

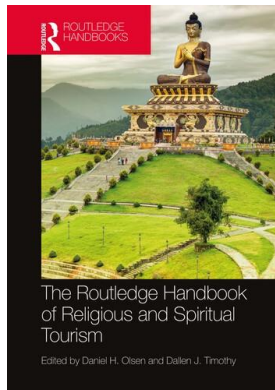
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6

A NEW SPIRITUAL
MARKETPLACEComparing new age and new religious movements
in an age of spiritual and religious tourism*Carole M. Cusack***Introduction**

New religious movements (NRMs) are described as religions that have emerged from the nineteenth century up to the present (Ashcraft 2018). There are scholarly disagreements about whether the defining characteristic of such groups is their ‘newness’ (Barker 2014), or whether, given no new religion is completely original, historical links with ‘parent’ traditions offer a more accurate way to classify NRMs (Melton 2004, 76). Early scholars of the New Age movement argued that these movements were more fluid and eclectic than many NRMs, which tend to have strong organizational boundaries. However, presently New Age movements are often considered a subset of NRMs because they are a part of what is considered the ‘cultic milieu’ (Campbell 1972)—both having alternative and non-mainstream beliefs and practices that are rejected by both Enlightenment science and Western Christianity. The secularization of Western culture, which led to the retreat of Christian churches from public life and with it the loss of both membership and public and personal relevance for a sizeable portion of western populations, became the enabling context within which NRMs have flourished. Increasingly secularized public spaces and dialogues encouraged those who were dissatisfied with both traditional Christianity and modern science—‘seekers’ as Colin Campbell termed them (Campbell 1972)—to experiment with the ‘spiritual marketplace’ as facilitated by late capitalism which focuses on individualism and the decline of communal relations (Roof 1999; Gauthier, Martikainen & Woodhead 2013).

This ‘spiritual marketplace’ is a powerful lens through which to view contemporary spiritual seekers, many of whom reject the ‘New Age’ label while still engaging in similar practices. The spiritual marketplace also drives many of these activities, including ‘secular pilgrimage’ (Digance 2006) and ‘spiritual tourism’ (Norman 2011, 2012), which types of tourism overlap with ‘religious pilgrimage’ and secular forms of tourism. While these forms or niche markets of travel have the capacity to be life-transforming (Cohen 1979), the desire for spiritual experiences—encounters with the ‘other’ and journeys of the ‘self’ (Smith & Kelly 2006)—rather than for recreational experiences is what motivates them to travel. In the same way that NRMs often build upon broader parent traditions, a wide variety of experiences offered in the ever-increasing spiritual marketplace have also evolved from older

beliefs and groups. Hanegraaff (1996) situated the popularity of New Age movements with in a secular, open marketplace that has made previously esoteric, occult, and cultural more mainstream through commodification (Olsen 2019).

While spiritual tourists and members of New Age movements travel to a wide variety of sacred sites (as noted below), NRMs tend to have fewer, more focused sacred sites that appeal mainly to members of those movements. This is in part because NRMs focus more on institutional religious belonging rather than opening their sites to multiple interpretations. As well, because NRMs are comparatively recent in origin means that they do not have the historical development of sacred spaces like other, older religious faiths. The Church of Jesus Christ of Latter-day Saints (the case study used in this chapter; hereafter the Latter-day Saint Church or the Church) is a case in point. Established in 1830 by Joseph Smith in upper state New York, the idea of pilgrimage and sacred sites is a more recent phenomenon. Sites of interest to Mormons include the 150-acre Sacred Grove outside of Palmyra, New York, where the founder Smith's epiphany, or 'First Vision', occurred (Brown 2018), and the reconstruction of the Nauvoo Temple, which had been destroyed in 1850 (Madsen 2006), among other heritage and religious places (Olsen & Pierce 2021).

