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FOOD PRODUCTION AS A FACTOR IN ATTRACTING RELIGIOUS TOURISM DESTINATIONS

Abstract. The article analyzes the assortment and other distinctive features of food products produced under the domestic and foreign monastic farms brands. Those of them that act as major attraction various types centers of religious tourism at the national and international levels were selected for the research. Using various examples, the authors justify existence of close interrelations between religious and gastronomic tourism and outline further prospects for strengthening these ties. The article emphasizes the relevance and practical significance of the monastic food brands development, as mutually beneficial for the tourism industry, consumers of recreational services and food products, as well as for the designated religious organizations. It is proposed to consider the production and sale of food products in the monasteries conditions as a significant factor in attracting tourists and pilgrims to the destination of religious tourism. The main types of the monastery food products are identified, the high quality of which causes demand among tourists and pilgrims – cheese, sour milk, alcoholic, confectionery. It is argued that in some cases, the only opportunity to taste and purchase food products that are unique in composition and recipe, produced under monastic brands, opens only during a visit to the monastery independently or as a tourist trip part. Therefore, the production and sale of food products under monastic brands can rightly be considered as a factor of attraction for religious tourism objects.

Keywords: religious tourism, gastronomic tourism, the relationship of food consumption and religion, the destination of religious tourism.

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ПРОИЗВОДСТВО ПИЩЕВОЙ ПРОДУКЦИИ КАК ФАКТОР ПРИВЛЕЧЕНИЯ ДЕСТИНАЦИЙ РЕЛИГИОЗНОГО ТУРИЗМА

Анализируется ассортимент и иные отличительные особенности продовольственной продукции, выпускаемой под брендами отечественных и зарубежных монастырских хозяйств. Выбраны для исследования были те из них, которые выступают крупными аттрактивными центрами различных видов религиозного туризма на национальном и международном уровнях. На разнообразных примерах обосновывается наличие тесных взаимосвязей религиозного и гастрономического туризма и обозначаются дальнейшие перспективы для укрепления этих связей. Подчеркивается актуальность и практическая значимость развития продовольственных монастырских брендов, как взаимовыгодная для туристской отрасли, потребителей рекреационных услуг и продовольственных товаров, а также для обозначенных религиозных организаций. Предлагается рассматривать производство и реализацию продовольственной продукции в условиях монастырей в качестве значимого фактора привлечения туристов и паломников в дестинации религиозного туризма. Выявлены основные виды продовольственной монастырской продукции, высокое качество которых вызывает спрос у туристов и паломников – сыроваренная, кисломолочная, алкогольная, кондитерская. Аргументированно утверждается, что в ряде случаев единственная возможность дегустации и приобретения уникальных по составу и рецептуре продуктов продовольственного потребления, выпущенных под монастырскими брендами, открывается только в ходе посещения обители самостоятельно или в рамках туристической поездки. Следовательно, выпуск и реализацию пищевых продуктов под монастырскими брендами можно справедливо считать фактором привлечения для объектов религиозного туризма.

Ключевые слова: религиозный туризм, гастрономический туризм, взаимосвязи продовольственного потребления и религии, дестинация религиозного туризма.

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Introduction

Religious tourism, both pilgrimage and sightseeing educational, is a sphere of recreational economy, by which demand is maintained and supply is expanding in Russia [1, 2, etc.] and on the foreign countries territory [3]. Specialists record the dynamic development of this direction, despite obvious secular trends in society, especially in Europe [4]. If we turn to the peculiarities of the tourism sector functioning during the COVID-19 pandemic [5], it becomes obvious that the significant role of domestic Russian tourism, and therefore routes of Orthodox themes, in conditions of limited opportunities for crossing interstate borders. The same applies to other countries that have a developed religious infrastructure, a high historical, cultural and sacred potential of the territory, as well as a population that can demand this kind of recreational service [6]. The current events related to the COVID-19 pandemic contribute to the actualization of the appeal to the theoretical foundations development and the solution of practical issues of the religious tourism functioning as one of the domestic tourism types. For this reason, it has become almost impossible to travel abroad in order to fulfill the needs for recreation. The reality is that in order to maintain and even more so to strengthen their positions in the sales market, firms offering the implementation of thematic routes need to look for compliance with high quality standards of services provided, expand the range of products offered, search and implement various factors to attract tourists. In religious tourism, these primarily include thematic attractions, sacred and cult values, i.e. temple buildings that are eventually and hagiographically associated with church history and the names of canonized saints; revered miraculous icons, holy springs, etc. – that is, objects whose visit contributes to the satisfaction of spiritual [7, p. 35] and ritual and cult needs. The pilgrimage as such is primarily attracted by the possibility of performing religious practices.

