

CHAPTER «PHILOSOPHICAL SCIENCES»

PHILOSOPHICAL APPROACH TO PILGRIMAGE AS A SOCIOCULTURAL PHENOMENON ON THE EXAMPLE OF MAJOR WORLD RELIGIONS

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Abstract. The article studies pilgrimage tourism as a modern socio-cultural phenomenon on the example of major world religions. An attempt is made to explain and define its features, drawing a parallel between religious (cultural) tourism and pilgrimage. It is defined that at the heart of modern pilgrimage is an ancient religious tradition, which becomes a global socio-cultural phenomenon against the background of the weakening role of the world's political ideologies. In addition, pilgrimage contributes to the expansion of modern inter-civilizational contacts, making all corners of the planet accessible to pilgrim flows, but it dramatically changes the nature of interpersonal communication and is reflected in the spiritual attitudes of modern pilgrims. The various forms of modern pilgrimage, their features and manifestations in the intercultural communication of believers during the period of their religious journeys are also investigated. On the other hand, it is determined that the existing modern dominant global trends in the end-to-end commercialization, which turn resources, national cultural and religious shrines into goods. Therefore, although religious travel has its own characteristics, it is still concerned with the provision of traditional tourist services, as well as other tours, and pilgrimage becomes part of the tourism business. Considering pilgrimage as a socio-cultural phenomenon in the world religions, special attention is paid to the organic combination of national and supranational, that is, the practice of this ancient tradition

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common to a particular confession. For more understanding of principles of formation of streams of religious tourism the analysis of confessional differentiation of territorial religious systems on an example of Europe is made. Pilgrimage has been defined as a perspective type of tourism which can reach the international level, become the main attraction of both separate regions and the whole country and play an important economic role in the development of a certain territory. That is why the modern pilgrimage requires development and popularization.

1. Introduction

In various religions of the world there is a phenomenon that is often defined in Ukrainian as «pilgrimage». Tourism in the modern world is an integral part of human life, and religious tourism, which includes pilgrimage, corresponds to the growing spiritual needs of humanity. In most religions pilgrimage plays a traditional missionary role, contributing to the assertion of religious truths in society and attraction to a particular religion. The specificity of pilgrimage is determined by the peculiarities of religious consciousness of believers, which, in turn, is associated with the nature of doctrines and cult practices of one or another religious trend. In order to consider the phenomenon of pilgrimage itself, a number of psychological, sociological, culturological and religious studies questions arise today. Every religion, like every culture, has its own tradition of pilgrimage as a spiritual mission of believers.

Pilgrimage should be seen as a universal long-standing religious tradition, which is preserved as one of the largest and actively developing modern socio-cultural phenomena, based on the pattern of the return of public interest in the interaction of local civilizations in a global world, against the background of the weakening role of political ideologies. Religious pilgrimage, as an ancient cultural tradition, was able to preserve its unchanged essence for thousands of years and has become an integral part of the modern world. The external conditions for religious travel have changed, but the goals and content of pilgrimage in the world's religions remain unchanged.

The constant expansion of pilgrimage travel today is one of the most important spheres of inter-civilizational contact, vividly manifesting the multifaceted trends of our time. On the one hand, it is the «erasure» of

borders and the most important ethno-cultural differences, the apparent «damage» of sovereignty and the spread of «typical» subcultures, which change the lifestyle of individual nations, as well as the development of global transport and tourism infrastructure on a unified basis. All this infinitely expands the possibilities of any, including intercontinental connections, making all corners of the planet accessible to pilgrim flows, but it radically changes the nature of interpersonal communication and is reflected in the spiritual attitudes of contemporary pilgrims. At the same time, there are dominant trends in transversal commercialization, which turns resources, national cultural and religious shrines into commodities, and pilgrimages into part of the tourist business. On the other hand, it is above all a return to cultural and civilizational origins, a real interest of new generations in religions and the rise of traditional civilizational, ethnic and civic self-identification, which becomes a natural and adequate response of the individual to destructive external influences [7, p. 60–61].

