

BRITISH VIEW

MULTIDISCIPLINARY JOURNAL



www.britishview.co.uk

Anthropologie, Applied Linguistics, Applied Physics, Architecture, Artificial Intelligence, Astronomy, Biological Sciences, Botany, Chemistry, Communication studies, Computer Sciences, Computing technology, Cultural studies, Design, Earth Sciences, Ecology, Education, Electronics, Energy, Engineering Sciences, Environmental Sciences, Ethics, Ethnicity and Racism Studies, Fisheries, Forestry, Gender Studies, Geography, Health Sciences, History, Interdisciplinary Social Sciences, Labour studies, Languages and Linguistics, Law, Library Studies, Life sciences, Literature, Logic, Marine Sciences, Materials Engineering, Mathematics, Media Studies, Medical Sciences, Museum Studies, Music, Nanotechnology, Nuclear Physics, Optics, Philosophy, Physics, Political Science, Psychology, Publishing and editing, Religious Studies, Social Work, Sociology, Space Sciences, Statistics, Transportation, Visual and Performing Arts, Zoology and all other subject areas.

Editorial board

Dr. Marcella Mori Agrochemical Research Centre, Sciensano, Brussels, Belgium.

Dr. Sara Villari Istituto Zooprofilattico Sperimentale della Sicilia, Palermo, Italy.

Dr. Loukia V. Ekateriniadou Hellenic Agricultural Organization, Thessaloniki, Greece.

Dr. Makhkamova Feruza Tashkent Pediatric Medical Institute Uzbekistan

Prof. Dr. Xhelil Koleci Agricultural University of Tirana, Albania.

Prof Dr. Dirk Werling The Royal Veterinary College, London, UK.

Dr. Otabek Yusupov Samarkand State Institute of Foreign Languages

Dr. Alimova Durdona Tashkent Pediatric Medical Institute

Dr. Jamol D. Ergashev Tashkent Pediatric Medical Institute

Dr. Avezov Muhiddin Ikromovich Urgench branch of Tashkent Medical Academy

Dr. Jumaniyozov Khurmatbek Palvannazirovich Urgench state university

Dr. Karimova Aziza Samarkand Institute of Economics and Service

Dr. Rikhsikhodjaeva Gulchekhra Tashkent State Transport University

Dr. David Blane General Practice & Primary Care, University of Glasgow, UK

Dr Raquel Gómez Bravo Research Group Self-Regulation and Health, Institute for Health and Behaviour, Department of Behavioural and Cognitive Sciences, Faculty of Humanities, Education, and Social Sciences, University of Luxembourg, Luxembourg

Dr. Euan Lawson Faculty of Health and Medicine, University of Lancaster, UK

Dr. Krsna Mahbubani General practice, Brondesbury Medical Centre/ University College London, UK

Dr. Patrick Redmond School of Population Health & Environmental Science, King's College London, UK

Dr. Lecturer Liz Sturgiss Department of General Practice, Monash University, Australia

Dr Sathish Thirunavukkarasu Department of Global Health, Population Health Research Institute, McMaster University, Canada

Dr. Sarah White Department of Biomedical Sciences, Macquarie University, New Zealand

Dr. Michael Gordon Whitfield NIHR Health Protection Research Unit in Healthcare-Associated Infections and Antimicrobial Resistance, Imperial College London, UK

Dr. Tursunov Khatam Andijan State Medical Institute Uzbekistan

Manuscripts typed on our article template can be submitted through our website here. Alternatively, authors can send papers as an email attachment to editor@britishview.co.uk

Editor Multidisciplinary Journals

Website: <http://britishview.co.uk>

Email: editor@britishview.co.uk

THEORETICAL ASPECTS AND MAIN TRENDS IN THE DEVELOPMENT OF PILGRIMAGE TOURISM

PhD in Economics, Associate Professor Gulyamova Gulnora Patakhkamalovna
International Islamic Academy of Uzbekistang.gulyamova@iiau.uz
ORCID 0000-0002-0538-9508

Abstract. The article analyzes modern trends in the development of pilgrimage tourism. It examines the essence of pilgrimage and religious tourism, as well as perspectives on them. Changes in the content of religious tourism and the characteristics of these changes are described. Issues of terminology related to the harmony of the concepts of pilgrimage and tourism, changes in tourist motivation for pilgrimage, the study of specific pilgrimage tourism objects, and the use of digital technologies in this field are also considered.

