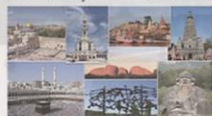


Book of Abstracts



Sacred Journeys 9th Global Conference
IUPUI/University of Primorska, FTS Turistica



Piran, Slovenia, 5-8 July 2022

Sacred Journeys 9th Global Conference

5-8 July 2022

University of Primorska, Faculty of Tourism Studies, Turistica
Piran and Portorož, Slovenia

Organised by

IUPUI

University of Manila

University of Primorska



Sacred Journeys 9th Global Conference
5-8 July 2022



Tuesday, 5 July 2022 1800H-2000H
Conference Registration and Welcome Reception

Cloister of the St Francis Minorite Monastery, Piran.

(Bolniška ulica 30, 6330 Piran)

Special guest: Rebekah Scott, Author of 'A Furnace Full of God'

Sacred Journeys 9th Global Conference

5-8 July 2022

Venue: Faculty of Tourism Studies, Turistica, Obala 11a, SI-6320, Portorož, a 20-minute coastal walk or 5-minute city bus ride from Piran.



Program

Wednesday, 6 July 2022

0845H Welcome and Opening Remarks

Ian McIntosh (IUPUI) and Chadwick Co Sy Su (University of the Philippines Manila)
Marijana Sikošek, Dean, Irena Weber and Milka Sinkovič (University of Primorska)

Session 1: Japan and Beyond [Virtual]

Chair: Chadwick Co Sy Su

0900H Ricardo Nicolas Prozano, presenting from Kansai, Japan at 1600H UTC+9
Roles of Religious Guides in Tourism: A Qualitative Study from Japan

0915H Wayne Arnold, presenting from Fukuoka, Japan at 1600H UTC+9
Traversing Dying Pilgrimages in Japan's Countryside

0930H Sharenda Barlar, presenting from Santiago de Compostela, Spain at 0930H UTC+2
Pilgrimage Routes and Marketplace Impact: Santiago de Compostela and Kumano Kodo Post-Pandemic

0945H Discussion and open forum

Session 2: International Perspectives: Spain, India, and Lithuania [Hybrid]

Chair: Irena Weber

1000H Maja Balle, presenting on-site

From Palma to Lluc: The Organization of a Nocturnal Pilgrimage in Mallorca, Spain

1315H Nour Farra Haddad, presenting from Beirut, Lebanon at 1415H UTC+3

Christian and Muslim Offerings in the Frame of Ziyarat (Pious visits) in Lebanon:

Types, Symbols, and Combinations

1030H Darius Liutikas, presenting on-site

Sacred Places in Lithuania: The Network of Shrines

1045H Discussion and open forum

1100H Coffee Break

Session 3: Pilgrimage and Politics [On-site]

Chair: Kip Redick

1115H Dino Bozonelos

The Politics of Religious Tourism

1130H George Greenia

Political Pilgrim: Diego de Guzmán as Royal Emissary in 1610

1145H Alison Smith

Women on Pilgrimage: Moving Forward and Leaning In

1200H Discussion and open forum

1215H Lunch

Session 4: International Perspectives Lebanon, Senegal and South Africa [Virtual]

Chair: Dane Munro

1015H Anna Bochkovskaya, presenting from Moscow, Russia at 1115H UTC+3

Emotions at the Border: Verbal Aspects of the Attari-Wagah Patriotic Pilgrimage

1330H Tahar Abbou, presenting from Algiers, Algeria at 1230H UTC+1

The Pilgrimage to the Grand Magal in Touba, Senegal

1345H Shirley Du Plooy, presenting from Cape Town, South Africa at 1345H UTC+2

The Heroine's Journey at the Sacred Sites of the Eastern Free State, South Africa

1400H Discussion and open forum

Session 5: International Perspectives: Israel, Australia, Lourdes (On-site)

Chair: Roy Tamashiro

1415H Amir Mashiach and Isaac Herskowitz

The Meron Catastrophe: When Pilgrimage Fails

1430H Ian McIntosh

The Rock of Australia: A Prayer Map for the People

1445H Dane Munro

*The Annual Pilgrimage to Lourdes with the Order of Malta –
An Enquiry of a Semi-autoethnographic Nature*

1500H Discussion and open forum

Session 6: Celtic Worlds [Hybrid]

Chair: Alison Smith

1515H Bernadette Flanagan, presenting on-site

Illness Pilgrimages, Self-Discovery, and Holy Wells

1530H Irena Weber, presenting on-site

Literature, Sedimented Landscape and Dialogical Imagination in Connemara

1545H E. Moore Quinn, presenting from Charleston, South Carolina at 0945H UTC-4

A Touchstone for Public Understanding: Discussing the National Famine Trail in Ireland

1600H Discussion and open forum

Coffee break to end day, after which, meet in Tartini Square in Piran at the monument (Turistica umbrella) at 18:00H for a walk through the Old Town with Milka Sinkovič, UP FTS Turistica.



Thursday, 7 July 2022

Session 7: International perspectives: Australia & USA [Hybrid]

Chair: Ian McIntosh

0900H Terry Cleary, presenting from Glenalta, South Australia at 1630H UTC+9.5

Crossing the Australian Continent

0915H John Shultz, presenting from Tokyo, Japan at 1615H UTC+9

The Capitan's Centurions: Perpetual Pilgrim-ascetics on the World's Most Iconic Big Wall

0930H Kip Redick, presenting on-site

Pilgrimage as Self Discovery in an Ecological Community

0945H Discussion and Open Forum

Session 8: Camino de Santiago [Hybrid]

Chair: George Greenia/ Rebekah Scott

1000H Perla Innocenti, presenting on-site

Pilgrim's Progress? A Field Ethnography of Recording, Curating, and Sharing of the Camino de Santiago Experience

1015H Meg Muthupandiyan, presenting on-site

Laudato Si' and the Quest for Universal Communion: Pilgrimage in the Modern Age

1030H Lucrezia Lopez, presenting from Santiago de Compostela, Spain at 1030H UTC+2

Senses and Emotions. Constructing Caminoscapes through Literary Representations

1045H Discussion led by Rebekah Scott and Open Forum

1100H Coffee Break

Session 9: Regional perspectives [On-Site] + India

Chair: Halida Donlagic

1115H Mirela Hrovatin

Staying Outside of Tourism: Small-scale Pilgrimage and ICH Policies on Example of Nin, Croatia

1130H Marijana Belaj and Mario Katic

Pilgrimages in Bosnia and Herzegovina Within Complex Interreligious and Interethnic Relations

1145H Vinod Verma and Sarla Gupta

The Eternal Bond of the Actor with The Sacred: The Sculpted Dancers of Chidambaram (Documentary film)

1200H Discussion and Open Forum

1215H Lunch

Session 10: Miracles of Transformation [Hybrid]

Chair: Jasmine Goodnow

1315H Stephen Haller, presenting on-site
A Changed Understanding of Miracles in Religious Tourism

1330H Roy Tamashiro, presenting on-site
Journeying into Transpersonal Knowing and Being: A Pilgrimage for Troubling Times

1345H Judith King, presenting from Dublin, Ireland at 1230H UTC+1
Walking Back to Earth: The Enduring Appeal of Ancient Pilgrimage for Contemporary Pilgrims Explored

1400H Discussion and Open Forum

Session 11: Transformation and Self-discovery [Hybrid]

Chair: Vinod K Verma

1415H Maria Alvarez and Silvia Aulet, presenting on-site
Pilgrimage as a Transformative Experience: Cases Before and After the Pandemic

1430H Jasmine Goodnow, presenting on-site
*Serendipitous Sacred Experiences:
Garden and Window Box Micro-pilgrimages in the Time of Covid-19*

1445H Steven Muir and Emma Rochester, presenting from Alberta, Canada at 0630H UTC-6
Pilgrimage Art of the Tarot: A Journey Through the Lens of Feminism

1500H Discussion and Open Forum

1515H Coffee Break

Session 12: International and intercultural perspectives [Hybrid]

Chair: Amir Mashiach

1530H Kenneth Valpey, presenting on-site
*Pilgrimage Hagiography as Re-enchantment:
The Case of Śrī Chaitanya's Journey to Vrindavan, India*

1545H Chadwick Co Sy Su & Rozeheanne Hilario
presenting from Las Piñas City, the Philippines at 2145H UTC+8
Transitions and Pilgrimage to the Self

1600H James Gehrke, presenting from Salt Lake City, Utah, USA at 0800H UTC-6
Pilgrimage & Beyond: A Latter-Day Saint's (LDS) Perspective

1615H Nanna Natalia Jørgensen, presenting on-site
The Uphills and Downfalls of Pilgrimage Walking the Norwegian St. Olav Way

1630H Discussion and Open Forum

1645H Concluding Words, Announcement of Sacred Journeys 10 in Malta July 4-7, 2023 with host Dane Munro, University of Malta

COFFEE BREAK to end day

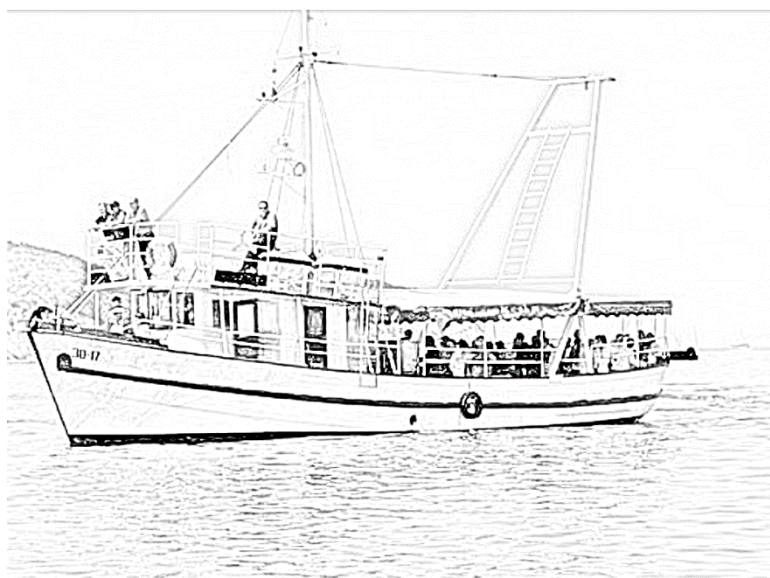


1830H Conference Dinner. "PRI MARI", 17, Dante Alighieri Street, Piran

Friday July 8

0900H to 1300H

Adriatic Sea voyage lunch trip from Piran to Koper. Launch point for the boat trip: **Former Grando salt warehouse** (5 minutes walking distance from FTS Turistica in the direction of Portorož).



Sacred Journeys 9th Global Conference
5-8 July 2022

Abstracts

Wayne E. Arnold

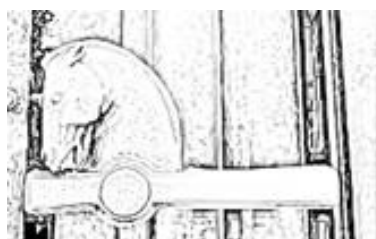
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TRAVERSING DYING PILGRIMAGES IN JAPAN'S COUNTRYSIDE

Keywords: Regional pilgrimage, decline, ageing population, extinction, cyclical

The regional 88-place pilgrimages located across Japan, modelled after the renowned Shikoku *henro*, have reached a critical situation regarding their very existence. Japan's ageing and depopulating countryside communities are no longer actively engaging or maintaining many of these local manifestations of Buddhist culture. In this presentation, I consider two personal experiences with regional pilgrimages. The first is the Shodoshima pilgrimage, situated in the breathtaking Seto Inland Sea, which was at one time more popular than the now pre-eminent Shikoku *henro*. In greater detail, I discuss the seemingly inevitable decline of my local multi-site pilgrimage in Tagawa, Fukuoka Prefecture, which can no longer maintain 88 distinct places of worship. With such a waning pilgrim population, data on participants is hard to produce, especially with many un-staffed sacred locations on both the Tagawa and Shodoshima circuits. Nonetheless, my experiences on these routes have allowed for some qualitative observations on the important theoretical topics of cyclicity and decline regarding pilgrimage institutions. With the booming nature of some famous pilgrimages around the world, it is easy to forget that decline and even extinction are often inevitable fates for numerous sacred journeys. Likewise, documenting this waning period among regional pilgrimages in Japan may help us understand how to revive and nourish at-risk institutions.



