Конфесійне паломництво в Україні та Німеччині як соціально-комунікаційна взаємодія в контексті сучасних трансформацій

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Анотація
У статті наголошено, що конфесійне паломництво як соціально-комунікаційна взаємодія в контексті сучасних трансформацій включає нові підходи на території України та Німеччини. Автором описані паломницькі подорожі до міст та сіл Закарпаття та Баварії із урахуванням специфіки маршрутів та соціокомунікаційних особливостей. Україна повинна мати можливість приваблювати іноземних та внутрішніх туристів своєю історичною спадщиною. Крім того, всі пам’ятки мають бути відреставровані за відповідними програмами та законами і мати можливість підтримуватися, розвиватися та утримуватися за рахунок коштів туристів. Необхідно поважати культурну спадщину країни, а під час війни особливо, оскільки завдяки культурній спадщині і її збереженню будуть передаватись традиції і самі пам’ятки як об’єкти релігійної й культурної спадщини майбутнім поколінням нашої країни. Велике значення для здійснення паломництва мають путівники, а також спеціалізовані, документальні та художні фільми на відповідну тематику, розповіді, інтерв’ю інших паломників про здійснення сакральних подорожей. Тому написання путівника є докучним з точки зору соціальної комунікації, і саме в цій площині автор намагається розкрити значення цього засобу комунікації через збір інформації, аналіз джерел, відвідування сакральних місць, фото- та відеоматеріали. Тому розробка путівника паломницькими місцями міст і сіл Закарпаття, а також міст і сіл Баварії є необхідною частиною просвітницьких досліджень автора.

Ключові слова: комунікації; культурна спадщина; паломництво; релігійний туризм; соціально-комунікаційна взаємодія; культурні трансформації; паломницькі путівники.

1. Introduction

Problem statement. Tourism in Ukraine is an underdeveloped branch of the economy, religious tourism is in its infancy. New challenges of the time, the Covid-19 pandemic and the war are making adjustments, and religious tourism is now in a difficult situation. Although, as scientists describe, it was religious tourism during the pandemic that proved to be a sustainable form of tourism, surviving due to the stability of faith of believers. Tourism in Germany is quite developed and profitable industry, so it’s interesting for studying such places of pilgrimage in Bavaria as: Passau, Regensburg, villages Wies, Sammarei, city Munich, these places are rich in their shrines and sacred places.

In Germany, religious tourism is a well-developed economic sector, so it is necessary to study this issue with the aim of attracting foreign tourists to visit the shrines in Ukrainian lands. For example, the city of Trier received a large part of the relics of Saint Matthew the Apostle, the relics of the Saint have remained as a place of world Christian pilgrimage for centuries. This is the only city in Germany where there are relics of the apostle. In general, most of the relics of the holy apostles are kept in Italy, with some in Spain and France. It is important to study the psychology, purpose of the pilgrimage, and description of shrines among different confessional groups.

The aim of the study is to analyze the religious tourism in the cities and villages of Transcarpathia.

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and Bavaria, considering the psychological characteristics of pilgrims from a multi-confessional perspective within the realm of social communication.

Research methods. The article used culturological, comparative, and religious methods, which allow for analyzing the problems of religious.

The cultural method allows for an overview of historical pilgrimage sites, as well as the use of special terminology in the cultural plane; the comparative method is used to compare the cultural and religious heritage of Transcarpathia and Lower Bavaria. The author analyzes the significance of cultural and religious heritage between these destinations for pilgrims and religious tourists, taking into account the number of pilgrims visiting holy sites, territorial indicators, the number of denominations and, accordingly, the number of shrines in Transcarpathia and Lower Bavaria. Using the religious method, the author examines religious sites in terms of importance for pilgrims and the historical component of these places (the older the pilgrimage site, the more valuable it is, as it is better known and has rare religious cultural monuments). The author also used historical, systematic, and informational approaches to make more applied use of scientific material and adapt it for a wide range of readers rather than a narrow profile.

Analysis of recent research and publications.

The theoretical and methodological basis of this work includes research in social communications: R. Pound, K. Popper, E. Mayo, F. Taylor, O. Holotin, G. Pochepstov, V. Rizun, K. Shenderovsky, and O. Kholod; works that analyze various aspects of the phenomenon of "pilgrimage": O. Lyubiteva, J. Lubyy, S. Romanchuk, P. Yarotskyi, Z. Sapelkina, I. Khronenko, and T. Wünsch; studies covering various topics related to religious tourism and pilgrimage: A. Boyko, O. Borysova, A. Kolodnyi, S. Panchenko, L. Filipovych, and P. Yarotskyi.

