What is Pilgrimage?
Exploring the Boundary between the Religious and the Secular
CSEM 23101 (section 2)
Flanner Hall 725

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Irish fans on gameday at Notre Dame Stadium
Muslim pilgrims on hajj in Mecca

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COURSE DESCRIPTION
We start—and end—this interdisciplinary College Seminar by talking about game day at Notre Dame Stadium. We do that to tackle some big questions. We start by asking if our football stadium is a shrine and if travel there is a pilgrimage. We do that to think about sacred spaces and sacred journeys and ask a really big question: What is religion? Or, to put it differently, what is the boundary between the religious and the secular? Mirroring what we’re studying, we set out on an intellectual journey. Using one Latino Catholic pilgrimage site in New Mexico to orient our discussion in the first weeks, we begin by thinking about the meaning of key terms—including religion, shrine, and pilgrimage. To get our bearings, we consider some leading theories of pilgrimage and some influential ways of studying it in the humanities, arts, and social sciences. Then we turn to several case studies. We first consider Japan and analyze one of the most important Buddhist pilgrimage sites there. Next we shift our focus to Islam and consider the traditional pilgrimage to Mecca, including Malcolm X’s famous account of his journey to the holiest Muslim site. Next we focus on another Christian site, a Cuban American shrine in Miami dedicated to Our Lady of Charity. To complicate and deepen our lively conversation about religion in general and pilgrimage in particular, in the last section of the course we consider virtual, figurative, and pop culture journeys, including literary journeys in classic texts like John Bunyan’s Pilgrim’s Progress, online pilgrimages to virtual sites, a cross-country motorcycle pilgrimage to Washington’s Vietnam War Memorial, and fan travel to Elvis Presley’s home. We use those diverse examples to ask about the boundary between the religious and the non-religious, between pilgrimage and tourism. Like most pilgrims, in the last class session we return home, and go back to Notre Dame stadium, and ask what all our intellectual itinerary has taught us—about religion and the study of religion, about ourselves and the road we’ve traveled together.

TEXTS

Ian Reader, Making Pilgrimages: Meaning and Practice in Shikoku (University of Hawaii Press, 2006).

GRADING:
As with other College Seminars, two-thirds of your final grade will be based on your performance in oral communication, but to acknowledge and accommodate different learning styles the forms of assessment will vary. After you graduate you might need to be accomplished at multiple tasks—individual oral presentations, one-on-one interviews, small-group interactions, and larger group participation—and this course rewards you for refining your skill in those modes. You also will be asked to demonstrate skill in active listening, since effective communication depends on it. So that you know what is expected of you, and to reduce your worry, I will hand out rubrics for each oral communication assignment, descriptions of the criteria I will use to assess your performance. Further, persuasive speaking depends on both some basic knowledge of the issue at hand, in this case the various pilgrimages, and an ability to express your ideas clearly in writing. So we will have a few low-risk but high yield quizzes and out-of-class brief essays that you will present orally to your classmates.

1) An Intellectual Journal (15%), a written and oral assignment: Travelers often keep a journal to record their thoughts along the way. We’ll do the same. This assignment encourages you to keep up with the reading, enlivens class discussions (since more students will have read the assignment and can share what they wrote), and offers a forum to record your responses to the readings, thereby personalizing the course and, at the same time, sharpening your skills in thinking critically, writing fluidly, and—since you’ll share what you’ve written with your classmates during our discussions, speaking persuasively; 2) Three Feedback Pauses: (15% each), which combine written and oral performance: a short in-class multiple-choice quiz, which is discussed in Learning Groups, and a take-home interpretive response (approximately 500 words or five minutes) that you will present to your group and the class. Before each Feedback Pause I will post a study guide. That guide will list the take-home interpretive question and the key terms that will help you study for the multiple-choice quiz. (You also can use your Learning Groups to help study for the quiz and prepare for the oral responses.) Feedback Pause #3 will be given during the Final Exam period on Wed. Dec. 18th at 10:30-12:30; the quiz portion will be cumulative, but focus more on the final section of the course, and the essay portion will ask you to answer the course’s central question—what is the boundary between the religious and the secular?—by creating and defending your own definition of pilgrimage, shrine, or religion. 3) One formal Individual Oral Presentation of 15 minutes (20%). This assignment will be your interpretation of a site of your choosing, one we’ve read about or one we haven’t—a religious, secular, or quasi-religious site. That site might be a traditional shrine, a tourist destination, a sports arena, a celebrity grave, a literary text—or other media such as web pages, social media, or computer games. 4) Regular and informed Class Participation during discussions of the whole class (10%). I will assess your performance in our class sessions in terms of three factors—regular attendance (how often you attended class), the quantity of participation (how often you contributed), and the quality of comments (whether your comments or questions showed an engaged reading of the assigned texts; whether your remarks and questions were lucidly presented, demonstrated active listening, and advanced the conversation); 5) Small Group Performance (10%): Learning Groups will be formed to help students acquire knowledge and refine skills in oral communication. (I encourage you to share your documents using Google Docs, or some other collaboration tool.) Your participation will be evaluated by you, me, and the other members of your Learning Group. The peer evaluation form, which does not ask students to assign a grade but just assess the effectiveness of their classmates’ participation, will be posted at the start of the semester under “Assignments,” so you know the criteria for assessment. You will evaluate yourself and every other member of your group and hand in those evaluation forms during the Final Exam period.

