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THE MAIN FORMS OF PILGRIMAGE TOURISM

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ABSTRACT: This article lists the main forms of pilgrimage tourism.

KEYWORDS: pilgrimages, tourism, religious tourism, spiritual centers, health tourism.

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INTRODUCTION

Religious tourism is an independent type of tourism. It, like its other types, has its varieties: pilgrimage tourism, religious tourism of an excursion orientation. In some cases, there are specialized tours that unite pilgrims and tourists. Specialized tours are designed for at least three days with visits to religious shrines and architectural monuments of the past. Sometimes permission (blessing) is required to organize such tours. Religious tourism and its varieties are represented in various forms.

In the nineties of the twentieth century, the forgotten word pilgrimage entered the public lexicon. Due to the fall of the Iron Curtain and the opening of the borders, many of our compatriots rushed abroad. These trips did not have a single purpose. However, to a large extent, people were motivated by the desire to see other countries, to touch the experience of the life of other peoples. Some of these trips were made to countries of interest to religious people as well. For example, to the Holy Land, to Greece, to Egypt. Focusing on the awakening of religious consciousness in Russia, travel agencies began to actively use the unfamiliar word pilgrimage about their tours to attract customers. In this connection, it became necessary

to define the desired concept. Pilgrimage - walking or traveling to holy places with clearly defined religious purposes.

In science, there are usually several types of pilgrimage, classified according to various characteristics:

- 1) according to the number of participants and family affiliation-individual, family, and group pilgrimages;
- 2) by duration — long and short-term pilgrimages (previously, according to the Russian Orthodox canons, a pilgrimage was considered a trip lasting more than 10 days);
- 3) seasonally — year-round pilgrimages, as well as timed to religious holidays;
- 4) by objects of visit-visits to confessional places of worship (churches, monasteries, temples), as well as natural places of worship (mountains, lakes, caves, springs, groves);
- 5) by the location of the object of pilgrimage — domestic (within the state borders) and foreign pilgrimage tours;
- 6) based on obligation — voluntary and mandatory pilgrimage tours (for example, in Islam, the Hajj pilgrimage is mandatory for every believer).

Pilgrims usually make much fewer demands on the level and quality of service, food, and accommodation. They stay overnight in the cells of monasteries, on the territory of ashrams, in tent cities (during the Hajj, for example), can spend the night in temples on the floor or even on the street. The choice of food is usually small, and it is quite modest. In Christian countries, during fasts, the food is lenten, in India – vegetarian.

Spiritual pilgrimage tourism has a narrow socio-psychological base and geographical orientation. Spiritual pilgrimage tourism refers to trips of tourists from North and South America, Europe, and Russia to various centers of spiritual practice in the countries of the East, primarily to India, Tibet, China, Nepal, and Japan. Spiritual pilgrimage tourism is closely connected with medical and health tourism. For example, many spiritual centers in India are centers of Ayurvedic treatment. In India, Ayurveda is a complex science of treatment, rejuvenation of the body, and prevention of diseases that arise as a result of a violation of the harmony between human energy and the Universe. All kinds of practices and instructions given in many ashrams, as well as in the Golden City, often go beyond the scope of religions or do not have an immediate (visible) religious background. Their universality for people of different faiths, nationalities, gender, age, and profession is emphasized. The purpose of such practices is to help a person in solving his problems, as well as in his spiritual and moral self-improvement, knowledge of his inner spiritual nature.

Pilgrimage in one form or another is accepted in almost all religions and pagan cults. Currently, pilgrims widely use the services of the tourist industry, special tourist companies are being created to organize such tours. Pilgrimage tours, unlike religious-educational or cultural-historical ones, carry the meaning of performing the rite determined by the belief, and not only for educational purposes. The entertainment section of the program has been significantly reduced, although health and educational recreation as such is allowed.

The meaning of the pilgrimage is to worship the holy places. This worship is religious and is associated with the performance of divine services and prayers at the venerated shrines. Any other visitors to the holy places that are not connected with religious worship, strictly speaking, is not related to the canonical pilgrimage. This type of religious tourism is a combination of trips of representatives of various

religions for pilgrimage purposes. We can understand pilgrimage as a journey of people to worship holy places. Many different motives motivate people to make pilgrimages.