While meeting spiritual needs is a priority for users of religious tourism services, other factors that are standard for the recreation industry remain important for the implementation of such routes – the possibility of re-

laxation, the acquisition of new impressions, the expansion of the communication and the general outlook circle. That is why natural and historical and cultural objects-museums, art exhibitions, concert halls, parks – are widely involved in the content of religious tourism routes. It is also often offered a diverse range of additional services – cruise trips, visits to SPA complexes, souvenir shops, etc.

Food products that are produced in monasteries, at temple farms or produced under their brands can also act as a combination of factors for attracting tourists, mainly due to the high quality and natural raw materials used in cooking. Moreover, this may concern both the assortment of alcoholic and non-alcoholic beverages, herbal preparations, different varieties of honey, confectionery, fermented milk products offered for sale, and original dishes that are contained in the monastery refectory menu.

Theory review

The problems outlined in the presented article are built around the following key concepts: religious tourism, gastronomic tourism, the relationship of food consumption and religion. The degree of tourist and religious issues development in general is very high [8]. A large number of research results devoted to fundamental [9, 10] and narrow, practical [11] issues of the religious tourism functioning have been introduced into domestic and foreign scientific circulation. Specialists also consider in some detail certain factors of recreational services attracting consumers to increase demand in the designated tourist economy sub-sector [12]. The results of researches reflecting the influence of food products religiously conditioned consumption on the region economy have been introduced into scientific circulation [13, 14]. But the analysis of the existing sources at the moment allows us to state that specialists rarely focused their attention on the gastronomic component of religious tourism. As an exceptional example of a detailed study devoted to this problem, we can cite the work of Italian specialists. In its content, based on the results of a specially designed survey, the main motives for tourists to visit monasteries and temples are analyzed. As a result, a close relationship between religious and gastronomic tourism is revealed, and the possibility of

tasting and purchasing monastic food products during a thematic religious and educational route is positioned as one of the main interests of tourist demand [15].

It is the small scale of research on this issue, its relevance and practical significance for users of recreational services, the management of tourist and pilgrimage organizations, as well as for specialists who are entrusted with the function of developing the concept of tourism development at the regional and national levels, that determined the purpose of the presented article. It consists in identifying the peculiarities of the food production produced in monasteries and temple complexes or under their brands, as well as analyzing its impact on the development of religious tourism.

Data and Methods

The primary data that reflect the assortment, the peculiarities of manufacturing and the raw materials used for it, as well as the cost of food products produced by large monastic farms, are contained on their official electronic websites. As a rule, such monasteries are large attractive centers of religious tourism. In addition, in order to collect information for its further processing, the authors of the presented article in the period from 2008 to 2019. They have repeatedly taken personal part in various tourist routes of a religious orientation within Russia and foreign European countries. The latter allows us to assert that the work uses not only methods of information analysis and synthesis, but also the method of included observation. The basis for the study in this regard was the Novo-Valaam Spaso-Preobrazhensky Monastery (Finland), the Valaam Spaso-Preobrazhensky Stavropol Monastery (Russia, Karelia), etc.