2. Results

Analysis of issues related to pilgrimage in Germany and Ukraine

The current religious composition of Ukraine is as follows: the majority of Ukrainians surveyed — 75.4 % — belong to Orthodoxy, 8.2 % — belong to Greek Catholics, 0.4 % — are Roman Catholics, 0.7 % — adhere to Protestant trends, 0.6 % — belong to other denominations and religions, 8.8 % of respondents do not identify with any denomination, 5.6 % are non-believers (Confessional and Church Affiliation of Citizens of Ukraine, 2020).

The current religious composition of Germany in percentage terms is as follows: approximately 72 % of the population are Christians of various denominations. Within the total population, 31 % — Catholics; 33 % are Protestants, 1 % belong to Orthodox denominations, 7.5 % are affiliated with other Orthodox movements, 2.2% adhere to Islam, 0.1 % identify as followers of Judaism; 13 % belong to other religions and religious groups, 24 % do not adhere to any religion. Catholicism is more prevalent in the western and southern regions of the country, while various denominations of Protestants are primarily found in the eastern and northern regions due to historical factors (Chemin Français, n.d.).

In Germany religious tourism is a well-developed branch of the economy, so it is necessary to study this issue from the point of view of attracting foreign tourists to Ukrainian lands to visit shrines after the war. It is important to study various religious groups, their psychology, the purpose of the pilgrimage, and the description of the shrines. Especially since there are examples of modern pilgrimage in Santiago de Compostella (Spain) ("The Way of the Camino") to the relics of St. James. There are also examples of modern walks in Sweden ("St. Olav's Way"), they have got also developed paths that unite people who want to receive the power of nature, get healthy, and at the same time feel the power of pilgrimage by visiting a certain shrine, reading the Gospel, prayer, visiting a cafe along the way, which also serves as a means of communication (Fylypovych, 2020).

The city of Munich, also known as the "home of the monks", is the third largest city in Germany and is quite attractive from a tourist perspective. This region has many pilgrimage sites, many of which are world-religious masterpieces. Munich is a global cultural center, with a vibrant art, music, cultural business, and the annual Oktoberfest beer festival as a traditional component of German culture. Bavaria remains a predominantly Roman Catholic community. In the 11th century, three princes became popes: Clement II, Damasus II, and Victor II. The Frauenkirche (Church of Our Lady) has two onion-shaped domes. Its architect, Jörg von Polling, is buried in the cathedral, as well as several early rulers of Bavaria. The Assamkirche is also known as the Church of St. Johann Nepomuk, but is named after its builders, the brothers Cosmas and Aegis of Assam. It is a small church attached to the Assam

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house, which houses the skeleton of the saint after whom it was named, a 14th-century Bohemian monk, in a glass casket. Andechs is a Benedictine monastery on a hilltop, one of the most popular shrines in Bavaria. It houses religious relics brought from the Holy Land more than 1,000 years ago.

The village of Oberammergau is famous for "The Passion of the Christ". 45 miles east of Munich is the town of Allotting, where a 13th-century statue of the Blessed Virgin Mary is kept in the Chapel of Mercy. Many miraculous healings are attributed to this statue. It also houses several silver urns with the hearts of several monarchs of the Kingdom of Bavaria, and this also attracts pilgrims to these shrines. These memorials have a communicative component, as sermons are held here, the organ plays and psalms are sung, and brochures and newspapers are published with descriptions of these shrines, a schedule of services, photos, and interviews of believers and priests (Munich & Bavaria, n.d.).

Pilgrimage is transformed from a historical heritage into a modern religious heritage and "Caminoization" (an example of the fifteen routes to Santiago de Compostella, the most popular four under UNESCO protection since 1998) allows to reform the journey itself, changing its psychological aspect and the attitude towards pilgrimage as a phenomenon. The format of the pilgrimage is fundamentally changing. There are about 15 different versions of the "Camino Way", but four are the most popular: French (800 km through the Pyrenees and central Spain), Primitivo (315 km, the oldest and most difficult route from Oviedo), Northern Way (860 km along the northern coast of Spain) and Portuguese (400 km from Lisbon or 240 km from Porto along the ocean) (Bowman & Sepp, 2021). The Ukrainian St. James' Way already exists. It should be noted that on July 5, 2021, the project "Camino Podolico: Podillia Way of St. James" was presented in Vinnytsia (new way).