In spite of the common name, pilgrimage traditions and criteria for their evaluation in different religions differ significantly, so literally this term is most often used in relation to Christian pilgrimage. The tradition of pilgrimage to holy places is being revived not only among Orthodox Christians, but also among followers of other great religions, such as Muslims and Buddhists. At the same time, pilgrimages from different religions, including pilgrimages over «counter routes,» where various pilgrimage routes intersect (for example, Jerusalem, Damascus, Constantinople, Delhi and others), where pilgrims of different religions travel and head to holy places, and where pilgrims from different religions and cultures actively interact with each other, have become a mass phenomenon and have affected all areas of public life in recent decades, dictating the need to consider pilgrimage as a sociocultural phenomenon at the junction. Taking into account the intensity of intercultural and interconfessional contacts, which constantly arise during the period of pilgrimage, the need to study and explain the features of intercultural communication of believers during religious travel increases.

Analysis of studies and publications. Considering the degree to which this problem has been developed, it should be assumed that the role of shrines in the formation of personality and in the life of society is one of the most complex issues at the junction of the sciences of philosophy, cultural studies,

history, and religious studies. The most developed scientific direction in our country has been research on various aspects of the history of Christian pilgrimage. Most of the research has been presented either by compiling and summarizing empirical observations, or by examples of pilgrims' journeys in previous periods, or by travel guides and descriptions of sacred places.

The topic of pilgrimage has always attracted the attention of cultural scientists, philosophers, geographers, theologians, religious scholars, art historians and anthropologists, among them: V.M. Vorobyov, S. Gnutova, V.M. Zhivov, D.N. Zamyatin, L.A. Ilyunina, E.A. Kaluzhnikova, M. Kerimov, A.V. Kirichenko, Archbishop Mark (Golovkov), I.V. Mokletsova, A.E. Musin, A.S. Panarin, A.A. Peskova, M.B. Piotrovsky, H.V. Poplavskaya, V. Popov, Y. Pyatnitsky, V.N. Rastorguev, A.V. Ryndina, V.N. Toporov, T.B. Schepanskaya, E.M. Yukhimenko. The issue of pilgrimage and religious tourism in recent years has been considered by scientists engaged in complex scientific research in the field of tourism, among them: V. Antyufeev, Y.K. Bainazarovo, M.B. Birzhakov, I.V. Brandt, S.Y. Zhitenev, P.I. Karanevsky, M.S. Kirova, V.S. Novikov, Y. Putrik, S.I. Resnyanskaya, T.T. Christov. But the essential aspects and features of the organization of religious tourism in the world religions have not been studied enough.

Therefore, the purpose of the study is to determine the essence and features of the development of pilgrimage and religious tourism in the major religions of the world.

2. The essence of pilgrimage as a modern socio-cultural phenomenon

In recent years, the idea of pilgrimage has become widespread as a phenomenon that consists of two interrelated forms that are not entirely correct, that is, they do not correspond to traditional views. The first form is a religious pilgrimage to the Holy places of representatives of different religions, consecrated by centuries-old traditions of veneration and worship. The second form is secular travel (pilgrimage) of tourists, regardless of their religious affiliation, to various, as a rule, monumental, memorable and other religious and secular objects. To confirm this approach, his followers suggest that the pilgrimage ritual should be considered as a sacred act, characteristic both for worshipping a sacred place of a particular religion and for visiting a secular object. As a rule, this approach does not provide for a clear distinction between the sacred, that is, the sacred, and the pseudo-

sacred content of the action itself, which in fact cannot be achieved without the presence of a certain religious culture of the society or at least part of it.

Of course, rituals can be both religious and secular, but it should be emphasized that they cannot be the same in their content. Meanwhile, sacred places are considered places that have religious significance for certain religious communities. These include (but are not limited to) places of worship, cemeteries, and temples, as well as their surroundings, if they are an integral part of these places. That is, sacred places have clearly defined boundaries, which are determined by the tradition of each religious community, but it is recognized that any sacred place can have religious significance for many religious groups.

Proponents of the secular interpretation of the essence of pilgrimage rely on an extremely broad understanding of the ritual, which is supposedly «interpreted by modern science as a historically formed form of complex symbolic behavior» [5, p. 15]. However, when visiting secular objects, such as monumental sculptures of politicians, mausoleums, war memorials and monuments belonging to representatives of modern mass art, there are no complex symbolic rituals, of course, if the laying of flowers or the performance of songs should not be considered as such. This typology is one-sided and ineffective, since it is based on the formal similarity of socio-cultural and religious phenomena that are heterogeneous in meaning, such as pilgrimage and tourism.

