

RL271 PATHS OF THE SACRED: PILGRIMAGE IN RELIGIOUS TRADITIONS AND ITS EVOLUTION IN EUROPE

IES Abroad Salamanca

DESCRIPTION:

Study of the historical, phenomenological and cultural dimensions of the religious pilgrimage as one of the most representative manifestations of the spiritual traditions of humanity. The subject takes a tour of this religious phenomenon in three stages, which includes both the most universal perspective and the particular cases of the different pilgrimages of the group of universalist religions: anthropological and phenomenological foundation of the pilgrimage; exposition of the most important pilgrimages of the monotheistic universalist religions and their significance for these traditions (Judaism, Christianity and Islam); the most important European Christian pilgrimages and, especially, the Camino de Santiago in Spain. Jewish, Muslim and Christian pilgrimages will guide us through the history, doctrine and art of their respective religious traditions.

CREDITS: 3

CONTACT HOURS: 45

LANGUAGE OF INSTRUCTION: ESPAÑOL

INSTRUCTOR: JOSÉ RAMÓN MATITO FERNÁNDEZ, PhD

OFFICE HOURS: WEDNESDAY 16:00-18:00 / THURSDAY 10:00-12:00. **OFFICE NUMBER** 602. 6th FLOOR, 'SERRANOS' WING, UNIVERSIDAD PONTIFICIA OF SALAMANCA

PREREQUISITES: NONE

ADDITIONAL COST: 0 €

METHOD OF PRESENTATION:

Magisterial presentations, documentaries, readings, group discussions, individual works and exhibitions of activities by students. Most of the materials (presentations, texts, images, etc.) used in the classes will be available to students on the IES Moodle platform <https://moodle.iesabroad.org>.

REQUIRED WORK AND FORM OF ASSESSMENT:

- Course participation - 25%
- Midterm Exam - 20%
- Final Exam - 30%
- Research Paper - 25%

Course Participation

With the concept 'participation in the course' we understand three dimensions of the teaching-learning process: diagnostic assessment (to know student's skills and knowledge before instruction), formative assessment (first attempt of developing instruction to provide feedback from student learning) and summative assessment (the extent to which the most important outcomes at the end of the instruction have been reached).

Thus, to evaluate participation in the course, considering these three dimensions, they will be evaluated: exhibition of readings, activities or Power-Point presentations, group work in the classroom, debate based on compulsory readings, participation in Moodle thematic forums ...

Midterm Exam

Written exam consisting of two essay questions

Final Exam

Written exam consisting of three essay questions

Research Paper

The research paper consists in an academic essay, a focused piece of writing that develops an idea or argument using evidence, analysis and interpretation, with the aim to persuade of a particular position or perspective on a topic. The research paper should follow these four step process: 1) develop a topic by understanding the assignment requirements, exploring background information, and forming a working thesis; 2) conduct research using scholarly sources, taking critical notes and reading closely; 3) create a thesis statement and outline of arguments that will form the essay; 4) write the essay and integrate research evidence with properly formatted citations and references (the citation form of student's home universities will be respected).

Any topic covered in the course can be the subject of the essay. The perspective of the work can be plural: the student will be able to develop their arguments from the fields of history, religious phenomenology, theology, philosophy, anthropology, psychology, economics, sociology ...

The minimum length of the essay will be 8 pages, and the maximum length will be 10 pages.

Margins and font type/size norms of student's home universities will be respected.

LEARNING OUTCOMES:

The work carried out individually and collectively by the student, the written tests and the continuous evaluation will serve the teacher to verify the depth and breadth of the knowledge acquired and to specify the degree of use of the subject and, in that sense, the quality of the results of learning. At the end of the course, and as a result of it, the student must be able to demonstrate:

- Contextualize the phenomenon of pilgrimage within a specific religious tradition, a culture and the history of a people.
- Establish the existing links between the respective pilgrimages of each religious tradition: highlight the universal commonality of the pilgrimage.
- Critically assess the positive elements and the most problematic aspects of the pilgrimage phenomenon in its different dimensions (religious, cultural, political, economic).
- Relate the Christian pilgrimage with the development and evolution of political, economic and cultural ideas in Europe.
- Know the particularities of each of the religious traditions studied through their respective pilgrimages.
- Identify the fundamental elements that constitute the cultural relevance of the Camino de Santiago: historical development, political and economic importance of the Camino for Spain and Europe, influence on the artistic development of the Middle Ages and today, intercultural value for being a place of meeting of nationalities, cultures and religions ...

