THE CURRENT STATE OF THE ECONOMY OF RELIGIOUS TOURISM AND ORTHODOX PILGRIMAGE IN RUSSIA

INTRODUCTION

The world is an interesting religious mosaic: the diversity and complexity of religions can be justified by the human typology, the environment in which their adherents live, the culture, and, last but not least, the stage of development of society. Religion, penetrating deeply into public life, opens up new horizons for tourist flows. This once-forgotten type of tourism has been undergoing a revival in Russia, over the past two decades. The topic of pilgrimage and prayer was not raised in atheistic scientific circles and was not studied on a proper scale until the 90s, for well-known political reasons. Religion, being a part of the culture of any ethnic group, acts as an element of the social system and influences the self-consciousness of the individual.

The roots of modern religious tourism go back to ancient times and are associated with its original form - pilgrimage. Today's trips to ancient holy sites have the same human motivation: faith. At a global scale, the cultural openness of the past few years has also been favorable for religious tourism. Given that Russia, being a multi-confessional country, has a lot of cultural and historical sites that are religious values. For Russia, religious tourism is both an old and a new phenomenon. Although the Federal Law of November 24, 1996, No. 132-FL “On the Basics of Tourist Activity in the Russian Federation” provides for the concept of “religious tourism”, it does not disclose its content, and in general, interpretation is identified with pilgrimage. Therefore, due to the blurring of concepts, it seems advisable to clarify the conceptual apparatus and determine the links of religious tourism with related types of activities and varieties of religious tourism.

METHODS

The main approaches to the analysis of religious and pilgrimage tourism have also determined the methods of research. The object of the study is Orthodox religious tourism. The theoretical and methodological basis of the study was a systemic approach and a system-structural method. The study methodology was also based on the use of comparative typological, comparative geographical, historical analysis, as well as the method of statistical analysis.

The empirical basis of the study was the normative legal acts of the state authorities of the Russian Federation, statistical materials, analytical materials of a sectoral nature, contained in periodicals, in scientific works of domestic and foreign scholars (KRYUKOVA, KHETAGUROVA, 2020; KRETAGUROVA et al., 2018; MOSALEV et al., 2018; KRYUKOVA et al., 2018; VINOGRADOVA et al., 2014; YUDINA et al., 2018; KRYUKOVA et al., 2019; DYACHENKO et al., 2015; ILINA et al., 2016; DUSENKO et al., 2016). The reliability of the results obtained is due to the use of tested research methods, a compelling and logical sequence of reasoning, the use of statistical data, as well as the consistency of the results with the conclusions of studies by other authors on a similar topic.
RESULTS

There are various approaches to the definition and content of the concepts of religious and pilgrimage tourism in scientific research. Some foreign and domestic scholars believe that "religious tourism can be divided into two areas: pilgrimage and cognitive sightseeing" (PECHERITSA, SHARAFANOVA, 2014, p. 572). However, in such countries where important religious shrines are located, and there is a large pilgrimage flow, there is also a clear distinction between pilgrims and tourists. The concept of pilgrimage tourism - trips of believers to religious shrines - is denied by many of those who organize it: for the "pilgrimage" and "tourism" are different concepts, sometimes even mutually exclusive.

There was also a long discussion in Russian society - whether pilgrimage can be considered tourism or not. The Moscow Patriarchate and several experts claimed that the pilgrimage is not tourism (and in 2019 it was legislated, as will be discussed below). It was claimed that the pilgrim is driven by completely different motives, unlike a tourist who goes on vacation or excursion. On this issue, Bishop Mark of Yegoryevsky said: "One can come to a monastery or temple to worship shrines, or one can go on an excursion ... pilgrimage and tourism are completely different concepts: pilgrimage is a manifestation of religious life, and tourism is the manifestation of cultural life" (KORMISHOVA, 2020). Pilgrimage, known since ancient times and present in one form or another in almost all religions, means a journey to holy places with clearly defined cult goals.

