

## A RETROSPECTIVE OF PILGRIMAGE LITERATURE AS A COMMUNICATION GUIDE TO THE WORLD OF SACRED CULTURE

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### Summary

**The purpose of the article is** to examine the pilgrimage genre in literature as a social and communication guide in the world of contemporary sacred culture from a communication perspective. Different types of guidebooks are considered, i.e., interviews, travelogues, diaries, records, review texts, memoirs, notes, and pilgrimage travel notes are given as a necessary communication tool during a pilgrimage.

**The research methodology** consists of descriptive (using observation and interpretation techniques), historical and literary, and biographical methods of analyzing pilgrimage literature. The author used the analytical-descriptive method, which consists in the selection, description and analysis of data; the system-structural method helped to arrange the works of different genres and apply them according to the subject in chronological order, reproducing the logical sequence of the material presented.

**The scientific novelty** of the article involves expanding the concept of pilgrimage and the pilgrimage genre in literature as a social and communication guide to the world of contemporary sacred culture based on pilgrimage guides, diaries, memoirs, pilgrimage notes, and other sacred literature.

**Conclusions.** In the article, the author examines the multi-genre works of pilgrimage literature as a communication guide to the sacred world in order to encourage the transformation from a book or a movie to a real pilgrimage for those who have such an opportunity. The article analyzes pilgrimage records, guidebooks, diaries, travelogues, novels, novellas, short stories, and pilgrimage notes to study pilgrimage from a communication perspective for different categories of pilgrims. As a rule, various categories of pilgrims and representatives of different professions go on sacred journeys, and then they write memoirs, pilgrimage texts, songs, scripts for future plays and films, and artists reproduce all details in artworks, and thus pilgrimage penetrates all spheres of an individual's cultural life, which indicates the highly spiritual component of such journeys. Before going on a pilgrimage, you need to prepare thoroughly, both physically and spiritually, so that guides allow you to follow the trail of others and then plan your sacred journey relatively well. You will never return from a pilgrimage the same as you were before because such travels utterly change the vector of your life. Observing different groups of pilgrims, we can conclude that they all have one thing in common: spiritual enrichment, purification from sins and temptations, and the achievement of catharsis, which will be present in the everyday life of each of us for as long as possible. These works can keep living in ideas for film scripts about pilgrimage, thus expanding their socio-cultural horizons.

**Key words:** pilgrimage genre, pilgrimage literature, communication practices, socio-communication institute, communication vector.

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## 1. Introduction

The article analyzes the pilgrimage genre in literature based on pilgrimage guides and relevant fiction pieces as a necessary means of communication during pilgrimage. The author believes that the pilgrimage genre in literature can contribute to achieving communication interaction between pilgrims and various social spheres, and pilgrimage fiction can immerse not only in sacred trips but also advertise pilgrimage objects to position our country at the international level. Varied pilgrimage literature confirms the specific demand and the need to promote its development. Attention is also focused on virtual pilgrimage through following the trail of others, which can be carried out by virtual pilgrims while reading and studying specific literature, since not everyone can physically make such journeys.

## 2. Retrospective of Pilgrimage Literature

We can consider the pilgrimage genre in literature using pilgrims' notes, memories, and historical records, e.g., H. Skovoroda "Conversation of Five Travelers About True Happiness in Life" (*H. Skovoroda, 1973*), V. Hryhorovych-Barskyi "Travels of Vasyl Hryhorovych-Barskyi to the Holy Places of the East from 1723 to 1747" (*V. Hryhorovych-Barskyi, 2000*), I. Maksymovych "Pilgrim of Kyiv" (614), Armenian Guide to the Holy Land (1172), and Theoderich "Guide to the Holy Land", which became one of the most popular due to its information value, peculiarities of behavior during the pilgrimage, and description of pilgrimage objects. In the 19<sup>th</sup> century, the Baedekers (Germany) started the tradition of writing practical guides, which had a slightly different structure and presented the attractiveness of pilgrimage sites; some rethinking occurred in the genre of pilgrimage literature, which led to the commercialization of sacred travel. On top of that, the launch of business in the relevant area made it possible to draw, record, and make copies and therefore preserve the memory of a particular pilgrimage site (*K. Dysa, 2015*).

