

# Deliverable 2.1: Common strategies for pilots

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This deliverable summarizes the efforts conducted during 2021 to consolidate understanding in the rurAllure Consortium about the reality of pilgrimage routes in the EU –with particular attention to the segments chosen for the pilots– and, thereupon, design the project’s orientation and strategies for 2022 and 2023. The work has looked at existing statistics and studies to evaluate the challenges and opportunities for the rural environment surrounding the pilgrimage routes, and lays common grounds for the implementation of the pilots, aiming to test as many ideas as possible and derive useful recommendations.



**rurAllure**  
*reach out!*



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## 1. Introduction

The rurAllure project revolves around the creation of two major assets:

- A **network of institutions** working on the promotion of cultural venues and heritage sites from the rural areas of Europe traversed by pilgrimage routes, in order to favour coordination among actors and unlock the potential of pilgrimage as a catalyser for regional development, intercultural awareness and identification with EU values.
- A **technological platform** providing useful and cost-effective tools for pilgrims/tourists to plan their personalized trips (including detours from the official paths into the rural surroundings), and for small rural providers of accommodation, dining and cultural/touristic activities to become more widely known.

As shown in the diagram of Figure 1, the driving force in the generation of these outcomes is a set of **pilots** that, working on different European territories, will comprehensively test ideas to better understand all relevant strengths, weaknesses, barriers and opportunities towards the creation of a functional network that outlasts the project, and to progressively evolve the tools' features so that deliver the best service and become exploitable/transferable assets.

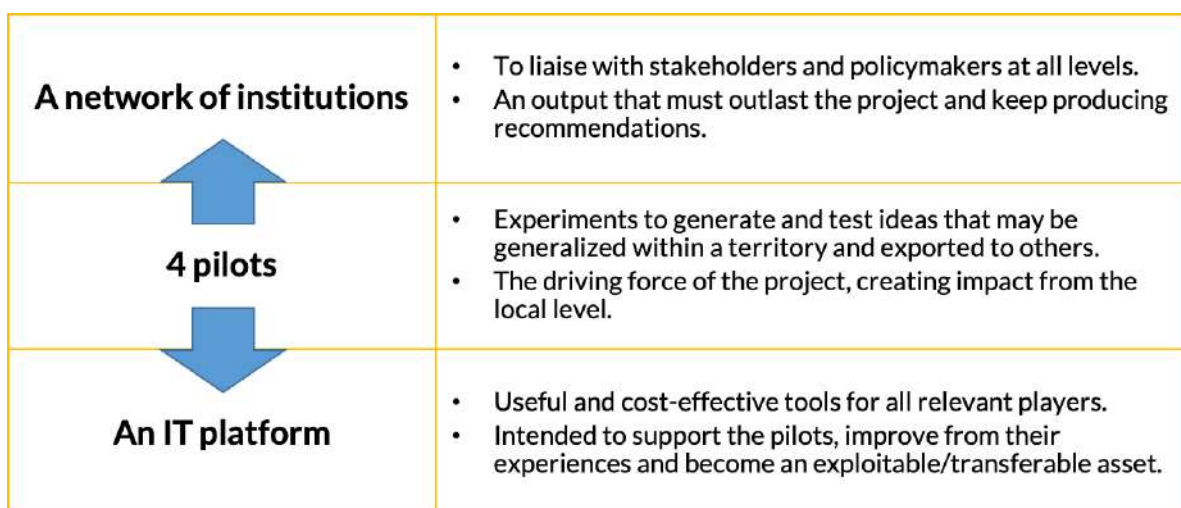


Figure 1. The three pillars of rurAllure.

Broadly, the common goals of the pilots can be summarized as follows:

- To compile inventories of points of interest along (and nearby) the corresponding pilgrimage routes, starting from selected segments.
- To utilize and help improve the IT platform, by providing content and involving users (pilgrims/tourists and vendors).
- To gain insight into pilgrim/tourist profiles, develop contents for them and organise targeted actions.
- To generate and test ideas, documenting success or failure and communicating bits of impact within the network of institutions.



This Deliverable is intended to serve as a starting point for the coordination and implementation of common strategies for the four pilots, as well as a reference for the actions to be proposed and undertaken therein. Priority knowledge gaps have been identified through an analysis of the initial contexts, grounded on methodologically-sound analysis of historical, cultural, sociological and economic aspects. Due to the disparate characteristics of the pilot territories, though, it has been decided to follow a bottom-up approach, progressively gathering evidence to reach valuable conclusions and recommendations that may be exchanged not only among the selected pilgrimage routes, but rather at the pan-European level and beyond.

The document is divided into the following sections:

- Section 2 provides an overview of the project's work plan, first explaining the expectations regarding its three pillars (IT platform, pilots and network of institutions) at the end of each year, and then focusing on how the pilot coordination strategy will pursue within the global framework.
- Section 3 presents the current "state of the art" concerning the relationship between pilgrimage routes, tourism, and rural development based on the academic literature. A basic overview of the context of the four pilots is provided, identifying the points in common while highlighting their heterogeneity as a key concern in the identification of common strategies and in the pursue of exchangeable results.
- Section 4 is focused on the identification and segmentation of pilgrim profiles from the perspectives of various heritage sites. This part includes two preliminary summary reports on early results from two questionnaires launched during 2021, that will remain open during subsequent months.
- Section 5 explains the provisions made in relation to stakeholder engagement, which is a key element for the successful implementation of the pilots and for the creation of the network of institutions. It presents the templates of agreements offered to new rurAllure collaborators, including the terms offered to public bodies, agencies or museums, to organizations working to promote pilgrimage routes, and to ongoing projects with synergistic goals and intents.
- Section 6 summarizes the work conducted to gather references about technology-based approaches to storytelling in cultural heritage, which aimed (i) to facilitate the pilots' brainstorming in the creation of meaningful and coherent content packages to consume over successive days on a pilgrimage trip, and (ii) to assist the formulation of actions that lure pilgrims to the lesser-known heritage placed in the vicinity of the pilgrimage routes through the use of innovative technologies and strategies.
- Section 7 describes the preparatory work related to the definition of Key Performance Indicators (KPIs) for the pilots, that will be refined during the second and third years of the project.
- Finally, Section 8 sums up the conclusions from the coordination work done in 2021.

## ***2. Pilots coordination strategy within the rurAllure workplan***

The workplan of rurAllure has been designed to ensure alignment of strategies from the beginning and to provide continuous evaluation and exchange of best practices later on, without preventing each pilot to develop in an autonomous way, according to the needs and opportunities of each region. The work done in the project as a whole during 2021 has led to the



identification of the expectations indicated in Figure 2 for the IT platform, the pilots and the network of institutions. As it can be seen, the strategy for the pilots considers three stages:

- At the time of writing this document (end of 2021), the pilots have been successfully launched, at least completing a first analysis of the initial context and planning some actions for 2022. Some of them have managed to implement some actions already in 2021, whereas others have focused on making extensive preparations for next year.
- During the second year, the planned actions (and new ones whenever possible) will be implemented and evaluated with the aid of pilgrims, vendors and stakeholders, focusing on the topics indicated in the WP names: literary heritage on segments of the Ways to Santiago de Compostela, thermal heritage on segments of the Ways to Rome, ethnographic heritage on segments of the Ways to Trondheim, and natural heritage on segments of the Ways to Csíksomlyó/Șumuleu Ciuc.
- During the third year –and following the gathering, exchange and analysis of results at the end of 2022–, the pilots may open up to new topics and/or cover new segments and territories, trying to reach out to increasing numbers of pilgrims, vendors and stakeholders.

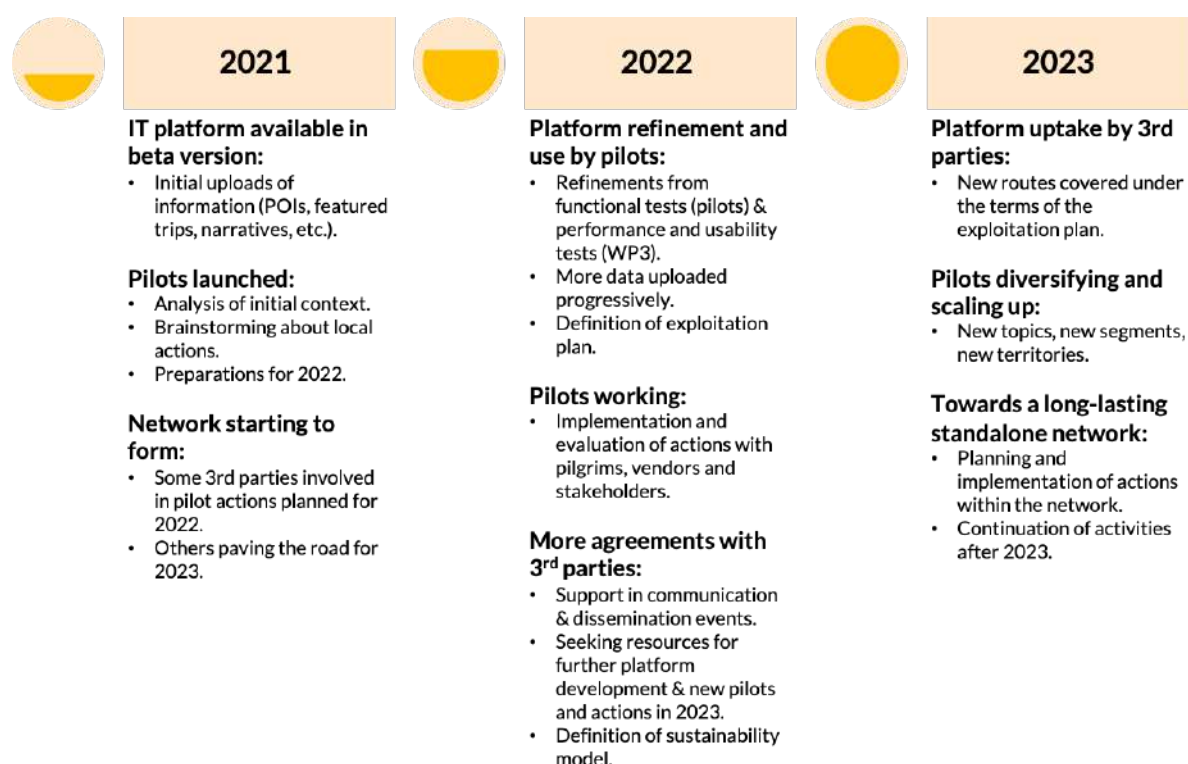


Figure 2. Key stages and expectations of the rurAllure workplan.

In line with the progressive gain of understanding about the barriers and opportunities concerning each pilot (which are largely different, as explained thoroughly in Section 3) and about the exchangeability of the observations and outcomes across different territories, the coordination strategy has been defined as shown in Figure 3, aiming to move from abstract to concrete in a smooth manner:

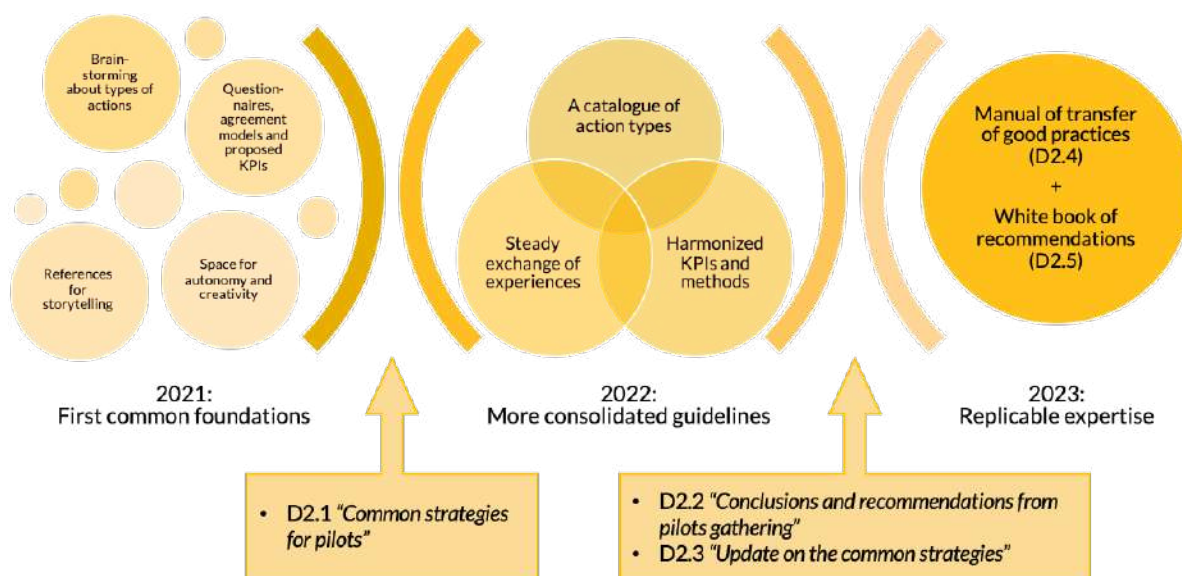


Figure 3. The pilot coordination strategy: from abstract to concrete.

- During the first year, the pilots were given **space for autonomy and creativity**, so that the partners working in WP4, WP5, WP6 and WP7 could brainstorm about possible actions considering local perspectives only. They would be given help from WP2 to identify their key target audiences by means of questionnaires (see Section 4), to reach out to supporting stakeholders (Section 5), to think about how to deliver narratives for the pilgrims to interpret the territory (Section 6), and how to measure their results by means of a preliminary set of KPIs (Section 7).
- During the second year, it is expected to consolidate the exchange of experiences and reach a harmonized set of KPIs, with shared detailed interpretations of what to count and how. Furthermore, the spectrum of pilot activities will progressively give way to a **catalogue of action types**, categorizing previous and future actions along a number of different axes such as the following:
  - Topics: literature, thermalism, ethnography, nature, gastronomy, wine, etc.
  - Geographical scope: local, supramunicipal, provincial, regional, national, ... / segment-wise or end-to-end of a route.
  - Territory typology: demographics, climate, relief, POI density, ...
  - Distances from the official paths: from hundreds of meters to 30 kms, with or without facilitated transport.
  - Scheduling: seasonal itineraries and packages, special events on certain dates, itinerant campaigns, etc.
  - Targets: traditional pilgrims, hikers, cyclists, ...; age ranges; group sizes; specific interests or needs, ...



- Means of promotion/recruiting: before and/or during the pilgrimage, online and/or offline (e.g. physical signage, billboards, information booths), etc.
- Involvement of vendors: ad hoc mobilization, institutional support, etc.

The findings from the work conducted during 2022 will be documented in Deliverable 2.2 (“*Conclusions and recommendations from pilots gathering*”) and in the sequel of this document, Deliverable 2.3 (“*Update on the common strategies*”).

- In the third year, the expectation is to have **accumulated expertise** that could be replicable in new territories, focusing on new topics, targeting new audiences, etc. The findings resulting from the pilots will lead to the publication of Deliverable 2.4 (“*Manual of transfer of good practices*”), aiming to ease the implementation of successful initiatives all along the pilgrimage routes involved with the pilots and elsewhere. In parallel, Deliverable 2.5 (“*White book of recommendations*”) will be published, containing long-term visions for joint policymaking in relation to pilgrimage, as well as an agenda identifying the specific research, innovation and training needs for policymakers for improving the cooperation of European cultural, creative and economic agents related to the rural environment.

### 3. Foundational understanding of contemporary pilgrimage

Pilgrimage is a reviving religious, cultural and socio-economic phenomenon, with a great global impact (Rejman et al., 2016; Araujo et al., 2021), and pilgrimage routes are widely recognized as relevant tourist attractions that offer considerable opportunities to contribute to local and regional growth and development (Balestrieri and Congiu, 2017; Romanelli et al., 2021). In Europe, hundreds of thousands of people set out each year from their homes or from popular starting points to make their way to worship places such as Santiago de Compostela (Spain), Rome and Assisi (Italy), Trondheim (Norway), Csíksomlyó/Şumuleu Ciuc (Romania), Częstochowa (Poland), Lindau and Trier (Germany), Lourdes and Mont Saint-Michel (France), etc. Still, research into this phenomenon remains scarce (De la Torre et al., 2016), and even **the statistics available for tourism studies are noticeable for their absence** –only the so-called Pilgrim’s Office<sup>1</sup> offers detailed statistics of pilgrimage to Santiago de Compostela, going back to 2004, while the Norwegian National Pilgrim Centre<sup>2</sup> does so for St. Olav Ways since 2017.

