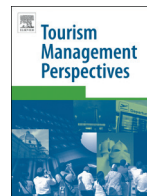




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## The manifestation of values and identity in travelling: The social engagement of pilgrimage

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### ABSTRACT

The paper deals with the significance of values and identity in travelling. Different conceptions such as pilgrimage, spiritual tourism, personal heritage tourism, holistic tourism, and valuistic journeys are presented. Travel diaries of the 16th century religious pilgrimage of Mikalojus Kristupas Radvila the Orphan (in Polish: Mikołaj Krzysztof Radziwiłł 'Sierotka') and the 21st century secular pilgrimage of Lithuanian youth to Siberia are analysed. Regardless of the different time perspectives and the different motivations of travellers, the analysis of travel diaries reveals common points in the manifestation of identity and values during the journeys. This analysis confirms that the existential wish to search or manifest a person's identity and values is demonstrated in different behaviour characteristics of pilgrims, and has different forms of rituals. Such types of journeys have a transformative potential in both spiritual aspects and social engagement. Findings from this study stress that the socio-cultural potential and importance of pilgrimage can fulfill the spiritual needs of travellers or at least help to recognize those needs.

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### 1. Introduction

The manifestation of values and identity is an important element of our lives. Travelling is one way to demonstrate our identity and values and outlook on the world. Various rituals and models of specific behaviour help express travellers' identities. Travellers usually assume a certain role during the journey in searching for or demonstrating their identity. Sometimes, travels offer opportunities to change one's life direction and to obtain new values or take on a renewed identity. The purpose of this paper is to examine values and identity in tourism and link this to valuistic journeys as the instrument for the expression of valuistic ideals. Another goal is to search how the manifestation of values is revealed in the travel diaries of pilgrims. The travel diaries of the famous 16th century Lithuanian nobleman and public character of the Polish-Lithuanian Commonwealth M. K. Radvila, commonly known as the Orphan, serve as the background to this analysis, as well as equivalent memoirs of the 21st century youth secular pilgrimage from Lithuania to Siberia (Fig. 1). Both source documents are integrated to demonstrate the transformative potential of valuistic journeys. The sense of meaning and inner wholeness, embedded identity and ritualistic experience of these journeys could result in the achievement of spiritual benefits and spiritual satisfaction.

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### 2. Values and identity in tourism

Values are essentially abstract beliefs that are culturally defined and serve as guidelines for worldviews, principles and behaviours. Muller (1991: 57) noted, that values "govern a person's lifestyle and provide a direct and useful explanation of the multitude of interests, outlooks on life, consumption practices and activities define a lifestyle". Values could be defined as strategies to adapt to one's environment and to one's situations (Kahle, 1983). Typically, values have been assessed and compared through the use of standard measures such as Rokeach's Value Survey (Rokeach, 1973), the List of Values (Kahle & Timmer, 1983) and Schwartz's Value Survey (Schwartz, 1992, 1994). In tourism studies three main themes dominate research into various types of values. One of them is the impact of values on tourists' (consumers') behaviour and choices. For example, Pizam and Calantone (1987) examined a value scale related to tourist vacation behaviour while Li and Cai (2012) researched the effects of Chinese personal values on travel motivation and behavioural intentions. Jovanovic (2014) explored the relationship between individual values and holiday preferences of Serbian students. Another theme is linked to the segregation of tourist types according their values (Muller, 1991; McCleary & Choi, 1999; Mehmetoglu, Hines, Graumann, & Greibrokk, 2010, etc.). The third trend researches the impact of personal values to tourist motivation and journey motives (largely based on the work of Rokeach (1968, 1973). Jewell and Crotts (2001) used the Hierarchical Value Map (HVM) technique to explore the underlying motives and needs of visitors to a heritage site. The HVM method is designed to identify both

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higher and lower psychological values and their connections via a series of probing questions. In the HVM interview process, subjects are asked multiple questions. The results are visually presented in the form of a map, or tree-like structure, connecting different elements.

All these studies have attempted to relate values and tourist needs, motivation and behaviour. However, these studies lack a relation with social and personal identity, an essential component of valuistic journeys. Following Yamin (2008), social and personal identity is defined as consciousness of oneself and others' perception of one's individuality. From this perspective, it is important to know that identity is related to the representation of one's values, personal experience, memory, and intelligence. Tourism and in particular valuistic journeys may be seen as a means to represent or manifest one's identities and values. However, research linking various forms of manifestation of identity and tourism has been sparse. Where this has been examined, the discourse relates to the connections of national or ethnic identity and tourism (Frew & White, 2011; Pitchford, 2008), search for personal identity (Timothy, 1997, 2008) and impacts of tourism on hosts' identities (Caneen, 2014).

Moreover, the above-mentioned studies rarely include a focus on spiritual dimensions that could satisfy the intrinsic of travellers. As noticed by Yeoman, Brass, and McMahan-Beattie (2007), the need for spirituality is a growing phenomenon in which people wish their lives to have more of a spiritual content and a sense of purpose. Journeys that include a spiritual dimension could be very different. The spirituality revolution (Tacey, 2004) includes not only religious but also complex ideas that might be understood as spiritual. The intention of spiritual growth is directly related to our social and personal identity. In the field of tourism research, little progress has been made in establishing a conceptual link between the manifestation of values and identity and religious or non-religious spirituality. This study responds to the knowledge gap and contributes to the development of greater understandings concerning the spiritual dimensions of travel.