Tahar Abbou

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THE PILGRIMAGE TO THE GRAND MAGAL IN TOUBA, SENEGAL

Keywords: Pilgrimage, Grand Magal, Touba, Sufism, Shaykh Amadou Bamba

The Grand Magal in Touba, in Senegal is the third biggest religious event in the Muslim community after the pilgrimage to the mausoleum of Imam al-Hussayn in Karbala, Iraq and the pilgrimage to Mecca, Saudi Arabia. This paper deals with the pilgrimage to Touba that celebrates the life and teachings of Shaykh Amadou Bamba, the founder of the Sufi Mouride Brotherhood. The event takes place on the 18th of Safar, the second month in the Islamic lunar calendar. Mourides, pilgrims, and visitors from over the world descend onto the city of Touba to visit the mausoleum of Shaykh Bamba, which they believe to be infused with his spiritual power. The paper examines the spiritual connotations of the ceremonial ritual performed by the pilgrims. It also explores the social and economic impact of this religious celebration.



Maria Angélica Álvarez Orozco & Silvia Aulet

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PILGRIMAGE AS A TRANSFORMATIVE EXPERIENCE: CASES BEFORE AND AFTER THE PANDEMIC

Keywords: pilgrimage, transformative experiences, wellbeing, spiritual health, spiritual tourism, intercultural dialogue

Before the pandemic, numerous studies reflected on the importance and growth of the pilgrims in contemporary society. With the global pandemic, we have seen an increase of the interest in practices related to spirituality and wellbeing. Authors propose to explore the connection between pilgrimage and transformation understood, mainly, from two perspectives.

From one hand, pilgrimage as a journey of self-discovery and its intrapersonal dimension. Several authors have explored the relation between pilgrimage and spirituality (Sharpley, 2006; Timothy and Olsen, 2006; Haq and Wong, 2010; Hodge, 2018). This personal dimension is related, also, to health and wellbeing. One of the meanings of pilgrimage can be associated with the search of balance and harmony between soul and body. The research of spirituality can also be described as the search for a harmonious or unity relationship with oneself, "others" (including other people, animals, earth, nature) and/or God/higher power (Willson et al., 2013). The quest for spirituality is closely related to the research of well-being understood as a multidimensional concept (Bimonte and Faralla, 2012), that also includes self-improvement and overcoming challenges, especially related to physical activities like walking (Santos, 2002; Sachs, 2017; Eichberg et al., 2017). This dimension is especially important after the pandemic caused by Covid-19.

The second dimension is the interpersonal and intercultural one. Pilgrimage is a vehicle for cultural understanding (Sirisena, 2016) by bringing people together from different origins and cultures. The pilgrims' quest for inner peace can enhance a respectful attitude towards people and places. Pilgrimage contributes to the creation of a sense of community and togetherness among the different participants that helps to promote intercultural awareness.

This paper attempts to examine whether pilgrimage transforms people from the two perspectives mentioned above. First, a search for data before and after the pandemic in the main pilgrimage routes in Spain (the Camino de Santiago and the Ignatian Way) will be done. To complement the data, in-depth interviews will be conducted with representatives of pilgrimage sites and pilgrimage organizers. Finally, interaction with pilgrims and on-site observation will help to better understand the impact of pilgrimage as a transformative experience.

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FROM PALMA TO LLUC -THE ORGANIZATION OF A NOCTURNAL PILGRIMAGE, IN MALLORCA, SPAIN

Keywords: Mallorca, religio-economic connections, nocturnal pilgrimage, lived religion, material networks

The island of Mallorca is well known for its beaches and numerous tourists, but a local pilgrimage tradition with deep roots in Catholicism thrives on the island; in August thousands of people gather to make a nocturnal pilgrimage to a shrine at Lluc Mountain. Rather than focusing on the actual performance of the sacred journey or the culmination of its ritualized accomplishment, this study explores the social and economic framing of the event orchestrated by the local community, city council, private and public stakeholders. The 50 km-long *A Lluc a peu* event takes place in a context of voluntary engagement where local Mallorcans sponsor transport services, food, and drinks for participants. Resource distribution and leadership play a role in the community that is under influence of a larger economy built by pilgrimage, from small grocery store owners to big capital market players such as head sponsor Coca-Cola Company. The theoretical aspect of this preliminary work explores the *religio-economic* connections that occurs in the periphery of pilgrimage and its related economic activities, as considered by Coleman & Eade (2018). I strive to identify unnoticed cultural, social, and material networks that are born out of the pilgrimage, and distinguish how non-religious individuals link to the religious backdrop in new ways. Drawing on Coleman's notions of pilgrimage as a "human activity" in a wider sense (Coleman 2022), he points to the need for further considerations of *how* and *when* connections in the religious and cultural field are formed. I examine the coherence, and frictions embedded in the competing positionalities that exist between religious actions and adjacent commercial activities. The methodology is based on ethnographic fieldwork, qualitative interviews and digital material, analyzed with a lens that considers notions about the *mobility turn* (Hyndman-Rizk 2012), *lived religion* and *everyday religion* (Orsi 2005, Ammerman 2007).



Sharenda Holland Barlar

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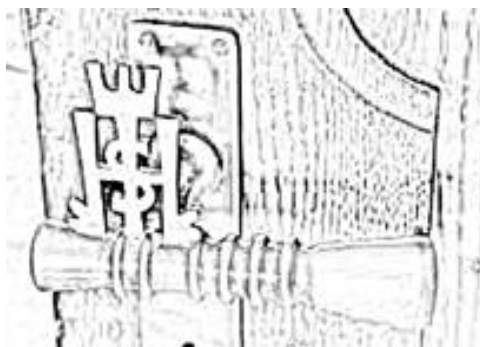
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PILGRIMAGE ROUTES AND MARKETPLACE IMPACT: SANTIAGO DE COMPOSTELA AND KUMANO KODO POST-PANDEMIC

Keywords: Camino de Santiago, Religious Tourism, Kumano Kodo, Santiago de Compostela, Pilgrimage

Traditionally, pilgrimage routes have benefited economically through pilgrim badges, inns and shelters, and merchants who sell their wares along sacred routes. Countless travel diaries, poems, and stories describe the popularity of pilgrimages to religious sites during the Middle Ages (Mitchell-Lanham, 2015). The Camino de Santiago in Spain and the Kumano Kodo in Japan are the only pilgrimage routes recognized by UNESCO. The COVID pandemic has significantly impacted traditional pilgrimage, both economically and communally. This paper will explore in particular the economic impact that pilgrimage has historically had in Spain on the medieval Camino de Santiago and Japan's Kumano Kodo route. Both ancient pilgrimages, how has history shaped the marketplace on these two routes? What have been the benefits of the revitalization of pilgrimages that have traditionally drawn the deeply religious? How do pilgrims on each route differ today and how does the community living in proximity to the routes adapt to the needs of the tourist pilgrims?

As pilgrimage has grown in popularity, so have the once rural areas began to build up economically. The Kumano Kodo is a sister to the Japanese Camino for the Camino de Santiago, and one can also receive a dual Compostela certificate by completing both. Additionally, I will examine the motivations for each pilgrim site's popularity and discuss how wars, pandemics, and environmental changes affect the sites' popularity, the community surrounding them and opportunities for human flourishing. Based on case studies and interviews conducted during the Holy Year along the Camino de Santiago in 2021, I will explore the impact that COVID has had on pilgrims' experiences on the Camino as well as how the pandemic impacted goods and services along the route. Similarly, as Japan remains closed to tourism, how has that influenced economic growth along the Kumano Kodo?



Marijana Belaj & Mario Katić

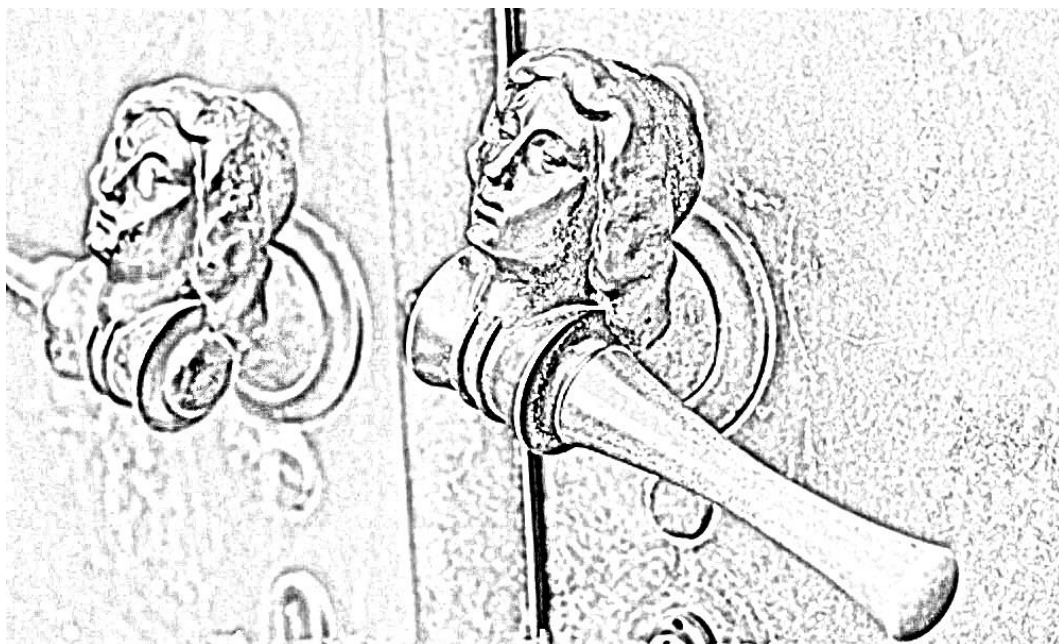
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*PILGRIMAGES IN BOSNIA AND HERZEGOVINA WITHIN COMPLEX INTERRELIGIOUS
AND INTERETHNIC RELATIONS*

Keywords: pilgrimage, interreligious relations, Kondžilo, Olovo, Podmilačje, Međugorje, Bosnia and Herzegovina

The paper focuses on four Roman Catholic pilgrimage sites in Bosnia and Herzegovina: Kondžilo, Olovo, Podmilačje and Međugorje. The authors examine how pilgrimages can absorb and articulate conflicting memories of the past, different interpretations and experiences of contemporary socio-political realms, and diverse visions of the future. These pilgrimages are situated within very complex interreligious and interethnic relations that are still burdened with the divisions and antagonisms of the 1990s wars. As a result, according to ethnographic material, some of the sites are becoming symbols of one ethnic and religious community, while others draw their power and popularity from the interweaving or collaboration of the members of different ethnic and religious communities. The authors aim to point out the dynamic and changing nature of pilgrimage and thus call for much more nuanced and comprehensive research into the complex and diverse Bosnian and Herzegovinian realities, especially concerning various forms and multiple meanings of religious practices.



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EMOTIONS AT THE BORDER: VERBAL ASPECTS OF THE ATTARI-WAGAH PATRIOTIC PILGRIMAGE

Keywords: patriotic pilgrimage, border, dialogism, Attari-Wagah, Beating Retreat ceremony

For over sixty years the Attari-Wagah checkpoint at the border between India and Pakistan has been a site for the Beating Retreat, a colorful ceremony of lowering the national flags performed jointly by the Indian Border Security Force and Pakistan Rangers. This emotional ritual is generally perceived as a demonstration of aggressive intentions, on the one hand, and as a symbol of goodwill and cooperation between the neighbor countries, on the other.

