Cultural Management and Tourism in European Cultural Routes:
from theory to practice

Edited by
Luis Ochoa Siguencia
Martin Gomez-Ullate
Afroditi Kamara

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Scientific publication

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Content

Introduction

Cultour+ is exactly what its name reveals: it is an EU-funded project, of course, under Erasmus+, Strategic Partnership Strand; it is a project focusing on cultural routes related to religious and thermal tourism; but there is always a plus: it is also a network of academics, municipal authorities and entrepreneurs bringing together several European countries (Spain, Portugal, Italy, Poland, Greece and Bulgaria) and several different and yet similar cultures. Cultour+ is not just about research: it is also about putting research results into action and letting local stakeholders profit directly from them, thus creating a triangle of knowledge and innovation established between research institutes, academic institutions and businesses.

Through its implementation, apart from a strict, scientific observation of deficiencies or good practices in the field of touristic management of cultural routes, emerge the deeper human needs for healing and finding inner peace, which make cultural differences recede and cultural similarities emerge.

In this spirit was carried out between the 13th and the 15th of July 2016 the Cultour+ Summer School hosted by the University of Extremadura in Cáceres. Under the medieval citadel, a World Heritage Site, participants let deploy their knowledge and ideas on how to transform pilgrimage routes and thermal spas into pillars for the sustainable development of the countryside and the local societies.

The presentations combined academic papers on heritage and tourism management, accounts of good practices applied in various European (as well as in non-European) countries, examples of innovation in cultural tourism, research work-in-progress carried out in areas selected as case-studies in participant countries as well as proposed plans of action of the Cultour+ entrepreneurs selected for mentoring and support in project's framework.

Beyond the seminar rooms and academic sessions, the workshop involved also field work, including tour guiding based on storytelling, visiting villages, inspecting local entreprises and getting to know local projects for cultural enhancement along the Santiago route as well as thermal installations in the countryside of Extremadura. Thus, both in and out of sessions, it offered the chance for exchange of ideas, networking and establishing future collaborations

both among institutions and academics and among the entrepreneurs, whose horizons it aimed at expanding.

The partners of Cultour+ are proud to present the results of the work so far and pledge to continue working for tracing viable, sustainable and effective cultural routes in the common effort to bring European cultures in close contact. Pilgrimage and thermalism have, after all, been disseminating traits of civilization for centuries; it is now time to carry the torch further and do so on firm academic ground.

Luis Ochoa Siguencia
Martin Gomez-Ullate
Afroditi Kamara

Acknowledgment

PART I

CREATIVITY AND INNOVATION FOR CULTURAL AND TOURISM MANAGEMENT IN EUROPEAN ROUTES AND HERITAGE SITES

CULTURAL HERITAGE ENHANCEMENT AS A MEANS FOR TOURISTIC EMPOWERMENT OF REGIONS AND ENTREPRENEURS

Afroditi KAMARA

Abstract

Travelling for recreation is not yet another product that consumers buy and use out: after the mass tourism fashion of the '70s and '80s, more and more people seem to realize this and to seek genuine cultural experiences for their precious free time. Cultural heritage, both tangible and intangible, of a certain region or country plays an important role in the process of offering the potential of deepening the travelling experience and bringing visitors in contact with the real spirit of the local people throughout time. Cultural heritage managers and consultants need to take the visitors' dimension in consideration when they get engaged in a project of cultural heritage protection, restoration and enhancement.

In this respect, cultural enhancement of a region needs to be well-planned, attempting at addressing multiple aspects. Restoring monuments which can have a character of landmark for a specific region is essential. In the case of religious and thermal tourism in particular, historic churches or baths are definitely crucial for the creation of a local identity based on such elements. Highlighting the cultural landscape and tracing itineraries and routes is another important aspect of heritage interpretation.

These actions, along with working towards supporting local products, both of an agricultural/gastronomic type and of the small industries/artisans contribute essentially to what we call now "brand". Local and regional branding is indeed a complex process that becomes, however, more and more important for attracting experiential tourism as well as for achieving another important goal: the empowerment of local entrepreneurs.

Recent EU policies are indeed very supportive to the notion of cultural enhancement. Networking, introducing modern technologies and incubating new business ideas is the focal point of many EU-funded projects, such as Cultour+. However, it has to be stressed that pure enhancement is not enough: care for the infrastructure and raising awareness in local societies need not to be disregarded in order to change attitudes and foster sustainability.

Keywords

Heritage, tourism, sustainability, enhancement, culture.

Introduction

Heritage and tourism tend to interrelate more closely as tourists become more diversified and demanding regarding their leisure time. Despite the enormous potential this offers for the sustainable development of regions and the successful business ideas that can be linked to both tangible and intangible heritage, it seems that actual preservation of heritage becomes more difficult, as EU and State funds for infrastructure diminish. Therefore new means have to be devised in order to maintain important assets; local stakeholders and local societies need to play a crucial role in this process.

1.   The touristic experience

Travelling for recreation is not yet another product that consumers buy and use out: after the mass tourism trend of the '70s and '80s, more and more people seem to realize this since the 1990s and to seek genuine cultural experiences for their precious free time (Cohen, 1979; Rojek & Urry, 1997; Cohen, 2002). Based on their cultural standards, knowledge, special interests and of course financial capacity, an increasing segment of tourists seek to make the most of their trip by combining sightseeing, physical activities, local gastronomy, hobbies, etc. There is thus a shift towards what has been called experiential tourism, i.e. tourism based on the senses, the emotions and the idea of participation (Signorini, 2011). Learning how to appreciate local cultures is a major point in this process.

2. The touristic value of Cultural Heritage

Cultural heritage, both tangible and intangible, of a certain region or country plays an important role in the process of offering the potential of deepening the travelling experience and bringing visitors in contact with the real spirit of the local people (Gubert & Pollini, 2002). Historic towns and settlements, traditional architecture and archaeological sites create a unique environment which can exercise a strong impact on the visitors by arousing their interest and helping them escape from their often blunt and stressful routine (Boniface, 1995; Richards, 2007). On a deeper level, they constitute a challenge for further reading, learning and discovering, thus a challenge for education and self-development. Aspects of local music,

local gastronomy, traditions, customs and rites contribute to this sense of delving into another culture, which can, sometimes, be a healing procedure for the tired souls of modern people (Wang, 1999).

3. Authenticity

However, one needs to stress here that the cultural experience created has to be genuine and to conform, as much as possible, to the precepts set by large international organizations, such as the UNESCO. The Nara Document on Authenticity (ICOMOS, 1994) eloquently explains a series of reasons why and how cultural heritage has to be enhanced in order not to lose its authentic character; particularly in respect to intangible cultural heritage a line has to be drawn between genuine expressions of an ethnic/social group and the re-enactments, i.e. revivals of aspects of the past for reasons of enhancement of collective memory, social belonging or touristic exploitation. In order to highlight such a difference, one can draw on examples such as the festival in celebration of Santa Sara in Camargue [online: http://www.saintesmaries.com/le-p%C3%A8lerinage-des-gitans.html last visited on 13/8 /2016] and the processions and festivals taking place in various places in Europe along the Cultural Route of the Emperor Charles V [online:http://culture-routes.net/routes/charles5 last visited 20/7/2016].Whereas the former is the evolution of an age-old gathering of gypsies from all over France, focusing on the procession of horses, in order to honour their protector saint, Santa Sara, the latter constitute rather revivals of 16th-century festivals and processions based on historic research. Both cases constitute major touristic attractions; both cases arouse the interest of locals who participate wholeheartedly to the celebrations. Yet, the former one is a genuine, uninterrupted expression of local culture whereas the second is the result of a combination of academic research and the awakening of collective memory.

On the other hand, however, a purist and strictly scientific approach cannot be valid, either. Monuments and cultural heritage need to be preserved for the people to enjoy and to learn from (Binks et al., 1988). Cultural heritage managers and consultants need to take the visitors' dimension in consideration when they get engaged in a project of cultural heritage protection, restoration and enhancement. By this I don't mean that they need to make choices palatable to all, but, rather, to realize that the monuments will play henceforth an important role in promoting local or national culture. Cultural heritage cannot be defiled or transformed into

a kind of product. Yet touristic products, particularly new ones, can be developed into close contact with the heritage of a specific region.

4. Heritage interpretation

In this respect, cultural enhancement of a region needs to be well-planned and to be able to address multiple aspects (Russo & van der Borg, 2002). Restoring monuments which can have a character of landmark for a specific region and which can contribute to the creation of a certain cultural atmosphere is essential: the built environment constitutes a basic element for heritage interpretation (Stovel et al, 2005; Poulios, 2014). In the case of religious and thermal tourism in particular, historic churches, monasteries or baths are definitely crucial for the creation of a local identity. Even when they are not religious themselves, tourists are attracted by the historicity of pilgrimage sites and the spirituality they emanate. Similarly, even when they have no health problems whatsoever, tourists can enjoy the wellness services centered around a thermal spring (Ramos&Santos, 2007, Joukes et al., 2013).

Highlighting the cultural landscape and tracing itineraries and routes is another important aspect of heritage interpretation (SNH, 1997). In this process locals can play a decisive role, as they can contribute to helping visitors discover the main assets of their region (Papathanassiou-Zuhrt et al., 2007). A complex process, from what may look like simple signposting to more sophisticated creation of clusters of monuments, sites or even enterprises, thematic pathways, local guide books and even activities or celebrations involves a well thought-out plan and stirs the creative potential of an entire region, bringing all stakeholders in close collaboration (Papathanassiou-Zuhrt & Sakellaridis, 2005; Papathanassiou-Zuhrt, Sakellaridis & Doumi, 2006).

Taking a step further, cultural routes, which may or may not correspond to actual itineraries and roads, are essential for creating a sense of purpose as well as a sense of deeper understanding of a cultural aspect of the past be it a personality (e.g. a great leader or philosopher), an activity (e.g. wine-making), a moment in collective memory (e.g. a war) etc. Cultural Routes can function at a national level, thus forming a close network particularly appropriate for internal tourism, or at an international level, which is actually their most appropriate use, as they can strengthen cultural ties between regions and countries and help

people realize what they have in common. In this sense, cultural routes, apart from offering great opportunities for recreation and learning, are also an identity-forming apparatus (Martorell Carreno, 2003).This is, after all, the reason for the foundation of the European Institute of Cultural Routes (http://culture-routes.net/), functioning under the auspices of the Council of Europe (Council of Europe, 2015; Owen et. al. 2004). These actions, along with working towards supporting local products, both of an agricultural/gastronomic type and of the small industries/artisans contribute essentially to what we call now "branding". Local and regional branding is indeed a complex process that becomes, however, more and more important for attracting experiential tourism as well as for the empowerment of local entrepreneurs and producers and the support to low-key business plans. In order to be successful, this process cannot be unilateral: it requires the close collaboration of many people, representing various interests, capacities and regions of economic and social life. In order to be successful and long-lasting and to economize on resources, this branding has to be stemming from the genuine character and potential of a region and not only from the visions of some managers. If one compares the technological and touristic achievements of Dubai and the Emirates to the management plan of the historic thermal city of Bath (Bath, 2010), the contrast is evident.

5. Entrepreneurs as stakeholders in the cultural management process

On the other hand, since our focus here is on entrepreneurs, it should be stressed that local businesses, as well as inhabitants, civil society organizations and representatives of the state and local authorities are all considered as stakeholders in an effective and successful management plan (Barreca, Ferraro&Fiorani, 2011; Zemite, 2016). Young entrepreneurs in particular should always claim their role in this process -as it is not always the case that part of the management is confided by the state to the private sector- while, on the other hand, proving their ability to think and act in a constructive way, following the basic precepts of sustainability. Entrepreneurial activity in relation to cultural landscapes, cultural routes and cultural heritage in general should always demonstrate a deep respect of the primal material of what constitutes the local identity and be willing to maybe sacrifice some part of gain in order to better protect heritage aspects.

It's high time a constructive dialogue starts in many parts of Europe regarding the bridging between entrepreneurial initiative and sustainable, long term preservation of the values and spirit of heritage. As cultural managers we insist on creating consensus: in this effort we sometimes feel like Don Quixote de la Mancha, running after an unattainable goal. Quite often social tension is so strong that successful implementation of management projects with the participation of stakeholders is impossible. Results of a recently accomplished research project by Time Heritage, under the title "Diaplasis", proved through its two case studies that in Greece, at least, archaeological and heritage assets and the strife for the preservation of authenticity can bring segments of society in relations of open enmity against each other. We have instances of threats and attacks by company owners against cultural societies in Corinthia and instances of open disregard of regulations by parts of the shop-owners of the historic centre of Chania, in Crete. Our constant advise, particularly to stakeholders of the private sector, is not to appear competitive, but to challenge with the originality of their ideas, and to work hard on justifying these ideas and plans for proactively pursue the general benefit rather than simply business entrepreneurial success and short-lived profit.

6. EU-funded projects as a field of collaboration

Participation at EU projects can actually be a very good practice field for the collaboration between public and private sector. Until 2013 such a collaboration was limited as there was no actual requirement for cross-sectoral participation: the new 2014-2020 framework, however, has marked the change of tide and has opened the way to private institutions and companies as well as to the civil society to enter fields that until recently were considered purely academic. It is for the first time that so many strands of EU-funded projects have opened up for supporting SMEs and private businesses in general. Projects like COSME for example aim at the empowerment of the entrepreneurial spirit whereas in Erasmus+ and Horizon 2020, which constitute perhaps the largest clusters of programmes for the civil society (i.e. not for the support of state funds), the participation of private and non-governmental institutions is particularly encouraged. This is definitely a time for entrepreneurs to dwelve into the possibilities offered by the EU funding schemes and try to achieve synergies with research centers, universities and other organizations in order to promote common goals.

7. Material and immaterial enhancement of Cultural Heritage: emphasizing the latter without compromising the former

Last but not least I would like to stress that recent EU policies are very supportive to the notion of cultural enhancement. Networking, introducing modern technologies and incubating new business ideas is the focal point of many EU-funded projects, such as Cultour+. Tracing cultural routes, as the ones mentioned above, is also a prerogative and can form the substratum of successful communication and collaboration as well as of successful proposals for funding.

Clearing one's ideas on what to manage and how to manage it is a very decisive step forward. As we keep on repeating to many of our clients, one has to figure out first the needs of the entire region rather than just try to profit from the occasional funding opportunities in order to accomplish actions of a sporadic character. Structuring a context of actions that need to be accomplished concerning both material enhancement (conservation of buildings, improvement of infrastructure, signposting, etc.) and immaterial enhancement (networks, actions of extrovercy, raising awareness, education, touristic enhancement, content building, etc.) is essential for prioritizing needs and creating a sustainable plan for the future. It is important to pinpoint where one stands at present and to describe where one wants to be in a few years' time in order to follow goals and apply for funding. In this respect, starting from a rather simple SWOT/PEST analysis, one can go on to draw a solid management plan that can persuade with its sincerity and feasibility.

This said, however, it has to be emphasized that EU authorities have to reconsider their priorities. The prevalent tendency nowadays is to evade funding for infrastructure. The reasons therefore are not particularly clear: it is either possible that, according to the initial planning, all infrastructure needs are "covered" by now, after so many years of funding through the Support Frameworks, or simply considered redundant expense that can be covered through state or local administration expenses. However, by ceasing to support infrastructure work through programmes such as INTERREG and by shifting responsibility for this to either the stakeholders or the local authorities, particularly at a regional level, one runs the risk of having magnificent ideas for enhancement, original activities, great publicity, 3D enhancement and yet, at the end of the day, face damage and neglect of the actual sources

of heritage. It is, therefore, necessary, to try and convey these fears to EU authorities and possibly to create think tanks at regional, national, or international level, for finding solutions to this problem.

My last point is related to raising awareness in local societies. The public, the local inhabitants of the historic cities or the regions with cultural interest, can be the best ambassadors to their own embedded values; yet, one notices that this is rarely the case. As mentioned above, through our study on the historic city of Chania, in Crete, Greece, we concluded that the hardest resistance to the implementation of effective cultural management is exercised by part of the stakeholders, namely the shop-owners, who can't comply with rules aiming at the protection of the aesthetic and cultural integrity of the historic settlement. On the other hand, in many cases, locals support their heritage through cultural associations, non-profit organizations and individual efforts. Greece has many good examples to offer, such as the non-profit association "Diazoma" (focusing on the protection, restoration and enhancement of ancient theatres), the non-profit cultural group "MONUMENTA" (focusing on the built environment of the early 20th century) and even local support groups, such as the association "Epigenes" focusing on the protection of the ancient theatre of Sicyon. Unfortunately many local associations still function within the realm of folklore, interested in preserving "moments" of collective memory, such as celebrations of local saints, small-scale festivals and traditional music and dances. Back in the 1983, Eric Hobsbaum and Terence Ranger edited a book under the title "The Invention of Tradition". Its thoughtful articles explained how "tradition" is often less original than we think or they are often linked to a fictitious rather than real event which they supposedly commemorate; even so, however, local traditions are essentially linked with the physiognomy of a region and with the social ties which inspire and keep its people going. Paraphrasing this title, we believe that a step necessary for creating a financially sustainable future is to re-invent tradition by teaching younger generations and helping them imbue into values so that they can re-appreciate their past and identity as well as the knowledge it can offer. In this respect, research is more important than we think. Every cultural heritage management project has, therefore, to be based on a solid and interdisciplinary academic background. This is exactly the scope of Cultour+ project, through which young entrepreneurs can be taught not only the basic tourism skills but the means and methods of researching, expanding their horizons and making the most of the potential their regions have to offer.

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TRANSNATIONAL TOURISM ROUTES: THE PAN-EUROPEAN PICTURE

David WARD-PERKINS & Gizem TÜDES

Abstract

For the past eight months, David Ward-Perkins and Gizem Tüdes have been working for ETC and UNWTO, preparing a Handbook on Marketing of Transnational Themes and Routes. Out of this work emerges a rich and fascinating picture of the different models and modes of operation of Europe's most developed routes. Using key examples drawn from every corner of Europe, David and Gizem will analyse why some transnational initiatives succeed and flourish, while others fade and die; and demonstrate how tourism planners can best use the 'route' model to create platforms for international tourism.

Keywords

Cultural routes, pilgrimage, St. Olav's Ways, tourism thematic grouping.

1. Theoretical Background

In October 2015, TEAM Tourism Consulting was commissioned by the European Travel Commission and the UN World Tourism Organisation to produce a Handbook on the Marketing of Transnational Themes and Routes, which will be published in the Autumn of 2016. David Ward-Perkins is the principal author and project manager.

On the basis of this work, David Ward-Perkins and Gizem Tüdes have prepared this paper as a contribution to Cultour +, to cover three main topics:

- The origin and nature of tourism routes;
- Routes and pilgrimage;
- Pilgrimage and experience in the light of experiential tourism.

Early in the study, the authors realised that the aspiration of tourists – their imagined vision of the journey or destination – was enormously important, and is encapsulated in the 'themes' of the title of the ETC/UNWTO Handbook. For example, a simple thematic statement like 'castles of the Rhine' can evoke centuries of history, the landscapes of great paintings, the

Operas of Wagner, and so on. Although used casually by tourism operators, these are powerful tools. We therefore started by drawing up a rough list of the principal thematic groupings used in tourism, as follows:

Thematic grouping	Nature of the aspiration
History	Experiencing and understanding the past through buildings, artefacts, reconstitutions, or other material or immaterial traces and memories.
Pilgrimage	Experiencing or sharing a sense of spirituality or sublimation through travel.
Roots	Discovering and experiencing the heritage of one's ancestors or one's people.
Landscape	Seeing and communing with remarkable and beautiful sites, including coastal, mountain, rural, and even man-made landscapes.
Natural systems – ecological and geological	Discovering the life and appreciating the natural forces that form exceptional places.
Cultural icons	Visiting sites and monuments, including art galleries and museums that are recognised and admired on a national or international basis.
Urban life	Participating in the life of cities, through strolling, shopping, night-life or other urban activities that capture the essence of the urban setting, including interacting with local people.
Rural life	Participating in the life of rural areas, through activities that capture the essence of the rural setting and interacting with local people.
Maritime life	Participating in activities that provide insight into maritime industries, such as going oyster catching with a local oyster catcher.
Artistic excellence in visual and performance arts	Appreciating and engaging in activities relating to visual and performance arts in a destination, including related festivals and events.
Traditional crafts	Appreciating and engaging in activities relating to traditional crafts in a destination, including related events
Food and drink	Discovering and learning about or experiencing the food and drink of different regions and countries, in restaurants, farms, plantations, vineyards, breweries, or at markets and local festivals.
Physical challenge	Pursuing physical activities where the setting provides a critical backdrop for the experience, including outdoor adventure sports or endurance, journeys to extreme locations, or long-distance running, hiking, cycling or riding.

Thematic grouping	Nature of the aspiration
Industrial tourism – modern and traditional	Engaging in activities that demonstrate past, present and state-of-the-art work practices in industry, such as factory, mine or power station tours.
Well-being	Travelling to experience a healthy lifestyle and stimulation of well-being through activities such as spa treatments or meditation.

2. The origin and nature of tourism routes

We then considered the meaning and importance of 'routes'. In the last 20 years, the 'route' has become a common way to define major themed initiatives. However, there seem to be many different phenomena under the heading of 'route'.

Going back to first principles, a route is simply an itinerary, the way forward proposed to a traveller. Historically, certain routes acquired importance or status. For example, the routes taken by the aristocracy of northern Europe in the 18th and early 19th centuries when accomplishing their 'Grand Tour'. In the 19th and 20th centuries, itineraries were proposed to tourists by publications and tour operators such as Baedeker, Thomas Cook and Michelin.

In the late 20th century, Destination Marketing Organizations (DMO) began to formalise such itineraries as a way to structure tourism assets, calling them 'Routes' or 'Circuits'. They often linked historic buildings (e.g. 'Route des Châteaux), but early example also included food or wine. We show, side by side, two examples of wine routes[1]:

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[1] www.alsace-wine-route.com and www.wineroute.co.za
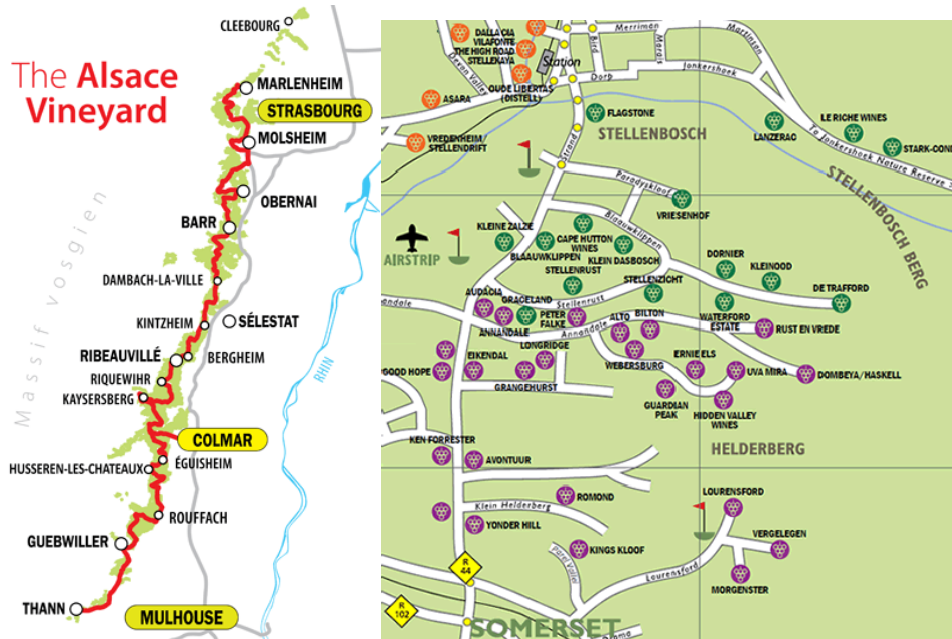
Figure 1 and 2. Maps in the site of Ths Chocolatge Way. http://www.thechocolateway.eu/

In the first example, that of Alsace, a driving itinerary is shown. DMOs are aware that tourists rarely follow itineraries as proposed; however, the maps and signage give a form and identity to a scattered group of assets, making them easier to promote. In the second example, from South Africa, all pretence at an itinerary has been dropped. The 'wine route' is simply a network of producers and a brand.

Among the major routes of the world, this 'networking' model is common. An example is the Chocolate Way, that groups cities, businesses and associations around Europe, linked by the theme of chocolate. Their website proposes an itinerary (left) but the reality is closer to the right hand image:

Figure 3 and 4. Maps in the site of Ths Chocolatge Way. http://www.thechocolateway.eu/

The purpose of such networks is to provide strength to the individual components: to federate expertise and resources, and to provide access to the global marketplace. The members may pay an annual subscription to a central office that provides marketing services, design skills and so on.

The networking of sites can also give a shared identity to cultural sites that have previously been promoted independently.

For example, the Buddhist Circuits in Northern India and Nepal link sites of historical importance relating to the Buddha: his birthplace, the site of his enlightenment, and so on. Once again, the routes proposed in the map above may or may not be useful or followed, but they present the sites as, potentially, a single experience. On the basis of the Buddhist Circuits project[2] tour operators increasingly package and market the sites as a unit.

The great Buddhist sites are, of course, also places of pilgrimage. However, the relationship between such pilgrimage, which is many centuries old, and modern tourism is not always clear.

3. Routes and pilgrimage

In recent years, pilgrimage has attracted the attention of tourism authorities and agencies, for two main reasons:

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[2]http://www.ifc.org/wps/wcm/connect/a0b004004618b490804eb99916182e35/Buddhist+Circuit+Tourism+Strategy+Final.pdf?MOD=AJPERES

- Firstly, the sheer numbers of religious tourists. The UNWTO estimates that over 300 million pilgrimages are made annually around the world. According to some estimates, North American religious tourism alone is worth $10 billion.[3]
- Secondly, the potential power of pilgrimage routes to open up rural territories for tourism and therefore economic development.

Pilgrimage is a complex phenomenon and comes in many different forms, from small-scale, localised celebrations (often in rural or mountain areas and on a specific date every year) to major pilgrimage destination, such as Rome, Benares, Fatima.

Traditionally, the destination was the important component (the shrine, the relic, etc.). In modern times, the focus has been more on the journey than the destination. This has brought it to the attention of tourism professionals, no doubt because it aligns with a number of fashionable tourism trends, including:

- Slow tourism, which emphasises the steps of the journey and the enjoyment of taking ones time;
- Experiential tourism, since the pilgrimage route transforms the act of walking into a meaningful experience;
- And, in general, tourism on themes relating to spirituality or self-improvement (yoga retreats, detox, meditation, etc.).

As an example, the Saint Olav Ways in Norway offers a five-week walk across the mountains to the pilgrimage destination of Trondheim. It is positioned as a pilgrimage walk, not a hiking trail, and it attracts 15,000 walkers a year, a number increasing by 30% a year.

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[3]Jordan, M., "Seeking answers with Field Trips in Faith", Washington Post Foreign Service, Monday 25 June 2007 [online: http://www.washingtonpost.com/wp-dyn/content/article/2007/06/24/AR2007062401422.html]

4. Pilgrim infrastructure along Saint Olav Ways.
   (Photos: David Ward-Perkins)

For the administrators, the quality of the experience is important, i.e. the quality of the accommodation, information and other services. It is an efficient, modern product, with a spiritual centre.

The 'Saint Olav' experience is very different from that of the Camino de Santiago, which differs again from that of the Via Francigena. This is a field of tourism with enormous potential, where a lot remains to be understood, but where new paradigms are emerging. Some of the trends that can be observed:

- From a single trail to a network. Although there may be a 'main route', a network of trails reaches a wider audience, involves a greater number of local communities and businesses, and enriches the product;

- Opportunities to strengthen the 'meaning' of the journey for the travellers. For example, the town of Bangor (Northern Ireland), a pilgrimage destination relating to Saint Columbanus, has created a 'meditation trail' around the town, for the visitor to discover the landscape and historic traces;

- Along the same lines, creation of circuits and clusters along the route, that pull in other, nearby towns and villages, so that whole territories can become involved, and benefit from the tourism.

- A new importance given to events: annual celebrations that can take place in towns along the route, and that also attract many who are not walkers or directly interested in the pilgrimage.

In conclusion: the pilgrimage model is adapting to the 21st century, and becoming a significant cultural phenomenon. It is growing and developing beyond its traditional boundaries, both as a cultural experience and as a tourism product.

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TURISTAS PORTUGUESES NA GALIZA: RELATOS PÓS-EXPERIENCIAIS[4]

Xerardo PEREIRO

Introdução

Com a entrada na União Europeia dos dois estados ibéricos, a proximidade geográfica e cultural entre o Norte de Portugal e a Galiza reconfigurou-se num novo quadro de relações geopolíticas no qual as experiências turísticas tiveram um papel de elo importante. Julgamos o aumento da experiência viageira entre os dois lados da fronteira luso-galega como um mecanismo importante na construção de um novo espaço euroregional económico, social, político, cultural e identitário. No nosso trabalho analisamos as experiências de visitação turística de visitantes portugueses na Galiza a partir das suas vozes, sentidos e significados. Na discussão da análise concluímos como a mobilidade turística entre Portugal e a Galiza representa uma fruição identitária que recria com intensidade os imaginários portugueses dos galegos e está a afirmar uma maior afinidade e identificação do que no século passado. Podemos concluir que o turismo transfronteiriço portugalego reintegra identitariamente a Galiza em Portugal.

"…o mundo social não é objetivo, envolve significados subjetivos e experiências que são construídas pelos participantes nas situações sociais. Consequentemente é tarefa dos cientistas em Ciências Sociais interpretarem os significados e experiências dos actores sociais, uma tarefa que apenas pode ser levada a cabo através da participação dos indivíduos envolvidos" (Burgess, 1997: 85-86).

Figura 1: Mapa da euro-região Norte de Portugal- Galiza

A proximidade geográfica e cultural entre Portugal e a Galiza (cf. Figura 1 e Medeiros, 2006) é um facto que se está a recriar e redefinir nas últimas décadas e que se expressa também nos fluxos e relações turísticas transfronteiriças. Estes fluxos criam um turismo de proximidade transnacional que está a recompor identidades e identificações cruzadas. O principal objetivo deste texto é refletir sobre o turismo transfronteiro enquanto mobilidade turística (Augé, 2007) que recria imaginários do outro, transforma as identificações cruzadas entre visitantes e visitados e cria uma nova comunidade imaginada (Anderson, 1983) transnacional. Paradoxalmente, num mundo no qual teoricamente tudo se pode fazer sem deslocar-se, a população se desloca intensamente (Augé, 2007: 16) apesar das fronteiras e devido aos valores sociais nómadas das migrações, das viagens turísticas e de outras mobilidades.

Os objetivos complementares são: a) pensar o turismo como um discurso ideológico e um artefacto discursivo que classifica e coloca no mundo os participantes nos intercâmbios turísticos; b) analisar relatos contemporâneos de turistas portugueses que visitaram a Galiza, as suas imagens e os seus estereótipos pós-experienciais aplicados ao "outro" (os galegos);

c) questionar o turismo como um atravessar fronteiras que pode ou não mudar a imagem e representação prévia dos destinos e dos recetores; d) estudar o papel do turismo na criação de uma identidade euroregional portugalega que envolva o Norte de Portugal e a Galiza.

Este foco de pesquisa temático e territorial justifica-se na pouca atenção dada à pós-experiência turística (Harrison, 2003; Frey, 2004) em contextos de turismo transfronteiriço de proximidade, como é o caso que vamos analisar. A investigação é continuidade de uma linha de pesquisa seguida pelo autor e outros colaboradores desde longa data (Joukes, Pereiro, Pardellas e Padín, 2003; Pardellas, Padín, Pereiro e Sousa e Silva, 2005; Pereiro, 2005; Pereiro, 2006; Godinho, Carou e Pereiro, 2009; Pereiro, Llana e Risco, 2008; Pereiro, 2009; Pereiro e Pereira, 2010; Pereiro, 2010; Pereiro, 2013a; Pereira e Pereiro, 2014; Pereiro, 2014a; Pereiro, 2014b), sobre as relações e representações cruzadas no espaço fronteiriço luso-espanhol e especialmente luso-galego. Num tom confessional, mas também reflexivo, destacar que a problemática territorial selecionada está ligada a uma questão pessoal e vivencial do autor, de origem galega a trabalhar no Norte de Portugal desde 1997, pois a prática quotidiana é o atravessar permanentemente a fronteira luso-galega numa experiencia de comutador transnacional. Face a essa mobilidade tão íntima e próxima procuro interpretações significativas das experiências de mobilidade turística e como estas vão mudando as imagens, discursos e representações do outro antropológico.

A metodologia adotada nesta pesquisa é de teor qualitativo com destaque para a análise de entrevistas realizadas com visitantes portugueses que frequentam a Galiza ao longo do ano. O olhar teórico está baseado numa antropologia do turismo como expressão de identidades sociais e culturais e como forma de representação e imaginação dos destinos turísticos e os seus residentes. Os principais resultados ou descobrimentos da pesquisa são que na última década a imagem que os turistas portugueses tinham da Galiza mudou, e que a experiência turística transfronteiriça entre Portugal e Galiza está a reaproximar duas realidades geográficas e culturais próximas e semelhantes, além de recriar um sentimento e uma identidade euroregional comum.

A estrutura do texto que se segue passa por uma apresentação de uma mirada teórica às imagens turísticas e ao turismo transfronteiriço, a continuação relatamos qual foi a metodologia e técnicas utilizadas nesta pesquisa, mais logo analisaremos as motivações, as práticas, as imagens e os relatos pós-experienciais de uma amostra aleatória de visitantes

portugueses que viajaram pela Galiza. Finalmente realiza-se uma pequena discussão ao fio da análise anterior e apresentaremos algumas conclusões.

1. O turismo como imagem e discurso do outro

A imagem do destino é um dos tópicos mais importantes dos estudos turísticos, é já uma velha temática (Barthes, 1973; Hunt, 1975; Ronai, 1976; MacCannel, 1976; Urry, 1990; Selwyn, 1990, 1993, 1996; Craik, 1997; Salazar, 2006, 2010, 2011). Através das imagens circula informação cultural sobre o destino turístico, necessária para motivar a mobilização turística, mas também fluem ideologias sobre a diversidade cultural. As imagens são muito importantes para o marketing turístico, mas também para a construção subjetiva da experiência turística. De acordo com alguns autores (cf. Urry, 2002; Crawshaw y Urry, 2007) na experiencia turística há um predomínio do visual e os turistas são colecionadores de imagens. O abuso dessa teoria visual e imaginária do turismo deixa de lado a ideia de que os turistas colecionam e vivenciam sensações (Barreto, Burgos y Frankel, 2003: 21) e experiências (Zeppel e Hall, 1991; Stebbins, 1996; Craik, 1997; Bruner, 2004) através de outros sentidos (ex. olfato, gosto, ouvido). Estas vivências e experiências influenciam o que se denomina pós-experiencia do turista, isto é, um conjunto de recordações, imagens, relatos, discursos e sensações posteriores à experiência turística.

As imagens e os relatos sobre a experiência turística podem ser produzidos desde a oferta, desde a mediação ou desde a procura turística. Elas condensam versões e representações das identidades e das alteridades dos participantes no sistema turístico, por isso interessam muito aos antropólogos. Do mesmo modo, o estudo da imagem turística interessa a gestores, empresários e planificadores do turismo porque vai condicionar o mercado turístico, o desejo de viajar, a satisfação do turista e a sua recordação. Através das imagens e discursos de promoção turística circula informação cultural necessária para mobilizar turistas, são pois muito importantes para o marketing turístico e a construção da experiência turística. A experiência turística é vivenciada em função do conhecimento prévio, das expetativas, fantasias e mitologias apropriadas pelo lugar de origem do turistas sobre os destinos (Craik, 1997).

Uma das missões da antropologia é analisar os preconceitos sobre nós e os outros (Herzfeld, 2008: 260), e Bruner (2007: 233) sustenta a ideia que o turismo tem menos a ver como os outros povos são realmente do que com como imaginamos que são, isto é o turismo é uma forma de representação ideológica do outro, como também o é a etnografia, ainda que com muitas diferenças (cf. Galani-Moutafi, 1999). Na mesma linha, Salazar (2010; 2011) destaca como a análise crítica dos imaginários turísticos nos oferece uma poderosa desconstrução dos estereótipos e clichés ideológicos, políticos e socioculturais. Aponta como os imaginários turísticos atribuem significados a nossa vida e a dos outros e como eles tem o papel de mediadores. Partilhar esses imaginários influencia o comportamento coletivo e os sentidos que atribuímos à realidade. Os imaginários são processos mentais, individuais e sociais, e há uma diferença entre imaginários e imaginações (Salazar, 2010: 7), sendo estas últimas esquemas de interpretação implícitos e não tanto ideologias explícitas.

Assim, o turismo é não apenas uma indústria multissectorial ou negócio, é também uma ideologia e uma visão do mundo (Amirou, 2007: 13). Através dele, e as suas formas visuais, discursivas e performativas, as culturas são recolocadas na complexa trama da interculturalidade contemporânea (García Canclini, 2004). As imagens turísticas são representações do mundo e também para o mundo, bem como objeto de consumo ou como prática da experiência turística. Neste trabalho vamos a analisar as imagens turísticas pós-experienciais enquanto um discurso ideológico sobre as identidades, isto é, sobre as afirmações de quem somos nós em relacionamento com os outros.

Segundo Salazar (2010: XVII), os mercados e os imaginários turísticos representam o mundo com menos fronteiras do que na realidade existem. Observaremos esta ideia em ação na análise posterior dos relatos pós-experienciais dos turistas portugueses que visitam a Galiza, e como se esbatem fronteiras geográficas do mesmo modo que se levantam fronteiras mentais. As fronteiras não são apenas divisões ou barreiras físicas, são também simbólicas e bastante porosas, elas redefinem-se hoje com os processos de globalização, nascem novas fronteiras que afirmam desigualdades, diferenças e semelhanças. A fronteira é negada por uns e reafirmada por outros (Augé, 2007: 21), inimiga do turismo, ela não é apenas um limite é uma passagem que sinala a possibilidade de encontro com o outro.

A fronteira entre Portugal e a Galiza, comunidade autonómica de Espanha é a de mais fluxos e intercâmbios de todas as fronteiras luso-espanholas (Pereiro, 2009). Nesta fronteira há um grande intercâmbio turístico alavancado não apenas pela abertura das fronteiras nos finais dos

anos 1980, porém por projetos transnacionais como os caminhos portugueses de Santiago, o *cluster* termal, o dinamismo do aeroporto do Porto como aeroporto euroregional, ou o impulso de promoção turística como destino euroregional comum, liderado pelo Eixo Atlântico do Noroeste Peninsular, e o papel da entidade Turismo do Porto e Norte de Portugal (ex. com uma loja em Santiago de Compostela). Todos estes projetos podemos classificá-los como turismo transfronteiriço (Pereiro e Pereira, 2010), um turismo no qual é essencial a interculturalidade, o jogo de espelhos entre vizinhos, o aumento ou decréscimo da compreensão mútua e o entendimento entre grupos humanos.

2. Metodologia

Desde uma antropologia do turismo como guia teórico-metodológico (Pereiro, 2013b), a metodologia utilizada foram as entrevistas semiabertas com visitantes portugueses da Galiza, a análise documental e a análise de conteúdo das 78 entrevistas realizadas por entrevistadores devidamente preparados [5] entre os anos 2012 e 2015. A amostra de entrevistados não pretende ser representativa e sim significativa, isto é, preenche a condição de integrar residentes portugueses que tivessem frequentado pelo menos uma vez a Galiza para conhecer os significados da sua experiência de mobilidade transfronteiriça.

A abordagem técnica das entrevistas implicou a seleção de uma amostra feita pelos entrevistadores, de acordo com o critério de perfil de inquiridos: portugueses que visitaram a Galiza. A aproximação ao ego foi através de consentimento informado e da realização de uma entrevista semiaberta com enfoque biográfico e etnográfico e segundo a aplicação de um guião de questões abertas. Este guião questionou os dados biográficos do entrevistado, a sua visão da Galiza e da sua experiência turística, motivos de escolha do destino, atividades e práticas sociais no destino, perceção e avaliação da experiência e propostas de melhoria para um turismo transfronteiriço entre Portugal e a Galiza.

A maior parte das entrevistas foram gravadas digitalmente em áudio e transcritas posteriormente pelos alunos. Umas poucas não foram gravadas em audiovisual e sim através de registo escrito (caderno de notas) e reconstruídas mais tarde. A posterior análise de

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[5] Os entrevistadores foram alunos de três turmas da Licenciatura em Turismo da UTAD (Vila Real), orientados por mim, e enquadrados nas atividades de investigação da unidade curricular de antropologia e sociologia do turismo, da qual sou docente responsável.

conteúdo foi realizada pelo investigador principal de acordo com as transcrições das entrevistas feitas pelos entrevistadores. Esta análise foi feita com base numa grelha de categorias multivariáveis ou multifatoriais que integraram o género, a idade, a profissão, o estado civil, o local de residência, a motivação, as fontes de informação utilizadas antes da viagem, as práticas turísticas, o tipo de alojamento, a frequência, a duração da estadia, os lugares visitados, a imagem do destino (pontos positivos, negativos e neutros), a perceção dos galegos e da Galiza e a avaliação global da experiência.

Consideramos que pelo fato de serem portugueses a aplicar a entrevista a outros portugueses é uma vantagem, pois garantem maior confidência do que se fosse um estrangeiro a aplicar e promove-se um melhor ambiente de confiança entre entrevistador e entrevistado. Considero que se fosse o autor deste texto a aplicar estas entrevistas, e tendo em consideração a sua origem galega, o resultado teria sido bem distinto. Isto é, a situação de intercomunicação oral entre pessoas do mesmo grupo étnico-nacional português, permite garantir uma maior fiabilidade nas respostas e um maior à vontade nos relatos sobre a sua experiência turística e sobre os outros visitados, os galegos e a Galiza (cf. Medeiros, 2006; Guber, 2004).

Destacar aqui que a estratégia de investigação não perseguia representatividade da amostra e sim significatividade, isto é, o que procuramos é descobrir através de discursos o sentido e significado humano da experiência turística dos visitantes portugueses da Galiza. Não é o nosso entendimento que este estudo de caso seja replicado ou replicável noutros contextos, antes pelo contrário, consideramos importante do ponto de vista epistemológico conhecer as singularidades e diversidades das formas de fazer turismo e de vivenciar a experiência turística. Portanto o centro desta nossa pesquisa são as teorias e expressões nativas dos visitantes. Nesta turistologia o que nos interessa são as perceções da identidade do outro e como na interação turística se moldam novas identificações. Por questões éticas de respeito pela intimidade dos inquiridos não foram revelados neste texto a identificação pessoal deles, de forma a proteger a sua privacidade.