This section contains a preliminary analysis of the role of pilgrimage routes in opening paths for the development of sustainable tourism intertwined with rural development opportunities. A type of tourism that combines spiritual motivation with interest in discovering the regions crossed, has gradually increased throughout the world (Hughes et al., 2013) in places associated with almost all religions and has experienced a boom in recent decades (Balestrieri and Congiu, 2017). According to the forecast by the World Tourism Organization (WTO), the sector moves more than 300 million people every year (Álvarez-García et al., 2019; Mariotti et al., 2021).

Tourism has been promoted in numerous sacred places with the aim of diversifying the tourist offer, rejuvenating economies in crisis and generating funds for their preservation and conservation (De la Torre et al., 2016). Pilgrimage routes are often valued heritage sites beyond their religious positioning (Liro, 2020) visited for social, historical, religious, cultural, sports

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<sup>1</sup> <https://oficinadelperegrino.com/estadisticas/>

<sup>2</sup> <https://pilegrimsleden.no/nasjonal-pilegrimssenter>



reasons, etc. This approach is particularly important in rural areas often relegated to a marginal role in planning strategies, but often traversed by these itineraries (Balestrieri & Congiu, 2017).

The lure of these pilgrimage routes is related to the quality of the environment and the experience of walking freely and discovering unknown areas (Balestrieri & Congiu, 2017). Routes seem to be a particularly positive advantage for less frequented areas with diverse natural and cultural resources that attract tourists with special interests who often not only stay longer but also spend more to pursue their particular interest (Meyer, 2004).

These secular motivations thus offer opportunities for the integration of pilgrimage sites into regional development strategies in rural areas (Hilpert, 2018). In general, religious tourism and specifically **pilgrimage can be considered a rural development strategy** and an activity that complements agricultural activities by promoting activities linked to tourist leisure and also provides complementary income and employment to local communities (Juárez et al., 2017).

In addition, the experience of pilgrimage routes is not only about travelling, but also enjoying the experience by complementing it with other resources found on their route, from basic resources such as the local gastronomy and accommodation to other types of tourism such as visiting nearby highlights, such as museums, monuments, etc. Thus, a pilgrimage route becomes a tourist trip whose itinerary is largely given, but which covers much more than the indicated paths (Araujo et al., 2021).

The rurAllure project addresses one weak point hidden behind this depiction of success: the pilgrimage routes may be traversed by thousands, but their impact is almost exclusively perceived in the places located directly on the paths, rarely permeating into the surrounding rural areas. Thus, entire provinces and regions of a predominantly rural nature, which are facing significant economic and demographic challenges all over Europe, become **passive witnesses of the flows of pilgrims**, whereas they could add much of content and value to the experiences. It should be noted that these issues arise in a context marked by a growing interest in the future of rural areas, which have long been subjected to a severe demographic, economic and cultural crisis (García Docampo, 2003). These spaces are trying to integrate into these new dynamics through new production processes, among which the emergence of lucrative activities linked to non-productive uses of agricultural land such as tourism stands out (Andrade et al., 2010).

The global context thus puts pressure to establish new ways of making integral use of the endogenous resources of rural areas (González Fernández, 1999) that try to alleviate the effects derived from their territorial and socioeconomic disarticulation and, within the framework of this philosophy, tourism is emerging as an economic activity susceptible to being part, in many cases, of development plans. In this way, in recent years a policy of promoting tourist activity has been carried out in rural municipalities endowed with several natural and cultural resources but with severe weaknesses on the demographic and economic perspective.

In fact, tourism has become a priority tool of rural planning orthodoxy and a lever for economic and social development (Garrod, Wornell and Youell, 2006). Economically and socially depressed peripheral and rural areas have often regarded it as an instrument to promote local employment and a path towards rural regeneration, diversification and restructuring of economies (Panyik, Costa and Rátzl, 2011). Besides, tourism is often considered a desirable catalyst for innovations for sustainable local development (Brouder, 2012) as a result of the conservation, intervention and recovery of heritage and the value it brings to the territory (Mitchell and Shannon, 2018) as well as its positive role in improving the quality of life of local communities (Briedenhann and Wickens, 2004). In recent decades, tourism has thus been



recognized as a potential means for socio-economic development and regeneration of rural areas, in particular those affected by the decline of traditional agricultural activities (Pourtaheri et al., 2012; García-Delgado et al., 2020). Tourism also generates impacts –positive and negative ones– on other dimensions such as socio-cultural, demographic or environmental with influence on the locals' quality of life (Delgado Méndez et al., 2019).

Due to its ability to promote local development, feed local economies and support the processes of valorisation of cultural heritage, tourism through pilgrimage routes is considered **a strategic element to regenerate rural populations** provided that it is better integrated into the various instruments of local programming to make it an actual element of development and relaunch of the affected territories (Mariotti et al., 2021). In this sense, previous research proposes intermunicipal collaboration as a basic factor to undertake a strategic approach that strengthens the rural territories on these routes and, in this way, the integration of the different municipalities in a common strategy will be beneficial for each of them and for the whole (Pardellas and Padín, 2014).

In any case, the analysis of pilgrimage routes from the perspective of tourism development involves describing the general preconditions, the development framework and especially the governance structures that are required (Bausch et al., 2020) since their success depends on local and temporal context, political will, cultural and socio-economic conditions, the resources available in the territory, the commitment of stakeholders, etc. (García Delgado, 2020).

The four pilots of rurAllure aim to assess the challenges and opportunities for the symbiosis between pilgrimage routes and the towns and villages they traverse, and the ones in their vicinity. The specific territories that will be touched by the different pilot actions are listed in the corresponding first year reports published alongside this document: Deliverable 4.1 for the Ways to Santiago de Compostela, D5.1 for the Ways to Rome, D6.1 for the Ways to Trondheim and D7.1 for the Ways to Csíksomlyó/Șumuleu Ciuc. Most of the towns and villages exhibit low population densities, economies based mainly on agricultural activities, lack of resources and financial innovations, peripheral position, lack of employment opportunities and high quality services, among other defining features. Besides, they are places of high historical and heritage interest that cross territories with important natural and environmental characteristics.

The pilot routes are, in fact, rich in heritage assets (for example, high density of environmental goods, historical and artistic monuments, variety and quality of the landscape, etc.), but the analysis of their initial context allows to highlight the **heterogeneous strengths and weaknesses** of the local realities that affect the potential of these routes to activate tourism projects and draw a new perspective of development. The key aspects are summarized in the following subsections for comparative purposes. It is the shared view of the rurAllure partners that, although all the areas share the desire of activating a regeneration by taking advantage of the nearby pilgrimage routes, the ways to implement and evaluate this objective must be diverse.

### **Key aspects of the pilot on the Ways to Santiago de Compostela**

The Way of Saint James (widely known as Camino de Santiago) is the most popular pilgrimage route in Europe, crossing the Iberian Peninsula towards the tomb of the Apostle James the Greater in the cathedral of Santiago de Compostela, in the Spanish region of Galicia. Since it was promoted as a tourist product in the 1980s, the Way has become a motor of economic development in the areas it crosses. However, a larger impact in wide areas can still be achieved by promoting better knowledge of the territory and enhanced experiences among pilgrims, taking advantage from the fact that a growing number of people put the emphasis on the trip and not so much on the destination itself (Fernandes et al., 2012).



The Way of Saint James is a consolidated concept, product, brand and infrastructure, constituting a multifaceted phenomenon of international projection and recognition (Porcal et al., 2012; Liro et al., 2018; Sołtan and Liro, 2020). It is the largest system of pilgrimage routes in Europe and remains an indisputable reference for organizations worldwide that seek to revive ancient pilgrimage routes (Lois and Santos, 2015).

The pilot of WP4 will initially focus on literary heritage, luring pilgrims to explore the territory they are traversing by on the steps of renowned authors and their written works. This approach dives into literature as a tool to interpret and disseminate unknown heritage through storytelling, and is connected to topics such as travel literature, pilgrimage literature, oral tradition and personal experiences.

The pilot focuses on selected segments of the French Way, the Winter Way, the Silver Way and the Portuguese Way. Specially the first three go mainly through rural settlements, covering areas with a very low population density and inverse population pyramids characterised by aging processes. Agriculture used to be the most common activity –today only small self-subsistence farming, along with little cattle– although it has decreased in favour of services, while some industry activities, linked to mining facilities, still remain. The lack of job opportunities forces youngsters to move to other territories, a common phenomenon strongly linked to the territories aging process. The presence of pilgrimage routes has an important impact in these territories, with little villages whose economic activity is mainly built upon the presence of pilgrims with hostels, catering services, small retailing shops, etc.

Table 1. Assessment of the rural areas touched by WP4.

STRENGTHS & OPPORTUNITIES	WEAKNESSES & THREATS
<ul style="list-style-type: none"><li>• Abundant and relevant heritage of natural, cultural and ethnographic value.</li><li>• Recent declaration of O Courel Mountains as UNESCO Geopark.</li><li>• Certified hiking trails around the area.</li><li>• Trends in green tourism and slow tourism.</li><li>• Location close to important route's stages.</li><li>• FUN's previous activities in the area.</li><li>• A huge increase of pilgrims is expected by 2021, Holy Jacobean Year, providing a privileged framework to investigate how the pilgrim flows may permeate rural areas to disclose their heritage.</li></ul>	<ul style="list-style-type: none"><li>• Isolation and poor accessibility: lack of effective public transportation and poor road provision.</li><li>• Population aging processes.</li><li>• Poor infrastructure: bad Internet coverage, lack of public services, no access to markets, etc.</li><li>• Little tourist hospitality offer: lack of beds availability prevents tourists from visiting the area, while tourist low traffic makes investments risky and difficult (e.g. establishment of new lodging facilities).</li><li>• Seasonality: visitors tend to concentrate in the summer season.</li></ul>

### Key aspects of the pilot on the Ways to Rome

The success in the recovery of the Way of Saint James has led associations and administrations from various countries (most notably Italy, France, Switzerland, Germany and Austria) to recover some of the medieval itineraries to Rome through their signage, the edition of maps and guides, as well as the adaptation of the accommodation infrastructure.



The rurAllure pilot to be implemented in WP5 will focus on three major routes (Via Francigena, Romea Germanica and Romea Strata), aiming to supplement their ongoing promotion with the added value provided by the vast heritage treasured by the traversed rural areas:

- The Via Francigena mostly traverses rural areas and small communities. The communities depend on agricultural activities and have a low population with a visible decrease of population because of the domestic migration, mostly in the mountainous areas. Pilgrimage generates significant economic benefits to local communities in terms of creation of SMEs, provision of services and socio-cultural exchange.
- The Via Romea Germanica crosses rural areas with low and aged population density if compared to the national share, with the exception of the 6 Italian regions. These regions show a good level of development in the context of an agricultural economy mainly oriented at the international market, especially in the German part. However, the arrival, albeit limited at the moment, of pilgrims and slow tourists represents a significant opportunity for accommodation, shopping and sustainable social wellbeing, especially in the hilly and mountainous areas.
- The Romea Strata crosses areas characterised by multiple cultural, historical and productive traditions. Still in an initial stage of development, this is the only pilgrimage itinerary mainly relying (as far as the management of the route is concerned) on the religious communities traversed. It's mainly religious and cultural character, allow for improvements on the accommodation sector.

The rurAllure network and platform will provide common foundations for works that have commonly pursued similar goals in isolation. Indeed, Consortium partners have noticed that the main weakness of the Romea model is the fragmented and factual management of independent not-for-profit organizations, even if spatial planning remains the responsibility of public administrations. The pilot will pay specific attention to thermal heritage, which is attested in various ways, from rituals to architecture, from Antiquity to the current era.

Table 2. Assessment of the rural areas touched by WP5.

STRENGTHS & OPPORTUNITIES	WEAKNESSES & THREATS
<ul style="list-style-type: none"> <li>• Strong interest and sensitivity for pilgrimage and on opportunities at the tourism level.</li> <li>• UNESCO and UNESCO MAB sites along the routes.</li> <li>• Trends in green, wellness, and slow tourism.</li> <li>• Mapped trails and religious ways around the area.</li> <li>• Relevant thermal and cultural heritage.</li> <li>• Contribution to sustainable tourism development and slow tourism niche.</li> <li>• Involvement of universities and research centres in route's managing associations.</li> </ul>	<ul style="list-style-type: none"> <li>• Central areas are very content consistent VS poor rural areas.</li> <li>• Low presence of low cost or donor accommodation.</li> <li>• Relatively unknown routes and tourism products.</li> <li>• Weak promotion of the routes and poor communication to wider public, pilgrims and walkers.</li> <li>• In some cases, poor organisation at the local level for the maintenance of the itinerary (managed by municipalities).</li> <li>• Need for better governance and event coordination.</li> </ul>



- Involvement of consolidated European Associations, with significant geographic coverage and strong stakeholder networks.
- In some cases, cost of maintenance of hiking infrastructures.

### Key aspects of the pilot on the Ways to Trondheim

The pilot to be conducted within WP6 aimed to see heritage in a perspective of how people have lived their lives along the St. Olav's ways, the pilgrims paths to Trondheim (Norway) and make accessible how cultural, religious and societal aspects contribute to rich historical heritage also in the vicinity of the pilgrimage path.

The St. Olav's Ways are well developed and promoted with a steady rise in the number of pilgrims on all parts. The recognition as a Cultural Route by the Council of Europe provided decisive support to relive the Medieval tradition. Pilgrims are counted in the hundreds, not yet thousands so there is potential for more regional development of locations along the route and in accordance with the route. There is a Pilgrim's Office in Oslo which gives advice to travellers and a Pilgrim Centre in Trondheim, under the aegis of the Nidaros Cathedral, which awards certificates to those who complete their journeys.

The rurAllure pilot focuses specifically on Gudbrandsdalsleden, the first of many St. Olav Ways. Since it runs through Dovre and Reinheimen national parks there is potential to develop natural heritage sites along the routes, too. The region of Innlandet is a sparsely populated, mountainous region of Norway rich in cultural and natural heritage. There are approximately 370.000 inhabitants on 52.590 km<sup>2</sup>. Much of the population is centred around the lake Mjøsa with regional centres in the towns of Hamar, Gjøvik and Lillehammer. The region has a lower birth rate than the rest of Norway and is home to most cabins/secondary homes of all Norwegian regions with a total of 89.212, and is also home to 11 national parks. The region has many famous destinations and tourism is an important part of the economy. Other important economic activities are public sector, retail, construction, hotels and restaurants, farming and food production, logging and wood-based industries, industrial parks, higher education and research, IT, gaming and VR companies and hydro power. The main challenge for the Innlandet region in workplace development is a sector structure comprising a large proportion of industries that provide either low-value or that is in decline.

Gudbrandsdalsleden was officially opened by in 1997. Today the pilgrim paths to Trondheim in Norway, Denmark and Sweden are signposted with the St. Olav logo and have received the status as European Cultural Route under the Council of Europe's Cultural Route program.

Table 3. Assessment of the rural areas touched by WP6.

STRENGTHS & OPPORTUNITIES	WEAKNESSES & THREATS
<ul style="list-style-type: none"><li>• Strong tourist and winter sports region with large areas of unspoiled nature.</li><li>• Standing condition of Cultural Route recognised by the Council of Europe.</li><li>• Well-developed and marked pilgrimage routes with a highly-developed digital system for guidance and planning at <a href="https://pilegrimsleden.no/pilegrimsledene">https://pilegrimsleden.no/pilegrimsledene</a>.</li></ul>	<ul style="list-style-type: none"><li>• Fewer tourists in the summer season.</li><li>• Some sites are not so accessible.</li><li>• The number of pilgrims is low in comparison with other European pilgrimages.</li><li>• Little knowledge locally about the pilgrimage routes as a possibility for local, national and international tourism and leisure.</li></ul>





## Key aspects of the pilot on the Ways to Csíksomlyó

The rurAllure pilot implemented in WP7 focuses on a spiritual way used since the Middle Ages, known as the Mária Út, the Way of Holy Mary or Via Mariae, among other names. It is actually a network of routes that spans nine countries: Austria, Hungary, Romania, Slovakia, Poland, Croatia, and Bosnia and Herzegovina. The pilot focuses on specific segments in Slovakia, Hungary and Romania, which are characterised by large rural areas. The age of population in 2018 was not far from the EU 28 median age of 43,1 years, although statistics are somehow distorted by the presence of larger cities in all regions where the median age is lower than in the rural areas. According to 2017 data the per capita GDP in the HU31 Észak-Magyarország region was among the lowest, only 46% of EU28 measured in PPS (purchasing power standard). GDP in SK03 Central Slovakia is the lowest of all Slovak regions. In general, all the regions targeted by the pilot have per capita GDP data below 75% of EU28 average. The most rapid growth rate in wealth generation during the period of 2008-2017 was among regions that had lower GDP per inhabitant than the EU 28 average. Romania's Centru Region is one of them, with more than 4% yearly growth rate starting from a very low level in 2008. Unemployment in these regions is low on average, less than 5% of the labour force aged 15 to 74. However, again, these data are distorted by the vicinity of cities and industrial activity in the area.