Because it is less common, the Intellectual Journal assignment requires a bit more explanation: This assignment encourages you to keep up with the reading, enlivens class discussions (since more students will have read the assignment), and offers a forum to record your responses to the readings, thereby personalizing the course and, at the same time, sharpening your skills in thinking critically and writing fluidly. You also can try out your ideas for your Feedback Pause essays. Journal entries can be typed or hand-written
(only if your penmanship is good). They should be approximately 250 words, or one typed double-spaced page. When I return them to you (within 2 class sessions), please collect them all. On the last day of class you will turn in the whole journal. Please staple the entries or put them in a thin paper folder. The journal entries are due at the start of class on the day that the reading is assigned. No exceptions. These cannot be turned in later. There is no way to make up for lost work in this project, although you will notice that for a few class sessions I include some optional readings that are listed as an opportunity for “Going Beyond.” You may submit a journal entry on one of those readings as well. Each entry should (1) either quote or summarize one passage in one assigned text for that one day and (2) record your reflections on the reading. Each entry should engage one idea in the text in some direct and thoughtful way. These entries will be graded as either acceptable (check) or unacceptable (minus). A check means that you handed it in on time and followed the instructions fully. I do not grade the journals for thesis, style, or grammar. You control how well you do on this journal assignment since your grade is determined by how many acceptable journal entries you submit (those with a check, that is). There are 24 class sessions in which you might turn in a journal entry. There are several mandatory journal entries, including the last class session. Mandatory entries count toward the total, too. (If you don't turn in a mandatory journal entry, I will subtract one-half of an entry from the total number of entries you have accumulated.) Here is the scale, listing the number of acceptable entries and the corresponding letter grade: A+=18; A=17; A-=16; B+=15; B=14; B-=13; C+=12; C=11; C-=10; D+=9; D=8; D-7; F=6 or fewer entries.

Grades for all assignments and the final course grade may include plus and minus, and the scale is as follows: A+=98-100; A= 93-97; A-=90-92.

Student Learning Goals
I hope that by the end of the course you will have increased your knowledge and refined your skills in the following ways:

1) KNOWLEDGE
   a) About Pilgrimage: Given multiple-choice questions about pilgrimage sites, the student will be able to recall information about the sites’ history and the pilgrims’ beliefs and practices.
   b) About Theories: Given multiple-choice questions about theories and definitions (of religion, pilgrimage, and shrines) the student will be able to recognize those theories and definitions and apply them to familiar and unfamiliar cases, including complicated cases that raise questions about the boundary of the religious and the secular.

2) SKILLS
   a) Critical Thinking: Given an opportunity in the mandatory journal entry, final essay, and last class session, the student is able to revise or create a definition of “pilgrimage”—and, therefore, “religion”—and to clearly describe and effectively defend that definition by citing relevant evidence and anticipating reasonable objections.
   b) Writing: Given the opportunity in an out-of-class Feedback Pause essay, the student will be able to clearly formulate and effectively support an interpretation of a particular pilgrimage or tourist site, where “effectiveness” means being able to meet the criteria outlined in the essay rubric posted to the Sakai site.
   c) Listening: Given the opportunity to demonstrate skill in active listening in in-class exercises and Learning Group interactions, the student is able to effectively represent the emotion and content of what a classmate has said, according to the report of the speaker, the judgment of Learning Group members, and the observation of the instructor.
   d) Speaking: The student demonstrates skill in four modes of oral communication:
      1) Given the opportunity to make a twenty-minute formal presentation to the class, the student is able to do so effectively, where that means meeting all the criteria on the rubric for individual presentations.
2) Given the opportunity to conduct interviews at a field site of the student’s choice, a pilgrimage or tourist site, the student is able to give an oral summary and written record of the results.

3) Given the opportunity to communicate in a small group, the student is able to participate effectively, as judged by Learning Group members’ reports on the Peer Evaluation Form submitted during the final examination period.

4) Given the opportunity to discuss issues with the full class, the student is able effectively participate, where that means meeting the three criteria described above for class participation.