Here it is worth noting that different types of tourism are defined in accordance with the main purpose of a tourist trip. Many modern domestic and foreign scientists and experts refer to religious tourism as cognitive travel, recognizing that most tourist trips, as a rule, have several goals. Emphasizing that tourism and pilgrimage are not the same thing and are different socio-cultural activities, it is necessary to recognize the fact that the terminological basis of pilgrimage is borrowed from the tourism industry, such as «pilgrimage tourism», «secular pilgrimage», «pilgrimage product», «pilgrimage tour», etc., it seems unfounded. While recognizing the groundlessness of using the term «secular pilgrimage», it is important to note that behind deliberate attempts to mix different socio-cultural activities, there is a tendency to limit the cultural and civilizational diversity of human activities, which is typical of the ideology and practice of a globalized world. This is an attempt to establish the possibility of implementing so-called

universal cultural mechanisms, and leads to a significant distortion of the idea of the phenomenon of religious pilgrimage itself. Thus, it is necessary to emphasize that the term «secular pilgrimage» should be avoided, which is essentially tourism, that is, a fundamentally different social phenomenon that can be defined by the term «religious tourism».

Thus, the destruction of the identity and intrinsic value of the idea of religious pilgrimage as a traditional socio-cultural phenomenon inevitably leads to the loss and erosion of its unique nature, reaches the centuries-old past. It should also be noted that, despite various statements by supporters of the so-called «secular pilgrimage», believers of any religion in real life never recognize worldly objects as shrines that should be worshipped. The same applies to atheists or people who, due to professional necessity, have to visit secular memorials or other memorable objects, they will never recognize them as a real Holy place and object of worship. In this regard, the following definition of pilgrimage as a socio-cultural and religious phenomenon that exists in many world and national religions can be considered the most appropriate. Pilgrimage is a traditional form of religious activity that involves believers traveling to visit and worship shrines outside of their permanent place of residence.

Tourism, in turn, is a journey with educational or any other goals, except for making money in the place of visiting. One of the most popular types of tourism is religious tourism. The main educational object in this type of tourism is the history of sacred places, the life of saints, architecture, acquaintance with the art of the Church. All this is defined in the excursion trip, which is the most important element of travel for a tourist. An excursion trip can also be part of a pilgrimage, but it is not the main or mandatory element, but it can be an auxiliary one. The most important thing in the pilgrimage is worship, prayers and religious worship of shrines. Any pilgrimage is a part of the religious life of every believer. In the process of pilgrimage, the main thing during prayer is not the external performance of rituals, but the spiritual renewal that occurs in a Christian, Muslim or Buddhist as the predominance of a certain spiritual mood in the heart. The characteristics of any pilgrims are largely determined by the peculiarities of the religious consciousness of believers. Therefore, it is equally important to understand the differences between the definitions of different religious tourism destinations (see table 1).

Table 1

Religious travel as a type of tourist activity

Type of tourist activity	Definition of the concept	Source
Pilgrimage	as one of the aspects of the spiritual activity of the Church, having ancient roots, is a form of worship and worship of the flock, attending divine services in Holy places and performing prayerful communion with the faithful of other local churches as an expression of the unity and conciliarity of the Orthodox Church, according to the teachings of Holy Scripture, Ecumenical councils and the Holy fathers.	Proceedings of the international pilgrimage conference. Kiev. October 22, 2010
Religious tourism is	a type of activity related to the provision of services and satisfaction of the needs of tourists traveling to Holy sites and religious centers located outside their usual environment.	Babkin A.V. [1]
Tourism is	the temporary departures (travel) people in another country or place other than the place of permanent residence for a period from 24 hours to 6 months per calendar year or committing at least one night in the entertainment, health, sports, guest, educational, religious and other purposes without the lessons, activities, paid from a local source (Franz. tourisme – from tour – walk, trip).	Birzhakov N. by [2]

If you take into account that pilgrimage tours – these are long trips, where only believers go, and educational trips are not offered, then sightseeing tours are intended only for tourists, the tour should be part of both a long trip and a short stay in the trip. Table 3 defines the different types of trips and describes each type of pilgrimage tourism (see table 2).

Based on all of the above, we can conclude that modern travel (religious, not an exception), directly related to the need to provide tourists with various vital services: food, transportation, paperwork. The organization of religious tours and their characteristics, although very specific, is that tourists need to properly provide a full range of tourist services. This suggests that when a religious tour is clearly dosed with a classic set of services: accommodation, food, transportation, paperwork, etc., its content does not suffer at all [6].

