Archangel Mykhailo (Michael) which was built in Uzhok in 1745.¹⁴⁸ It a tripartite church of spruce log¹⁴⁹ construction “located among the picturesque hillside houses of Uzhok. This is an extremely beautiful site with unique landscapes and architecture that preserve the scale and characteristic features of a settlement of the 18th–19th centuries.”¹⁵⁰

“The nave is capped with a huge tent-frame with two zaloms, similarly the sanctuary is capped with two zaloms” while the narthex is capped with a “high, well-

¹⁴⁶ Ibid., 45.

¹⁴⁷ Ibid., 45.

¹⁴⁸ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁴⁹ Ibid.

¹⁵⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 162.

proportioned tower of pillar construction, covered with a low tent.”¹⁵¹ Inside the church, the nave and altar are open while the narthex is topped off with a flat ceiling and a bell tower on its third floor.¹⁵² The second tier of the narthex is connected with a choir loft and an arched groove of the complex formed by the western ceiling of the nave.¹⁵³ The floor plan of Saint Archangel Mykhailo is shown in Figure 19.

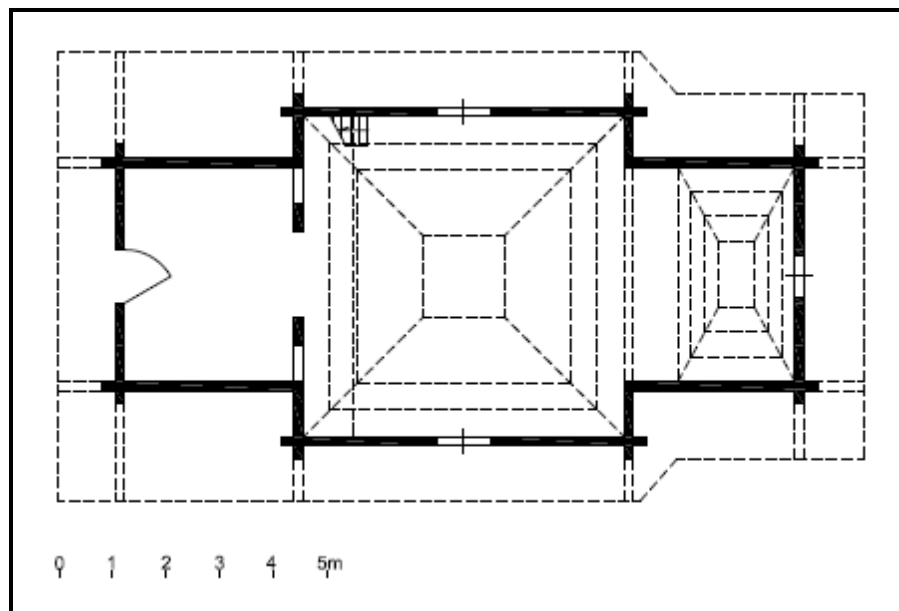


Figure 19: Floor Plan of Saint Archangel Mykhailo in Uzhok¹⁵⁴

“The church interior houses an iconostasis, an 18th-century main altar, some 17th-century icons and books dating from the same period. On the tetrapod there are

¹⁵¹ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁵² *Ibid.*

¹⁵³ *Ibid.*

¹⁵⁴ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 107.

icons of folk character [including] The Escape to Jerusalem, The Prayer on the Olive Mountain, The Bearing of the Cross, [and] Saint George Slaying the Dragon.”¹⁵⁵ Some icons and old prints from the 17th century are also preserved inside the church.¹⁵⁶

“In 1914–1915 the village [of Uzhok] was twice the site of battles between the armies of Russia and Austro-Hungary.”¹⁵⁷ “During the interwar period the territory where the tserkva stood was part of Czechoslovakia, where it was recognised as a historic monument.”¹⁵⁸ Unlike many of the other churches, Saint Archangel Mykhailo was not closed during the Soviet period probably thanks to its relatively isolated location. Little is known about any restoration or construction projects at this church. However, it is known that between 1947 and 1961 the windows at the churches were significantly increased.¹⁵⁹

Saint Archangel Mykhailo in Uzhok “is a unique example of a tripartite tserkva with a bell tower surmounting the narthex.”¹⁶⁰ In addition to its important architectural and artistic features, it is also the southernmost of the Boyko style

¹⁵⁵ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 162.

¹⁵⁶ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁵⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 161.

¹⁵⁸ *Ibid.*, 162.

¹⁵⁹ *Ibid.*, 162.

¹⁶⁰ *Ibid.*, 107.

churches.¹⁶¹ Pictures of the exterior and interior of the church in Uzhok can be seen in Figures 20 through 22.



Figure 20: Exterior Picture of Church at Uzhok

¹⁶¹ Ibid., 107.



Figure 21: Close-up Exterior Picture of Church at Uzhok



Figure 22: Picture of Iconostasis of Church at Uzhok

The younger Boyko style nominated church is the Church of the Synaxis of the Virgin Mary in Matkiv which was built in 1838 of spruce-wood squared timber.¹⁶² The church follows a tri-partite plan with two sacristies attached in 1930 “hidden under the eave which encompasses the Church and is based on the profiled cantilevered brackets of log-constructions endings.¹⁶³ It has “three high octagonal towers surmounted by helmet-shaped domes with blind lanterns and cupola finials. The tower above the nave has five tiers, whilst those above the sanctuary and narthex are four-tiered.”¹⁶⁴ “The composition of the structure is dominated by the central frame with five tiers. Like no other Boiko [sic] churches, wide eaves on brackets encircle the entire structure along the perimeter, uniting into an integral volume the gallery, which adjoins the narthex from the west.”¹⁶⁵

“The rhythm of horizontal articulations of the tops seems to accentuate the steepness of the hill the church stands on. The bell tower next to the church was built in 1801 according to the inscription on a doorpost, and possibly, was transferred from another site after the erection of the church. The lower tier of the two-tier bell tower is of solid-log construction, while the upper is skeletal.”¹⁶⁶

¹⁶² UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” UNESCO World Heritage Centre, 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁶³ Ibid.

¹⁶⁴ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 75.

¹⁶⁵ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 130.

¹⁶⁶ Ibid., 130.

The landscape in which the Church of the Synaxis of the Virgin Mary and its bell tower are set “has preserved its authenticity, with the surrounding area having remained virtually unaltered since the church was first built. This distinct architectural style was introduced in the 19th century and is confined to a relatively small area of the southern, mountainous parts of the Lviv Region and the south-eastern reaches of the Podkarpackie Province” in Poland.¹⁶⁷

“The inscription on the doorpost of the southern entrance states that it was built by the masters Ivan Melnykovich and Vasyl Ivankovich. During the time of its existence, the church underwent some reconstructions, in particular lateral compartments were added to the chancel and shingle coverings of roofs were replaced by sheet iron. However, in general the church has retained characteristic features of Boiko [Boyko] school.”¹⁶⁸ The floor plan of the Church of the Synaxis of the Virgin Mary is shown in Figure 23.

¹⁶⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 75.

¹⁶⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 124.

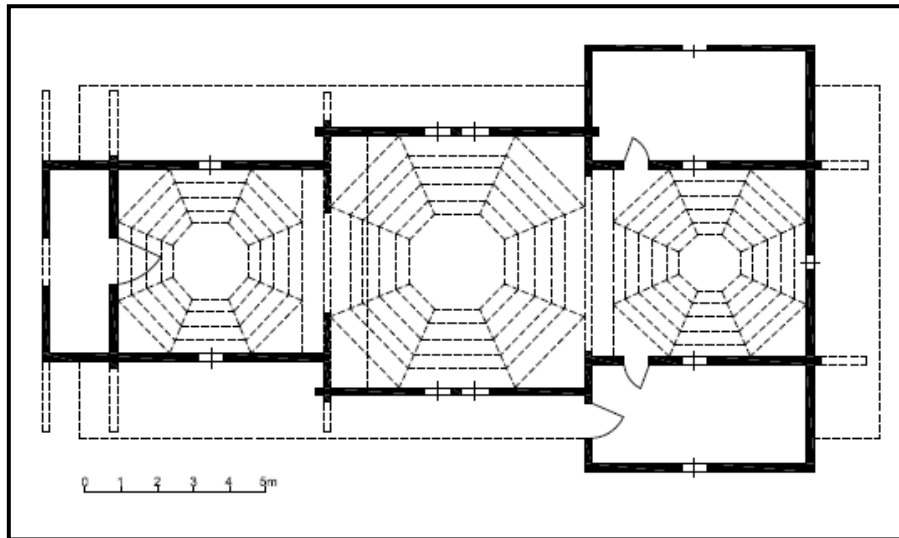


Figure 23: Floor Plan of the Church of the Synaxis of the Virgin Mary in Matkiv¹⁶⁹

The interior iconostasis and main and side sanctuaries date from the first half of the 19th century.¹⁷⁰ The interior is covered with wall paintings from the end of the 19th century made and the Iconostasis, the main and side sanctuaries and benches are also preserved.¹⁷¹

The church was closed in 1949, but the community looked after it and “in 1963 it was listed on the historic monuments register of the Ukrainian Soviet Socialist Republic.”¹⁷² It was re-opened for services in 1989, and repairs made in which the open porch was changed into an enclosed vestibule, the walls below the level of the

¹⁶⁹ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 75.

¹⁷⁰ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁷¹ Ibid.

¹⁷² Piotrowska, Katarzyna and Małgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 140.

skirt roof were clad with board-and-batten, and the roof around the porch was dismantled.¹⁷³ It was at this time that the church was re-consecrated as St Dmytro's and its walls and vaults were adorned with painted decoration.¹⁷⁴

Of the 70 extant examples of Boyko-style architecture, the Church of the Synaxis of the Virgin Mary "is unquestionably the best. The aesthetic and artistic value of this tserkva is very high due to its unique form, reminiscent of a Chinese pagoda. This unusual construction is characterized by towers divided into multiple tiers by a series of projecting roofs."¹⁷⁵ Pictures of this church can be seen in Figures 24 through 27.



Figure 24: Exterior Picture of Church Surroundings at Matkiv

¹⁷³ Ibid., 140.

¹⁷⁴ Ibid., 140.

¹⁷⁵ Ibid., 75.



Figure 25: Exterior Picture of Church at Matkiv

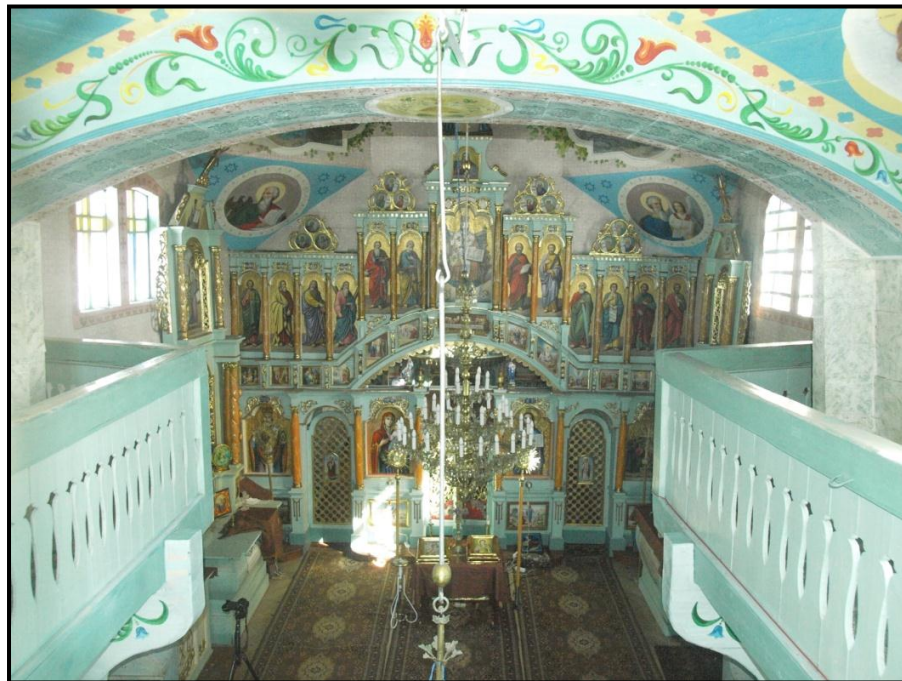


Figure 26: Picture of Iconostasis of Church at Matkiv from Balcony

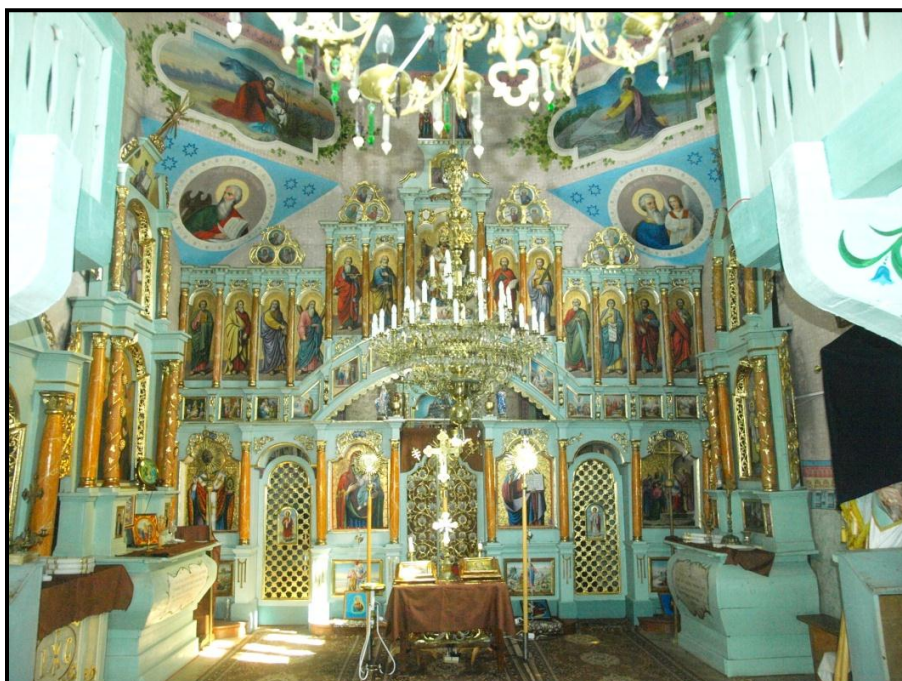


Figure 27: Picture of Iconostasis of Church at Matkiv

1.2.3.4 Hutsul Type Churches

The churches “in the region inhabited by the Hutsul highlanders [were] derived from Ruthenian traditions and developed into forms with a centralised Greek cruciform plan covered with cupolas. The Hutsul type, unlike the others, is distinguished by the addition of a wing on either side of the nave. The central space is always topped with an octagonal tented roof, whilst the wings are covered in a variety of ways – employing anything from pitched roofs to an additional four cupolas.”¹⁷⁶ These churches “not only

¹⁷⁶ Ibid., 45.

reflect local art preferences, but testify [to] the ability of builders to combine them with geographical and cultural traditions of the region.”¹⁷⁷

Currently, there are approximately 150 Hutsul style churches in existence.¹⁷⁸

The Hutsul type churches nominated to the World Heritage List include the Church of the Nativity at Nyzhniy Verbizh and the Church of the Ascension of Our Lord in Yasinia (sometimes spelled Yasynia).

The older of the two churches is the Nativity of the Birth of the Virgin Mary (BVM) in Nyzhniy Verbizh. It is a cruciform-shaped, five domed, squared-timber church built between 1808 and 1810.¹⁷⁹ “The idea of building the church was a joint project undertaken by a builder, a miller and a carpenter from Verbizh, Hryhoriy Semenyuk, who, with his own hands and at his own expense, built it on oak sill beams, using fir timber for the rest of the building. He also acquired the church furnishings at his own expense.”¹⁸⁰

The Church is encompassed with an eave based on the profiled cantilevered brackets of the log-construction endings (Wooden Tserkvas 2010).¹⁸¹ An enclosed porch is attached at the narthex southern entrance and a rectangular sacristy is

¹⁷⁷ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁷⁸ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 46.

¹⁷⁹ *Ibid.*, 142.

¹⁸⁰ *Ibid.*, 142.

¹⁸¹ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

attached to the sanctuary from the North.¹⁸² “All the interior spaces are open up to the vaulting zenith. The choir, initially located at the narthex eastern wall, was transferred in [the] 1950’s to its western wall.”¹⁸³ The floor plan of the Nativity of the Birth of the Virgin Mary in Nyzhniy Verbizh is shown in Figure 28.

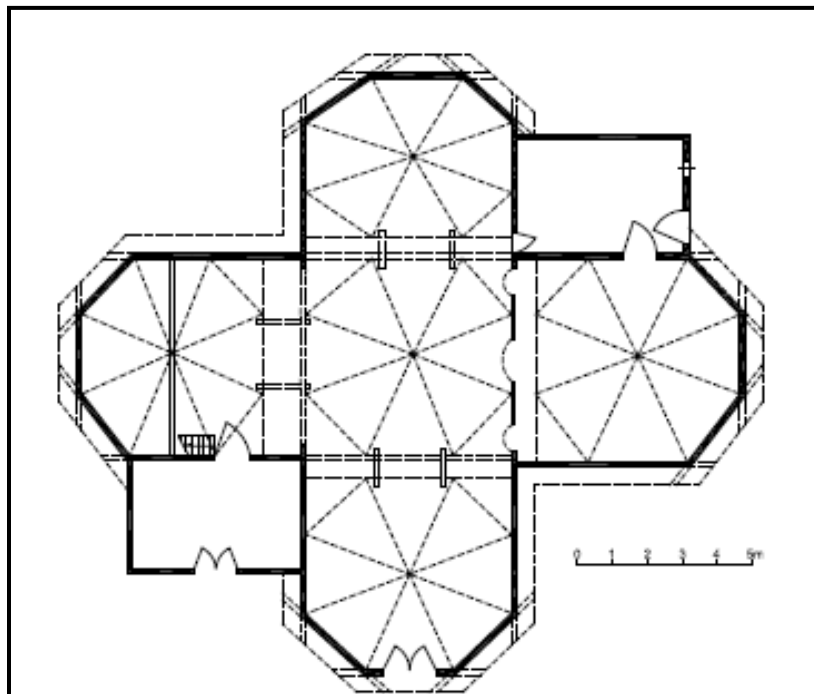


Figure 28: Floor Plan of the Church of the Nativity of the Birth of the Virgin Mary in Nyzhniy Verbizh¹⁸⁴

In addition to the relocation of the choir; the Nativity of the Birth of the Virgin Mary has seen numerous other modifications throughout the years. “In 1937 a

¹⁸² *Ibid.*

¹⁸³ *Ibid.*

¹⁸⁴ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 77.

concrete wall was raised around the church grounds and brick-built stairs leading up from the road were installed.”¹⁸⁵ In the late 1980s the church “was adorned with new painted decoration with separate pictorial images executed on pasted linen. In 1990 the walls were clad with sheet metal adorned with embossed and chased decoration including images of saints.”¹⁸⁶ That same year “the open porch at the eastern entrance to the narthex was transformed into an enclosed porch. The building was provided with central heating [it is the only nominated church with central heat], the boiler being placed in a special annex to the east of the church, alongside the enclosure wall.”¹⁸⁷

The multi-colored interior from the end of the 20th century, iconostasis from the beginning of the 19th century, the main and side sanctuaries from the beginning of the 19th century.¹⁸⁸ In addition, a collection of icons from the end of the 18th century have been preserved inside the church.¹⁸⁹

The Birth of the Virgin Mary in Nyzhniy Verbizh remained open during Soviet times and is currently used by the Ukrainian Orthodox faith. “In 1991 the church was included on the local list of historic monuments of the Ivano-Frankivs’k Region.”¹⁹⁰ This exceptional building is of particular interest since it constitutes a testimony of the

¹⁸⁵ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 142.

¹⁸⁶ Ibid., 142.

¹⁸⁷ Ibid., 142.

¹⁸⁸ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁸⁹ Ibid.

¹⁹⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 142.

distinct Hutsul architectural style, encompassing both its unique composition and the techniques used in its construction...The nominated property is an outstanding example of a uniquely designed tserkva, with no parallels anywhere else in the region. [In addition] its impeccable design adds to its very high artistic value.”¹⁹¹ Exterior and interior pictures of the Nativity of the Birth of the Virgin Mary in Nyzhniy Verbizh are shown in Figures 29 through 32.



Figure 29: Exterior Picture of Church at Nyzhniy Verbizh

¹⁹¹ Ibid., 77.



Figure 30: Picture of Iconostasis of Church at Nyzhniy Verbizh



Figure 31: Picture of Dome of Church at Nyzhniy Verbizh



Figure 32: Picture of Painting in Church at Nyzhniy Verbizh

The younger of the two Hutsul style nominated churches is the Ascension of Our Lord built in Yasinia. It is located in the Carpathian Mountains, not far from Yablunetsky Pass. It is a cruciform-shaped, one dome, spruce log church that was built in 1824.¹⁹² Legend has it that it was built on the same place as a previous church.

“Its second name, Strukivska, originates from the name of the shepherd Ivan Struk. While describing the church, H. Lohvyn told a local legend about [the] Hutsul Struk, who tended a flock of sheep in this locality until late in autumn. One day there was a heavy fall of snow, and all the paths were drifted up. Lack of food made Struk leave the flock near a little haystack and return home. In spring, when Struk came to the pasture, he was surprised to find the flock in good state, and even with offspring. As a token of gratitude to the Most High, Struk built a church in this place in the 16th century.”¹⁹³

“The present-day church is a five-frame cruciform structure with one dome. The square central frame is much wider than lateral chapels.”¹⁹⁴ “The wider squared nave is capped with a tent-framed dome... It is joined with narrower side shoulders which are covered with a gable roof and ostrishok's (small eaves). The Church has an eave, based on profiled cantilevered brackets and torn by a new enclosed porch near the western wall of the narthex.”¹⁹⁵ “Developed vertically, the space of the nave is joined through arched openings to the space of the lateral chapels and narthex.” A floor plan of the church in Yasinia is shown in Figure 33.

¹⁹² UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁹³ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystemstvo Publishers, 2009: 149.

¹⁹⁴ *Ibid.*, 148-149.

¹⁹⁵ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

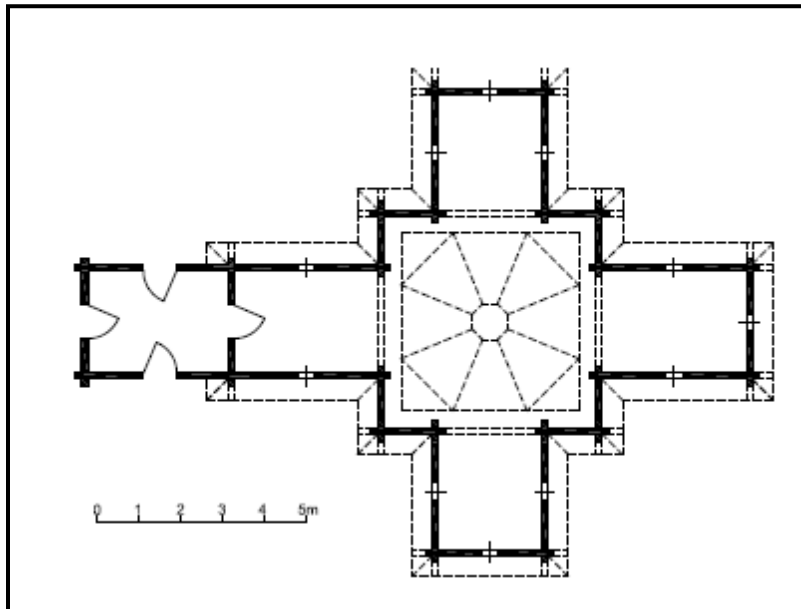


Figure 33: Floor Plan of the Church of the Ascension of Our Lord in Yasinia¹⁹⁶

The nave space is opened to the base of the lantern and connected with a crossed baulk on the lower level of the octagonal drum.¹⁹⁷ The side shoulders have flat ceilings along the crossed baulks. An 18th century traditional iconostasis “shining with gilt enhances to a great extent the sacral character of the church’s interior. Over the carved Holy Doors with the motifs of vines, bunches of grapes and medallions, there are The Deesis icon and the figures of the Apostles.”¹⁹⁸ In addition, some icons from

¹⁹⁶ Floor Plan from “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine.” Warsaw – Kiev 2011: 111.

¹⁹⁷ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

¹⁹⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 149.

the 18th century and the gonfalons¹⁹⁹ from the beginning of the 19th century are also preserved.”²⁰⁰

The grounds of the church “are bordered by old trees growing along the line of the perimeter fence. In the northern part of the churchyard there is an old cemetery with graves and tombstones dating from various periods.”²⁰¹ There is a bell tower nearby which was built in 1813. It “is characterized by the plasticity of the form analogous to that of the church. Harmoniously combined with the picturesque surroundings, the church and bell tower in Yasinia form a unique ensemble of Hutsul folk architecture.”²⁰²

“In November, 1918 the National Council in Yasinia proclaimed the Hutsul Republic as a part of the West Ukrainian People’s Republic.”²⁰³ It was later absorbed into the first Czechoslovakian Republic as Subcarpathian Ruthenia (which was the name of Transcarpathia) from 1919–1938 where the church was declared a sacred place and its image was printed on postage stamps.²⁰⁴ In Soviet times the church was closed and

¹⁹⁹ A gonfalon is a banner suspended from a crosspiece that is used in an ecclesiastical procession.

²⁰⁰ UNESCO World Heritage Centre, “Wooden Tserkvas (Churches) of Carpathian Region in Ukraine and Poland,” 2010, accessed November 2, 2012, <http://whc.unesco.org/en/tentativelists/5494/>.

²⁰¹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 111.

²⁰² Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mystetstvo Publishers, 2009: 149.

²⁰³ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 164.

²⁰⁴ *Ibid.*, 164.

in 1963 it was listed as a historic monument of the USSR.²⁰⁵ “In 1971 the building was restored according to a project devised by Ivan Mohytych and Bohdan Kindzelskiy. Later the shingles covering the walls and roof were replaced, the porch attached to the west wall of the narthex was dismantled, and parts of the roof trusses and foundations were replaced.”²⁰⁶ The church was opened for public worship in the early 1990s and in 1995 the Ukrainian Catholic community was revived in Yasinia.²⁰⁷

The old growth trees and mountainous terrain make the Church of the Ascension of Our Lord one of the most beautiful. One is required to cross a picturesque foot bridge over a river in order to access the church from the main road. “Of all the Hutsul churches, the forms of the Ascension Church (Strukivska) in the village of Yasinia are in the greatest harmony with the surroundings.”²⁰⁸ Pictures of the exterior and interior of the church can be seen in Figures 34 through 37.

²⁰⁵ Ibid., 164.

²⁰⁶ Ibid., 164.

²⁰⁷ Ibid., 164.

²⁰⁸ Prybeha, Leonid. *Architectural Gems of Ukraine: Folk Architecture*. Kiev: Mysterstvo Publishers, 2009: 149.



Figure 34: Picture of Bridge to Church at Yasinia



Figure 35: Exterior Picture of Church at Yasinia



Figure 36: Picture of Left Side of Iconostasis of Church at Yasinia



Figure 37: Picture of Right Side of Iconostasis of Church at Yasinia

1.2.4 Problems Facing the Ukrainian Wooden Churches

The wooden churches in Western Ukraine have faced numerous trials throughout their existence. Unfortunately, they still face many problems today. Although political upheaval and war has been the largest culprit in the destruction of wooden churches, environmental conditions and the location of the churches have also played a significant role. Western Ukraine has a continental climate with a moderately cold winter and wet summer. With the numerous forests which were used to build the churches, natural disasters like fire was and is still a threat to the timber structures.

Law often required Orthodox churches to be erected outside of the village and they were often situated “on a nearby hill where possible and frequently surrounded by a cemetery... Inherently it [this location] carries both advantages and disadvantages. If a village burns, the church will be spared.”²⁰⁹ Or if a church catches fire, the villagers have further to travel and retrieve water than if the church were located closer to the center of the community.

“Largely through human neglect, and sometimes arson, however, Ukraine’s churches are disappearing. The country is losing an average of five to eight churches annually.”²¹⁰ The Lviv Region lost 17 structures in recent years²¹¹ and from 1999 to

²⁰⁹ Patterson, Joby. *Wooden Churches of the Carpathians*. New York: Columbia University, 2001: 18.

²¹⁰ Feduschak, Natalia A. “Drive is on to Save Wooden Churches in Western Ukraine,” *The Kyiv Post*, June 10, 2010.

²¹¹ *Ibid.*

2011, 15 wooden churches were destroyed by fire in the Transcarpathian region of Western Ukraine alone.²¹²

Although many communities have grown and many wooden churches are now located well within the village boundaries, this is not always the case and the isolation of the churches is often a factor in not only in the prevention of fires, but also in maintaining interest of and attendance at the church. “When Ukraine gained its independence, villagers embraced the return of religious freedom, but many viewed their wooden churches as eyesores - rickety, difficult to maintain and ripe for renovation or demolition.”²¹³

In an attempt to alleviate maintenance costs some wooden churches including the one nominated in Nezhniy Verbizh were covered with aluminum siding. Others have used vinyl and even enclosed their icons with plastic in an ill directed attempt at preservation. Both the siding and plastic can damage the wood by not allowing it to breath and if not properly remediated, this can cause irreversible damage. Fortunately, the nominated churches are in better condition than most.

Another large issue facing the nominated churches is the complicated bureaucracy among governmental and other interested parties in the preservation effort. Since the eight nominated churches span three separate regions – Lviv, Ivano-

²¹² News.IF.UA, “Українська сакральна спадщина — одна з найкращих в Європі [Ukrainian Sacred Architecture – One of the Best in Europe],” January 6, 2011, accessed May 11, 2012, <http://news.if.ua/news/11636.html>.

²¹³ Rodriguez, Alex. “‘Improvement’ Puts Ukraine’s Famed Wooden Churches in Peril,” *Chicago Tribune*, April 26, 2008, accessed June 15, 2012, http://articles.chicagotribune.com/2008-04-06/news/0804050392_1_parishioners-in-other-villages-lviv-foundation-stone-replacements/2.

Frankivs'k and Transcarpathia – there is a need for cooperation among the local governments. Unfortunately, in Ukraine “almost all external connections among regions lead directly to Kiev. Conversely, there is no discernible consolidation of elites representing neighboring regions with similar and historical features.”²¹⁴

In addition to the lack of governmental cooperation, preservation of the churches is complicated by the fact that they are managed by various entities. Three churches (The Descent of the Holy Spirit at Potelych, Holy Trinity at Zhovka, and the Church of the Synaxis of the Virgin Mary at Matkiv) are Ukrainian Greek Catholic, two are Ukrainian Orthodox (The Church of the Nativity of the Birth of the Virgin Mary at Nyzhniy Verbizh and Saint Archangel Mykhailo's at Uzhok) while the Ascension of Our Lord at Yasinia is shared by both the Ukrainian Greek Orthodox and Ukrainian Orthodox churches. The remaining two churches are Saint Yuriy's at Drohobych and The Descent of the Holy Spirit at Rohatyn are managed by the Drohobych Museum of Local Lore and Ivano Franskivs'k Museum respectively. In addition, the churches at Zhovkva and Potelych are owned by the state, but “made available to the local religious community.”²¹⁵ The issue of who is responsible for the various aspects of preservation at the nominated churches is addressed in further detail in the fifth section of this dissertation.

²¹⁴ Turovskii, R.F, “A Comparative Analysis of Trends in Regional Development in Russia and Ukraine,” *Sociological Research* 40 no. 5 (September 2001): 52-73: 67.

²¹⁵ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 207.

Lack of funding is also hampering preservation efforts at the churches. With the government spending only one million Hryvna or approximately \$125,000 in 2009 on the preservation of all (not just those nominated in Western Ukraine) wooden churches in Ukraine, funding from outside sources could provide benefits to the churches that the local communities cannot afford at this time.²¹⁶ Although, no examples of a complete restoration of a Ukrainian wooden church exists (probably due to financial considerations), the restoration of a single 17th century wooden church in Sodamkylä, Finland in the mid- 1990's cost \$500,000²¹⁷ USD or four times the current Ukrainian budget for all churches.²¹⁸ Naturally, every site and wooden church is different and this affects the final restoration cost.

This is not to say that there are not things working in the churches favor as well. One positive factor is that the western region of Ukraine has very little problems with termites. There are over 2,600 known species of termites around the globe, however with fewer than 10 species; Europe has the fewest number of species on any continent with the majority of those living around the Mediterranean.²¹⁹ This does not mean that

²¹⁶ Ibid., 150.

²¹⁷ The \$500,000 restoration number agrees with an article posted by Vasil Vasutin on the cost to restore a single Ukrainian church. This article can be found at Vasutin, Vasil, "Унікальна церковна архітектура, якою славилася Західна Україна, на межі повного знищення [Unique and Famous Western Ukrainian Church Architecture on the Brink of Annihilation]," *Тиждень [Week]*, April 11, 2008.

²¹⁸ Kairamo, Maija. "The Restoration of Sodamkylä Old Church: 1992-1995," *Wooden Structures: A Global Forum on the Treatment, Conservation, and Repair of Cultural Heritage*. Kelley et. al eds, Pennsylvania: American Society for Testing and Materials, 2000: 132.

²¹⁹ United Nations Environmental Programme /FAO/Global IPM Facility Expert Group on Termite Biology and Management, "Finding Alternatives to Persistent Organic Pollutants (POPs)for Termite Management," 2000, accessed December 1, 2011, http://www.chem.unep.ch/pops/termites/termite_ch2.htm.

insects do not pose a problem. The bark beetle and shipworm are a significant threat to the churches as they eat wood and have been known to destroy wooden churches in Ukraine if left unchecked.²²⁰

Wooden churches can also be affected by air pollution. Fortunately, “most of the nominated component properties (except Zhovkva, Rohatyn, and Drohobych) are situated in villages of the Precarpathian and Carpathian regions, which are recreational areas situated far from main highways, where the concentrations of carbon dioxide, nitrogen oxide, and dust is low. The average statistic density of harmful substances emitted for the previous three years is 7.0 t/1 km² for the Ivano-Frankiv’sk and Transcarpathia regions and 11.0 t/1 km² for the Lviv region. The tserkvas in Zhovkva, Rohatyn, and Drohobych are located in towns with manufacturing industries and heavy traffic. This results in relatively higher concentrations of harmful substances and dust in the atmosphere, though their levels do not exceed accepted norms.”²²¹

1.3 Research Question and Methodology

This dissertation argues that community involvement should be a part of the nomination process to the World Heritage List. This discussion should include not only

²²⁰ Druck, Baltia. “Ukrainian Wooden Architecture,” Embassy of Ukraine in Japan, accessed May 21, 2011, <http://www.mfa.gov.ua/japan/en/publication/content/13131.htm>.

²²¹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 199.

how the community was involved in the nomination process, but how it will play a role in future activities at the site.

Research has shown at least seventeen potential socio-economic benefits of World Heritage Site designation. Therefore, communities should be consulted on their views on using their site to bring about these potential benefits as part of the development of their community. This will help to ensure that the communities are engaged and that site management does not take steps that will alienate the site from the local community.

As part of this argument, the Carpathian Wooden Churches of Western Ukraine were used as a case study to show that community involvement and consultation provides important information to the management teams at World Heritage Sites. A local survey was developed under the supervision of this dissertation committee and Dr. Bevez at Lviv Polytechnic National University to determine what type of development the local communities support. The results of the surveys were then used to develop guidelines and a plan of action to be implemented by the Department of Reconstruction and Restoration of Historical Complexes at Lviv Polytechnic National University and recommendations for other parties involved in the management of the nominated churches and communities.

1.4 Organization of the Dissertation

The present section provided the introduction and research objectives along with the importance of the nominated churches and their preservation. It also presented the challenges facing the churches in Ukraine.

The next section provides a literature review on community involvement in the planning process and at World Heritage Sites. It also presents the potential socio-economic benefits of World Heritage Site designation and then reviews efforts to improve the socio-economic conditions at sites similar to the nominated churches and ends with a discussion on the literature gap in community involvement at World Heritage Sites and how previous studies have focused on the consequences of acceptance to the World Heritage List whereas this study reaches out to the communities with nominated churches and attempts to bring about changes that they desire while being aware of their concerns.

The third section focuses on the interactional theoretical approach to community development and how this can be applied to community involvement at World Heritage Sites with an emphasis on the wooden churches. It presents a conceptual model of World Heritage Sites role in community development and the hypotheses to be explored in the local surveys.

The fourth section presents the current status of public participation in the planning process in Ukraine along with the current property management plan for the nominated churches. It also looks at the need for community involvement and then

presents the development of the community surveys and the methodology used to administer them.

The fifth section presents the survey results and statistical analysis followed by a revision to the conceptual model based on the survey responses. This section also presents a discussion on the current state of preservation efforts at the nominated churches followed by the guidelines and plan of action developed for Lviv Polytechnic National University. It also discusses the policy implications for the management and governmental organizations involved at the nominated churches from the surveys and literature review. It ends by discussing lessons learned through the survey process and problems encountered in the development of the proposed plan of action.

The final section reviews the lessons learned about community involvement at the nominated churches. It then discusses how community involvement can be incorporated into plans at other World Heritage Sites and why this should be an integral part of the nomination process. This is followed by recommendations for future research and the conclusion.

2. LITERATURE REVIEW

2.1 Community Involvement at World Heritage Sites and Potential Socio-Economic Benefits

This section looks at the importance of public participation in the planning process in general and more specifically at World Heritage Sites. Next, it focuses on previous studies about the role World Heritage Sites can play in the socio-economic development of their communities. Then four World Heritage Sites with similar characteristics as the nominated churches are reviewed with a special emphasis on how they are encouraging citizen participation to bring social and economic change to their local communities.

2.2 Community Involvement and its Use at World Heritage Sites

Community involvement also known as “public participation” or “citizen participation is a process which provides private individuals an opportunity to influence public decisions and has long been a component of the democratic decision-making process. Public participation can be distinguished from the term ‘stakeholder participation’ which refers more specifically to ‘organized’ groups such as companies and Non-Governmental Organizations”²²²

²²² Mostert, E., “Public Participation and the European Water Framework Directive: A Framework for Analysis,” *Delft University of Technology RBA-Centre: HarmoniCOP Project*, 2003.

Planned and applied well, public participation is valued as a useful process for generating important and surprising insights contributing to the design of policies better fitted to serving the needs of those concerned.²²³ The process of involving the community in the planning process is also “considered conducive for creative decision-making as well as enabling greater acceptance of decisions with fewer ensuing implementation problems”²²⁴ In addition, by involving the local communities, valuable insight and new perspectives can be gained. “The outcomes of participatory processes often challenge the perceptions of those in authority—at the highest levels of government, as well as those at the local or grassroots level, in this way influencing and changing attitudes and agendas.”²²⁵

Arguments for public participation in the planning process can be justified on three grounds - “normative”, “substantive” and “instrumental.”²²⁶ The normative reasoning argues that participation is closely related to the democratic rationale for intrinsic social desirability of equity of access, empowerment of process, and equality of outcome, with the aim of countering the exercise of power.²²⁷ “As such, it should be valued as an end in itself. Substantive arguments reason from a need to combine

²²³ Patel, Mita, Kasper Kok and Dale Rothman, “Participatory Scenario Construction in Land Use Analysis: An Insight into the Experiences Created by Stakeholder Involvement in the Northern Mediterranean,” *University of Maastricht International Centre for Integrated Assessment and Sustainable Development*, 2006: 548.

²²⁴ *Ibid.*, 548.

²²⁵ *Ibid.*, 548.

²²⁶ Stirling, A., “Analysis, Participation and Power: Justification and Closure in Participatory Multi-Criteria Analysis,” *Land Use Policy* 23 (2006): 95–107.

²²⁷ Rawls, J. *A Theory of Justice*. Cambridge: The Belknap Press of Harvard University Press, 1971.

participation with other forms of analysis. This sees participation as a way of gathering more diverse, extensive and context-specific bodies of knowledge in order to take more careful and explicit account of divergent values and interests. As such participation is reasoned as being a means to an end rather than an end in itself. Finally, instrumental reasoning values public participation as a means to restore public credibility and trust.”²²⁸ In this framework, participation provides for more effective implementation of decisions taken by providing greater legitimacy and justification.²²⁹

All three frameworks for justifying public participation provide useful insights into ways that its benefits can be contextualized. This is not to say that public participation is without its detractors. Criticisms of public participation processes include the arguments that they can be limited, conceal inequalities, and provide unrepresentative input.²³⁰ Therefore it is important to try and minimize these issues whenever possible.

Overall, public participation is, for the most part, valued as a means to enable and enhance democracy,²³¹ create empowerment, and a practical means for putting

²²⁸ Patel, Mita, Kasper Kok and Dale Rothman, “Participatory Scenario Construction in Land Use Analysis: An Insight into the Experiences Created by Stakeholder Involvement in the Northern Mediterranean,” *University of Maastricht International Centre for Integrated Assessment and Sustainable Development*, 2006: 548.

²²⁹ Collingridge, D. *Critical Decision Making: A New Theory Of Social Choice*. London: Pinter, 1982.

²³⁰ Cooke, B., U. Kothari. *Participation: The New Tyranny?* London: Zed Books Ltd, 2002.

²³¹ Mostert, E., “The Challenge of Public Participation,” *Water Policy* 5 (2003): 179–197. and Mostert, E., “Public Participation and the European Water Framework Directive: A Framework for Analysis,” *Delft University of Technology RBA-Centre: HarmoniCOP Project*, 2003.

decisions into effect.²³² Though public participation is critical, it is mentioned in only a few references in the World Heritage Literature. In addition to being part of UNESCO's World Heritage mission, it is in the third principle of the Charter on the Conservation of Historic Towns and Urban Areas²³³ and it is also included in ICOMOS' Resolutions on the Conservation of Smaller Historic Towns.²³⁴

Structured community involvement is not a required part of the nomination process neither is a description of how the community will be involved once a site is listed.²³⁵ The lack of involvement has led to issues at World Heritage Sites with respect to tourism and also their survival.

While "World Heritage Site (WHS) designation is often valued for the increased tourism and associated economic benefits it brings to a region, it can simultaneously lead to the disenfranchisement and marginalization of local communities" if they are not included in the decision making process.²³⁶ Increasing emphasis is "being placed on tourism planning involving the multiple stakeholders affected by tourism, including residents, public authorities and business interests, so that they may collaborate to

²³² Stave, K.A., 2002. Using system dynamics to improve public participation in environmental decisions. *System Dynamics Review* 18: 139–167.

²³³ ICOMOS, "Charter for the Conservation of Historic Towns and Urban Areas," 1987, accessed May 20, 2011, http://www.international.icomos.org/charters/towns_e.htm.

²³⁴ ICOMOS, "International Committee on Historic Towns and Villages," accessed June 20, 2011, <http://civvih.icomos.org/>.

²³⁵ See discussion in the first section of this dissertation on World Heritage Site Designation for further details.

²³⁶ Tucker, Hazel and Andus Emge, "Managing a World Heritage Site: The Case of Cappadocia," *Anatolia: An International Journal of Tourism and Hospitality Research* 21 no. 1 (2010): 41.

develop a shared vision for tourism.”²³⁷ Unfortunately, even in the realm of tourism at World Heritage Sites, “very few studies” have examined stakeholder perceptions and involvement.²³⁸

Past research shows that “that the more attached residents are to their community, the more negative they are about tourism development.”²³⁹ Community attachment can be defined as the “extent and pattern of social participation and integration into community life, and sentiment or affect toward the community.”²⁴⁰ A study on tourism at the World Heritage Site of the Pitons Management Area in Saint Lucia agreed with this sentiment, but found that there was support from the local community for developing tourism at the Pitons Management Area in a sustainable manner.²⁴¹ A study on stakeholder collaboration and tourism at the World Heritage Site in Luang Prabang, Laos found that the “attitudes of the heritage managers [at that site] with regard to the issues concerning conservation and tourism need[ed] to be changed” and that “reconciling the differences in opinion between the local tourism

²³⁷ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder interviews and tourism planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999): 351. See also: Jamal, T. B., and D. Getz, (1997). “Visioning for Sustainable Tourism Development: Community-Based Collaborations,” In P. E. Murphy (Ed.), *Quality Management in Urban Tourism*, Chichester: Wiley, 1999, 199-220.

Ritchie, J. R. B., “Crafting a Destination Vision. Putting the Concept of Resident-Responsive Tourism into Practice,” *Tourism Management*, 14(1993): 379-389.

²³⁸ Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, “Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia,” *Annals of Tourism Research* 36 no. 3 (2009): 391.

²³⁹ Harrill, R., “Residents’ Attitudes towards Tourism Development: A Literature Review with Implications for Tourism Planning,” *Journal of Planning Literature* 18 no. 3 (2004): 259.

²⁴⁰ McCool, Stephen F., and Steven R. Martin. “Community Attachment and Attitudes toward Tourism Development,” *Journal of Travel Research* 32 no. 2 (1994): 30.

²⁴¹ Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, “Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia,” *Annals of Tourism Research* 36 no. 3 (2009): 407.

industry and the heritage managers presents a barrier towards collaboration between the two groups.”²⁴²

Research has shown that reaching a consensus within tourism development provides benefits including avoidance of the cost of resolving conflicts in the long-term²⁴³ and providing cost-effective solutions by pooling resources.²⁴⁴ “Furthermore, it makes use of local knowledge to make sure that decisions are well-informed and appropriate.²⁴⁵ This adds value by building on the store of knowledge, insights, and capabilities of stakeholders²⁴⁶ and gives a voice to those who are most affected by tourism.”²⁴⁷

History shows what happens when local communities are not attached to World Heritage Sites. The Castles of Elmina which are part of the World Heritage Site of the “Forts and Castles, Volta, Greater Accra, Central and Western Regions” of Ghana are a

²⁴² Aas, C., A. Ladkin, and J. Fletcher, “Stakeholder Collaboration and Heritage Management,” *Annals of Tourism Research* 32 (2005): 44.

²⁴³ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder interviews and tourism planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

²⁴⁴ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Bramwell, B., and A. Sharman, “Collaboration in Local Tourism Policymaking,” *Annals of Tourism Research* 26 (1999): 392–415.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

²⁴⁵ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder interviews and tourism planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

²⁴⁶ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Gray, B. *Collaboration Finding Common Ground for Multi-party Problems*. San Francisco: Josey Bass, 1989.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

²⁴⁷ Aas, C., A. Ladkin, and J. Fletcher, “Stakeholder Collaboration and Heritage Management,” *Annals of Tourism Research* 32 (2005): 31.

good example. A 2004 report found that “from the outside they appear to be in a reasonable state of repair, yet some parts are in a dangerous condition and will collapse if action is not taken soon.”²⁴⁸ Unfortunately, in two city consultations held in 2000 and 2001 with the local population; “it became very clear that the preservation of the monuments is not a priority for the local population.”²⁴⁹ The same report found that the World Heritage site in Zabid, Yemen was in a state of decline and that again the local inhabitants were not interested in the maintenance of that heritage site either.²⁵⁰

The authors of this report conclude that these sites cannot survive without support from outside sources. Although, this is true for the short-term horizon; it is also equally true that these sites need to have community support if they are going to survive for the long-term. By including a section in the nomination file about how the community was involved in the nomination process and how the community will be involved after acceptance of the site to the World Heritage List, pitfalls like disenfranchisement by tourism or lack of interest in the preservation of the site can be mitigated at least to a certain extent.

In addition, the 2007 study “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks” found that the socio-economic

²⁴⁸ De Merode, Eléonore, Rieks Smeets and Carol Westrik, “Linking Universal and Local Values: Managing a Sustainable Future for World Heritage,” *UNESCO World Heritage Center*, 2004, accessed January 11, 2013: <http://unesdoc.unesco.org/images/0013/001377/137777m.pdf>: 33.

²⁴⁹ *Ibid.*, 33.

²⁵⁰ *Ibid.*, 34.

benefits of WHS designation were higher at sites where buy-in from the local community was greatest.²⁵¹ It also found that “a system offering only limited and formal involvement to the local population will have a minimal impact on community capacity” and that “where confident site management leaves power with strong local businesses and community leaders, economic and social benefits may be marked.”²⁵²

For this dissertation public participation is also important because “most models of sustainable development also include stakeholder collaboration, and in particular community empowerment, as a cornerstone of the development process”²⁵³ Those communities located in rural areas, including several of the nominated churches, may be more prone to disenfranchisement since they are geographically isolated from the politicians and nominating parties making decisions about their sites. In addition, if tourism is to be encouraged at these sites, it is “increasingly important for tourism planning in destinations to involve the multiple stakeholders affected by tourism.”²⁵⁴

Western Ukraine already faces a problem where “instead of restoring the wooden churches, communities are tearing them down to build new elaborate brick

²⁵¹ “Social, Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks,” *Scottish Natural Heritage*, 2007: 8.

²⁵² “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 9.

²⁵³ Landorf, Christine, “Managing for Sustainable Tourism: A Review of Six Cultural World Heritage Sites,” *Journal of Sustainable Tourism* 17 no. 1 (2009): 53-70: 55.

²⁵⁴ De Arujo, L. Medeiros and B. Bramwell, “Stakeholder Assessment and Collaborative Tourism Planning,” *Journal of Sustainable Tourism* 7 Nos. 3 and 4 (1999).

Also see Gartner, W.C., *Tourism Development: Principles, Processes and Policies*. New York: Van Nostrand Reinhold, 1996 and Williams, P.W., R.W. Penrose and S. Hawkes, “Shared Decision-Making in Tourism Land Use Planning,” *Annals of Tourism Research* 25 no. 4 (1998): 860–889.

buildings.”²⁵⁵ As stated previously, the country is losing an average of 5 to 8 churches annually.”²⁵⁶ Therefore, it is imperative to involve the local communities in the preservation of the nominated churches in every way possible in order to attach them to the churches and provide them with a voice in the management of the churches.

2.3 World Heritage Sites Role in Socio-Economic Development

World Heritage Site designation is widely recognized for its role in supporting the preservation of cultural and historic sites along with its ability to promote peace and reconciliation. However, the role of World Heritage Sites in community development is a topic that needs further study. This statement was affirmed in 2004 when Francesco Bandarin, the director of the United Nations Educational, Scientific and Cultural Organization’s World Heritage Center, wrote in the preface to *Linking Universal and Local Values: Managing a Sustainable Future for World Heritage* that, “among the challenges facing UNESCO and the international community is to make the national authorities, the private sector, and civil society as a whole recognize that World Heritage conservation is not only an instrument for peace and reconciliation, for

²⁵⁵ Feduschak, Natalia A. “Drive is on to Save Wooden Churches in Western Ukraine,” *The Kyiv Post*, June 10, 2010.

²⁵⁶ *Ibid.*

enhancing cultural and biological diversity, but also a factor of regional sustainable development.”²⁵⁷

“Cultural heritage is internationally recognized as one of the factors of the development and welfare of a territory and the individuals that live within it.”²⁵⁸ Using cultural Heritage Sites as a force for community development is all the more important in countries such as Ukraine which lack some of the resources of more developed countries. Therefore, it is hoped that with a concerted effort, meaningful social and economic gains can be made utilizing sites like the wooden churches in Western Ukraine.

Several important studies have been done in recent years to evaluate the potential socio-economic impact of World Heritage Site designation and the benefits that this title can bring to the surrounding communities.²⁵⁹ A 2007 study by Scottish Natural Heritage titled “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks” found that benefits vary widely from site, “depending on the resource base of the site, the nature of the local economy,

²⁵⁷ De Merode, Eléonore, Riëks Smeets and Carol Westrik, “Linking Universal and Local Values: Managing a Sustainable Future for World Heritage,” *UNESCO World Heritage Center*, 2004, accessed January 11, 2013: <http://unesdoc.unesco.org/images/0013/001377/137777m.pdf>.

²⁵⁸ Bertoldi, Bernardo, Elisa Cerruti and Giuseppe Russo. “Managing Cultural Heritage Thinking to Community Benefits,” *Economia Aziendale* (March 2009): 43-65: 44.

²⁵⁹ Some of the more notable studies include the United Kingdom’s Department for Culture, Media and Sport (DCMS), Cadw and Historic Scotland 2007 PricewaterhouseCoopers investigation into cost and benefits of WHS designation in the UK, the 2007 Scottish Natural Heritage commissioned, Hambrey Consulting study of the social, economic and environmental benefits of World Heritage Sites, Biosphere Reserves and Geoparks, the 2008 World Heritage Centre study by Professor Rémy Prud’homme of the University of Paris XII, and the Lake District World Heritage Project’s study by Redbanks Consulting Ltd and Trends Business Research Ltd titled “World Heritage Status: Is there Opportunity for Economic Gain?”

governance structures, and individuals involved.” This is logical because clearly there are site specific issues that make each site unique and affect its ability to improve the socio-economic status of the surrounding community.

