

SRS 3130 Pilgrimages, Miracles, and Healings

Winter 2021

Prof. Emma Anderson

Course Schedule:

January 13 to April 14 2021

Wednesdays, 10:00 am -11:20 am and Fridays, 8:30 am – 10:00 am (via *Zoom*)

Professor's Contact Info:

Email: eanderso@uottawa.ca

Office Phone: (613) 562-5800, X1176 (please leave me a message and I will call you back)

Office hours:

My plan is to stay on *Zoom* after each class (and during each class's "Coffee Break") so that you can ask me your individual questions, get assistance, etc. If there is something more personal or confidential you would like to discuss with me, the best thing is to email me at eanderso@uottawa.ca. Then, if necessary, we can arrange a time to speak on the phone (or via *Zoom*).

Catalogue Course Description:

The history of pilgrimage, pilgrims' many motivations, and the intersection of pilgrimage and tourism.

Extended Course Description:

Pilgrimage, the spiritual journey, is one of the most fascinating aspects of religious behavior. Defined by ancient rhythms and practices, it is also adaptable to the needs and demands of contemporary pilgrims, allowing pilgrimage to endure and even prosper as a phenomenon in modern times. Exploring pilgrimage thus allows scholars to study historical continuity as well as change within and across religious traditions, and to probe the tensions between "official" and "popular" religion. This course explores pilgrimage across a wide range of religions, and is organized thematically and comparatively around the six journalistic questions of who, what, when, where, how, and why. Beginning with general theoretical and methodological considerations, the course concludes by reflecting on pilgrimage's darker side.

Required Texts:

All of the readings for this course will be available online, either as e-resources through the Morisset Library, or on our course website on Brightspace. There is thus no need to buy a "Course Pack."

Adaptions to the Course due to Covid 19:

Because of the ongoing health restrictions related to Covid 19, the course will be an online seminar. Lectures will be offered **synchronously** at the regular class times through *Zoom*. I prefer this more personal approach, which allows students to ask questions or get clarification in real time, making the experience more like an in-classroom course and creates more of a sense of community. However, I will also be recording these classes and posting them to Brightspace for the convenience of students who miss a class or are following our course from a different time zone. However, **students are encouraged to participate live as much as humanly possible for an optimal experience.**

Evaluation:

My goal with this class is to spread out the assignments evenly throughout the semester to avoid burdening students with long research papers just when they are feeling most overwhelmed. The early due dates for the assignments in this class means that students **will have earned 70% of their grade by March 17, 2021** (with only the mandated final 30% of the Take Home Final still to be completed after that date). To this end, students will complete two take-home exams (a midterm and a final) as well as two short writing assignments (a longer

Research Paper and a shorter Film vs. Book Assignment (details below). **Students are STRONGLY URGED to embrace this philosophy of a “front-loaded” course and to GET MOVING ON ALL of their assignments EARLY in the term.** Remember, the deadlines for the assignments are final deadlines, you can always **submit early!**

Examinations:

1) “Take-Home” Midterm Examination (20% of your final grade, due February 24, 2021 via Brightspace)
As this is an online course, you will have a “Take-Home” Midterm Examination in lieu of the traditional in-class exam (the major advantage of this is that it ensures that Final Exam will not be cumulative, but will focus only on the second half of the course, leaving you less to review at the end of the semester. Moreover, you will earn more of your grade for the class earlier in the term). For the Midterm, you will write a series of short, well crafted essays in response to questions posed **on material from the first half of the course** (you will have a choice of questions to which to respond). Your Midterm Examination questions will be posted for you on Brightspace, and you will upload your completed Midterm to the Assignment Portal on Brightspace. Your Midterm is due **before midnight on Wednesday, February 24, 2021.**

2) “Take Home” Final Examination (30% of your final grade, due April 21, 2021 via Brightspace)
Similarly to the Midterm, you will be asked to respond, with a series of short, well written essays, to a number of questions **on material from the second half of the term.** As with the Midterm, you will have a choice of questions. Just as before, your Final Examination questions will be posted on Brightspace, and you will submit your completed exams to Brightspace. Your Final Examination will be due **before midnight on Wednesday, April 21, 2021** (via Brightspace).

Writing Assignments:

In addition to their examinations, students will write two short-ish essays, the first of which is due on **Wednesday, February 10, 2021** (e.g. in the middle of the first half of term) and the second of which is due in the middle of the second half of term, on **Wednesday, March 17, 2021.** **Students have a choice of which assignment to do first** (e.g. they can choose to turn in either their Research Paper **OR** their Film or Prose Essay on February 10, thus turning in the other assignment on March 17, 2021). Regardless of the order in which students decide to do the assignments, they **MUST turn in one assignment on each due date.**