The Russian expert in the field of pilgrimage and religious tourism S.Yu. Zhitenev notes: "If we proceed from the fact that tourism and pilgrimage are not identical to each other and are different socio-cultural activities, then we will have to recognize the fact that the use of terms borrowed from the tourism industry concerning pilgrimage: "pilgrim tourism", "secular pilgrimage", "pilgrimage product", "pilgrimage tour" seems to be incorrect" (KHRISTOV, 2020, p. 112). At the same time, some authors (M.B. Birzhakov) note that "pilgrimage can be considered as the earliest type of organized tourism in our civilization since it contains uniformly defined features of tourism and a tourist product: planning, transportation, accommodation, food, trade, escort, protection" (KHRISTOV, 2020, p. 145). Several Russian specialists (I. Brandt) proposed not to mix the concepts of "religious tourism", "pilgrimage" and "cognitive tourism". It was argued that religious tourism is closer to pilgrimage, that it is intended for people who have not yet been churched and have not ripened to the present pilgrimage, but there is little cognitive tourism for them. (DOLGOPYATOVA, MOISEEVA, 2017, p. 229).

Pilgrims are interested in directly participating in religious activities. Orthodox pilgrims are, as a rule, believers with an already established value system. For them, excursions, visits to museums, exhibitions during pilgrimages are a secondary, accompanying task or even of little interest. Pilgrims embark on a journey when they feel the need to do more than just a religious activity in their usual living environment. People make excursions to holy places with different motives: they pray, solve personal problems (BUROV, 2018), spiritually approach their fellow believers, find a system of values, and set themselves on the spiritual path. Tourists are interested in expanding their horizons, new impressions of visiting new places, intellectual and aesthetic knowledge. Religious tourism, as an independent type of tourism, can be classified according to various characteristics: by duration, the composition of participants, relation to the borders of residence of travelers, etc. (Table 1).

| Type: religious tourism | Religious tourism tours |
|------------------------|-------------------------|
| Classes | 1. Pilgrimage tourism  
          | 2. Sightseeing religious tourism  
          | 3. Specialized tours (mixed) |
| Types | 1. By the main goal  
       | 2. By the main object |
| Forms | 1. By the specifics of organizing a trip  
       | 2. By the group size  
       | 3. By age of travel participants  
       | 4. By health reasons (with health limitations) |

Source: Search data.
Thus, the main purpose of the trip is at the heart of the differences between religious tours of a sightseeing orientation and pilgrimage tours. The meaning of pilgrimage is the worship of holy places, participation in rites and divine services, in processions. Health and cultural programs, although permissible, are significantly reduced.

Table 2. Comparison of the features of “pilgrim tourism” and “religious tourism of excursion orientation”

| Pilgrimage tourism                                                                 | Sightseeing religious tourism                                                                 |
|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| Individual tours, trips with fellow believers                                     | Mass nature                                                                                    |
| Pre-agreed program                                                                | Spontaneous decision                                                                           |
| Slow means of movement and moderately fast means of movement                     | Fast means of movement                                                                          |
| “From within” motivation. Prayer communication with higher powers, visiting an authoritative priest, monk, spiritual teacher, etc. Search for answers to painful questions. Also visiting places according to religious tradition. This translates into participation in cult activities. | “From outside” motivation. Intellectual, aesthetic, scientific knowledge. A person may be interested in art (architectural forms, sculpture, painting, decoration of temples – icons, tanka, cult-ritual objects). Visitors are eager to learn about the role of this or that place in the history of the country, the formation of religion on its territory. |
| Lifestyle according to the culture of places visited                               | Lifestyle import                                                                                |
| Experiences                                                                       | Sights                                                                                        |
| Preliminary spiritual preparation                                                  | Preliminary intellectual preparation is small                                                  |
| Abstinence and asceticism. Willingness to temporarily give up the usual lifestyle, comfort, consciously take on certain difficulties to achieve spiritual goals. Shopping is utilitarian or standard New knowledge, impressions, and memories remain after the trip | Comfort and variety. There are no restrictions on food and entertainment characteristic for the pilgrimage Shopping – a keepsake for friends Standard souvenirs remain after the trip |
| Duration of the trip: can last from 1-2 days to several weeks or even a year       | The excursion lasts from several hours to one day. Tours, which include several sightseeing trips, can last from one or two days to one or two, and sometimes even three weeks. The contingent of participants: in most cases, deeply religious people, consciously striving for pilgrimage | The contingent of participants: there can be both believers and atheists or belonging to another religion |
| The contingent of participants: in most cases, deeply religious people, consciously striving for pilgrimage | The contingent of participants: there can be both believers and atheists or belonging to another religion |
| Organization of the trip: pilgrims either use the facilities of the tourism industry or stop at (or at) a temple or monastery. There are several rules of behavior and nutrition (the latter is usually lean or vegetarian) | Organization of the trip: “classic” trips, in which tourists, as a rule, are accommodated in hotels, traditional food for tourists in cafes and restaurants. Recreational activities are possible. |
| Main goal: participation in religious rituals, worship                             | Main goal: cognitive                                                                             |

