



Online Academic Summer School 2020
SOAS University of London

Anthropology of Travel, Tourism and Pilgrimage
Course Handbook

Mode of Attendance: Full-time, Online

Duration: 2 weeks

SOAS Accredited: This course is worth 15 UK credits

Programme Description

In the present global Coronavirus pandemic, the tourism and hospitality industries are in deep sleep. At the same time, issues of climate change are pressing down on economies and societies everywhere: we are at a moment of profound change and re-thinking of the destination of ourselves, our societies and cultures, and the planet itself.

Hospitality, tourism, and pilgrimage are in the front line.

The course offers a wide range of theoretical and policy related approaches to travel, tourism, pilgrimage, and cultural heritage – incorporating reference to migration of all kinds and backed up by appropriate ethnographic/geographical examples from many parts of the world.

The course is taught over an intense two-week period. It is open to students/ participants from a variety of academic disciplines – anthropology, sociology, history, geography, development studies, international relations, art, music, and other disciplines in the Arts and Humanities. Participants with professional and more general experience and knowledge of the field are welcome.

This course consists of on-line presentations, seminars, readings, and discussions. It will offer a wide range of approaches and agendas (both theoretical and policy related) about tourism, pilgrimage, cultural heritage, and travel more generally – including references to migration (including migration of refugees).

The course will be conducted in an intense on-line environment. The course is open to students in a variety of disciplines including anthropology, sociology, history, geography, development studies, international relations, art – as well as disciplines in Art and Humanities more generally. Following the successful summer school held at SOAS last year (2019) we are embedding our mode of teaching within a rigorous and also homely intellectual framework that welcomes and encourages participants from all levels: undergraduate to post-doctoral to fully fledged academics - and all points in between.

Additional activities: In addition to lectures and discussions, the course will offer visual presentations (painting/photography/design) relating to the academic content to support and enhance the learning objectives.

The Team

The core team of SOAS affiliates is made up of six specialists in the ATTP field accompanied by associates drawn from universities across the world (see course handbook). All members of the network and their associates have wide academic and policy related experience, having many publications, a book series for a major publisher, and widespread consultancy experience in regional, national, and international policy related organisations.

One unique feature of the course is that participants have, if they wish, one-to-one access with members of the course team.

Learning Outcomes

On successful completion of the module, students should be able to:

- Demonstrate familiarity and critical engagement with the main theories of Anthropology of Travel, Tourism, and Pilgrimage and their links to the growing body of travel related ethnographic work.
- Possess a good overall grasp of the policies of governments and other institutions (such as NGOs and civil society groups) of the uses of travel, tourism and pilgrimage in economic development.
- Demonstrate a strong grasp of the history of travel, tourism, pilgrimage and their central position in cultural heritage formation.
- Marshal empirical evidence in argument-driven presentations in class.
- Inspire students to continue with further study or interest in the Anthropology of Travel, Tourism and Pilgrimage.

Assessment

Each course is assessed by two online assessments ('e-tivities'*) comprising of 30%, the remaining 70% is formed of a 2,500 word essay. The e-tivities provide formative and summative feedback to students as a means of monitoring their progress and encouraging areas in which they can improve. On successful completion of the assessments, students will receive a transcript confirming the credit awarded. Students that do not require credit are strongly encouraged to take part in the e-tivities, but are not required to complete the assessments.

* An 'e-tivity' is a framework for online, active and interactive learning following a format that states clearly to the students its 'Purpose'; the 'Task' at hand; the contribution or 'Response' type; and the 'Outcome' (Salmon, G. (2002) *E-tivities: The Key to Active Online Learning*, New York and London: Routledge Falmer.)

Course Convenors

Dr Senija Causevic (SC), Senior Lecturer at SOAS University of London; cross disciplinary scholar with research interests in cultural heritage, including role of heritage and the creative industries in the normalisation of social relationships in times of post-conflict and post-crisis; marketisation of subversive political ideas in art work; widely published in field. Wide experience of EC research and development programmes. (Silk Road, Balkans, Mediterranean, Middle East, Central Asia).

Linda Coventon (LC), SOAS MA Anthropology of Travel Tourism and Pilgrimage Alumna 2014; Volunteer/ambassador (press and media) Olympics 2012, World Athletics Championship and the Rugby World Cup; researcher in organization/management of mega sporting events; consultant Cutting Edge Tourism; co-convenor for SOAS ATTP summer schools at SOAS. (Global cities including London).