A 2008 study by PricewaterhouseCoopers for the United Kingdom’s Department for Culture, Media and Sport (UKDCMS), Cadw²⁶⁰ and Historic Scotland focused on the benefits of World Heritage Site designation in the United Kingdom. It used the following six step process.

1. Strategic consultations with key stakeholders.
2. A literature review of “key strategic documents from UK and devolved governments and previous cost benefit studies and measurement approaches in Heritage and particularly World Heritage Sites.”²⁶¹
3. Preparation of research tools including “a set of questions for a costing pro-forma which was sent to 24 of the UK sites, a set of aide memoirs for the case study consultations and a set of questions for the postal survey of residents, focusing mainly on the benefits of World Heritage Status.”²⁶²
4. A selection of six case studies sites in which extensive consultation of key players was undertaken.

²⁶⁰ Cadw is the historic environment service of the Welsh Assembly Government

²⁶¹ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 20.

²⁶² Ibid., 20.

5. Wider surveys of the general public at the six case study sites and administration of an electronic questionnaire to all of the United Kingdom's 24 World Heritage Sites
6. Analysis and reporting of the results.²⁶³

The UKDCMS study listed eight potential areas of impact from WHS site designation including:

1. "Partnership – WHS status is felt to increase the level of partnership activity through the consultation required to create and fulfill the requirements of the management plan.
2. Additional Funding – WHS status is felt to increase the levels of investment in conservation and heritage directly and other areas indirectly.
3. Conservation – WHS status is felt to result in greater focus, planning care and investment of resources in good conservation of sites.
4. Tourism – The PwC evidence suggests that the impact on tourism is marginal.
5. Regeneration – the assumption that WHS is somehow an automatic catalyst for regeneration, stimulating inward investment, inward migration, and increased tourism.

²⁶³ Ibid., 20-22.

6. Civic Pride – WHS status is felt to be a mechanism for developing local confidence and civic pride. The research ‘tends to support with evidence this area of WHS benefit as a strong benefit’.
7. Social Capital – WHS status is felt to have the potential for providing increased social unity and cohesion through increasing opportunities for interaction and engagement with local communities.
8. Learning and Education – WHS status is felt to be a stimulus to developing learning and educational projects. The PwC research ‘tends to support with evidence this area of WHS benefit’.”²⁶⁴

The UKDCMS’ study found that World Heritage Sites tend to strongly support socio-economic improvement in “conservation” and “civic pride.”²⁶⁵ It also found that World Heritage Sites provide benefits in “partnership”, “additional funding (with the caveat that most additional funding is local/regional)”, “social capital”, and “learning and education.”²⁶⁶

However, it did not find support for WHS’s providing benefits in the areas of “regeneration” and “tourism” (with the UK research suggesting impacts of 0-3% and

²⁶⁴ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 6-7.

²⁶⁵ *Ibid.*, 6-7.

²⁶⁶ *Ibid.*, 6-7.

more for less well-known sites²⁶⁷). This contradicted previous studies including the previous “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks” study which found that WHS designation enhanced the tourism image and profile of the site.²⁶⁸

However, a 2008 study by Talandier and Magali seemed to support the UKDCMS report finding that WHS designation did not improve tourism. It “took an econometric approach to tourism in a number of French ‘cantons’ (local area subdivisions), and attempted to identify causal variables in the context of tourism attraction, local economic growth, and other variables. It also looked at before-and-after (WHS inscription) analysis on five sites. The findings were that WHS inscription alone is not a statistically significant cause for increased tourism attraction, all other things being equal.”²⁶⁹

There may be an answer as to why some studies show a correlation in increased tourism and WHS designation while others do not. A later 2009 study by Redbanks Consulting and Trends Business for the Lake District World Heritage Project looked at 878 WHS’s around the world. It found that many “WHSs are achieving no tourism or

²⁶⁷ Ibid., 7.

²⁶⁸ “Social, Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks,” *Scottish Natural Heritage*, 2007: 8.

²⁶⁹ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 10.

regeneration impact because they make no connection between what they see as a conservation/heritage designation and these regeneration/economic objectives.”²⁷⁰

It should be noted that the UKDCMS and Lake District World Heritage Projects viewed their approach towards World Heritage Sites differently. The goal of the UKDCMS study was to “investigate the costs and benefits of World Heritage Site (“WHS”) status in the UK”²⁷¹ while the Lake District Project focused on the “socio-economic impact potential of UNESCO World Heritage Site Status.”²⁷² The Lake District study did not include community surveys, but instead used the following six step approach.

1. Literature review of the existing evidence-base for WHS socio-economic impacts.
2. Consultation with over 100 global WHS specialists to identify the most progressive sites in terms of socio-economic development.
3. Creation of a database of all 878 current WHS sites capturing key information.

²⁷⁰ Ibid., 23.

²⁷¹ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 1.

²⁷² “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: Cover.

4. Desk-based analysis of all WHS sites – looking at, where possible, the site websites, the marketing of the sites if they are tourism or investment destinations, and any other information about the sites, including WHS management plans.
5. Use of the database to identify sites with characteristics that make them most likely to be achieving socio-economic benefits.
6. Identifying (short-listing) those sites that merited in-depth case study research.²⁷³

This study found that out of the 878 WHS's around the world that it analyzed, "approximately 70-80% of WHSs appear to be doing little or nothing with the designation directly to bring about significant socio-economic impacts – they are not failing to deliver economic gain, they are not even trying. The vast majority of WHS sites across the world are, it appears, making no discernible effort to use the designation to bring about such changes (they are not investing any significant resource in any initiatives to bring about such changes and as such one would not expect to see any impact of this kind) because they are about preserving heritage."²⁷⁴

The Lake District World Heritage Study also revised the categories of potential socio-economic development at World Heritage Sites from the eight listed on the

²⁷³ Ibid., 15.

²⁷⁴ Ibid., 22.

UKDCMS study to twelve. This list kept three of the original categories: regeneration, civic pride and education and added nine more: media value, preservation of heritage, new or improved identity, culture and creativity, cultural glue, coordinated investment through strategy, better and new services, business development and quality infrastructure.

This is not to say that the categories that were listed on UKDCMS study, but not on the Lake District World Heritage Study disappeared. Many of the socio-economic benefits associated with WHS designation are interconnected and sometimes the lines between them are blurry. For example coordinated investment through strategy is closely linked to regeneration and it could be argued a subsection of it and not an additional socio-economic benefit.²⁷⁵

One of the purposes of this dissertation is to look at how the nominated churches in Western Ukraine can improve the socio-economic conditions of the surrounding communities through community involvement and concerted planning. Therefore, it does not debate whether there are eight or twelve potential areas of socio-economic impact and the original eight categories of socio-economic impact from the UKDCMS study along with the additional nine from Lake District Study were considered as potential categories of social and economic improvement at the communities with nominated churches.

²⁷⁵ The authors of Lake District Study acknowledge the fact that coordinated investment through strategy is linked to regeneration on page 33 of the report.

The key to maximizing the socio-economic benefits of WHS designation appears also to be dependent on the leaders at the site. The UKDCMS paper found that the reason leaders pursued the WHS designation is key to understanding the socio-economic impacts at the site. The Lake District World Heritage Project study found four different types of site designations which are listed below.

1. A 'Celebration' Designation – Many places with a WHS treat it as a celebration or reward designation for heritage already preserved. Places that see the designation as a 'Celebration' do not use it to achieve socio-economic impacts – preserving the heritage was the achievement, WHS the reward.
2. A Heritage 'SOS' Designation – Many sites with a WHS treat it as an emergency attention designation for unique heritage at risk. The origins of the UNESCO WHS convention lie in this concept of WHS. Places that want it as an 'SOS' to save heritage, go on to try and do just that, namely saving heritage – the result are efforts to preserve heritage.

3. A Marketing/Quality Logo/Brand – A growing minority of sites have come to the realization that the WHS designation has value as a marketing or quality brand for historic places. Places that want the designation for marketing or branding go on to use it in their marketing and branding with little additional activity other than that related to the development of tourism.
4. A ‘Place Making’ Catalyst – This view treats WHS status as a powerful catalyst for economic development using heritage as a tool to develop powerful new identities for places, and powerful programmes of actions to change places fundamentally. Only the ‘Place Making’ WHSs use it to generate wider socio-economic impacts and fundamental change to communities and places.²⁷⁶

The socio-economic effects that World Heritage Sites can have on their respective communities depend heavily on the reason that WHS designation was pursued. The same study stated that “it could be said that WHS status is what you make of it. Where the status has been used to full effect it has brought partners together, leveraged additional funding, led to new development and enhanced educational benefits, improved conservation and even led to regeneration in some

²⁷⁶ “World Heritage for the Nation: Identifying, Protecting and Promoting our World Heritage,” *United Kingdom’s Department for Culture, Media and Sport*, December 2008: 1-2.

locations. Where these opportunities have not been seized there have been more limited benefits. The benefits that the sites attribute to WHS status are therefore strongly related to the motives they had for bidding and correspondingly what they have used the status for.”²⁷⁷ It also found that, “only a very small minority of sites perceive World Heritage Site status as being about the third and fourth of these categories (i.e. as a tool for socio-economic impact), perhaps as few as 5–10% of sites.”²⁷⁸

Needless to say, this emphasizes the need to get the leaders and stakeholders to view WHS designation as a tool for socio-economic improvement. This is often difficult due to the numerous parties involved and physical distance between them. However, if the full impact of WHS designation is going to be felt, the sites must be viewed as more than objects worthy of preservation. The following subsections review the seventeen categories of potential socio-economic improvements that World Heritage Site designation can bring about as found in the UKDCMS and Lake District World Heritage Project.

2.3.1 Partnership

Partnership at World Heritage Site can take many forms. Local, regional, national and supranational organizations often form partnerships with a specific goal in

²⁷⁷ Ibid., 24.

²⁷⁸ Ibid., 2.

mind such as preservation or documentation of sites. The UKDCMS study found that “the partnership improvements associated with WHS status are strongly related to the pre-conditions prior to WHS status.”²⁷⁹ It also found that “partnership benefits which do accrue from WHS status are likely to be more evident and ‘additional’ in those sites which span a range of different stakeholders for an area or administrative boundary that was not previously defined. This means that sites which package different groups of stakeholders together that have not previously been brought together are likely to generate more significant partnership improvements through WHS status.”²⁸⁰

The World Heritage Centre itself has an initiative called “Partnership for Conservation Initiative” (PACT) which aims to connect with the private sector to help the Centre achieve the objectives set out in the World Heritage Convention. The objectives of PACT include to:

- Strengthen the Credibility of the World Heritage List, as a representative and geographically balanced testimony of cultural and natural properties of outstanding universal value;
- Ensure the effective Conservation of World Heritage properties;
- Promote the development of Capacity-building measures, including assistance for preparing the nomination of properties

²⁷⁹ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 45.

²⁸⁰ *Ibid.*, 45.

to the World Heritage List, implementation of the World Heritage Convention and related instruments;

- Increase public awareness, involvement and support for World Heritage through Communication.²⁸¹

A PACT “partnership is an arrangement whereby all partners pool their competencies and commitments in a jointly managed venture where benefits and losses are equally shared. It combines the skills and expertise of the private sector with the World Heritage Convention's legitimacy and the Centre's knowledge of conservation issues.”²⁸²

2.3.2 Additional Funding

The 2007 study “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks” found that WHS designation enhanced leverage to pull in funding for a wide range of projects.²⁸³ The UKDCMS study looked at funding at sites before and after World Heritage List inscription and found that “there is considerable evidence... across sites that WHS partnership appears to link with the

²⁸¹ UNESCO World Heritage Centre, “Partnerships,” accessed January 5, 2013: <http://whc.unesco.org/en/partnerships/>.

²⁸² Ibid.

²⁸³ Social, Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks, *Scottish Natural Heritage*, 2007: 8.

gaining of additional funding.”²⁸⁴ These funds can come from local and national sources, however in many cases such as that in Ukraine²⁸⁵ these resources are limited, so international funding is critical.

Supranational sources like the Inter-American Development Bank and the World Bank lend money and mostly view their support of historic sites as an investment. The Inter-American Development Bank offers loans for cultural heritage projects and also has a Cultural Development Program which supports “small cultural projects that have a social impact in the Bank’s member countries in Latin America and the Caribbean.”²⁸⁶ From the 1970’s to 2010, “the World Bank has financed 241 projects (208 lending and 33 non-lending) that feature investments in cultural heritage, to a total of \$4 billion.”²⁸⁷ As of 2010, there were “117 such operations under implementation (100 lending and 17 non-lending), with an outstanding commitment of \$2 billion.”²⁸⁸

The top seven funders for conservation in the developing world include the UNESCO Funds in Trust, Aga Khan Trust for Culture, the World Monuments Fund, the

²⁸⁴ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 45.

²⁸⁵ As stated previously, annual governmental funding for the preservation of all wooden churches in Ukraine is roughly \$125,000.00.

²⁸⁶ Cultural Center of the Inter-American Development Bank, “Cultural Development Program,” accessed January 11, 2013: <http://idbdocs.iadb.org/wsdocs/getdocument.aspx?docnum=2197714>.

²⁸⁷ Bigio, Anthony G. and Guido Licciardi, “The Urban Rehabilitation of Medinas: The World Bank Experience in the Middle East and North Africa,” *The World Bank: Urban Development Series* no. 9 (May 2010): 7.

²⁸⁸ *Ibid.*, 7.

UNESCO World Heritage Fund, the Getty Conservation Institute and the International Council on Monuments and Sites. Table 2 shows their level of funding for 2009.

Rank	Organization	Developing Countries Funding	Worldwide Total
1	UNESCO Funds in Trust	\$16.0M	\$18.0M
2	Aga Khan Trust for Culture	\$8.0M	\$8.0M
3	World Monuments Fund	\$6.8M	\$15.0M
4	UNESCO World Heritage Fund	\$4.0M	\$4.0M
5	Global Heritage Fund	\$3.3M	\$3.3M
6	Getty Conservation Institute	\$2.8M	\$8.0M
7	International Council on Monuments and Sites (ICOMOS)	\$2.4M	\$6.8M

The UNESCO Funds in Trust is the largest financial supporter of cultural heritage sites with over \$18 million of support given in 2009. It is administered by UNESCO with “donations given by countries to support specific projects with defined goals and objectives.”²⁹⁰ Currently, there are five funds-in-trust including the Flemish Funds-in-Trust, France-UNESCO Cooperation Agreement, Japanese Fund-in-Trust, Netherlands Fund-in-Trust and Spanish Funds-in-Trust.

²⁸⁹ Global Heritage Fund, “Saving Our Vanishing Heritage: Safeguarding Endangered Cultural Heritage Sites in the Developing World,” accessed March 31, 2011, <http://globalheritagefund.org/images/uploads/docs/GHFSavingOurVanishingHeritagev1.0singlepage.pdf>: 47.

²⁹⁰ UNESCO World Heritage Centre, “Funding,” accessed May 20, 2012, <http://whc.unesco.org/en/funding/>.

The Flemish Funds-in-Trust focuses on the “the development of World Heritage management capacity in the Arab States.”²⁹¹ The France-UNESCO Cooperation Agreement allows for many forms of assistance including “the promotion of cultural diversity for socio-economic development” and “cultural development to reduce poverty.”²⁹² It tends to focus on Francophone nations and requires French professionals to take a lead role in the program. The Japanese Fund-in-Trust focuses on sites “in imminent danger of disintegration or collapsing.”²⁹³ The Netherlands Fund-in-Trust tends to focus on cultural heritage sites with a Dutch connection such as those in former colonies or “cultural properties originating from other international ventures by the Netherlands”²⁹⁴ and the Spanish Fund-in-Trust focuses on Latin America and the Caribbean.

The Aga Khan Trust for Culture is the second largest donor to cultural heritage sites in developing countries and tied for fourth in overall contributions to cultural heritage sites providing \$8 million in support in 2009. It “focuses on the physical, social, cultural and economic revitalisation of communities in the Muslim world.”²⁹⁵

²⁹¹ UNESCO World Heritage Centre, “Flemish Funds-in-Trust,” accessed October 12, 2011, <http://whc.unesco.org/en/ffit>.

²⁹² UNESCO World Heritage Centre, “France-UNESCO Cooperation Agreement,” accessed October 12, 2011, <http://whc.unesco.org/en/cfu>.

²⁹³ UNESCO World Heritage Centre, “Japanese Trust Fund for the Preservation of the World Cultural Heritage,” accessed October 12, 2011, <http://whc.unesco.org/en/partners/277/>.

²⁹⁴ UNESCO World Heritage Centre, “Netherlands Fund-in-Trust,” accessed October 12, 2011, <http://whc.unesco.org/en/nfit>.

²⁹⁵ Aga Khan Trust for Culture, “Introduction,” accessed October 12, 2011, <http://www.akdn.org/aktc>.

The World Monuments Fund is “the leading independent organization dedicated to saving the world’s most treasured places.”²⁹⁶ It often works with UNESCO to preserve World Heritage Sites. However, the sites are not required to be on or associated with the World Heritage List. The World Monuments Fund provides support in advocacy, education and training, cultural legacy, capacity building and disaster recovery.²⁹⁷

The World Heritage Convention designated the World Heritage Fund to provide financial support for sites listed on the World Heritage List. “The World Heritage Fund provides about \$4 million annually to support activities requested by States Parties in need of international assistance. This includes compulsory and voluntary contributions from the States Parties, as well as from private donations. The World Heritage Committee allocates funds according to the urgency of requests, priority being given to the most threatened sites.”²⁹⁸

Nominating parties can request funding for preparatory, conservation and management and emergency assistance. The conservation and management assistance is broken down into three categories: training and research, technical cooperation, and promotional and educational assistance while the preparatory and

²⁹⁶ World Monuments Fund, “About Us,” accessed October 12, 2011, <http://www.wmf.org/content/about-us>.

²⁹⁷ World Monuments Fund, “Core Programs,” accessed October 12, 2011, <http://www.wmf.org/content/core-programs>.

²⁹⁸ UNESCO World Heritage Centre, “Funding,” accessed May 20, 2012, <http://whc.unesco.org/en/funding/>.

emergency assistance funding only have one category. The types of assistance are defined by the World Heritage Fund as follows:

- **Preparatory assistance** (maximum amount: 30,000 USD): to prepare or update tentative lists, as well as to prepare nomination files for sites inscribed on national Tentative Lists, or to prepare requests for technical cooperation or training assistance.
- **Conservation and management**, which include:
 - Training and research assistance: to support the training of staff and specialists at all levels in the fields of identification, monitoring, conservation, management and presentation of World Heritage properties, with an emphasis on group training (individual scholarships cannot be funded). It can be requested also to undertake scientific research or studies benefiting to World Heritage properties;
 - Technical cooperation: to provide equipment or experts for the conservation, management and presentation of properties inscribed on the World Heritage List;
- **Promotional and educational assistance** (maximum amount: 10,000 USD): to raise awareness and develop educational materials relating to World Heritage.

- **Emergency assistance:** to address ascertained or potential threats facing properties inscribed on the World Heritage List which have suffered severe damage or are in imminent danger of severe damage due to sudden, unexpected phenomena (e.g. land subsidence, extensive fires, flooding or man-made disaster).²⁹⁹

In 2009, the Getty Conservation Institute funded \$8 million worth of cultural heritage projects including \$2.8 million in developing countries. “The Institute serves the conservation community through scientific research, education and training, model field projects, and the dissemination of the results of both its own work and the work of others in the field. In all its endeavors, the GCI focuses on the creation and delivery of knowledge that will benefit the professionals and organizations responsible for the conservation of the world's cultural heritage.”³⁰⁰

Funding for the International Council on Monuments and Sites is mostly used to support its role as the primary technical advisor to UNESCO concerning World Heritage Sites, its publications, involvement in international conventions, setting of standards,

²⁹⁹ Ibid.

³⁰⁰ The Getty Conservation Institute, “Mission and Values,” accessed April 30, 2011: <http://www.getty.edu/conservation/about/mission.html>.

and observatory and risk preparedness programs.³⁰¹ It does provide some funding for training programs, however this is a relatively small portion of its budget.³⁰²

Additional funding for World Heritage Sites is critical to their preservation and a useful resource to develop the surrounding communities. Therefore, it is imperative for WHS leaders to know what sources are available both domestically and internationally.

2.3.3 Conservation and Preservation

The conservation³⁰³ of a site is often the main objective for World Heritage Site designation. As stated in the previously, the Lake District World Heritage Project found that the “Celebration” and “SOS” designations both focus on the preservation of the site and account for 90-95% of all nominations to the World Heritage List.³⁰⁴ In

³⁰¹ ICOMOS, “What We Do,” accessed October 12, 2011, <http://icomos.org/en/what-we-do>.

³⁰² According to its website, it has 5,000 Euros (\$6,200) dedicated to the Raymond Lemaire International Fund Program which focuses on developing the preservation professionals of tomorrow. See <http://icomos.org/en/what-we-do/education-and-training/raymond-lemaire> for more details.

³⁰³ For the purpose of this dissertation, conservation and preservation are used interchangeably. However, it should be noted that “Preservation is defined as the act or process of applying measures necessary to sustain the existing form, integrity, and materials of an historic property. Work, including preliminary measures to protect and stabilize the property, generally focuses on the ongoing maintenance and repair of historic materials and features rather than the extensive replacement and new construction.” In Weeks, Kay D. and Anne E. Grimmer. 1995. *The Secretary of the Interior’s standards for the treatment of historic properties with guidelines for preserving, rehabilitating, restoring, and reconstructing historic buildings*. Washington DC: United States Department of the Interior: page 17. The same document (on page 117) defines restoration as “the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period.”

³⁰⁴ “World Heritage for the Nation: Identifying, Protecting and Promoting our World Heritage,” *United Kingdom’s Department for Culture, Media and Sport*, December 2008: 2.

addition, it comes as no surprise that the UKDCMS study found “a strong link between additional funding and conservation benefits.”³⁰⁵

2.3.4 Tourism

The debate about whether World Heritage Site designation increases tourism was addressed previously. Therefore, this section will not re-visit this debate, but rather focus on the potential benefits of increased tourism at World Heritage Sites.

“An expectation of substantial growth in tourist interest has been noted as a driving factor in recent World Heritage nominations.”³⁰⁶ Empirical studies that investigate the impact of tourism on growth generally find a positive correlation between tourism receipts and the growth rate, especially for developing countries.³⁰⁷ Therefore having sites included on the World Heritage List can be a powerful boost to the attractiveness of an area, especially in developing countries.³⁰⁸

³⁰⁵ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 45.

³⁰⁶ Jones, C., and M. Munday, “Blaenavon and United Nations World Heritage Site status: Is Conservation of Industrial Heritage a Road to Local Economic Development?” *Regional Studies*, 35 no. 6 (2001): 585–590 and Landorf, Christine, “Managing for Sustainable Tourism: A Review of Six Cultural World Heritage Sites,” *Journal of Sustainable Tourism* 17 no. 1 (2009): 53-70: 53.

³⁰⁷ Sequeira, Tiago Neves, and Paulo Macas Nunes, “Does Tourism Influence Economic Growth?: A Dynamic Panel Data Approach,” *Applied Economics* 40 (2008): 2431.

³⁰⁸ Arezki, Rabah, Reda Cherif and John Piotrowski, “Tourism Specialization and Economic Development: Evidence from the UNESCO World Heritage List,” *International Monetary Fund Working Paper*, 2009, accessed April 1, 2011 <http://www.imf.org/external/pubs/ft/wp/2009/wp09176.pdf>.

A recent study by the Global Heritage Fund found that, “over 50 global heritage sites today each have annual revenues of over \$100 million.”³⁰⁹ “In 2009, international tourism generated \$852 billion in export earnings”³¹⁰ and one study found that, “an estimated one-third of all international tourism is related to visiting cultural heritage sites.”³¹¹ Another study found that tourism was one of the most promising sectors for least developed countries and already generated an average yearly export income of \$60 million in the 39 countries it surveyed.³¹² “By 2025, global heritage sites can be a \$100 billion a year opportunity for developing countries [which includes Ukraine] if a worldwide effort is made for their preservation and responsible development.”³¹³

“As past studies have found, there are both direct and indirect economic effects from historic preservation, and there is an economic multiplier effect that ripples through the economy.”³¹⁴ Naturally, the money brought in from tourism strengthens the local economy and encourages entrepreneurship. By increased economic activity

³⁰⁹ Global Heritage Fund, “Saving Our Vanishing Heritage: Safeguarding Endangered Cultural Heritage Sites in the Developing World,” accessed March 31, 2011, <http://globalheritagefund.org/images/uploads/docs/GHFSavingOurVanishingHeritagev1.0singlepage.pdf>: 8.

³¹⁰ United Nations World Tourism Organization, “Facts and Figures,” 2011, accessed April 1, 2011, <http://unwto.org/en>.

³¹¹ Global Heritage Fund, “Saving Our Vanishing Heritage: Safeguarding Endangered Cultural Heritage Sites in the Developing World,” accessed March 31, 2011, <http://globalheritagefund.org/images/uploads/docs/GHFSavingOurVanishingHeritagev1.0singlepage.pdf>: 8.

³¹² Hulm, Peter, “Top Market Opportunities for LDCs,” *International Trade Forum* 3 (2001): 9.

³¹³ Global Heritage Fund, “Saving Our Vanishing Heritage: Safeguarding Endangered Cultural Heritage Sites in the Developing World,” accessed March 31, 2011, <http://globalheritagefund.org/images/uploads/docs/GHFSavingOurVanishingHeritagev1.0singlepage.pdf>: 8.

³¹⁴ Kienle, James, “Embracing the Economics of Historic Preservation.” *AIArchitect*, 2009, accessed April 1, 2011: http://info.aia.org/aiarchitect/thisweek09/1218/1218rc_historicpreservation.cfm: 16.

from tourism and preservation efforts, supply chains are improved to meet the added demands of tourists. This includes not only infrastructure and transportation, but also improvements in hospitality related services.

2.3.5 Regeneration

Regeneration is important for sites occurring in communities with depressed economies. Studies have shown that cultural heritage sites can promote economic development and regeneration in the following five categories.³¹⁵

1. Jobs and household income
2. City center revitalization
3. Property values,
4. Small business incubation
5. Multiplier effects in all supply chains

“Cultural heritage sites also have a positive influence on the local city centers, even if they are not directly located in them. This is not only due to the influence of money from tourism, but also from the sense of pride that locals have in being so close

³¹⁵ Global Heritage Fund, “Saving Our Vanishing Heritage: Safeguarding Endangered Cultural Heritage Sites in the Developing World,” accessed March 31, 2011, <http://globalheritagefund.org/images/uploads/docs/GHFSavingOurVanishingHeritagev1.0singlepage.pdf>: 30.

to a cultural treasure that is recognized by the rest of the world. This is closely tied in to the property values of the buildings surrounding the cultural heritage sites.”³¹⁶

The Lake District Study found that “WHS’s that seem to function as a stimulus to significant economic development programmes tend to be those that contain sizeable populations/communities and cover geographical areas that make this focus sensible. There is a growing body of evidence that WHS status can be a powerful aid and focus for such schemes – for the simple reason that by giving a site greater profile and communicating its OUV [Outstanding Universal Value] to stakeholders there is an impact on the behaviour of stakeholders from politicians to funders.”³¹⁷

2.3.6 Civic Pride and Quality of Life

World Heritage Sites offer unique cultural, heritage and educational opportunities which enhance the quality of life of the community. The UKDCMS study looked at civic pride on the basic premise “that by gaining WHS status residents’ sense of local pride is increased as a result of the areas new acknowledgement of its cultural significance. This sense of pride could be linked to a wide range of other improvements relating to quality of life as well as other factors.”³¹⁸ Across the six case study sites

³¹⁶ Kienle, James, “Embracing the Economics of Historic Preservation.” *AIArchitect*, 2009, accessed April 1, 2011: http://info.aia.org/aiarchitect/thisweek09/1218/1218rc_historicpreservation.cfm: 16.

³¹⁷ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 33.

³¹⁸ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008,

investigated in the UKDCMS study, “all of those consulted felt that the achievement of WHS status was a significant accolade that would generate a sense of local pride, but this was emphasised in differing degrees by local groups. This quality approval again appears to be more important for those sites which are less ‘famous’.”³¹⁹

In addition, World Heritage Sites themselves enhance the beauty of the community and add to their attractiveness. This is important since it is “well-documented that investment and relocation decisions either for individuals, families, SMEs [small and medium-sized enterprises] or even multi-national businesses are increasingly based upon perceptions of the quality of life that a place offers.”³²⁰

2.3.7 Social Capital

Social capital is synonymous with cultural cohesion and reflects a World Heritage Site’s ability at “creating a realm in which there are opportunities for direct social contact and establishing links and bonds within the community while welcoming

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 60.

³¹⁹ Ibid.

³²⁰ Quote from “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 32. It references ‘The Power of Destinations: Why it Matters to be Different’, Communications Group Plc, commissioned by Welsh Development Agency as support.

cultural diversity and stimulating civic pride.”³²¹ The premise of the UKDCMS study was that “cultural cohesion or social capital benefits are likely to occur when the local community can find something that they can engage with and share an interest in. World Heritage Sites are likely to offer that shared medium. However,... there is an attribution problem one must distinguish between the potential social capital benefits of the site itself and the social capital benefits which can accrue from WHS status.”³²²

The UKDCMS report found that based on its case studies, “the extent of social capital benefit is likely to depend on the nature of the heritage asset itself and its associated history, relevance to different groups and to the local community itself. A very diverse or divergent local community provides a more significant opportunity for social capital benefits.”³²³

2.3.8 Learning and Education

The 2007 study “Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks” found that WHS designation acts a stimulus to raise awareness and promote educational initiatives.³²⁴ “A number of sites have realised that their OUV provides them with an opportunity to develop and sell education

³²¹ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 60.

³²² *Ibid.*, 62.

³²³ *Ibid.*, 62.

³²⁴ “Social, Economic and Environmental Benefits of World Heritage Sites, Biosphere Reserves and Geoparks,” *Scottish Natural Heritage*, 2007: 8.

products and services that have high demand.³²⁵ As educational visits are particularly prevalent in the non-peak tourism season this can be an interesting way to create economic benefit using the OUV and tourism infrastructure.”³²⁶

In addition to the value of World Heritage Sites acting as catalysts for learning, they also provide other educational opportunities as well including the opportunity to train students in fields such as hospitality, tourism, architecture, engineering, history, and anthropology just to name a few. The UKDCMS study found that at the World Heritage Sites in the United Kingdom that, “it is clear that in all cases the sites represent important assets for education and learning purposes and all have well developed programmes of activity which often include activities for both school children and also vocational programmes.”³²⁷ It then went on to cite a vocational training program and lecture series at the Tower of London designed for individuals interested in working in the hospitality and leisure fields as well as other interested parties.

³²⁵ The ‘Jurassic Coast’ WHS is a key example of this, with a growing reputation as a leading UK destination for school trips on the ‘earth sciences’. The recent evaluation revealed 200,000 educational bed nights per annum, more than 300 teachers using the site in their curriculum, 80% of those surveyed in the education sector believed that the market had grown since inscription and that this was highly attributable to WHS status.

³²⁶ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 32.

³²⁷ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 66.

2.3.9 Media Value

“There is a large body of site specific evidence suggesting that simply becoming a WHS results in an automatic benefit of increased local, national and international media/PR [public relations] attention.³²⁸ This appears to benefit sites³²⁹ by raising a place’s national and international profile; either through individuals using the WHS designation as a quality indicator, or by influencing organisations like international tour operators who make destination decisions on behalf of their future customers on criteria like WHS status.”³³⁰

2.3.10 Preservation of Heritage

The preservation of heritage can come in the form of preserving the structure itself as well as local traditions both culturally and with respect to construction techniques. Often the skills required for the preservation of a World Heritage Site can be used or exported to other locations. For example, carpentry skills necessary and developed for the preservation of wooden churches can be used for other historic and new wooden structures at other sites.

It is estimated that thanks in large parts to its World Heritage designation - Bamberg, Germany has a restoration and preservation sector worth approximately

³²⁸ Some specific examples are the case studies on Cinque Terre, Bamberg and Völklingen presented in the Lake District World Heritage Project Study.

³²⁹ With the caveat that to benefit from the opportunity the site must have the tourism product and capacity to benefit from the increased attention

³³⁰ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 31.

\$372 million annually.³³¹ “The skills and market provided by their WHS has created a sector that exports skills and services across Germany resulting in revenue benefit for the city itself.”³³²

2.3.11 New or Improved Identity

In the nomination process itself, many sites find themselves asking, “Why is our place unique, special and globally important?”³³³ In the process of answering this question, many sites “often find themselves with a new or improved identity and a sense of mission.”³³⁴ The Lake District study found that, the best practice WHS’s “focus the economic development of places on their uniqueness, their authenticity, their distinct sense of place, and the depth of their identity and culture.”³³⁵

There is also the new or improved identity that comes with achieving WHS status and the pride it generates in the local community. The sites and communities that capitalize on this prestige can use it to improve their social and economic conditions.

³³¹ Ibid., 31.

³³² Ibid., 31.

³³³ Ibid., 30.

³³⁴ Ibid., 30.

³³⁵ Ibid., 30.

2.3.12 Culture and Creativity

Communities have the ability to embrace the culture and history of World Heritage Sites and reinvent how visitors and they experience the site and community. The use of contemporary and creative art and displays can be used to improve the cultural experience of visitors. This has important economic implications because in many regions cultural visitors are the highest spending category of staying visitors.³³⁶

2.3.13 Cultural Glue

The Lake District Study found that World Heritage Sites have been shown to act as “‘cultural glue’ that unites their disparate community facilities, and visitor attractions into a coherent product that is bigger than the sum of its parts. As a result the visitor is more likely to visit more than one attraction, and stay longer, spending more money, because information and branding makes it very easy to understand that they all form part of one historic process and story.”³³⁷

“This has significant potential socio-economic value for some sites, and potential sites, as it provides ways of doing what many places are striving to do; namely find ways of making experiencing their place richer, more rewarding, and more

³³⁶ Ibid., 32.

³³⁷ Ibid., 32.

informed, with clever interpretation and marketing to offer packages and storylines through what can otherwise be complex places and landscapes.”³³⁸

2.3.14 Coordinated Investment through Strategy

The Lake District Study found that some World Heritage Sites “appear to very effectively coordinate investment and funding in ways that are beneficial. This is particularly effective where the WHS binds together, within an overall strategy and under a well supported management organisation, previously disparate communities and facilities.”³³⁹ It appears that some World Heritage Sites have been successful at utilizing funds better than others. Through strong management with clearly identified goals, the money and funds coming into a site can be used to achieve multiple goals such as conservation and regeneration at the same time.

2.3.15 Better or New Services

World Heritage Sites that are successful at attracting additional funds are also often able to provide better or new services. This may take the form of improved public transportation to accommodate tourists or new facilities at the site or local community such as additional bus stops or a visitor’s center. These better or new

³³⁸ Ibid., 32.

³³⁹ Ibid., 33.

services often improve conditions not only for tourists, but also for the residents of the community.

The Lake District Study presented the examples of Jurassic Coast and Hadrian's Wall developing new or improved bus/train services as a result of their World Heritage Sites. "These services were initially to provide a public service for visitors to better access and enjoy the sites OUV, but have resulted in sustainable services that run year round and benefit local communities."³⁴⁰

2.3.16 Business Development

The Lake District Study found that "a significant minority of WHSs have found that their WHS inscription has stimulated a commercial response from the private sector. This can take a number of forms; but at its simplest private sector businesses adapt or are created to service the needs of visitors who travel to the site to understand its OUV."³⁴¹ Naturally, this is often dependent on the nature of the site and the existing resources of the community surrounding it.

The Lake District Study also found that WHS status "leads in some sites to a greater focus on quality products and services, and some WHSs find themselves using the designation and their coordination role to access business development support packages... Research undertaken in 2008-9 suggests that the business communities of

³⁴⁰ Ibid., 34.

³⁴¹ Ibid., 34.

sizeable towns like Exmouth and Swanage, have embraced these schemes and the quality brand that WHS represents to drive their economic development.”³⁴²

Therefore, business development can be another important socio-economic benefit of World Heritage Site designation.

2.3.17 Quality Infrastructure

Many managers of World Heritage Sites hope to improve the infrastructure at the site and surrounding community. This often can take the form of building standards are of “sufficiently high quality to add value to the existing built environment.”³⁴³ The Lake District Study uses the building standards implemented in the cities of Vienna, Quedlinburg, Edinburgh and Bamberg as examples.³⁴⁴

This can also take the form of “ensuring that the visitor facilities are invested in to ensure that they meet the expectations of visitors to an exceptional location. The benefit of WHS status in this context appears to be that it can be used to persuade investors that a new building in a WHS needs to be of exceptional design quality (and even perhaps cost more due to building with higher quality materials) or that greater investment is required for a visitor attraction to explain a WHS than a non-WHS.”³⁴⁵

³⁴² Ibid., 34.

³⁴³ Ibid., 34.

³⁴⁴ Ibid., 34.

³⁴⁵ Ibid., 34.

2.4 World Heritage Site Case Studies

There are numerous houses of worship listed on the UNESCO World Heritage List that provide examples of how cultural heritage sites can be used to improve the socio-economic conditions and development of its surrounding community. Some of the efforts place an emphasis on community involvement in the activities while others do not.

For the purpose of this dissertation Kizhi Pogost, the Wooden Churches of Chiloé, the Wooden Churches of Southern Little Poland and the Wooden Churches of Slovakia are reviewed in the following sub-sections. The Wooden Churches of Little Poland is of special interest as several members of the nominating party from Poland were involved in this project previously. The remaining examples were selected for their similarities as wooden structures or wooden churches already on the World Heritage List. The case studies are followed by a section on the lessons learned from these sites and how these lessons can be applied to the wooden churches in Western Ukraine as well as other sites.

2.4.1 Kizhi Pogost in the Russian Federation

Kizhi Pogost (enclosure) is located on Lake Onega in the Russian Federation about 70 kilometers from Petrozavodsk, the capital of the region, and 500 miles from Moscow. It contains “an outstanding example of an architectural ensemble typical of medieval and post-medieval orthodox settlements in sparsely populated regions where

evangelists had to cope with far-flung Christian communities and a harsh climate.”³⁴⁶

The island itself operates as an Open-Air Museum with “89 monuments of wooden architecture [including] old chapels and houses, windmills and granaries, threshing barns and racks for drying crops.”³⁴⁷

The World Heritage Site consists of two 18th century wooden churches (a winter and a summer church) and an octagonal clock tower built in 1862 which were all listed as part of the Pogost in 1990.³⁴⁸

“The Church of the Transfiguration was used during the summer, when the faithful journeyed from the outermost regions of the parish to attend services. A dendrochronological [sic] study of the materials sets its construction date after 1713-14. The octagon which defines the composition of the cruciform church is extended by oblong bays facing the four cardinal points. The nave, flanked with side aisles, is preceded on the west by a projecting narthex reached via two staircases. The height of the Church of the Transfiguration, whose central cupola culminates at 37 m, is a masterpiece of a multi-storey, multi-cupola, single-block structure, such as had already appeared in the high Middle Ages at Saint Sophia of Novgorod. Here, over a central volume covered with three octagonal frames, the architect placed *bochkas* (roofs whose peak is shaped like a horizontal cylinder with the upper surface extended into a pointed ridge) topped with 22 bulbous cupolas. Inside, under the so-called 'heaven' - a superb vault shaped like a truncated pyramid - there is a gilded wood iconostasis holding 102 icons from the 17th and 18th centuries.

The Church of the Intercession (Winter Church), is a simpler structure. Built in 1764, it is of the 'octagonal prism on a cube' type. The crown of eight cupolas encircling the 27 m high central onion dome, and which covers the central parallelepiped space, gives it a more static

³⁴⁶ UNESCO World Heritage List, “Kizhi Pogost,” accessed June 15, 2011, <http://whc.unesco.org/en/list/544>.

³⁴⁷ Kizhi Museum, “About the Kizhi Museum,” 2011, accessed June 15, 2011, <http://kizhi.karelia.ru/info/en/about/the-museum-on-kizhi-island>.

³⁴⁸ UNESCO World Heritage List, “Kizhi Pogost,” accessed June 15, 2011, <http://whc.unesco.org/en/list/544>.

appearance. To the east a five-sided small apse contains the altar. To the west is a long nave accessible by a single stairway.”³⁴⁹

Kizhi Pogost was nominated under criteria i, iv and v as a “masterpiece of human creative genius”, “an outstanding example of an architectural ensemble which illustrates significant stages in human history, and “an outstanding example of a traditional human settlement which is representative of a culture, or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.”³⁵⁰ At the time of its nomination, many of the cathedral's spruce logs were rotting or being eaten by insects.³⁵¹ “Its interior was gutted in the early 1980s by Soviet restorers, who also erected a gigantic indoor metal frame and dismantled its priceless iconostasis. Before that, a different researcher tested the strength of its walls by firing a bullet at it.”³⁵²

It has received assistance from the World Heritage Fund on two occasions since its acceptance to the World Heritage List. In 1992, the World Heritage Fund sent three experts “to define the state of conservation of the site of Kizhi Pogost, [and] to identify problems linked with wood conservation and formulate a plan of action.”³⁵³ In 2001, assistance was received for an international workshop which was held on “the

³⁴⁹ Ibid.

³⁵⁰ UNESCO World Heritage Centre, “The Criteria for Selection,” accessed April 8, 2011, <http://whc.unesco.org/en/criteria/>.

³⁵¹ Gasperini, Bill, “Saving Russia’s Soaring Wooden Cathedral,” *Christian Science Monitor* 91 Issue 223 (October 14, 1999): 12.

³⁵² Ibid., 12.

³⁵³ UNESCO World Heritage List, “Kizhi Pogost Assistance,” accessed June 15, 2011, <http://whc.unesco.org/en/list/544/assistance/>.

preservation and conservation of wooden structures on the example of the restoration project of the Church of the Transfiguration of the Kizhi Pogost.”³⁵⁴ The total assistance provided for both events was \$38,540.³⁵⁵

In addition to the support received from the World Heritage Fund, Kizhi Pogost was listed by the World Monuments Fund (WMF) in 1996 on its World Monuments Watch as one of the 100 most endangered monuments in the world.³⁵⁶ The goal of the World Monuments Watch List is to call “international attention to cultural heritage around the globe that is at risk from the forces of nature and the impact of social, political, and economic change.”³⁵⁷

In 1996, the “WMF and the Norwegian Institute for Cultural Heritage Research helped local authorities complete some of the most urgent repairs recommended by the International Council on Monuments and Sites and Russian heritage professionals.”³⁵⁸ “WMF supplied environmental monitoring equipment for the Church of the Transfiguration and for the pieces of the iconostasis of the church, which had been dismantled and removed to storage in the 1980s. WMF also helped improve the storage conditions of these artifacts by equipping a new storeroom on Kizhi Island. In

³⁵⁴ Ibid.

³⁵⁵ Ibid.

³⁵⁶ World Heritage Site, “World Monuments Watch,” accessed January 10, 2013, <http://www.worldheritagesite.org/tag.php?id=302>.

³⁵⁷ World Monuments Fund, “The Watch,” accessed January 11, 2013, <http://www.wmf.org/watch/about-watch>.

³⁵⁸ World Monuments Fund, “Kizhi Pogost Assistance,” accessed June 15, 2011, <http://www.wmf.org/project/kizhi-pogost>.

addition, a water cannon fire-fighting system was expanded to cover the entire enclosure.”³⁵⁹

The Russian government has also spent a large sum of money on the preservation of Kizhi Pogost. It set aside 566.5 million rubles (approximately \$20.2 million) for the Kizhi Pogost site for 2008-2014.³⁶⁰ The Russian government separated the funding into restoration of the Kizhi architectural ensemble (approximately \$11.9 million), complex protection of Kizhi Pogost monuments (approximately \$2.2 million), preservation of Kizhi Pogost surroundings (approximately \$5.9 million) and documentation and town planning and site boundary development (approximately \$142,000).³⁶¹

Currently, there is only a small population left on the island. There is no doubt that the added attention brought to the region by Kizhi Pogost’s acceptance to the World Heritage List has affected them and the surrounding communities. There is no overland route to Kizhi Island, so tourists have to travel from Petrozavodsk to Kizhi by boat, cruise ship, helicopter, or snowmobile or snowcat in the winter. The region has had to provide transport services to the island which in turn equates to jobs as over 200,000 visitors come each year.³⁶²

³⁵⁹ Ibid.

³⁶⁰ Kizhi Museum, “Measures of Kizhi Pogost Maintenance,” 2011, accessed June 15, 2011, <http://kizhi.karelia.ru/architecture/en/pages/part-i-measures-of-kizhi-pogost-maintenance>.

³⁶¹ Ibid.

³⁶² Kizhi Museum, “Excursions,” 2011, accessed June 15, 2011, <http://kizhi.karelia.ru/info/en/excursions>.

The main facilitator of activities at Kizhi Island is the Kizhi Museum which has 34 full-time employees focused on the “monitoring, preservation, maintenance as well as preparation and implementation of restoration works on Kizhi Pogost monuments.”³⁶³ Among its other tasks, the staff provides tours in Russian, English, French, German, Italian, Spanish, Finnish and Turkish.³⁶⁴

The museum has a webpage in both Russian and English which offers information about the history of the island, a virtual museum, and articles about preservation efforts. In addition, this website also provides useful information on how to travel to the museum and how to contact the museum for support. It offers an e-store where people can order books, photographs, souvenirs, cd’s and DVD’s about the site. To promote awareness and education about Kizhi Pogost, the museum also offers courses in the summer designed for school age children and young adults at the university level.

The museum also hosts festivals focused on the sites heritage. Its website boasts that “guests of the museum can visit the Church of the Intercession of Holy Mary and peasant homesteads. Traditional crafts are demonstrated in peasant houses; wind flows bell-ringing over the island. [A] wonderful performance of the Museum folk ensemble supplements the impressions of the traditional peasant culture. The visitors

³⁶³ Kizhi Museum, “Measures of Kizhi Pogost Maintenance,” 2011, accessed June 15, 2011, <http://kizhi.karelia.ru/architecture/en/pages/part-i-measures-of-kizhi-pogost-maintenance>.

³⁶⁴ Kizhi Museum, “About the Kizhi Museum,” 2011, accessed June 15, 2011, <http://kizhi.karelia.ru/info/en/about/the-museum-on-kizhi-island>.

whose stay on the island concurs [sic] with one of the Museum festivals will have the most lasting impressions.”³⁶⁵

The example of Kizhi Pogost emphasizes the importance of partnership through various national and international organizations. It is impossible to determine if the funding from the Russian government would have occurred if not for the previous efforts by the World Heritage Fund, World Monuments Fund and Norwegian Institute for Cultural Heritage Research. However, it is clear that their efforts helped shine the spotlight on the condition of the site. Again, socio-economic improvements at Kizhi Island were shown in the way of partnership, additional funding, conservation, tourism, regeneration, civic pride, learning, media value, preservation of heritage, and improved identity. However, there is little information available about how the community has been involved to bring about these socio-economic improvements.

2.4.2 Churches of Chiloé in Chile

The wooden churches on the Chilean archipelago of Chiloé include 14 churches built entirely out of native timber in the 18th and 19th centuries. They were nominated under criteria ii and iii as the churches “are outstanding examples of the successful fusion of European and indigenous cultural traditions to produce a unique form of wooden architecture” and “the mestizo culture resulting from Jesuit missionary

³⁶⁵ Ibid.

activities in the 17th and 18th centuries has survived intact in the Chiloé archipelago, and achieves its highest expression in the outstanding wooden churches.”³⁶⁶

The churches “represent a tradition initiated by the Jesuit Peripatetic Mission in the 17th and 18th centuries, continued and enriched by the Franciscans during the 19th century and still prevailing today.”³⁶⁷ They are located on islands of the Chiloé archipelago which is two kilometers from the mainland of Chile and requires a 30 minute ferry ride to visit.

Since its acceptance on the World Heritage List, the Churches of Chiloé has not received any assistance from the World Heritage Fund. However, the site was listed by the World Monuments Fund in 1996 as one of the 100 most endangered monuments in the world and later received assistance in 2003.³⁶⁸

“In 2002, serious damage by a violent storm prompted the Chilean government and the Inter-American Development Bank to finance a project to encourage sustainable tourism, upgrade infrastructure, and increase environmental protection. Among the projects included was the restoration of nine of the sixteen churches registered on the World Heritage List.”³⁶⁹

This was supplemented by the WMF in 2003 which provided “funding to the Friends of the Churches of Chiloé for specific projects, including restoration work on

³⁶⁶ UNESCO World Heritage List, “Churches of Chiloé,” accessed June 15, 2011, <http://whc.unesco.org/en/list/1273>.

³⁶⁷ Ibid.

³⁶⁸ World Monuments Fund, “Chiloé Churches,” 2011, accessed June 15, 2011, <http://www.wmf.org/project/chilo%C3%A9-churches>.

³⁶⁹ Ibid.

three World Heritage churches: Tenaún, Vilupulli, and San Juan. In addition, the Immaculate Conception Convent, a significant historic complex, was renovated to house a materials bank, a documentation center, a carpentry school, and 'identity' center in order to train the local population and ensure the long-term success of conservation."³⁷⁰

"Much of the restoration work was performed by trained volunteers from the local population in the tradition of minga, or community service."³⁷¹ The World Monuments Fund found that involving the local communities in the rehabilitation of the churches, "not only reduces the costs of restoration and provides a substantial economic counterpart, but also contributes to the preservation of the culture and traditions of the Chiloé people that were being lost due to the pressures of development and globalization."³⁷²

Although the Churches of Chiloé are separated from the mainland, they do receive tourists. In an interview, Bernardita Oyarzún, a member of the church restoration committee at Saint Mary of Achao stated that this church receives "more than one hundred visitors every day in the summer season, and many break off pieces of the altars or the carved railings in order to get hold of a keepsake."³⁷³ Naturally, this

³⁷⁰ Ibid.

³⁷¹ Ibid.

³⁷² Ibid.

³⁷³ Stuparich, Ricardo, "Chiloé's Seaside Sanctuaries," *Americas* 55 Issue 3 (June 2003): 36.

behavior is not encouraged and presents one of the challenges of tourism at World Heritage Sites.

In addition to the churches, the Chiloe archipelago is “renowned for its seafood, its woolen handicrafts, and the warmth of its people, [however] Chiloé is still a largely unknown destination for walking and biking, fishing, paddling and birding.”³⁷⁴ The advertisement of the churches and other tourist attractions is an important factor in the local economy as is the “controlled industrial exploitation of the natural resources (timber and fish) and traditional agriculture and fishing.”³⁷⁵

In evaluating the impact of World Heritage Sites in Chile, including the Churches of Chiloé, one author stated “these sites can only boost” the communities “sustainable development by new associative forms in rehabilitation strategies” and that “innovative ways of preserving such sites that usually come from outside of the region.”³⁷⁶ The same author found that “these actions can encourage negentropic processes for local identities, which tend to diminish the communities' own cultural rules. The fragile management of these cultural heritage sites leads many to criticize the postulates of the global market and its notion of progress, regardless of the fact

³⁷⁴ Chile Travel, “Welcome to Chiloe Island,” accessed June 15, 2011, <http://www.chile-travel.com/chiloe.htm>.

³⁷⁵ UNESCO World Heritage List, “Churches of Chiloé,” accessed June 15, 2011, <http://whc.unesco.org/en/list/1273>.

³⁷⁶ Arribas, A., “Global Exchange and Local Reality: Five World Heritage Sites in Chile,” *REVISTA* 180 no. 20 (2007): 14.

that it is focused on obtaining scarce resources conditioned towards the economic and social sustainability of the heritage asset.”³⁷⁷

Other studies have also found that while “World Heritage Site (WHS) designation is often valued for the increased tourism and associated economic benefits it brings to a region, it can simultaneously lead to the disenfranchisement and marginalization of local communities.”³⁷⁸ Therefore, it is important to involve the local communities not only by giving them a voice in the process, but also as a way to preserve their heritage and culture. A good example of this was illustrated by the World Monuments Fund’s efforts to involve the local communities in the preservation of the Churches of Chiloé.

The Churches of Chiloé again demonstrates the importance of partnership with national and international organizations and the local community to preserve a World Heritage Site and improve the social and economic conditions of the surrounding communities. In addition, they bring to light the need to educate tourists and engage the local community by making them an active partner in the preservation of their site.

³⁷⁷ Ibid., 14.

³⁷⁸ Tucker, Hazel and Andus Emge, “Managing a World Heritage Site: The Case of Cappadocia,” *Anatolia: An International Journal of Tourism and Hospitality Research* 21 no. 1 (2010): 41.