SUSTAINABLE DEVELOPMENT GOALS (SDGs) - "Salamanca Sensible":

- Know and understand that faith communities are united in accepting the claim for 'justice for all' (leave no one behind), through some of his central doctrines, especially on his interpretation of nature.
- Articulate how the teachings of the great universalist religious traditions defend that every human being has the right to live a life in dignity, free from hunger and disease.
- Know how Hinduism, Judaism, Buddhism, Islam and Christianity articulate the right of every human being to develop personally and to live in safety and wellbeing.
- Understand how the great modern religious traditions teach their communities that we have a common responsibility to collaborate so that their creed contributes to a more sustainable development of the entire planet.

Interpret how religions derive spiritual environmentalism from their respective understandings of the divine origin of reality and of existence in general.

ATTENDANCE POLICY:

As a member of our academic community, students are expected to be present and on time to class every day. Attending class has an impact on learning and academic success. For this reason, attendance is required for all IES Abroad Salamanca classes, including course-related trips and activities. Each student will be allowed a certain number of unexcused absences for each course which will depend on the type of course (see chart below). For each unexcused absence beyond these there will be a reduction of one third of a letter grade in the final grade (i.e., A to an A-). Students who are late to class on a regular basis may also receive a reduction in

their final grade. Any exams, tests, presentations, or other work missed due to student absences can only be rescheduled if the absence is excused by the academic staff. Absences will only be excused for documented medical issues, family emergencies, specific religious observances or other extenuating circumstances. Students need to request approval for excused absences within ONE WEEK of the absence by sending all documentation to the Academic Coordinator (mtabarez@iesabroad.org). No approvals will be granted after the one-week deadline.

IES Abroad Salamanca Course	Maximum Number of Unexcused Absences
Spanish Language – Orientation (15 hrs)	1 block
Spanish Language – Semester (60-90 hrs)	3
Area (45 hrs)	2
Workshops & Seminars (15-20 hrs)	1

CONTENT:

Week	Content	Assignments
Week 1 Session 1 09/09/25	Introduction to the course Presentation of the subject, the teacher and the students. Presentation of the program and the objectives of the subject, explanation of the activities to be carried out and advice on the bibliography to be used	Interviewing classmates in order to know each other. For the next session: Seek basic information about the objectives, work methods and most important contributions of the different fundamental sciences for the study of religious phenomena. Each student will search for information about a specific discipline. This discipline will be assigned by the teacher. The information collected by the students will be shared with classmates through dialogue and debate.
Week 1 Session 2 11/09/25	The scientific study of religious phenomena General introduction to the historical development of the different forms of non-denominational study of religious traditions and the religious fact itself.	For the next session: read 'Introduction', by Deborah Ross, in V. Turner – E. Turner, <i>Image and Pilgrimage in Christian Culture</i> , pages XXIX-XLIX; and also read 'Introduction' and ch. 1 'Sacred space and making the world sacred' by Mircea Eliade, in his work <i>The sacred and the profane. The nature of religion</i> . Take some notes and ideas from the texts to discuss in next session (session 3).
Week 2 Session 3 16/09/25	Pilgrimages from religious anthropology Anthropological keys to the itinerant condition of the human being and its development in the religious sphere	Activity to do at home: group elaboration of a Power-Point presentation with 10 slides. In each of the slides the students will show images related to some of the most important religious pilgrimages of the world's religions. Each group must explain the characteristics of some of the artistic aspects (its architecture, its pictorial or sculptural ornamentation, its objects of worship...) of the pilgrimage on which they have had to work.

