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TO THE QUESTION OF PILGRIMAGE THROUGH THE PRISM OF SACRAL COMMUNICATIONS IN THE SOCIO-COMMUNICATIONAL SPHERE

In the article, the author examines the issue of pilgrimage through the prism of social communications through the social-communication plane, since this topic requires detailed study and is interdisciplinary, that is, there is a scientific need to consider pilgrimage from this angle of scientific interest. Attention is focused on pilgrimages and religious journeys precisely in the context of the social communication institute, and sacred communication reflects the fullness of pilgrimage content: prayers, rituals, spiritual practices, pilgrimage notes, diaries, sacred literature, psalms, spiritual music. The development of social ties, immersion in a certain spiritual atmosphere, a sense of sacredness during a pilgrimage in a certain society: pilgrims, clergymen, priests, pastors, representatives of culture, art, representatives of various social groups, all this develops the pilgrimage precisely on the social communication platform.

Pilgrimage, as a social-communication institution, is a phenomenon that plays an important role in forming and strengthening social ties and communication between people. This form of travel has deep roots in religious traditions and reflects people's need for spirituality and the search for sense of life. It is during religious journeys that sacred communication takes place between pilgrims and there is a communication exchange between pilgrims and the priest.

Pilgrimage, as a social-communicative institution, contributes to the formation of group identity and community, as people engaged in pilgrimage feel part of a larger community that unites their faith and goals. They communicate, share experiences, meet new people, interact with local residents and other pilgrims, which promotes the exchange of ideas, views and mutual understanding.

In addition, the pilgrimage creates opportunities for the development of social and communication skills. In the process of communicating with different people, pilgrims learn to show tolerance, mutual respect, empathy and understanding of different cultures and traditions. They acquire the skills of effective communication, the ability to listen and understand others, as well as identify themselves as part of the community.

Sacred communications are of great importance during the pilgrimage. Recently, there has been a tendency to overcome pilgrimage routes with the help of planned routes, which are detailed, planned, have places of strength during the journey (monasteries, cemeteries, temples, sacred places, trees, mountains, waterfalls, places of strength).

Key words: *pilgrimage, social-communication institute, sacred communication, communication sources, social-communication space.*

Statement of the problem. Can such a phenomenon as social communications (hereinafter – SC) be considered a type of social institutions? Definitely yes. SC is a specific formation that is ensured by means of communication, relative stability of social ties and relations within the social organization of society. And this is a sign of any social institution. Arguments giving social communications the status of a social institution.

First of all, SC always provides a set of certain persons, institutions, which are provided with certain material means and perform a certain social function. Secondly, SC is a certain set of standards, norms of

behavior of individuals and groups in specific situations of communication.

SC is a form of joint communication activity of people, historically formed, stable or relatively stable types and forms of communication practice, with the help of which social life is organized, stability of connections and relations within the social organization of society is ensured. Different social groups enter into communication relations among themselves, which are regulated in a certain way.

The regulation of these communication relations is carried out within the other relevant social institutions: the state (political relations), the labor team

(socio-economic relations), the family, the education system, the church, religious communities, etc. So, SC is a social institution.

SC is a stable, organized form of communication activity of groups, communities of people, social strata, a form of consolidation and a method of carrying out specialized communication activity that ensures the functioning of social relations.

SCs arise in the process of social division of labor and social relations within the social organization of society. Social communications can be characterized externally and internally. The external party is a set of persons and institutions that possess certain material means and perform a certain social function. The content, the internal side of the SC, constitutes a certain set of standards for the behavior of specific individuals in a specific communication situation. So, this once again emphasizes that SC is a social institution. Within this institute, media organizations, media groups, for example, freelancers, are formed and perform certain social roles within defined limits.