Class Procedure
This class emphasizes reading, writing, and discussion. I expect you to read the assignment before class and to come prepared to discuss it with your Learning Group and the full class. As you prepare for class, you might start by reading the “Study Questions” listed on the syllabus. That will help you know what to look for in the assigned texts. You also should notice the “focus readings” for each session, the portion of the assigned reading that is most important. That will help since the reading is a bit longer on some days. We will begin each class with “Stupid Question Minute,” a time when you can feel free to ask questions that arose for you as you did the assigned readings. Obviously, I don’t think any questions are stupid. So please use this as a way to ask about what you do not understand from the readings or from the previous class.

After Stupid Question minute, the students will determine how much more orientation they need to the day’s reading, and I will say more or less, referring to the “orientation outlines” posted to the Sakai site for many class units, usually posted at least 24 hours before class time. We will spend most of our time discussing the assigned readings for the day, especially one of the “focus readings.” Finally, we will view a number of videos, DVDs, and web pages since I think this will make the material more vivid for you.

Attendance Policy: As the Grading section above points out, class participation is important. For that, of course, attendance is crucial. You can’t be a brilliant participant if you’re not there. Attendance is one of the three factors that I will consider in assigning your total class participation grade. You are allowed one unexcused absence without penalty. (I also will not count official Notre Dame absences for which you give me a note.) But I will subtract five points (from a total of 100 points) for each unexcused absence after the first one. (I should add, however, that you should not come to class when you are ill.) If you have questions about this policy, please feel free to ask me at the start of the semester.

Inclusive Classroom: The University of Notre Dame is committed to social justice. I affirm that commitment and try to maintain a positive learning environment based on open communication, mutual respect, and non-discrimination. In this class we will not discriminate on the basis of race, sex, age, disability, veteran status, religion, sexual orientation, color or national origin. Any suggestions as to how to further such a positive and open environment will be appreciated and given serious consideration.

Honor Code: Notre Dame students are expected to abide by Academic Code of Honor Pledge: “As a member of the Notre Dame community, I will not participate in or tolerate academic dishonesty.” Please familiarize yourself with that code: see http://honorcode.nd.edu/. So the graded work you do in this class must be your own. Violations include, but are not limited to, sharing quiz answers with others, changing your quiz grade or that of another student, and using books or notes while taking the quiz. As you study for quizzes and prepare for essays, collaboration among students, including members of your Learning Group, is encouraged; but you should be guided by the principle of reciprocity, with each student both giving and receiving aid. Further, in the case where you collaborate with other students make sure to fairly attribute their contribution to your project by citing that clearly. If you have any questions about what constitutes dishonesty, please see the Honor Code web page or ask me.

Contacting Each Other: I want to make sure that I do everything possible to help you learn. If you cannot make office hours, please contact me so we can set up another time to meet. You can reach me by email, but please give me 24 hours to respond to you during the week. I do not usually check email on weekends or holidays, though I sometimes do. I will communicate with individual students and the full
class by email too, so please do check email regularly. If I need to communicate with you, I will email the
class and/or post a message to Sakai. Check both regularly. Please do not leave phone messages for me at
my office phone, since I do not check those regularly. If you need help before an assignment, please plan
ahead: unless there is a personal emergency (your printer breaking does not count) please do not email me
with questions the night before an assignment is due.

**Accommodations: Documented Disability**
If you require special accommodations, please obtain a letter or form that documents your disability.
Present the letter to me at the beginning of the semester so we can privately discuss the accommodations
you need. No later than five business days before an exam, you should remind me of any testing
accommodations you will need. A few related guidelines:

- Please notify me as quickly as possible if the material being presented in class is not accessible
  (e.g., DVDs or videos need captioning, online course readings are not readable for proper
  alternative text conversion, etc.).

- Please notify me as early in the semester as possible if disability-related accommodations might be
  required for anything else.

**Religious Holidays**
Please notify me of your pending absence at least fourteen days prior to the date of observance of a
religious holy day. If you must miss a class, an examination, an assignment, or a project in order to observe
a religious holiday, I will give you an opportunity to complete the missed work within a reasonable time
after the absence.

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**SCHEDULE OF CLASSES AND ASSIGNMENTS**

**Setting Off**

1 Tu 8/27: Introduction to the Class: A Pilgrimage to Notre Dame Stadium?

2 Th 8/29: Defining Terms and Identifying Issues: What Is the Boundary between the
“Religious” and the “Secular”?  

    **Reading:** (1) *The Notre Dame Alumnus*, Vol. 9, No. 9, May 1931 (issue on the death of Knute
Rockne). Please read the following brief pieces there: 291-293 (“Rockne’s Death Shocks Nation”), 299-
Then scan that issue for one more telegram, letter, sermon, or newspaper article that you find especially
relevant as we think about whether Knute Rockne is an American saint and travel to Notre Dame Stadium
is a pilgrimage. Be prepared to tell the class about the piece you found significant. (2) Two-page sheet that
collects some “Definitions of Religion.” It is posted to Sakai under “assigned readings” in Resources.