3. O perfil da amostra

O número de entrevistados foi de 78 pessoas, 45 mulheres e 33 homens, com idades que oscilam entre os 18 e os 65 anos (cf. Tabela 1). Todos eles tinham visitado pelo menos uma vez a Galiza, e a frequência habitual do destino foi pelo menos de uma vez ao ano, isto é, há repetições frequentes da experiência desde há vários anos. O local de residência dos

inquiridos é o Norte de Portugal, havendo um equilíbrio entre os que residem no interior e os que residem na zona litoral, tal como se mostra na tabela abaixo:

Profissão	Gênero	Idade	Estado civil	Nº de filhos	Residência
Cozinheira	Mulher	33	Casada	2	Chaves
Estudante	Mulher	20	Solteira	0	Chaves
Rececionista hotel	Mulher	26	Solteira	0	Chaves
Professor Ensino Secundário	Homem	27	Solteiro	0	Chaves
Engenheira informática	Mulher	28	Solteira	0	Chaves – Vigo
Estudante e empresário turismo	Homem	23	Solteiro	0	Chaves
Professora 1º ciclo	Mulher	32	Casada	1	Chaves
Empresária restauração	Mulher	33	Casada	1	Chaves
Fiscal técnico	Homem	43	Casado	3	Gondomar
Educadora social	Mulher	29	União de fato	1	Vila Real
Funcionário restauração	Mulher	26	União de fato	1	Chaves
Assistente ensino superior	Mulher	40	Casada	0	Chaves
Enfermeiro	Homem	35	Casado	2	Paredes
Enfermeira	Mulher	23	Solteira	0	Braga
Supervisora na SONAE	Mulher	33	Solteira	0	Chaves
Funcionário têxtil	Homem	28	Solteiro	0	Guimarães
Estudante	Mulher	20	Solteira	0	Chaves
Estudante	Mulher	20	Solteira	0	Chaves
Fotógrafo	Homem	23	Solteiro	0	Chaves
Técnico de informática	Homem	49	Casado	2	Vila Verde
Desempregado	Homem	24	Solteiro	0	Lousada
Feiras e eventos	Homem	60	Divorciado	1	Lamego
Empregada doméstica	Mulher	48	Casada	2	Porto
Estudante	homem	20	Solteiro	0	Vila das Aves
Professora	mulher	44	Divorciada	3	Porto
Educadora de infância	mulher	39	Casada	2	Paredes
Motorista	homem	45	Casado	2	Sabroso de Aguiar

Animadora	mulher	26	Solteira	0	Chaves
Estudante	mulher	20	Solteira	0	Lousada
Comerciante	homem	61	Casado	0	Póvoa do Varzim
Professora	mulher	38	Casada	1	Chaves
Estudante	homem	23	Solteiro	0	Chaves
Funcionário público	homem	60	Casado	0	Chaves
Estudante	mulher	17	Solteira	0	Vila Pouca de Aguiar
Estudante	mulher	27	Solteira	0	Penafiel
Solicitador	homem	59	Casado	1	Peso da Régua
Estudante	mulher	18	Solteira	0	Viana do Castelo
Costureira	mulher	53	Casada	1	Famalicão
Estudante	mulher	20	Solteira	-	Vila Real
Empresária hoteleira	mulher	49	Casada	4	Paredes
Estudante	mulher	18	Solteira	0	Penafiel
Arquiteto	homem	51	Casado	2	Vila Real
Empresário	homem	34	Solteiro	0	Vila Pouca de Aguiar
Informática	Mulher	33	Solteira	0	Santo Tirso – Barcelona
Empregada têxtil	mulher	46	Casada	1	Freamunde (Porto)
Advogada	mulher	28	Solteira	0	Chaves – Porto
Engenheiro	homem	30	Casado	0	Guimarães
Hoteleira	mulher	36	Casada	2	Gaia
Operário do calçado	homem	52	Casado	3	Felgueiras
Restaurador	homem	33	Divorciado	0	Ponte de Lima
Estudante	mulher	10	solteira	0	Santo Tirso
Supervisora	mulher	40	casada	2	Lixa
Porteiro fabril	homem	52	casado	2	Santo Tirso
Estudante	homem	23	solteiro	0	Porto
Estudante	homem	19	solteiro	0	Barcelos
Doméstica e empregada da limpeza	mulher	40	casada	2	Marco de Canaveses
Mecânico	homem	53	casado	2	Amarante
Advogado	homem	57	casado	2	Montijo
Sapador florestal	homem	37	solteiro	0	Mondim de Basto
Chefe de cozinha	homem	50	casado	2	Vila Real

Química	mulher	33	solteira	0	Gaia
Empregada fabril	mulher	25	casada	1	Chaves
Reformado	homem	68	casado	2	Fafe
Bancário	homem	58	casado	1	Porto
Estudante	mulher	18	solteira	0	Vila Real
Estudante	mulher	18	solteira	0	Amarante
Construtor civil	homem	46	casado	2	Murça
Apoio domiciliário	mulher	42	casada	2	Ribeira de Pena
Desempregada	mulher	23	solteira	0	Chaves
Estudante	mulher	18	solteira	0	Famalicão
Estudante	mulher	22	solteira	0	Lousada
Segurança Social	mulher	34	solteira	0	Marco de Canaveses
Educadora de Infância	mulher	33	casada	0	Vila Flor
Estudante	mulher	24	solteiro	0	Lousada
Empregado de balcão	homem	26	solteiro	0	Vila Real
Estudante	homem	21	solteiro	0	Braga
Padre	homem	43	solteiro	0	Provesende

Tabela 1: Perfil social dos inquiridos

A cultura social de viagem é realizada com família ou amigos, destacando também a viagem em casal ou com outros casais, o que revela a prática turística como uma prática de reconstrução de laços sociais. O alojamento na Galiza é feito predominantemente em hotéis e também em casas de amigos e familiares, parques de campismo e apartamentos. Relativamente a esta questão, há uma divisão social nas escolhas de alojamento entre as pessoas que podemos catalogar como de classes médias altas (ex. arquitetos, engenheiros, empresários…), e que costumam escolher de hotéis de 4-5 estrelas, e nalguns casos turismo rural, e as classes médias-baixas que escolhem pensões, residenciais e hotéis até 3 estrelas. Categoria separada exige considerar o alojamento em parques de campismo, que é mais interclassista e o alojamento em casas de familiares.

A maior parte dos entrevistados foram turistas, isto é, pernoitaram pelo menos uma noite no destino. Do mesmo modo, também há inquiridos que fazem visita de dia, excursão a Santiago de Compostela e às praias das Rias Baixas, para logo regressar no mesmo dia. As razões dadas para a escolha de pensões foram o convívio com os nativos e a associação entre uma boa relação qualidade-preço: "Gostei muito da pensão, uma mais-valia até, em vez de ser em

hotéis em que as pessoas só dizem Bom Dia ou Boa Tarde, na pensão temos a oportunidade de conviver mais com as pessoas que a frequentam e as despesas foram muito menores" (mulher, 18 anos, 12-05-2015).

A duração da estadia varia entre 1 dia (excursionistas), 2 dias (turistas de fim de semana) e 7 dias (turistas em férias), e geralmente é concentrada no ciclo anual aos fins de semana e durante os meses de verão. A marcação de viagem é feita através de telefone, agência de viagem e cada vez mais pela internet e sistemas de reservas *online* (ex. Booking). A deslocação dos entrevistados é feita, geralmente, em carro particular ou em autocarro (viagem organizada em grupo), por exemplo organizada por alguma associação cultural e de recreio. Igualmente algumas pessoas viajam a pé perfazendo os Caminhos de Santiago de Compostela. Portanto estamos a referir-nos a experiências de turismo de proximidade, nas quais a distância ao destino não é mais do que 2 horas e média.

Outro aspeto a destacar é que muitos dos inquiridos repetem duas, três e mais vezes as visitas à Galiza ao longo do ano, portanto a frequência reiterada mostra um sinal de fidelidade ao destino turístico galego. Nalguns casos os frequentadores passam uma semana ou duas de férias no verão, a fazer praia, e no outono passam de 3 a 5 dias descobrindo o interior e algumas cidades patrimoniais. Encontramos aqui novidades com relação ao passado em que o interior galego era muito menos conhecido e procurado (cf. Pereiro, 2005, 2006, 2009).

Por outro lado, no perfil social dos inquiridos há uma constante que é a herança familiar do hábito cultural da visitação turística da Galiza, isto é, é algo que já foi incutido pelos seus pais e avôs nalguns casos. Portanto é algo que faz parte do que poderíamos definir como uma cultura de viagem familiar. Nessa cultura de viagem, nalguns casos, as pessoas jovens deixam de viajar para a Galiza e logo de adultos recuperam e redescobrem a Galiza. As fontes de informação sobre o destino são os amigos, os parentes, os vizinhos, as agências de viagens e a internet, todas elas de forma articulada e complementar.

4. Motivação e práticas turísticas portuguesas na Galiza

Diferenciamos concetualmente entre as motivações, isto é, as razões que os visitantes apontam para mobilizar-se, o que cria os seus desejos de viagem, e o que fazem ou realizam no destino (práticas turísticas). As respostas mais recorrentes que foram dadas às questões

motivacionais foram: férias, praias, lazer, negócios, fazer compras, diversão (ex. festival Reperkussión e Metal Fest em Ourense, Carnaval de Verim, Festa do Marisco de Sanxenxo, Festas de Santiago Apóstolo, Festas de Maria Pita na Corunha, concentração de motas), gasolineiras – ir às bombas, jogos de apostas, conhecer a história dos galegos, compras, convívio, encontro e visita a familiares, pela alimentação, comer tapas, a proximidade geográfica, as visitas de estudo, motivos religiosos (ex. visita a Santiago de Compostela), relação preço-qualidade, proximidade geográfica e acessibilidades por estrada, influência dos pais, motivos de interesse cultural, fé, por morar perto, por completar o Caminho de Santiago, acessibilidade, gosto por viajar, beleza e proximidade, por convite, programa Erasmus, visitar amigos, descoberta da Galiza, por terem um familiar com habitação lá, por serem um lugar de veraneio, "matar a curiosidade", saúde (ir a consultas médicas), estar com a família, descansar física e emocionalmente, revitalizar-se.

Como podemos observar, as motivações são muito diversas e podemos falar em multimotivações para o mesmo viageiro. Encontramos também algumas constantes e regularidades que se repetem na maior parte dos discursos, uma delas é a valoração da proximidade geográfica: "Dada a proximidade geográfica, a região da Galiza torna-se um destino privilegiado da maior parte dos flavienses" (mulher, 38 anos, 18-05-2014). Efetivamente o turismo entre Portugal e a Galiza é o que podemos nomear como turismo de proximidade transnacional, que com a melhora das comunicações rodoviárias tem aumentado muito (cf. Pereiro, 2009). Outras motivações, associadas ao anterior, ligam o social (ex. convívio) com o económico (relação qualidade-preço), o lazer (diversão, festas, praia), o interesse e conhecimento do outro (aprendizagem) e quebrar o quotidiano para recuperação física e mental.

Ao questionar os entrevistados pelas atividades realizadas durante a sua visitação responderam o seguinte: tirar fotografias, gravar vídeos, comer tapas e pinchos, comprar souvenirs (canecas, tarte de Santiago, sabonetes, licor de orujo, porta-chaves, postais, camisolas, t-shirts, chapéus, artesanato, pequenos quadros, cerâmica, …), comprar roupa, caramelos, ir à praia, ir ao Carnaval, à Festa do Polvo de Carbalhinho, visitar lugares históricos, diversão noturna, museus, abastecimento de combustível para o carro, comprar bijuteria, ir à misa em Santiago de Compostela, visitar o mercado tradicional de Santiago de Compostela, fotografar a catedral de Santiago de Compostela, comprar uma vieira –símbolo dos peregrinos-, descansar, ler, fazer desporto, fazer praia, passear, fazer o Caminho de

Santiago a pé, visitar pequenas cidades e conhecer pessoas, comprar a vara de Santiago, ir às festas do Arde Lucus Romano em Lugo, "ir de copas", ir a "El Corte Inglés" de Vigo, ver o bota-fumeiro da catedral da Santiago, levam farnel (as classes médias baixas), tirar fotografias dos familiares em viagem, visitar o museu das Peregrinações em Santiago de Compostela, fazer um passeio em barco.

Portanto, os eixos das práticas turísticas dos portugueses entrevistados foram em primeiro lugar o registo audiovisual da experiência, em segundo lugar a alimentação, as compras, fazer praia, ir a festividades massivas, abastecer o carro de combustível (mais barato), descansar, fazer desporto, ler, passear e visitar museus. Um lugar de destaque especial ocupa em muitas práticas turísticas a visita à Catedral de Santiago, um emblema religioso (católico, como muitos portugueses) e também cultural de grande eficácia simbólica. Na relação entre motivações e práticas turísticas podemos afirmar que estamos face a perfis turísticos com centros de interesse no turismo cultural, no turismo de sol e praia, no turismo urbano, no turismo festivo e no turismo de compras.

E para melhorar a sua experiência turística os entrevistados propõem: retirar as portagens, mais divulgação turística e dos eventos de um e outro lado da fronteira, mais eventos luso-galegos, maior cooperação entre os dois países, melhorar os transportes entre Ourense e Portugal (eixo interior), mais opções de transporte dos que o carro particular, tirar partido das belezas conjuntas, potenciar o fazer a peregrinação a Santiago, mais informação turística, que os galegos falem galego, melhorar a sinalização nas estradas, ter uma oferta de alojamento não muito cara com boa relação qualidade-preço.

5. Imagens dos turistas portugueses face a Galiza e os galegos

"O litoral atlântico é uma finisterra, com vocação, contraditória e alternante, de isolamento e de relações marítimas distantes: o destino histórico separou o Norte de Portugal da Galiza, que pertence à mesma fachada atlântica e, à parte os recessos das rias que dão maior peso à sua vida marítima, na paisagem, na língua, na índole dos habitantes, na emigração e na riqueza do seu lirismo, é o mais «português» dos territórios espanhóis" (Ribeiro, 1987: 6)

De acordo com Orlando Ribeiro e outros muitos autores, existe um continuum geográfico e cultural entre o Norte de Portugal e a Galiza. Hoje em dia a fronteira luso-galega é o espaço

fronteiriço luso-espanhol com mais movimento de pessoas (Pereiro, 2009). E o turismo é um fluxo muito importante, uma forma de atravessar fronteiras, um jogo de espelhos que possibilita aumentar a compreensão, o entendimento e a diversidade entre pessoas e grupos humanos. O turismo pode atuar assim como um elemento cognitivo das diferenças e a sua imaginação. Vejamos isto no caso estudado por nós.

Os lugares visitados pelos entrevistados foram Vigo, Verim, A Corunha, Santiago de Compostela, A Toxa, Baiona, Ourense, Manzaneda, Lugo, Sarria, O Grove, a Torre de Hércules, a Catedral de Santiago, as praias de Sanxenxo, Samil (Vigo), Cangas, Ilhas Cies, Alhariz. É preciso salientar que ainda que destaca o litoral das Rias Baixas e os centros urbanos como Vigo, Santiago de Compostela e A Corunha, o interior da Galiza já começa a ser visado como lugares visitados. Portanto há um alargamento espacial da experiência turística portuguesa na Galiza relativamente a uma década atrás (cf. Pereiro, 2005, 2006). Alguns destes lugares converteram-se com o tempo em lugares emblemáticos dos mapas mentais dos visitantes portugueses e até redefiniram etnicamente o seu nome popular:

"Quando falamos de ir de visita a Vigo, os flavienses lembram-se imediatamente da praia de Samil, também conhecida como praia dos portugueses, e do Corte Inglês" (mulher, 38 anos, 14-04-2014).

A autorreflexão sobre a experiência turística dos entrevistados integra como pontos positivos o seguinte: a abertura das fronteiras, os acessos por estrada, a comida (ex. petiscos, tortilha, polvo galego, paelha, pimentos de Padrão, caldo galego, marisco, peixes, calamares, doces regionais, empanada galega, cozido galego, tarte de Santiago, queijo, chouriço, mexilhões, presunto), a bebida (vinhos), as festas, as praias, as cidades bonitas, a diferença, a limpeza e higiene pública, a amizade, a diversão, o descanso, a parecença da língua, a paisagem, a catedral de Santiago, os monumentos, a alegria dos galegos, as pessoas são acolhedoras, a relação preço-qualidade (para as classes médias), a cidade de Santiago de Compostela, "uma boa recordação", "…a boa comida, a gentileza dos galegos", a temperatura, o conhecer locais novos, "não é necessário muito dinheiro para lá ir", "…aquelas praias, quase que parecem o paraíso", os espaços verdes, a receção, a hospitalidade, as formas de cumprimentar ("olham as pessoas nos olhos"), as noites de Ourense, a população, o património histórico, o enriquecimento de conhecimentos.

As linhas de força nos discursos positivos sobre a experiência e o destino turísticos centram-se no valor dado à mobilidade e acessibilidade, a comida e a bebida, os espaços (praias, cidades bonitas, monumentos, espaços verdes, bom clima), e a identificação de um ethos ou suposto caráter coletivo galego (alegria, hospitalidade, diversão, festa, língua galego-portuguesa, pequenas diferenças, sociabilidade intensa). Reproduzimos aqui alguns dos muitos discursos que significam estes valores:

"Antes era uma fronteira fechada, não havia liberdade, não podíamos circular conforme podemos agora e circulando com esta à vontade é sempre bom. A abertura das fronteiras é uma maravilha para toda a humanidade" (homem, 61 anos, 3-05-2014). "Gostei bastante de estar constantemente a ouvir uma língua tão parecida com a minha mas ao mesmo tempo tão diferente" (mulher, 18 anos, 17-05-2015). "Na minha opinião acho o povo galego bastante alegre, mas penso que no norte as pessoas recebem melhor os turistas, são mais hospitaleiros" (homem, 34 anos, 20-05-2015). "Falam quase a nossa língua também e senti-me muito em casa" (mulher, 33 anos, 11-05-2015). "Ter conhecido, a sério, a região, mudou-me completamente. Eu sei que parece um exagero, mas posso dizer que estou apaixonado pela Galiza. Recomendo fortemente que toda a gente tenha a mesma experiência que eu tive. Não consigo apontar pontos negativos" (homem, 30 anos, 10-04-2015).

Outros entrevistados, alguns em contradição com os pontos positivos apontados anteriormente, referem como pontos negativos do destino os seguintes: a comida, a gastronomia, o nível de vida mais alto na Galiza, que "… nem sempre faz bom tempo", o fraco aproveitamento dos recursos naturais, que os negócios fechem à tarde na Galiza, o ter de pagar portagens, a falta de alternativa de transportes, a má rede ferroviária, o pouco simpáticos que são nas lojas de Santiago de Compostela, o café "espanhol" e o seu preço, o acolhimento, o horário da sesta e as lojas fechadas a essa hora, que algumas pessoas não percebiam bem o português, "a Espanha tem menos cuidado na organização urbanística", a sinalização nas estradas, o uso de drogas pelos jovens galegos, o facto de haver muitos turistas nalguns lugares de visitação, os horários dos espanhóis, "o que menos gostei foi a economia e senti algumas dificuldades na língua"; "…por vezes quando falávamos para algumas pessoas, pareciam que nos desprezavam".

Ao falarmos dos outros estamos a falar conforme os nossos valores, categorias de classificação e padrões culturais, pelo que os discursos turísticos encerram uma semiótica sobre a perceção da semelhança e da diferença com relação a esses outros. Os nossos

entrevistados encontram as seguintes semelhanças com os galegos: tradições culturais, línguas, agricultura, hospitalidade, comida, gastronomia, povo irmão, culturas similares, "pessoas acolhedoras como os habitantes do norte de Portugal". Alguns dos relatos apontam no caminho da semelhança luso-galega, com laços que vão desde a vizinhança, passando pela irmandade até já a ideia de amizade. Metáforas poderosas utilizadas para significar esta semelhança são as de nossa "terra" e nossa "casa" referidas nalguns dos relatos e que acabam por anular subjetivamente a diferença luso-galega ao significar estar em casa e não como em casa. Vejamos alguns destes discursos que conotam uma imagem de semelhança:

"Para mim não há fronteira com o norte pois temos a cultura parecida" (homem, 49 anos). "O lado galego da fronteira tem muitas parecenças com o nosso apesar de que na minha opinião o nosso seja mais rural. Os dois lados têm as suas semelhanças por isso é que não sinto muita diferença ao viajar e para mim esses sentimento de semelhança é muito bom pois, mostra-nos que Portugal e Espanha são como irmãos, podem ser duas nações diferentes mas completam-se uma à outra" (mulher, 25 anos, 11-05-2015). "Não tenho termo de comparação, pois como desde sempre visito frequentemente a região para mim é tão familiar como se estivesse a falar da minha própria terra" (mulher, 28 anos, 14-05-2015). "…É como se fossemos um só" (homem, 30 anos, 10-04-2015). "Em Cangas fui também a um bar espetacular, o Sister Ray, muito bom ambiente, muito boa música (rock, indie), senti-me completamente em casa" (homem, 52 anos, 11-04-2015). "Era tudo parecido com Portugal, pelo menos no norte." (mulher, 19 anos, 2-04-2015); "…praticamente não é estrangeiro, trata-se de mera continuidade do Minho e Trás-os-Montes" (homem, 18-04-2015). "Na Galiza o português está em casa" (mulher, 33 anos, 11-05-2015). "Ótimo local para quem quer sair de Portugal, não perdendo aquele toque português tão típico" (homem, 23 anos, 6-05-2015). "As diferenças geralmente são quase nulas porque estando de um lado está-se, precisamente, do outro porque a vida é muito igual tanto em Portugal como na Galiza" (homem, 61 anos). "Eu associo ambos os lados da fronteira a povo irmão que têm o passado comum" (homem, 43 anos). "Eu associo ambos os lados da fronteira ao povo irmão que têm o passado em comum connosco" (mulher, 44 anos). "Achava que a região era muito similar, sobretudo a nível paisagístico, do Minho, e continuo a manter essa opinião. A nível do galego sempre o achei um bocadinho virado para si próprio, para dentro deles… e continuo a achar (mulher, 40 anos).

Mas as semelhanças não são as únicas perceções do outro galego, há muitas visões de diferenças entre um lado e outro da fronteira. Entre as diferenças percebidas, elementos de atração turística em muitos contextos de turismo transfronteiriço, os entrevistados sublinham: as regras políticas próprias, o preço do café, o preço da gasolina e dos combustíveis, os horários das refeições, o "pincho", o pouco arroz nas refeições, as dormidas com pequeno-almoço em Portugal, o ethos mais animado e alegre dos galegos, o facto de serem menos conservadores os galegos, mais afáveis os galegos do que os portugueses. E também apontam a melhor rede viária na Galiza, mais sedentários os portugueses, mais calmos e relaxados os galegos, mais fechados os de Vigo, a "simpatia dos espanhóis", "culturas diferentes mas não muito distantes", preços da hotelaria mais acessíveis em Portugal, "mais alegres os espanhóis", o turismo mais desenvolvido e organizado na Galiza, algumas ruas de Santiago estavam sujas, mais hospitaleiros em Portugal; Portugal é mais acolhedor, mais amabilidade em Portugal.

Entre as vozes dos entrevistados há muitos discursos que afirmam a diferença lusa/galega: "Os galegos são pessoas simpáticas, afáveis, simples e descontraídas" (mulher, 38 anos, 14-05-2014). "Acho que em Portugal somos um pouco mais hospitaleiros do que os espanhóis" (mulher, 20 anos). "Os espanhóis são mais simples, não existem tantos estatutos sociais" (mulher, 28 anos). "A língua e as pessoas em Portugal são mais acolhedoras" (homem, 23 anos). "A população é bastante diferente, mais acolhedora e sem tantos preconceitos, os espanhóis são mais divertidos, e mais alegres para festas, são bastante mais simpáticos com pessoas de fora, no entanto a gastronomia é melhor em Portugal…" (mulher, 33 anos); "… numa curta distância é possível conhecer dois povos, duas nações, distintas de culturas" (mulher, 29 anos); "… o preço do café, enquanto aqui é um preço razoável, lá o café é mais caro e não é tão bom" (mulher, 26 anos); "…imaginava-os mais acolhedores não é…" (mulher, 26 anos). "O alojamento, os hotéis de três estrelas são a categoria baixa em comparação com os nossos, os hotéis de quatro estrelas, para nós representam hotéis de três e a restauração não gosto da comida" (mulher, 40 anos); "… acho que há muita dificuldade no espanhol de falar línguas estrangeiras…, nós somos mais simpáticos, compreendemos o estrangeiro e a necessidade de informação, acho que em Espanha precisam melhorar esse aspeto" (mulher, 40 anos). "Portugal é mais agarrado às suas tradições enquanto Espanha é desamparada das suas tradições. Gosto da linguagem utilizada pelos espanhóis e é um povo simpático e hospedeiro" (mulher, 23 anos). "Bem, os espanhóis são mais loucos que os portugueses, divertem-se muito mais" (homem, 28 anos). "Aprecio muito a simpatia do povo

espanhol, tem uma alegria e amabilidade contagiante. Noto que o povo português é mais formal em relação ao povo espanhol. O povo espanhol é mais mente aberta" (mulher, 26 anos)."Estilos de vida diferentes dos de Portugal, são pessoas menos conservadoras e mais afáveis" (homem, 23 anos).

Mas a diferença percebida é sempre ambígua e polissémica, nunca um absoluto, e nos discursos acima recolhidos a política, a microeconomia, a alimentação, os horários, o alojamento, a hospitalidade turística, a língua, as infraestruturas, o desenvolvimento turístico, o *ethos* e o caráter coletivo são os tópicos dessa diferença que marcariam uma distância cultural com Portugal. Esta diferença imaginada é bem apurada nestes pequenos excertos de entrevista: "A Espanha tem menos cuidado na organização urbanística" (homem, 57 anos, 18-04-2015). "Não vejo assim grandes diferenças a nível comportamental das pessoas. A grande diferença é no modo de vida que possuem as duas culturas" (homem, 51 anos, 5-05-2015). "Apenas a língua de diferente! De resto não achei nem Santiago, nem Vigo muito diferentes de uma cidade portuguesa" (mulher, 33 anos, 17-05-2015); "…as pessoas em Espanha são mais divertidas e vivem a vida de forma mais descontraída e com mais alegria" (mulher, 28 anos, 14-05-2015). "Parece-me haver mais descontração do lado espanhol… sendo estrangeiro, é muito semelhante ao português… é um ambiente menos intimista do que o português. Há menos afabilidade (em geral), que do lado português" (homem, 57 anos, 18-04-2015).

A diferença é construída subjetivamente e socialmente através do discurso, não é algo objetivo, e ela pode ser considerada e sentida como um elemento de valor negativo, positivo ou neutro. Com base nos discursos analisados podemos estabelecer uma grelha de estereótipos – imagens cliché simplificadoras - face aos galegos e à Galiza ligados a estas valorações:

Positivos	Neutros	Negativos
Simpatia	Simpatia diferente	Antipatia
Mais divertidos	Língua diferente	Menos hospitaleiros
Mais descontraídos	Modo de vida diferentes	Pior gastronomia e comida
Mais acolhedores	Povos diferentes	Mais caro
Menos estatutos sociais	Culturas diferentes	Não falam línguas estrangeiras
Menos formais	Nações diferentes	
Mais mente aberta		
Menos conservadores		
Boa comida		
Língua galega		

Quadro 1: Estereótipos sobre a diferença com a Galiza e os galegos

Como podemos observar no quadro 1, há estereótipos que assumem consensos mais generalizáveis mas outros mostram discordâncias e diferendos entre os entrevistados, como podem ser os tópicos da comida e a simpatia (afabilidade). É destacável que uma das zonas de contato turístico entre portugueses e galegos é a gastronomia nos espaços de restauração, à qual os portugueses dão muito valor e é um pilar fundamental da sua experiência turística. Um turista português mal comido, mal servido ou mal atendido é um turista insatisfeito. O turismo à mesa é um espaço privilegiado para o intercâmbio e a observação intercultural.

E na organização social das diferenças, a perceção da diferença negativa pode mudar com a experiência turística, não é um cliché estático e inamovível, ele assenta também numa estratigrafia histórica e evolui com o tempo: "Pelo que ouvia/ouço, as pessoas têm uma "má" ideia dos espanhóis. Dizem que são meios arrogantes. Porém, quando lá fui, vi que não era assim. As pessoas até são muito simpáticas" (mulher, 19 anos, 2-04-2015). A experiência da viagem turística pode não confirmar o preconceito e/ou o estereótipo como mudar estes noutro sentido, de esta forma o turismo pode ser uma experiência de aprendizagem e reflexão. O processo experiencial pode chegar até o ponto que as pessoas sintam respeito, reconhecimento e até fascínio pela diferença galega face a Espanha como testemunham os seguintes discursos: "Portanto a minha imagem dos espanhóis nunca foi muito boa. E continuo não ter uma imagem muito boa dos espanhóis. Ou seja, Galegos: fixe, o restante da Espanha mais para o Sul: são muito individualistas, muito desligados das outras culturas e muito fechadas nelas, pelo menos perante um português. E eu acho que o galego não é assim" (mulher, 33 anos, 11-05-2015). E já há quem reconheça a recorrente e usual identificação dos próprios galegos com Portugal: "Eu penso que eles identificam-se mais connosco que com os próprios espanhóis…" (mulher, 32 anos). Há também quem valore a sensação de liberdade no outro lado da raia (fronteira) e também o regresso ao quotidiano do grupo como algo muito valioso na experiência turística: Para mim a fronteira quando passo para Espanha é uma sensação de liberdade, mas quando passo para o lado português é um alívio porque em nenhum lado se está melhor que na nossa "casinha" (mulher, 25 anos, 11-05-2015).

A identificação da diferença com o outro leva a que muitos vejam o outro lado da fronteira ainda de forma unívoca e etnocêntrica, assim Espanha é vista como uma única nação, uma única cultura e um estado com uma única língua ou código linguístico que deva ser chamado desse modo. Relativamente à questão da língua galega, alguns poucos interpretam este como

uma variedade do espanhol-castelhano: "Existe alguma facilidade de entendimento, no que toca ao português e ao galego, que não se encontra nas outras variantes da língua espanhola" (mulher, 29 anos). Mas já são muitos os que interpretam que o idioma galego é diferente do idioma espanhol. Neste excerto de entrevista aponta-se uma perceção subjetiva experiencial do que nós próprios temos observado durante muitos anos, isto é, o melhor entendimento linguístico entre falantes de galego e portugueses do Norte de Portugal: "Como o castelhano foi obrigado a ser falado na Galiza, havia algumas pessoas que não sabiam galego. Mas com aquelas que sabiam o galego (porque os pais falavam em casa, porque aprenderam o galego na escola ou porque os avós lhes ensinaram), era muito fácil comunicar" (mulher, 33 anos, 11-05-2015); "…se falarmos em português, os galegos percebem bem o que dizemos" (homem, 52 anos, 5-05-2015). São poucos os que percebem que o galego está ligado ao tronco comum galaico-português, ainda que tenha evoluído de forma diferente desde a separação política.

E se consideramos quais são os elementos simbólicos maestros, as categorias chave dominantes pelas quais são identificadas a Galiza e os galegos pelos entrevistados portugueses foram: "Espanha", "uma província" (Galiza), "marisco, polvo, paelha, tortilha, empanada", "pratos típicos da região", "irmão", "nuestros hermanos", "vizinho", "proximidade", "junção de culturas", "monumentos", "fronteira-contrabando", "Sanxenxo, Vigo, Santiago de Compostela, Ourense, Alhariz, Corunha, Verim", "cultura céltica", "região da Galiza", "os nossos vizinhos", "os galegos", "os espanhóis", "o povo espanhol". As conotações de teor político significam a Galiza como metonímia de Espanha e também como metáfora de irmandade, de vizinhança, de proximidade geográfica e do celtismo. Estas analogias circulam extensivamente e espelham a eficácia simbólica da construção nacionalista portuguesa.

Conclusões

O turismo é um elemento que contribui a repensar a fronteira luso-galega e redefinir a sua porosidade. No nosso trabalho exploramos as memórias da experiência turística como um elemento chave para melhor entender o turismo e as identidades culturais. O turismo pode ser visto como um exercício de interculturalidade e jogo de espelhos que refletem identificações cruzadas entre Portugal e Galiza. A análise antropológica dos relatos de visitantes portugueses

mostrou os estereótipos para classificar, entender e valorar o "outro", as estruturas de significação profunda, as imagens turísticas enquanto sistemas ideológicos e os sistemas de valores que os fundamentam. O turismo é uma forma de representação do outro, e nestas experiências de turismo de proximidade, vemos como o turismo alarga horizontes e tem o poder de confirmar os estereótipos ou de os mudar na procura de um conhecimento menos etnocêntrico e mais empático, que aproxime mais do que distancie.

Desde uma abordagem humanista do turismo como fenômeno sociocultural foram focados os turistas como protagonistas centrais da experiência turística. O grupo de entrevistados foi escolhido de acordo com o critério de terem visitado pelo menos uma vez a Galiza, sendo este um grupo significativo, sem pretensões de quantificação objetivista ou neopositivista. Portanto os enfoques predominantes foram o qualitativo e o compreensivo-reflexivo. Mais ainda, também foi tido em atenção um enfoque biográfico, segundo o qual o turismo é parte da vida das pessoas e o que estudamos é o que as pessoas fazem com o turismo e como esta prática social outorga sentidos às vidas das pessoas. Não foi pretendida uma abordagem quantitivista ou uma medição estatística como finalidade deste estudo. Adentramo-nos nos "contos" dos turistas e não tanto nas suas "contas", para descobrir que significou para os turistas portugueses visitar a Galiza.

Concluímos que o turismo pode contribuir para melhor compreender o outro e ajudar a lidar com as diferenças e diversidades. O turismo entre Portugal e a Galiza aproveita-se de uma maior proximidade geográfica e familiaridade com o aumento da experiência viageira, reinventando-se as identificações transnacionais, abrindo portas e construindo pontes de comunicação intercultural:

"De ambos os lados da fronteira luso-galaica existe uma proximidade cada vez maior entre entidades, empresários e mesmo populações, que, com o passar dos anos tem evoluído com um maior conhecimento mútuo das muitas ofertas e eventos" (homem, 60 anos)

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TELLING STORIES ABOUT STORYTELLING: A VERY BRIEF GUIDE

Marco DE CAVE & Francesco ZARALLI

Abstract

The paper is a viable guidance to storytelling, focusing on its most important elements, debating from a practical point of view on how to make the art of telling stories an embedded element in marketing and tourism development. It shows some examples which help the reader to have a brief and clear overview about storytelling. It finally self-reflects on the potentials of storytelling for Cultour plus project (funded by Erasmus plus).

Keywords

Storytelling, Digital Storytelling, Heritage Interpretation, Marketing

Introduction

Nowadays, storytelling could be considered as the planning, elaboration through techniques and tools, and practice of telling stories. Storytelling is probably one of those terms which have been stretched and applied to any aspect of human activities, risking to lose its meaning or its efficacy. Storytelling has witnessed a blossoming of its usage and its application to a number of facets in order to transfer emotions and to enhance empathy with certain products, experiences, experiments etc. creating the conditions for a more immediate fruition of informational elements.

This paper does not aim to provide a thorough intellectual paper about storytelling, but it limits its analysis to a simple guidance which could enable readers to better orienteer themselves in this specific issue, stimulating them to search further texts and authors who have consecrated their lives to the study and consulting about how to tell stories. Instead of directly taking into account the actual problems and practices of storytelling, it is worth to mention what storytelling is about and why it has taken such a pace in our times, and why it has progressively integrated with digital technologies – a number of authors only talk about *digital storytelling.*

In order to prove a lively guidance, the paper will be divided into four parts. The first part will be focusing on the actual context which has provided ground for the rebirth of the practice of storytelling and a general historical overview about storytelling. The second part will focus on the main aspects of storytelling, indicating which the elements of a story are. The third part will talk about digital storytelling and how it is important for a corporate approach, linking it to *Cultour plus* project aims. The fourth part will follow some practical examples of storytelling practices, making a brief analysis of each, and discovering potential for the different involved regions of the project. The conclusion part is a recap of the main elements of storytelling and how to further promote it as a practice.

1. Storytelling and its evolution in brief

Storytelling is inborn to human nature. Storytelling is about putting a narration at the centre which means sharing the imaginary, symbols and myths of a certain culture and community. A story, per se, is an "initiative of liberation" (Cyrulnik, 2009). Hence, stories permit one to put order and to shape the disorder of the experience. In general, stories enable one to give visibility to events and to define also expectations toward the future.

In particular, it seems that storytelling has been practiced for thousands of years and there are also discussions referred to the evolutionary advantage that telling stories should have given to ancestors of actual human beings when it comes to reproduction, authority, charisma, magic rituals for hunting, social power and prestige etc (Lockett, 2007). If one thinks of ancient famous examples of storytelling, one could recall the stories about Gilgamesh, which survived through oral traditions until it was written down in 700 BC, or the Westcar Papyrus of the Egyptians, many African stories about the origin of the world, the adventures of Ulysses, the fight of Roland against the Mores and so on. The variety of stories and the practice of telling them are much connected to the capacity of articulating speeches around certain core themes and about the mechanisms related to influence humans and shaping perceptions. The systematic application of storytelling was then used to organise social and biological life (everyday occurrences). Same sequences of events and patterns of communication are present in different civilisations – this means that storytelling has a universal appealing because of the way it functions (Zipes, 2012).

Storytelling has further gained strength when its principles have started to support corporate communication and marketing. Corporate storytelling has much been connected to the practice of influencing the opinions and the perceptions consumers have about certain products or services. In fact, the industrialisation process and the massive production of goods and service in an expanding marketing has created more and more competition transforming advertising activities into a crucial part to reach the actual users. As it is, the rational and positivistic approach of Adam Smith with reference to the market cannot be wholly applied – this means that the choice of products is more irrational than one may think. Behavioural influences, personal preferences (colours, words, a certain craft) and the way a product is communicated are all part of the action on the final market user: the consumer. This has brought to a rebirth of the practice of storytelling, contributing to give values to goods – the values of an enterprise, its working dedication, the way a certain product is shaped and so on.

Corporate storytelling has been the historical leap of storytelling practice as it shows storytelling as a dedicated part of the market. In this way, enterprises could tell people an image of their products and of themselves to reach out the market. Indeed, the fact of improving the accessibility of figures, reports, research, news, economic reviews, etc. has spread the practice of storytelling as a part of them, revealing its powerful educational purposes (Hamilton and Weiss, 2005).

In particular, there has been a growing criticism about educational practices only related to facts and memory storage – storytelling is the main way in which people reorganise thoughts, images, memoirs and the understanding of the world. As correctly stated by the US Department of Education in the eighties (USDE, 1986 - 23), "even students with low motivation and weak academic skills are more likely to listen, read, write, and work hard in the context of storytelling". Storytelling enhances learning and curriculum building and it has become a crucial element of reflection when it comes to *how to communicate the communication.*

The introduction of digital technologies of the so-called web 2.0 has newly induced a dramatic change in the practical issues of storytelling, particularly the creation of social networks. Borland (2007) explains the evolution of the internet in this way: "Web 1.0 refers to the first generation of the commercial Internet, dominated by content that was only marginally interactive. Web 2.0, characterised by features such as tagging, social networks,

and user-created taxonomies of content called folksonomies, added a new layer of interactivity, represented by sites such as Flickr, Del.icio.us, and Wikipedia".

The interactivity is mainly referred to social network systems which have been defined by Boyd and Ellison (2007) as "web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system". Basically, everyone has a public figure, but his/her sphere of influence is dictated by the number of possible 'influencees'.

Therefore, putting stories on digital devices seems to be the basis of digital storytelling, however it may be considered far more than that, as it implies a number of techniques and knowledge elements which are needed in order to bridle storytelling into a powerful device to deploy to reach different results of influence.

In fact, the result of digital storytelling is about how everyone is a content hub, receiving, elaborating and transmitting information. What further distinguishes social-based technologies is that they are customised and person-tailored, and following a dynamic and often unpredictable pattern which web 1.0 technologies or traditional means of communication (books, journals etc.) have failed to do. This situation has had a deep impact on how people conduct communicational situations and how it has made economical to entertain and increase the personal sphere of influence in the social spaces.

The general shift from written to visual communication in digital spaces has also determined the birth of the so-called visual storytelling, focused on telling data/emotions through visual supports, in order to render them more intelligible or immediately understandable.

2. Main elements of storytelling

Before approaching the core elements of storytelling, it is important to report some phrases of Fryer (2003) in order to introduce them.

> "Essentially, a story expresses how and why life changes. It begins with a situation
> in which life is relatively in balance: You come to work day after day, week after
> week, and everything's fine. You expect it will go on that way. But then there's an

event—in screenwriting, we call it the "inciting incident"—that throws life out of balance. You get a new job, or the boss dies of a heart attack, or a big customer threatens to leave. The story goes on to describe how, in an effort to restore balance, the protagonist's subjective expectations crash into an uncooperative objective reality".

The lack of balance is the real beginning of a story and it is due to unbalance between opposing forces, may they be the new laptop to buy making one's work too slow, or the disappearance of a ring to bring back.

> "A good storyteller describes what it's like to deal with these opposing forces, calling on the protagonist to dig deeper, work with scarce resources, make difficult decisions, take action despite risks, and ultimately discover the truth. All great storytellers since the dawn of time—from the ancient Greeks through Shakespeare and up to the present day—have dealt with this fundamental conflict between subjective expectation and cruel reality" (ibid.).

Lack of a certain and rosy perspective is probably one of the main elements of storytelling. It starts from a situation of dread as listeners/readers will be attached to it in the way they project their personal situations into the told story.

Another fundamental element which is behind a story is the presence of a certain strong precise premise, which is referred to the whole meaning of a story. By the time an audience is reaching the end of a story, such a point should appear and orienteer around certain values and elements.

Coherence of the story is another fundamental element of storytelling – that means that the universe resumed by a story must be credible not in the way that it is attached to reality, but that the reality which is represented in the story represents a unit where elements are properly integrated. In other words, it does not matter whether a story is real, but it must be realistic in its own system. Therefore, characters must change. Readers expect a complex and unpredictable reality where fictional characters reveal unusual elements, behaviours, past happenings, new hidden powers during the story. This persuades the public to continue to listen to a story.

The strength of a story relies on the selection the storyteller makes, in other words the more a story is focused on the due details – without providing too much background or risking to cancel fundamental passages – the more a story is successful.

If an unbalance creates a story, there will surely be a protagonist which is not necessarily a good hero, but simply the one which people root for given the other characters. He/she pushes the story, proving its change and struggling to solve his/her problems both internal and external – the character is willing to work hard to achieve the objective of the quest.

Opposing the protagonist is the antagonist which will try to prevent the protagonist from achieving his/her goal – in general sense they are much connected. A too strong hero would not be credible, as well as a too strong antagonist. The opposition between them creates dynamism in a story, leading then to a different initial balance.

The story, to be more appealing, should be a story of change, where nothing remains still – this gives profoundness to characters, to the imagined world of the story. Such a general change is called 'arch' and it must be carefully crafted by the storyteller, assuming coherence as a main tool of measurement.

Changes in general determine conflicts. Nobody likes simple and linear stories where everything is predictable. Conflicts permit characters to state important thoughts and to ignite interest in the readers/listeners/watchers of a story.

Therefore, any story is not a story. This is important to bear in mind. It must report the previous elements and have a careful craft of them in order to be successful.

3. Digital storytelling and enterprises. The potential in Cultour plus

Having a good product is sometimes not enough in order to become a successful entrepreneur. Basically, this means that the story is not just an accessory to the product/service, but it is often the chore of it, or even the boost which makes the product/service appealing, crashing the market.

- Corporate storytelling is a combination of tools and social media strategies which bring a company to use marketing and communication Make a (new) product/service/idea accepted and empathised by the potential customers

- Reach higher revenues through a human description of the same enterprise/ brand/concept
- Clear the value/beliefs behind the product/service/idea.

to:

Developing narratives, indeed, is a way to empathise, to make the customers 'participants' and 'creators' of the story of the product/service/idea one has developed. Storytelling must rely on rigorous data and research about market and marketing techniques in order to have a clear and thorough understanding of the enterprise values and goals and to compute reliable knowledge of the potential/target customers. Stories will be made in order to be appealing, to catch certain values which are expected or emerge from the audience.

Corporate storytelling – but this is a more general character of storytelling – may be seen as a deceptive process or a manipulation of reality. However, it is not. Generally, entrepreneurs tend to present a linear reality, with the objectives of a company, the solutions, the problems which have been rationally solved and so on, probably using a slide show to be projected. In an investor meeting this could be not catchy and quite standard. Storytellers depict a more complex reality, revealing the conflicts and the lack of balance which have led to the emergence of creative solutions.

Corporate storytelling is part of the corporate communication in which the corporation is thought to be a body and it must coordinate external and internal factors in order to develop and move correctly. However, from a storytelling perspective, customers or stakeholders are not simply 'external ones', but they are within the framework of the business narration/storytelling.

In this way, narrative techniques are used to establish or maintain the organisational image, brand, values, background culture and identity to forge the internal and the external 'worlds', to show how conflicts have been solved, how normal humans have shown hidden characters final consumers would not have expected.

Corporate storytelling is particularly useful for start-ups, facilitating the process of positioning them in the market, contributing to shape a specific customer and moulding a new identity to be communicated. In this way, new media are meant to be the first characters of this change of perspective from classic media marketing strategies in enterprises.

In fact, storytelling is the conscious attempt to produce, promote or change a story to tell how a business, an idea or a service is and why it is better than others. Facebook, Twitter, Pinterest, Instagram all help organisations to be perceived through fragments of their everyday activities, their values, their range of interests, through a progressive 'humanisation' and a virtual face-to-face communication. In spite all of this novelty, informal communication (e.g. the stories of the employees/workers/etc.) can be a detrimental factor if they do not correspond to what the organisation is trying to say or they could be harnessed if they contribute to the corporate story.

Storytelling is not a panacea for a business. Coherence relies on the coherence of the business, otherwise the risk is to create a good story about a weak business, inflating expectations and deceiving consumers. Storytelling cannot substitute the story of the enterprise with the enterprise – it must be seen as a strategic device for the enterprise of the 21st century.

In this way, in Cultour+ one could see at least two levels of storytelling:

- one referred to the project (its idea, the fact around it etc.)
- one referred to the single stories of each enterprise.

Given this brief paper, it is important to use it as a tool in leading strategic decisions for the future entrepreneurial ideas incubated in the project and for the presentation of Cultour+ project as a best practice in Europe.

4. Some successful examples of storytelling

Storytelling online has been seen as a powerful tool for different projects, but it is important to underline that storytelling is a set of tools and it is not the universal solution if content is not defined or if it is not considered to be interesting. Storytelling can only amplify and better channel well- craft contents. One example is related to the platform www.makers.com which contains the largest collection of videos on women in order to empower them through telling their stories, about their success, family etc.

Many different examples of digital storytelling pieces come from the New York Times which makes different well-written articles interacting with graphics, 3D reconstructions, captivating

photos, video resources and so on. One of the best examples is about the story of an avalanche on Washington's Cascades written by Branch (2012).

Another thrilling example of digital storytelling was done by a communication agency in Spain which started to promote Miravete de la Sierra, a very small town hard to reach inhabited by a dozen of elders. The claim of the digital campaign was "El pueblo en el que nunca pasa", which means "The town where nothing ever happens". Certainly, a combination of ironic videos on the stories of local people, the authenticity of the stories, the strategic positioning in rural tourism promotional page and many other side-elements have finally led to an exponential augmentation of tourists (Sicheri, 2013). The experimentation finished, but it contributed to a deeper reflection about the strategies of how digital storytelling can be deeply integrated with marketing purposes and how to reinvent the story of small towns.

Storytelling is also used in the interpretation of historical heritage, particularly in making museums or other types of monuments more dynamic. The publication of letters and the usage of social media with the publication of parts of them, making characters of dramatic events interact, can constitute an innovative solution to bring young people to better understand and interact with the cultural heritage. Indeed, cultural heritage is often thought as something 'frozen', but storytelling may lead to a different result. Heritage interpretation needs to talk about stories, as in this way more and more people will be fully aware of their culture and of cultural places.

Storytelling makes matters more direct, bringing the audience to identify itself to the situation. It can catch the attention and structure the pathway for more profound discussions and reflections.

Conclusions

If one analyses the previous cases, it is possible to understand how digital storytelling is profoundly integrated with Cultour plus telling – the different entrepreneurial ideas developed by young people and the project territories need a serious support when it comes to an overall strategy of storytelling.