I am going to provide insight in works from a communication perspective as a dialogue between the author and the pilgrim, in which the author often acts as a pilgrim and follows the sacred paths thanks to other people in chronological order from history to the present. This refers to a tale by H. Hesse "The Journey to the East" (1932) (*H. Hesse, 1992*), a mystery novel by H. Hesse "The Glass Bead Game" (1942) (*H. Hesse, 2001*), M. Norman's autobiographical novel "Peace Pilgrim" (1982) (*M. Norman, 1982*), B. Wilson's adventure story "Along the Templar Trail: Seven Million Steps for Peace" (2008) (*Brandon Wilson's Award-Winning, 2008*), scientific research by M. Piechowski "Peace Pilgrim, Exemplar of Level V" (2009) (*Michael M. Piechowski, 2009*), a prose by R. Joyce "The Unlikely Pilgrimage of Harold Fry" (2012) (*R. Joyce, 2012*), spiritual Notes by C. Paintner "The Soul of a Pilgrim: Eight Practices for the Journey Within" (2015) (*Christine Valters Paintner, 2015*), M. Bepalov's guidebook "The Way to the End of the World" (2016) (*Bepalov M., 2022*), a novel by D. Matiyash "St. James's Road" (2017) (*Matiyash D., 2017*), a pilgrimage guide by Phil Cousineau "The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred" (2021) (*Phil Cousineau, 2021*), and "We Are Pilgrims: Journeys in Search of Ourselves" (2021) by W. Preston (*Victoria Preston, 2021*).

The purpose of the study is to analyze the retrospective of pilgrimage literature as a communication guide using memoirs, diaries, artworks, interviews, travelogues, and pilgrimage travel notes that are communication guides to the sacred world and have a logical continuation in the socio-cultural realm: culture, art, journalism, and social communications. The goal's

accomplishment involves the analysis of verified information related to pilgrimage, and pilgrimage literature is an important information tool that makes it possible to transfer pilgrimage to various socio-cultural and social-communication sites.

### 3. Subject-Matter and Motives of Pilgrimage Guides as a Communication Vector of a Sacred Journey

The pilgrimage genre in literature is quite common but poorly covered in modern communications. According to the author, it is essential to analyze the significance of pilgrimage guides amidst communications in order to share facts about sacred journeys in the information environment. It is proposed to examine the pilgrimage genre's features in the contributions of writers and scientists.

*"Journey to the East Land"* (German *Die Morgenlandfahrt*) (1932) by H. Hesse is a short novel that tells a reader about pilgrimage searches of the author himself with H. H. initials and his aerial toll-houses, the search for life purpose, the creation of secret fraternities, and the organization of pilgrimage trips in a team of like-minded people to pursue their spiritual goals. The author himself considered this story one of his favorites. Later, it became a harbinger of a mystical novel *"The Glass Bead Game"* (1942). Thus, it is appropriate to stop and analyze where we are going. The story is devoted to the description of the journey of the mysterious Order "to the East" in search of "truth". Pilgrims travel not only in space but also in time, meet with real and fictional outstanding personalities, such as Mozart, Klingsor, Albert the Great (a medieval scholar, Dominican theologian, teacher of Thomas Aquinas, whose ideas about spiritual synthesis lay the groundwork for the Brotherhood Archive), Vasudeva (character of Hesse's novel *"Siddhartha"*), and others (H. Hesse, 1992).