The focus of the pilot is put on natural heritage, which offers ideal possibilities for inward-looking yet studying the Earth of prehistoric times, its current flora and fauna and activities of preserving it. These characteristics fit well also into the concept of "slow tourism" getting away from the fast pace of everyday life. Accordingly, the pilot seeks to offer pilgrims a new perspective, integrating smaller, relatively unknown rural sites into the cultural network along the European pilgrimage routes, increasing the numbers of visitors and contributing to the general prosperity of the affected regions. The aim is to build up a unified pilgrim's way among the different religious traditions of Central Europe, and to create a network between these places.

Table 4. Assessment of the rural areas touched by WP7.

STRENGTHS & OPPORTUNITIES	WEAKNESSES & THREATS
<ul style="list-style-type: none"><li>• All the territories are attractive destinations to the pilgrims mainly due to their built religious heritage.</li><li>• Other cultural heritage sites are also relatively well represented.</li><li>• The quality of support facilities is increasing, even if there are large differences among the regions, especially between Hungary and Transylvania.</li><li>• Relationships with "religious" tour operators and travel agencies have multiplied.</li><li>• Multiple audiences have been identified for communication and new channels have been created to reach them.</li><li>• People-related factors have improved significantly.</li></ul>	<ul style="list-style-type: none"><li>• The natural aspects have been developed in depth only in some segments of the route.</li><li>• The individual cultural heritage institutions could share more of their experience related to the pilgrims by establishing and developing a network.</li><li>• International communication and publications in various languages need refining.</li><li>• The international relations among the various pilgrimage ways need to become stronger. One of the main values of this proposal is seen in this field.</li><li>• Although the segment of children has already been targeted, there has not been a unique proposition to raise the interest of this age group, neither that of the parents.</li></ul>



- 
- **Mária Út Association and Asociatia Via Mariae have achieved solid involvement of local governments, key stakeholders and volunteers.**
- 

#### **4. Profiling pilgrims and trip motivations**

Although there is a growing number of studies related to religious tourism and pilgrimage routes, research on pilgrimage routes as relevant tourist attractions that may contribute to local and regional growth and development remains scarce (Naranjo, 2017). In what refers to demand, statistics are lacking, so qualitative and quantitative analyses of this field are also a challenge. This section presents the approach chosen to profile pilgrims in the pilot routes of rurAllure by the identification of their main characteristics, which is needed in order to design relevant and impactful actions.

To achieve this purpose, the community of pilgrims must be involved throughout the whole profiling process, through interviews, forum analyses and user experience (wayfinding) methods. To begin with, two questionnaires were designed collaboratively by the rurAllure partners between February 2021 and April, pre-tested in May, re-designed according to the results of the pre-test and finally launched in September:

- The first questionnaire, which can be found in Annex I, was intended for **pilgrims who are already on a pilgrimage trip**. It could be replied on paper and online. The partners working in the pilots were instructed to distribute printed forms in chosen locations of the segments of interest (bars, restaurants, inns, etc.) and to place signs like the one shown in the Figure 4 to give pilgrims access to the link to the online form via a QR code.
- The second questionnaire, which can be found in Annex II, was intended for **potential pilgrims**, either people who are planning a trip or just reading about pilgrimage in selected sites. An ambitious communication action was started in WP8 to make the questionnaire reach as many respondents as possible (including a paid campaign on Facebook), and links to it were embedded in the websites of the rurAllure partners (e.g. Fundación Uxío Novoneyra as in Figure 5) and other collaborators.

**The questionnaires will remain open in subsequent months.** The following subsections, nonetheless, contains an early analysis of the data gathered until the end of October 2021, revealing some interesting strengths and weaknesses. Updates of the analysis will be posted on the rurAllure website as new and more comprehensive data are gathered. The results will be used to advance in the preparation of the catalogue of action types as explained in Section 2.



Figure 4. A sample sign used to advertise the questionnaire for en-route pilgrims.

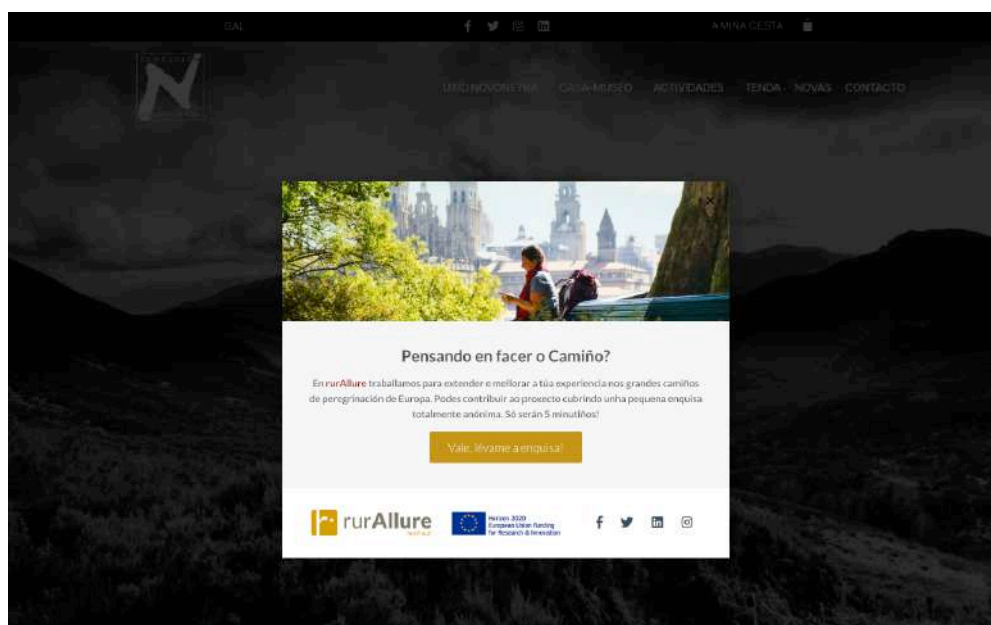


Figure 5. The questionnaire for pilgrims-to-be linked from the website of Fundación Uxío Novoneyra.



## Preliminary results of the questionnaire for en-route pilgrims

The sample available for the first analysis of the questionnaire for en-route pilgrims consists of 258 answers from pilgrims on travelling on the Way of Saint James (212) or Mária Út (46). These correspond to early actions started in the pilots of WP4 and WP7, whereas those of WP5 and WP6 will start approaching pilgrims en route in 2022. The results have been structured according to the following scheme:

- Sociodemographic characteristics.
- Pilgrim's behaviour: Organization of the trip, type of transport used, flexibility in terms of dates and number of stages, planned expenditures, motivations, etc.
- Information sources used to prepare the pilgrimage trip.
- Impact of COVID-19.

### Sociodemographic characteristics

The pilgrim profile, even within the same route, can be extremely heterogeneous. However, based on certain features, it is possible to define subgroups of individuals with homogeneous profiles that help the design of future development and promotion strategies.

In Table 5, the first and fourth columns show the variables analysed (gender, age, level of education, work and nationality) and the response options in each of them. The second and fifth columns (N) show the results in absolute frequency, and the third and sixth columns (%), show the same data in relative frequency or percentage.

Table 1. Sociodemographic variables.

VARIABLES	CAMINO DE SANTIAGO		VARIABLES	MÁRIA ÚT	
	N	%		N	%
<b>Gender</b>			<b>Gender</b>		
Male	133	62.7	Male	22	47.8
Female	74	34.9	Female	23	50
Prefer not to answer	4	1.9	Prefer not to answer	1	2.2
Blank space	1	0.5	Blank space		
<b>Total</b>	<b>212</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>
<b>Age</b>			<b>Age</b>		
18-24	16	7.5	18-24	4	8.7
25-34	48	22.6	25-34	4	8.7
35-44	39	18.4	35-44	5	10.9
45-54	41	19.3	45-54	11	23.9
55-64	42	19.8	55-64	12	26.1
65-74	25	11.8	65-74	9	19.6



Over 75	1	0.5	Over 75	1	2.2
<b>Total</b>	<b>212</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>
<b>Level of studies</b>			<b>Level of studies</b>		
Primary	3	1.4	Primary		
Secondary	55	25.9	Secondary	9	19.6
University	154	72.6	University	37	80.4
<b>Total</b>	<b>212</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>
<b>Work</b>			<b>Work</b>		
Unemployed	12	5.7	Unemployed	1	2.2
Student	19	9	Student	3	6.5
Housework	2	0.9	Housework		
Self-employed	21	9.9	Self-employed	6	13
Employed	108	50.9	Employed	20	43.5
Retired	49	23.1	Retired	16	34.8
Blank space	1	0.5	Blank space		
<b>Total</b>	<b>212</b>	<b>100</b>	<b>Total</b>	<b>46</b>	<b>100</b>
<b>Nationality</b>			<b>Nationality</b>		
Belgian	2	0,9	Hungarian	35	76,1
British	5	2,4	Romanian	1	2,2
Bulgarian	2	0,9	Slovak	5	10,9
Colombian	3	1,4	Surinamese	2	4,3
Dutch	3	1,4	Blank space	3	6,5
French	7	3,3			
German	14	6,6			
Irish	7	3,3			
Italian	5	2,4			
Others	13	6,5			
Spanish	124	58,5			
USA	21	9,9			
Venezuelan	2	0,9			
Blank space	4	1,9			
<b>Total</b>	<b>212</b>	<b>100</b>	<b>Total</b>	<b>43</b>	<b>93,5</b>



By observing the data, it is concluded that while older people opt for paths with greater religious significance, such as *Mária Út*, young people prefer to make more spiritual routes, such as the Camino de Santiago. Likewise, this study confirms a higher frequency of women on the Marian route than in that of the Apostle Santiago (Irimias, Mitev and Michalko, 2016; Millán and Pérez, 2017).

Most of the pilgrims surveyed are in an age range of between 25 and 64 years in both cases (Camino de Santiago: 80.1%; *Mária Út*: 80.05%). The largest group on the Camino de Santiago are young people aged from 25 to 34 (22.6%), followed by middle-aged people aged from 55 to 64 (19.8%), those aged from 45 to 54 (19.3%), those aged 35 to 44 (18.4%) and those aged 18 to 24 (7.5%). On the other hand, in *Mária Út* it is estimated that pilgrims could have a somewhat higher average age, since it is those aged from 55 to 64 who have the highest percentage of participation (26.1%), followed by those aged from 45 to 54 (23.9%), those aged from 65 to 74 (19.6%) and, finally, young people from 25 to 34 years old (8.7%) and from 18 to 24 years old (8.7%). Regarding people over 75 years of age, in both cases they represent a very small part of the sample, although somewhat higher in *Mária Út* (2.2%) than in the Camino de Santiago (0.5%).

By gender, the percentage of men on the Camino de Santiago (62.7%) practically doubles that of women (34.9%), while in *Mária Út* the difference is less remarkable, and the advantage towards the female sex (50%) over the male sex (47.8%) is reversed. The number of individuals who preferred not to position themselves in either gender is hardly significant (Camino de Santiago: 1.9%; *Mária Út*: 2.2%). In relation to this question, 0.5% of respondents on the Camino de Santiago left the answer blank, while in *Mária Út* all chose one of the three available options.

As for work, about half of the pilgrims are employed by others (Camino de Santiago: 50.9%; *Mária Út*: 43.5%), although there is also a high percentage of retired (Camino de Santiago: 23.1%; *Mária Út*: 34.4%). Next are the self-employed (Camino de Santiago: 9.9%; *Mária Út*: 13%), students (Camino de Santiago: 9%; *Mária Út*: 6.5%) and the unemployed (Camino de Santiago: 5.7%; *Mária Út*: 2.2%). In *Mária Út* none of the participants is dedicated only to the housework and in the Camino they are barely 0.9% of the sample. These figures agree with the age ranges mentioned above for both routes, since to make this type of trip it is necessary to have enough time and budget for accommodation and supply for several days. Millán and Pérez (2017) estimated that 92% of the people who made the Camino de Santiago had an income level of between € 600 and € 2500, and the most often salary was between € 1,001 and € 1,500.

Regarding the level of studies, it is observed that most of the individuals who make these pilgrimage routes are university students (Camino de Santiago: 72.6%; *Mária Út*: 80.4%), followed by people with secondary education (Camino de Santiago: 25.9%; *Mária Út*: 16.6%). In contrast, no one with elementary education has answered the questionnaire of *Mária Út*, and in Santiago this group only accounted for 1.4%. This may be related to the way that both roads, like other pilgrimage routes, have a history and heritage that makes them true cultural itineraries, some of them recognized by UNESCO as Intangible Heritage of Humanity.

Finally, the variable nationality of the pilgrims shows great differences between the two routes. The Camino de Santiago concentrates the highest percentage of relative frequency in the Spanish (58.5%), American (9.9%), and German (6.6%) nationalities, in proportions similar to those published in the statistical records of the Pilgrim's Office (2021). In *Mária Út*, the highest percentages correspond to Hungarian nationalities, with 76.1%, followed by Slovak, with 10.9%. This distribution of nationalities seems to be related to the geographical location of both routes.

According to the results obtained, the profile of the average pilgrim on the Camino de Santiago would be a man (62.7%), from 25 to 64 years old (80.1%), employed by others (50.9%), with university studies (72.6%) and Spanish (58.5%). In Mária Út it would be a woman (50%), also in an age range of between 25 and 64 years (80.5%), employed (43.5%) and with university studies (80.4%), but Hungarian (76.1%).

Based on this, it is concluded that the biggest differences in relation to the pilgrim profile on both routes are found in sex and nationality. Likewise, it should be noted that when subdivided by age groups, the most common age on the Camino de Santiago was between 25 and 34 years (22.6%), while in Mária Út it was between 55 and 64 (26.1%).

### Pilgrim/tourist behaviour

One of the issues of greatest interest for a destination is the **degree of repetition**, which reveals satisfaction with the product (Ríos and Santomà, 2008). Pilgrimage routes tend to have higher percentages of satisfied consumers than other types of trips (Millán, Morales, Pérez, 2010).

The results of this study show that nearly 60% of pilgrims make the Camino de Santiago for the first time, while on the route of Mária Út 78.3% repeats (see Figure 6). This may be due to the fact that the route of Mária Út has a more religious character than the Camino de Santiago and, as observed by Millán et al. (2016), there is a significant association between religious motivation and repetition of the visit.

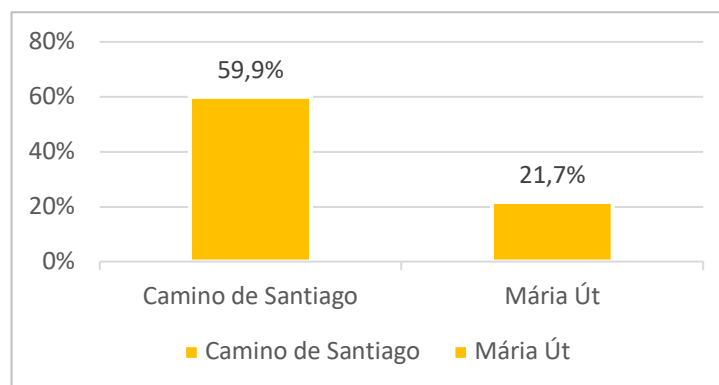


Figure 6. First time making a pilgrimage trip on Camino de Santiago or Mária Út.