Keywords: pilgrimage tourism, religious tourism, pilgrimage destinations, scientific religious tourism, pilgrimage sites, digitization of tourism.

INTRODUCTION

Modern pilgrimage tourism is an important sector of the tourism industry, which is growing rapidly, covering various spheres of human life and activity. According to the United Nations Tourism Organization, the number of tourists traveling for the purpose of pilgrimage exceeds 300 million people per year, which is 25% of all tourists [UN Tourism, 2023]. It should be noted that over the past decade, pilgrimage tourism has become increasingly popular and has taken a significant place in international tourism.

In recent years, Uzbekistan has paid special attention to the development of pilgrimage tourism. This is primarily due to the state policy aimed at developing tourism, and the issue of restoring tourism in our country, attracting investments in the sector, creating new jobs, increasing human resources, and ultimately, turning tourism into one of the locomotive sectors of the economy is one of the most urgent tasks today. The “Uzbekistan - 2030” strategy adopted in our country sets the goal of increasing the number of foreign tourists by 15 million, the number of domestic tourists by 25 million, the number of tourists arriving for pilgrimage tourism by 3 million, the creation of 30 large tourism clusters by attracting private investment, and bringing the export of tourism services to \$5 billion [“Uzbekistan - 2030” Strategy, 2023]. In implementing these tasks, studying the problems of developing various types of tourism remains a pressing issue.

Literature review

Almost every scientific study devoted to the issues of pilgrimage tourism raises the issue of the interrelationship between pilgrimage and tourism, the similarities and differences between pilgrims and tourists. There are different opinions in scientific publications on this issue, for example, some authors emphasize that pilgrimage and tourism are different and mutually exclusive categories of human activity, while others oppose such a clear distinction.

In particular, N. Collins-Kreiner [2018] and A. Morinis [1992] understand pilgrimage as a journey to places of high value and deep meaning, or, according to J. Digans, A. Morinis and W. Smith [1992], the pilgrim seeks to communicate with the sacred, in other words, to visit a unique place that embodies deep religious values.

Bremer T. [2001] distinguishes three approaches that determine the relationship between these two concepts, including the following:

- “territorial approach - the tourist and the pilgrim visit the same area for different reasons;

- historical approach - the relationship between religious forms of travel and tourism;

- cultural approach - pilgrimage and tourism are perceived as modern activities of the present time” [Bremer T., 2001].

In some cases, pilgrimage is recognized as a type of tourism. This is because hotels, transport and catering, other tourism-related services and infrastructure are also used during the pilgrimage.

According to D. Gladstone [2013], there are commonalities between tourism and pilgrimage, including their seasonality, use of tourism infrastructure, guide services, and non-commercial activities.

According to O.E. Afanasyev, A.V. Afanasyeva [2019], “an important trend in the religious tourism industry is the differentiation and expansion of its boundaries, which allows us to emphasize the transformation of religious tourism into spiritual tourism. These authors distinguish the following types of religious tourism:

- pilgrimage tourism;
- religious scientific and educational tourism;
- religious cultural and educational tourism;
- religious business tourism;
- “pseudo-religious” tourism”.

In our opinion, their concept of “pseudo-religious” tourism requires clarification, these types of tourism are based on certain elements taken from the religious sphere, in which the philosophical meaning of pilgrimage is revised and adapted to the needs and requirements of the service market. An example of this is the recent tradition of traveling to Tibet for treatment based on alternative medicine, and to India for yoga.

Today, many authors emphasize that the characteristics of pilgrimage tourism are changing, its secularization is taking place. According to Lopez [2013], the number of “new pilgrims” who perceive such routes as cultural, historical and even sporting destinations is increasing. Collins-Kreiner [2018] argues that many pilgrims are not religious, but travel for personal development and understanding the meaning of life.