This chapter is divided into two sections. The first section focuses on the types of sites visited by members of NRMs and New Age movements or spiritual seekers. Second, this chapter examines the motivations, meanings, and benefits religious and spiritual tourists place on destinations (Cohen 1979; Norman 2011; Cheer, Belhassen & Kujawa 2017), highlighting how sites favoured by spiritual tourists with 'New Age' interests and very different from sites valued by members of NRMs, which are more aligned to traditional pilgrimage practices. These two sections are intertwined with major themes within the contemporary academic study of religion, including conspiracy culture and conspiritu-ality (Voas & Ward 2011; Aspren & Dyrendal 2015); the physical and material culture of tourism (Stausberg 2011); eclecticism and *bricolage* in the construction of meaning (Redden 2016); and the commodification and marketing of both religion and spirituality (Carrette & King 2005).

Tourism destinations for members of new age and NRMs

Modern western tourism has its roots in the English upper-class tradition of the 'Grand Tour,'—a type of travel from the seventeenth to the early nineteenth centuries where young aristocratic young men would travel to study the great cities and monuments of western culture. As Norman (2011) notes, the Grand Tour, which was secular, educational, and cultural in nature, was like "a finishing school; an essential part of a 'gentleman's' education that gave invaluable experience of the world" (p. 81) and marked their passage from youth to adulthood. In contrast, religious travel or pilgrimage was also a popular form of travel during the Middle Ages. However, the number of people taking a pilgrimage declined after the Protestant Reformation, only seeing a revival post World War II with the advent of better transportation and communication technologies (Olsen 2019). As Kaelber (2006) rightly argues, in the medieval and early modern west the motivations of pilgrims and tourists were clearly different, with pilgrims seeking forgiveness of sins and religious benefits rather than educational or social benefits. Pilgrims were focused on destinations that were meaningful in the context of institutional Christianity, such as the tombs of saints and sites where sacred relics were housed (Norman 2011, 165), whereas while secular tourists might visit great cathedrals and other ecclesiastical sites, they did so in a spirit of cultural appreciation, aesthetics, and educational value. In contemporary travel, the distinctions between religious pilgrimage,

spiritual tourism, and tourism *simpliciter* have become blurred (Cohen 1979; Digance 2006; Kaelber 2006; Collins-Kreiner 2010; Olsen 2010; Norman 2011).

New Age practitioners tend to visit five types of sites. The first type relates to unique sites of great natural beauty. Some of these sites include mountains like Mount Shasta in California, United States; rock formations like Uluru in Australia; and lakes and waterfalls such as Lake Titicaca on the border of Bolivia and Peru and Niagara Falls in Ontario, Canada. One defining characteristic of the New Age (and some NRMs) is suspicion of modernity, which they characterize as consisting of meaningless jobs, the alienation and subjugation of nature, and ‘patriarchal religions and materialistic forms of healing’ (Dubisch 2015: 145). This suspicion fuels the conviction that modern urban life is at best less authentic than life in the past and at worst is a toxic illusion (Coats 2011: 205). From a New Age perspective, nature and one’s authentic self are interconnected, leading many seekers inspiration to seek for this authenticity in Indigenous spiritualities and traditions that emphasize ‘the oneness of humanity, nature and the cosmos and [are] essentially animist in perceiving that the earth and the cosmos are alive and conscious’ (Timothy & Conover 2006: 142). This spirituality is also related to social trends such as environmentalism and vegetarianism/veganism, which emphasizes animal rights, and engaging in activities such as hiking, camping, and visiting “power sites” where “earth energies” can boost wellness and effect personal transformation, in wilderness settings (Attix 2002: 53).

The second type of site are prehistoric monuments, which, like natural wonders, have a strong aesthetic appeal (Ezzy 2016). Stonehenge, arguably the most famous megalithic site, has drawn people to marvel at it since at least the Middle Ages if not longer (Cusack 2012). Lesser-known circles, such as the Rollright Stones in Oxfordshire, UK, Avebury, UK, and the Ring of Brodgar in Orkney, Scotland (Cope 1998; Cusack 2012; Cusack 2018a) similarly attract spiritual tourists because of their age, mysterious origins, pre-Christian antiquity, and its setting in an aesthetic landscape. For many, encountering stones is a ‘numinous’ experience (Cusack 2018a, 72), particularly as they are usually associated with ley lines or considered ‘portals’ between worlds—beliefs that have become influential motifs in popular culture and media such as novels, film, and television, which examples include the BBC television series *Children of the Stones* (1976); the Dr Who series ‘The Stones of Blood’ (1978); Penelope Lively’s children’s novel *The Whispering Knights* (1971); and Robin Hardy’s classic pagan horror film, *The Wicker Man* (1973) (Parker 2009).