Week 2 Session 4 18/09/25	The new religious tourism and pilgrimages Analysis of the economic influence of the so-called 'religious tourism' and its relationship with religious pilgrimages at the local and national levels	Read and work the document: 'Keeping Faith in 2030: Religions and the Sustainable Development Goals' Prepare an outline of three main ideas from this reading.
Week 3 Session 5 23/09/25	Religion and virtue ethics Moral Teachings and Sustainable Development: An Overview from the World's Religions → The meaning of virtue ethics and its expression in several major religious and philosophical traditions; The importance of establishing multi-faith consensus to advance sustainable development; The importance of involving faith communities in peace and development work; How ethics motivates the actions of religious and secular leaders, politicians, scientists, civil society, and business; What shared virtue ethics are needed to create a more peaceful and prosperous world for everyone.	Preparation of PPT on different samples of rock art from the Upper Paleolithic. The teacher will assign each student a specific enclave (cave, rock walls, river beds...)
Week 3 Session 6 25/09/25	Hinduism The first shrines. The spirit of the Upper Paleolithic Introduction to the study of sources to document the symptoms of religiosity of the Upper Paleolithic human being, as well as the first artistic creations with possible links to spirituality	Watch the documentary 'Stonehenge decoded' (National Geographic) and answer some questions posed by the teacher to discuss in the next session
Week 4 Session 7 30/09/25	Between death and afterlife. The pilgrimages of telluric religiosity Introduction to the knowledge of the religious current that gave rise to megaliths, which gave rise to the creation of the first funerary sites of human beings	Activity to do at home: Read and write a critical comment on one of the following articles: K. Rountree, "Performing the Divine: Neo-Pagan Pilgrimages and Embodiment at Sacred Sites", in Body & Society Review 12/4 (2006), 94-115. A. Ivakhiv, "Nature and Self in New Age Pilgrimage", Culture and Religion 4/1 (2003) 93-118.
Week 4 Session 8 02/10/25	Religious worldview and pilgrimage and Their Relation to Environmental Justice Study and analysis of the foundations of the main religious doctrines on the sense of reality and its necessary ecological consequences Analysis of the constituent relationship between the religious interpretation of reality (cosmos, man and	We will work on the parts referring to Hinduism of the book 'The Great Transformation', by the historian British Karen Armstrong, as well as the pages of conclusions, to establish a comparison of those periods of history identified with the called Axial Era with our current time. The pages we will analyze are: 12-25; 78-85; 120-4; 125-138; 190-199; 232-244; 306-313; 357-366; 373-377; 390-399.

	culture) and the religious pilgrimage in Eastern and Western traditions.	
Week 5 Session 9 07/10/25	The Sanathana Dharma Most important moments in the development of Hinduism. Study of the contexts in which some of the central doctrines and practices of the Hindu religious tradition appeared and evolved.	Study of the new forms of pilgrimage (form and concept) in two of the most representative contemporary manifestations of religiosity. Activity to do at home: reading and drawing up a diagram with the fundamental concepts of three chapters of Lluís Duch's book: Myth, interpretation and culture (pages 30-73).
Week 5 Session 10 09/10/25	.Kumbh Mela. Following the nectar of the gods Study of the general meaning of pilgrimage in Hinduism and analysis of the main pilgrimage of this religious tradition, the Kumbh Mela, the largest pilgrimage in the world.	No assignments. Last session before midterm week
Week 6 Session 11 14/10/25	Midterm Exam: Two Essay Questions	Written exam consisting of two essay questions on the topics covered in class so far.
Week 6 Session 12 16/10/25	Individual tutoring session Session designed for students to clarify any doubts they may have regarding the midterm exam or any other aspect related to the subject.	
Week 7 Session 13 21/10/25	The Middle Way to Compassion Presentation of the general history of the formation of the Buddhist tradition and its meaning of pilgrimage	Reading and analysis of the following chapters of the work by Peter Harvey, An Introduction to Buddhism. Teachings, History and Practices (Cambridge 2013): Introduction, Chapters 1 and 2. And from the book of Bhikkhu Bodhi, The Noble Eightfold Path. The Way to the End of Suffering (Buddhist Publication Society 1994).
Week 7 Session 14 23/10/25	The great Jewish pilgrimage festivals: the path without a path	Analysis of a major category of Jewish holidays is the pilgrimage festival. Described in the Hebrew Bible as celebrating both agricultural festivals and historical events in the history of the Jewish people, these three holidays were set aside in biblical times for people to travel to the ancient Temple in Jerusalem to. These three holidays are Passover, Shavuot, and Sukkot.
Week 8 Session 15	The way of the messenger. Muhammad and Mecca	Analysis of the documentary: «Empires of faith. Islam. Part 1: The Messenger », on the context of the birth of Islam, and the history of the formation of the five