SK, as a social institute, is called an institute of social communication. Institutions of social communication are the same type of social institutions as political institutions, economic institutions, educational institutions, etc. In these conditions, there are not only statements about the need to «treat the diseases of social anemia» in mass communications and to restore a sense of social significance to communications, but also to support the institutionalization of communication activities strategically aimed at solving social problems of society [14].

Therefore, pilgrimage, as a social and communication institution, promotes interaction between people, the formation of communities, the development of social skills and communication skills. It creates a unique opportunity for communication, exchange of experience and knowledge, as well as deepening of spiritual development and enrichment of the life experience of each pilgrim.

Analysis of research and publications. The theoretical and methodological basis of the work consists of modern research in the field of social communications, pilgrimage and religious tourism of Ukrainian and foreign scientists: V. Rizun, M. Perun, V. Ilganayeva, I. Kosula, K. Shenderovsky, J. Beckford, Álvaro Abellán-García Barrio, Arturo Encinas Cantalapiedra, R. Logan, Pablo Vidal-González, Josep Capsí, V. Buchovsky, S. Ignatieva, K. Kyslyuk, Y. Maxelon, M. Petrushkevich, S. Panchenko which indicates the versatility of the proposed topic and the interest in it of scientists from various scientific fields.

Task statement. The purpose of the article is to consider pilgrimage as a social-communication institution, to outline the peculiarities of sacred communication in the conditions of modern challenges and transformation processes.

Outline of the main material of the study. In the field of social communications – the «vascular system» of ensuring social communication and interaction in society – the situation is much more complicated than it seems at first glance. On the one hand, a whole communication industry is being created, which leads to the development of communication activities, as well as the development of a system of knowledge about this matter [15].

On the other hand, social communications have already gained such weight and balance value that they have become for many an assistant, mentor and inspirer in personal, family and social actions [16, p. 9].

In other words: the means of social communications can help society when, in modern conditions, the social issue and its subjects are subjected to unprecedented tests, changes, pressures, etc. Today, there is a tangible need to improve the quality of communication practices and the effectiveness of communication processes.

At the same time, if mass communications, which are considered by them exclusively in the plane of mass media, then social communications are considered the basis for the institutionalization of multifaceted modern activities. Such ideas are characteristic of the modern European philosophical and cultural tradition.

At the same time, we understand that the science of social communications is a single, systematically organized whole. Accordingly, we use praxeology as an integral, matrix, interdependent set of social structures, social communication relations, social consciousness, social knowledge and social culture and social communication activity. From the point of view of analytical practice, we use the following forms of analysis of social communications: strategic and value. This is explained, first of all, by the fact that in transitional societies, situational and strategic analysis do not provide an opportunity to adequately explain all the features of the course of life in the field of social communications [13, p. 130]. And value analytics, to a certain extent, complements the knowledge obtained as a result of the application of the above-mentioned forms of analysis of social communications. Value analysis does not have clear methodologies and research methods, as it is based on the worldview and life experience of social agents.

In other words, the processes of globalization and transformation of communication systems force us to talk not so much about the existence of the mass communication industry, but about social communication as a state of society, which is equally constituted by people, groups, communities, communities, government, business, mass media and media communications. Mass communications involve «the communicator's going beyond his social group to the general public»; have «not a personal, but a public nature»; they are one-vector: their nature is subject-object, which rises to the level of a system of actions, and even turns into a mass communication activity [15].

Differentiation and integration as two functions of social communications are realized through the activities of people who support and spread various features of the way and style of life, the corresponding thesaurus and social practices. The acceptance by people of various socio-cultural elements, the formation of a system of needs, value orientations and expectations based on them, as well as increasing public trust in the phenomenon of social communications is the main condition for the institutionalization of communications in the field of solving social problems [8, p. 151].

Social communications in the system of social management are aimed at achieving the following main target ideas by non-violent means: creating an atmosphere of trust and benevolence on the part of people (all and sundry) towards the activities of social institutions helping people; maintaining or changing the reputation of social institutions of human assistance.