In recent decades visiting/viewing the border (*sīmā darśan*) has become an essential part of tourist packages for travelers in North-West India, while the notion of “patriotic pilgrimage” has successfully been embedded in the Indian vocabulary (Raj 2018). Visual component of the Attari-Wagah ceremony is central in performing the border and in building up national identity and patriotism (Schendel 2007; Menon 2013; Sheren 2015; Jeychandran 2016). No less important for border-making and boosting the visitors’ patriotic mood is the verbal component represented in slogans chanted from both sides (*Hindustan zindabad; Bharat Mata ki jai* etc. in India; *Pakistan zindabad; Nara-e takbir* etc. in Pakistan). Spectators take up the slogans and thus become active participants of the performance: by praising respective countries they join explicit and implicit dialogues with fellow countrymen as well as with the “other” across the border. Drawing on Mikhail Bakhtin’s concept of dialogism (Bakhtin 1986) the proposed paper focuses on the “slogan dialogue” role in the patriotic pilgrimages to the Attari-Wagah border.



Dino Bozonelos

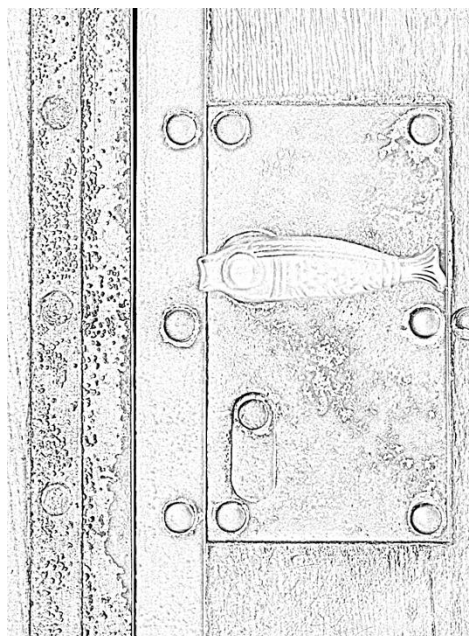
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THE POLITICS OF RELIGIOUS TOURISM

Keywords: Politics, Institutions, Religious Tourism, Stakeholders

In 1994, Colin Hall cited an article written by HG Matthews that tourism is “grossly lacking of political research” (Hall, 1994). Almost fifty years later, the same claim can still be made regarding the politics of religious tourism. Despite that religious tourism is a product of complex religious, political and economic variables, these processes are mostly overlooked. First, religious tourism scholars are overwhelmingly located in the traditional tourism research clusters – schools of business, or cultural geography. Tourism is often analyzed reductively, usually in understanding the motivations and experiences of travelers (Sanchez, 2018). Researcher often minimise the role of institutions in the management of such sites, deferring to neoliberal thinking on the importance of consumer behavior. Second, surprisingly few political scientists research religious tourism. Management and/or access to sacred sites for pilgrims and religious tourists is nothing but political, often the result of centuries of negotiations or compromise, among many different stakeholders. The focus in political science has also been on the individual, mostly on political behavior such as voting preferences or interest formation. This paper will review what has been written on the politics of religious tourism. It will also reintroduce the role of institutions in religious tourism, a reoccurring theme in this edited volume.



Terry Cleary

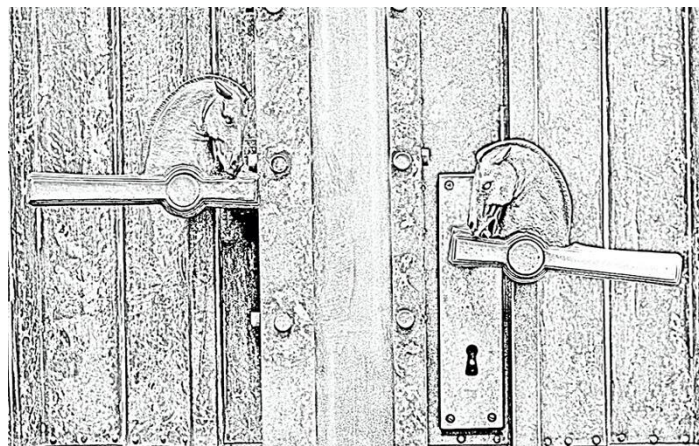
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CROSSING THE AUSTRALIAN CONTINENT

Keywords: Walking, Australia, Indigenous

In mid-July 2021, I set off from Karumba on the Gulf of Carpentaria, on a three-month trek across the Australian continent. I arrived in Cape Jervis, on the southern side of the continent on 16 October having walked 3,075 km. I have been asked many times “why?” Living in Darwin, Australia’s northern most township, I supported a number of athletes on treks around Australia or the globe, and I wanted to complete my own multi-day endeavour. I knew the expeditions of the colonial explorers from my school days and wanted to add my own trek to the map! I recognised that there was much I didn’t know. I only knew the name of a few of the twenty or so Indigenous nations whose lands I would be crossing. I knew nothing of their culture and little of their encounters with my forebears, the European colonisers. Despite the landmark Mabo ruling of the High Court of Australia in 1992 that negated the notion of “terra nullius” and acknowledged the traditional ownership of the land, most white “Australians” saw me heading off into “no man’s land” or the “back of beyond!” I was conscious throughout my walk that I was not only walking the ancient trade routes of the First Nation people, but I was also following in the footsteps of the colonial explorers. I started reading the explorers’ journals to discover what they saw and to understand their perspective. As I walked, I saw the effect of settlement on the land and heard stories of its impact on the traditional owners. Terrible stories of death and massacre! Now back in Adelaide, South Australia, I am wanting to write about my journey – not about the walk itself, but the journey within. It is much harder than the walk itself!



Shirley du Plooy

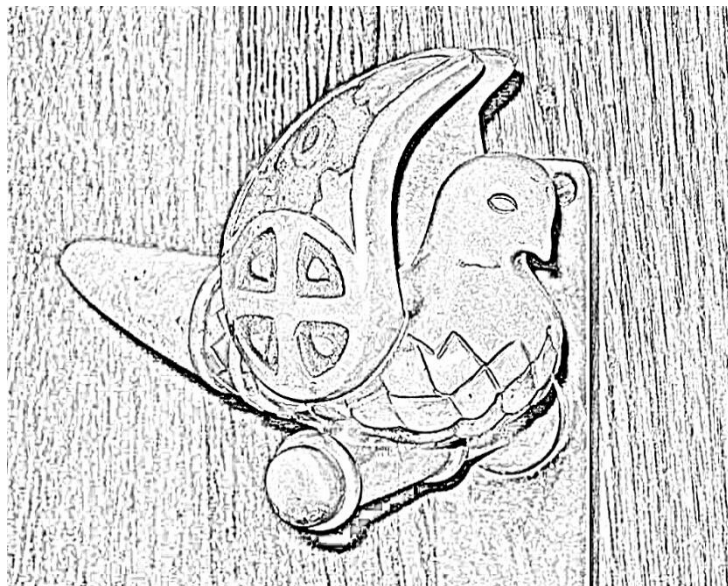
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*THE HEROINE'S JOURNEY AT THE SACRED SITES OF THE EASTERN FREE STATE,
SOUTH AFRICA*

Keywords: Heroine's journey, Sacred journeys, Eastern Free State, Sacred feminine, Rites of passage

In Jungian psychology, the *heroine's journey* (Murdock 1990; Schmidt 2001; cf. Campbell 1949) and other aspects of Depth Psychology and analysis require the excavation of the inner world. It consists of psycho-spiritual contestation and discovery. In this paper I ask if the breaking away, spiritual death, turning inward, and reclaiming power and spirit aspects of the heroine's journey are useful in thinking about the journeys that my research participants made to and during their stay at the sacred sites of the eastern Free State. To achieve this aim, I will reanalyse ethnographic data that I collected (2009-2016) by means of participant observation and in-depth interviews. I will also consider any parallels between the Turnerian (1974 & 1978) tripartite scheme of rites of passage with the eight steps of the heroine's journey.



Nour Farra-Haddad

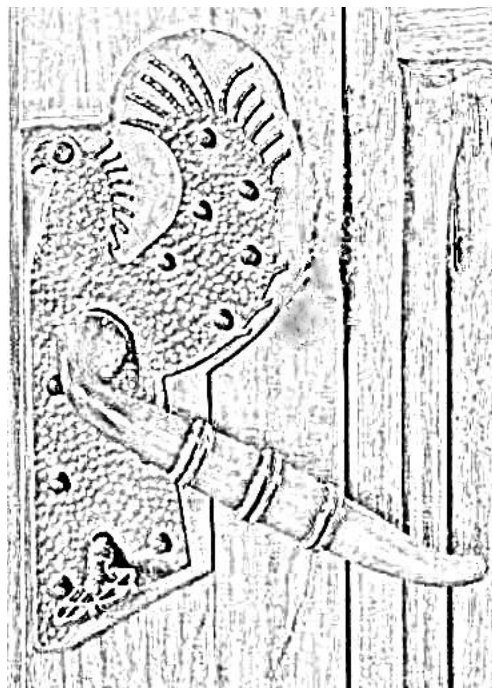
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*CHRISTIAN AND MUSLIM OFFERINGS IN THE FRAME OF ZIYARAT (PIOUS VISITS) IN
LEBANON: TYPES, SYMBOLS AND COMBINATIONS*

Keywords: Lebanon, Cult of Saints, Pilgrimage, Rituals, offerings, interreligious dialogue

The pious visits of Christians and Muslims faithful animate daily modest Cenotaphs as well as important sanctuaries in Lebanon. Our presentation will focus on votive rituals included within individual pilgrimages also commonly called *ziyârât* (pious visits) especially offerings, and gifts. Through these devotional practices we can observe the sublimation of barriers between gender, social classes and religious affiliations. This presentation proposes a reflection around the typology of votive offerings by highlighting the similarities between Christians and Muslims rituals. An important variety of offerings has been identified and raises many questions such as the motivations of pilgrims, the means of the devotees or the recommendations of priests, sheikhs or shrine administrators that could determine the offering nature. The symbols used as well as a specific combination of different offerings serving the ritual efficiency will also be discussed. Sharing places of worship and sharing offering rituals testify to an interreligious conviviality experienced by the faithful promoting a culture of peace and interreligious dialogue.



Bernadette Flanagan

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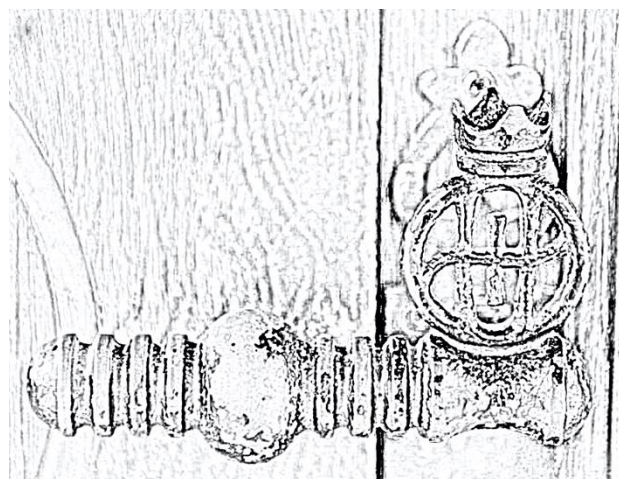
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ILLNESS PILGRIMAGES, SELF DISCOVERY AND HOLY WELLS

Keywords: Holy Wells, Healing, Pilgrimage, Celtic, Therapeutic

A manifestation of the re-emergence of indigenous pilgrimage traditions in contemporary Irish spirituality is the growing attraction to Holy Well sites. It is estimated that there are approximately 3,000 Holy Wells scattered throughout Ireland. Holy Wells have received some academic attention from Celeste Ray, Professor of Anthropology at the University of the South in Sewanee, Tennessee, but the associated pilgrimages have received less attention.

The pilgrimage imperative for these wells arises from the fact that the water at many of the well sites is popularly believed to have curative powers. At some wells it is customary to bathe an ailing part of the body in the well's water. Different holy wells are believed to be specialised in the curing of specific illnesses and such illnesses are sometime reflected in the names given to the wells: Tobar na Súil (the Eye Well); Tobar na Plaighe (the Well of the Plague); Tobar na nGealt (the Well of Mental Distress). The aim of this paper is to report findings from four holy well sites associated with healing. Through one day visits to these sites where interview conversations will take place to explore such issues as: How far did you travel to reach this well? Did you prepare in any way to make the journey here? Was the journey a pilgrimage – if YES, in what way? Will you travel to any other healing wells in the next month? What is the main attraction for making a pilgrimage to this holy well, in particular? Have you always been attracted to pilgrimages to healing wells, or is this practice more recent for you? In this manner it is hoped to identify the relationship of holy well pilgrimages to self healing, recovery, and discovery.