1) Research Paper (30% of your final grade, due either February 10 or March 17, 2020 via Brightspace)
Students will research their own projects and write a nine to ten (9-10) page (double-spaced) formal research paper addressing some aspect of pilgrimage. Students are encouraged to use their imaginations and explore their own personal interests in this assignment. Your topic may be *historical or contemporary*. It can explore some aspect of pilgrimage *comparatively* (e.g. exploring similarities and differences in different world religious traditions or studying a theme across religious traditions, such as gender and pilgrimage, circumambulation in pilgrimage, or water rituals and pilgrimage). Alternatively, they may focus on the *evolution* of a particular pilgrimage (the Camino, the Hajj, pilgrimage to Jerusalem by Jews, Christians and Muslims). Students are also most welcome to incorporate their own past experiences with pilgrimage or religious tourism into their papers (drawing especially on pilgrimage photographs or diaries) or, within the limitations of the current Covid 19 pandemic, to conduct field-work (including virtual fieldwork) as an aspect of their research. **Although students are not required to submit a formal Research Paper Proposal for this assignment, each student must either speak to me or write to me about the proposed topic and get my approval of it before beginning their research.** Remember, you can choose whether to prepare and turn in either your Research Paper or your Film and Prose Reflection Paper on February 10, 2021 (the other assignment then becomes due on March 17, 2021).

2) Film and Prose Reflection Paper (20% of your final grade, due either February 10 or March 17, 2020 via Brightspace)

For this assignment, students will pick a film-prose pairing from the suggestions given below. Students also have the option to research and propose their own duo to me (please note, however, that you must first seek my permission if you want to do an option not listed below). Students will then read the assigned book and watch the assigned film in their chosen duo, in preparation for writing a **seven to eight (7-8) (double spaced) page** joint review which 1) critically reflects on how the pilgrimage experience is presented in each media, 2) critically explores and analyzes similarities and differences between them, and 3) critically analyzes their own response to them (for more information on this assignment, and how to do it, please see the detailed handout on Brightspace). Please note, when preparing to select your “duo,” that there are some important differences between Duos 1 and 2 and Duos 3, 4, and 5. Duos 1 and 2 are memoirs that have been (more or less) faithfully “translated” into a film medium. Duos 3, 4, and 5, on the other hand, are freestanding films NOT based on a previously written memoir, making these ones a subtly different exercise. Please note that students are responsible for accessing the books and movies not available through Morisset independently (through streaming services, their local public library, etc.).

Duo #1:

Memoir: Jack Hitt, *Off the Road: A Modern Day Walk Down the Pilgrim’s Route into Spain*. New York: Simon and Schuster, 1994 (or 2005).

Film: *The Way* (Emilio Estevez, director, feature film, 2010, **available as an e-resource through Morisset**).

Duo #2:

Memoir: Cheryl Strayed, *Wild: From Lost to Found on the Pacific Coast Trail*. New York: Knopf, 2012.

Film: *Wild* (Jean-Marc Vallée, director, feature film, 2014, **available as an e-resource through Morisset**).

Duo #3:

Film: *Lourdes* (Jessica Hausner, director, feature film, 2009)

Novel: Emile Zola, *Lourdes*, 1894. (Morisset Library has online versions of this book in the original French and in an English translation. Please see Emile Zola, *Les Trois Villes: Lourdes*, 2010 and the *Three Cities Trilogy: Lourdes* (trans. By Ernest A. Vizetelly), 2005 in the Morisset catalogue).

Duo #4:

Film: *La Neuvaine (The Novena)*, Bernard Émond, director, feature film, 2005)

Novel: Ringuet, *Trente Arpents*, 1938. Multiple online versions of this book, in the original French, are available at Morisset. Students are also welcome to find their own English translation of the work.

Duo #5:

Film: *Sacred Journeys with Bruce Feiler*, Episode 4, *Hajj*, 2014 (**available as an e-resource of Morisset**).

Book Chapter: Sophia Rose Arjana and Rose Aslan, “Red, White, and Blue: American Muslims on Hajj and the Politics of Pilgrimage,” in *Muslim Pilgrimage in the Modern World*, Babak Rahimi and Peyman Eshaghi, eds. University of North Carolina Press, 2019 (**available as an e-resource of Morisset**).

My Policies on Student Assignments:

All assignments are due on the dates indicated. Your work should be turned in through Brightspace. Late papers will be penalized 2% points (out of a possible 100%) for each day they are late. However, students experiencing personal difficulties (illness, bereavement, or other serious and debilitating family problems) are encouraged to approach the professor to request an extension if necessary. Please note that students may request **only one (short!) extension per term**.

Plagiarism (the unattributed use of the work of others) is absolutely unacceptable and, if engaged in, will result in failure of the assignment, if not the course. For more information on plagiarism and its consequences, see www.uottawa.ca/plagiarism and the Appendix on Student Responsibilities and Services at the end of this syllabus.

Course Map:

SECTION I: INTRODUCTION (January 13-20, 2021)

Wednesday, January 13, 2021:

Introduction to the Course

Overview of the course's them, structure, goals, expectations, and assignments. Question and answer session.

Friday, January 15, 2021:

What is Pilgrimage?

The ubiquity of pilgrimage across religious traditions, shared features of pilgrimage, change and continuity in pilgrimage, theoretical approaches to the study of pilgrimage.

Required Readings:

- 1) Jean Dalby Clift and Wallace B. Clift, *The Archetype of Pilgrimage: Outer Action with Inner Meaning*. New York: Paulist Press, 1996, "At all Times and in All Places," p. 22-38 (**available on Brightspace**).
- 2) Edith and Victor Turner, *Image and Pilgrimage in Christian Culture*. New York: Columbia University Press, 1978, "Pilgrimage as a Liminoid Phenomena," p. 1-39 (**available on Brightspace**).