Types of religious travel

Type of trip	Example
Pilgrimage	such trips always include divine services (usually ritual), akathist readings (glorification), prayers [1, p. 35–39], there is also a historical aspect, but it is mainly associated with events directly related to Orthodoxy in the region: the appearance of monasteries, the life of saints, persecution, and the protection of monasteries from enemies. First of all, these are Russia, Ukraine, Belarus, Serbia, Italy, mount Athos (Greece), and the Holy land (Israel) [4, p. 19–25]
A pilgrimage with a large proportion of Orthodox pilgrimage tourism [11, p. 35-49]	such travel occurs predominantly in Europe: Germany, France, Spain, Portugal and North America, which have all the hallmarks of pilgrimage (ritual, meeting with priests and parishioners of the local churches, prayer for the travelers), but in addition, the guide provides information not only about the pre-Christian history, which is known not only for the preaching of the Holy Apostle Paul. In Paris, pilgrims will visit not only the place where the Savior's crown of Thorns is kept in the CathedralNotre-Dame de Paris, but also the Eiffel tower, legendaryMontmartre and the Champs-Elysees. In the United States, pilgrims will not only visit Christian churches and monasteries, but also see Niagara falls and the Grand Canyon [11, p. 19–25].
Trips with a predominance of Christian pilgrimage tourism, although the pilgrimage component remains noticeable	for example, a trip to Ethiopia. The Ethiopian Church is the Coptic. It differs from the Greek Orthodox Church (including the Russian Orthodox Church) in dogma, so participation in joint services is canonically prohibited. However, this is an interesting country from a Christian point of view, where the pure sincerity of iconography, ancient churches, and universal veneration of Christ, Mary, and saints have been preserved in a country that is almost completely isolated from the Christian world.

3. Confessional dimensions of modern types of religious travel

To analyze the confessional dimensions of modern types of religious travel, it is most convenient to consider pilgrimage practices in the three main world religions-Christianity, Buddhism, and Islam. Considering society as a socio-cultural phenomenon in world religions, one should also pay attention to the organic combination of national and supranational, that is, the practice of this ancient tradition common to a particular denomination. Also, the process of forming generally important sacred sites for each religion and their

memorializations are important for understanding the emergence of mass pilgrimage in world religions. The consecration and further commemoration of places associated with the earthly life of Christ, Buddha and the prophet Mohamed became common factors in the emergence and development of pilgrimage and ritual culture of worship in three world religions.

To analyze the formation of pilgrimage destinations, it is equally important to understand the confessional division of territorial religious systems. For example, Europe is very different in the confessional differentiation of territorial religious systems that cover large areas of the continent, forming continental religious fields [6]. The current confessional and geographical composition of European regions is as follows (see table 3).

Accordingly, the definition of Europe as a continent of common Christian culture in accordance with the Catholic tradition is not perceived equally by Orthodox and Protestants, since Christian Europe was formed not only by Catholic Rome, but by Byzantium. The Protestant reformation and the Catholic counter-reformation also gave an impetus to its further development. After all, Western and Eastern Christianity identified themselves with different socio-political and cultural-religious systems and values. Based on this historical context, the Catholic definition of «the common Christian roots of Europe from the Atlantic to the Urals» has not become a decisive dominant feature in the Orthodox-Catholic dialogue. That is why the definition of Europe as a Christian community was not properly approved by the creators of the United Europe, and therefore this definition was removed from the draft Constitution.

4. Features of organizing pilgrimage trips in different religions of the world

Like tourists who travel for different purposes, pilgrims use the services of the tourism industry: transport, accommodation and food, entertainment, tour operators and travel agents that sell tourist products. However, pilgrims often use other services as well: they live in temples, monasteries, and places where they sometimes get to their destination by vehicles provided by these organizations. At the same time, pilgrims can perform certain tasks in the form of obedience and service, sometimes such requirements become mandatory for them. Table 4 summarizes some features of the reception and accommodation of pilgrims in different religions.