Geoff DeVito (GD) studied anthropology at St. Andrews (1995-1999) and SOAS (2011-2013). Since 1999 Geoff has worked across several sectors of travel and hospitality, including 15 years in the Cruise Industry, both onboard ships and in land-based roles. He lectures to academic and popular audiences about the travel industry, heritage and social relations onboard cruise ships. (Global maritime)

Dr Safet HadžiMuhamedović (SH), Research Associate Interfaith Relations, University of Cambridge; convenor of eighteen courses in anthropology at Universities of Bristol and London; author of *Waiting for Elijah: Time and Encounter in a Bosnian Landscape* (2018) and co-editor of *Post-Home: Dwelling on Loss, Belonging and Movement* (2019). (Bosnia - Herzegovina, Balkans)

Dr Reza Masoudi Nejad (RM), Senior Teaching Fellow and research associate at SOAS Departments of Anthropology and History; urban anthropologist and cross-disciplinary scholar of religious rituals, and urban processions in Iran and India; Alexander von Humbolt Fellow at the Centre of Modern Oriental Studies (Berlin); Research Fellow at the Max Planck Institute, Goettingen. (Iran, India)

Professor Tom Selwyn (TS), Leverhulme Emeritus Professorial Associate; Royal Anthropological Institute (RAI) Lucy Mair Medallist; Series co-editor for Berghahn Publishers (*Articulating Journeys*); widely published in ATTP field; co-editor (2018) *Travelling Towards Home*; author (2018) "Anthropology of Tourism, Travel, Pilgrimage", *Encyclopedia of Anthropology*, Wiley (Levant, Mediterranean)

Course Associates

Professor Mulugeta Feseha, University of Addis Ababa (Community Tourism in Ethiopia)

Professor Lucy Duran, SOAS, Department of Music (cf above programme)

Alys Tomlinson (SOAS Alumna and winner of Sony global photography prize 2018) (cf above programme)

Dr Aaron Yankholmes (Senior Lecturer at the University of South Wales. Specialist in Ghana, Spain, Hong Kong, Macao, Netherlands, United Kingdom and the United States) (cf above programme)

Dr Yun Miao (Lecturer, Dali University, China)

Programme Topics

The course covers, *inter alia*, the following topics:

- Travel, Tourism, Pilgrimage, and Cultural Heritage: Scope of the Field
- Historical contexts of global travel.
- Contemporary tourism: global/regional/local key ethnographies.
- Issues arising: tourist motivations (knowledge, pleasure), nature of hospitality, tourism policy and planning.
- Definition and geographical/historical backgrounds to global pilgrimage sites
- Visual, textual, and musical representations of pilgrimage
- Contemporary pilgrimage, including pilgrimage in Iran, Palestine/Israel, France, Ireland, and elsewhere.
- Pilgrimage and identity.
- Definition of cultural heritage and its associations.
- The socio-political role of cultural heritage in the Mediterranean and Levant.
- Cultural heritage and social processes in China, Japan, and Far East.
- UNESCO and World Heritage Sites.
- Analysis of the nature and uses of Cultural Heritage in specific regions including Near East, Mediterranean, Balkans, Asia, and Europe, including London and communities to which citizens with backgrounds in these regions are associated.

The following programme indicates the emerging order of topics over the two weeks of the on-line summer school. A detailed timetable will be available two weeks before the start of the course.

Week One

Monday 29th June

- 1. Introduction to the Summer School (team)**
- 2. Anthropology of Travel, Tourism, Pilgrimage (ATTP): Overview of Field (TS)**

This course has three parts. Part one traces classical, medieval, enlightenment, and modern origins of the field (Heroditus, Ibn Battuta, Montaigne, Marco Polo, Rousseau, Malinowski) and finds travel at the foundation of social anthropology. Part two argues that the field is built on five interconnected pillars: *the material world* – land, sea, flora and fauna, buildings, cities and all their infrastructures, means of transport, the human body, food and drink; *social organisation* –

heritage, hospitality, governance; *symbols and symbolic structures* – travel/tourism/pilgrimage are saturated by symbols ; *self and other* – travellers look for themselves in the other and the other in themselves; *enchantment* – travelling companions as mélange of learning and fantasy (museums, libraries, galleries, the spiritual, aesthetic, and erotic). The third part thinks through the contemporary theoretical and politico-economic framing of the field and looks ahead at future research and discovery.

Rousseau, J.J., 1776, *Memories of a Solitary Walker*

Bacon, F. 1625, 'Of Travel', *Essays*.