Wednesday, January 20, 2021:

Studying Pilgrimage: Issues in Fieldwork

The study of pilgrimage involves a significant amount of participant-observation. Academics involved in fieldwork research often face ethical conundrums (is "going through the motions" respectful or hypocritical? How and when should pilgrims be approached for interviews?). Is studying people's individual experiences as pilgrims inherently insensitive? Is being a religious studies scholar more like being a pilgrim, a tourist, or neither? What happens when pilgrimage is unexpectedly transformative for the scholar?

Required Readings:

- 1) Rosemary Mahoney, *The Singular Pilgrim: Travels on Sacred Ground*. Boston: Houghton Mifflin, 2003, Introduction, p. 1-7 (**available on Brightspace**).
- 2) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, "Pilgrim's Progress," p. 309-314 (**available as a Morisset e-book**).
- 3) Paula Holmes-Rodman, "They Told What Happened on the Road: Narrative and the Construction of Experimental Knowledge on the Pilgrimage to Chimayo, New Mexico," in Ellen Badone and Sharon Roseman, eds., *Intersecting Journeys: The Anthropology of Pilgrimage and Tourism*. Urbana: University of Illinois Press, 2004, p. 24-48 (**available on Brightspace**).
- 4) Robert Orsi, *Between Heaven and Earth: The Religious Worlds People Make and the Scholars who Study Them*. Princeton, NJ: Princeton University Press, 2005, Chapter Five, "Have You Ever Prayed to Saint Jude?: Reflections on Fieldwork in Catholic Chicago," p. 146-176 (**available on Brightspace**).

SECTION II: WHERE? Journeying from Profane to Sacred Space (January 22 - February 3, 2021)

Friday, January 22, 2021:

Sacred Journeys, Holy Destinations

Pilgrimage, at its base, involves the physical movement of the human body through space, and traditionally has involved danger, difficulty, and privation. But this strong sense of discovery, wonder, and danger has also been applied metaphorically by and to pilgrims, who often see their quests as having an inner, psychological, or

emotional component. Moreover, sometimes “proxy pilgrims” (which can be either people, letters, or artefacts) can sometimes obviate the need for a given individual to make their own physical journey.

Required Readings:

- 1) Luigi Tomasi, “From the Culture of the Pilgrimage to the Culture of the Journey,” *From Medieval Pilgrimage to Religious Tourism: The Social and Cultural Economics of Piety*. Westport, CT: Praeger, 2002, p. 13-21 (**available on Brightspace**).
- 2) Robert Orsi, “The Center out There, in Here, and Everywhere Else: The Nature of Pilgrimage to the Shrine of Saint Jude, 1929-1965,” in *Journal of Social History*, Vol. 25, No. 2 (Winter, 1991), pp. 213-232 (**available as a Morisset e-book**).

Wednesday, January 27, 2021:

Doubly Sacred Sites: Sharing Pilgrimage Centres

Sometimes pilgrimage sites gradually evolve over time. St. Patrick’s Purgatory, an ancient pilgrimage site in Ireland, was originally a pagan sacred site which gradually evolved into a Catholic Shrine (much as the Muslim Hajj retains some pre-Islamic sites and rituals). Moreover, some contemporary sacred spaces are holy to more than one tradition (like Jerusalem, which is sacred to Jews, Christians, and Muslims). In other cases, ancient sites can acquire a whole new resonance for a new coterie of pilgrims over time (as with the New Age and Goddess pilgrims who flock to a traditional Catholic shrine honouring Mary Magdalene). And sometimes, too, pilgrimage sites like Lac Sainte Anne in Northern Alberta, though ostensibly Christian, both preserve and transform Indigenous religious traditions.

Required Readings:

- 1) Victor and Edith Turner, *Image and Pilgrimage in Christian Culture*. New York: Columbia University Press, 1973, “St. Patrick’s Purgatory: Religion and Nationalism in an Archaic Pilgrimage,” p. 104-137 (**available on Brightspace**).
- 2) Timothy Dallen and Chad Emmett, “Jerusalem, Tourism, and the Politics of Heritage,” in *Jerusalem: Conflict and Cooperation in a Contested City*. Madelaine Adelman and Miriam Elman, eds. Syracuse, NY: Syracuse University Press, 2014, p. 276-290 (**available as a Morisset ebook**).
- 3) Anna Fedele, “From Christian Religion to Feminist Spirituality: Mary Magdalene Pilgrimage to La Sainte-Baume, France,” in *Culture and Religion*, Vol. 10, #3, November 2009, p. 343-361 (**available as a Morisset ebook**).
- 4) Alan Morinis, “Persistent Peregrination: From Sun Dance to Catholic Pilgrimage among Canadian Prairie Indians,” in his *Sacred Journeys: The Anthropology of Pilgrimage*. Westport, CT: Greenwood Press, 1992, p. 101-113 (**available on Brightspace**).

Friday, January 29, 2021:

Pilgrimage to Imitation Sites

Distant pilgrimage sites half a world away can “reach out” (both through travelling artefacts and through the foundation of “imitative sites”) to touch a much wider number of people than simply those who can visit them. Though recognized as simple replicas, “imitative sites” (such as local “Lourdes grottos”) are often felt to bring to pilgrims the same benefits as visiting the original site.

