

Pilgrimage as a promising direction for the development of world tourism

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Abstract. This article examines the issues of modern pilgrimage as a promising direction for the development of world tourism. The main trends in the development of the pilgrimage movement in the context of globalization processes have been identified. The main functions of the pilgrimage are analyzed, with the help of which the spiritual needs of a person are satisfied, the main motives for choosing pilgrimage tours are determined. A comparative characterization of pilgrimage as a type of religious tourism was carried out, its features and value characteristics were determined.

Keywords: *pilgrimage, religious tourism, religious culture, religious monuments, spiritual need, value orientations.*

Religion, as a special phenomenon of human identity, and religious beliefs as a way of vision of the world, does not lose weight with the development of scientific knowledge and the improvement of the technical capabilities of mankind. In the last third of the 20th – beginning of the 21st century, the world was faced with a global phenomenon that affected all world religions, described by sociologists and religious scholars as «desecularization», «religious revival» or «spiritual awakening». Sociologists received the first signals about changing the attitude of young people to religion already in 1969. At the individual level, a new religious wave in European countries began with the spread of various spiritual practices that came from the East and the search for ways of spiritual improvement. And it continued in the form of crowded or individual pilgrimages to holy places, staying in which, you can focus on the study of religious culture and the Holy Scriptures. During this period, there was a rapid growth of new pseudo-Christian sects and new religious movements. They showed that religiosity is absolutely not connected with either religious or elementary theological literacy. It is connected with the living and irritable need of people for a miracle. It is these events that are now seen as signals of the beginning of religious revival. The new religious revival was largely «interfaith and non-institutional». This is evidenced by the rapid growth of new religious movements and, above all, the charismatic movement. The end of the rise of the wave chronologically coincided with the formation around the world of a new information and communication environment – the Internet, became «the most organic media channel for religious organizations» [5].

Religious tourism is an integral part of the modern tourism industry. Cathedrals, mosques, religious museums and spiritual centers are tourist sites that are in increasing demand. Today, more than 90% of the objects of tourist interest in the world are somehow associated with a cult or religion that currently takes place or have already lost its significance or are forgotten. Pilgrimage tours as a direction of tourism are a relatively new phenomenon in the tourist sphere, although people began to make such trips in ancient times, since in most world religions there is a tradition of pilgrimage. However, this direction began to actively develop only in the last decade. Religious tourism is discussed in many popular travel magazines, but from a scientific point of view this issue is still very modest. Thus, all researchers who studied the path of St. James, as the first pilgrimage trip, agree that his pilgrim-

age was of great public importance. Spaniards have long been accustomed to the fact that there is a special path that believers or unbelievers have traveled for centuries. Thanks to knowledge about this path, many non-religious living spaces have developed here: creative, economic, political, urban, etc., which in turn led to the development of many scientific studies in this direction [6]. For example, in Spain there is an Association of followers of the path of St. James, which identifies and emphasizes many important issues of pilgrimage: manifestations of faith during a pilgrimage trip, during which a person thinks about visiting the grave of the saint; live contact with nature, good physical exercises that harmonize soul and body; pleasure in the diversity of cultural sites that are found on the way; interpersonal and intercultural communications of pilgrims.

Pilgrimage is not so much the way to a distant land as the knowledge of oneself [3, 15]. Pilgrimage is not such a unique, one-of-a-kind phenomenon; it is a derivative of a wider system of social relations. Taking as the main criterion of research primarily a tourist trip and a number of related services, religious tourism is understood as «a type of activity related to the provision of services and meeting the needs of tourists traveling to holy places and centers of religious worship» [4]. Thus, pilgrims, if they leave their usual habitat, are considered tourists, other criteria include the duration of stay in the indicated place, and the purpose of the visit, therefore pilgrimage tourism, like excursion tourism of religious themes, belongs to varieties of religious tourism.

Pilgrimage is not so unique and is not the only phenomenon of its kind, but comes from a wider social system. There is also an opinion that defines religious tourism as an integral part of pilgrimage. Scientists who share this opinion argue that the pilgrimage originated much earlier than tourism in modern form. However, in countries with important religious shrines and a large flow of pilgrimage, there is a clear difference between pilgrims and tourists. More and more cathedrals, mosques, religious museums and spiritual monuments of religion, history and culture are becoming part of the modern tourism industry [3, p. 15] and play an important role in motivating visits to certain regions or cities. Most of the religious monuments that are the objects of tourist displays are protected by their states.