The continuous technological transformation that society is experiencing has a direct impact on the generation of new forms of **travel organization**. These changes force the tourism sector to transform and adapt to this evolution, hence the importance of knowing how the trip is organized and, specifically, the accommodation.

On the Camino de Santiago, the vast majority of the sample claimed to have planned the itinerary on their own (88.2%) (Santos, 2006), compared to a significantly lower percentage on the Mária Út (50%) (Figure 7). These results are probably related to the information available for pilgrims to organize the trip themselves, so the bodies responsible for the management of Mária Út should review the system and content of the information they provide to their users.

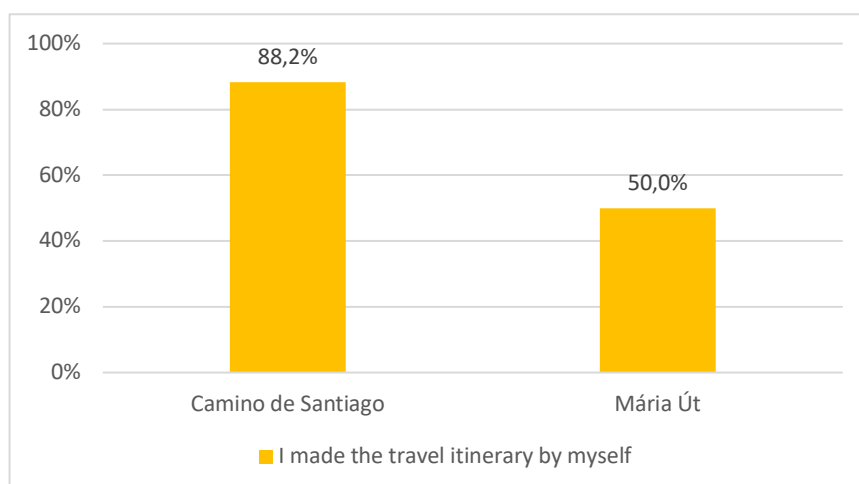


Figure 7. Way of travel arrangements.

Data similar to the above are shown concerning the specific case of accommodation booking. 80.7% of the pilgrims on the Camino de Santiago declared to take care of their own organization compared to 54.3% on the route of Mária Út (see Figure 8). The causes of this consumption behaviour could result in different nature, future research could investigate this aspect.

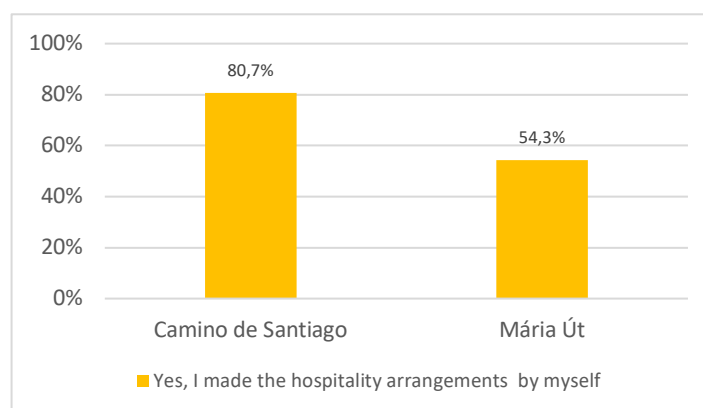


Figure 8. Way of travel and hospitality arrangements.

In this type of trip, hostels are usually the preferred accommodation for pilgrims to stay overnight and recover before continuing the journey (Santos, 2006; Millán and Pérez, 2017). In this way, the present research confirmed that a high percentage of users on the routes studied opted for this form of accommodation (Camino de Santiago: 81.1%; Mária Út: 67.4%) while, on the opposite side, the spas (Camino de Santiago: 0.9%; Mária Út: 1%) and camping sites (Camino de Santiago: 7.1%; Mária Út: 8.7%) were the least used. However, it seems that users of the Spanish route tended to use premises of higher categories -hotels- (Camino de Santiago: 41%; Mária Út: 3%), while the pilgrims of the Marian route opted for lower category accommodations -inns- (Camino de Santiago: 17.9%; Mária Út: 32.6%) or in the rural environment -rural houses- (Camino de Santiago: 18.9%; Mária Út: 39.1%), as shown in Figure 9.



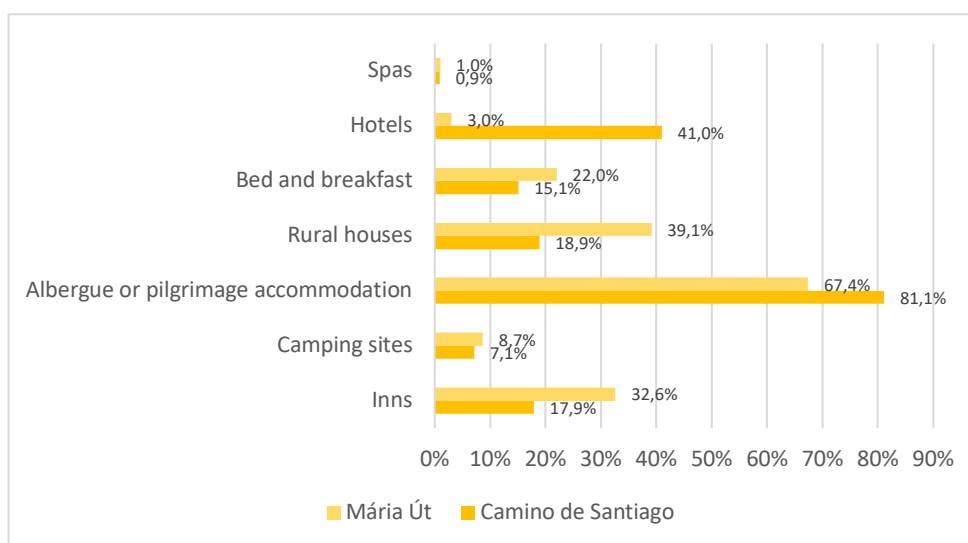


Figure 9. What places are you using for accommodation?

Since ancient times, the pilgrimage has involved the search for the spiritual (Secall, 2009) through a physical sacrifice (López, 2011) that is materialised in the act of walking. However, in the current era there are other possibilities to make this type of journeys. Therefore, in this study the pilgrims on the Marian and Jacobean routes were asked what **means of transport** they used during their trip, with multiple answer options.

Figure 10 confirms that most pilgrims travelled both routes on foot (Camino de Santiago: 88.7%; Mária Út: 82.6%) and barely used the taxi or the van (Camino de Santiago: 0%; Mária Út: 1.9%). However, it is striking that on the Hungarian way, in comparison with the Spanish one, a significant percentage of people would have chosen the car (Camino de Santiago: 0.9%; Mária Út: 26.1%), the bus (Camino de Santiago: 4.7%; Mária Út: 23.9%), the bicycle (Camino de Santiago: 11.8%; Mária Út: 23.9%) and the train (Camino de Santiago: 2.4%; Mária Út: 21.7%). This result could be related to the average age of the users or the tradition on each route.

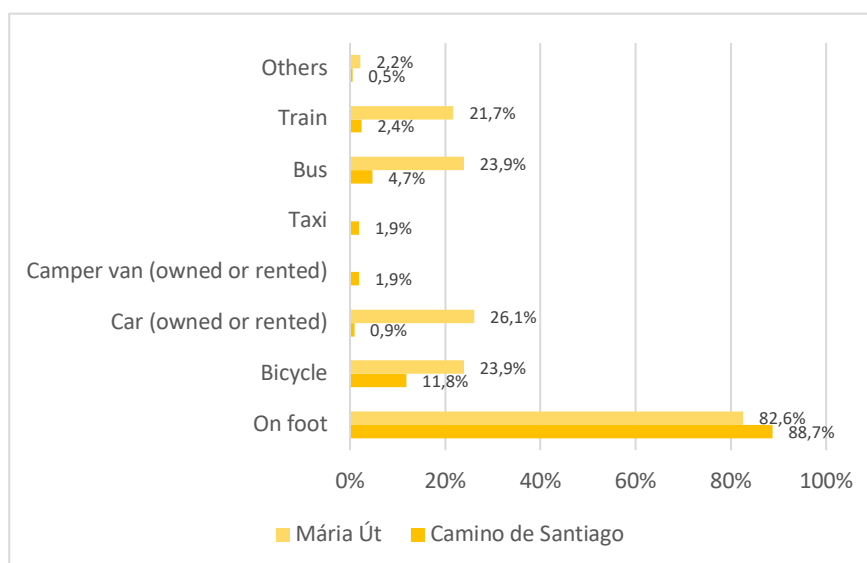


Figure 10. Means of transport.

The **length of the pilgrimage trip** involves fundamental implications in the destinations, especially for the impacts it generates on the territory it goes through. On the other hand, the days to complete the route depend on the location of the sanctuary (Mora, Serrano and Osorio, 2017) and the means of transport used. In this way, and according to the results shown in Figure 11, the pilgrims who make the Camino de Santiago have had to dedicate time longer than those on the Mária Út. In percentage, 44.8% of users of the Spanish route claimed to have invested 6 or 7 days, 20.3% 10 days or more, 13.2% 8 or 9 days, 12.2% 3 days or less and 8.5% 4 or 5 days. In Mária Út, 45.7% spent 3 days or less, 28.3% 4 or 5 days, 13% 10 days or more, 8.7% 6 or 7 days and 4.3% 8 or 9 days.

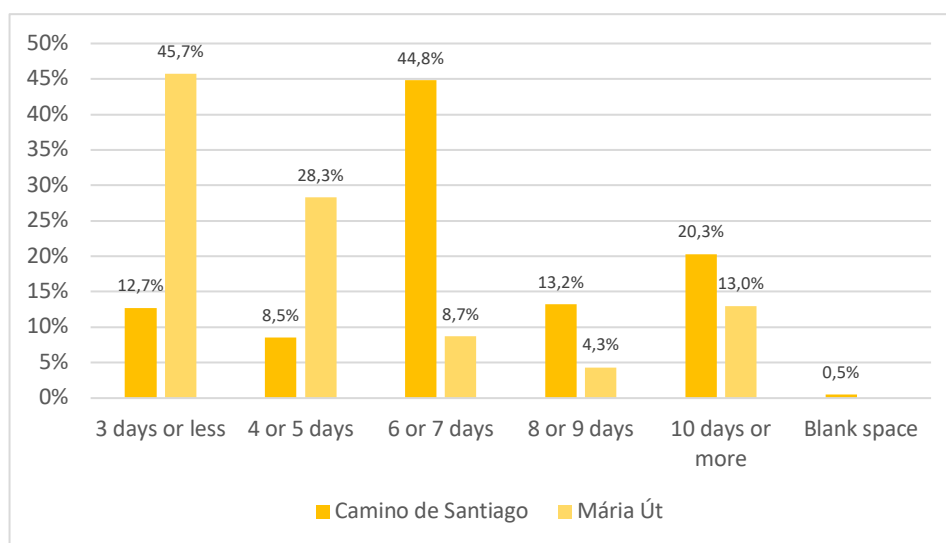


Figure 11. Planned days to travel in the pilgrimage route.

However, and as mentioned, this data must be analysed in its context, taking into account the departure and arrival points. Therefore, the following tables show the pilgrim percentage at each departure points. Table 6 shows that the highest number of pilgrims concerning the starting point for Santiago de Compostela is concentrated in the farthest location, Saint-Jean-Pied-de-Port (17%), more than 700 km from the Cathedral of Santiago. The rest are distributed at an average distance, such as León (16.5%), about 300 km; Ponferrada (14.6%), 200 km; O Cebreiro (10.8%), 150 km; and Astorga (9.9%), 260 km. Roncesvalles (6.1%), which is the second starting point located more kilometres from Santiago, is in the sixth position of the list. The remaining 25% of pilgrims choose other locations. Regarding the arrival points, Santiago de Compostela is positioned as the final destination in most cases (68.9%), although the number of pilgrims who decide to continue on their way to Fisterra (13.7%), another route frequented since ancient times to see the “end of the land” (Pérez, 2008; Herrero, 2009) has grown exponentially for 10 years after the promotional actions carried out.

Table 2. Started and ending point.

CAMINO DE SANTIAGO ROUTE					
STARTING POINT	N	%	ENDING POINT	N	%
Saint-Jean-Pied-de-Port	36	17%	Santiago de Compostela	146	68.9%



León	35	16.5%	Fisterra	29	13.7%
Ponferrada	31	14.6%	Sarria	10	4.7%
O Cebreiro	23	10.8%	Muxía	5	2.4%
Astorga	21	9.9%	O Cebreiro	2	0.9%
Roncesvalles	13	6.1%	A Laxe	1	0.5%
Others	10	5.0%	Fátima	1	0.5%
Villafranca del Bierzo	10	4.7%	Monforte	1	0.5%
Triacastela	7	3.3%	Porto	1	0.5%
Burgos	5	2.4%	Triacastela	1	0.5%
Logroño	4	1.9%	Don't know	1	0.5%
Pamplona	4	1.9%	Blank space	14	6.6%
La Laguna	3	1.4%			
Sevilla	3	1.4%			
Madrid	2	0.9%			
Pedrafita do Cebreiro	2	0.9%			
Zamora	2	0.9%			
Blank space	1	0.5%			
<b>Total</b>	<b>212</b>	<b>100%</b>	<b>Total</b>	<b>212</b>	<b>100</b>

With regard to Mária Út, the results shown in Table 7 show that the starting points of the pilgrims are varied since it is not a linear route but is made up of several routes in themselves. In fact, more than half of them (55%) did not select any of the proposed options or did not answer the question (13%), and only about a third of the sample claimed to leave from Budapest (28.3%) and, to a lesser extent, from Zalaegerszeg (4.3%). Likewise, although the majority of the sample aims to reach Mária Út (21.7%), a significant percentage chose several arrival points or did not answer the question (34.8%). Based on this, it is confirmed that the length of a route is directly related to the distance between the starting point and the destination, since while on the Iberian route the distance is more than 700 km, on the ways in Eastern Europe the approximate maximum distance is 500 km.

Table 3. Started and ending point. Mária Út.

MÁRIA ÚT					
STARTING POINT	N	%	ENDING POINT	N	%
Others	25	55%	Csíksomlyó	10	21.7%
Budapest	13	28.3%	Bodajk	2	4.3%
Zalaegerszeg	2	4.3%	Márianosztra	2	4.3%



Blank space	6	13%	Máriapócs	2	4.3%
			Bakonybél	1	2.2%
			Bélapátfalva	1	2.2%
			Dobogókő	1	2.2%
			Eger	1	2.2%
			Gödöllő	1	2.2%
			Malsa	1	2.2%
			Máriagyűd	1	2.2%
			Mariazell	1	2.2%
			Marosvásárhely	1	2.2%
			Szentendre	1	2.2%
			Szombathely	1	2.2%
			Zeteleka	1	2.2%
			Zirc	1	2.2%
			Zsámbék	1	2.2%
			Blank space	16	34.8%
<b>Total</b>	<b>46</b>	<b>100%</b>	<b>Total</b>	<b>46</b>	<b>100%</b>

Other important questions that this study offered was to find out if the pilgrims who made the routes had **flexibility regarding the number of days dedicated to the trip**. In both cases, as Figure 12 shows, more than half of the respondents indicated that they had a closed calendar (Camino de Santiago: 58.5%; Mária Út: 71.7%), especially on the Marian route. However, a significant percentage acknowledged that they could use a couple of days more than initially estimated (Camino de Santiago: 40.6%; Mária Út: 26.1%) and very few preferred not to answer the question (Camino de Santiago: 0.9%; Mária Út: 2.2%).