Required Readings:

- 1) Robert Orsi, “Everyday Miracles: The Study of Lived Religion,” in David Hall, ed. *Lived Religion in America: Toward a History of Practice*. Princeton, N.J.: Princeton University Press, 1997, p. 3-18 (**available on Brightspace**).
- 2) Colleen McDannell, *Material Christianity : Religion and Popular Culture in America*. New Haven, CT: Yale University Press, 1995, “Authentically Inauthentic: Lourdes Shrines,” p. 154-155, 158-162 (**available on Brightspace**).
- 3) Elaine A. Pena. *Performing Piety: Making Space Sacred with the Virgin of Guadalupe*. Berkeley, CA: University of California Press, 2011, Chapter One, “Virgen de los Migrantes: Transposing Space in a Chicago Suburb, p. 32-51 (**available on Brightspace**).

Wednesday, February 3, 2021:

Pilgrimages in Formation and “Secular” Pilgrimage

How are pilgrimage sites founded, and how do they evolve over time? Is there a hard and fast line between “tourism” and “pilgrimage”? Between curiosity and piety? Between “sacred” and “secular” pilgrimage? The readings and lecture for today explore these themes.

Required Readings:

- 1) William H. Swatos, Jr. “Our Lady of Clearwater: Postmodern Traditionalism,” in William Swantos and Luigi Tomasi, eds. *From Medieval Pilgrimage to Religious Tourism: The Social and Cultural Economics of Piety*. Westport, CT: Praeger, 2002, p. 181-191 (**available on Brightspace**).
- 2) Jennifer Selby, “The Politics of Pilgrimage: The Social Construction of Ground Zero,” p. 159-182 in William A. Swantos, ed. *On the Road to Being There: Studies in Pilgrimage and Tourism in Late Modernity*, p. 255-275 (**available as a Morisset e-book**).

SECTION III: WHO? Saints and Seekers (February 5-12, 2021)

Friday, February 5, 2021:

Going to See the Saints I: Relics and Tombs

At the end of a pilgrimage is often a holy person, as much as a holy place. Often, the presence of the remains of a particularly holy sage or saint, hermit or ancestor, is seen as “sacralising” the space surrounding him or her. Whether pilgrimage is seen as a gesture of respect toward the honored dead, or perceived as an encounter with a living, supernatural presence, many world religious traditions observe pilgrimage to honour saints, including Judaism and Islam. Paradoxically enshrining both presence and absence, visiting the tombs, graves, bones (or other types of physical remnants or remains, like the Buddha’s “footprints”) is one of the most universal goals of religious pilgrimage.

Required Readings:

- 1) James Harpur, *The Pilgrim Journey: A History of Pilgrimage in the Western World*. Oxford: Lion Hudson, 2016, “Pilgrimage, Relics, and the Afterlife,” p. 65-73 (**available on Brightspace**).
- 2) David M. Gitlitz and Linda Kay Davidson, “Jewish Pilgrims?” and “Jewish Saints Be Praised!” in *Pilgrimage and the Jews*. Westport, CT: Praeger, 2006, p. 1-8, 81-88 (**available on Brightspace**).
- 3) Anne H. Betteridge, “Specialists in Miraculous Action: Some Shrines in Shiraz,” in *Sacred Journeys: The Anthropology of Pilgrimage*. Westport, CT: Greenwood Press, 1992, p. 189-209 (**available on Brightspace**).
- 4) James B. Pruess, “Sanctification Overland: The Creation of a Thai Buddhist Pilgrimage Center,” in *Sacred Journeys: The Anthropology of Pilgrimage*. Westport, CT: Greenwood Press, 1992, p. 211-231 (**available on Brightspace**).

Wednesday, February 10, 2021:

Going to See the Saints II: Holy Images

The presence of holy persons is not exclusively manifested to pilgrims through their earthly remains. Particularly within Christianity and Hinduism, religious *images* that depict these holy people have also played a central role. Indeed, seeing (and being seen by) a particular religious image (an intimate process of looking-touching in Hinduism, referred to as “darsan”) is often the much-anticipated climax to a pilgrimage. Much like relics, images are often perceived as animate and volitional by the faithful. **Please note: Your First Essay is due tonight, via Brightspace, by midnight. Also note: Your “Take-Home” Midterm Questions will be posted on Brightspace sometime this week.**

Required Readings:

- 1) David Freedberg, *The Power of Images: Studies in the History and Theory of Response*. Chicago: University of Chicago Press, 1989, “The God in the Image,” p. 27-33, 283-291 (**available on Brightspace**).
- 2) Diana Eck, *Darsan: Seeing the Divine Image in India*. Chambersburg, PA: Anima Books, 1985, “Seeing the Sacred,” p. 3-12 (**available on Brightspace**).

3) David Morgan, *The Sacred Gaze: Religious Visual Culture in Theory and Practice*. Berkley: University of California Press, 2005, "Introduction," p. 1-21 (**available as a Morisset e-book**).

4) Cynthia J. Bogel, *With a Single Glance: Buddhist Icons and Early Mikkyo Vision*. Seattle: University of Washington Press, 2003, Chapter 3: "The Function of Icons and Visuality as Function," p. 52-60 (**available on Brightspace**).