The Supreme Master is a servant named Leo. It means some of the author's characters move from novel to novel and from story to story without any temporal and spatial boundaries. The story is told by a traveler known only by the initials H. H., who joins the Order, seeking to fulfill a secret desire to see Princess Fatma. His pilgrimage is at first pleasant and rewarding, and then, he encounters difficulties when Leo's servant disappears, a common and agreeable man who pleases everyone and gets on with animals easily. After the disappearance of Leo, the group begins to argue and quarrel. The pilgrimage fails and everyone blames Leo. H. H. has to give up the pursuit of his life, but years later, it is impossible to return to the Order after having lost touch with it. Being disappointed, he still finds Leo and brings him to the Order's court. To the great surprise of H. H., Leo is not a simple servant but the head of the Order. His disappearance in a mountain gorge was a test of the faith of a young pilgrim, an exam that H.H. failed. Leo turned out to be not only a servant and the president of the Order but a figment of the imagination, the creation of H. H. as his alter ego. In the end, the narrator finds a shelf in the Order's library with information about himself; he observes two figures – his and Leo, witnessing his own shrinking and disappearing, feeding a servant figure with himself. The protagonist recalls a long-held conversation that the poet's creations have more life and reality than their creators. A point of interest was when Leo told a biblical parable about King David, who was originally a musician and comforted poor Saul with his harp, while he was happy when he remained a musician. During the pilgrimage to the East, pilgrims go through the path of purifying the soul and finding themselves. The story mentions the Holy Land, Damascus, Africa, patriarchs and caliphs, Princess Fatma and the Holy Sepulchre (*Mehela I.*, 2018).

“Journey to the East Land” is as a primary source, an address to oneself and observation over oneself from the outside throughout life history, going along different roads and being in various situations and psychological states. The author is struggling with the challenges of modern life and is constantly searching for the spiritual, sinless, pure. The pilgrimage theme is evident throughout the work, as if divided into three parts: when the participants went on the pilgrimage, the failures during the pilgrimage, and the analysis of the pilgrimage as a whole.

The logical continuation of “Journey to the East Land” was the mystery novel “The Glass Bead Game” (1942), which does not popularize the pilgrimage theme as the former. From “Journey to the East Land”, the writer continues his spiritual search with intellectuals, interesting personalities, masters, teachers and acts as a Master, who eventually drowned but shared his knowledge with a young student from modern life. Throughout the novel, there is a constant connection with the mysterious Order that accompanied the author in the previous work. The novel is more about spiritual pilgrimage, rather than physical one and the search for oneself in this changing and unstable world in order to transfer one’s knowledge and hence continue one’s existence on Earth in another person (*Perfözl, René, 2013*).

“Peace Pilgrim” (1982) is an autobiographical novel describing a pilgrimage for peace by Mildred Lisette Norman. She was an American spiritual teacher, mystic, pacifist, vegetarian, and peace activist. She referred to herself only as “Peace Pilgrim” and from 1953 to 1981, for 28 years, she walked over 25,000 miles (more than 40,000 km) for peace. In 1952, she became the first woman to walk the entire length of the Appalachian Trail in one season. She was on her seventh cross-country journey when she died. The Appalachian Trail is an officially developed hiking trail in the North American Appalachian Mountain range. Wearing a blue tunic and carrying only a few things in her pockets, she shared her simple but profound message to thousands of communities across America: “When enough of us find inner peace, our institutions will become peaceful and there will be no more reasons for war” (*M. Norman, 1982*). A transcript of a 1964 conversation with the Peace Pilgrim from a KPFK radio broadcast in Los Angeles was published as *Steps to Inner Peace*. That same year, she stopped counting miles after walking more than 25,000 miles (40,000 km) for peace. Today, her words, captured in books, videos and other media, keep inspiring people around the world. Her book describes interesting facts from her life, incl. routes. She believed that the Lord was preparing her for a pilgrimage from her youth, but she began her travels at the age of 44 and died at the age of 73 in a car accident from a head-on collision when she was going to perform at the university. This woman went on her pilgrimage for world peace without violence, wars. She was a modest person, but it was her ascetic lifestyle that aroused media interest, she was often interviewed, asked about the routes and the purpose of her pilgrimage. After the tragic death, her friends collected all the memories, records, interviews and published books, as well as made films about life and pilgrimages. This story is relevant to us and encourages us to think about the value of peace, preservation of nature integrity, our lives and the lives of others for the sake of global harmony. People must constantly work on themselves, observe, love, develop, and promote spiritual values, and not just live for accumulating tangible assets. The former requires spiritual growth and the desire to go beyond one’s capacity.