### 3. Tourism as the manifestation of values and identity

Identity helps establish a person as an independent individual and is usually constructed in relation to difference. There are different approaches that help tourists (re)construct their personal identity. As Higham and Hinch (2009) outline, tourism is an instrument that manifests or constructs one's identity through contact with others. Tourism influences values and identity of both hosts and guests and destinations serve as reference points in the activities related to the manifestation of identities and values. Concepts of values-based journeys could be described variously, including a pilgrimage, spiritual travel, personal heritage tourism, holistic tourism, and valuistic journeys. However, in all of these concepts, motivations for travelling are related to the construction or manifestation of personal and/or social identity and self-fulfilment. These provide a framework for understanding values and identity impacts on motivation and behaviour of tourists.

The term pilgrimage is best known for religion motivated travel to sacred places (Nolan & Nolan, 1989). However, researchers emphasize new secular forms of pilgrimage that go beyond traditional religious practices: political or patriotic, musical, sport, nostalgic, and others (Hall, 2006; Margry, 2008; Morinis, 1992). According to Morinis (1992: ix), pilgrimage is a movement toward aspirational ideals that cannot be realised at home, and becomes a value-based endeavour mingling the *sacrum* and *profanum* spheres. Another concept is holistic tourism that includes pilgrimage, visitation to sacred sites and mystical landscapes as a form of holistic therapy (Smith & Kelly, 2006). Holistic tourism, according to Smith (2003), is directed toward inner harmony underpinned by the pursuit of personal enhancement or enlightenment in congruence with nature. The main value of a pilgrimage is arguably the satisfaction of physical, mental and spiritual well-being needs (Smith & Kelly, 2006), while personal heritage tourists try to find

familial links; knowing family history is the most important value for such travellers (Timothy, 2008).

Norman (2012: 27) stresses that spiritual tourism is characterised "by the identity and meaning-making projects of individuals." Norman (2012: 27) argues that spiritual tourism can take place "within pilgrimage traditions and often resemble religious tourism." This is exemplified in his taxonomy of spiritual tourist experiences where he describes spiritual tourism as embodying healing, experiment, quest, retreat, and collectivity. Similarly, the concept of valuistic journeys has been developed by Liutikas (2009, 2012). Valuistic journeys express personal values and the unique identity of an individual that serve as indicators of tourist value orientations. According to Sharpley and Stone (2012), well-being and happiness could equate to spirituality and that tourist experiences of valuistic journeys may be a source of happiness (Sharpley & Stone, 2012: 5).

The conception of valuistic journeys tries to respond to the changed ideas of spirituality, when it becomes "finding the sacred everywhere" (Tacey, 2004). The relationship between travelling, identity-values and spirituality embraces religious as well as secular dimensions. Valuistic journeys potentially grasp both a traditional (religious) notion of pilgrimage and a secular (unrelated to religion) experience of pilgrimage. Secular pilgrimage carries a kind of spirituality that overtakes traditional religious meaning and is built on immanent but universal values, such as reconnection with environment and ecological notions (Ambrož & Ovsenik, 2011). It can be divided into several types: for example, sports fan journeys are related to supporting a team and/or an athlete during competition outside their place of residence; cultural pilgrimages seek to express cultural values related to music, fine arts or other kinds of art; and national identity journeys constitute travelling to a place or event of significance from the point of view of national history or statehood and seeking to pay tribute to political leaders or, if the place of residence is elsewhere, to visit one's motherland as diaspora tend to do. Sharpley (2009) stresses particular characteristics of frontier travel identified by Laing and Crouch (2006) and may include sacrifice, danger and hardship, transforming experience, spiritual enrichment, *communitas*, return and reintegration.

Valuistic travellers can be distinguished from other travellers in that they are easily recognised as such because their journeying is closely aligned to personal or social identity (Bauman, 1996). For example, the identity of religious pilgrims and sports fans is emphasised by the demonstration of specific clothing and attributes, chants and specific rituals (Wann, Melnick, Russel, & Pease, 2001). However, the main difference distinguishing a recreational or cognitive journey and a valuistic journey is the motivation of the traveller and his/her inner disposition. Inner dialogue (Picard, 2012) is the mental work to choose the particular destination and to respond to personal stimulus. Valuistic motives are primary in religious or secular pilgrimages, and their idea is very clear, i.e. reaching the geographical destination and at the same time expressing personal or social identity and values, defining the personal features, which identify the self.

All above mentioned categories (valuistic journeys, spiritual tourism, holistic tourism, personal heritage tourism, and pilgrimage) provide a useful framework for understanding values based tourism (Table 1). This includes manifestation as spiritual or religious, or as secular or non-religious value orientations. Manifestation of values and identity in travelling is socially engaged action. First of all, it has meaning for travellers themselves and, certainly, for society. It is a mechanism of self-realisation that leads to qualitative life experiences. Thus, a valuistic journey is comprised of three major elements: 1) an individual with his/her identity, values, and motivation which he/she is ready to demonstrate and express during the journey; 2) the fact of travelling as such, mobility within geographical space characterised by different ways of travelling and affected by environment and fellow-travellers; 3) the destination point, which from the cultural, symbolical and special point of view embodies a certain value, such as religious faith, culture or nation (Liutikas, 2013).

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