Friday, February 12, 2021:

The Seekers – Who are they?

Who goes on a pilgrimage? What are the central differences between voluntary and mandated pilgrimage? (e.g. pilgrimage which is not strictly required by one's religious tradition vs. pilgrimage that is a central "pillar" of the faith, as with the Hajj in Islam). Moreover, how do collective, formal pilgrimages (organized by parishes or tour groups) differ from individual, informal pilgrimages (improvised by small *cellules* of family and friends)? And finally, what tensions exist between pilgrims and various authority figures (such as clerics, shrine administrators, and the shrine volunteers who seek to help (and control) them)?

Required Readings:

1) Emma Anderson, "Pilgrims' Presence: Catholic Continuity in Quebec," in *Everyday Sacred: Religion in Contemporary Quebec*. Montreal: McGill-Queen's University Press, 2017, p. 156-185 (**available as a Morisset e-book**).

2) Lena Gemzöe, "The Feminization of Healing in Pilgrimage to Fátima," in Jill Dubisch and Michael Winkelmann, eds. *Pilgrimage and Healing*. Tucson: University of Arizona press, 2005, p. 25-48 (**available on Brightspace**).

3) John Eade, "Order and Power at Lourdes: Lay Helpers and the Organization of a Pilgrimage Shrine," in *Contesting the Sacred: The Anthropology of Christian Pilgrimage*. London: Routledge, 1991, p. 51-76 (**available on Brightspace**).

******Please note that there are NO CLASSES on Wednesday, February 17 or Friday, February 19, 2021 because of Winter Reading Week (Saturday, February 13 to Sunday, February 21, 2021 inclusively)******

SECTION IV: WHAT do Pilgrims do whilst onsite? (February 24-26, 2021)

Wednesday, February 24, 2021:

What I: Pilgrimage and Ritual

What do pilgrims *do* whilst onsite? What rituals are observable across traditions? How do such constants as the making of vows, prayer, song, parades, circumambulation or other meaningful movement, ritual re-enactments of significant events, myths, or stories, and the giving and receiving of significant objects differ between the pilgrimage traditions of different religions? **Reminder: Your Midterm Examination first writing assignment is due, via Brightspace, by midnight tonight.**

Required Readings:

Jean Dalby Clift and Wallace B. Clift, *The Archetype of Pilgrimage: Outer Action with Inner Meaning*. New York: Paulist Press, 1996, Chapter Four, "Some Common Motifs of Pilgrimage," p. 66-83 (**available on Brightspace**).

Friday, February 26, 2021:

What II: Getting Elemental: Water, Earth, and Blood

Pilgrimage can often involve the pilgrim's confrontation of elemental forces. Hajjis ritually re-enact their foremother Hagar's desperate search for water in the desert for herself and her child. Hindu pilgrims bathe themselves in the waters of a living goddess, the Ganges. Pilgrims to Lourdes drink and immerse themselves in the icy spring water of Lourdes in hopes of a miraculous healing. Earth, too, figures in many pilgrimage rituals. Pilgrims to the grave of Rose Prince, an Indigenous woman who died in 1949 near Fraser Lake, B.C. take soil

for use in healing rituals. Contemporary Goddess worshippers honour Mary Magdalene with offerings of their own blood in a cave she is believed to have inhabited in the hills of southern France.

Required Readings:

- 1) Colleen McDannell. *Material Christianity: Religion and Popular Culture in America*. New Haven, CT: Yale University Press, 1995, "Lourdes Water and Those who Used It," p. 142-162 (**available on Brightspace**).
- 2) Emma Anderson, "Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation," *Church History*, September, 2020, Volume 89, Issue 3 (**available as a Morisset e-resource**).
- 3) Anna Fedele. *Looking for Mary Magdalene: Alternative Pilgrimage and Ritual Creativity at Catholic Shrines in France*. New York: Oxford University Press, 2013, Chapter 5, "Celebrating Menstrual Blood," p. 145-189. (**available as a Morisset e-resource**).

SECTION V: WHY do they go? Pilgrim's Motivations (March 3-31, 2021)

March 3 and 5, 2021:

Why? To Seek Miracles and Healings, or to Give Thanks for Them

Without strong motivations, there would BE no pilgrimage. What impels people to visit shrines? Pilgrimage can be motivated by many factors, both sacred and secular. But the seeking of miraculous, supernatural intervention is common in all religious traditions. Roman Catholic shrines, particularly those dedicated to the Virgin Mary, have a particularly robust tradition of miracle and healing seeking. This section will explore pilgrims' longing for miraculous intervention and explore the complex differences between what pilgrims consider miraculous, compared with religious officials.

