

UNIVERSITY OF THE PHILIPPINES MANILA

The Reflective Practitioner

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Department of Arts and Communication
College of Arts and Sciences
University of the Philippines Manila

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The Reflective Practitioner

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The Reflective Practitioner is the official publication of the Department of Arts and Communication of the University of the Philippines Manila. It publishes annually a wide variety of scholarly and original articles by younger as well as established scholars.

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Editor's Note

In keeping with the University of the Philippines Manila's standing as the country's premier research university, the Department of Arts and Communication endeavors to sustain a scholarly platform; this issue of *The Reflective Practitioner* is an actualization. Acknowledging the growing spectrum of research interests, this issue's theme navigates the links between pilgrimages, communication, culture, and education.

With the rising popularity of pilgrimages and their increasing number of participants come diverse definitions and issues of authenticity. This issue thus focuses on how pilgrimages are re-shaped by pilgrims, and how the same pilgrims realize a myriad of benefits and purposes. With pilgrimages becoming more popular, duplication and competition among sacred sites are bound to happen. The authentication of pilgrimage sites, both scientific and social is discussed in **Lior Chen's** *Authentication and Competition at Sacred Sites: Three Baptism Sites along the Jordan River*, while *The "Whole Thing": Perceptions of Time, Distance, and Completeness among Pilgrims on The Camino De Santiago* by **Megan Havard** talks about the dimensions of pilgrimage.

Alison T Smith in her *Micro-pilgrimage in France and Spain: Introducing students to the possibility of pilgrimage* talks about how educators can guide and introduce groups to pilgrimages while leaving them free to discover these same pilgrimages on their own. *The Pilgrimage to Zawyet Sidi al-Haj Belqacem* by **Tahar Abbou** puts the spotlight on South Algeria's Ziyarat, while **Sarah Traylor's** *Towards an Ecological Catholicism: Marian Pilgrimage in the Anthropocene* exposes Catholicism and ecological criticism through pilgrimage, using the narratives of the novels of Carl Amery. **Scott P Libson** in his *Memory Travelers: Pilgrimage and Memory at Mount Vernon*, traces the link between pilgrimage and history, and questions how the dynamics of memory, being a foundation of historical accounts, affect pilgrimage itself. **Adrian Wesolowski** in his *Circumnavigations of Charity: The Eighteenth Century, Pilgrimage, and Philanthropic Celebrity* examines how social change redefined role models and gave birth to the philanthropic celebrity, using pilgrimage as a tool in both sacred and secular lenses.

Polgaswatte Paramananda's *How to Make an Ethno-Religious Coexistence in the Society by Observing Rites and Rituals on the Sacred Journey to Sri Pada (Adam's Peak)* shows the importance of intercultural cooperation and ethnic harmony throughout the three parts of the journey to the sacred summit of Sri Pada, revered by Buddhists and followers for the belief that it has the Buddha's imprints. *Pilgrimage and New Religious Movements: Bahá'í Faith Case Study* by **Sergiusz Anoszko** showcases the rituals of the youngest monotheistic religion, as claimed by the believers. **Irena Weber** explores contemporary walking practices in *Walking Journey: Art and Montage in Three Walks*.

Nesrine Mansour's *When Pilgrimage Meets Digital Religion and Virtual Sacred Architecture* provides an innovative view of a sacred experience experimenting between real sacred spaces and virtual versions, with light as the main variable determining spiritual experience. My own article *It's All in the Mind: Cognitive Dissonance in the Context of Pilgrims and Tourists*, co-authored with **Marie Louise Boncan**, interrogates and problematizes the issues and outcomes of cognitive dissonance in relation to tourism and pilgrimage.

Prof Dr **Ian S McIntosh** of Indiana University Purdue University Indianapolis has always had my gratitude, from the time we first met in Oxford in 2015 until today. Since 2015, we have collaborated on several projects, among them the Sacred Journeys conference series that has led to the papers published in this issue. He remains to be my role model for steady dedication to work and craft, no matter how hurtful the arrows of fate may be.

This issue would not have materialized if not for the collective efforts of trusted colleagues from the Department of Arts and Communication, whose expertise and generosity were vital to the successful completion of this publication. Of particular mention is **Kenneth Rey O Recio**, whose patience in navigating the bureaucracy is exceeded only by his attention to detail. The help of my students **Janielle May Delfin**, **Celina Arielle Tadiar**, and **Anna Ysabella Yao** was likewise crucial in this undertaking. I am grateful to all of them.



Chadwick Co Sy Su