Source: Search data.

The fundamental difference between pilgrimage travel and religious excursion tours is the difference in their goal-setting. From here comes the difference in the organization of the tour: the specifics of the excursion route, accommodation features, food originality, the choice of display objects, the content of the excursion, the form of submission of information.

Religious pilgrimage and tourism are two different activities, although they have a lot in common on the surface. In addition, a special type of travel is distinguished in secular travel, defined in the international classification as religious tourism, which is reduced to travel for educational and cultural purposes. Religious tourism is a secular journey made for cultural and educational purposes in the form of excursions and study trips to religious, historical, cultural and natural sites, but its participants do not perform sacred rituals obligatory for pilgrims. (ZHITENEV, 2019, p. 2).

Religious tourism and its varieties are presented in various forms. According to the peculiarities of the organization of trips, religious tourism is divided into organized and unorganized. Religious tours are also classified geographically: Russia, neighboring countries (mainly Ukraine, Moldova, Georgia, Armenia), and far abroad countries (Israel, Greece, Egypt, Italy). The most traditional objects of pilgrimage tourism are primarily the largest and most famous monasteries - Optina Pustyn, Troitse-Sergiyeva Lavra, Valaam, Solovetsky, Sanaksarsky. Also, the ancient Russian cities that are part of the Golden Ring of Russia - Vladimir, Novgorod, Uglich, Suzdal, Rostov the Great. However new ones appeared along with the traditional
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Directions: Siberia, the Urals. Despite the serious political situation, pilgrimage tourism to Ukraine is preserved. By duration, pilgrimage tours are classified into: one day (less than 3 hours - more than 12 hours); lasting several days (1 - 7 nights), and multi-day (8 - 365 nights).

Today, short trips of a religious orientation within the country are popular among Russians, they are characterized by a short duration (from 1 to 7 days), low cost and are organized along routes that have a small distance from the place of residence with visits to religious shrines and architectural monuments of the past. Statistics show that the largest proportion of pilgrim tourists are women (87%), and only 13% are men.

The average age of pilgrim tourists is 40-50 years. The participation of young people in trips is noticeable, although its percentage is small. The low percentage of young people on religious tours is explained by the fact that the current generation of people grew up in the yoke of atheism and theomachy. They are not able to realize what they were deprived of. Also, statistics show that in reality, only 1% of believers living in Moscow make a religious trip once a year. Most tourists make a tour of Russia - 35%, Israel - 30%, and Greece - 12%. Consequently, the Holy Land ranks second among the places of pilgrimage from Moscow.

Nowadays, it is not difficult to make a pilgrimage tour. Pilgrims make extensive use of the services of the tourism industry, special travel companies are being created to organize such tours, the market is replete with offers. First of all, it is necessary to decide on the direction of travel following the motivation, and then choose a travel agency or a special pilgrimage service.

Analyzing the system of marketing and promotion of pilgrimage and religious tourism, it should be noted that the Federal Law of July 3, 2019 No. 170-FL “On Amendments to the Federal Law “On the Fundamentals of Tourist Activities in the Russian Federation” and the Federal Law “On Freedom of Conscience and Religious associations” it was established that “religious organizations have the exclusive right to carry out pilgrimage activities directly or through the creation of organizations, the main purpose of which is to carry out pilgrimage activities”. This law also provides that if the tourist route provides for a tourist to visit places of religious veneration (pilgrimage) belonging to a religious organization, the tour operator observes the procedure for performing religious rites and ceremonies and ensures that the representative of the tour operator and tourists comply with the specified order, as well as requirements for the appearance and behavior of the representative of the tour operator and tourists in accordance with the internal regulations of the religious organization. (BUROV, 2018, p. 200).