2.4.3 Wooden Churches of Southern Little Poland

The Wooden Churches of Southern Little Poland contain nine wooden churches in Southeastern Poland that were inscribed on the World Heritage List in 2003. On average, they are older in age than the nominated churches in Western Ukraine with the oldest being the Church of the Blessed Virgin Mary and Archangel Michael in Haczow which dates from the 14th century.³⁷⁹ They too were nominated under criteria iii and iv as they “bear important testimony to medieval church building traditions, as these related to the liturgical and cult functions of the Roman Catholic Church in a relatively closed region in central Europe” and “are the most representative examples of surviving Gothic churches built in horizontal log technique.”³⁸⁰

The churches include:

1. The Church of the Archangel Michael in Binarowa
2. The Church of All Saints in Blizne
3. The Church of the Archangel Michael in Debno
4. The Church of the Blessed Virgin Mary and Archangel Michael in Haczow,
5. The Church of St Peter and St Paul in Lachowice
6. The Church of St Leonard in Lipnica Murowana
7. The Church of St John the Baptist in Orwaka

³⁷⁹ UNESCO World Heritage List, “Wooden Churches of Southern Little Poland,” accessed January 10, 2013, <http://whc.unesco.org/en/list/1053>.

³⁸⁰ Ibid.

8. The Church of St Philip and St James the Apostles in Sekowa and
9. The Church of Archangel Michael in Szalowa.

The Wooden Churches of Southern Little Poland have not partnered with the World Heritage Fund or the World Monuments Fund. However, the administrative district of Gorlice in Malopolska Voivodship in the south of Poland has partnered with the European Union's Heritage Alive project. The Gorlice district contains two of the Wooden Churches of Southern Little Poland - the church of Saint Michael the Archangel in Binarowa and Saint Philip and Jacob church in Sękowa.

The European Union's Heritage Alive project recognizes World Heritage Sites as "important drivers of regional development, both economically, as they attract tourism, and socially, as a cornerstone of regional identity."³⁸¹ It "nourishes a participatory, bottom-up approach bringing together a variety of actors, including stakeholders from the tourism sector, regional development and spatial planning agencies, local communities and local industries as well as educational and youth organisations."³⁸²

In the case of the Administrative District of Gorlice, the Heritage Alive Project helped the district develop a learning quest (educational tool) for pupils on the World Heritage churches of Sekowa and Binarowa. It is also identifying local and regional

³⁸¹ Heritage Alive, "What is Heritage Alive?" 2008, accessed July 21, 2012, <http://www.heritagealive.eu/work-areas>.

³⁸² Ibid.

stakeholders, developing “regional policy implications and recommendations and future scenarios for regional development,” and disseminating and transferring the project results.”³⁸³

“The Learning Quest [is] targeted at young inhabitants, as it is their identification with the region that will be extremely important for its future development.”³⁸⁴ It is also the younger generations’ connection to the churches that will help ensure their preservation and survival. One of the goals in the development of the learning quest was to make local students aged 13-15 cultural ambassadors of their World Heritage Sites.³⁸⁵ In the first step of the learning quest, students “are invited to find out and write about the history of the region based on documents and images that relate to the churches and their role in the social live[s] of the region.”³⁸⁶ In the second step, students participate in the development of a game-like learning quest built on their study results and made accessible online.³⁸⁷

The results of the learning quest are already being felt in Poland. One positive result of the program “is the cooperation between schools in Binarowa and Sękowa.

³⁸³ Heritage Alive, “Administrative District of Gorlice,” 2008, accessed July 21, 2012, <http://www.heritagealive.eu/partners/partners/municipality-of-gorlice/council-of-the-administrative-district-of-gorlice-poland>.

³⁸⁴ Heritage Alive, “The Gorlice Learning Quest – Pilot Action Report,” 2008, accessed April 5, 2013, <http://www.heritagealive.eu/pilot-actions/learning-quests/pilot-actions/learning-quests/gorlice-progress-project-report/the-gorlice-learning-quest-project-report>.

³⁸⁵ Heritage Alive, “Gorlice Learning Quest,” 2008, accessed April 5, 2013, <http://www.heritagealive.eu/partners/municipality-of-gorlice/pilot-actions/learning-quests/gorlice-2013-cultural-ambassadors-aged-14>.

³⁸⁶ Ibid.

³⁸⁷ Ibid.

Both schools now are aware of their situation and their great potential based on the churches and their World Heritage Status” and have decided to continue their cooperation.³⁸⁸ The students also broadened their knowledge about the churches’ historical, religious, cultural and architectural significance and students and adults alike began to look at their community from a different perspective with pride in the importance of their churches.³⁸⁹

Through this project, many of the seventeen potential socio-economic benefits of World Heritage Sites are being realized by the surrounding communities. First, a partnership has been developed involving the local communities, the administrative district of Gorlice and the Heritage Alive Program. This in turn has brought in additional funding and media attention. With the focus on developing a learning quest, the education of the community is being improved which may also have improvements in the conservation of the sites, improved civic pride, preservation of heritage and cultural glue among others.

Another interesting aspect of the Wooden Churches of Southern Little Poland is that all World Heritage Sites in Poland fall under the National Heritage Board of Poland which “is a state agency that gathers and disseminates information on heritage, sets standards for its protection and conservation, and aims to raise the social awareness on

³⁸⁸ Heritage Alive, “The Gorlice Learning Quest – Pilot Action Report,” 2008, accessed April 5, 2013, <http://www.heritagealive.eu/pilot-actions/learning-quests/pilot-actions/learning-quests/gorlice-progress-project-report/the-gorlice-learning-quest-project-report>.

³⁸⁹ Ibid.

cultural heritage of Poland in order to save it for future generations in accordance with the strategy for sustainable development.”³⁹⁰ The National Heritage Board of Poland has a Heritage Policy Department with a special World Heritage section which “supervises the preparation of periodic reports on Polish sites and objects placed on the UNESCO World Heritage List.”³⁹¹ This special World Heritage section allows the various World Heritage Sites throughout Poland to have a single point of contact that can provide insight and knowledge learned from other sites.

2.4.4 Wooden Churches of Slovakia

In 2008, eight wooden churches in the Carpathian Mountains of Slovakia were accepted to the World Heritage List. They were nominated under criteria iii and iv as they “offer an outstanding testimony to the traditional religious architecture of the north-western Carpathians region and to the inter-ethnic and inter-cultural character of a relatively small territory where Latin and Byzantine cultures have met and overlapped” and “represent one of the best examples of European wooden religious architecture from the late Middle Ages to the end of 18th century.”³⁹²

³⁹⁰ National Heritage Board of Poland, “About Heritage Board,” 2012, accessed July 21, 2012: <http://www.nid.pl/idm,45,about-heritage-board.html>.

³⁹¹ Organizational description from National Heritage Board of Poland, “Organizational Structure,” 2012, accessed July 21, 2012: <http://www.nid.pl/idm,841,organizational-structure.html> and quote from National Heritage Board of Poland, “About Heritage Board,” 2012, accessed July 21, 2012: <http://www.nid.pl/idm,45,about-heritage-board.html>.

³⁹² UNESCO World Heritage List, “Wooden Churches of the Slovak part of the Carpathian Mountain Area,” accessed June 15, 2011, <http://whc.unesco.org/en/list/1273>.

They represent “Roman Catholic, Protestant and Greek Orthodox churches that were built between the 16th and 18th centuries, most of them in quite isolated villages, using wood as the main material and traditional construction techniques.”³⁹³ “Their characteristic appearance, construction and at times rather naïve decoration derive from earlier local traditions, partially influenced by professional architectural concepts of Gothic, Renaissance and Baroque styles. Western (Latin) and eastern (Orthodox) building concepts are reflected in these wooden structures, creating specific religious architecture with diversified design, technical solutions and unique decorative expressions.”³⁹⁴

A management group was created to oversee the protection of the churches and “ensures the participation of all stakeholders.”³⁹⁵ However, none of the eight churches in this group received funding from either the World Heritage Fund or the World Monuments Fund. In addition, it is not part of the European Union’s Heritage Alive project.

2.4.5 Lessons Learned from World Heritage List Case Studies

There are important lessons about community involvement at World Heritage Sites and their role in community development that can be learned from the previous case studies. Some of the sites have been extremely successful at partnering with

³⁹³ Ibid.

³⁹⁴ Ibid.

³⁹⁵ Ibid.

government and international institutions while others have not. This may be due to several factors including the reason for the nomination and the leadership overseeing the site and their determination to bring international attention.

In addition, the case studies illustrate that partnering can occur to bring about change at select churches as demonstrated by the Wooden Churches of Southern Little Poland and the Churches of Chiloé. Projects do not have to focus on all of the listed churches, but rather can focus on the more pressing needs of certain sites. The goals of this partnering can take many forms including education, development and conservation. Table 3 provides a list of the case study sites and the partner projects that they enacted.

Table 3: World Heritage Case Studies List of Partnerships		
SITE	PARTNER	GOAL(S)
Kizhi Pogost	World Heritage Fund (1992)	Three experts were sent “to define the state of conservation of the site of Kizhi Pogost, [and] to identify problems linked with wood conservation and formulate a plan of action.” ³⁹⁶
Kizhi Pogost	World Monuments Fund (1996)	Listed on the World Monuments Watch List to call international attention to the site.

³⁹⁶ UNESCO World Heritage List, “Kizhi Pogost Assistance,” accessed June 15, 2011, <http://whc.unesco.org/en/list/544/assistance/>.

Table 3 - Continued		
SITE	PARTNER	GOAL(S)
Kizhi Pogost	World Heritage Fund (2001)	Hold an international workshop on “the preservation and conservation of wooden structures on the example of the restoration project of the Church of the Transfiguration of the Kizhi Pogost.” ³⁹⁷
Kizhi Pogost	World Monuments Fund and the Norwegian Institute for Cultural Heritage Research (1996)	Help local authorities complete some of the most urgent repairs recommended by the International Council on Monuments and Sites and Russian heritage professionals.
Kizhi Pogost	Russian Government (2008-2014)	Restoration of the Kizhi architectural ensemble, protection of monuments, preservation of the site’s surroundings and documentation and town planning and site boundary development.
Churches of Chiloé	World Monuments Fund (1996)	Listed on the World Monuments Watch List to call international attention to the site.
Churches of Chiloé	Chilean government and the Inter-American Development Bank (2002)	“Encourage sustainable tourism, upgrade infrastructure, and increase environmental protection.” ³⁹⁸

³⁹⁷ Ibid.

³⁹⁸ World Monuments Fund, “Chiloé Churches,” 2011, accessed June 15, 2011, <http://www.wmf.org/project/chilo%C3%A9-churches>.

Table 3 - Continued		
SITE	PARTNER	GOAL(S)
Churches of Chiloé	World Monuments Fund (2003)	Restoration work
Wooden Churches of Southern Little Poland (church of Saint Michael the Archangel and Saint Philip and Jacob church)	European Union's Heritage Alive Project	Develop a learning quest (educational tool) for pupils on the World Heritage churches, identify local and regional stakeholders; develop "regional policy implications and recommendations and future scenarios for regional development," and disseminate and transfer the project results." ³⁹⁹

Some of the seventeen socio-economic benefits of World Heritage Site designation are clearly listed on the objectives of the partnerships. These include partnership itself, additional funding, conservation, tourism, learning and education, media value, preservation of heritage and quality infrastructure. However, some of the other seventeen categories such as "cultural glue" and "social capital" are more fluid and less easy to measure or state as a goal of a project.

Clearly, partnerships brought in important funding that the World Heritage Sites management in turn used for other activities. In the case of Kizhi Pogost most of the partnership was focused on the preservation of the World Heritage Site. At the

³⁹⁹ Heritage Alive, "Administrative District of Gorlice," 2008, accessed July 21, 2012, <http://www.heritagealive.eu/partners/partners/municipality-of-gorlice/council-of-the-administrative-district-of-gorlice-poland>.

Churches of Chiloé, partnership also focused on sustainable tourism, improved infrastructure and increased environmental protection. In the case of the Wooden Churches of Southern Little Poland's partnership with Heritage Alive, this funding did not focus on the conservation of the site, but rather on education and learning and future scenarios for regional development.

Naturally, not all partnerships have funding associated with them and some provide much needed media attention to the sites which hopefully will in turn bring conservation efforts. This is the case with the World Monuments Fund listing of both Kizhi Pogost and the Churches of Chiloé on the World Monuments Watch List. In addition, this table clearly demonstrates the ability or desire of some sites to develop partnerships.

Another important lesson from the case studies is the designation of a management group at the Wooden Churches of Slovakia and the oversight of the National Heritage Board of all UNESCO World Heritage Sites in Poland. Given the numerous governmental agencies and parties involved at World Heritage Sites, a clearly defined organizational structure can be extremely beneficial.

The website of the Kizhi Island Museum is a wonderful example on how the internet is changing the flow of information about World Heritage Sites. UNESCO's World Heritage List provides much needed information about sites on the World Heritage List including a description, maps, documents, photo galleries, indicators and records of assistance that the sites receive from the World Heritage Fund. However,

sites like that of the Kizhi Museum can provide other useful information such as directions on how to get to the site and can even help provide funding for the site through the sale of souvenirs and educational products about the site. In addition, the Kizhi Museum's site provides additional information about the site. It should be noted that the World Heritage List's website does provide links to outside websites such as the one for the Kizhi Museum.

All this seems to emphasize the Lake District study which found that "WHS status is what you make of it. Where the status has been used to full effect it has brought partners together, leveraged additional funding, led to new development and enhanced educational benefits, improved conservation and even led to regeneration in some locations. Where these opportunities have not been seized there have been more limited benefits."⁴⁰⁰

2.5 Literature Gap

The literature review in this section presented previous studies on community involvement in the planning process. Previous studies on community involvement at World Heritage Sites were also discussed. This focused on community involvement in tourism planning at World Heritage Sites. However, research on the importance of community involvement in the nomination and use of World Heritage Sites is lacking.

⁴⁰⁰ "World Heritage for the Nation: Identifying, Protecting and Promoting our World Heritage," *United Kingdom's Department for Culture, Media and Sport*, December 2008: 2.

It is important to know how World Heritage Sites can be used by communities in order to know how the local communities can be involved. Therefore, this section also looked at the socio-economic benefits that World Heritage Sites can provide along with case studies that provided specific examples. The UKDCMS and Lake District studies focused on the effects and efforts at World Heritage Sites to improve the communities' social and economic status.

This dissertation takes a slightly different approach in that it attempts to pro-actively involve the community and determine their desire for the various socio-economic benefits that the Wooden Churches of the Carpathian Region in Ukraine may offer before it is accepted to the World Heritage List. In other words, instead of attempt to measuring the socio-economic benefits the sites have produced, it attempts to analyze the benefits that the communities want, so that the nominating party and other leaders can incorporate this information into a plan of action. This plan of action will also include future community involvement and was developed prior to the acceptance of the churches to the World Heritage List. The literature review presented in this section the basis for the conceptual model presented in the following section.

3. THEORY OF COMMUNITY DEVELOPMENT AND ITS APPLICATION AT WORLD HERITAGE SITES

3.1 Introduction

The importance of community involvement at World Heritage Sites along with the potential socio-economic benefits that these sites can bring was well documented in the previous section. This section now presents the theory of how communities develop from an interactional theoretical perspective. It then looks at how this framework applies to the use of World Heritage Sites for community development.

Next, a broad conceptual model of community development is presented followed by one specifically designed for the nominated wooden churches of Western Ukraine. This is followed by a discussion of the hypotheses about the various community groups and how their view of utilizing the nominated churches for community development might differ. This is an important element of this dissertation because it helps to explain the relationship of World Heritage Sites to their communities.

In addition, this framework was an important part in developing the guidelines and plan of action for the nominated churches. One of the goals of the plan was to be as inclusive as possible. In addition, by understanding the differences in perception

among the various community groups, the nominating party will be able to interact with them more appropriately.

3.2 Interactional Theoretical Perspective of Community Development

In recent years, there has been a push for World Heritage Sites to serve a broader role in their communities. Often, the use of World Heritage sites as catalysts for regional sustainable development is overshadowed by leadership that focuses solely on the preservation of the site. This is because preservation is often the main reason for the nomination of a site in the first place. However, if the nominating parties stop at preservation they are doing a disservice to the community by ignoring the additional social and economic benefits that World Heritage Sites can provide.

Part of the UNESCO World Heritage mission is to “encourage participation of the local population in the preservation of their cultural and natural heritage.”⁴⁰¹ In addition, Article 5 of the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage states that each country should endeavor “to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes.”⁴⁰² The function of World Heritage Sites

⁴⁰¹ UNESCO World Heritage Centre, “World Heritage,” accessed April 25, 2013, <http://whc.unesco.org/en/about/>.

⁴⁰² UNESCO, “Convention Concerning the Protection of the World Cultural and Natural Heritage,” accessed January 11, 2013, <http://whc.unesco.org/en/conventiontext/>.

shouldn't stop at its preservation, but instead they should be utilized as a vibrant part of the community to bring about social and economic improvements that the local community supports.

The Department of Restoration and Reconstruction of Historical Complexes at Lviv Polytechnic National University was especially concerned with broadening the role of the nominated churches to improve conditions not only at the churches, but the local communities as well. This subsection looks at the theory behind how communities develop. This topic is reviewed to provide a better understanding of the thought process that went into the surveys and the plan of action.

It is important to understand some definitions and theoretical framework before proceeding too much further. First, when referring to the use of the nominated churches for community development it is in the context of sustainable development. One of the most quoted definitions for sustainable development comes from the 1987 Report of the World Commission on Environment and Development. It states that sustainable development "implies meeting the needs of the present without compromising the ability of future generations to meet their own needs."⁴⁰³

By this definition, the preservation of World Heritage Sites promotes sustainability because it allows the current residents the good use of the site while ensuring that future generations will have the good use of it as well. In fact, not

⁴⁰³ United Nations, "Report of the World Commission on Environment and Development," accessed January 11, 2013, <http://www.un.org/documents/ga/res/42/ares42-187.htm>.

preserving important sites would go against sustainable development because it would deny future generations an important resource used by the current generation.

Another important concept is community development. Community development has been “defined as a process of building and strengthening the community.”⁴⁰⁴ There are numerous theories that exist on the mechanics of community development. Many of the early theoretical frameworks focused on the adaptation of economic or agricultural models.⁴⁰⁵ Later theories turned their attention to group behavior (cybernetics) and the interaction among groups (interactional theory). If we go back to the definition of community the focus is on individuals in a given geographic space.⁴⁰⁶ Development comes in when the people use resources to improve the socio-economic conditions of their community.

⁴⁰⁴ Wilkinson, K.P. *The Community in Rural America*. Westport: Greenwood Press, 1991: 87.

⁴⁰⁵ See Mezirow, J.D. *Dynamics of Community Development*. New York: Scarecrow Press, 1963.

⁴⁰⁶ There are numerous definitions for community. Merriam Webster’s on-line dictionary provides the following: a unified body of individuals: as

a: state, commonwealth

b: the people with common interests living in a particular area; broadly: the area itself (the problems of a large community)

c: an interacting population of various kinds of individuals (as species) in a common location

d: a group of people with a common characteristic or interest living together within a larger society (a community of retired persons)

e: a group linked by a common policy

f: a body of persons or nations having a common history or common social, economic, and political interests (the international community)

g: a body of persons of common and especially professional interests scattered through a larger society (the academic community)

From the Merriam-Webster On-line Dictionary, <http://www.merriam-webster.com/dictionary/community> accessed September 19, 2012.

The interactional theoretical perspective of community development “views social interaction as the substantive element of community.”⁴⁰⁷ This perspective focuses on the role of social organization in the community and is rooted in the writings of Harold Kaufman (1959)⁴⁰⁸ and Kenneth Wilkinson (1991).⁴⁰⁹ The interactional theory of community development has been used for examining both sustainable and rural development.⁴¹⁰ It focuses on communities developing from the interaction among its groups. “From the interactional perspective, community is a natural and ubiquitous phenomenon among people who share a common territory and interact with one another on place relevant matters:”⁴¹¹

“It is natural in that it is ‘real’, not nominal’;⁴¹² and it is not contrived. This is to say that social interaction is authentic, not that it follows subsocial or biotic principles of organization as claimed by some human ecologists. It is natural because people, by the nature of being human, engage in social relationships with others on a continuing basis and they derive their social being and identities from social interaction. Community, likewise, is ubiquitous by virtue of the fact that all people engage in it almost all of the time, whether or not they recognize that fact. From the natural flow of the interaction processes, community emerges. Community, therefore, is a natural disposition among people who

⁴⁰⁷ Theodori, Gene, “Community and Community Development in Resource-Based Areas: Operational Definitions Rooted in an Interactional Perspective,” *Society and Natural Resources* 18 (2005): 663.

⁴⁰⁸ H.F. Kaufman, “Toward an Interactional Conception of Community,” *Social Forces* 38 no. 1 (1959): 8-17.

⁴⁰⁹ Wilkinson, K.P. *The Community in Rural America*. Westport: Greenwood Press, 1991: 87.

⁴¹⁰ Some examples include Wilkinson, K.P. *The Community in Rural America*. Westport: Greenwood Press, 1991 and

Bridger, Jeffrey and A.E. Luloff, “Toward an interactional approach to sustainable community development,” *Journal of Rural Studies* 15 (1999)

⁴¹¹ Bridger, Jeffrey and A.E. Luloff, “Toward an interactional approach to sustainable community development,” *Journal of Rural Studies* 15 (1999): 383.

⁴¹² Zimmerman, C.C., *The Changing Community*. New York: Harper and Brothers, 1938: 653.

interact with one another on various matters that comprise a common life.”⁴¹³

From an interactional perspective, community development can be seen “as a process of developing the community field”⁴¹⁴ “As a process, community development involves purposive, positive, and structure- oriented actions, and exists in the efforts, as well as in the achievements, of people working together to address their shared interests and solve their common problems. Such principles, from an interactional perspective,⁴¹⁵ underlie the process of community development. To reiterate:

1. Community development is purposive. It is the intentional consequence of people interacting to initiate and maintain community.
2. Community development is positive. The purposive intentions of the actors revolve around a shared commitment to improving their community.
3. Community development is structure oriented. The purposive and positive actions of actors are direct attempts to establish and or strengthen the community as an interlinking and coordinating structure of human relationships.
4. Community development exists in the efforts of people and not necessarily in goal achievement.

⁴¹³ Wilkinson, K.P. *The Community in Rural America*. Westport: Greenwood Press, 1991: 16-17.

⁴¹⁴ *Ibid.*, 16-87.

⁴¹⁵ *Ibid.*, 93-94.

Simply stated, community development is purposive action undertaken with positive intentions at improving community structure.”⁴¹⁶

“The first step [in the interactional approach] involves delineating the various social fields that comprise a community, their roles in agenda setting and decision-making, and the linkages that exist between them.”⁴¹⁷ Once the groups and their roles are identified, “attention can turn to developing a strong community field that represents the interests of all segments of the population.”⁴¹⁸ In order to do this, it is important to understand where the values of various groups overlap.

A simple hypothetical example could be with tourism at the nominated churches. The general public of a community may be open to tourism at a church while those who attend services may see them as a nuisance. However, both may agree on using the church for tourism if it is to educate the youth on its importance.

“Of course, there will inevitably be conflicts between the pursuit of use values and the pursuit of exchange values. Nevertheless, there are potential areas of common ground, and these can provide a starting point for discussions that strengthen the community field and serve as a potential model for the compromises that are essential to sustainable community development.”⁴¹⁹

⁴¹⁶ Theodori, Gene, “Community and Community Development in Resource-Based Areas: Operational Definitions Rooted in an Interactional Perspective,” *Society and Natural Resources* 18 (2005): 665-666.

⁴¹⁷ Bridger, J. and A.E. Luloff, “Toward an interactional approach to sustainable community development,” *Journal of Rural Studies* 15 (1999): 386.

⁴¹⁸ *Ibid.*, 386.

⁴¹⁹ *Ibid.*, 386.

Naturally, sustainable community development is also dependent on the local resources. These can be natural or manmade. Resources affect not only community development, but also the community groups themselves. If we simply start to list the groups of people, the resources and the types of socio-economic improvements seen in community development, we get an expanded view of how the system works. People can be broken into social groupings, by numerous factors such as age, economic position, gender and race. Resources include natural and man-made and community development includes such things as economic prosperity and civic pride. Using the interactional theoretical perspective, a simplified model of community development can be made like the one shown in Figure 38.

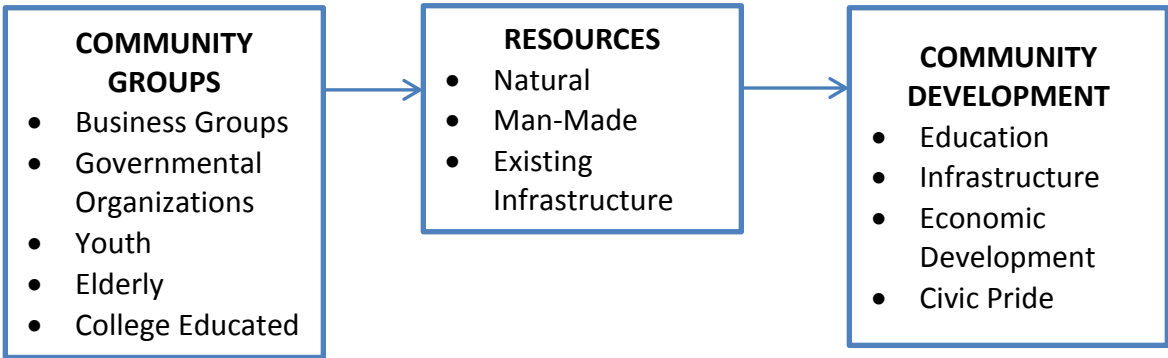


Figure 38: Chart Showing Simplified View of Community Development Process

Figure 38 shows community groups as the independent variables for community development with community development dependent on the interaction of the

various groups and resources in the community. Now that we have an initial framework on how communities develop, a more complex model can be developed focused specifically on the nominated Wooden Churches of the Carpathian Region of Ukraine.

3.3 Conceptual Model

The basics of community development process according to the interactional theoretical perspective were presented in the previous section and now it is time to put all the pieces of the puzzle together to develop a model specific to the nominated churches. First, various groups in the communities were identified with Dr. Bezv of Lviv Polytechnic National University. These included individuals who attended church at the nominated site, persons whose family had attended service at the nominated church during the pre-Soviet and Soviet Era, age groups, people with different educational levels, the gender of the respondents along with those who planned on leaving the community in the near future. It was thought that various factions among these groups might view their use for socio-economic improvements differently. For the purpose of this study they were all treated as equal in setting the agenda for the potential use of the nominated churches with everyone within a half kilometer radius of the nominated churches being given the opportunity to respond to a survey.

In addition it was thought the same groups in different communities might view the churches differently. For example, groups with churches used for liturgical

purposes might view certain socio-economic benefits such as tourism or social capital differently than groups in communities where the churches served as museums.

Next, the nominated World Heritage Site acts as the resource. However, it was apparent that its desired use would be affected by other resources in the community. For example, the existing infrastructure has a large impact on how World Heritage Sites can be used for sustainable community development. If a town lacks adequate lodging or is difficult to access this will limit the role of the World Heritage Site to attract tourists and their associated benefits. In addition, smaller communities often have less resources and the thought was that they may view the preservation of their church as less important.

Finally, the Lake District and UKDCMS studies provided the seventeen potential socio-economic benefits that could be used for community development. Figure 39 provides the conceptual model for this dissertation. It is a two dimensional attempt to describe a complex reality. The items in red are the variables that were measured by the surveys. A discussion of how and why these items were selected is presented in the following section on the methods used in this dissertation.

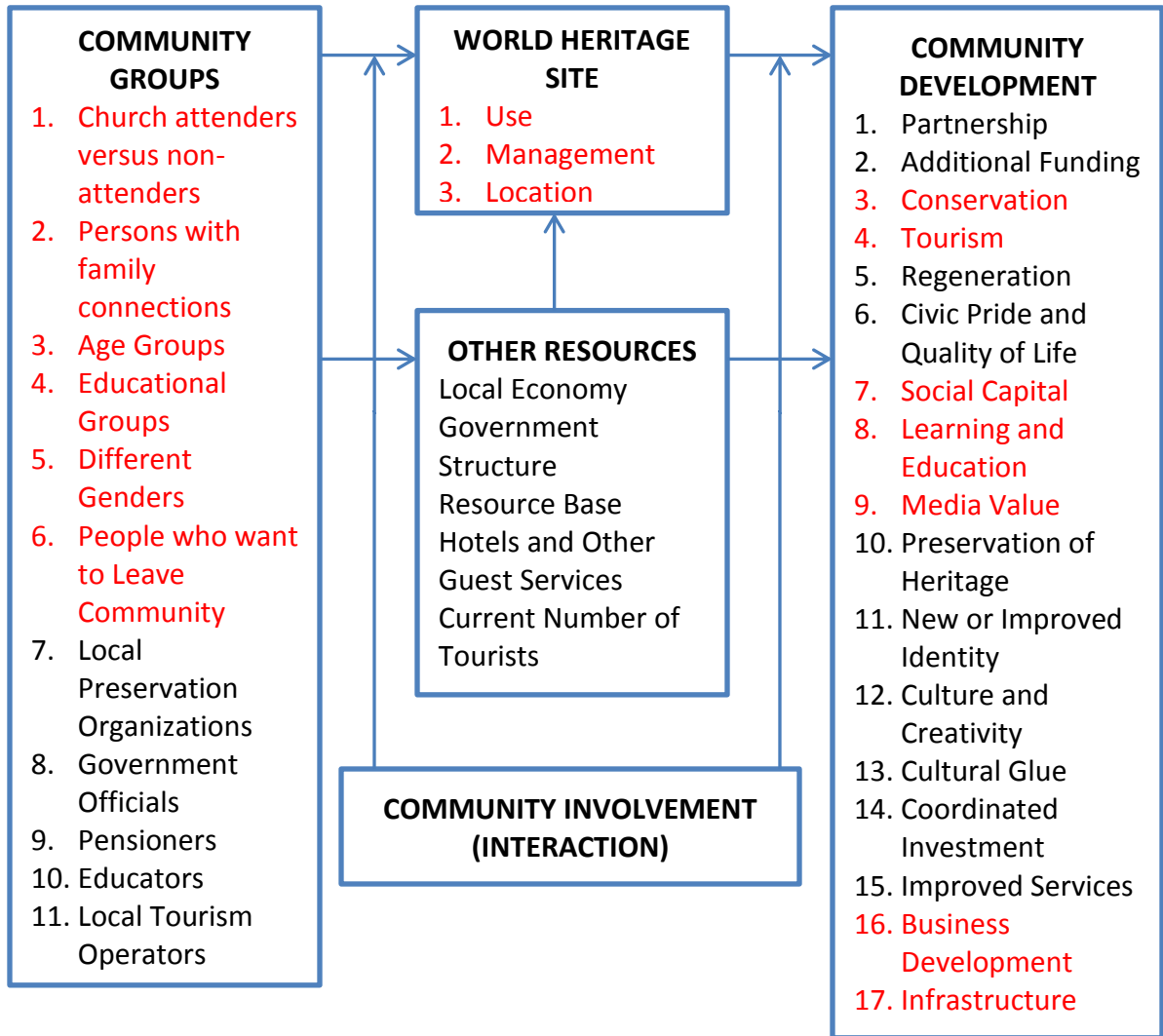


Figure 39: Chart of Simplified View of the Role of World Heritage Sites in Community Development

Using this model, the framework for the process at the wooden churches can be described as follows. First, the potential socio-economic benefits of World Heritage Sites were determined. Next, those socio-economic benefits that the department was interested in exploring at the nominated churches were selected. Then community

groups that might have an interest in the churches and that could be identified in the survey process were determined. Demographic and survey questions were developed and the surveys administered at the local communities.

The survey responses were analyzed and used to develop guidelines and a plan of action for the department. The plan of action in turn included ways that the community could be involved and consulted in its implementation.

3.4 Hypotheses

Seven major hypotheses were derived from the conceptual model based on the interactional theoretical perspective of community development. These focus on the identifiable community groups and the characteristics of the church use and location.

1. Those who attend religious service at the nominated church will view the potential socio-economic benefits of the nominated church differently than non-attenders.
2. Persons whose family attended the church in the past will view the potential socio-economic benefits of the nominated church differently than those whose families did not attend the church in the past.
3. Age will affect the respondents' view of the potential socio-economic benefits of the nominated church.
4. Education level will affect the respondents' view of the potential socio-economic benefits of the nominated church.

5. Gender will affect the respondents' view of the potential socio-economic benefits of the nominated church.
6. People who want to leave the community will have different views on the potential socio-economic benefits of the nominated church than those who want to stay.
7. Respondent's views on the potential socio-economic benefits of the nominated church will vary by community and the church's role in the community.

These were considered the a priori hypotheses in the statistical analysis. An a priori hypothesis is simply one that is not based on observation or experience.⁴²⁰ They were developed prior to the survey responses and were based on the interactional theoretical approach to community development.

These Hypotheses were also driven from the critical need for community involvement. In developing the survey, one of the goals was to evaluate the responses of various groups to understand any specific issues facing them. This was especially important with respect to respondents who attend worship services at one of the nominated churches. Special care was taken in developing the plan of action for the

⁴²⁰ Matlack, William F. *Statistics for Public Managers*. Monument, Colorado: Peacock Publishers, 1993: 59.

Department of Restoration and Reconstruction of Architectural Complexes to be as inclusive as possible with respect to the concerns of different community groups.

3.5 Variables and their Measures

The independent and dependent variables were measured in the survey process by asking specific demographic questions and questions related to the respondent's desired use of the churches for community development. The information gathered from the surveys and the analysis of the hypotheses was used to develop the guidelines and plan of action for the Department of Restoration and Reconstruction of Historical Complexes presented in Section 5.

4. METHODOLOGY

4.1 Introduction

The conceptual model presented in the previous section provides a framework for viewing World Heritage Sites as a resource that groups use to develop their community. This model is the basis for evaluating the communities' perception of the role of the nominated churches in eight communities in Western Ukraine. In order to better understand this perception, public participation was encouraged in the form of surveys.

The surveys were designed to collect data on the local communities' views on the use of nominated churches to improve socio-economic conditions along with other pertinent information.⁴²¹ The survey responses were then used to develop the department's guidelines and plan of action for the nominated churches and to make

⁴²¹ Initially an interview was also going to be conducted with individuals in leadership roles at the nominated churches. The interviews were to be conducted with members of the nominating party and church leaders while the surveys were designed for the general public. The goal of the interview was to gather as much information about the site and its management as possible. It focused on six topics: Community History, Economic Issues, Church Conditions and Preservation Efforts, Tourism and Education at the Church, Cooperation among Nominated Churches, and a Map Exercise. Most of the topics covered by the interview questions were already answered in the documents used to nominate the wooden churches. Therefore, the interviews decreased in importance relative to the surveys and many of the individuals that were asked to be interviewed responded by stating that the paper, *Wooden Tserkvas of the Carpathian Region of Poland and Ukraine* would answer the interview questions better than they could individually. In all only the priest at Nezhniy Verbizh and a lecturer at Lviv Polytechnic answered the interview questions and in reality the responses did little, but reaffirm the nominating paper. Therefore, this topic is not discussed further in this dissertation.

recommendations to other parties involved in the management of the churches and the communities in which they are located.

This section discusses the importance of community involvement in the planning process in Ukraine. It also provides background into the challenges facing public surveys and community involvement in the planning process at the nominated churches. This is followed by a detailed account on the development of the survey questions. Next, the administration of the surveys is discussed along with the trustworthiness of the survey and ethical considerations that were taken into account in its development.

It should be noted that this is not the first study that asked professionals or local residents about their views on the social and economic benefits of World Heritage Sites. The UKDCMS study conducted postal surveys of residents near six case study World Heritage Sites across the United Kingdom. Their “survey was designed to give insight into the effect of World Heritage Status on several areas of benefit, but focused primarily on: social capital and cohesion, civic pride and educational and learning benefits.”⁴²² It should be noted that the UKDCMS study focused on the “after effects” of World Heritage designation where the desire of this study was to look at the communities desired potential socio-economic benefits of World Heritage Site

⁴²² Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 21.

designation with respect to preservation, media value, tourism, business development, quality of infrastructure and educational use.

4.2 Public Participation and Planning in Ukraine

Public participation is recognized as an integral part of the planning process.

“However, it was only during the 20th century that it has become a more prominent feature, and in many countries it has really emerged only over the past few decades.”⁴²³ Ukraine is a country where the idea of public participation in the planning process is relatively new. Prior to the fall of the Soviet Union and Ukrainian independence, almost all planning in the country was done through a central authority with little power at the local and regional levels and little if any consultation with the local communities. Towards the end of the Soviet era, especially under Gorbachev, attempts were made to change this with varying degrees of success and minimal involvement of private enterprise.

In the Soviet system, the nation funded all preservation of churches that were registered as historic monuments. Naturally, the preservation of religious sites like the wooden churches was not a high priority for the communist state. After the fall of communism, the Ukrainian national government became responsible for most of the preservation efforts at historic churches. One would have hoped that things would

⁴²³ Patel, M. and J.H. Stel, “Public Participation in River Basin Management in Europe—A National Approach and Background Study Synthesising Experiences of 9 European Countries,” *HarmoniCOP Project: Workpackage 4 - ICIS, Maastricht*, 2004.

have improved, but this is not necessarily the case. The transition from a command to a market economy is far from complete in Ukraine and items like historic preservation are often seen as a luxury and given a low priority.

Modern Ukraine is built on a unified state principle in which “it is received wisdom in Ukraine that only a unified state can make a positive contribution to preserving the territorial integrity of the young republic, so that ‘unitarism’ has de facto been promoted to the rank of a national idea in this country.”⁴²⁴ One consequence of this idea is that the regional governors in Ukraine are appointed by the president. They may also be dismissed by the president and this leads to weak governors that tend to appease the central government. There are locally elected oblast councils which compete with governors for power, but the extent of their power remains unresolved.

Another unfortunate consequence of the unified state principle is that there is no system for separating tax revenue between the federal and regional government. Instead all tax revenue goes to Kiev which then decides how to distribute it. Therefore, the true “regional” power often lies with the mayors, especially of large cities, within the region who are elected by the people. However, the mayor’s power is often hindered by the minimal control they have over the finances in a city, let alone the region.

⁴²⁴ Turovskii, R.F, “A Comparative Analysis of Trends in Regional Development in Russia and Ukraine,” *Sociological Research* 40 no. 5 (September 2001): 52-73: 53.

In practice this leads to undefined and unregulated relationships between the various cities, regions and central government. “Effective relations between the central and regional elites take place outside the law and are based on bureaucratic consensus and on common interests in elections or in the division of resources. Hence, vertical elite groups are formed (with central and regional components), and the clan interests of the center are projected onto the regional level even as regional clans influence the policies of the center.”⁴²⁵

In addition, there is “widespread confusion about the roles of the various entities that make up the new nation’s federal system; among them 23 oblasts (comparable to states in the U.S.); numerous districts, or counties; and the directorships of villages and collective farms.”⁴²⁶ Land ownership, basic coherent laws concerning land transfers, and the lack of detailed county maps and plats only exacerbate this problem.⁴²⁷

This lack of a clear regional authority along with undefined relationships among government entities exhibits itself in the planning process in Ukraine along with the preservation of the wooden churches. One of the major problems is that the local government has minimal control on how their preservation funding is spent. Instead the national government in Kiev chooses what projects it wishes to support. Naturally, this system lends itself to corruption and funds are slow to trickle back to the regions.

⁴²⁵ Ibid., 57-58.

⁴²⁶ *Planning*, “Report from Ukraine,” 59 no. 12 (December 1993): 13.

⁴²⁷ Ibid., 13.

In addition, there is a lack of infrastructure such as deteriorating public sewage systems, poorly maintained roads and unreliable sources of electrical power which all add to the headaches of regional planning in Ukraine. “Producing a regional economic development plan in the post-central planning era assumes the existence of a reasonably autonomous enterprise and a reasonable set of public regulations... [therefore Ukrainians appear to have] an inordinate difficulty imagining a corporate entity that made decisions independently of a supervising public agency.”⁴²⁸

This translates into a slow moving planning process in the best of circumstances in Ukraine. Given the rural locations of the eight churches and years of neglect – any proposed plan of action is only made that more difficult. The local governments are farther removed geographically than most from the central authority and many have minimal influence in the region. This is part of the reason that the plan of action developed as part of this dissertation focuses on specific actions that the Department of Restoration and Reconstruction of Historical Complexes can take while providing general recommendations for other bodies.

In addition to the difficulties in the planning process, public participation in Ukraine also has its own set of difficulties. First telephone surveys are difficult because like many modern societies, a large percentage of the population uses cell phones. Mail surveys are also difficult as accurate databases of addresses are almost non-existent especially in rural areas where there are often no postal codes or street

⁴²⁸ Ibid., 13.

numbers. Therefore, the surveys used in this dissertation were administered door to door.

4.3 Planning in Ukraine and the Need for Community Involvement

As part of the nomination process, a management plan was developed and a Joint Steering Committee from Ukraine and Poland is being developed.⁴²⁹ “The Committee is obliged to invite the owners and curators of properties, as well as ecclesiastical and secular authorities, to participate in the on-going cooperation.”⁴³⁰

“One of the tasks of the Committee is to participate in the planning process and provide opinions on the proposed plans. The main principles in the conservation of tserkvas are continuing maintenance of their authentic cultural values, maintenance of their physical condition and constant endeavour to eliminate potential threats. In order to ensure that these goals are achieved, a series of regularly repeated activities and tasks, in which the Steering Committee will also participate (in future initiating and monitoring these undertakings), are of fundamental importance. The said tasks and activities include:

- Annual reviews of the property’s condition, conducted by the traditional curator and state conservation services (as per statutory obligations).

⁴²⁹ Piotrowska, Katarzyna and Małgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 222.

⁴³⁰ Ibid., 222.

- Periodic inspections (consistent with technological requirements) of the efficiency of technical installations and lightning protection, fire protection, anti-burglary and other alarm systems (financed by the parish and performed by specialist services and by the National Fire Service).
- Deanery and diocesan visitations – intra-church inspections, arising from canon law, the main purpose of which is to supervise the ministry in the parish, but also to monitor the preservation of the historic building and its fabric, as well as its interior.
- Regular supervision conducted by self-governing authorities and their administrative agencies regarding compliance with the principles of land use as specified by local land use plans (this supervision encompasses maintenance of accessible areas at particular properties, including vistas).
- Periodical re-impregnation of roofing with preservatives, inspections and technical maintenance of rainwater drainage systems.⁴³¹

In addition to monitoring the churches, the Steering Committee will also be active in promoting the churches. It also has a list of activities it will enact broken into

⁴³¹ Ibid., 222-223.

stages. The activities for the next two years include “on-going practical conservation and:

1. Continuation and completion, where necessary, of restoration works in accordance with schedules prepared and approved to-date.
2. Completion of the sign-posting of properties and access roads included in the Wooden Architecture Route organised by the region’s self-governing authorities (provinces).
3. Monitoring of properties and their physical condition, in particular with regard to new threats in the context of increased tourist traffic.
4. Continuation of desk-based reviews, as well as recording and preparation of further restoration work programmes timetabled over successive periods.
5. Based on tourist monitoring data, a tourist traffic management plan should be devised for the nominated properties and their surroundings, taking into account local needs and the scale of any potential threat.

6. Preparation and publication of information and promotional materials about particular tserkvas and ecclesiastical wooden architecture in general (in the context of Europe, with reference to other regions and properties entered on the UNESCO World Heritage List). Publication on the internet (of at least some part of the materials) is recommended.”⁴³²

In the next five years, the Steering Committee plans to address the following issues:

- Tourist accessibility should be optimised for all properties; this includes installing car parks, tourist information and education facilities and lavatories, and developing a network of visitor centres located further from the property (where such a necessity is identified by previous monitoring). Development of catering and hotel facilities at some distance from the nominated property can also be taken into consideration.
- Full adjustment of the landscape within the tserkva’s wider surroundings (on the basis of earlier prepared programmes).
- Organization and marking out of routes and vantage points around the properties.

⁴³² Ibid., 225.

- Introduction of street furniture to traditional wooden architecture within the buffer zone and on access routes leading to the properties.
- Preparation of a maintenance programme concerning trees and shrubs around churches, and their replenishment (planting) where appropriate.⁴³³

The following activities are listed as long-term tasks for the Steering Committee:

- All recurrent activities needed to preserve heritage assets.
- Organization of desk-based reviews, research and education work around the nominated property, with reference to problems regarding the protection and study of ecclesiastical wooden architecture in general in the European context.
- Organization of workshops on traditional handicrafts and skills for local communities. Building a network of specialists trained in traditional skills – production of shingles, manual woodworking (with traditional tools), manual cutting of grass around churches, etc.⁴³⁴

In addition to these general activities, there are also site-specific activities proposed as part of the management plan. Unfortunately, although activities such as

⁴³³ Ibid., 225.

⁴³⁴ Ibid., 225.

optimizing tourist accessibility, restoration works, and the preparation of maintenance programs are part of the Steering Committee's proposed activities, broad community consultation and involvement with regards to these activities is not specifically mentioned. Even though the committee is consulting the owners and curators of properties as well as ecclesiastical and secular authorities, the insight that the broader community can provide could be beneficial to the preservation of the site.

4.4 Survey Development for Nominated Church Communities

In order to better understand the desired socio-economic benefits of the nominated churches a set of survey questions were developed under the supervision and guidance of this dissertation committee and Dr. Beviz, the director of the Department of Restoration and Reconstruction of Historical Complexes at Lviv Polytechnic National University. Dr. Beviz is a leading member of the wooden church nominating party, and my Ukrainian Fulbright Grant sponsor at the department. Many of the questions were initially developed in cooperation with my dissertation committee prior to my departure to Ukraine and then modified, added to and deleted based on the input of Dr. Beviz.

The survey took several iterations to get to its final format. It focused on future actions for the preservation of the nominated churches and their use in community development. It included three main objectives:

1. Review past and present community participation at the nominated churches
2. Seek community input on possible future conservation efforts at the churches
3. Gain a better understanding of the communities' view on using the church to improve its socio-economic condition.

Therefore, the survey was divided into three main sections: community involvement at the church, preservation of the church and the church's role in sustainable development of the community. It should be noted that several side issues besides the potential socio-economic benefits of the nominated churches also crept into the survey.

Although questions regarding tourism, social capital, learning and education, media value, business development and quality infrastructure were asked there was a heavier emphasis in the questions on the socio-economic benefit of potential preservation efforts at the church (since the socio-economic questions are spread throughout the survey, they are bolded in the following sections to make them easier to follow).

The primary reason for this is it was felt that this was the area that the Department of Restoration and Reconstruction of Architectural Complexes could have the most impact. The department already had a plan in place for preservation efforts

that it will perform at the churches in the future and it was hoped that the information gained from this portion of the survey would help improve these efforts. Second, the department is located in Lviv which is a two and a half hour commute to some of the churches. Given this and its limited role at the churches, the department can only do so much to help the churches. It takes mostly an advisory and support role whereas the daily operations of the church are managed by the clergy or museum curators.

Although, it would have been potentially beneficial to ask more questions about potential socio-economic benefits associated with the churches, it was decided early on to keep the survey to three pages. In addition, to the desire to not overwhelm the respondents with questions, there was the practical consideration that three pages represented the allowable weight limit for regular postage in Ukraine. Therefore the survey was limited to a total of 29 questions in the three sections. In addition to the 29 questions, personal data was also collected at the beginning of the survey. A full copy of the survey questions can be found in Appendix 1.

The demographic data collected at the beginning of the survey included: age, marital status (single, married, widowed, etc.), gender, occupation and level of education. These along with the community involvement questions were designed to help break down the various groups within the community.

4.4.1 Survey Questions About Community Involvement at the Churches

There were ten community involvement questions. The first six were designed to focus on the respondent and their family's past participation at the church. This is one of the areas that a side issue not directly related to socio-economic benefits entered into the survey. The idea initially was that personal and family church attendance would affect the respondent's interest in using the churches for certain social and economic activities. It was thought that people who used the church as a place of worship may react negatively to tourists or educational activities at the church. However, the side issue of church attendance throughout the pre-Soviet, Soviet and Independent Ukraine now entered the mix and there was a desire to see if attendance at the church had reached its pre-Soviet levels based on the responses. There was also a desire to gather information about the attendance of worship service in these relatively isolated communities during the Soviet Era.

The next two questions about participation at the church focused on social activities at the church that the respondent currently attended or would like to see held at the church. The question about future social activities was an open-ended question and the idea behind this question was that the response would provide insight into the **social capital** (opportunities for direct social contact and establishing links and bonds

within the community⁴³⁵) benefits that the church could provide. The first six questions are listed in Table 4.

Table 4: First Five Community Involvement Survey Questions

1. Have you previously participated in a survey, questionnaire, or public meeting concerning the preservation and use of the nominated church? Yes No
2. Do you attend services at the nominated church? Yes No
3. Did your family attend this church prior to the Soviet era? Yes No
4. Did your family attend this church during the Soviet era? Yes No
5. Do you participate in social activities at a nominated church? Yes No
 - a. If Yes, what activities?
6. Are there any social activities that you would like to see the church hold?

The next four questions were related to the respondent's and others desire to stay in the community along with their view of the economic conditions in their community. The reasoning behind this series of questions is that the population of Ukraine is shrinking often due to migration. "Between 1991 and 2010 the total population declined from 51.7 million to 45.9 million."⁴³⁶ Currently there are 6.5

⁴³⁵ Definition from The Costs and Benefits of World Heritage Site Status in UK. Pricewaterhouse Coopers. 2007: 60.

⁴³⁶ International Organization for Migration (IOM) Mission in Ukraine, "Migration in Ukraine Facts and Figures," accessed January 11, 2013, <http://www.iom.int/jahia/webdav/shared/shared/mainsite/activities/countries/docs/Ukraine/Migration-in-Ukraine-Facts-and-Figures.pdf>: 4.

million Ukrainians (those born in Ukraine) living outside the country.⁴³⁷ “This trend is expected to continue, implying that the overall population will decline by another 10 million until 2050.”⁴³⁸ Therefore migration is an important issue in Ukraine and there was some discussion that individuals planning to leave Ukraine might be less interested in the preservation and use of the nominated churches.

Again, a side issue entered into the survey. It was desired to know the reasons behind people leaving the community as it would be useful in the planning process. If there were a large number of respondents who wanted to leave or knew people who left for employment opportunities then possibly something could be done to boost employment or even use the local population as tourist guides or in future repairs at the nominated church.

The last question in this section dealt with the respondents view towards future changes in the community’s population. The idea behind this question was that individuals who wanted the population to decrease or stay the same might be less open to the socio-economic benefits that the churches could provide. Table 5 lists the last five community involvement survey questions.

⁴³⁷ Ibid.

⁴³⁸ Ibid.

Table 5: Last Four Community Involvement Survey Questions

1. Do you plan to stay in this community in the foreseeable future?
Yes No
If no, why do you plan to leave?
2. Do you have friends or family that recently left this region? Yes No
 - a. If yes, what was there reason for leaving?
3. How have the economic conditions in your community changed over the last five years? improved stayed the same worsened
4. How would you like to see the population of your community change?
I want it to increase
I want it to decrease
I want it to stay the same

4.4.2 Survey Questions About the Preservation of the Churches

There were nine questions in the preservation section of the survey. The first two focused on the respondent's current participation in the preservation of the church and if they felt that the church was worthy of preservation for future generations. The first question was designed to be a baseline to see if and how many people were active in the preservation of the church while the second was used to see if there were issues with community support in the preservation of the church. If a large number of respondents stated that they felt the church was not worthy of preservation then something would need to be done to change this opinion or the work done by the nominating party might well be in vain.

The third question was open-ended and asked about the respondents for their favorite thing about the church. The thought was that if there was a certain feature that the majority of people liked at a certain church then perhaps this could be one of the focal points for future preservation efforts.

The fourth through seventh questions focused on the originality of the church versus modernizing it. All of the churches have artificial lighting, and all six of the churches used for liturgical services have sound systems. However, it was desired to know if this is what the respondents preferred or if the natural lighting and acoustics were preferred. Initially, it was thought that the response might vary by age with older generations preferring the natural settings.⁴³⁹

In addition, a question about heating the church was asked. Currently, only the church at Nezhniy Verbizh has central heating. The lack of central heat presents a special problem because it is known that several of the churches use portable heating systems during the colder months and this could be a potential source for fire at the church. If the local population supported adding central heat this may be one solution (although it would also raise another set of issues such as maintaining authenticity and where to put the system).

The seventh question asked about original church decorations versus the desire for new decorations. Again, the thought was that some groups may feel that the

⁴³⁹ It was found that older respondents actually preferred artificial lighting. Please see the discussion on responses by age in the following section for further details.

church needs to be modernized. The eighth question in this section was an open-ended question on one thing that could be improved at the church. Again, it was hoped that this response would be useful for future preservation and planning efforts at the church.