Required Readings:

- 1) Jean Dalby Clift and Wallace B. Clift, *The Archetype of Pilgrimage: Outer Action with Inner Meaning*. New York: Paulist Press, 1996, Chapter Three, "Why People Go," p. 42-62 (**available on Brightspace**).
- 2) "Introduction: The Anthropology of Pilgrimage" in Jill Dubisch and Michael Winkelman, eds. *Pilgrimage and Healing*. Tucson: University of Arizona press, 2005, p. ix-xxxvi (**available on Brightspace**).
- 3) Emma Anderson, "Healing and Ecclesial Response in Nineteenth-century Catholic France," in *Spiritual Healing: Science, Meaning, and Discernment*. Sarah Coakley, ed. Grand Rapids, MI: Eerdmans, 2020, p. 40-58 (**available on Brightspace**).
- 4) David Freedberg, *The Power of Images: Studies in the History and Theory of Response*. Chicago: University of Chicago Press, 1989, Chapter 7, "The Votive Image: Invoking Favor and Giving Thanks," p. 136-160 (**available on Brightspace**).
- 5) Find and watch the film *La Neuvaine* (2005, directed by Bernard Émond) in its entirety.

Wednesday, March 10, 2021:

Why? Because I Want to "Walk Where they Walked"

Often, pilgrims desire simply to be where their religious heroes were, to stand where they stood, to see what they saw, to walk where they walked. Christians visiting the 'Holy Land' often want to see the sites where their Savior was born, preached, and was executed. Muslims, on the Hajj, reiterate and re-enact central story from the lives of Abraham, making the past present. Mormon visitors to the church's many historical sites and pageants relive, in the here and now, the exploits and experiences of their long dead founders and prophets. This desire to "be there" can be envisioned as a kind of pedagogical exercise (e.g. like an ambulatory bible study) or can be seen as a powerful new way of connecting with these supernatural figures in the here and now.

Required Readings:

- 1) Hillary Kaell, *Walking Where Jesus Walked: American Christians and Holy Land Pilgrimage*. New York: New York University Press, 2014, "Feeling the Gospel: Evangelicals, Place, and Presence," p. 76-98 (**available as a Morisset e-book**)

- 2) Pnina Werbner, "Sacrifice, Purification, and Gender in the Hajj: Personhood, Metonymy, and Ritual Transformation," in *Hajj: Global Interactions through Pilgrimage*, ed. by Luitgard Mols and Marjo Buitelaar. Leiden: Sidestone Press, 2015, p. 27-38 (**available on Brightspace**).
- 5) Please access and watch Episode 3 of *Sacred Journeys with Bruce Feiler, Jerusalem*, 2014 (**available as an e-resource of Morisset**).

Friday, March 12 and Wednesday, March 17, 2021:

Why? As a Way of Mourning a Serious Loss

Pilgrimage can be a way of reckoning with enormous losses in life, such as the traumatic death of a loved one. Some pilgrims also brave long journeys on foot as a way of coming to terms with divorce, job loss, aging, or illness. Such pilgrimages can also provide the time, space, and solitude for individuals struggling to access their lives and go in a new direction in the aftermath of bereavement, addiction, trauma, or the consequences of poor personal decisions. **Reminder: Your second assignment is due, via Brightspace, by midnight tonight (March 17, 2021).**

Required Readings:

- 1) Catrien Notermans, "Loss and Healing: A Marian Pilgrimage in Secular Dutch Society," in *Ethnology*, 2007, Volume 46 #3, p. 217-233 (**available as an e-resource of Morisset Library**).
- 2) Watch the film *The Way* (Emilio Estevez, director, feature film, 2010, in its entirety: **available as an e-resource of Morisset Library**).

Friday, March 19 and Wednesday, March 24, 2021:

Why? To Create Community and Seek Closeness with One's Fellow Believers

One of the most frequently cited motives for participating in pilgrimage is the desire to become closer both to one's fellow believers and, through them, to God. The Turners, famous anthropologists, famously suggested that the often difficult, extraordinary conditions of pilgrimage created a feeling of equality, good-will, and strong solidarity that he dubbed *communitas*. This week, drawing chiefly the examples of the Hajj, Islam's mandated pilgrimage experience, and of a Canadian pilgrimage centre in Midland, Ontario, we will explore the effects of divine encounter and reinforced community spirit.

Required Readings:

- 1) Simon Coleman and John Elsner, *Pilgrimage: Past and Present in the World Religions*. Cambridge: Harvard University Press, 1995, "The Centre in the Desert: Muslim Pilgrimage to Mecca," p. 52-73 (**available on Brightspace**).
- 2) Huseyin Yagmur, *Pilgrimage in Islam: A Comprehensive Guide to the Hajj*. Somerset, NJ: The Light, 2006, "Why Do Believers Go on the Hajj?" p. 13-32 (**available on Brightspace**).
- 3) Michael Wolfe, ed., *One Thousand Roads to Mecca: Ten Centuries of Travelers Writing about the Muslim Pilgrimage*. New York: Grove Press, 1997, "Malcolm X, United States, 1964," p. 486-503 (**available on Brightspace**).
- 4) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge, MA: Harvard University Press, 2013, "A Real Party," p. 333-348 (**available as a Morisset e-book**).
- 5) Please access and watch Episode 4 of *Sacred Journeys with Bruce Feiler, Hajj*, 2014 (**available as an e-resource of Morisset**).