Barthes, R. 1972, *Mythologies*. London, Paladin.

Barthes, R. 1979, *The Eiffel Tower and Other Mythologies*. New York, Hill and Wang.

Selwyn, T. 2018, 'Anthropology of Tourism, Travel, and Pilgrimage', *Encyclopedia of Anthropology*, London, Wiley.

Tuesday 30th June

(1) Tourism after Covid-19 (SC)

Since the WWII, world has seen many tourism crisis, however, they have been isolated to the certain places on the map and competitors were able to grasp it as an opportunity to act as a substitution and attract the tourists who were previously attracted to the region/destination in crisis. For instance, Cook Islands in 1987, directly used in their marketing slogan the sentence: 'Like Fiji, but with no war' in order to attract the tourists who wanted to go to Fiji. Similarly, Turkey used the conflict in former Yugoslavia in the early nineties to develop its tourism offer. The tourism crises caused by either war or natural calamities, have in many instances been used as a point of departure from the old and point to rejuvenate and refresh tourism offerings.

However, the tourism world has never seen the global crisis such as the contemporary one caused by the pandemic. as Covid-19 and in this lecture we will discuss how to approach this unprecedented context through the ethnographic perspective.

As the topic is very contemporary, reading material will be indicated nearer the time of the course.

(2) Waves: Mythology, Reality and Response in the Cruise Industry (GD)

For the last 20 years, the cruise industry celebrated remarkable sector growth and experienced high scrutiny for some of her environmental, employment and social operational practices. A disconnect strongly exists between those who are consumers and those who have been critics in this space. This lecture begins with an examination of human relationships with sea and the inherent danger of ocean. It then takes a critical look at the growth of industry and addresses some of the more popular criticisms. The final portion of the lecture explores the cultural impact of the C-19 realities now faced in the industry and how social relationships onboard- between passengers and crew- are likely to change as cruise returns to the water.

Wednesday 1st July

(1) Sports Tourism (LC)

This study unit will examine the part that sport plays in driving tourist activity. It will look at why what is offered to mount the largest international spectacle of the Olympic Games or other mega sporting competition, formulates the bids made to win “host city” status. In the current climate with all competitive sport cancelled or major events postponed, what will the impact be, for the economy in this specific area of tourism. The case study used for this will be based on fieldwork undertaken during London 2012 Olympic Games.

Reading

Gratton C, Liu D, Ramchandani, G & D Wilson, 2012 *The Global Economics of Sport*, Routledge London

Miah A & B Garcia 2002 *The Olympics the Basics*, Routledge, London

Ritchie BW & D Adair Eds 2004 *Sport Tourism- Interrelationships, Impacts and Issues*, Channel View Publications, Clevedon

Sugden J & A Tomlinson 2012 *Watching the Olympics politics power and representation* Routledge London

(2) Landscapes of pilgrimage and figures of pilgrims: the representation of pilgrimage in photography (Alys Tomlinson)

How do photographers visually represent the pilgrim experience? Drawing on Alys Tomlinson's own experience as a practitioner and anthropology graduate, the course will look at the visual representation of pilgrimage in photography. Tomlinson spent five years researching and photographing pilgrims and their surrounding landscapes at Christian pilgrimage sites in France, Ireland and Poland, to create a body of work called 'Ex-Voto.' The course will look closely at a diverse selection of photographer's work, from Marketa Luscakova's pilgrims in Eastern Europe, to the rituals and religious processions of Spain, the Mediterranean and Haiti, documented over decades by Cristina García Rodero. The course will examine how we read photographs in the context of the journey of pilgrimage.

Thursday 2nd July

(1) Reflexive Travels: From the Crisis of Representation to Autoethnography (SH)

The traditional anthropological concern with 'other' societies had been fraught with unequal power dynamics from the start. Anthropology produced a representation of non-Euro-American people as the 'objective' truth about the world. Researchers failed to recognise that their ethnography was first and foremost a Euro-American discourse about 'others' made possible by the Euro-American colonisation of their interlocutors' lands. To put it differently, anthropologists remained stubbornly oblivious to the fact that they actively partake in the making of their fields of research. There was little change until the mid-1950s and the early

1960s, when we see the beginning of the American civil rights movement, second-wave feminism and many successful independence movements of previously colonised countries. These changes, along with a growing number of ('native') anthropologists from the traditionally researched spaces, slowly shifted the discipline into what is usually called the crisis of representation. If anthropology was going to endure as a project, it was necessary to deeply rethink its basic pillars and make some radical changes. One of the crucial developments was the recognition of the Self in the knowledge produced about others – the researcher, as an always-positioned subject (producing subjective knowledge), became more visible. This session traces some of the historical writing on the need for 'reflexivity' in anthropological research, then travels through the last three decades of innovation with the ethnographic genre. We are particularly concerned with the possibility of 'autoethnography', in which the researcher's 'own' life experience becomes a driving subject for understanding social phenomena.