Building trust requires systematically explaining what people should do next in a public, everyday, and emotional sense. Accordingly, the meaning of communications can be seen in the following: clarification of the goals and values of social institutions for which they are responsible; in public expression and protection of social values and ideas; in the involvement of productive and progressive representatives of society in the dialogue. This requires planned and continuous information and clarification actions, constant dialogue with the general public, target groups of people or communities, individual communities and actions to restore, establish, develop the trust of people (all and different). Social institutions need to: truthfully and systematically inform people about their activities, innovative plans; strive to identify one's own values with the values of a modern person, family or community; improve communication channels open to feedback [10].

Social communications become effective under the conditions that their content is consistent with personal meanings, that is, they are resonant. Resonant interaction, for its part, is marked not by the number and strength of influences, but by the correct organization, which is important for the integration of a social group, increasing the level of its commonality.

The scientist Shenderovskiy K. in his dissertation study examines two main principles of implementing social communications aimed at achieving mutual understanding based on the external differentiation and internal integration of a social group, namely: 1. Typification of life situations; 2. Recognition of social situations. At the same time, although typification simplifies life situations and brings them under the appropriate type, it ontologizes (makes meaningful) the communication of subjects, and gives ontological status to the entire discourse.

This is the case with social communications, which seem to lose their integrity, their unified content basis, which seems to be disintegrating into a multitude of differently related topics. In the above classification, the topics are not the product of situational segregation. It is the result of a long-term analysis, on the one hand, of the practice of solving social problems, and, on the other hand, an attempt to offer a targeted, balanced discourse in national social communications [17, p. 206].

Sacred communications are of great importance during the pilgrimage. Recently, there has been a tendency to overcome pilgrimage routes with the help of planned routes, which are detailed, planned, have places of strength during the journey (monasteries, cemeteries, temples, sacred places, trees, mountains, waterfalls). Sacred communications can take different forms and take place in any way convenient for you [7, p. 29].

Among the sacred forms of communication, the following can be distinguished: keeping a spiritual diary, meditation, talking or praying aloud, writing a letter to the Universe or the Absolute, keeping a guide during a pilgrimage, making a sacred (just for you) journey, and these are just a few of the many varieties of spiritual communication. All these methods are based on a special sense of connection through communication – a universal human experience that transcends culture, religion, beliefs, or thoughts. Some interpret spiritual communication as a human connection, while others see it as a connection between a person and the Absolute, or as a connection to a higher sense of meaning and purpose in life. It is an important part of our spiritual health and well-being [12].

Spiritual communication fills our soul and allows us to feel that we are being seen and heard by a higher power or an infinite source of love. Open sacred communication allows us to receive guidance and direction on our path. It allows us to connect with our own divine power and light. Sometimes during times of high stress, overwhelm, or low energy (when we most need spiritual connection), this connection can begin to feel stagnant, stale, or dense [2].

You need to turn off all digital notifications and put things in order, literally and figuratively. Technology can distract and interfere with spiritual meditation, prayer, or the spiritual practice of communication. Constant notifications on our phones and other devices have created an overwhelming need to check email, texts, news and social media updates – we've become «wired» for instant response and addicted to communication. It's no secret that constant notifications cause anxiety and activate the fight-or-flight response in our biological systems. When this happens, adrenaline and cortisol (stress hormones) are activated, making us feel ready to respond to a threat (which is the opposite of a calm, composed, and focused state). Rethink how phone notifications can look and feel to you, and remember that it's okay to turn them off.

Not all notifications are inherently negative, some reminders are useful and tell us when something needs to be done or let us know when something is wrong. Start evaluating which notifications you need to turn off and why. Where can you minimize noise? It may feel uncomfortable at first, but the newfound spiritual clarity and overall sense of peace is well worth it. In addition to clearing digital clutter, a clear and clean physical space is critical to clearing your mind and setting a better tone for your mood and spiritual practice. If your thoughts create your world, and your physical space reflects your state of mind, then how you treat your surroundings is pretty important. Every corner of your life matters and affects your whole personality and soul.