28/10/25	Study of the formation of the tradition of the ritual pilgrimage to Mecca.	pillars of this religious tradition, together with the importance of Mecca and the Kaaba for the ritual pilgrimage that takes place annually.
Week 8 Session 16 30/10/25	The Hajj The fifth pillar of Islam.	Activity to do at home: Reading a chapter of the book by F. E. Peters: The Hajj. The Muslim pilgrimage to Mecca and the Holy Places (pp. 3-25).
Week 9 Session 17 04/11/25	Christian pilgrimages in medieval Europe Introduction to the relationship between the creation of Christian pilgrimage routes in Europe and their political development since the Middle Ages	Study of the meaning of the Hajj, the obligatory ritual pilgrimage of Islam and one of the fundamental pillars of their faith. Its history, its ritual structure, the meaning of each rite and its actuality will be analyzed. Activity to do at home: Reading a chapter of the book by F. E. Peters: The Hajj. The Muslim pilgrimage to Mecca and the Holy Places (pp. 3-25).
Week 9 Session 18 06/11/25	History and development of the religious, cultural and tourist phenomenon of 'El Camino de Santiago'	Study of the formation history of the pilgrimage tradition to Santiago de Compostela, in northwestern Spain. The Camino de Santiago has been a pilgrimage route for more than 1,000 years, and there's even evidence that there was a route here in pre-Christian times. The Camino grew in popularity in the Middle Ages, with more than 250,000 pilgrims visiting every year, and it became one of the three most popular Christian pilgrimages – the other two being to Jerusalem and Rome.
Week 10 Session 19 11/11/25	The six main routes of 'El Camino de Santiago'	There are seven well-established routes of St.James; Camino Frances (the French Way), Camino Portugués (the Portuguese Way), Camino del Norte (the Northern Way), Camino Primitivo (the Original Way), Via de la Plata (the Silver Way), Camino Inglés (the English Way) and Camino Finisterre-Muxía. We will briefly explore each of the routes, analyzing, above all, its cultural and economic development. Activity to do at home: reading and writing a script with the main ideas of two chapters of the work of Xosé Luis Barreiro Rivas, The Foundation of the West. The Camino de Santiago in political perspective (pp. 4-21).
Week 10 Session 20 13/11/25	The Camino's 'Ruta de la Plata' and Salamanca Course-Related Activity Guided tour of the cathedrals of Salamanca and the Pontifical University of Salamanca	Prepare a brief diary in the form of a PPT, with the main ideas and with photographs of our visit to the cathedrals and the Pontifical University