The final question in this section was a ranking of four types of funding provided by the World Heritage Fund. It was thought that if the churches were accepted to the World Heritage List that this naturally could be one of the sources for future financial support of preservation efforts at the churches. Therefore, the responses could be used to help decide what type of support should be applied for at the sites. It should be noted that in addition to preservation assistance that one of the uses of World Heritage Fund money is for promotional material (relating to the socio-economic issue of “**media value**”). Table 6 lists the nine questions in the church preservation section of the survey.

Table 6: Church Preservation Survey Questions

1. Do you actively participate in any preservation efforts at the church?
Yes No

2. Do you feel that the church is worth preserving for future generations?
Yes No

3. What do you like most about the church?

4. At the church, which do you prefer:
natural lighting , artificial lighting , does not matter

5. At the church, which do you prefer for the service:
natural acoustics(human voice without speakers)
microphone with speakers
does not matter

6. Do you think that the church needs a heating system? Yes No

7. Do you feel that it is important to preserve the original furniture and decorations at the church? Yes No

8. If there was one thing that you could improve at the church, what would it be?

9. Please Rank the following conservation and management options for the church in order of importance from 1 to 4 (1 is most important and 4 is least important – please only use each number once)

____ Provide more training to staff on preserving the church
____ Provide outside experts to help preserve the artwork in the church
____ Provide outside experts to help preserve the structure of the church
____ The church needs additional promotional material to increase awareness about its Importance

4.4.3 Survey Questions about Church Use for Community Development

In addition to preservation, the Department of Restoration and Reconstruction of Architectural Complexes wanted to explore other socio-economic benefits associated with World Heritage Sites to see how the communities viewed them. However, it was always remembered that six of the sites are active churches and the other two were active prior to the Soviet occupation. Houses of worship are one of the most important communal properties in a town or region and they “are strategic in that they carry so many connotations – ethnic, familial, congregational and personal”⁴⁴⁰ Therefore special consideration was given to the nuances of using houses of worship to improve the socio-economic conditions of the surrounding communities.

The first question asked if the respondent had previously participated in sharing their opinions about community development. This was followed by a question dealing with the issue of affordable housing in the community.

The next two questions dealt with **tourism**. First respondents were asked if they wanted more tourists coming to the church and second where would they prefer the visitors to come from. The first question was asked because there was some concern that residents, and more specifically individuals who attended the nominated church, would feel disenfranchised by an increased inflow of tourists. The second question was designed to see where the local community would want tourists to come

⁴⁴⁰ Marty, Martin E., “Historic Church Preservation: Clues from the Almost Incommunicable Past,” *The Christian Century* 107 no. 10 (March 21, 1990): 303.

from. At the time of this survey there was heated debate about a recent law “allowing local and regional governments to grant official status to Russian and other languages spoken by at least 10 percent of their residents.”⁴⁴¹ There was much resentment to this bill in Western Ukraine and it was thought that this may translate to some individuals preferring tourists from the west over those from Russia and other former Soviet countries.

The next question focused on **business development** and what new businesses the respondents would like to have in their community. This was followed by two open-ended questions about important actions that the government could take to help develop the local community. Again, the desire was to relay this information back to the government officials involved with the nomination process.

The next question focused on the **quality of infrastructure** by asking for the respondent’s view of the roads in their community. It was thought that the poor road conditions in several of the communities would hamper economic development and the development of tourism related activities at the nominated churches. After all, adequate roads and highways are beneficial for trading goods and services with other communities and allowing tourists to access sites within a community. However, the current conditions of many of the roads are inadequate in the opinion of the survey

⁴⁴¹ Herszenhorn, David, “Lawmakers in Ukraine Approve Bill on Language,” *New York Times*, July 3, 2012, accessed January 11, 2013, http://www.nytimes.com/2012/07/04/world/europe/ukraine-parliament-adopts-russian-language-bill.html?_r=0.

developer and this question was used as a way to help relay this information with quantifiable results.

Next, a question about the development of the area surrounding the churches was asked. The reasoning for this question was a desire to see if respondents viewed development at the churches used as museums differently than those used for liturgical purposes. In other words, since some churches were used as a museum would people be more willing to see other development near it than at the active churches. It should be noted that there are already proposed buffer zones around the churches. However, it is unclear to what extent development in this area is going to be limited. Therefore, the survey responses provide useful information about this topic.

The tenth and final question was a ranking of desired future uses of government funding in areas such as **education, preservation, infrastructure** (separated into the three options) and **new business development**. The nine questions in the community development section of the survey are shown in Table 7.

Table 7: Community Development Survey Questions

1. Have you previously participated in a government survey, questionnaire, or public meeting concerning the development and improvement of your town?
Yes No

2. What is your opinion about the cost of housing in your community? (please select one)
Home prices are affordable to most families and are decreasing
Home prices are affordable to most families, but are increasing
Home prices are too expensive for most families, but are decreasing
Home prices are too expensive for most families and are continuing to increase

3. Would you like to see more tourists visiting the wooden church in your community?
Yes No

4. Where would you prefer that future tourists come from?
Ukraine European Countries CIS nations including Russia
It doesn't matter

5. What types of new businesses would you like to see in your community
Retail Restaurants Hotels Toursit Operators
Other (please describe): _____

6. What are the most important actions that you feel government can do to promote development in your local community? (examples: improve roads so that our town is more accessible, help attract new businesses)

7. What actions do you feel the government needs to do to develop the community in the near future?

8. How would you rate the current condition of the roads in your town?
good average less than average poor very poor

9. What would you like to see happen to the area surrounding the nominated church?
It should remain as it is
The cemeteries and other historic monuments should be restored
Development not associated with the church should be allowed

Table 7 - Continued

10. Please rank in order from 1 to 6 where you would like government funding to be used in the community (1 = most important, 6 = least important, please only use each number once).

- ____ Education
- ____ Preservation of Historic Monuments
- ____ Infrastructure (roads, bridges, water systems)
- ____ Police and Fire Departments
- ____ Hospitals and Health Care
- ____ Developing New Businesses

Once all of the survey questions were completed, they were translated into the Ukrainian Language with the support of professionals at Lviv Polytechnic National University and then reviewed by Dr. Beviz. The Institutional Review Board (IRB) process at Texas A&M University was then initiated and the surveys were not administered until final approval received.

4.5 Survey Administration

After IRB approval, the actual field work could begin. For the public surveys, the use of a random sample at each of the eight sites was initially planned. However, this presented numerous problems. First of all, given the fact that the largest of the towns has over 70,000 residents and covers an area of 41 square kilometers the time that it would take to get a random sample of the whole community would be unfeasible given the available resources. Second, maps delineating town boundaries were not available for many of the smaller communities, so it would be hard to develop accurate

boundaries. Third, the population data available for the towns of Uzhok, Potelych and Nezhniy Verbizh was unofficial,⁴⁴² while the remaining populations could be confirmed by the government census. This created problems in determining the required random sample size

It was next thought that maybe a random sample could be taken at the town square (this is common for surveys in Europe and a technique often used at Polytechnic). However, only Drohobych, Rohatyn, and Zhovkva have city squares while the smaller towns do not. In addition, there was some discussion about surveying people attending church services after service was held at the nominated church. This posed two problems. First, there was a desire to survey the general public including individuals who did not attend worship services at the nominated church. Second, there was no consistent way to administer the surveys at the churches used as museums if this approach was taken.

Therefore, for the sake of consistency, it was decided that the survey would be delivered to all households within a 0.5 kilometer radius around the churches. The boundary maps located in the nominating documents for the wooden churches were used as a as a reference point to locate the churches using Google Earth. Features on the boundary map such roads and buildings could be used to verify the correct building was found on Google Earth. Then using Google Earth and the “Radius Around a Point

⁴⁴² The census often does not track the populations of individual smaller communities, but rather groups these smaller communities into a number for the remaining population of an area.

Free Map Tool,” the survey areas were determined.⁴⁴³ The following is a sample of the process. Enlarged copies of the Google Earth maps were taken to the field and used during the survey process. Figure 40 provides the boundary map of Drohobych from the nominating paperwork while Figure 41 shows the map developed using Google Earth and the Free Map Tool.

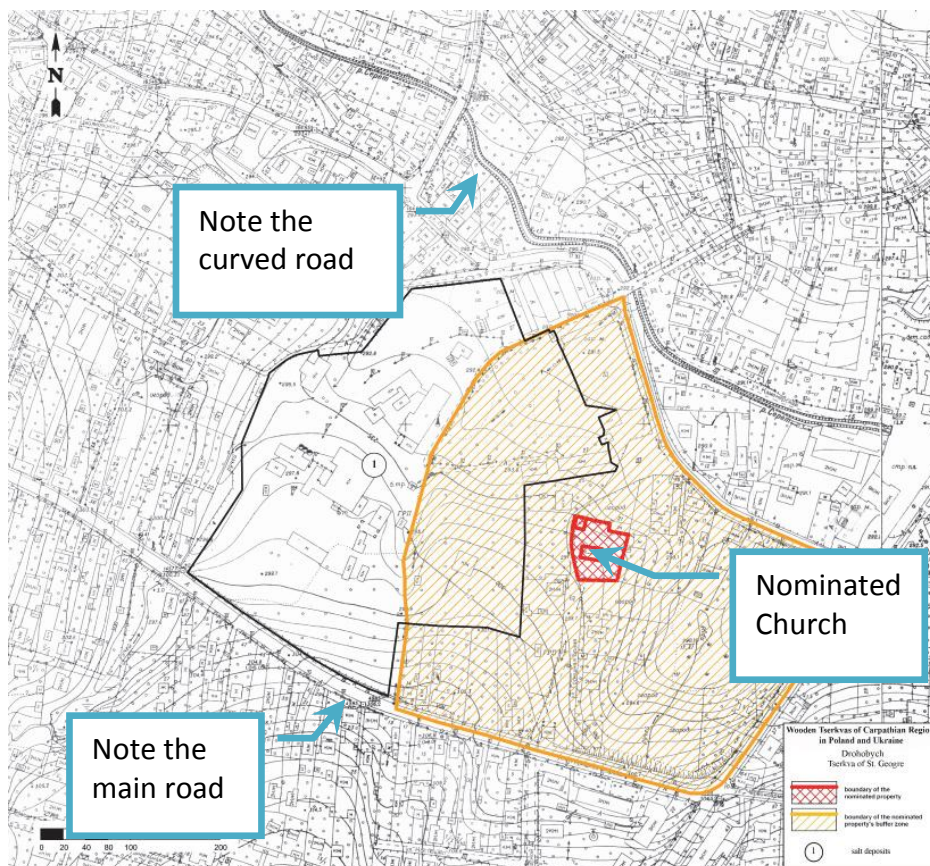


Figure 40: Boundary Map of Drohobych from Nominating Document⁴⁴⁴

⁴⁴³ The Radius Around a Point Free Map Tool is available at <http://www.freemaptools.com/radius-around-point.htm>. It should be noted that I adjusted the standard properties of the Radius Map Tool by making the line width black and a width of 5.0 and lowering the transparency to 25%. This was done in order to identify the properties within the boundaries more accurately.

⁴⁴⁴ Piotrowska, Katarzyna and Małgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 11.

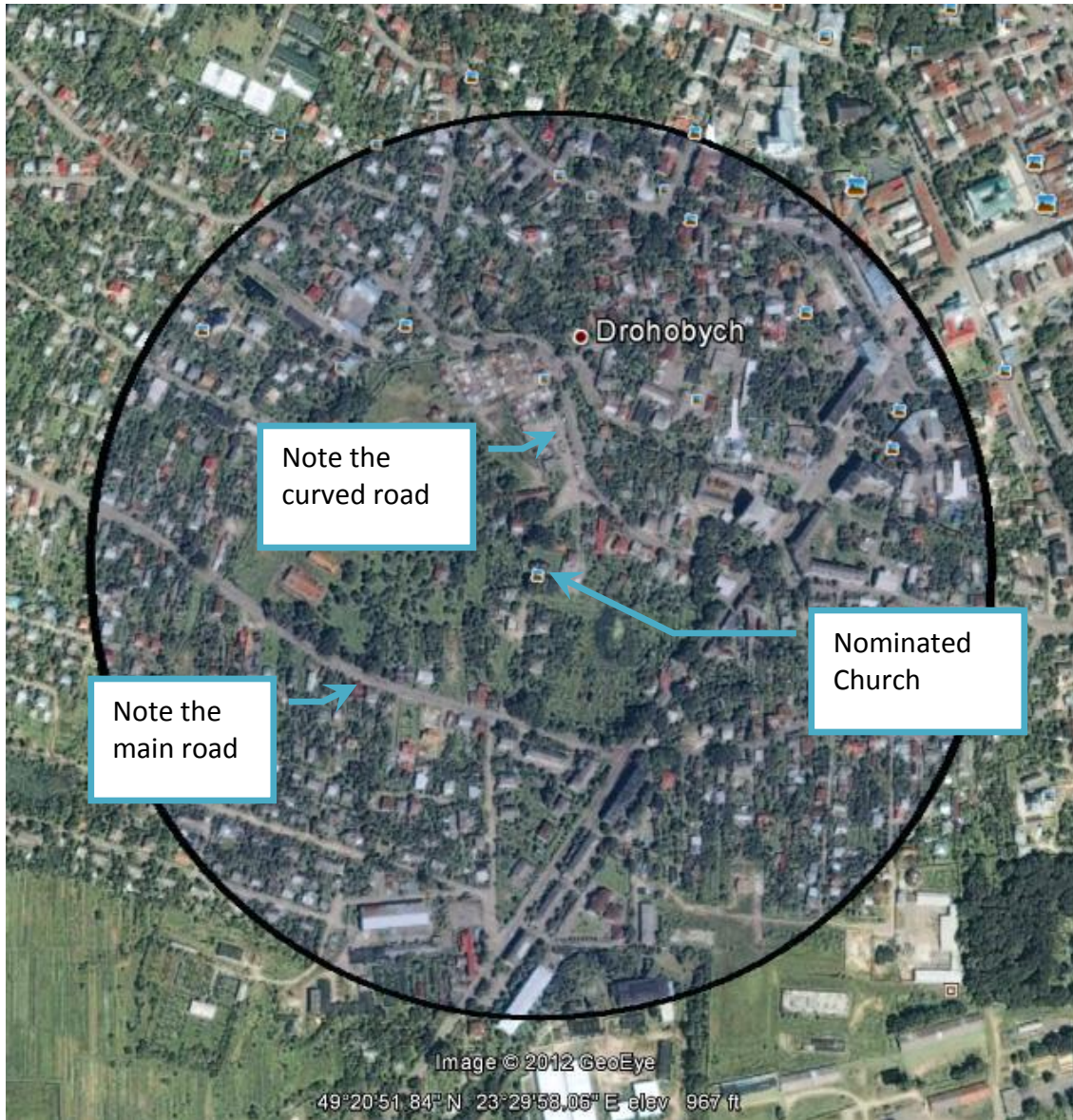


Figure 41: Map with ½ Kilometer Radius Around Saint Yuriy’s Church in Drohobych

Surveys were administered door-to-door. If someone was present, they were given the option to answer at that time or use a self-addressed stamped envelope to send in their responses. If no one was present at that time, the survey, a set of instructions and information on the project along with the survey and a self-addressed

stamped envelope were left at the residence. It should be noted that the surveys and all related documents were provided in Ukrainian.

4.6 Validity of the Study

Conducting surveys that produce accurate information that reflects the views and experiences of a given population requires developing procedures that reduce the four types of survey error – coverage, sampling, nonresponse and measurement.⁴⁴⁵

“Coverage error occurs when not all members of the population have a known, nonzero chance of being included in the sample for the survey and when those who are excluded are different from those who are included on measures of interest.”⁴⁴⁶ One of the reasons that the surveys were delivered door-to-door was to reduce any coverage error that could occur.

“Sampling error results from surveying only some rather than all members of the population and exists as a part of all sample surveys.”⁴⁴⁷ The survey for the nominated churches was not delivered to a random sample. However the responses can be seen as random and this leads to issues with nonresponse errors.

“Nonresponse error occurs when the people selected for the survey who do not respond are different from those who do respond in a way that is important to the

⁴⁴⁵ Groves, R.M. *Survey Errors and Survey Costs*. New York: Wiley, 1989.

⁴⁴⁶ Dillman, Don A., Jolene D. Smyth, and Leah Christian, *Internet, Mail, and Mixed-Mode Surveys: The Tailored Design Method*. Hoboken, New Jersey: John Wiley and Sons, 2009: 17.

⁴⁴⁷ *Ibid.*, 17.

study.”⁴⁴⁸ It was impossible to get every household within a 0.5 kilometer radius to answer a survey on the nominated churches. Therefore, it is important to compare the demographics of the respondents to that of the general population to verify that the responses are representative. In addition, a certain confidence interval can be ascertained based on the response rate. Both of these topics are discussed in the following section.

“Measurement error is often the result of poor question wording or design and other aspects of questionnaire construction.”⁴⁴⁹ In order to alleviate issues with measurement wording the surveys were attempted to be administered in person to answer any questions that a respondent may have about the survey. If no one was available or the respondent did not want to answer the survey at that time, part of the documents left with the surveys to be mailed in included a telephone number and e-mail address to contact with any questions about the survey or its wording.

There are limitations to this study. The survey responses are only applicable to the nominated wooden churches and cannot be generalized to other World Heritage Sites. However, the process detailed in this dissertation is applicable for other nominated sites. In addition, the benefits of community involvement in the planning process can be reasonably expected as a result of the survey process along with an improved understanding for allocating future resources.

⁴⁴⁸ *Ibid.*, 17.

⁴⁴⁹ *Ibid.*, 18.

4.7 Ethical Considerations

Administering any type of survey requires a certain level of interaction and intrusion into respondents' lives. Because this survey is part of a dissertation and Fulbright grant in a foreign country, it represents in a sense not only Texas A&M University, but the United States. It may have been the first time that many of the participants had contact with an American and special attention was given to the ethical aspects of the surveys.

"The current U.S. system of protection for human research subjects is heavily influenced by the Belmont Report, written in 1979 by the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research. The Belmont Report outlines the basic ethical principles in research involving human subjects."⁴⁵⁰ Therefore, this study followed the Belmont's Report's three ethical principles of respect for persons, beneficence, and justice.⁴⁵¹

The principle of respect for persons "incorporates at least two ethical convictions: first, that individuals should be treated as autonomous agents, and second, that persons with diminished autonomy are entitled to protection."⁴⁵² The survey respondents were treated as autonomous agents. All participation was voluntary and

⁴⁵⁰ U.S. Department of Health and Human Services, "Federal Policy for the Protection of Human Subjects ('Common Rule')," April 18, 1979, accessed January 11, 2013, <http://www.hhs.gov/ohrp/humansubjects/commonrule/index.html>.

⁴⁵¹ U.S. Department of Health and Human Services, "The Belmont Report," April 18, 1979, accessed July 1, 2011, <http://www.hhs.gov/ohrp/policy/belmont.html>.

⁴⁵² Ibid.

no compensation was offered. In addition, participants were free to decline to answer any question or withdraw from the survey at any time.

The principle of beneficence states that persons should be “treated in an ethical manner not only by respecting their decisions and protecting them from harm, but also by making efforts to secure their well-being.”⁴⁵³ The surveys focus on the communities’ involvement with the churches and attitudes towards the preservation of the churches and development of the communities. These topics were not expected to expose the participant to any dangers that are not associated with daily life. In addition, this study is expected to provide initial and long-term benefits to the communities and the questions were reviewed by Dr. Bevez for their appropriateness.

In order to help protect the participants from potential harm, anonymity was maintained with the survey. The names of the participants were not used in the analysis, dissertation or any additional reports. Instead, the term “respondent” or “participant is used throughout this dissertation. In addition, every measure was taken not to interrupt the daily routine of the participants.

The third principle of justice was also followed. The guidelines and plan of action developed along with the information distributed about the churches will improve the community as a whole. In addition, since the study is being funded by an impartial source, the state department, there was no undue influence by certain community groups to sway the results to favor or improve their standing while

⁴⁵³ Ibid.

adversely affecting other groups. In addition, the benefits of community involvement in the planning process are reasonably expected along with an improved knowledge of the communities' view of the nominated churches to improve their social and economic well-being.

5. SURVEY RESULTS AND PROPOSED PLAN OF ACTION

5.1 Introduction

A discussion on the survey response rate is presented in this section followed by a detailed description of the survey responses. This is followed by the correlation matrix that was developed along with the results of the factor analysis. Finally, the model of the role of the churches in community development is re-visited and modified based on the statistical analyses and the hypotheses presented in section three are re-examined.

Next, the preservation and development framework at the nominated churches is discussed. This is followed by a discussion of the preservation and development efforts implemented as part of the Fulbright Grant and future work proposed for the department. It is important to understand the governmental framework in Ukraine that any plan will have to operate in and this is presented first in this section.

This framework helps explain the strategies and limitations of the efforts of the Fulbright Grant and the guidelines and plan of action developed for the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University which are presented next in this section. Since the department is limited in what it can actually do at the sites, a list of recommendations from the surveys and

literature review for the other parties who oversee the nominated churches is also presented.

The strengths and weaknesses of this study along with recommendations for future studies are discussed next. This is followed by the conclusion on the importance of this study and its value not only to the academic and scientific community, but to the communities surrounding the nominated churches and society at large.

5.2 Survey Response Rates

In the summer of 2012, over 1,600 surveys were handed out in the communities with nominated wooden churches and a total of 225 or 13.3% were returned. The town of Potelych had the highest response rate of 60.5% while Uzhok had the lowest with 6.4%. The response rate for this dissertation is in line with other surveys done of the general population at World Heritage Sites. Although this appears low, it should be noted that the UKDCMS survey had an overall response rate of 16% in its survey of residents near six United Kingdom World Heritage Sites.⁴⁵⁴ In that study the response rate at specific sites ranged from 10.4% to 21.5%.⁴⁵⁵ Therefore, if you take the overall response rate of the eight towns and use it as one nominated site (as it is nominated),

⁴⁵⁴ Pricewaterhouse Coopers, "The Costs and Benefits of World Heritage Site Status in UK," UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 21.

⁴⁵⁵ *Ibid.*, 22.

the response rate is in the middle of those received in the UKDCMS study. Table 8 presents the survey response rate by location.

Location	Households within 0.5 km radius	Total Responses	Response Rate
Drohobych	557	69	12.4%
Matkiv	25	7	28.0%
Nezhniy Verbizh	39	10	25.6%
Potelych	43	26	60.5%
Rohatyn	243	45	18.5%
Uzhok	47	3	6.4%
Yasinia	63	6	9.5%
Zhovkva	670	59	8.8%
Total	1687	225	13.3%

Based on the response rate, a confidence interval based on a 95% confidence level was also obtained. This was done using a 50% proportion of the population expected to choose one of the responses. A confidence level of 95% represents a 95% “probability or likelihood that an interval estimate will contain an unknown population parameter.”⁴⁵⁶ The resulting confidence interval represents the “range of possible values within which an unknown population parameter is likely to be contained.”⁴⁵⁷ In other words there is a 95% surety that the responses reported in the survey match

⁴⁵⁶ Privitera, Gregory J. *Statistics for the Behavioral Sciences*. New York: Sage, 2012: 322.

⁴⁵⁷ *Ibid.*, 322.

those of the population as whole within the given confidence interval. Table 9 shows the survey confidence intervals based on location.

Table 9: Survey Confidence Interval By Location			
Location	Households within 0.5 km radius	Total Responses	Confidence Interval at 95% Confidence Level
Drohobych	557	69	11.1%
Matkiv	25	7	32.1%
Nezhniy Verbizh	39	10	27.1%
Potelych	43	26	12.2%
Rohatyn	243	45	13.2%
Uzhok	47	3	55.3%
Yasinia	63	6	38.4%
Zhovkva	670	59	12.2%
Total	1687	225	6.1%

The overall confidence interval of 6.1% is in line with the UKDCMS study which had confidence intervals at a 95% confidence level ranging between 4.8% and 7.0%.⁴⁵⁸ However, caution should be taken into consideration when evaluating the responses from Uzhok, Yasinia and Matkiv due to their low confidence interval.

As discussed in the previous section, there was a desire to compare the response rates with that of the general population as a whole. A total of 66.2% (149 responses) of respondents attended liturgical services at the nominated churches while

⁴⁵⁸ Pricewaterhouse Coopers, "The Costs and Benefits of World Heritage Site Status in UK," UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 22.

30.2% (68 responses) of respondents did not with the remaining 3.6% (eight responses) gave no answer to this question. Unfortunately, there is no data available on church attendance at the nominated sites and it would be difficult to apply this to a 0.5 kilometer radius if there was. There was census data available on age and gender. Unfortunately, the latest census data available for comparison is from 2001. However, this still provides some important information.

Table 10 presents a comparison of the percentage of respondents based on age versus the percentage of the general population based on age from the 2001 census.⁴⁵⁹ Respondents are overrepresented the most in the 50-59 year range with a difference from the general population of 8.2% and underrepresented the most in the 0-9 and 0-19 categories with a difference from the general population of 9.4% and 13.9% respectively. This is due to the fact that no one between 0-9 years old responded to the survey and only three persons ages 0-19 responded. The surveys themselves were designed for adults, so it is logically that children did not respond.

To help eliminate, this issue, the population and respondents aged 0-19 were eliminated from Table 11. This reduces the overrepresented respondent population of 50-59 year olds from an 8.2% difference from the general population to 5.5%. The most underrepresented respondent age group is now the 20-29 year old bracket which differs from the general population by 4.5%. The difference in the 50-59 year old

⁴⁵⁹ It should be noted that there were seven respondents who did not provide their age on the returned surveys. This is why only 218 responses are shown while 225 surveys were returned.

response rate compared to the general population may be due to the age of the census data available. The Ukrainian population is aging as more young people go abroad for employment.⁴⁶⁰ In addition Ukraine ranks 199th in the world in birth rates per country.⁴⁶¹ So, it has an aging population with a relatively low birth rate.

Age of Respondent	Total Responses	Percentage of Total Responses	Overall Percentage of Ukrainian Population⁴⁶²	Difference
0-9	0	0.0%	9.4%	-9.4%
10-19	3	1.3%	15.2%	-13.9%
20-29	31	13.8%	14.3%	-0.5%
30-39	34	15.1%	13.7%	1.4%
40-49	38	16.9%	15.1%	1.8%
50-59	43	19.1%	10.9%	8.2%
60-69	38	16.9%	11.4%	5.5%
70-79	28	12.4%	7.8%	4.6%
80 and over	3	1.3%	2.2%	-0.9%
Total	218	100.0%	100.0%	

⁴⁶⁰ See discussion about migration in Ukraine in section 4.3.1 and International Organization for Migration (IOM) Mission in Ukraine. "Migration in Ukraine Facts and Figures" IOM for more details.

⁴⁶¹ Central Intelligence Agency World Factbook, "Ukraine," 2010, accessed May 2, 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/up.html>.

⁴⁶² State Statistics Committee of Ukraine, "All Ukrainian Population Census 2001," 2003-2004, accessed February 2, 2013, <http://2001.ukrcensus.gov.ua/eng/results/general/age/>.

Table 11: Survey Response by Age Group Excluding 0-19 Years				
Age of Respondent	Total Responses	Percentage of Total Responses	Overall Percentage of Ukrainian Population Excluding 0-19⁴⁶³	Difference
20-29	31	14.4%	19.0%	-4.5%
30-39	34	15.8%	18.2%	-2.4%
40-49	38	17.7%	20.0%	-2.4%
50-59	43	20.0%	14.5%	5.5%
60-69	38	17.7%	15.1%	2.6%
70-79	28	13.0%	10.3%	2.7%
80 and over	3	1.4%	2.9%	-1.5%
Total	215	100.0%	100.0%	

There was also a desire to compare responses by gender. In 2012, 45.1% of the population 15-years and older was male with 54.9% being female.⁴⁶⁴ The respondents for this survey that indicated a gender⁴⁶⁵ were 35.3% male and 64.7% female. The difference in gender response rate versus that of the general population may be correlated to overrepresentation of older respondents since 67.2% of the Ukrainian population 65-years and older are female.⁴⁶⁶

The UKDCMS study stated that there is a risk in surveys of its type in “that there may be a tendency for people who hold particularly strong views to reply more frequently, whereas others do not, so there is a need to be aware of the possible

⁴⁶³ The populations excluding 0-19 year olds accounted for 75.4% of the population. Therefore the original population percentage in table 5 were divided by 75.4% to get the population excluding 0-19 year olds.

⁴⁶⁴ Central Intelligence Agency World Factbook, “Ukraine,” 2010, accessed May 2, 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/up.html>.

⁴⁶⁵ Seven respondents declined to indicate a gender.

⁴⁶⁶ Central Intelligence Agency World Factbook, “Ukraine,” 2010, accessed May 2, 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/up.html>.

influence of response bias.”⁴⁶⁷ No survey sample will capture 100% of the characteristics of the general population. In addition, there are unknowns about the populations being examined such as church attendance. However, we can compare the known sample of respondents to the overall population based on known population traits. Based on age, we have a fairly representative sample with gender being somewhat skewed toward females. The overall confidence interval of all the sites taken collectively is in line with the UKDCMS study while the confidence interval at individual locations varies widely. The next section sheds some light on why this variance occurs.

5.3 Reasons Given for Non-Responses and Expressed Concerns

As stated in the methods section, if someone refused to answer the survey they were not specifically asked for a reason. However, when one was offered it was noted. The reasons for not responding to the survey can shed some light on the attitudes of respondents at various locations. It should be noted that in the introduction for the surveys that potential respondents were told that the survey was designed for the general public who lived near the church and not just those that attended service there (where applicable).

⁴⁶⁷ Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf: 22.

There are three main types of reasons given by those who chose not to respond to the survey. The first being a misunderstanding of what acceptance to the World Heritage List would mean for the church and their community. The second reason given is a disconnection between the potential respondent and the church while the third is just simply personal reasons.

The village of Uzhok had the lowest response rate of the eight communities. Two people there stated that they did not want to answer the survey because they didn't want the church on the UNESCO World Heritage List because they feared that UNESCO would steal their icons and iconostasis - a practice that was common in the Soviet times. Another refused to answer stating that he didn't want UNESCO to close the church. This was also a common occurrence during the Soviet Era when a church was registered as a historical monument. Another two refused saying that they didn't attend services at the nominated church. In Uzhok, the resentment toward UNESCO became so heated that the survey introduction was modified to state that the surveys were not in any way affiliated with UNESCO. However, there still seemed to be a distrust of the survey administrators among the general population.

Zhovkva had the second lowest response rate of 8.8%. There one individual stated that he did not want to respond to the survey because he was of a different religion while a second stated that he didn't go to church at all and wasn't interested in answering the questions.

In Drohobych which had a response rate of 12.4%, placing it fourth overall, ten people refused to answer in person with three saying they were Russians who lived in the town and did not feel connected to the church. One woman said that she was 95 and too old to answer the survey. Given, the fact that Drohobych was the largest town in terms of population, it is understandable that some of the population would be from outside the region and therefore not feel connected to the nominated church.

In Rohatyn, only one person gave a reason for not responding and that was because his wife was in the hospital and he was getting ready to visit her. While in Nezhniy Verbizh one potential respondent stated that she didn't care about the church while another said that she was too old to care.

In the village of Matkiv which had the second highest response rate, one potential respondent refused to answer the survey because the church in question was Ukrainian Catholic and he was Orthodox. Two others refused because they feared that UNESCO would close down the nominated church just like the Soviet government had done.

The town of Potelych had the highest survey response rate at 60.5%. No one who was asked to take a survey in the town of Potelych declined. Some stated that they didn't have time to respond at that time, but would mail in the responses at a later time in the self-addressed stamped envelope that was provided to them.

The reasons given by non-respondents provide insight into certain individuals' attitudes toward the churches and their nomination to the World Heritage List.

Although, attempts were made by the survey team to alleviate concerns about UNESCO closing the churches or taking valuable artwork from them, this is an issue that also needs to be addressed by the nominating party and is included in the recommendations for future activities at the nominated churches.

5.4 Survey Responses about Community Involvement at the Churches

The first section of the survey focused on past, present and future involvement at the nominated church. The first question asked if the respondent had previously participated in a survey, questionnaire, or public meeting in the preservation and use of the church. The aim of this question was to see if any attempts were made in the past to involve the community in the preservation and use of the church. A total of 76.9% of the respondents stated that they had not previously participated in a survey, questionnaire or public meeting about the nominated church while 16.0% stated that they had and 7.1% of respondents chose not to answer this question.

The next series of question looked at personal and family participation at the nominated church in the pre-Soviet, Soviet and post-Independence periods of Ukraine's history. It should be noted that all of the churches were functioning prior to the Soviet Era. During the Soviet Era, only the churches located in the relatively isolated villages of Nyzhniy Verbizh and Uzhok were allowed to operate with some degree of autonomy while the church in Matkiv was opened in 1989 – two years prior to Ukrainian independence. Those in Potelych, Zhovkva and Yasinia were re-opened for church

service around the time of Ukrainian independence while those in Drohobych and Rohatyn remained museums. In addition when administering the surveys in person, many people noted that although the churches were officially closed during Soviet times, groups would break into the churches or church property and hold secret meetings. This led to responses of attendance during Soviet times at churches that were officially closed in the Soviet era.

In addition, the churches that are used primarily as museums in Drohobych and Rohatyn still hold church services on certain religious holidays. Unfortunately, this was not known during the development of the survey or the question could have been worded better. Therefore, when the surveys were administered in person, some respondents stated that they attended church service at a church that was currently functioning as a museum.

This makes it impossible to make a one-to-one comparison of church attendance throughout the different times. However, it is interesting to note that of those people who responded to the survey 66.2% of the respondents attend service at the nominated churches while only 46.7% of the respondents' families attended church service at the nominated church before the Soviet Era. This may be due to factors such as the family being from a different town and does not necessarily correlate to increase in church attendance. A breakdown of the responses is shown in Table 12.

Table 12: Church Attendance at Nominated Churches		
Current Church Attendance		
Response	Total Responses	Response Rate
Respondent Currently Attends Church Services	149	66.2%
Respondent Does not Currently Attend Church Services	68	30.2%
No Answer	8	3.6%
Total	225	100.0%
Church Attendance Prior to Soviet Union		
Response	Total Responses	Response Rate
Respondent's Family Attended Church Prior to Soviet Era	105	46.7%
Respondent's Family Did not Attend Church Prior to Soviet Era	103	45.8%
Respondent Doesn't Know or Didn't Answer if Family Attended Church prior to Soviet Era	17	7.6%
Total	225	100.0%
Church Attendance During Soviet Era		
Response	Total Responses	Response Rate
Respondents Family Did not Attend Church During Soviet Era	149	66.2%
Respondents Family Attended Church During Soviet Era	61	27.1%
Respondent Doesn't Know or Didn't Answer if Family Attended Church During Soviet Era	15	6.7%
Total	225	100.0%

The respondents were also asked if there were any social activities that they would like to see at the nominated church. This was an open-ended question and the top five answers were: 1. Activities for Children including Sunday School (26 responses), 2. Educational Purposes or To Help the Elderly or Socially Vulnerable (eight responses

each), 4. to Attract Tourists or to be used for Excursions (seven responses) and 5. Community Activities to Help Repair the Church should be held (five responses).

When asked about their desire to stay in the community, 91.6% (206 responses) of respondents wanted to stay in the community, 4.4% (10 responses) did not and the remaining 4.0% (nine responses) did not answer the question. The reasons given for wanting to leave the community were for economic conditions (three responses), to join family members abroad (one response) and to avoid persecution of families with disabled children (one response).

Forty-four percent of respondents had friends or family members who left the local community while 50.7% did not. The remaining 5.3% did not answer the question. The top reason (55 responses) given for family members or friends leaving the community was to earn money or for financial reasons. The second most popular reasons were for a better life or to study abroad with both answers receiving four responses. The fourth most popular reason given was for marriage with two responses and the responses of avoiding government corruption, for social protection, to be with family and because they received a United States Green Card each received one response.

Unfortunately, 74.7% (168 responses) of respondents felt that the economic conditions in their community became worse over the past five years. Only 6.2% (14 responses) of respondents felt that the economic conditions became better with 14.7%

(33 responses) stating that they stayed the same and 4.4% (10 responses) not responding.

With respect to the population of the community, 73.3% (165 responses) of respondents wanted the population of their town to increase while only 0.4% (one respondent from Zhovkva) wanted it to decrease. There were 21.8% (49 responses) of respondents who wanted the population to stay the same while 4.4% (10 responses) declined to answer the question.

5.5 Survey Responses About the Preservation of the Churches

There were nine questions related to the preservation of the nominated churches. This included a question about the desire of the respondent to preserve the nominated church for future generations. The idea behind this question was that if there were a large percentage of the respondents who did not want to preserve the church that something more would need to be done to help the community understand the importance of the nominated church. All along it was known that if these churches are going to be preserved for the future that the local community needed to be involved. They are the guardians of the churches who are involved in its daily maintenance and care.

Fortunately, 96.0% (216 responses) percent of the respondents felt that the nominated church was worthy of preservation. No one answered that the church was not worthy of preservation while 4.0% (9 responses) percent of the respondents failed

to answer this question. Respondents were also asked if they actively participate in any preservation efforts at the church. 56.9% (128 responses) of respondents stated that they do participate in preservation efforts, 36.9% (83 responses) did not and 6.2% (14 responses) gave no response.

When asked what they liked most about the nominated church, the most popular response was the iconostasis (39 responses) followed by the church architecture (25 responses). This was followed by the age of the church and everything about the church both with 24 responses. The artwork at the church and icons tied for fifth place with eight responses each.

There were 42.7% (96 responses) of respondents who preferred natural lighting at the nominated church while 15.6% (35 responses) preferred artificial lighting. A total of 37.3% (84 responses) of respondents stated that they didn't care while 4.4% (10 responses) gave no response. With respect to acoustics, 47.1% (106 responses) of respondents stated that they preferred natural acoustics while 29.3% (66 responses) preferred a microphone with speakers. A total of 18.7% (42 responses) stated that they did not care what type of acoustics is used in the church while 4.9% (11 responses) gave no response.

There were 63.6% (143 responses) of respondents who preferred a central heating system at the nominated church while 26.2% (59 responses) did not and 10.2% (23 responses) gave no response. When asked if they felt that it was important to preserve the original furniture and decorations at the church, 93.3% (210 responses)

responded that it was while 1.8% (four responses) responded that it was not and the remaining 4.9% (11 responses) gave no response.

In question eight, the respondents were then asked to list one specific item that could be done to improve the church. This was an open ended question and the responses varied. The top five answers were: 1. Restoration of the Church (18 responses), 2. Improve the Church's Finances (13 responses), Close the Walkway near the Church (12 responses), 4. Clean the Area Surrounding the Church (11 responses) and 5. Make Repairs to the Church (seven responses). It should be noted that all of the responses concerning the closing of the walkway near the church came from the town of Rohatyn.

World Heritage Sites can request funding for preparatory, conservation and management and emergency assistance from the UNESCO World Heritage Fund. Since the nomination had already been submitted and the churches are not in need of emergency assistance, a question was developed based on the conservation and management categories. This was designed to help the nominating party in the event that they apply for this type of funding in the future.

The conservation and management assistance is broken down into three categories: training and research, technical cooperation, and promotional and educational assistance. The types of assistance are defined by the World Heritage Fund as follows.

- Training & research assistance: to support the training of staff and specialists at all levels in the fields of identification, monitoring, conservation, management and presentation of World Heritage properties, with an emphasis on group training (individual scholarships cannot be funded). It can be requested also to undertake scientific research or studies benefiting to World Heritage properties;
- Technical cooperation: to provide equipment or experts for the conservation, management and presentation of properties inscribed on the World Heritage List;
- Promotional and educational assistance (maximum amount: 10,000 USD): to raise awareness and develop educational materials relating to World Heritage.⁴⁶⁸

Respondents were asked to rank the following possible conservation and management options based on the assistance available from the World Heritage Fund:

1. Providing more training to staff on the preservation of the church, 2. Providing outside experts to help preserve the artwork in the church, 3. Providing outside experts to help preserve the structure of the church and 4. Helping the church with promotional material to help increase awareness about its importance. They were

⁴⁶⁸ UNESCO World Heritage Centre, "Funding," accessed May 20, 2012, <http://whc.unesco.org/en/funding/>.

asked to rank these options on a scale from one to four with one being the most important and four being the least important. Table 13 provides a detailed breakdown on the response rates to these options.

Table 13: Conservation and Management Options For Church						
Responses were ranked 1-4 with one being the most important and 4 being least important						
Option	Rank				No Response	Average Ranking
	1	2	3	4		
Train Staff on Preservation of Church	51	29	47	52	46	2.56
Provide Outside Experts to Help Preserve Artwork	57	73	38	16	41	2.07
Provide Outside Experts to Help Preserve Structure	63	49	53	15	45	2.11
Provide Promotional Materials About Church	42	22	31	84	46	2.88

5.6 Survey Responses About Church Use and Community Development

Unfortunately, 68.4% (154 responses) of respondents had never participated in a government survey, questionnaire, or public meeting concerning the development and improvement of their town while 27.1% (61 responses) had. The remaining 4.4% (10 responses) did not answer the question. With respect to home prices, 66.2% (149 responses) responded that home prices are too expensive for most families and are continuing to increase. A total of 12.0% (27 responses) of respondents answered that home prices are too expensive for most families, but are decreasing while 9.3% (21

responses) answered that home prices are affordable to most families, but are increasing. Only 3.1% (seven responses) of respondents answered that home prices are affordable to most and decreasing while the remaining 9.3% (21 responses) of respondents not answering the question.

With respect to tourism, over 95% (214 responses) of respondents wanted more tourists, while 1.8% (four responses) wanted fewer tourists and 3.1% (seven responses) did not respond. It should be noted that the four respondents who wanted fewer tourists all came from churches that hold regular worship services. This includes two respondents from Zhovkva and one from Matkiv and one from Yasinia. Table 14 shows the response rate for the desire of tourists at the nominated churches.

Table 14: Tourism at Wooden Church		
Response	Total Responses	Response Rate
Respondent Would Like More Tourists at Wooden Church	214	95.1%
Respondent Wants Fewer Tourists at Wooden Church	4	1.8%
No Response	7	3.1%
Total	225	100.0%

The respondents were then given the choice of Ukraine, Europe, former Soviet Countries or “It doesn’t matter” as the desired origination for future tourists. 59.6% responded that it didn’t matter where future tourists came from. 12.9% wanted future

tourists from Ukraine and Europe while 8.0% wanted the future tourists to come from Europe. A full breakdown of responses is shown in Table 15.

Table 15: Desired Tourist Origin		
Response	Total Responses	Response Rate
Respondent Don't Care Where Future Tourists Come From	134	59.6%
Respondent Wants Future Tourists from Ukraine and Europe	29	12.9%
Respondent Wants Future Tourists from Ukraine, Europe and former Soviet Union	21	9.3%
Respondent Wants Future Tourists from Europe	18	8.0%
Respondent Wants Future Tourists from Europe and Former Soviet Nations	10	4.4%
Respondent Wants Future Tourists from former Soviet Nations	2	0.9%
Respondent Wants Future Tourists from Ukraine	2	0.9%
Respondent Wants Future Tourists from Ukraine and Former Soviet Union	2	0.9%
Respondent Wants Future Tourists from America	1	0.4%
No Response	6	2.7%
Total	225	100.0%

When given the option between wanting new businesses in the form of retailers, restaurants, hotels, tourist operators or other; the most popular answer was tourist operators with 78 responses. This was followed by a desire to open or re-open factories with 43 responses, a desire for new hotels with 38 responses, a desire for new retailers with 34 responses and a desire for new restaurants with 17 responses.

The most important actions that respondents felt that the government could do to promote development in the local community included improve, repair or build new roads with 139 responses, improve employment opportunities with 65 responses, build new factories or re-open the existing factories with 12 responses, attract new businesses with nine responses and improve the environment or clean up the city with five responses. The top five responses on what the government can do in the near future to promote community development included improving employment opportunities with 47 responses, improving roads with 19 responses, improving the quality of life with 10 responses, arresting corrupt officials or stopping corruption with 10 responses and holding new or fair elections with nine responses.

When asked about the current condition of the roads in their community, 49.3% (111 responses) answered that they were in very poor condition, 30.7% (69 responses) answered that they are in poor condition, 11.6% (26 responses) answered that they are in less than average condition and 4.4% (10 responses) answered that they are in average condition. Only 1.3% (three responses) of respondents answered that the conditions of roads in their community are good with the remaining 2.7% (six responses) declining to answer.

When asked if they thought development should be allowed on the property surrounding the church property, only 5.9% (13 responses) respondents who answered felt that development should be allowed while 65.0% (143 responses) who answered the question said that cemeteries and monuments should be restored and 28.6% (63

responses) wanted the church surroundings to remain as they are currently. One respondent or 0.5% of respondents who answered this question stated that the local church committee should make the decision on whether development should be allowed on property surrounding the church.

Respondents were asked to rank six areas where they would like to see government funding used in their community. The options included education, preservation of historic monuments, infrastructure, police and fire departments, hospitals and healthcare and developing new businesses. The desire for government funding on hospital and healthcare came in first with an average ranking of 2.53. This was followed by a desire for government funding for infrastructure with an average ranking of 2.55, development of new businesses with an average ranking of 3.14, preservation of historic areas and monuments with an average ranking of 3.43, education with an average ranking of 3.56 and police and fire department with an average ranking of 5.14. Table 16 shows the ranking of responses for the desired use of government funding.

Table 16: Desire for Government Funding								
Responses were ranked 1-6 with one being the most important and 6 being least important								
Option	Rank						No Resonse	Average Ranking
	1	2	3	4	5	6		
Education	30	26	29	46	47	19	28	3.56
Preservation of Historic Area/Monuments	36	29	27	42	43	19	29	3.43
Infrastructure (Roads, Bridges, Water System)	58	48	48	20	18	6	27	2.55
Police and Fire Department	1	8	16	25	28	111	36	5.14
Hospitals and Health Care	58	58	38	27	24	1	19	2.53
Development of New Businesses	52	31	37	28	23	30	24	3.14

5.7 Statistical Analysis of Survey

A correlation matrix and factor analysis were run on the survey responses to determine if the respondents' desires for preservation of the churches and development of the community were related to the respondents' demographics, an individual sites or the manner in which the church is used. The a priori hypotheses as stated earlier were:

1. Those who attend religious service at the nominated church will view the potential socio-economic benefits of the nominated church differently than non-attendees.
2. Persons whose family attended the church in the past will view the potential socio-economic benefits of the nominated church differently than those whose families did not attend the church in the past.

3. Age will affect the respondents' view of the potential socio-economic benefits of the nominated church.
4. Education level will affect the respondents' view of the potential socio-economic benefits of the nominated church.
5. Gender will affect the respondents' view of the potential socio-economic benefits of the nominated church.
6. People who want to leave the community will have different views on the potential socio-economic benefits of the nominated church than those who want to stay.
7. Respondent's views on the potential socio-economic benefits of the nominated church will vary by community and the church's role in the community.

5.7.1 Assigning Values to Survey Responses

The first step in the statistical analysis was to determine the survey responses to be used and how to assign values to them. It was important to transform the responses from qualitative responses into quantifiable data. In order to do this, answers were transformed into quantitative values. Dummy variables were set up next to the corresponding responses in SPSS.

The first response recorded was location. Therefore, a series of eight dummy variables were made based on location. A value of one was assigned if the respondent

came from that location and a value of zero was given if the respondent did not come from that town or village. The heading on these variables is VARYasinia (for the town of Yasinia), VARNezhniy (for Nezhniy Verbizh), VARMatkiv (for Matkiv), VARUzhok (for Uzhok), VARPotelych (for Potelych), VARRohatyn (for Rohatyn), VARZhovkva (for Zhovkva) and VARDrohobych (for Drohobych).

Next, a dummy variable titled VARuse was developed based on the use of the church. Responses from individuals who came from a town where the nominated church was primarily used as a house of worship were assigned a value of one and those responses from a town where the church was primarily used as a museum were assigned a value of zero.

Since the responses to age were already in numerical value, nothing was done with them. A variable titled VARMarried for the marital status was developed with one being given to a respondent who was married and zero being given to those who are not married including widows. Next, a variable titled VARGender based on gender was assigned with a value of one given to male respondents and a value of zero given to female respondents. A dummy variable titled VAREdu was developed which corresponded to the education level of the respondent. A value of one was given to the dummy variable for respondents with some college or a college degree and a value of zero was assigned to those with no college experience.

5.7.1.1 Assigning Values to Community Involvement Survey Section

With values assigned to the demographic data, attention was turned to assigning numeric values to the survey responses. Again, new dummy variables were made corresponding to the original responses. For the question concerning church attendance a dummy variable, VARCurrentAttendance was used with a value of one given to the dummy variable of respondents who attended the church and a value of zero was given to the variable for respondents who did not attend worship services at the nominated church. The dummy variable VARAttndB4Soviet was made for the next question which dealt with family church attendance before the Soviet era. A value of one was given to the new variable for individuals whose families attended services at the nominated church before the soviet era and a value of zero was given to those whose families did not attend. The dummy variable VARAttndSoviet was developed for the question about family church attendance in the Soviet era. A value of one was given to the new variable for individuals whose family attended worship services at the nominated church during Soviet times and a value of zero was assigned to those individuals whose families did not attend worship services at a nominated church during Soviet times.

Next, dummy variables were made for the responses about social participation. A value of one was given to the dummy variable VARSocialPart for respondents who currently participate in social activities at the church while a value of zero was given to respondents who do not. Given the wide range of responses, no variable or dummy

variable was developed for the responses of what specific activities the respondent participated in or wanted to see at the nominated church. Please see the previous discussion in this section for details on these responses.

The dummy variable VARDesireToStay was developed corresponding to the question “Do you plan to stay in this community in the foreseeable future?” A value of one was assigned to the variable for respondents who answered that they planned to stay in the community and a value of zero was assigned to the variable for respondents who did not plan to stay in the community. The questions concerning why a respondent wanted to leave the community, if they knew individuals who left the community and why the respondent’s friends left were not analyzed. These were not part of the model and were included to provide ancillary information.

A dummy variable VAREconomicConditions was made to correspond to the answers about the respondents’ view of the economic condition of the community over the past five years. The dummy variable was assigned a value of two if the respondent stated that they had improved, a value of one if the respondent said that they had stayed the same and a value of zero if the respondent answered that the economic conditions had worsened.

A similar scale was set up for the final question in the community involvement section that asked “How would you like to see the population in your community change?” The dummy variable VARPopulationDesire was made. If a respondent answered that they wanted the population of the community to decrease a value of

zero was assigned to the response while a value of one was assigned if they responded that they wanted the population to stay the same and a value of two was assigned if they responded that they wanted to see the population increase. This was the last question in the Community Involvement section of the survey.

5.7.1.2 Assigning Values to Church Preservation Survey Section

The first question in the Church Preservation section of the survey asked if the respondent actively participates in any preservation efforts at the nominated church. A dummy variable, VARPreservationParticipation, was created and assigned a value of one if the respondent stated that they actively participated in preservation efforts at the church and a value of zero if they did not. Given the fact that 96% of respondents felt that the churches were worthy of preserving for future generations and the remaining four percent gave no response, the responses to this question were not included in the statistical analysis. The third question in this section asking about what the respondent liked most at the nominated church also was not included in the statistical analysis due to the fact that this was an open-ended question with a wide range of responses. These responses are discussed previously in this section.

The fourth question in this section of the survey asked if the respondent preferred natural lighting, artificial lighting or if it didn't matter. The dummy variable VARLighting was made to correspond to this question. A value of one was assigned to the variable for respondents who answered that they preferred natural lighting and a

value of zero given to the variable for respondents that indicated that the respondent preferred artificial lighting or that it didn't matter. For the fifth question in this section concerning the preference of natural acoustics, the dummy variable VARAcousticsPreferred was made. A value of one was assigned to the variable for respondents that indicated a preference for natural acoustics while the variable for those that preferred a microphone with speakers or didn't care were assigned a value of zero. For question six in this section, responses that indicated that the church needed a heating system were assigned a value of one and those that indicated that the church did not need a heating system were assigned a value of zero. For the seventh question, a value of one was given to responses that indicated that it is important to preserve the original furniture and decorations and a value of zero was given to the responses that did not.

The eighth question in this section asked for one thing to improve at the church was not included in the statistical analysis as it was an open-ended question and received forty different responses. The top five responses were discussed previously in this section of the dissertation.