The third group of sites are historic buildings from the ancient and medieval worlds, such as Egyptian pyramids, Inca and Mayan cities, and Greek and Roman temples (Dubisch 2015). These buildings both share the aesthetic appeal of natural and prehistoric sites and are linked to them by esoteric ideas such as including hidden traditions about mainstream religions; visitations by aliens and UFOs; mystical beliefs about landscapes such as geomancy, planetary alignments; and collective human endeavours to raise the consciousness of the earth or the universe. For example, while Greek and Roman temples and Gothic cathedrals are remarkable and beautiful structures, but when they are connected to ley lines and occult legends about the bloodline of Christ, as for example the church of Saint-Sulpice in the Latin Quarter, Paris is in Dan Brown’s novel *The Da Vinci Code* (Brown 2004 [2003]), their appeal is intensified.¹ Beliefs about alien visitations and planetary alignments are also linked to natural sites, but human-made structures are these sites may also be significant. For example, the Bradshaw Ranch in the National Forest near Sedona, Arizona (a renowned New Age destination) is said to “have been confiscated by the U.S. Government because it housed one of the most powerful inter-dimensional portals on the planet” (Dobson 2018, n.p.). People also hypothesize that the Inca city of Manchu Picchu and the Pyramids of Giza are sites of UFO and alien influence (Ivakhiv 2007).

The fourth group of sites are places related to wellness and healing. These sites include ashrams in India, yoga retreats in Bali, and meditation retreats (Timothy & Conover 2006; Bowers & Cheer 2017; Norman & Pokorny 2017) and alternative spirituality meccas such as Sedona, Arizona, United States (Ivakhiv 2001) and Glastonbury in the United Kingdom (Bowman 2005). Being eclectic in beliefs and practices spiritual tourists visit these towns because they offer a range of spiritual experiences, ranging from UFOlogy to tarot, yoga and meditation, astrology, and body-based methods such as Feldenkrais and Rolfing.² These sites tend to be the focus of a marketplace that combines beliefs, practices, and spaces from a wide variety of Indigenous and religious communities into a complex economy with a vast range of products on offer, including crystals, vegan and organic food, and spiritual and alternative services such as massage, tarot readings, astrology consultations, seminars, and workshops. This new bricolage of spiritual products, which “emphasis[es] the self, secular drivers for spiritual tourism[,] are consumptive by nature” (Cheer, Belhassen & Kujawa 2017: 254), and has energized and expanded this eclectic spiritual marketplace in recent decades (Redden 2016).

The final category of spiritual tourist destinations includes sites that are personally meaningful to individuals or groups but detached from traditional religious and spiritual beliefs and activities. Digance (2006) defines secular pilgrimage as “undertaking a journey that is redolent with meaning” (p. 36). The twenty-first century has seen the rise of intense fandoms that act as a middle ground between popular cultural interests and passionate devotion to a book series, musician or musical group, actor, or a film or television series among other media. Elvis Presley (1935–1977) attracted such devoted fans, and his home Graceland has been a site of secular pilgrimage since his death (King 1993; Rigby 2001). Hollywood or Disneyland would be sacred destinations for film buffs, and Bayreuth, Germany for aficionados of Richard Wagner’s *Ring Cycle*. This type of elective journey is very diverse and can encompass so-called ‘dark tourism’, which includes prisons, death camps, cemeteries, massacre sites, and battlefields (Timothy 2018), to anime tourism and fan conventions (Buljan 2017; Asimos 2019).