Transcarpathia as a tourist region can be considered for the development of such routes and trails since this region is multi-confessional, nature is beautiful, mountains that allow you to feel unity with the Absolute, and many shrines: temples, cemeteries, sacred places, centuries-old trees, which can serve as an addition to the very process of walking and be the goal of completing the pilgrimage. The small towns and villages of Transcarpathia with an interesting history and rich natural and cultural heritage will help this.

From a historical point of view, it is necessary to analyze sacred places and see whether pilgrimages to the shrines of Western Ukraine, namely Transcarpathia: the city of Khust, the city of Tyachiv, and the village of Vyshkovo, Ust Chorna, Nimetske Mokra, village Kolochava, city Mucachevo are quite colorful and religiously rich in terms of religious practices. Different churches are concentrated in these cities: Reformed (XI century), Roman Catholic, Greek Catholic, Orthodox, and Synagogues.

It is necessary to develop routes to pilgrimage sites and show how multiconfessionalism is preserved in such Ukrainian towns and how important it is to maintain interfaith tolerance between different denominations, especially during the war. The issue of intercultural dialogue and tolerance between these faiths remains open because it is important when different cultures and faiths practice and respect religious beliefs in one town (Journal about religious tourism and pilgrimage).

Given that the towns of Khust, villages Tyachiv, Vyshkove, Ust Chorna, and Nimetske Mokra are located at an approximate distance of 80 km from each other and boast captivating historical and religious heritage, there arises a need to create a catalog encompassing descriptions of these sacred sites and well-developed tourist routes. These routes can serve as a foundation, drawing inspiration from the examples set by the "Camino Way".

![Fig. 1. German village in Transcarpathia, where monuments of historical heritage and various denominations have been preserved](https://carpathy.nadvirna.com/index.php/ct-menu-item-3/skhroniska/ust-chorna)

Also, to describe sacred places, a clear concept, reliable sources of information, photos, videos, and interviews are needed. Therefore, in my opinion, it is worth launching a website that would accumulate
information about existing forms of religious tourism and pilgrimage, about routes and sacred places offered by travel agencies, tour operators, and pilgrimage centres. This would provide people with up-to-date and comprehensive information, tracking and analysing the tourism market (Enfield, 2018).

Ukraine should have the capability to attract both foreign and domestic tourists with its rich historical heritage. Moreover, all monuments must be restored in accordance with relevant programs and laws and should be sustained, developed, and maintained through tourist contributions. Furthermore, it is crucial to always bear in mind that everything starts with culture in a broader sense and the approach towards cultural monuments in particular. Respecting both the educational and cultural heritage of the country holds paramount importance.

Considering that people are constantly concerned about their problems, life situations, various plans, successes, and losses, they need, first of all, spiritual enrichment and at the same time a break. They should always take care of their body, soul, and spiritual principles. In combination with physical work, spiritual work can create a new personality, realized in a spiritual sense (Panchenko, 2019).

The main goals of development of religious tourism in Transcarpathia are as follows:
- Collection of information about sacred objects, sacred places of Transcarpathia: cemeteries, churches, monasteries, wells, wooden estates, memorial sites;
- Publication of popular scientific literature in foreign languages that will systematically inform in an accessible and engaging way about the religious history of Ukraine.
- The development of individual religious and spiritual centers, its prominent figures, many of whom also lived in Western Ukraine. The presence of sacred sites in the country and their condition, and descriptions of these monuments;
- Development of the best routes Development of optimal routes for religious tourists, with the involvement of suitable other historical places;
- Creation of a catalog (in German and English) of religious objects and sacred places that are significant for the development of religious tourism and pilgrimage as a social-communication institution.

For the further development of religious tourism in this region, it is necessary to:
- Search for information about religious objects in scientific, archival, and other sources and their fixation;
- Collection of additional information about religious objects (data of regional authorities, legends, stories of local historians, etc.);
- Getting acquainted with the surrounding infrastructure, is necessary for future tourists and pilgrims, and recording the necessary information.
- Compilation of a complete description of each object: name, location, history of origin, sacred/religious/historical significance, current condition, possibility, and access to visit (routes, hotels, tour offices, etc.).
- Publication of the "Guide to Historical and Sacred Places of Ukraine" (illustrated) in German.
- Publication of the "Handbook of Historical and Sacred Places of Ukraine" (illustrated) in English.