What is often missing in Erasmus plus projects is the practice of project storytelling, diminishing the potential of communication of projects, often thought to be just a mere report

of the meetings and not of the work which is behind them. What Cultour plus could change is the generic approach of communication that fails to engage wider audiences within the Erasmus plus framework. What is more, it could embed the culture of storytelling into entrepreneurship activities, not limiting them to a pure business analysis.

The main remarks of this paper are referred to a practical usage of storytelling, in order to turn it into a spread set of tools, techniques and knowledge to be used and to be aware of when it comes to marketing and heritage interpretation.

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PART II

CULTURAL MANAGEMENT FOR PILGRIMAGE AND RELIGIOUS TOURISM

CULTURAL AND RELIGIOUS TOURISM MANAGEMENT IN EUROPEAN CULTURAL ROUTES

Luis OCHOA SIGUENCIA

Introduction

This paper presents a desk research carried out in May-August 2016 about the possibilities a pilgrimage route offers to develop new business opportunities to cities and villages in the route to a pilgrim place like the sanctuary of Our Lady of Jasna Gora in Czestochowa. The paper is part of the Intellectual outputs of the "Innovation and Capacity Building in Higher Education for Cultural Management, Hospitality and Sustainable Tourism in European Cultural Routes [Cultour+]" ERASMUS+ project nr. 2015-1-ES01-KA203-016142. The research presents important facts about business activities that can be connected with cultural and religious tourism management possibilities like: Culinary tourism, Alternative Tourism, Qualified tourism and Health tourism.

1. Theoretical background

The word tourism derives from the verb tour meaning any kind of travel. Travelers, whether alone or in a group, date back to ancient times and can be described as an innate characteristic and sometimes a personal need in man. We agree with Luigi Tomasi that "*tourism has led to the creation of new habits and different behavior and life models as well as a different conception of time. It has generated a movement of culture that encourages travelers to see and understand social, cultural, and environmental differences: The homo turisticus has become the symbol of an evolved society*" (Tomasi, n.d.).

The pilgrimage sites attract masses of pilgrims like they did in ancient times, the difference now is that pilgrims are not only interested in visiting the holy place but also interested in every aspect that surrounds the way to that place, becoming a religious tourists or people on holiday interested in some religious activities. Without a doubt, the tourist industry and the

engagement of Information and communication technology in tourism activities are presenting pilgrimage as a consumer good.

Most of the time we can observe that tourists share the same attitudes as pilgrims - Reflecting on life, seeking transcendental values, emotional, mental or spiritual path- it could be said that pilgrims are partly tourists and that tourists are partly pilgrims. As for the motivation that pushes the pilgrims to perform the pilgrim route to the sanctuary of Our Lady of Jasna Gora in Czestochowa, according to the results of our research, most share a double sense: the devotional and the cultural.

devotional

cultural

Motivation that pushes the pilgrims
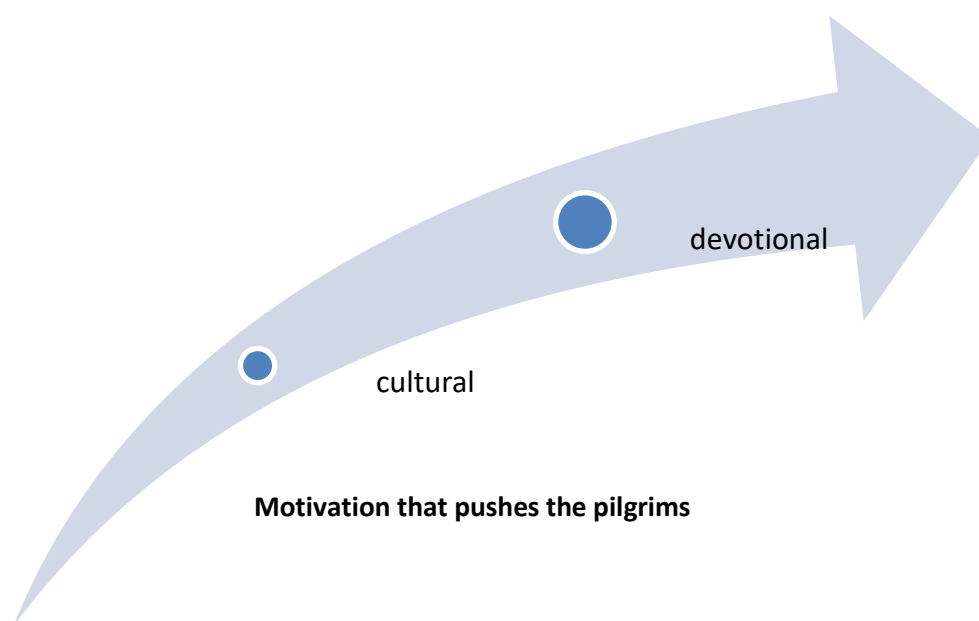
Thus they complement one another; the promotion of "religious" tourism today, seen as both devotional and cultural.

One of the many definitions of religious tourism says that *"Tourists traveling for religious purposes, is the person to leave the country of residence for a period of not more than six months to visit the holy places and religious centers*"(Magazine for tourists).Religious tourism covers all activities related to the provision of services and satisfying needs of tourists traveling to the holy places and religious centers.

In cultural and religious tourism management, a manager is required to think strategically and conceptually in order to achieve organizational goals. Managers must have in mind the functions known as planning, organizing, leading, and controlling. Planning pilgrim routes, organising the sanctuaries, leading the group and controlling all activities became the

expression of religiousness which, together with everyday religious routine, sets a path to be followed by all worshippers. Visiting the sacred place is not yet a pilgrimage, but rather a religious tourism. A pilgrimage requires a pilgrim to make a conscious decision, withstand the hardships of a journey but also to fulfil several other pilgrim's duties (Raj & Griffin, 2015)

Czestochowa as a pilgrimage city in Poland

Częstochowa is a town in southern Poland, in the voivodship of Silesia.

Due to the monastery Jasna Gora, Czestochowa is one of the main centres of pilgrimage in Europe and with the visit of the last three Popes, the pilgrimage has been opened to the whole world. Throughout the year, we can find within pilgrims, people from America, Asia, Europe and Oceania. 2016 is an important year for this place because two important facts come together, 15 August is the the anniversary of the Polish celebration as a Christian country and the international youth meeting with Francis the Pope. In this time the city is besieged by crowds even.

Throughout the year, we can find among pilgrims, people from America, Asia, Europe and Oceania. 2016 is an important year for this place because two important facts come together, 15 August is the the anniversary of the Polish celebration as a Christian country and the international youth meeting with Francis the Pope. In this time the city is besieged by crowds. Nowadays, the most important pilgrimage centres in Poland are the sanctuaries of the Divine Mercy in Lagiewniki - Krakow; Sanctuary of Our Lady of Jasna Gora in Czestochowa and the Sanctuary of Our Lady the Queen of Poland in Lichen.

Tomasz Krzyżak (2014) affirms that "*the position of Jasna Gora, which is annually visited by approx. 5 million pilgrims seemed unthreatened*" and continuo "*But the map of pilgrimage in the past 15 years little has changed. Lichen and Lagiewniki, which in 1999. Visited annually approx. 800 thousand. people today can boast attendance at 2-2.2 million. Soon the most popular places can join Wadowice. After the canonization of John Paul II, the number of pilgrims grows there at a dizzying pace. In 2013. The birthplace of Polish pope visited by half a million people*"

According to the data of the Institute of the Catholic Church SAC indicates that *the country's annual pilgrimage 6-7 million people. Poles are 20 per cent. of all pilgrims in Europe and approx. 5 per cent. in the world [among Christians]* (Kryzak, 2014).

Graph: 1: The most popular place of pilgrimage, in millions
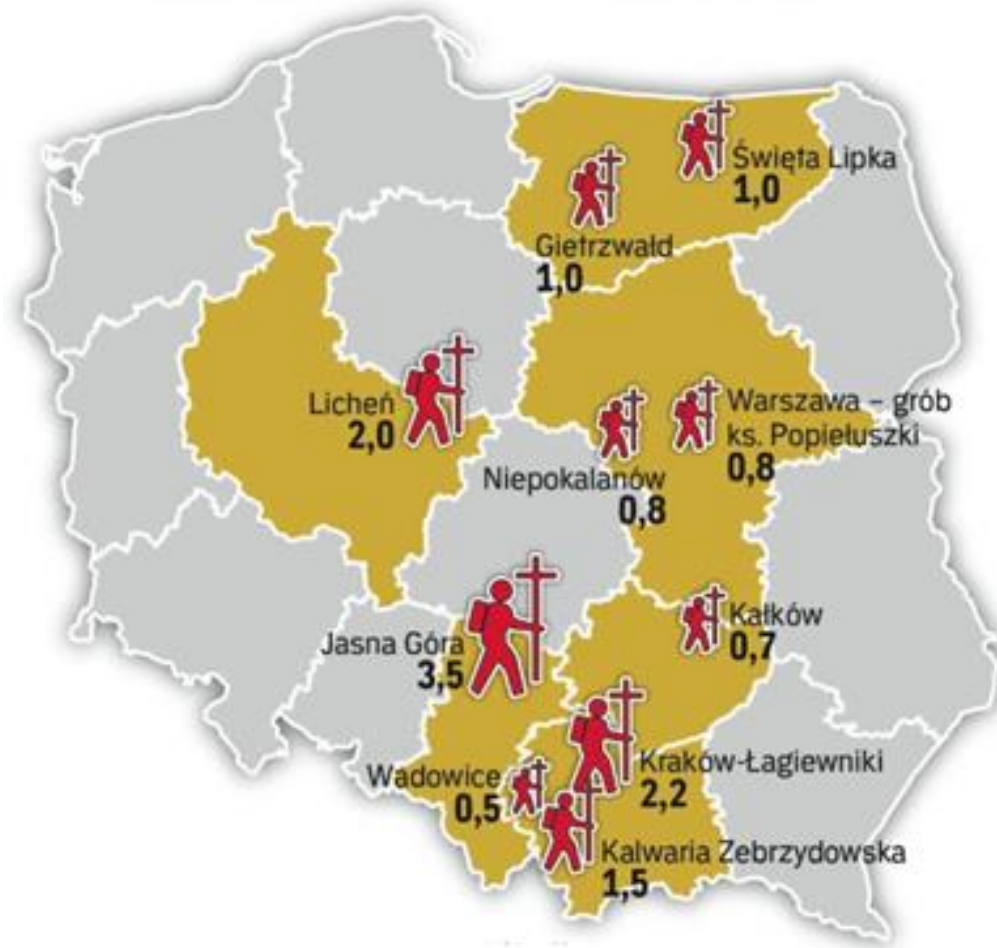
Source: Department of Geography of Religion, Jagiellonian University. own data shrines [2013]

The situation has not changed much nowadays. According to the Jasna Gora press office, last year the shrine was visited by approx. 3.7 million pilgrims. 267 walking pilgrimages with a total of more than 122,000 participants. The Czestochowa municipal authorities estimate that in August 2016 "*Jasna Gora will be visited by approx. 111,000 pilgrims in about 170 organized walking pilgrimages…this will be the second time this year, after Pope Francis' recent visit, during which thousands of pilgrims will visit Czestochowa. The city*

has prepared a plan to secure the pilgrimages' access routes and organise the transportation, medical, and sanitary infrastructure"(Tutaj, 2016)

The tradition of pilgrimages to Czestochowa, a famous Marian sanctuary (also commonly known by the name of Clara Montana, the Bright Mountain) began soon after the beginning of the veneration of the miraculous image of the Black Madonna. The oldest documented pilgrimage left for Jasna Gora in September 1626 from Gliwice.

Summer walking, cycling are the most popular ways to reach the sanctuary. In this season, people from all over the country set off to walk in organized groups to the Sanctuary of Our Lady of Jasna Gora in Czestochowa. The distances vary according to the starting point. One of this routes is the Radom – Czestochowa that counts about 200km and is covered within 3-7 days [by bicycle or on foot]. The pilgrimage is organized by different organizations, youth and student ministry run by local churches.

Czestochowa has a great cultural heritage, in 1998 was awarded the prize of the Council of Europe, becoming the first city in Eastern Europe to receive such a prize. In the Parliamentary assembly, Europe prize exhibition, it is written the reason why Czestochowa should receive this distinction:

"*It is twinned with 12 other towns worldwide, involving significant cultural co-operation for the municipality. While Częstochowa has maintained two outstanding twinnings with Lourdes in France and Loreto in Italy for many years, it has also established a vast network of European friendship and co-operation through its friendly relations with Altenkunststadt, Altötting, Mannheim and Pforzheim in Germany, Balatonboglar and Bekescaba in Hungary, Rēzekne in Latvia, Šiauliai and Vilnius in Lithuania and Fatima in Portugal*" (Achim, Grabara and Dragolea, 2012)

The cultural calendar of the city's many events, drawing on the traditions and history – the International Festival of Sacred Art "Gaude Mater", Art Triennial "Sacrum", Festival Bronislaw Huberman, Hot Jazz Festival Spring Harvest Jasna Gora, the Cultural Night Tastes Avenue within others.

Some Heritage Sites and monuments worth to be visited in in Czestochowa are:

- Sanctuary and Monastery of Jasna Gora in Czestochowa, the beginnings of the monastery dates back to the fourteenth century: here can be explored: the famous

image of the black Madonna, the Tower of Jasna Gora, Arsenal, Treasury museum, Bastion St. Rocha, the Knights' Hall, Golgotha Jasna Gora, the Museum of the 600th anniversary of the Jasna Gora

- Saint Barbara and Saint Andrew's church in Czestochowa, built in the mid-seventeenth century

- Saint Zygmunt in Częstochowa, the oldest church in the city, built in the fourteenth century.

- Cathedral of the Holy Family in Czestochowa, established at the beginning of the twentieth century..

- Saint James in Czestochowa, a former Orthodox church built in the nineteenth century

- Town Hall in Czestochowa, headquarters of the Czestochowa Museum. In 1828 the seat of the merged old and new Czestochowa.

Some other interesting places and attractions in Czestochowa are:

- The Match Museum in Czestochowa, founded in 1882. The main attraction of the museum is a historic working machinery

- Miniature Park in the Gold Mountain in Czestochowa, where can be seen thumbnails of religious buildings like: Fatima Basilica, Basilica in Lourdes, the Lateran Basilica, the Medjugorje church, Basilica of Bethlehem and from 2013 the tallest monument built in honor of Pope John Paulus II.

- Saints Mary Avenue still has many monuments from the mid-nineteenth century which are the tourist attractions of the city: representative buildings, residences, factory owners and town houses.

- Archaeological Reserve, exposing the cemeteryof the Lusatian culture.

The International pilgrim uses as usually three important routes: Warsaw - Czestochowa , Katowice – Czestochowa and Cracow – Czestochowa, as they are the three international airports nearby to the Jasna Gora Monastery housing the famous icon of the Black Madonna.

Graph: 2: International routes for foreign pilgrims

Source: Jasna Góra Monastery pilgrim routes (Joukes V. Gomez-Ullate M. Ochoa Siguencia L, 2016)

Virtual Pilgrimage

Thanks to the Virtual Map of Pilgrimages a person out of the group can become a virtual pilgrim and accompany the pilgrimage group from Warsaw, Cracow, Gdansk, Radom and many other places moving in the direction of Jasna Gora.

Press Office of Niedziela newspaper explains how it is possible "*With a received signal by the three broadcasting stations, with high accuracy can be determined, where there is a determined pilgrimage at the time*" (Opoka organization, 2014).Colorful lines on the Virtual Map of Pilgrimages [see below] show logos and route of individual pilgrimages

Graphic 4: E-pilgrimage in Poland

E-pielgrzymka - Virtual Map Pilgrimage 2009 (Biuro Prasowe Jasnej Góry: http://www.jasnagora.com/wydarzenie-4889/zdjecia)

E-pielgrzymka - Virtual Map Pilgrimage 2011(Biuro Prasowe Jasnej Góry: http://www.jasnagora.com/wydarzenie-4889/zdjecia)

Virtual Map of Pilgrimages was established in 2007 and from this time, allows to keep abreast of the movement pilgrimage to Jasna Gora. The internet sservices like e-Pielgrzymka.pl and http://pielgrzymki.opoka.org.pl   serves as a knowledge base for pilgrimages, where Internet users can declare their participation in specific groups and meet virtually the pilgrims and start to interact with the people participating in the real pilgrimage route. It is possible because there are more devices connected to the internet than there are people on the entire planet.

Social media engagement plays an important role in the daily activities of most of the people. Therefore, performance data will help ensure that social media remains an

important part of the pilgrimage behaviour . Virtual pilgrimage can be followed not only through the virtual map but also from Social Media channels like: Skype, Instagram, Twitter, YouTube videos uploaded and hundreds of thousands of pieces of content posted to Facebook.

Graphic 5: Top six Social Media for 2016

Adam Suchenek (2007) from Polkomtel SA, which is the technological partner of the Foundation "Opoka" - the creators of the project Virtual Map of Pilgrimages asked about how the tool works said: "*Every pilgrimage group is equipped with a phone that is localized by the operator, then the position of the user of this phone is rendered on the map''*

Thanks to the Virtual Map pilgrimage, the 22nd pilgrimages journey to Jasna Gora was possible to be followed online. Using the modern technology the location of the pilgrimage can be easily determined.

Hotel & Tourism Trends in the way to Czestochowa

Traditional vertical distribution chains are giving way to a more complex value chain involving a wide range of different suppliers from within and beyond the travel sector. We are entering a new, flexible, networked economy in which Information and Communication Technology, local culture and society, education, etc, become part of the tourism value chain. In fact, the inter-relationships between travel, other economic sectors and society as a whole have become so integrated that we might conceive of a 'value network'' rather than the old value chain

Graphic 6: Religious tourism value chain
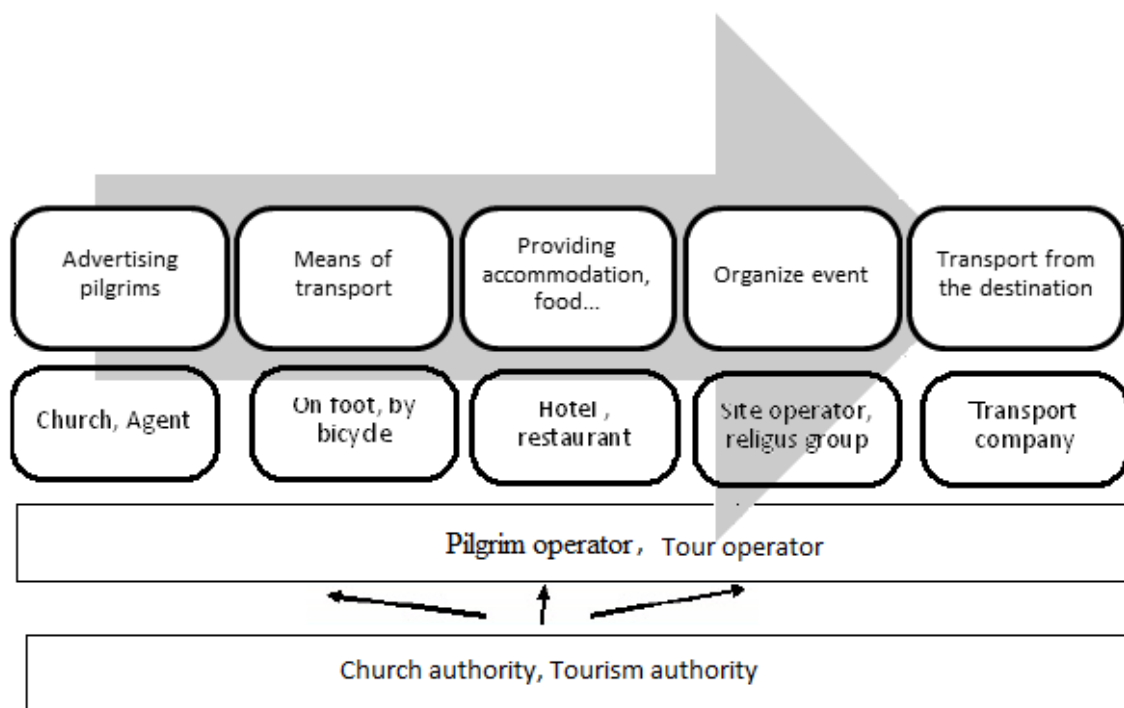
Source: Developed by the author

Below we provide an analysis of hotel - accommodation resources, culinary tourism, religious tourism, guided tours, alternative Tourism within five kilometers of the main cities and towns that crosses the pilgrimage group.

Oronsko is the first city analysed[6].

Tourism	Categories / type	Website	Address	Price
Accommodation	Hotel Wasik	www.hotelwasik.pl	ul. Krogulcza Sucha 65, 26-505 Orońsko	140-170zł
	Road house Billy	http://www.zajazdbilly.noclegiw.pl/	m. Dobrut 20a, 26-505 Orońsko	55-120zł
	House Sculptor	www.rzezba-oronsko.pl	ul. Topolowa 1, 26-505 Orońsko	60-150zł

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[6]. In this and the following tables,s names will be kept in Polish to avoid misunderstandings and difficulties for tourist to find those places.

	Anthony Manor house	www.dworuantoniego.pl	ul. Krogulcza Sucha 49B, 26-505 Orońsko	-
Culinary tourism	Appia Pizzeria Pod Telegrafem – Bakery Kawiarnia Cafe Art	www.szydlowiec24.pl/firma/appia www.podtelegrafem.pl www.rzezba-oronsko.pl	ul. Szkolna 1a, 26-505 Orońsko ul. Szkolna, 26-505 Orońsko ul. Topolowa 1, 26-505 Orońsko	11,50-24.50zł
Religious tourism	Assumption Parish church NMP Parish cemetery Chapel of the Saints figures	www.diecezja.Radom.pl	ul. Brandta 36, 26-505 Orońsko ul. Brandta, 26-505 Orońsko	-
Guided tours	Polish Sculpture Center in Oronsko	www.rzezba-oronsko.pl	ul. Topolowa 1, 26-505 Orońsko	0 - 7,00 zł
Alternative Tourism	Eco-tourist farm Teresa Lużycka	agroturystyka.modr.mazowsze.pl	ul. Wysoka 11, 26-500 Szydłowiec	35zł – 40zł

Chlewiska is the second city analysed.

	Categories / type	Website	Address	Price
Accommodation	Guesthouse Hubalowy Dwór	www.eholiday.pl	ul. Szkolna 35, 26-510 Chlewiska	
	Guest rooms Jan i Dorota Grabowscy	www.wakacje.agro.pl	ul. Koszorów 49, 26-510 Chlewiska	25 – 30zł

Religious tourism	Parish Roman - Catholic dedicated St.. Stanislaus Bishop and Martyr in Chlewiska The chapel in the middle of the pond with a statue of St. John of Nepomuk from the eighteenth century	www.parafia-chlewiska.pl	ul. Kościelna 2a, 26-510 Chlewiska	
Qualified tourism	Stadnina – horse riding along tourist routes Hiking routes for historical or recreational routes	www.monorhouse.pl	ul. Czechowskiego 56, 26-510 Chlewiska	70– 880zł
Guided tours	Antique clock from 1902 Castle Chlewiska (palace) Museum of Metallurgy and Engineering Industry in Chlewiska Church in Chlewiska	www.chlewiska.pl www.zamki.res.pl chlewiska.mtip.pl www.parafia-chlewiska.pl	ul. Czechowskiego, 26-510 Chlewiska ul. Czechowskiego, 26-510 Chlewiska ul. Huzarska 4, 26-510 Chlewiska ul. Kościelna 2a, 26-510 Chlewiska	5zł 3zł – 6zł
Alternative Tourism	Agritourism Jan I Dorota Grabowscy	www.wakacje.agro.pl	ul. Koszorów 49, 26-510 Chlewiska	25zł – 30zł
Health tourism	Manor House SPA	www.manorhouse.pl/wallness.php	ul. Czechowskiego 56, 26-510 Chlewiska	from 70zł to 1525zł for accommodatio n packages

Stąporków is the third city analysed.

	Categories / type	Website	Address	Price
Accommodation	Hotel	http://www.podjaskolka.pl/	Sosnowa 56, 26-050 Zagnańsk	160 zł/day
	Guest rooms,	http://www.eholiday.pl/Accommodationi-cv6981.html	ul. Piłsudskiego 101 26-220	50/day
	Private Accommodation	http://www.eholiday.pl/Accommodationi-fd1830.html	Czarniecka Góra 44B 26-220	30 zł/day
Culinary tourism	Restaurants	http://www.u-jana.pl/	Rudki, ul. Kolejowa 2	-
Religious tourism	religious centers	http://parafia-staporkow.pl/	ul. 1-ego Maja 2, 26-220 S	-
Qualified tourism	sports	http://www.staporkow.pl/index.php?option=com_content&view=category&layout=blog&id=52&Itemid=330	-	-
Guided tours	Natural reserves	http://www.staporkow.Radom.lasy.gov.pl/skalki-pieklo-pod-nieklaniem	ul. 1-go Maja 129 26-220 Stąporków	-
Alternative Tourism	agritourism	http://www.krasnachatka.pl/	Krasna 52 26-220 Stąporków woj. Świętokrzyskie	25 zł/day
	cultural tourism	http://www.staporkow.pl/index.php?option=com_content&view=article&id=1690&Itemid=461	-	-

	Categories / type	Website	Address	Price
Health tourism	health resort, wellness and spa	https://e-turysta.net/zosienka-osrodek-wypoczynkowy-staporkow-106429.html	Stąporków, ul. Czarniecka Góra 58	25 zł/ day

Radoszyce is the fourth place analysed.

	Categories / type	Website	Address	Price
Accommodation	Hotel	http://www.hotelsielpia.pl/	ul. Staszica 13 26-200 Sielpia	95 zł
Accommodation	Guest rooms,	http://www.ranchogajewskich.pl/	Sielpia Wielka ul. Plażowa 8/10	50zł
Accommodation	Private Accommodation	http://www.zadnie-luki.pl/	Zadnie Łuki Smolnik 48	15zł
Culinary tourism	Restaurants	http://pizzeria-tropicana.pl/	Spółdzielcza, 26-230 Radoszyce	-
Religious tourism	religious centers	http://www.diecezja. Radom .pl/parafia?&view=parafias&cid%5B%5D=194	ul. 1 Maja 1 26-230 Radoszyce	-
Qualified tourism	sports	https://www.facebook.com/tigerradoszyce/	-	-
Guided tours	Natural reserves	http://www.maptur.pl/świętokrzyskie/konecki/radoszyce	-	-
Alternative Tourism	agritourism	http://www.wojtasiowka.com.pl/	Osławica 6 38-543 Komańcza woj. podkarpackie	40zł
Health tourism	health resort, wellness and spa	https://e-turysta.net/sanatoria-radoszyce-pow-sanocki/	-	25 zł

Kuźnica Grodziska is the fifth place analysed.

	Categories / type	Website	Address	Price
Accommodation	Camping	------------------------	Ul. Centralna	-
	agritourism	https://e-turysta.net/agroturystyka-kroczyce-143173.html?idw=10849863-36h	Kroczyce, ul. Armii Ludowej 77	20-40zł/person
Culinary tourism	Orlen	www.orlen.pl	Ul. Wąska Koniecpol	7,00zł
Religious tourism	Roman Catholic Parish: Queen of Polish	http://www.zumi.pl/1631126,Parafia_rzymsko-katolicka_p.w._Krolowej_Polski,Oblasy,firma.html	Oblasy 41a	-
Guided tours	Walk through meadows and clearings	https://pl.wikipedia.org/wiki/Spacer	Kuźnica Grodziska	-
Alternative Tourism	Country club	http://www.zumi.pl/4703587,Kolo_Gospodyn_Wiejskich_Kuznica_Grodziska,Kuznica_Grodziska,firma.html	Kuźnica Grodziska, Centralna 163	-

Oleszno is the sixth city analysed.

	Categories / type	Website	Address	Price
Accommodation	agritourism	http://meteor-turystyka.pl/krzysztof-chotow,chotow.html	Chotów, Krasocin	25-35zł/person
	House ek letniskowy	https://e-turysta.net/dom-letniskowy-wloszczowa-144613.html?idw=13516883-zcx	Włoszczowa, Danków Duży 32	13-25zł/person

	Categories / type	Website	Address	Price
Culinary tourism	Pizzeria Roma	http://mapa.targeo.pl/pizzeria-roma-oleszno~10055298/pizzeria/adres	Oleszno Ul. Parkowa	18-45zł
Religious tourism	Church WNMP	http://www.diecezja.kielce.pl/parafie/oleszno-wniebowziecia-nmp	Oleszno, ul. Kielecka 6	-
Qualified tourism	Horse Riding	http://www.urloplandia.pl/o/lawinowo-oleszna-podgorska-201152	Oleszna Ul. Podgórska 86	25zł
Guided tours	Przedborski landscaped park	https://pl.wikipedia.org/wiki/Przedborski_Park_Krajobrazowy	Oleszno	-
Alternative Tourism	agritourism	http://www.krasocin.com.pl/index.php/agroturystyka/614-gospodarstwo-agroturystyczne-stajnia	OLESZNO Ul. Parkowa 18	40-60zł/person
	historic mansion	http://www.polskaatrakcyjna.pl/atrakcja/zabytkowy-dwor-w-olesznie?page=16	Ul.Parkowa Oleszno	10zl

Mokrzesz is the seventh city analysed.

	Categories / type	Website	Address	Price
Accommodation	agritourism	http://www.nocowanie.pl/Accommodationi/sygontka/agroturystyka/130210/	Sygontka	25-40zł/ person
Culinary tourism	Restaurant Toma Marzanna Suliga	http://restauracja.ugotuj.to/restauracja/160669981/Toma+Marzanna+Suliga/City-Mokrzesz/p/	Mokrzesz Częstochowska 26	15-40zł

Religious tourism	Chapel of the Visitation NMP	http://www.polskaniezwykla.pl/web/place/1289,mokrzesz-kaplica-nawiedzenia-nmp.html	Mokrzesz Ul. Czarna	-
Qualified tourism	Chapel of the second half nineteenth century	http://www.polskaniezwykla.pl/web/place/41679,lgota-mokrzesz-kaplica-z-i-pol--xix-wieku.html	Lgota-Mokrzesz	-
Guided tours	Reserve in Mokrzesz	http://mapa.targeo.pl/las-rezerwat-mokrzesz/kategoria/3202/0138626	Mokrzesz	-
Health tourism	Health Center	http://szukaj.sluzbazdrowia.pl/Osrodek-zdrowia-w-mokrzeszy/Mokrzesz/Ul-koscielna-22/j16926.html	ul. Kościelna 22 42-244 Mokrzesz	0-1500zł

Conclusion

Religious tourism and Cultural tourism are sometimes difficult to separate and are practiced by all kinds of people without differences of race or education, in developed countries and developing countries insofar as disposable income allows the upper and middle classes to travel. In this 21st century in search of values, religious and spiritual tourism can represent a great opportunity for mankind of all faiths, philosophies and religions.

There are many business opportunities a pilgrimage route offers to cities and villages near by the route, the only thing to do to give answers to some important marketing questions like: What new forms of consumption can be created?, Is there any target market for heritage and cultural tourism that can be promoted?, Which needs – motives a pilgrim has during the route and in the religious site?. How to improve visitors satisfaction with the experience in order to extend their stay?.

Czestochowa attracts nearly 5 million tourists per year and this possibility should be used as a kind of source of income for the inhabitants. New small and medium enterprises can be

created to satisfy their need. In addition to the monastery, the city's monuments, due to their historical values, are also important tourist destinations.

The research presents important facts about business activities that can be connected with cultural and religious tourism management possibilities like: Culinary tourism, Alternative Tourism, Qualified tourism and Health tourism.

Something that can be used better for tourism purposes is the tourist attraction called "Jurassic Cracow – Czestochowa" that is situated in southern Poland, from Czestochowa and Mstow in the north, through Ogrodzieniec to Cracow. It is a beautiful land with a varied landscape rich in architectural monuments, valuable natural attractions for family recreation and for lovers of extreme sports. The most characteristic elements of the landscape of the Jury are strongholds, mostly built in the fourteenth century by Casimir the Great to defend the border areas: Castle in Ogrodzieniec (Podzamcze), Castle Bobolice, Castle in Mirow, Castle Korzkiew, Ojców Castle, Castle Smolen castle in Siewierz, Rabsztyn Castle, Castle Pieskowa Skala.

Other important attraction to be promoted are the monadnocks [limestone] as a climbing centers: Okiennik Great in Skarżyca, Hercules' Club in Pieskowa, Cracow Gate Ojcow, Bolechowicka Gate in Bolechowice, Mount Assemblies, Mirowskie Rocks; and Caves passionately explored through cavers and speleologists: Lokieta grotto and Dark cave in Ojcow, Bat cave in Jerzmanowice, Upper Wierzchowska Cave in Wierzchowiu, Mammoth Cave in Wierzchowiu, coral cave in the Sokole Mountains. This places can be visited by car, foot, bike or even horseback.

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STAKEHOLDERS, NETWORKS AND FRAGILITY IN PILGRIMAGE CULTURAL ROUTES

Martín GÓMEZ-ULLATE

Introduction

Pilgrimage routes are mostly walking routes with many different starting points but a clear end, or at least a milestone where all pilgrims direct their footsteps. In terms of tourism and cultural management, there is a great complexity of stakeholders or agents with different complementary but also conflicting interests.

In this presentation we focus on St. James' Ways, mainly in the Via de la Plata (Silver Way) and the Caminho Interior Português a Santiago (Portuguese Inland Way to St. James) to draw some fundamental insights for the diagnosis and management of the route that can be transferred to other pilgrimage routes.

Potential for local development but also fragility are characteristics of the pilgrimage routes. They are not at all static, but in continuous change and adaptation.

We are conducting anthropological research through participant observation, in-depth interviews, website analysis. Applied results of our research will produce white books on pilgrimage and recommendations reports in pilgrimage routes management, market studies for entrepreneurs and comparative international analysis.

1. Aims and Methodology.

Within the framework of the project Cultour+ -we are conducting interdisciplinary international research on cultural routes. We have focused in Cultural Pilgrimage Routes and are analysing different declared and undeclared pilgrims' routes and sanctuaries. Portuguese Inland Way to Santiago, Vía de la Plata, Vía Francígena, Czestockchowa, St. Paul's footsteps, Cross forest.

Research is cross-disciplinary, and qualitative research techniques play a special role. In depth interviews, participant observation, mystery client, discussion groups,… Comparative analysis is a backbone line of the research, for good practices are look for transfer and bad practices, look for diagnosis. Website analysis, hemerographical and bibliographical analysis complete the methodological framework.

The research aims to perform diagnosis and offer recommendations to cultural routes managers and to undertake market studies to best coach Cultour+ entrepreneurs.

2. Classifying the complexity of Cultural routes

"Cultural routes" is a concept valid for many different complex sets of cultural heritage and tourism resources. Cultural routes "differ in their network and management structures, development approaches, geographical dimensions, target groups, capacities, and quality standards as regards products and services" (Khovanova-Rubicondo, 2010:7). Although they are known as "crossborder cultural connection paths" they can also be "a defined geographic area, which is connected by a common theme". (Häfele, 2013:6).

They can be classified following different criteria:

a) *Attending to their thematic focus.*

The most common and determinant classification. Since 1987, the Institute of Cultural Routes of the Council of Europe has certified 33 routes, amog which 32 are disseminated and available in the European Cultural Routes Institute's site:

1. The Santiago de Compostela Pilgrim Routes
2. The Hansa
3. The Viking Routes
4. The Via Francigena
5. The Routes of El Legado of Andalusi
6. European Mozart Ways
7. The Phoenicians Route
8. The Pyrenean Iron Route
9. The Saint Martin of Tours Route
10. The cluniac sites in Europe

11. The Routes of the Olive tree

12. The Via Regia

13. Transromanica - The Romanesque Routes of European Heritage

14. The Iter Vitis Route

15. The European Route of Cistercian abbeys

16. The European Cemeteries Route

17. Prehistoric Rock Art Trails

18. European Route of Historical Thermal Towns

19. The Route of Saint Olav Ways

20. The European Route of Jewish Heritage

21. The Casadean Sites

22. The European Route of Ceramics

23. The European Route of Megalithic Culture

24. The Huguenot and Waldensian trail

25. Atrium, on the architecture of totalitarian regimes of the 20th century

26. The Réseau Art Nouveau Network

27. Via Habsburg: See Europe through different eyes – on the trail of the Habsburgs

28. The Roman Emperors and Danube Wine Route

29. In the Footsteps of Robert Louis Stevenson

30. Destination Napoleon

31. The European routes of emperor Charles V

32. Route of the fortified towns of the Greater Region

Although, difficult to categorize in subsets, we can find some that could be clearly called pilgrimage routes (number 1, 4, 19).

b) Attending to tourists' motivations

Cultural motivations are general to cultural routes, but there may be also, others. Among them:

a) professional
b) environmental
c) sport

d) wellness

e) educational

f) spiritual

g) religious

In pilgrimage routes, the spiritual motivation and/or a religious purpose is fundamental (see Graphic 1 about The Santiago de Compostela Pilgrim Routes) but there are other factors as important for pilgrim routes as the religious ones.
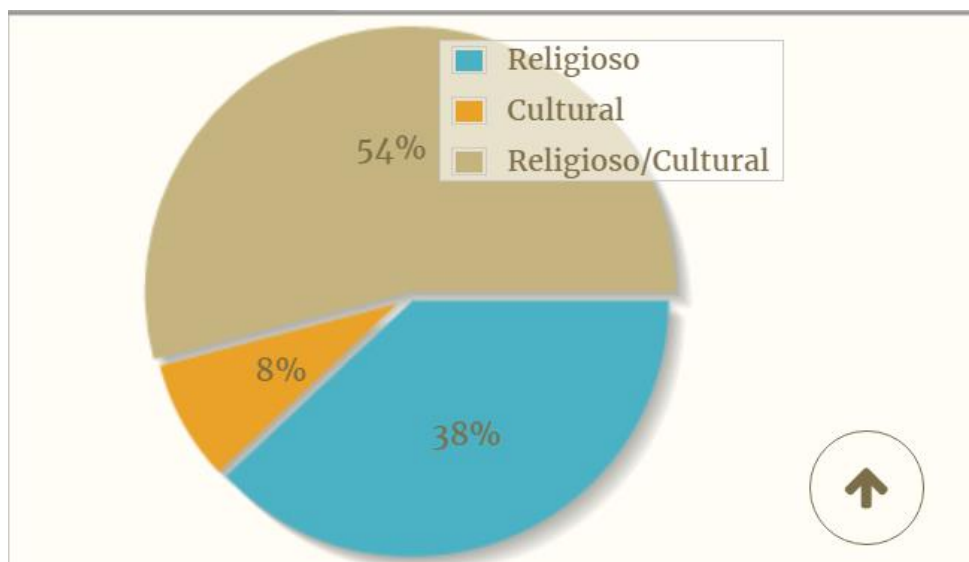
Graphic 1. Pilgrims by motivations. St James way. Year 2015 (Religious, Cultural, Religious/Cultural). Oficina del Peregrino. Cabildo de la Catedral de Santiago de Compostela

These are statistics registered from pilgrims asking for the Compostela (262.459 in 2015), But there are a number of "pilgrims" that once they arrive at Santiago de Compostela they are not interested in the Compostela and therefore not counted in the statistics. Some journalists (Ramírez, 2016) estimate them as much as a 50% of those that arrive at Santiago walk by xacobean ways, but our research in the Via de la Plata, taking in account hostels occupation numbers give us data closer from the Cabildo's registries. In any case, the percentage of pilgrims following cultural and not religious motivations is much higher than 8%.

We would find different percentages in the peregrination to Fátima, where strong and unique religious motivations are present in a vast majority of visitors. Fátima has been inspired by St. James trails to signalize and develop pilgrimage routes, process in which the Association of Friends of Ways of Fatima (Associação de Amigos do Caminho de Fatima) signalize with blue arrows, issue pilgrim credentials, organize pilgrimages, train pilgrim guides, lodge pilgrims in a hostel.

Image 1. Signal of the Caminho de Fátima. http://www.caminho.com.pt

Image 2. Signal of the Caminho de Fátima. http://www.caminho.com.pt
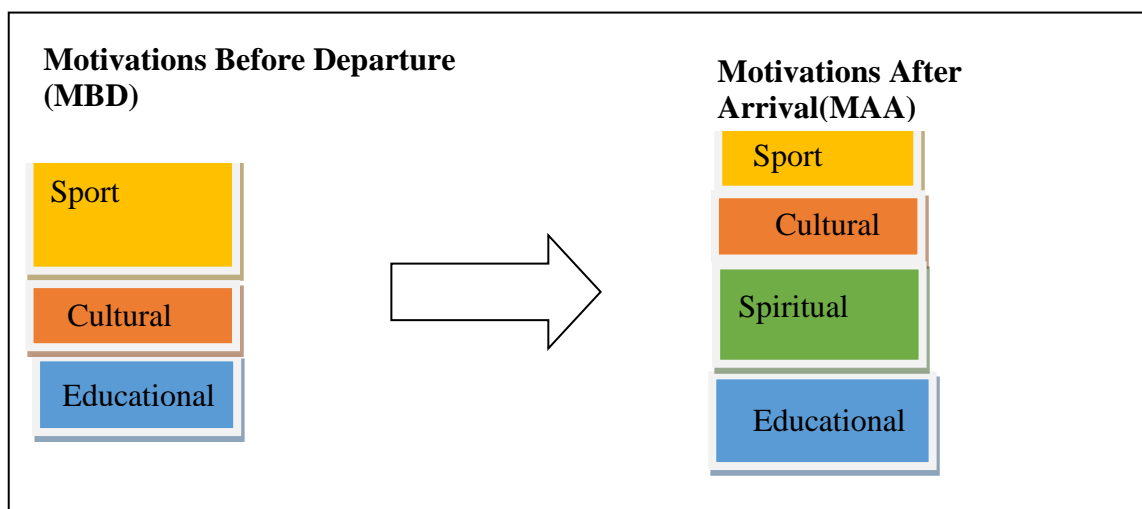
Image 3. Compostela. Wikipedia. Author: Jonathan Jacobi . 2007

As inner transformation is a common effect in cultural routes, tourists' motivations are in these routes specially open, so at the end the tourist may have included new motivations than those before departure, or these can change weight or priority (See graphic 2).

Graphic 2. Dynamic motivations in pilgrims. Source: Author.

The increasing importance on the process rather or as well as on the end marks their condition as walking trails (see Graphic 3). We can then, classify the routes by the means of transportation.
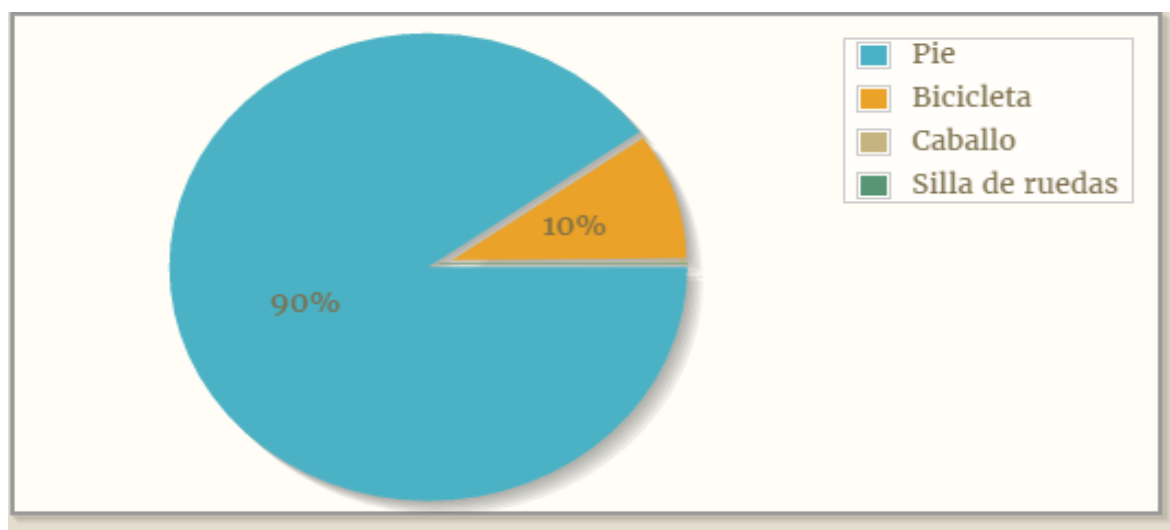
Graphic 3. Pilgrims by means. St James way. Year 2015 (Walking (90%), Cycle (10%), Horse, Wheel chair). Oficina del Peregrino. Cabildo de la Catedral de Santiago de Compostela

c) Attending to their means of transportation

Normally routes can be crossed by almost all transportation means, butusually one of them prevails over the others. So, in touristic terms, we could talk of

1. Walking routes
2. Cycling routes
3. Motorbike routes
4. Horse routes
5. Car routes
6. Train routes
7. Sailing routes

Nowadays, pilgrim routes as The Santiago de Compostela Pilgrim Routes are associated with the act of walking. The iconographical importance of the walking stick associated to the term "pilgrim" is a proof of that (see images 4 and 5).

Images 4 and 5. Official Signals of the Santiago de Compostela Pilgrim Routes

However, from a semantic and anthropological point of view pilgrimage does not only refer to walk, and it has never done it. In the past, in the pilgrimage to Jerusalem or Rome, and nowadays, in cases such as Lourdes, Fátima or Czesctokchowa all transportation means are good enough in order to reach the sacred sanctuary as soon as possible, for usually, pilgrimage is the result of an inner urge stirred by an important moment in the life of the pilgrim or his/her family, normally the dramatic eruption of a disease. The joyfulness of the way is far from these pilgrimages' motivations.