These sites of interest to members of New Age movements or eclectic spiritual groups can be contrasted with the sacred sites of institutionalized NRMs. Arguably, very few if any NRMs have developed a full theology of pilgrimage to rival that of long-established religions like Buddhism, Islam, or Catholic Christianity. However, there are some common pilgrimage themes between them. For example, The Church of Jesus Christ of Latter-day Saints has engaged in the restoration and marketing of several of their historical sites as a form of historical remembrance, a proselytizing tool, and a way to construct and maintain the religious identity of church members (Madsen 2006; Olsen 2013). While the Church does not have a formal theology of pilgrimage, where sacred travel is mandated or related to ideas or rituals of salvation, it does have an informal theology of pilgrimage. For example, each year thousands of church members travel the Mormon Trail, which marks the route early church members took as they travelled from the United States into Indian Territory in search of a ‘promised land’, through vehicle (Olsen & Hill 2018). During the 1997 sesquicentenary of the original journey, a grass roots wagon train re-enacted the pioneer trek trip from Omaha to Salt Lake City as a part of that year’s commemoration of this event. While only 250 people completed the 93-day trip, almost “10,000 participants walked, pulled a handcart, rode a horse, or took a spot in a mule-pulled wagon for one or more days” (Olsen & Hill 2018: 240). Other church historical sites like the ‘Sacred Grove’ in New York also act as sites of memory related to church’s founding and resultant historical development (Madsen 2006; Olsen 2006, 2013, 2016). Unlike many sacred sites that appeal to those who identify with the New Age movement and spiritual tourism, the Church does not offer souvenirs or charge an entry fee at their historical sites and as such offer little in the way of a commodified spiritual marketplace.

Meanings of sites and the motivations to visit in the contemporary spiritual milieu

Norman (2012) has defined spiritual tourism as “tourism characterised by a self-conscious project of spiritual betterment” (p. 20). Norman has further suggested that spiritual tourists, whose principal spiritual task is self-actualization, have five main motivations for travel: the search for healing, to experiment with new ways of understanding reality and creating meaning, questing for new wisdom, retreating from the world to contemplate and reflect, and bonding with a community of like-minded others. These motivational categories are useful in examining how meanings are attached to particular spiritual tourism destinations. For the purposes of this article, two spiritual tourist ‘meccas’—Glastonbury and Sedona—will be used to illustrate the meanings that are attached to these similar places. These two sites manifest the four phenomena that are important research areas in the academic study of religion: esoteric or occult elements and conspиритuality; the material culture and physical infrastructure of spiritual tourism; eclectic meaning-making and *bricolage* activities on the part of visitors who sample and combine many religions and spiritualities; and the commodification and marketization of both religion and spirituality.

Glastonbury

The attachment of spiritual meanings to Glastonbury began in the Middle Ages with William of Malmesbury’s *De antiquitate Glastoniensis ecclesie* (c. 1135 CE), Geoffrey of Monmouth’s *History of the Kings of Britain* (c. 1136), Gerald of Wales’ *Speculum Ecclesiae* (c. 1216), and Richard Pynson’s *Life of Joseph of Arimathea* (1520), which linked the town with miraculous events in Christian history. Richard Pynson cemented the tale of Joseph of Arimathea’s visit with the boy Jesus to Glastonbury, and then later returning to Glastonbury with the Holy Grail after the death and resurrection of Jesus. Legend holds that when Joseph set his staff into the ground that it burst into flower, known as the Glastonbury Thorn—a visible sign of life conquering death (Digance & Cusack 2002: 269). William of Malmesbury stated that some early Celtic saints, including St. Patrick and a disciple, Benignus, had lived and died in the monastic community of Glastonbury (Cusack 2018b). Gerald of Wales popularized the town as the burial site of King Arthur after the bodies of Arthur and Guinevere were found in 1191, and Geoffrey of Monmouth added to this legend the wise man Merlin and the Isle of Avalon where Arthur was taken after his defeat at the battle of Camlann. Avalon became identified with the former island of Glastonbury Tor and contributed a druidic and Celtic pagan element to the mythos.

