

pilgrimage, *Image and Pilgrimage in Christian Culture* (1978), pointing out the influence this work has had, even when its central arguments have been rejected. It is the point of departure for the authors of these essays who seek to break the study of pilgrimage out of its 'theoretical ghetto' within the anthropology of religion. They take issue with viewing pilgrimage as 'exceptional' and necessarily separate from daily life. Rather than accepting the idea of 'the pilgrim' as an archetypal seeker, they examine certain forms of travel that are labelled pilgrimages by their participants but which may not 'fit' into the conventional framework of pilgrimage. The specific cultural, social and economic dimensions of the examples of contemporary travel chosen, raise questions about constructions of locality, landscape, mobility, space, place, the national and the transnational.

The main thrust of this book examines how concepts of movement have been applied to pilgrimage. Nearly all the essays demonstrate how movement involved in pilgrimage invokes, plays on, appropriates, domesticates, overlaps, intersects, and sometimes even negates other forms of 'journeying' such as tourism or migration. It brings together a variety of forms of movement across territorial and ideological boundaries, focusing on the idea of cultures in motion to offer a reframing of pilgrimage, though in no way is it claimed that this is the only useful framework available. Indeed it is argued that 'if pilgrimage is to be brought back into the analytical mainstream, there are many paths for us to trace'.

Hildi Mitchell contends that for British Mormons, history works as theology, and it is through visiting Mormon historical sites that they actively participate in their theology and cosmology. Paul Basu's exploration of 'roots-tourism' in the Scottish Highlands also emphasises the way in which the historical past informs an individual's sense of themselves in the present, and Katharina Schramm's work on the pilgrim tourist in Ghana focuses on pilgrimage tourism as 'homecoming' whereby individuals journeying to an 'historical home' trace their spiritual roots and reinforce their sense of identity.

The theme of homecoming is also central in Jill Dubisch's moving account of her participation in the annual Run for the Wall journey in America undertaken by Vietnam veterans. For many soldiers returning from Vietnam, there was no parade of honour, no 'welcome home' events, and the lack of interest, even hostility, towards those who had participated in that war, made any mention of experiences in it taboo. The Run for the Wall enables participants to both create and experience a sense of 'coming home' otherwise denied them, and combines an individual search for healing with the construction of a collective view of the past which contributes to a sense of a common identity.

Simon Coleman's essay about Protestant pilgrimage (which may appear to be an oxymoron given that Protestants reject the sacralising of images, relics and places) does not address issues of travel which are 'as much about reinvoking behaviour taken from "home" as about engaging in the exceptional'. He draws on Bourdieu's concept of habitus arguing that once forms of worship become embodied, rigid distinctions between the sacred and the secular cannot be sustained. Pilgrims themselves, whilst viewing their journey as special, simultaneously see the behavioural and theological overlaps between their pilgrimage and daily life to be of vital significance.

COLEMAN, Simon, and John Eade (eds), *Reframing Pilgrimage: cultures in motion* (London and New York: Routledge, 2004), pp. xiii + 197. ISBN 0-415-30355-9, Paper £17.99.

This collection of eight essays takes pilgrimage studies beyond traditional religious analysis, arguing that contemporary pilgrimage is in essence a social process and as such, is as much about cultural mobility as it is about religion.

The Introduction provides a comprehensive overview of pilgrimage theory and for anyone starting out in this field there is a wealth of references to be pursued. It includes an incisive exposition of Victor and Edith Turner's seminal work on

Bente Nikolaisen's work on Mevlevi dervishes focuses on how transnational travel, sacred in its nature, has provided opportunities for Mevlevi dervishes to redefine themselves, and demonstrates how embodiment serves to shape new experiences that constantly recreate pilgrimage. For Mevlevi, 'the journey of the mind or the soul to reach God is intimately linked to bodily movement through ritual', and both travel *to* (physical movement to somewhere else) and *through* (spiritual transformation) are dedicated to a religious purpose. The political situation in Turkey led to the necessity for Mevlevi to enact their rituals in other parts of the world, and Nikolaisen uses their situation to illustrate how contemporary pilgrimage ties into global networks and mass mobility.

Eva Evers Rosander investigates how the practice of Mouridism (a Senegalese Sufi form of Islam) has been affected by Senegalese women migrants to Tenerife. Travel is a core element in Mouridism, and pilgrimage is of great importance, conferring on women respectability and a positive moral reputation. Yet Mourid women migrants have little time to undertake such pilgrimages owing to the demanding nature of their work, so money, earned through tourist activity, has become a substitute for religious acts, including pilgrimage. Money travels instead of the women; corporeal travel having been exchanged for imaginative travel and the physical movement of objects. Rosander argues that the changes in religious practice and patterns of travel in Mouridism are largely due to women's altered economic status, together with their strong religiosity, in a transnational setting.

From the point of view of Quaker studies, the chapters by Mitchell, Basu and Schramm are the most useful, exploring themes directly relevant to Quaker pilgrimage. Having said that, this is a book rich in theory and concept, the whole making for a thought provoking, stimulating, challenging and most enjoyable read.

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