(2) Autoethnographic Writing Workshop (SH and team)

Building upon the previous session, we discuss your short reflexive assignments and ask how travel, tourism and religion might be researched 'auto-ethnographically'.

Readings:

Ewing, Katherine P. (1994) 'Dreams from a Saint: Anthropological Atheism and the Temptation to Believe'. *American Anthropologist* 96(3): 571-583

Chang, Heewon (2008). *Autoethnography as Method*. Left Coast Press. (Read Chapter 3, pp. 43-57)

Friday 3rd July

(1) The Framework of Ritual Studies in relation to pilgrimage: Terms and Theories (RM)

This session looks at diversified meanings of ritual and discusses the developments in rituals studies. The idea is to explore how rituals theories help us understand diverse performances, from religious drama, through procession and carnival to pilgrimage.

Suggested readings:

Van Gennep, Arnold (1960) *The Rites of Passage*. London: Routledge & K. Paul.

Asad, Talal (1993) *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Chapter 2: 'Towards a Genealogy of the Concept of Ritual, find its pdf down below. London: Johns Hopkins University Press.

Schechner, Richard. 2013. Chapter 3: 'Ritual'. In *Performance Studies: An Introduction*, pp. 52–88. London, New York: Routledge.

Suggested Listening

The Digital Human: Ritual. Radio BBC 4 [Listening [HERE](#)]

Further readings:

Turner, Victor (1969) *The Ritual Process: Structure and Anti-Structure*. London: Routledge & K. Paul.

Kreinath, Jens, Constance Hartunge and Annette Deschner (eds.) (2004) *The Dynamics of Changing Rituals: The Transformation of Religious Rituals within Their Social and Cultural Context*. New York: Peter Lang.

Schechner, Richard (1993) *The Future of Ritual: Writings on Culture and Performance*. London: Routledge.

(2) Summary of week one (team)

Week Two

Monday 6th July

(1) Remnants, Debris and Grievable Ruins (SH)

This session begins with an overview of the more than a century long debate about the appropriate ways of restoring ruinous cultural heritage. We consider how the ideas of ‘authenticity’, ‘ruin’, ‘completeness’ and ‘falsification’ had been embedded into conservationist discourses. Transposing Butler’s notion of ‘grievable life’ to cultural heritage, we consider the ‘arch of Palmyra’, noticing that the ‘European’ attention to the destruction of Syrian ‘Greco-Roman’ ruins reads also as a European fetishism of Europe as such. In the end, we ask how architectural reconstruction – historically a transgression in heritage protection practice – may contribute to the sustainable return of displaced communities.

(2) Cognitive Mapping: Thinking Heritage from Confinement (SH and team)

Being confined to ‘home’ might be disorientational for many of us. In its absence, the ‘habitual’ becomes more apparent. We are made suddenly aware of the usual spaces and rhythms shaping our lives, and we may feel as if we were exiled from our world. Many other people, however, have experienced such exile from the habitual due to war, poverty, disability, and so on. The everyday is taken away or turned upside-down. In this session, we engage in a cognitive mapping exercise based on the questions: What are the most important elements of your living environment? What makes your city (or other living space) meaningful for you? This sort of ‘day-dreaming’ about a post-COVID-19 world will help us explore some of the cultural heritage debates from the previous session.

Readings:

HadžiMuhamedović, Safet (2018) ‘Syncretic Debris: From Shared Bosnian Saints to the ICTY Courtroom’. *Ethnoscripts* 20 (1): 79-109.

HadžiMuhamedović, Safet (2018) *Waiting for Elijah: Time and Encounter in a Bosnian Landscape*. Oxford: Berghahn [Read: Chapter 2, ‘Time and Home’, pp. 79-112].

Tuesday 7th July

(1) Ritual Spatiality and Geography (RM)

This session is about the spatial aspects of rituals, distinguishing the place of ritual from ritual space. The idea is to understand the interaction between rituals and the built/natural environment and how procession, carnival and pilgrimage construct performed geographies and spaces that shape our lived sacred experience and cultural cognitive map.