    **Focus Reading:** Handout on “Definitions of Religion.” The required pieces in *The Notre Dame Alumnus.*

    **Study Questions:** We are asking a few basic questions today: *What is religion? How do we study
religion? What is religion and what does it do? What is the basic analogy each theorist uses: is religion like
a drug, an illness, or something else? What are the possible implications of defining religion that way? What
is ruled in and ruled out? Who loses and who wins? What evidence do you find in the *Notre Dame Alumnus*
issue about Knute Rockne that might help you think about whether or not travel to Notre Dame Stadium is
religious practice?*

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**GOING BEYOND:** Tweed, *Crossing and Dwelling*, chp. 2. (On reserve in the library.) If
you read that chapter, relax. You don’t need to remember all those definitions. Just think
about the broader issues: How have theorists defined religion? Which metaphors have
they employed? Which definition seems best to you? Why?

**Getting Our Bearings:**
Theoretical and Methodological Perspectives on Pilgrimage

   Techniques and Active Listening (Guest: Dr. Nicolette Manglos, Center for Religion and Society)
   
   Reading: 1) On active listening: A one-page overview: “Reflective
   Listening,” adapted from Motivational Interviewing materials by David B. Rosengren, Ph. D. and
   from Motivational Interviewing by Miller & Rollnick, 1991); For fun, please also watch the short
   clip from Everybody Loves Raymond: [http://www.youtube.com/watch?v=aP55nA8fQ9I](http://www.youtube.com/watch?v=aP55nA8fQ9I). 2) On
   Interviewing: (1) “Top Ten Interviewing Tips.” (2) A selection from Robert Stuart Weiss,
   *Learning from strangers: the art and method of qualitative interview studies* (New York: Free
   Press ; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International,
   1994), 78-106. Also, please come to class ready to discuss the two interviews you conducted at
   the Notre Dame Stadium, the Grotto, the Basilica, or some other site that you consider worthy of
   attention as we wonder about the boundary between the secular and the religious. (Note: We will
discuss how to give an oral presentation later in the semester as well.)

4. Th 9/5: A Thematic Focus for the Course: Analyzing Shrines and Pilgrimages
   (VHS: *The Shrine*. [1990] 46 minutes; V04170; streamed on Sakai)
   
   Reading: 1) Thomas A. Tweed, “Shrine” and “Pilgrimage” in Wade Clark Roof, ed.,
   *Contemporary American Religion*. 2) Ramón Gutiérrez, “El Santuario de Chimayó” in Feasts and
   also the web page “Welcome to El Santuario de Chimayo”:
   
   Focus: Gutiérrez.
   
   Study Questions: Why do pilgrims go to Chimayó? How and when
did it become a holy site? Also, begin thinking about the central questions we
will explore in this course: How is “pilgrimage” distinguished from other kinds
of religious travel, including tourism? Start thinking about something we will
ponder all along: what do we learn about religion by looking at pilgrimage?

Tu 9/10: Applying Interpretive Models: Doing (Local, Regional, and
   Transnational) Historical Analysis
   
   Indians’ early presence), 85-89 (on 19th century tourism in the town and pilgrimage to the *santuario*),
   181-212 (oral history of 20th century religious life—Indian, Catholic, and Presbyterian—in the town of
   Chimayó).
   
   Focus Reading: Usner, *Sabino’s Map.*
   
   Study Questions: Think about the local, regional, and transnational historical
context for the pilgrimage at Chimayó. How have the site and the pilgrimage changed over time? How did
it originate? What is it now? How did the local Indians view and use the site? How was it influenced by
Catholic and Indian practices in other places, like Guatemala? How is it like and not like the Christian
pilgrimages in medieval, early modern, and modern Europe?

GOING BEYOND: (if you want to know about the history of Christian pilgrimage):
(“Geographies of Sainthood: Christian Pilgrimage from the Middle Ages to the Present”).
6 Th 9/12: Applying Interpretive Models: Making Sense of Commonality in Shrines and Pilgrimage

*Mandatory journal entry due:* apply one of the readings for today to offer an interpretation of Chimayó—either use Turner to analyze the pilgrimage or use Eliade to analyze the shrine.


**Focus Reading:** Turner, 166, 169, 182, 195-96, 202, 223-225. Eliade, 26, 63.

**Study Questions:**
- How does Turner interpret pilgrimages? What are the stages of a pilgrimage? What is liminality? What is communitas? How does Eliade interpret sacred space? For Eliade, are sacred spaces created or revealed? What is a *heirophany*? How would applying each of these theorists lead to different interpretations of Chimayó?

7 Th 9/17: Applying Interpretive Models: Making Sense of Contestation in Shrines and Pilgrimages

*Mandatory journal entry due:* apply one of the readings for today to offer an interpretation of Chimayó: either use Eade and Sallnow or Coleman and Elsner to analyze the pilgrimage. Or you can use Chidester and Linenthal to analyze space at the shrine.