The experience shows that the touristification of the routes and sanctuaries is compatible with their religious and spiritual role. Not without conflict, as it is the touristification of all religious heritage, that depends on respect, and not surpassing a critical mass or charge capacity. Although there are objections, in general, religious organizations support the touristification of pilgrimage routes and of religious heritage.

Cycling is rapidly growing as a major social trend and as a way of pilgrimage. It is a very different touristic and pilgrimage experience and way of travelling (roads and stages, risks undertaken and physical condition are different).

One of Cultour+ case studies, the "Vía de la Plata", shares its character as walking and cycling route (as a Santiago de Compostela route) and as motorbike route. In 2014, 3,300

fidelization cards for motorbikers were issued in the "Vía de la Plata" (see Images 1 and 2). (http://www.hosteltur.com/183990_moto-turismo-se-consolida-ruta-plata.html)
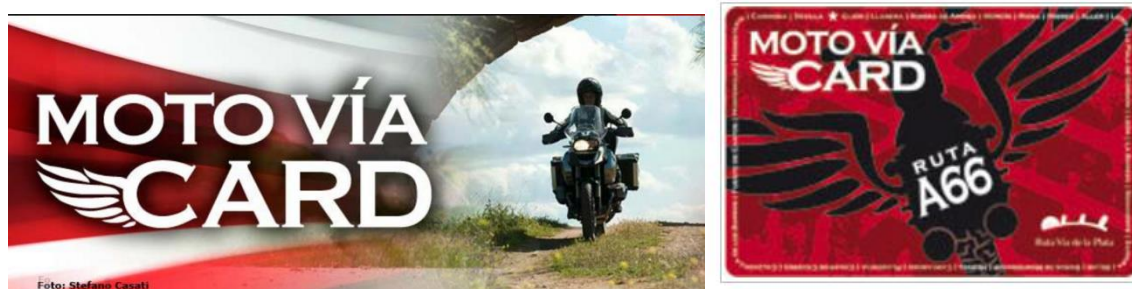
Images 6 and 7. Advertisement photo by Estefano Casati in the Ruta Vía de la Plata website and Moto Vía Card.

d) *Attending to their network vs. itinerary character*

1. Itinerary
2. Network

Even though the language used refers to the itinerary character of the routes (that *cross* countries) the majority of them are normally networks without fixed itineraries. The European Cultural Routes Programme acknowledges that the routes are grass-roots networks, promoting encounters and efforts sharing objectives in a common framework. With no fixed itineraries, they allow, of course, the design of routes at all levels, as the European routes of Emperor Charles V, that is celebrated in Extremadura, every February since the last sixteen years and gathering dozens of amateur theatre groups is recognized as a "Regional Tourism Interest" celebration.

Pilgrim routes are nonetheless always itineraries, normally with a fixed end. There are exceptions as Japanese pilgrim circular routes as Shikoku Henro. In the linear pilgrim routes the beginning is what remains open, at least in the Camino de Santiago routes and the Via de la Plata, now line of convergence of the Mozarabe routes, departing from Granada and Malaga first, and recently expanding later to Jaen, Almería and Cádiz. Living pilgrim routes enlarge and grow in branches. So we can say that our pilgrim route is a living itinerary, evolving with the years as a tree of growing roots.

Image 8. Santiago de Compostela Pilgrim Routes in the Iberian Peninsule. Source: http://cosasdeandroides.com/grandes-rutas/

e) *Attending to their cross-border condition*

1. Involving one to ten countries
2. Involving ten to twenty countries
3. Involving twenty to thirty countries
4. Involving more than thirty countries

European Cultural Routes with participation of more than 40 countries	1	3%
35-40 countries	0	0%
30-34	1	3%
25-29	0	0%
20-24	3	9%
15-19	4	13%
10-14	4	13%
5-9	11	34%
1-4	8	25%
Total	32	100%

Table 1. European Cultural Routes by participating countries. Source: Author.

This is a very important fact in European Cultural Routes, since the dynamics of a route (network) are very different when it involves 3 countries or 33. Concerning the countries

participating in the programme we find more than fifty, with a more active role of the greatest EU partners, which are also coordinating most of the networks (Table 1).

France	28	Czech Republic	6	Cyprus	**2**
Italy	22	Ireland	6	Egypt	2
Spain[7]	22	Russian Federation	6	Georgia	2
Germany	21	Lithuania	5	Lebanon	2
Belgium	16	Serbia	5	Libya	2
United Kingdom	14	Turkey	5	Malta	2
Croatia	11	Bulgaria	4	Morocco	2
Portugal	10	Estonia	4	Syria	2
Switzerland	10	Luxembourg	4	Tunisia	2
Netherlands	9	Belarus	3	Ukraine	2
Poland	9	Finland	3	Albania	1
Austria	8	Iceland	3	Armenia	1
Greece	8	Latvia	3	Israel	1
Norway	8	Slovak Republic	3	Republic of Moldova	1
Romania	8	Algeria	2	Palestinian Territories	1
Sweden	8	Andorra	2	Republic of Macedonia	1
Denmark	7	Azerbaijan	2		
Hungary	7	Bosnia and Herzegovina	2		
Slovenia	7				

Table 2. European Cultural Routes by participating countries. Source: Author.

Country	Routes	Percentage
France	9	28%
Italy	6	19%
Germany	5	16%
Spain	5	16%
Austria	2	6%
Belgium	1	3%
Greece	1	3%
Norway	1	3%
Serbia	1	3%
United Kingdom	1	3%
Total	32	100%

Table 3. Headquarters Countries of European Cultural Routes. Source: Author.

Only a 10% participate in more than 15 routes (See table 4).

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[7]. Couriously Spain's info is not directly available from the European Cultural Routes website (it is the only country that when we click on it, it appears the message "You are not authorized to access this page", but counting indirectly it participates in 22 routes.

Countries participating in 25-29 routes	1	2%
Countries participating in 20-24 routes	2	4%
Countries participating in 15-19 routes	2	4%
Countries participating in 10-14 routes	4	8%
Countries participating in 5-9 routes	16	30%
Countries participating in 1-4 routes	28	53%
Total countries	**53**	

Table 4. European Cultural Routes by participating countries (by range and percentage). Source: Author.

f) Attending to their dynamism

Attending to their dynamism and agenda we can classify the routes with:

a) High level of activity

b) Medium level of activity

c) Low level of activity

d) Disqualified routes

3. Stakeholders and networking in pilgrim routes

There are many different and diverse stakeholders participating in cultural routes. An overview of potential partners is enlisted in the Practical Guide for European Cultural Routes (Häfele, 2013), based on different sectors in all territorial levels

local/regional level	national level	international level
tourism and tourism-related providers		
▪ Hotels, restaurants, transportation, agencies ▪ Tour-Operators ▪ Travel Agents (packages) ▪ Special-Interest-Travel Agents ▪ Guides ▪ Cultural Guides ▪ Local tourist offices and tourist boards ▪ Provincial tourism organizations ▪ Destination Management Organizations	▪ National tourism organizations ▪ Tour operators and travel agencies	▪ International booking portals

culture and the arts		
▪ Attractions ▪ Regional and local cultural organizations from all sectors ▪ Interest groups from arts and culture ▪ Culture Travel Guides ▪ Historical and cultural associations (museums, customs, other) ▪ Libraries ▪ Institutes such as Architectural Institute	▪ Nationwide active cultural institutions ▪ Cultural associations ▪ Bilateral organizations in the cultural sector ▪ Nationwide interest groups from arts and culture	▪ Europe-wide associations of cultural institutions ▪ Europe-wide associations of cultural institutions ▪ Culturally oriented umbrella organizations
public facilities		
▪ responsible departments (Tourism and culture) in municipalities and in the provinces ▪ Regional Chambers of Commerce	▪ responsible ministries ▪ Chamber of Commerce	▪ Representative organizations abroad ▪ Representative Offices of the Chamber of Commerce ▪ Cultural forums abroad
private sector enterprises		
▪ Communications agencies (advertising companies) ▪ Publishers ▪ Merchandising-Providers ▪ Architects, landscape architects ▪ Spatial planning offices ▪ Cooperatives		
educational institutions		
▪ Schools ▪ Colleges ▪ Universities ▪ Research institutions ▪ Independent researchers ▪ Historical societies	▪ Colleges ▪ Universities ▪ Research institutions	

Table 5. Source: Häfele (2013:27)

For cultural pilgrim routes, we can be more specific with the kind of actors involved

    a) Pilgrims

    b) Tourists

    c) Local residents

    d) Tourism professionals

      a. Hotelier

      b. Hospitalier

      c. Restaurant managers

      d. Guides

      e. Other professionals (As National Mailbox with the Mochila Paq)

      f. Souvenirs shops

      g. Musems (i.e. Museum of pilgrimages)

      h. Other services (Food shops, pharmacies)

e) Public agencies

      a. Municipal

      b. Regional (Xacobeo –Public-private mixed consortium)

      c. National

      d. International (Institute of European Cultural Routes)

f) Catholic church

g) Researchers (Archaeologists, Anthropologists, Sociologists, Psychologists, Cultural managerst, Sport Scientists, Health scientists.

h) Friends of the Way Associations

i) Guides

      a. Personal human guides

      b. Editorials (of paper guides, Internet guides, apps)

j) Writers, Film makers

There are different relevant interactions between these stakeholders and actors of pilgrimage routes. We will give some examples:

➢ Pilgrim (Tourist or tourgrim) ⇔ Local residents

It is usually a commercial interaction that promotes local development of SMEs. Normally, very good relationships are reported, but there are also inhabitants negatively influenced by the route. This can be as we have registered because of very narrows parts of the route where pilgrims and tractors hardly fit at the same time. (Casanova, 2016).

There is a risk for pilgrims but also for drivers when the route goes along a national or regional road. The roadside's length decreases dramatically in some roads, so pilgrims have to be very aware when a lorry crosses in the opposite direction.

An Italian group of pilgrims could witness a terrifying accident in the "Vía de la Plata" resulting in the driver's death[8] (Image 9), what shocked them completely for they were the first to assist.

Image 9. Accident in Via de la Plata, witnessed by Italian pilgrims from Joint Action Cultour+-I-Meet, Erasmus+ Key Actions.

The discourses and images of pilgrims for the local inhabitants have changed during the last 20-30 years with the normalization of the pilgrim. Cristina Sánchez Carretero has shown how they were conceived by local Galician inhabitants of the little villages crossed by it.

> The first pilgrims started to arrive around twenty years ago. People were not used to it and they used to say 'Look, here comes the bogeyman!' or 'that person must be poor or homeless,' but they were pilgrims… although they were called homeless. The locals were afraid of them' […] At the present many pilgrims dress 'as hikers, as if they just came out of a sports-store. (fieldnotes 20-10-2010). (2015:108)

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[8]. Original footnote in Italian: "Nella foto sopra riportata, e' immortalato l'incidente del camion betoniera, che si è schiantato contro la parete rocciosa. È stato veramente traumatizzante per chi l'ha visto» (Maurizio Morini) [In the photo, we see the cement truck's accident that have crushed against the rocky wall. It has been really traumatic for the ones that have seen it"]

Now, as this author has registered, pilgrims are considered by many as Galegos, an important part of their heritage.

➢ Pilgrim ⇔ Pilgrim

One of the most special outputs of the pilgrimage experience are the links and relationships forged during the way. It is really an opportunity for people from diverse social backgrounds, regions, nationalities to meet and make friends.

A pilgrim from Cáceres relates in an interview how he joined a group of people in one of his pilgrimages to Santiago what made the trip very different to other occasions:

I met a group of sixteen or eighteen young lads, foreigners, Danish, Swedish, German, two Catalans that spoke fluent English, two brothers. I made very good friends with them, I was very young and I went with them. We made an awesome group. We got the attention in hostels, because we were partiers, the girls were very good looking, they were very prepared, they loved Spain, we got along very well, and besides, they were teachers and nurses[9]. (A, Male, 65 years-old)

In other of his 7 pilgrimages to Santiago, he was invited and hosted by another pilgrim, a friend from San Sebastian who gave him lodgement, introduced him to his friends and associates, cooked for him and took him to the starting point.

One of our interviewees met the woman that would become his wife while walking to Santiago, creating an intercultural Spanish-Dutch family.

Pilgrims join in Associations and Confederations of friends of the Camino and walk together frequently, keeping alive the flux of pilgrims along the way and doing its surveillance.

➢ Local residents ⇔ Local residents

Cristina Sánchez-Carretero has shown some of the impacts of the Camino on the heritagization of the places and landscape it crosses, in processes ruled by "market logic,

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[9]. Original in Spanish: "Ahí conocí a un grupo de 16-18 chavales, chavalas, extranjeros, daneses, suecos, alemanes, dos catalanes que hablaban inglés perfectamente, dos hermanos, bueno hice muy buena amistad con ellos, yo era muy joven y me fui con ellos. Hicimos un grupo que no veas, arrasábamos en los albergues, porque éramos muy juerguistas, las tías estaban muy buenas, eran unas chavalas muy preparadas, les gustaba España, tenían unos tipazos de miedo, nos llevábamos muy bien, y además eran profesoras y enfermeras".

which focuses on developing the Camino as an economic resource; and the logic of identity politics" (2015:99).

Cultural routes are employment opportunities for many people. The Camino de Santiago Cultural Routes have impacted the economy and landscape of a good share of the populations where it passes by. The French Way is starting to give signals of saturation, decreasing in high season transferring pilgrims to other ways.

> Local residents ⇔ Public Governments

Public governments are the ones designing and developing laws and means to implement them. They distribute local, regional, national and European funding to these processes of heritagization, promoting architectural models and transformations in the villages crossed by the way.

Sometimes decisions taken by local authorities find public response as the campaign from Javier Ayuso Medina in a platform of signature raising, collecting 9,228 signatures (25/09/2016) to ask for the Government of Galicia to restore the milestones[10].

Public governments are also owners of pilgrim hostels, and responsible of their proper management. At the present we have detected serious problems with hostel management in the province of Cáceres in the Vía de la Plata, three of them being at the time closed, something denounced and disseminated by pilgrims in social networks and having an impact on this route selection.

> Public Governments ⇔ Public Governments

Sánchez-Carretero (2015) referring to Schrire and Murray shows the different entities and their different interests on the Camino legislation:

"the Council of Europe aims to protect the route's intangible heritage; and the UNESCO designation of the Camino Francés attaches 'more weight to the tangible heritage of material related to places, structures and art along the Camino Francés' (Murray 2014: 25). As for the Cape Finisterre, the European Heritage List of the European Commission seeks 'to raise awareness of sites which have played a significant role in the history, culture and development of the European Union.'

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[10]. See https://www.change.org/p/xunta-de-galicia-devolved-los-mojones-al-camino-de-santiago. Last accesed 25/09/2016.

Something very important inherent to pilgrimage cultural routes is that they have to be interconnected: however, this may also have the effect that problems in one part of the route can lead pilgrims to avoid it and chose another pathway. This forms part of the fragility of pilgrim routes.

4.   Conclusions and discussion

There are many different actors and stakeholders influencing pilgrim routes' management. Their coordination is very important to overcome the routes' fragility and threats such as beds' scarcity, closed hostels, saturation, extra-commercialization.

We have given some examples of the different significant interactions between actors and agents in the Camino de Santiago route. There are also significant relationships between associations and public governments, hostel managers and pilgrims, hostel managers and public governments that form the object of study of a complex diagnosis in which we are researching.

Stakeholders develop actions and strategies in both directions, bottom-up or top-down depending on the stakeholder coordinating the action. Although routes are managed mainly by local, regional, national and international funding and legislation, actions from individuals or SMEs have significant impact on the route dynamics. Due to this shift in dynamics, a village, for example, can cease being an end of stage for pilgrims and travelers and its functions may be assumed by another village, more active and rich in services.

Cultural routes thus change externally, with new branches growing like the roots of a tree, and internally, adding or changing stage ends, something that changes completely the impact on the place.

The sustainability of pilgrim cultural routes and its right management depends on a fluid communication, guidance and agreement between all involved actors and their capacity for networking. If this is accomplished then cultural routes lead to local development and employment and entrepreneurship opportunities.

Projects such as Cultour+ (www.cultourplus.info, https://www.facebook.com/cultourplus/) work in the knowledge triangle and as a link

between cultural (pilgrim) routes research and diagnosis and detecting, coaching entrepreneurship and innovative and creative business projects.

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CULTURAL AND PILGRIMAGE ROUTES: COMMON THEMES, DIFFERENT PERSPECTIVES[11]

Zulma Mónica PITTAU, Jorge DÁVILA & Ricardo JIMÉNEZ

ABSTRACT

This reflection about the circulation of religious acts that originated in the Old World and took root in the Americas stems from the collaborative work of the Musical Heritage and Education Research Group, and from the enriching meetings and conversations, both formal and informal, between those of us who are presenting this paper.

Coming from different perspectives but a common origin, faith has manifested itself in different ways: evangelization, pilgrimages, Marian devotion, etc. In Spain, the context for the emergence of the Virgin of Guadalupe was transplanted to the Americas, where it would gain support and take root as an icon of major veneration, especially in Mexico.

Additionally, in their missionary zeal, Jesuit priests made inroads all throughout the American landscape from Venezuela down to the South, leaving indelible footprints on what would become known as Chiquitania, Bolivia, and Misiones [Missions], Argentina. This is one of the points that interests us, because up to now these mission have not been considered as avenues for tourist development, in which transoceanic religious and cultural tours could be proposed. For example, perhaps the most symbolic building in the Old Town of Cáceres is the church and monastery of Saint Francis Xavier from the 18th century. We must grow in our understanding of this transfer of religion and cultural knowledge that developed in such a short time in Misiones and in Chiquitania, and whose imprint laid their cultural foundation, making it one of the most important tourism resources for both regions. It is important to recognize this transfer and the point of connection through such a small city as Cáceres to other countries, all in relation to the Society of Jesus until the time of their expulsion. At the same time, it is important to observe the well-defined differences in preservation and meaning of these cultural sites and the relationship between them.

In sum, the reflections provided here approach a global vision from the perspective of cultural movement, and in particular the current realities of these sites as avenues for touristic and cultural diffusion. We consider the examples of the Way of Saint James, Guadalupe in Extremadura and Mexico, the presence of the Jesuits in Spain, and the Jesuit reductions at Chiquitos in Bolivia and Misiones in Argentina.

Key words:

Religious tourism, pilgrimage tourism, Jesuit reductions, Jesuit missions, cultural tourism, devotion to Guadalupe.

Introduction:

The present-day Misiones Province in Argentina, bears a name that is a remnant of the mission towns founded by Jesuit priests after their arrival in the region. The expansive Jesuit Province of Paraguay, founded in the year 1604, was made up of 30 towns in two large geographic divisions: East Misiones and West Missions. In the latter could be found the Jesuit towns that make up modern-day Misiones Province. The architectural complex of the ruins, along with natural resources such as Iguazu Falls and Moconá Falls, are the largest sources of tourism in the Province. That being said, they are not considered under the framework of religious tourism.

La Chiquitania, Bolivia, is made up of the towns of San Ignacio de Velasco, San Rafael, San Javer, San Miguel, San Ramón, Santa Rosa del la Roca, etc. All of the towns were founded by the Jesuits after the arrival of the Spanish in the 16th century. They built seven mission cities (reductions) before 1778 with a population of 12,000 people, almost all of them indigenous. After the expulsion of the Jesuits, the Franciscans took their place.

At the beginning of the 20th century, the region of Chiquitania was mired in poverty and squalor, and almost all of its cities were practically reduced to rubble. A period of recovery began in 1970 based on new agriculture techniques and especially a nascent recovery of Chiquitanian culture centred on the restoration of its churches, musical instruments, etc. During the restoration of the churches, more than 5,000 pieces of Baroque music were found, written during the 17th and 18th centuries by Europeans and native people. This event raised awareness of the importance of music in all the processes of cultural development in the area,

and in 1996 the first International Baroque Music Festival was organized, using the newly-uncovered music in the repertoire. This festival is an example of the revitalization of the area for its cultural and touristic renown.

In the study of the third area, we will approach religious routes from the point of view of the pilgrim. In this case, the pilgrim is the researcher through *in situ* fieldwork. On one hand, we discuss the symbolic Way of St. James [*Camino de Santiago*], focusing on the Silver Way [*Vía de la Plata*], but at the same time we look into the Monastery of Guadalupe as a pilgrimage site especially for Extremadurans. A pilgrimage that is much more intense and international can be found in the Basilica and Villa of Guadalupe in Mexico City. The two share the object of devotion, but with two different ways of understanding it.

Aim

The primary aim of this paper is to present our three areas of study and the research that we are carrying out in regards to shared heritage, and to introduce the nascent but growing circuits of religious tourism and pilgrimage that are taking place to Santiago, to Guadalupe, to Misiones in Argentina, and to Chiquitania in Bolivia.

Research Methodology

The process of this research was carried out through the study of source material and the fieldwork of each of the authors, mainly through direct and participative observation, each in their own particular region of study. The different perspectives of each researcher has served us well in numerous conversations and interviews that we carried out. In addition to each of our work, there is a great deal of information now available on social media. All of this has facilitated the ethnographic study of each region as well as the approach through analysis and comparative study. The conversations based on lived experience by each of us in the places mentioned were immensely valuable, always accompanied by listening to and viewing the abundance of materials we gathered.

Cultural and pilgrimage routes in the three areas of study: tourist potential

Jesuit missions in misiones (Argentina)

As we mentioned above, Misiones Province has its roots in the Jesuit towns of the Guaraní people, who are considered the first inhabitants of the land. The surviving ruins of the reductions of Santa Ana, Our Lady of Loreto, San Ignacio Miní, and Santa María la Mayor, are testament to the majesty of the ornate American Baroque style. The archaeological remains show evidence of this art, designed by Jesuit priests and built by the hands of the indigenous Guaraní people (Del Pino Díaz, 2005).

It must be mentioned that while Misiones Province has its roots in the Jesuit missions established in the region in the early 17th century, today, tourism in the area is considered more historical-cultural than religious. Even so, other sites stand out as icons of pilgrimage and devotion, where the common factor is faith, shown especially in Marian devotion and in the feast of Corpus Christi.

In contrast to the missions developed for tourism in Bolivia and some in Paraguay, these missions have not been reconstructed or repurposed for religious functions. Hence, the tourism that frequents them is aimed not only at viewing archaeological ruins, but also at the historical, cultural, religious, and educative knowledge that underlie them, especially San Ignacio Miní and Santa Ana, declared World Heritage Sites by UNESCO in 1984.

That said, in the reductions of Our Lady of Loreto, a pilgrimage of Marian devotion is made each November, commemorating the ancient tradition in which the indigenous people forced to live in the town would come to venerate the black virgin, located in the church that replicates the interior of the virgin Mary's house in Nazareth.

There, the remains of Fr. Ruiz de Montoya, the founder of various reductions who continues to have a strong presence due to his activities in the area, can be found. The first pilgrimage was made in 1983 as part of a Diocesan Tour in the Jubilee 2000 celebration, in which five youths accepted the challenge of walking 60 km to the church in the modern-day ruins of the reduction. Starting with this initiative, year after year the number of pilgrims increased in numbers. To date, thousands of people have come to the site from all across the diocese, whose bishop celebrates the main mass for the occasion.

On the other hand, away from the of the circuit of Jesuit missions, there is another important pilgrimage in the province, the Stations of the Cross on Monk's Hill [*Cerro Monje*], near San Javier on the banks of the Uruguay River. The origins of this shrine mix tradition and legend. Some speak of an Italian monk who moved to the area in the mid-19th century, while others talk of a shipwreck survivor who promised to serve God as a hermit. In any case, and no matter his origin, oral tradition tells that this hermit performed healing miracles, and transferred his powers to the natural spring water that flows from this site. Since 1897 the "Lord of the Deserts" confraternity or brotherhood has looked after and maintained the small hermitage.

Pilgrims come to the chapel located on the site year round, but around Holy Week an extraordinary number of people come to walk the Stations of the Cross, done yearly since the late 1960s. On Good Friday, thousands of pilgrims add to those who spent the day and night on Maundy Thursday on the hill, with the number approaching 20 thousand people last year.

Misiones Province is considered to be the most ethnically diverse province in Argentina. Thus, although many foreign enclaves exist throughout the province, the city of Oberá holds the title of National Capital of the Immigrant, because in the post-war period it received and housed groups of migrants from all over the world.

Oberá, with some 70,000 residents, is located in the centre of the province, and is notable for having 300 churches representing 65 different faiths. Within this cultural melting pot, the diversity of religions, churches, and religious festivals comprises another possible tourist route. Many visitors of European origin come to the site wishing to see the unique architecture of the churches and the chapels from their countries of origins, as a reflection of the past that is still alive in this land. The multiplicity of faiths also spurred the emergence of religious festivals and popular beliefs and devotions that spread all across Misiones Province.

Jesuit missions in Chiquitania (Bolivia)

The region of Chiquitania owes its name to the original inhabitants of the area. Beginning in the second half of the 17th century (from 1691 to 1760), Jesuit missions were established here. These towns or cities remain as an extraordinary legacy, as they are the only Jesuit missions in South America that were not destroyed when the Jesuits were expelled and the Franciscans

took over (Ruiz, 2005). Thus, in contrast to Misiones in Argentina, whose villages remain only in ruins, in Chiquitania the towns remain active, with locals that still attend mass in the same churches and enjoy the same Baroque music concerts as they did three centuries ago. One of the characteristics of the Chiquitanians is their innate woodworking ability, reflected in the churches and in the construction of musical instruments.

These majestic churches were declared a World Heritage Site by UNESCO in 1991. Their buildings are generally made of wood with ornamental carvings on the columns and drawings using colours native to the area.

For all these characteristics, the missions are considered to have great tourist potential. Strengthening the integration and development of these towns would mean important economic and social development not only for the region, but for the country. However, the area lacks the infrastructure (highways, hotels, shopping, services, etc.), maintenance, restoration, etc. to aid in the development of the region.

There are many common aspects that can be seen with the example from Argentina. Faith in the same God, clearly shown in the daily prayers of the people in masses, Holy Week and Corpus Christi processions, Marian devotion, like the Virgin of Carmen (La Paz), the Virgin of Urcupiña (Cochabamba), the Virgin (Mamita) of Cotoca (Santa Cruz), local festivals in towns and neighbourhoods, and not to mention Christmas, with everything it symbolises and in which Catholics renew their religious faith.

The two share music and dances, in dances like "the Sarao," which in Spain is called "The Dance of Ribbons" or "The Diablada [Deviled]," reflecting the syncretism of Hispanic and indigenous beliefs. And of course, the two sites share the use of musical instruments such as the violin, guitar, or organ, which were introduced in Jesuit missions, especially in those reductions where music played an important role in evangelization, and which are still used today in religious celebrations or to enliven civic festivals.

As we stated above, in eastern Bolivia, during the reconstruction of Jesuit churches in Chiquitania (in the 1970s and 80s), 5,500 pieces of Jesuit Baroque Chiquitanian music were found. As a result, the old mission choirs and orchestras have been revived, to such a degree that each one of the mayoralties or city governments has at least one orchestra and choir, made up of 40 boys and girls, who under the baton of their directors interpret pieces of the

Jesuit legacy. The culmination of this is found in the biennial American Baroque Music Festivals that attract national and international choirs and orchestras.

One of the main forms that the process of cultural assimilation took after the arrival of the Jesuits was the true symbiosis between the knowledge of the natives and that of the Spaniards. The affinity for music, dance, and the construction of musical instruments by indigenous people facilitated the work of the missionaries in a big way (Meier, 2005). The religious manifestations from the time of the Jesuits left an indelible mark on the ruins of the reductions, a religiosity that was expressed above all in the attendance at mass and in the observance of the sacraments: baptism, confirmation, confession, communion, and marriage. It survives in the same way as the woodcarving art, the craftsmanship of ceramics and "colonial" ceilings, the production of adobe, bricks, hammocks, tables and other essentials made of cotton.

The perspective of the spanish pilgrim on religious routes, from Extremadura (Spain)

As locals and participant researchers analysing each of these sites, we present in this third section a direct perspective from the Way of St. James, from the Virgin of Guadalupe in Extremadura as a lesser-known pilgrimage site save for a small group of Extremadurans, and the Mexican devotion to Guadalupe, a pilgrimage established centuries ago.

The survival of the Way of St. James for over 2000 years is remarkable. This wonder of its maintenance, survival and sustainability through time causes one to reflect on the reasons why. Through these 1200 years there have been swerves, moments of boom and moments of bust, but it has never disappeared. Its moment of splendour was the 12th and 13th centuries, but we have records from the 15th, 16th, and 17th centuries, through decrees and ordinances in favour of those pilgrims who wished to visit Santiago de Compostela. The Way of St. James was not only a religious pilgrimage route. We might say that it turned into the great highway that linked Northern Europe with Southern. Pilgrims walked the way for religious reasons, to complete a punishment (sentenced by law), as well as for social, commercial, and knowledge exchange. In addition, the Jacobean Way allowed for the uniting of the Spanish Christian kingdoms with their European counterparts, and allowed for the arrival of new patterns of thought, literature, art, and different social and behavioural norms.

We can consider the Way of St. James metaphorically as the European Erasmus Programme of its day, where the exchange of ideas and habits in cultural, economic, and social aspects, from both sides, so enriched the area that these vestiges (Romanesque, Gothic, Civic architecture…) can be seen on all the roads that lead to Compostela. In this way, we can say that Europe was formed through walking and protecting pilgrims and their values, identity, sensibilities, and common practices.

The pilgrim that walks the Way of St. James for the first[12] time knows that they must traverse the 800 km on foot from east to west, following the signs of the simple yellow arrow. "From the time that you begin walking in Sant Jean Pied de Port you ask yourself questions like, Who am I? Who are the others?" "On the *Camino* no one wears a sign announcing themselves. Status, degrees, fame, and success don't count for anything…" "We are just human beings… just that, nothing more and nothing less, tired, dirty, sweaty pilgrims with sore shoulders and backs from the weight of the backpack…", "…each morning, without thinking of anything else, you grab your backpack and walk, alone with your memories, the wind, the rain, the heat… but you don't feel alone, because you're not wanting for anything (you carry everything you need in your backpack)… you don't need anything." We remember the words of a priest, a good pilgrim, Ricardo de Santo Domingo, who said that "You have to arrive at the *Camino* empty to be able to fill yourself with all the experiences that each day the route will provide for you."

To conclude, we will focus on the cultural and touristic dimension (as an economic resource) of the different ways of St. James, centring on the Silver Way, where we find ourselves and which most interests us for analysis of its resources. If we compare it to the French Way, this latter one is equipped with everything that the 21st-century pilgrim demands. According to statistics, it is the most travelled route, but this is not because it is the most attractive—every route has much to offer. The Silver Way (Seville-Astorga) is a *Camino* that is unique for the number of Roman cities, milestones, bridges, theatres, aqueducts, art, museums…, as well as Visigothic influences (Santa María del Trampal), and Romanesque and Gothic architecture of cities like Cáceres, Salamanca, Zamora, etc., that can be visited and admired along the way. While it certainly has great appeal, it nevertheless lacks the infrastructure, promotion, and involvement on the part of locals in the cities and towns through which it passes. All in all, there are not so much charming landscapes as there are charmed pilgrims.

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[12] According to testimonies from pilgrims in interviews and conversations collected on the Way of St. James in 2001 and 2014.

On the pilgrimage to the Virgin of Guadalupe in Extremadura, we can say that after having made the pilgrimage in 2013 and 2016, we observed that there is still very little waymarking, with minimal infrastructure and practically no integration into the towns through which the route passes.

From the Community of Extremadura, essential both for the pilgrimage to Guadalupe and a large portion of the Silver Way, there is a lack of involvement on the part of regional and municipal administrations. The city governments should help with the waymarking of these paths and at the same time promote all the natural, cultural, gastronomic, and lodging resources. We must also point out the lack of awareness on the part of the locals in thinking about possible services and leisure businesses, which can be a great source of resources in developing their towns.

The pilgrimage to Guadalupe in Mexico (García, 1990) has been firmly established in the course of history according to the tradition of the apparition of the Virgin of Guadalupe to Juan Diego in 1931 on Mount Tepeyac, dedicated up until then to the goddess Tonantzin, when Juan de Zumárraga was bishop.

> Two features stuck out during this brief time of coexistence: devotion and respect. A devotion, that, without resorting to religious judgment, contrasts with the growing secular qualities that pilgrimages in Spain had been acquiring, even the most symbolic ones like the Pilgrimage to Rocío (Andalusia) or the Way of St. James (Galicia), in which there was a mixture of true religious devotion by simple people with the uproar and fun-loving scent of a high-class secular festival. The result was a new sociological phenomenon in which it was easy to see, among other aspects, the great diversity of motivations of pilgrims going on pilgrimages and the growing involvement of the tourist industry (Barrios et al., 2011: 421-422).

In the festivities of Guadalupe-Tonanzin, representatives of the native peoples from all over Mexico, with their dances, intermingle with natives of Mexico City, and pilgrims from all over the world. In this case, there is not a shadow of a doubt that the Villa of Guadalupe, in Mexico City, is perfectly set up for the pilgrimages made all throughout the year, especially in the days before and after the night of the 11th and 12th of December. It can be useful as an example of recognition and institutional support of a tradition. As Extremadurans, familiar with both "Guadalupes" and of the differences as well as almost identical elements after centuries of separation (the apparition to the shepherds Gil Cordero in Extremadura and Juan

Diego in Mexico), different ideas for development come to mind to form cultural and religious tours around this Christian tradition, taking advantage of the existing infrastructure and developing new ones according to current-day movements.

Results

With the historical and cultural heritage of these three places in three different countries, we can confirm that there are shared characteristics when it comes to cultural management, as can be observed from the ethnic indigenous natives in Misiones (Argentina) to the most diverse cultural groups in the world. It is the most important source of richness of identity in the province. Tourist routes that featured natural resources have always been given priority, especially the Iguazu Falls, declared in 2011 as one of the new wonders of the world. With this as its starting point, routs of religious tourism are now growing steadily.

The natural and cultural abundance and the music festivals in Chiquitania are also increasing the awareness of this area and this country. Much of the cultural heritage and cultural curiosity arises from the fact that the majority of the inhabitants of this area come straight out of the original towns. It seems as if time never passed when you see the children and youths of this area, in European-style orchestras, continuing the Jesuit and Franciscan musical chapels. In contrast to Argentina, there are not historical ruins in Chiquitania, but rather living churches full of ritual and music.

With the exception of the case of Guadalupe in Mexico and natural tourism in Argentina, in the above-considered cases, in spite of knowing their value, we understand that there is still a lack of infrastructure with touristic, in other words economic, aims. One factor to consider is the need to pair this growth with the necessary elements so that the tourist can satisfy their needs and feel comfortable on their journey. There is a deficiency in the lack of hotels, hostels, and other resources that the visitor who opts for religious and cultural tourism requires. Nevertheless, we expect that, as with other recent undertakings, the options will continue t increase over the course of the coming years, improving the experience for those who choose to engage in religious tourism or pilgrimage to Misiones Province, to Chiquitania, or to the Silver Way (paralleling the other Ways of St. James). In the same way, the Royal town of Guadalupe in Spain can little by little grow to resemble the Villa of Guadalupe in Mexico.

Taking into consideration the analysis carried out by the group of researchers in this presentation, and with the rest of the group, as one of its essential lines of inquiry, it would be useful to trace different cultural routes to explain their significance from Spain to America: the cultures that come and go, what differentiates and enriches us, and what makes us alike in customs, potential, and necessities. A good example of this would be to evaluate the relationship of the Society of Jesus to those who followed them, in their case the Franciscans, the Silver way, comparing it to the other more recognized *Caminos*, or the devotion to Guadalupe from Extremadura to the Americas, as well as many other points in common that identify us on both sides. It is important to explain history and culture as much in educational centres and formal education as it is in cultural tourism, with formal and informal education, with these cultural tours that teach us about the moments of encounter that outlasted the initial violent conflicts and that, with time, transcend these common characteristics that connect us.

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PART III

CULTURAL, TOURISM AND HOSPITALITY MANAGEMENT FOR THERMAL HISTORICAL TOWNS AND SITES

GOVERNANCE MODELS FOR SPA AND HEALTH TOURISM: BATH AND ALANGE

Pilar BARRIOS MANZANO & Juana GÓMEZ PÉREZ

Abstract.

This document centres around a comparative study of two models of spa management, Bath (United Kingdom) and Alange (Extremadura, Spain). The former is an example of the Anglo-Saxon model and is observed from an outsider's perspective. The latter is a local model, well-known and experienced for many years in our own region. Both are founded upon on similar ancestral legends wherein a person is cured from a serious illness and the spa is born as a result of that cure. Both towns have meaningful names, which tells us something about their past, present, and future. For our research, we analysed the main websites and obtained information in conversations with the owners, employees, and neighbours. Our personal experience as clients attuned to and involved in carrying out this project was essential in this descriptive and comparative study.

The two spas, and the two towns, are a direct inheritance of the Roman Empire, to say the least. They share the fact that twenty centuries later they remain iconic sites in their own areas. They are both recognized by UNESCO as World Heritage Sites. The reason for this recognition and for their survival is the indispensable resource of their mineral-medicinal waters. These waters have an intense and direct restorative effect on the health of those who seek multi-day treatment to alleviate their illnesses under medical supervision.

In the modern day, there has been a proliferation of establishments with spas. There seems to be an obsession with the cult of the body, spirituality, alternative therapies, and the search for a mind-body balance. These establishments offer different treatments with massages and bodywork with natural products that without a doubt improve the health and well-being of those who receive it. Their waters and steam, which are certainly good, are not necessarily different than any other location. But it is the curative properties of the water which distinguish thermal baths like Bath and Alange and have allowed them to survive throughout time and history. The preservation of the properties of their waters and the coexistence of modern construction alongside ancient Roman baths is what keeps these baths in the highest

esteem, all based on the mineral-medicinal waters, their traditional therapies, and the abundance of natural, historical, and cultural resources.

Bath and Alange, notwithstanding the above-stated similarities which are essential for their common past, are two very different places due to their location, climate, the number and qualities of their inhabitants, their resources, the number of visitors they receive, and the types of visitors. Bath can be seen as a resort city, with a broad touristic vision with large hotels, theatres, shops, and cultural tours. Alange is in a rural area, a small resort town with a vision limited to the treatment of illnesses and few other opportunities, such as hiking, water sports in the lake, and possible trips to Mérida, all dedicated to rest and relaxation. Everything moves slower in Alange. In Bath, as in the rest of Europe, there is large-scale institutional recognition and support. In Alange, as in the rest of Europe, more effort and time is being invested in understanding these types of places as resources to receive the type of person that, besides medical treatment, is seeking well-being and alternatives to the tourism of sun and sand.

KEYWORDS: Spas, spa tourism, health resorts, Bath (Somerset. UK), Alange (Extremadura. Spain)

Introduction

The objective of this paper is analyse an Anglo-Saxon model of thermal spa, using the city of Bath (UK) as an example. At the same time, a local model is presented with the case of the Alange thermal spa in Extremadura (Spain). Both of them are World Heritage Sites. In this way, cultural management will be another subject to take into consideration (Sánchez Lomba, 2014: 264).

According to the data, both thermal towns were founded in the same era. In this way, they have a common past as resort spas in Roman times. The question is, what were the circumstances for such a different development? In our research, similar ancient legends were found related to the sites, which are inspired by the cult of nature that dates to pre-Roman times (Calero, Carmona, 1989: 330). Both villages have very significant names, which tell us a lot about their past, present and future.

We have inherited from Rome many health and wellness traditions. The Roman culture of water, as a melting pot of cultures, is alive and well today (Beard, 2015: 103). In fact, the Romans were the promoters of therapeutic medical sites linked to leisure and healthy habits (Álvarez, 2012:15). For example, "Emerita Augusta" (Mérida) was a city dedicated to "*emeritus augustus*" or distinguished older people.

In our view, we have a shared heritage, for instance, our Roman past, the Christian religion (Dunning, 2008:7, Garrett, Gawford, 2013:10), and the culinary traditions of bread and pork products. In addition, we have some icons in common like the images of the sun set in stone (Stone, 2015), the pig, and the acorn. On the other hand, a number of differences were hit upon which prevented the successful development of both spa models to the same degree.

Aim

This paper focuses on the comparative study between two models of thermal management. The objective of this study is analyse a shared cultural heritage, the tourism and the hospitality management at Bath (UK) and Alange (SP) Thermal Historical Towns and Sites. We feel that both towns have a historical position offering visitors the opportunity to bathe in natural hot spring waters. In this way, they are offered as a practical model of thermal and cultural tourism because many of the health and wellness traditions are tourist resources.

Research methodology

Regarding the importance of these touristic and resort centres, we offer some data. We show pictures, the spa websites and some information from interviews with the owners, employees and locals. However, in our opinion, the most important thing is to show our personal point of view about this matter regarding our experiences as customers (Barrios, Gómez, 2014:38).

Bath and Alange: Singularities, similarities and differences

Bath, a resort city

Our last trip to the thermal spa area took place this year. We went on a trip to Bath set in the valley of the River Avon in Somerset (England) (Figure 1). The initial idea was to stay in Bath for a week, but in the end, we extended the trip to a month. The trip was about to be postponed or even cancelled, but in the end, on the 28th of February, we set off on a journey to the touristic city of Bath, located in an ancient sacred site beside hot spring waters. The purpose of the visit was to study the shared cultural heritage, tourism and hospitality management at a Thermal Historical Town and Site. We feel that Bath has a historical position as the only city in the United Kingdom offering visitors the opportunity to bathe in natural hot spring waters (Dunning, 2001:30). In this way, it is offered as a practical Anglo-Saxon model of thermal and cultural tourism.

Regarding the foundation of Bath, there is a legend commonly known by the locals and shared with the visitors through guides, who give daily free tours around the city. This story narrated the adventures of the Prince Bladud:

> Bladud was the legendary founder of Bath and the sacred temple of Aqua Sullis. Lud Hubibras (Bladud), was a British Prince in Celtic times. While at court the Prince contracted the dreaded Leprosy, and was banished and disowned by his father. Before he made his way out of the kingdom his mother took him aside and gave him a golden ring. This was to be the key to his return if he could ever cure himself of the disease. Everywhere the Prince went he was shunned, he eked a living as a swineherd until some of the herd also caught the disease. To hide this from his employer, he fled across the river Avon (at a place now called Swineford), and into the land where the city of Bath now stands. He wandered the area until one day one of the pigs seemed to go crazy and rushed headlong into a black bog in the marshy ground. Bladud struggled to pull the pig from the bog and became covered in the foul smelling mud. When he had finally freed himself and the pig, he found that the pig's skin lesions had disappeared, and where the mud had touched his bare skin he was also cured. He immersed himself fully in the warm mud and became fully cured of the disease. Finally Bladud returned to Court, where he was welcomed with open arms by his mother, who recognised the ring she had given him so many years before. Bladud

ruled wisely as King for twenty years. He founded the city of Bath, and created the temple of Aqua Sullis dedicated to Minerva. He was said to have been a man of great learning, he studied in Athens and brought much Greek wisdom into Britain. He was killed when a magical experiment went wrong; he built himself some wings, and was flying over New Troy when they gave way and he crashed to the ground. (Topham, I., Parkinson, D., Boothman, N., 2011)

We believe that Bath is a beautiful city, rich in Roman and Georgian heritage. It is very suitable for a weekend stay, when the centre is a really lively area. And in this way you can enjoy some of the main attractions of the city like hitting the shops on fashionable Milsom Street, as well as getting lost off the beaten track in its tiniest streets. In our opinion, Thermae Bath Spa is a place one must get to know. We recommend very strongly not missing the absolutely breath-taking view from the rooftop pool. It is the perfect place to recharge your batteries and recuperate after a tiring day. Another attraction is sampling the local cuisine in a traditional restaurant like Sally Lunn's.

We would like to highlight some interesting points to take into consideration. For example, the baths have an important sponsor, the Lottery Foundation, and is a traditional resort with great experience in the tourist sector. The people are kind and they have a great team of volunteers for everything. In addition, Bath is a university city. The size of the tourist industry is reflected in the almost 300 places of accommodation, including more than 80 hotels, two of which have five star ratings, over 180 bed and breakfasts, many of which are located in Georgian buildings, and two campgrounds. The city also has about 100 restaurants and a similar number of pubs and bars. Several companies offer open-top bus tours around the city, as well as tours on foot and on the river.

However, as with all tourist cities, Bath has its negatives. The souvenirs are made of plastic and are low-quality. Some museums are dull, and the area of Southgate is unattractive. The seagulls are truly a plague. In our opinion, some modern restaurants are overrated. The thermal spa is always overcrowded. The site of the Roman Baths is very remote, under the main square. And finally, there are some controversial new buildings like the casino, which is currently under construction.

To conclude, in our opinion Bath is the perfect place to get away from it all. Even if it is a very popular tourist city, it is almost completely unspoilt. Therefore, you can go sightseeing,

wander round the Royal Crescent, one of the most picturesque streets in Britain, or soak up the atmosphere of the thermal spa. Bath is both beautiful and historic and is a resort that has attracted pilgrims and tourists alike over the centuries.

Alange. Villa & Thermal Baths

Alange is located in Spain, in the heart of Extremadura and 18 km from the Roman city of Mérida (Figure 2). According to legend, and confirmed by the marble altar kept in the main courtyard of the baths, Varinia Serena was the daughter of the patricians Licinio Sereniano and Varinia Flacinia. They arrived in Emerita Augusta (Mérida), originally from Cappadocia. These patricians were landowners in the district of Serena, very near to Alange. Their daughter Varinia Serena had a chronic disease of her reproductive system, which was cured with the medicinal waters of the spring at Alange. In gratitude, her parents ordered the construction of the spa, dedicating it to the goddess Juno. Two baths from the original third-century Roman construction remain in use to this day.