Week 11 Session 21 18/11/25	'El Camino' in cinema and in modern and contemporary literature	The Camino is becoming increasingly popular in modern times, thanks to a variety of factors. In addition to marking the route, Father Elias Valiña Sampedro also promoted it throughout Europe to the effect that it was declared a Unesco World Heritage site in 1993. In 2010, <i>The Way</i>, a movie about the Camino starring Martin Sheen, was released. In 2019, more than 350,000 pilgrims walked the Camino de Santiago, with many following the traditional French Way. We will study the effect of its influence on the worlds of literature and cinema
Week 11 Session 22 20/11/25	The other pilgrimages of the Iberian Peninsula: Fatima, Lourdes and El Rocío	Discovery of the other three great Christian pilgrimages in the territory of the Iberian Peninsula, in which the Virgin Mary, the mother of Jesus, is the main protagonist. We will analyze the different meanings of these pilgrimages, as well as the problems and risks for religious orthodoxy.
Week 12 Session 23 25/11/25	New pilgrims and new tourists for environmental sustainability	This session offers a study of some local sustainable development tourism projects in the frame of "slow" tourism pilgrimages as a concrete application of policies of harmonization between tourism and the environment. In an empirical framework, we will refer to some interregional cases within a larger regional scope (Europe). The experiences mentioned, described within a predominantly quantitative and qualitative interdisciplinary and intercultural framework, have used protocols of sustainability dictated by international and European organizations, resulting in the effective application of the slow-tourism of pilgrimages, and in its support of sustainable ecological touristic practice within the larger cultural movement of "the greening of religion". Home Activity: Read and write a short essay on a critical commentary on a chapter page from: William H. Swatos - Luigi Tomasso (eds.), <i>From Medieval Pilgrimage to Religious Tourism: The Social and Cultural Economics of Piety</i> (pp. 4-42).
Week 13 Session 24 02/12/25	FINAL EXAM Written exam.	Written exam consisting of three essay questions on the topics covered in class from the midterm exam.

REQUIRED READINGS:

- Silvia Alfayé, «Hacia el lugar de los dioses: aproximación a la peregrinación religiosa», en Francisco Marco Simón – Francisco Pina Polo – José Remesal Rodríguez (eds.) *Viajeros, peregrinos y aventureros en el mundo antiguo*, Barcelona 2010, 177-218.
- José Andrés-Gallego, «Pilgrimage in Modern Spain: Change and Transition», en Antón M. Pazos (ed.), *Pilgrims and Pilgrimages as Peacemakers in Christianity, Judaism and Islam*, Farnham (UK) – Burlington (USA) 2013, págs. 243-264.
- X. Luis Barreiro Rivas: *The construction of political space: symbolic and cosmological elements*. Jerusalem and Santiago, Santiago de Compostela 1999.
- Mircea Eliade, *The sacred and the profane. The nature of religion*, New York 1961
- K. Griffin – R. Raj Dr., “The Importance of Religious Tourism and Pilgrimage: reflecting of definitions, motives and data”, *International Journal of Religious Tourism and Pilgrimage* (2017), ii-ix.
- A. Ivakhiv, “Nature and Self in New Age Pilgrimage”, *Culture and Religion* 4/1 (2003) 93-118.
- M. Lurker, *El mensaje de los símbolos. Mitos, culturas y religiones*, Barcelona 1992
- Juan Martín Velasco, *Introducción a la fenomenología de la religión*, Madrid 2006.
- Deborah Ross, «Introduction», en Victor Turner – E. Turner, *Image and pilgrimage in Christian culture*, New York 1995.
- K. Rountree, “Performing the Divine: Neo-Pagan Pilgrimages and Embodiment at Sacred Sites”, *Body & Society* 12/4 (2006), 94-115.
- Norman Solomon, «Jewish Pilgrimage and Peace», en Antón M. Pazos (ed.), *Pilgrims and Pilgrimages as Peacemakers in Christianity, Judaism and Islam*, Farnham (UK) – Burlington (USA) 2013, págs. 39-61.
- William H. Swatos – Luigi Tomasso (eds.), *From Medieval Pilgrimage to Religious Tourism: The Social and Cultural Economics of Piety*, Praeger Publishers, Westport CT 2002
- S. Vijayanand, «Socio-economic impacts in pilgrimage tourism», in *Zenith* Vol. 2 (2012), 329-343
- Magali Werba y Enrique Horowitz: *Shalosh Regalim. Pésaj, Shavuot, Sucot*, Madrid 2006
- Hans Küng, *El islam. Historia, presente, futuro*, Madrid 2007
- F. E. Peters, *The Hajj: The Muslim pilgrimage to Mecca and the Holy Places*, Princeton 1994
- Millán Bravo Lozano, *Guía del peregrino medieval: Codex Calixtinus*, Santiago de Compostela 1989
- Diana Webb, *Medieval European Pilgrimage*, Basingstoke / New York 2002
- Francisco Nadal, *El Camino de Santiago a pie*, Madrid 2010, Santiago de Compostela 1993
- José Luis Laredo Verdejo, *Galicia. El Camino de Santiago*
- VV.AA. *Los caminos de Santiago*, 3 vols, Madrid 2009
- VV.AA. “Religious tourism in the tourism system”, *Revista San Gregorio* (2017), 96-103
- Xosé Luis Barreiro Rivas, *La fundación de Occidente. El Camino de Santiago en perspectiva política*, Barcelona 2009