Results

From the early nineties onwards, the sphere of religious tourism has been expanding and developing with the increasing interest among Russians in the religious environment that has become accessible for contact and immersion in it. The existing routes of the designated topic are constantly becoming more complicated and new ones appear, opening objects of visiting and showing are involved in them. Moreover, this applies not only to temples and monastery complexes. As

part of the religious orientation tourist routes implementation, a whole range of additional services is offered – visits to museums, parks, even SPA complexes. The package of a multi-day religious and educational trip may include a beach holiday or fishing. Almost always, meals are offered on the route, and the organization of it at the monastery refectory is positioned as an advantage.

Simultaneously with these processes, enterprises began to open on the basis of some monasteries and temple complexes, where food industry products are produced – bakery, confectionery, cheese-making, fermented milk, etc. Moreover, it is sold under trademarks, in the name and / or logo of which the affiliation of a religious organization is traced.

In this way, a few years ago, the dairy production founded at the end of the XIX century was revived in the Spaso-Preobrazhensky monastery on the Valaam island, where cheeses and other types of dairy products are produced and sold under the brand “Valaam farm”.

The production of soft, semi-hard and hard cheeses, yoghurts, pasteurized milk, sour cream based on its own raw materials is carried out directly on the territory of the Valaam Spaso-Preobrazhensky Stavropol Monastery. The product range is positioned and evaluated as high-quality, and sales are focused both on pilgrims and tourists visiting the monastery, and on a wide range of buyers through the online store on the official monastery website, as well as through sales in grocery stores and in the markets of St. Petersburg.

We can talk about a double economic effect as a result of the production of food products on the example of the Valaam monastery production. On the one hand, the opportunity to try and buy it on the monastery territory can serve as one of the factors for visiting it, or at least an element of attraction for tourists. At the same time, high-quality products with a colorful thematic logo can arouse interest in the place where it is produced and, accordingly, stimulate the desire to visit it, including in order to eat your favorite cheeses and sour cream in the monastery refectory atmosphere.

In fact, the products sale based on milk produced on the monastery farm is an exam-

ple of restoring the historical tradition. Even before the revolution of 1917, the Valaam Monastery was known for the successful organization of agriculture, aimed primarily at full self-sufficiency. This also applied to the dairy cattle breeding. The excess milk, which inevitably formed during the periods of Orthodox fasts, was used for the production of butter, the main market for which was in St. Petersburg. This fact is usually mentioned in the content of the sightseeing tour of the Valaam Monastery. In addition, during it, tourists and pilgrims are exposed to the details of the organization and technology of modern cheese and fermented milk production, which stimulates interest and, accordingly, demand for the products purchase.

In the post-Soviet period, the Valaam Monastery economy gradually began to recover, and it itself, among other things, acts as one of the largest attractive religious tourism centers in Russia, attracting a significant tourists number from foreign countries.

The production of cheeses and dairy products in Valaam has recently acquired industrial significance. In the period from 2013 to 2015, the purchase and foreign equipment installation for the primary processing and temporary storage of dairy raw materials ("DeLaval", Sweden), as well as equipment for the production of ready-made cheeses ("Sfoggia", Italy) was carried out.

Several people from among the monastic brotherhood, who are directly entrusted with the responsibility for this production, passed a 2-week internship in Italy under the guidance of the director of the equipment manufacturer.

The Valaam Farm brand products range was gradually expanded. At first, soft cheeses of well-known varieties were produced – "Caccotta", "Ricotta" and "Mozzarella". The products of "Valaam farm" in a short time gained popularity among consumers, despite the rather high cost. Soon, a recipe for making a unique variety of hard cheese called "Monastico" was patented, which is produced exclusively at the cheese factory of the Valaam monastery. Accordingly, one of the opportunities to try it and other types of cheeses for connoisseurs of this product type opens when visiting the monastery.

On the official website of the Valaam monastery in the section "Online store Valaam farm" there is a fairly detailed description of each of the goods types offered.

"Monastico" is positioned there as a unique Russian brand, one of the analogues of Italian Montasio cheeses (Montasi), the algorithm and the ingredients list for the preparation of which was developed by Catholic monks on the territory of Mojo-Udenese-Friuli-Venezia Giulia region at the end of the XII century.

