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## Review of Pilgrims: Values and Identities, by Darius Liutikas

Raphael Campana Marinho

*Universidade de Trás-os-Montes e Alto Douro (UTAD), Portugal, dr.rafaelmarinho@gmail.com*

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## Review of: *Pilgrims: Values and Identities*, by Darius Liutikas

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Pilgrimage links with the beginnings of human civilization. However, over time and to this day it has undergone considerable transformations. In a context where pilgrimage and tourism are getting closer and closer, the pilgrim gains even more prominence. Thus, it is necessary to understand the figure of the pilgrim. *Pilgrims: Values and Identities* edited by Darius Liutikas is an original edited book, which discusses in an interdisciplinary way the role of the pilgrim, especially their motivations, values and identities. The 20 chapters interrelate very well through a diversity of researchers and their case studies that contribute to a plural and vast work. Noteworthy are the works with different methods: ethnography, autoethnography, netnography; as well as the fact that research is carried out in different parts of the world: Santiago de Compostela, Japan, India, Malta, among others. The book is able to demonstrate the diversity and complexity of the pilgrims' motivations, values and identities and relate these elements to the changing context of the act of pilgrimage.

Chapter 1 is the introduction and portrays the pilgrim motivation. Part 1 (Chapters 2 to 5) defines the context of the book by highlighting general aspects of pilgrims' values and identities. In Chapter 2, by Liutikas, the approach is a theoretical framework of the pilgrimage through values and identity. It clearly reveals the pilgrims' different motivations and how the diversity and complexity of the pilgrims' values and identities systems allow them to be divided into several groups. Chapter 3, by Reddick, explores the differences between tourists and pilgrims. The former feel they are consumers, with an important economic impact, receiving conditional hospitality and projecting a value extrinsic to their journey. In contrast, pilgrims seek to receive unconditional hospitality, discovering values intrinsic to the community and valuing participation in local rituals. Chapter 4, by Tanas, discusses tanatourism. In seeking to answer what

is the meaning of death in the process of forming tourist spaces, the author approaches the motivations, values and identities of tanatourism. He points out that in addition to motivations related to religion and local identity there are also pilgrimages motivated by education and cognition, curiosity and to experience the feeling of fear. Chapter 5, by Russell, uses a phenomenological approach to understand the pilgrim's journey. On his pilgrimage, he debates on states of mind experienced during his journey: 'strangeness; solitude; momentum; turbulence; burdens; yielding; frontier; risk'.

Part 2 (Chapters 6 to 9) has as its object, the study of pilgrimages to Santiago de Compostela, highlighting the motivations, values, identities and behaviors of pilgrims. Chapter 6, by Gómez *et al.*, approaches the impact of the pilgrimage to Santiago, in particular, after the end of the pilgrimage with the possible transformation of the pilgrim's life and priorities. Chapter 7, by Santos, analyses the opinions of several agents involved in the governance of different routes to Santiago. Chapter 8, by Thomson, discusses the phenomenon of commensality during a pilgrimage. For the author, the moment of shared meals can contribute to exposing daily impressions and reflections and improve the collective experience, due to the cultural and socioeconomic differences between the pilgrims of a group. Chapter 9, by Azevedo and Pereiro, points to the term 'turipilgrim' due to the mixed motivation of travellers. When studying the Portuguese Inner Way of Santiago, the authors highlight a multimotivational pilgrimage route linked to religion, culture, nature and adventure.

Part 3 (Chapters 10 to 18) presents the motivations, values and identities of pilgrims in different regions of the world. Chapter 10, by Progano and Kato, demonstrates the transformation of values and motivations in a pilgrimage in Japan. Although they differentiate the

concept of pilgrimage in Japan from the western one, today the motivations of the hikes to the sacred peaks are no longer exclusively related to religion, and now include factors such as well-being, gastronomy and physical and mental activities. Chapter 11, by Yasuda, discusses religious commodification by comparing goshuin culture and religious mobility. The discussion focuses on what is real goshuin practice and what has been shaped to attract visitors. Chapter 12, by Singh and Rana, analyses contemporary perspectives of the Hindu pilgrimage in India. They recognize the vitality of sacred sites as places of connection between humanity and nature, and defend actions for the development of intangible cultural heritage. Chapter 13, by Munro, highlights the authenticity, satisfaction and diversity of the pilgrimage experience to the ancient temples of Malta, as positive elements for the development of faith-based tourism. Chapter 14, by Gonzalez, centres on World Youth Day. The author analyses how the tourist and pilgrim dimensions are close at these events. On the one hand, concepts of tourism enhance the attraction of young pilgrims, while on the other hand concepts of pilgrimage are used in the local community to receive such young people. Chapter 15, by Karimov and Liutikas, reviews the main pilgrimage sites in Central Asia, in particular the ‘Mushkel Kushod’ ritual, exclusively for women. Chapter 16, by Isaac, uses netnographic methods to understand the impressions of travellers to Palestine. The results of the study point out as motivating factors the personal transformation of the traveller and the search for an understanding of the historical and political situation in the Holy Land. Chapter 17, by Dalton, presents a dichotomy in the profile of visitors to the Auschwitz-Birkenau Camp. For the author, some visitors behave as if they are in a museum. Others, in turn, take a more contemplative and spiritual look. However, the author highlights the importance of not labelling the ‘tourist’ as an antithesis to the ‘pilgrim’. Chapter 18, by Pryce, uses auto-ethnography to explain why his sabbatical was a pilgrimage. The author points out that by slowing down the pace of life it was possible to bring together fragmented parts of his own identity and lists transformation, self-discovery, healing and extraordinary experiences as elements of a pilgrimage.

Part 4 (Chapters 19 to 20) presents the book’s insights and conclusions. Chapter 19, by Olsen and Timothy, discusses contemporary perspectives on pilgrimage. For the authors, religion and visitation to sacred sites are of great global importance, even though they have undergone transformations over time. They also point out that on

the UNESCO World Heritage List many objects are associated with religion or faith. In addition, they analyse some challenges of pilgrimage, such as: management of sacred sites, commodification and overtourism. Chapter 20, by Liutikas, discusses the pilgrimage’s power of adaptation and resilience. The author demonstrates how pilgrimage has been transformed during a pandemic crisis (incorporating technological innovations); and also, how pilgrimage will be affected by social, environmental and legal factors in the near future.

The focus of the book is centred on the figure of the pilgrim, as a result, little mention is made of the residents of the pilgrimage sites and/or of the residents along the paths that lead to sacred sites. For residents, their values and identities are often built on the pillar of the pilgrimage site, however, as the relationships and (re)construction of values and identities are dynamic, they undergo ‘micro transformations’ every day. Future research may analyse the transformation of residents’ values and identities over time as a function of their daily relations with pilgrims. Notwithstanding this observation, this book is a great point of support for postgraduate academics and students in religious studies and tourism, as well as those involved in research with a focus on pilgrimage, especially work focused on the values and identities of pilgrims, religious organisations, and local governance of pilgrimage sites.

By: Raphael Campana Marinho, Doctoral Student in Development, Societies and Territories (Centro de Estudos Transdisciplinares para o Desenvolvimento, CETRAD; Departamento de Economia, Sociologia e Gestão, DESG; Universidade de Trás-os-Montes e Alto Douro, UTAD) Portugal; e-mail: dr.rafaelmarinho@gmail.com.

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