Philosophical analysis should focus on the various functions that the pilgrimage performs and their interpretations. According to researchers, in most cases it is diffi-

cult to establish a clear differentiation of motives that encourage a person of the 21st century to travel to religious shrines. The basis of this motivation arises, first of

all, a spiritual need. The table 1 presents the following requirements that meet this activity [2, 26].

Table 1. – Needs that are met during the pilgrimage process

Needs	The type of activity that is satisfied
Human	The need for a break from the daily routine and immersion in the spirit world, which is beneficial for physical and mental health.
Social	In an individualistic society, where less and less people communicate face to face, pilgrimage plays a communicative role, promotes people's cohesion.
Cognitive	Cognitive and useful type of tourism, with a large share of educational and cognitive component. During pilgrimage trips, tourists have a great opportunity to learn about the history, traditions, legends of ancient monasteries and temples, to get to know the spiritual traditions of any religion.
Cultural	For example, the path of St. James has served as a vehicle for the exchange of ideas, art styles and cultural traits from time immemorial. Today, the trail has been called the main cultural route in Europe. Monasteries and temples have been centers of culture and knowledge for many centuries. Many applied folk crafts were born in the monasteries, libraries were collected, in addition, many of the monasteries and temples are architectural sights.
Economic	The passage of the path is associated with the fact that travelers consume products and services, pay for accommodation, in connection with which new economic infrastructures arise for the benefit of the provinces through which the path passes.
Political	In the old days in Spain, the pilgrimage served to unite Christians against Muslim invasions, and now it can serve to integrate into European politics.
Religious	For many travelers, pilgrimage is a path of spirituality and meditation, so necessary in the modern world, in which too much attention is paid to material things.

These fundamental characteristics are common to all types of pilgrimage, whatever the destination of the journey. The only thing that changes is the kind of religion. But in fact, it doesn't matter which religion the pilgrimage belongs to - the main thing is that it makes you think about something important and deep.

Today's reasons for pilgrimage are varied, ranging from ordinary curiosity to travel to the shrines of their faith. Many take to the path to strengthen their faith. There are those who want to be cured of diseases and visit literally all the holy places of the planet – after all, this is sometimes the only chance to gain health. The following should be singled out as the main motives (beliefs) of the pilgrimage: the desire to pray and touch the miraculous icon, imperishable relics; to confess in a cult center or religious center, or with a well-known religious figure; perform charitable work; make a donation; find and feel grace; recover from the disease; fulfill the vow. Centuries ago, people also went to worship shrines. Time passes, and the amount of traveling for reasons s faith has not decreased, but even increased. Now there is an opportunity to visit holy places without any difficulties. The choice of pilgrimage tours is striking in variety, from places that are known on a global religious scale, to sometimes small churches in villages have great holy strength, and believers know them and travel thousands of kilometers to this place, although the population of the village is no more than a hundred inhabitants. And all this conditions religious pilgrimage as a type of tourism.

That is why it is necessary to consider as one of the most important tasks of developing the sphere of religious tourism in the context of globalization not only ensuring security, but also the formation of an internal tourist product rich in a variety of basic and additional services. Globalization is a multidimensional process, but in the context of religious phenomena, including worship of shrines, the axiological aspect comes to the fore, demonstrating competition between the value bases of different cultures, leading to their actual merger (in the form of assimilation, eclecticism or partnership), or to disengage-

ment. Therefore, finding an acceptable "common language" of global interaction requires increased attention to the value "cultural codes" of each of its participants. With some certainty, it can be argued that in sociocultural reality there is a kind of "social order" for some "medium" system of values and value orientations. Innovative development of such a system can turn into the creation of another version of "esperanto." Reliance on traditional value models has not yet yielded the expected results, although the development of the theory of "Orthodox civilization" [6] is one of the options for such a solution. On the other hand, the threats of natural manifestations embedded in the culture of self-regulation mechanisms are obvious - for example, theoretically predictable attempts to create another version of the "global religion," as well as the drama of the consequences of such an "axiological cataclysm." For example, L.A. Burnyasheva believes that humility as one of the mechanisms of spiritual renewal of modern society is an increase in self-improvement, which is not imposed on the individual from the outside, it is caused by internal demands for liberation from its pride, self-satisfaction and its understanding of its own imperfection "[2, from 103]. Pilgrimage often has a "link" to the same place by followers of different faiths. At the same time, cult practices and human flows are polarized here precisely on the basis of a distinct affiliation with a certain denomination. The "pendulum" nature of globalization determines the existence, on the one hand, of a powerful line of integration of humanity in the socio-economic, political, religious and other fields. On the other hand, there is disintegration, an increase in the trends of cultural, political, religious, etc. isolationism. Agreeing with those who consider globalization itself one of the phases of the constantly operating pendulum mechanism of self-regulation of culture, which regularly "returns" from separation to unification, it is worth, as we think, paying attention to the nature and features of its newest "super-integral" phase. One of the promising directions of studying this process is to turn to the topic of identification and self-identification of mod-