Preserved during the Visigothic period, the name Alange comes from the Arabs, meaning "Water of Allah." After the Arabic period the baths fell into disuse and deteriorated until their rediscovery and rehabilitation in the 13th century. In 1863, during the property confiscations lead by Madoz, it was auctioned off and restructured, resulting in what we see today. In 1930 it was declared a national monument, in 1985 a National Heritage Site by the Ministry of Culture, and in 1993 a World Heritage Site by UNESCO.

Alange is a town totally centred around the spa, which has different thermal pools inside and idyllic gardens outside. The baths are open between March and November, the outdoor pool only in the summer.

According to traditional healing, the properties of the mineral-medicinal waters of the Alange spring are apt for the musculoskeletal system, rheumatic diseases, and for the reproductive system (when heated to 39°C), for the nervous system (natural spring water at 24°C) and as water vapour for the respiratory system. In the area around the outdoor pool there is a Kneip Cure circuit, according to the guidelines of the philosophy of Sebastian Kneip, considered one of the pillars of hydrotherapy. In this pool, traditional healing runs alongside new massage techniques with grape seed oil, cacao, and green tea, with aromatherapy and aesthetic medicine for the whole body. They also make products with spring water available for sale.

There are health programmes for senior citizens, in keeping with the Institute for the Elderly and Social Services (IMSERSO). The General Administration of the State, with its policy of Active Aging, promotes a program of tourism for retirees. This is aimed at facilitating the incorporation of these persons into tourist streams and to ease the employment effects of the seasonal nature of the country's tourist sector.

Therefore, it must be known that Alange is a place for relaxation and seclusion, a good place to get away from it all, to read and write, but certainly not to engage in other leisure activities. In keeping with this, the area around the spa is idyllic with its botanical gardens. The care taken in the area around the spa is not reflected in the rest of the town and its surroundings.

With respect to infrastructure, Alange has various hotel establishments with a rich local gastronomy based on traditional Extremaduran cuisine. At the same time, it offers modern cuisine options that provide quality and enjoyment to their patrons, as can be seen in their evaluations.

The town and its surrounding area have great natural and cultural potential, such as hiking routes and water sports in the large lake next to the thermal area. There is an effort underway to promote its resources at general tourism and spa tourism conferences (Fernández-Chiralt, F., 2013), as well as to create recreation programmes to disseminate through the Internet and in study forums (Carmona Barrero, J.D., Calero Carretero, J.A., 2014).

After analysing the strong points and discussing the great potential of this place, we observe that there is not adequate recognition nor participation on the part of the institutions themselves. With the exception of cultural visits to Mérida and the Festival of Classical Theatre in the summer, there are not organized activities to supplement the client experience with cultural and leisure offerings, broadening the possibilities of greater numbers of tourists.

Despite the existence of the lake, very suitable for sporting activities and companies dedicated to them, the area, with great natural resources, is abandoned and is difficult to access by people and boats. An agreement between municipal, provincial, and regional officials and the Guadiana watershed would be welcome, to establish a renovation project in the area for the reception of lake tourism, which is currently expanding in the Community of Extremadura and in other areas.

It would be important to mark the routes of hiking paths, because many people that visit the spa fit the profile of hikers. On the subject of hiking, Alange is located on the Silver Route

(*Ruta de la Plata*) of the Way of St. James. Each year there are a growing number of pilgrims that go to Santiago on this route. It is also important for Alange to get involved in the accommodation of this pilgrimage tourism, with proper way marking and cultural offerings.

Although there are sufficient hotel beds, other services are lacking, such as a campground, as you can currently find many motorhomes wild camping in the square opposite the spa.

Results

As we have observed above, Bath and Alange have some basic traits in common, and many notable differences today.

Both have a shared past of the Roman Empire and preserve many significant portions of the Roman baths in use today. These baths in Alange are used with regularity within the customary regimens of the clients, and those of the agreements with IMSERSO. In Bath, the Roman baths are closed to the general public, and those that wish to bathe in them must rent them for private use with a considerable fee.

Bath is a great city with a wide range of touristic activities, hotels, restaurants, stores, theatres, cinemas, and soon to be a casino. Alange is a small town that is dedicated to its thermal resources, more in relation to the health properties of its waters, specifically for the nervous and respiratory systems.

In regards to the above, it must be said that together with traditional therapies related to the properties of its waters, both spas offer modern massage therapy, aromatherapy, aesthetic medicine, etc., with distinct products unique to their area.

Both have cultivated their high regard, not only for spa tourism, but to promote cultural tourism through marketing that promotes their tradition, legends, art, and culture, broadening the range of activities to potential visitors.

While the waters of Bath are hot springs, which is more attractive to its clients, the waters of Alange are cold, which promotes the usage of contrast between hot and cold baths, as in Scottish showers. These contrasts and the qualities of their waters make Alange one of the most important thermal baths in Europe for diseases of the nervous system.

While Alange is developing its range of sporting activities in the summer due to its warm weather with the expansion of an outdoor pool and in the lake, Bath is more focused on leisure, shopping, and culture.

To conclude, it must be said that Alange offers a very peaceful rural area dedicated to the calming and healing of the aches and pains of its clients, while Bath is more of a 21st-century spa, dedicated to tourism on all levels. In comparing the two, it would be beneficial for Alange to increase tourism promotion as an economic resource, while trying not to lose the pleasant and tranquil qualities that its surroundings give it. In relation to Alange, it would be beneficial for Bath to return more focus to the health aspect of the spa for the great potential that it has in this area.

The following table clarifies the similarities and differences between the two spas studied.

Table 1. Touristic Services

	BATH	ALANGE
Population	83.992	1.900
Essential and indispensable resource	Hot Spring water (33.5 º C)	Cold water (28º C)
Location and environment	South England Natural surroundings (river and hills), calm and peaceful atmosphere	Western Spain Natural surroundings (river and hills), calm and peaceful atmosphere
History	Roman baths intact - World Heritage Sites	
Sponsor	Local Council, National Lottery Foundation & Malahisia Luxury Resort	Family run business
Proximity	London /Bristol	Mérida /Cáceres
Event	Christmas Market & Jane Austin Festival	Sports in the lake
Baths	Ancient Roman baths and modern baths	
Museums	More than 30	National Museum of Roman Art in Mérida
Annual visitors	More than 1.000.000 overnight visitors	200.000 visitors
Historical recreation	Roman and Georgian	Roman and Medieval

Restaurants, pubs and bars	More than 100	12
Accommodation	More than 300 hotels (2 *****)	2 hotels, 3 guest houses, 3 rural accomodation (463 hotel beds)
Activities	Different tours around the city	Hiking
Web-site information	More than 100 pages	12 pages
Other Services	2 Theatres, 2 Universities, 1 Rugby club, Hospital, Casino, Shopping Centre, parks.	Golf Club, rural hiking

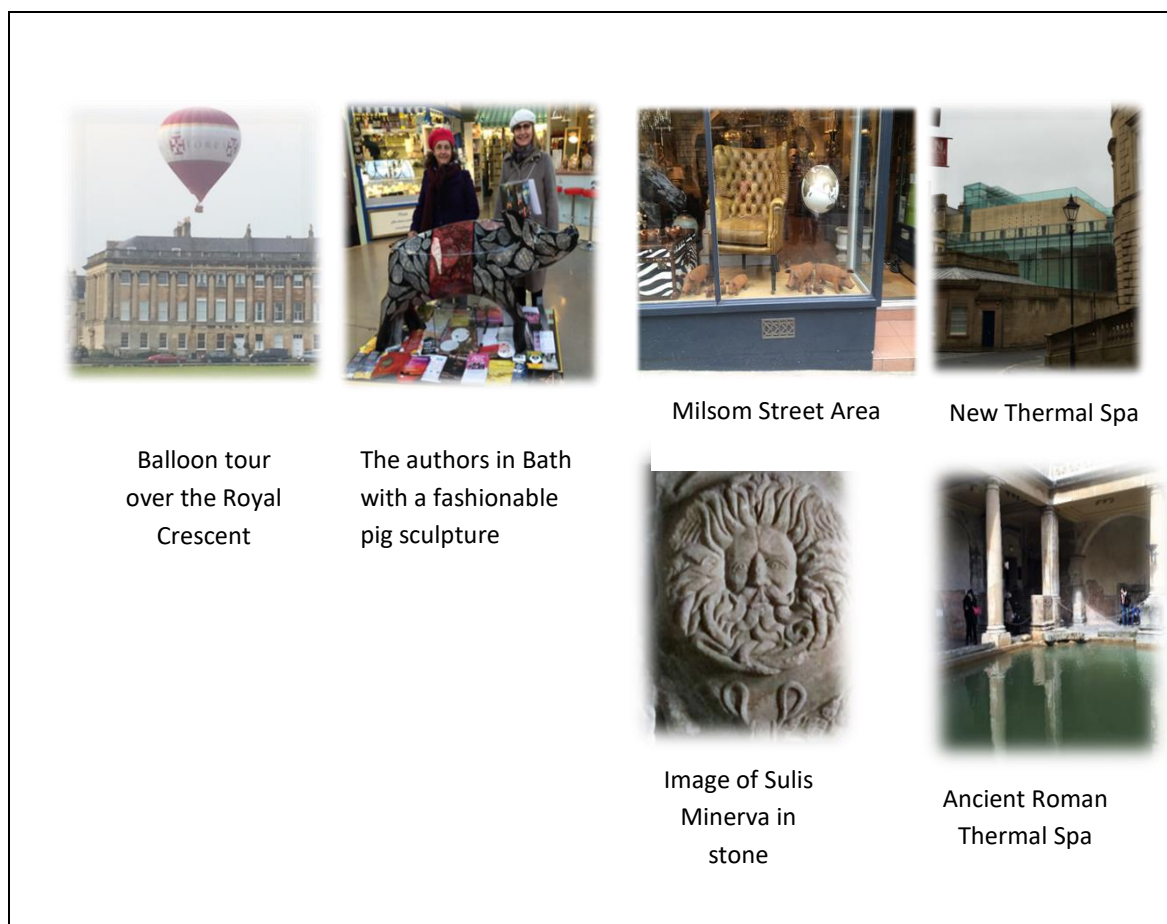**Figure 1.** Different locations in Bath Spa (U.K.). (Pictures: Juana Gómez, 2016)

Balloon tour over the Royal Crescent

The authors in Bath with a fashionable pig sculpture

Milsom Street Area

New Thermal Spa

Image of Sulis Minerva in stone

Ancient Roman Thermal Spa

Figure 2. Different locations in Alange (Spain). (Pictures: Fernando Fernández-Chiralt)

Roman altar preserved in the Alange Spa, with the dedication thanking the goddess Juno for healing Varinia Serena, daughter of the patricians who built the spa in Roman times. The text says: Iunoni reginae | sacrum | Lic. Serenianus v. c. et | Varinia Flacciani C. f. |pro salute filiae suae | Variniae Serenae | dicaverunt

Roman baths

Outdoor Gardens.
Kneip circuit

Summer
Outdoor pool

Spring-fed

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EFFICIENT NETWORKING MAKES MINERAL SPA TOWNS MORE ATTRACTIVE: A HANDFUL OF EXAMPLES

Veronika JOUKES

Introduction

This article summarizes a presentation given at the CULTOUR+ Summer School dedicated to "Cultural Management and Tourism in European Cultural Routes", held in Cáceres from 13 to 15 July 2016, during the session focusing on thermal tourism.

Based on personal experience and research, as I have now been co-lecturing a class about health and wellness tourism for over a decade and have published a considerable number of articles on this theme, I presented a range of examples of players in thermal tourism working together to inspire the CULTOUR+ entrepreneurs.

The first section is dedicated to definitions of five related terms, all expressing forms of "working together": cooperation, collaboration, partnerships, networks, and clusters. In the second section, the thermal tourism sector is presented as a growing, vibrant sector. The third paragraph contains examples of networking that strengthen thermal companies. The conclusions underline that these "thermal" examples demonstrate that working together confers benefits. Hopefully not only entrepreneurs who are active in spa tourism, or linked with CULTOUR+, but all possible actors in tourism in general will be inspired to intensify the ways in which they work together to improve their business results.

1. Theoretical background

The specific objective of this article is to motivate CULTOUR+ entrepreneurs to work together with other players in cultural tourism once they start making their company project a reality. As I was invited to speak at the session focusing on thermal tourism at the CULTOUR+ Summer School, directed to a group of motivated people who want to invest in tourism, the examples that I chose – preferably situated in partner countries of the project – are all linked to the niche with which I am most familiar. Knowing that most of the attendants

at the Summer School will start up micro companies, finding real-life examples that might be useful for their small-scale business development was another focus.

The first section is dedicated to definitions of five related terms: cooperation, collaboration, partnerships, networks, and clusters. In the second section, the thermal tourism sector is presented as a growing, vibrant sector. The third section contains examples of networking that strengthen thermal companies. The conclusions highlight that these "thermal" examples should inspire everyone in the tourism sector to work together.

2. Cooperation, collaboration, partnership, network, and cluster – Just related words?

The first section contains an obligatory mention of the definitions of terms that express different ways of working together. It is not at all my purpose to provide an extensive theoretical overview of the meaning of each of the chosen nouns; I just intend to introduce at least one correct and easily understandable definition of each to highlight some of the differences and overlaps between the terms.

Mattessich and Monsey (1992: 7) define collaboration as a "mutually beneficial and well-defined relationship entered into by two or more organizations. The relationship includes a commitment to mutual relationships and goals; a jointly developed structure and shared responsibility; mutual authority and accountability for success; and sharing of resources and rewards."

Buchko, Judd, Kizer, and Villegas (2015) define collaboration by comparing it with cooperation, stating that collaboration "requires cooperation among team members focused on a shared task or goal that leads to an agreed upon outcome. A collaborative team will generally have defined roles for team members who will work together until the goal is achieved or priorities change." Harold Jarche (2015)asserts that "cooperation is not the same as collaboration, though they are complementary. Teams, groups, and markets collaborate. Online social networks and communities of practice cooperate.[…] Collaboration happens around some kind of plan or structure, while cooperation presumes the freedom of individuals to join and participate." In other words, working together in a cooperative way involves fewer formal requirements than working together in a collaborative way.

To take a step further, collaboration with another company can be formalized through a partnership. The UK Government website explains that "in a business partnership, you and your business partner (or partners) personally share responsibility for your business" (UK Government, 2016). On the website of the U.S. Small Business Administration, the following description of a partnership is provided: "A partnership is a single business where two or more people share ownership. Each partner contributes to all aspects of the business, including money, property, labor or skill. In return, each partner shares in the profits and losses of the business" (U.S. Small Business Administration, 2016).

In relation to networks, I limit myself to the following citation (Tinsley & Lynch, 2007: 15–27), as it clearly demonstrates how wide this term is and to how many different situations it can be applied:

[…] a network can be defined as a set of relationships between individuals and groups to achieve a particular purpose. According to Gibson, Lynch and Morrison (2005), such tourism networks may be of three types: formal, semi-formal and informal. […] The networking concept is relevant to all types of networks, and refers to cultural patterns of behaviour whose functions serve a mix of exchange, communication and social purposes. Such cultural networks and networking operate within an individual and community context.

A particularly concrete and structured way of working together with different partners, be they companies or institutions, can take the form of a cluster. According to Michael Porter (1998), "clusters are geographic concentrations of interconnected companies and institutions in a particular field", and the web page of the European Commission dedicated to clusters (European Commission, no date: S.p.) states that "clusters are groups of specialised enterprises – often small and medium-sized enterprises (SMEs) – and other related supporting actors that cooperate closely together in a particular location. In working together, SMEs can be more innovative, create more jobs and register more international trademarks and patents than they would alone."

The same site justifies the importance of clusters because their members operate together in regional markets: "38% of European jobs are based in such regional strongholds and SME participation in clusters leads to more innovation and growth."

Citing Porter (1998) again, clusters affect competition in three ways: "first, by increasing the productivity of companies based in the area; second, by driving the direction and pace of

innovation, which underpins future productivity growth; and third, by stimulating the formation of new businesses, which expands and strengthens the cluster itself". He then uses the following metaphor: "A cluster allows each member to benefit *as if* it had greater scale or *as if* it had joined with others formally – without requiring it to sacrifice its flexibility."

The Economist(2009: S.p.) describes clustering as "the phenomenon whereby firms from the same industry gather together in close proximity". It is "a means for small companies to enjoy some of the economies of scale usually reserved for large ones". The governmental website of the Polish Agency for Enterprise Development(Wierżyński, 2012) is even more explicit:

The concept of clustering is becoming increasingly popular in tourism, which is evidenced by the constantly growing number of co-operative links joining together different entities involved both directly and indirectly in offering tourist products and services. Although today the traditional clusters are less often associated with geographical proximity of entities creating such links (technological progress, easy communication, digitalization of the world allow remote, online co-operation), these aspects remain decisive in creating and developing co-operation links. In tourism, the starting point for cooperation between numerous entities in order to join their potential, use the effects of synergy and scale.

In the context of this article, it is enough to know that working together can occur in different ways: the motivating factors can be very diverse (WHY you do it), the common goals formulated may be very limited or vast (WHAT you do), the forms chosen to work with one another can be very different (HOW you do it), the number of partners can be reduced or high (WHO does it), the geographical scope can vary from local, to regional, to national, and even to international (WHERE you do it), and the period of working together can be shortened or enlarged (WHEN you do it). I certainly see the terms "cooperation, collaboration, partnership, network, and cluster" as related words and even – to a certain degree – as synonyms. In this article I prefer the term "networking", because it can be applied in so many different circumstances: every form of cooperation, collaboration, partnership, or cluster involves aspects of networking.

Another vital element of working together stressed in the literature (Erkuş-Öztürk, 2009: 589–597; Erkuş-Öztürk & Eraydın, 2010: 113–124; Lemmetyinen & Go, 2009: 31–40; Novelli, Schmitz, & Spencer, 2006: 1141–1152) is the benefits in terms of business results gained in comparison with working alone. Paybacks in general terms may include the following plus

points: knowledge transfer; access to markets or technologies; exchanging, sharing, or co-developing products or services; collaborative use of resources; improved services and products through inter-firm linkages and innovative business approaches; taking part in decision-making processes; commercial collaboration; easy generation of business referrals; joint marketing; saving of costs thanks to scaling; *commitment to a brand ideology; and* strengthening of social capital.

There is one more reason why I chose this theme: I would prefer young entrepreneurs who are so intensively engaged in their own project not to forget that they might succeed more easily by working together – be it through cooperation, collaboration, partnering, networking, or clustering – from stage one.

3. The spa and thermal context

Please bear in mind that in general spas are considered as places where treatments are given on the basis of water, whether it is natural mineral water or plain tap water (Smith & Puczko, 2014). In this article, however, I will concentrate on the uses of natural mineral water for tourism purposes.

To gain a general idea of the global spread of spas, mineral spas in particular, I reproduce two figures from the *Global spa & wellness economy monitor* (Figures 1 and 2) (SRI International, 2014). Both represent the year 2013. They show that a considerable number of spas and mineral spas exist not only in Europe but all over the world.

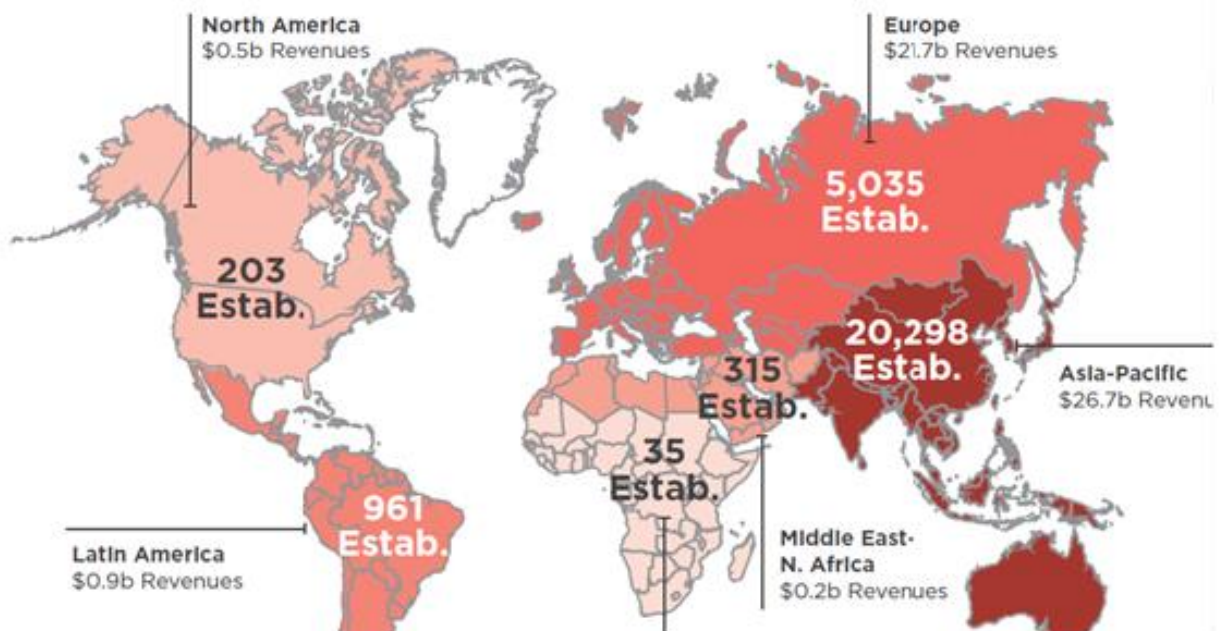Figure 1. Spa industry by region in 2013 (SRI International, 2014: iv)

Figure 2.Thermal/mineral spas by region in 2013 (SRI International, 2014: viii)

"Europe continues to be the top global spa market, measured in spa revenues. With a large and wellness-savvy consumer base, Europe has added over 9,500 spas since 2007. Spa revenues grew by nearly $11.5 billion since 2007, reaching $29.8 billion in 2013 (representing an 8.4% average annual growth rate)" (SRI International, 2014: 25).

Regarding the niche market of thermal/mineral spa tourism in Europe, the GWI states that "European countries are among the oldest and most developed markets for thermal/mineral springs-based facilities and treatments", counting 5,035 thermal/mineral spring establishments and $21.7 billion thermal/mineral spring establishment revenues in 2013 (SRI International, 2014: 24).

It is also interesting to recognize the leading countries in this growing mineral spa market. Table 1 shows the top-ranked countries.

Table 1. Top 25 thermal/mineral spa markets in 2013

Top Twenty-Five Thermal/Mineral Springs Markets, 2013

	Number of Establishments	Revenues (US$ billions)	Rank in 2013
China	2,160	$14,078.3	1
Japan	17,653	$11,687.0	2
Germany	1,265	$7,520.0	3
Russia	776	$3,688.5	4
Italy	756	$1,742.7	5
Austria	124	$928.8	6
Turkey	196	$862.4	7
Hungary	531	$691.3	8
Czech Republic	84	$686.4	9
Spain	165	$672.0	10
France	175	$665.5	11
Poland	72	$576.0	12
Switzerland	61	$485.8	13
Slovenia	63	$439.2	14
United States	185	$395.0	15
Portugal	84	$376.2	16
Slovakia	81	$364.8	17
Taiwan	119	$307.5	18
Romania	70	$295.0	19
Iceland	135	$293.0	20
South Korea	96	$283.4	21
New Zealand	96	$255.0	22

Source: SRI International (2014: 17). Note: only the first 22 countries are reproduced.

I would like to point out that, of the six partnering CULTOUR+ countries, four are listed above: Italy (fifth place), Spain (tenth), Poland (twelfth), and Portugal (sixteenth); Greece and Bulgaria did not win a place in this ranking, although they both possess dozens of spas. With regard to Portugal, I should report that 84 mineral spas were officially recognized in 2013, but only 41 were actually open to the public (TP, 2014: 4) and can be considered to be responsible for the revenues mentioned in Table 1.

4. Examples of working together in thermal tourism with benefits for SMEs

This is the main section of the article. It contains different "artificial/subjective" subsections to create a little more coherence between the chosen real-life examples. The purpose of this section is to inspire: in which forms can we work together and what kind of benefits can this bring us? I created three groups: one based on a geographical perspective – here I start at the international level (global and European scale) and descend to the regional level, one – mainly because CULTOUR+ is an international project – based on transborder cooperation, and the third one concerning the theme that partners pick around which to work.

Geographical perspective

a. International level

Figures 1 and 2 and Table 1 were all produced by the *Global Wellness Institute* (GWI). It is the parent organization of the *Global Spa & Wellness Summit* and the *Global Wellness Tourism Congress*.

GWI is considered the leading global research and educational resource for the […] global spa and wellness industry and is known for introducing major industry initiatives and regional events that bring together leaders and visionaries to chart the future of the industry. GWI positively impacts global health and wellness by advocating for both public institutions and businesses that are working to help prevent disease, reduce stress, and enhance overall quality of life. (ESPA, 2015)

Even without being an official member, it is interesting to follow such institutions, as they publish data about the sector and future objectives, which help to envisage how the spa business in general is currently performing and how it is evolving. Furthermore, they might actually inspire people to innovate their offer. It simply helps to remain updated.

A related example is *Spafinder*, which founded the GWI. "*Spafinder Wellness, Inc.*® is the world's largest media, marketing and gifting company for the wellness industry. With nearly 30 years of experience as a spa and wellness authority, the company, through its *Spafinder Wellness 365™* brand, guides the industry, partners, consumers and employers with the most comprehensive resource for wellness-related products, services and insight in the marketplace" (Global Wellness Institute, 2014). It deserves our respect for inspiring millions of people to live well through its website. For example, it publishes yearly its top 10 trends for the wellness business in the coming year. *The Trends report 2016. Top ten global spa + wellness trends forecast* can be consulted at http://www.spafinder.com/blog/trends/2016-report. This again is a leading source of new ideas for businesses.

Descending to the European level, the *European Spas Association (ESPA)* presents itself on its home page as "an umbrella industry organisation representing 20 members from 19 European countries. The *European Spas Association*'s global objective is to promote spas and balneology in Europe and to take care that the natural remedies based on mineral water, landscape and climate will be available to as great a number of citizens and visitors as possible" (ESPA, 2016).

Figure 3. International certificates EuropeSpa med and EuropeSpa wellness for medical spas and wellness hotels

Guaranteeing quality in the international health and wellness sector is of extreme importance, as it is necessary to persuade people from a different country with a different (health) culture to visit. That is one of the reasons why the ESPA launched two international quality seals (see

Figure 3) to enhance the international transparency and fairness in competition. The criteria under evaluation are safety, hygiene, and therapy infrastructure for medical spas (EuropeSpa med) and safety, hygiene, and wellness infrastructure plus service quality for wellness hotels, hotel spas, thermal spas, or day spas (EuropeSpa wellness) (ESPA, 2015).

b. National level

Most countries have an association at the national level that represents their spas not only within the country but also at the international level, through their membership of the ESPA, for example. Table 2 provides a list (in alphabetical order of the countries in the first column) of the associations within the countries that partnered up for the CULTOUR+ project.

Table 2. National mineral spa organizations of CULTOUR+ countries

Country	Name of the national association	Website	ESPA member
Bulgaria	*Bulgarian Union of Balneology and SPA Tourism (BUBSPA)*	http://www.bubspa.org	Yes
Greece	*Hellenic Association of Municipalities with Thermal Springs*		No
Italy	*Federazione Italiana delle Industrie Termali e delle Acque Minerali Curative* (FEDERTERME)	http://www.federterme.it	Yes
	National Association of Thermal Municipalities (A.N.CO.T)	http://www.comunitermali-ancot.it	No
Poland	*Stowarzyszenie Gmin Uzdrowiskowych*	http://sgurp.pl	Yes
Portugal	*Associação das Termas de Portugal (A.T.P.)*	http://www.termasdeportugal.pt	Yes
Spain	*Asociación Nacional de Balnearios (ANBAL)*	http://www.balnearios.org	Yes

Below are two examples of what national associations might signify for their members, apart from promoting them.

The *Hellenic Association of Municipalities with Thermal Springs* was founded in 1983 to protect and develop the thermal and mineral resources of the country. Today it comprises 55 members or municipalities that are spread all over Greece, and it has its headquarters in Thessaloniki. It is interesting that in Greece only public entities – mostly municipalities – are

allowed to own mineral springs. They can, however, lease them to entrepreneurs. That is why 82 companies (38 of them are owned by municipalities, 37 are private-owned, and 7 are state-owned) offer hydrotherapy facilities. In 2014 they sold 900,000 treatments, a very small number compared with the 2,500,000 sold in the years before 2010 (the year of the breakthrough of the economic crisis) (EHTTA, 2016; information provided by Aphrodite Kamara).

In October 2015 the Board of Directors of the *Hellenic Association of Municipalities with Thermal Springs* met the Minister of Tourism to defend the interests of its members, such as to obtain a delay in the deadline to submit files for the acquisition of the operating license for the mineral springs that they exploit; to consolidate the protection zones;to change the legislative frameworkfor the employees of medical springs; to create a specialized training programme for spa staff, which implies cooperation between the Ministry of Tourism and the Ministry of Education; and to draft a new bill for primary health care, so that the medical units of hydrotherapy centres can be staffed with medical personnel, something that impliescooperation between the Ministry of Tourism and the Ministry of Health (Hellenic Association of Municipalities with Thermal Springs, 2015).

Federterme, the network of Italian thermal baths, «represents an important resource for the health and wellness of its citizens as well as for the economy and the territory. There are 380 spas spread over 20 regions and 2 autonomous provinces – 177 are in the north (46.7%), 56 in the centre (14.8%), and 146 in the south and islands (38.5%). They are located in 180 municipalities and employ over 16,000 workers (Castri, 2009: 265–272)».

What is very peculiar is that *Federterme*, representing small and medium-sized companies, mostly family run, from its beginning in 1922 "called for the Government and Parliament to recognise the scientific evidence of the proven therapeutic value of mineral waters, the economic and social roles of the thermal initiatives and enterprises" (Castri, 2009: 265–272). In a much later stage, in 2003, the *Foundation for Scientific Research Thermal(FoRST)* was created to promote and support medical and scientific research at mineral spas (FoRST, 2016). Italy was thus a precursor regarding what is now very important in the thermal sector: obtaining scientific evidence that natural mineral waters have medical/curative powers.

c. Regional level

Especially when countries are huge, thermal associations are created at the regional level. Again, two examples follow: one linked to the Centre Region of Romania and the other linked to Galicia.

The first one was chosen simply because it dares to call itself a cluster. This thermal tourism grouping was founded in Romania in February 2014, with the name *Transylvania Regional Balneo Tourism Cluster*, covering the Centre Region of Romania. All its members share the same principal aim: to develop the Centre Region through the touristic exploitation of natural mineral water resources. The main activity axes are: the prevention or treatment of diseases, a focus on well-being, and the promotion of mental health care, preferably in self-care packages. As local, regional, and even national entities join forces in this strategic partnership, they hope to provoke a global impact(Balneotourism, 2016).

In 2010 the *Association of Spas of Galicia*, the front runner in Spain concerning thermalism, promoted the creation of an innovative thermal business group – *Agrupación Empresarial Innovadora Termal de Galicia (AEITEGAL)* – that brings together a set of agents representing all those who use and transform natural mineral waters in the region, an important economic activity today. The group consists of 55 private and public entities linked to the value chain of natural mineral waters. Amongst its full members it can count 18 spas, 3 thalasso units, 4 bottling companies of natural mineral waters, 1 incoming DMC, the official regional tourism promoter, and 14 indirect suppliers. Moreover, it has 4 regional associations in the tourism and peloid sector as collaborating partners and 9 institutional partners (mainly universities and public administrations). The whole group is coordinated by the leading partner, the Association of Spas of Galicia. In other words, here we have a real cluster at work, even without the term being included in the designation. During the period 2010–2103, for example, a total of 56 projects were developed, mainly concentrating on cooperation, innovation, and internationalization, in addition to improving human capital (Aeitegal, 2015).

Transborder cooperation

a. Local level

I am very familiar with the next innovative and constantly evolving project, as the tourism bachelor course of UTAD where I lecture functioned in Chaves for 15 years. In 2007 the Portuguese border town Chaves and its Spanish neighbour launched the *Chaves–Verín Eurocity* (see Figure 4), which promotes itself as the *Eurocity of Water*. The Eurocity's main objectives are: the adoption of "Euro-citizenship", the sustainable development of the territory, and the implementation of a cross-border dynamic economy. It saw its partnership institutionalized as a European Grouping for Territorial Cooperation (EGTC) in 2013 (MOT, 2015). Due to their common resources, shared interests, and solid political collaboration, the cross-border cooperation between the two towns has grown considerably over the last decade, until they were selected in October 2015 with their project for cross-border cooperation as the best project in the European Union for the 2015 RegioStars awards, in the category CityStars (ECV, 2015b).
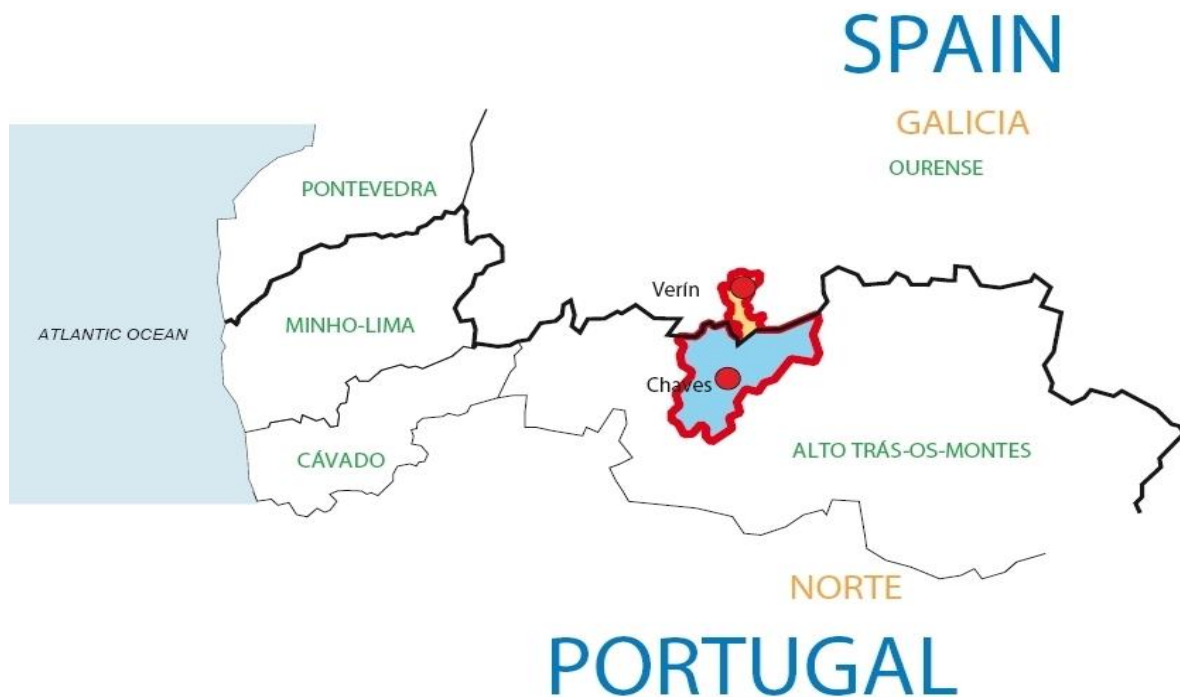

Figure 4. Map of the location of the Eurocity Chaves–Verín on the Spanish–Portuguese border (ECV, 2015b)

Their website serves to promote all the work that has already been carried out and is a way to sell the destination. Meanwhile, a website purely focused on attracting tourists has been created – http://www.visitchavesverin.com/es – and the corresponding Facebook page – https://www.facebook.com/visitchavesverin – is constantly updated. The cooperation even has its own YouTube channel to upload mainly promotional videos – https://www.youtube.com/channel/UCitoWb3xCI57NtQM_32Doew/videos.

To provide only some examples of the latest accomplishments, they include guide books about the Eurocity, a themed route that connects the local natural mineral springs, a guided bus tour along this route with a pick-up service at different hotels, and a booklet that offers experiences/mini packages with a fixed price (ECV, 2014, 2015a, 2015c).

b. Regional level

Searching the Internet for other "thermal" transborder cooperation projects, this time on a larger scale, I came across two more examples.

The already mentioned*Hellenic Association of Municipalities with Thermal Springs* led *ITSPATOURISM*.It worked with two Bulgarian partners, the municipalities of Devin and Mineralni Bani. Together they assumed the development of spa tourism in their border region, the Thessalonici (Greece) and Rodopi (Bulgaria) mountain region, in particular Central and Eastern Macedonia and Thrace (Greece) and the region of Smolyan and Haskovo (Bulgaria) (see Figure 5), with the use of innovative IT services.

They asked for funding within the *European Territorial Cooperation Programme Greece–Bulgaria* for the period 2007–2013.

Figure 5. Location of the cross-border region where the *ITSPATOURISM* project functions(Wikimedia Commons, 2013)

The main aim of the project was to implement an integrated information system for spa tourism and e-health services, through which the network of municipalities of this cross-border region would operate the springs as health tourism centres, offering a large variety of health services and implementing an online reservation system. Some of the results of the project were an interactive website, the creation of joint tourist packages, the promotion of the project, transborder networking, upgrading of the service quality offered to clients, a positive impact on employment, and the modernization of the businesses involved (ETCP Greece–Bulgaria 2007–2013, 2007; Development of spa tourism in the border region with the use of innovative IT services, 2007).

Although the project won an honourable sixth place in a group of 14 competitors in a rating of the projects of the EU Cross-Border Cooperation Programme "Greece Bulgaria 2007–2013", according to a study focusing on the cross-border area of the region of Eastern Macedonia and Thrace, the website http://www.hellenicspa.com no longer works in 2016. Just to be complete, the aim of the study was to find out how the funded companies and organizations

implemented smart specialization for the promotion of competitiveness, research, and innovation (Drama Chamber of Commerce & Industry, 2014).

I also found a project focusing on the development of cooperation in the field of spa and health resort tourism in the Polish–Ukrainian borderland (see Figure 6); the general objective of this project is to increase the tourism and investment attractiveness of the borderland areas of Poland and Ukraine through health resort tourism development. There are two specific objectives: to create conditions for the development of health resort tourism in the villages of Biszcza (Poland) and Kiwerciwski (Hrem'yache village; Ukraine) and to create a cross-border tourist offer based on the advantageous bioclimatic conditions of the two villages. The soft results of the project include: an increase in the attractiveness and competitiveness of the Volyn and Biszcza regions; increased use of the tourism potential (spa and health resort) in both regions; increased facilities for spa and health resorts in both regions; quality and balanced cross-border tourism between the two regions based on their health resort potential; the promotion of both regions; and the creation of additional workplaces in the health and spa branch (Cross Border Cooperation Programme Poland–Belarus–Ukraine 2007–2013. 2013).
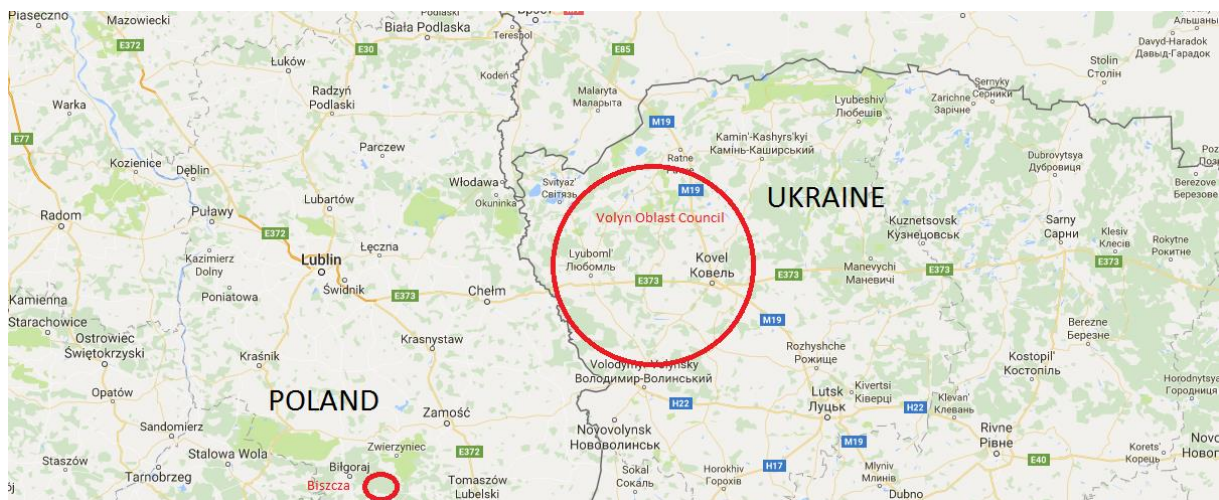
Figure 6.Location of the Polish–Ukrainian cross-border regions that will cooperate (the Google map https://www.google.pt/maps/@51.2863367,24.0086243,8z was adapted)

Themed networking

Leaving the obvious geographical classification behind, let us have a look at some examples of working together around a theme.

The *European Historic Thermal Towns Association* (*EHTTA)* is a membership organization composed of the most traditional thermal stations in Europe that represent historic thermal spa towns across Europe and is certified by the *Council of Europe* to run the *European Route of Historic Thermal Towns*, as part of the Cultural Routes programme. It is only this "small" project that I want to present here. For a start, only some 30 European Routes are recognized by the *Council of Europe*, and therefore it is exceptional to represent one. Thus, the partnering historic spa towns, including 11 countries and 15 towns, found a unique way to stand out in their pairs and to promote themselves as a group (EHTTA, 2015b).

As a matter of fact, the principal goals of the *European Route of Historic Thermal Towns* are: the valorization of thermal cultural heritage in Europe; the revitalization of the historical tradition of European thermal cities; the preservation and promotion of the European spa towns' heritage; and the promotion of European spa culture, which brings with it different concepts like welfare, health, and tradition. It is very important that this route supports the development of tourist and cultural activities that cause economic impacts on tourism and spas, enhancing not only the material heritage(such as the architectural heritage) but also the immaterial heritage(such as traditions, philosophies, cultures, techniques, and knowledge), which are all part of the thermal heritage (D'Alessandro, 2011; EHTTA, 2015a, 2015b).

The *Great Spas of Europe* is a selected group of spa towns that represents historically outstanding places for healing pain and disease with mineral waters. The association comprises the following European spa towns, which are famous for their urban planning around great spa buildings (GSE, no date):

- Karlovy Vary, Mariánské Lázně, Františkovy Lázně, Luhačovice (Czech Republic)
- Baden-Baden, Bad Kissingen, Bad Ems, Bad Homburg, Wiesbaden, Bad Pyrmont (Germany)
- Baden bei Wien, Bad Ischl (Austria)
- Montecatini Terme (Italy)
- Spa (Belgium)
- Vichy (France)
- Bath (Great Britain)

The *Great Spas of Europe* are considered as a serial transnational property by the UNESCO world heritage organization. Each of the spa towns has "the potential to demonstrate they

make a substantial contribution to the outstanding universal value of the serial property. The individual component parts of the series demonstrate attributes of European spas providing medical treatments through applying mineral and thermal water including drinking cures, bathing, irrigations, hydrotherapy and mud treatments" (UNESCO, 2015). Therefore, apart from a promotional effort, these spas also want to preserve "spa culture".

Informal networking

To finalize this article, I want to draw attention to the importance of informal networking through two examples.

The first one is rather obvious: you should visit fairs dedicated to your niche to speak to your direct competitors and become acquainted with the suppliers of the sector as well as other key players. *TERMATALIA* is one example. This fair is organized every two years in Ourense (Galicia) and in the alternate years in a South American country; in 2016 Mexico will host the fair, which started as the only thermal fair on the Iberian Peninsula (FEFO, 2016). While attending such an event, you should not forget to participate in some of the parallel workshops and/or conferences to keep updated and to meet other people who share your interests.

The second example might not be immediately apparent, but submitting your company to some kind of contest might actually bring benefits, at least for marketing purposes. An example is the international film festival *ART&TUR*. Each year tourism companies are invited to send in their promotional videos, one of the categories for nomination being "hotels, spas, and resorts". All the winners of the past editions are associated with a world map. Therefore, anybody who is interested can visit http://www.aptur.net/artetur/map/, click the category of interest, and review the winning films. See Figure 7.

Figure 7.Map indicating the winners since 2008 in the category "hotels, spas, and resorts" of the film festival *ART&TUR* (ART&TUR, 2016)

Conclusions

Some of the benefits of working together, suggested by the literature, were illustrated by the examples gathered above. To summarize the essence of our case studies, the following is a rather extensive and varied list of advantages: gaining access to scientific research and to data that allow you to follow trends and compare your results with those of your competitors; keeping updated; having a say in the decision-making process of, for example, the creation of a quality label for the sector; assuring that your interests are defended at all possible levels, for example through legislation; engendering specialized training courses; proving jointly the therapeutic value of mineral waters and spread those results to raise the credibility of these "medical" waters; enhancing the correct use of mineral springs within, for example, tourism or economic development plans; joint promotion of a tourism destination; creating new products and services together; offering more diversity and better quality to tourists; joining forces to apply for European or national funding; increasing your online visibility through, for example, shared websites and online shops; enhancing international cooperation; modernization – through new technologies – of the businesses involved; guaranteeing a more competitive destination with better quality standards; elaborating joint marketing actions; and creating new jobs.

The examples of working together, be they in the form of cooperation, collaboration, partnerships, networks, or clusters, were organized to elucidate that different goals (some more ambitious than others) can be achieved through more or less coherent and more or less numerous groupings, active at different geographical scales.