The meaning of pilgrimage guide for a sacred journey

Pilgrimage guides are of great importance for facilitating pilgrimages, alongside specialized fiction, documentaries, and feature films that cover relevant topics, stories, and interviews with fellow pilgrims about their sacred journeys. Therefore, creating a guidebook is justified from the perspective of social communication. It's within this context that the author seeks to illuminate the significance of this mode of communication through information gathering, source analysis, visits to sacred sites, as well as the inclusion of photos and videos (Rizun, 2022). To promote pilgrimage, numerous guidebooks and itineraries (derived from the Latin 'itinerarium,' meaning 'description of a journey') were compiled. Many of these works later evolved into valuable historical sources, chronicling the experiences of actual pilgrims who documented their journeys through memoirs, diaries, travel descriptions, stories, and novels. As a result, developing a guide for pilgrimage sites in Transcarpathian towns and villages, as well as in cities and villages in Bavaria, becomes an essential component of the author's educational research.

The main functions of a guidebook in religious tourism:

a) informative;
b) educational;
c) promotional;
d) economic;
e) communicative.

Pilgrimage guides differ from tourist guides in that they do not contain general information about
the city: population, geography, climate, historical information.

Science in the context of social communications, religious and cultural practices is also a way of evangelizing, preserving the environment, spreading Christianity and preaching, sincere prayer and the opportunity to spend time in nature with like-minded people (Carol, 2023).

Pilgrimage has been part of the human experience for thousands of years. In ancient times, people traveled to important religious or pagan sites to give thanks or ask for healing. In the modern world, there are cultural festivals, solitary quests, and mass gatherings where we seek kinship, answers, forgiveness, hope, and enlightenment. In the modern century, pilgrimage has been revived and many people see it as a path to faith or themselves (Bowman et al., 2020).

That is why pilgrimage guides and books provide plenty of information, inspiration and ideas on how to organize your journey or follow in the footsteps of others.

Of course, without the help of guidebooks, it would be impossible to record the pilgrimage, impressions, places of stay, and emotions from the experience.

Based on the above, we can conclude the following:

1. There is no legal and legislative standardization of religious tourism in Ukraine.
2. There are no state programs and concepts aimed at developing and supporting religious tourism.
3. There are no economic studies and proposals for the development of religious tourism.
4. There are no tourism programs or projects in the region.
5. There are no educational and informational programs in place that would allow for the training of guides or tourist offices, or for informing foreign tourists about our shrines.
6. Religious tourism as a branch is officially absent and needs due attention from the state.

The significance of the pilgrimage constitution for pilgrims

Religious organisations have a rather balanced and thorough approach to the pilgrimage process itself, as evidenced by the so-called “Pilgrimage Constitution”, which is presented below:

About prayer and confession:

- All pilgrims are encouraged to devote most of their pilgrim journey to prayer, both communal and private.
- Each Pilgrim is obliged to participate in all joint prayers (both in churches and in a group) provided for by the the pilgrimage program
- Each participant is encouraged to read one of the suggested passages of Scripture at the beginning of the day and try to meditate on it during the day.
- Each of the participants is strongly encouraged to proceed to Confession.
- During the prayer, let each worshiper find a short time for silence and spiritual reflection.

About Food:

- The consumption of alcoholic beverages is strictly prohibited.
- It is forbidden to pick any fruit from other people's gardens.
- People who treat pilgrims along the way should be thanked.
- Everyone who eats should remember their neighbour.

About the order:

- Each pilgrim is obliged to follow the entire pilgrimage program.
- You cannot get ahead of the pilgrimage.
- Each pilgrim is obliged to follow the orders of the group coordinator.
- Anyone who violates these rules will be forced to leave the pilgrimage (Pilgrimage Constitution, n.d.).

Pilgrimage and religious tourism perform the following clear social functions:

- Cognitive (during religious trips, people get new information about sacred objects, expand or even change their worldview);
- Consolidating (as a rule, sacred and cult objects are a conditional center where a significant number of pilgrims and tourists are concentrated);
- Communicative (religious objects are often centers of social life);
- Medical (during religious trips, people receive healing);
- Resource-saving (as a rule, organizers of religious trips are interested in and contribute to the preservation of the environment and historical and cultural objects) (Panchenko, 2022).

There are also latent (hidden) functions in pilgrimage:

- violation of the rules and regulations of the pilgrimage constitution;
- non-observance to observe fasting, the commandments of the Holy Scriptures before the pilgrimage;
- during a specific pilgrimage route, for example, the Way of St James, also known as El Camino de Santiago, which is a world monument protected by UNESCO, the pilgrim violates the terms of the passage of the route and does not comply with the memo of the sacred route of St James regarding the passport "credencial";
- during the pilgrimage to Athos did not receive a blessing from a priest to make a pilgrimage or a visa to "Athos — Diamonitirion", but still try to get there in various ways;
- only men have the right to make a pilgrimage to Athos, but there have been cases of women disguised as men and visiting Athos, for which, according to Greek law, they were imprisoned for up to three years;
- payment money for one's sins, a type of indulgence in Catholicism (Winter, 2013).