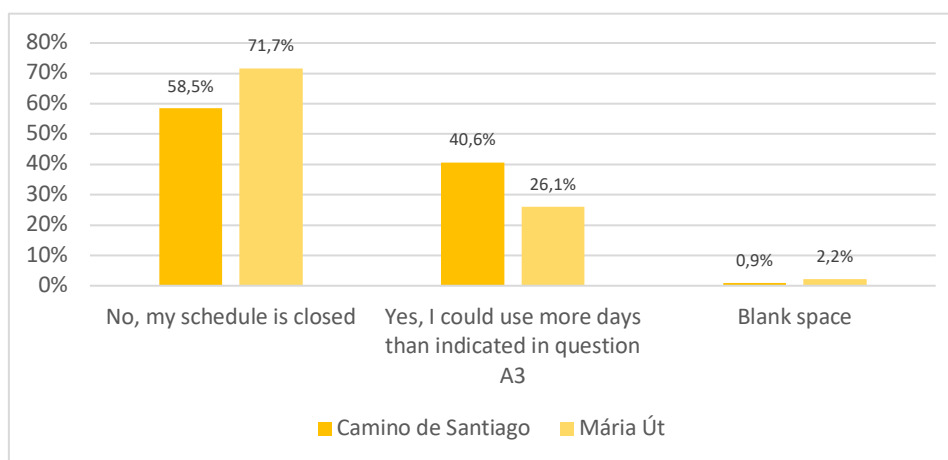


Figure 12. Do you have flexibility regarding the dates of the resto f your current trip?

When comparing these data with the ones in the previous paragraph, it is a striking fact that pilgrims on the shortest route have less flexibility in the dates, especially if it is taken into account that in the Camino de Santiago a greater number of workers were registered as employees (Camino de Santiago: 50.9%; Mária Út: 43.5%) and a smaller number of retired (Camino de Santiago: 23.1%; Mária Út: 34.8%). However, it is possible that this is due to the greater interest in making a Slow trip on the Camino de Santiago.

According to the results obtained through the pilgrims-to-be questionnaire, it seems that they would be willing to deviate from the route if they found reasons for it. For this reason, the individuals in the sample were asked to score on a scale from 1 to 5 (1=“strongly disagree”; 5=“strongly agree”) whether they would be willing to leave the pre-established route to visit natural environments and heritage in the rural surroundings if there were cultural activities (and transportation, if necessary), and if they had time to engage in unexpected activities that postponed their stages for a few hours, for a day or even longer. As Figure 13 shows, the responses on both routes were very similar. Thus, natural environments (Camino de Santiago: 4.2; Mária Út: 4.1) and cultural heritage (Camino de Santiago: 4.1; Mária Út: 4.0) are the issues that seem to arouse enough interest to alter the planning in both cases. On the other hand, pilgrims on the Marian way are more willing to deviate if there were complementary cultural activities (Camino de Santiago: 2.8; Mária Út: 3.1) and yet pilgrims on the Camino de Santiago are less willing to postpone their next stages for a few hours, for a day or even longer (Camino de Santiago: 2.8; Mária Út: 2.5).

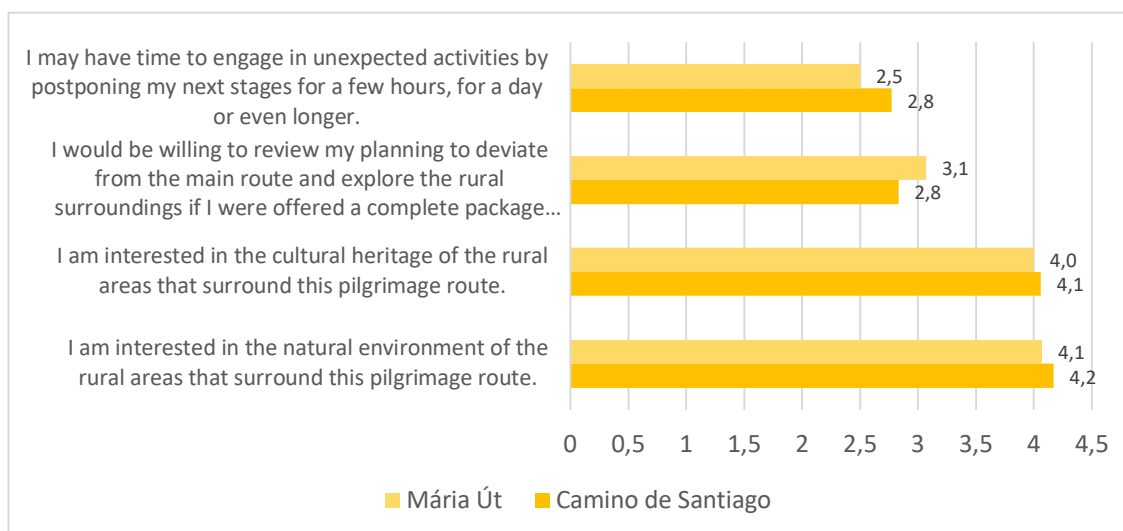


Figure 13. Reasons for detours.

The experience of the trip varies according to the **accompanying people**, so it has also been considered relevant to ask pilgrims about this issue. As shown in Figure 14, more than half of the participants in the study on both routes claimed to make the trip with friends (Camino de Santiago: 31.6%; Mária Út: 30.4%), with their partner (Camino de Santiago: 13.2%; Mária Út: 21.7%) or with their family or relatives (Camino de Santiago: 10.4%; Mária Út: 15.2%). However, there is a large difference between the percentage of people who pilgrimage alone to Santiago de Compostela (38.2%), in comparison with those on the Mária Út road (10.9%). In this sense, previous studies confirm that walkers on the Compostela route usually have this type of behaviour (Santos, 2006), unlike other pilgrimage destinations (Millán and Pérez, 2017; Mora et

al., 2017). Likewise, the number of individuals travelling in a group on the Marian route is striking, compared to the Compostela route (Santiago de Compostela: 1.4%; Mária Út: 10.9%). These last data seems to be related to the way of planning the trip (it is recalled that in the case of the Spanish way, 80.7% of the sample declared to plan it on their own, compared to 54.3% of the eastern way).

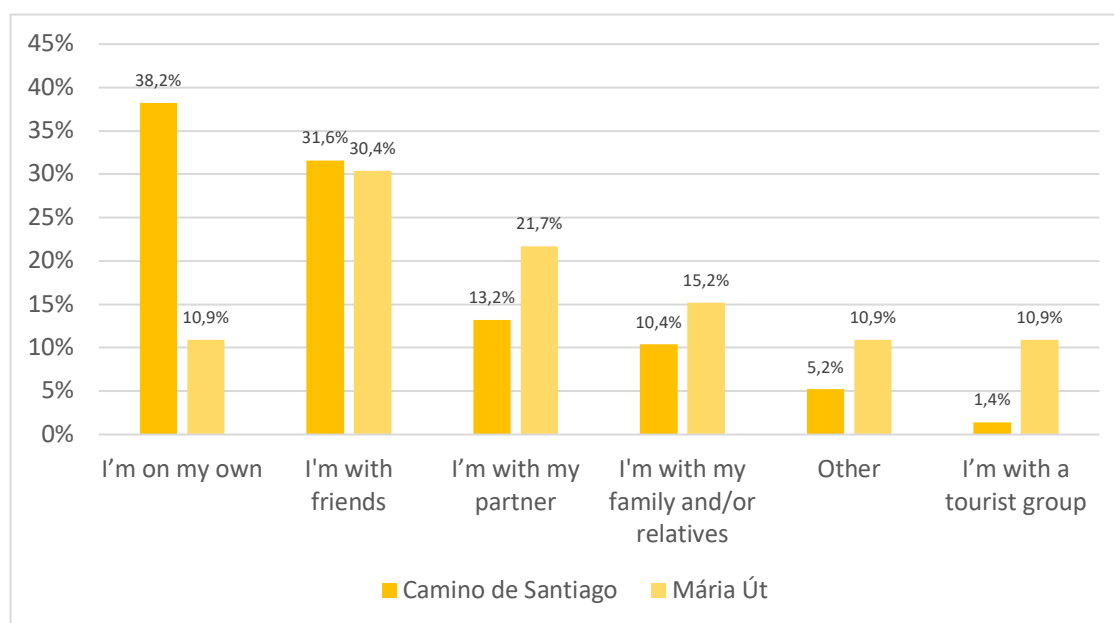


Figure 14. Who are you traveling with?

Santos (2006) estimated that on the Camino de Santiago each pilgrim made an **average daily expenditure** of 59.6 euros. As can be seen in Figure 15, a similar result was obtained in the present study, with the spending ranges of more than half of the sample in both cases between 21 and 35 euros (Camino de Santiago: 36.8%; Mária Út: 43.5%) and between 36 and 50 euros (Camino de Santiago: 29.7%; Mária Út: 15.2%). However, it can be seen that on the Spanish way there is a significant percentage of pilgrims who spend from 50 to 75 euros per day (Camino de Santiago: 20.8%) or more (6.1%), while, on the contrary, on the Eastern Way there is a tendency to spend less than 20 euros (Camino de Santiago: 6.6%; Mária Út: 41.3%). These data could be related to the number of days used to make each of the routes: more days on the route would mean greater average daily expenditure.

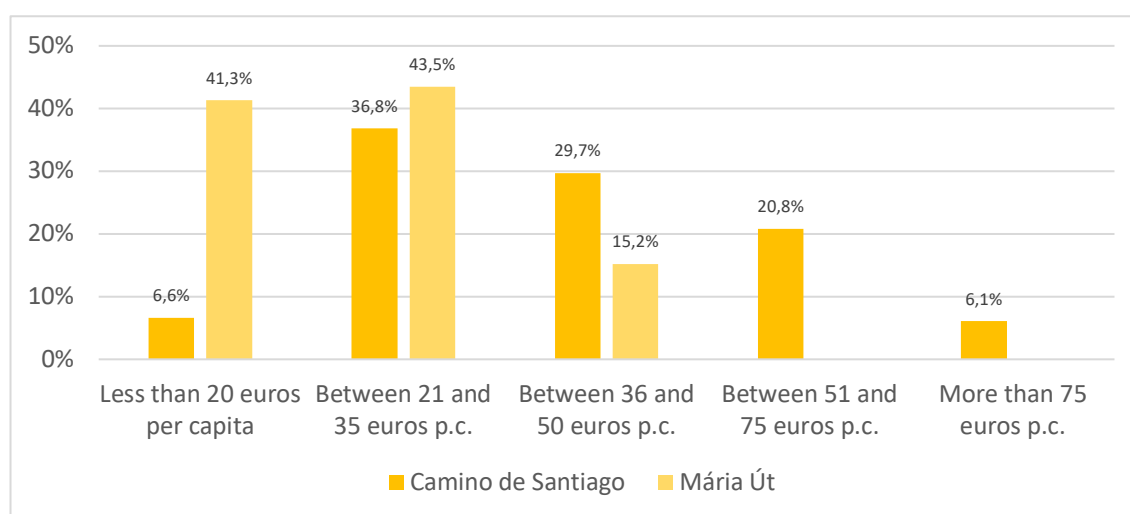


Figure 15. Daily expenses.

This section ends with a presentation of the results about the **languages** used in each of the routes (see Table 8). In both cases, English is in the top positions, although the percentage of English speakers on the route of Mária Út (58.7%), practically doubles that of the Camino de Santiago (29.1%). In addition, while the Spanish route is dominated by the national language (36.1%), followed by French (8.1%), German (5.1%), Italian (3.2%), Galician (2.8%) and Portuguese (2.30%), on the eastern route, after English, German (26.1%), Slovak (15.2%), Russian (10.9%), Czech (8.7%), French, Hungarian, Italian and Romanian (with a percentage of 4.3% each) predominate. It is worth mentioning that the variety of languages registered on the Camino de Santiago are due, in part, to the polylingualism of Spain, since this country has six official languages (Burguello, 2002), but also to the international attraction that this route has aroused (García, 2009), especially in the last twenty years.

Table 4. Languages.

CAMINO DE SANTIAGO			MÁRIA ÚT			TOTAL
LANGUAGE	N	%	LANGUAGE	N	%	
Spanish	170	36.10%	English	27	34.60%	58.70%
English	137	29.10%	German	12	15.40%	26.10%
French	38	8.10%	Blank Space	11	14.10%	23.90%
German	24	5.10%	Slovak	7	9.00%	15.20%
Catalan	19	4.00%	Russian	5	6.40%	10.90%
Others	19	3.8%	Czech	4	5.10%	8.70%
Italian	15	3.20%	Others	4	5.10%	8.70%
Galician	13	2.80%	French	2	2.60%	4.30%
Portuguese	11	2.30%	Hungarian	2	2.60%	4.30%
Basque	4	0.80%	Italian	2	2.60%	4.30%



Dutch	4	0.80%	Romanian	2	2.60%	4.30%
Blank Space	3	0.60%				
Danish	3	0.60%				
Valencian	3	0,60%				
Bulgarian	2	0.40%				
Hungarian	2	0.40%				
Japanese	2	0.40%				
Russian	2	0.40%				
<b>Total</b>	<b>410</b>	<b>100%</b>	<b>Total</b>	<b>78</b>	<b>100.00%</b>	<b>169.60%</b>

### Importance of information sources

When designing promotion strategies, it is necessary to know which are the sources of information most commonly consulted by users (Recinos et al., 2019). Therefore, a series of options were offered in the questionnaire, which included the main means of promoting tourism products, and that pilgrims should value in a range from 1 to 5, according to their contribution in the planning of their trip (1="has not contributed at all"; 5="has contributed significantly"). As Figure 16 shows, online information, through social networks, blogs, websites or applications (Camino de Santiago: 3.2; Mária Út: 3.2), and word of mouth, through friends and family (Camino de Santiago: 3.2; Mária Út: 3.2) were the most used means by users of both routes. It is followed by articles, news, reports or advertisements in the press, radio, television, etc. (Camino de Santiago: 2.0; Mária Út: 2.8), films, documents or series (Camino de Santiago: 1.9; Mária Út: 2.2), tourist guides (Camino de Santiago: 1.8; Mária Út: 2.4), travel brochures (Camino de Santiago: 1.3; Mária Út: 2.2), leaflets (Camino de Santiago: 1.2; Mária Út: 1.4) and, finally, travel agents (Camino de Santiago: 1.2; Mária Út: 1.3).



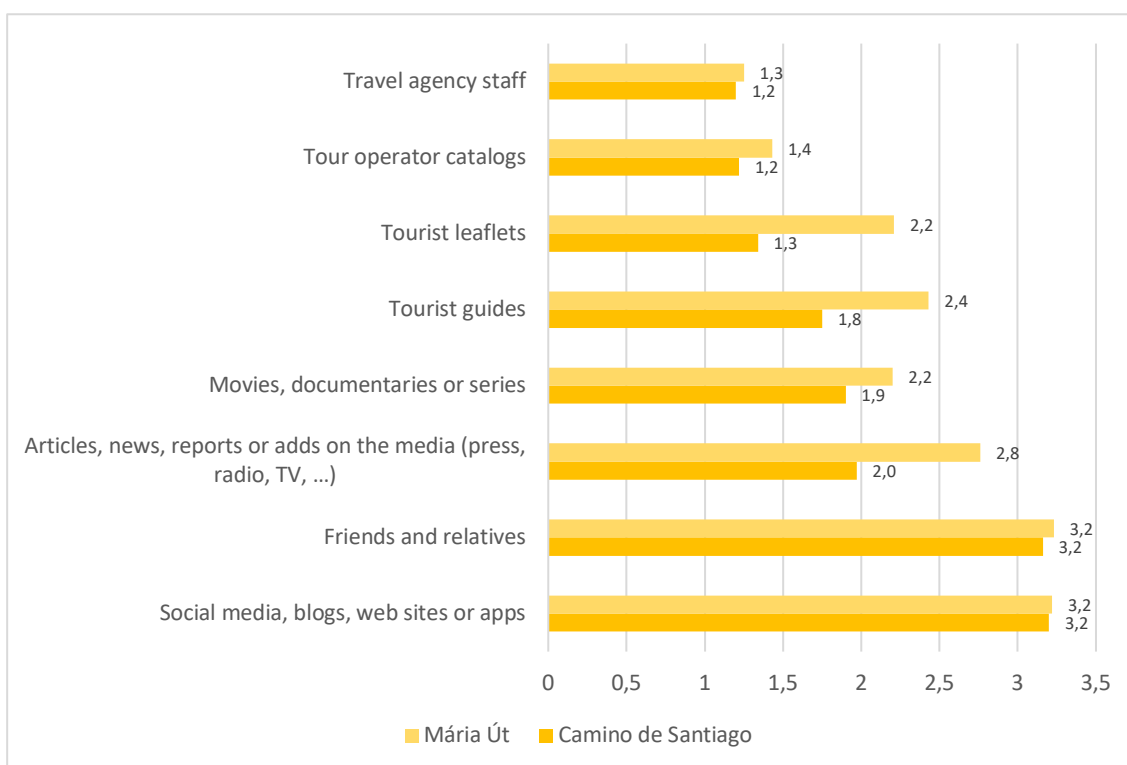


Figure 16. Information sources.