Friday, March 26, 2021:

Why? To Seek Spiritual Cleansing and Express Penitence for Wrongdoing

Particularly in the past, long before modern transportation infrastructure, pilgrimage involved confronting physical dangers and suffering (so much so that some medieval Europeans were "sentenced" to pilgrimage, as opposed to jail). While some contemporary pilgrimages deliberately downplay privation, others embrace the inevitable suffering that comes with walking tens (or even hundreds) of kilometers in rugged conditions (the Pilgrimage of Reparation) or, whilst at the site, engage in sleep deprivation, fasting, and other penitential actions (St. Patrick's Purgatory). Such pilgrims often act in the belief that their voluntarily assumed deprivation

and pain will bring lasting spiritual benefits for themselves, their families, their communities, and for the society as a whole. Others, particularly Hindu pilgrims, seek purification and release through literal bathing away of their sins and the release of their loved ones into the immaculate arms of a loving goddess, the Ganges.

Required Readings:

- 1) Rosemary Mahoney, *The Singular Pilgrim: Travels on Sacred Ground*. Boston: Houghton Mifflin, 2003, Chapter Six, "Saint Patrick's Purgatory," p. 335-339, 347-373, 381-404 (**available on Brightspace**).
- 2) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge: Harvard University Press, 2013, "Children's Crusade," p. 317-333 (**available as a Morisset e-book**)
- 3) Knut A. Jacobsen, *Pilgrimage in the Hindu Tradition: Salvific Space*. London: Routledge, 2013, "Contradictions and Challenges," p. 146-170 (**available on Brightspace**).
- 4) Watch the film *Wild* (directed by Jean-Marc Vallée, 2014, **available as an e-resource through Morisset**) in its entirety.

Wednesday, March 31, 2021:

Why? "Because it is There:" Curiosity and the Desire to Understand

Perhaps pulled by what one scholar dubbed the "spiritual magnetism" of pilgrimage sites, some visitors cite simply curiosity as their primary motive in visiting. Once there, these tourists/pilgrims can experience diverse reaction: from repulsion to attraction, disinterest to a strong inclination to participate in the site's rituals, or to create their own.

Required Readings:

- 1) Simon Coleman, "Putting it all Together Again: Pilgrimage, Healing, and Incarnation at Walsingham," in Jill Dubisch and Michael Winkelmann, eds. *Pilgrimage and Healing*. Tucson: University of Arizona Press, 2005, p. 91-110 (**available on Brightspace**).
- 2) Sarah Bill Schott, "Pilgrimage, Seekers, and History Buffs: Identity Creation through Religious Tourism," in *On the Road to Being There: Studies in Pilgrimage and Tourism in Late Modernity*, ed. William Swantos. Leiden: Brill, 2006, p. 297-326 (**available as an e-book from Morisset**).

*******Friday, April 2, 2021 is Good Friday – no class or office hours*******

SECTION VII: THE DARK SIDE OF PILGRIMAGE (April 7-13, 2021)

Up to this point, the course has journalistic approach to the study of pilgrimage across time and space, exploring the "who, what, when, where, how, and why" of pilgrimage. This final section of the course will chart the "dark side" of pilgrimage: exploring how religious journeying can act to activate hatred and resentment of other religious groups, how it can lead to economic exploitation of pilgrimage and the degradation of sacred sites, and how it can advocate a politics of "blaming the victim" when the miracles it promises do not appear.

Wednesday, April 7, 2021:

The Creation of "Us" and "Them"

Victor Turner's influential concept of *communitas* (the sense of love, reverence, and respect for all of humanity that he characterizes perhaps the most important by-product of the pilgrimage experience) has arguably so dominated the study of pilgrimage as to obscure its very real dark side. Even as participating in a pilgrimage can produce a heightened sense of "us," it can also sharpen perceptions of "them" – those outside the magical circle of participation and affiliation. Sometimes, pilgrimage has worked insidiously to create fear and hatred, as well as love and respect.

Required Readings:

- 1) Jean Dalby Clift and Wallace B. Clift, *The Archetype of Pilgrimage: Outer Action with Inner Meaning*. New York: Paulist Press, 1996, Chapter 6, "The Shadow Side of Pilgrimage," p. 113-127 (**available on Brightspace**).

2) Mitchell B. Merback, *Pilgrimage and Pogrom: Violence, Memory, and Visual Culture at the Host-Miracle Shrines of Germany and Austria*. Chicago: University of Chicago Press, 2012, p. 1-13, 25-31(**available on Brightspace**).

3) Patricia Healy Wasylw, *Martyrdom, Murder, and Magic: Child Saints and their Cults in Medieval Europe*. New York, Peter Lang, Chapter 7, “Sacred Passions: William of Norwich and the Origins of the Ritual Murder Accusation,” p. 107-120 (**available as a Morisset e-book**).

Friday, April 9, 2021:

The Spectre of Commercialization

A frequent criticism of pilgrimage shrines is their commercialism. Critics charge that spiritual sanctuaries like Lourdes can often devolve into tacky tourist hubs hawking cheap, ugly, massed-produced souvenirs, and arguing that being in such places can often be spiritually unedifying. This class considers the truth of such charges, explores the long history of interdependence between economics and spirituality, and entertains alternative interpretations of supposedly “tacky” spiritual tokens.

Required Readings:

1) Ian Reader, *Pilgrimage in the Marketplace*. New York: Routledge, 2014, “Scrolls, Singing Toilet Paper Rolls, Martin Luther’s Socks and Other Sacred Goods of the Marketplace,” p. 141-168. (**available on Brightspace**).