The ninth question asked the respondent to rank their desire for four options on preservation support that could possibly be provided to the nominated churches by the World Heritage Center. The respondents were asked to ranking the options from one to four with one being the most important and four being the least. No dummy variables were used for these responses since they were already in numerical form. Instead

these were entered into SPSS with the variable MoreStaffTraining corresponding to the desire for support to provide more training to church staff on the preservation of the church. The variable ArtworkOutsideExperts corresponds to the desire to provide outside experts to help preserve the artwork in the church. The variable StructuralOutsideExperts corresponds to the desire to provide outside experts to help preserve the structure of the church and the variable PromotionalMaterial corresponds to the desire for additional promotional material to increase awareness about the nominated church's importance. This was the last question in the survey section on Church Preservation.

5.7.1.3 Assigning Values to Community Development Survey Section

Next, the responses to the survey section on community development were transformed into variables that could be used in the statistical analysis. The first question asked if the respondent had ever participated in a questionnaire or public meeting concerning community development. A dummy variable titled VarPastDev was made which corresponds to this question. This variable was given a value of one for affirmative answers and a value of zero to negative responses.

The second question dealt with home values. A dummy variable titled VARHomePrices was made which corresponds to this question. The responses were changed into quantifiable values with one being assigned to the dummy variable corresponding to responses that had home values being too expensive (this included

the two responses: 1. Home prices are too expensive for most families, but decreasing and 2. Home prices are too expensive for most families and are continuing to increase) and zero being assigned to responses that had home prices as being affordable (this included the two responses: 1. Home prices are affordable to most families and are decreasing and 2. Home prices are affordable to most families, but are decreasing).

The third question in this section asked respondents if they wanted more tourists visiting the nominated church in their community. The dummy variable VARDesireForTourists corresponded to this question. The dummy variable was assigned a value of one for affirmative responses and a value of zero was assigned to negative responses. The fourth question concerning the origin of tourists was not included in the statistical analysis because even if respondents at different locations wanted tourists from different origins, there was no plan to pursue different tourists at different churches. As discussed previously, this was an ancillary indirect question related to public opinion on language laws being debated at the time that the survey was being developed.

In the fifth question, respondents were given a list of four types of new businesses that they would like to see: retail, restaurants, hotels and tourist operators. These were transformed into four dummy variables: VARRetailers, VARRestaurants, VARHotels and VARTouristOperators. A value of one given to dummy variables that had a positive response to the question and a value of zero given to the dummy variable if a negative response was given. No variables were generated for questions

six and seven which asked about specific actions that the government could do to promote development. These were open questions and had a wide range of answers which were discussed previously. In addition, question eight which asked about the current road conditions was also not included in the statistical analysis as it dealt with current conditions.

The ninth question dealt with the development of the area surrounding the nominated churches and the dummy variable VARChurchSurroundingDev corresponds to responses to this question. The variable was assigned a value of one for responses in favor of development not associated with the church and a value of zero was assigned to the variable for responses in favor of keeping the surrounding territory as it is or restoring the historic monuments and cemeteries.

The tenth and final question asked respondents to rank six options on where government funding should be spent in order of importance with a value of one being the most important and a value of six being the least important. The options included: 1. education, 2. preservation of historic monuments, 3. Infrastructure (roads, bridges and water systems), 4. police and fire departments, 5. hospitals and healthcare and 6. development of new businesses. Since the response to this question was already in numerical form, no dummy variables were created. The original values from one to six were used in the statistical analysis and the variables GovtFundEducation, GovtFundHistoricPreservation, GovtFundInfrastructure, GovtFundPoliceandFire, GovtFundHospitals and GovtDevelopingNewBusiness correspond to this question.

5.7.2 Variable Measures and Non-Responses

SPSS requires the users to define the measurement of the data. This survey has two types of data: nominal (also referred to as categorical) and ordinal. Assigning a variable a nominal measurement simply means that the numbers assigned to these categories are “merely labels and have no intrinsic values.”⁴⁶⁹ All of the variables were classified as nominal except for those that recorded the age of the respondents and that had respondents rank the desired conservation and management options for the nominated church (question nine in the preservation section) and desired government funding (question 10 in the community development section). These variables were categorized as ordinal since “they can be arranged into some kind of meaningful order.”⁴⁷⁰

In addition, SPSS allows for a way to label missing values by assigning a unique value to them. For the purpose of this survey a value of 99 was given to questions that were not answered. It should be noted that, “when certain codes for a variable are identified as ‘missing values’, these codes will be excluded automatically from any mathematical calculations that are carried out on the variables.”⁴⁷¹ Therefore, these were excluded from the statistical analysis done on the survey responses.

⁴⁶⁹ Acton, Ciaran and Robert Miller. *SPSS for Social Scientists*. New York: Palgrave Macmillan, 2009: 53.

⁴⁷⁰ *Ibid.*, 53.

⁴⁷¹ *Ibid.*, 49.

5.7.3 Correlations among Variables

Once dummy variables were created and values assigned, the next step in the statistical analysis was to develop a correlation matrix for the responses listed previously. Since the goal in this analysis was to see how the independent variable is correlated to the dependent variables, bivariate correlation analysis was used. In addition, since there was no way to pre-determine whether relationships would be positive or negative, a two-tailed test was used and a Spearman's Rho produced.⁴⁷² The significance of the Spearman's Rho is dependent on the sample size and fortunately, SPSS calculates this. In addition, the correlation matrices provide significance levels. SPSS identifies relationships that are significant at the one percent and five percent levels unless otherwise specified. The resulting correlation matrix is shown in Table 17 with the variables correlated at the one and five percent significance level bolded and in italics.

Before proceeding further, it should be pointed out that the correlation analysis does not say which variable causes the other, only that they are related. In some cases

⁴⁷² When conducting correlation analysis In SPSS, the user has the ability to select Spearman's Rho, Pearson's Correlation Coefficient or Kendall's tau b. Pearson's Correlation coefficient is recommended when analyzing data expressed in intervals or ratios whereas Spearman's Rho and Kendall's tau b can be used for ordinal data like that found in the survey responses. "Kendall's Tau-b is a measure of association often used with but not limited to 2-by-2 tables" or square tables. UNESCO, "IDAMS Statistical Software," accessed January 11, 2013, http://www.unesco.org/webworld/idams/advguide/Chapt4_2.htm. Spearman's Rho is recommended for ordinal data "where the researcher has a relatively detailed set of rankings where the cases have been ranked in a relatively broad range of categories and where the number or tied rankings is relatively small." From *Harding University Statistics Book*, accessed January 11, 2013, <http://www.harding.edu/sbreezeel/460%20Files/Statbook/CHAPTER14.pdf>. Therefore, it was the most appropriate test for correlation for this survey.

such as age of the respondent, there is no way to modify age so it is clearly the independent variable.

In other cases, the relationships may not be so clear. For example, simply because church attendance and participation in social activities at the nominated church are correlated; it cannot be determined alone from the correlation matrix if individuals participate in social activities at the church because they also go to worship services there or if they attend worship services because they participate in social activities. The conclusions of what causes these types of correlation must be drawn on facts and observation.

In addition, correlation does not necessarily mean a majority of responses. For example, a negative correlation between the desire for tourists and respondents from Yasinia does not mean that the majority of respondents from Yasinia do not want more tourists. It simply means that these two variables are more related than other variables and therefore the overall responses must be reviewed before drawing conclusions. This is also true of the questions where variables were ranked. Simply because a ranked variable corresponds to another variable whereas other ranked variables do not does not imply that it is the highest or lowest ranking variable.

Table 17 Correlation Matrix of Variables

	VARUse	VARCurrent Attendance	VARAttndB4 Soviet	VARAttnd Soviet	Age	VARedu
VARUse		.217**	.087	.119	-.078	-.177**
VARCurrentAttendance	.217**		.262**	.132	.127	-.111
VARAttndB4Soviet	.087	.262**		.452**	.050	-.166*
VARAttndSoviet	.119	.132	.452**		-.096	-.100
Age	-.078	.127	.050	-.096		-.267**
VARedu	-.177**	-.111	-.166*	-.100	-.267**	
VARGender	-.066	-.052	.124	-.013	-.054	.028
VARDesireToStay	-.050	.012	.102	.045	.220**	-.089
VARMarried	-.072	-.054	-.074	.084	-.093	.071
VARParticipation	.126	.134	.137	.128	.144*	-.047
VARSocialPart	.072	.389**	.133	.185**	.072	-.087
VARconomicConditions	.124	-.043	.147*	.111	-.116	.073
VARPopulationDesire	-.177**	.165*	.100	-.040	.102	-.067
VARPreservationParticipation	.146*	.383**	.202**	.099	.103	-.123
VARLighting	-.130	-.067	-.024	-.004	-.158*	.218**
VARAcousticsPreferred	-.215**	-.117	.025	.077	-.120	.189**
VARHeatingSystemDesired	.130	-.082	-.042	-.062	.077	-.024
VAROriginalDecoration	-.074	.006	.001	.079	.007	-.014
MoreStaffTraining	-.058	.113	.014	-.036	.060	.157*
ArtworkOutsideExperts	-.252**	-.048	-.045	-.028	.003	-.038
StructuralOutsideExperts	.157*	-.052	-.198**	-.001	.035	.013
PromotionalMaterial	.166*	-.054	.071	.047	-.213**	-.038
VARPastDev	.025	.036	.036	.017	-.022	.126
VARHomePrices	-.114	-.112	-.081	-.084	.184**	-.076
VARDesireForTourists	-.141*	-.079	-.068	.012	.107	.032
VARRetailers	.129	-.008	-.106	.121	-.073	-.016
VARRestaurants	-.047	-.076	-.058	.041	-.207**	.026
VARHotels	.054	-.082	-.067	.034	-.146*	.217**
VARTouristOperators	-.065	.127	-.037	.092	-.110	.168*
VARChurchSurroundingDev	.007	.017	-.044	-.116	-.007	.112
GovtFundEducation	.032	.101	.015	-.027	.106	.055
GovtFundHistoricPreservation	-.200**	-.138	-.062	-.096	-.056	.086
GovtFundInfrastructure	-.076	-.062	-.023	.074	-.021	-.077
GovtFundPoliceandFire	-.195**	.003	-.087	-.087	.130	.069
GovtFundHospitals	.010	.044	.068	.042	-.037	.158*
GovtDevelopingNewBusinesses	.148*	.018	-.042	.096	-.163*	.030
VARYasinia	.169*	.053	.113	.205**	-.008	-.151*
VARNezhniy	.221**	.148*	.223**	.349**	-.010	-.136*
VARMatkiv	.183**	.053	.113	-.100	.076	-.093
VARUzhok	.119	.080	.120	.188**	.033	-.146*
VARPotelych	.370**	.150*	.104	.011	-.023	-.091
VARRohatyn	-.489**	.027	.102	-.027	.085	.066
VARZhovkva	.589**	.005	-.201**	-.136*	-.104	.061
VARDrohobych	-.650**	-.258**	-.186**	-.105	.011	.134*
** Correlation is significant at the 0.01 level (2-tailed).						
* Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	VARGender	VARDesire ToStay	VARMarried	VARParticip ation	VARSocial Part	VAR Economic Conditions
VARUse	-.066	-.050	-.072	.126	.072	.124
VARCurrentAttendance	-.052	.012	-.054	.134	.389**	-.043
VARAttndB4Soviet	.124	.102	-.074	.137	.133	.147*
VARAttndSoviet	-.013	.045	.084	.128	.185**	.111
Age	-.054	.220**	-.093	.144*	.072	-.116
VAREdu	.028	-.089	.071	-.047	-.087	.073
VARGender		-.026	.126	.087	.050	-.096
VARDesireToStay	-.026		.053	.034	.060	.007
VARMarried	.126	.053		-.126	-.010	-.028
VARParticipation	.087	.034	-.126		.300**	-.006
VARSocialPart	.050	.060	-.010	.300**		-.026
VAREconomicConditions	-.096	.007	-.028	-.006	-.026	
VARPopulationDesire	-.033	-.072	-.074	.034	.009	-.101
VARPreservationParticipation	.023	-.044	.057	.177*	.410**	.011
VARLighting	-.022	-.116	.073	-.038	-.014	.125
VARAcousticsPreferred	.030	.019	.140*	-.019	.042	-.045
VARHeatingSystemDesired	-.128	-.148*	-.026	.056	-.041	.136
VAROriginalDecoration	-.045	-.029	.079	.046	.081	-.006
MoreStaffTraining	-.130	.157*	.095	-.032	.035	.010
ArtworkOutsideExperts	.017	-.066	.002	-.143	.023	-.141
StructuralOutsideExperts	-.036	-.013	-.076	.130	.055	.013
PromotionalMaterial	.079	.057	.016	.025	-.119	.029
VARPastDev	-.021	.042	.002	.398**	.073	.012
VARHomePrices	-.012	.029	.127	-.104	-.071	-.010
VARDesireForTourists	.030	.133	-.002	.056	-.032	.073
VARRetailers	.039	-.151*	.000	-.006	-.008	-.013
VARRestaurants	.071	-.274**	-.036	-.029	-.083	.041
VARHotels	.015	-.138*	.101	.108	.045	.142*
VARTouristOperators	.016	-.022	.086	.033	-.010	.022
VARChurchSurroundingDev	.074	-.137*	.001	.064	.066	-.081
GovtFundEducation	-.054	.148*	-.099	.031	-.036	-.110
GovtFundHistoricPreservation	-.004	-.027	.077	-.094	-.085	-.089
GovtFundInfrastructure	-.012	.049	.124	-.088	-.051	-.005
GovtFundPoliceandFire	.046	.072	-.006	.007	.054	-.052
GovtFundHospitals	-.003	.038	-.002	.030	.087	.120
GovtDevelopingNewBusinesses	-.009	-.011	-.010	.042	.038	.161*
VARYasnia	-.007	.037	.036	-.078	.070	.039
VARNezhniy	.067	-.056	.080	.016	.290**	.068
VARMatkiv	.083	-.097	-.012	.094	.041	.068
VARUzhok	-.005	.021	-.021	.051	-.014	.027
VARPotelych	-.145*	-.067	-.212**	.164*	.016	.064
VARRohatyn	.121	.005	.142*	-.085	.003	-.103
VARZhovkva	-.032	.034	.028	.001	-.112	.016
VARDrohobych	-.035	.050	-.048	-.060	-.081	-.043
** . Correlation is significant at the 0.01 level (2-tailed).						
* . Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	VAR Population Desire	VARPreserv ationPartici pation	VARLighting	VAR Acoustics Preferred	VARHeating System Desired	VAROriginal Decoration
VARUse	-.177**	.146*	-.130	-.215**	.130	-.074
VARCurrentAttendance	.165*	.383**	-.067	-.117	-.082	.006
VARAttndB4Soviet	.100	.202**	-.024	.025	-.042	.001
VARAttndSoviet	-.040	.099	-.004	.077	-.062	.079
Age	.102	.103	-.158*	-.120	.077	.007
VARedu	-.067	-.123	.218**	.189**	-.024	-.014
VARGender	-.033	.023	-.022	.030	-.128	-.045
VARDesireToStay	-.072	-.044	-.116	.019	-.148*	-.029
VARMarried	-.074	.057	.073	.140*	-.026	.079
VARParticipation	.034	.177*	-.038	-.019	.056	.046
VARSocialPart	.009	.410**	-.014	.042	-.041	.081
VAReconomicConditions	-.101	.011	.125	-.045	.136	-.006
VARPopulationDesire		.182**	-.067	.106	.002	.005
VARPreservationParticipation	.182**		-.025	.026	-.074	.100
VARLighting	-.067	-.025		.323**	.010	-.084
VARAcousticsPreferred	.106	.026	.323**		-.206**	-.069
VARHeatingSystemDesired	.002	-.074	.010	-.206**		-.014
VAROriginalDecoration	.005	.100	-.084	-.069	-.014	
MoreStaffTraining	.060	.047	.066	.042	-.017	-.169*
ArtworkOutsideExperts	.101	-.087	.079	.098	-.136	-.100
StructuralOutsideExperts	-.064	-.112	-.051	-.031	-.051	.008
PromotionalMaterial	-.083	.067	.000	.001	-.003	.160*
VARPastDev	.041	.065	-.094	.068	.113	.090
VARHomePrices	.072	-.068	-.123	-.143*	.007	.061
VARDesireForTourists	.103	-.042	.054	-.001	-.015	-.017
VARRetailers	-.039	-.041	.037	-.098	.141*	-.034
VARRestaurants	.042	-.047	.105	.055	.119	-.092
VARHotels	-.137*	.091	.079	.066	.036	-.028
VARTouristOperators	.071	-.079	.186**	.007	.022	-.039
VARChurchSurroundingDev	.042	.108	-.058	-.039	.166*	-.123
GovtFundEducation	-.057	.003	-.029	.035	-.037	-.054
GovtFundHistoricPreservation	.123	-.002	-.172*	-.099	.032	-.004
GovtFundInfrastructure	-.015	-.057	-.049	-.041	.012	.049
GovtFundPoliceandFire	.157*	.003	.078	.030	-.019	.050
GovtFundHospitals	-.012	-.026	.256**	.154*	-.104	-.059
GovtDevelopingNewBusinesses	-.120	.005	.055	.063	-.009	-.071
VARYasnia	-.228**	.079	-.037	.115	.034	.023
VARNezhniy	.058	.180**	-.019	.046	.048	.031
VARMatkiv	.028	.138*	-.037	.002	-.014	-.207**
VARUzhok	.065	.015	-.086	-.118	.080	.016
VARPotelych	.086	.166*	-.005	-.089	-.169*	-.064
VARRohatyn	.230**	-.064	.141*	.223**	-.287**	.071
VARZhovkva	-.232**	-.128	-.089	-.216**	.209**	.004
VARDrohobych	-.010	-.102	.017	.037	.119	.017
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	MoreStaff Training	Artwork Outside Experts	Structural Outside Experts	Promotional Material	VARPastDev	VARHome Prices
VARUse	-.058	-.252**	.157*	.166*	.025	-.114
VARCurrentAttendance	.113	-.048	-.052	-.054	.036	-.112
VARAttndB4Soviet	.014	-.045	-.198**	.071	.036	-.081
VARAttndSoviet	-.036	-.028	-.001	.047	.017	-.084
Age	.060	.003	.035	-.213**	-.022	.184**
VAREdu	.157*	-.038	.013	-.038	.126	-.076
VARGender	-.130	.017	-.036	.079	-.021	-.012
VARDesireToStay	.157*	-.066	-.013	.057	.042	.029
VARMarried	.095	.002	-.076	.016	.002	.127
VARParticipation	-.032	-.143	.130	.025	.398**	-.104
VARSocialPart	.035	.023	.055	-.119	.073	-.071
VAREconomicConditions	.010	-.141	.013	.029	.012	-.010
VARPopulationDesire	.060	.101	-.064	-.083	.041	.072
VARPreservationParticipation	.047	-.087	-.112	.067	.065	-.068
VARLighting	.066	.079	-.051	.000	-.094	-.123
VARAcousticsPreferred	.042	.098	-.031	.001	.068	-.143*
VARHeatingSystemDesired	-.017	-.136	-.051	-.003	.113	.007
VAROriginalDecoration	-.169*	-.100	.008	.160*	.090	.061
MoreStaffTraining		-.111	-.444**	-.327**	.018	-.019
ArtworkOutsideExperts	-.111		.005	-.408**	-.126	-.017
StructuralOutsideExperts	-.444**	.005		-.185*	.089	-.177*
PromotionalMaterial	-.327**	-.408**	-.185*		-.023	.032
VARPastDev	.018	-.126	.089	-.023		-.147*
VARHomePrices	-.019	-.017	-.177*	.032	-.147*	
VARDesireForTourists	.123	-.098	.011	-.128	.088	.036
VARRetailers	-.125	-.085	.051	-.011	-.076	.006
VARRestaurants	-.017	.008	-.059	-.073	-.070	-.114
VARHotels	.073	-.140	-.004	-.024	.041	.032
VARTouristOperators	.124	-.104	-.030	-.010	.154*	-.004
VARChurchSurroundingDev	-.037	.041	-.027	-.083	.116	.050
GovtFundEducation	.133	-.001	-.040	.021	-.018	.009
GovtFundHistoricPreservation	.042	.226**	.004	.003	-.137	.161*
GovtFundInfrastructure	.032	.178*	.082	-.016	-.051	.061
GovtFundPoliceandFire	.136	.001	-.061	.029	-.048	.034
GovtFundHospitals	.084	-.033	.145	.071	.097	-.116
GovtDevelopingNewBusinesses	-.020	-.002	.056	.046	.085	-.070
VARYasnia	.085	-.044	-.082	.085	-.107	-.017
VARNezhniy	.086	.027	-.132	-.074	-.041	-.025
VARMatkiv	-.123	-.004	.083	.128	-.044	-.278**
VARUzhok	-.032	-.093	-.010	.074	.013	-.057
VARPotelych	-.022	-.109	.239**	-.120	.016	-.181**
VARRohatyn	.098	.362**	-.040	-.170*	-.038	-.020
VARZhovkva	-.078	-.188*	.097	.212**	.089	.084
VARDrohobych	-.026	-.060	-.131	-.021	.006	.162*
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	VARDesire ForTourists	VAR Retailers	VARRestaur ants	VARHotels	VARTourist Operators	VARChurch Surrounding Dev
VARUse	-.141*	.129	-.047	.054	-.065	.007
VARCurrentAttendance	-.079	-.008	-.076	-.082	.127	.017
VARAttndB4Soviet	-.068	-.106	-.058	-.067	-.037	-.044
VARAttndSoviet	.012	.121	.041	.034	.092	-.116
Age	.107	-.073	-.207**	-.146*	-.110	-.007
VAREdu	.032	-.016	.026	.217**	.168*	.112
VARGender	.030	.039	.071	.015	.016	.074
VARDesireToStay	.133	-.151*	-.274**	-.138*	-.022	-.137*
VARMarried	-.002	.000	-.036	.101	.086	.001
VARParticipation	.056	-.006	-.029	.108	.033	.064
VARSocialPart	-.032	-.008	-.083	.045	-.010	.066
VAREconomicConditions	.073	-.013	.041	.142*	.022	-.081
VARPopulationDesire	.103	-.039	.042	-.137*	.071	.042
VARPreservationParticipation	-.042	-.041	-.047	.091	-.079	.108
VARLighting	.054	.037	.105	.079	.186**	-.058
VARAcousticsPreferred	-.001	-.098	.055	.066	.007	-.039
VARHeatingSystemDesired	-.015	.141*	.119	.036	.022	.166*
VAROriginalDecoration	-.017	-.034	-.092	-.028	-.039	-.123
MoreStaffTraining	.123	-.125	-.017	.073	.124	-.037
ArtworkOutsideExperts	-.098	-.085	.008	-.140	-.104	.041
StructuralOutsideExperts	.011	.051	-.059	-.004	-.030	-.027
PromotionalMaterial	-.128	-.011	-.073	-.024	-.010	-.083
VARPastDev	.088	-.076	-.070	.041	.154*	.116
VARHomePrices	.036	.006	-.114	.032	-.004	.050
VARDesireForTourists		-.035	-.088	-.027	.102	-.116
VARRetailers	-.035		.348**	.039	-.077	.120
VARRestaurants	-.088	.348**		.229**	.108	.229**
VARHotels	-.027	.039	.229**		.118	.157*
VARTouristOperators	.102	-.077	.108	.118		.153*
VARChurchSurroundingDev	-.116	.120	.229**	.157*	.153*	
GovtFundEducation	-.022	-.196**	-.095	.027	.003	.042
GovtFundHistoricPreservation	-.094	.034	-.042	-.094	-.171*	.113
GovtFundInfrastructure	.081	.036	-.078	-.072	.022	.072
GovtFundPoliceandFire	.043	-.082	.090	0.000	.006	-.018
GovtFundHospitals	-.011	-.099	-.007	.085	.073	-.116
GovtDevelopingNewBusinesses	-.037	.034	.077	.132	.094	-.126
VARYasnia	-.186**	-.071	-.048	-.002	-.122	-.041
VARNezhniy	.030	.028	.019	.017	.023	-.051
VARMatkiv	-.186**	-.077	.045	-.013	-.132*	.097
VARUzhok	.016	.167*	.260**	.051	-.004	-.029
VARPotelych	.048	-.038	-.052	.021	-.061	-.085
VARRohatyn	.070	-.214**	-.018	-.168*	.123	-.076
VARZhovkva	-.074	.174**	-.093	.030	.058	.080
VARDrohobych	.091	.047	.067	.088	-.036	.060
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	GovtFund Education	GovtFund Historic Preservation	GovtFund Infrastructure	GovtFund Policeand Fire	GovtFund Hospitals	GovtDevelo pingNew Businesses
VARUse	.032	-.200**	-.076	-.195**	.010	.148*
VARCurrentAttendance	.101	-.138	-.062	.003	.044	.018
VARAttndB4Soviet	.015	-.062	-.023	-.087	.068	-.042
VARAttndSoviet	-.027	-.096	.074	-.087	.042	.096
Age	.106	-.056	-.021	.130	-.037	-.163*
VARedu	.055	.086	-.077	.069	.158*	.030
VARGender	-.054	-.004	-.012	.046	-.003	-.009
VARDesireToStay	.148*	-.027	.049	.072	.038	-.011
VARMarried	-.099	.077	.124	-.006	-.002	-.010
VARParticipation	.031	-.094	-.088	.007	.030	.042
VARSocialPart	-.036	-.085	-.051	.054	.087	.038
VAReconomicConditions	-.110	-.089	-.005	-.052	.120	.161*
VARPopulationDesire	-.057	.123	-.015	.157*	-.012	-.120
VARPreservationParticipation	.003	-.002	-.057	.003	-.026	.005
VARLighting	-.029	-.172*	-.049	.078	.256**	.055
VARAcousticsPreferred	.035	-.099	-.041	.030	.154*	.063
VARHeatingSystemDesired	-.037	.032	.012	-.019	-.104	-.009
VAROriginalDecoration	-.054	-.004	.049	.050	-.059	-.071
MoreStaffTraining	.133	.042	.032	.136	.084	-.020
ArtworkOutsideExperts	-.001	.226**	.178*	.001	-.033	-.002
StructuralOutsideExperts	-.040	.004	.082	-.061	.145	.056
PromotionalMaterial	.021	.003	-.016	.029	.071	.046
VARPastDev	-.018	-.137	-.051	-.048	.097	.085
VARHomePrices	.009	.161*	.061	.034	-.116	-.070
VARDesireForTourists	-.022	-.094	.081	.043	-.011	-.037
VARRetailers	-.196**	.034	.036	-.082	-.099	.034
VARRestaurants	-.095	-.042	-.078	.090	-.007	.077
VARHotels	.027	-.094	-.072	0.000	.085	.132
VARTouristOperators	.003	-.171*	.022	.006	.073	.094
VARChurchSurroundingDev	.042	.113	.072	-.018	-.116	-.126
GovtFundEducation		-.056	-.337**	-.074	-.070	-.152*
GovtFundHistoricPreservation	-.056		.049	-.102	-.258**	-.317**
GovtFundInfrastructure	-.337**	.049		-.054	-.169*	-.091
GovtFundPoliceandFire	-.074	-.102	-.054		.134	-.331**
GovtFundHospitals	-.070	-.258**	-.169*	.134		-.079
GovtDevelopingNewBusinesses	-.152*	-.317**	-.091	-.331**	-.079	
VARYasinia	.139	.081	-.005	-.103	-.027	-.073
VARNezhniy	-.096	-.110	.028	-.053	-.049	-.006
VARMatkiv	.025	.026	-.081	.031	-.047	.060
VARUzhok	-.036	.114	-.021	-.045	-.007	-.091
VARPotelych	.061	-.054	-.126	-.048	.103	.068
VARRohatyn	-.035	.055	.067	.134	.128	.023
VARzhovkva	-.016	-.197**	.003	-.125	-.008	.145*
VARDrohobych	-.002	.167*	.041	.088	-.125	-.182**
** . Correlation is significant at the 0.01 level (2-tailed).						
* . Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	VARYasinia	VARNezhniy	VARMatkiv	VARUzhok	VARPotelych	VARRohatyn
VARUse	.169*	.221**	.183**	.119	.370**	-.489**
VARCurrentAttendance	.053	.148*	.053	.080	.150*	.027
VARAttndB4Soviet	.113	.223**	.113	.120	.104	.102
VARAttndSoviet	.205**	.349**	-.100	.188**	.011	-.027
Age	-.008	-.010	.076	.033	-.023	.085
VARedu	-.151*	-.136*	-.093	-.146*	-.091	.066
VARGender	-.007	.067	.083	-.005	-.145*	.121
VARDesireToStay	.037	-.056	-.097	.021	-.067	.005
VARMarried	.036	.080	-.012	-.021	-.212**	.142*
VARParticipation	-.078	.016	.094	.051	.164*	-.085
VARSocialPart	.070	.290**	.041	-.014	.016	.003
VAReconomicConditions	.039	.068	.068	.027	.064	-.103
VARPopulationDesire	-.228**	.058	.028	.065	.086	.230**
VARPreservationParticipation	.079	.180**	.138*	.015	.166*	-.064
VARLighting	-.037	-.019	-.037	-.086	-.005	.141*
VARAcousticsPreferred	.115	.046	.002	-.118	-.089	.223**
VARHeatingSystemDesired	.034	.048	-.014	.080	-.169*	-.287**
VAROriginalDecoration	.023	.031	-.207**	.016	-.064	.071
MoreStaffTraining	.085	.086	-.123	-.032	-.022	.098
ArtworkOutsideExperts	-.044	.027	-.004	-.093	-.109	.362**
StructuralOutsideExperts	-.082	-.132	.083	-.010	.239**	-.040
PromotionalMaterial	.085	-.074	.128	.074	-.120	-.170*
VARPastDev	-.107	-.041	-.044	.013	.016	-.038
VARHomePrices	-.017	-.025	-.278**	-.057	-.181**	-.020
VARDesireForTourists	-.186**	.030	-.186**	.016	.048	.070
VARRetailers	-.071	.028	-.077	.167*	-.038	-.214**
VARRestaurants	-.048	.019	.045	.260**	-.052	-.018
VARHotels	-.002	.017	-.013	.051	.021	-.168*
VARTouristOperators	-.122	.023	-.132*	-.004	-.061	.123
VARChurchSurroundingDev	-.041	-.051	.097	-.029	-.085	-.076
GovtFundEducation	.139	-.096	.025	-.036	.061	-.035
GovtFundHistoricPreservation	.081	-.110	.026	.114	-.054	.055
GovtFundInfrastructure	-.005	.028	-.081	-.021	-.126	.067
GovtFundPoliceandFire	-.103	-.053	.031	-.045	-.048	.134
GovtFundHospitals	-.027	-.049	-.047	-.007	.103	.128
GovtDevelopingNewBusinesses	-.073	-.006	.060	-.091	.068	.023
VARYasinia		-.036	-.030	-.019	-.060	-.083
VARNezhniy	-.036		-.039	-.025	-.078	-.108
VARMatkiv	-.030	-.039		-.021	-.065	-.090
VARUzhok	-.019	-.025	-.021		-.042	-.058
VARPotelych	-.060	-.078	-.065	-.042		-.181**
VARRohatyn	-.083	-.108	-.090	-.058	-.181**	
VARZhovkva	-.099	-.129	-.107	-.069	-.215**	-.298**
VARDrohobych	-.110	-.143*	-.119	-.077	-.240**	-.333**
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						

Table 17 - Continued

	VARZhovkva	VAR Drohobych
VARUse	.589**	-.650**
VARCurrentAttendance	.005	-.258**
VARAtndB4Soviet	-.201**	-.186**
VARAtndSoviet	-.136*	-.105
Age	-.104	.011
VARedu	.061	.134*
VARGender	-.032	-.035
VARDesireToStay	.034	.050
VARMarried	.028	-.048
VARParticipation	.001	-.060
VARSocialPart	-.112	-.081
VARconomicConditions	.016	-.043
VARPopulationDesire	-.232**	-.010
VARPreservationParticipation	-.128	-.102
VARLighting	-.089	.017
VARAcousticsPreferred	-.216**	.037
VARHeatingSystemDesired	.209**	.119
VAROriginalDecoration	.004	.017
MoreStaffTraining	-.078	-.026
ArtworkOutsideExperts	-.188*	-.060
StructuralOutsideExperts	.097	-.131
PromotionalMaterial	.212**	-.021
VARPastDev	.089	.006
VARHomePrices	.084	.162*
VARDesireForTourists	-.074	.091
VARRetailers	.174**	.047
VARRestaurants	-.093	.067
VARHotels	.030	.088
VARTouristOperators	.058	-.036
VARChurchSurroundingDev	.080	.060
GovtFundEducation	-.016	-.002
GovtFundHistoricPreservation	-.197**	.167*
GovtFundInfrastructure	.003	.041
GovtFundPoliceandFire	-.125	.088
GovtFundHospitals	-.008	-.125
GovtDevelopingNewBusinesses	.145*	-.182**
VARYasnia	-.099	-.110
VARNezhniy	-.129	-.143*
VARMatkiv	-.107	-.119
VARUzhok	-.069	-.077
VARPotelych	-.215**	-.240**
VARRohatyn	-.298**	-.333**
VARZhovkva		-.396**
VARDrohobych	-.396**	
** . Correlation is significant at the 0.01 level (2-tailed).		
* . Correlation is significant at the 0.05 level (2-tailed).		

5.7.4 Factor Analysis

Once the correlation between variables was determined at the one percent and five percent significance levels, there was a desire to identify any patterns that underlie the correlation between these variables. In order to do this factor analysis was used as it “disentangle[s] complex interrelationships amongst a large number of variables into their major and distinct regularities or factors.”⁴⁷³ In other words, factor analysis in SPSS identifies “which variables have codings that appear to ‘hang together’ in a numerical sense.”⁴⁷⁴ Therefore, it can be determined what variables appear to be associated with the various community groups based on the surveys, but the reason that they are grouped together must be based upon other facts and observations as described in the following sections.

Sample size is an issue in factor analysis that is still being debated. There are two schools of thought on the issue. The first is that the absolute number of cases is important and the second is that the ratio of subjects to variables is important. For the absolute number of cases, many experts agree that the minimum acceptable sample size is 100.⁴⁷⁵ The rules on the subjects to variables ratio range from 2:1 to 20:1.⁴⁷⁶ In

⁴⁷³ Jeffrey, Douglas and Georgina Reynolds, “Planners, Architects, The Public and Aesthetics Factor Analysis of Preferences for Infill Development,” *Journal of Architectural and Planning Research* 16 Issue 4 (Winter 1999): 275.

⁴⁷⁴ Acton, Ciaran and Robert Miller. *SPSS for Social Scientists*. New York: Palgrave Macmillan, 2009: 251.

⁴⁷⁵ See Gorsuch, R. L., *Factor Analysis*. Hillsdale, New Jersey: Erlbaum, 1983, Kline, P. *Psychometrics and Psychology*. London: Academic Press, 1979: 40 and Arrindell, W. A., and J. Van der Ende. An Empirical Test of the Utility of the Observations-to-Variables Ratio in Factor and Components Analysis. *Applied Psychological Measurement* 9 (1985): 166.

this dissertation, 44 variables were examined in the statistical analysis and the total number of responses or samples ranged from 179 to 225.⁴⁷⁷ Therefore, there are no serious issues with the use of factor analysis with this study as it falls in the middle of the prescribed range of samples.

Factor analysis was run on the variables that correlated to the seven characteristics in the hypotheses. Since there was only correlation found between gender and respondents from Potelych, no factor analysis was run with respect to gender.

The variables were analyzed using principal components factor analysis and Kaiser-Meyer-Olkin Measure (KMO) of Sampling Adequacy was selected to verify that the data's characteristics were appropriate for factor analysis.⁴⁷⁸ The Kaiser-Meyer-Olkin Measure of Sampling Adequacy tells "how effectively the variables can be

⁴⁷⁶ The ratio of 20:1 can be found in Hair, J. F. J., R.E. Anderson, R.L. Tatham, and W.C. Black. *Multivariate Data Analysis*. Saddle River, New Jersey: Prentice Hall, 1995. The rule of 2:1 has the caveat that there should be a minimum of 100 samples and can be found in Kline, P. *Psychometrics and Psychology*. London: Academic Press, 1979: 40.

⁴⁷⁷ As stated previously 225 surveys were returned however, not all the questions were responded to in every survey. Only nine of the 44 variables examined had response rates lower than 200 with most being close to the 200 range. The response rate (N) is shown in the correlation matrix in Appendix 3.

⁴⁷⁸ Acton, Ciaran and Robert Miller, *SPSS for Social Scientists*, New York: Palgrave Macmillan, 2009: 244.

grouped into a smaller number of underlying factors” and a minimum value of 0.50⁴⁷⁹ was used set as in order for the factor analysis to be considered acceptable.⁴⁸⁰ In the extraction selection, Eigenvalues over one were selected. Eigenvalues measure the amount of variability in the data explained by a given factor.⁴⁸¹ “Eigenvalues above one explain more variation in the data than an individual variable and are traditionally seen as significant factors.”⁴⁸² The direct oblim – oblique rotation⁴⁸³ was selected for the factor analysis because it was thought that the factors could be related to one another. The factor analysis produced pattern matrices. Pattern matrix values above 0.44⁴⁸⁴ were then used to group variables together.

5.7.4.1 Results Based on Church Attendance

Correlation significant at the one percent level was found between respondents who attend worship service at the nominated church and the following variables:

⁴⁷⁹ “A measure greater than 0.9 is generally thought of as excellent, greater than 0.8 as good, greater than 0.7 as acceptable, greater than 0.6 as marginal, greater than 0.5 as poor and less than 0.5 as unacceptable” from George, Darren and Paul Mallery, *SPSS for Windows*, Boston: Pearson, 2005: 372.

⁴⁸⁰ Acton, Ciaran and Robert Miller, *SPSS for Social Scientists*, New York: Palgrave Macmillan, 2009: 246-247.

⁴⁸¹ *Ibid.*, 244.

⁴⁸² *Ibid.*, 244.

⁴⁸³ The other option for rotation is Orthogonal Rotation which assumes that “the extracted factors share no association and are unique to each other” which was not the case with this study. Quote from Acton, Ciaran and Robert Miller. *SPSS for Social Scientists*. New York: Palgrave Macmillan, 2009: 246.

⁴⁸⁴ Comrey suggests that anything above 0.44 can be salient. Comrey, A.L. *A First Course in Factor Analysis*. Routledge: Psychology Press, 1973: 1346.

1. Church use (whether it functions mainly as a museum or church).
2. Respondents with families attended the church before the Soviet Era.
3. Participation in social activities at the nominated church.
4. Active participation in preservation efforts at the nominated church.
5. Respondents from Drohobych.

Correlation significant at the five percent level was found between respondents who attend worship service at the nominated church and the following variables:

1. Respondents' desire to stay in the community
2. Respondents from Potelych
3. Respondents from Nyzhniy Verbizh

Using these correlations the data was examined further and it was determined that 74.8% of respondents in communities with a nominated church that is used primarily as a church attend church services there as compared to 57.9% of respondents in communities where the nominated church is primarily used as a museum. It is no surprise that there is a correlation between church service attendance and the primary role of the church. Although on its face, the fact that individuals responded that they attend church services at a church designated as a museum can be confusing, it should be recalled that it was found out in the process of administering the surveys that even though the nominated churches in Rohatyn and

Drohobych function primarily as museums that church services are still held there on special religious holidays. This was not known when the survey was being developed otherwise this question would have been worded differently.

Over fifty-six percent of respondents who currently attend church services at the nominated churches had family that attended the church prior to the Soviet Era while only 27.9% of respondents who do not currently attend church services at the nominated church had family that attended prior to the Soviet Era. It is interesting to note that family attendance during the Soviet Era had no correlation with the respondents that currently attend worship services. One likely reason for this is the number of churches that were closed during Soviet times.

Forty-seven percent of respondents who attend church services at a nominated church also participate in other social activities while only 8.8% of respondents who do not attend church services participate in other social activities in the church. Almost 70% of respondents who attend church services at a nominated church also participate in preservation efforts at the church while only 30.9% of respondents who do not attend church services participate in preservation efforts at the church.

Forty-eight and a half percent of respondents who do not attend church services were from Drohobych. This makes sense since Drohobych is one of two towns where the church functions primarily as a museum. It is interesting to note that there was no significance between current church attendance and the other town, Rohatyn, where the church functions as a museum. As stated previously, both these churches

have some type of religious services on special holidays. So, perhaps the church in Rohatyn has more or more widely attended services than the church in Drohobych. There is a positive correlation between current church attendance and the desire to stay in the community at the five percent significance level. There is also a positive correlation between current church attendance and the towns of Potelych and Nyzhniy Verbizh at the five percent significance level which indicates that the respondents in those towns were more likely to attend church services at the nominated church.

Given the correlation between church service attendance and participation in social and preservation efforts at the church the importance of worship services at the nominated churches used primarily as museums becomes more significant.

When church attendance and the eight variables that were found to be significant at either the one or five percent level were included in factor analysis, a KMO of 0.635 was achieved and the variables of current attendance, participation in social activities at the church and participation in preservation activities at the church all grouped together. The pattern matrix from SPSS based on current church attendance is shown in Table 18.

Table 18: Pattern Matrix Based on Attendance			
	Component		
	1	2	3
VARCurrentAttendance	.712	-.099	.083
VARUse	-.041	-.902	.012
VARAttndB4Soviet	.385	-.193	-.174
VARSocialPart	.766	.186	-.191
VARPreservationParticipation	.825	.073	.168
VARDrohobych	.038	.863	.034
VARNezhniy	.191	-.301	-.757
VARPotelych	.200	-.415	.674
Extraction Method: Principal Component Analysis.			
Rotation Method: Oblimin with Kaiser Normalization.			
Rotation converged in 7 iterations.			

From this factor analysis and based on the correlation matrix discussed previously, it appears that church service attendance, participation in social events and participation in preservation activities at the nominated churches tend to group together. This implies that current church attendees may be a powerful resource for future social and preservation activities at the nominated churches.

5.7.4.2 Results Based on Family's Past Church Attendance

Correlation significant at the one percent level was found between respondents whose families attend worship service at the nominated church before the Soviet Era and the following variables:

1. Current church attendance (discussed previously)
2. Respondents whose families attended church service at the nominated church during the Soviet Era.
3. Active participates in preservation efforts at the nominated church.
4. The desire for outside experts to help preserve the structure of the church (negative correlation).
5. Respondents from Nyzhniy Verbizh, Zhovkva and Drohobych

There was correlation significant at the five percent level between respondents whose families attend worship service at the nominated church before the Soviet Era and the following variables:

1. Education level
2. Perception of economic conditions over the past five years

The relationship between current church attendance and attendance prior to the Soviet era were discussed in the previous section. Forty-nine and one half percent of respondents whose families attended church services at the nominated churches before the Soviet Era also had family members that attended church services in the Soviet Era compared with only 8.6% of respondents whose families did not attend church services before the Soviet Era, but did attend during the Soviet Era.

Respondents whose families attended church services prior to the Soviet Era gave an average ranking of 1.9 (with one being the most important and four being the least important) to the option of providing outside experts to help preserve the structure of the church as compared to an average ranking of 2.3 from respondents whose families did not attend the church prior to the Soviet Era.⁴⁸⁵ A score of one meant that this was the most important of the four types of supports available. Therefore, respondents with families who attended the church prior to the Soviet era appear to place special emphasis on preserving the nominated churches' structural integrity.

There was a positive correlation between respondents whose families attended church services and the town of Nyzhniy Verbizh with 100% of respondents having family that attended the church prior to the Soviet Era. There was a negative correlation between respondents that had families that attended church services prior to the Soviet Era and the towns of Drohobych and Zhovkva with only 31.9% and 32.2% of respondents having families that attended the churches respectively.

There was also a negative correlation between respondents whose families attended the nominated church prior to the Soviet Era and education level at the five percent significance level meaning that respondents whose families attended before the Soviet Era were less likely to attend college. There was a positive correlation

⁴⁸⁵ It should be noted that a positive correlation with a variable that was ranked actually means that the respondent considered the variable that was ranked as less important this is due to the fact that the lower the value was ranked – the more important that it was considered.

between respondents whose families attended the nominated church prior to the Soviet Era and perception of economic conditions over the past five years meaning that respondents whose families attended before the Soviet Era were more likely to perceive economic conditions as having improved over the past five years.

Correlation significant at the one percent level was found between respondents whose families attend worship service at the nominated church during the Soviet Era and the following variables:

1. Respondents whose families attended church service at the nominated church before the Soviet Era (discussed previously).
2. Participation in social activities at the nominated church.
3. Respondents from Nyzhniy Verbizh and Uzhok.

There was correlation significant at the five percent level between respondents whose families attend worship service at the nominated church during the Soviet Era and the following variables:

1. Respondents from Zhovkva

There was a positive correlation between respondents whose families attended the nominated churches in the Soviet Era and those who currently participate in social activities at the nominated church with 52.6% of respondents whose families attended the nominated church during Soviet times attending social activities at the nominated

church as compared to only 32.8% of respondents whose families did not attend the nominated church during the Soviet Era who now attend social activities at the nominated church.

The fact that there is a strong correlation between the towns of Nyzhniy Verbizh and Uzhok and church attendance in the Soviet Era seems to support the validity of the survey as these were the only two towns whose churches were allowed to operate during the Soviet Era (see the first section of this dissertation for further details). All of the respondents in each of these towns had family members that attended the nominated church during the Soviet Era. There was also a negative correlation at the five percent significance level between respondents whose families attended church services during the Soviet Era and the town of Zhovkva. A purely personal theory on this has to do with the fact that Zhovkva is the closest town with a nominated church to the city of Lviv. From personal discussions with individuals, it seemed that the more removed individuals were from cities (where many of the Soviet officials were located), the more likely they were to attempt to hold activities at a church even if it were “officially closed” by the Soviet regime. Therefore, Zhovkva’s proximity to Lviv may have hindered any underground church activities during the Soviet Era.

When church attendance before and during the Soviet Era and these variables were included in factor analysis, the results were a KMO of 0.638 was achieved and the variables of family attendance before the Soviet Era, Family attendance during the Soviet Era, current attendance and respondents from Nyzhniy Verbizh grouped

together. The pattern matrix from SPSS based on family history of church attendance is shown in Table 19.

Table 19: Pattern Matrix Based on Family History of Attendance					
	Component				
	1	2	3	4	5
VARAttndB4Soviet	.732	-.044	-.116	.059	-.080
VARAttndSoviet	.825	.015	.075	.015	.133
VARCurrentAttendance	.016	-.229	-.308	.685	-.006
VARPreservationParticipation	.028	.090	-.037	.757	-.013
StructuralOutsideExperts	-.144	-.178	.310	.090	.767
VARNezhniy	.530	-.026	.202	.195	-.357
VARZhovkva	-.210	-.823	-.023	-.152	-.027
VARDrohobych	-.333	.792	.015	-.077	-.113
VARUzhok	.350	.173	-.405	-.063	.557
VAREdu	-.208	.069	.617	-.016	.093
VAREconomicConditions	.318	-.010	.716	-.066	.001
VARSocialPart	-.019	.110	.155	.839	.060
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 10 iterations.					

From this factor analysis and based on the correlation matrix discussed previously, it appears that since the church in Nezhniy Verbizh was one of two churches that remained opened during the Soviet era that it was strongly related to past attendance. Actually, what may be more surprising is that the other church in Uzhok did not. However, this is probably due to the low response rate there since only three surveys were returned from Uzhok.

The fact that there is a correlation among respondents whose family attended the nominated church before the Soviet Era and the desire for outside experts to help preserve the structure of the church may indicate that those with a family history at the church are deeply concerned with preserving the structural integrity of the building. This would be logical as respondents with a family history at the nominated church are likely to want the church around for future generations.

5.7.4.3 Results Based on Respondent's Age

Correlation significant at the one percent level was found between respondents' age and the following variables:

1. Education
2. Desire to Stay in the Community
3. Desire for additional promotional material about the nominated church.
4. View on affordability of homes
5. Desire for more restaurants in their community (negative correlation)

There was correlation significant at the five percent level between respondents' age and the following variables:

1. Previous participation in a survey, questionnaire or public meeting concerning the preservation and use of the nominated church
2. Desire for natural lighting (negative correlation)

3. Desire for new hotels
4. Desire for government funding of new businesses (negative correlation)

There was a negative correlation between age and education meaning that older respondents were less likely to have attended college. This seems logical since it appears that older people in Ukraine tended not to have the same educational opportunities as younger people. There is a positive correlation between the respondents' age and desire to stay in the community. This also seems logical as it probably is more difficult for older people to move than younger people. In addition, there was a positive correlation between age and the feeling that home prices in the community were too expensive. Given the fact that older people in Ukraine often have a fixed income it seems reasonable that they would feel that home prices are too expensive.

There was a negative correlation between age and desire for new restaurants in the community. Perhaps this is related to the issue of fixed income with older people being less likely to afford to eat out or possibly a lack of desire to get out and go to a restaurant as people age. Another possibility is simply that younger residents are more likely to want new businesses (negative correlation with age significant at the five percent level) like restaurants and hotels (negative correlation with age significant at the five percent level).

Age was also correlated to the desire for promotional material to increase awareness about its importance. This means that older residents tended to rank this form of support for the church higher and the higher the ranking the less important that the respondent considered it. In other words, the younger respondents tended to feel that additional promotional material about the nominated churches was more important than older respondents.

There was a positive correlation between age and previous participation in a survey, questionnaire or public meeting concerning the preservation and use of the nominated church at the nominated churches at a five percent significance level. This indicates that older respondents were more likely to have been asked about the role of the church in the community. In addition there was a negative correlation at the five percent significance level between the respondent's age and desire for natural lighting with older respondents tending to prefer artificial lighting.

When age and these variables were included in factor analysis, a KMO of 0.532 was achieved. The pattern matrix from SPSS based on the age of the respondent is shown in Table 20.

Table 20: Pattern Matrix Based on Age				
	Component			
	1	2	3	4
Age	-.560	.382	-.174	-.302
VAREdu	-.037	-.229	.766	-.030
PromotionalMaterial	.099	-.817	-.044	.045
VARHomePrices	-.857	.022	.012	.194
VARRestaurants	.375	.402	-.080	.641
VARSocialPart	.285	.188	-.039	-.807
VARLighting	.053	.324	.746	.017
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 27 iterations.				

Age and perception of home prices being too expensive were the only variables to group together. Given the correlation between age and perception of home prices being too expensive and a lack of desire for new restaurants, hotels and government funding of new businesses – it appears that economics is a driving factor for the older populations perception on community development.

5.7.4.4 Results Based on Respondent’s Education

Correlation significant at the one percent level was found between respondents’ education level and the following variables:

1. Age (discussed previously)
2. Church Use
3. Lighting preferred

4. Acoustics preferred
5. Desire for hotels in their community

There was correlation significant at the five percent level between respondents' level of education and the following variables:

1. Respondents with families attended the church before the Soviet Era (negative correlation).
2. The desire to provide more training to nominated church staff on the preservation of the church.
3. Respondents from Nezhniy Verbizh
4. Respondents from Uzhok
5. Respondents from Drohobych

At a one percent significance level 41.2% of respondents with college experience live in a community with a nominated church that is actively used as a church while 59.3% of respondents with college experience live in a town where the nominated church is primarily used as a museum. This is probably due to the fact that the largest town with a nominated church is Drohobych whose church is primarily used as a museum. Its population exceeds the combined population of the other six towns

with a nominated church and given the fact that college educated populations tend to be higher in urban areas than rural areas in Ukraine this correlation makes sense.⁴⁸⁶

Almost fifty-three percent of respondents who attended college preferred natural lighting while only 30.5% of respondents who did not attend college preferred natural lighting. Almost fifty-seven percent of respondents who attended college preferred natural acoustics while only 37.3% of respondents who did not attend college preferred natural acoustics. This may be an issue related to age since the college educated respondents tend to be younger perhaps they do not need speakers or artificial lighting as much as the older non-college educated respondents. Another possibility is that since the college educated respondents tend to be in locations where the nominated churches are primarily used as museums that speakers and artificial lighting aren't as important at these locations.

Almost twenty-four percent of respondents who attended college wanted to see new restaurants in their community as compared to only seven percent of respondents who did not attend college. This too may be related to the age of the respondent.

There was a negative correlation at the five percent significance level between the respondent's college attendance and if their family attended church services at the nominated church prior to the Soviet Era. There was also a positive correlation at the

⁴⁸⁶ According to the 2001 census 37.9% of the urban population of Ukraine had some form of higher education while only 17.7% of the rural population had some form of higher education.
<http://2001.ukrcensus.gov.ua/eng/results/general/education/>

five percent significance level between a respondent's attendance at a college and their desire to provide more training to nominated church staff on the preservation of the church. Since this was a ranking question, it means that the respondents who did not attend college actually placed more importance on providing training to the nominated church staff on the preservation of the church.