In its essence, a pilgrimage journey involves certain worldview transformations, going beyond the human, to expanding personal boundaries and borders; pilgrimage itself becomes a way of changing the boundaries of everyday life and changing certain life circumstances. During a pilgrimage journey, there is a possibility of true transcendence. Another question is whether any journey can realise this possibility and whether a person achieves this not-always-conscious goal. During a pilgrimage, the main goal of a pilgrim is to visit shrines, touch the divine, change oneself, compare the local with infinity, see an impossible miracle, and experience a unique sense of one's significance in this world (Aristova, 2019).

**Route suggestions:**

It is possible to develop routes with logos, for example, the Camino path for Spain is accompanied by «shells», in Scotland the logo of "Apostle Andrey" travel logo, so such paths in Transcarpathia can have their logos, symbols, paths, but there must be infrastructure along the road so that pilgrims can stop and also get marks in the pilgrimage passport or certificate.

These trips should be motivated. They can take into account the specifics and desires of travelers, their age for example. It can be hiking, cycling trains, partly on horseback, on a boat, in winter skiing through the forest, as in Finland, for example (Dowson et al., 2019). The nature of Transcarpathia allows you to make a pilgrimage for every taste from...
a combination of new religious practices and visiting not only sacred places but also picturesque places. Various travel options can be offered, taking into account the specifics of the landscape (UNESCO World Heritage Centre, n.d.).

3. Conclusions

The results of the research consist of the study of multi-confessional shrines on the example of Ukrainian and German towns, villages to study the importance of socio-cultural heritage and pilgrimage routes, taking into account the psychological factors of pilgrims in the social communicative sphere.

Ukraine and Germany are both multi-confessional countries. Religious tourism can serve as a practical tool for studying the culture and history of religion through the exploration of shrines, pilgrimage sites, and locations that historically link these two nations. It’s worth noting that in Germany, the departments that focus on the History and Culture of Eastern Europe find these aspects — religion, tourism, history, and culture — highly relevant for students. Hence, it’s imperative to continue researching and studying this scientific theme regionally, with a focus on preserving and thoroughly examining the cultural and religious heritage.

As practice has demonstrated, especially in the context of the global COVID-19 pandemic, the war in Ukraine, and the global economic crisis, the phenomenon of pilgrimage persists in its development despite challenges and difficulties. Naturally, pilgrimage interacts with and relies upon various aspects of life, including economic, social, cultural, scientific, educational, and religious realms. These phenomena demand thorough examination from the perspective of historical pilgrimage traditions and contemporary transformations through social and communicative interactions.

References


Panchenko Svitlana. Confessional pilgrimage in Ukraine and Germany as a social and communication interaction in the context of modern transformations

The article emphasizes that confessional pilgrimage as a social and communicative interaction in the context of modern transformations includes new approaches in Ukraine and Germany. The author describes pilgrimage trips to the cities and villages of Transcarpathia and Bavaria, taking into account the specifics of the routes and socio-communication features. Ukraine should be able to attract foreign and domestic tourists with its historical heritage. In addition, all monuments should be restored in accordance with the relevant programs and laws and be able to be maintained, developed and maintained at the expense of tourists. In addition, it should always be remembered that everything starts with culture in general and the attitude towards cultural monuments in particular. It is important to respect both the educational and cultural heritage of the country, and especially in times of war. Pilgrimage guidebooks, as well as specialized, documentary, and feature films on relevant topics, stories, and interviews with other pilgrims about making sacred journeys, are of great importance for making a pilgrimage. Therefore, writing a guidebook is appropriate from the point of view of social communication, and it is in this plane that the author tries to reveal the significance of this means of communication through the collection of information, analysis of sources, visits to sacred places, photos, and videos. The development of a guide to pilgrimage sites in the cities and villages of Transcarpathia, as well as cities and villages of Bavaria, is a necessary part of the author’s educational research.

The article uses cultural, comparative, and religious studies methods, which allowed the author to analyze issues of religious tourism, pilgrimage taking into account the specifics of this sphere. The author also used historical, systemic and informational approaches.

**Keywords:** communications; cultural heritage; pilgrimage; religious tourism; social and communication interaction; cultural transformations; pilgrimage guidebooks.

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