Think about how much love you give to your personal living space. Is there room for more love? Do you have a tendency to let material things clutter up your space? Your space is a reflection of you on a certain level: your attitude or ability to let something go; your fears and losses; your attention to self-care, self-love, and self-realization; your cry for help or plea to be left alone etc. We are interdependent and interconnected, and even the smallest aspects of our environment have a profound effect on our mental, physical, and spiritual well-being. Clearing your personal space (in whatever way that works for you)

can feel like a calming spiritual clearing practice and can serve as an inspiration or opportunity for deeper spiritual communication and connection [18].

The next sacred communication consists in the presence of the individual in the present time (moment of time). Being present in a spiritual sense can have a double meaning. There is presence as «to be here, to be present», «to appear», and there is presence as «here, now, at the moment». The spiritual practice of presence asks us to be here and now. The opposite of presence is life in the past and life in the future. When we live in the past, we hold on to regrets or constantly revisit things that have already happened and try to explain them in terms of our own or someone else's actions. This type of thinking usually leads to feelings of guilt or blame. When we live in the future, we make assumptions or fantasize about what might happen and attach ourselves to those expected outcomes. This habit usually leads to cyclical thinking, frustration or loss of joy. Regardless of whether we are absorbed in positive expectations (optimism) or negative predictions (pessimism), we are not living today, we are wasting it and missing it. When you find yourself consistently reacting in one of these ways; when you always want to be different or somewhere else, it's time to put more energy into staying in the present, and this needs to be worked on carefully. The satellite of this practice is satisfaction, which can only help to raise sacred communication to the proper level [6].

In a period of spiritual disorder and great emotional burnout, it is important to reconnect with yourself and your breathing. Beneath our physical and mental health is our spiritual core. Using the breath can help you touch this spiritual center and restore it in times of crisis. Start with a pause – pause to sit still and focus solely on your breathing. Take deep, slow breaths and try counting 1-2-3 in and 1-2-3 out (slowly increase the count to 10 as you feel more comfortable with the breathing practice). Try disconnecting from recent conversations, meetings, or any items on your to-do list. As you sit in the pause, begin to listen to your physical body. Follow what's happening. Where do you feel tension? What feelings (if any) arise? Accept what you're feeling and sit as you sit – activating your breath can bring you back to the present moment and create more space for spiritual health. Give new life to your practice of spiritual communication.

Become curious. Ask questions and actively listen. Embrace an open conversation with Spirit – it doesn't have to be something proper or formal. However, your presence is allowed. Lay bare all the fears, frustrations, vulnerabilities, dreams and heartache. By

opening your soul to what really is and sharing your true, authentic self, you will only strengthen your relationship with the Universe. Trust your feelings and let all judgment go. What are your feelings trying to tell you? What should be upset about, what should be stopped or celebrated? What should be released or let go? What is most true for you at this moment? Are you really in need of a cathartic cleanse? Curiosity will allow you to ask the question, «Am I willing to believe that the opposite of what is «right» for me might be just as right?». Acceptance of curiosity allows you to explore endless possibilities [3].

Be consistent. Create space for spiritual connection in your everyday life. Know that it will take practice and that's okay if you sometimes fail. As soon as you start and sustain the conversation, you will notice the gentle nudges of the universe at work. Know that tuning into your intuition and receiving guidance from Spirit is not always an easy task. It may take months or years to fully realize this connection and understand how a higher power is speaking to you. Where to start? Stop, get involved and open your heart. Take time each day, trust your spiritual communication in a certain environment, do your best and know that you are heard and loved [1].

Conclusions. In the article, the author examines the pilgrimage as the social communication institute in the context of sacred communication during religious journeys. This indicates the relevance of the topic and the interest in it of scientists from various scientific fields: religious, social-communication,

journalism, psychology, theology, pedagogy, philology, cultural studies, art studies.