Having reached the end of my presentation, my main concern remains: will these success stories of working together in the spa tourism sector help you to realize that in tourism working together is a competence that is increasingly mastered by the most diverse stakeholders? I really hope that I was convincing enough to make you believe that working together is worthwhile, whatever format you prefer. It is all your choice, using your imagination and creativity, as long as you adapt intelligently to your surroundings. A start-up company can benefit from that kind of spirit. I am curious to find out with whom you might partner within and outside CULTOUR+ within the coming months or years. Please keep me informed.

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Part IV

CULTOUR+ CASE STUDIES

CULTOUR+ CASE STUDY. SPAIN. CAMINOS MOZARABES TO SANTIAGO AND VIA DE LA PLATA'S CULTURAL ROUTE MANAGEMENT

Martín GÓMEZ-ULLATE[13]

Abstract

Pilgrimage routes are mostly walking routes with many different starting points but a clear end, or at least a milestone where all pilgrims direct their footsteps. In terms of tourism and cultural management, there are a great complexity of stakeholders or agents with different complementary but also conflicting interests.

In this presentation we focus on the St. James Ways, mainly in the Via de la Plata (Silver Way) and the Caminho Interior Português a Santiago (Portuguese Inland Way to St. James) to draw some fundamental insights for the diagnosis and management of the route that can be transferred to other pilgrimage routes.

Potential for local development but also fragility are characteristics of the pilgrimage routes. They are not at all static, but in continuous change and adaptation.

We are conducting anthropological research through participant observation, in-depth interviews, and website analysis. Applied results of our research will produce white books on pilgrimage and recommendations reports in pilgrimage routes management, market studies for entrepreneurs and comparative international analysis.

Keywords

Cultural routes, Pilgrimage Routes, Via de la Plata, Swot analysis, Governance, Tourism & Hospitality, Mérida,

1. Introduction. Aims and Methodology.

In the project Cultour+ framework, we are developing research in different case studies[14] that share the condition of being pilgrimage routes. Despite this common condition, they have very different characteristics, what makes their comparative analysis more complex.

This challenge, nevertheless, may enrich the analysis being our aim, to explore in models and practices (good and bad) of cultural and tourism management of this kind of routes in order to:

- Do diagnosis and recommendations to cultural pilgrimage routes managers and users
- Transfer good practices between the case studies and other cultural routes
- Foster entrepreneurship and business projects related with cultural routes and cultural tourism

We are conducting anthropological research through participant observation, in-depth interviews, focus groups, website analysis. Applied results of our research will produce white books on pilgrimage and recommendations reports in pilgrimage routes management, market studies for entrepreneurs and comparative international analysis.

2. The Cultour+ Spanish case study. "Vía de la Plata", Mozarabe Way to Santiago

We are focusing attention in one of the more interesting routes to Santiago de Compostela (St. James). Crossing from south to north, in the west of Spain, it has been walked by Tartessian and Phoenicians, used as a transhumance way, as a roman main road (*calzada*), as a commercial road before and after Romanization of Iberia, a Mozarabic way to St. James, as a national motor road, as a highway and recently as a cultural touristic route for walking and cycling pilgrims, motor bikers and car and bus tourists.

The Via de la Plata is sometimes translated into "Silver Route" though its etymology conducts to other meanings, via Delapidata (referring to lapide or silica, the material for roman ancient roads in Latin and al-Balat that means "paved path" in Arabic). (Wikipedia, 2016). It is polemically based in one of the Antonino itineraries. The itinerary "Iter ab Emeritam Asturicam" stated by Roldán Hervás and contested as an invention by other authors (Rabanal Alonso, 1994; Sánchez et al., 2013).

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[14]. Portuguese Inland Way to Santiago (Portugal), Vía de la Plata (Spain), Vía Francígena (Italy), Radom-Czestockchowa (Poland), St. Paul's footsteps (Greece), Cross forest (Bulgaria).

The name "Ab Emerita Asturicam" exists only from its invention in 1971 by Roldán Hervás. However it is not difficult to find it in the scientific literatura with no references as it would correspond to a classic original name. (Sánchez et al., 2013)

Curiously, twenty two years later of the invention or neologism, scientific rigorous analytics have confirmed the age of the so called Tables of Astorga or Clay Itineraries, roman itineraries in the Peninsula dated from the 3rd Century, being the numbered as 3 the Itinerari (Via) Asturicam-Emerita Augusta (Wikipedia, 2016)

It was declared National Historic-Artistic Heritage from 1931, and promoted as a touristic itinerary along the national road N-630, from Seville till Avilés (Asturias) in 1968 by the Noticiario Turístico (Mariñas Otero, 1991), journal from the General Direction of Tourism Promotion, that published two year later a monographic for the Camino de Santiago. In 1998 a proposal was submitted for its declaration as World Cultural Heritage.

We can see graphically in maps from different years, interests and tourism strategies, the changes it has suffered in its constitution as a cultural route. From the 1931 declaration comprehending the itinerary from Seville to Aviles to the actual route "Via de la Plata", which has included Gijón, a very important stakeholder and promotor of the Cooperation Network of the Towns on the Ruta de la Plata (http://www.rutadelaplata.com/en/pages/index/4445-ruta-via-de-la-plata-the-cooperation-network).

The cooperation network is composed by 26 big cities and towns[15] of the Via de la Plata, with an added population of 1.461.125 focusing training, promotion and marketing in the field of tourism. This network finds historical bases in the Ravenna Cosmography, highlighted in 1998 by Fernández Ochoa's report in Via de la Plata stating a long itinerary from Merida to Irun, and another itinerary from Astorga to Luco Astorum in Asturias that has served the background for the Cooperation Network and for the proposal of the Asturian Via de la Plata to be recognized as "asset of cultural interest" in 2016.

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[15]. With the exception of three towns with less than 2000 people: Baños de Montemayor, Calzadilla de los Barros and Montemolín.
[16]. See https://www.boe.es/boe/dias/2015/07/24/pdfs/BOE-A-2015-8326.pdf

PLACE	POPULATION	PLACE	POPULATION
PRINCIPADO DE ASTURIAS		**EXTREMADURA**	
Gijón	274.290	Baños de Montemayor	774
Llanera	14.030	Hervás	4.194
Ribera de Arriba	2.009	Plasencia	40.755
Morcín	2.811	Casar de Cáceres	4.664
Riosa	2.307	Mérida	58.971
Mieres	40.338	Los Santos de Maimona	8.254
Aller	11.555	Calzadilla de los Barros	845
Lena	11654	Zafra	16.857
CASTILLA Y LEÓN		Fuente de Cantos	4.941
La Pola de Gordón	3.522	Montemolín	1.455
León	12.7817	**ANDALUCÍA**	
La Bañeza	10.443	Sevilla	693.878
Benavente	18.550	Carmona	28.656
Zamora	63.831	**TOTAL**	**1.461.125**
Béjar	13.724		

Table 1. Cities and towns in the Cooperation Network of the Towns on the Ruta de la Plata

Another inter-regional stakeholder, confronted to the former and defending thus another interpretation and action strategies over the route, is the "Association of Towns in Defence of the Silver Route" (http://www.laviadelaplata.es/) promoted and coordinated by the City Major of Astorga.

> The Roman road of the Silver Route, which linked the cities of Emerita Augusta (Merida) and Asturica Augusta (Astorga), has historically constituted the principal support of the Peninsular west . Against the self-interested actions of those, who under the protection of the spurious denomination of Silver Route, coinciding with the current A road N-630, try to usurp its identity, the organization "Association of Towns in Defence of the Silver Route" works for the recovery, respect and acknowledgement of its historical and heritage singularity, besides the promotion, help and collaboration of the small towns which form it and the commitment to the people who live there. (http://www.laviadelaplata.es/la_via_de_la_plata.php?ididioma=2&tipo=asociacion)

Curiosly, both associations claim justification in historical fake or distorted roman itineraries. The invented "Iter ab Emerita Asturicam" is a combination of the "Iter ab Emerita Caesaraugustam" (South-North) with the "Iter ab Asturica Caesaraugustam" (North-South-East).

Later, in 2013, the so-called Table of Astorga number 3 with the itinerary named "Via Asturica ad Emerita Augusta" (North-South) has been dated by experts 267 y 276 d.C., giving validity to the hypothesis of the roman route linking Mérida and Astorga.

Figure 1. "Association of Towns in Defence of the Silver Route

In what respects to Gijon, there is no mention of a possible roman place in any of the Antonino or Ravenna Cosmography itineraries linking with Astorga or Mérida. This does not mean that the roads could expand to the coast before and after roman conquest of Iberia, but we have no proof of it in these cartographies.
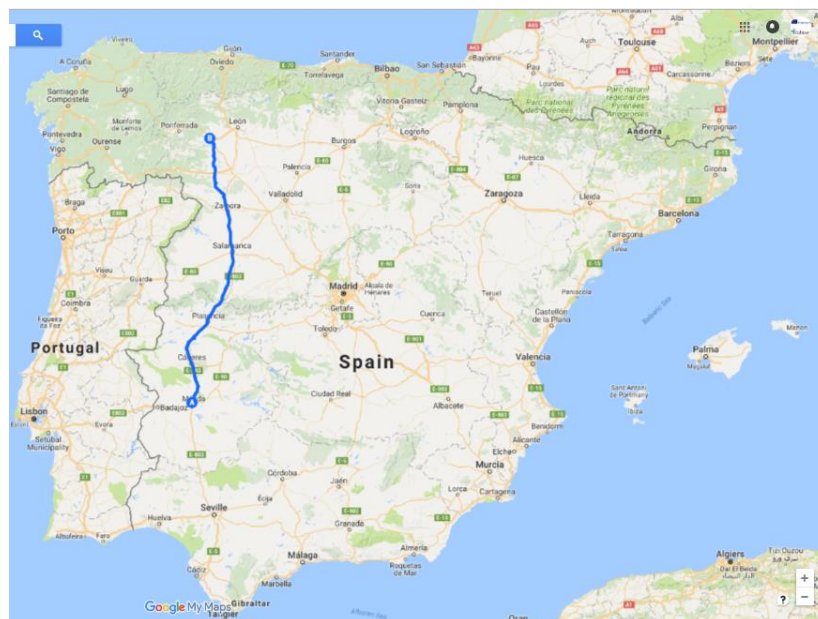
Map 1. Ancient Roman Road. Via Asturica ad Emerita Augusta.

Ancient Roman-Iberians built "mansio" separating the route in different stages, separated for larger distances than the ones now-a-days pilgrims walk. In Table 1 and Map 2, we can see the roman names and present equivalences. **Ravennas Cosmography (700 a.D)**[17]	Antonine Itinerary	Correspondence	Distance	
Mérida-Irun (Item iuxta superius nominatam civitatem Ossaron (...) est civitas quae dicitur	Mérida-Zaragoza (Iter ad Emerita Caersaraugustam)		Milia Passum	Kms (1 milia passum= 1,481 Kms)
...	Augusta Emerita	Mérida	-	0
Sorores	Ad Sorores	Casas de Don Antonio	XXVI	38,5
Castris	Castris Caecilia	Cáceres el Viejo, junto a Cáceres	XX	29,6
Turmulum	Turmulos	En las cercanías de Garrovillas de Alconétar	XX	29,6
Bustiana	Rusticiana	Galisteo	XXII	32,6
Cappara	Capara	Cáparra	XXII	32,6
Coloricum	Caecilio vico	Finca de la Vega, Peñacaballera	XXII	32,6
Appos	Ad Lippos	Valverde de Valdelacasa	XII	17,8
Sentice	Sentice	Pedrosillo de los Aires	XV	22,2
Salmantica	Salmatice	Salamanca	XXIV	35,5
Sebarium	Sibariam	Peñausende	XXI	31,1
Comeniaca				

[17]. by Geographus Ravennas; Guidodi Ravenna; Parthey, G (Gustav), 1798-1872; Pinder, Moritz, 1807-1871 Published 1860 Topics Geography, Ancient, Geography, Medieval

Ocelodorum	Ocelo Duri	En los alrededores de Zamora	XXI	31,1
Vico Aquarum	Vico Aquario	Castrotorafe	XVI	23,7
Preterion	(Item ab Asturica Caesaraugusta)			
Brigicon	Brigeco	Dehesa de Morales de las Cuevas, Castro Gonzalo, Zamora	XXXII	47,4
	Bedunia	San Martín de Torres	XX	29,6
	Asturica Augusta	Astorga	XX	29,6

Table 1. Mansio in Iter ab Emerita Caesaragustam, Iter ab Asturica Caesaragustam

Map 2. Roman Mansio in Via Asturica ad Emerita Augusta
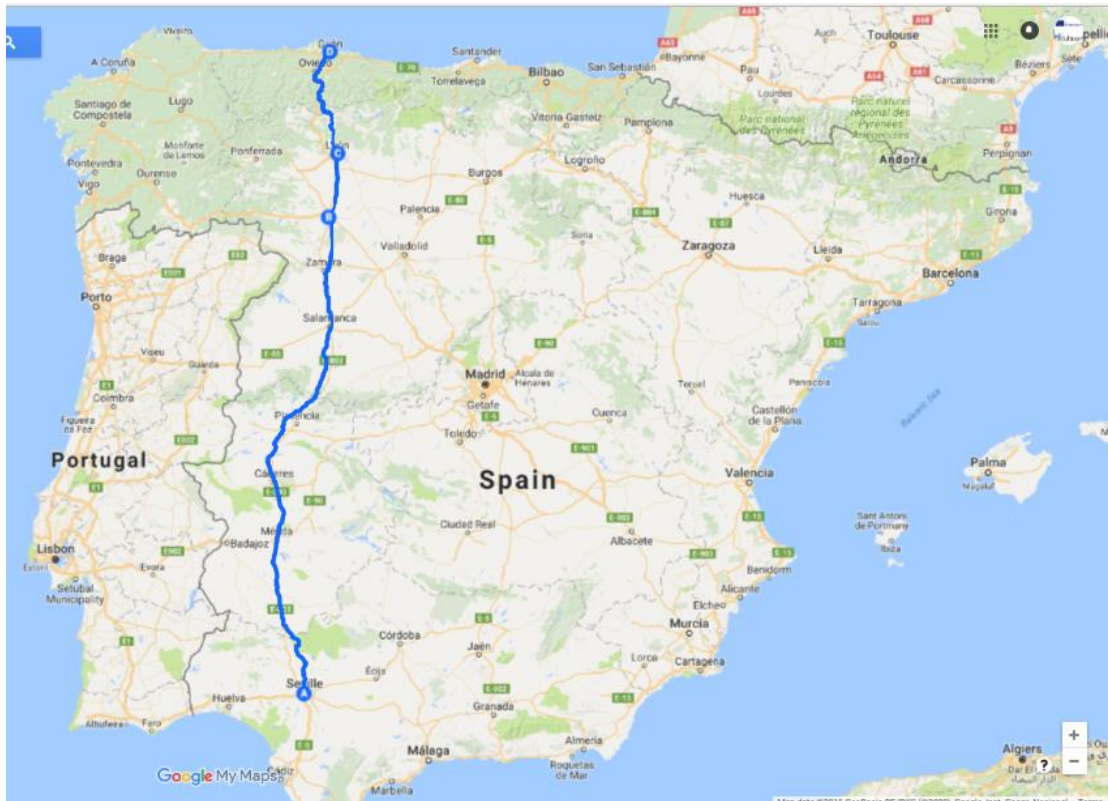
Map 3. Via de la Plata ancient and contemporary route. Special for motor bikers who extend it to Bilbao.
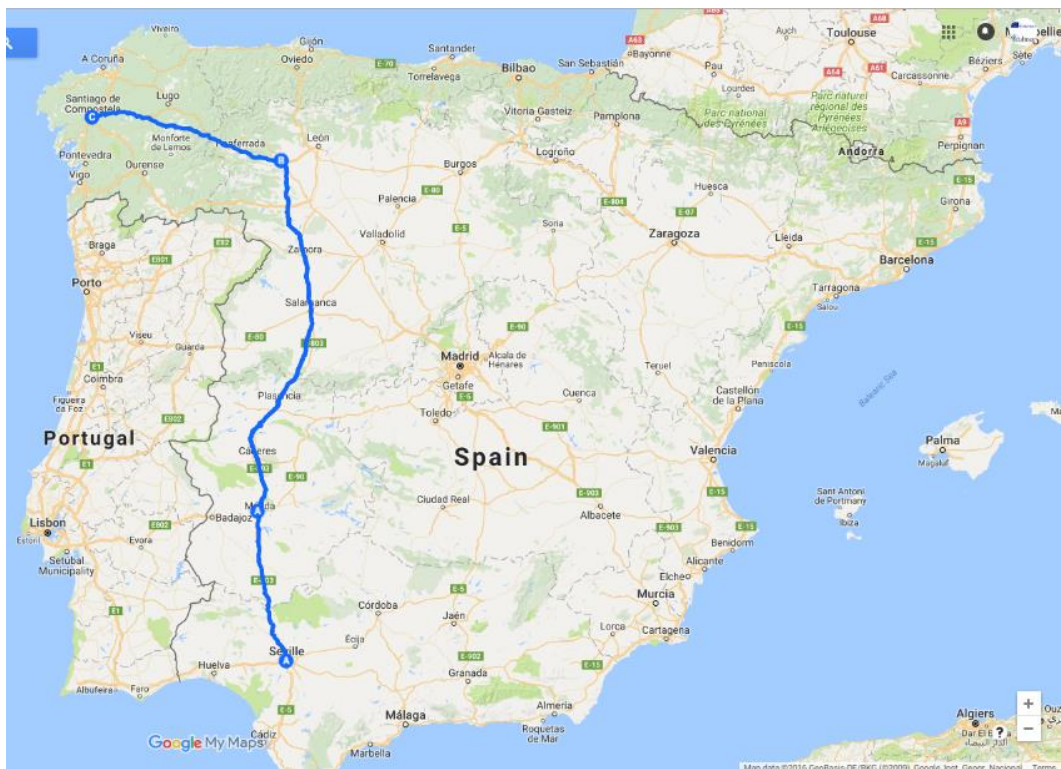
Map 4. Via de la Plata-Mozarabic Pilgrimage Way to St. James. (via Astorga)
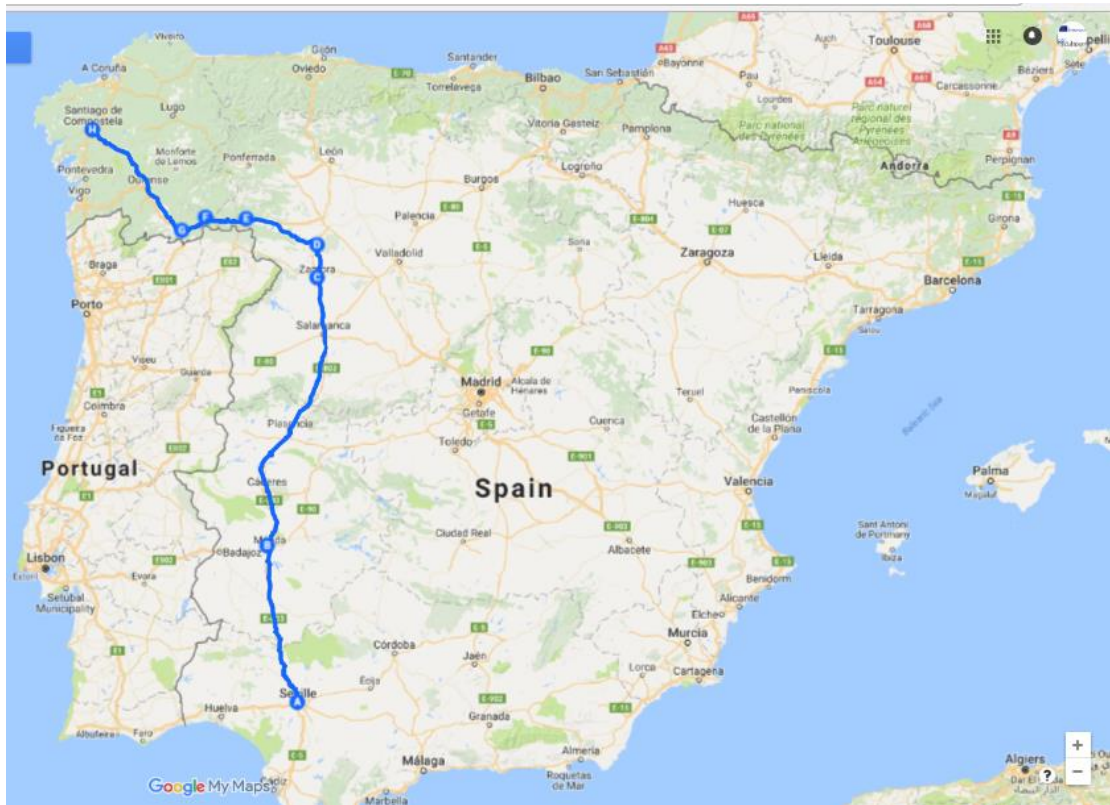
Map 5. Via de la Plata-Mozarabic Pilgrimage Way to St. James. (via Orense)
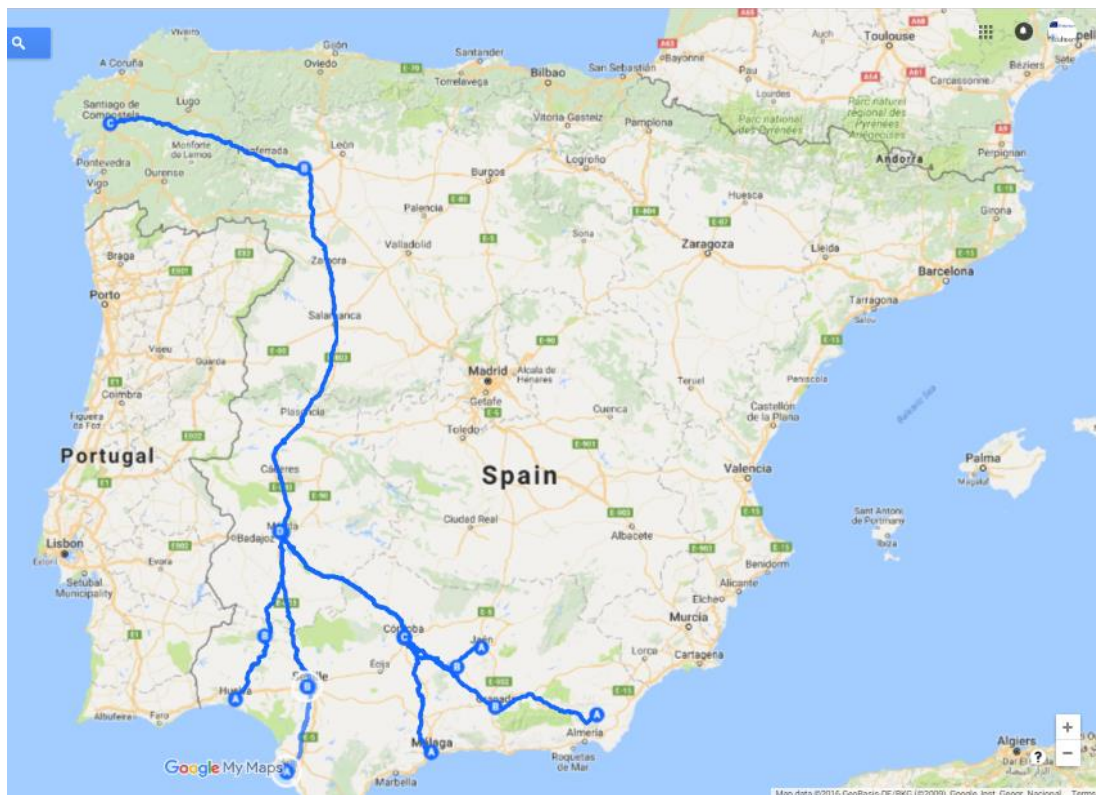
Map 6. Mozarabic Ways to St. James

The expansion of the Mozarabic Ways has been supported and fostered by a group of diverse stakeholders in which the Action Local Groups (Grupos de Acción Local), in particular the Centre for Rural Development (CEDER) "La Serena" has had particular relevance in the Extremadura region.

Still with moderate numbers of pilgrims a year (see table 2), the Mozarabic Ways will have a considerable impact in the Vía de la Plata pilgrimage route in the following years.

City	Pilgrims departing from it
Sevilla	2290
Huelva	37
Córdoba	34
Granada	94
Malaga	75
Resto Andalucia	248

Table 2. Source: Author with data from the Office of Pilgrim

Our case study centres in 200 km from the city of Merida to Baños de Montemayor. In this 200 kms the route crosses by two world heritage cities, two important ancient thermal sites, the particular landscape of the Dehesa left aside by the mountains of the Sierra de Béjar after crossing the green and waterful Valey of Ambroz.

Map 6. Case Study. Studied part by stages.

3. Literature review

The most numerous set of references are works on the Via de la Plata as a Roman road. There is a predominant approach from the archeology and historiography of Iberia Romana. The miliaries, the circulation of coins, the mansio, the road, the bridges, etc. There are also references to the Tartessians, and of course, the Mozarabs ("via de la plata" + "Mozarabic" in the search engine, it gives 217 matches).

Among the travel literature, travel guides are numerous, we have counted about thirty almost all in Spanish, but a couple in English (one written by a Corean Author) and one in German. Personal or author travel guides or memoirs have sometimes extremely important impacts in pilgrimage routes. Very important for the St James Ways are the books by Shirley McLain and Paulo Coelho. Less known is the case of Hape Kerkeling, an extremely well known comedian in Germany. After a breakdown, he made the route to Santiago in June/July 2001, and published the book "Ich bin dann mal weg" in 2006. Until end of 2007, 3 million copies have been sold, and the book was 100 weeks top 1 of the German non-fiction bestseller list. He told from the trip in several talkshows, and the book has been translated into French, Italian, Dutch, Polish, Latvian, Spanish (Bueno, me largo) and Korean. A film adaptation was released December 2015. German Wikipedia says, the number of German pilgrims on the route rose +71% from 2006 to 2007 (what was equivalent to the total rise from 1999-2006)18.

Of special interest and relevance to our objectives are the works based on experiences of pilgrimage, finding some recent and open access comparative studies, a priori, especially interesting to compare the Via de la Plata with other ways of pilgrimage. In this sense, Murray (2014) compares the French Way with the Via de la Plata as a consolidated route in front of an emerging one. Csák (2014), for his doctoral thesis, carries out fieldwork in the Via de la Plata and in the French Way to Santiago. They are, above all, ethnographic or auto-ethnographic monographs (Lyons, 2013) that deepen in the experience. Other articles analyse the phenomenon of pilgrimages and their dynamics, considering their sustainability (Sibireva, 2014).

An original article deals with an emerging research line in tourism studies, such as the evaluation of mobile applications and their mediation of tourism experience. The study by Nickerson & Mourato-Dussault (2015) analyzes two applications in the Vía de la Plata and others in the Camino de Santiago. The communication of the Camino de Santiago is also a research line with

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[18]. I thank for this information prof. Dr. Dr. Malte Helfer, from Institut de Géographie et Aménagement du Territoire, Unité de Recherche IPSE, Université du Luxembourg.

some literature on it. Especially interesting is also for our project the articles on the communication of the Camino de Santiago in the media and social networks (López & Fernández, 2011; Poyatos et al., 2012, Silva, 2012).

We are also interested in studies that address the relationship between tourism and rural development on cultural routes. In this sense, a document especially relevant for us is the one dedicated to the Alba Plata project (Belloso, 2007).

Not referring directly to the Via de la Plata, some references (Faus Gabandé, 2011) are still interesting for us, in their treatment of fundamental themes such as hospitality and hospitality. Especially interesting for its originality is the article by García Cantero (2010: 307) published in the Journal of Law of the UNED, which raises the legal protection of the pilgrim - "European citizenship, protection of the user of communication channels, hospital care International ".

Mozarabism is a very relevant term fundamental for the cultural management of the route. The relationship of the Via de la Plata with the Phoenicians is much less studied than the Roman or the Mozarabic, reason why the text of Celestino Pérez (2008) is valuable. The Tartessos also generate some literature in relation to the silver route. Mozárabes, Romans, Phoenicians, Tartessos, all are possible thematics for the cultural management

Particular elements of the cultural heritage are also object of monographs as "The Castle of the Arguijuelas de Abajo" (Cáceres) or the arch of Caparra, the iconic symbol selected to signalize the route and that is condensating symbolig charge and power ever since. (Fig.2)

Figure 2. By Ángel M. Felicísimo from Mérida, España (Arco de Caparra) [CC BY-SA 2.0 (http://creativecommons.org/licenses/by-sa/2.0)], via Wikimedia Commons

Especially important for cultural and museological management is the thesis of Carolina Martín Piñol (2011) on interpretation centers. However we find only one mention in the text to the Via de la Plata. It has a table (p.356) where it classifies research centres by topic.

The text of John B. Wright introduces us to the enormous literature on the Way of Saint James in general and, more broadly, pilgrimages or pilgrimage tourism. In this we can distinguish the stories of the pilgrims (like Wright himself) and the studies on them. There are particularly interesting works to construct and contextualize the theoretical framework of research, such as Lois and Cairo (2015). In the highly consolidated field of pilgrims & pilgrimages, international

networks such as Atlas (Association for Tourism and Education and Leisure Research) which has a Special Interest Group in "Religious Tourism and Pilgrimage".

Experts of Extremadura have studied and promoted the cultural management of the Vía de la Plata from different disciplines –archaeology, geology, history, rural development, environmental sciences, education. Diego Muñoz Hidalgo (2010, 2016 hemerográfico), José María Corrales (2012), in the Faculty of Teacher Training, Juan Gil Montes (1988). Gil Montes recently participated in the Seminar for the promotion of tourism and cultural management of the Via de la Plata as a pilgrimage route to Santiago organized by the project Cultour+19.

Previously, Fundación Premysa, in 2010, also organized a Conference on Sustainable Tourism in the Vía de la Plata in the framework of the "Ecovía de la Plata" project, in which ideas were already collected that are still weighed as the project to reuse the railway from of Aldeanueva del Camino to Béjar with tourist aims.

Especially interesting for the study of the Vía de la Plata is also the effort that CEDER "La Serena" is carrying out along the Mozarabic ways to Santiago, having already held two congresses on the Camino Mozarabe de Santiago, having on its website The proceedings of the Second International Congress http://www.caminomozarabedesantiago.es/documentos/acta s_ii_congreso.pdf), in which local authorities participated in Mozzarism such as Jesús Sánchez Adalid or Miguel Alba Calzado.

4. Notes for a SWOT Analysis

Desk work, fieldwork and groups of experts have allowed us to outline a swot analysis of the Vía de la Plata as a cultural route to St. James. We can summarize the analysis so far, this way:

Strengths

- Cultural heritage along the route includes three important world heritage cities (Mérida, Cáceres, Salamanca) and very important monumental and historical heritage, particularly important the ancient Rome heritage for our case study.

- It crosses also important thermal sites, very diverse cultural and natural landscapes. Cultural and natural heritage besides the route is also very important.

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[19]. See https://www.youtube.com/watch?v=zP7yQXfItqE, http://eventos.unex.es/event_detail/7223/detail/jornadas-para-la-dinamizacion-turistica-y-la-gestion-cultural-de-la-via-de-la-plata.html

- People's hospitality is a brand mark of the region, but also the highest indicator in tourism surveys.

- The route is one of the earliest promoted in Spain as a touristic route and one of the five routes now-a-days promoted also by national agencies.

- There are two strategic partnerships working in the promotion and safeguarding of the Via de la Plata and other for the Mozarabic ways.

- With more than 10,000 pilgrims a year, the route is one of the most consolidated, but still with space to grow in a sustainable way.

- Still is a flow of pilgrims that make them feel alone in the expected conditions for meditation.

- The management and governance of the Mozarabic ways is a model of good practices that will impact the flow of pilgrims going through the Via de la Plata.

- Cases of good practices of private cooperation between hospitaleros.

Weaknesses

- The route is too hard in hot season. There is a serious risk for health and some fatal accidents have happened because of heat strike.

- Cultural Heritage as the miliarios (milestones) or the ancient roman road are not safeguarded nor protected. There is not a public interest for it, and private interests often impose over the public rights. From the Association of Towns in Defence of The Silver Route, it is a constant reclaim over the years:

> While some try to misappropriate and make a false story valid to claim tourist itineraries through roads of scarcely a hundred years ago, the Roman Road of The Silver Route disappears because of the abandonment of the administrations in such a way that the words of Father Moran, about it, are still valid 60 years after his researches:"I was following the old way with the pride of that one who is in good company, when I see an unfortunate wall cutting the road perpendicularly, and on the other side a wheat sown field appears. This property, indicated by the wall,

trapped the Road, hid it, broke it up, ploughed it and sowed it. Up to this point, I have always seen the rights of the passers-by respected when passing by the Road. Now, we are deprived of that right and we are forced to surround it by one side. We have to be apart from our beloved Road, as it would be too much sacrifice, a vain sacrifice, to jump over walls, go through ploughed fields, suitable to break in horses and to expose oneself to the anger of the landowner, who I do not know to what extent he has any right to block the way as it is nowadays". (http://www.laviadelaplata.es/la_via_de_la_plata.php?tipo=viaplata&idid ioma=2)

- This Association highlights the following problems: "Wire fences, fences, a-nd wrought-iron gates (open or closed); absence of bridges making the transit really difficult in certain rivers and streams, and even impossible in certain times of the year, crops and land consolidation; disappearance and re-use of milestones; wrong or poor signposting; water supply: the absence of fountains; provision of services" (http://www.laviadelaplata.es/la_via_de_la_plata.php?ididioma=2&tipo=asociacion)

- Lodgements are insufficient and spare. They are not well managed and/or rentable so they often close. This makes some journeys too long to get to the next lodgement.

- Slowness of legal procedures for tendering hostels is also a factor that makes them to be closed for months.

- Some parts of the route go by car roads, with narrow or none roadside for walking, making it risky for pilgrims.

- Governance is difficult and not collaborative. The two Strategic Partnerships compete and do not *co*-work. The Cooperation Network of the Towns on the Ruta de la Plata do not specially support the route as a pilgrim way because of northern towns and cities interests.

- Local inhabitants are not aware of the value and importance of their cultural heritage.

Opportunities

- The saturation of the French Way that expulses pilgrims to other routes in high season

- The growing worldwide attraction of the St. James ways

- The great amount of resources still unexploited for tourism.

- The insertion of the route in national and international programmes for joint marketing.

- Entrepreneurship measures and support may have an impact in the services provision.

Threats

- Lodgements can close for their precarious profit and lack of profitability.

- Weather conditions can cause more fatal accidents.

- Cultural Heritage can be more spoiled and eroded.

- Big numbers of pilgrims can change the quite character of the way.

5. Conclusions

The Association of Towns in Defence of The Silver Route highlights some proposals for action regarding the signposting, the installation of information points for walkers, cyclists and people who want to make the journey by car using the conventional routes, and the provision of a rational infrastructure of accommodation in the form of lodgings.

We think that the most important work to do is in governance, working for generating common interests between public and private stakeholders in ways that they are really heard and represented.

Education and awareness raising is always very important, aiming to do local inhabitants much more conscious and respectful of their luck to have such an incredible and rich heritage and history.

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GREEK CASE STUDY: RELIGIOUS AND THERMAL CULTURAL ROUTES "ON THE FOOTSTEPS OF ST. PAUL"

Afroditi KAMARA, Yorgos TZEDOPOULOS, Despoina LAMPADA, Cleopatra FERLA

Introduction

The case study selected to represent Greece in Cultour+ was that of the "Footsteps of St. Paul". As Orthodox Christian in Greece pilgrimage rarely has the sense of an "itinerary", we realized that the closest we have to the pilgrimage routes of other European countries, such as that of Santiago de Compostela or the Via Francigena, is the itinerary covered by the Apostle Paul in mid-1st century A.D., in order to visit Jewish communities in Greek cities and found new "ecclesiae". This itinerary covers a distance of over 700 kilometers, from the island of Samothrace and the city of Kavala down to ancient Corinth and the port of Kenchreai. It is frequented mainly by visitors from abroad, belonging to other Christian denominations, particularly Catholics and Protestants. Trips are organized by tour operators or Christian parishes. However, the itinerary itself is not particularly highlighted in official touristic sites and resources. Along this itinerary are situated several thermal centers, many of them historic; most of these thermal spas have suffered a severe blow due to the economic crisis and are now trying to redefine their character and their target groups and to prepare openings to new touristic markets.

1. Theoretical background

The origins of religious and thermal tourism

Religious tourism is primarily understood as any sort of travel in which the participants are motivated partially or solely by religious reasons, including pilgrimage. In this sense, it can well be associated and claim heritage to one of the oldest forms of organized travelling, individually or in groups, towards holy sites. Early pilgrims' accounts, such as Egeria's travelogue (*Itinerarium Egeriae*), dated to ca 380 A.D., and Theodoret of Cyrrhus' "Religious History", dated to the mid-5th century, constitute tokens of a particular trend developed in early Christian

times, according to which pilgrimage to holy sites was a key factor in a Christian's life. The 6th-century map discovered on a mosaic in the church of St. George in Madaba, Jordan, presented the Holy Land and the city of Jerusalem as a major pilgrimage center.

Fig. 1: *The Madaba Map, Jordan [source: wikimedia commons: http://www.mcah.columbia.edu/db_courses/index.html]*

If one goes back to pre-Christian antiquity, one finds that in the Classical world there was an intrinsic link between religious and thermal tourism, as many of the pilgrimage sites were also major healing sites. The cult of Asclepius, in particular, which spread from the 5th century onwards, was often associated with thermal springs and healing waters (Edelstein & Edelstein, 1998; Wickkiser, 2008). Cult places of Asclepius developed into some sort of early sanitaria, where people would spend longer periods of time waiting for the god to appear in their sleep, while enjoying the cures of the medical staff. The 2nd century A.D. orator Aelius Aristides, for example, spent several years in the Asclepieion of Pergamon and wrote in detail about his sojourn there (Behr, 1968).

Fig. 2: The Asclepieion in Epidaurus, Greece [Source: http://www.fourakis-kea.com/forum/viewtopic.php?f=40&t=1603]

2. Religious tourism in Greece

Religious tourism is becoming a fast-growing market trend world-wide, with at least 300,000,000 pilgrims visiting the world's key religious sites every year. In Greece numbers rise to 300,000 visitors to religious sites annually. However, it is difficult to constitute a "route" for religious tourism in Greece, as pilgrimage tends to be focused on specific religious endowments, churches or monasteries and on specific dates, usually around the saint's namesday. The trend, existing in other EU countries, especially in predominantly Catholic countries, of walking a particular itinerary, trodden for centuries by other pilgrims and linking major sites where a specific saint set his or her foot on, is not within the Orthodox tradition. An exception constitutes the itinerary to the monasteries of Mt. Athos, which, again, had no specific beginning and end and often not the sense of an itinerary per se. The only part of a religious route on Greek soil is that linked to the travels of the Apostle Paul, which took place in the mid-1st century A.D. Paul, eager to propagate the new faith among all Jewish communities, undertook a series of travels through Asia Minor, Greece and Italy, founding *ecclesiae*, i.e. early Christian communities, which were later expanded by his disciples and adherents to Christianity. Our basic source for

these travels is the Pauline literature itself, particularly Paul's epistles and the Acts of the Apostles. Paul's journey in Greece started in the port of Neapolis (modern Kavala), although there is a mention that he actually first set foot on the island of Samothrace (Acts 16:11 ff). His aim was to visit Philippi, the Roman *colonia*, with a thriving Jewish community. In Philippi he preached and found at least one adherent, the purveyor of purple called Lydia. However, he and his companion, Silas, were beaten by the authorities. They then moved on to Thessaloniki covering a distance of 160 klms. In Thessaloniki he founded a rather large Christian community, comprising some prominent members (mostly women) of the local society. Down to the early modern era, a spring close to Vlatadon monastery was associated with Paul's presence in the city; nowadays an imposing church stands there. However, riots broke out regarding his preaching and the apostle left for another city with a vivid Jewish community, namely Veroia. Paul's preaching in that city was more welcome than elsewhere, however envoys from Thessaloniki made the authorities drive him away from there, too.

Fig. 3: St. Paul's missionary journeys in the Mediterranean.

Fig. 4: The archaeological site of Philippi with the so-called Basilica A. (Photo: Time Heritage team, August 2016)
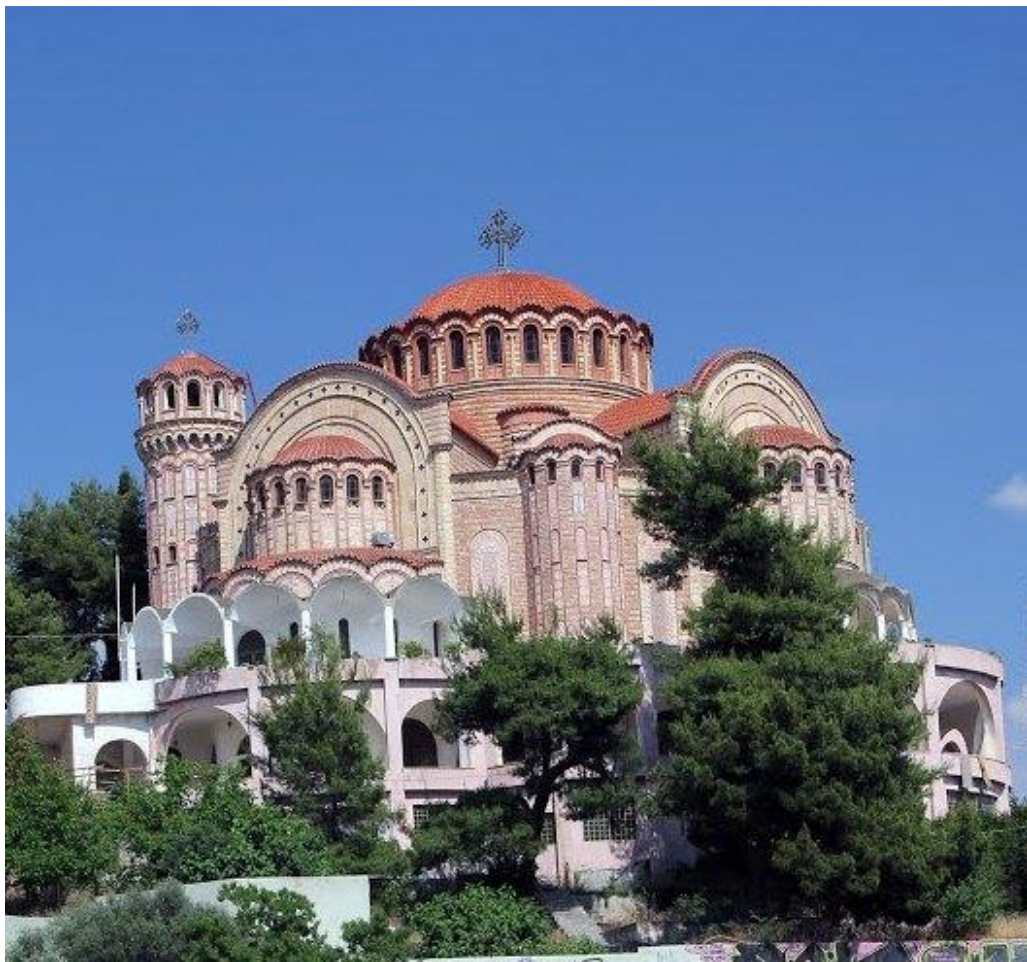
Fig. 5: The Church of St. Paul at the outskirts of Thessaloniki

Fig. 6: St. Paul's Tribune in Veroia.

From Veroia Paul headed towards Athens by boat. He was quite welcome and was invited to speak about the new religion on the rock of Areius Pagus, where the most renowned court was located. Paul's preaching stirred interest among the highly-educated, philosophizing Athenians and at least one among them, namely Dionysius the Areopagite, adhered to the Christian faith.

Fig. 7: The Areius Pagus in Athens where Paul conversed with the philosophers.
(Wikimedia commons)

Finally, Paul headed towards Corinth, another Roman *colonia*, a city famous for its wealth as well as for its loose morality. With the help and hospitality of a couple of tent-makers, Akyllas and Priscilla, he managed to have his word heard and to convert several Jews of Corinth. The attempts of the Jewish community to expulse him from the city with the aid of the authorities were to no avail; Paul departed from the port of Kenchreai, when tidings reached him that he had to return quickly to Ephesus, where his church was vascillating.
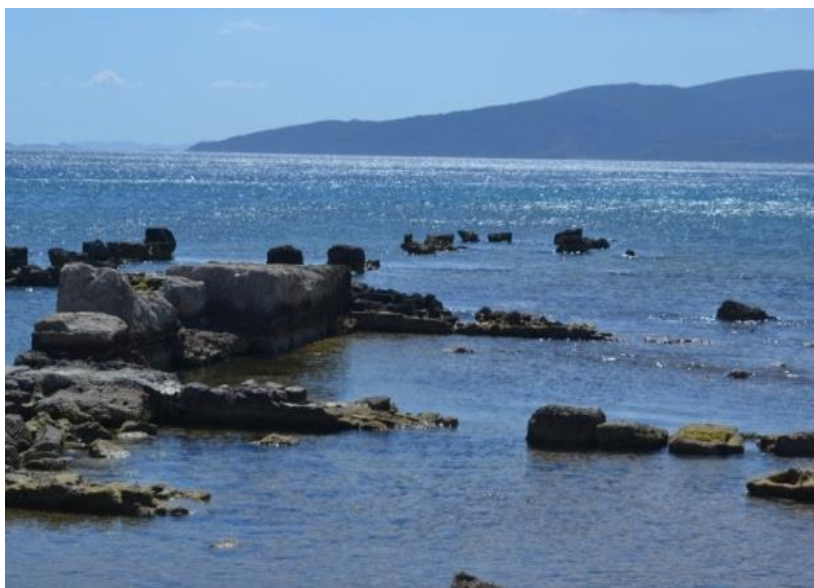
Fig. 8: The ancient Port of Kenchreai near Corinth (photo: Time Heritage archive)

This itinerary of St. Paul is followed, nowadays, by specialized tourist agencies which bring pilgrims to the spots where St. Paul preached; the team of Time Heritage has been thoroughly investigating it, discovering many things that have to be improved. Converts attribute a great deal of symbolic importance on following Paul's path and on getting baptized at the spots where he preached. However, little or no infrastructure is available, as at Kenchreai, where pilgrims ask locals to offer them a sheltered space to pray. Pilgrimage tours of this sort are often combined with expensive cruises, thus rendering participation rather difficult for the vast majority. On the other hand, undertaking the trip on one's own means is not always so easy, as some of the spots where the Apostle preached are not highlighted or signposted and are thus easy to miss, particularly if one doesn't speak or read Greek. Such is the case, for example, with Apostle Paul's preaching point at Apollonia, on the south bank of Lake Volvi, or with the small rock-cave church dedicated to the saint within the Thermal spa of Nea Apollonia, just a few kilometers away.