Also, an important aspect of modern pilgrimage tourism is its digitalization. According to Eade [2015], online communities of pilgrims are now being created, where they share experiences, plan routes and discuss logistics. Virtual tours to pilgrimage sites have become increasingly popular in recent years.

Timothy and Olsen [2006] argue that the expansion of tourist flows to pilgrimage sites is causing pollution and destruction of historical heritage. Therefore,

they proposed the introduction of environmental initiatives, including limiting the number of visitors, waste recycling programs, and supporting local communities. Pilgrimage tourism is transforming, adapting to societal, technological, and environmental changes. Thus, the changing characteristics of pilgrimage tourism in recent years have necessitated a change in its definition.

Research methodology

The theoretical basis of the study is formed by the scientific works of local and foreign authors who studied the issues of religious and pilgrimage tourism, types of religious tourism, cultural tourism and religious tourism. During the study, monographic research, statistical and systematic analysis methods were used.

The information and empirical base of the study was formed by the regulatory and legal documents of the Republic of Uzbekistan on the development of tourism, the United Nations Tourism Organization (UN TOURISM), the World Tourism and Travel Council (WTTC), the Tourism Committee of the Republic of Uzbekistan, the Statistical Agency under the President of the Republic of Uzbekistan, and the websites of tourism market participants.

Analysis and discussion of results

Rich in historical and religious attractions, Uzbekistan has great potential for the development of pilgrimage tourism. There are many pilgrimage sites, mausoleums, mosques and historical monuments in our country that attract pilgrims from different parts of the world. This indicates the need to fully utilize the opportunities of pilgrimage tourism in our country. At the same time, the country also has historical sites that are dear to believers of other religions. There are more than 500 monuments and historical sites associated with the development of various faiths - Islam, Christianity (Orthodox and Catholicism), Judaism, Buddhism, Zoroastrianism - on the territory of Uzbekistan. This is a serious basis and opportunity for the development of pilgrimage tourism.

The development of this type of tourism serves not only the economic development of regions, but also the preservation and promotion of the country's cultural heritage.

At the same time, there is no consensus among tourism specialists on the concepts of religious tourism and pilgrimage tourism, their composition. According to most experts, "religious tourism is a type of activity related to meeting the needs of tourists traveling to sacred places and religious centers located outside their area of residence and providing services to them" [Khristov, 2020].

The UN (United Nations) Tourism Organization, when defining religious tourism, associates it with visiting places considered sacred by people in a particular religion and performing certain religious practices. Experts include pilgrimage tourism, religious-excursion tourism, and religious scientific tourism. In this regard, individuals who travel outside their area of residence for a period of no more than one year to visit various religious centers and holy places, perform certain worship requirements, and study religion and religious sources are called religious tourists.

"Pilgrimage is a process of people visiting holy places and performing certain actions there, and pilgrimage tourism is a type of activity aimed at providing services to travelers for pilgrimage. Religious excursion tourism includes traveling to religious

centers, where tourists can see religious monuments, museums, and participate in religious events” [Gulyamova, 2022]. This type of tourism is also closely related to scientific tourism. Scientists visit existing religious centers, countries and regions with rich religious traditions, and study religious heritage - manuscripts, religious architectural objects.

Based on the analysis of scientific works devoted to religious and pilgrimage tourism in recent years, we can see that research is being conducted in the following areas:

- issues of terminology related to the compatibility of the concepts of pilgrimage and tourism;
- approaches to identifying the motivations that encourage tourists to visit;
- issues of organizing pilgrimage tourism, in particular, in certain religions, denominations and regions;
- issues of the economy and marketing of pilgrimage tourism;
- issues of studying individual objects of pilgrimage tourism, building pilgrimage routes.

It should be emphasized that at present there are no unified theoretical views on religious tourism and pilgrimage tourism in Islam, and the characteristics, specific aspects of the tourist and recreational potential necessary for its development, and the criteria for assessing potential have not been sufficiently studied. According to a number of authors, “Muslims’ travel around the world for various purposes, such as performing religious rituals (Hajj and Umrah), seeking sustenance, and generally for other reasons, has led to the establishment of unique approaches and standards in the field of tourism” [Kholkhodjaev, 2020].