**Focus Reading:** Eade and Sallnow, 2-3, 24-27. Chidester and Linenthal, 17-20. Coleman and Elsner, 202-213.

**Study Questions:**
- What are the differences between how Turner and his critics, Eade and Sallnow, understand pilgrimage? How do Coleman and Elsner challenge and refine Turner as well as Eade and Sallnow? What are the differences between Eliade and his critics, Chidester and Linenthal, in their understanding of sacred space? How would these divergent perspectives lead to different interpretations of Chimayó? Which interpretation seems more useful or satisfying? Why?

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**GOING BEYOND:** If you want to see how Coleman and Eade revised their thinking later: Simon Coleman and John Eade, ed., *Reframing Pilgrimage: Cultures in Motion* (2004), 1-25 (“Introduction: Reframing Pilgrimage”).

**Buddhist Pilgrimage**

8 Th 9/19: Introduction to Buddhism (DVD: *Buddhism: The Middle Way of Compassion* [1993] 25 minutes)


**Focus Reading:** Reader, chp 1.

**Study Questions:**
- What is Buddhism? What happens during the Shikoku pilgrimage? Who is Kōbō Daishi, and what does he have to do with the pilgrimage? How is the pilgrimage local, national, and transnational? What are Reader’s suggestions about how to study pilgrimage? How might Reader criticize Ramón Gutiérrez’s article on Chimayó?

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**GOING BEYOND:** If you want to learn more about Buddhism and miracles: George Tanabe, “The Founding of Mount Kōya and Kūkai’s Eternal Meditation,” in George Tanabe, ed.,
Religions of Japan in Practice, 354-59. (There is a tenth-century document on pages 356-59, with a brief introduction and explanation by Tanabe before that.)


Reading: Reader, Making Pilgrimages: Meaning and Practice in Shikoku, chp. 2.
Focus: Reader, chp. 2.

Study Questions: What are the different kinds of “landscapes” associated with the pilgrimage? What does Reader mean by the “emotional landscape”? How are artifacts associated with the pilgrimage? How is narrative associated with the pilgrimage? How do narratives, rituals, and artifacts make cognitive and emotional maps?

10 Th 9/26: Shikoku: Pilgrims, Motives, and Meanings at a Japanese Buddhist Pilgrimage

Reading: Reader, Making Pilgrimages: Meaning and Practice in Shikoku, chp. 3. Ian Reader, “Legends, Miracles, and Faith in Kōbō Daishi,” in George Tanabe, ed., Religions of Japan in Practice, 360-369. (This is a selection from an important seventeenth-century document, Account of the Merits of the Shikoku Pilgrimage, which includes miracle stories from pilgrims.)
Focus: Tanabe, ed., Religions of Japan in Practice, 366-369. And Reader, chp. 3

Study Questions: Who are the pilgrims who travel to Shikoku? Why do they come? How do they come? What do they do when they get there?

11 Tu 10/1: Shikoku: The Context, Recurrence, and Wider Significance of a Japanese Buddhist Pilgrimage

Mandatory Journal Entry Due Today: Applying one of the theorists we studied, including Reader, to the interpretation of one aspect of the pilgrimage to Shikoku.
Reading: Reader, Making Pilgrimages: Meaning and Practice in Shikoku, chps. 5 and 8, and the Conclusion.
Focus: Reader, Conclusion.

Study Questions: How has the pilgrimage been represented in post-war Japan? How has it been commodified? How is it like and not like tourism? Why doesn’t Reader want to distinguish “pilgrimage” and “tourism”? How have changes in communication and travel technology changed the pilgrimage? Why do some pilgrims come back more than once? How, if at all, does this revise our understanding of pilgrimage? What are Reader’s conclusions? Which features of pilgrimage have been overlooked by scholars, according to Reader?

12 Th 10/3: FEEBACK PAUSE #1 (quiz in class and take-home essay submitted)

**Muslim Pilgrimage**

**Reading:** Coleman and Elsner, *Pilgrimage*, chp. 3 (on hajj). Wolfe, *One Thousand Roads to Mecca*, ix-xiii (preface and general introduction); 3-9 (historical background on the medieval period); 51-67 (Ibn Battuta’s 1326 pilgrimage).

**Focus:** Wolfe, xiii-xxiv; 60-67 (Ibn Battuta’s travel from Damascus to Mecca)

**Study Questions:** What is hajj? Why do Muslims go on pilgrimage to Mecca? What do they do on the pilgrimage? How does Ibn Battuta describe the pilgrimage?