Confessional structure of the European population

Macro-regions	Confessional structure of the population
The Northern macroregion	has a Significant predominance of Protestants (Lutherans, Anglicans, Presbyterians). In most countries, Protestant churches have a state status (great Britain, Denmark, Ireland, Norway, Finland). Orthodox churches are an important religious minority in the Baltic States (Latvia, Estonia).
Western macroregion	Latin Catholics predominate, the most important centers and hubs for activating religious life are located, including the world center of Catholicism – the Vatican (France, Austria, Belgium, Ireland, Italy, Spain, Luxembourg, Portugal), while Protestants and Orthodox Christians are small in number, non-Christian religions include Judaism and Islam.
The average European macro-region	The ratio of approximately equal communities of Catholics and Protestants (Netherlands, Germany, Switzerland).
Central macroregion	The Roman Catholic Church is the most influential (Lithuania, Poland, Czech Republic, Slovakia, Hungary, Slovenia, Croatia). Religious minorities include Lutherans, reformed Christians, Orthodox Christians, and Greek Catholics.
South-Eastern macroregion	The majority of Orthodox Christians (Romania, Moldova, Bulgaria, Greece, Serbia, Montenegro, Macedonia, Bosnia and Herzegovina, Albania). The largest religious minorities are Muslims and Catholics. Islam is held by the majority of ethnic Albanians, Turks and Islamized Slavs. The influence of Protestant churches is negligible. There are significant communities of Russian old believers in Romania and Moldova.
Eastern macroregion	It includes three Eastern Slavic countries (Belarus, Ukraine, and Russia), the dominant religious direction of which is Orthodoxy. Also historical religious communities are Catholics (Latin and Byzantine-Ukrainian rites, which belong to the Roman Catholic and Greek Catholic Churches). Religious minorities in Russia include Muslims and Lamaist Buddhists. Protestant communities, which fill the spiritual vacuum after the fall of state atheism with the collapse of the Soviet Union, also carry out active missionary and preaching activities. In this regard, the most significant confessional transformations are taking place in Ukraine.

Features of accommodation for pilgrims of different religions

Type of religion	Reception locations	Features of
Christianity	1. Monasteries 2. Hotels	1. Only by prior arrangement or by consecrating the banner. 2. For a limited time or for an unlimited time 3. Provide the opportunity to live on food do not provide such services 4. Only men or pilgrims of both sexes 5. Collection of fees or non-fees for the services provided 6. On soils with objectsor without cultural objects 7. Orthodox Sunday schools, Episcopal schools, orphanages, charitable organizations, or monasteries without social institutions are organized.
Islam	1. Hotels 2. In tents	Special camps are organized for pilgrims to Mecca
Buddhism	1. Hotels 2. In tents	Hotels of various categories

Pilgrimage trips may differ in terms of the presence of signs of purely pilgrimage and religious tourism. Studying the content of any pilgrimage trip, we can conclude that it equally concerns the provision of traditional tourist services, as well as other tours. Visiting religious centers and Holy sites that are particularly interested in attracting pilgrims and religious tourists can be associated with various holidays, religious acts and festivals that are organized during a certain period of the year. In this context, both religious and secular people participate in religious travel, so the importance and practical significance of motivational aspects in religious tourism is understandable. Understanding, knowing and using tourist motives while traveling for religious purposes can be the key to successful promotion and dissemination of this tourist destination [4].

Christianity is the largest religion in the world, with about 2 billion adherents (almost a third of the world’s population is Christian) and consists of two main branches: the Orthodox Church (Eastern Church) and the Catholic Church (Western Church). Many scholars also identify Protestantism, monotheism, and Nestorianism, as well as numerous religious movements, trends, and sects as areas that are also relevant to Christianity. In reality, Protestantism was only a branch of the Western Church, i.e., it

was separated from Catholicism, and monophysism and Nestorianism – heresies condemned by both the Eastern and Western churches.

The concept of «pilgrim» comes from when they called the pilgrims of the procession to the Holy Land on the feast of the entry of the Lord into Jerusalem (otherwise this holiday is called a week Vaya or palm Sunday in the old Slavic Orthodox tradition). Later, pilgrims began to be called prayer books, traveling not only to Jerusalem, but also to other Christian shrines. So, a Christian who visits Holy places outside of his permanent residence to worship the Shrine is called a pilgrim [8].

Christian pilgrimage tourism is of particular importance and plays some important roles in public life: the spiritual and educational role (during the trip, the pilgrims will learn about the history of places they visited, their role in spiritual life of the people; about the peculiarities of life, of the inheritance of the saints and elders); a secondary role (monasteries have been and remain a cultural and historical centres are museums, reflecting the life and customs of the various historical periods in many regions); the missionary role (travel to Holy places contribute to watercooling many non-religious people); charitable role (during pilgrimage tours pilgrims carry out charitable financial assistance and donations).