First, the performance of a religious rite (prayer, communion, confession). The religious sacraments represent the most important internal basis, the content of the life of the Orthodox Church. Secondly, spiritual improvement. Tens and hundreds of thousands of different people are drawn to our abodes for spiritual food. Third, receiving grace, spiritual and physical advice. Fourth, religious education. Fifth, the worship of the holy place, the temple, the relics. Pilgrimage involves a certain attitude of a person to reality. The psychological characteristics of pilgrims are very diverse. A pilgrim in most cases is a deeply religious person with an already established system of values. He is ready to give up his usual way of life for a while: social circle, pleasures, food to achieve his spiritual and moral goals.

One of the important aspects of pilgrimage trips is their spiritual and educational component. When visiting the holy places, people learn about the history and spiritual traditions of monasteries and temples, the features of worship, saints, and ascetics of piety, whose life and activities were associated with the shrines included in the pilgrimage route. Pilgrims have the opportunity to talk with the inhabitants of the monasteries, not which of them find their confessors here. The pilgrimage also plays an important educational role. Monasteries and churches in Russia have always been not only places of spiritual activity, but also cultural centers. Books, icons, works of applied art, and handicrafts have accumulated here for centuries. Monastic and temple buildings were the main architectural monuments of their era-especially before the 18th century. It is interesting that many monasteries, even in the Soviet period, despite the loss of their main purpose, retained the role of cultural centers as museums. Therefore, a pilgrimage trip provides an excellent opportunity to get acquainted with the history, architecture, icon painting, and craft traditions of Russia.

There are different types of pilgrimage. Individual, family, and group pilgrimages are distinguished by the number of participants and the basis of family affiliation. According to the duration, you can designate long and short pilgrimages. Previously, according to the Russian Orthodox canons, a pilgrimage was considered a trip lasting more than 10 days. Depending on the country in which the objects visited by the pilgrims are located, there are domestic and foreign trips.

Pilgrims usually make much fewer demands on the level and quality of service, food, and accommodation than other travelers. They stay overnight in the cells of monasteries, on the territory of ashrams, in tent cities (during the Hajj, for example), they can spend the night in temples on the floor or right on the street. The choice of food is usually small and it is more modest. In Christian countries, during fasts, the food is lenten, in India — vegetarian.

Pilgrimages are associated with visiting certain holy places. These can be monasteries, temples, natural objects — mountains, rivers, lakes, groves, caves. Often, pilgrimages are timed to coincide with certain holidays. For example, in Christianity, a pilgrimage to a particular temple or monastery can be timed to coincide with the day of celebration of the locally venerated saint. Many pilgrims come to the Vatican to listen to the Pope's Easter sermon.

Within the framework of educational tours of religious orientation, it is planned to visit religious centers, where tourists-tourists will be able to see religious objects — existing religious and memorable ones, visit museums and exhibitions. Tourists attend religious services, take part in religious processions, meditations, and other religious events. It should be borne in mind that tourists, including representatives of other religions, may not get to all the events. The educational ones use the existing elements of the tourist

infrastructure — hotels, etc. Educational tours of religious orientation, unlike pilgrimage tours, are shorter, they are not timed to religious holidays, and both adults and children can participate in them. Tourists also visit religious sites during combined tours, in which the excursion component is only part of the program. For pilgrims, the excursion has a secondary meaning with certain religious activities. However, some tours involve both pilgrims and sightseers.

From the point of view of tourist centers, religious tourism is close to scientific tourism of religious subjects. Such trips are not numerous, but they expand the geography of tourist trips. Scientists are interested in religious heritage — manuscripts, various religious objects found, including through archaeological excavations, architectural forms of both modern and past religions, and much more. Researchers are sent to the centers of existing religions, countries, and regions with rich religious traditions. Russia has an interest in the countries of the East — China, India, and Japan. Places of lost religions are visited—Egypt, Mesopotamia, Greece and Italy, Central America.

CONCLUSION

Religious guided tours are designed for at least three days with visits to religious shrines and architectural monuments of the past. Sometimes for the organization of such tours, the permission (blessing) of the abbot of the monastery is required.

The difference between pilgrimage trips and religious tours of an excursion orientation lies in the difference in their goal setting. This is the origin of the features of accommodation and food for tourists, the specifics of the excursion route, the choice of objects to display, the content and form of presentation of the tour itself.

Staying in monasteries is beneficial. A person is emotionally influenced by everything around him: architecture, painting, icon painting, chanting, people saying prayers. All this creates the illusion of leaving for another world, cleaner and more beautiful than the surrounding reality, more trusting and open, as people in the church community experience a sense of unity, characteristic of the Russian mentality. Here people are introduced to a new way of life, monasticism for them is an example of the preference of the spiritual principle to the material. Therefore, historical monasteries in Russia have become the center of attraction for pilgrims and believers.

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