Within the framework of the current legislation, the system of marketing and promotion of pilgrimage and religious tourism can be divided into three categories from the point of view of the travel organizer (DROBYSHEV, KAUROVA, KRYUKOVA, 2017; DROBYSHEV, MALOLETKO, KRYUKOVA, 2017):

- self-guided tour;
- a religious tour organized by a travel agency;
- a pilgrimage organized by a religious organization entitled to organize pilgrimage activities.

When a traveler independently organizes a tour, the marketing and promotion system is based mainly on marketing advertising of attractions in general. When organizing a religious tour via a tour operator, the variety of tour operators should be mentioned: AmigoTours, AnexTour, BiblioGlobus, CoralTravel, DeVisu, Evroport, ICSTravelGroup, MoreTravel, PegasTouristik, SpaceTravel, Spectrum, StarTour, Summar, TezTour, TUI, Vilar, Art-Travel, ARTTOUR, BonTour, BonTour, Veditour, GlobusTour, Interunion, Intourist, CalypsoM-Tour, QuintaTour, Paks, Solvex, Spassky Gate - Tourism, Spassky Gate - Travel, YugoStar.

However, despite all the variety of tour operators, most of them are mainly focused on organizing secular tourism. Some tour operators, such as ICS TravelGroup and StarTour, only offer religious tours, for example to Israel (Table 3).
Table 3. Offers of tour operators for religious tours to the Holy Land

| Tour operator | Tour name                  | Tour description                                                                                                                                 |
|---------------|----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| StarTour      | Pilgrimage tour to Israel. | Pilgrimage tour for representatives of three religions! It is possible to visit the most important place for believers and immerse in the mystery of the origins of faith on pilgrimage tours to Israel 2021. STARTOUR has prepared for you many programs on the most popular religious routes (TOUR OPERATOR РТО 020539, n.d.). |
|               |                            |                                                                                                                                               |
| ICS TravelGroup| Travel to Israel to the Holy Places | Traveling to the Holy Places with the ICS TravelGroup tour company is a unique opportunity to touch Christian shrines, feel the incredible atmosphere of these lands, see the land that gave the world the main religions. The cost of the trip includes a flight from Moscow, transfer, food, and accommodation costs. We offer an interesting excursion tour with the best guides, a rich program. You will visit the historical part of Jerusalem, touch the most important shrines, feel the unique atmosphere of this city. |
|               |                            |                                                                                                                                               |
| StarTour      | Baptism in Israel.         | Only once a year, due to an agreement between Israel and Jordan, access to the site of True Baptism on the Jordan River opens up! Accommodation: Netanya – 3 nights, Jerusalem – 4 nights, Excursions: Christian Jerusalem, Christian Galilee, Epiphany, Dead Sea, Bethlehem (TOUR OPERATOR РТО 020539, n.d.). |

Source: Search data.

The third component of the marketing and pilgrim tourism system is religious organizations that have the right to organize pilgrimage activities. The survey results showed that it is the services of religious organizations (78% of the respondents) that are used by travelers who want to go on a pilgrimage or religious tour (Figure 1).

Figure 1. The results of the survey in terms of the source of the organization of the pilgrimage/religious tour

Source: Search data.