Suggested readings:

Coppet (ed.) *Understanding Rituals*. London: Routledge, pp. 11-25.

Smith, Jonathan Z. (1987) *To Take Place: Toward Theory in Ritual*. *Chicago Studies in the History of Judaism*. Chicago: University of Chicago Press.

J. Eade (2017) 'Pilgrimage' in H. Callan (ed.), *The International Encyclopedia of Anthropology* (John Wiley & Sons Ltd.)

Masoudi, Reza (2018) *The Rite of Urban Passage: The Spatial Ritualization of Iranian Urban Transformation*. New York: Berghahn. [Read: Chapter 1: 'Towards a Framework for Spatially Studying Religious Rituals', pp. 9–25.

Masoudi Nejad, Reza (2019) 'Pilgrimage to a Ritual: The Fluid Geography of the Bohras' Muharram'. In: Babak Rahimi and Peyman Eshaghi (eds.) *Muslim Pilgrimage in the Modern World*. Chapel Hill, NC: The University of North Carolina Press, pp. 240–58.

(2) Singing, including by children, as cultural heritage in Mali (Lucy Duran, SOAS, Department of Music)

Wednesday 8th July

(1) Diasporan Africans' pilgrimage to Ghana (Aaron Yankholmes)

In this session, Aaron examines the diasporan African notion of their return visit to Ghana (their presumed homeland) as secular pilgrimage and of the roots tourist as a pilgrim. It contracts the idea of pilgrimage from the perspective of Christianity, Islam and Protestantism in an attempt to theorise the return visit as part of the touristification process.

(2) Memories: Imagining Past in Tourist Patagonia (GD)

Ushuaia, Argentina and Punta Arenas, Chile sit at what many call "The Bottom Of The World" and are hot spots and launchpads for adventure tourism. Alongside the purchase of adventure and sightseeing tourism activities visitors contribute to economies of general hospitality services

and souvenirs. Alongside penguin magnets and novelty apparel sit multiple products and figurines depicting historical representations of “Fuegians” in ceremonial dress. This lecture will discuss the tension between commodification and commercialization of people brought to near extinction and how people of past are portrayed in these two tourist locations.

Thursday 9th July

(1) Tourism, Food and Diversity (LC)

An ethnographic study of how integral the food or culinary experience is in the development of tourism planning. It will look at the impact of all inclusive tourist packages on the local economy and how particular cuisines can provide opportunities to redevelop certain areas of cities for example, London’s China Town as a tourist hot spot based on culinary creativity. It will look at how the diversity of food ingredients is woven into global cultural diversity. Not least an examination of the global impact of food miles travelled.

Reading

Andrews, H. 2011. *The British on Holiday*, Bristol, Channel View.

Andrews, H, 2010. “Contours of a Nation: Being British in Majorca” Ch 2 in Scott, J, Selwyn ,T, (eds) 2010 *Thinking through Tourism*, Oxford, Berg 27-50

Bianchi, R, Santana Talavera, A, 2004 “Between the Sea and the Land:Exploring the Social organization of Tourism development in a Grand Canaria Fishing Village,”Ch 4 in Boissevain, J. and T. Selwyn (eds), 2004, *Contesting the Foreshore: Tourism, Society, and Politics on the Coast*, Amsterdam, University of Amsterdam Press, 83-108

(2) Positioning oneself while researching violence, including tourism related violence

Oh, you are from a war area as well. You understand. We would talk to you differently than if you were from Germany, England or France. (Tour developer, Belfast, 2006).

There is a recognition that the researcher-self-identity plays an important part in the process of conducting the research. In researching violence we may find ourselves in the dissonance between ourselves and the research context. The dissonance is rarely only personal, it is a clue to larger social, political or moral contradictions. We remain shy in that dissonance, fearing that the reflection of this dissonance will make us seem self-indulgent thus we consciously disable knowledge production. In this lecture we will discuss the recognition that the researcher-self-identity plays an important part during the research process. The research is inspired by the Japanese proverb, Dark is the base of a lighthouse where the lighthouse is the metaphor for the researcher who is denoted as the one who knows everything about the Other, but remains invisible to Oneself, similar to the lighthouse which lights around itself, but remains in the dark of oneself, thus the knowledge about the Other remains unsettled. In this lecture we will discuss the importance of lighting that darkness within ourselves. This is the process through which the researcher becomes a study participant, enabling knowledge production from researcher inside self to become an analytical resource (Bourdieu, 2003).