In Ms. Norman’s words, “For the world to be peaceful, people must become more peaceful. Among mature people, war would not be a problem – it would be impossible. In their immaturity, people want at the same time, peace and the things which make war. However, people can mature just as children grow up. Yes, our institutions and our leaders reflect our immaturity, but as we mature, we will elect better leaders and set up better institutions. It always comes back to the thing so many of us wish to avoid: working to improve ourselves.”

At that time, she had a full spiritual development program consisting of 12 steps, which she described in detail in her book:

Preparation. These steps include: a) assume right attitudes towards life, b) bringing our lives into harmony with the Life Pattern and being obedient to laws which govern this universe, c) find your special place in the Life Pattern, d) simplify life.

Purification. These steps include purification of a) the bodily temple, b) thoughts, c) desires, and d) motives (serving without thought of reward).

Relinquishment. These steps require the relinquishment of a) self-will, b) the feeling of separateness, c) attachments, and d) all negative feelings (*M. Norman, 1982*). This all testifies to certain proven spiritual practices and the ability to live and implement these rules.



**Photo 1. Peace Pilgrim Park in Egg Harbor City, New Jersey**

Source: [https://en.m.wikipedia.org/wiki/File:Peace\\_Pilgrim\\_Park\\_Egg\\_Harbor\\_City.JPG](https://en.m.wikipedia.org/wiki/File:Peace_Pilgrim_Park_Egg_Harbor_City.JPG)

#### **4. Transformation of Modern Pilgrimage Guides as a Necessary Information Tool for Pilgrimage**

“*Along the Templar Trail: Seven Million Steps for Peace*” (2008) by B. Wilson. The author and his 68-year-old French friend went on an inspiring pilgrimage of 2,620 miles (4,217 km) for peace in Jerusalem across two continents and eleven countries. The book describes how they follow the ancient path of the Knights Templar, Romans, pilgrims and traders from France to Israel. At the same time, they founded the Templar Trail. A report on their expedition, incl. stages and distances, is specified in the book that won gold at the Lowell Thomas Travel Journalism Awards as the best travel book of 2009. This true chronicle intertwines adventure, intrigue, wit, and social commentary about overcoming hardship and revealing the secret of recreating peace and making such journeys for world peace. A daring journey from France to Jerusalem reproduces the pilgrimage route of 1096. The path of modern pilgrims was full of extreme adventures peculiar to such trips, because you never know how they will end and whether you will return from them. It was both a psychological and physical test to overcome 30-50 km daily. The journey caught the attention of national television networks and top newspapers along the route, allowing them to spread the message of peace to millions of Christians, Muslims and Jews in eleven countries. Without exception, ordinary people supported their call to focus on our unity, not our differences, and the urgency of solving our problems before it was too late (*Brandon Wilson’s Award-Winning, 2008*).

In the article “*Peace Pilgrim, Exemplar of Level V*” (2009), M. Piechowski proves that the spiritual development of Mildred Norman led to such spiritual peaks in her development as a person. Peace Pilgrim’s timeline of the inner growth is as follows: 1) ordinary living,

2) radical change, 3) the struggle between the lower and higher self, 4) first experience of inner peace, 5) extended periods of inner peace, 6) complete inner peace, 7) continued growth. He also introduces the term “psychological climbing” and characterizes spiritual personalities in terms of spiritual growth as an ascent to the top of the mountain, that is, the path of spiritual search and growth in nature, unity with the Absolute, pilgrimage and transformation processes within the gifted person himself (because not all are suitable for this) (*M. Michael, 2009*).

According to Mildred Lisette Norman: “God is the creative force, the sustaining power, overall intelligence, the ever-present, all-pervading spirit that binds everything in the universe together and gives life to everything in the universe. That brought God close. I could not be where God is not. You are within God. God is within you” (*Michael M., 2009*). The mysteries of nature, love and goodness, everything wonderful and beautiful spoke to her about the immanence (from the Latin *immanens* – “indwelling, inherent for some reason”) of God. However, internal transformation did not follow this deep intuition at the initial stage of her development as personality. When she reached her “point of no return to past life, a new stage opened” and it was a pilgrimage lasting 28 years. From that moment on, its “positive disintegration” became conscious, self-selected, and brought to its logical conclusion.

