

## Book Review

### **Pilgrimage and Tourism to Holy Cities: Ideological and Management Perspectives**

Edited by Maria Lappakari & Kevin Griffin, Published by CABI,  
Nosworth Way Wallingford, Oxfordshire, UK, 2017 (ISBN:  
139781780647388)

As a new concept, “pilgrimage and tourism” is most debatable among the academic scholars of both tourism and religions. The pilgrimage-tourism dichotomy is being highly contested by the scholars in their respective works. Also, recently the concept of pilgrimage among the religions of the world and traditional and modern perspectives of it are being exhaustively discussed by the people related to diverse fields of tourism and religions as well. Indeed, scholars are worried about the less availability of published literature on the intersection of religion and tourism. Among the less literature, pilgrimage tourism seems somehow visible. The under-review work, in this regard, is not only an addition to the already available literature but a fresh approach of dealing with pilgrimage and tourism both in ideological and management perspectives. It is the first volume of *Religious Tourism and Pilgrimage Series* published by CABI. The book is first endeavor of its kind that demonstrates holistic perspective when exploring complex management concepts in relation to pilgrimage phenomena.

The book exclusively demonstrates western conception of pilgrimage understood through the prism of Semitic religions — Judaism, Christianity and Islam. It is full of thoughts, provided by divergent authors related to the concept of tourism and pilgrimage relevant for the contemporary times. The related authors, however, succeeded to a very great extent to present their view-points in way of multi-disciplinary approach. The book essentially aims to identify the trajectories of tourism having religious motivation and somewhat about its impact. Further, it provides an eclectic collection of contemporary perspectives on central western sacred sites.

The book consists of two parts and is based on eleven chapters excluding “Introduction” and “Closing Words”. Part-I (Western Pilgrimage to Holy Cities in Judaism, Christianity and Islam) consists of five chapters, deals with the concept of pilgrimage tourism as it is referred to from Semitic religious perspectives. It aims to comprehend the concept with respect to central western sites of religious sanctity. Chapter-2 of the book and first of the part-I entitled Judaism—Jewish and Israeli Pilgrimage Experience: Constructing National Identity is written by Moti Inbari—associate Professor of Religion, University of

North Carolina, Pembroke. This chapter throws light on the contemporary and historical perspectives of Jewish pilgrimage and emphasizes on the custom of visiting tombs as an act of pilgrimage. Chapter third, Christianity—Contemporary Christian Pilgrimage and Traditional Management Practices at Sacred Sites, is a joint effort of Kevin Griffin—Lecturer of Tourism, Dublin Institute of Technology, Dublin, Ireland and Vreny Enongene—Doctoral Candidate at DIT, Ireland. The chapter, however, demonstrates ideological basis of Christian pilgrimage. At the same time, it addresses the changing demands of contemporary pilgrims. The chapter also analyzes comparatively the traditional and modern day Christian pilgrimage practices. Goran Gunner—an associate Professor in Mission Studies, Uppsala University, in the 4<sup>th</sup> chapter entitled Christianity—Christian Pilgrimages to Sacred Sites in the Holy Land: A Swedish Perspective discusses Christian pilgrimage primarily in Swedish perspective. While considering the past and present of Swedish Christian pilgrimage, he critically evaluates the method of how the Reformation in Sweden put a ban on pilgrimages in Jerusalem and Rome. Dealing with Islamic perspectives, a principal lecturer and co-editor of the book series *Routledge Studies in Pilgrimage, Religious Travel and Tourism*—Razak Raj and Irfan Raja—research scholars in the school of Music, Humanities and Media, University of Huddersfield, in the fifth chapter Islam—Contemporary Perspectives have tried to visualize Islam as it is; to freed it from false allegations—presented by conservative and biased writers, portrayed by western media as a threat to secular and liberal societies. Islam—Spiritual Journeys in Islam: The Quranic Cognitive Model is the 6<sup>th</sup> chapter contributed by Tariq Elhadary—an acting Head of Admission and University Preparations at United Arab Emirates. The author tries to elucidate the notion of Islamic pilgrimage in the light of Quranic Cognitive Model. It also addresses those questions that usually arise in the mind of non-Muslim tourists/pilgrims.