There was a negative correlation at the five percent significance level between respondent's attendance at college and being located in the towns of Nyzhniy Verbizh and Uzhok and a positive correlation for individuals in Drohobych. This relates to the fact that Drohobych is the largest town with a nominated church and the fact that based on the census urban areas tend to have more college educated residents.

When the respondents' level of education and these variables were included in factor analysis, a KMO value of 0.505 was achieved and the variables of education and desire for natural acoustics and natural lighting grouped together. The pattern matrix from SPSS based on education is shown in Table 21.

Table 21: Pattern Matrix Based on Education				
	Component			
	1	2	3	4
VAREdu	.306	.475	-.334	-.005
Age	.164	-.383	.443	.441
VARUse	-.842	-.119	-.172	-.104
VARLighting	-.030	.733	.047	.009
VARAcousticsPreferred	-.004	.714	.153	.047
VARHotels	-.011	.055	-.740	.254
MoreStaffTraining	.070	.043	-.185	.804
VARNezhniy	-.514	.135	.042	.442
VARUzhok	-.045	-.305	-.601	-.071
VARDrohobych	.820	-.023	-.042	.069
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 12 iterations.				

Education, the desire for natural lighting and the desire for natural acoustics grouped together. Given the fact that more educated respondents tended to be younger, it makes sense that they may prefer natural lighting versus artificial lighting and natural acoustics versus speakers or this grouping may be related to the college-educated respondents being more likely to be located in towns where the nominated churches are used as museums.

5.7.4.5 Results Based on Respondent's Gender

There was no correlation significant at the one percent level between a respondents' gender and any other variables. There was only a negative correlation between a respondent's gender and being located in the town of Potelych at the five percent significance level meaning that respondents there tended to be female. Therefore, no factor analysis was performed based on gender.

5.7.4.6 Results Based on Respondent's Desire to Stay in the Community

Correlation significant at the one percent level was found between respondents' desire to stay in the community for the foreseeable future and the following variables:

1. Age (discussed previously)
2. Desire for Restaurants (negative correlation)

There was correlation significant at the five percent level between respondents' desire to stay in the community and the following variables:

1. Desire for a heating system at the nominated church
2. Desire for new retailers (negative correlation)
3. Desire for new hotels (negative correlation)
4. Desire for the development of the church surroundings (negative correlation)

5. The desire to provide more training to nominated church staff on the preservation of the church.
6. Desire for government funding of education

None of the respondents who did not plan to stay in their community for the foreseeable future wanted new hotels in their community. Since there was also a negative correlation between desire to stay in the community and the desire for new hotels and retailers at the five percent significance level it appears that people who want to stay in the community are less receptive to new businesses in these fields altogether. Given the correlation between age and the desire to stay in the community and the correlation between age and the desire to stay in the community; perhaps the lack of desire for new retailers or hotels is more of an age issue.

At the five percent significance level there was a negative correlation between those respondents who wanted to stay in the community and the desire for a heating system at the nominated church. There was a positive correlation at the five percent significance level between respondents who wanted to stay in the community and the desire to provide more training to staff on the preservation of the church. There was also a negative correlation at the five percent significance level between respondents that wanted to stay in the community and the development of the church surroundings. There was a positive correlation at the five percent significance level between respondents that wanted to stay in the community and the importance of

government funding of education. This actually means that respondents who wanted to stay in the community had a tendency to rank government funding of education as less important. One hypothesis again relates to age and could be that older respondents (since age is correlated to the desire to stay in the community) see government funding of education as a competitor for government funding of pensions. This relation requires further examination in future studies.

When the respondents' desire to stay in the community and these variables were included in factor analysis, a KMO of 0.612 was achieved and the variables of desire to stay and age were the only two variables that grouped together. This makes sense as the older that people become, the less likely they are to want to leave the community. This may also be due to the fact that many older people are on fixed incomes and don't have the resources to leave. This also helps justify the possible secondary correlation between the desire to stay in the community and the lack of desire for more retailers and hotels. The pattern matrix from SPSS based on the respondents desire to stay in the community is shown in Table 22.

	Component		
	1	2	3
VARDesireToStay	-.174	.098	.658
Age	.034	-.098	.774
VARRestaurants	.673	-.215	-.246
MoreStaffTraining	.154	.380	.364
VARRetailers	.303	-.743	.161
VARHotels	.556	.370	-.256
VARChurchSurroundingDev	.756	-.055	.186
GovtFundEducation	.075	.678	.128
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 12 iterations.			

5.7.4.7 Results Based on Church's Role in the Community

Correlation significant at the one percent level was found between respondents' in communities where the nominated church's primary function is that of a church and the following variables:

1. Church attendance (discussed previously)
2. Respondent's Education Level (discussed previously)
3. Respondent's desire for population growth in the community (negative correlation)
4. Acoustics preferred (negative correlation)
5. Desire for outside experts to help preserve the artwork in the church (negative correlation)

6. Ranking of importance of desired government funding for the preservation of historic monuments (negative correlation)
7. Ranking of importance of desired government funding for police and fire departments (negative correlation)
8. Respondents being from Nyzhniy Verbizh, Matkiv, Potelych, Rohatyn (negative correlation), Zhovkva and Drohobych (negative correlation)

It is important to remember that the way the data was entered into SPSS that a value of one was assigned to churches primarily used as churches and a value of zero to those primarily used as museums. In addition, the desire for natural acoustics was assigned a value of one and a value of zero was assigned to the desire for speakers and a microphone. Therefore, the negative correlation between these two variables indicates a desire for a speaker and microphone at churches primarily used for liturgical services. A total of 38.5 percent of respondents in a community with a nominated church used primarily as a church prefer natural acoustics while 60.0% of respondents in a community with a nominated church used primarily as a museum prefer natural acoustics. Maybe it is possible that those who go to churches used primarily as museums even for church services on religious holidays prefer the natural acoustics as it adds to the setting. Whereas those who attend church services regularly tend to care more about being able to hear what is being taught. Another explanation may simply

be the acoustics in the churches used primarily as museums lends itself better to natural acoustics.

The desire for outside experts to help preserve the artwork inside the nominated church had an average ranking of 1.8 (with a value of one being the most important and a value of four being the least important) in churches used primarily as churches and 2.3 for churches primarily used as museums. It is somewhat difficult to analyze this further as it may simply be the case that the churches already acting as museums have done a better job at preserving the artwork inside the church.

The desire for government funding to be used for the preservation of historic monuments had an average ranking of 3.1 (with a value of one being the most important and a value of six being the least important) in churches used primarily as churches and 3.7 for churches primarily used as museums. An initial thought was that since there are only two locations where the church is primarily used as a museum that perhaps the issue of funding for historic preservation was only ranked higher at one location. There was a slight difference with the average ranking at Rohatyn being 3.6 and the average ranking at Drohobych being 3.9. However, it is unclear exactly what this means and further investigation is required.

The desire for government funding to be used for the police and fire departments had an average ranking of 4.9 (with a value of one being the most important and a value of six being the least important) in churches used primarily as churches and 5.4 for churches primarily used as museums. Again, it is difficult to

determine what the dependent and independent variables are in these relationships. Again, the rankings at Drohobych and Rohatyn were evaluated to see if one location had undue influence. However, upon further review the average ranking at Rohatyn was 5.3 and 5.4 at Drohobych.

It comes as no surprise that there is a strong correlation between church use and location after all each nominated church can only have one primary use. In addition to the significance at the one percent significance level for the towns of Nyzhniy Verbizh, Matkiv, Potelych, Rohatyn, Zhovkva and Drohobych, the location of Yasinia and church use was found to be significant at the five percent level. The reason that the town of Uzhok was not found to be correlated to use is due to the fact that only three surveys were received from that location.

There was correlation significant at the five percent level between the church's role in the community and the following variables:

1. Respondents from Yasinia
2. The respondents' participation in preservation activities at the church
3. The desire for outside experts to help preserve the structure of the church.
4. The respondents desire for more promotional material to increase awareness about the importance of the church
5. The desire for the government to spend more money on developing new businesses.
6. The desire for more tourists at the nominated church (negative correlation)

The correlation between the nominated church being used for liturgical purposes and respondents from Yasinia is self-evident. There is also a correlation between nominated churches that are used as churches and respondents who participate in preservation activities. This correlation ties into the previous discussions on individuals with a connection to the church being more likely to help preserve it. The lack of desire for more tourists and the use of churches for liturgical services is a troublesome correlation. It is worth reminding that the overwhelming percentage of all respondents – 95.1% want more tourists. However, all respondents who did not want more tourists came from towns where the church is primarily used for worship services.

We also see a correlation between the churches used primarily as museums and the desire for outside experts to help preserve the structure of the building, the desire for outside funding to help develop promotional material about the nominated church and the desire for government to spend money on developing new businesses. It is interesting to recall the previous discussion about churches being used primarily for worship services tending to have respondents interested in outside help to preserve the artwork since here we see a correlation of churches used as museums and the desire for outside help with structural issues at the nominated church. It is interesting to recall also that younger respondents were correlated previously with the desire for promotional material about the nominated church and the desire for the government to help develop new businesses. So perhaps this is a secondary correlation going back

to age. There is some difficulty in explaining what is the cause and what is the effect in these relationships and further investigation is required.

When the churches primary use in the community and these variables were included in factor analysis, the results were a KMO of 0.486 which is below the standard allowable value and therefore, factor analysis does not work for trying to group these variables.

5.7.4.8 Results Based on Church's Location

Correlation significant at the one percent level was found between respondents' in the town of Drohobych and the following variables:

1. Church Use
2. Respondent's Church Attendance (negative correlation)
3. Respondent's Family attendance at Church Before the Soviet Era (negative correlation)
4. Respondent's desire for government funding of new businesses (negative correlation)

The relationship between respondents from Drohobych and church use are self-evident as the church is used as a museum. This also explains the negative correlation between church attendance and respondents from Drohobych. As discussed in the non-response rate section of this dissertation, several potential respondents stated

that they did not have a connection to the church. This may be the reason why there is a relationship between respondents from Drohobych and the lack of respondents whose family attended the church before the Soviet Era. Six respondents from Drohobych stated that the government should restore the factories or increase the number of open factories. Therefore, it appears that the respondents prefer the re-opening of existing factories to the desire for new businesses.

Correlation significant at the five percent level was found between respondents' in the town of Drohobych and the following variables:

1. Respondents' attendance of college
2. Respondent's view towards affordability of home prices
3. Respondent's (lack of) desire for government funding of historic preservation

As stated previously, Ukrainians in urban areas are more likely to have a higher education. Given the fact that Drohobych has the largest population of the eight communities with a nominated church, it therefore makes sense that the respondents from that town have a correlation to college attendance. There is a correlation between respondents from Drohobych and the lack of desire for government funding of historic preservation. It is unclear of what is the cause of this relationship.

When the respondents' from Drohobych and these variables were included in factor analysis, a KMO of 0.626 was achieved and the variables of being from Drohobych and attendance before the soviet era and current attendance at the church

being highly excluded.⁴⁸⁷ The relationship between Drohobych and current attendance and attendance of family members prior to the Soviet Era were discussed previously. The pattern matrix for respondents from Drohobych from SPSS is shown in Table 23.

Table 23: Pattern Matrix Based on the Town of Drohobych			
	Component		
	1	2	3
VARDrohobych	.567	.350	.061
VARAttndB4Soviet	-.729	.152	.109
VARCurrentAttendance	-.701	.029	-.082
VAREdu	.275	.135	.718
VARHomePrices	.273	.183	-.724
GovtFundHistoricPreservation	.095	.743	.010
GovtDevelopingNewBusinesses	.198	-.849	.053
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 8 iterations.			

Correlation significant at the one percent level was found between respondents' in the town of Matkiv and the following variables:

1. Church Use (discussed previously)
2. Respondent's desire to keep original furniture and decorations (negative correlation)
3. Respondent's view towards affordability of home prices (negative correlation)
4. Respondent's desire for more tourists (negative correlation)

⁴⁸⁷ For the purpose of this study values above 0.5 from the component matrix are used.

There was a negative correlation between respondents from Matkiv and the desire to keep original decorations, the desire for more tourists and the view of affordability of housing. The fact that many of the decorations at the church in Matkiv appear to have been added after it was re-opened in 1989 may explain the negative correlation between respondents and their desire to keep original furniture and decorations. This goes back to previous discussions on the conflict that faces many communities on preservation of the existing churches versus the desire to modernize or build new ones. It should be noted that only one of six respondents from Matkiv stated that they did not want more tourists at the church while five stated that they did. The low number of respondents and the fact that there were only four respondents to the entire survey who did not want more tourists at the nominated church accounts for the correlation between Matkiv and fewer tourists. Unfortunately, due to the size of the village of Matkiv it is hard to determine if the actual prices of home values have been increasing, however there is the perception by the respondents to the survey that home prices are too expensive.

Correlation significant at the five percent level was found between respondents' in the town of Matkiv and the following variables:

1. Respondents' participation in preservation efforts at the nominated church
2. Respondent's desire for new tourist operators in their community (negative correlation)

None of the respondents from Matkiv wanted new tourist operators in the town. Given, the previous discussion about the desire for more tourists these two items may be related. Six of the seven respondents from Matkiv stated that they were active in preservation efforts at the nominated church.

When the respondents' from Matkiv and these variables were included in factor analysis, a KMO of 0.530 was achieved and the variables of being from Matkiv and lack of affordable homes grouped together. Unfortunately, this does not provide any more insight than the correlation matrix itself which was discussed previously. The pattern matrix from SPSS based upon respondents from Matkiv is shown in Table 24.

	Component		
	1	2	3
VARMatkiv	.680	.123	.000
VARUse	.385	-.094	-.587
VARPreservationParticipation	.265	.612	-.079
VAROriginalDecoration	-.157	.819	.148
VARHomePrices	-.764	.095	-.094
VARDesireForTourists	.225	.076	.806
VARTouristOperators	.044	-.325	.397
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 11 iterations.			

Correlation significant at the one percent level was found between respondents' in the town of Nezhniy Verbizh and the following variables:

1. Church Use
2. Respondent's Family attendance at Church Before the Soviet Era
3. Respondent's Family attendance at Church During the Soviet Era
4. Respondents' participation in social activities at the nominated church
5. Respondents' participation in preservation efforts at the nominated church

As stated previously, the church at Nezhniy Verbizh was one of two that remained open during the entire Soviet era. Therefore, it is understandable that respondents from Nezhniy Verbizh and family attendance before and during the Soviet Era are related. There is also the trend that those respondents with family ties to the nominated church participate in preservation efforts at the church. In addition, given the population of Nezhniy Verbizh, it is understandable that it plays an important role in the social life of the community.

Correlation significant at the five percent level was found between respondents' in the town of Nyzhniy Verbizh and the following variables:

1. Respondent's current church attendance
2. Respondents' attendance of college (negative correlation)

Given the fact that Nezhniy Verbizh is a rural village, it is understandable that college attendance would have a negative correlation to respondents from the village. As discussed previously, rural populations in Ukraine have a lower attendance rate at

institutes of higher education. It also appears that the family tradition of attending the nominated church continues with the respondents who live there today.

When the respondents' from Nezhniy Verbizh and these variables were included in factor analysis, a KMO of 0.699 was achieved and the variables of being from Nezhniy Verbizh and respondents whose families attended the nominated church before the Soviet Era and during the Soviet Era. The pattern matrix from SPSS for respondents from Nezhniy Verbizh is shown in Table 25.

	Component		
	1	2	3
VARNezhniy	.526	.113	-.225
VARUse	-.028	.009	-.813
VAREdu	-.037	.016	.686
VARCurrentAttendance	.011	.705	-.121
VARAttndB4Soviet	.762	.062	.039
VARAttndSoviet	.903	-.103	.054
VARSocialPart	.082	.792	.148
VARPreservationParticipation	-.072	.811	-.021
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 6 iterations.			

Correlation significant at the one percent level was found between respondents' in the town of Potelych and the following variables:

1. Church Use (discussed previously)
2. Respondent's Marital Status (discussed previously)
3. Respondent's desire for outside experts to help preserve the structure of the church
4. Respondent's view towards affordability of home prices

The correlation between respondents from Potelych and the lack of desire for outside experts to help preserve the structure of the church is interesting. The average ranking for the desire for outside help to preserve the structure of the church at Potelych was 3.1 with one being the most important and four being the least important while this response had an average ranking of 2.0 at all other locations combined. Recent attempts have been made to brace the inside of the church to stabilize it. Some have called these attempts, "shoddy restoration work" and there have even been discussions about that disqualifying it from the list of nominated churches due to it.⁴⁸⁸ Perhaps respondents are fearful that additional work in this area will only damage the church further.

There is a correlation between the respondents from Potelych and the perception that home prices are too expensive. Unfortunately, there is no data available to compare the home prices in Potelych with other towns.

⁴⁸⁸ Feduschak, Natalia A. "Drive is on to Save Wooden Churches in Western Ukraine," *The Kyiv Post*, June 10, 2010.

Correlation significant at the five percent level was found between respondents' in the town of Potelych and the following variables:

1. Respondent's current church attendance
2. Respondent's gender (discussed previously)
3. Respondents' participation in previous survey, questionnaire or public meeting concerning the preservation and use of the nominated church
4. Respondent's desire for a heating system (negative correlation)
5. Respondents' participation in preservation efforts at the nominated church

Given the recent attention to the nominated church in Potelych celebrating its 510th anniversary, it appears that there have been numerous opportunities for the local population to participate in surveys, questionnaires or meetings about the preservation of the church. Again, we see current church attendance and participation in preservation efforts being related to a church that holds regular worship services. It is interesting that there is a negative correlation between respondents from Potelych and the desire for a heating system inside the church. Perhaps, the current efforts to heat the church in winter are adequate and respondents didn't see a need to change them.

When the respondents' from Potelych and these variables were included in factor analysis, a KMO value of 0.522 was achieved with the variables of being from Potelych and the desire for help from outside structural experts and home prices being too expensive grouped together. Unfortunately, it is difficult to draw any conclusion

from this information. The SPSS pattern matrix based upon respondents from Potelych is shown in Table 26.

	Component			
	1	2	3	4
VARPotelych	.754	.303	-.044	-.111
VARUse	.275	.295	.574	-.037
VARMarried	-.315	.201	-.324	-.121
VARGender	-.155	-.137	-.162	.872
VARCurrentAttendance	-.039	.784	.014	-.031
VARParticipation	.103	.281	.376	.555
VARHeatingSystemDesired	-.371	-.160	.838	-.097
VARPreservationParticipation	-.035	.812	-.050	.012
StructuralOutsideExperts	.752	-.202	.019	-.146
VARHomePrices	-.530	.011	.119	-.302
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 11 iterations.				

Correlation significant at the one percent level was found between respondents' in the town of Rohatyn and the following variables:

1. Church Use (discussed previously)
2. Respondent's desire for the town's population to increase
3. Respondent's desire for natural acoustics
4. Respondent's desire for the church to have a heating system (negative correlation)

5. Respondent's desire for outside experts to help preserve the artwork in the church
6. Respondent's desire for new hotels (negative correlation)

According to the latest census data, the population in Rohatyn has decreased from 8,143 in 2009 to 8,097 in 2011.⁴⁸⁹ However 43 of the 45 respondents from Rohatyn wanted the population to increase with the remaining two wanting it to stay the same. Thirty-two of forty-five respondents wanted natural acoustics at the church while 25 of the 45 respondents did not want a heating system at the nominated church. The church at Rohatyn is currently a subsidiary branch of the Ivano-Frankivs'k Art Museum and this may help explain the correlation between respondents at this location and the lack of desire for outside experts to help preserve the artwork in the church.⁴⁹⁰ It is unclear why there is a negative correlation between respondents from Rohatyn and the desire for new hotels.

Correlation significant at the five percent level was found between respondents' in the town of Rohatyn and the following variables:

1. Respondents' marital status
2. Respondent's desire for natural lighting

⁴⁸⁹ State Statistics Committee of Ukraine, "All Ukrainian Population Census 2001," 2003-2004, accessed February 2, 2013, <http://2001.ukrcensus.gov.ua/eng/results/general/age/>.

⁴⁹⁰ This was a ranking question, so positive correlation indicates that respondents from Rohatyn considered this option as less important.

3. The respondents desire for more promotional material to increase awareness about the importance of the church (negative correlation)
4. The respondents desire for new retailers (negative correlation)

Twenty-eight of the respondents from Rohatyn preferred natural lighting while fifteen said it didn't matter and two preferred artificial lighting. Since the church at Rohatyn is primarily used as a museum, this relates to the previous discussion about the ambience of the nominated churches used primarily as a museum and perhaps the desire to step back in time more at these locations. The desire for promotional material and the desire for new retailers were also expressed by respondents from Rohatyn.

When the respondents' from Rohatyn and these variables were included in factor analysis, a KMO of 0.664 was achieved and the variables of being from Rohatyn, the use of the church as a museum and the lack of desire for a heating system and a lack of desire for new retailers grouped together. The SPSS pattern matrix based upon respondents from Rohatyn is shown in Table 27.

Table 27: Pattern Matrix Based on the Town of Rohatyn				
	Component			
	1	2	3	4
VARRohatyn	.682	.117	.275	-.060
VARUse	-.603	-.079	-.266	.055
VARMarried	.232	.006	.146	.724
VARPopulationDesire	.388	-.272	.209	-.191
VARLighting	-.149	.864	.065	-.034
VARAcousticsPreferred	.307	.649	-.006	.032
VARHeatingSystemDesired	-.610	-.111	.151	-.002
ArtworkOutsideExperts	.137	.108	.744	-.086
PromotionalMaterial	.178	.043	-.883	-.147
VARHotels	-.158	-.006	-.047	.727
VARRetailers	-.642	.100	.148	-.130
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 9 iterations.				

Correlation significant at the one percent level was found between respondents' in the town of Uzhok and the following variables:

1. Respondent's Family attendance at Church during the Soviet Era
2. Respondent's desire for new restaurants

Saint Archangel Mykhailo in Uzhok remained open during throughout the Soviet Era, so it is understandable that there is a correlation between respondents from Uzhok and respondent's whose family attended the church during the Soviet Era. In addition, it appears that the residents would like new restaurants.

Correlation significant at the five percent level was found between respondents' in the town of Uzhok and the following variables:

1. Respondents' attendance of college (negative correlation)
2. The respondents desire for new retailers

Uzhok is a rural community, so it is understandable that the respondents from Uzhok are less likely to have attended an institute of higher education. The desire for new retailers and respondents from Uzhok like the desire for new restaurants may be related to Uzhok's relative isolation.

When the respondents' from Uzhok and these variables were included in factor analysis, a KMO of 0.568 was achieved and the variables of being from Uzhok, respondents whose families attended the church during the soviet era and lack of college attendance grouped together. Unfortunately, this does not provide any additional insight. The SPSS pattern matrix based upon respondents from Uzhok is shown in Table 28.

	Component	
	1	2
VARUzhok	.404	-.539
VAREdu	.247	.754
VARAttndSoviet	.077	-.619
VARRestaurants	.821	.062
VARRetailers	.749	-.009
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 6 iterations.		

Correlation significant at the one percent level was found between respondents' in the town of Yasinia and the following variables:

1. Respondent's Family attendance during the Soviet Era
2. Respondent's desire for the town's population to increase (negative correlation)
3. Respondent's desire for more tourists (negative correlation)

It is unclear why there is a correlation between respondents at Yasinia and respondents whose families attended service at the nominated church during the Soviet Era. Five of the six respondents from Yasinia stated that they had family members who attended the nominated church during the Soviet Era. It is known from the historical data that this church was closed in the Soviet Era; however it is unclear

the exact date at which it closed.⁴⁹¹ Therefore it is unclear, if the respondents had family members who attended the church prior to it being closed, but during the Soviet Era or perhaps as was sometimes the case in rural communities – respondents in this village had family members who attended church services in secret at the nominated church.

Only two of the six respondents from Yasinia wanted the population to increase with the remaining four wanting it to stay the same. One of the six respondents did not want more tourists at the church while the other five did.

Correlation significant at the five percent level was found between respondents' in the town of Yasinia and the following variables:

1. Church Use (discussed previously)
2. Respondents' attendance of college (negative correlation – see previous discussions about the higher education of rural populations in Ukraine)

When the respondents' from Yasinia and these variables were included in factor analysis, a KMO of 0.526 was achieved with the variables of being from Yasinia, the lack of desire for the population to increase and a desire for fewer tourists grouping

⁴⁹¹ The nominating paperwork states that the church in Yasinia was closed after World War II, but does not provide a definitive date. So, it is possible that it was open for a brief period of time during the Soviet Era. Another possibility is that given the relatively isolated location of Yasinia, worshippers simply held unauthorized meetings at the nominated church during the Soviet Era.

together. The pattern matrix from SPSS based upon respondents from Yasinia is shown in Table 29.

	Component	
	1	2
VARYasinia	-.678	.413
VAREdu	-.173	-.772
VARAttndSoviet	-.098	.651
VARPopulationDesire	.801	.068
VARDesireForTourists	.551	.097
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 5 iterations.		

Correlation significant at the one percent level was found between respondents' in the town of Zhovkva and the following variables:

1. Church Use (discussed previously)
2. Respondent's Family attendance before the Soviet Era (negative correlation)
3. Respondent's desire for the town's population to increase (negative correlation)
4. Respondent's desire for natural acoustics (negative correlation)
5. Respondent's desire for a heating system
6. The respondents desire for more promotional material to increase awareness about the importance of the church
7. The respondents desire for new retailers

8. Respondent's desire for government funding of historic preservation (negative correlation)

It is difficult to determine what to make of respondents from Zhovkva and the correlation with lack (due to negative correlation) of family attendance before the Soviet Era. The historical records indicate that the church wasn't closed until after World War II. However, only 19 of the respondents stated that their family attended the nominated church prior to the Soviet Era, while 37 stated that they did not and the remaining three didn't know or didn't answer the question. This is especially interesting given the fact that the numbers for current attendance is almost reversed with 38 of respondents stating that they currently attend worship services at the nominated church, 17 stating that they don't and four not answering the question.

There was a negative correlation with respect to the desire of the population to increase and respondents from Zhovkva. Of the fifty-nine respondents from Zhovkva, twenty-two wanted the population to stay the same, one wanted it to decrease and two did not answer the question.

There was also a negative correlation between respondents from Zhovkva and the desire for natural acoustics at the nominated church. Twenty-seven of the respondents from Zhovkva stated that they preferred a microphone and speakers at the church, twenty preferred natural acoustics; eleven said that it did not matter and two did not answer the question. Zhovkva is an active church and therefore, it is

interesting to note that the desire for speakers at an active church has appeared in previous discussions.

Fifty of the fifty-nine respondents from Zhovkva wanted a heating system, six did not and three did not answer this question. Of the four potential types of support from the World Heritage Fund, the desire for more promotional material ranked the least important for the respondents from Zhovkva. The desire for government funding of historic preservation had a strong correlation to respondents from Zhovkva as did the desire for new retailers. Zhovkva has a castle, cathedral, synagogue, and numerous other historic sites. It is also the headquarters of the Zhovkva Historical Preserve, the director of which was a key figure in the selection and nomination of the wooden churches of the Carpathian Region of Ukraine.

Correlation significant at the five percent level was found between respondents' in the town of Zhovkva and the following variables:

1. Respondent's Family attendance during the Soviet Era (negative correlation)
2. Respondent's desire for outside experts to help preserve the artwork in the church (negative correlation)
3. Respondent's desire for government funding of new businesses

Since the church at Zhovkva was closed during the Soviet Era, it is no surprise that there is a negative correlation between respondents at Zhovkva and respondents who had family members that attended church service at the nominated church in the

Soviet Era. The desire for outside experts to help preserve artwork at the church in Zhovkva had an average ranking of 2.0 (with one being the most important and four being the least). It should be noted that the desire for outside experts to help preserve the church structure had the same average ranking value of 2.0. However, the desire for outside experts to help preserve the artwork stands out in the correlation matrix with respondents from Zhovkva.

The desire for government funding of new business was also correlated to respondents from Zhovkva. However, since it is a positive correlation with a ranking question, this relationship means that respondents from Zhovkva tended to consider government funding for the development of new businesses as less important than the other available options.

When the respondents' from Zhovkva and these variables were included in factor analysis, a KMO of 0.597 was achieved with the variables of being from Zhovkva, a desire for artificial acoustics (microphone and speakers) and the lack of desire for retailers grouping together. The pattern matrix from SPSS based upon respondents from Zhovkva is shown in Table 30.

Table 30: Pattern Matrix Based on the Town of Zhovkva				
	Component			
	1	2	3	4
VARZhovkva	.523	-.234	-.406	-.261
VARUse	.491	.133	-.482	-.233
VARAttndB4Soviet	-.051	.815	.134	-.192
VARAttndSoviet	.073	.864	-.157	.082
VARPopulationDesire	-.244	.039	.388	.093
VARAcousticsPreferred	-.609	.092	-.057	.025
VARHeatingSystemDesired	.543	-.068	.118	-.108
PromotionalMaterial	-.072	.007	.060	-.853
ArtworkOutsideExperts	-.028	-.090	.025	.809
VARRetailers	.696	.183	.016	.221
GovtFundHistoricPreservation	.290	-.091	.767	.069
GovtDevelopingNewBusinesses	-.062	-.030	-.773	.160
Extraction Method: Principal Component Analysis. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 16 iterations.				

5.8 Revisions to Conceptual Model from Statistical Analysis

The correlation matrix and factor analysis support six of the seven hypotheses with correlations found among the demographic and location variables with the socio-economic related variables. The hypotheses are presented again below. The only hypothesis where variables about socio-economic issues did not correlate with a demographic variable was the fifth hypothesis concerning gender.

1. Those who attend religious service at the nominated church will view the potential socio-economic benefits of the nominated church differently than non-attendees.

2. Persons whose family attended the church in the past will view the potential socio-economic benefits of the nominated church differently than those whose families did not attend the church in the past.
3. Age will affect the respondents' view of the potential socio-economic benefits of the nominated church.
4. Education level will affect the respondents' view of the potential socio-economic benefits of the nominated church.
5. Gender will affect the respondents' view of the potential socio-economic benefits of the nominated church.
6. People who want to leave the community will have different views on the potential socio-economic benefits of the nominated church than those who want to stay.
7. Respondent's views on the potential socio-economic benefits of the nominated church will vary by community and the church's role in the community.

When looking at demographics and desired socio-economic impacts, the demographic characteristic cannot change, so the desired socio-economic impact is always the dependent variable. However, it is often hard to determine the causal variables when looking at those related to non-demographical items such as church use and location.

As discussed previously, trends started to appear in the statistical analysis. This includes the fact that respondents with ties to the nominated church such as currently attending church services or a family history of attending the nominated church are strongly correlated to participating in preservation activities at the nominated church.

Another trend is the importance of the correlation of age with other variables. Some of these correlations are understandable such as education with the simple fact that older generations of Ukrainians had less access to a college education. Other relationships such as the correlation between age and the desire for artificial lighting can be explained as a factor of diminished sight as people age, but also need further study. The correlation between age and the lack of desire for various types of businesses and the view of house prices being too expensive also indicates economics as playing a role in the respondents' attitudes towards various socio-economic benefits that the nominated churches can provide.

The correlation among the demographic and location variables with the socio-economic variables was discussed in the previous sub-section. The variables that were correlated were used to revise the conceptual model presented previously and the revised model is shown in Figure 42. The desires for community development were reduced from the original model to those asked about in the survey. This new model provides a snapshot of the correlations discussed previously with the numbers after the community development desires corresponding to the numbered demographics in the left two columns.

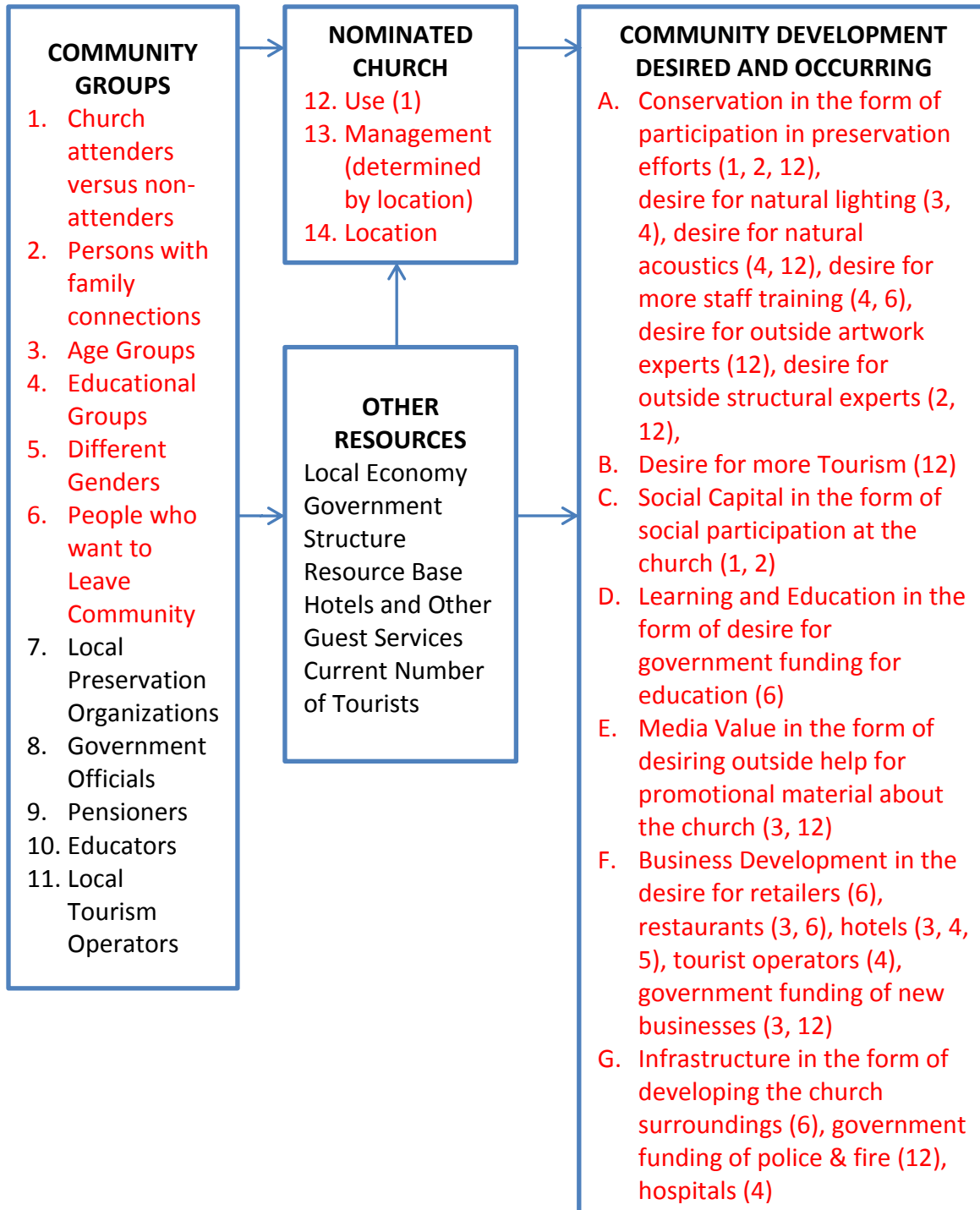


Figure 42: Chart of Nominated Churches’ Desired Role in Community Development
 Please note that community interaction was removed from this model to simplify it.

5.9 Preservation and Development Framework at Nominated Churches

Community involvement is important to the preservation of historic sites and the third principle of the Charter for the Conservation of Historic Towns and Urban Areas states that “the participation and the involvement of the residents are essential for the success of the conservation programme and should be encouraged.”⁴⁹²

Research has also shown that community participation improves communication and cooperation,⁴⁹³ helps citizens learn new skills,⁴⁹⁴ results in better decisions and improves implementation.⁴⁹⁵

Public involvement is especially important in rural Ukraine given the need for community buy-in and the history of planning and preservation of religious sites in this region. Previously, citizens had no voice in the governance of their cities, neighborhoods or even their housing developments and an extensive urbanization strategy was followed.⁴⁹⁶ This strategy often overlooked many rural communities like those in which the nominated churches are located. In addition, the Soviet Union had a history of demolishing and banning the use churches for worship. This promoted a

⁴⁹² ICOMOS, “Charter for the Conservation of Historic Towns and Urban Areas,” 1987, accessed May 20, 2011, http://www.international.icomos.org/charters/towns_e.htm.

⁴⁹³ Locke, Edwin. “Toward a Theory of Task Motivation and Incentives,” *Organizational Behavior and Human Performance* 3 (1968): 157-189.

⁴⁹⁴ Heller, Frank, Eugene Pusic, George Strauss and Bernhard Wilpert. *Organizational Participation: Myth and Reality*. London: Oxford University Press, 1998.

⁴⁹⁵ Narayanasamy, N. *Participatory Rural Appraisal: Principles, Methods and Applications*. Thousand Oaks, California: Sage, 2009: 5.

⁴⁹⁶ Pchelintsev, O.S. “Regional Hierarchy Under Threat: A Spatial Dimension of the Socio-Economic crisis in the former Soviet Union and Russia,” *International Regional Science Review* 15, no. 3 (1993): 267-279, 269.

distorted view about the value of historic religious properties continues to this day. “Instead of restoring the wooden churches, communities are [often] tearing them down to build new elaborate brick buildings.”⁴⁹⁷ Therefore, it is important to involve the communities in the planning process and to encourage their involvement in the preservation of the churches and their use as assets to the development of the region.

Given the current economic conditions in Ukraine and because studies have shown cultural heritage sites can be used as anchors for development, a plan of action is instrumental in order to preserve the churches for future generations and improve the conditions of the surrounding communities today. “Cultural heritage is internationally recognized as one of the factors of the development and welfare of a territory and the individuals that live within it.”⁴⁹⁸ Therefore, these churches represent a unique opportunity to improve the quality of life for the surrounding communities. In addition, they also present a mutually beneficial relationship where the churches can improve social and economic conditions of the local community which in turn can bolster the support for their preservation.

This is extremely important as “efforts [to preserve the wooden churches] are expensive and are beyond the financial means of many communities.”⁴⁹⁹ Ukraine ranks

⁴⁹⁷ Feduschak, Natalia A. “Drive is on to Save Wooden Churches in Western Ukraine,” *The Kyiv Post*, June 10, 2010.

⁴⁹⁸ Bertoldi, Bernardo, Elisa Cerruti and Giuseppe Russo. “Managing Cultural Heritage Thinking to Community Benefits,” *Economia Aziendale* (March 2009): 44.

⁴⁹⁹ Feduschak, Natalia A. “Drive is on to Save Wooden Churches in Western Ukraine,” *The Kyiv Post*, June 10, 2010.

133rd out of 208 countries in the world in terms of GDP per capita⁵⁰⁰ and is considered a developing economy by the International Monetary Fund.⁵⁰¹ In 2009, the Ukrainian government spent one million Hryvna or approximately \$125,000 on the preservation of all (not just those in Western Ukraine) wooden churches in Ukraine.⁵⁰² To put things in perspective in 2008, Vladimir Shvets, the director of the Western Ukrainian Restoration Project, stated that the average wooden church restoration in Ukraine costs around \$500,000.⁵⁰³

Alan Rabinowitz, a consultant sent to Ukraine in 1993 by the International Executive Service Corps, said “remaking Ukraine according to standards of more developed nations will take much time – and a whole new vocabulary for both private and public enterprises. There’s a lot of room for U.S. planners [and planning students] to help.”⁵⁰⁴ This dissertation aims not only to improve the conditions for the eight communities in Ukraine, but also to improve the planning professions understanding of the role cultural heritage sites can have in improving the socio-economic conditions of the communities they are located in, especially in nations like Ukraine where public participation has been downplayed for decades. The process in developing this plan of

⁵⁰⁰ Central Intelligence Agency World Factbook, “Ukraine,” 2010, accessed May 2, 2011, <https://www.cia.gov/library/publications/the-world-factbook/geos/up.html>.

⁵⁰¹ International Monetary Fund, “World Economic Outlook,” April 2012, accessed July 5, 2012, <http://www.imf.org/external/pubs/ft/weo/2012/01/pdf/text.pdf>: 182.

⁵⁰² Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 150.

⁵⁰³ Vasutin, Vasil, “Унікальна церковна архітектура, якою славилася Західна Україна, на межі повного знищення [Unique and Famous Western Ukrainian Church Architecture on the Brink of Annihilation]” *Тиждень [Week]*, April 11, 2008.

⁵⁰⁴ Planning, “Report from Ukraine,” 59 no. 12 (December 1993): 13.

action is not just applicable to these eight communities, but can serve as a model for similar sites. In addition, the knowledge gained from the survey responses can help the professions knowledge on the use of nominated World Heritage Sites in community development.

A background on the management framework at the nominated churches is important to understand how the churches can be used to improve the socio-economic conditions of their surrounding communities. As stated in the second section of this dissertation, a major factor in maximizing the socio-economic benefits of WHS designation appears to be dependent on the leaders at the site. Unfortunately, in the case of the nominated churches there are numerous leaders and their roles can be confusing.

The churches that hold religious services fall under both a governmental and an ecclesiastical authority. For those churches used by the Ukrainian Greek Catholic faith, “committees on ecclesiastical art have been established within each eparchy (diocese). These bodies regulate issues concerning the management of tserkvas and their movable assets (i.e. items used in religious worship). Similar units also operate within other denominations” such as the Ukrainian Orthodox church.⁵⁰⁵

All owners of registered historic properties in Ukraine are required to sign a protection agreement with the government. “According to the law ‘On the Protection

⁵⁰⁵ Piotrowska, Katarzyna and Małgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 211.

of Cultural Heritage' and the aforementioned protection agreement, the proprietor, representative institution, or other user is obliged to maintain the historic monument in fitting condition, to carry out any necessary repairs in good time, and to protect it from damage or destruction.

It is the responsibility of the Ministry of Culture and Tourism and the regional governments to develop restoration plans for the wooden churches. This focuses on maintaining the architectural and artistic integrity of the structure. The nominated wooden churches in Ukraine are protected by law under resolution 970 of the Council of Ministers dated August 24, 1963.⁵⁰⁶ This resolution also gave the responsibility of documenting and preserving these structures to the Ministry of Culture. Therefore, all preservation and restoration work on the churches is supposed to be overseen by the Ministry of Culture.

This means that other individuals or groups may raise money for the preservation or restoration of the churches. However, "any work which is to be carried out inside the monuments, or within their grounds and protection zones, is only possible once project documentation by a specialized, licensed organization has been drawn up and approved by the State National Cultural Heritage Service. Work on historic properties can only be done by specialist' restoration organizations" approved

⁵⁰⁶ This resolution can be accessed in Ukrainian at <http://zakon2.rada.gov.ua/laws/show/970-63-%D0%BF>

by the State National Cultural Heritage Service.⁵⁰⁷ Construction work itself is supervised by a different governmental organization - the State Architectural Building Inspection Office.⁵⁰⁸

Issues often arise with the “maintenance” of the churches. In the churches that act as museums, the museum organization is “responsible for the appropriate maintenance of state-owned Ukrainian wooden tserkvas. Responsibility for tserkvas which are parish property is borne by the congregation, under the supervision of representatives from eparchy departments.”⁵⁰⁹ Gray areas exist where the church or museum leadership may view items such as installing a central heating system or a new type of roof as maintenance while the Ministry of Culture may consider this part of the preservation of the church under their authority.

To make matters more confusing, the “current legislation delegates plenary powers to local authorities entrusting them to organize protection, restoration and use of historic and cultural monuments, architectural and urban heritage, palace and park complexes, park and estate complexes, and nature reserves (article of the law No. 31 “The Local Government Law in Ukraine”). Consequently, at each local council there are

⁵⁰⁷ Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 198.

⁵⁰⁸ *Ibid.*, 214.

⁵⁰⁹ *Ibid.*, 213.

[designated] people responsible for the cultural heritage.”⁵¹⁰ Table 31 lists the various activities at the nominated churches and the responsible party or parties.

Activity	Responsible Party
Documentation of Existing Conditions	Ministry of Culture and Tourism
Development of Restoration Plans	Regional Governments and Ministry of Culture and Tourism
Approval of Preservation Work Plan	State National Cultural Heritage Service
Preservation Work Oversight	Ministry of Culture and Tourism
Construction Work Oversight	State Architectural Building Inspection Office
Maintenance of Property	Owner of Property
Organization of Protection, Restoration and Use	Local Council

Ukraine is not alone in its overlapping jurisdictions and numerous organizations when it comes to planning and preservation of sites. In a study on tourism planning at a World Heritage Site in Pamukkale, Turkey, the author noted that “difficulties were also linked by a number of respondents to there being so many government departments and public authorities involved in implementing the plan. A local government official argued that the resulting complexity meant it was unclear who was responsible for different activities and who could authorise them, and that this confusion had caused delays.”⁵¹¹

⁵¹⁰ Ibid., 214.

⁵¹¹ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999): 356.

In 2005, the Ukrainian national government implemented a program in which the Ministry of Culture was to catalog all of the nation's sacred architecture including wooden churches.⁵¹² The cataloging process was to be completed in 2010 at which time the development of restoration plans would start for the listed sites including the nominated churches. Despite the importance of the nominated churches and articles dating back to 2009 stating that the regional governments and Ministry of Culture and Tourism were working on a restoration plan, none have been publicly produced.⁵¹³ Unfortunately, this is not surprising given the fact that some have called the cataloging attempt itself "ineffective. With the budget allocated to it a symbolic amount."⁵¹⁴

This is not to say that nothing has been done. However, given the numerous entities involved it is difficult to get a clear picture on what is happening. For example it is known that the federal government spent one million Hryvna (approximately 125,000.00 USD) in 2009 on the preservation of all wooden churches throughout the country (not just those nominated to the World Heritage List).⁶ Only one of the nominated churches, the Church of the Synaxis in Matkiv, received part of this funding

⁵¹² UA Reporter, "Дерев'яні церкви України — унікал світової культурної спадщини [Wooden Churches of Ukraine – A Unique World Heritage]," January 16, 2009, Accessed May 20, 2012, <http://ua-reporter.com/novosti/46054>.

⁵¹³ The Day, "Under UNESCO Protection," November 17, 2009, accessed May 10, 2011, <http://www.day.kiev.ua/en/article/day-after-day/event-89>. Given the age of the article I asked numerous professors including Dr. Bezv and Vasyl Slobodan and even went to the Ministry of Culture's office in Lviv, but was always met with the same answer that no restoration plans were in progress nor had any been completed.

⁵¹⁴ UA Reporter, "Дерев'яні церкви України — унікал світової культурної спадщини [Wooden Churches of Ukraine – A Unique World Heritage]," January 16, 2009, Accessed May 20, 2012, <http://ua-reporter.com/novosti/46054>.

which was used to help prevent water intrusion and install fire extinguishers and a fire alarm. As stated previously, the money provided by the Ukrainian national government only goes so far and the current annual budget is inadequate to restore even one church.

Due to the bureaucratic issues associated with restoration work along with the limited role of the Department of Restoration of Reconstruction of Architectural Complexes, it was decided that this dissertation and the Fulbright Grant would not tackle any attempts to physically restore architectural features other than to include questions about this topic in the surveys. Instead the plan of action focuses on activities that can be accomplished by the department without governmental approval. In addition, recommendations were developed that could be disseminated to the other parties involved with the churches based upon the survey responses.

Throughout the process, there was a desire to involve the communities surrounding the eight nominated churches. Therefore, community involvement did not stop with the survey. It is included as an integral part of the plan as shown in the following subsections.

5.10 Activities Implemented During Fulbright Grant

The Department of Restoration and Reconstruction of Historical Complexes desires to use the future World Heritage Site designation of the nominated churches for more than preservation. It hopes that the nomination and future acceptance will

serve as a “Place Making Catalyst” that can “generate wider socio-economic impacts and fundamental change” to the churches and their surrounding communities.⁵¹⁵

After meeting with Dr. Bevez, it was decided that in addition to the community surveys and their analysis, that the Fulbright Grant period would be utilized best by focusing on three areas of meaningful change. First, the importance of partnership was recognized from the literature review case studies. In addition, the role of Polish cooperation in the nomination already proved itself invaluable and there was a desire to develop additional partnerships moving forward. Therefore, partnerships with academic institutions and organizations that can provide funding for preservation and promotion of the churches were researched and initiated.

At the same time that partnerships were being developed; there was a goal to document the work being done with the churches and to promote them in academia through professional conferences and academic journals. The third goal was to promote the churches and the work being done at the Department of Restoration and Reconstruction of Architectural Complexes to the general public.

The goals and efforts of the Fulbright Grant continue into the plan of action discussed later in this section. In addition, the survey results were used to guide the proposed plan of action and in providing areas of collaboration between the

⁵¹⁵ “World Heritage for the Nation: Identifying, Protecting and Promoting our World Heritage,” *United Kingdom’s Department for Culture, Media and Sport*, December 2008: 2.

department and other parties who can bring change to the churches and communities in ways that the department cannot.

5.10.1 Partnership, Additional Funding and Conservation

The case studies examined in this dissertation show how partnering with outside organizations can be an effective tool to bring outside attention, help and funding to World Heritage Sites. The Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University holds a special role among the nominating parties as the organization that submitted the nomination of the Wooden Churches of the Carpathian Region of Ukraine to the UNESCO World Heritage List. As the submitting organization and an institute of higher learning, the department decided to focus on partnering with other academic institutions in Ukraine and abroad to develop partnerships both in the form of educational exchanges and for grants focusing on bringing in professionals who can help in the preservation and promotion of the nominated churches.

The objective of building educational exchange is in line with the response to the open-ended survey question about desired social activities at the nominated churches. The desire for educational activities at the churches had the second highest

response rate behind the desire for activities for children including educational purposes.⁵¹⁶

The department is actively seeking partners at other universities in the fields of architecture, historic preservation, urban planning, art (specifically those interested in religious or wooden art) and international studies. The goal is to bring students from abroad or other regions of Ukraine spending a few weeks to a semester mostly on-site focused on site specific projects determined by the department and the church management with local input.

The current plan is to have students stay with the local population in order to help them understand the local culture and the importance of the church in the community. This will also help build stronger ties between the local residents and the churches.

During the Fulbright Grant period, the Center for Heritage Conservation in the College of Architecture at Texas A&M University and the Department of International Studies and Art Department at the University of Southern Indiana were contacted. The department is still working on plans to implement an exchange program and no formal agreements have been made at this time.

In addition to educational exchanges, the department also wants to partner with international organizations that can provide funds and expertise for the

⁵¹⁶ This was the sixth question in the Community Involvement portion of the survey.

preservation of the churches and to enhance their role in the communities. As part of the Fulbright Grant, a list of potential organizations that the department could partner with was developed. Because the Ministry of Culture, the Regional Governments and the local councils would have to approve any repair or restoration work proposed in a grant application; funding for restoration efforts was not the main focus. Instead, it was decided to focus on outside funding that could be used to hold conferences on wooden church preservation or to bring in outside experts to further the restoration and preservation work at the churches and chart a path for future efforts and promotion of the churches. The local residents surrounding the nominated churches would be encouraged to attend the conferences.

The first step in this process was to evaluate the additional funding sources discussed in the literature review portion of this dissertation. A discussion of this evaluation follows.

First, the Inter-American Development Bank and the World Bank were reviewed as potential sources of outside funding. However, these were not promising due to the fact that the churches are not located in the Americas (mostly ruling out the Inter-American Development Bank) and the fact that the department is not the overseeing body (which would be necessary for World Bank support).

The top seven international developing countries conservation funders were then reviewed to determine if they could be a potential source of funding. Overall, the UNESCO Funds-in-Trust did not show much potential for generating help for the

wooden churches as the funds tend to focus on one specific type of site or those in imminent danger. The Aga Khan Trust for Culture also did not provide any help as it “focuses on the physical, social, cultural and economic revitalisation of communities in the Muslim world” which the wooden churches in Ukraine clearly do not fit into.⁵¹⁷

The wooden churches could be nominated to the World Monuments List and therefore receive funding. However, there is one issue with this funding. The World Monuments Fund “cannot provide financial support for projects at privately owned sites.”⁵¹⁸ Therefore, the nominated churches which are parish property do not appear eligible to receive funding from the WMF.

Unfortunately, all of the wooden churches are also ineligible to receive support from the Global Heritage Fund because it requires that an eligible site be located in a country with less than an average \$3 per day capita income.⁵¹⁹ In 2011, Ukraine had an average daily capita income of almost \$20 and therefore does not qualify.⁵²⁰

The Getty Conservation Institute is fairly open to most cultural heritage projects and the potential cooperation for preservation of the wooden churches exists. “Field projects are considered on the basis of the significance of the conservation problem to be addressed, the potential research or training opportunities, and the demonstrated

⁵¹⁷ Aga Khan Trust for Culture, “Introduction,” accessed October 12, 2011, <http://www.akdn.org/aktc>.