Pilgrimage as a social-communication institution has established social relations in a certain area, namely: almost every monastery, church, temple has established pilgrimage organizations, travel firms, agencies that organize pilgrimage trips and specialize in providing religious tourism services. The organization of most pilgrimage trips for pilgrims is usually handled by structures that work under the pilgrimage departments of dioceses and similar structures of other religious denominations. Since Ukraine is multi-confessional country, there is a certain specificity regarding the provision of pilgrimage services through special religious structures depending on the religion.

Pilgrimage and religious tourism perform the following clear social functions: educatinal (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 kind of center where a significant number of pilgrims and tourists are concentrated); communicative (often cult objects are centers of social life); healing (during religious journeys, 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). The entire article examines spiritual practices in detail through the prism of social communications, which brings the topic of pilgrimage into a new scientific direction of journalism and social communications.

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Панченко С. А. ДО ПИТАННЯ ПАЛОМНИЦТВА КРІЗЬ ПРИЗМУ САКРАЛЬНИХ КОМУНІКАЦІЙ В СОЦІАЛЬНОКОМУНІКАЦІЙНІЙ ПЛОЩИНІ

У статті автор розглядає питання паломництва крізь призму соціальних комунікацій у соціальнокомунікаційній площині. Оскільки ця тема потребує детального вивчення і являє міждисциплінарний характер то є наукова потреба розглянути паломництво саме під цим кутом наукового інтересу. Акцентується увага на паломництві і релігійних мандрах саме в контексті соціальнокомунікаційного інституту, а сакральна комунікація відображає наповненість паломницького контенту: молитви, ритуали, духовні практики, паломницькі нотатки, щоденники, сакральна література, псалми, духовна музика. Розвиток соціальних зв'язків, занурення у певну духовну атмосферу, відчуття сакральності під час паломництва в певному соціумі: паломники, духівники, священники, пастори, представники культури, мистецтва, представники різних соціальних груп, все це розвиває паломництво саме на соціальнокомунікаційному майданчику.

Паломництво, як соціальнокомунікаційний інститут, є феноменом, який відіграє важливу роль у формуванні та зміцненні соціальних зв'язків і спілкуванні між людьми. Ця форма подорожі має глибоке коріння в релігійних традиціях і відображає потребу людей у розвитку духовності та пошуках сенсу життя. Саме під час релігійних подорожей відбувається сакральне спілкування між паломниками, а також відбувається спілкування між паломниками та священниками, що сприяє обміну духовними інтенціями.

Паломництво, як соціальнокомунікаційний інститут, сприяє формуванню групової ідентичності та спільноти, оскільки люди, залучені до паломництва, почуваються частиною більшої спільноти, яка об'єднує їх віру та цілі. Вони спілкуються, діляться досвідом, знайомляться з новими людьми, спілкуються з місцевими жителями та іншими паломниками, що сприяє обміну ідеями, поглядами та взаєморозумінню.

Крім того, паломництво створює можливості для розвитку соціальних та комунікативних навичок. У процесі спілкування з різними людьми паломники вчать проявляти толерантність, взаємоповагу, емпатію, співпереживання та розуміння різних культур і традицій. Вони набувають навичок ефективного спілкування, вміння слухати та розуміти інших, а також ідентифікувати себе як частину спільноти.

Велике значення під час паломництва мають сакральні комунікації. Останнім часом спостерігається тенденція долати паломницькі маршрути за допомогою спланованих маршрутів, які деталізовані, сплановані, мають місця сили під час подорожі (монастирі, кладовища, храми, сакральні місця, дерева, гори, водоспади, місця сили).

***Ключові слова:** паломництво, соціальнокомунікаційний інститут, сакральна комунікація, комунікаційні джерела, соціальнокомунікаційний простір.*