As of September 2021, the following products of Valaam Farm are offered to customers at prices¹:

1. Bottled kefir (0.5 liters) – 70 rubles.
2. Bottled yogurt without flavoring additives (0.5 liters) – 100 rubles.
3. Sour cream, fat content of 20% (capacity 0.360 kg) – 100 rubles; (capacity 0.250 kg – 70 rubles);
4. Cottage cheese (1 kg) – 350 rubles. It is possible to hang and pack in plastic containers with a capacity of 300 to 550 g.
5. Soft cheese "Ricotta", 8% (1 kg) – 900 rubles. It is possible to hang and pack in plastic containers with a capacity of 300 to 550 g.
6. Semi-hard cheese "Kachotta", 40% (1 kg) – 1500 rubles.
7. Hard cheese "Monastiko" (3 months), (1 kg) – 1900 rubles.
8. Hard cheese "Monastiko" (6 months), (1 kg) – 2300 rubles.
9. Hard cheese "Monastiko" (9 months), (1 kg) – 2600 rubles.
9. Hard cheese "Monastiko" (1 year), (1 kg) – 2900 rubles.
10. Hard cheese "Pastoral" (9 months), (1 kg) – 1900 rubles.
11. Hard cheese "Valaam Gruyere" (6 months), (1 kg) – 2300 rubles. For all types of cheeses, we offer weighing and packaging in vacuum containers of a products volume from 200 to 650 g.

It should be noted that despite the seemingly quite high cost of the Valaam Farm's cheese products, it quite stands up to price competition, since similar types of elite cheeses are offered on the market much more expensive by about one and a half to

¹ Valaam farm. URL: <http://www.valaamferma.ru/ferma/tseny> (Accessed on September 5, 2021)

two times². It should be noted that in the retail outlets of St. Petersburg, the products of the Valaam Farm assortment are not fully presented and at a higher cost (by 20-30%) than directly in the Valaam Monastery store or its Online counterpart.

Tasting the assortment of high-quality natural dairy products produced under the brand of the Valaam Monastery may well serve as a motivation for visiting the monastery where it is produced, especially taking into account the presence of other factors that attract tourists and pilgrims: the historical, cultural, architectural and artistic value of temple structures, natural characteristics expressed in the landscape attractiveness of the monastic archipelago, sacred and hagiographic significance, etc.

At the same time, it is the large tourists and pilgrims flow that creates an impetus for the development and new goods and services production. One of the demand factors for the products of the Valaam Farm trademark is the Valaam Monastery popularity as a place of active visits by pilgrims and tourists.

The multiplicative effect created by the development of religious tourism is becoming more pronounced over time. It is not for nothing that scientists talk about the two-way relationship between religion and the economy in the context of the food consumption realization [16, 17]. This is also relevant in relation to religious tourism [18], which includes elements of other types of this service industry, including gastronomic.

Another example of a Russian Orthodox monastery where food is produced on the basis of local raw materials, which also has the status of a monument of federal significance, is the Assumption Dalmatovo Monastery, located in the city of Dalmatovo, Kurgan region (Kurgan Metropolis, Shadrin Diocese of the ROC MP). Unlike the Valaam Spaso-Preobrazhensky Monastery – a tourist destination not only of all-Russian, but also of world significance, the Dalmatov Monastery is focused mainly on pilgrims and tourists from the regions of the Urals and Siberia.

Being the Orthodox historical and cultural dominant of the confessional space of the

Kurgan region, as well as one of the largest monasteries in the Southern Urals, it acts as the core of the religious infrastructure that allows us to talk about the development of religious tourism based on the meridional model of religious geobranding [19].

The key object of visiting by pilgrims and tourists in the region is the Assumption Dalmatovsky Monastery, which carries out various types of economic activities, selling the products of LLC “Crafts of the Dalmatovsky Monastery” both in the retail outlets of the monastery itself, and through the grocery chains of Yekaterinburg, Kurgan, Tyumen, Chelyabinsk³. First of all, this is a certified production of cheeses (as in Valaam-according to the Italian technology of the company “Sfoggia”), whole milk and a wide range of fermented milk products (cream, fermented milk, yoghurts). In the varieties list of cheese products produced in the Dalmatian monastery, there are such as “Monastico”, “Skamortsa”, “Caciotta”.