⁵¹⁸ World Monuments Fund, “Nomination Guidelines,” accessed October 12, 2011, <http://www.wmf.org/content/nomination-guidelines>.

⁵¹⁹ Global Heritage Fund, “Project Selection,” accessed April 30, 2011: http://globalheritagefund.org/our_approach/project_investigation_and_selection.

⁵²⁰ The daily capita income for Ukraine is from the CIA’s World Factbook available at <https://www.cia.gov/library/publications/the-world-factbook/geos/up.html>.

willingness of local and national authorities to collaborate on the project. Initial contact is followed by a feasibility study during which all the conceptual and practical parameters of the project are evaluated.”⁵²¹

Funding from the International Council on Monuments and Sites is mostly used to support its role as the primary technical advisor to UNESCO concerning World Heritage Sites, its publications, involvement in international conventions, setting of standards, and observatory and risk preparedness programs.⁵²² It does provide some funding for training programs, however this is a relatively small portion of its budget.⁵²³ Therefore, funding from ICOMOS does not seem to be a viable option for the wooden churches.

Clearly the wooden churches are qualified to apply for assistance from the UNESCO World Heritage Fund. Given the fact that the nomination process is complete and there are no imminent threats to any of the churches, the preparatory and emergency assistance categories are not applicable. However, the conservation and management assistance is a potential use of funding for the churches that could be pursued once they are accepted to the World Heritage List.

In addition to the large international cultural heritage funding sources, several U.S. sources were explored. However, many that provide funding for international

⁵²¹ The Getty Conservation Institute, “Field Projects Department,” accessed April 30, 2011: http://www.getty.edu/conservation/about/field_projects/index.html.

⁵²² ICOMOS, “What We Do,” accessed October 12, 2011, <http://icomos.org/en/what-we-do>.

⁵²³ According to its website, it has 5,000 Euros (\$6,200) dedicated to the Raymond Lemaire International Fund Program which focuses on developing the preservation professionals of tomorrow. See <http://icomos.org/en/what-we-do/education-and-training/raymond-lemaire> for more details.

projects such as the Trust for Mutual Understanding require that the proposed project be overseen by an American 501(c)(3) – non-profit. This presents a problem as there are few 501(c)(3)'s operating in Western Ukraine. Since four of the churches are Ukrainian Greek Catholic, one potential partner could be the Ukrainian Catholic Education Foundation which is a 501(c)(3). However, cooperation with this organization is not being pursued at this time in order to focus on grants that do not have the 501(c)(3) requirement.

One of the more promising sources of funding from the United States is the U.S. Ambassadors Fund for Cultural Preservation Awards. “The Fund supports a wide range of projects to preserve cultural heritage, such as the restoration of historic buildings, assessment and conservation of museum collections, archaeological site preservation, documentation of vanishing traditional craft techniques, improved storage conditions for archives and manuscripts, and documentation of indigenous languages.”⁵²⁴ It has funded conservation assessments and educational and promotional activities associated with cultural heritage sites previously in addition to funding direct conservation efforts.⁵²⁵ There is some precedence for Ukrainian sites receiving funding from this program. In 2011 Ukraine received \$45,850 for the conservation of 12th

⁵²⁴ U.S. Department of State, “Ambassadors Fund for Cultural Preservation,” accessed October 11, 2011: <http://exchanges.state.gov/heritage/afcp.html>.

⁵²⁵ For example, it provided a \$30,000.00 grant to the Prehistoric Rock Art at El Espiritu Santo Cave in El Salvador for “a conservation assessment as a preliminary step in the development of a comprehensive management plan for the site.” It also provided \$10,000 in funding to Nicaragua’s Sébaco Valley for the “production of a manual on cultural patrimony for use in valley schools.” U.S. Department of State, “The U.S. Ambassadors Fund for Cultural Preservation Annual 09-10 Report,” accessed January 11, 2013, http://eca.state.gov/files/bureau/afcp2009annual_report_0.pdf.

century mosaics in the Collection of the National Preserve of Saint Sophia in Kiev and in 2010 it received \$39,000 for the restoration of 19th century furnishings in the Anton Chekhov House Museum in Yalta.⁵²⁶

Using the informational available on the seven major international supporters of cultural heritage in developing countries and adding the U.S. Ambassadors Fund for Cultural Preservation Awards, a list of four promising funds was developed for the department and is shown in Table 32.

Funding Source	Comments
U.S. Ambassadors Fund for Cultural Preservation Awards.	Previous projects in Ukraine have been funded by this award in recent years
Getty Conservation Institute	This fund appears to be one of the most promising potential source of preservation funding at the wooden churches
UNESCO World Heritage Fund	The wooden churches could apply for funding for technical cooperation, training and research, and or promotional and educational assistance once accepted to the World Heritage List
World Monuments Fund	This fund cannot provide financial support to the four wooden churches which are parish property

⁵²⁶ U.S. Department of State, "U.S. Ambassadors Fund for Cultural Preservation 2010 Awards," accessed October 11, <http://exchanges.state.gov/media/pdfs/office-of-policy-and-evaluations/ambassadors-fund/afcp2010list.pdf> and U.S. Department of State, "U.S. Ambassadors Fund for Cultural Preservation 2011 Awards," accessed October 11, 2011 <http://exchanges.state.gov/media/pdfs/office-of-policy-and-evaluations/ambassadors-fund/afcp2011list.pdf>.

As part of the Fulbright Grant, a grant was applied for from the Graham Foundation to hold an international conference on the preservation of wooden churches. The Graham Foundation assists “with the production and presentation of significant programs about architecture and the designed environment in order to promote dialogue, raise awareness, and develop new and wider audiences.”⁵²⁷

Although, the application for support from the Graham Foundation was not approved, the application process provided valuable information to the department such as the required supporting documents and financial documents that many of these organizations require. The department will continue to apply for grants as part of the plan of action to bring much needed funds for the aid of the nominated churches.

5.10.2 Professional Publications about the Nominated Churches

The Department of Restoration and Reconstruction of Architectural Complexes wants to promote the nominated wooden churches through professional conferences and publications. One of the ways that the Fulbright Grant helped was to assist in disseminating information in English to raise awareness about the current state of affairs at the nominated churches along with the ongoing efforts to preserve them and use them to improve the lives of their surrounding communities. Professional

⁵²⁷ Graham Foundation, “Priorities and Criteria,” accessed October 11, 2011, http://www.grahamfoundation.org/grant_programs?mode=organization.

conferences also proved to be a useful tool in networking and collaborating with professionals with similar interests.

Each year, the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University hosts at least one international scientific conference. In March of 2012, it hosted a conference titled “Exploration, Conservation and Restoration of Cultural Heritage Sites” in honor of the 20th anniversary of the founding of the department. As part of the Fulbright Grant, a paper was presented titled “The Ukrainian Carpathian Wooden Churches and Their Role in Community Development” which was published in the conference proceedings and subsequently modified for journal publication at Lviv Polytechnic National University.

Fortunately, there were some interested parties in the audience and an invitation was extended to write another paper and present at Wroclaw (Poland) University of Technology’s conference “Architecture without Limits: Culture of the City, City in Culture” in October of 2012. For that conference, the journal article, “The Role of World Heritage Sites in Sustainable Community Development and the Potential of the Nominated Wooden Churches in Western Ukraine” was published in the scientific journal “Architectus.”⁵²⁸

The Department also held its Fourth International Conference for Young Researchers in May of 2012. At this conference, another contact with a PhD candidate

⁵²⁸ The journal is available in hard copy and on-line at http://www.architectus.arch.pwr.wroc.pl/32/online_32a.html. This specific article can be found at: http://www.architectus.arch.pwr.wroc.pl/32/32_12.pdf

from the University of the Basque Country in Spain was made. Teresa Artola was presenting a paper entitled, “Towards an Intervention Theory in Wooden Churches,” which looked at wooden churches in Europe and their role in culture and heritage community building. Teresa has also expressed an interest in pursuing work with the department and the wooden churches in Ukraine.

These examples illustrate the domino effect that can occur through conferences and professional publications. It is hoped that the attention these presentations and publications brought to the nominated churches will continue to develop cooperation among international experts in the fields of community development and wooden church preservation.

5.10.3 Promoting the Churches to the General Public

There is a strong desire at the department to educate the general public about the nominated churches both in Ukraine and throughout the world. It was recognized early that the department’s website was an important tool in this endeavor. At the beginning of the Fulbright Grant period, there was no information in English about the nominated churches on the department’s webpage, although the department had a strong desire to express the importance of the churches and raise awareness of the work going on with them to the outside world.

As discussed in the literature review, the Kizhi Museum has a very detailed and useful website. Therefore, it was decided to use it as a starting point for the

department's webpage. Kizhi Museum's website has three main headings that visitors can explore. These include a section about the museum, a section on heritage preservation and a virtual museum.

The section of Kizhi Museum's webpage about the museum includes detailed information on how to get to the museum, working hours, and contacts. The website's section on heritage preservation goes into detail on the architecture, culture museum collections, ways to use the site for educational purposes and provides an e-library in Russian. The virtual museum section of the webpage provides virtual tours, a photo gallery, an E-shop and a forum.

In deciding how to develop the department's website, it was noticed that there were already a variety of sites detailing the architectural significance of the wooden churches along with their history.⁵²⁹ In addition the Steering Committee at the nominated churches is to develop a website that will publish the results of monitoring activities conducted at the churches and "documents and studies which broaden public knowledge about wooden architecture, with particular attention to tserkvas."⁵³⁰ What is currently lacking is the available on-line information on how to visit the nominated churches and their hours of operation.

⁵²⁹ Websites include "Wooden Churches of Ukraine" http://derev.org.ua/index_e.html which deals with wooden churches throughout Ukraine (in English and Ukrainian), the tentative listing on UNESCO's World Heritage List at <http://whc.unesco.org/en/tentativelists/5494/> and numerous websites that deal with churches in individual regions or towns.

⁵³⁰ Piotrowska, Katarzyna and Malgorzata Trelka, ed., "Wooden Tserkvas of the Carpathian Region in Poland and Ukraine," Warsaw – Kiev 2011: 225.

Therefore, a brief history of the nominated churches and their importance is now presented in English on the department's website. It also has a link to the nominated churches webpage on the World Heritage Tentative List for individuals who want to learn more about their history and significance.

The department wanted to attract more visitors to the churches, so it was decided to provide detailed instructions on how to visit the nominated churches on the department's webpage. Naturally, one of the purposes of providing this information is to promote tourism at these sites. Therefore, the initial focus in developing the department's webpage in English was to describe the importance of the churches and provide directions to see them.

Promoting the nominated sites for tourism is in line with the survey results as over 95% of the respondents want more tourism at the churches. This is not disregarding the fact that there were four respondents - one from Matkiv, one from Yasinia and two from Zhovkva, who wanted fewer tourists. However, the overwhelming majority of survey respondents including those from Matkiv, Yasinia and Zhovkva expressed a desire for more tourists. In addition, using the churches for tourism should help develop opportunities for more tourist operators. This goal also lines up with the survey results as the potential new businesses that respondents wanted to see most in their community was tourist operators with 78 responses.

One of the issues with the nominated churches is how to get visitors to their mostly rural locations. Public transportation is used heavily throughout Ukraine,

however travel to the towns and villages with the nominated churches can be confusing to tourists and even Ukrainians from other regions due to their remote locations. To help ease the confusion, directions and information on how to travel to the nominated churches is posted in English on the department's website at <http://old.lp.edu.ua/index.php?id=8054>. Table 33 was developed to show the possible methods of travel to the nominated churches.

Table 33: Travel to Nominated Churches as of August 2012		
Church Name and Location	Bus from Lviv	Train from Lviv
Potelych - Descent of the Holy Spirit	No	No
Rohatyn - Descent of the Holy Spirit	Yes (1)	Seasonal
Drohobych - Saint Yuriy's	Yes (2)	Yes
Zhovkva - Holy Trinity	Yes (3)	No
Uzhok - Saint Archangel Mykhailo	No	No
Nyzhniy Verbizh - Nativity of the Birth of the Virgin Mary	No	No
Yasinia - Ascension of Our Lord	No	Yes
Matkiv - Synaxis of the Blessed Virgin Mary	No	No
(1) - buses leave every hour during the day from the main bus station		
(2) - buses leave almost every hour during the day from the bus station near the main railway station		
(3) - buses leave every half hour from the secondary bus station		

All of the churches are accessible by automobile. Some walking is required even when driving to the churches as parking areas can be located quite away from the church itself. The walk to some churches is longer than others with the parking at Rohatyn, Drohobych, Zhovkva, Uzhok, Nyzhniy Verbizh and Matkiv located next to the

church while the churches at Potelych and Yasinia require more walking from the parking area to the church.

The towns of Rohatyn, Drohobych and Zhovkva are accessible by bus from Lviv and then the churches can be accessed by taxi, bus or on foot from the bus station. The towns of Drohobych and Yasinia are regularly accessible by train from Lviv while the train between Lviv and Rohatyn is seasonal. A table showing the train schedules between these towns and Lviv was developed. However, given the fact that this schedule changes frequently, it was decided to provide a link on the department's webpage to the State Administration of Railway Transport of Ukraine's website, so that potential visitors can look up train schedules on their own.

The nominated church in Drohobych is about a half hour walk from the train station and is easily accessible. The department's website provides a link to a map showing the route from the train station to the nominated church in Drohobych to help visitors interested in this option. In addition, all three of the nominated churches in towns with train service can be accessed by taxi from the train station.

Unfortunately, there is no direct mode of public transportation from Lviv to the churches at Potelych, Uzhok, Nyzhniy Verbizh and Matkiv. There is the possibility to get to these churches using a series of buses. However, the schedules for the connections change frequently and the process can be confusing. Therefore, it was decided not to post any bus schedule information on towns with nominated churches that did not

have a direct connection to Lviv in order not to avoid anyone being lost in the Western Ukrainian countryside.

Another issue with the nominated churches is available times to visit the churches and contacts in order to arrange a tour. The churches in Drohobych and Rohatyn that act as museums have regular hours of operation. However, the only way currently available to see the nominated churches at Matkiv, Nezhniy Verbizh, Potelych, Uzhok and Yasinia and Zhovkva besides attending a religious service is to contact the head of the religious congregation or the parish priest.⁵³¹ However, there is nothing available on-line showing these contacts.

The issue of providing contact information of someone who can open these churches is still being debated. There are two views on the subject. One is to simply list the phone numbers and e-mail addresses of the caretaker at each church who can provide access. The other is to designate someone at the department who can act as a liaison between the caretaker and potential visitors. Since many of the caretakers do not speak English, going through the department would help with the language barriers as there are several individuals who speak multiple languages in the department.

Table 34 was developed and posted on the department's website. It lists the hours of operation for the churches acting as museums along with the schedule of church services for those used as churches.

⁵³¹ Piotrowska, Katarzyna and Malgorzata Trelka, ed., "Wooden Tserkvas of the Carpathian Region in Poland and Ukraine," Warsaw – Kiev 2011: 201-204.

LOCATION	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Droho- bych (Museum)	9:00 AM - 5:00 PM Excurs- ions 10 AM - 5:00 PM	Closed	9:00 AM - 6:00 PM Excursions 10 AM - 5:00 PM	9:00 AM - 6:00 PM Excursions 10 AM - 5:00 PM	9:00 AM - 6:00 PM Excurs- ions 10 AM - 5:00 PM	9:00 AM - 6:00 PM Excurs- ions 10 AM - 5:00 PM	9:00 AM - 6:00 PM Excursions 10 AM - 5:00 PM
Matkiv	Rotates between 8:00 AM and 11:00 AM	Closed	Closed	Closed	Closed	Closed	Closed
Nyzhniy Verbizh	9:00 AM	Closed	Closed	Closed	Closed	Closed	Closed
Potelych	9:00 AM & 6:00 PM	Closed	Closed	Closed	Closed	Closed	Closed
Rohatyn (Museum)	Closed	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM	10:00 AM - 1:00 PM & 2:00 PM - 5:00 PM
Uzhok	9:00 AM	Closed	Closed	Closed	Closed	Closed	Closed
Yasynia	9:00 AM Orthodox Service & 10:30 AM Ukrainian Greek Catholic Service	Closed	Closed	Closed	Closed	Closed	Closed
Zhovkva	9:00 AM & 11:00 AM	8:30 AM	8:30 AM	8:30 AM	9:00 AM	8:30 AM	8:30 AM

⁵³² The church hours were accurate as of August 2012.

The goal of providing travel information on a public format is to promote the nominated churches and make them as easy as possible to visit. It is hoped that this will not only attract more visitors, but also raise awareness on the importance of the churches both in Ukraine and around the world.

The next issue that was addressed as part of the Fulbright Grant was how to educate and engage foreigners once they are at a nominated church. As stated previously, many of the people who care for the nominated churches speak little if any English. Currently, none of the churches have brochures available in English on site.⁵³³ Therefore, a one page paper in English about each nominated church was developed to be handed out to English speaking tourists who come to the churches. The text for these papers can be seen in Appendix 2.⁵³⁴

The Department of Reconstruction and Restoration of Architectural Complexes' webpage on the nominated churches is in its early stages of development. However, it is an important tool to help address the needs of and issues facing the nominated churches that will be developed further as part of plan of action.

⁵³³ I was part of an effort that translated and edited an existing Ukrainian pamphlet about the Church of the Descent of the Holy Spirit in Potelych in 2010. However, it appears that all the copies that were made have been handed out and no new effort has been made to publish more.

⁵³⁴ Please note that these papers were designed to fit the standard A4 paper used in Ukraine, the standard in Ukraine, which is why they are longer than one page in this dissertation which is formatted to 8-1/2" x 11" paper.

5.10.4 Summary of Fulbright Grant Accomplishments

The goal of the Fulbright Grant was to develop a plan of action for the nominated churches in Western Ukraine based upon the literature review, case studies, and survey results. A first step in this plan was the dissemination of information about the churches and the development of contacts for future collaboration. These goals were accomplished in varying degrees of success during the grant period.

As of April 2013, potential academic partners have been contacted for collaboration. In addition, potential sources of expertise and funding have been developed. To help develop ties in academia, presentations on the efforts at the nomination churches were given at two international professional conferences and a journal article has been published in the scientific journal *Architectus* and another two articles are pending publication in scientific journals at Lviv Polytechnic National University.

In addition, the department's website now has a page in English that informs the public on the importance of the nominated churches and provides detailed information on how to visit them. English language handouts were also developed for each church when English speaking tourists arrive. This is only a beginning and more work must be done to use the nominated sites more efficiently to improve the socio-economic conditions of their surrounding communities. The following proposed plan provides a series of actions that will further the preservation of the churches and the improvement of the local socio-economic conditions of the local communities.

5.11 Guidelines for Lviv Polytechnic's Plan of Action

In order to continue the work at the nominated churches, the following plan of action was constructed to help the department in its future efforts. The goal of the plan is to improve the socio-economic conditions of the communities surrounding the nominated churches while promoting the preservation of the churches. The plan follows guidelines based upon ICOMOS Charters and the Lake District World Heritage study.

The first guideline is that the participation and involvement of the citizens in the communities surrounding the nominated churches should be encouraged throughout the implementation of the plan.⁵³⁵ The second guideline is that the uniqueness of the sites should be emphasized. The Lake District study found that the best practice World Heritage Sites were those which seek to focus the economic development of places on their uniqueness, their authenticity, their distinct sense of place, and the depth of their identity and culture."⁵³⁶

The third guideline is that the existing character of the churches should not be interfered with in the implementation of the plan.⁵³⁷ This includes the formal appearance of the churches, their function in the community and their relationship to the residents of the community. This does not mean that the churches must stay

⁵³⁵ This is based upon the third principle of ICOMOS' Charter for the Conservation of Historic Towns and Urban Areas.

⁵³⁶ "World Heritage Status: Is there Opportunity for Economic Gain?," *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 81.

⁵³⁷ This guideline is based upon the second principle of ICOMOS' Charter for the Conservation of Historic Towns and Urban Areas.

frozen in time, but it does mean that the plan itself should not have actions that will alter the fundamental character of the churches and their role in the community.

The fourth guideline is that the plan needs to be flexible and re-evaluated from time to time to ensure that it is meeting its objective. This guideline is based upon the fourth principle of ICOMOS' Charter for the Conservation of Historic Towns and Urban Areas.

The fifth guideline is that the work done by the department should take into consideration and cooperate with the other parties working with the nominated churches. Although, the plan is based upon actions that the department can take it is not the desire to isolate the department.

These five guidelines provide the basis for the plan of action developed for the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University presented in the following subsections of this dissertation.

5.12 Introduction to Lviv Polytechnic's Plan of Action

The plan of action developed with and for the Department of Restoration and Reconstruction of Architectural Complexes focuses on changes that it can accomplish with the help of the local communities. It places special emphasis on community involvement, increasing the connection between the local communities and the

nominated churches and to provide information on the uniqueness of the churches to promote an interest in the churches to the outside world.

In order to provide some coherence to the plan, activities are divided into the timeframes of their implementation. There are certain activities associated with the churches that the department has already incorporated into its curriculum with set dates. Other activities have more flexible time frames needing to be done prior to or after the acceptance of the churches to the World Heritage List and still others can be done at any time.

Most of the timeframes presented in the plan are not given a rigid structure of needing to be done by a certain day, month or year. This is done on purpose to allow the department flexibility to respond as the implementation of the plan may increase the need to perform certain actions while decreasing the need for others. In addition, feedback from the community, cooperation of other parties and organizations and the resources that the department has available will affect the schedule for the implementation of the plan.

It should be noted that those activities with set dates are not necessarily considered more important than those without a given date. In most cases, this simply means that the department has more control over these actions.

The goal of the plan is not to fundamentally alter the role of the churches, but rather improve their utilization based upon the communities' desires. Therefore, communication with the local community throughout the process is important as is

continued consultation with the other nominating parties and management of the churches. It is not the desire of the department to re-invent the wheel. Therefore, much of the plan focuses on actions that the case study sites have implemented, use of the literature review of the socio-economic benefits of World Heritage Sites, and survey results.

5.12.1 Activities to Implement by Given Dates

The Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University incorporated the nominated wooden churches into its curriculum when it became involved in the nomination process. It hopes to use the knowledge that it gains from its research to improve the preservation efforts at the churches and increase the scientific community and general public's knowledge about the churches while improving the surrounding communities' quality of life.

In the 2012-2013 academic year, students from the department will use a 3-D laser scanner at the nominated churches in the Lviv Oblast to develop a computer generated model of the churches. This will be followed in the 2013-2014 academic year by a structural examination of the churches and an inventorying of the artifacts and art work and the development of a plan providing recommendations to improve the church surroundings in the following academic years.

These efforts will not only improve the scientific communities understanding of the construction of the nominated churches along with the artistic values that they

hold, but will also provide the local community with benefits that they desire. In the survey responses, the desire to clean the church surroundings was the fourth most popular response when respondents were asked about one thing that could be done to improve the nominated church. Therefore, the students' recommendations and plan to improve the church surroundings is especially important.

Another activity that is proposed to be incorporated into the curriculum, although not given a specific date is personal interviews of older generations who attended church services at the nominated churches during the Soviet Era. Students in the department could conduct interviews with the older residents and record their knowledge about the importance of the church in the community. This may in turn help improve the bond between the church and the elderly residents and provide important research into the hardships that religious individuals in Soviet Ukraine lived with and how they handled them.

The work done as part of the department's curriculum could also be the basis to develop future educational exchanges. It can also be used for professional presentations and publications. The result of this work should also be posted on the department's webpage to help the general public understand the uniqueness of the churches and to generate interest in them.

5.12.2 Activities to Implement Prior to World Heritage List Acceptance

There are three activities that were identified that should be accomplished prior to the acceptance of the wooden churches to the UNESCO World Heritage List. The first is to improve the understanding of the local communities on what it means for their churches to be accepted to the list and the second is to develop a system to monitor the number of visitors to the nominated churches. The third activity is to be pro-active in the preparation of the desired influx of tourists that it is hoped that the acceptance will bring.

During the survey process, several individuals expressed concern that UNESCO would either close down their church or take some of its valuable artwork. This fear was based on practices at religious sites common during the Soviet Era. It is a hindrance to gaining community support for actions related to the acceptance of the churches on the World Heritage List and the socio-economic benefits that can come with their acceptance. Therefore, the department and other nominating parties need to reach out to the communities with a nominated church to improve their understanding of what it means for the churches to be accepted to the World Heritage List.

This could be accomplished in several ways including holding meetings at the churches to discuss what will happen after the churches are accepted to the World Heritage List or by providing more information to the museum management or clergy to help explain what acceptance to the list means. This concern was given as a reason

for non-response in the communities of Zhovkva, Uzhok and Matkiv, so these three communities are a good place to start. By improving the local populations understanding of what it means for the churches to be acceptance to the World Heritage List, it is hoped that they will view the listing with a sense of pride and not fear.

As stated previously, the overwhelming majority of respondents – 95.1% want more tourists at the nominated churches, so it is a goal that the department is actively encouraging. Currently, estimates are kept on how many tourists visit each church annually.⁵³⁸ However, it is important to maintain more accurate numbers on how many tourists come to each church and where they are from. In addition, having a uniform system in place at all of the churches would be beneficial as well. One option may be to have sign in sheets and request visitors to sign in. Implementing this prior to the acceptance on the World Heritage List will help to determine if their acceptance plays a significant role in improving the number of tourists traveling to the churches.

Special care must be taken when introducing tourists into houses of worship and this was a consideration in developing this plan. All four survey respondents who did not want more tourists at the nominated churches came from locations where the churches are primarily used for liturgical services.

⁵³⁸ Currently, approximately 50,000 tourists visit the churches in Drohobych and Rohatyn, approximately 30,000 visit the church in Zhovkva, up to 6,000 visit the church in Nezhniy Verbizh, up to 5,000 visit the churches in Potelych and Yasinia, up to 4,000 visit the church in Uzhok, and up to 2,000 visit the church in Matkiv annually. These statistics are from Piotrowska, Katarzyna and Malgorzata Trelka, ed., “Wooden Tserkvas of the Carpathian Region in Poland and Ukraine,” Warsaw – Kiev 2011: 201-204.

The rites performed in the nominated churches are different than what many westerners may be accustomed to and there is a desire to preserve their sanctity. An example of what can happen when tourists are introduced into houses of worship can be seen in the case of Harlem where due to dwindling congregations, “pastors are relying on tourism to fill their pews - and the collection plate.”⁵³⁹ As Harlem's churches gained in popularity among tourists, many congregants felt that the foreigners were ruining their chance to worship in peace.⁵⁴⁰

In order to deal with this issue, some churches in Harlem “resorted to passing out a flier to visitors, explaining how to behave during the service.”⁵⁴¹ It is not expected that tourists will interfere with worship services at the nominated churches anytime in the near future. However, the development of a similar flier for the nominated churches is a useful tool that would be better implemented before the acceptance of the churches to the World Heritage List. It would serve two purposes. In addition to informing visitors how to behave during the services, it would also educate them on the meaning and importance of what takes place.

By being proactive prior to the acceptance of the nominated churches to the World Heritage List, the department can foster cooperation with the local communities and show that it is looking out for their interests. It can also help ensure that character

⁵³⁹ Beals, Gregory and Woodward, Kenneth. “Soul Voyeurs Invade the House of God,” *Newsweek* 127 Issue 23 (June 3, 1996): 71.

⁵⁴⁰ *Ibid.*, 71.

⁵⁴¹ *Ibid.*, 71.

of the churches and their roles in the community are not harmed through their acceptance to the World Heritage List.

5.12.3 Activities to Implement After World Heritage List Acceptance

The department is actively seeking sources of funding for the preservation and promotion of the churches. One of the potential sources of support that was identified is the World Heritage Fund. However, one of the criteria for evaluation of assistance from the World Heritage Fund for conservation work or the preparation of a management plan is that property be on the World Heritage List.⁵⁴² Therefore, it is best that any application for support for the nominated churches from the World Heritage Fund be done after their acceptance to the World Heritage List.

Four types of World Heritage Fund support were ranked by survey respondents in the ninth question of the Church Preservation section of the survey. The options included providing more training to the local staff on preserving the church, bringing in outside experts to help preserve the artwork in the church, bringing in outside experts to help preserve the structure of the church, and additional promotional material to increase awareness about the importance of the church. This question was specifically

⁵⁴² Item 34 of Conservation and Management Assistance Requests in UNESCO, "Operational Guidelines for the Implementation of the World Heritage Convention," 2012, accessed April 5, 2013, <http://whc.unesco.org/archive/opguide12-en.pdf>: 165.

designed to assist the department in determining what type of assistance it should potentially ask for from the World Heritage Center.

Based upon the survey results and statistical analysis there appears to be two main ways to approach this issue. The first is to look at the survey responses based upon church use. There was a strong correlation between nominated churches that are primarily used for liturgical purposes and the desire for outside help in preserving the artwork at the churches. In addition, there was a correlation between nominated churches and the desire for outside experts to help preserve the structure of the church.

The second approach is to look at individual sites that had strong correlations to one of the four options. It will be recalled from the survey analysis that responses from Rohatyn correlated with the desire for the development of additional promotional material about their church. In addition, responses from Zhovkva correlated with the desire for outside experts to help with the preservation of the artwork in the church.

The World Heritage Fund is a potentially important partner for the wooden churches. Its support can be used to promote the conservation and preservation of the churches, the heritage of the community, provide much needed experts and improve awareness of the importance of the churches.

5.12.4 Activities to Implement at Any Time

There are numerous parts to the plan of action that can be implemented as the need arises or resources become available. As stated in the first guideline of the plan and throughout this dissertation, there is a desire to increase the involvement of the local communities not only in the planning process but in their connection to the churches. The strong correlation between respondents who attend church services at the nominated churches and the participation in preservation activities emphasizes the importance to connect the communities with the churches.

The strong correlation between current attendance and past family attendance at a nominated church with the involvement in preservation activities at the church shows the need to provide a relationship between the communities and the nominated churches to ensure their survival for future generations. In addition, the implications from the survey are that the individuals that attend church services are an important resource for preserving the nominated churches.

For those churches used primarily as museums, involving the public in preservation efforts may be a harder task. Therefore, the promotion of the churches to local students is vital to this endeavor. It will be recalled from the fifth section of this dissertation that the most popular response to the question “are there any social activities that you would like to see the church hold?” was activities for children and that the second most popular response was to use the churches for educational activities. The department can help with both of these issues.

The Department of Restoration and Reconstruction of Architectural Complexes could replicate this learning quest in Poland and it is one of its future goals. However, this is also dependent on cooperation from the local school systems which will take time to develop. The learning quest also fits with the desire to use the churches for educational activities.

Another aspect of the educational activities to be developed at the nominated churches is the exchanges at the college level that were discussed previously. The goal of developing these exchanges is to focus on support in the fields of architecture, historic preservation, urban planning, art and international studies. The goal is to have students come to the local communities and stay with the local population while focusing on studies of church architecture, historic preservation techniques used or recommended for the churches, the role of the churches in their community and regions, sacred art in the churches and the importance of the churches to the international community.

In addition to working with those departments that were contacted as part of the Fulbright Grant, the department is also actively seeking Ukrainian universities to partner with. Another option that may be pursued is to incorporate the wooden churches into part of an existing exchange program with Berea College.

Another lesson from the case studies is that partnerships do not necessarily need to focus on all the churches. Examples of this are the World Monuments Fund work at the Churches of Chiloé and the European Union's Heritage Alive work with the

Wooden Churches of Southern Little Poland discussed in Section 2. By evaluating the needs at each site partnerships could be formed based on the needs of individual churches.

Some site specific recommendations for educational exchanges based on the survey correlations include exchanges to develop promotional material for the church in Rohatyn. Another site specific future study could be on the preservation of sacred wooden art and paintings with a focus on the church in Zhovkva.

As resources permit, the department will also pursue the grants previously identified. Currently, the priority of the department is to hold a conference to bring in experts on wooden church preservation. Support from the U.S. Ambassadors Fund for Cultural Preservation appears to be the most promising for this action, especially since it has been used for other cultural heritage sites in Ukraine.

The Getty Conservation Institute focuses on access to museum and archival collections, art history as a global discipline, advancing conservation practices and leadership and professional development.⁵⁴³ Therefore, the department needs to determine what type of funding it would apply for from the Getty Institute.

It also needs to determine what type of funding it could apply for from the World Monuments Fund. It will be recalled from the previous sub-section that funding from the World Monuments Fund cannot be used to directly support the churches

⁵⁴³ The Getty Foundation, "Funding Priorities," 2013, accessed April 5, 2013, <http://www.getty.edu/foundation/funding/>.

which are parish property. Therefore support from the World Monuments Fund is limited to the churches at Drohobych, Potelych, Rohatyn and Zhovkva.

In addition to the desire for partners that can provide support for conferences and outside experts; it might be beneficial for future grant applications to address other topics such as using the churches to attract tourists. Tourism at the churches presents a way for many of the local communities to diversify their economies using resources that they already have. In Europe, tourism “is now the biggest sector of the economy in many rural areas, overtaking such established land uses as farming, forestry, fishing and field sports both in terms of employment and Gross Domestic Product.”⁵⁴⁴

This relates to the survey question about social activities that respondents would like to see at the nominated churches. The answer with the fourth most responses was activities related to tourism and excursions.

The department will continue to update and provide additional information on its website in both Ukrainian and English to promote the unique qualities of the nominated churches and their importance to the rest of the world, to inspire others to visit the churches and take action to help in their preservation and promote the work of the department with the nominated churches to the academic world and general public.

⁵⁴⁴ Leslie, David. “The European Union, Sustainable Tourism Policy and Rural Europe,” Donald Macleod and Steven Gillespie (eds), in *Sustainable Tourism in Rural Europe*, New York: Routledge, 2011 :43.

The progress of the student activities discussed previously should be posted on the department's website. In addition, there is a desire to add features similar to those on Kizhi Museum's website including a list of contacts for each church, detailed descriptions of the architecture along with virtual tours and photo galleries. It is hoped that this will in turn improve the media value of the churches and encourage tourists.

In addition, the department will work with local communities to improve the knowledge about the churches. This includes posting progress of the learning tool developed and using existing resources such as video about some of the nominated churches.

The individual site webpages on the World Heritage List allows links to outside websites. Therefore, the department hopes that once the churches are accepted that the department's webpage can be included as a link. This will give the department's webpage more publicity in its efforts with the churches.

The internet is not the only form of media that the department is pursuing. There is also some discussion about developing larger brochures and a book about the nominated churches designed for tourists in English and potentially other languages. If this is done, the focus will likely be on the churches that are easiest to access from Lviv followed by those that are more remote. The actions for the plan of action that can be implemented at any time are largely dependent on the response from the local communities and the resources available to the department.

5.12.5 Summary of the Plan of Action

The Wooden Churches in the Carpathian Region of Ukraine have much to offer in terms of the socio-economic improvements that they can bring to their local communities. In order to develop these potential benefits, there are a number of things that can be done by the department and other parties involved with the nominated churches. Table 35 presents the list of actions proposed in this plan, the desired effect and socio-economic benefits of the action along with the timeframe for their implementation and ways to involve the community.

Table 35: Plan of Action Summary			
Desired Socio-Economic Benefits	Activities to Achieve Benefits	Timeframe for Implementation	Community Involvement
Partnership	Developed Contacts for Future Exchange Programs	Fulbright Period	
	Develop Exchanges	Anytime	Exchange students to stay with local families
Additional Funding	Developed List of Potential Grants	Fulbright Period	
	Applied for Graham Foundation Grant	Fulbright Period	
	Apply for Additional Grants for Conferences on the Churches	After Acceptance to World Heritage List	Invite the Local Population to Attend Conferences
Conservation & Preservation	Structural Examination	2013-2014 Academic Year	
	Develop Recommendations for Preservation of Church Property	2015-2016 Academic Year	Develop Ways to Involve the Community in Preservation Activities

Table 35 - Continued			
Tourism	Wrote English Portion of Department Webpage	Fulbright Period	Surveyed Communities on their Desire to Increase Tourism
	Developed One Page English Handouts for Tourists	Fulbright Period	
	Develop Uniform Counting System for Tourists	Prior to Acceptance on World Heritage List	
Learning and Education	Presented Papers at Professional Conferences	Fulbright Period	
	Published Journal Article About Wooden Churches	Fulbright Period	
	3-D Laser Scanning of Churches in Lviv Oblast	2012-2013 Academic Year	Provide Results to Local Population
	Inventory Artwork/Artifacts	2014-2015 Academic Year	Discuss Importance of Artifacts with Local Population
	Develop Learning Quest	Anytime	The Learning Quests will Involve Local School Students
	Further Develop Department's Website	Anytime	
Preservation of Heritage	Develop English Language Handout on Church Rites	Prior to Acceptance on World Heritage List	Discuss Church Rites at Specific Churches with Local Population
	Interview Soviet Era Worshippers & Publish	Anytime	Interviewing Local Population

The plan presented here is not meant to be a rigid sequence of actions that must be completed in a certain order. Many of the objectives of this plan are intertwined with one another and it is designed to be fluid. It will need to be modified by the department as the situation in the communities, resources available to the department and cooperation and partnership among organizations involved with the churches change.

5.12.6 Policy Implications

There are numerous policy implications from this study that are worthy to review by church management and local governments. These implications may also be useful for future studies at similar sites.

Given the high rate of respondents (74.7%) who felt that the economic conditions in their community have become worse in the last five years and that 95.1% of respondents wanted more tourists at their church, promoting the churches to tourists is currently a worthy endeavor. In the long term, bringing more tourists to the churches should improve the employment opportunities in the communities which could in turn alleviate some of the issues with people leaving to seek employment elsewhere. However, as indicated in the literature review, tourism development should be done in a sustainable manner that involves input and cooperation from the local communities.

The implications that the demographics had in the correlations and factor analysis also have important policy implications. The fact that there was a correlation between age and the desire for artificial lighting may be related to issues with being able to see to navigate in the nominated churches. Unfortunately, several of the nominated churches are fairly dim without artificial lighting. Adequate lighting should be a priority to ensure the safety of everyone who visits the nominated churches.

It is also interesting that the desire for natural acoustics was correlated to college attendance which in turn was correlated to younger respondents. Although, not directly correlated to age, this may have the implication that older respondents prefer speakers to natural acoustics. It should be cautioned however, that these may also be site specific issues as well given that respondents from Rohatyn were correlated to the desire for natural acoustics and lighting while those from Zhovkva were correlated to the desire for speakers.

Another area of concern is how the wooden churches are being heated in winter. In the survey results, 63.6% of respondents stated that they preferred a central heating system. As stated previously, only the church at Nezhniy Verbizh currently has one. Naturally, there is a cost associated with adding a central heating system not to mention an issue with how to install a system while minimizing the impact on the church. It is unclear what the other communities are doing currently to keep the churches warm in winter. However, given the issues with other wooden churches

catching fire, precautions need to be taken to ensure that the heating of the churches is done in a safe manner.

A word of caution is needed because future community consultation is recommended before changing anything specific such as heating, lighting or acoustics at the nominated churches. The responses to the survey represent a sample of the community and should be viewed only as such.

In response to the favorite aspect of the nominated church, the most popular response was the iconostasis followed by architecture. The artwork and icons tied for fifth place. The interested parties should take note of this when deciding what areas to focus on in the preservation work at the churches.

From the survey responses about community development there is an issue with the roads in the communities with nominated churches when only 5.7% of respondents state that they are good or average. Hopefully, the survey responses can be used by the nominating parties to improve the roads in the communities and especially those going to the nominated churches. This also ties in to the second most popular response of desired government funding which was for infrastructure.

The most popular response about the desired use of government funding was for hospitals and healthcare. It is interesting to note that the desire for government funding of hospitals and healthcare did not correlate to any one site, but seems to be an issue for all of them. It is also important to note that the desire for government funding for healthcare was important to all age groups.

In the case studies reviewed in Section 2, it was noted that all World Heritage Site in Poland are overseen by the National Heritage Board and that a management group was developed specifically for the wooden churches in Slovakia on the World Heritage List. Given the distance between the parties involved (with some being located in Kiev) in the nomination of the Wooden Churches of the Carpathian Region in Ukraine, a management team with a formal power structure for these churches might also be useful.

In addition to these broad sweeping recommendations, there are some important site specific policy implications from this dissertation. One of these is the high number of respondents that wanted the walkway near the church in Rohatyn closed. Although, it is unclear why this is an issue, it is one that should be explored further especially since this was in response to the question about one thing that could be done to improve the nominated church.

It is hoped that the information gained from the surveys and their statistical analysis along with that from the literature review can help the nominating and managing parties' future endeavors at the nominated churches. These recommendations are not meant as a way to distract from all of the hard work that has been exerted by these groups. Rather they are meant as a way to help improve and build upon this work going into the future.

5.13 Lessons Learned in the Survey Process

Numerous lessons were learned throughout this dissertation and the Fulbright Grant experience. Many of the lessons learned were due to an attempt to analyze a problem from another culture's perspective. Although I studied the Ukrainian language for almost ten months prior to living in Ukraine and continued my language studies during my time there, social norms and values continued to surprise me throughout the process.

Perhaps, the most important lesson that was learned from this dissertation and the Fulbright Grant experience is that there are dynamics that go into the preservation of cultural heritage sites that cannot be learned in the literature or simply visiting a site. Starting my Fulbright Grant, I envisioned a cohesive working environment where the various factions of the nominating party and the various government agencies and owners of the nominated churches worked in a clear and concerted effort.

In the summer of 2012 I was invited as a guest of the Ukrainian nominating party to take part in the professional investigation of "The Initial Exploration of the World Heritage List Nominated Wooden Churches" in Ukraine and Poland. This was a five-day tour of all sixteen nominated wooden churches in Western Ukraine and Eastern Poland. If I hadn't realized it fully before, it soon became clear that there were site specific dynamics which presented a unique set of problems and opportunities at each church. Certain church management seemed more receptive to the nominating parties' ideas more than others.

Cultural norms also came into play during my time in Ukraine. This was evidenced in the issue of tourism and who to contact in order to enter a nominated church. Currently, most of the churches have a paper at the entrance (in Ukrainian) with the name and number of someone to contact who can open the church for visitors. While this is common practice in Ukraine, I had to work hard to convince people that it would be horrible for a non-Ukrainian tourist to show up at a nominated church only to find that they couldn't read the letter or that the person who is supposed to open the church is away at work - which happened to me personally on one occasion.

Another issue at the wooden churches is safety. The building standards at the time of the construction of the churches clearly do not match those of the present day. However, when promoting sites to tourists and educational groups, one also has the responsibility of letting them know if something is unsafe. All of the churches have stairs (or ladders) to access the balconies. Often these are not as wide as modern ladders and have issues with clearance and their landings. However, for the most part these are sturdy and I personally did not feel unsafe using them but I was also cautious and would be concerned if children tried to use some of them.

I do have a major problem with is the safety at the pedestrian bridge at Nezhniy Verbizh. The bridge itself seems sturdy; however there were numerous broken boards and holes large enough for someone to fall through when I visited it. This was discussed in the Polish-Ukrainian visit in 2012 and the Ukrainian delegation stated that

a new bridge would be built that could handle both automobiles and pedestrians, but no definite timeline was given. Personally, I like the existing bridge and hope that it will remain, albeit in a better state.

Hindsight is always 20/20, but there were also some lessons learned through the survey administration. It was discovered that some of the questions could have been worded better. For example question the fourth question in the Preservation Section of the survey would have been better worded by revising it to say: At the church, *during worship services* (italicized words added) which do you prefer: natural lighting, artificial lighting or it doesn't matter.

In addition, the survey tackled a broad range of topics due to the nature of the nominated churches. However, future surveys for similar sites may want to leave out the section or portions of the section on community involvement especially if they are at sites that don't offer regular events. In addition they may want to focus more specifically on the potential socio-economic benefits that the sites could provide. The use of more ranking questions focused on the socio-economic impacts that the churches may provide may have been useful in this study. Although, this presents its own set of challenges discussed previously.

Overall, the most benefits from this dissertation and Fulbright Grant were the lessons learned about dealing with and listening to people. The wooden churches are truly loved by their communities and being a part of their preservation is an honor that I will cherish throughout my life.

The development of a plan of action for the Wooden Churches of the Carpathian Region of Ukraine is a complex, but worthy endeavor. Perhaps one of the hardest, yet most critical aspects of this study is to get the other parties involved to buy in to the idea of using the anticipated World Heritage Site designation of the churches to bring socio-economic improvements to their local communities. It is unlikely that all seventeen potential socio-economic improvements associated with World Heritage designation discussed in this dissertation can be brought to each community. However, it would also be a disservice for the nominating parties to only look at acceptance to the World Heritage List as an end in itself.

The survey process and results provided valuable information for current and future endeavors at the nominated churches. Although, the Department of Restoration and Reconstruction of Architectural Complexes is constrained in its abilities to bring about change at the nominated churches, there is a large quantity of valuable information from the survey responses and subsequent statistical analysis that can be used for future efforts by other parties at the churches.

One of the goals of this dissertation was to develop a plan of action for the nominated churches to support the socio-economic benefits desired by their communities. It achieved this in a variety of ways including developing and conducting a survey at the communities surrounding the nominated churches focused on community involvement at the churches, the preservation of the churches and the desired development of the community.

The survey results showed correlations and trends between demographics and the potential socio-economic benefits that World Heritage Sites can provide. The survey results and statistical analyses helped guide the construction of the plan for the nominated churches for the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University. In addition, the responses and statistical analyses were used to make recommendations to other parties involved with the churches.

The broader role that World Heritage Sites can play in sustainable community development will continue to take on importance as countries and communities try to maximize their resources. For Ukraine, the nominated wooden churches offer the opportunity to improve the lives not only of the local communities, but also of the scientific community, visitors and other interested parties.

None of this dissertation is meant in any way to criticize the work that has been performed in the nomination of the wooden churches or the current management plan. I cannot say enough about all the hard work that has been put into the preservation of these churches and I am thankful to play a role in their future preservation.

The nominated churches have served their communities for centuries and it is hoped that they will receive some much needed recognition by being accepted to the World Heritage List in the near future. Hopefully, this dissertation and the Fulbright Grant will help lay the foundation for future preservation and development work and

provide valuable insight to preservation and development efforts at similar sites. By using World Heritage Sites to bring about needed socio-economic benefits - the sites, surrounding communities and the world as a whole will be a better place.

5.14 Issues Encountered with the Development of the Proposed Plan

Prior to arriving in Ukraine, it was proposed that the work in Ukraine adhere to the framework Participatory Rural Appraisal (PRA) Methods and that the sites be reviewed in the framework of planning as it relates to rural sites. Although the remaining six towns could be considered rural, the towns of Drohobych and Zhovkva present the problem that they aren't really "rural" in nature. In some sense Zhovkva acts as a suburb of Lviv since they are only about a half an hour by car from each other and Drohobych's population of over 70,000 residents hardly qualifies it as a rural location.

Attempting to follow PRA frameworks also proved difficult. By its definition, PRA is "a semi-structured activity carried out in the field, by a multi-disciplinary team and designed to quickly acquire new information on, and new hypothesis about rural life."⁵⁴⁵ However, it soon became apparent upon my arrival that any research team would consist of me and at best a graduate student from Lviv Polytechnic National University who would act as a guide and translator.

⁵⁴⁵ McCracken, J.A. *Participatory Rural Appraisal in Gujarat: A Trial Model for the Aga Khan Rural Support Programme*. London: IIED, 1988.

Another issue with this study is that the survey questions were not necessarily worded to ask if the respondent wanted the nominated church to be used to help develop the community. Perhaps, this should have been included in the survey. It could have been followed by a question on the seventeen potential socio-economic benefits that could be provided by World Heritage Sites.

Including ranking questions was discussed, however no good way to word these questions were found. Respondents could be asked to rank the seventeen categories of potential socio-economic benefits of World Heritage Sites. However, this probably would be confusing given the number of options and vagueness of some of the categories. Respondents could also have been given a scale or asked a yes/no question on the desire for each socio-economic benefit. However, the knowledge gained from these questions would probably not have been very useful.

Although, the issues listed here are relatively minor, they present some of the problems faced in this type of research. There are always resource constraints in any type of research. In addition conducting research in foreign locations makes one often dependent on the kindness of strangers who also have other pressing obligations. Hopefully, listing these issues will provide future researchers a better understanding of the challenges they may face.

One of the main objectives of this research was to involve the community as much as possible in both the surveys and the plan of action. The following section discusses the importance of community involvement in the nomination process of

World Heritage Sites. It also discusses how the community can be involved in plans that focus on using World Heritage Sites for the seventeen socio-economic benefits discussed previously and revisits the framework for developing such a plan as presented in this dissertation.

6. DISCUSSION AND CONCLUSION: THE IMPORTANCE OF COMMUNITY INVOLVEMENT IN THE NOMINATION PROCESS OF WORLD HERITAGE SITES

6.1 Introduction

The goal of this dissertation was to show that community involvement should be part of the nomination process to the World Heritage List and any long-term plan for the nominated site. The importance of community involvement was emphasized in the literature review. In addition, the survey responses from the local communities surrounding the nominated wooden churches of the Carpathian Region of Western Ukraine shows the fact that groups within local communities view cultural heritage sites differently. This knowledge that groups view the churches differently is important to the development of any plan to preserve and use them for other socio-economic benefits and is one of the benefits of involving the local community.

The section discusses the lessons learned through the surveys and literature review on community involvement. It then discusses the need for community involvement and ways to incorporate this theme into the World Heritage List nomination file. This is followed by a proposed framework for community involvement in the nomination process and in management plans for the sites. This is followed by recommendations for future studies and the conclusion.

6.2 Lessons Learned on Community Involvement at World Heritage Sites

The surveys administered to the communities surrounding the eight wooden churches of the Carpathian Region of Ukraine provide several useful lessons. First, as illustrated in the reasons given for non-responses discussed in the previous section, some members of the local communities may have an incorrect understanding of what acceptance to the World Heritage List means for the site. Several respondents in the communities surrounding the nominated churches were fearful that UNESCO would actually harm the site by taking its artwork or iconostasis. This fear appears to be based on practices of the former Soviet regime. By involving and connecting with the local community in the nomination process, such fears can be minimized and in turn support for the nomination and for the site can be increased.

This dissertation also shows one of many ways to involve local communities in the preservation and development process and how the results can be used to develop a plan of action. The survey results show that groups within communities have different views with respect to preservation activities at the churches, the desire for tourism at the churches, social participation at the churches, government funding for education, outside help for the promotion of the churches, business development and the development of the church surroundings.

The survey results also illustrate differences in the perception that local communities have on similar sites that serve different functions. Respondents from communities where the nominated church was primarily used as a church were more

likely to participate in preservation and social activities at the nominated church than respondents from communities where the nominated church functions primarily as a museum. In addition, respondents who attended church services or had family ties to the nominated church were correlated to participating in preservation activities at the church.

This relates to the theme of attachment in the literature review. Community attachment has been defined as the “extent and pattern of social participation and integration into community life, and sentiment or affect toward the community.”⁵⁴⁶ Previous research on tourism at World Heritage Sites found “that the more attached residents are to their community, the more negative they are about tourism development.”⁵⁴⁷ A study on tourism at the World Heritage Site of the Pitons Management Area in Saint Lucia agreed with this sentiment, but found that there was support from the local community for developing tourism at the Pitons Management Area in a sustainable manner.⁵⁴⁸

The survey administered at the nominated wooden churches in the Carpathian Region of Western Ukraine supports these findings in the fact that there was a correlation between respondents from communities where the church was not used as a museum were correlated to the lack of desire for more tourists. None of the

⁵⁴⁶ McCool, Stephen F., and Steven R. Martin. “Community Attachment and Attitudes toward Tourism Development,” *Journal of Travel Research* 32 no. 2 (1994): 30.

⁵⁴⁷ Harrill, R., “Residents’ Attitudes towards Tourism Development: A Literature Review with Implications for Tourism Planning,” *Journal of Planning Literature* 18 no. 3 (2004): 259.

⁵⁴⁸ Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, “Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia,” *Annals of Tourism Research* 36 no. 3 (2009): 407.

respondents opposed more tourists from communities where the nominated churches were used primarily as museums. It should be noted that respondents who do not want more tourists are a small minority of the overall responses.

It is important that communities are attached to the World Heritage Sites otherwise they may be lost whether World Heritage designation is achieved or not.⁵⁴⁹ One way to foster the attachment of local communities to World Heritage Sites is to involve them in the nomination process and to have a plan to involve them in the long-term preservation of the site. Without community support, World Heritage designation does little to preserve the site or to help the local community.

It is unlikely that any plan for a World Heritage Site will please everyone. Previous research has shown the benefits of community involvement in the planning process to include enabling and enhancing democracy,⁵⁵⁰ creating empowerment, and a practical means for putting decisions into effect.⁵⁵¹ Therefore, these can be reasonably expected of including citizen participation in the nomination process and planning at World Heritage Sites.