James Gehrke

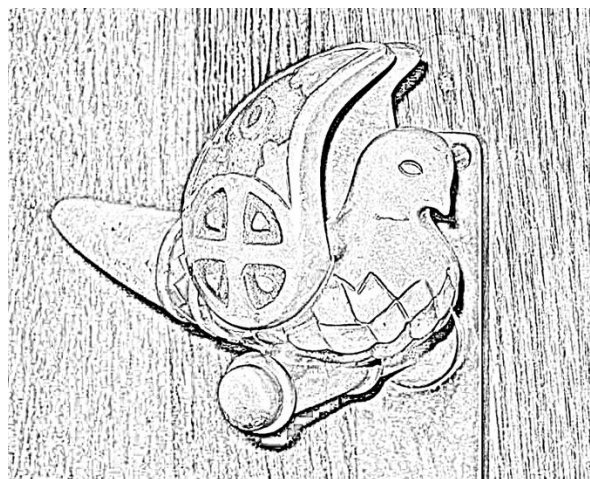
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PILGRIMAGE & BEYOND: A LATTER-DAY SAINTS' (LDS) PERSPECTIVE

Keywords: Mormon, creation, memory, place, Way of St. James

Modern life has become defined more by getting things done, than contemplating the vastness and greatness of God's creation, our purpose as His children, or discovering His roadmap for completing this earthly pilgrimage successfully. Modernity defines us more as "Human Doers," rather than Human Beings. "Being" requires contemplation, not just doing. Being requires pilgrimage, contemplation, and mindfulness. Faithful pilgrims do not believe that God leaves us to drift aimlessly through life. Pilgrims seek and remember the times and places where God reveals Himself to humankind. The memory of His message and the place He revealed it becomes sacred to those of all faith traditions. Memory and mindfulness of place act as signposts (like arrows or shell markers used on the Way of St. James) that guide us along our earthly pilgrimage. Without them we become like Alice in Wonderland, wandering through empty, meaningless space (Wonderland may be full of interesting things to see and do, but as the Cheshire Cat tells Alice, unless you know where you are going, then it doesn't matter which path you take).¹ Place and memory cuts our anchors to God and His purpose for us. This paper explores, from an LDS Christian perspective, the importance of pilgrimage to places where God, humankind and place intersect. It explores the importance of mindfulness in anchoring us, and considers which places are, or should be pilgrimage sites (whether visiting them physically or virtually) for LDS and other Christians looking for a more mindful relation with their creator and fellow pilgrims.



Jasmine Goodnow

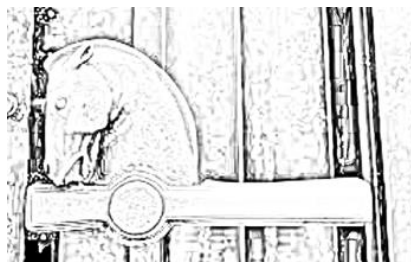
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SERENDIPITOUS SACRED EXPERIENCES: GARDEN AND WINDOW BOX MICRO-PILGRIMAGES IN THE TIME OF COVID-19

Keywords: Sacred, garden, window boxes, micro-pilgrimage, Covid-19, biophilia, attention restoration theory, shinrin-you, mindfulness, nature

For millennia, pilgrims from religious to secular have traveled for divine mandate and in search of the sacred. In 2020 as the COVID-19 pandemic developed, pilgrimages ceased as borders closed, lockdowns were initiated, and spiritual tourism sites around the world closed their doors. Yet, people around the world needed spirituality and communion with the sacred, perhaps more than ever before. This presentation will explore the serendipitous sacred experience that many unknowingly embarked upon within their home spaces, such as outdoor gardens and indoor window gardens. "The garden is a miniature, a slice of nature compressed in space and pattern of information compressed in time. Rarely is so broad a spectrum of nature and natural processes found in so little area" (Kaplan, 1973, p. 161). Kaplan suggested that there are many signs of increased affinity towards gardening and nature. In addition to the traditional home gardens, there are increases of window boxes in apartment complexes, balconies, and in the general community. Can these experiences be micro-pilgrimage in a sense? Are some of these experiences akin to walking labyrinths or sacred quests? Natural environments, including home gardens are known for their restorative benefits. The role of nature and wilderness has been widely researched, as many monasteries around the world are located within such natural restorative settings and often secular and religious pilgrims occur in the wilderness. This presentation will dive deeply and connect the theories of biophilia, attention restoration theory, shinrin-you, mindfulness, and wilderness spirituality to garden and window box micro-pilgrimages. We will seek to understand whether such small mundane experiences might be transformed to the sacred and elicit the sublime, awe, and twelve properties of the sacred: hierophany, kratophany, myth, mystery, sacrifice, ritual, opposition to the profane, contamination, communitas, commitment, objectification, and ecstasy and flow.



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POLITICAL PILGRIM: DIEGO DE GUZMÁN AS ROYAL EMISSARY IN 1610

Keywords: Diego de Guzmán, Santiago de Compostela, St. James, pilgrim, Spain

In 1610 Bishop Diego de Guzmán, Chaplain to Felipe III and queen Margarita de Austria, was instrumental in helping their majesties promote Holy Year pilgrimage to Santiago de Compostela – and then talk them out of making the trip themselves. The anticipated disruptions of the journey while managing affairs of state overlapped with worry as the five-year-old prince and heir recovered from an illness. The queen too was freshly delivered of a newborn daughter. Moving an entire entourage onto ill kept roads and constantly changing lodgings for perhaps two months was enough to dissuade the royal court. Practicalities tempered piety. Guzmán was commissioned by king Felipe (ruled 1598-1621) to visit the tomb of St. James in fulfilment of the monarch's observance of the Jacobean Holy Year when the saint's feast day fell on a Sunday. In his twin capacities as surrogate pilgrim and royal envoy, Guzmán bore lavish gifts to honor Spain's Patron Saint. He set out with his companions from Valladolid on September 20 and rejoined the itinerant court at the Escorial on October 26. The travel journal he kept of his progress and diplomatic negotiations along the way was framed with an eye to producing an official account for their majesties. A manuscript of Guzmán's field notes was recently rediscovered in Spain's Archivo Histórico Nacional. Guzmán revised that oral report and merged it into a longer work published in 1617. His party of 24 – Guzmán, riding a fine litter slung between mules – must have been a strange sight on the rough byways and steep inclines among the foot traffic making its way to the shrine. Like many well-heeled pilgrims who trekked to Santiago over the centuries, Guzmán was blending honest piety with earnest business. A political advisor as well as prelate, he held the titles of Capellán Mayor (court chaplain) and Limosnero (dispenser of alms). The higher the social class of the traveler, the more likely the merger of missions, and Diego's own journey of faith bounced against the diplomatic commissions he was executing during this trip. An "outlier pilgrim", the royal Chaplain presided over a party of twenty-four with a bailiff always riding a half day ahead to get monasteries and noble households to scramble up appropriate hospitality. A comparison of the original field notes intended for oral delivery with its expanded version as a literary document reveals the jostling tensions of sacred mission and deal maker for the state. Guzmán had to make a convincing case he had succeeded in both roles.



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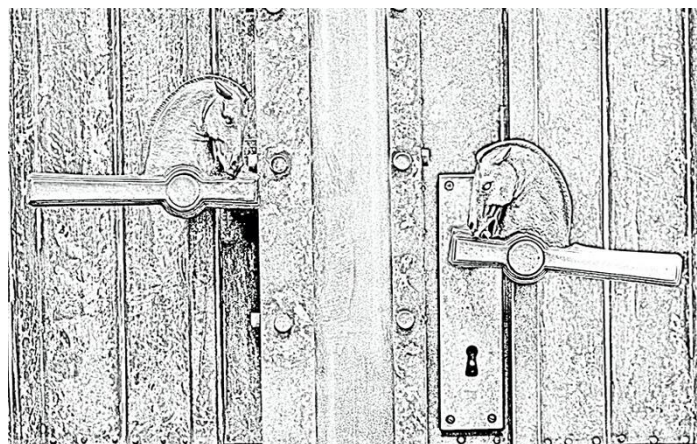
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A CHANGED UNDERSTANDING OF MIRACLES IN RELIGIOUS TOURISM

Keywords: miracles, tourism, Lourdes, science, principle of sufficient reason

In this modern age, an unsceptical acceptance of supernatural events—those which cannot be explained as part of the natural order of things—is less common than it once was. This trend is reflected in the declining frequency of miracle-cures certified by the Medical Bureau at Lourdes. Yet miracles past, and the promise of possible miracles in the present, still attract multitudes of religious pilgrims and tourists to sacred sites all over the world. While the frequency of miracles goes down, the appeal of miracles goes on, and the numbers of religious visitors has not declined. What role do miracles play now in religious tourism? The miracles associated with religious pilgrimage and tourism will be distinguished into two categories. *Archaic Miracles* are those that occurred in pre-scientific, often medieval, times. These often involve very implausible stories, and have the air of folklore and fairy-tales. *Modern Age Miracles* occur after the development of science and the Enlightenment commitment to understanding things through reason. This paper will conclude with a ‘compatibilist solution’ between two seemingly contradictory positions—miracles and science. A miraculous event is often taken as one that is contrary to the laws of nature; while religious sceptics reject miracles as unscientific. Yet the scientific demand for complete explanations is too demanding, and may be impossible to satisfy. There are fundamental limits to our understanding of the universe, which implies that mysteries will always remain. Inspired by a physicist, M. Glieser, I defend this compatibilist solution, and provide examples, and show how this is relevant to religious tourism. A modern-day pilgrim need not believe in the supernatural to find meaning in unexplained events.



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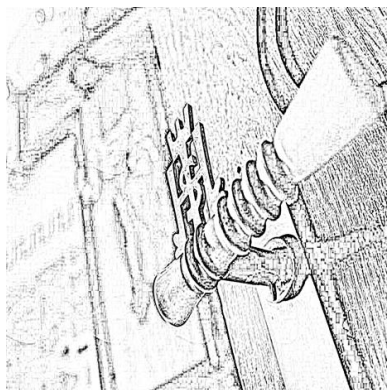
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*THE MEDITERRANEAN ANCIENT SALT PATHS AND MARIAN MARITIME
PILGRIMAGES*

Key words: small-scale pilgrimage, intangible cultural heritage, resisting tourism policies

Starting from the viewpoint that pilgrimage (as defined by Turner and Turner, 1989, Eade and Sallnow, 1991, Coleman and Eade, 2004, and others) is a part of religious tourism with many complex layers to it (De Souza, 1993, Vukonić, 1996, Cohen, 1998, Raj and Griffin, 2015, McIntosh, 2021, and others), and that “pilgrimage places are heritage sites” with multiple meanings (Olsen and Timothy, 2006), I will give an insight into the workings of a small-scale pilgrimage, which in some of its aspects has been left out from tourism industry and heritage commodification until recently. The tourism policy (Qiu et al., 2022) and academia (Richards, 2018, Munro, 2020, and others) have been recognizing increasingly intangible cultural heritage (ICH) as an important aspect of tourism, especially after the UNESCO 2003 Convention for the Safeguarding of the ICH. Nin is a good example where this shift can be clearly detected. Unlike its previous tourist offer based mostly on heritage and natural sites, since the year 2013 when the Catholic pilgrimage to Our Lady of the Island of Zečevo was inscribed into the Croatian national Registry of Cultural Goods as intangible cultural heritage, it has been included in tourism parallel to all other attractions chosen as interesting for tourists. However, for several reasons, the local community has not taken yet an active role in making their pilgrimage a tourist attraction nor a cultural heritage element. Nin is in Croatia, which is a country with well-developed tourism due to its placement at the eastern coast of the Adriatic Sea, and connection to the Mediterranean and South-European cultural circle. Based on the qualitative anthropological two-year research in Nin, the discussion will include descriptions of heritagization processes (Kirchenblatt-Gimblett, 2006, Bendix, 2009), perception of pilgrimage as intangible heritage and religious tourism by different stakeholders (Deacon and Smeets, 2018), including the local community and its members who are not Catholics, experiential tourism at a small-scale pilgrimage sacred site (Hilpert, 2018), and other issues.