It should be noted that tourism experts have expressed their opinions on how to name Muslims’ travel for any reason without departing from their religious requirements in a way that is understandable to everyone. Since the proposed terms such as pilgrimage tourism, Islamic tourism, religious tourism, Sharia tourism, and halal tourism have problematic aspects, the term Muslim-friendly travel was preferred based on discussions and debates, as well as the opinions of religious and tourism experts.

The Islamic Tourism Center defined Islamic tourism as follows: any event, meeting, or visit carried out while adhering to Islamic rules during travel is called Islamic tourism. Also, according to the definition of this center, the following are defined as Islamic tourism destinations:

- Muslims traveling in various directions;
- Muslims traveling to Muslim countries;
- traveling in accordance with Islamic principles;
- Muslims traveling to study Islamic heritage;
- non-Muslims traveling to study Islamic heritage.

At the same time, a person who goes on a pilgrimage often also seeks to satisfy his interests, expand his knowledge, and enjoy natural landscapes. This creates an opportunity for pilgrimage destinations to become general tourist destinations. The 3R (Religion+Rest+Relax) formula applies here. It is also necessary to consider processes such as getting acquainted with history, culture, and architecture. Thus, in

modern times, the concept of religious tourism is expanding, and in this regard, some authors propose to replace it with the concept of spiritual and educational tourism [Afanasyev and Afanasyeva, 2019].

Thus, the changing characteristics of pilgrimage tourism in recent years have necessitated a change in its definition.

It should be noted that there are also opposing views, with many authors arguing that a distinction should be made between pure pilgrimage and pilgrimage tourism [Digance, 2006]. Thus, the difference between religious tourism, which is essentially cultural and educational, and pilgrimage tourism, which is primarily religiously motivated, cannot be denied. This issue can also be seen in relation to some pilgrimage sites. For example, any Muslim can only visit Mecca and Medina for pilgrimage, while Christians must obtain an entry permit to visit Mount Athos. In addition, women are prohibited from entering. Many Buddhist temples are also closed to tourists. Therefore, not all pilgrimage sites can attract tourists, and those who visit them cannot be called tourists.

From this point of view, we can conditionally divide pilgrimage sites into the following groups according to the degree and possibility of attracting them to tourism activities:

1) sites that are not currently and in the near future attracted to the tourism industry (for example, Mecca and Medina, some Christian monasteries, Buddhist temples, etc.), but to which travel companies can provide services for transporting pilgrims;

2) potential tourist sites, sites that are not currently used in religious tourism, but are certain to be attracted to the tourism industry with the expansion of the geography of tourist trips (for example, a newly built mosque, churches);

3) sites that simultaneously perform both tourism and pilgrimage functions - traditional and unusual sacred sites, places that attract not only pilgrims, but also ordinary tourists;

4) tourist (historical and cultural) objects that previously performed religious functions, but for various reasons have lost them or are no longer perceived as such by tourists (for example, the Valley of the Pyramids in Egypt was originally a huge cemetery of the pharaohs);

5) purely tourist objects, objects that are not religious, but embody religious features or convey certain spiritual meanings (for example, the "Temple of All Religions" in the city of Kazan, Russian Federation).

One of the important directions in the study of pilgrimage tourism today is the issue of balance between treating religious sites as cultural heritage and using them as a tourist attraction. Many authors argue that the transformation of pilgrimage sites into tourist attractions expands the possibility of their preservation. For this reason, it is advisable to work in three directions at pilgrimage sites:

1. Creating a comfortable environment for travelers and guests, friendly attitude towards representatives of different religions;

2. Eliminating unwanted behavior that may unintentionally offend believers as a result of travelers' failure to comply with the rules of staying at a religious site. For

this, information about the rules and features of a particular religion should be conveyed to travelers in a convenient way;

3. Encouraging travelers to worship, creating the basis for a traveler to become a pilgrim.

It should be noted that currently, the ecological aspects of pilgrimage tourism are also reflected in the scientific work of researchers. The influx of large numbers of tourists leads to a deterioration in the ecological condition of pilgrimage sites. In order to maintain ecological balance at pilgrimage sites, it is necessary to apply the principles of sustainable development to tourism.