These and other similar traditions attached to Glastonbury accentuate the town’s appeal for multiple types of spiritual seekers. As Bowman (2004) observed, the ‘official’ Christian presence in the town is fractured between Anglicans and Catholics, with their annual summer pilgrimage and processions being on different dates. In addition, Goddess worshippers have convened conferences in the town since 1996 and have instituted a Goddess procession, honoring the Goddess in all her forms, that ‘sometimes includes a procession of the Goddess in a cart through the streets to Chalice Well’ (Bowman 2004: 282). Goddess-oriented spiritual tourists read Glastonbury’s Christian heritage, in which the Virgin Mary and Saint Brigit are prominent, as merely a Christianized, sanitized Goddess cult. In addition to mainstream Christian groups, esoteric Christian groups also feature in the tale of Jesus’s visit with Joseph of Arimathea and the ‘Somerset tradition’ of Britain as a ‘holy land’.³ Indeed, the myriad of Arthurian legends are read as either a part of esoteric Christianity, in which Arthur is a great

Christian warrior entombed in the Abbey, or as a part of pagan traditions, with the Isle of Avalon as a portal to the Celtic ‘otherworld’ (Bowman 2005: 161). The claims related to the Celtic otherworld are strengthened by the assertion that Glastonbury hosted a great druidic university in antiquity (Bowman 2004) and by situating the Celts as the ‘indigenous’ people of Britain. In addition, New Age groups have made their presence known in Glastonbury since the 1970s, deeming the place to be the “Heart Chakra of the Planet” on a confluence of ley lines—“a centre of earth energies ... where spiritual energy comes into the physical plane” (Bowman 2005, 163), with UFO sightings being relatively common and attributed to this energy. As such, Glastonbury is a site where Indigenous, Christian, Pagan, New Age, and esoteric wisdom meet and at times merge into a broad spiritual marketplace.

Sedona

Sedona is a similar magnet for spiritual tourists, combining healing through earth energies at a “vortex site,” Indigenous wisdom connected to the Hopi and Navajo First Nations, shamanism (both Native American and entheogen- or drug-based), and ecological and Goddess spirituality within a range of retreats, seminars, attractions, and activities (Attix 2002: 54). The attribution of esoteric and spiritual meanings to Sedona has its roots in the artists’ community founded by Max Ernst (1891–1976) and his wife Dorothea Tanning (1910–2012), who lived in Sedona from 1943 to 1957 (Ivakhiv 2001: 158). Prior to this time, the town was a popular setting for Hollywood westerns and was also a naturalistic tourist attraction on account of its dramatic red rock formations. In the 1950s, Ernst and Tanning’s ‘metaphysical community’ was established, and over time groups and retreats related to Hatha Yoga, Eckankar, the Sri Aurobindo Center, the Aquarian Educational Center, the Sedona Church of Light, and many other New Age establishments were founded (Ivakhiv 2001: 173–174). In the 1970s, Dick Sutphen and Page Bryant identified Sedona as a place with multiple power spots or vortices (Ivakhiv 2007: 272), which made Sedona a destination for UFOlogical seekers and those who sought places that served as portals to other worlds or dimensions. In 1987, a large medicine wheel was constructed on Schnebly Hill which became a key ritual site for New Agers, and in August of that year, Sedona hosted the first Harmonic Convergence—a synchronized global peace meditation, which event brought between five and ten thousand spiritual tourists to the town (Ivakhiv 2001: 174).

Spiritual tourists to Sedona often claim that they were ‘drawn’ there, and like Glastonbury, the site is replete with power spots and vortices that enhance the energy flow at Sedona, leading to enhanced ‘spiritual awareness as well as healing experiences’ (Coats 2009: 385). This is the most strongly articulated meaning linked to Sedona, though its Native American past is important. While Native American-derived practices, including sweat lodges, medicine wheel rituals, drumming circles, and smudging are popular, most teachers are not Native American, and tensions exist between spiritual tourists and Native Americans. Several First Nations have connections to Sedona: for example, the Yavapai-Apache view Sedona as the centre of the world and home to a lake from which the first humans emerged; whereas the Hopi regard the Sinagua culture of Sedona as ancestral to them. Ivakhiv notes that First Nations also connect Sedona with more recent historical events; ‘the Yavapai-Apaches gather every February at Boynton Canyon to mark Exodus Day, a day of remembrance of forced exodus and the March of Tears in 1875’ (Ivakhiv 2001: 152). The New Age practice of leaving offerings, such as crystals and candles, at local Native American sites, is also regarded negatively “as desecration of sacred space” (Timothy & Conover 2006, 150), and the Hopi vigorously deny any Hopi involvement with or connection to the Harmonic Convergence, which was claimed by its founder José Argüelles (Ivakhiv 2001: 194–196).