Analyzing the position of religious tourism and pilgrimage in the domestic market, it can be concluded that the dominant role in the organization of travel of this kind is played by pilgrimage centers. In particular, the Pilgrimage Center of the Moscow Patriarchate offers a variety of group and individual pilgrimage trips to Russia and abroad, both within the framework of existing routes and under special programs. The most popular programs offered by the Pilgrimage Center of the Moscow Patriarchate are: “Monasteries and Miraculous Icons
of Moscow”; Optina Pustyn - Shamordino - Tikhonova Pustyn; “Troits-Sergiyeva Lavra - Godenovo - Pereslavl-Zalessky”; Troits-Sergiyeva Lavra - Khotkovo; "Mozhaisk - Zvenigorod - New Jerusalem”; Kolyupanovo - Serpukhov; Valaam - Ladoga - St. Petersburg; Seliger - Stolobny Island; Diveevo - Sanakary; "Diveevo - Pushkin Mountains - Pskov - Pechery”; "Murom”; Borovsk - Pafnutiev Borovsky Monastery; "Orthodox shrines of the Smolensk region”; "In the holy places of the Kaluga region”; "Pilgrimage trip Moscow - Optina Pustyn - Diveevo - Vladimir - Moscow". In addition, the Pilgrimage Center of the Moscow Patriarchate organizes pilgrimage trips abroad: "Pilgrimage trip to the Holy Land”; "Pilgrimage trip to Greece”; "Pilgrimage Trip Italy - Bari”; "Pilgrimage trip to Cyprus”; "Pilgrimage trip to Egypt”; "Pilgrimage trip with a visit to the Holy Mount Athos”; "Pilgrimage trip Greece – Italy" (TOUR OPERATOR PTO 020539, n.d.).

Analyzing the results of search queries on the Internet, one should also note the greatest popularity of pilgrimage organizations in terms of providing services for organizing religious tours. The most popular (from the point of view of marketing promotion on the Internet) religious organizations that have the right to organize pilgrimage activities are represented by: Pokrov International Pilgrimage Center, Orthodox Company "Palomnik" LLC, Pilgrimage Department of the Chuvash Metropolitanate, Pilgrimage Service “TOVIA”, Pilgrimage Service "Kovcheg", Pilgrimage service “Svyatoi Afon".

In Russia, pilgrimage and excursion trips to Orthodox places are also organized by the pilgrim services "Radonezh", "Blagovest", "Monastyri Rossi", "Prosveshenie", etc., as well as numerous services at churches and monasteries. Pilgrimage services organize trips throughout the great Orthodox world. For example, the "Radonezh" pilgrimage service organizes trips to the Holy Land, Greece, Italy, Serbia, Georgia, Armenia, and many other countries. The following can be noted: "The Crown of Thorns of the Lord – France, Germany”, "Cairo, Alexandria, Catherine, Sinai, Nuweiba" to Egypt, "Morocco - Christianity on the territory of Islam", "New Year and Christmas in Europe - to worship the Crown of Thorns", "Italy - to St. Nicholas the Wonderworker”, "Jordan - the Biblical land", "China. Beijing. Harbin. Shanghai. Port Arthur. Russian Spiritual Mission". A very large selection of trips to churches and monasteries in both Eastern and Asian parts of Russia is offered. Along with the Troitse-Sergiyeva Lavra, the Solovetsky, Valaam, Seraphim-Diveevsky, Alexander-Svirsky, and other monasteries, travels through all of Russia are also carried out. For example, "Radonezh" offers trips "Meeting on Baikal. To St. Innocentius", "Crimea. To Saint Luke – Crimean Confessor", "Vladivostok. Pilgrimage and vacation at sea. Ussuriysk, Russky Island", "The Imperial Route. Tyumen, Tobolsk, Yekaterinburg" and others.

An analysis of the descriptions of pilgrim tours offered by pilgrim organizations allows concluding about their identity with each other, the lack of orientation of any category of pilgrims, religious tourists, which undoubtedly affects the quality of the services provided (KRYLOVA et al., 2020).

According to the amendments to the federal laws "On the Basics of Tourist Activities in the Russian Federation" and "On Freedom of Conscience and on Religious Associations" that entered into force on November 1, 2019, establishing a special legal status for pilgrims and pilgrimage activities, "Pilgrims for organizing a trip for pilgrimage shall apply exclusively to a religious organization, and other travel agencies are no longer entitled to carry out pilgrimage activities. Thus, the law protects the rights of believers, ensures their safety, in particular, protection from fraud and extremism". However, the law does not prohibit a tour operator from including visits to religious sites in a tourist route: a religious organization has the right to agree with a tour operator, which will determine the conditions for organizing visits by tourists to display sites.