Perla Innocenti

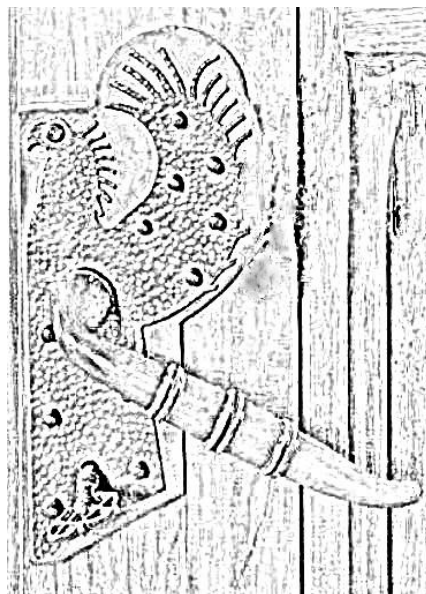
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PILGRIM'S PROGRESS? A FIELD ETHNOGRAPHY OF RECORDING, CURATING, AND SHARING OF THE CAMINO DE SANTIAGO EXPERIENCE

Keywords: pilgrimage routes, Camino de Santiago, ethnographic fieldwork, information behaviour, serious leisure, analogue media, digital media, digital preservation digital curation

Religious and secular pilgrimages present rich opportunities for investigating information activities in an intriguing context. While the Information Science community has previously shown interests in digital expressions of religion and spirituality, discussion on pilgrimage is at nascent stage. This original study adds to that body of research by investigating how pilgrims record, curate, and share their experiences. A field ethnography was conducted while walking with, observing, and interviewing pilgrims along the Camino de Santiago, a popular European pilgrimage and UNESCO World Heritage route. Data collected from twenty-five semi-structured interviews and participant observations were thematically analysed within a theoretical framework combining Stebbins' contemplation and Nature Challenge Activity in serious leisure, and Hektor's model of information behaviour. The study contributes to understanding how pilgrims document their experiences via old and new media, the dynamics of using digital technologies during such physical and inner journeys, and pilgrims' sharing practices. Implications for serious leisure and information practices are discussed, from theoretical to practical challenges and opportunities offered by pilgrimage experiences.



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*THE UPHILLS AND DOWNFALLS OF PILGRIMAGE WALKING
THE NORWEGIAN ST. OLAV WAY*

Keywords: St. Olav Way, positive and negative aspects/experiences of pilgrimage walking, pilgrim dynamics, repetition

Pilgrimage walking is increasingly sought as an active, aesthetic, recreative, even therapeutic, way of spending leisure time outdoors – somewhat ‘off road’ the religious associations and motivations one would normally hold with a pilgrimage (Jørgensen, Eade, Ekland and Lorentzen, 2020). Walking pilgrimages, such as the Camino, are frequently described as a glorious life changing journey despite their physical challenges (Jørgensen, 2008). However, little has been said about the uphill and downfalls of pilgrimage walking, meaning the positive and negative experiences people encounter on such journeys and their consequences. Europe’s most famous and growing walking pilgrimage, the Camino, is rapidly becoming overcrowded, passing 327,000 pilgrims in 2018 (Oficina de Peregrino, 2019). As a result, some pilgrims seek more distant and quiet Scandinavian pilgrimage routes such as the St. Olav’s Way, where they can walk and contemplate in the solitude and silence of the epic Norwegian landscape, receiving ca. 1000 pilgrims a year (Nidaros Pilegrimsgård, 2017). However, is the walking experience so ideal as the pilgrims portray it to be? Recent research reveals that social challenges, even conflicts, are encountered on supposedly peaceful and personally developing trips such as the Camino (Jørgensen, 2008; Heukels, 2012; Havard, 2018). This paper seeks to explore the best and worst experiences of walking the Norwegian St. Olav Way: the uphill and downfalls of e.g. leaving everything behind vs. being constantly ‘connected’ underway (androidly); walking alone vs. with a friend/partner/family member or in a group; sleeping inside vs. outside; pilgrim vs. host dynamics, and a myriad of experiences that make pilgrims want to repeat, recommend or retreat from future walking pilgrimages. Data collection took place between May-October 2017. Questionnaires, available in seven languages, were sent to all pilgrim accommodations along the St. Olav route. 53 pilgrims responded with an average age of 52 years from 13 nationalities with different belief systems. Theme units were then generated through an inductive text analysis of their answers. Results indicate that pilgrims experience mostly positive, but also some negative aspects with walking the St. Olav Way. Apart from joy, meaning and wellbeing, people reported amongst other things a unique openness, comradeship/support among pilgrims, and coming closer as partners. However, a few complained about some people talking too much or occasional insensitive hosts. Some had the impression the country was closed (at least certain churches and country stores), whereas others were shocked to discover long stretches with asphalt in the middle of nature, producing a lot of walking ailments. This is worth a closer look since the chance of repeating a walking pilgrimage is to a large extent dependent on the inner and outer pilgrim experiences en-route (Haller, 2016), and what the pilgrim route and people have to offer – which may to some degree explain the (yet) low frequency along the Norwegian route.

Judith King

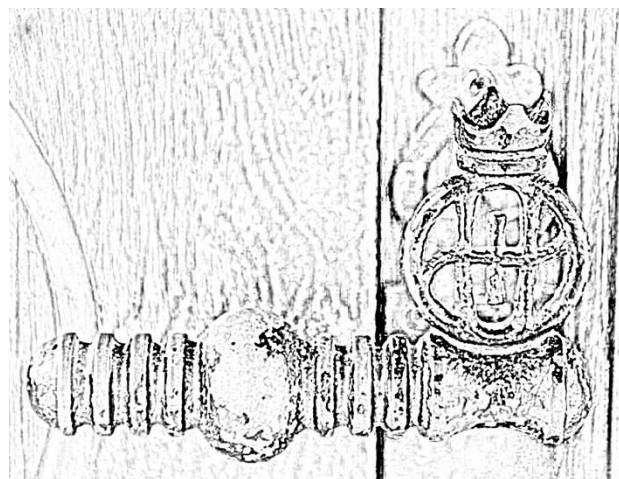
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WALKING BACK TO EARTH: THE ENDURING APPEAL OF ANCIENT PILGRIMAGE FOR CONTEMPORARY PILGRIMS EXPLORED

Keywords: Pilgrimage, Camino de Santiago, Lough Derg, embodiment, theological anthropology

This paper is the first in a series arising from research carried out between the summer of 2018 and the spring of 2020 among pilgrims who had participated in one or both of two ancient pilgrimages, the Camino de Santiago in north-western Spain and to St Patrick's Purgatory, on Lough Derg in the northwest of Ireland. The research was interdisciplinary with a particular focus on the embodied experience of pilgrims leading to a number of fresh findings in relation to pilgrim motivation, their experience of groundedness and the enduring power of pilgrimage as ritual container. The meeting point at the intersection between psychology, (in particular psychology of the body), theology (in particular theological anthropology), and pilgrimage studies brought to these findings, also clarified a nuanced perspective on two critical descriptions and definitions in contemporary pilgrimage literature, *pilgrimage* and *embodiment*. This paper addresses these descriptions and definitions in particular. The long-standing question as to whether the destination or the journey is the most critical element of pilgrimage is subsumed into a description of pilgrimage which emphasises instead the larger process that pilgrimage is, the many interconnected elements of which, this paper argues, together make for part of its enduring appeal. One of those elements – the desire among pilgrims for a strenuous physical experience – when put through the same interdisciplinary rigour, allowed for a definition of embodiment to emerge, in which the process metaphor was equally critical.



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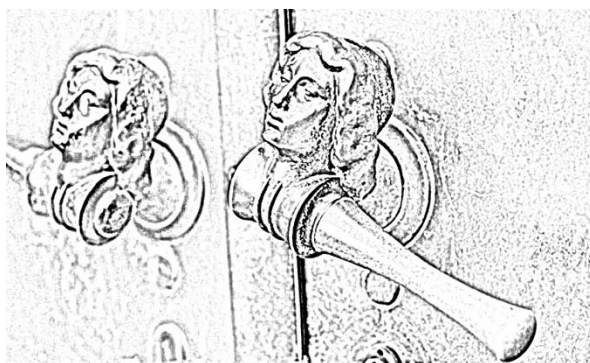
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SACRED PLACES IN LITHUANIA: THE NETWORK OF SHRINES

Keywords: shrines, the network of shrines in Lithuania, sacred heritage, density of Churches, and Catholic Churches

The purpose of this paper is to present the geographical analysis of the shrines in Lithuania. Sacred places include both the natural and cultural environment. The Lithuanian landscape is filled by the Catholic churches, and by the shrines of Orthodox, Old Believers, Protestants and other denominations. The paper analyses the main religious shrines and their geographic places. The network of shrines comprises more than 1500 objects. Churches and chapels, as the roadside crosses and crucifixes have different forms, building traditions, and sacred elements. Christian churches have exclusive architectural forms and central location in the geographical space of rural areas or cities. Churches in villages, both in their architecture and in their spatial location, attract the attention of locals and visitors and are a sign of the area's historical memory and identity, as well as the cultural heritage objects and attraction for tourists. The paper presents the dynamic of the number of shrines (Roman Catholic, Protestant, Orthodox, Old Believers, etc.) in the present territory of Lithuania. In some cases, the same religious buildings may belong to different denominations in separate periods. The author discusses the main structural elements of the network of shrines, the density of artistic and symbolic settings in various geographic regions of Lithuania. Finally, the main historical reasons for the changes of the network of shrines are presented, such as natural processes and human activities, influenced by both social (political, demographic, urban) and religious (coercive and voluntary) transformations.



Lucrezia Lopez

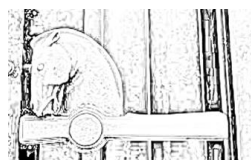
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SENSES AND EMOTIONS: CONSTRUCTING CAMINOSCAPES THROUGH LITERARY REPRESENTATIONS

Keywords: Camino de Santiago, Creative and Cultural Spaces, Travel Diaries, Literary Geography, Senses, Emotions, *Caminoscapes*

Since the past, travel literature has been considered an interesting source to know and explore new territories. Consequently, travels and pilgrimages have occupied many pages of literary works, although with changes reflecting historical periods and human experiences (Coleman and Elsner, 2003). At the present, travel literature deals mainly with subjectivity, as here writers convey and share a more intimate “architecture of their journeys” (Brosseau, 1994; Alexander, 2015). It does not only consist of external and recognizable territorial representations, as the real essence is properly the “subjective territorial exploration” made up thanks to senses and emotions that activate new spatial meanings. Considering these premises, the main aim of the proposal is to explore the intimate “architecture of the pilgrimage space” by selecting a corpus of travel diaries on the Camino de Santiago. It is the leading pilgrimage route, which was declared the First European Cultural Route by the Council of Europe in 1987, and a UNESCO World Heritage Site in 1993. Contemporary travel literature on the Camino shows how the route is becoming a successful Leitmotiv for the contemporary literary cultural industry, as it takes part in the spatial and cultural re-turn (Lopez, 2019). The present research analyses a selected corpus of travel diaries, considered as cultural and creative productions collecting intimate “sense of place”. From a methodological point of view, the Interpretive Phenomenological Analysis highlights a subject-centred approach that explores and reproduces the surrounding environment according to two main criteria: senses and emotions. As well as Daniels and Cosgrove (1988: 1) considered landscape as “a cultural image, a pictorial way of representing, structuring or symbolising surroundings”, also literary representations are ways of seeing and symbolizing the surrounding environments. As a result, the singularity of the pilgrimage experience and the subjective meaning-making process of the space of the Camino produce a catalogue of *Caminoscapes*, by which I mean variable combinations of senses and emotions interacting in pilgrims’ meaning-making processes of/on the Camino, working as settings and attributes of their literary representations.