You can buy these types of hard and semi-hard cheeses, as well as fermented milk products on a permanent basis in a specialized store located on the monastery territory itself. As an illustration confirming the relationship between gastronomic and religious-educational tourism and the former components use as a factor in attracting visitors to religious tourism destinations, we can give an analysis of the information content on the Dalmatian monastery website in the section “Crafts of the Dalmatian Monastery”⁴.

In addition to a brief description and history of the product appearance, the methods of tasting it and options for including additional ingredients to enhance the taste effect are described in some detail. For example, fresh and semi-hard Montazo cheeses are recommended to be consumed at the end of the meal and served with walnuts, pears or other types of fresh fruit. At the same time,

³ Natural cheeses and dairy products // Official site of the Assumption Dalmatovsky Monastery. URL: <https://mirpdm.ru/> (Accessed on September 6, 2021)

⁴ Crafts of the Dalmatov Monastery. Montazo cheese // Official site of the Assumption Dalmatovsky Monastery. URL: <https://mirpdm.ru/sry-i-molochnaya-produkciya/syr-montazo/> (Accessed on September 6, 2021)

² GS Market. URL: <https://gs.market/product/syr-it-alyanskiy-montazio> (Accessed on September 1, 2021)

the ripened cheese is prescribed to be used in grated form as a component for cooking traditional Italian cuisine: “The most characteristic local dish of finely chopped or grated mature Montazo is called “frico” (frico is Latin for “rub”, by the way, this is where the well-known word “frictions” comes from) – it served as an excellent snack for generations of shepherds and woodcutters of the Friuli region, and today almost every mountain valley has its own versions”⁴.

A similar description on the official website also deserves cheeses of the varieties “Kachotta” (table semi-soft)⁵ and “Skarmotsa” (Filata Paste), also produced at the Dalmatian Monastery, but for the latter, the recipe of delicious dishes that can be prepared using it as the main ingredient is presented in more detail⁶.

It turns out that a visit to the Dalmatian monastery and the purchase of cheese, dairy and fermented milk products in a specialized grocery store operating at it opens up opportunities for pilgrims and tourists not only for tasting high-quality cheeses, cottage cheese, milk, etc., but also for cooking dishes of national Italian cuisine, which means that they are indirectly introduced to its traditions. This may be especially relevant for consumers of tourist services who are limited in funds to purchase a ticket to the countries of the Western Mediterranean, as well as in limited movement conditions of tourist flows at the international level due to the COVID-19 pandemic.

In addition, the monastery has developed a greenhouse economy and seasonal sale of seedlings of fruit and vegetable crops, as well as fresh green herbs⁷. As in Valaam, natural monastery honey is offered for sale.

Similarly to the above example of the “Valaam farm”, the monastery products competitiveness due to its high quality can be one of the visiting the monastery factors.

Conversely, the popularity of this tourist destination among pilgrims and tourists of the region served as an incentive for the development of various economic activities types. This example illustrates the impact of religious infrastructure and religious tourism on the economy of a constituent entity of the Russian Federation, especially at the district and inter-district level.

As such, we can also consider the monastery complex of the Nilo-Stolobenskaya desert, which acts as one of the most popular attractive centers of pilgrimage, religious, educational and educational tourism in the Tver region. In contrast to the above-mentioned monasteries, whose main food specialization is cheese and fermented milk products, the named monastery tries to additionally attract visitors with the opportunity to taste and purchase branded bakery, confectionery, canned fruits and vegetables, smoked fish. Again, the brand name indicates belonging to a religious destination – the main variety of monastic bread baked on the basis of a yeast-free starter and, as it is positioned, using water from the holy Okovetsky spring, is called “Stolobensky”. The assortment includes several types of cookies, jams, canned vegetable salads. Dairy products of monastic production are also presented, but the list of items is more modest than in the previous examples. Cheeses are produced here only of soft varieties and there are only three types: “Stolobensky”, “Rustic” (similar in consistency and taste to cheese) and “Monastic” – an analogue of the “Im-ereti” variety.