The four relinquishments are the most demanding components of her discipline. Relinquishment of self-will means nothing less than to be governed completely by the higher self, the God-centered nature. Relinquishment of the feeling of separateness means developing a transpersonal consciousness of a universal self that knows itself to be in all other selves.

Relinquishment of all attachments means not holding onto possessions and realizing that one does not possess any person. It means being happy doing good without any thought of reward. One can be detached and yet full of joy. Relinquishment of all negative feelings means to be free of worry, fear, jealousy, anger, and such (*Michael M., 2009*).

Pilgrimage can also take place in spiritual terms, when a person, under the influence of religious literature, sacred works, descriptions, pilgrimage guides, imagines himself in those holy places and mentally prays and stays in those sites together with the authors of works and experiences similar feelings. And in our time, thanks to various media formats, social networks, you can make a pilgrimage step by step with a guide and a group of genuine pilgrims without leaving home via live broadcasts, videos, photos, step-by-step excursions with detailed descriptions, geolocations, and various interviews. On top of that, such pilgrimages are important for people with disabilities. Using video, photos, various Internet platforms, and virtual pilgrimages, they can enjoy online pilgrimages without leaving their home.

“*The Unlikely Pilgrimage of Harold Fry*” (2012) by Rachel Joyce. This is a fascinating novel about an incredible pilgrim, in which the author emphasizes the spiritual potential of a person through relationships, spirituality, work, health and how we become older and wiser during the pilgrimage. Harold Fry, recently retired, lives in a small English village with his wife Maureen, who seems irritated by almost everything he does, even the way he butters his toast. However, his life begins to change when he receives a letter from Queenie, a close colleague who disappeared from his workplace many years ago after being fired under suspicious circumstances. She is dying from cancer and thanks David for past kindness. David writes a letter of condolence, is going to put it around the corner, but continues to walk, convinced that he must convey his condolences in person. This is how the incredible pilgrimage begins. Inspired by the people he meets and being full of faith that Queenie can continue to live, he embarks on a journey from the south of England to the hospice in Scotland where Queenie stays. Harold decides to save Queenie and redeems other sins along the way. He remembers and analyzes his life; the walk evokes memories, both pleasant and painful: romantic encounters and fatherhood, as well as abandonment and stunning loss. He started on journey without a planned route and

tourist equipment and later simplified his life even more by handing out things and leaving tangible assets at home (*23 Books About Pilgrimages*). He compassionately listens to different people and their life stories, and others listen to him and help get outside of the problems. The reasons why some characters pray or not, make a pilgrimage or not, care or not, are quite intriguing. For example, if Harold is restrained in prayer because of pain and disappointment experienced, his companion, on the contrary, seeks to pray at every opportunity. Openness (or non-openness) to prayer confirms the deep anxieties of the characters as well as their belief (or disbelief) in God. When the fame of the pilgrimage spreads, Fry becomes a kind of Forest Gump, followed by other pilgrims with different goals and interpersonal conflicts. Fry and his group are a window into those aspects of religious expression that are sometimes attractive and life-giving and sometimes repulsive and dysfunctional. Millions of people travel the world as tourists. They usually travel many kilometers in a few days, take their things in large suitcases, and buy many groceries and souvenirs along the way. An alternative way to travel is pilgrimage, a long-standing tradition that is becoming increasingly popular. Pilgrims usually travel short distances longer than tourists and do so predominantly for self-reflection and spiritual development. For twenty-first-century spirituality, pilgrimage has the potential to help people achieve greater integrity and satisfaction. The protagonist goes 627 miles in 87 days and discovers moments that were previously closed to him and did not exist in his life. The book covers the themes of work, dislocation, health, gender, family, social expectations, and the aging process, all of which occur during the journey. The book encourages physical and spiritual journeys that plunge us deeper than casual mass tourism, as well as unexpected encounters during the pilgrimage (*Darren Cronshaw DTheol*, 2013).