RECOMMENDED READINGS:

- Diana Webb, *Pilgrims and Pilgrimage in the Medieval West*, New York 1999.
- Julien Ries (dir.), *Tratado de antropología de la religión*, vols. 3, 4 y 5, Madrid 2005.
- Karen Armstrong, *Una historia de Dios*, Barcelona 2006.
- S. Coleman - J. Elsner, *Pilgrimage. Past and Present in the World Religions*, Cambridge, Mass. 1995.
- S. Coleman - J. Eade (eds.), *Reframing Pilgrimage: Cultures in Motion*, London 2004.
- Linda Key Davidson – David Martin Gitlitz, *Pilgrimage: from the Ganges to Graceland: an encyclopedia*, Santa Barbara CA 2002.
- A. Morinis (ed.), *Sacred journeys: the anthropology of pilgrimage*, Westport – London 1992.
- Razaq Raj – Nigel D. Morpeth (eds.), *Religious Tourism and Pilgrimage Festivals Management. An International Perspective*, CABI, Oxfordshire 2007.
- Robert A. Scott, *Miracle Cures. Saints, Pilgrimage, and the Healing Powers of Belief*, University of California Press, Berkeley CA 2011.
- Victor Turner, *Image and Pilgrimage in Christian Culture*, New York 1977.

INSTRUCTOR:

José Ramón Matito earned his Ph.D. in Dogmatic Theology (2001), his B.A. in Dogmatic Theology (1996) and his B.A. in Philosophy and Ecclesiastical Studies (1994) at the Universidad Pontificia de Salamanca. He worked as an Assistant

Lecturer in the Department of Dogmatic Theology at the Maximilian-Ludwig Universität in Munich and he has participated as a lecturer in international conferences in Dortmund (Germany) and Upsala (Sweden). He is currently working as a professor in the School of Theology at the Universidad Pontificia de Salamanca, teaching “Religion and Christian Faith”, “Phenomenology and History of Religions” and “Psychology and Religion”. He also teaches doctorate courses on Dogmatic Theology and various courses in three different graduate programs: MA in Ecumenism and Interreligious Dialog, MA in Church Cultural Heritage and MA in Communication, Religion and Culture. Also, José Ramón Matito was the Director of Courses on Spanish Language and Culture for Foreigners and the Director of International Relations, both at the Universidad Pontificia de Salamanca. Some of his latest publications worth mentioning are “El futuro del hombre y el ser de Dios. La escatología trinitaria de Wolfhart Pannenberg” (2009) and “La mirada sobre el mundo como lugar de encuentro con Dios” (2011), “Las aportaciones de la teología comparada a la teología cristiana de las religiones” (2013), «Perfiles de una teología interreligiosa», en *Salmanticensis* 61 (2014), 325-353. “Dios como poder de futuro y el destino del ser humano. La teología escatológica de Wolfhart Pannenberg”, AA.VV., *Homenaje al profesor Santiago del Cura Elena*, Ed. Estudios Trinitarios, Salamanca 2021, 1383-1399. (Coordinador) *El paradigma interreligioso en la teología contemporánea*, PPC, Madrid 2021. “El pluralismo religioso en la teología actual: hacia una hermenéutica interreligiosa”, *Estudios Eclesiásticos* Vol. 97 Núm. 381-382 (2022), 491-520. “Hermeneutic Foundations for a Theology of Interreligiosity. The contribution of the Theology of Religious Diversity to a Culture of Peace”. In M. Torres Jarrín (ed.), *Interreligious Dialogue and Peace-Building*, Peter Lang, Bern 2024. “Consideraciones teológicas sobre la identidad religiosa en el marco del pluralismo”, *Revista Española de Teología* 84/2 (2024), 59-81.