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THE MERON CATASTROPHE: WHEN PILGRIMAGE FAILS

Keywords: Meron, Jewish tradition, pilgrimage, Rabbi Shimon

The phenomenon of pilgrimage to tombs of the righteous is rooted in Jewish tradition and history for almost two millennia (see *Mekhilta deRabbi Yishmael*, Amalek, 2; *Mekhilta deRashbi* 14:17). One of the most popular and populous pilgrimages is the visit to Rabbi Shimon bar Yohai's cave (Bar-Yohai was a Tanaite, lived in the Land of Israel during the second Century AD), located in Meron, the upper Galilee. Reiner concludes this site has been a pilgrimage attraction ever since the Mamluk Sultanate (13th-16th Centuries). However, as Ya'ari asserts, this traditional festival has been linked specifically to the 33rd day of the Counting of the Omer (18th of Iyar, according to the traditional Hebrew calendar, *Lag Ba'omer*) only in the last centuries. Despite the relative historical significance of this festival, it is unquestionable that it has enhanced exponentially after the establishment of the State of Israel, under the auspices of the first Director General of the Ministry of Religions, Shmuel Zanwil Kahanah (as detailed by Maor). As decades passed by, the festival evolved into an enormous event, attracting more than half a million believers. Many religious groups, specifically from the Hassidic sector, created sub-festivals, usually surrounding a Hassidic master and an act of torching a bonfire, in memory of Bar Yohai. During the 2021 festival, due to an unprecedented density of crowds (owing to COVID-19 restrictions that restricted the festival a year earlier, inter alia), a multiple casualty disaster occurred in the compound. 45 men and children were crushed to death, and 102 others were injured, as the festival reached one of its heightened summits, in the *Toldot Aharon* bonfire. This horrific event ignited a public and religious debate, dealing with the necessity and significance of this new tradition, and the tension between ecstatic religious beliefs and earthly restrictions and precautions. While no fundamental withdrawal from the idea of the pilgrimage can be recorded, many vocal oppositions to its character have been amplified. Our lecture will address the theological positions and dispositions the debate raised, the core essence of the function of such a new, untraditional, tradition, and will portray the perplexity created by a pilgrimage that gravely failed.



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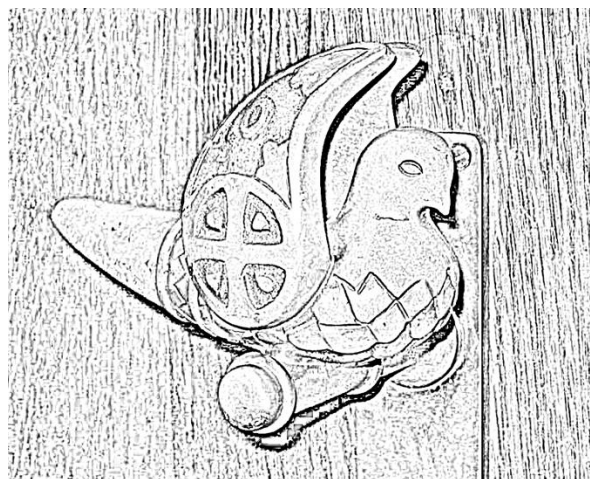
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THE ROCK OF AUSTRALIA: A PRAYER MAP FOR THE PEOPLE

Keywords: Aboriginal Australian, Christian pilgrimage, Revival, Galiwin'ku, Elcho Island, Pilgrim

In the parlance of the Australians, Galiwin'ku, an Aboriginal settlement on Elcho Island in the far north of the continent, with over 1500 souls, is a *fair dinkum* pilgrimage site. I lived there in the 1980s during the heyday of this 'Christian Revival'. A decided emphasis in this pilgrimage is the nature of the spiritual gifts that the pilgrims—mostly Aboriginal Australians but also non-Indigenous people from around Australia and overseas—bring to this weekend annual festival. In the majority of cases, these gifts were in the form of stories of miracles, but also included non-votive objects, as with the gift of a stone in the shape of Australia. Placed by Indigenous church leaders on the altar of the Revival gathering place, the rock linked Indigenous sovereignty with the essence of the Revival's agenda of bringing Christianity to Australia as a whole. Christianity had been forced upon the people in the 1920s, but it was only after the mission days, during this Revival, that Church attendance really started to take off. In order to provide a sense of the multi-layered significance of this remote Outback sacred event, I explore the meaning and significance of spiritual gifts that Indigenous pilgrims brought to Galiwin'ku during the Revival's heyday, in this case in 1978, and then look specifically at the rock of Australia offering. My goal is to open the way for a deeper understanding of the pilgrimage experience as a whole, not just how individuals might grow in body and soul from participation, but how societies negotiate periods of extreme torment and dissonance through gift-giving and, consequently, transform in often subtle yet meaningful ways along inspired pathways.



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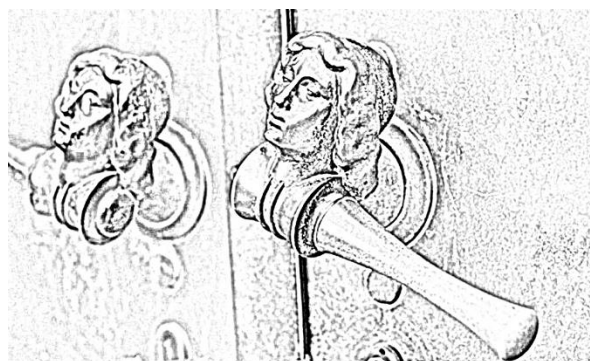
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A TOUCHSTONE FOR PUBLIC UNDERSTANDING: DISCUSSING THE NATIONAL FAMINE TRAIL IN IRELAND

Keywords: National Famine Way, internal pilgrimage, self-discovery, public history, public presence

The National Famine Way is a trail along the Royal Canal that traces the remarkable trek of the 1,490 tenants who were evicted by their landlord, Denis Mahon, from his estate in Strokestown, County Roscommon, in the Republic of Ireland, during "Black '47," the worst year of the Great Irish Famine. The evictees were "escorted" from their homes to vessels that awaited them in Dublin. They were then taken to Liverpool. From there, they were placed on four so-called "coffin ships" bound for Canada. The path along the Royal Canal is 165 km, or approximately one hundred miles in length. Today it is shared by hikers, bikers, "boat people," site-seekers, commemorators and self-identified "pilgrims." For the latter, signs and symbols like bronzed children's shoes erected along the canal path have acquired an almost iconic or mythic significance: walkers shared with me that interacting with those material cultural objects was one way they had found to "reach out and touch" Mahon's former tenants. This paper addresses what those who walked the National Famine Way over the past few years shared with me in informal interviews. Their comments include their reasons for undertaking the journey, their activities in leisure within the places they stayed, and their feelings about walking from start to finish. Some revealed the multifunctional nature of their sojourn in that they found themselves weeping, pondering, singing, and even arguing with fellow pilgrims at various junctures along the way. Insightfully, they speculated that their experience served to counteract the obfuscation, misinformation and silence said to have ensued after the Famine. The paper concludes by addressing how other pilgrimage sites in Ireland and beyond might serve as conduits for greater public knowledge and understanding, not only for the general population, but for children in particular.



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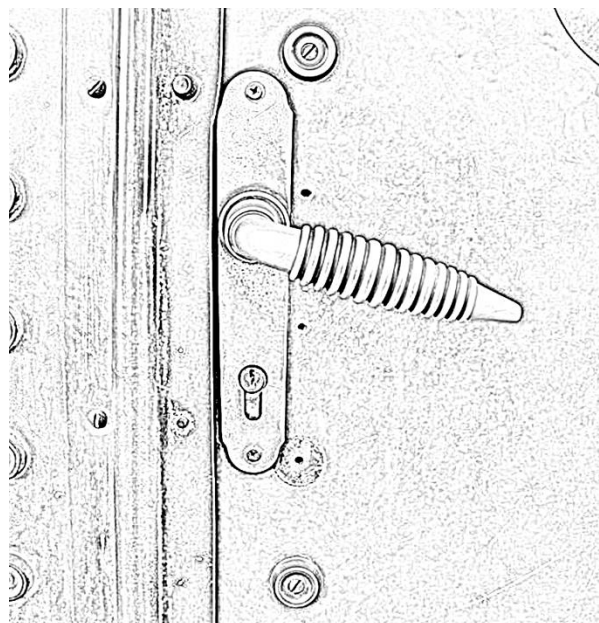
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PILGRIMAGE ART OF THE TAROT: A JOURNEY THROUGH THE LENS OF FEMINISMS

Keywords: Tarot, Visual Art, Pilgrimage, Life stages, Journey, Self-discovery, Identity, Community, Feminisms

Tarot cards have a fascinating history. Originally, they were a recreational card game in Renaissance Italy. In late 19th century France, they were linked to a flowering of occult studies. This mystical stream flowed into England, and lies behind the most popular deck today, that by Waite-Smith. That became the template for most subsequent decks, in terms of structure and iconography. In the 1970's, under influences such as second-wave feminism, New Age spirituality, and Goddess worship, we see the emergence of overtly feminist decks. The artists and writers of these recent cards imagine or re-design the images and concepts in the Waite-Smith deck, often in striking and bold ways. Pilgrimage is a crucial concept through which to study the images and use of Tarot cards. Several of the cards in Tarot (even the Renaissance recreational decks) depict figures preparing for or undertaking a physical journey. In particular, three cards (The Fool, The Chariot and The Hermit) depict a traveler yet also allude to an inner experience of transformation and a transition in life-stage, along the lines of rite of passage. In feminist decks, these and other cards are adapted to address issues such as understanding and reshaping women's identity, a journey of self-discovery, the challenging of old myths and stereotypes, and the reclamation of female power in the face of patriarchal structures. In this paper, we explore how pilgrimage art is expressed through the medium of modern tarot with a view that this representation generates visual and conceptual systems which promote individual reflection and pilgrimage, as well as creating a sense of shared identity and community belonging.



Dane Munro

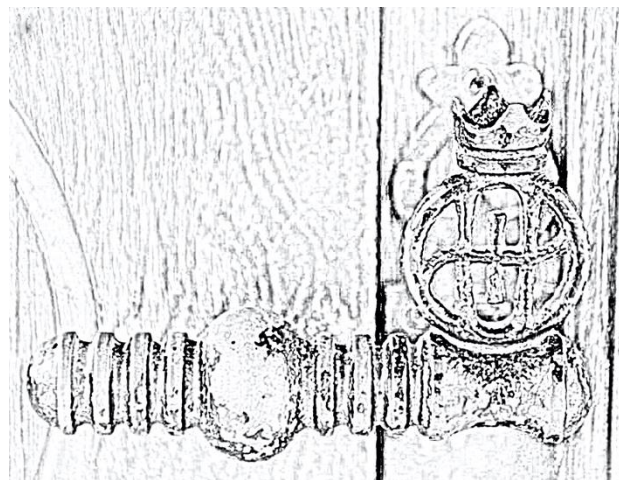
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THE ANNUAL PILGRIMAGE TO LOURDES WITH THE ORDER OF MALTA – AN ENQUIRY OF A SEMI-AUTOETHNOGRAPHIC NATURE

Keywords: Order of Malta, Lourdes, pilgrimage, autoethnography

Since 1992, the Maltese Association of the Order of Malta has organized pilgrimages to Lourdes. Initially by plane to Rome and then, with the Italian members of the Order, by train to Lourdes. This pilgrimage proved to be very popular with the Maltese, and from 1999 onwards the voyage to Lourdes was made by plane, and later with two chartered planes. In the last two decades, I have visited Lourdes as a pilgrim, both privately and as a volunteer with the Order. Personal involvement in those visits to Lourdes as a pilgrim, volunteer, tourist guide and researcher are employed to describe and critically reflect on the experiences of the people I travelled with and met there, and of myself. This work, as an ethnographic qualitative approach, also carries some auto-ethnographical aspects in order to critique the phenomenon of a pilgrimage to Lourdes in the context of the Order of Malta. The Order organises its annual worldwide pilgrimage to Lourdes traditionally in the first week of May, drawing about 7,000 members and several thousands of *malades*, the Lords, the Sick, as the patients are referred to. This article offers a holistic view of the Order's pilgrimage, which due to its hospitaller and former military nature, and its history of about 950 years of continuous care for the sick and the poor, is of a complex nature. Although this article will discuss this pilgrimage in general, it will emphasise on the celebration of life and diversity, and hence will highlight those aspects which represent 'Malteseness', within the Order's league of nations.



