



Correction to: Conceptualizing the Changing Faces of Pilgrimage Through Contemporary Tourism

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The original version of this article unfortunately contained mistakes in the main body text.

In page 2, under The evolution and demise of the pilgrim-tourist dichotomy section, 1st paragraph. The in-text citation of this sentence “However, many debates surrounding the pilgrim-tourist dichotomy have been bound up with Max Weber’s concept of ‘ideal types’ (Weber, 1949; Olsen, 2010) argues that such debates are one-sided exaggerations that do not reflect the real world.” should be corrected as follows. However, many debates surrounding the pilgrim-tourist dichotomy have been bound up with Max Weber’s concept of ‘ideal types’ (Weber, 1949). Olsen (2010) argues that such debates are one-sided exaggerations that do not reflect the real world.

In page 4, under The evolution and demise of the pilgrim-tourist dichotomy section, paragraph 6. The in-text citation of this sentence “The so-called ‘spiritual magnetism’ (Preston, 1992, p. 33) of the sacred place is bound by historical, geographical, and social factors, and human values Eade, 1991; Rinschede, 1997; Nilsson & Tesfahuney, 2018, p. 172) eloquently argued that ‘post-secular tourism (re)construct pilgrimage places in novel ways, neither sacral nor secular, but rather a hybrid or combination of both – spaces that are neither explicitly modern/secular nor traditional/sacred’. ” should be corrected as follows. The so-called ‘spiritual magnetism’ (Preston, 1992, p. 33) of the sacred place is bound by historical, geographical, and social factors, and human values (Eade, 1991; Rinschede, 1997). Nilsson & Tesfahuney (2018, p. 172)

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eloquently argued that ‘post-secular tourism (re)construct pilgrimage places in novel ways, neither sacral nor secular, but rather a hybrid or combination of both – spaces that are neither explicitly modern/secular nor traditional/sacred’.

In page 7, under A framework for understanding the relationship between pilgrimage and tourism in the contemporary era section, paragraph 2. The in-text citation of this sentence “In comparison, the notion of spirituality refers to personal, privatized, and subjective experiences of the sacred (Vincett & Woodhead, 2016; Hill et al., 2000) reason that the rise of spirituality indicates increased respect for the inner or experiential dimension, contemplative practices of traditional religious systems.” should be corrected as follows. In comparison, the notion of spirituality refers to personal, privatized, and subjective experiences of the sacred (Vincett & Woodhead, 2016). Hill et al. (2000) reason that the rise of spirituality indicates increased respect for the inner or experiential dimension, contemplative practices of traditional religious systems.

In page 9, under A framework for understanding the relationship between pilgrimage and tourism in the contemporary era section, paragraph 9. The in-text citation of this sentence “Such phenomena can be linked to the post-tourists’ search for subjective authenticity (Cohen, 2008) stated, ‘the veracity of the “objective” authenticity of attractions has been replaced by a growing concern with the tourists’ experiences of “subjective” authenticity on their trip...resembling that found at the climax of intense erotic or religious experiences’ (p. 332).” should be corrected as follows. Such phenomena can be linked to the post-tourists’ search for subjective authenticity (Cohen, 2008). Cohen (2008) stated, ‘the veracity of the “objective” authenticity of attractions has been replaced by a growing concern with the tourists’ experiences of “subjective” authenticity on their trip...resembling that found at the climax of intense erotic or religious experiences’ (p. 332).

In page 9, under A framework for understanding the relationship between pilgrimage and tourism in the contemporary era section, paragraph 5. Removal of full stop in this sentence “Simply put, the power of the journey does not only lie in the.”. The corrected sentence is as follows. Simply put, the power of the journey does not only lie in the

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