**14 Th 10/10**

**Hajj: Muslim Pilgrimage to Mecca in the Early and Mid-Twentieth Century (DVD: *Inside Mecca* [2003] 60 minutes)**

**Reading:** Wolfe, *One Thousand Roads to Mecca*, 321-27 (historical background on early 20th century, 1925-1933); 349-362 (Winifred Stegar, Australian convert, 1927); 433-39 (historical context for jet age pilgrimages); 441-454 (Hamza Bogary, Mecca, ca. 1947)

**Focus: Stegar.**

**Study Questions:** How has the hajj changed since Ibn Battuta’s journey? How is it the same? How was Stegar’s pilgrimage shaped by gender? How was it shaped by her status as a convert and an Australian? How did the hajj appear to Muslims, like Bogary, who lived in Mecca? What does his narrative reveal that others do not? How might Ian Reader interpret Bogary’s narrative?

**15 Th 10/15:**

**Hajj: Muslim Pilgrimage to Mecca in the Jet Age**

**Reading:** Wolfe, *One Thousand Roads to Mecca*, 455-485 (Jalal Al-e Ahmad, Iran, 1964); 486-503 (Malcolm X, United States, 1964). [If you are curious to see what Wolfe, the editor of the book, said about his own 1990 hajj, you could take a quick look at his narrative on pages 525-549.]

**Focus Reading:** Malcolm X.

**Study Questions:** How are these narratives of two pilgrimages in 1964 different? How are they similar? Why does Jalal Al-e Ahmad go on hajj? Why does Malcolm X? How are each affected by the experience? Would a Turnian interpretation of Malcolm X’s narrative be useful? Would it work for Jalal Al-e Ahmad’s account?

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**GOING BEYOND:** Other Muslim Pilgrimage: [DVD: *Pilgrimage to Karbala* (2007). Streamed on the Sakai site.]


**Study Questions:** Why do Shi’i Muslims visit shrines? Who are the shrines venerating? What functions do these pilgrimages perform? Some other Muslims have disagreed that these pilgrimages are appropriate? Who? Why? How might information about this shrine be relevant to Peace Studies or Political Science?

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**Christian Pilgrimage**

**16 Th 10/17:** Introduction to Christianity and Pilgrimage at the Miami Shrine


**Reading:** Tweed, *Our Lady of the Exile*, intro and chp 1.
Focus Reading: Chapter 1.

Study Questions: What is the history of devotion to Our Lady of Charity in Cuba? When and how did she become linked with Cuban’s shared sense of national identity? What was religion like on the island before the 1959 revolution? How did devotion change in exile? What was religion in Miami like when the Cubans arrived? How did the shrine come to be built and why did the clergy organize the ritual calendar according to the geography of the homeland, in terms of municipalities and provinces?

17 Tu 10/22: FALL BREAK: NO CLASS

18 Th 10/24: FALL BREAK: NO CLASS


Reading: Tweed, Our Lady of the Exile, chps 2 and 3.

The web page for the Shrine, Ermita de la Caridad, is in Spanish. If you don’t read Spanish, just look at the images: http://www.ermitalacaridad.org/index.htm. You could Google that site and use the English translation function. There is no official web page for the shrine in English, but there is a student project on Little Havana that includes some information about Cubans in Miami. Under “monuments” there is a page on the Shrine. See: http://www.education.miami.edu/ep/LittleHavana/index.html.

Focus Reading: chp 2.

Study Questions: Who goes to the Miami shrine? Why do they go there? What do they do there? In what ways are the meanings at the shrine contested? Is this a Catholic shrine or a Santería holy site? Does it matter?

20 Th 10/31: The Shrine of Our Lady of Charity: Ritual at a Catholic Pilgrimage Site

Reading: Tweed, Our Lady of the Exile, chps. 4, 6.

Focus: chp 6.

Study Questions: What do Cuban pilgrims share? How do pilgrims use religious practices to create their own sense of identity? How is this site like and not like the other Latino Catholic pilgrimage center we have studied (Chimayó)? How does it compare with Shikoku? What happens during the annual festival and, using one or more of the theories we have studied, how would you interpret those practices? Which theorist is most helpful for understanding practices at this Miami shrine? Why?

21 Tu 11/5: The Shrine of Our Lady of Charity: Artifacts at a Catholic Pilgrimage Site

Reading: Tweed, Our Lady of the Exile, chp. 5.

Focus: chp. 5

Study Questions: How do artifacts, including the building and the landscape, contribute to the meaning and function of the space? How do the artifacts situate the devotees in time and space? In what ways are the artifacts, such as the cornerstone and the mural, about crossing and dwelling? In what ways are the diasporic artifacts transtemporal and translocative?

§ GOING BEYOND: Do Protestants Pilgrimage to Sacred Sites?


Study Questions: Historically, Protestants have defined themselves in opposition to Roman Catholics, including Catholic images of saints and practices like pilgrimage, but have
some Protestants retained some concern for sacred artifacts and some interest in traveling to places deemed sacred? If Methodists do engage in pilgrimage, which kind of the several types do they embrace? In which ways is Benny Hinn’s “tour” of the “Holy Land” a pilgrimage? Or is it just tourism? Are there any relics? Are there sacred sites? Does he talk about it as pilgrimage.