Fig. 9: Paul's preaching spot at Apollonia (Photo: Time Heritage Cultour+ team)

Fig. 10: Paul's rock-cut church within the Thermal spa of Nea Apollonia. (Photo: Time Heritage Cultour+ team)

The general remark, reinforced during our field trip along the Footsteps of St. Paul is that there is still a lot to be done in order to create an actual itinerary or, rather, a cultural route: some things have to be undertaken at a state or municipal level (e.g. signposting), other things, however, can be achieved through entrepreneurial endeavors (e.g. highlighting the Apostle's presence on hotel internet sites or preparing tours for small, specialized groups of tourists wishing to go along the entire way).

3. Thermal infrastructure

A notable series of Thermal Springs are situated along the Footsteps of St. Paul, which makes it easy to connect the two types of tourism and offer a holistic approach to the "healing" aspect of a

religious pilgrimage. Samothrace offers a range of springs, from the organized baths at Therma to the open-air pools and waterfalls along the north shore of the island. Very close to Kavala, just next to the archaeological site of Philippoi, are situated the Mudbaths of Krinides; it is a natural mud pool, run by a municipal enterprise, suitable for curing skin diseases and rheumatism-related problems. The beautiful natural setting as well as the touristic facilities (an adjacent camping and hotel as well as 4 more hotels in the broader region) along with the effort of the managers to offer alternative services (massage, physical exercise etc) constitute Krinides a perfect destination for relaxation and recovery. A refurbished little Ottoman hammam within the premises underlines the historicity of the area.

Fig. 11: The municipal Mudbaths of Krinides, Kavala, Greece (Photo: Time Heritage, Cultour+ team)

Close to Paul's preaching spot at Apollonia are situated the Thermal Springs of Nea Apollonia, organized as a balneary complex with individual and double basins for bathing, a simulation of an Ottoman Hammam, a pool with hydro-massage etc. The spa offers hospitality in Hotel Aristotelis, built just over the springs, as well as in the adjacent bungallows, whereas there are plenty of small hotels and rooms to let within the village of Nea Apollonia, a couple of kilometers away. The Thermal Springs of Nea Apollonia are situated at a magnificent location, on the south banks of Lake Volvi, and offer a unique potential for combining thermal treatments with other activities such as bird-watching, water sports, biking, hiking etc. Yet, there are almost no organized activities extant nowadays, which means that there is plenty of space for entrepreneurial endeavours of a small scale for the locals. Despite the promising atmosphere created by the internet site, the thermal infrastructure, run by the municipality, needs

refurbishment, whereas the manager is striving to open up the infrastructure to a large audience including foreign visitors from adjacent Balkan countries and Russia. The core services, however, remain strictly sanitary and are fuelled by the Social Tourism opportunities offered by the social security funds of the country.

Fig. 12: *Lake Volvi and the little pier of the Thermal Spa of Nea Apollonia* (Photo: Time Heritage, Cultour+ team)

Fig. 13: *Thermal hotel Aristoteles, Nea Apollonia* (Photo: Time Heritage, Cultour+ team)

Just the opposite is true about the next thermal spa on the way to Thessaloniki, namely that of Langadas. Although from their internet site one does not expect much, a visit is enough to change one's mind. With its infrastructure going back to the early 10th century A.D., these historic baths have been remarkably refurbished and turned into a modern spa center, amply visited not only for medical purposes but also as a wellness center. The complex is now provided with two open-air pools, one of Olympic dimensions, a playground, a refectory and a hotel, which is now unfortunately closed due to lack of funds for its refurbishment. The baths are surrounded by acres and acres of green land, which makes the location ideal for family holidays with activities combined with the nearby lake of Langadas (Koroneia). The spa is run by the municipality, which is now proactively seeking investors to whom the hotel, the refectory as well as part of the remaining infrastructure could be leased for a considerable period of time.

\Fig. 14: *Langadas, the small open-air pool.* (Photo: Time Heritage, Cultour+ team)

Fig. 15: *The historic baths of Langadas, still functioning.*(Photo: Time Heritage, Cultour+ team)

Fig. 16: *The gardens of the balneary complex with the (now closed) hotel at the background.*(Photo: Time Heritage, Cultour+ team)

Driving farther south, one gets to the Pozar thermal springs close to Edessa, to the thermal springs of Smokovo in Thessaly (both springs require a detour from the main "Footsteps of St. Paul" itinerary) and then gets into the Prefecture of Phtiotis, with its abundant thermal centers, such as Platystomo, Ypati, Thermopyles, Psoroneria and Kammena Vourla. The latter constitute a cosmopolitan spa-town, very fasionable in the 1960s and 1970s, as it is built right on the seaside of Maliakos Gulf, offering high-standards' hospitality and a beautiful beach. The baths of

Kammena Vourla have been privatized and are now run by the all-inclusive hotel Galini, more as a wellness-center rather than for their medical potential. Unfortunately, the case of Kammena Vourla demonstrates the lucrative side of privatization: despite its luxurious settings, the hotel does not offer medical services to those wishing to use the thermal facilities, although it is recommended that they visit a doctor (privately) beforehand.

Fig. 17: *Galini spa-hotel in Kammena Vourla.* (Photo: Time Heritage, Cultour+ team)

Also privatized, but functioning under different standards, is the Lake Vouliagmeni on Attica's Saronic Gulf shores, some 15 kilometers from the port of Piraeus. Located in a spectacular physical location, it actually constitutes a natural lake with lukewarm water throughout the year, suitable for all arthritis- and rheumatism-related problems. With a range of hotels situated nearby and only half an hour's drive from Athens' city-center, Lake Vouliagmeni is a perfect location for those wishing to combine thermal treatments with sightseeing in one of the most historic cities of Europe.

Finally, as the "Footsteps of St. Paul" reach their final stop, Corinth and Kenchreai, the nearby Thermal Springs of Loutraki offer a unique opportunity for treatment and cultural tours.

Fig. 18: *Thermal pool at Loutraki, Corinthia.* (photo: www.sportcamp.gr)

The thermal infrastructure had a turbulent history over the past few years, but is now refurbished and offers services at reasonable prices mainly to Athenians who drive there on a daily excursion or decide to spend a few days of their summer vacation in the once very cosmopolitan nearby town of Loutraki.

Conclusion

Although in a country like Greece it should be easy to trace cultural routes, the preliminary research carried out by Cultour+ team proved that both thermal and religious tourism need a lot of structured study and work in order to move in this direction. The itinerary "On the footsteps of St. Paul" is visited mainly by foreigners, belonging to different Christian denominations, predominantly Catholics and Protestants. However, as the distance of this route is over 700 kilometers long, relevant trips are organized by tour operators which charge quite a lot for a package tour, whereas it is very difficult for single travellers to go all the way. Thermal infrastructure, on the other hand, although abundant along the chosen route, presents a very disparate and uneven picture: most thermal spas are run by municipalities which may or may not run it properly. This helps to maintain charges at reasonable or even low levels, but it entails the danger of having infrastructure which is not properly maintained, whereas few steps are taken to open up their services to the European market. Privatized ones, on the other hand, tend to be very expensive and to emphasize the wellness-aspect, thus undermining the medical aspect.

In both kinds of tourism, our team observed that there are many gaps which could be filled with entrepreneurial activity on a short-scale, which could greatly contribute to the viability and sustainability of the sites. Establishing local businesses for gastronomy, tour-guiding, water-sports and other similar activities could target at the visitors' leisure time. More sophisticated services, like seminars organised within the spas, focusing on well-being, concentration, physical exercise etc could be very successful, provided that one comes into a kind of agreement with the Spas' management. Finally a bridge between religious and thermal tourism is feasible in these regions, provided that tour operators are carefully and systematically instructed on how to do this.

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Loutraki Thermal Spa: http://www.loutrakispa.gr/

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Metropolitan Bishopric of Corinth: http://www.imkorinthou.org/

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POLISH CASE STUDY: ANALYSIS OF HOSPITALITY BASE IN THE RADOM-CZESTOCHOWA PILGRIMAGE BY BICYCLE ROUTE

Luis OCHOA SIGUENCIA, Renata OCHOA DADERSKA, Edyta SADOWSKA, Katarzyna KUSINSKA

Introduction

At the edge of the Silesian province, in the south of Poland, on the Visla River lies the town of Czestochowa. On the limestone hill is situated the church with the monastery of Jasna Góra. The hill rises to a height of 340 m.

The main purpose of visiting the sanctuary [A 15th-century Gothic chapel] is the image of Our Lady of Czestochowa called "The Black Madonna". The holy picture was painted, according to the tradition, by St. Luke the Evangelist, who painted two pictures of the Virgin Mary on a tabletop once used by the Holy Family.

Marek Strzala in the Krakow info home page presents a short sightseeing of the sanctuary of Jasna Gora"*...The Black Madonna, is the heart of the sanctuary. It adjoins vast Baroque church of 1695. The fine 105-meter-tall tower crowned with viewing gallery dates back to 1620. The adjacent mid-17th-century early-Baroque monastery contains the Great Refectory of 1644, the Knight Hall of 1647, and the 18th-century library with unmatched collection of old books. Fortifications date from 1643 while majestic gates are a century younger*".[20]

The monastery's treasure-house, the arsenal and the museum of the sanctuary's 600th anniversary are worthwhile to be visited.

1. Theoretical background

In the web page of the Archdioceses of Radom we can find that there is the green route (see graph 1) that is for the Radom cycling pilgrimage to Jasna Gora and five options for Pilgrims on

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[20] http://www.krakow-info.com/czestoch.htm [retrieved: 20.09.2016]

foot that are called columns [because people that participate in the pilgrims' march walk in columns]. In the image below we can find the different columns: Column I and II from Radom , column III from Skarzysko, column IV starts its pilgrimage from Starachowice, and the column V from Opoczno. They meet in Mstow about 10 km from Czestochowa.

Graph: 1: Radom walking pilgrimage to Jasna Gora
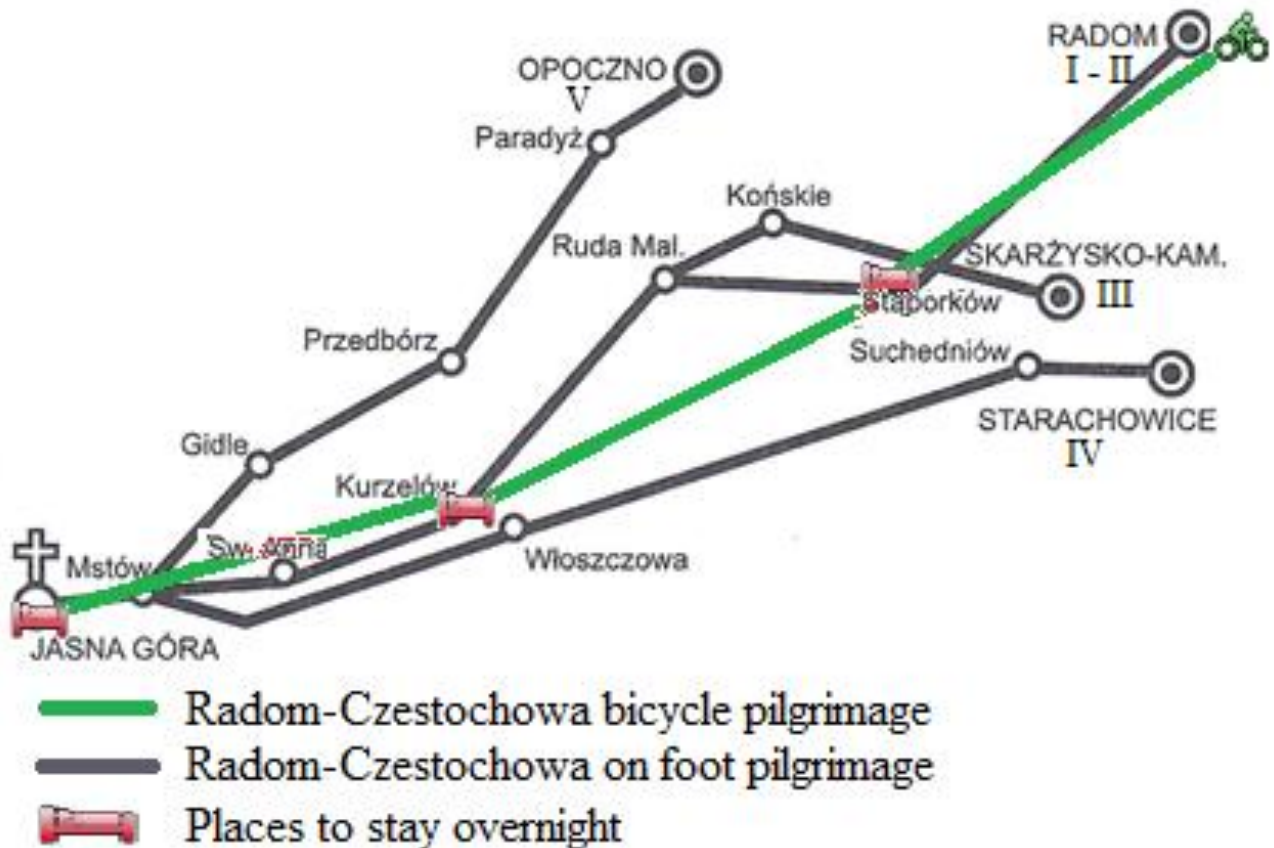
Source: Adaptation from Dioceseof Radom home page[21]

2. National Bike Pilgrimage to Jasna Gora – 2016

Jasna Góra Monastery press office reported that more than a thousand cyclists in different colored shirts drove before noon on July 11th 2016 to the square in front of the Jasna Gora Summit. It was the 10th Jubilee of the National Bike Pilgrimage to Jasna Gora[22].

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[21]Walking Pilgrimage to Jasna Gora, http://www.diecezja.raHouse .pl/ppdr-jg/920-trasa
[22]Ogólnopolska pielgrzymka rowerowa 2015-07-11 10. http://www.jasnagora.com/wydarzenie-9463

Graphic 2: National Bike Pilgrimage to Jasna Gora - 2016

Source: https://www.facebook.com/ogolnopolska.pielgrzymka.rowerowa/

In 2016, the National Pilgrimage group came from the following destinations: Rzepin, Radom, Radom Akcja Katolicka, Poznań, Chrzanów, Kruszwica, Jasło, Nysa, Świdnica, Myślenice, Międzyrzec Podlaski, Tychy, Łaskarzew, Żelechów, Chełm, Włodawa, Sulbin, Poręby, Sokół Radlin, Szydłowiec, Bytom, Chorzów, Cyprzanów, Rybnik, Zwoleń, Sokołów Małopolski, Konstancin Jeziorna, Opole, Piaseczno, Przyrów, Głuchołazy, House anice, Radom sko, Myszków, Katowice, Mikołów, Tarnowskie Góry, Gliwice, Sosnowiec oraz grupa z diec. szczecińsko-kamieńskiej.

The coordinator of the pilgrimage on behalf of the Polish Episcopal Conference and the Main Board of PTTK was Jerzy Grochowski, a priest from the House anice Diocese who, in company of a group of 58 people, arrived to Czestochowa. The oldest pilgrim from the "Poznan Pilgrimage Cycling" was Zenon Gil, a 74-year-old, who organizes the cycling pilgrimage over the last five years[23].

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[23]Ibidem

Some good example of the way how the pilgrims are recruited for the "Radom cycling pilgrimage to Jasna Gora" can be seen in the following posters:

Source: Radom Catholic Action[24] and Brotherhood Cycle[25]

a. The route

Radom - Trablice 20km 770m
Trablice -> Wierzbica 12,4km
Wierzbica-> Skarżysko Kościelne 18,7km
Skarżysko Kościelne-> Mroczków 20,9km

[24]http://www.ak.radom.pl/index.php?id=74
[25] http://www.bractworowerowe.ats.pl/, [retrieved 10.09.2016 from

Mroczków-> Stąporków 10,9 km	
Stąporków-> Radoszyce 28,2km	
Radoszyce-> Oleszno 22,5km	
Oleszno-> Włoszczowa 15,1 km	
Włoszczowa-> Koniecpol 24,4 km	
Koniecpol-> Sygontka 23,3km	
Sygontka-> Częstochowa 31,2 km	

b. Accommodation

nr	Name of accommodation	Adress of accommodation
1	Noclegi AVATAR	ul. ks. Sedlaka 26, Radom
2	Noclegi Avangarda	ul. Tytoniowa 31, Radom
3	Zajazd Bajka	ul. Kowalanka 37, Wolanów
4	Hotel U Grubego	ul. Warszawska 98/100, Wielogóra
5	Hotel Gryf	ul. Puławska 8, Radom
6	Zajazd Rybacki Złoty Karpik	ul. Kosów 74, Kowala
7	Restauracja Fantazja	ul. Radomska 131, Milejowice
8	Pokoje u Urszuli	ul. Jaśminowa 19, Skaryszew
9	Willa Na Niklowej	ul. Niklowa 7, Radom
10	Norbit Usługa Noclegowa	ul. Przysuska, Radom
11	Europejski Boutique Hotel	ul. Słowackiego 11, Radom
12	Hotel Gromada	ul. Narutowicza 9, Radom
13	Arbiter Hotel	ul. Michałowskiego 1, Radom
14	Hotel Promenada	ul. Bulwarowa 15, Radom
15	Hotel Leśny Dwór	ul. Słowackiego 84, Skaryszew
16	Hotel Poniatowski	ul. Poniatowskiego 4, Radom
17	Hotel Iskra	ul. Planty 4, Radom
18	Villa Cyganeria	ul. Piaseckiego 11, Skaryszew
19	Hotel OSZ	ul. Kraszewskiego 1 , Radom
20	Hotel Prymus	ul. Czarnieckiego 69, Radom
21	Hostel Radom	ul. Malczewskiego 25, Radom
22	Lipowy Przylądek	ul. Mazowiecka 75, Łacha
23	Dom Na Skarpie	
24	Hotel - Restauracja Złoty Lin	Wierzbica 9, 05-140 Serock

25	Dom Wypoczynkowy Gąsiorowo	ul. Tusinska 40a, Gąsiorowo
26	Pokoje Gościnne U Haliny	ul. Pułtuska 80a, Serock
27	Hotel Oleńka	Barak 1A, 26-500 Szydłowiec
28	Hotel Komes	Legionów 130, 26-110 Skarżysko-Kamienna
29	Ośrodek Wypoczynku i Rekreacji Rejów	ul. Wioślarska 1, Skarżysko-Kamienna
30	Hotel Promień	Legionów 105, Skarżysko-Kamienna
31	Lucky 5 Ranch	Mroczków 14a, Bliżyn
32	Ośrodek Wypoczynkowy Zosieńka	Czarniecka Góra 58, 26-220 Stąporków
33	Gospodarstwo Agroturystyczne na Stawach	ul. Leśna 2a, Hucisko, Stąporków
34	Willa Henrykówka	Błaszków 117a, Stąporków
35	Dom Wypoczynkowy Oksana	Czarniecka Góra, Stąporków
36	Agroturystyka Być	m. Komańcza 197, Komańcza
37	Agroturystyka Zadnie Łuki	Smolnik 48, Komańcza
38	Schronisko Turystyczne PTTK	m. Komańcza, Komańcza
39	Agroturystyka Smolnikowe Klimaty	Smolnik 29, Smolnik
40	Agroturystyka Krzysztof	Chotów, Krasocin
41	Agroturystyka Wanda	Komorniki, Kluczewsko
42	Hotel Villa Aromat	ul. Jędrzejowska 81, Włoszczowa
43	Hotelik Camargo	ul. Partyzantów 6, Włoszczowa
44	Hotel Mariage	ul. Rolnicza 4, Włoszczowa
45	Hotel - Restauracja Rycerska	ul. Partyzantów 7, Włoszczowa
46	Gościniec - Ośrodek Kultury, Sportu i Rekreacji	ul. Zamkowa 27, Koniecpol
47	Noclegi Koniecpol	ul. Mickiewicza 10, Koniecpol
48	Agroturystyka Skałka	ul. Źródlana, Sygontka
49	Agroturystyka Barbara Śrubarczyk	ul. Kościuszki 65, Złoty Potok
50	Agroturystyka Osada Młyńska	ul. Kosynierów 3, Ponik
51	Agroturystyka Jarosław i Małgorzata Kapral	pl. Jana Chrzciciela 4, Złoty Potok
52	Rondo Ludowa - Hotel, Pokoje Gościnne, Restauracja	ul. Ludowa 206, Częstochowa
53	Kompleks Konferencyjno-Restauracyjny Złote Arkady	ul. Boya-Żeleńskiego 12
54	Hotel Restauracja La Strada	al. Wojska Polskiego 110, Częstochowa

55	Hotel Scout	ul. Drogowców, Częstochowa
56	Hotel Sonex	ul. Krakowska, Częstochowa
57	Hotel Bonaparte	ul. Osada Młyńska, Częstochowa
58	Hotel Wenecki	ul. Berka Joselewicza, Częstochowa
59	Hotel Ibis Częstochowa	ul. Jaskrowska, Częstochowa
60	Hotel Polonia	ul. Piłsudskiego, Częstochowa
61	Hotel Sekwana	ul. Wieluńska, Częstochowa
62	Hotel - Bar Ha-Ga	ul. Katedralna, Częstochowa
63	Hotel Grand	ul. Drogowców, Częstochowa
64	Hotel Dolcan	ul. św. Rocha, Częstochowa
65	Luksor Restauracja Apartamenty	ul. św. Jadwigi, Częstochowa
66	Hotelik Wega	ul. Żyzna, Częstochowa
67	Apartamenty i Restauracja Mare e Monti	ul. Wieluńska 23, Częstochowa
68	Pokoje Gościnne Maja	ul. Hoene-Wrońskiego, Częstochowa
69	Pokoje Gościnne Karczma Primera	ul. Łódzka, Częstochowa

c. Website

Name of accommodation	Website
Noclegi AVATAR	http://www.avatarnoclegi.pl/
Noclegi Avangarda	http://www.avangarda-radom.superturystyka.pl/
Zajazd Bajka	http://zajazdbajka.pl/
Hotel U Grubego	http://hotelwradomiu.pl/
Hotel Gryf	http://www.hotelgryf.radom.pl/
Zajazd Rybacki Złoty Karpik	www.zlotykarpik.pl/
Restauracja Fantazja	http://www.mr-fantazja.pl/
Pokoje u Urszuli	http://uurszuli-skaryszew.e-meteor.pl/pokoje.html
Willa Na Niklowej	http://www.niklowa-radom.noclegiw.pl/
Norbit Usługa Noclegowa	http://www.norbit-radom.noclegiw.pl/
Europejski Boutique Hotel	http://hoteleuropejski.radom.pl/
Hotel Gromada	http://www.gromada.pl/hotelradom-centrum
Arbiter Hotel	http://www.arbiterhotel.pl/radom/
Hotel Promenada	http://www.promenadahotel.pl/
Hotel Leśny Dwór	http://hotel.radom.lesnydwor.eu/
Hotel Poniatowski	http://www.hotelponiatowski.radom.pl/

Hotel Iskra	http://www.hotelewam.pl/622-hotel-iskra-radom.html
Villa Cyganeria	http://www.cyganeria.pl/
Hotel OSZ	http://www.ocsm-radom.noclegiw.pl/
Hotel Prymus	http://hotelprymus.pl/
Hostel Radom	http://www.hostel.radom.pl/
Lipowy Przylądek	http://www.lipowy-przyladek.pl/
Dom Na Skarpie	http://www.naskarpie-wierzbica.noclegiw.pl/
Hotel - Restauracja Złoty Lin	http://www.zlotylin.pl/
Dom Wypoczynkowy Gąsiorowo	http://www.tusinska-gasiorowo.noclegiw.pl/
Pokoje Gościnne U Haliny	http://pokojeuhaliny.pl/
Hotel Oleńka	http://hotelolenka.pl/pl/
Hotel Komes	http://www.hotelkomes.pl/
Ośrodek Wypoczynku i Rekreacji Rejów	http://www.rejow.com.pl/
Hotel Promień	http://www.hotel-promien.pl/
Lucky 5 Ranch	http://l5r.pl/en/
Ośrodek Wypoczynkowy Zosieńka	http://www.osrodek-wypoczynkowy-zosienka.pl/
Gospodarstwo Agroturystyczne Na Stawach	http://meteor-turystyka.pl/na-stawach,hucisko.html
Willa Henrykówka	http://www.henrykowka-blaszkow.superturystyka.pl/
Dom Wypoczynkowy Oksana	http://domoksana.spanie.pl/zakladka/fotogaleria
Agroturystyka Być	http://www.komancza197.viditur.com.pl/
Agroturystyka Zadnie Łuki	http://meteor-turystyka.pl/zadnieluki-smolnik,smolnik.html
Schronisko Turystyczne PTTK	http://meteor-turystyka.pl/pttk-komancza,komancza.html
Agroturystyka Smolnikowe Klimaty	http://www.klimaty-smolnik.noclegiw.pl/
Agroturystyka Krzysztof	http://www.krzysztof-chotow.noclegiw.pl/
Agroturystyka Wanda	http://www.wanda-komorniki.noclegiw.pl/
Hotel Villa Aromat	http://villaaromat.pl/
Hotelik Camargo	http://www.camargo-wloszczowa.noclegiw.pl/
Hotel Mariage	http://hotelmariage.pl/
Hotel - Restauracja Rycerska	http://www.hotel-rycerska.noclegiw.pl/
Gościniec - Ośrodek Kultury, Sportu i Rekreacji	http://koniecpol.obitur.pl/

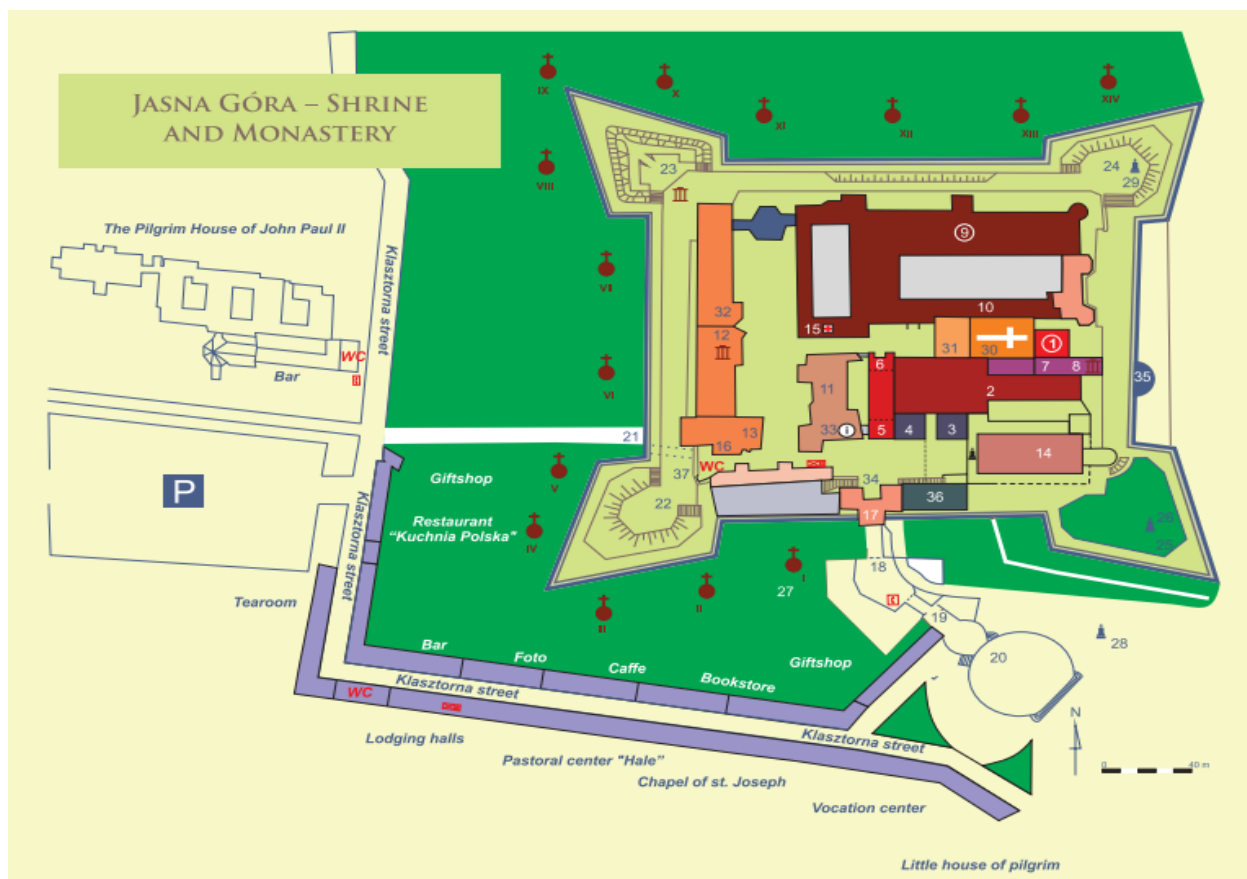|	
Noclegi Koniecpol	http://www.noclegi-koniecpol.pl/
Agroturystyka Skałka	http://www.skalka.net.pl/
Agroturystyka Barbara Śrubarczyk	http://meteor-turystyka.pl/barbara-zloty-potok,zloty-potok.html
Agroturystyka Osada Młyńska	http://osada-jura.pl/
Agroturystyka Jarosław i Małgorzata Kapral	http://www.agroturystykakapral.noclegiw.pl/
Rondo Ludowa - Hotel, Pokoje Gościnne, Restauracja	http://www.ludowa206.pl/
Kompleks Konferencyjno-Restauracyjny Złote Arkady	http://zlote-arkady.pl/
Hotel Restauracja La Strada	http://www.lastrada.czest.pl/
Hotel Scout	http://hotel-scout.pl/
Hotel Sonex	http://www.hotelsonex.pl/
Hotel Bonaparte	http://www.gdziewesele.pl/Hotele/Hotel-Bonaparte.html
Hotel Wenecki	http://www.hotelwenecki.pl/
Hotel Ibis Częstochowa	http://www.ibis.com/pl/hotel-3368-ibis-czestochowa/index.shtml
Hotel Polonia	http://poloniahotel.obitur.pl/
Hotel Sekwana	http://www.sekwana.pl/
Hotel - Bar Ha-Ga	http://www.haga.pl/
Hotel Grand	http://www.grandhotel.com.pl/
Hotel Dolcan	http://www.cityaparthotel.pl/
Luksor Restauracja Apartamenty	http://www.restauracjaluksor.pl/
Hotelik Wega	http://www.wega.cze.pl/
Apartamenty i Restauracja Mare e Monti	http://www.mareemonti.pl/
Pokoje Gościnne Maja	http://www.maja-czestochowa.superturystyka.pl/
Pokoje Gościnne Karczma Primera	http://www.karczma-primera.pl/

d. Distance from the town center

Name of accommodation	
Noclegi AVATAR	centrum Trablic **~ 4.3 km**
Noclegi Avangarda	centrum Trablic **~ 4.1 km**

Zajazd Bajka	centrum Trablic **~ 9.6 km**
Hotel U Grubego	centrum Trablic **ponad 10 km**
Hotel Gryf	centrum Trablic **~ 5.2 km**
Zajazd Rybacki Złoty Karpik	centrum Trablic **~ 4.6 km**
Restauracja Fantazja	centrum Trablic **~ 7.9 km**
Pokoje u Urszuli	centrum Trablic **~ 8.9 km**
Willa Na Niklowej	centrum Trablic ~ 5.2 km
Norbit Usługa Noclegowa	centrum Trablic **~ 5.7 km**
Europejski Boutique Hotel	centrum Trablic **~ 5.1 km**
Hotel Gromada	centrum Trablic **~ 4.7 km**
Arbiter Hotel	centrum Trablic **~ 3.6 km**
Hotel Promenada	centrum Trablic **~ 4.0 km**
Hotel Leśny Dwór	centrum Trablic **~ 7.1 km**
Hotel Poniatowski	centrum Trablic **~ 4.2 km**
Hotel Iskra	centrum Trablic **~ 4.4 km**
Villa Cyganeria	centrum Trablic **~ 9.6 km**
Hotel OSZ	centrum Trablic **~ 6.0 km**
Hotel Prymus	centrum Trablic **~ 6.5 km**
Hostel Radom	centrum Trablic **~ 5.8 km**
Lipowy Przylądek	centrum Wierzbicy **~ 500 m**
Dom Na Skarpie	centrum Wierzbicy **~ 2.1 km**
Hotel - Restauracja Złoty Lin	położony w centrum Wierzbicy
Dom Wypoczynkowy Gąsiorowo	centrum Wierzbicy **~ 2.4 km**
Pokoje Gościnne U Haliny	centrum Wierzbicy **~ 1.4 km**
Hotel Oleńka	centrum Skarżyska Kościelnego **~ 6.9 km**
Hotel Komes	centrum Skarżyska Kościelnego **~ 4.9 km**
Ośrodek Wypoczynku i Rekreacji Rejów	centrum Skarżyska Kościelnego **~ 6.4 km**
Hotel Promień	centrum Skarżyska Kościelnego **~ 5.0 km**
Lucky 5 Ranch	położony w centrum Mroczkowa
Ośrodek Wypoczynkowy Zosieńka	centrum Stąporkowa **~ 2.1 km**
Gospodarstwo Agroturystyczne Na Stawach	centrum Stąporkowa **~ 2.2 km**

Willa Henrykówka	centrum Stąporkowa **~ 3.4 km**
Dom Wypoczynkowy Oksana	centrum Stąporkowa **~ 2.0 km**
Agroturystyka Być	centrum Radoszyc **~ 3.5 km**
Agroturystyka Zadnie Łuki	centrum Radoszyc **~ 5.3 km**
Schronisko Turystyczne PTTK	centrum Radoszyc **~ 3.6 km**
Agroturystyka Smolnikowe Klimaty	centrum Radoszyc **~ 6.2 km**
Agroturystyka Krzysztof	centrum Oleszna **~ 3.2 km**
Agroturystyka Wanda	centrum Oleszna **~ 4.1 km**
Hotel Villa Aromat	centrum Włoszczowa **~ 1.7 km**
Hotelik Camargo	położony w centrum Włoszczowa
Hotel Mariage	centrum Włoszczowa **~ 1.4 km**
Hotel - Restauracja Rycerska	centrum Włoszczowa **~ 200 m**
Gościniec - Ośrodek Kultury, Sportu i Rekreacji	położony w centrum Koniecpola
Noclegi Koniecpol	centrum Koniecpola **~ 400 m**
Agroturystyka Skałka	położony w centrum Sygontki
Agroturystyka Barbara Śrubarczyk	centrum Sygontki **~ 6.2 km**
Agroturystyka Osada Młyńska	centrum Sygontki **~ 5.1 km**
Agroturystyka Jarosław i Małgorzata Kapral	centrum Sygontki **~ 6.3 km**
Rondo Ludowa - Hotel, Pokoje Gościnne, Restauracja	centrum Częstochowy **~ 4.5 km**
Kompleks Konferencyjno-Restauracyjny Złote Arkady	centrum Częstochowy **~ 700 m**
Hotel Restauracja La Strada	centrum Częstochowy **~ 4.2 km**
Hotel Scout	centrum Częstochowy **~ 2.3 km**
Hotel Sonex	centrum Częstochowy **~ 1.4 km**
Hotel Bonaparte	centrum Częstochowy **~ 4.2 km**
Hotel Wenecki	centrum Częstochowy **~ 1.1 km**
Hotel Ibis Częstochowa	centrum Częstochowy **~ 1.5 km**
Hotel Polonia	centrum Częstochowy **~ 800 m**
Hotel Sekwana	centrum Częstochowy **~ 100 m**

Hotel - Bar Ha-Ga	centrum Częstochowy ~ **1.0 km**
Hotel Grand	centrum Częstochowy ~ **2.2 km**
Hotel Dolcan	centrum Częstochowy ~ **2.9 km**
Luksor Restauracja Apartamenty	centrum Częstochowy ~ **900 m**
Hotelik Wega	centrum Częstochowy ~ **3.9 km**
Apartamenty i Restauracja Mare e Monti	centrum Częstochowy ~ **100 m**
Pokoje Gościnne Maja	centrum Częstochowy ~ **1.0 km**
Pokoje Gościnne Karczma Primera	centrum Częstochowy ~ **2.2 km**

e. Monastic unit of Jasna Gora

1. The Chapel of the Miraculous Image
2. The Basilica of the Assumption of the Blessed Virgin Mary and Founding of the Holy Cross
3. The Chapel of the Most Sacred Heart of Jesus
4. The Chapel of St. Paul
5. The Tower
6. The Chapel of St. Anthony
7. The Sacristy
8. The Treasury
9. The Monastery
10. The Knights Hall (second floor)
11. Royal Apartments
12. The 600th Anniversary Museum
13. The Arsenal
14. The Cenacle

15. First Aid
16. "Jasna Góra" Radio
17. The Jagiellonian Gate
18. The Gate of Our Lady of Sorrows
19. The Gate of Our Lady of Victory (the Queen of Poland)
20. The Lubomirskis' Gate
21. The Gate of John Paul II
22. The St. Barbara's Bastion
23. The St. Roch's Bastion
24. The Holy Trinity Bastion
25. The St. James' Bastion
26. The Monument of Father Augustine Kordecki
27. Stations of the Cross (I-XIV)
28. The Monument of Cardinal Stefan Wyszyński
29. The Monument of John Paul II
30. The Adoration Chapel (above the Chapel of the Miraculous Image)

31. "The Golgotha Gallery" of Duda Gracz (above the Chapel of the Miraculous Image)
32. The Kordecki Conference Room
33. The Information Center of Jasna Góra
34. Luggage Storage
35. The Outdoor Altar
36. The Penitential Chapel
37. The Well of blessed Eusebius - the Gift of Hungarian Nation

Plan of Jasna Gora and legend26.

Conclusion

After presentation of route, we can conclude that there are a lot of accommodation and services available for pilgrims and tourist that would like to include some other activities in their way from Radom to Czestochowa. Not only cultural and natural resouces come on the way, but visitors can also have some rest in many good quality hotels, hostels and agroturistic places. Pilgrimage route are organized professionally and by different people or organizations like: bishops, clergymen, Non Governamental Organizations, secular groups… Therefore, the organizers of pilgrimage are able to adapt to the requirements of the pilgrims, providing services at a higher quality and with additional attractions.

With the increase of the number of pilgrims to Jasna Gora and other religious centers in Poland and the quality of services, people involved in tourism management and tourism services offer a better access, safe roads, and comfortable accommodation for customers. This is a big success in recent years achieved by many Polish towns.

Internet sites

http://www.jci.jasnagora.pl/download/pl_en.pdf

http://www.ak.radom.pl/index.php?id=74

http://www.bractworowerowe.ats.pl/]

https://www.facebook.com/ogolnopolska.pielgrzymka.rowerowa/

http://www.krakow-info.com/czestoch.htm [retrieved: 20.09.2016]

http://www.avatarnoclegi.pl/

http://www.avangarda-radom.superturystyka.pl/

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[26]http://www.jci.jasnagora.pl/download/pl_en.pdf

http://zajazdbajka.pl/

http://hotelwradomiu.pl/

http://www.hotelgryf.radom.pl/

www.zlotykarpik.pl/

http://www.mr-fantazja.pl/

http://uurszuli-skaryszew.e-meteor.pl/pokoje.html

http://www.niklowa-radom.noclegiw.pl/

http://www.norbit-radom.noclegiw.pl/

http://hoteleuropejski.radom.pl/

http://www.gromada.pl/hotelradom-centrum

http://www.arbiterhotel.pl/radom/

http://www.promenadahotel.pl/

http://hotel.radom.lesnydwor.eu/

http://www.hotelponiatowski.radom.pl/

http://www.hotelewam.pl/622-hotel-iskra-radom.html

http://www.cyganeria.pl/

http://www.ocsm-radom.noclegiw.pl/

http://hotelprymus.pl/

http://www.hostel.radom.pl/

http://www.lipowy-przyladek.pl/

http://www.naskarpie-wierzbica.noclegiw.pl/

http://www.zlotylin.pl/

http://www.tusinska-gasiorowo.noclegiw.pl/

http://pokojeuhaliny.pl/

http://hotelolenka.pl/pl/

http://www.hotelkomes.pl/

http://www.rejow.com.pl/

http://www.hotel-promien.pl/

http://l5r.pl/en/

http://www.osrodek-wypoczynkowy-zosienka.pl/

http://meteor-turystyka.pl/na-stawach,hucisko.html

http://www.henrykowka-blaszkow.superturystyka.pl/

http://domoksana.spanie.pl/zakladka/fotogaleria

http://www.komancza197.viditur.com.pl/

http://meteor-turystyka.pl/zadnieluki-smolnik,smolnik.html

http://meteor-turystyka.pl/pttk-komancza,komancza.html

http://www.klimaty-smolnik.noclegiw.pl/

http://www.krzysztof-chotow.noclegiw.pl/

http://www.wanda-komorniki.noclegiw.pl/

http://villaaromat.pl/

http://www.camargo-wloszczowa.noclegiw.pl/

http://hotelmariage.pl/

http://www.hotel-rycerska.noclegiw.pl/

http://koniecpol.obitur.pl/

http://www.noclegi-koniecpol.pl/

http://www.skalka.net.pl/

http://meteor-turystyka.pl/barbara-zloty-potok,zloty-potok.html

http://osada-jura.pl/

http://www.agroturystykakapral.noclegiw.pl/

http://www.ludowa206.pl/

http://zlote-arkady.pl/

http://www.lastrada.czest.pl/

http://hotel-scout.pl/

http://www.hotelsonex.pl/

http://www.gdziewesele.pl/Hotele/Hotel-Bonaparte.html

http://www.hotelwenecki.pl/

http://www.ibis.com/pl/hotel-3368-ibis-czestochowa/index.shtml

http://poloniahotel.obitur.pl/

http://www.sekwana.pl/

http://www.haga.pl/

http://www.grandhotel.com.pl/

http://www.cityaparthotel.pl/

http://www.restauracjaluksor.pl/

http://www.wega.cze.pl/

http://www.mareemonti.pl/

http://www.maja-czestochowa.superturystyka.pl/

http://www.karczma-primera.pl/

BULGARIA CASE STUDY: CROSS FOREST

Gergana Zhelyazkova

Abstract.

Pilgrim route "Cross Forest" is discussed. Information about length, condition of the way, possible transport, visitors are presented. As well they are illustrated by pictures and videos.The research is based on participant observation, in-depth interviews, and website analysis. The focus is on pilgrims' experience and possibilities for local development.

Keywords:

Cultural routes, pilgrim routes, Cross Forest, local development

Introduction

Cross Forest is one out of six cultural pilgrim routes analysed within the framework of the project Cultour+. Project Cultour+ No. 2015-1-ES01-KA203-016142 "Innovation and Capacity Building in Higher Education for Cultural Management, Hospitality and Sustainable Tourism in European Cultural Routes" is an Erasmus Strategic Partnership of universities, local governments, SMEs and NGOs, that, following the mainlines of the Higher Education Modernisation Agenda, will offer high quality and innovative tools and courses based on innovation, international mobility and cross-border cooperation to enhance capacity building in higher education curricula in the fields of cultural tourism and hospitality, cultural management and shared cultural heritage.

Pilgrim route Cross Forest also called Cross Peak is one of the largest religious centres in Bulgaria. This place, called in Bulgarian Krastova Gora or Krastov Vrah, is considered by the Bulgarians as their own "Rhodope Jerusalem".

The aim of this research is an assessment of the possibility for sustainable development of tourism in Bulgaria by developing cultural pilgrim routes.

1. General description of Cross Forest route

Cross Forest is a religious complex of two churches, namely the old one ("Holy Trinity") and the new one ("The Shroud of the Virgin Mary") 12 Chapels of the Holy Apostles, the spring "Galabichkata" and various monastic buildings.

Cross Forest, one of the biggest Bulgarian Orthodox sanctuaries, is located 6 km from the village of Borovo, and less than 2 km from Mostovo, high on the mountains, at an altitude of 1545 meters. The panoramic view on the sea of mountain ridges and peaks is breath-taking. The Rhodope mountain peaks that can be seen in the distance are Persenk and Perelik, Rojen and Prespa, Maragidik and Karlak. And as if it is not enough Bulgarian nature will fascinate you once again if you visit the Wondrous Bridges and Pamporovo, Haidushki meadows and the Smolyan lakes. Traveling around the Rhodope Mountain you will be charmed by Bulgarian hospitality. People living in this sacred place "that has kept the talent and the beauty of a whole generation of architects weaved into the Rhodope house and song, into the Rhodope embroidery and textile that had bound together in a sacred union the rock and the wood, the joy and sadness, the enchantment and brilliance"[27], inherited the faith and strength of the will of past generations.