At the present stage, religious organizations use the elements and potential that are traditional in the implementation of gastronomic tourism routes as a factor of attracting tourists to visit their tourist destinations. This is implemented not only through the resources of official electronic sites. The monastic farms participation in large-scale gastronomic events has become regular. So, in February 2019, the XVI International Orthodox Festival

⁴ Crafts of the Dalmatovsky Monastery Caciotta is an Italian semi-soft table cheese with a closed texture // Official site of the Dormition Dalmatovsky Monastery. URL: <https://mirpdm.ru/syry-i-molochnaya-produkciya/novaya-stranica/> (Accessed on September 6, 2021)

⁶ Crafts of the Dalmatov Monastery. Skarmotsa is an Italian cheese of the Pasta Filata category // Official site of the Dalmatov Dormition Monastery. URL: <https://mirpdm.ru/syry-i-molochnaya-produkciya/syr-skamorca/> (Accessed on September 6, 2021)

⁷ Greenhouse // Official site of the Assumption Dalmatovsky Monastery. URL: <https://dalmate.ru/masterskie/teplichnoe-khozyajstvo.html/> (Accessed on September 7, 2021)

“Artos. Cuisines of the peoples of the world”⁸, in which more than 200 participants from different countries of the world presented their products. Moreover, in the this type events structure, not only points of monastic farms products sale are organized, but also master classes on cooking traditional national and religious-conditioned dishes, baking home-made bread, special methods of brewing tea and hot drinks based on medicinal herbs are widely presented. This can not only stimulate interest in monastic products, but also serve as an impulse to visit places where they are produced, especially if they have a high historical and cultural potential. At the same time, such events with the active involvement of visitors in the cooking process can, like the excursions organization to the monastery production become a structural component in the services package on the religious tourism route of an excursion and educational orientation.

Another shining example of the product monastic branding implementation is one of the types of an Orthodox monastery abroad, the origin of which is historically associated with the need to evacuate Russian monasteries, including Valaam, after the end of the Soviet-Finnish war in 1940.

We are talking about the production of 15 types of alcoholic beverages – berry wines, liqueurs, whiskey, which has been successfully functioning since 1995 at Novy Valaam (Finland). Due to the high quality, the product has gained high popularity in the country and abroad, despite its high cost, and acts as one of the brands of the Transfiguration of the Valaam Monastery, located in the Heinavesi region (Finland).

The production of alcoholic beverages is organized directly on the monastery territory the and organically fits into its economic complex. For an additional fee, tasting excursions

are organized there, which are in high demand among tourists. Almost the only opportunity for sampling and purchasing monastic wine products, especially for pilgrims and tourists from Russia, opens only with a personal visit to New Valaam, since it is not represented on the domestic market. In an extremely limited assortment (1-2 types), Novy Valaam wines can be sold in large chain stores in Finland, but the cost of a unit of production is about 2 times higher than at the production place (25 and 12 euros, respectively).

The production and sale of food products with the possibility of purchase and tasting in the destinations of religious tourism has a long period in foreign Catholic monasteries. Thus, a fairly typical example for Germany in this regard is the Ettal Abbey (Bavaria) belonging to the Benedictine Catholic Order⁹. Again, the branded types of monastery products include several types of cheeses. The cheese factory is located outside the monastery walls, but in the immediate vicinity of it, which is due to the life specifics of the monastery's brethren and allows pilgrims and tourists to freely visit excursions to the production, taste and purchase 4 types of hard and semi-hard cheeses presented in the assortment (“Ettaler Mandl”, “Ammergauer Bergwiesnkas Natur”, “Ammergauer Bergwiesnkas with garlic”, “Ettaler”). Their cost varies from 1.86 € to 2.42 € per 100 gr. and it is almost equal to the similar products cost of the “Valaam farm”.