22 Th 11/7: FEEDBACK PAUSE #2 (multiple-choice quiz and take-home essay submitted.)

**Literary, Virtual, and Pop Culture Pilgrimage?**

23 Tu 11/12: Literary Pilgrimage?: Pilgrimage as Trope in a Protestant and a Sufi Text

Reading: 1) Protestant Example: Selections from John Bunyan’s *The Pilgrim’s Progress from This World to That Which Is to Come* (1678), 9-14 (the author’s apology); 16-41 (starting the journey from the City of Destruction and through the Slough of Despond); 61-66 (Valley of the Shadow of Death); 82-92 (the wilderness and Vanity Fair); 140-149 (the journey’s end). 2) Muslim Example: An article with passages from a twelfth-century Islamic text by Rūzbihān, who takes *hajj* as metaphor: Carl Ernst, “Vertical Pilgrimage and Interior Landscape in the Visionary Diary of Ruzbihan Baqli.” *Muslim World* 88/2 (1998): 129-40.

Focus Reading: Bunyan, 17-22, 64-66, 142-49.

**Study Questions:** Why does Bunyan spend time in the introductory “apology” and the conclusion defending his choice to use figurative language, especially allegory and metaphor? What does this narrative tell readers about the nature of the path to salvation? What are the dangers along the way? What aid is available to Christian and to all travelers? Where does he start and what is the goal? Which paths are not helpful? What does he say about the Law or legalism as a path? What about Roman Catholicism and other non-Protestant faiths (see pages 65 and 85)? How does the Sufi mystic Rūzbihān use pilgrimage as metaphor? Does he make *hajj*, or the actual physical journey to Mecca, more or less important? Compare the Muslim text with Bunyan’s allegory. How are they similar? How is each distinct? Why do Bunyan and Rūzbihān refer to dreams? Can we go places in dreams that we cannot go in other states of consciousness? Where? For those interested in the natural and behavioral sciences, how might neuroscience and cognitive science inform our thinking about all this?

24 Th 11/14: Virtual Pilgrimage?: Computer Mediated Communication and Muslim, Jewish, and Christian “Travel” to the Middle East: Mecca and Jerusalem


Please visit the following web pages: 1) Islam: For the *hajj*, see [http://www.channel4.com/culture/microsites/H/hajj/](http://www.channel4.com/culture/microsites/H/hajj/). Select the “Virtual Hajj.” Muslims also revere the Dome of the Rock in Jerusalem: [http://www.islamicity.com/Culture/MOSQUES/Jerusalem/DRockin.htm](http://www.islamicity.com/Culture/MOSQUES/Jerusalem/DRockin.htm). 2) Judaism: Go to this web page that allows Jews to visit the Kotel or Western Wall in Jerusalem. This site allows visitors to see a live video, take a virtual tour, or actually send a note that will be placed at the Wall: [http://english.thekotel.org/default.asp](http://english.thekotel.org/default.asp). 3) Christianity: For a virtual pilgrimage linked to a physical journey, with rosaries that touched sites along the way and were used for prayer at sacred sites, view this site by two Catholics who take pilgrims to Israel: [http://www.footprintsofgodpilgrimages.com/Default.aspx?tabid=80](http://www.footprintsofgodpilgrimages.com/Default.aspx?tabid=80). See also this other Catholic site that also promises to take you on a “virtual pilgrimage to the Holy Land”: [http://wordbytes.org/holyland/contents.htm](http://wordbytes.org/holyland/contents.htm). For a more interactive site, see “Mirezo,” which allows you (for a fee) to light a candle, say a prayer, and receive a personal blessing that you can watch live from the Annunciation Church in Nazareth: [http://www.mirezo.com/](http://www.mirezo.com/). Just for fun: try to find a better example of an interactive web page that allows for ritual practice.

Focus Reading: Campbell, 64-71, 83-85.

**Study Questions:** What is the difference between *online religion* and *religion online*, according to sociologist of religion Helland (his 2000 chapter makes that distinction)? What is the
difference between *religion online* and *religion offline*, according to media studies specialist Campbell? How does Campbell suggest we think our understanding of “religion” in light of computer mediated religious practice? What is so important about Jerusalem? What is the history of the place and of travel there? Why do Jews and Christians and Muslims want to travel there? In what sense and to what extent does computer mediated communication technology allow religious “travel” to the Holy Land? To what extent does it allow for a virtual pilgrimage to Mecca? What, if anything, is missing from the online hajj? What is missing from the online visit to the Western Wall? What is missing from the Christian “virtual pilgrimage to the Holy Land”? Do you think it is appropriate to talk about “virtual pilgrimage”?