### Motivations

The reasons that move individuals to make a pilgrimage route have been widely studied by the academic community (Rocha and Cavalcanti da Silva, 2016; Mora, Serrano and Osorio, 2017; Parellada, 2018), in order to observe the possible differences between pilgrims and tourists. In this case, based on a previous literature review, several items were selected that were included in the questionnaire. When conducting the surveys, the pilgrims were asked to score each of these sections on a scale from 1 to 5, according to their degree of importance (1="not important at all"; 5="very important"). The results obtained confirm what has already been stated previously in the analysis of the previous questions where the Camino de Santiago presents a more touristic profile than the route of Mária Út which, clearly, is visualized from the religious field by its users. Thus, for the route of Santiago de Compostela it is interesting to see that the variables close to the value 4, and that therefore have a greater importance, are *enjoying the landscape and having direct contact with nature*, with an assessment of 4.32, followed by *having a different personal, spiritual or psychological experience*, with 3.99. On the other hand, the motivations of greatest importance in the route of Mária Út are those belonging to the spiritual and religious sphere, with an average of 4.59 in *religious experiences* and 4.65 in *having a different personal/spiritual/psychological experience*.

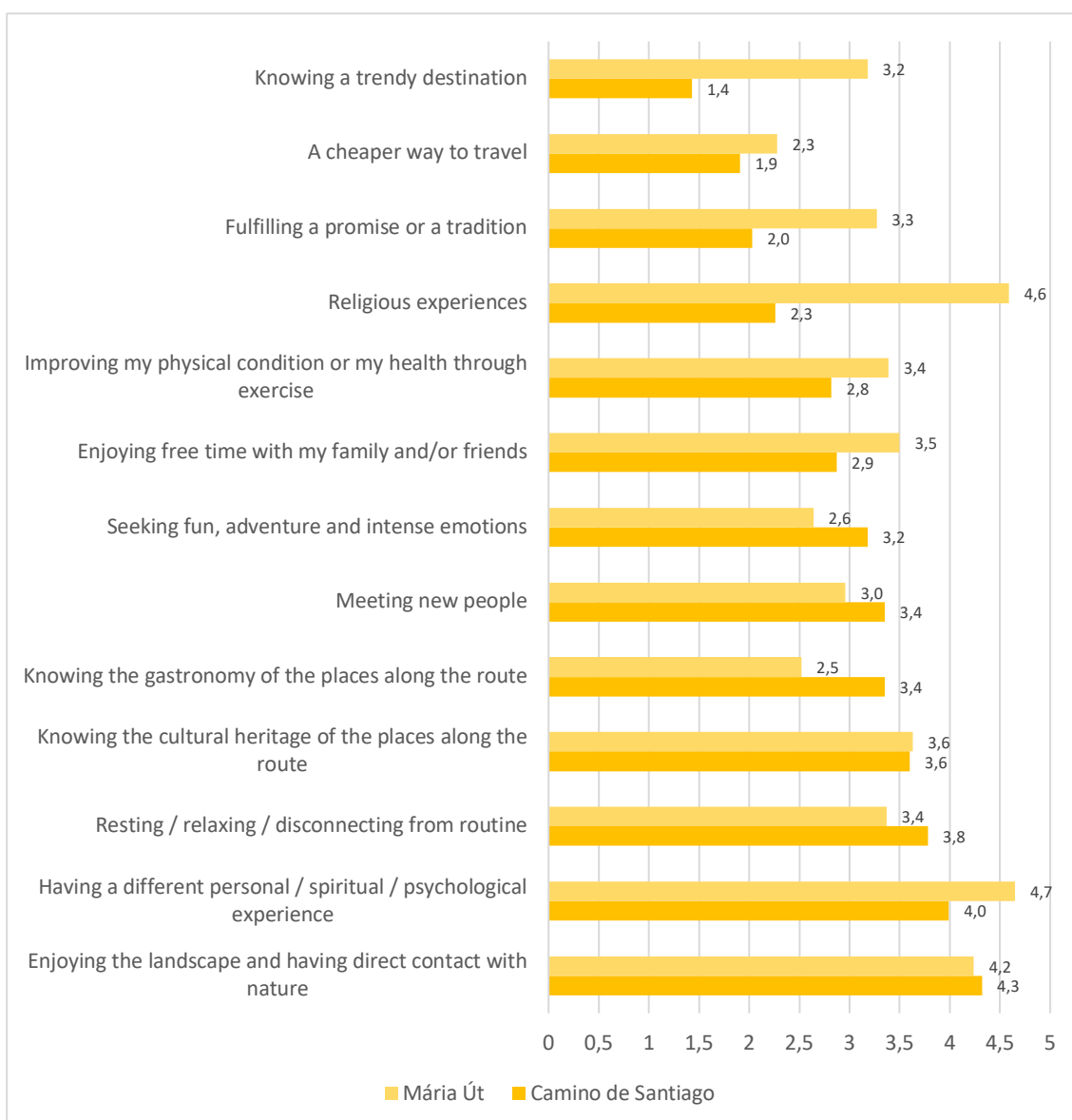


Figure 17. Motivations that took you to make a trip on this route, indicating the corresponding level of importance.

In this same line, if the activities carried out or planned to do during the route are analysed, it is corroborated, as can be seen in Figure 18, that in the case of the Camino de Santiago highlights, firstly, *Experiencing the diversity of the landscape, flora and fauna* (76.4%) and, secondly, *Visiting cultural places (museums, writers' houses, historical sites, etc.)* (56,1%). However, on the Mária Út, *Visiting religious sites* stands out (91.3%) followed by religious services and related events (71.7%).

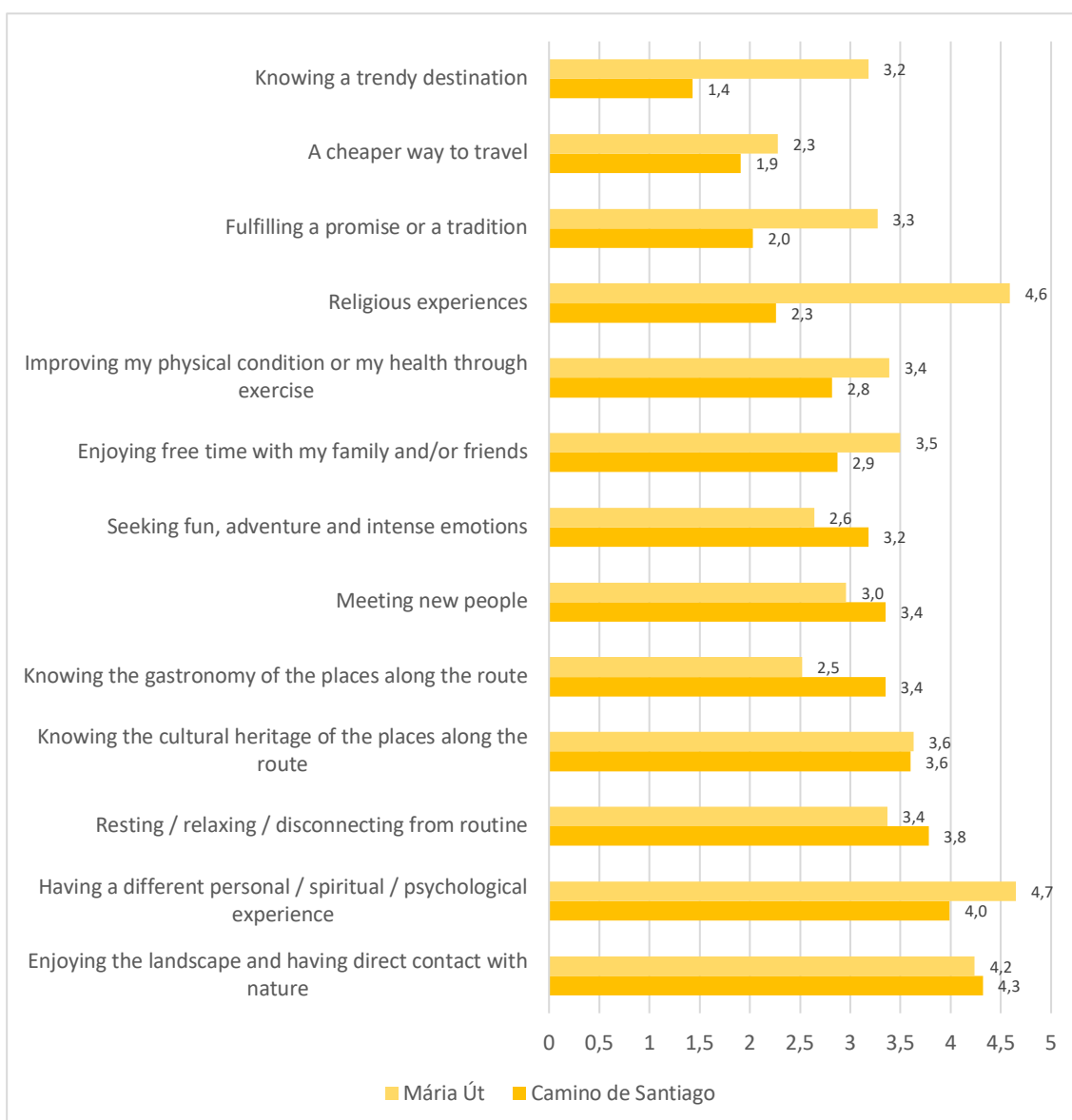


Figure 18. Activities you have made or plan to make along the route.

Similarly, when analysing the religious practice of the sample, it is observed that in the case of the Camino de Santiago the highest percentage corresponds to *non-believers or atheists*, with 35.40%, followed by the *non-practicing believer*, with 27.40%, the *spiritual person*, with 19.30% and the *believer and practitioner* with 16%. On the other hand, for the route of Mária Út the values are opposite, obtaining 78.3% the category *believer and practitioner*, followed by *believer and non-practitioner*, with 15.2%. The lowest values correspond to the *non-believing sphere*, where the category *spiritual person* receives 4.3% and *non-believers or atheists* 2.2%. From these results it can be deduced that this variable seems to have a great interrelation with both activities and motivations when taking into account the spiritual and religious sphere.

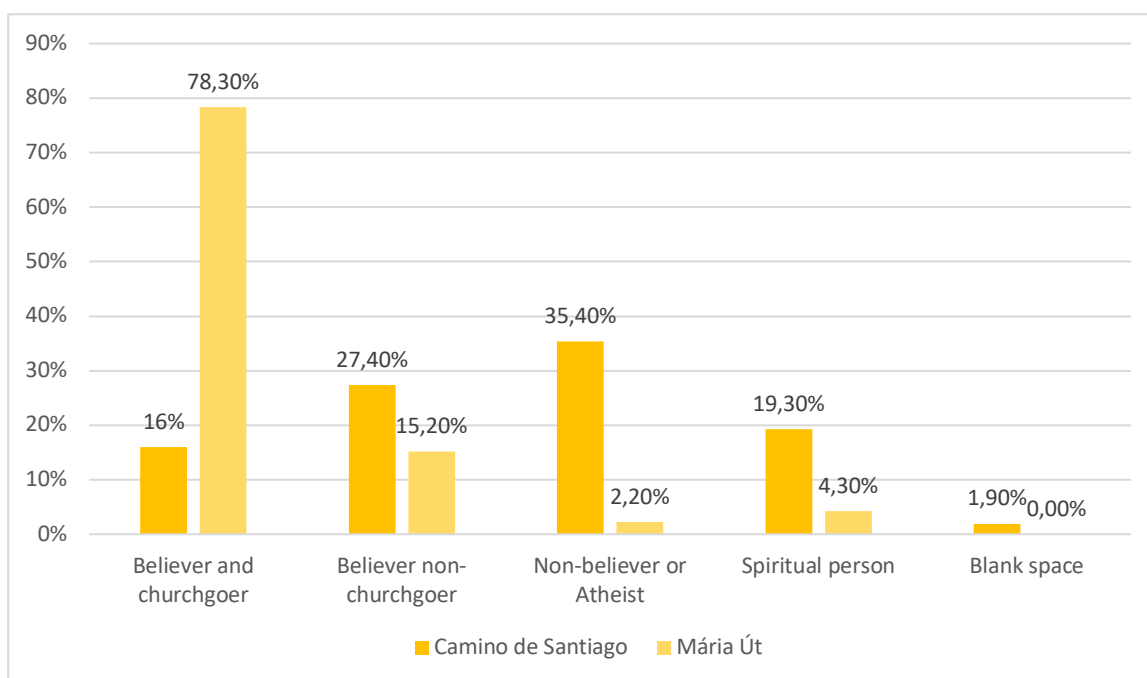


Figure 19. Religious practice.

Finally, it was decided to ask travellers directly whether they felt more like pilgrims or tourists. As seen in Figure 20, the results obtained in this aspect are very similar in both routes. However, the percentage of people who feel like pilgrims in the case of Mária Út (56.5%) slightly exceeds that of the Camino de Santiago (47.2%), which could reconfirm the prevalence of a more religious sense on the Marian route in comparison with that of the Apostle.

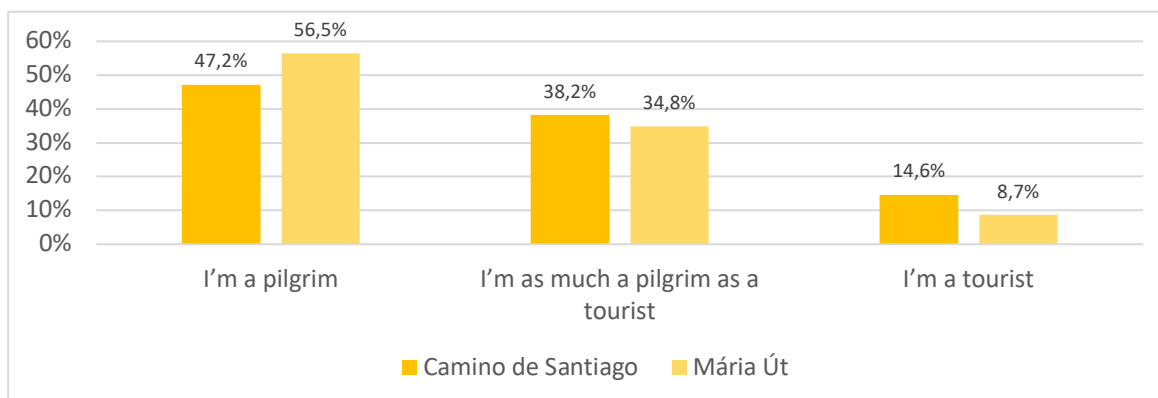


Figure 20. Which of the following options defines better your experience on the route?

### Impact of COVID-19

The consequences of COVID-19 are seen internationally and, although its scope is still unknown, clearly the pilgrimage routes do not escape its effects. On this occasion, respondents were asked to make a 1 to 5 rating of the question “How much has the COVID-19 situation affected your experience on the route?”. In the case of the Camino de Santiago, and according to the previous study carried out by Bande (2020), it is estimated that in 2020, from January to

October, the number of users of the French Way was reduced by 83.6% in comparison with the previous year. However, as Figure 21 shows, this time the results do not corroborate the data offered by previous research and, in both routes, the impact of COVID-19 does not seem to have significantly affected the experience. Of course, it is also necessary to contextualize that the fieldwork of the present research was carried out in autumn 2021, when in most European countries the health situation had improved and, therefore, the restrictions were lower.