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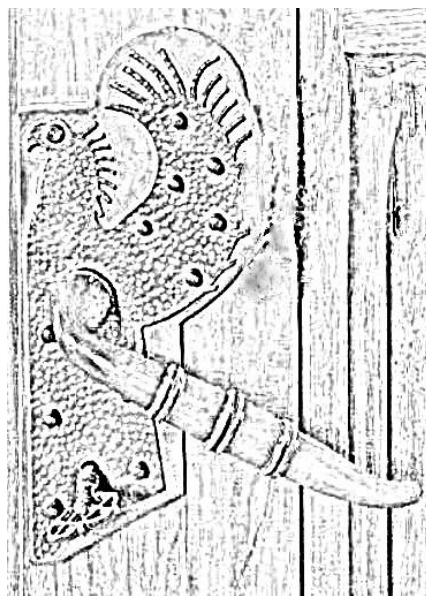
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LAUDATO SI' AND THE QUEST FOR UNIVERSAL COMMUNION: PILGRIMAGE IN THE MODERN AGE

Keywords: Laudato Si', Frédéric Gros, Reverence, Camino de Santiago, Pope Francis, Paul Woodruff, Roman Catholic Pilgrimage, Aldo Leopold, Sustainable Communities

Walking the Camino Frances (The Way) is a practice that fosters an extraordinary feeling of reverence in pilgrims of all ages, all walks of life — those who are religious and those who are not. Pilgrim reverence — performed through a body of ceremonies, ritual activities, and acts of perception — does not seem to draw from any single theological lexicon, as philosopher Paul Woodruff has noted. Pilgrim reverence seems rather to extend, in all cases, into and beyond a feeling for the human community, to the earth itself. In this, *The Way* is a critical tool in the promotion of what Pope Francis calls universal communion in his 2015 encyclical *Laudato Si'*. It is a spiritual exercise open to humanity itself, where pilgrims foster recognition that everything is connected in our social, environmental, and economic ecologies.



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ROLES OF RELIGIOUS GUIDES IN TOURISM: A QUALITATIVE STUDY FROM JAPAN

Keywords: Japan, Shippōryū-ji, religious travel, religious guides, visitor expectations

Religious travel has become an important element in contemporary tourism, as visitors flock to sacred locations (UNWTO, 2011). However, some aspects of religious travel remain relatively understudied, with one of them being the roles of religious guides in these locations. Based on previous academic works, the present study aims to bridge this gap by analyzing the role of religious figures who engage in guiding activities aimed at the public. For this, Shippōryū-ji, a Shugendō temple located in Japan, is presented as the case study. As previous research on the subject is scarce, a qualitative approach was deemed suitable. Utilizing a questionnaire based on earlier studies, the researcher conducted semi-structured interviews in Japanese with the religious guides in the sampled temples. Next, the obtained data were transcribed into digital files and the main themes are presented. These findings were complemented with secondary data derived from semi-structured interviews with the temples' authorities, participant observation of the guiding activities, and documents obtained from the temple. Later, findings are discussed in light of previous research on guiding (Weiler & Davis, 1993; Howard et al, 2001; Pereira & Mykletun, 2012) and religious figures in tourism (Adriotis, 2009; Stausberg, 2011; Banica, 2016; Valenta & Strabac, 2016; Becker, 2018; Hellman; 2019). Conclusions showed that the pre-modern roles discussed by Cohen (1985) were prevalent among the interviewees, showing their importance in contemporary religious tourism. Implications for policy-makers are presented as well, such as the importance of understanding the role of religious guides in order to evaluate visitor expectations and satisfaction, as well as the potential for authenticity-based policies. Finally, study limitations and opportunities for future research are mentioned.



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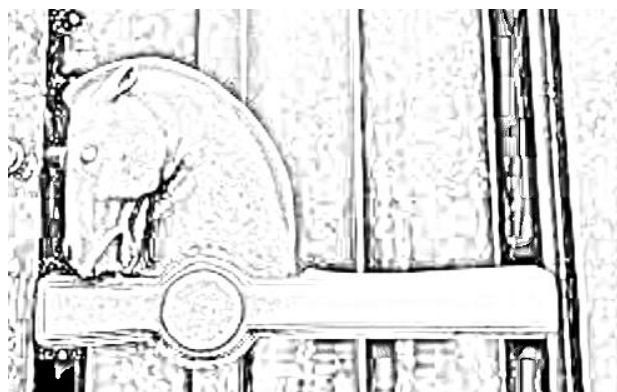
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PILGRIMAGE AS SELF DISCOVERY IN AN ECOLOGICAL COMMUNITY

Keywords: Wilderness, Gestalt, Environment, Space, Place, Pilgrimage, Sacred Journey, Self-Discovery, Ecological Community

Considering pilgrimage's personal and interpersonal dimensions, especially in relation to self-discovery, this paper explores the awakening of self in a Gestalt of the personal and communal. Traditional pilgrimage integrates pilgrims into a community of faith. Long-distance hikes through wilderness, such as the Appalachian Trail, may be interpreted from this lens. However, the environment/space/place of wilderness situates pilgrims beyond a traditional religious frame. The sacred does not manifest from a schema of established religious symbols. Wilderness trails disrupt preconceptions amongst those who open themselves to the sacred other. That is, the sacred breaks through the self's strategies of centering, and in this way distinguishing itself from the community, erasing the Gestalt. On the other hand, the self's prior orientation to a community, customs and conventions that form the self's symbolic schema, is also disrupted. Levinas writes, "the delirium that comes from God . . . is a divine release of the soul from the yoke of custom and convention." The other as transcendent presents herself and exceeds "the idea of the other in me," which Levinas calls the face. "The face of the Other at each moment destroys and overflows the plastic image it leaves me, the idea existing to my own measure." Pilgrims may discover a new community formed in the existential dialogue of the journey. Levinas writes, "the Other becomes my neighbor precisely through the way the face summons me, calls for me, begs for me, and in so doing recalls my responsibility, and calls me into question." In the dialogue with the sacred other, the human or extra-human face encountered in the journey, "I begin to ask myself if my being is justified, if the *Da* of my *Dasein* is not already the usurpation of somebody else's place." The Gestalt of the personal and communal extends beyond traditional boundaries, encompassing human and extra-human beings.



John A. Shultz

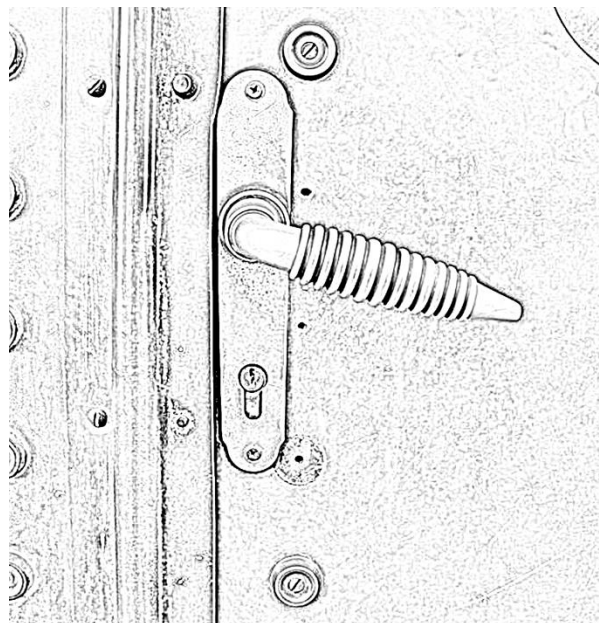
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THE CAPITAN'S CENTURIONS: PERPETUAL PILGRIM-ASCETICS ON THE WORLD'S MOST ICONIC BIG WALL

Keywords: unending pilgrimage, El Capitan, big wall climbing, asceticism, outliers

The nearly 1000m-tall rock formation, El Capitan, in Yosemite National Park is the “center of the universe” and the “holiest of holies” for rock climbers the world over. A single gruelling multi-day ascent of El Cap, as it is affectionately known, would typically be the adventure of a lifetime and a capstone to a climber’s entire vertical career. Nonetheless, five individuals have shattered all standards to climb the most iconic “big wall” over 100 times, arguably placing them among the greatest athletes in history. This research builds from methods and theories established by Reader and Shultz (2021), which demonstrate the presence and influence of “unending pilgrimage” in key social systems and highlights the propensity for pilgrim identity to be a lifelong, rather than temporal condition. Likewise, this work advances analytical discourse on contemporary pilgrimage as ascetic practice (see Shultz 2018; 2020). Drawing from literature, interviews, and participant observation on the cliff itself, the project probes the motives and characteristics of El Capitan’s centurions with a keen eye to their outlying and hyper-liminal statuses.



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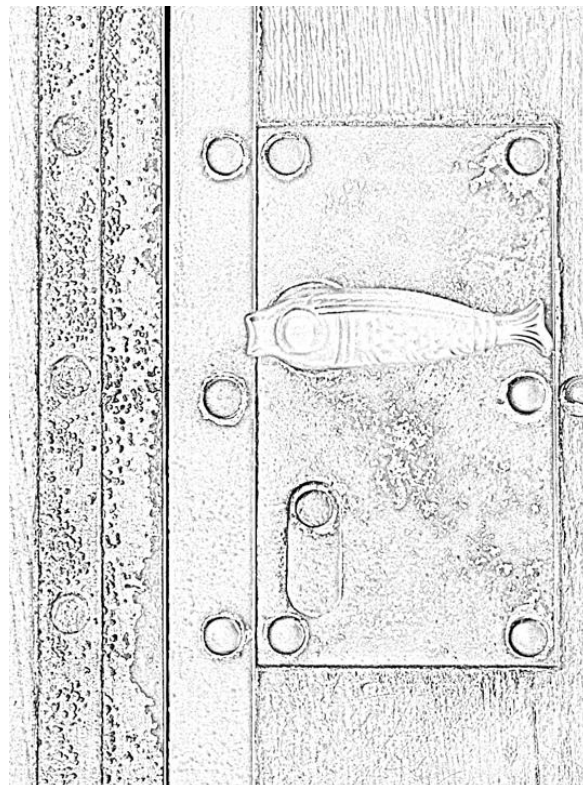
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WOMEN ON PILGRIMAGE: MOVING FORWARD AND LEANING IN

Keywords: women, gender, inclusivity, diversity, Sheryl Sandberg

The recently published volume *Women and Pilgrimage*, co-edited by E. Moore Quinn and Alison T. Smith, explores new terrain by reflecting on the experiences of women pilgrims from a broadly interdisciplinary perspective. The various chapters, written by authors with a feminist focus from diverse academic backgrounds, invite us to consider what it means to be a woman on pilgrimage. More than anything, *Women and Pilgrimage* underscores the need to expand our exploration of the topic, as gaps in our understanding remain. In this paper, I will explore how we might move forward to become more inclusive of all marginalized groups. I will also suggest how women might lean in to lead the way in welcoming diverse groups of pilgrims.

In the context of pilgrimage, the understanding of what constitutes diversity is identical to our awareness of diverse groups in all situations. Gender, race, ability, age, socioeconomic and cultural backgrounds should all be considered as we work to make pilgrimage more accessible, more welcoming, and more inclusive. *Women and Pilgrimage* points the way for some—but not all—women to embark on pilgrimage and be accepted in that role. How can we be sure that pilgrimage is safe and accessible to all pilgrims? How can women “lean in,” as Sheryl Sandberg recommends, to become leaders in promoting diversity and inclusion among pilgrims? I will suggest potential answers to these two questions while also raising additional queries in this paper.