25 Tu 11/19: Pilgrimage and Popular Culture: Celebrities as Saints?

**Reading:** A chapter by a ND American Studies professor that argues that Elvis is an American saint and that his former Tennessee home, Graceland, is a shrine: Erika Doss, “Saint Elvis” in *Elvis Culture: Fans, Faith, and Image* by Erika Doss, 69-113

The official web site for Graceland is: [http://www.elvis.com/](http://www.elvis.com/). On that site are lots of interesting things. For a video of the Candlelight Vigil during Elvis Week select “Graceland Tours” and then “Annual Events” to see a “Vigil Cast” of the recent event: [http://www.elvis.com/elvisweek/vigilcast/default.asp](http://www.elvis.com/elvisweek/vigilcast/default.asp).

**Focus Reading:** Doss, 69-76.

**Study Questions:** Is Elvis a saint? Is Graceland a sacred site? Is travel to Graceland a pilgrimage? Is *communitas* generated there, as Doss argues (90)? If this is not fully religious travel, what is it? Tourism? Something else? Which component of religion is missing? What sort of definition of *religion, shrine, and pilgrimage*, are you (and Doss) using to make your judgments about this place and these practices? Is it a religious, secular, or quasi-religious site?

GOING BEYOND: On John Lennon: See an article by a geographer that suggests that the memorial to John Lennon in Central Park is a place of “secular pilgrimage”: Robert J. Kruse II, “Imagining Strawberry Fields as a Place of Pilgrimage,” *Area* (2003) 35.2: 154-162. There is a web page about Central Park that offers some information about Strawberry Fields (google “virtual park”), but probably more useful is the page linked from a fan page about John Lennon that describes Strawberry Fields and activities there ([http://www.bugism.com/library/nyc-sf-dakota.html](http://www.bugism.com/library/nyc-sf-dakota.html)). On Selena: Doing an online search for the Tejana singer Selena Quintanilla Perez, *Mirador de la Flor*, the Selena Museum, or Selena’s funeral, find one web page that you think establishes clearly that she is *or* is not a saint and that one of those sites is *or* is not sacred—and that travel to one of those sites in Corpus Christi, Texas, is *or* is not pilgrimage. In other words, as Erika Doss does, take sides and find evidence that supports your position about Selena. Or find another celebrity that you think is a better example.

26 Th 11/21: Pilgrimage and Popular Culture: Athletes and Coaches as Saints?

**Reading:** 1) Selected readings about Notre Dame Stadium and Football. Specifics on the reading and the class to be announced later, as we plan this session together; 2) Joseph L. Price *From Season to Season: Sports as American Religion* (2004), 171-184 (“The Final Four as Final Judgment: The Religious and Cultural Significance of the NCAA Basketball Championship”); and “The Super Bowl as Religious Festival.”

27 Tu 11/26: Field Research and/or Archival Research: Studying Your Pilgrimage Site
Reading: The student does archival research and/or uses library resources and online sources relevant to their chosen site. ND librarians stand ready to help with your project research, as we will note in class.

28 Th 11/28: THANKSGIVING: NO CLASS

29 Tu 12/3: Student Oral Presentations

30 Th 12/5: Pilgrimage in Popular Culture: Soldiers as Saints?
(DVD in class: The Long Ride Home: Run for the Wall [2006])
Reading: 1) Jill Dubisch and Raymond Michalowski, Run for the Wall: Remembering Vietnam on a Motorcycle Pilgrimage (2001): 1-22. 2) An example that raises questions about whether some civic sites, like war memorials in the nation’s capital, can function in some ways like pilgrimage centers: Two letters, one written by a mother of a fallen soldier and left at the Vietnam War Memorial in Washington, and the other the last letter home by the son who died, Roger A. Dixon, Private First Class (1948-1969), who is remembered on Panel 34 West of the Memorial: Laura Palmer, ed., Shrapnel in the Heart: Letters and Remembrances from the Vietnam Veterans Memorial (1987), 142-146.
Focus Reading: Dubisch and Michalowski.

Study Questions: Is this journey by motorcycle a pilgrimage, as the authors suggest? If so, which kind of pilgrimage? How is the Wall like Lourdes and other healing shrines? What is it not the same?

GOING BEYOND: A chapter that considers whether the Alamo in San Antonio is a religious site: Thomas S. Bremer, Blessed with Tourists: The Borderlands of Religion and Tourism in San Antonio, 35-61

31 Tu 12/10: Student Oral Presentations

Coming Home

32 Th 12/12: Pulling it all together: Summary of the Course
Mandatory final journal entry. Complete journals due in class today.
Reading: Re-read all your journal entries. In this final synthesizing entry of 500 to 750 words please do the following: 1) offer your own definition of “pilgrimage” or “shrine”; 2) reflect briefly on how your own thinking has changed—or not changed—during the course.

Note: Feedback Pause #3 will be held during the assigned time during final exam period: Wed. Dec. 18th at 10:30-12:30. You evaluation forms for yourself and each other member of your Learning Group will be handed in at this time, when you submit your final essay.