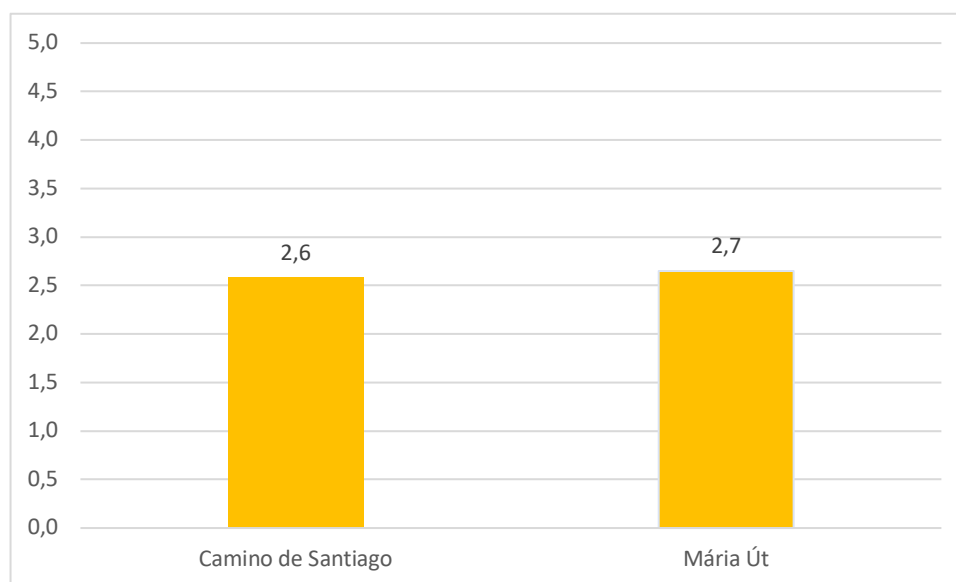


Figure 21. How much has the COVID-19 situation affected your experience on the route?

Finally, the questionnaire inquired about which aspects the situation caused by COVID-19 had influenced the most. In this sense, it has been verified that, although the order of assessment does not coincide in both routes, two of them clearly stand out: prevention and security measures and avoiding crowded places, as shown in Figure 22.

### Preliminary results of the questionnaire for pilgrims-to-be

The sample available for the first analysis of the questionnaire for pilgrims-to-be consists of 480 answers gathered (up to the end of October 2021) from visitors to the websites of the project, the rurAllure partners or other collaborating organizations, as well as people reached via the project's social networks or the paid campaign on Facebook. The questionnaire will remain open and the results updated on the project's website.

The results have been structured according to the following scheme:

- Sociodemographic characteristics.
- Personal data: gender, age, nationality and language.
- Interests in certain aspects of cultural and natural heritage.
- Interest in activities that may be done by taking detours into the rural surroundings of the route.
- Elements that could influence the decision to engage in the activities.

As can be seen in Table 9, the characterization begins by the descriptive analysis of the sociodemographic variables. The first and fourth columns contain the variables under study and the answer options offered in the questionnaire for each of them. The second and fifth columns (N) represent the absolute number of individuals who selected each of the variables. The third and sixth columns report the same information in percentage format.

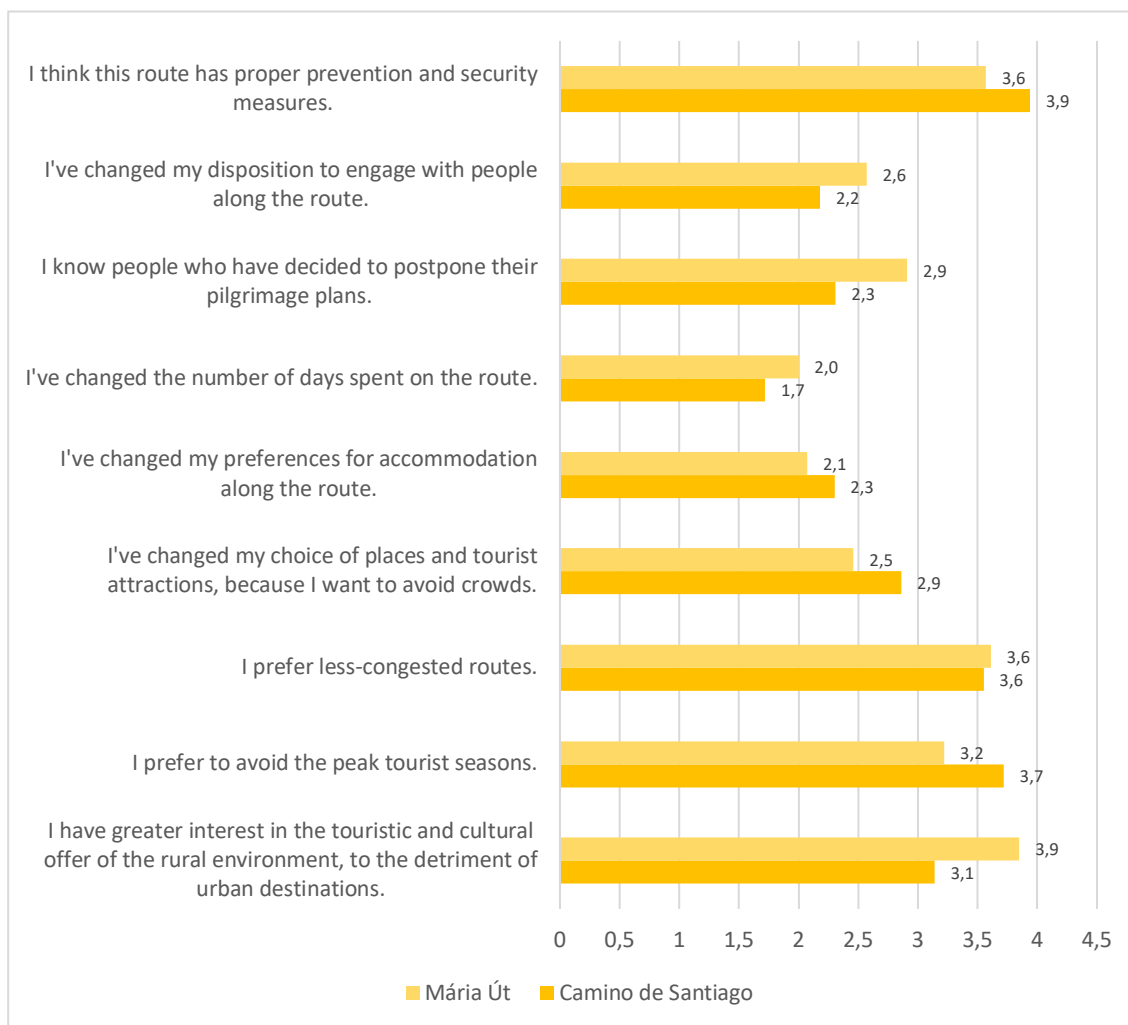


Figure 22. Please indicate whether you agree or disagree with the following statements.

Table 5. Sociodemographic variables. Frequency value and percentage.

SOCIODEMOGRAPHIC CHARACTERISTICS					
VARIABLES	N	%	VARIABLES	N	%
<b>Gender</b>			<b>Nationality</b>		
Male	143	29.8	Italian	221	46
Female	201	41.9	Hungarian	53	11



Prefer not to answer	11	2.3	United States	31	6.5
Other	1	0.2	French	23	4.8
Blank space	124	25.8	Blank space	21	4.4
<b>Total</b>	<b>480</b>	<b>100</b>	British	20	4.2
<b>Age</b>			Others	20	4
18-24	4	0.8	Australian	14	2.9
25-34	46	9.6	Spanish	13	2.7
35-44	83	17.3	Romanian	10	2.1
45-54	107	22.3	Irish	8	1.7
55-64	141	29.4	Danish	7	1.5
65-74	89	18.5	Canadian	6	1.3
Over 75	10	2.1	Dutch	6	1.3
<b>Total</b>	<b>480</b>	<b>100</b>	Swish	6	1.3
<b>Language</b>			Belgian	5	1
Italian	230	47.9	New Zealand	5	1
English	151	31.5	Portuguese	4	0.8
Hungarian	59	12.3	Swedish	4	0.8
French	25	5.2	South African	3	0.6
Spanish	7	1.5	<b>Total</b>	<b>480</b>	<b>100</b>
Portuguese	4	0.8			
Others	4	0.8			
<b>Total</b>	<b>480</b>	<b>100</b>			

By gender, the percentage of women (41.9%) exceeds the number of men (29.8%). However, the gender of a significant number of participants is unknown, as they did not answer the question (25.8%) or selected the Option *Prefer not to answer* (2.3%) or *Other* (0.2%).

Regarding age, most individuals are in a range of between 35 and 74 years (87.5%). The most frequent age group is from 55 to 64 years (29.4%), followed by those between 45 and 54 (22.3%), those between 65 and 74 (18.5%), people between 35 and 44 (17.3%), those over 75 (2.1%) and young people from 18 to 24 years (0.8%).

As for the language, almost half of the respondents were Italian speakers (47.9%), although a significant number of Anglophones (31.5%) and users of the Magyar language (12.3%) were also registered. The rest of the individuals declared themselves French-speaking (5.2%), Spanish-speaking (1.5%), Portuguese-speaking (0.8%) and *Others* (0.8%).



The nationality variable is aligned with the languages used. Thus, the majority of the sample comes from the Italian Republic (46%), Hungary (11%), English-speaking countries such as the United States (6.5%), the United Kingdom (4.2%), Australia (2.9%), Ireland (1.7%) and New Zealand (1%), France (4.8%), Spain (2.7%), Romania (2.1%), Denmark (1.5%), Canada (1.3%), Germany (1.3%), Switzerland (1.3%), Belgium (1%), Portugal (0.8%), Sweden (0.8%) and South Africa (0.6%). In addition, six individuals (1.3%) were American, but without saying which country, and twenty-one people (4.4%) did not respond to this question. When dividing the participants by continents, it can be seen that a large majority are European (79.2%), followed by Americans (7.8%) and Oceanic (3.9%) and Africans (0.6%).

Based on information presented in this section, the sociodemographic profile of the average “pilgrim-to-be” would be a woman (41.9%), in an age range between 45 and 64 years (51.7%), European (79.2%), particularly Italian language and nationality (46%). The results –though preliminary and probably biased– are in line with those of other studies, which show that **pilgrims’ characteristics seem to be related to the destination**. For example, Irimias, Mitev and Michalko (2016) and Millán and Pérez (2017) observed that Marian routes of Christian tradition, such as the one that ends in Mária Út, are usually frequented by more women than men, while Mecca, the majority destination of Muslims, shows a majority of men. In this line, Catholic territories, and those with a certain meaning more spiritual than religious such as the Camino de Santiago, tend to attract a greater number of young people, while those of South Asia, and those places with a greater religious connotation, are usually chosen by older people. However, most nationalities on each route, unlike in the other cases, seem to have a greater relationship with the geographical location in comparison with any other variable.

The pilgrimage routes that receive the most attention and interest in order to visit them in the near future are set out below. It is observed that, clearly, the preference has opted towards the traditional routes of Christian pilgrimage (The Guardian, 2019): the Via Francigena (20.9%) and the Camino de Santiago (19.2%), seen with a strong religious significance since the Middle Ages, followed by the Via Romea Germanica (6.1%) and Les Chemins du Mont-Saint-Michel (with 5.9%). By contrast, Pada Yatra (1.2%), Braj Yatra (1.2%) and Skáne Blekinge (1.2%) were barely selected and the rest were placed in an intermediate position.



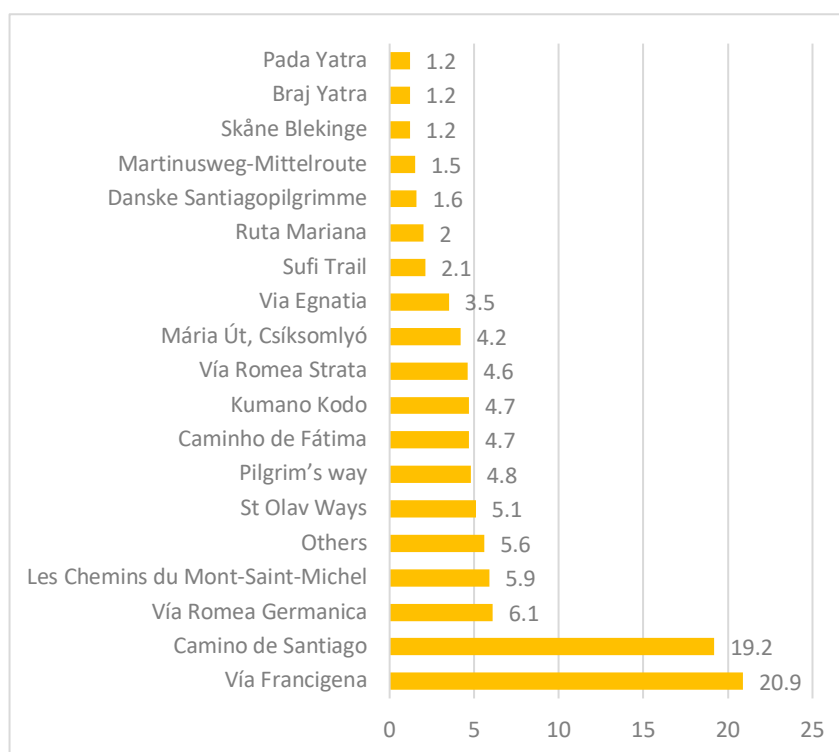


Figure 23. Routes to visit in the future.

As shown in Figure 24, almost two-thirds of the would make a pilgrimage trip for the first time (72.5%), while the rest would have already made a pilgrimage route before (27.5%). Similar figures were shown in previous studies on the Camino de Santiago (Suárez, Caamaño, 2014.), although in others they assure that pilgrims are usually faithful and satisfied tourists, who often repeat the experiences (Millán, Morales, Pérez, 2010).

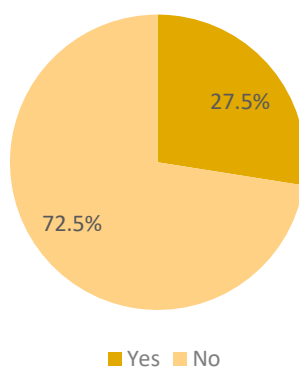


Figure24. First time on a pilgrimage route.

As for the results related to the travel plan, as seen in Figure 25, the categories indicated with the highest percentage are travelling on my own (with 36.5%), followed by travelling with my partner (with 27.1%) and travelling with my friends (with 23.3%). The lowest percentages are distributed in the categories travelling with my family and/or relatives (with 6%) and travelling

with a group of tourists (with 4.2%). This may be a consequence of limitations in interacting with other pilgrims on the routes, as well as certain reservations about sharing accommodation spaces. In fact, as Riveiro (2021) points out, COVID-19 has altered the profile of pilgrims, at least those who make the Camino de Santiago. Freixas, Peral and Hurtado (2015) had already observed that the most common way to do the Camino is alone or with friends and family.

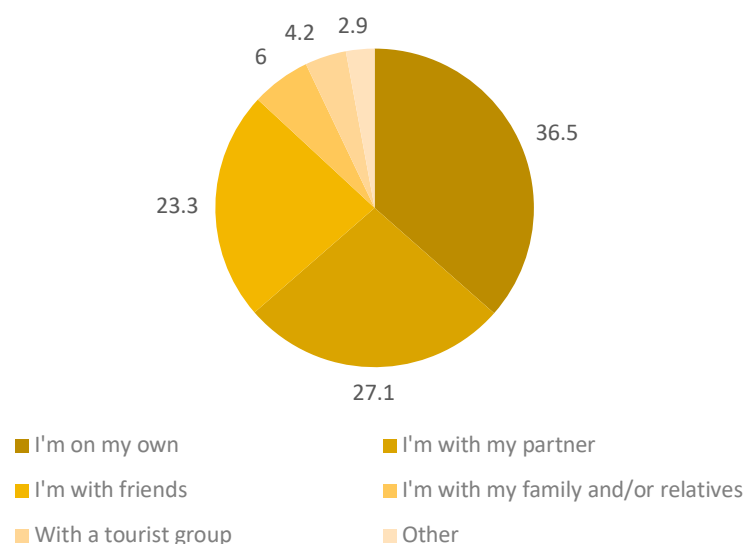


Figure 25. Travel plan.

In relation to possible interests along a pilgrimage route, Figure 26 shows that the two main attractions –with greater significance in the sample– are *the cultural and ethnographic heritage of the rural areas that surround the route* (which reaches a rating of 4.28 points out of 5) and *the natural environment of the rural areas that surround the route* (with 4.29 points out of 5). On the other hand, the reasons that seem less important are the *activities related to the thermal heritage on the route* (with 2.29 points out of 5) and the *activities related to literary tourism while travelling the route* (with 2.89 points out of 5).