ern human communities on the basis of classifying themselves as one or another "cultural type" on the basis of a spiritual and religious prism. This is why, according to many scientists, in particular Yu.S. Zhitenev [5, p. 145-146], in this regard, a rather original explanation of the increasing role of religion today is possible. Religion, according to the scientist, "scores points," gaining quite high authority in a secular (generally) society. This authority returns to her the once almost lost position of the ruler of the doom, the driver of spiritual searches and the storage of moral guidelines, put, however, under serious doubt by the century of Enlightenment, the development of science and the associated modernization of all life of human society.

Pilgrimage, as a phenomenon that manifests the specifics of globalization processes, is also experiencing an upsurge today because communication contacts have been simplified, many, formerly "locked," borders have "opened." People have become more mobile in a physical and psychological sense: against the background of the growing inertia of spiritual doing, it gives the "effect of searches," throwing around the world in search of the meaning that, strictly speaking, "is always with you." Many pilgrims believe that prayer is more effective in certain areas that are somehow connected with their religion. Modern pilgrims use the services of travel companies that specifically deal with this area. The purpose of the pilgrimage tour may be to visit a place associated with a historical event or famous historical personality, saints. In some cases, the target may be natural objects, such as lakes, springs, caves, rivers. All this is usually associated with historical or holy events, personalities or legends, which have a decisive influence on the nature of the pilgrimage tour [1, 20-22]. In general, such tours will be interesting to both believers and everyone who is interested in the history of the country of visit or religion.

The difference between pilgrimage trips and religious excursion tours lies in their goal-setting. This is the origin of the peculiarities of accommodation and meals for tourists, the specificity of the excursion route, the choice of the object of display, the content and form of the excursion itself. If for a group of a religious excursion tour, accommodation in a hotel with an abundance of entertainment facilities and modest meals in a restaurant or cafe on fast days may turn out to be insignificant in assessing the quality of the tour, then for a pilgrim this fact

can negate all other efforts of the travel agency, create psychological discomfort and emotional stress. The pilgrimage tour, unlike the religious excursion tour, includes not only a visit and qualified inspection of churches, monasteries, holy places (sources, etc.), but also the real participation of the pilgrim in the religious life of the temple or monastery, the opportunity to attend worship. Religious, cognitive and pilgrimage tours combine primarily the routes of the excursion trip and the objects of display, which often leads to a shift in these categories, when any trip to the monastery is called pilgrimage. At the same time, these tours have various goals, namely: the pilgrimage tour is primarily motivated religiously, the excursion tour is cognitive. The difference in goals determines the difference in the choice and use of methodological techniques for showing and telling, the style of communication with the group, the use of special vocabulary, etc. Staying in monasteries is beneficial. The person is emotionally influenced by everything around him: architecture, painting, icon painting, church chant, people saying prayers. All this creates the illusion of leaving for a different world, cleaner and more beautiful than the surrounding reality, more trusting and open, since people in the church community experience a sense of cohesion characteristic of the Russian mentality. Here people join in a new way of life, monasticism for them serves as an example of the preferences of a spiritual beginning to material. Therefore, historical monasteries in Russia have become a center of attraction for pilgrims and believers.

Thus, it must be determined that pilgrimage is a promising, but still insufficiently researched type of tourism that needs to be developed and popularized. Its peculiarity is that it has a beneficial effect not only on the physical aspect of a person, but also on the psychological, spiritual. It is not necessary to be a religious person to go on a pilgrimage: many perceive it simply as a journey or as a challenge to themselves, the ability to learn something new. It should be noted that in most modern countries the field of religious tourism is quite developed and profitable, and is accompanied by state support and private investment. Thus, it can be concluded that pilgrimage tourism may well reach the international level and become the main attraction of both individual regions and the whole country and play an important economic role in the development of a certain territory.

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