Building upon the above, we will watch a short 11 min movie and read a short auto-ethnographic piece in preparation for the discussion.

Readings:

BOURDIEU, P. (2003) Participant Objectivation, RAI Online Library,

<https://rai.onlinelibrary.wiley.com/doi/epdf/10.1111/1467-9655.00150>

Causevic, Senija (2019) 'Reclaiming Heritage from Anti-Communist Discourse'. *Annals of Tourism Research*, (77), pp 12-25. <https://eprints.soas.ac.uk/30995/13/1-s2.0-S0160738319300489-main%20%281%29.pdf>

Causevic, Senija and Lynch, Paul (2011) 'Phoenix Tourism: Post-Conflict Tourism Role'. *Annals of Tourism Research*, (38) 3, pp 780-800.

Hermann, T. The impermeable identity wall: The study of violent conflicts by “insiders” and “outsiders.” In G. Robinson and M. Smyth (eds.), *Researching violently divided societies: Ethical and methodological issues* (Tokyo, New York, Paris: United Nations University Press, 2001), pp. 77-92.

Friday 10th July

(1) Travelling Towards Home (TS)

We often assume that travel/tourism/pilgrimage journeys are all about going away from home in order to experience new people/landscapes/sites that are ‘out of the ordinary’. There are at least three senses in which this is mistaken: our field is as much (or more) about *home* as it is about being *away*. To start with our field needs to include all types of travel and movement. For example, thinking of the Mediterranean region it makes sense to approach (and understand) it as a space in which tourists and pilgrims travel through it on the way south passing as they do so migrants, including refugees, travelling north. *Both* are looking for ‘homely’ places – towards spiritual homes as pilgrims, towards refuges from war as displaced migrants. In different, yet complementary, ways both are looking for asylum. Secondly, there is a growing amount of anthropological work that explores the ways in which tourist destinations are constructed to ensure that visitors feel ‘at home’: ‘all day breakfasts’ of bacon and eggs in Mallorca speak more of England than they do of Spain. Thirdly, several important types of tourism (US tourism to Ghana by US citizens looking for evidences of slave related home territories, for example) are built upon quests for historical homes. This module will thus explore the centrality of the idea of home in tourism and other types of migratory movements.

Andrews, H. 2011, *The British on Holiday*, Channel View.

Bhaba, H. 2012 ‘The World and the Home’, Briganti, C. and K.Mezei (eds), *The Domestic Space Reader*, Toronto, University Press.

Cieraad, I., 1999 ‘Dutch Windows: Female Virtue and Female Vice’, Cieraad, I (ed) *At Home: The Anthropology of Domestic Space*, New York, Syracuse University Press.

Frost, N. and T. Selwyn (eds) 2018 *Travelling Towards Home*, Oxford, Berghahn.

(2) Concluding Discussion (team)

Additional Readings

Scott, J. and Selwyn, T. (eds) 2010, *Thinking Through Tourism*, Oxford, Berg. Selwyn, T. 2018 "Tourism, Travel, and Pilgrimage", H. Callan (ed) *The International Encyclopedia of Anthropology*, Wiley.

Di Giovine, M. and D. Picard (eds), 2017, *The Seductions of Pilgrimage: Sacred Journeys Afar and Afloat in the Western Religious Tradition*, Wiley.

Eade, J. and M. Sallnow (eds), 2000, *Contesting the Sacred: The Anthropology of Pilgrimage*, University of Illinois Press.

Muhamedovic, S. 2018, *Waiting for Elija*, Berghahn.

Masoudi, R. 2018, *The Rite of Urban Passage*, Berghahn.

Frost, N. and T. Selwyn, 2018. *Travelling Towards Home*, Berghahn.

Assessments

These will be made up of short essays, critiques, and aspects of continuous assessments.

Learning Outcomes

On successful completion of the course, a student should be able to demonstrate the ability to:

- take their places in professions/occupations in the tourism/pilgrimage/cultural industries fields actually and presently occupied by former graduates of the SOAS MA in Anthropology of Travel, Tourism, and Pilgrimage.
- Gain expertise to be consultants in the field, academic researchers, artists/ photographers, marketing experts, school and college teachers, NGO leaders, tourism ministry staff, world- wide festival organisers, tour guides, urban and rural planners, smart city experts, workers in development agencies (EU, UNESCO, UNDP, WTO).