

Review of: "Spirituality of Pilgrims on the Camino de Santiago: Existential Questions and the Meaning of Life"

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Potential competing interests: No potential competing interests to declare.

The paper was well-written and clearly focused on the research questions. I have a few suggestions that might bring a little more depth and remain within the focus of the essay. Turner and Turner were referenced in relation to rites of passage and liminality. The author outlines these concepts from the Turners sufficiently but could distinguish between liminality as a social state versus a space. On page two, the author writes, "In the liminal state, individuals gain insight into the generic bond between people and develop a sense of shared humanity." But in the first paragraph, the author wrote, "During these rituals, individuals enter a liminal space" and then quotes Turner. The issue here is that Turner refers to a state or a disruption in a state, part of a transitional social order. This is distinct from a space. The essay would be improved by including some scholarship on liminal space, which would be beyond Turner and Turner. Here are two examples the author may want to consult in relation to this essay. Redick, Kip. "The Connection between Liminal Places and Hospitality in Manifesting Pilgrim Values and Identity." *Pilgrim Values and Identity*. Edited by Darius Liutikas. CABI, Religious Tourism and Pilgrimage Series. Lithuanian Social Research Centre, Vilnius, Lithuania, 2021: 35-47. In relation to liminality as a hermeneutic lens: Redick, Kip. Finding Meaning while Steeping in the Camino Cauldron." *The Camino de Santiago: Essays on Pilgrimage in the Twenty-First Century*. Edited by Tiffany Gagliardi Trotman. McFarland & Co. Inc. Publ., 2021: 151-177.

On page three, the author references Berger and Luckmann in the detachment of values and religion from the logic of instrumental-rational action such as economics and politics. Jacques Ellul would be a good source for further reflection in this regard.

On page five, the author qualifies travelogues as "subjective narratives and not a direct insight into objective reality." A reference to phenomenology might bolster the qualification, as such an approach questions any direct insight into objective reality and looks to personal experience as valid insight in the lifeworld.