*“The Soul Within: Eight Practices for the Journey Within”* (2015) by *Christine Valters Paintner*. This spiritual book focuses on the inner pilgrim. It explores how contemplation, creative expression, and the development of spiritual discipline can help prepare for pilgrimage. The 8 chapters contain tips and practices on how to hear the call, cross the threshold, pack lightly, being uncomfortable, embrace the unknown, and come home. The eight stages of the pilgrim’s journey – from hearing the call to coming home – are accompanied by scripture stories of great biblical journeys and the author’s unique and creative practices of prayer, writing, and photography. As in *The Artist’s Rule and Eyes of the Heart*, the author once again helps readers travel to the frontiers of their souls to discover the hidden presence of God. In *The Soul of a Pilgrim*, Paintner identifies the eight stages of the pilgrim’s way and shows how to follow these steps to make an intentional, transformative journey to the reader’s inner “wild edges”. The author shows how to cultivate attentiveness to the divine through deep listening, patience, and opening oneself to the gifts that arise in the midst of discomfort. Each of the eight chapters offers reflections on themes, a scripture story, an invitation to the practice of *lectio divina* (from Latin Divine Reading), and a creative exploration through photography and writing (*Christine Valters Paintner*, 2015).

*“The Way to the End of the World”* (2016) by *M. Bespalov*. Maksym Bespalov, a Ukrainian writer, journalist, traveler, blogger, also took a route to Santiago de Compostela. Since 2012, he has completed the route more than 10 times. According to the memoirs of the first journey, he wrote the book “The Way to the End of the World”, in which he told an interesting and easy on the head narrow story of the path’s formation, interesting historical facts of Spanish towns and their inhabitants he met, his impressions, and pilgrims he acquainted with there. And he agrees that people are the core value of Camino De Santiago. At first, being a pilgrimage site only for believers, now Camino has become a tourist route, open in particular to atheists. The narrator focuses on the special sense of community of travelers that arises during the journey. The book is full of cultural and historical excursions, so in addition to the personal experience

of a pilgrim, in parallel you can get acquainted with the habits of Hemingway, learn about the specific experience of observing *botafumeiro*, and look at the temple in which the hero of Wagner's opera "Parsifal" finds the Holy Grail. *Botafumeiro* is the world's largest censer which has been used in the Cathedral of Santiago de Compostela for 700 years. It is attached with a rope to the ceiling, is 160 cm high, and weighs at least 80 kg. It takes 40 kg of coal and incense to fill it. There are many routes to Santiago de Compostela, but the most popular of them are three: French (800 km about 40 days walk, starts in Saint-Jean-Pierre-de-Port in France), Northern (about 700 km, 30 days walk, starts in Irun in Spain, runs along the Atlantic coast); Portuguese (the shortest route, takes about 250 km, starts from Porto, lasts 9–11 days). At the beginning of the Camino (from Spanish – *road*), a pilgrim (*or a tourist*) receives a pilgrim passport (credential), with sites where he should receive the seal. These are usually worship places, cafes, and hostels (*albergue*). During remaining 100 km, you need to put at least two stamps per day. At the end of the route, the passport is exchanged for the "Certificate of Distance" (*compostela*). Throughout the pilgrim's route, the arrows and the tomb of St. James – the shell (*Shliakh na krai svitu*. *Ukrainski pilyhrymy na Camino de Santiago*. Maksym Bepalov. Retrieved from: <https://book24.ua/en/product/shlyah-na-kray-svitu/>) lead to the site.