Glastonbury, Sedona, and the spiritual marketplace

Spiritual tourists believe that Glastonbury and Sedona are important spiritual and power locations in a global network of energy lines—places where spiritual healing and self-actualizing quests can be actively pursued, and where transformation is possible. Both sites draw upon a range of meanings, combining natural landscapes with Indigenous pasts and an esoteric present (Coats 2011: 198). Glastonbury foregrounds an Indigenous Celtic strand, occult Christianity, Arthurian traditions, and also accommodates a range of NRMs, including Bahais, Sufis, UFO spiritualists, and followers of Sai Baba and Krishna Consciousness (Bowman 2005: 166). At Sedona, Native American and UFOlogical belief systems are most prominent (Ivakhiv 2001: 176). The combination of spiritual beliefs that are not susceptible to falsification is basic to what Voas and Ward (2011) have termed “conspirituality”—a phenomenon in which conspiracy theories and alternative spirituality are merged. This conspiracy has three core foundational beliefs; that “a) nothing happens by accident, b) nothing is as it seems, c) everything is connected” (Voas & Ward 2011: 104; see Aspren & Dyrendal 2015). Bricolage and eclecticism are thus normalized as the basis for beliefs and practices; unrelated traditions are drawn into relationship by seekers who are experimental and ask only that experiences resonate with them as a testimony of their authenticity (Ivakhiv 2001: 136).

For many spiritual tourists, travel to these sacred sites is meant to help them ‘[attain]... some spiritual benefit, such as getting in touch with one’s inner self or achieving an altered state of consciousness’ (Cheer, Belhassen & Kujawa 2017: 254). As the self and the cosmos are viewed as interconnected, healing is considered a powerful driver for many spiritual tourists. As Dubisch (2015) notes, hope for transformational change operates ‘at the personal, social, planetary and cosmic levels’ (p. 147). This quest to be healed—whether from physical and psychological ailments or in terms of achieving an optimal self—opens spiritual tourists to engaging in experimental modes of tourism and personal being. They are considered ‘deep’ tourists who desire to become ‘part of the destination’ (Timothy & Conover 2006: 144) in order to ‘retreat’ from everyday life and the banal secular, seeking to leave as a different, more spiritually aware, person. Also, being with other like-minded individuals at these sites creates a sense of community; a collectivity that has ongoing relevance for the spiritual tourist after his or her journey home. This collectivity may result in return trips to the destination to maintain a connection to both the location of spiritual power and also fellow travellers (Norman 2012: 32–33). Interestingly, this interest in personal development has led to some places requiring that visitors undergo purification or ‘clearing’ rituals, as well as a self-evaluation or ‘assessment of one’s motivation[s]’ regarding whether they have the requisite ‘sense of humility and respect’ for the site and whether they are willing to give ‘some expression or token of gratitude before departing’ (Ivakhiv 2007: 274).

The motivations of spiritual tourists in visiting powerful spiritual destinations differ from people who belong to NRMs who journey to sites of theological or historical significance for their faith (Esplin 2019). As noted above, NRMs possess slightly different views of pilgrimage as compared to older, more established religious traditions and spiritual and New Age movements. Members of The Church of Jesus Christ of Latter-day Saints do not expect that visiting their religious heritage sites will result in forgiveness of sins in the same way medieval pilgrimage conferred. However, travel to sites in the Holy Land have a strong appeal to church members, as do locations ‘associated with...the Book of Mormon [and] church history’ (Hudman & Jackson 1992: 111; Olsen 2006).⁴ Church temples are considered the holiest places in the church, particularly the Salt Lake City Temple that serves as ‘the symbolic centrepiece of the Mormon world’ (ibid: 115; see Jackson & Henrie 1983). In Nauvoo,

where the church's founder Joseph Smith is buried, there has been some tension between the Latter-day Saint Church and the Community of Christ, the latter also claiming to be the true successor organization of Joseph Smith after his martyrdom in Carthage, Illinois. Both groups own historical property related to the founding of the church and interpret their sites to visitors, albeit from different theological and historical perspectives (Olsen & Timothy 2002). This had led the city to resemble older Christian sites that are used by multiple congregations (Esplin 2019).