2) Suzanne Kaufman, *Consuming Visions: Mass Culture and the Lourdes Shrine*. Ithaca, NY: Cornell University Press, 2005, “Introduction: Religion and Modernity: Pilgrimage to Lourdes” p. 1-15, “Remaking Lourdes,” p. 32-61 (**available on Brightspace**).

Tuesday, April 13, 2021 (today we follow the Friday course schedule):

Disappointment, Letdown, and Unfulfilled Promises

As well as having the potential to generate fear and loathing of religious “others,” pilgrimage also has a “dark side” for individual participants. What happens when miracles don’t occur? How is this to be explained theologically? By self-blame (I didn’t pray hard enough, I am not a good enough person to deserve a miracle)? By “God acting in mysterious ways? What happens when there is no divine revelation, or real *communitas*? Negative pilgrimage experiences, arguably, can weaken rather than strengthen religious faith.

Required Readings:

1) Rosemary Mahoney, *The Singular Pilgrim: Travels on Sacred Ground*. Boston: Houghton Mifflin, 2003, “Lourdes,” p. 50-73 (**available on Brightspace**).

2) Sean McLoughlin, “Performing Islamic Script: Sacred Place, Liminality, and Communitas,” in *Hajj: Global Interactions through Pilgrimage*, ed. by Luitgard Mols and Marjo Buitelaar. Leiden: Sidestone Press, 2015, p. 49-61 (**available on Brightspace**).

3) Please find and watch the 2009 movie, *Lourdes*, directed by Jessica Hausner, in its entirety.

******Please remember: Your Take-Home Final Examination is due, via Brightspace, by midnight on April 21, 2021******

Appendix of Student Responsibilities and Student Services:

Regulation on Plagiarism and Academic Fraud

Academic integrity means being responsible for the quality of your work, preparing it honestly and respecting the intellectual community you are part of as a student. It is a core value in all scholarly work.

Academic fraud refers to “an act by a student that may result in a false academic evaluation of that student or of another student” ([Regulation 14 - Academic Fraud](#)). Here are some examples:

- Submitting work prepared by someone else or for someone else
- Using work you have previously submitted for another course, without your professor’s permission
- Falsifying or making up information or data
- Falsifying an academic evaluation
- Submitting work you have purchased on the Internet
- Plagiarizing (see below) ideas or facts from others

Plagiarism means using words, sentences, ideas and facts you have gotten from others and passing them off as yours, by failing to quote or reference them correctly. Plagiarism comes in many forms, including the following:

- Failing to place words or sentences you have taken from other authors in quotation marks (“...”)
- “Copying and pasting” information found on the Internet without providing a reference
- Translating texts without providing a reference for their sources
- Not providing a reference for a paraphrase or a summary

Academic integrity is a value that is fundamental to all scholarly activity. Every member of the University community has the moral obligation to learn and share knowledge with honesty and integrity. Students should be proud to show their diploma, knowing that they’ve earned it honestly and by respecting the principles of academic integrity.

<http://www.uottawa.ca/vice-president-academic/academic-integrity>

Academic regulation 14 - Academic fraud and other information

<http://www.uottawa.ca/administration-and-governance/academic-regulation-14-other-important-information>

Free Services Available to Students

Arts Bistro – Technical Help

Do you need technical help related to our class? Password help? Help with Brightspace? Help uploading an assignment or accessing your exam? Please visit the Virtual Help Desk where tech support is waiting to help you. Please visit Arts Bistro and click on Help Desk.

<https://arts.uottawa.ca/en/arts-bistro>

Student Mentoring Centre - Faculty of Arts Academic Support

Run by the Faculty of Arts - meet with a mentor, take workshops, get involved in university life. Visit the website for info on writing, studying, time management, and many other helpful and fun topics.

<http://arts.uottawa.ca/en/mentoring>

Writing Centre - Faculty of Arts Academic Support (Service in English only)

During the fall and winter terms, graduate assistants from the Department of English are on hand to assist students with everything from style to grammar and the structure of their writing assignments. In addition, computerized dictionaries and databases complement the Centre's small library of print material. Internet access is restricted to academic learning activities only.

<http://arts.uottawa.ca/writingcentre/>

**** For service in French, see SASS Centre d'aide à la rédaction**

<http://sass.uottawa.ca/fr/redaction>

SASS - Student Academic Success Service

A free network of services and programs designed to give you the tools and information you need to succeed. From their website you can access the *Aboriginal Resource Centre, Academic Writing Help Centre, Access Service, Mental Health & Wellness, Counselling and Coaching Service* and *Mentoring*.

<http://sass.uottawa.ca/en>

Academic Essentials

Information on everything you need to do throughout your studies is available on this webpage – admissions, events and activities, fees, student guides, deadlines, financial aid and much more.

<http://www.uottawa.ca/strategic-enrollment-management/>

Good2talk

Fee, **confidential and anonymous** helpline providing professional counselling on any issue, and information and referrals for mental health, addictions and well-being to post-secondary students in Ontario, 24/7/365

<http://www.good2talk.ca/> or 1-866-925-5454

Sexual Violence: Support and Prevention

The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment or online harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance and providing for a procedure to report an incident or make a complaint.

www.uOttawa.ca/sexual-violence-support-and-prevention