There are two main ways to reach this holy place. The one is from Asenovgrad and the other is from Vrata and Mostovo. You can reach Cross Forest by car or by bus,travelling on the road from Asenovgrad to Smolyan. When you pass the Bachkovski monastery you get to the road fork for the town of Laki, namely - The Yugovski small inn. About 2 kilometres from Laki, turn left towards the village of Borovo and in 6 kilometres following the road you will get to the Cross Forest. (see Figure 1 and 2). You can reach Cross Forest on foot as well, walking on a pretty well-marked mountain trail from Mostovo. You just have to follow exact marks. In total the distance from Vrata through Mostovo to Cross Forest is less than 3 km. Be aware that this is mountain trail and you are going to need a lot more time to reach the final point. (see Figure 3).

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[27] Archimandrite Visarion, Sermon about Abbot of the "Holy Trinity" monastery at Cross fore, http://www.crossforest.com/ (10.10.2016)
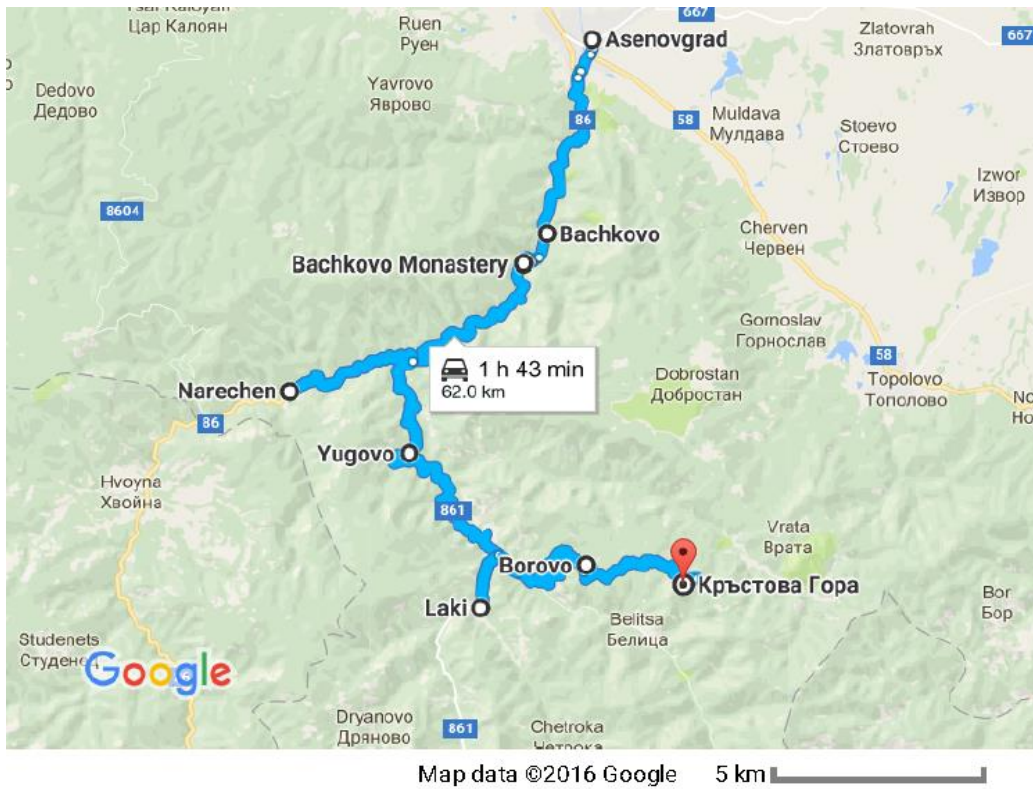
Figure 1. First way to reach Cross Forest: Asenovgrad - Bachkovo - Narechen - Yugovo - Laki - Borovo - Cross Forest (62 km)
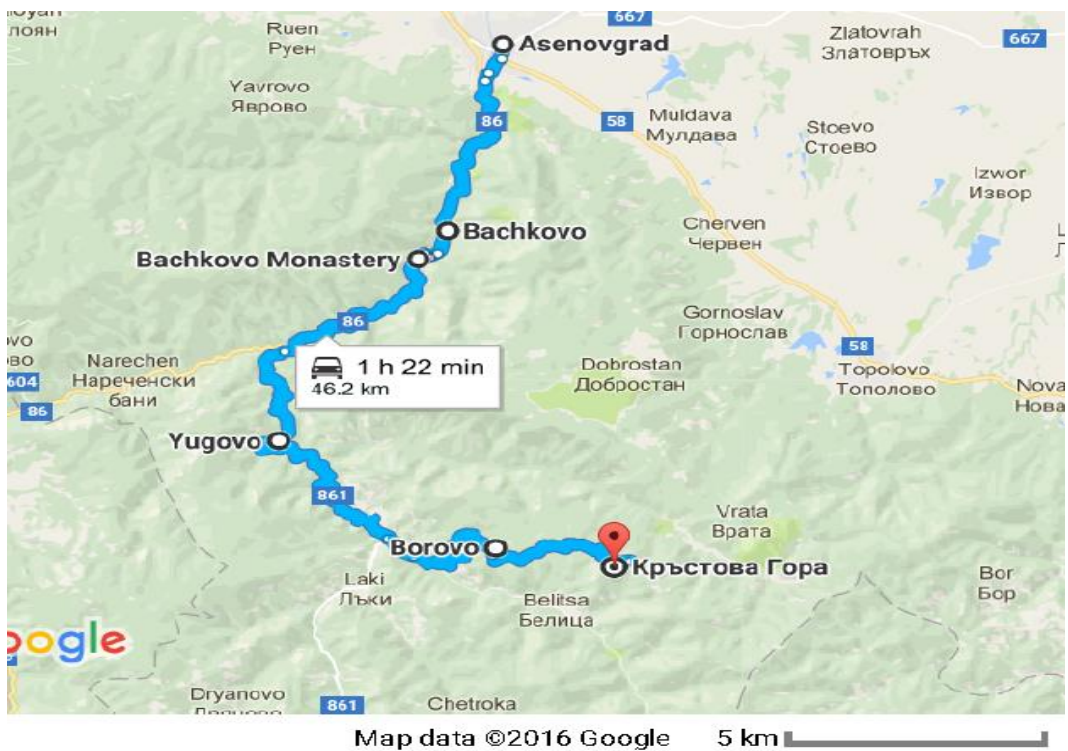

Figure 2. First way to reach Cross Forest: Asenovgrad - Bachkovo - Yugovo - Borovo - Cross Forest (46,2 km)

Figure 3. Second way to reach Cross Forest: Vrata - Mostovo - Cross Forest (less than 3 km)

2. History of Cross Forest Route

A closer look at the history documents shows that even the Byzantine chroniclers had named the Rhodopes "Magna silva bulgarica - The Great Bulgarian forest". In the book of law of the Bachkovo monastery founded in 1083 by the great steward of the Byzantine Empire, the Georgian Gregory Bakuriani wrote: "I gave the monastery two icons made of golden alloy and parts of the holy Christ's cross. The bigger icon was called "Holy transfiguration of God" and the smaller one "Holy Virgin"".

The legend also says that in the Cross Forest is buried a piece of the cross on which Jesus Christ was crucified.

In 313 Constantine the Great defeated Maxentius putting an end to the short-lived Tetrarchy of the Roman Empire; he then gave equality of Christianity to all other religions. To celebrate the victory of her son, Tsaritza Helen decided to build the impressive temple "Holy Resurrection of Christ" on Golgotha Hill (Calvary Hill) where Christ was crucified. While digging for the foundations she discovered three crosses - Christ's and those of the two robbers. They looked so similar and no one was able to say which one was Christ's. Meanwhile a funeral procession was

passing by. Tsaritza Helen stopped the procession and touched the dead body with the first and the second cross. Nothing happened. But when she touched the deceased with the cross on which Jesus Christ had been crucified a miracle happened: the dead man came back to life and stood up. People embraced and started to kiss Christ's cross. Thus, the cross became a symbol of salvation for the Christians, and with it they defeated every form of evil. That happened on the 14th of September - the day appointed for worshipping the Holy Cross and named Adoration of the Holy Cross. Every year on the 14th of September the Holy Cross was taken out for pilgrims and many sick people who sought God's grace seemed to receive it.

At some point, in order to facilitate pilgrimage, Christians decided to divide Christ's Cross in three parts: one remained in Jerusalem, another one was sent to Rome, and the third part arrived at Constantinople (Istanbul). The part that was given to the Patriarchate of Constantinople was put in a special chest, covered with gold and silver. And when the Ottomans conquered Constantinople in the 15th century, they took the chest with a piece of the cross as a war trophy. When the monks from Bachkovo's monastery "Virgin Mary" found out what happened with the chest, they tried to buy it back offering a considerable amoun of gold to the Sultan.

The monks received the chest with the Holy Cross in the monastery of Bachkovo. But as we know, the monastery in Bachkovo as one of the richest monastery in Bulgaria, was burnt down and robbed many times, and therefore it was decided that the chest with the Holy Cross should be kept in the monastery "Holy Trinity" which was under the authority of the Bachkovo monastery. And when the monastery here was destroyed in Ottoman times, the monks were killed and this piece of the holy cross remains buried somewhere in this area. Hence this grace is spread in this place. Some people are going to Cross Forest to find help for their diseases; other people are going to baptize their children, for whom they had begged earlier on that very same holy place. After drinking the water of the holy spring "Galabichkata" and praying on the holy cross on the hill many people received healing from various cureless illnesses like cancer, mute children started to speak, and many other miracles are described in the chronicle book of the monastery.

The prophet Yordancho Dryankov discovered a holy spring. Tsar Boris III was told to dedicate a Cross weighing 33 kgs, like the age of Christ - The Saviour, in order to thank God for healing his sister Evdokia. Tsar Boris III decided that 33 kg was not enough and had a 66 kgs Cross made. Again the Cross was replaced by one weighing 99 kg. As they were wondering where to put the Cross, the prophet brother Yordancho noticed that a Christian woman carried two pigeons as a

gift to Jesus Christ. He took them, prayed and let one to fly. It flied eastwards and landed on a nearby hill. They erected the cross there. When he let the second pigeon, it flew to the west - in the opposite direction and stopped on a rock, past the meadow. They started to dig there and found a spring, from which a healing holy water began to flow. Ignat Bedrov, in his book about Cross Forest, wrote about the restoration of the monastery in the 20th century.

On 14 September 1909 for the first time after the liberation of Bulgaria the people of the village of Borovo again celebrated the day of the Holy Cross at Cross forest. In that book Ignat Bedrov also notes that since 1910 the people from Borovo started to rebuild the monastery. They were joined by many people from nearby villages. In 90's the cross given as a present from Tsar Boris III was stolen and was missing for seven months. The priests found it with the following note: "We who stole it were three, two of us are dead and I do not want the same to happen to me. I give back the cross, and I hope God to have mercy and this shame not to pass on my children." Then the cross was placed again in its position.

According to Ignat Bedrov the story of the cross is different. In his book of stories of participants in the placement of the new cross he states that the cross was brought to the top by Colonel Penchev from the Bulgarian army, who sought healing for his sick 10-year-old daughter. When he came to Borovo and heard the story of the Cross forest he decided to donate the cross to help his daughter to recover. The cross was brought here in 1939 and stayed in this place 55 years. The construction of the church "Holy Trinity" began in 1953 and ended in 1956. Along with it are built rooms for staff and shelter for the night for about 30 people. Since 1968, however, due to bans on religious activity the site declined again.

For five decades it was prohibited to visit this holy place. In 1988, the Christians were finally granted permission again to visit the Cross forest! The new life of the monastery "Holy Trinity" began in 1989. In 1995 was built the church "Shroud" which is located opposite the old church "Holy Trinity". Behind it the chapels of the 12 apostles are arranged on both sides of the path which ends with the cross of Christ, where thousands of believers stop to pray. They light a candle in the church "Shroud of Holy Mary", where the icon is considered miraculous. Nowadays what is left of it is a small particle that is embedded in beautifully decorated Cross, which is placed in a special place inside the temple "The Shroud of the Virgin Mary". Here in prayer for forgiveness and healing miracles happen. Some of these are described in a little book that is sold in the church of the monastery shop. Other tales say that every rock on Cross forest is marked with a cross. So, don't forget to pick up some pebbles when visiting this holy place.

3. Route statistics

Unfortunately in Bulgaria there is no data collected relative to different kinds of tourism. So we can't say for sure how many tourists visited Bulgaria or even just this pilgrim route because of thermal facilities or breath-taking Bulgarian nature or monasteries or so forth. Despite the lack of organized studies, different sources relate that the night vigil before the Cross holiday gather every year from 5000 to 7000 people who spend the night on the Cross Peak ground and find the long-sought answers, discover lost paths and directions, treat mental and bodily pains.

46 km of the Cross Forest pilgrim route in Bulgaria have been studied (Assenovgrad-Laki-Cross Forest and Mostovo-Cross Forest). The website performance of 62 accommodation facilities was analysed.

Thermal facilities can be found in Narechenski bani.

4. Cross Forest Pictures and Videos

Figure 4. 12 Chapels of the Holy Apostles

Figure 5. Church "Holy Trinity"

Figure 6. Church "The Shroud of the Virgin Mary"

Figure 7. Monastic buildings and accommodation facilities for 120 people

Figure 8. Monastic buildings and
accommodation facilities

Figure 9. Monastic buildings and
accommodation facilities

Figure 10. Stairs to 12 Chapels of the Holy Apostles

Figure 11. Springs "Ochnoto" and "Galabichkata"

Figure 12. Road reconstruction

https://www.youtube.com/watch?v=dxFzaZgz_N8

https://www.youtube.com/watch?v=R2X3gKYy30E

Figure 13. Hieromonk Seraphim

5. Research results

There are some route management hot spots. First of all there is very poor infrastructure. However, roads are under construction (see Figure12), which is a good step forward, although these roads cannot be wide enough to prevent risk of accidents.

The analysis of website performance of 62 accommodation facilities showed some weaknesses. One is language barrier. Most of the websites are only in Bulgarian and very few have Russian and English version. The same problem was observed with flyers, books and guides. Most of the websites are not user friendly and not functional. People can't book or pay for the accommodation facilities or other services. People can't find enough information or even any information about the cultural pilgrim route Cross Forest or coming up events, fairs, festivals and so forth on accommodation facilities websites.

On the other hand Bulgarian government realises that cultural pilgrim routes can increase the rate of local residents tourists and so to develop more sustainable tourism sector. That's why many pilgrim routes are being developed lately.

Summary

It would be better to work on attracting more Bulgarians to have a vacation in national resorts by developing alternative forms of tourism like cultural pilgrim routes. Our students projects under Cultour + project will help to regulate the degree of concentration and dispersion of tourism, the density of accommodation facilities, and to attract people to visit the Cross forest route by virtual 3D walking tours.

All people visited Cross forest share their feelings that this is a place that makes you come again and again and doesn't let you go!

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CULTOUR+ ITALY CASE STUDY. THE SOUTHERN VIA FRANCIGENA, A FRAMEWORK OF GOVERNANCE.

Marco DE CAVE & Francesco ZARALLI

Abstract

In Latium Region, the slow and constant disclosure of the potential of Via Francigena has changed the way to plan the local development. In fact, the following paper is aimed at highlighting the frame which includes two different branches of the Cultural route, as well as the evolution of the framework of governance, according to the increasing importance of Via Francigena del Sud.

The authors focus on a review of the main political steps done at regional level, which were addressed at preserving the Francigena heritage, trying as well to measure the effective impact of those policies, either on the framework of governance and the territories in which they are applied.

Keywords

1. Francigena routes in Latium Region: a brief recap

In Latium Region it is possible to distinguish two main macro-areas of Francigena Routes separated by Rome, being exactly in the middle of the region. However, the present work will mainly focus on the Southern area, given the fact that the case study as well as the enterprise incubation within Cultour plus are situated in Southern Francigena beam of routes.

Overall speaking, Francigena Route, from North to South still requires the regional authorities to further enhance the unity of it, pushing for a greater number of facilities and road accessibility/security infrastructures, guaranteeing a common code to host pilgrims and walkers.
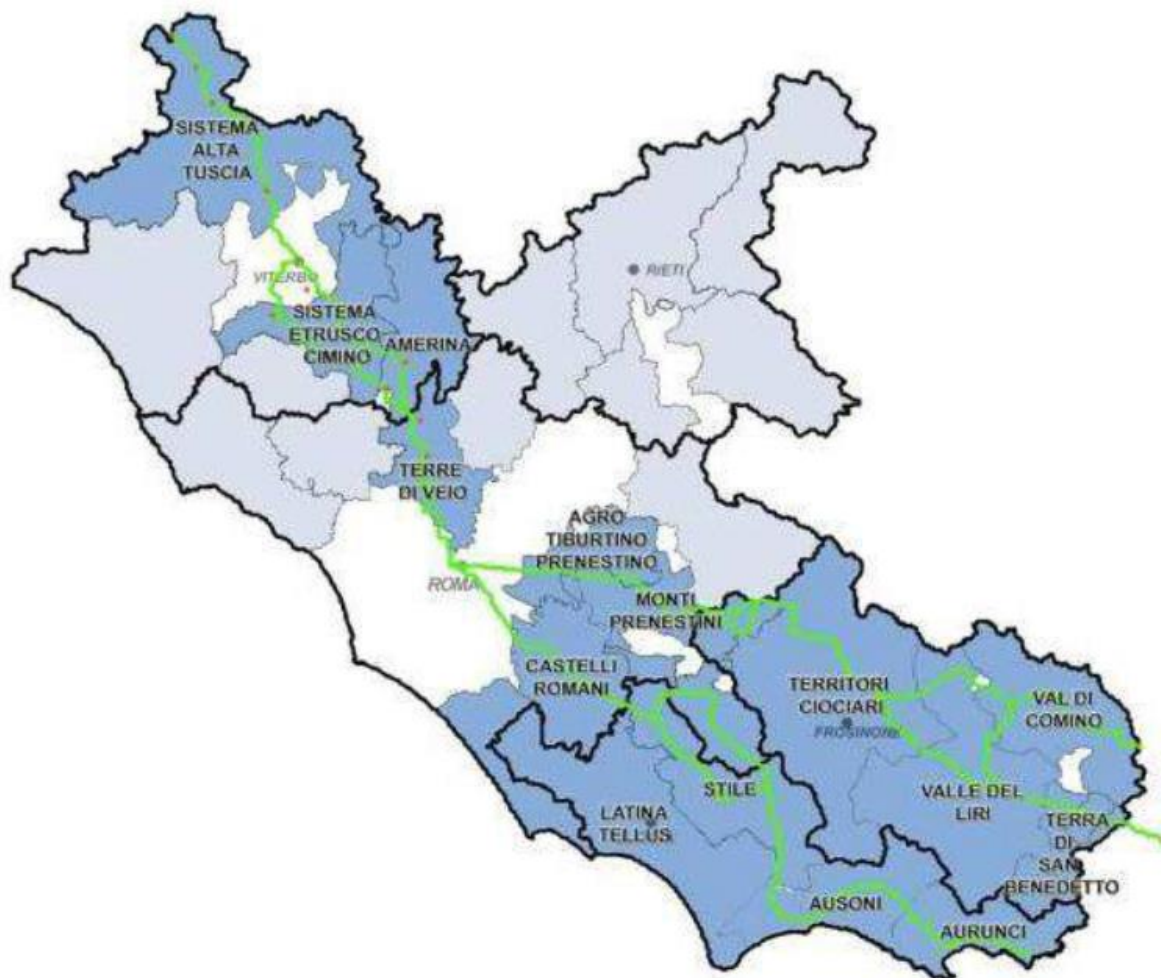
Figure 1. *The two macro-areas of Francigena Routes.* Source: BIC Lazio.

Northern Francigena Route

The northern part of the Francigena route in Latium has been traditionally characterised for a more structured frame, aligning itself to the more general standards present in the rest of the European traits.

When it comes to the hosting standards, it is possible to observe that 'poor' hosting structures are concentrated in the northern part of Latium Region, whist the closer one comes to Rome, the fewer 'poor' structures one can meet. This means that any lodgement costs at least 20€ per night. On the other hand, when one reaches Rome, hosting becomes focused on low-cost offers for the pilgrims, thanks to the work of volunteers of different associations.

Other than that, symbols guiding pilgrims are aligned to the rest of Francigena Route. What is more, the security of the pilgrims has been one of the main strong points of the route, to the exception of a few parts which are under the process of restoration.

Southern Francigena beam of routes

The Southern part, starting from Rome in the direction of Jerusalem, has been traditionally less structured and defined in its route, given the fact that pilgrims decided to choose different patterns, according to the local situation or the temporary situation of the Southern Francigena stream. Indeed, in Francigena Route there can be distinguished two main directions recognised by Latium regional authority. The mentioned traits have the official status as the whole technical procedure referred to planning, project management and feasibility studies has finished. What is more, the Integrated Planning Areas of Southern Latium have set the basis for the cooperation of communities and counties.

The first direction lies between Prenestina and Latina roads, crossing the entire Rome and Frosinone counties. Such a beam of roads crosses 43 municipalities and it is split into two main branches, one towards Cassino and the other one through Comino valley. Montecassino and Casamari are the main abbeys which are present in this area of Southern Francigena Route. Such a pattern is also characterised by the possibility of downloading an app which can guide pilgrims in the last 90 kms of Route towards Rome.

The second direction is along Appia Road, from Rome towards Terracina, crossing Latina, and reaching Campania Region. It involves 29 municipalities, mainly sited on the mountains. Fossanova and Valvisciolo are the main abbeys along the route.

Both roads, counting 270 kms of path, can be crossed by walkers, pilgrims and tourists. Latium Region, together with the Ministry of Agriculture Policies, has recently financed the specific road signposting along the way. What is more, Southern Francigena Route is slowly taking its shape through a constant and systematic touristic and cultural enhancement. However, it seems to be still fragmented, particularly for the hosting structures which still lack the culture of pilgrimage. Hotels, B&Bs, hostels represent still a niche reality for the chronic lack of mainstream tourism, with the exception of a few heritage sites along the Route.

The inspection of the Francigena Route has been designed by Latium taking into consideration the historical habits of pilgrims, combining also the enjoyment of the regional landscape.

Figure 2. *Southern Francigena beam of routes in detail.* Source: BIC Lazio.

Legal framework in Latium region

The regional law n.40 on 22 December 1999 on integrated planning for the advancement of environmental, cultural and touristic areas regulates the institution of Areas of Integrated Planning. Such areas are to be understood as homogeneous areas from a historical, environmental and cultural point of view which can determine a unified proposal of cultural tourism events. They represent one type of the instruments of regional planning to foster local development and strengthen the identity of the territories through the enhancement of all the natural, cultural, historical and traditional elements. Each area recognised as such by the Region shall elaborate an integrated development programme to be financed by the Region according to the regional guidelines in order to structure a requalifying system, improving the usability and promotion of cultural and environmental heritage, together with the main facilities of the tourism industry.

So far the selected areas are twenty-four and they cover almost the entire territory of Latium, indicating the heritage specialisation of the region, highlighting the various local strategies. In order to structure aggregate areas, each year by the 30th of June one has to present the integrated planning to the regional offices in order for the latter to assess their eligibility. Each area is characterised by a specific website which has been centrally supported by the regional offices.

The general regional law 19/2006 is the legislative framework specifically aiming at valorising the cultural, touristic and environmental aspects of Francigena Route and other regional cultural routes as recognised by the Council of Europe. It is the fundamental law regulating also the distribution and the funds management for further strategies in Latium.

Through its linkage to European cultural routesvia Francigena is not considered as a single way, but rather as a network of roads which in earlier times connected North Europe to Jerusalem. The Francigena routes cross the entire Latium, grossly speaking from the North of Rome (Cassia main road) to the South of the region (Appia main road), and there are variations of this main street layer. Such variations are being studied in order to progressively frame them into the more general regional legislative objectives.

In order to enhance the Francigena Route and the other cultural routes recognised by the Council of Europe, Latium has established an overall budget in order to undertake the following actions:

a) the maintenance of the routes of ancient tracks for the purpose of public use, including the installation of road signs and touristic indications, in order to valorise visually the existing cultural roads.
b) the promotion of cultural events and communication activities relating to them to create awareness and to safeguard the European cultural routes in the Region;
c) research activities, also in collaboration with institutions in other European countries, aimed at enhancing and disseminating the knowledge of European historical routes in Latium and, more in general, the promotion of the European culture;
d) information and communication through the production of cinematographic and photo material.

Following that, the Region has introduced two different laws (DGR 820/2007 and DGR 544/2008) to secure the cultural routes for the pilgrims crossing them. Such laws concretely detected the beam of routes according to the European customs and definitions, through concrete signposting and physical enhancement of the routes.

In northern Latium, Proceno-Rome directory is the main one, while in the southern part Appia and Prenestina-Latina represent the main routes; in the oriental Latium one can identify Saint Francis path towards Rome as the main cultural route. This law defined the common signalling and display standards to guide the pilgrims through their journey.

Officially, through the 2006 law , the official detected roads are the following ones (following the rules established by the Council of Europe to which Latium binds itself):

• Northern Francigena • Southern Francigena (Appia direction) • Southern Francigena (direction Prenestina – Casilina) • Saint Francis pattern (Valle Santa – Holy Valley) • Francis Road (towards Rome, called also as the Rome Road) • Route Benedicti (Walking of the Abbeys).

What is more, in 2008 was approved the 'Plan for the integrated enhancement of Francigena Route along the two southern paths'. In the same year, a technical document was released by the Regional Development Agency (*Sviluppo Lazio* Company) containing a series of tabs which specify the following indicators:

1. Assessment of the performance of the framework and the type of route:
   - Verification of eligibility requirements (relating to safety and continuity of the route);
   - Specific assessment of the objectives of development (relating to formal quality , comfort and level of integration with the landscape);
2. Assessment of the applicability and specific effectiveness of the possible measures of intervention:
   - Management measures (speed limits of vehicular travel, reorganisation of the road platform);
   - Measures for the improvement of equipment: specific signs, street lighting, light signalling devices, elements of street furniture designed to stop, protection and retention (guardrails etc.);
   - Measures of restoration;
   - Measures for adaptation/expansion (road and vegetation upgrade, context improvement measures etc.).

Following this, the related Areas of Integrated Planning were launched in 2009 including interventions for the safety of pedestrians, signposting, restoration of monuments, promotion of cultural events, studies, research and information, communication activities, documentaries and multimedia material.

Latium 2020. The actual strategy of cultural routes in the new Europe 2020 Strategy.

The actual development plan of Francigena Routes is referred to the last policy document guidelines for an efficient usage of financial resources resembling the Europe 2020 Strategy drafted by the European commission(law 2 10/04/2014). It drafts 45 key actions in order to group resources and not to split them, encouraging an integrated spending which is related to seven macro-areas of development in the regional government development plan. These seven thematic areas are connected to the eleven thematic objectives set in the 2014-2020 cohesion policy (European Structural and Investment Funds regulation). The objectives relating to the enhancement of cultural heritage are inserted at the level of macro-area n.2 called "A great European region of innovation". Such a theme is aimed at improving the conditions and the standards for a coordinate usage/valorisation of the local heritage in Latium.

Such a framework is aimed at contrasting the disintegration and huge fragmentation of historical heritage strategies and sites. The actual strategy (inspired by the scheme of law 40/1999) is referred to:

-interventions to improve the usability and accessibility of the sites (recovering, restoration and physical adaptation, safety strategies, signs and displays, accessibility for disadvantaged groups, improving the green connections and slow movement between the identified sites, parking areas, etc.)

-interventions for integrated development services (reception services, additional services of tourist information facilities, educational, multimedia, technological facilities for innovation)

-integrated actions of communication and promotion of the system (corporate plan, coordinated programs of cultural events, websites, logo, below the line of communication, promotional strategies, etc.)

-different levels of system management through technical partnership tables to coordinate public tenders with programmatic indications in allocating funds to design interventions.

Among the four main cultural attractors (to be understood as the heritage sites which already possess a relevant strategic importance for the regional system), spiritual patterns are considered to be of the uttermost importance as development tools. Such attractors are seen as the sites which have received systematic funding by the region.

These strategically important areas follow these criteria:

- Originality of its values of certain aspects of local heritage;

- National and international importance in tourism promotion;

- Consistency in their a historical-cultural profile;

- Potentiality to develop a systemic cooperation between actors and local authorities involved.

Such strategic areas must be connected to system actions in order to reach strategic goals. Such actions are numbered in four main ones split into specific ones as it follows.

1. System Action "Development and promotion of local cultural systems"

- Improvement of the system of facilities for the public, with particular reference to common and integrated operation of the various sites and routes;

- Improvement of the system of subsidies to the visiting and walking activities;

- System development of information points and signposting;

- Development of the mapped routes system and picnic areas;

- Development of a system favouring events as well as cultural and recreational activities;

- System development to strengthen accommodation and hospitality mind-set.

2 System Action "Development of identity and values of the network"

- Development of the visual identity system and communication strategy.

3 System Action "Physical Improvement of material resources"

- Improvement of the system of connections between the sites and the site routes;

- Improvement of the infrastructure system for better physical accessibility (structural adjustment and maintenance of material resources and facilities and route network).

- Structural Adjustment Measures of spaces and services related to activities and cultural events.

4 System Action "Development of networks and relations with the stakeholders of the territory":

- Development of networks within the public sector;

- Development of networks within the private sector;

- Development of networks within the supply chain of other cultural goods;

- Development of the networks between communities, citizens and volunteers.

The good result of the combination of the general legislative of 2006 and the new Latium 2020 strategy consists in the creation of a Master Plan (Law 297/2014) for the promotion and a systemic management of the different cultural routes in Latium. Municipalities and groups of municipalities have been invited to a structured dialogue in order to combine the strategic lines of the regions with their local needs and situations. In particular, the Master Plan takes into account also those cultural routes which are not part of the Francigena Routes which have received little political attention – they are the Saint Benedictus and Saint Francis routes. The overall aim is to integrate Francigena Routes governance with the weaker governance of the mentioned less known routes in order to have one unique regional strategy for all the cultural routes which takes into account the four systemic actions indicated above.

Economic investments on Cultural routes in Latium Region

When it comes to large investments, Francigena Route has been part of the national government with an overall investment of €20 million (but only a small amount will be directed to Latium Region). The Region vowed 20 million euro and 1,7 million for the 2016 Jubilee (Holy Year of Mercy).

Latium Region has published in August 2014 a Notice for enhancement initiatives of Francigena Routes in accordance with L.19/2006 in order to support path maintenance, multimedia products creation and pilgrim/walkers logistics investing €375,000 mainly directed to the Southern part of Francigena routes (Cipriani, 2014).

With the new Latium 2020 framework, the main strategic heritage centres will receive € 18 million. In 2015 €4,4 million were unblocked focusing also on the Francigena Routes in Latium.

The main actors along Francigena Routes

According to the art.3 of law 19/2006 only the following stakeholders may intervene in the promotion and general enhancement of the cultural routes:

- Institutions: Municipalities, Provinces, Educational institutes, University, other public-private education-related institutions and ecclesiastical institutions.
- Firms: they must abide to the following conditions:
  *they must have been continuously working at least since 2010 in Latium Region;

  *they must have indicated among their social objectives one of the following activities: cultural promotion, the territorial valorisation, the cultural heritage enhancement, the media production, sports promotion;

- Non-profit organisations: Volunteering organisations, associations for social advancement, social enterprises, foundations, NGOs, sports non-profit organisations;

At the moment, the resulting conjunction of different actors' work is still very broad and fragmented. In particular, real governance is still on-going and it is resulting from a long stakeholders' dialogue between the Region and the different non-profit and enterprise organisations.

For instance, a stakeholders analysis was conducted in 2013 in Northern Francigena, but not in the Southern. The analysis scheme needs to be repeated to the rest of the Spiritual Routes in Latium Region, represented as it follows[28].

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[28]. This was a study financed by European Union within Interreg IVC. Check at http://certess.culture-routes.lu/.
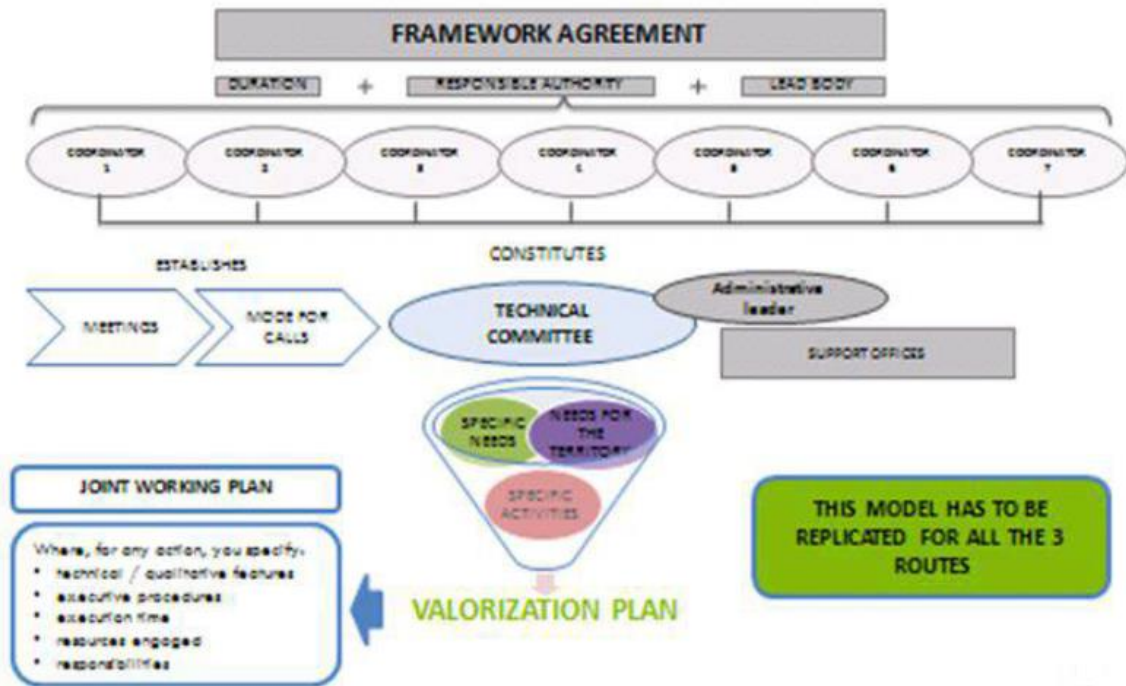
Figure 3. *Framework Agreement to implement a stakeholder analysis.* Source: Cipriani (2014).

Conclusion

Although there has been a slow improvement of the policies, which have become more specific since 1999, there are still some critical issues which have not been resolved. In fact, if one comes to consider the investments and the budget allocations the local/regional and national authorities have foreseen to develop projects aimed at enhancing Southern Francigena Cultural route, one notices that the funding is not sufficient for maintenance, for monitoring the pilgrims' activities nor for promoting the route(s). Furthermore, most of the activities around Southern Francigena are accomplished by non-profit organisations, which have not been monitored, nor put into an organised system of stakeholders in order to hook the flow of tourism.

What is more, the wide variety of routes which cross the region and which could be assumed as part of the Francigena route are not helping the marketing around it, showing an even more fragmented scenario. Despite the lack of fund and the disjointed picture, the approach used to rule and enhance it, seems to be thought as a path to follow, in order to develop the region as a whole. In fact, the cultural routes are included in a bigger frame, which is made of different facets of the regional reality.

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LIST OF AUTHORS

Afroditi KAMARA

Time Heritage, Greece

Historian by training who accomplished her studies in Athens, Manchester and Oxford. She worked at the Foundation of the Hellenic World for a series of years and co-founded Time Heritage, a Greek SME active in the field of cultural heritage management and enhancement. Her research interests include Late Antiquity, preservation of cultural heritage assets in remote areas and enhancement of cultural heritage through modern technologies.
Collaborators:*Yorgos Tzedopoulos, Despoina Lampada, Cleopatra Ferla*

David WARD-PERKINS

David Ward-Perkins is a specialist in the social and economic development of territories through cultural, community-based and nature-based tourism. He works as an independent consultant, also teaching tourism management and strategic marketing at SKEMA Business School, France. In the last few years, he has undertaken a number of development projects based on cultural routes, in particular relating to historic pilgrimage and trade routes, in Europe and the Middle East. He is currently leading a team of experts and consultants from TEAM Tourism Consulting in the production of a Handbook on Marketing Transnational Themes and Routes, on behalf of the European Tourism Commission and the United Nations World Tourism Organisation.

Gizem TÜDES

TEAM Tourism Consulting

GizemTüdes is a research consultant working beside David Ward-Perkins at TEAM Tourism Consulting where her main project is to research information and offer aid in writing a Handbook on Marketing Transnational Themes and Routes. Interested to increase her knowledge on sustainable development of regions through tourism, she brings her attention primarily to the ways in which gastronomy tourism can be utilized to attract awareness and lead to effective sustainable development of a place.

Katarzyna KRUSZYNSKA

Radom High School

Head of International Relations Office, Erasmus Coordinator and European Projects Management Specialist in Radom High School. Experience: Coordination of Erasmus Exchange for HEI, Marketing Research and Use of Information and Communication Technologies in

Education and Workplace, EU Projects management, organization of various professional and postgraduate courses for teachers, nurses and also unemployment and vulnerable groups.

Luis OCHOA SIGUENCIA

Academy of Physical Education in Katowice

Ph.D. degree in Research and Innovation in Education from the "Balearic Islands University", Mallorca – Spain. Associate Professor and Academic Researcher at the University of Physical Education in Katowice, Department of Tourism Management and Vice President of Research and Innovation in Education Institute in Czestochowa - Poland. He has many years of experience in EU project management, marketing research and use of information and communication technologies in education and workplace.

Juana GÓMEZ PÉREZ

University of Extremadura, SPAIN

is an artist by training and has a Ph.D. degree in Fine Arts, specialising in Design, from the "Complutense University" Madrid-Spain. She finished her studies in Cáceres-Spain with a doctorate in Physical and Artistic Education from the University of Extremadura. With considerable experience in Artistic Education, she is currently a Senior Lecturer and Academic Researcher at the Teacher Training College in Cáceres, Department of Didactics, Musical, Plastic and Physical Expression, University of Extremadura-Spain. Her most recent research focuses on the design of didactic material with the aim to expand knowledge and information on shared heritage through artistic education. She is part of the group of top Researchers in the European project Curturplus; she also collaborates with the Institute for Heritage Research at the University of Extremadura and belongs to the MUSAEXI Research Group, where she conducts research about Artistic education and cultural heritage in the Extremadura Region.

Martín GÓMEZ-ULLATE

University of Extremadura, SPAIN

Ph.D. in Social Anthropology, he has lectured in public universities and research centres in Portugal, France, Mexico and Spain where he has developed research in different fields and lines as identity, social representations and intercultural relationships, cultural heritage, qualitative methodology and shared musical heritage and cultural tourism. At the present, he is researcher in the University of Extremadura, selected by the Government of Extremadura's Programme for attraction and retention of research talent for the region of Extremadura.
He is coordinating the project Cultour+, an Erasmus+ Strategic Partnership and now conducting fieldwork in pilgrimage and cultural tourism in the Via de la Plata and the Caminho Interior de Santiago.

Pilar BARRIOS MANZANO

University of Extremadura , SPAIN

Ph.D. in History of Art and Music, is a professor of Teaching Musical Expression at the Teacher Training College of the University of Extremadura. Currently she is a Senior Lecturer in the Department of Didactics, Music, Plastic Education and Physical Expression, at the Teacher Training College in Cáceres, University of Extremadura. Her research activities are focused on music, art and folk traditions with the aim to expand knowledge and information on shared heritage through artistic education. She coordinates the Researchers of the European Project CulturPlus; she collaborates with the Institute for Heritage Research at the University of Extremadura; she also coordinates the research group for Musical Heritage and Education, MUSAEXI, which is dedicated to the study of Musical Heritage and Education in the Extremadura Region..

Zulma PITTAU SEVILLA

Rectora de la Escuela Superior de Música. Posadas. Misiones. Argentina

Profesora en Educación Musical graduada del Centro de Educación e Investigaciones Musicales, es Especialista en Pedagogía y Currículum y Diplomada Superior en Gestión Educativa y en Educación Latinoamericana. En su desempeño profesional, transitó todos los niveles de la escolaridad, desde el Nivel Inicial, hasta la Educación Superior. Ha participado con el Ministerio de Educación en los Diseños Curriculares del Profesorado de Música de la Provincia de Misiones. Desarrolla como una de sus principales líneas de investigación la Música en la Cultura Mbyá Guaraní. Desde el 2008 se desempeña como Rectora de la Escuela Superior de Música de la Provincia de Misiones, Argentina y desde hace 21 años como Docente de Didáctica de la Música y Práctica de la Enseñanza, en la misma Institución. Docente e investigadora invitada en la Facultad de Formación del Profesorado y en el Grupo de Investigación de Patrimonio Musical y Educación de la UEX, España, donde ha cursado el Máster en Antropología Social y Cultural.

Jorge DÁVILA LAFUENTE

Seminario-Colegio Rosenhammer. San Ignacio de Velasco. Bolivia

Docente durante treinta y cinco años en centros educativos de Bolivia, en las áreas de Ciencias Sociales, Lengua y Literatura. Tanto en su labor docente, como en la de investigador activo en las aulas, ha desarrollado un intenso análisis sobre la forma de generar y transmitir contenidos didácticos referidos a las muestras comunes del patrimonio compartido. En esta línea colabora con el Grupo de Investigación "Patrimonio Musical y Educación" (MUSAEXI) de la Universidad de Extremadura, con el fin de elaborar materiales curriculares para su utilización en las aulas de los distintos niveles educativos.

Ricardo JIMÉNEZ RODRIGO

Research Group Musical Heritage and Education MUSAEXI. University of Extremadura

Social educator and Advanced Studies in Social and Cultural Anthropology, Ha desarrollado investigación y publicaciones sobre el patrimonio cultural y su aplicación en la educación. En el año 2004 recibió el Premio García Matos a la investigación en Folklore Extremeño. Tiene entre sus principales perfiles de investigación: Las danzas rituales en el encuentro y sincretismo entre los países iberoamericanos, La cerdofilia en la Comunidad de Extremadura (España), la devoción guadalupana de Extremadura a México y, muy especialmente en los últimos siete años, las experiencias compartidas en el Camino del Peregrino a Compostela.

Renata OCHOA-DADERSKA

Research and Innovation in Education Institute
Jan Dlugosz University in Czestochowa

President of the "Research and Innovation in Education Institute", an NGO Institution, and Assistant Professor at Jan Dlugosz University in Czestochowa. She has experience in distance learning coordination and has implemented online courses, lead and managed synchronous and asynchronous learning tools (Moodle - INES - PBworks). She has lectured on project management, personnel management, management of non-governmental organizations, and fine arts.

Veronika JOUKES

UTAD | University of Trás-os-Montes and Alto Douro, PORTUGAL
CETRAD | Centre for Transdisciplinary Development Studies, PORTUGAL

Veronika has a PhD in social sciences UTAD, a Master's degree in modern history from the University of Porto and a Bachelor's degree (*licentie*) in Modern History from the University of Louvain (*Universiteit Leuven*). She began her university career at UTAD in 1998 and has since been linked to its course in tourism. She is a full researcher at CETRAD. Her areas of interest are sustainable/responsible tourism, health and wellness tourism, history of tourism and, e-/b-learning in tourism.

Xerardo PEREIRO

Universidade de Trás-os-Montes e Alto Douro (UTAD)
CETRAD (Centro de Estudos Transdisciplinares para o Desenvolvimento

holds a European PhD in Social Anthropology from the University of Santiago de Compostela (Galicia – Spain) and another PhD in Tourism from the University of La Laguna (Canarias – Spain). He is assistant teacher with habilitation of anthropology and cultural tourism in UTAD

(Portugal). He conducts research about anthropology of tourism and cultural heritage in CETRAD (Centre for Transdisciplinary Development Studies). CV Web: http://www.degois.pt/visualizador/curriculum.jsp?key=1093500028276373

Gergana ZHELYAZKOVA

Varna Free University

Gergana is assistant professor and Erasmus Coordinator at the Department of Administration, Management and Political Science . In the field of tourism, she has participated in a LEONARDO DA VINCI, Transfer of innovation "Relating Experience: Advancing Collaborative Tourism". Currently, she participates in TEMPUS "CruiseT, Network of competence centres for the development of cruise tourism in the Black Sea region" and Cultour+ "Innovation and Capacity Building in Higher Education for Cultural Management, Hospitality and Sustainable Tourism in European Cultural Routes".

Marco DE CAVE

Futuro Digitale Association

Marco holds a master in Peace and Development Work from Linnaeus University (Sweden) and a Bachelor from Sapienza University in International Cooperation. He is specialising in project management as well as in empowering strategies for youth having been a town-hall youth councillor. He is specialised in storytelling and communication consultancy for enterprises. He trains and prepares youth involved with Futuro Digitale activities, focusing much on the conditions to improve skills and capabilities in entrepreneurship, social inclusion and anti-discrimination practices.

Francesco ZARALLI

Futuro Digitale Association

Francesco has been trained in Project Management by M&MOCS (MnM–International research centre of mathematics and mechanics of complex systems) and Business Development by the European Enterprise network (Bic Lazio – Latium Region), Francesco Zaralli is a project manager and youth worker for the NGO Futuro Digitale. He is mainly specialized in social inclusion projects and business development projects, notably the businesses considered as social enterprises and the fundraising for new technologies.