Considering in detail the example of the Ettal Abbey as an attractive center, which uses elements of gastronomic tours as a factor in attracting visitors, special attention should be paid to the ancient monastic traditions of the alcoholic beverages production. Experts in the field of tourism geography have repeatedly emphasized the popularity both for tourists and among representatives of companies organizing thematic trips [20, p. 50], especially if the ancient traditions of wine-making or brewing production are preserved and the cultural characteristics of the region are reflected, but the religious tourism destinations in this aspect were rarely mentioned.

Meanwhile, all the features that attract tourists are characteristic of the alcohol pro-

⁸ Within the framework of the XVI International Orthodox Festival “Artos. Cuisine of the Nations of the World” monasteries and monastic farmsteads presented their products // Official site of the Synodal Department for Monasteries and Monasticism of the Russian Orthodox Church. URL: <https://monasterium.ru/novosti/obshchetserkovnyenovosti/v-ramkakh-xvi-mezhdunarodnogo-pravoslavnogo-festivalya-artos-kukhni-narodov-mira-monastyri-i-monastyrskie-pod> (Accessed on September 7, 2021)

⁹ Ettal Abbey. URL: <https://www.kloster-ettal.de/> (Accessed on September 7, 2021)

duction at the Ettalsky Abbey, whose history dates back more than 400 years. It is positioned that the quality of beer varieties and types of liqueur products produced under the monastery brand is guaranteed by a combination of maintaining adherence to the ancient recipe and the introduction of advanced technologies of the food industry. In a specialized shop and in a small beer bar, visitors to Ettalsky Abbey are invited to taste and / or buy several types of draft beer (light, dark, non-alcoholic) and bottled drinks (Ettalsky dry gin "1596", Ettalsky monastery liqueurs).

On the territory of the Ettalsky monastery there is a food market focused on the demand of tourists. It sells exclusively the products of monastic farms, including those supplied from the abbeys of Neustift, Jacobsberg, Tettenweis, in conditions stylized in the old style¹⁰.

The relations of gastronomic and religious tourism also look close in the countries of the Western Mediterranean. As an example of a separate tourist attraction center in this regard, we can consider the Catholic monastery of Santa Maria de Sobrado, located in Spanish Galicia. Its history dates back to the 10th century and it is positioned that in the dairy products production, the monks still adhere to many traditions of the ancient recipe. In addition to cottage cheese, whole milk and yoghurts, the monastery produces a branded product based on the raw materials of a Frisian livestock farm – caramel sauce (Dulce de leche), for the production of which a separate factory was built. In addition, the designated place for attracting pilgrims and tourists is distinguished by the method of harvesting and selling whole milk. It is not subjected to any processing except for cooling in a special tank and is sold in "raw form".

So, Russian and foreign religious organizations, acting as destinations of religious or

educational tourism, actively use their own food products as one of the attracting visitors factors.

Conclusions

The above examples and facts confirm the existence of close relationships in the gastronomic and religious tourism fields. Moreover, the traditions of producing high-quality food products based on their own raw materials on the territory of monastic farms in foreign countries date back centuries, and in Russia they have been actively revived in the last few years. Moreover, in the domestic realities conditions, the increasingly complex food technologies use, the expansion of the assortment and the attraction of various tools for the products sale is recorded.

The list of the most popular monastery products types is dominated by confectionery, jam, honey, various types of cheeses, sour cream, yoghurts, whole milk. In addition, herbal preparations for brewing, canned fruits and vegetables, and fish are produced and sold. Corporate logos use the religious organizations symbols, which can stimulate interest in visiting the place of production of monastic products purchased in online stores, and some of its types have become an integral part of the religious tourism centers branding.

Due to the high quality, competitive price, and the use of natural raw materials, products produced in monasteries can be in demand among a very wide contingent – from Church-going people to those who are indifferent to the Church. But in any case, the possibility of tasting and purchasing the considered products types stimulate interest in visiting the objects where they are produced.

At the same time, the gastronomic tourism elements in religious tourism contribute to strengthening the multiplier effect of the recreational economy and economic monastic farms development, which in turn has a positive impact on the life of the regions where they are located.

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