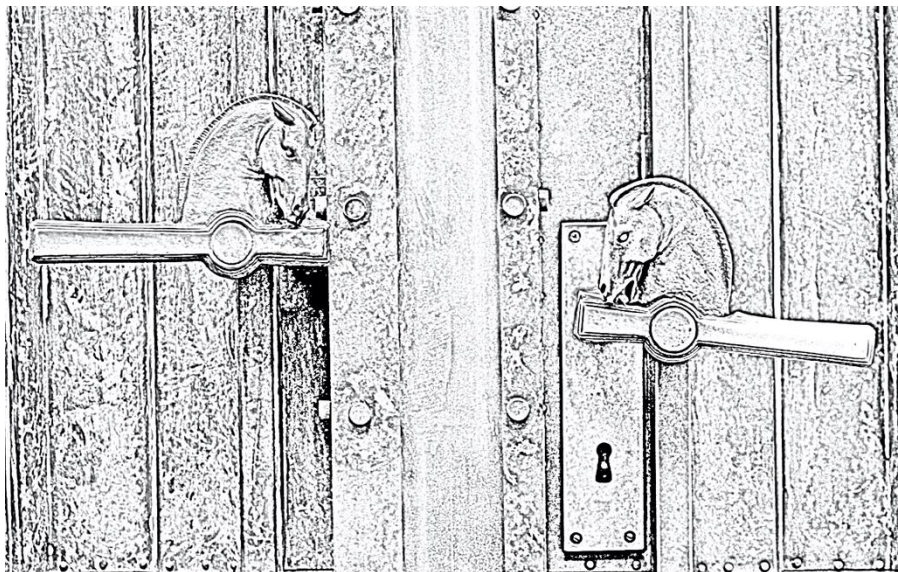


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TRANSITIONS AND PILGRIMAGE TO THE SELF

Keywords: gender, transgender, transitioning, self-pilgrimage

In this paper, we explore how gender dysphoria and attempts to resolve it can be argued as pilgrimages to the self. Specifically, we examine how transitioning to or even de-transitioning from the opposite sex can be considered as journeys of and to the self. We anchor our analyses on the philosophy and narratology of Joseph Campbell, even as the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) is the basis of our examination of the transgender experience. We assert that all, whether in the middle of dysphoria, the attempts to resolve said dysphoria, undergoing transitioning, or having decided to de-transition, are heroes of their respective stories and journeys. We aim to provide equilibrium to our analyses by discussing the deuteragonists, and quite possibly anti-heroes, to these heroes. Examples of these secondarily important roles are societal influences, the heroes' own families, and even their self-doubts. We present examples of locales that are either friendly or unfriendly to the self-pilgrimage of a transitioning or de-transitioning person. We conclude the paper by pointing out methodological challenges and areas for future research.



Roy Tamashiro

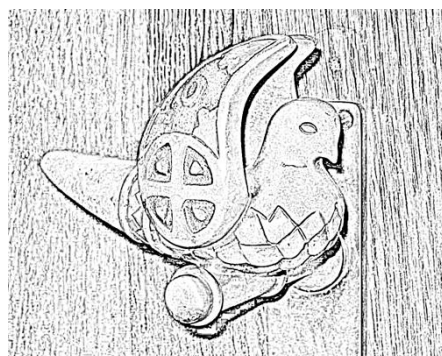
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JOURNEYING INTO TRANSPERSONAL KNOWING AND BEING: A PILGRIMAGE FOR TROUBLING TIMES

Keywords: transpersonal, witnessing, pilgrimage, connected universe, memorial museums

This is an era of deep social and political divides, a threatened global environment, an unending pandemic, and unreconciled legacies of injustice. Chaos, conflicts, and despair dominate my everyday consciousness, as though we have entered another of civilization's Dark Ages. In that context, this paper describes the metacognitive awareness of a pilgrimage for troubling times: a searching journey, the discoveries of non-ordinary, transpersonal experiences. Although witness narratives typically refer to the subjective accounts told by survivor-witnesses of past disasters, violence, and traumas, they also refer to our present-day narratives, as we are indeed the survivor-witnesses of these troubling times. The journeying into witnessing and transpersonal consciousness is a genre that integrates two pilgrimage types: Actual traveling to historical sites or sacred spaces and journeying into the interior world of mind and consciousness. Opportunities for interior journeying increased when travel bans were imposed in early 2020. My pilgrimage destinations included memorials, museums, and other historic sites of profound loss which were sobering and sacred spaces for witnessing and truth-telling, for commemoration and memorialization, and for reflection and soul-searching. The sites functioned as safe spaces for audiences to have transpersonal experiences and insights, to bear witness to suppressed memories, to face difficult historical pasts, and to experiment with mind-frames for reconciliation and redemption. The learning process into witnessing and transpersonal experiences may be described with themes such as the connected universe, historical regression, and encounters with the supernatural or supernormal. Reflecting and meditating on the pilgrimage yields deeper insight into who we are and what is the nature of reality. They reveal options to consider in one's self-concept (i.e. identity), and one's world-view, including the material, social and metaphysical dimensions, and may enable us to constructively address the unreconciled historical pasts, as well as the present chaos and darkness.



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*PILGRIMAGE HAGIOGRAPHY AS RE-ENCHANTMENT: THE CASE OF ŚRĪ
CHAITANYA'S JOURNEY TO VRINDAVAN, INDIA*

Keywords: hagiographic pilgrimage, Krishna-bhakti, eco-ethics

As a continuation of my ongoing Vrindavan Reinscription and Replication project, in this presentation I focus on a hagiographic (or “sacred biographic”) account of a 1200 km walking pilgrimage reported (in the early 17th century) to have occurred in the early 16th century. With all its beatific and idyllic character, this account can serve present-day Vrindavan pilgrims as a compelling inspiration toward recovery of spiritual vision and sensibility in environmental, social and political dimensions. Also, more broadly, Chaitanya’s pilgrimage to Vrindavan challenges us late moderns to see all our surroundings with “eyes smeared with the salve of love” rooted in a worshipful attitude toward the Earth and her creatures. In this Bengali hagiography, Chaitanya is also presented simultaneously as an Everyman spiritual seeker and as a reincarnation of Krishna. Hence he is the primordial pilgrim returning to his eternal place of residence, and by his two-month tour of greater Vrindavan he, in effect, replicates as he renews Vrindavan, in its own place. Hearing of this pilgrimage account by previous and present-day pilgrims is part of the Vrindavan pilgrim’s exercise in “purifying the heart” by hearing (*shravanam*) as well as seeing (*darshan*) the many places of Sri Krishna’s pastimes (*līlā*). Such a vision is particularly called-for today, as “Now . . . the world is gobbling up Vrindavan” (J. S. Hawley). Vrindavan becomes rapidly overrun by a steady influx of construction and pollution, so much so that any sense of this land being “Krishna’s playground” becomes ever more challenging to discern. Thus, Vrindavan becomes a lens to penetrate through current bewilderment over how to most properly and effectively act in the face of rampant environmental destruction. To this end I draw from Edith Wyschogrod’s writing on saints and postmodernism to consider this particular account of saintly pilgrimage in eco-ethical terms.



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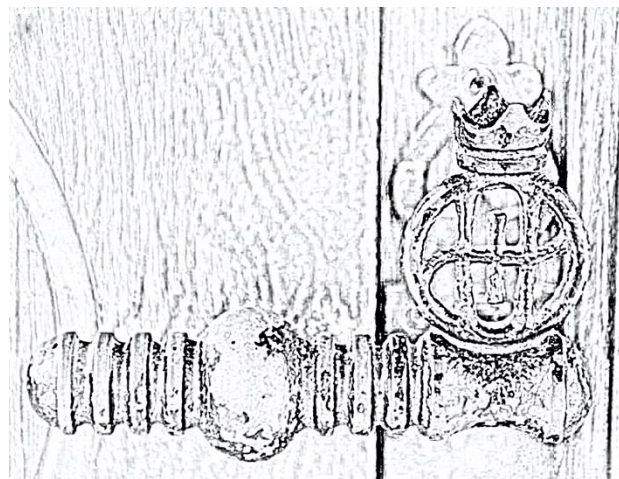
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THE ETERNAL BOND OF THE ACTOR WITH THE SACRED: THE SCULPTED DANCERS OF CHIDAMBARAM [DOCUMENTARY FILM]

Keywords: Interoception, Karana, Nrta, Psycho-Physical Exercises, Nritya

The ancient wisdom of India confirms Nietzsche's aphorism that there is more wisdom in your body than in your deepest philosophy. Contemporary neurosciences have discovered that our sense of being in the psycho-physical relationship is anchored by the body. The weaver poet Kabir often refers to the body as an earthen pot of microcosmic nature from where one can gaze at the infinitive. Tagore, as a practitioner of the Upanishad and the philosophy of Buddha, believed that both bondage and freedom walk together. Traditions of the performing arts in India train actors to cultivate introspection before they tell their stories to an audience. When language and narrative intersect, visuals, including the use of geometric shapes like circles, cylinders, triangles, and oval shapes, construct narratives of bodies in any given scene. Yantras or similar ritual designs, therefore, visually signify journeys but when practitioners engage with or notice movements/echoes of the body in action, they anchor themselves to their bodies by using the tools of introspection. This audio-visual presentation based on the documentary film 'From Body to Temple' explores the sculpturally documented 108 karanas at the Nataraja temple in Chidambaram. The textual references to the art of self-cultivation and a coordinated movement of the hands and feet called 'karana' is found in Natyashastra. Simultaneously, this presentation will use Tagore's philosophy of realisation in action from his book Sadhana as the framework for this study.



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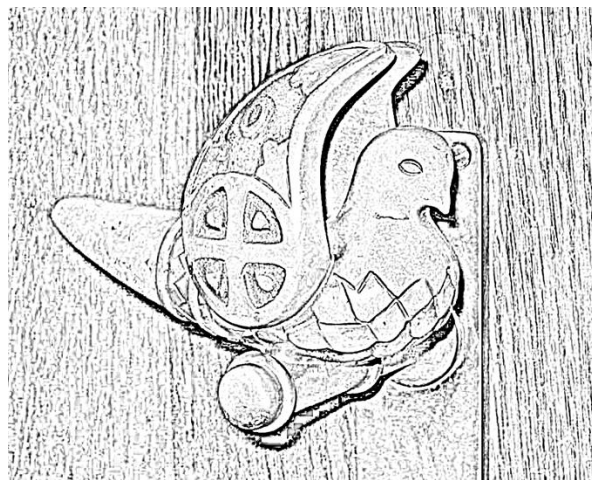
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"I WALKED THREE POEMS TODAY". LITERATURE, SEDIMENTED LANDSCAPE AND DIALOGICAL IMAGINATION IN CONNEMARA.

Keywords: Ireland, Connemara, poetry, Bakhtin, Walter Benjamin, Kylemore Abbey

While walking *as* art refers to the artists that in various ways use walking to produce their art, walking *with* art usually entails participation of an audience in an artistic performance in which the artist inhabits the role of a mediator, a moderator or a guide.

Proposing to broaden the notion of walking *with* art to the solitary walking experience accompanied by literary art, the presentation relies on the experience of walking and reading, in Connemara, Ireland in July of 2019. The initial selected reading for the intentional walking holiday in Connemara National Park and the Kylemore Abbey was a 223-pages long, one sentence book, *Solar Bones* by contemporary Irish writer Mike McCormack. Stopping on a first walking trail in order to read the book, I happened upon a poem on a wooden board placed among the trees, a serendipitous encounter that guided my subsequent walking. *The Letterfrack Poetry* trail has been launched by the Irish president Higgins in 2014 and includes works by nine renowned Irish poets. All poems refer to the sense of place, and some of them are site specific. Conceptual underlying of the experience of walking and reading relies on Bakhtin's dialogical imagination, and phenomenology of landscape. The presentation considers poetry that has already been sedimented, combined with mobility of art in a sense of walking with a book in layers of meaning. The paper further builds on my previous research on selected perspectives on walking and art. From Walter Benjamin's flâneuring to contemporary walking art practices as performances, installations, writing and film to pedagogical application in tourism classes.



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Piran and Portorož collage by Ian McIntosh



Sacred Journeys 9th Global Conference
Piran and Portorož, Slovenia, 5-8 July 2022