"*The Road of St. James*" by D. Matiyash (2017). In the autumn of 2013, the Ukrainian writer and translator Dzvinka Matiyash, together with her husband Eugene, walked a pilgrimage called the Way of St. James. This journey begins in the French city of Saint-Jean-Pierre-de-Port, crosses all of northern Spain, and then ends in the Spanish city of Santiago de Compostela. This is one of the oldest and most popular pilgrimage routes in the world, and the city to which pilgrims go is the third most important shrine of Catholicism, second only to Jerusalem and Rome. The remains of the Apostle James are located in Santiago de Compostela, which are the largest relic of Spain, and the saint himself is its patron saint. Dzvinka described her memories and impressions of her and her husband's pilgrimage in the book. And then they made their way to the "end of the world" on the Atlantic coast (23 Books About Pilgrimages). The pilgrims followed yellow arrows and shells; they just had to watch for signs so as not to go astray. El Camino de Santiago, or the road of St. James, is about 900 kilometers on foot with a backpack across Spain to the city of Santiago de Compostela and to Cape Finisterre – "the End of the Earth". Cape Finisterre is a cape in Spain on the Atlantic coast. Many consider Cape Finisterre to be the westernmost point of continental Spain, but there is an even more western point in the vicinity of the Cape. The name of the cape comes from the Latin *Finis terrae* which means "the end of the earth". The book contains 900 km of stories about the spiritual path of a translator and a traveler with her husband, adventures, impressions, difficulties, changing pictures, and spiritual searches. The state of being on the road, physical and moral efforts, without which it is impossible to overcome such a path, acquaintance with people from different countries who decided to go through Camino, stories of people who could be met now and many years ago, spiritual experience, and interviews with different categories of pilgrims (*Yaryna Katorozh*. Retrieved from: <https://starylev.com.ua/blogs/doroga-svyatogo-yakova-abo-knyga-pro-shlyah-i-molytvu>).

"*The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*" by Phil Cousineau (2021). This is a great book for avid travelers who find themselves at a crossroads. It is intended for those who seek to fill their travels with more significance. The ancients called it the Way of the Pilgrim, a journey of devotion, commitment, repentance, and sense – a journey of risk and renewal. This guidebook helps you plan such trips for yourself. It contains notes, quotes, tales, heroic stories, and practical exercises that tell how, having intent, we can incarnate and fundamentally change during the journey (*Phil Cousineau, 2021*).

*“We Are Pilgrims: Journeys in Search of Ourselves” by Victoria Preston (2021).* The author considers all the reasons why people go on pilgrimage. She examines factors such as kinship, survival, faith, surprise, consolation, and gratitude. The book contains specific examples from different places and cultures, such as Singapore’s Chunyun Festival, the Hajj, St. Cuthbert’s Way, Walden Pond, and beautiful temples that are beacons for believers. Every year, 200 million people go on pilgrimage. The author explains that whether we embark on a journey in search of solace or liberation, as an expression of gratitude or faith, traveling meaningfully and intentionally is always a powerful reminder that each of us is a part of something much bigger than ourselves. From Stone Age pilgrims in Anatolia to modern crowds in Glastonbury, pilgrimage is an attempt to understand what drives rich and varied human behavior, which is not limited by time, space, faith, or identity (*Victoria Preston, 2021*).

The analysis of pilgrimage contributions proved their relevance in the social and communication realm. The media, various virtual platforms, and electronic resources promote the active development of pilgrimage in different fields. Therefore, the pilgrimage genre in literature also has its own transformation and historical component, as evidenced by our descriptive research.

## 5. Conclusions and prospects for further research

The present study is a logical continuation of the author’s scientific searches in the field of pilgrimage as a social communication institute, as confirmed by an attempt to examine the phenomenon of pilgrimage through the prism of pilgrimage literature: memoirs, diaries, interviews, guidebooks, stories, novels, traveling prose, travelogue, and pilgrimage travel notes as a means of social communication.

The analyzed and described pilgrimage works provide developed routes, infrastructure, a detailed description of the sacred objects which pilgrims visit, and pilgrimage destinations. This allows you to physically and spiritually prepare for a pilgrimage by reading texts, singing spiritual songs, examining photos, and reproducing videos. Analyzing the pilgrimage genre in cinema, you can further consider pilgrimage in culture and social communications. Observing different groups of pilgrims, we can conclude that everyone is united by one thing: spiritual enrichment, absolution from sins, temptations, and achieving catharsis, which will be present in the daily life of each of us as long as possible. These works can continue to exist as ideas for future scripts of pilgrimage films, thus expanding their socio-cultural horizons. Before going on pilgrimage, it is recommended to read pilgrimage works, prepare for pilgrimage, get spiritual interest, and visit sacred objects and pilgrimage sites virtually. Therefore, such scientific inquiry can inspire the implementation of sacred journeys, which will undoubtedly change the meaning and essence of human existence (*Panchenko S., 2023*).

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