Many tour operators have worked with parishes before on such conditions. It is explained that the need to amend the law was since the religious centers, on the territory of which the objects of the display are located, which belong to them by right of ownership (or other property right), have their own internal rules: the order and hours of worship, religious rites, and ceremonies, requirements for appearance, behavior, etc. It is necessary to adhere to these rules regardless of the purpose of the visit. These rules should take into account tour operators and travel agents in their activities.
is assumed that these innovations will protect pilgrims from unscrupulous organizers of such trips. (DOLGOOPYATOVA, MOISEEVA, 2017, p. 229).

**DISCUSSION**

The modern understanding of religious tourism, the orientation towards the achievement of spirituality as the final result, in many ways makes it necessary to reconsider traditional ideas about what types of travel can be considered religious tourism. The main question that organizers of such trips should ask themselves is: what impact do they have on the personality of the traveler and what are the consequences for the host country? Therewith, such traditional criteria as the volume of tourist flows, the motivation of the trip do not play a key role themselves, although they are important (LEBEDEVA, 2020). Analysis of the current situation in the development of religious tourism makes it possible to single out several factors that positively and negatively affect the dynamics of religious tours (Table 5).

| Factors positively affecting the development of religious tourism | Constraints to the development of religious tourism |
|-----------------------------------------------------------------|---------------------------------------------------|
| Rich tourist and recreational potential associated with the diversity of the number of holy places of Orthodoxy in the country | Undeveloped infrastructure (practically no monastery hotels). Failure to comply with professional standards. The potential of religious and cultural resources is not fully utilized. Imperfect quality of preparation of religious tours by domestic tour firms (ALIPICHEV, ALESHKOVA, 2020). |
| The loyal policy of federal and local authorities | High cost of an advertising campaign, unavailability of participation in tourism exhibitions due to the high cost |
| Availability of information structure (mass media, including informational ones) | Unsystematic information environment, namely: – incomplete and scattered information about the infrastructure of religious tourism; – undeveloped system of partnerships between the subjects of tourism activities; – disunity among organizations involved in the development of religious tourism |
| Transport, price, and territorial availability | Underdeveloped system of information notification of tourists about the transport system of the country |
| Educational structures for training personnel for the tourism industry and hospitality | Practically no organization of receiving foreign tourists by Russian travel agencies in strict accordance with the provisions of various religions Deficit of highly qualified personnel who meet international requirements (KHETAGUROVA et al., 2018) |

**Source:** Search data.

Evaluating the current state of society, we can conclude that the population has an increasing interest in the monuments of religious culture, the need for familiarization with spiritual values is growing, centers of spiritual revivals, such as temples and monasteries, are attracted. Therefore, an analysis of the opportunities for the development of religious tourism in Russia and the factors that restrain it allows concluding that the horizons for tourist exchanges can be expanded by solving several issues that contribute to the development of this type of tourism in Russia. First of all, there is a need to prepare a program for the development of regional infrastructure, taking into account the recreational load; for comprehensive awareness of the internal and external tourist, it is necessary to introduce an integrated computer information system containing information about the monuments of cult architecture and places of religious worship in the regions. It is necessary to carry out tourist and recreational zoning of territories with the identification of zones of promising development of religious tourism in the regions of the country and their detailed certification to determine the maximum permissible load on the territory and environmental safety (KRYUKOVA, KHETAGUROVA, 2020). It is necessary to sign agreements that provide patronage to structures organizing religious tours at the intergovernmental and interfaith levels. The attraction of voluntary donations from commercial structures, private entrepreneurs, and citizens interested in the development of religious tourism, including supporting the initiatives of the ROC to provide low-income people with the opportunity to partially pay for trips to places of religious worship.
CONCLUSION

Summing up, we can say that all the available types of religious tourism play an important communication role in modern society, strengthen inter-civilizational contacts among peoples of various ethnic groups and confessions. Russia, being a multi-confessional, multinational country, possessing vast territories and cultural and historical potential, has all the prerequisites for the dynamic development of religious tourism, both domestic and international. An analysis of the current state of this type of tourism shows that there are still several problems that require immediate solutions, namely:

- reforming the regulatory framework regarding the determination of the essence of religious tourism, the tools for its development, and the promotion of investment in it (ZHITENEV, 2019);
- verbal mechanism for supporting development in the field of religious prison (KRYUKOVA, KHETAGUROVA, 2020; KHETAGUROVA et al., 2018; MOSALEV et al., 2018; KRYUKOVA et al., 2018; VINOGRA DOVA et al., 2014; YUDINA et al., 2018; KRYUKOVA et al., 2019; DYACHENKO et al., 2015; ILINA et al., 2016; DUSENKO et al., 2016);
- attracting international and Russian investors to strengthen the material base in the field of religious tourism, to maintain monuments of religious architecture in Russia (YAKUNIN, 2015);
- development of the institution of patronage to maintain infrastructure, as well as to support social tours of a religious orientation for poor people;
- creating conditions for stimulating entrepreneurship in the field of religious tourism;
- creation of new accommodation facilities and strengthening of infrastructure;
- creation of an information support system, conducting a comprehensive advertising campaign to raise the country’s image and attract interest in the cult and religious values of various confessions;
- creation of tourist zones in the regions based on the historical and cultural heritage;
- improving the quality of training professional personnel that meet international requirements (YAKUNIN, 2015);
- identification as one of the promising directions for the development of religious tourism, the organization of youth religious tours to revive interest in the native country and strengthen moral education.

Understanding, knowledge, and use of tourist motives in traveling with religious goals can be the key to the successful promotion and popularization of this tourist destination (YAKOVLEVA et al., 2020; ZUBKOVA, SOSHENKO, SHMYREV, 2019). Only revealing motives for religious travel (LENKOVSKAYA, LUTOVINOVA, SMAGIN, 2018; TCHINARYAN, LUTOVINOVA, KUCHENIN, 2020), tourism organizations can develop effective techniques that help attract the client and give him/her permanent status, which can affect the nature and volume of demand and sales (YAKUNIN, 2011). Tourism organizations and pilgrimage services will be able to organize activities only in close interaction and cooperation that can revive and preserve cultural and historical centers of religious tourism and attract the attention of travelers and investors to them, develop new routes to holy places, and raise the level of infrastructure and awareness.

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**Resumo**

O estado atual da economia do turismo religioso e peregrinação ortodoxa na Rússia

El estado actual de la economía del turismo religioso y la peregrinación ortodoxa en Rusia

**Abstract**

The research presented in the article is the basis for the subsequent development of the concept of religious tourism development in the framework of the expansion of domestic and inbound Russian tourism. Based on various ideas about religious tourism and pilgrimage, the authors assessed the current state of religious tourism, clarified the conceptual framework; conducted a study of the system of marketing and promotion of pilgrimage and religious tourism, evaluated the activities of pilgrimage centers for organizing domestic tours and international trips; identified opportunities and problems that limit the development of religious tourism and provided recommendations for overcoming them. The results of the study of the current state and prospects for the development of religious tourism, in general, are significant and can be used by the pilgrim services of the Russian Orthodox Church, tourist associations, and organizations in the development and implementation of measures for the development of religious tourism based on existing and reviving spiritual centers of the Russian Orthodox Church.

**Resumen**

La investigación presentada en el artículo es la base para el desarrollo posterior del concepto de desarrollo del turismo religioso en el marco de la expansión del turismo nacional y entrante ruso. Basándose en diversas ideas sobre el turismo religioso y la peregrinación, los autores evaluaron el estado actual del turismo religioso, aclararon el marco conceptual; realizó un estudio del sistema de comercialización y promoción de la peregrinación y el turismo religioso, evaluó las actividades de los centros de peregrinación para organizar giras nacionales y viajes internacionales; identificó oportunidades y problemas que limitan el desarrollo del turismo religioso y proporcionó recomendaciones para superarlos. Los resultados del estudio del estado actual y las perspectivas para el desarrollo del turismo religioso, en general, son significativos y pueden ser utilizados por los servicios de peregrinos de la Iglesia Ortodoxa Rusa, asociaciones turísticas y organizaciones en el desarrollo y la aplicación de medidas para el desarrollo del turismo religioso basado en los centros espirituales existentes y en la reactivación de la Iglesia Ortodoxa Rusa.

**Palavras-chave:** Peregrinación. Turismo religioso. Producto turístico. Centros de peregrinación.

**Keywords:** Pilgrimage. Religious tourism. Tourist product. Pilgrimage centers.