Conclusion

Spiritual tourists and members of New religious movements (NRMs) have very different attitudes towards spiritual and religious tourism. The former are inheritors of New Age spiritual interests which are both eclectic and universalist, seeking to combine disparate traditions such as Indigenous wisdom, esoteric traditions, diffuse new religious practices such as yoga and meditation, and a conspiracist interest in UFOlogy and related topics, into one harmonious tradition (Ivakhiv 2001: 136). This combination of traditions has led to a multiplication of potential sacred destinations, including natural sites, prehistoric monuments, historic locations, places of wellness and healing, and sites of personal significance. The most eclectic of these destinations are Sedona and Glastonbury, as noted in this chapter (Bowman 2005; Timothy & Conover 2006; Ivakhiv 2007), which are in many cases are overwhelmingly white, middle class, and affluent, participants who engage in activities directed towards spiritual betterment within a heavily commercialized spiritual marketplace (Cheer, Belhassen & Kujawa 2017: 254).

In contrast, the Latter-day Saint historical sites and pilgrimage practices are examples of the types of quasi-religious pilgrimage or spiritual tourism favoured by members of NRMs. First, sacred sites are specifically related to Church history that exemplifies important events or achievements in the development of the faith (Olsen 2006, 2013). These sites appeal mostly to church members, although others may visit on for heritage reasons or curiosity) and are therefore oriented towards the religious identity of adherents. There is very little development of any commercial development, let alone an eclectic spiritual marketplace, and there is no evidence of combining church traditions with the tradition of other faith communities apart from sites related to the Bible (Hudman & Jackson 1992).

Spiritual tourism and non-traditional religious travel are research areas that have become prominent relatively recently, and there are many new religious movement pilgrimages and spiritual tourism destinations that are unresearched, presenting opportunities for scholars to further map this emergent field. This brief survey of spiritual tourism among adherents of New Age spirituality and members of new religious movements reveals that the former are engaged in a broad-ranging, commercial, eclectic praxis at a vast range of sites, whereas the latter are concerned exclusively with verified sites of historical significance for their particular faith.

Notes

- 1 *The Da Vinci Code*, based substantially on *The Holy Blood and the Holy Grail*, an esoteric bestseller by Michael Baigent, Richard Leigh, and Henry Lincoln (2006 [1982]), claims that Jesus and Mary Magdalene were married and that their descendants have been protected throughout history by the Templars, the Masons, and the mysterious Priory of Sion. This mélange of fact and fiction posits that the mythical Holy Grail is actually the bloodline of Christ. This storyline also involves the alleged treasure of Rennes-le-Château, itself a magnet for New Age tourists and conspiracy

- theorists (Radford 2019), and foregrounds the fictional Rose Line, a ley line on which Saint-Sulpice and Rosslyn Chapel, near Edinburgh (and the culminating destination *The Da Vinci Code*), are said to be sited (Cusack 2020).
- 2 Moshe Feldenkrais (1904–1984) developed a method of exercise therapy called the Feldenkrais Method, which aimed to improve health through slow, repeated movements to improve brain-body connections and thereby improve a person's psychological state. Ida Rolf (1896–1979) developed structural Integration (popularly known as Rolfing) as a technique to optimize human biomechanical functioning through realigning a person's energy field with the earth's gravitational field (Hanegraaff 1996: 54).
 - 3 The 'Somerset Tradition' states that Joseph of Arimathea and the boy Jesus built the first church at Glastonbury in honour of the Virgin Mary, thus making England a 'holy land' and Glastonbury an English Jerusalem (Digance & Cusack 2002: 269).
 - 4 Members of The Church of Jesus Christ of Latter-day Saints members consider the Book of Mormon a holy book of scripture akin to the Bible.

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