The Hajj is a large pilgrimage of Muslims to the shrines in Mecca and its environs (Arafat mountains, valleys). Muzdalifa and Mina), as well as Madinah, it is performed at a certain time, at the beginning of the twelfth month of Dhul-Hijjah. This is one of the four prohibitions of the Holy months (Rajab, Dhul-Hijjah, Dhul-Qada, Muharram), which is especially valuable for the first ten days when it is desirable to fast. The time of pilgrimage is determined according to the Islamic calendar, and the exact dates vary from year to year [9], in 2020, the pilgrimage to Mecca fell in July-August. Hajj is a set of obligatory rituals that bring a Muslim closer to Almighty God and symbolizes the faith, unity and equality of pilgrims. This is the fifth pillar of Islam after Shahada, prayers (namaz) [10], tax (zakyyat) and fasting (saum).

It should be noted that now the Hajj is much easier to perform than in previous centuries, thanks to air traffic. I got on a plane and in a few hours you are already in the Holy city of Mecca. Previously, it was necessary to travel for months both by sea and by land. The modern Hajj is simpler, more comfortable, but the responsibility before God has become even greater. For all countries that send their people to the Hajj, the relevant Ministry of

Saudi Arabia provides a certain number of places. There are a lot of people coming from Turkey, Pakistan, and Indonesia, and in order to prevent the Holy Mecca from being flooded with pilgrims only from these countries, restrictions are set.

Currently, special attention is paid to the spiritual teachings and practices of the East all over the world. Undoubtedly, among the most popular religions should be called Buddhism, the oldest of the three world religions, which arose in the 1st Millennium BC on the border of modern India and Nepal. Today, the Buddhist world covers many countries in South, Southeast and East Asia and a number of regions of Russia, in the United States and Western European countries there are many Buddhist temples and communities. Experts estimate that there are about five hundred million Buddhists in the modern world, and the vast majority of them live in Asia.

The tradition of pilgrimage in Buddhism (Nakhor) has an ancient history due to its appearance much earlier than other world religions. At first, the ritual side of Buddhism was extremely weak and ascetic. However, in accordance with the natural mechanism of development of any religion, in the first centuries of the existence of the Buddhist community, ritual began to acquire increasing importance. But now Buddhism is an extremely complex and extensive ritual system of veneration of shrines, which has a special specificity in different Buddhist traditions (schools).

Buddhist pilgrimage is considered an essential part of the religious life of those who belong to this world religion. The idea of conducting Buddhist pilgrims and rituals originated in India in the 5th century BC and has become one of the main manifestations of the religious sentiments of all Buddhists. Pilgrimage in Buddhism consists of visiting Holy places to gain spiritual knowledge, and the result is worship and respect for higher powers. According to the Canon, pilgrims are those who have left the world, and during the pilgrimage they climb to heaven on a ladder. For most Buddhist believers, a reverent attitude to the object of worship serves to accumulate grace, and this or that righteous person is a substitute who helps a person break the cycle of rebirth. When studying this phenomenon, the most visited religious places are identified: sacred cities, special Holy temples, places of burial and cremation of Teachers who have already left this world.

For a Buddhist, the main reason for going on pilgrimage is to increase one's virtues and thus benefit all sentient beings and bestow the earned

sanctity on all. A personal reason may be to spend a long and hard time atoning for the sins of your past and present life, to accumulate good deeds for a more favorable future birth, or to gain protection in this life by personally worshipping the gods. During the pilgrimage, the faithful temporarily make monastic vows and thus redeem their earthly existence. In General, the pilgrimage caravans were numerous and consisted of more than a hundred people, most of whom were armed, since traveling through the vast regions of Central Asia was very dangerous from ancient times. Pilgrims chose the leader of the caravan, who had to be an experienced person, know the route of travel, set the time of departure, set a place to spend the night, make sure that no one stayed in a dangerous place, organize the defense of people in case of an attack, represent the interests of pilgrims before the local authorities.

Pilgrim routes were designed to visit Buddhist Holy sites along the way, including monasteries where they could pray, stock up on food, and check their itinerary. As they moved, the pilgrims hung colorful religious flags on the suburgans and prayer cylinders (drums). Buddhist pilgrims never embark on a long and dangerous journey without a Lama-Oracle prophecy and a special prayer ceremony. Currently, Buddhist pilgrimage rituals consist of the following stages: repeatedly circumambulating a temple or monastery in a clockwise direction; falling backwards in front of the Shrine, usually three times before entering the monastery or temple; reading prayers, magic mantras; presentation to the Shrine, expressing the pilgrim's gratitude; washing with water (in Tibet, unlike India, it is quite enough to squeeze a few drops on yourself); a believer receives the blessing of a revered Lama, who touches his head, thereby giving him a piece of Holiness or offers him a silk thread of red or yellow, which has a protective meaning for the pilgrim. The execution, sequence, and order of these rituals are not strictly regulated and are more dependent on the religious tenacity and piety of the pilgrims.