Part-II of the book “Managing Pilgrimage Sites in Holy Cities” consists of six chapters, deals with issues concerning with management in relation to Holy Spaces and Places. It talks about certain managerial policies affiliated to particular destinations. First of the part-II but the 7<sup>th</sup> chapter of the book Pilgrimage Policy Management: Between Shrines Strategy and Ritual Improvisation written by Simon Coleman who is Chancellor Jackman Professor at the Department for the study of Religion, University of Toronto. In this chapter, the author not only discusses but also challenges the existent models regarding the management of pilgrimage sites and glares about alternative models

which he labeled as ‘Tight and Loose’ space in context of tourism and religious practice.

Chapter-8<sup>th</sup>, “the Management of Pilgrims with Malevolent Behaviour in a Holy Space: A Study of Jerusalem Syndrome”, written by two eminent professors of psychiatry namely Moshe Kalian and Eliezer Witztum addresses the relevance of religious traditions viz., Judaism, Christianity and Islam, in mental health work among pilgrims and religious travellers. Anna Trono—an associate Professor of Political and Economic Geography, Department of Cultural Heritage, University of Salento discusses the complexities of management and also explores in the 9<sup>th</sup> chapter. Some key ‘Logistics at Holy Sites’. She considers Holy Site as an economic and cultural asset and evaluates how small and big organizations of pilgrimage as well as local authorities manage tourist flows at their sites, ensuring availability of necessary requirements. Chapter-10<sup>th</sup> titled as “Protestants and Pilgrimages: The Protestant Infrastructure in Jerusalem” contributed by Yaakow Ariel who is a Professor of Religious Studies, University of North Carolina at Chapel Hill. The author throws light on the formation of protestant pilgrimage infrastructure from 1820s till 1948. In the same manner, it demonstrates the roots of pilgrimage infrastructure development along with its consequences for modern-day religious tourism. An associate Professor of Middle East history at California state University San Marcos—Ibrahim Al-Marashi implicates how the Islamic State of Iraq and Syria (ISIS) seeks to create a homogeneous neo-salafi space by ‘religious cleansing’ of persons and physical structures. In the 11<sup>th</sup> chapter—The Impact of the Islamic Sate of Iraq and Syria’s Campaign on Yezidi Religious Structures and Pilgrimage. In the 12<sup>th</sup> chapter “Evangelical Volunteers in Israel as Long Term Pilgrims: Ambassadors for the Kingdom”, Ariel Engberg—Doctoral Candidate of religious studies at Lund University raises certain questions viz., what is the role of religious discourse in the production of sites and practices as sacred, the boundaries between tourism, volunteer work and pilgrimage. The author, however, tries to explore these questions in relation to contemporary evangelical Christian volunteer work in Israel as an example of long term pilgrimage. The 13<sup>th</sup> chapter “Redeeming Western Holy Places and Contested Holy Cities” —basically is conclusion of the book provided by Maria Lappakari who is a Director of the Swedish Theological Institute, Jerusalem. In it, she discusses ‘holy places’ in relation to ‘holy cities’ and challenges pilgrimage and tourism research when addressing religious concepts.

The book is prepared to fulfill the purpose of clarifying the complex concept of religious tourism. It was compiled with the contribution of diverse scholars

related to tourism and religions affiliated with high academic profiles. Therefore, the work gathered such knowledge and information pertaining to the theme, that otherwise could not be possible but through extensive research and disparate publications. In this respect, the book, we can say, is a valuable reference for academicians and practitioners. Indeed, the book contains what is not available in the market. It is of tremendous significance particularly for those who are in one or the other way associated with what is now-a-days labeled as faith-based tourism.

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