Since the management of tourists is included as a topic in the nomination file for World Heritage Sites and since tourism is an important topic for World Heritage

⁵⁴⁹ See the discussion on the Castles of Elmina in Ghana and the city of Zabid in Yemen in Section 2 for a discussion on the lack of community involvement at World Heritage Sites.

⁵⁵⁰ Mostert, E., "The Challenge of Public Participation," *Water Policy* 5 (2003): 179–197. and Mostert, E., "Public Participation and the European Water Framework Directive: A Framework for Analysis," *Delft University of Technology RBA-Centre: HarmoniCOP Project*, 2003.

⁵⁵¹ Stave, K.A., "Using System Dynamics to Improve Public Participation in Environmental Decisions," *System Dynamics Review* 18 (2002): 139–167.

Sites, the local community should be consulted on their views of tourism at the sites also.⁵⁵² Reaching a consensus within tourism development provides benefits including avoidance of the cost of resolving conflicts in the long-term⁵⁵³ and providing cost-effective solutions by pooling resources.⁵⁵⁴ “Furthermore, it makes use of local knowledge to make sure that decisions are well-informed and appropriate.⁵⁵⁵ This adds value by building on the store of knowledge, insights, and capabilities of stakeholders⁵⁵⁶ and gives a voice to those who are most affected by tourism.”⁵⁵⁷

The benefits of community involvement in tourism planning are echoed throughout the topic of community involvement in the planning literature as a whole. Given the shown benefits of community involvement in the planning process and its prominence in the World Heritage literature; community involvement deserves a more defined role in the nomination and use of World Heritage Sites.

⁵⁵² Tourism management is discussed in section 4.b(iv) of the nomination file. See appendix three for a full version of this file.

⁵⁵³ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

⁵⁵⁴ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Bramwell, B., and A. Sharman, “Collaboration in Local Tourism Policymaking,” *Annals of Tourism Research* 26 (1999): 392–415.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

⁵⁵⁵ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

⁵⁵⁶ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Gray, B. *Collaboration Finding Common Ground for Multi-party Problems*. San Francisco: Josey Bass, 1989.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

⁵⁵⁷ Aas, C., A. Ladkin, and J. Fletcher, “Stakeholder Collaboration and Heritage Management,” *Annals of Tourism Research* 32 (2005): 31.

6.3 The Need for Community Involvement in the Nominating Process

The purpose of this dissertation is not to argue that community involvement at World Heritage Sites must take the shape of surveys like those used at the nominated churches in Western Ukraine. Rather, it is to show that community involvement is an important theme and should be given a more prominent and thought out role in the nomination of World Heritage Sites.

The survey results showed that communicating with the local populations can provide useful insight into their view on the role of the sites in their community. Given the fact that part of the UNESCO World Heritage mission is to “encourage participation of the local population in the preservation of their cultural and natural heritage”⁵⁵⁸ and that Article 5 of the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage states that each country should endeavor “to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes;”⁵⁵⁹ this dissertation therefore argues that community involvement should be included as a subsection of the nomination file of World Heritage Sites.

⁵⁵⁸ UNESCO World Heritage Center, “World Heritage,” accessed April 25, 2013, <http://whc.unesco.org/en/about/>.

⁵⁵⁹ UNESCO, “Convention Concerning the Protection of the World Cultural and Natural Heritage,” accessed January 11, 2013, <http://whc.unesco.org/en/conventiontext/>.

One way to do this is to add a sub-heading to section four of the nominating file.⁵⁶⁰ The heading of section four is “State of Conservation and Factors Affecting the Property” and the subheading could be “Community Involvement at the Site” with a description similar to “This section should provide information on how the community was involved and consulted in the nomination of the site and how they are or may be involved in the management plan and preservation of the site.”

6.4 A Framework for Community Involvement at World Heritage Sites

The conceptual model presented in the third section of this dissertation provides a framework to view the role of World Heritage Sites for the preservation of the site and development of local communities. Using the interactional theoretical perspective of community development, community groups can be viewed as the drivers in the development process. World Heritage Sites are a resource that community groups can use to develop their community to achieve the socio-economic benefits associated with World Heritage Sites including preservation of the site.

However, these socio-economic benefits will at best be useless and at worst detrimental if the community does not support or desire them. In order to determine whether the local community supports even the most obvious benefits of World Heritage designation of their sites such as preservation or increased tourism – they must be involved.

⁵⁶⁰ The nominating file can be seen in appendix three,

With this model in mind, the following process was developed in this dissertation.

1. Determine the socio-economic benefits of the potential World Heritage Site that the management team is interested in pursuing. At a minimum this should include preservation and tourism as both of these topics are discussed in the nomination file.
2. Develop a list of community groups that might have an interest in the site.
3. Narrow down this list to those groups that can be identified in the community involvement process (survey, interviews, public hearings, etc.).
4. Develop a measurable way to identify members of specific groups and their views toward the socio-economic benefits that the site might be used to achieve.
5. Conduct the community involvement process.
6. Analyze the responses.
7. Use the responses to help develop the management plan and break the plan of action at the site into efforts to be enacted prior to the nomination, after the nomination or at any time.

8. Discuss the community involvement process, results and concerns along with how they will be addressed by the management team in the nomination file and include how the management team will involve the local community in the long-term preservation of the site and the other socio-economic benefits that are hoped to be achieved with the site.
9. Enact the plan and revise as conditions change.

This process should be modified as more research is conducted concerning community involvement at World Heritage Sites. It should be noted that community involvement in the nomination process can take many forms including, but not limited to surveys, semi-structured interviews and public hearings. "Systematic surveys may be favored where direct contact with planners and other groups is less important than a broad and detailed representational input, while public hearings may be selected for direct contact and information exchange between the participants and planners."⁵⁶¹ Given the lack of information on the success of any of these approaches in the nomination process, it is premature to discuss which one works best. In addition, the resources available to the nominating parties often play a role in the extent to which they can consult the local population. At this point in time, the emphasis is on involving the community not how this should be done.

⁵⁶¹ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, "Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey," *Tourism Management* 20 (1999): 351-352.

The paper “Linking Universal and Local Values: Managing a Sustainable Future for World Heritage,” found that in order to safeguard World Heritage in the Developing World that any “action plan should be designed in co-operation with the local private sector, the local community and local authorities.”⁵⁶² Therefore, community involvement should also be considered in the management plan of World Heritage Sites. Currently there are at least seventeen known potential socio-economic benefits associated with World Heritage Site designation.⁵⁶³ Using this list as the foundation, management teams at World Heritage Sites can determine what socio-economic benefits they will pursue as part of the management plan.

The current nomination file already includes discussions on several of the potential socio-economic benefits including conservation efforts, tourism and promotion of the sites.⁵⁶⁴ Table 36 was developed to show ways that local communities can be involved to bring about these and other desired socio-economic benefits of World Heritage Sites. This table is not meant to be an exhaustive list, but rather a starting point for future studies on the role of community involvement in World Heritage Sites.

⁵⁶² De Merode, Eléonore, Rieks Smeets and Carol Westrik, “Linking Universal and Local Values: Managing a Sustainable Future for World Heritage,” *UNESCO World Heritage Center*, 2004, accessed January 11, 2013: <http://unesdoc.unesco.org/images/0013/001377/137777m.pdf>: 35.

⁵⁶³ See section two for a full discussion on the body of research on the potential socio-economic benefits of World Heritage Sites.

⁵⁶⁴ The full nomination file format can be seen in appendix three.

Table 36: Ways to Involve the Local Community to Achieve Desired Benefits	
Desired Socio-Economic Benefits	Ways to Involve Local Community
Partnership	If educational exchanges are part of the partnerships, have students stay with local families. Partner with the local community to develop a pictorial history of the site.
Additional Funding	Make sure that any funding is used for activities supported by the local community.
Conservation & Preservation	Give the Local Community opportunities to participate in preservation activities. If experts are brought in, provide public presentations on the work that they are doing.
Tourism	Consult the communities to determine if they support increased tourism. Make sure that the tourism is done in a sustainable manner.
Regeneration	Encourage small business incubators related to activities at the site.
Civic Pride & Quality of Life	Acknowledge the importance of the site when discussing it with the community. Use the site to enhance the attractiveness of the community.
Social Capital	Develop social activities at the site and encourage community participation across a wide spectrum
Learning and Education	Involve local students in learning quests about the sites.
Media Value	Use World Heritage Site designation as a public relations tool. Use the site as a symbol of the community.
Preservation of Heritage	Interview the local population on the importance of the site in their daily life and their family's connection to it.
New or Improved Identity	Discuss how the acceptance of the site to the World Heritage List has improved the community's identity.
Culture & Creativity	Use local contemporary or creative art supplied by the local community as part of the experience of the site.
Cultural Glue	Connect the site to other community facilities. Emphasize the sites role in the region to visitors and the local population.
Coordinated Investment through Strategy	Develop a management strategy that uses funds not only to benefit the site, but the community as a whole.

Table 36 - Continued	
Better or New Services	Provide public transportation or utilities to the site that not only improves the visitor’s experience, but also that of the community.
Business Development	Use the site to develop tourism and hospitality services that utilize local business. Provide maps at the sites showing where other important sites and businesses in the community are located.
Quality Infrastructure	Consult the community before changing any building standards. Work with local planners to improve the infrastructure at sites in the most beneficial way possible to the local community.

6.5 Recommendations for Future Studies

The nominated wooden churches in the Carpathian Region of Ukraine present a treasure of opportunities for those interested in community involvement and community perception in the preservation of historic sites and their use in community development. One of the unique things about their nomination to the World Heritage List is that they include multiple sites. Therefore, as the plan of action is implemented future studies could measure what parts of the plan seem to be working in certain sites and if there is a difference in the implementation and results on a site by site basis.

Another interesting study would be to survey the communities after the churches have been accepted to the World Heritage List to see which ones feel that that they are being involved with the use of the churches and if acceptance has brought meaningful change to the preservation of the churches. This could also be used to provide feedback useful to modify the plan and its implementation.

Relationships between the nominated churches and Ukrainian Diaspora pose another interesting topic for future studies. Interested parties could provide information to the Ukrainian communities outside of the country and work on developing ties between the various religious communities and even among the clergy. Another interesting topic in this field would be to compare church art, architecture and construction of the Diaspora's churches with the nominated churches.

In the United States, some potential organizations that could be partnered with include the Ukrainian Catholic Archeparchies in the USA, the Ukrainian Orthodox Church of the USA or the American Carpatho-Russian Orthodox Diocese of the USA. These church groups could provide an important ally in the preservation of the nominated churches.

In addition to research focused on the Ukrainian wooden churches, there is a need for studies on community involvement at other World Heritage Sites. As the authors of "Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia" noted, "there is a paucity of empirical research on residents' involvement and support of World Heritage Sites" and most of the research that has been done has focused on tourism⁵⁶⁵

This dissertation provides a template for studies at other nominated and listed World Heritage Sites. The survey presented in this dissertation could be modified to

⁵⁶⁵ Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, "Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia" *Annals of Tourism Research* 36 no. 3 (2009): 391.

meet site specific needs and then administered in other locations. In addition, the areas of focus in the plan of action for the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University could be used at other academic institutions working with World Heritage Sites.

There is much work to be done at the wooden churches and other nominated and listed World Heritage Sites across the planet. Students, academia and professionals can play a large role in helping the world understand the importance of these sites and using these sites to bring meaningful improvements to the communities where they are located.

6.6 Conclusion

Community involvement plays a crucial role in World Heritage Site preservation. However, the practice of community involvement in the nomination process and beyond is still lacking. The nomination file requires documentation concerning tourism and preservation for the sites. However, previous studies have shown the lack of community support for tourism if it is not done in a sustainable way.⁵⁶⁶ There is also

⁵⁶⁶ Tucker, Hazel and Andus Emge, "Managing a World Heritage Site: The Case of Cappadocia," *Anatolia: An International Journal of Tourism and Hospitality Research* 21 no. 1 (2010): 41.

Harrill, R., "Residents' Attitudes towards Tourism Development: A Literature Review with Implications for Tourism Planning," *Journal of Planning Literature* 18 no. 3 (2004): 259.

Nicholas, Lorraine, Brijesh Thapa and Yong Jae Ko, "Residents Perspective of a World Heritage Site: The Pitons Management Area, Saint Lucia," *Annals of Tourism Research* 36 no. 3 (2009): 407.

support for the fact that sites decay when community involvement and support is lacking.⁵⁶⁷

Community involvement in the planning process is valued as a means to enable and enhance democracy,⁵⁶⁸ create empowerment, and a practical means for putting decisions into effect.⁵⁶⁹ Research has also shown that reaching a consensus within tourism development provides benefits including avoidance of the cost of resolving conflicts in the long-term⁵⁷⁰ and providing cost-effective solutions by pooling resources.⁵⁷¹ “Furthermore, it makes use of local knowledge to make sure that decisions are well-informed and appropriate.⁵⁷² This adds value by building on the store of knowledge, insights, and capabilities of stakeholders⁵⁷³ and gives a voice to

⁵⁶⁷ See the discussion on the Castles of Elmina in Ghana and the city of Zabid in Yemen in Section 2 for a discussion on the lack of community involvement at World Heritage Sites.

⁵⁶⁸ Mostert, E., “The Challenge of Public Participation,” *Water Policy* 5 (2003): 179–197.

and Mostert, E., “Public Participation and the European Water Framework Directive: A Framework for Analysis,” *Delft University of Technology RBA-Centre: HarmoniCOP Project*, 2003.

⁵⁶⁹ Stave, K.A., 2002. Using system dynamics to improve public participation in environmental decisions. *System Dynamics Review* 18: 139–167.

⁵⁷⁰ Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

⁵⁷¹ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Bramwell, B., and A. Sharman, “Collaboration in Local Tourism Policymaking,” *Annals of Tourism Research* 26 (1999): 392–415.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

⁵⁷² Yuksel, Fisun, Bill Bramwell and Atila Yuksel, “Stakeholder Interviews and Tourism Planning at Pamukkale, Turkey,” *Tourism Management* 20 (1999).

⁵⁷³ Bramwell, B., and B. Lane, “Collaboration and Partnerships for Sustainable Tourism,” *Journal of Sustainable Tourism* 7 (1999): 179–181.

Gray, B. *Collaboration Finding Common Ground for Multi-party Problems*. San Francisco: Josey Bass, 1989.

Healey, P. *Collaborative Planning: Shaping Places in Fragmented Societies*. London: Macmillan Press, 1997.

those who are most affected by tourism.”⁵⁷⁴ Therefore, it is imperative that community involvement be included as part of the nomination process and as part of the future activities at World Heritage Sites.

Given the broad range of benefits of community involvement, it is also important to understand the role that World Heritage Sites can play in the planning process of local communities. Research shows that in addition to preservation, World Heritage Site designation can provide socio-economic benefits to local communities through partnerships such as educational exchanges, additional funding from outside sources, increased tourism, regeneration of the community, improved civic pride and quality of life, increased social capital, learning and educational opportunities, increased media value, preservation of heritage, improved identity, culture and creativity, cultural glue, coordinated investment through strategy, better or new services, business development and quality of infrastructure.⁵⁷⁵

In the nomination process, the World Heritage Site nominating party should consult the community on their attitudes towards the World Heritage Sites role in the community its use for any socio-economic benefits that the nominating party hopes to use the site to achieve. Since tourism and preservation are discussed in the nomination

⁵⁷⁴ Aas, C., A. Ladkin, and J. Fletcher, “Stakeholder Collaboration and Heritage Management,” *Annals of Tourism Research* 32 (2005): 31.

⁵⁷⁵ “World Heritage Status: Is there Opportunity for Economic Gain?,” *Redbanks Consulting Ltd and Trends Business Research Ltd*, 2009: 6-7. and Pricewaterhouse Coopers, “The Costs and Benefits of World Heritage Site Status in UK,” UK Department for Culture, Media and Sports, 2007, accessed June 15, 2008, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/78452/PwC_fullreport.pdf.

file, the community should be consulted at a minimum about these two topics. The results of the community consultation should be included as part of the nomination file. The nomination file should also include a description of how the local community will be involved to achieve the desired socio-economic benefits as part of the management plan.

The purpose of this dissertation is not to say that community consultation should take the form of a survey at every nominated World Heritage Site. There are numerous ways to involve and consult communities surrounding nominated World Heritage Sites. This is not to denigrate the work done or the information gathered through the surveys at the communities surrounding the nominated churches. Important information was gathered through the survey process including respondents' misconceptions about what would happen to the churches after they were acceptance to the World Heritage List were discovered. The survey results also showed that groups within the eight communities view preservation activities at the churches, the desire for tourism at the churches, social participation at the churches, government funding for education, outside help for the promotion of the churches, business development and the development of the church surroundings differently. They also illustrate differences in the perception that local communities have on similar sites that serve different functions.

It is also not the goal of this dissertation to say that all nominated sites need a plan of action and guidelines similar to those developed for the Department of

Restoration and Reconstruction at Lviv Polytechnic National University. The eight nominated churches are unique as World Heritage Sites for several reasons. The nominated churches include eight sites throughout three regions of Western Ukraine that have two very different functions – two as museums and six as churches. In addition, the history of this region both politically and in terms of the past religious oppression makes these sites unique in terms of the fact that many of the churches have only started playing an active role in the life of the community after the downfall of communism. In addition, the role of the department is also limited as an academic institution which has no authority at the nominated sites. Therefore, a very specific plan of action and guidelines for both the churches and the department were developed.

The purpose of this dissertation is to show the need for community involvement in the nomination process and as part of future activities at World Heritage Sites and to use the nominated churches in the Carpathian Region of Ukraine as an example of how this can be implemented. This dissertation provides much needed research into community involvement and views of nominated World Heritage Sites. In addition, it provides a framework to view community involvement in terms of the socio-economic benefits that World Heritage Sites can achieve.

The goal of designating a site as a World Heritage Site is to preserve it for future generations. However, as emphasized in this dissertation, this cannot be achieved in the long-term without the support of the local communities.

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APPENDIX 1: SURVEY

**Preserving the Wooden Churches of Western Ukraine Through Planning
Focus on Community Involvement, Preservation of the Churches and Development**

Participant Code: _____

Church: _____

Date: _____

Objective

This survey is purely voluntary. Its goal is to compile information about the values of the communities surrounding the eight wooden churches in western Ukraine nominated to the United Nation’s Educational, Scientific, and Cultural Organization’s World Heritage List. It will explore values in the following areas:

1. Community Involvement
2. Preservation of the Churches
3. Sustainable Development

You may withdraw from this survey at any time. You may also skip questions that you do not want to answer.

Instructions

Please answer the following questions to the best of your ability. If you need any clarification, please ask the survey administrator. The researcher will ensure the confidentiality of the collected information.

Age: _____

Relationship status: _____

Gender: _____

Occupation: _____

Highest Level of Education (please check one)

No High School

Some High School

High School

Some University

University Degree

A. Community Involvement

1. Have you previously participated in a survey, questionnaire, or public meeting concerning the preservation and use of the nominated church? Yes
No

2. Do you attend services at the nominated church? Yes No
3. Did your family attend this church prior to the Soviet era? Yes No
4. Did your family attend this church during the Soviet era? Yes No
5. Do you participate in social activities at a nominated church? Yes No
a. If Yes, what activities?
6. Are there any social activities that you would like to see the church hold?

A.1. Future Expectations

1. Do you plan to stay in this community in the foreseeable future? Yes No
 If no, why do you plan to leave?

2. Do you have friends or family that recently left this region? Yes No
 b. If yes, what was there reason for leaving?

3. How have the economic conditions in your community changed over the last five years? improved stayed the same worsened

4. How would you like to see the population of your community change?
I want it to increase
I want it to decrease
I want it to stay the same

B. Preservation of the Churches

1. Do you actively participate in any preservation efforts at the church? Yes No

2. Do you feel that the church is worth preserving for future generations?
Yes No

3. What do you like most about the church?

4. At the church, which do you prefer:
natural lighting , artificial lighting , does not matter

5. At the church, which do you prefer for the service:
natural acoustics(human voice without speakers)
microphone with speakers
does not matter

6. Do you think that the church needs a heating system? Yes No

7. Do you feel that it is important to preserve the original furniture and decorations at the church? Yes No

8. If there was one thing that you could improve at the church, what would it be?

9. Please Rank the following conservation and management options for the church in order of importance from 1 to 4 (1 is most important and 4 is least important – please only use each number once)

___ Provide more training to staff on preserving the church
___ Provide outside experts to help preserve the artwork in the church
___ Provide outside experts to help preserve the structure of the church
___ The church needs additional promotional material to increase awareness about its Importance

C. Development

1. Have you previously participated in a government survey, questionnaire, or public meeting concerning the development and improvement of your town? Yes
No

2. What is your opinion about the cost of housing in your community? (please select one)

Home prices are affordable to most families and are decreasing

Home prices are affordable to most families, but are increasing

Home prices are too expensive for most families, but are decreasing

Home prices are too expensive for most families and are continuing to increase

3. Would you like to see more tourists visiting the wooden church in your community? Yes No

4. Where would you prefer that future tourists come from?
 Ukraine European Countries CIS nations including Russia
 It doesn't matter
5. What types of new businesses would you like to see in your community?
 Retail Restaurants Hotels Toursit Operators
 Other (please describe): _____
6. What are the most important actions that you feel government can do to promote development in your local community? (examples: improve roads so that our town is more accessible, help attract new businesses)
7. What actions do you feel the government needs to do to develop the community in the near future?
8. How would you rate the current condition of the roads in your town?
 good average less than average poor very poor
9. What would you like to see happen to the area surrounding the nominated church?
 It should remain as it is
 The cemeteries and other historic monuments should be restored
 Development not associated with the church should be allowed
10. Please rank in order from 1 to 6 where you would like government funding to be used in the community (1 = most important, 6 = least important, please only use each number once).
- ____ Education
 ____ Preservation of Historic Monuments
 ____ Infrastructure (roads, bridges, water systems)
 ____ Police and Fire Departments
 ____ Hospitals and Health Care
 ____ Developing New Businesses

**APPENDIX 2: ONE PAGE ENGLISH HANDOUTS FOR
NOMINATED CHURCHES**

The Descent of the Holy Spirit Church at Potelych

The Descent of the Holy Spirit Church in Potelych is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Descent of the Holy Spirit Church in Potelych is the oldest of all the nominated churches being built in 1502. It is one of two "Old Halych" type churches nominated in Ukraine. The "Old Halych" church type is characterized by tent-frame tops that often only occur at the naves.

The Descent of the Holy Spirit Church is a tripartite log structure built of squared pine timber. The polychrome decoration of the interior dates from 1628 and from the early the 18th century while the iconostasis is a 17th century work. The entire building above the roof level is covered with shingles; the walls below this level are board-and-batten. The wider square nave has a two-tiered hipped roof surmounted by a structure imitating a lantern, which is in turn topped by an onion-shaped dome. A helmet-shaped dome, built in 1736, surmounted by a quasi-lantern and small dome, rises above the sanctuary. The narthex is covered by a gable roof with a small overhang. Two small sacristies abutting the south and north walls of the sanctuary are hidden

beneath the eaves of the skirt roof which encircles the church and is supported on profiled brackets made from the projecting ends of the wall timbers. Existing features of the interior include wall paintings, the iconostasis, and a donor's pew, all dating from the 17th century, and a collection of 16th–18th century icons.

The church is currently state property and is used by the Ukrainian Greek Catholic Church. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych, Matkiv , Nyzhniy Verbizh, Rohatyn, Uzhok, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

The Descent of the Holy Spirit Church at Rohatyn

The Descent of the Holy Spirit Church in Rohatyn is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Descent of the Holy Spirit Church in Rohatyn is the second oldest of all the nominated churches being built in the early 1500's. It is one of two "Old Halych" type churches nominated in Ukraine. The "Old Halych" church type is characterized by tent-frame tops that often only occur at the naves.

The interior of the church features an iconostasis made in 1650. Above the nave there is a two-tiered hipped roof surmounted by an open lantern set on an octagonal base. The sloping shingle roofs of the sanctuary and narthex are joined with that of the nave which is supported on large, stepped brackets made from the projecting ends of the log walls. A square, three tiered bell-tower abuts the west face of the narthex, and is joined to the rest of the church by a skirt roof. The belfry's third tier projects slightly beyond its ground plan and features louvered openings. The bell tower is covered with a hipped roof crowned with a tall spire set on square base. The outer face of the south wall is adorned with remnant polychrome decoration of the

17th century. Inside, the ceiling above the nave is recessed into the hipped roof, the narthex and nave having flat ceilings. A choir loft lines the west wall of the nave. The iconostasis, a collection of 16th–18th-century icons, books, statues and 17th-century tombstones survive.

The church is currently state property and is a branch of the Ivano-Frankivs'k Art Museum. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych, Matkiv , Nyzhniy Verbizh, Potelych, Uzhok, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

The Holy Trinity Church at Zhovkva

The Holy Trinity Church in Zhovkva is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Holy Trinity Church in Zhovkva was built in 1720 and is one of two "New Halych" style churches nominated in Ukraine. The "New Halych" architecture originated in the 17th century and is characterized by domes on octagonal drums.

The church is a tripartite horizontal log structure built of squared pine timber set on an oak sill beam. The interior features an iconostasis dating from the first half of the 18th century and a late 18th-century painting on the sanctuary wall. Each of the building's three sections is surmounted by a tall octagon (with windows) supporting a helmet-shaped dome capped by a blind lantern or lanterns. The skirt roof circumscribing the entire church is supported on brackets made from the projecting ends of the wall timbers. A stone sacristy covered with a shingled roof was added to the sanctuary's east wall before 1750. All of the interior spaces are open up to the base of the lanterns. A choir loft is located along the west and north walls of the narthex and along the west wall of the nave. Highlights of the interior furnishings include an

iconostasis which is one of the best preserved in western Ukraine, wall paintings, the main altar, pews and a 19th-century confessional. The iconostas was executed by local artists and represents the local school of icon painting which developed in Zhovkva.

The church is currently state property and is used by the Ukrainian Greek Catholic Church. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych, Matkiv , Nyzhniy Verbizh, Potelych, Rohatyn, Uzhok, and Yasynia. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

Saint Yuriy's (George's) Church at Drohobych

Saint Yuriy's Church in Drohobych is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

Saint Yuriy's Church in Drohobych was built in the late 1600's and is one of two "New Halych" style churches nominated in Ukraine. The "New Halych" architecture originated in the 17th century and is characterized by domes on octagonal drums.

Saint Yuriy's has a tripartite ground plan with a cliros (area set aside for choirs) on either side of the nave, and is built of squared oak timbers. Highlights of the interior include a wall painting and iconostasis both dating from the 17th century. The church is features three domes and a small cupola over each cliros. The wider, log-built structure of the nave is surmounted by an octagonal tower with a baroque dome topped by a small cupola. The sanctuary and narthex are covered in similar fashion. Small domes rising above the skirt roof cover the side cliroses, which are polygonal in plan. There is an external gallery running around the chapel in the choir loft overlooking the narthex. A wide skirt roof encircles the sanctuary turning into an arcaded porch supported by carved wooden posts around the nave and narthex. The

building's walls above the level of the skirt roof and the towers are covered with shingles. All of the interior spaces are open. The walls of the nave, narthex and choir loft are covered with 17th-century paintings.

The church is currently state property and is a branch of the Drohobych Folklore Museum. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Matkiv , Nyzhniy Verbizh, Potelych, Rohatyn, Uzhok, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

The Church of the Synaxis of the Blessed Virgin Mary at Matkiv

The Church of the Synaxis of the Blessed Virgin Mary in Matkiv is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Church of the Synaxis of the Blessed Virgin Mary in Matkiv is the newest of the nominated wooden churches and was built in 1838. It is one of two "Boyko" style churches nominated in Ukraine. The "Boyko" architecture is differentiated by the high multi-sloping section tops among which the middle one (the nave) is always the highest.

The Church of the Synaxis of the Blessed Virgin Mary is a tripartite log structure built of squared spruce timber. Highlights of the interior include the iconostasis as well as the main and side altars dating from the first half of the 19th century. The tower above the nave has five tiers while those above the sanctuary and narthex are four-tiered. Two sacristies were added in 1930 beneath the overhanging skirt roof which encircles the church and is supported on profiled brackets made from the projecting ends of the wall timbers. All of the building's walls are covered in board-and-batten cladding while the domes and roofs are covered with sheet metal. In 1939 the interior

space, which was formerly open up to the roof, was covered with dome vaulting installed at the first tier of each tower. A choir loft lines the three walls of the narthex and the interior is covered with late 19th-century wall paintings.

The church is currently parish property and is a functioning Ukrainian Greek Catholic church. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns Drohobych , Nyzhniy Verbizh, Potelych, Rohatyn, Uzhok, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

Church of Saint Archangel Mykhailo (Michael) at Uzhok

The Church of Saint Archangel Mykhailo in Uzhok is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Church of Saint Archangel Mykhailo was built in 1745 and is one of two "Boyko" style churches nominated in Ukraine. The "Boyko" architecture is differentiated by the high multi-sloping section tops among which the middle one (the nave) is always the highest.

The Church of Saint Archangel Mykhailo is a tripartite horizontal log structure built of spruce timber. The interior features an 18th-century iconostasis. The nave is covered by a huge, three-tiered hipped roof; the sanctuary roof also has three tiers. A high, well-proportioned bell tower of post-and-beam construction, covered with a low hipped roof, rises above the narthex. A skirt roof supported on the profiled ends of the projecting wall timbers encircles the church, merging with the eaves of the sanctuary roof. Inside, the nave and sanctuary are open up to the apex of the roof truss, which is reinforced with crossed beams (with two pairs in the nave). The narthex has a flat ceiling and features a choir loft.

It is surmounted by a bell tower. The church interior houses an iconostasis, an 18th-century main altar, some 17th-century icons and books dating from the same period. On the tetrapod there are icons of folk character: "The Escape to Jerusalem," "The Prayer on the Olive Mountain," "The Bearing of the Cross," and "Saint George Slaying the Dragon."

The church is currently parish property and is a functioning Ukrainian Orthodox church. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych , Matkiv, Nyzhniy Verbizh, Potelych, Rohatyn, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

The Church of the Nativity at Nyzhniy Verbizh

The Church of the Nativity at Nyzhniy Verbizh is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Church of the Nativity was built in 1808 and is one of two "Hutsul" style churches nominated in Ukraine. The "Hutsul" architecture is differentiated by the emergence of two additional spaces to the both sides of the nave. The added space makes this type of church appear as a cruciform shape when observed from above. The central space is always capped with octagonal pyramid, but the side spaces may vary from the gable roof to an additional four domes. The Church of the Nativity is a five domed, cruciform shaped log structure made of squared spruce timber. The polychrome interior dates from the late 20th century while the iconostasis dates from the beginning of the 19th century. The walls above the skirt roof and the domes were covered with ornamented sheet metal in 1990. The log built structure below the skirt roof is unclad and oil-painted. A high octagonal tower covered by a tented dome, in turn surmounted by a blind lantern and a miniature cupola rises above each of the log rooms (the structure above the nave being higher than the rest). An enclosed porch

has been added to the southern entrance of the narthex, with a rectangular sacristy abutting the sanctuary from the north. All of the interior spaces are open up to the top of the roof. The choir loft, initially installed against the east wall of the narthex was transferred to its west wall in the 1950s. The main and side altars dating from the beginning of the 19th century and a collection of icons from the late 18th century survive.

The church is currently parish property and is a functioning Ukrainian Orthodox church of the Kiev Patriarch. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych , Matkiv, Potelych, Rohatyn, Uzhok, Yasynia, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

The Church of the Ascension of Our Lord at Yasynia

The Church of the Ascension of Our Lord in Yasynia is one of eight wooden churches in Western Ukraine nominated to the United Nations Educational Scientific and Cultural Organization's (UNESCO) World Heritage List by the Department of Restoration and Reconstruction of Architectural Complexes at Lviv Polytechnic National University in 2010. Eight wooden churches in Eastern Poland were also nominated that same year. The selection and nomination process of the sixteen churches was a joint effort by professionals in Ukraine and Poland.

The Church of the Ascension of Our Lord was built in 1824 and is one of two "Hutsul" style churches nominated in Ukraine. The "Hutsul" architecture is differentiated by the emergence of two additional spaces to the both sides of the nave. The added space makes this type of church appear as a cruciform shape when observed from above. The central space is always capped with octagonal pyramid, but the side spaces may vary from the gable roof to an additional four domes.

The Church of the Ascension of Our Lord it is a horizontal log structure made of spruce. The interior boasts an 18th-century iconostasis. The church features a square nave covered with a tented dome capped by a miniature conical dome set on a low octagonal quasi-lantern. This adjoins the narrower sanctuary and narthex which are covered by a gable roof with small eaves. The church is encircled by a skirt roof supported on profiled brackets. It is punctuated by a new enclosed porch added to the west wall of the narthex. The church walls, roofs and tented dome are covered with

shingles. Inside, the nave is open to the base of the lantern-like structure and the dome structure is reinforced with crossed beams. Interior furnishings include the iconostasis, some 18th century icons and early 19th-century gonfalons.

The church is currently parish property and is shared by both the Ukrainian Greek Catholic and Ukrainian Orthodox churches. The other Ukrainian churches nominated to the UNESCO World Heritage List are located in the towns of Drohobych , Matkiv, Nyzhniy Verbizh, Potelych, Rohatyn, Uzhok, and Zhovkva. If you would like more information concerning the nominated wooden churches in Western Ukraine, please visit Lviv Polytechnic's webpage at <http://lp.edu.ua/> or UNESCO's webpage at <http://whc.unesco.org/en/tentativelists/5494/>.

**APPENDIX 3: FORMAT FOR THE NOMINATION OF PROPERTIES FOR THE
INSCRIPTION ON THE WORLD HERITAGE LIST**

From the UNESCO World Heritage Centre

Available on-line at <http://whc.unesco.org/archive/opguide08-en.pdf#annex5>



FORMAT FOR THE NOMINATION OF PROPERTIES FOR INSCRIPTION ON THE
WORLD HERITAGE LIST



**This Format must be used for all nominations
submitted after 2 February 2005**

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- The Nomination Format is available at the following Web address: <http://whc.unesco.org/en/nominationform>
 - Further guidance on the preparation of nominations can be found in Section III of the *Operational Guidelines*
 - The original signed version of the completed Nomination Format should be sent in English or French to
UNESCO World Heritage Centre
7, place de Fontenoy
75352 Paris 07 SP
France
Telephone: +33 (0) 1 4568 1571
Fax: +33 (0) 1 4568 5570
E-mail: wh-nominations@unesco.org

Executive Summary

This information, to be provided by the State Party, will be updated by the Secretariat following the decision by the World Heritage Committee. It will then be returned to the State Party confirming the basis on which the property is inscribed on the World Heritage List.

State Party	
State, Province or Region	
Name of Property	
Geographical coordinates to the nearest second	
Textual description of the boundary(ies) of the nominated property	
A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone (if present)	Attach A4 (or "letter") size map
Justification Statement of Outstanding Universal Value (text should clarify what is considered to be the outstanding universal value embodied by the nominated property)	
Criteria under which property is nominated (itemize criteria) (see Paragraph 77 of the <i>Operational Guidelines</i>)	
Name and contact information of official local institution/agency	Organization: Address: Tel: Fax: E-mail: Web address:

Properties for inscription on the World Heritage List

Note: In preparing the nomination, States Parties should use this format but delete the explanatory notes.

NOMINATION FORMAT	EXPLANATORY NOTES
<p>1. Identification of the Property</p>	<p>Together with Section 2, this is the most important section in the nomination. It must make clear to the Committee precisely where the property is located and how it is geographically defined. In the case of serial nominations, insert a table that shows the name of the component part, region (if different for different components), coordinates, area and buffer zone. Other fields could also be added (page reference or map number, etc.) that differentiate the several components.</p>
<p>1.a Country (and State Party if different)</p>	
<p>1.b State, Province or Region</p>	
<p>1.c Name of Property</p>	<p>This is the official name of the property that will appear in published material about World Heritage. It should be concise. Do not exceed 200 characters, including spaces and punctuation.</p> <p>In the case of serial nominations (see Paragraphs 137-140 of the <i>Operational Guidelines</i>), give a name for the ensemble (e.g., <i>Baroque Churches of the Philippines</i>). Do not include the name of the components of a serial nomination, which should be included in a table as part of 1.d and 1.f.</p>
<p>1.d Geographical coordinates to the nearest second</p>	<p>In this space provide the latitude and longitude coordinates (to the nearest second) or UTM coordinates (to the nearest 10 metres) of a point at the approximate centre of the nominated property. Do not use other coordinate systems. If in doubt, please consult the Secretariat.</p> <p>In the case of serial nominations, provide a table showing the name of each property, its region (or nearest town as appropriate), and the coordinates of its centre point. Coordinate format examples:</p> <p>N 45° 06' 05" W 15° 37' 56" or UTM Zone 18 Easting: 45670 Northing: 486750</p>

NOMINATION FORMAT	EXPLANATORY NOTES
<p>1.e Maps and plans, showing the boundaries of the nominated property and buffer zone</p>	<p>Annex to the nomination, and list below with scales and dates:</p> <p>(i) An original copy of a topographic map showing the property nominated, at the largest scale available which shows the entire property. The boundaries of the nominated property and buffer zone should be clearly marked. Either on this map, or an accompanying one, there should also be a record of the boundaries of zones of special legal protection from which the property benefits. Multiple maps may be necessary for serial nominations.</p> <p>Maps may be obtained from the addresses shown at the following Web address http://whc.unesco.org/en/mapagencies</p> <p>If topographic maps are not available at the appropriate scale, other maps may be substituted. All maps should be capable of being georeferenced, with a minimum of three points on opposite sides of the maps with complete sets of coordinates. The maps, untrimmed, should show scale, orientation, projection, datum, property name and date. If possible, maps should be sent rolled and not folded.</p> <p>Geographic Information in digital form is encouraged if possible, suitable for incorporation into a GIS (Geographic Information System). In this case the delineation of the boundaries (nominated property and buffer zone) should be presented in vector form, prepared at the largest scale possible. The State Party is invited to contact the Secretariat for further information concerning this option.</p> <p>(ii) A Location Map showing the location of the property within the State Party,</p> <p>(iii) Plans and specially prepared maps of the property showing individual features are helpful and may also be annexed.</p> <p>To facilitate copying and presentation to the Advisory Bodies and the World Heritage Committee A4 (or "letter") size reduction and a digital image file of the principal maps should be included in the nomination text if possible.</p> <p>Where no buffer zone is proposed, the nomination must include a statement as to why a buffer zone is not required for the proper conservation of the nominated property.</p>

NOMINATION FORMAT	EXPLANATORY NOTES
<p>1.f Area of nominated property (ha.) and proposed buffer zone (ha.)</p> <p>Area of nominated property: _____ ha</p> <p>Buffer zone _____ ha</p> <p>Total _____ ha</p>	<p>In the case of serial nominations (see Paragraphs 137-140 of the <i>Operational Guidelines</i>), insert a table that shows the name of the component part, region (if different for different components), coordinates, area and buffer zone.</p> <p>The serial nomination table should also be used to show the size of the separate nominated areas and of the buffer zone(s).</p>
<p>2. Description</p>	
<p>2.a Description of Property</p>	<p>This section should begin with a description of the nominated property at the date of nomination. It should refer to all the significant features of the property.</p> <p>In the case of a cultural property this section will include a description of whatever elements make the property culturally significant. It could include a description of any building or buildings and their architectural style, date of construction, materials, etc. This section should also describe important aspects of the setting such as gardens, parks etc. For a rock art site, for example, the description should refer to the rock art as well as the surrounding landscapes. In the case of an historic town or district, it is not necessary to describe each individual building, but important public buildings should be described individually and an account should be given of the planning or layout of the area, its street pattern and so on.</p> <p>In the case of a natural property the account should deal with important physical attributes, geology, habitats, species and population size, and other significant ecological features and processes. Species lists should be provided where practicable, and the presence of threatened or endemic taxa should be highlighted. The extent and methods of exploitation of natural resources should be described.</p> <p>In the case of cultural landscapes, it will be necessary to produce a description under all the matters mentioned above. Special attention should be paid to the interaction of man and nature.</p> <p>The entire nominated property identified in section 1 (Identification of the Property) should be described. In the case of serial nominations (see Paragraphs 137-140 of the <i>Operational Guidelines</i>), each of the component parts should be separately described.</p>
<p>2.b History and Development</p>	<p>Describe how the property has reached its present form and condition and the significant changes that it has undergone, including recent conservation history.</p>

NOMINATION FORMAT	EXPLANATORY NOTES
	<p>This should include some account of construction phases in the case of monuments, sites, buildings or groups of buildings. Where there have been major changes, demolitions or rebuilding since completion they should also be described.</p> <p>In the case of a natural property, the account should cover significant events in history or pre-history that have affected the evolution of the property and give an account of its interaction with humankind. This will include changes in the use of the property and its natural resources for hunting, fishing or agriculture, or changes brought about by climatic change, floods, earthquake or other natural causes.</p> <p>Such information will also be required in the case of cultural landscapes, where all aspects of the history of human activity in the area needs to be covered.</p>
<p>3. Justification for Inscription</p>	<p>This section must make clear why the property is considered to be of "outstanding universal value".</p> <p>The whole of this section of the nomination should be written with careful reference to the criteria for inscription found in Paragraph 75 of the <i>Operational Guidelines</i>. It should not include detailed descriptive material about the property or its management, which are addressed in other sections, but should concentrate on why the property is important.</p>
<p>3.a Criteria under which inscription is proposed (and justification for inscription under these criteria)</p>	<p>See Paragraph 77 of the <i>Operational Guidelines</i>.</p> <p>Provide a separate justification for each criterion cited.</p> <p>State briefly how the property meets those criteria under which it has been nominated (where necessary, make reference to the "description" and "comparative analysis" sections below, but do not duplicate the text of these sections.).</p>
<p>3.b Proposed Statement of Outstanding Universal Value</p>	<p>Based on the criteria used above, the proposed Statement of Outstanding Universal Value should make clear why the property is considered to merit inscription on the World Heritage List (see Paragraphs 154-157 of the <i>Operational Guidelines</i>). It may be a unique survival of a particular building form or habitat or designed town. It may be a particularly fine or early or rich survival and it may bear witness to a vanished culture, way of life or eco-system. It may comprise assemblages of threatened endemic species, exceptional eco-systems, outstanding landscapes or other natural phenomena.</p>
<p>3.c Comparative analysis (including state of conservation of similar properties)</p>	<p>The property should be compared to similar properties, whether on the World Heritage List or not. The comparison should outline the similarities the nominated property has with other properties and the reasons that make the nominated property stand out. The comparative</p>

NOMINATION FORMAT	EXPLANATORY NOTES
<p>3.d Integrity and/or Authenticity</p>	<p>The statement of integrity and/or authenticity should demonstrate that the property fulfils the conditions of integrity and/or authenticity set out in Section II.D of the <i>Operational Guidelines</i>, which describe these conditions in greater detail.</p> <p>In the case of a cultural property it should also record whether repairs have been carried out using materials and methods traditional to the culture, in conformity with the Nara Document (1995) (see Annex 4).</p> <p>In the case of natural properties it should record any intrusions from exotic species of fauna or flora and any human activities that could compromise the integrity of the property.</p>
<p>4. State of Conservation and factors affecting the Property</p>	
<p>4.a Present state of conservation</p>	<p>The information presented in this section constitutes the base-line data necessary to monitor the state of conservation of the nominated property in the future. Information should be provided in this section on the physical condition of the property, any threats to the integrity of the property and conservation measures at the property (see Paragraph 132)</p> <p>For example, in a historic town or area, buildings, monuments or other structures needing major or minor repair works, should be indicated as well as the scale and duration of any recent or forthcoming major repair projects.</p> <p>In the case of a natural property, data on species trends or the integrity of eco-systems should be provided. This is important because the nomination will be used in future years for purposes of comparison to trace changes in the condition of the property.</p> <p>For the indicators and statistical benchmarks used to monitor the state of conservation of the property see section 6 below.</p>
<p>4.b Factors affecting the property</p>	<p>This section should provide information on all the factors which are likely to affect or threaten the Outstanding Universal Value of a property. It should also describe any difficulties that may be encountered in addressing such problems. Not all the factors suggested in this section are appropriate for all properties. They are indicative and are intended to assist the State Party to identify the factors that are relevant to each specific property.</p>

NOMINATION FORMAT	EXPLANATORY NOTES
<p>(i) Development Pressures (e.g., encroachment, adaptation, agriculture, mining)</p>	<p>Itemize types of development pressures affecting the property, e.g., pressure for demolition, rebuilding or new construction; the adaptation of existing buildings for new uses which would harm their authenticity or integrity; habitat modification or destruction following encroaching agriculture, forestry or grazing, or through poorly managed tourism or other uses; inappropriate or unsustainable natural resource exploitation; damage caused by mining; the introduction of exotic species likely to disrupt natural ecological processes, creating new centres of population on or near properties so as to harm them or their settings.</p>
<p>(ii) Environmental pressures (e.g., pollution, climate change, desertification)</p>	<p>List and summarize major sources of environmental deterioration affecting building fabric, flora and fauna.</p>
<p>(iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)</p>	<p>Itemize those disasters which present a foreseeable threat to the property and what steps have been taken to draw up contingency plans for dealing with them, whether by physical protection measures or staff training.</p>
<p>(iv) Visitor/tourism pressures</p>	<p>Describe the "carrying capacity" of the property. Can it absorb the current or likely number of visitors without adverse effects?</p> <p>An indication should also be given of the steps taken to manage visitors and tourists. Possible forms of deterioration due to visitor pressure are: wear on stone, timber, grass or other ground surfaces; increases in heat or humidity levels; disturbances to species habitats; or disruption of traditional cultures or ways of life.</p>
<p>(v) Number of inhabitants within the property and the buffer zone</p> <p>Estimated population located within:</p> <p>Area of nominated property _____</p> <p>Buffer zone _____</p> <p>Total _____</p> <p>Year _____</p>	<p>Give the best available statistics or estimate of the number of inhabitants living within the nominated property and any buffer zone. Indicate the year this estimate or count was made.</p>
<p>5. Protection and Management of the Property</p>	<p>This section of the nomination is intended to provide a clear picture of the legislative, regulatory, contractual, planning, institutional and/or traditional measures (see Paragraph 132 of the <i>Operational Guidelines</i>) and the management plan or other management system (Paragraphs 108 to 118 of the <i>Operational Guidelines</i>) that is in place to protect and manage the property as</p>

NOMINATION FORMAT	EXPLANATORY NOTES
	and protective measures and with the practicalities of day-to-day administration and management.
5.a Ownership	Indicate the major categories of land ownership (including State, Provincial, private, community, traditional, customary and non-governmental ownership, etc.).
5.b Protective designation	List the relevant legal, regulatory, contractual, planning, institutional and/ or traditional status of the property; For example, national or provincial park; historic monument, protected area under national law or custom, or other designation. Provide the year of designation and the legislative act(s) under which the status is provided. If the document cannot be provided in English or French, an English or French executive summary should be provided highlighting the key provisions.
5.c Means of implementing protective measures.	Describe how the protection afforded by its legal, regulatory, contractual, planning, institutional and/ or traditional status indicated in section 5.b, actually works.
5.d Existing plans related to municipality and region in which the proposed property is located (e.g., regional or local plan, conservation plan, tourism development plan)	List the agreed plans which have been adopted with the date and agency responsible for preparation. The relevant provisions should be summarized in this section. A copy of the plan should be included as an attached document as indicated in section 7.b. If the plans exist only in a language other than English or French, an English or French executive summary should be provided highlighting the key provisions.
5.e Property management plan or other management system	As noted in Paragraphs 132 of the <i>Operational Guidelines</i> , an appropriate management plan or other management system is essential and shall be provided in the nomination. Assurances of the effective implementation of the management plan or other management system are also expected. A copy of the management plan or documentation of the management system shall be annexed to the nomination, in English or French as indicated in section 7.b. If the management plan exists only in a language other than English or French, an English or French detailed description of its provisions shall be annexed. Give the title, date and author of management plans annexed to this nomination. A detailed analysis or explanation of the management plan or a documented management system shall be provided.
5.f Sources and levels of finance	Show the sources and level of funding which are available to the property on an annual basis. An

NOMINATION FORMAT	EXPLANATORY NOTES
	estimate could also be given of the adequacy or otherwise of resources available, in particular identifying any gaps or deficiencies or any areas where assistance may be required.
5.g Sources of expertise and training in conservation and management techniques	Indicate the expertise and training which are available from national authorities or other organizations to the property.
5.h Visitor facilities and statistics	As well as providing any available statistics or estimates of visitor numbers or patterns over several years, this section could describe the facilities available on site for visitors, for example interpretation/explanation, whether by trails, guides, notices or publications; property museum, visitor or interpretation centre; overnight accommodation; restaurant or refreshment facilities; shops; car parking; lavatories; search and rescue.
5.i Policies and programmes related to the presentation and promotion of the property	This section refers to Articles 4 and 5 of the <i>Convention</i> regarding the presentation and transmission to future generations of the cultural and natural heritage. States Parties are encouraged to provide information on the policies and programmes for the presentation and promotion of the nominated property.
5.j Staffing levels (professional, technical, maintenance)	Indicate the skills and training which are available at the property.
6. Monitoring	This section of the nomination is intended to provide the evidence for the state of conservation of the property which can be reviewed and reported on regularly so as to give an indication of trends over time.
6.a Key indicators for measuring state of conservation	<p>List in table form those key indicators that have been chosen as the measure of the state of conservation of the whole property (see section 4.a above). Indicate the periodicity of the review of these indicators and the location where the records are kept. They could be representative of an important aspect of the property and relate as closely as possible to the Statement of Outstanding Universal Value (see section 2.b above). Where possible they could be expressed numerically and where this is not possible they could be of a kind which can be repeated, for example by taking a photograph from the same point. Examples of good indicators are the:</p> <ul style="list-style-type: none"> (i) number of species, or population of a keystone species on a natural property; (ii) percentage of buildings requiring major repair in a historic town or district; (iii) number of years estimated to elapse before a major conservation programme is likely to be completed; (iv) stability or degree of movement in a particular building or element of a building; (v) rate at which encroachment of any kind on a property has increased or diminished.

NOMINATION FORMAT	EXPLANATORY NOTES

Indicator	Periodicity	Location of Records

NOMINATION FORMAT	EXPLANATORY NOTES
6.b Administrative arrangements for monitoring property	Give the name and contact information of the agency(ies) responsible for the monitoring referenced in 6.a.
6.c Results of previous reporting exercises	List, with a brief summary, earlier reports on the state of conservation of the property and provide extracts and references to published sources (for example, reports submitted in compliance with international agreements and programmes, e.g., Ramsar, MAB).
7. Documentation	This section of the nomination is the check-list of the documentation which shall be provided to make up a complete nomination.
7.a Photographs, slides, image inventory and authorization table and other audiovisual materials	<p>States Parties shall provide a sufficient number of recent images (prints, slides and, where possible, electronic formats, videos and aerial photographs) to give a good general picture of the property.</p> <p>Slides shall be in 35mm format and electronic images in jpg format at a minimum of 300 dpi (dots per inch) resolution. If film material is provided, Beta SP format is recommended for quality assurances.</p> <p>This material shall be accompanied by the image inventory and photograph and audiovisual authorization form as set out below.</p> <p>At least one photograph that may be used on the public web page illustrating the property shall be included.</p> <p>States Parties are encouraged to grant to UNESCO, in written form and free of charge, the non exclusive cession of rights to diffuse, to communicate to the public, to publish, to reproduce, to exploit, in any form and on any support, including digital, all or part of the images provided and license these rights to third parties.</p> <p>The non exclusive cession of rights does not impinge upon intellectual property rights (rights of the photographer / director of the video or copyright owner if different) and that when the images are distributed by UNESCO a credit to the photographer / director of the video is always given, if clearly provided in the form.</p> <p>All possible profits deriving from such cession</p>

NOMINATION FORMAT	EXPLANATORY NOTES
Name: Title: Address: City, Province/State, Country: Tel: Fax: E-mail:	preparing the nomination. If an e-mail address cannot be provided, the information must include a fax number.
8.b Official Local Institution/Agency	Provide the name of the agency, museum, institution, community or manager locally responsible for the management of the property. If the normal reporting institution is a national agency, please provide that contact information.
8.c Other Local Institutions	List the full name, address, telephone, fax and e-mail addresses of all museums, visitor centres and official tourism offices who should receive the free <i>World Heritage Newsletter</i> about events and issues related to World Heritage.
8.d Official Web address http:// Contact name: E-mail:	Please provide any existing official web addresses of the nominated property. Indicate if such web addresses are planned for the future with the contact name and e-mail address.
9. Signature on behalf of the State Party	The nomination should conclude with the signature of the official empowered to sign it on behalf of the State Party.