A direction that has been widely introduced into pilgrimage tourism in recent years is the issue of its digitalization.

Using the capabilities of virtual reality, augmented reality and 3D modeling, it has the potential to create immersive and interactive travel experiences that meet the changing demands of modern travelers. These technologies can transport visitors to the past, allowing them to virtually explore ancient cities, witness historical events and interact with reconstructed artifacts.

Conclusions and suggestions.

In recent years, an analysis of scientific works devoted to the issues of religious and pilgrimage tourism shows that attention has been paid to the issues of terminology related to the compatibility of the concepts of pilgrimage and tourism. As a result of the changing nature of pilgrimage tourism, many researchers propose to replace it with the concepts of cultural tourism and spiritual tourism.

We can divide pilgrimage sites into several groups according to the level and possibilities of attracting them to tourism activities, and the possibilities of their development can be determined by the characteristics of pilgrimage sites in these groups.

The use of modern information technologies in pilgrimage sites allows us to improve their accessibility to the public, contribute to the preservation of cultural heritage. The use of digital technologies allows us to reduce tourism costs, increase the efficiency and competitiveness of companies, and create new types of tourist products to take their place in the market of digital goods and services.

List of used literature

Astanakulov, O. (2024). Innovative approaches to the development of pilgrimage tourism in Uzbekistan in the context of economic changes. Proceedings of the international scientific and practical conference on the topic "Development of pilgrimage tourism in Uzbekistan in the context of new economic reforms: problems and prospects". - T.: UzXIA, 264 p.

Afanasyev, O.E., Afanasyeva, A.V. (2019) *Religious tourism as a trend in the global and Russian tourism industry: conceptual essence and development models // Modern problems of service and tourism. Vol.13. No.3. P. 7-27. DOI: 10.24411/1995-0411-2019-10301.*

Bremer, T.S. (2015). *Tourism and religion. In: Jones, L. (Ed.). Encyclopedia of religion. Detroit: Macmillian Reference, 9260–9264.*

Collins-Kreiner, Noga. (2018). *Pilgrimage-Tourism: Common Themes in Different Religions*. *International Journal of Religious Tourism and Pilgrimage* 6: 3

Digance, J. (2006). *Religious and Secular Pilgrimage: Journeys Redolent with Meaning*. In: *Tourism, Religion and Spiritual Journeys*. London: Routledge, 52–64.

Gladstone, D. L. (2013). *From pilgrimage to package tour: Travel and tourism in the Third World*. Abingdon: Routledge.

Гулямова, Г.П. ва Абдусаломова, Ф. (2022) Ўзбекистонда зиёрат туризмини ривожлантириши. Ўзбекистонда зиёрат туризмини ривожлантиришида буддавийлик обидаларининг ўрни мавзусидаги халқаро илмий-амалий конференция материаллари – 114-119.

Lois-González, R., & Santos, X. M. (2015). *Tourists and Pilgrims on their Way to Santiago. Motives, Caminos and Final Destinations*. *Journal of Tourism and Cultural Change*, 13, 149–164.

Тухлиев, Н. (2024). Ўзбекистонда зиёрат туризмини ривожлантириши омиллари ва имкониятлари. “O‘zbekistonda yangi iqtisodiy islohotlar sharoitida ziyorat turizmini rivojlantirish: muammolar va istiqbollar” mavzusidagi xalqaro ilmiy-amaliy konferensiya materiallari. - T.: O‘zXIA, 264 b.

Холхўжаев, С. (2020). *Зиёрат туризми, исломий туризм, диний туризм, шаърий туризм ва ҳалол туризм? Қай бир атама тўғри?* <https://azon.uz/content/views/ziyorat-turizmi-islomiy-turizm-diniy-tur>.

Христов, Т.Т. (2020) *Религиозный туризм: учебное пособие*. Москва: Издательский центр "Академия", 288 с.