Thus, it should be noted that interest in Buddhism in the modern world is only growing every year, and the reasons for this lie both in the processes of globalization and in some hidden appeal of this ancient teaching. For hundreds of millions of Buddhists, a reverent attitude to the object of worship serves to accumulate grace, and this or that righteous person is a substitute who helps a person break the cycle of rebirth. To feel the spirit of Buddhism,

to feel its energy, many adherentsThe siddharthas Gautama Shakyamuni go on a pilgrimage trip to Buddhist sacred sites, which helps to purify the soul, feel a special spiritual atmosphere, touching ancient temples. Today, the monuments of this religion are carefully guarded by monks, and therefore well preserved. At the same time, conditions are created in which pilgrims can fully plunge into the atmosphere of Buddhism. The Ecumenical orientation of Western Buddhism, the inclusion in the practice of elements of the teachings of various schools and directions, respectively, contributes to an increase in the number of representatives of this religion, so we can assume that the number of pilgrims outside of Asia will only increase over time.

The pilgrimage is not so unique and unique a phenomenon, but rather comes from a broader social system. There is also an opinion that defines religious tourism as an integral part of pilgrimage. Scholars who share this view argue that the pilgrimage originated much earlier than tourism in its modern form. However, in countries with important religious shrines and a large flow of pilgrims, there is a clear difference between pilgrims and tourists. Meanwhile, 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 objects of tourist attractions that are under the protection of their States.

Today's reasons for pilgrimage vary, ranging from the usual curiosity and ending with trips to the shrines of their faith. Many pilgrims flock to the journey to strengthen their faith. There are also those who want to recover from the disease and visit literally all the Holy places of the planet – after all, this is sometimes the only chance to find health. The main motives (plants of faith) of pilgrimage include the following: the desire to pray and touch the miraculous icon, the incorrupt relics; to confess a cult centre or religious center, or a famous religious figure; to perform charitable work; make a donation; to find and feel the grace; recover from illness; to fulfil a vow.

Centuries ago people went to pray at the Holy places. Time passes, and the number of people traveling for reasons of faith has not decreased, but even increased. Now you can visit the Holy places without any special difficulties. Like tourists who travel for different purposes, pilgrims use the services of the tourism industry: transport, accommodation and food,

entertainment, tour operators and travel agents that sell tourist products. However, pilgrims often use other services as well: they live in churches, monasteries, and cities, and sometimes get to their destination by vehicles provided by these organizations. At the same time, pilgrims can perform certain tasks in the form of obedience and service, sometimes such requirements become mandatory for them. The choice of pilgrimage tours is striking in its variety, from places that are known on a global religious scale, to sometimes small churches in villages have great Holy power, and the faithful know them and travel thousands of kilometers to this place, although the village population is no more than a hundred inhabitants. But all this determines the religious pilgrimage as a type of tourism.

5. Conclusions

Thus, it is necessary to determine that pilgrimage is a promising, but 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 condition of a person, but also on the psychological and spiritual. It is not necessary to be a deeply religious person to go on a pilgrimage: many people perceive it simply as a journey or as a challenge to themselves, the ability to learn something new about themselves or the world around them.

Although the pilgrimage is actually a religious activity, but it is regulated by the legislation on tourism. When planning a pilgrimage, it should be remembered that the main goal of any pilgrimage is not only to ask in prayer in front of miraculous icons, relics and other shrines in the Holy land, but also to worship the Holy places associated with the earthly life of Christ, the virgin, the apostles, Buddha, the prophet Mohamed and other saints. Pilgrimage trips may differ in their content in terms of pilgrimage and religious tourism itself. Studying the content of any pilgrimage trip, we can conclude that it, although it has its own characteristics, but equally concerns the provision of traditional tourist services, as well as other tours.

It should be noted that in most modern countries the sphere of religious tourism is quite developed and profitable, and is accompanied by state support and private investment. Thus, we can conclude 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 particular territory.

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