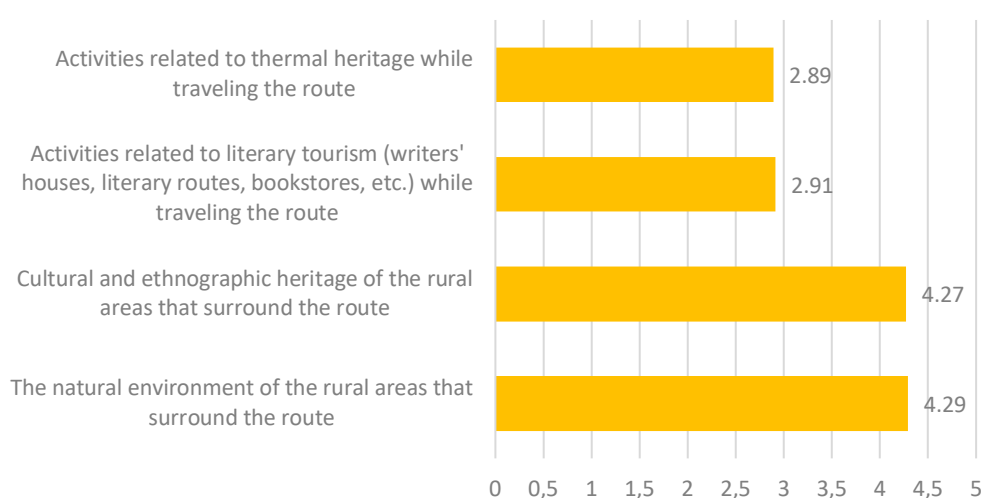


Figure 26. Possible interests of pilgrims-to-be.

The scores achieved by the different options given in this variable seem to confirm that the enjoyment of nature and heritage on pilgrimage routes are two types of activities that arouse the users' interest (Herrero, 2008; Pereiro, 2019). On the other hand, the link between the thermal and the sacred does not seem to be rooted in the Catholic tradition, unlike in the Muslim one (Ramírez, 1997). Likewise, literary routes on the ways, despite being a subject of study among the academic community (Juárez, 2013) do not receive much attention either.

Another relevant question was to know the impact of COVID-19 on pilgrimage routes. As can be seen in Figure 27, this issue has influenced when planning the pilgrim route in comparison with other holiday destinations. In this way, 62.7% of the respondents indicated that the health crisis did affect their decision when making a pilgrimage route in comparison with other types of tourist activity, while for 37.3% the situation did not affect. In this context, it is confirmed that pilgrimage routes, as global phenomena, have not escaped from the effects of COVID-19 (Riveiro, 2021; Cárdenas and Aguirre, 2021; López and González, 2021). In any case, it can be expected that it can impact on the different pilgrimage routes in different ways, or with different intensity.

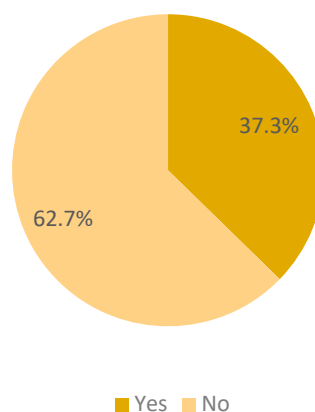


Figure 27. Influence of COVID-19 on the decision to travel on a pilgrimage route compared to other holiday destinations.

Next, Figure 28 shows the results of the variable representing the month planned for the pilgrimage trip. Based on the data obtained, the spring-summer season, which generally coincides with the summer holidays, turns out to be the preferred one. It is also observed that specifically the month of May turns out to be the one that registers a greater influx (with 26.7%), followed by April (with 14.2%), June (13.1%) and September (12.1%). Likewise, it should be noted that 9.8% of individuals who did not answer the question, which may be related to a certain degree of indecision when choosing the month in which they will make the trip. It seems logical to think that walkers take advantage of the months of lower rainfall and greater number of solar hours. However, it highlights that the number of pilgrims-to-be in May is significantly higher than the summer months since these usually really make up the season of pilgrimage routes as, for example, in the case of the Camino de Santiago (Gonzalo, 2006; Fernández and Naranjo, 2010; Galzacorta and Guereño-Omil, 2016).

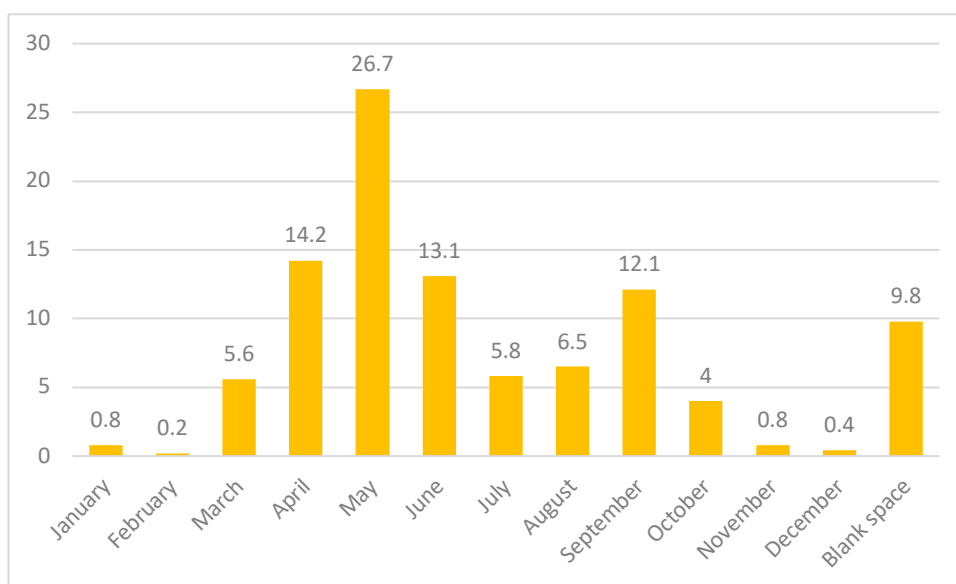


Figure 28. Planned month for starting the pilgrimage route.

In reference to the variable *Days planned for the pilgrimage route*, it can be seen that the highest percentage of response is condensed in the interval of 6 or 7 days (with 13.1%), followed by the range between 4 or 5 days (with 9%), 8 or 9 days (with 6.7%) and 3 days or less (with 6%) (See Figure 29). Since no one selected the *10 days or more* option, it is not represented in the graph. Therefore, it is concluded that the users of pilgrimage routes plan the trip around a week. This may be due to the fact that their work or family obligations do not allow them to extend the length of the trip since they consider that it is enough time to complete it or, even, that they decide to make parts of the route at different times or the year.

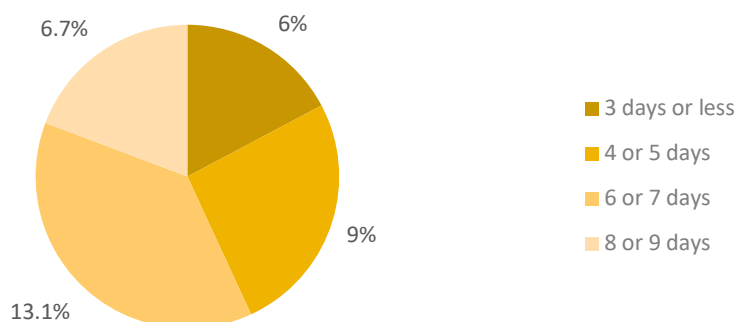


Figure 29. Days planned for the pilgrimage route.

The reasons given for deviating from the route and exploring the surroundings are mainly linked to the offer of a complete package of cultural activities (3.12 out of 5), although it is evident that it would depend on the price (3.07 out of 5). In addition, it could be said that the likely deviations from the route would not depend largely on the language (2.5 out of 5). In this line, García's study (2011) showed that many pilgrims were willing to walk ten kilometres off the route of the Camino de Santiago to stay and visit, for free or in exchange for a donation, the beautiful medieval and baroque monastic complex of San Juan de la Peña.



Figure 30. Reasons for detours.

Finally, there is a group of variables that encompass the characteristics that they would like to find in a travel planning website and that are reflected in Figure 31. On the one hand, the greatest interest is in the variables tourist information, such as maps, points of interest, activities, services, etc. (with an average of 4.38 out of 5), followed by tips and recommendations by bike or walking routes (with a 4.21 out of 5), and tools to search for accommodation and activities (with a 4.21 out of 5). On the other hand, they arouse a higher interest in the guides or podcast to consume before and/or during the trip (with a 3.6 out of 5) and the tools to prepare a personalized trip (with a 3.72 out of 5).

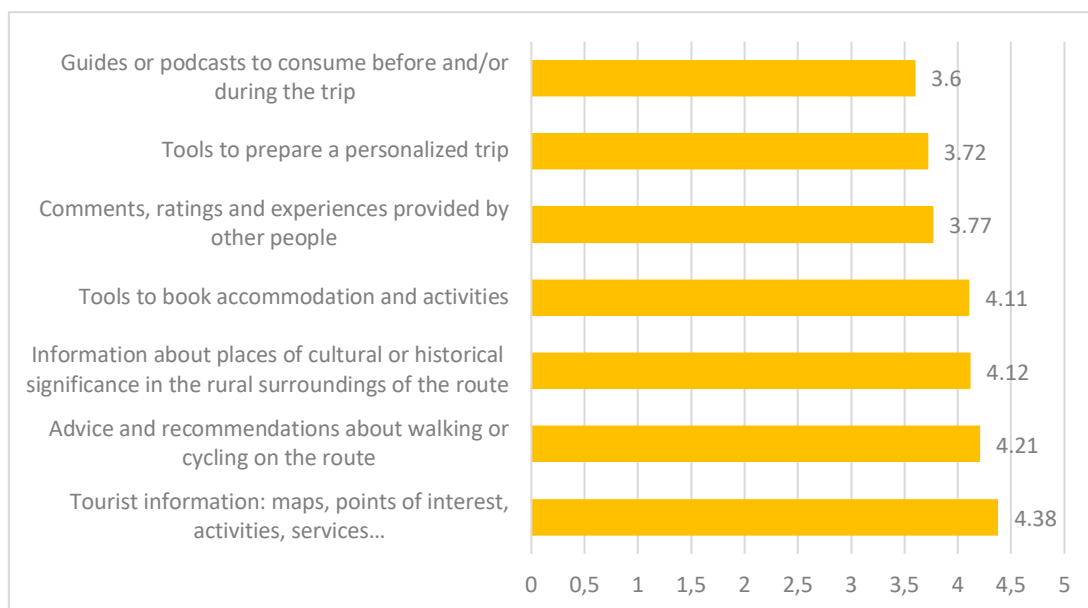


Figure 31. Desired features of a travel planning website.

### Harmonizing the questionnaires with available statistics

Aiming to harmonize the data gathered through the questionnaires with the abundant information available for Camino de Santiago, UDC has been working on a scientific study to provide early insight into the phenomena of interest for rurAllure, and in particular in the heterogeneity of the travellers' motivations. The study can be found in Annex III, and is included here to provide additional insight, references and hypotheses for the pilots.



The fieldwork for the study is made up of 414 online surveys to people who did the Camino at least once to detect the process of dedifferentiation between tourist and pilgrim. It also discovers the multiple tourist, religious, spiritual motivations, etc. in the route, as well as their profile and the main activities they do.

The data obtained through this research have allowed to explore how pilgrimage routes are experienced by the travellers. The study identifies and evaluates four main motivations, that may extrapolate to other pilgrimage routes: **well-being and pleasure, spirituality and escape from reality, socialization and entertainment, and religious motives**. More and more values, meanings and juxtaposed motives have been attributed to the Camino. They can indicate, not only its supra-religious aspect, but also an increasingly indistinct perceived identity (Kim et al., 2019). In fact, pilgrimage is a complex and changing phenomenon, with different implications at the religious, political, social and territorial levels (Moscarelli et al; 2020).

Thus, in Santiago de Compostela, traditional religion (institutional, organized) and post-secular (personal or individualized forms of religious beliefs) are mixed in multiple ways (Nilsson and Tesfahuney, 2016). In this sense, a new vision of the Camino as a tourist attraction must be admitted, with cultural and spiritual connotations, which is being promoted and marketed by both public and private institutions (Fernández et al., 2021).

In any case, **pilgrimage today cannot be understood as a universal and homogeneous phenomenon**, but should be deconstructed in specific historical and cultural circumstances (Coleman, 2002). For this reason, it is necessary to make a transversal and longitudinal replica in other pilgrimage routes and in different periods of time and go in depth in the understanding of the pilgrimage as a scene for religious and secular discussion (Eade and Sallnow, 1991).

## 5. Stakeholders' engagement

Pilgrimage reinforces the importance of building collaborative processes allowing the areas they traverse to open up to better management and promote policies aimed at sustainability. This way, social and economic growth within local communities will be enhanced (Romanelli et al., 2021). The most successful pilgrimage routes have managed to develop through continuous integration and coordination between the different stakeholders involved (Balestrieri and Congiu, 2017).

Stakeholder involvement is a key aspect to the rurAllure project, inasmuch as it aims to systematically expand the influence of the pilgrimage routes further into the surrounding rural areas. A "stakeholder" is defined broadly as any person, organization or group that is affected or that may affect the results of the project, directly or indirectly. The project kicked off with the support of a few selected organisations concerned with the corresponding pilgrimage routes of the four pilots:

- **Governmental institutions:** Secretariat for Culture and Tourism of the Xunta de Galicia (ES); Xacobeo SA Agency, responsible for the management of Camino de Santiago in the region (ES); Provincial Deputy of Ourense (ES); Municipality of Sabrosa (PT); National Pilgrim Centre (NO).
- **Museums and heritage sites placed in rural environments:** The Iberian Association of Writers' House-Museums and Foundations (ES-PT); Curros Enríquez Foundation (ES); Eduardo Pondal Foundation (ES); Rosalía de Castro Foundation (ES); Casa-Museu de Camilo e Centro de Estudos Camilianos (PT); Stiftelsen Lillehammer Museum (NO); Mjøsmuseet AS (NO).



- **Organizations working to develop and promote pilgrimage routes:** Associazione Europea Romea Strata (IT), Asociatia Via Mariae (RO).

It was decided during 2021 that the pilots would work with these organizations (sometimes referred to as “associated partners”), and that the project as a whole would use them as the seed for the network of institutions. This would grow organically during the execution of the project, seeking to get the following from new collaborations:

- Informed perspectives and advice.
- Context and support for the pilot actions.
- Additional resources for new, complementary actions.
- Contents and data for the IT platform.
- Increased outreach and dissemination through their networks and channels.

For this purpose, the rurAllure partners were provided with templates for collaboration agreements, containing general terms that could be adapted to each particular case:

- The first model is intended for **public bodies, agencies, museums, ...** interested in contributing to national and international policies to support tourism and rural development through cultural heritage. The sample offered to the Municipality of Celanova (ES) is shown in Figure 32. The organizations can also seek to gain first-hand experience with new approaches to the presentation of their heritage with the aid of the tools of the rurAllure IT platform. They can offer themselves to:
  - Contribute to the identification of needs and opportunities for the promotion of rural museums and heritage sites in the vicinity of pilgrimage routes in their area of influence.
  - Participate in the activities of the rurAllure network of institutions and organizations related to culture, tourism, rural development and pilgrimage.
  - Assist in the creation and curation of the project outcomes, granting access to bibliographical and digital resources of interest.
  - Support the dissemination of rurAllure via their own dissemination channels.
- The second model is intended for **organizations involved in the development and promotion of one or several pilgrimage routes**. The sample offered to the association Les Chemins du Mont-Saint-Michel (FR) is shown in Figure 33. The organizations can offer themselves to the same duties as above, and in return get any, some or all of the following:
  - Dissemination and promotion of their route(s) through the rurAllure website and its social networks.
  - Coverage by the rurAllure trip planning and recommendation tools, on the rurAllure website and/or their own at no cost during the project’s lifetime.
  - The right to negotiate advantageous conditions to continue using the aforementioned tools after 2023.
- The third model is a **Memorandum of Understanding intended for other ongoing projects** with aligned objectives (H2020, Interreg, Erasmus +, etc.). The sample offered



to the Ruritage H2020 project is shown in Figure 34. The collaborating project and rurAllure commit to making every reasonable effort towards the following forms of co-operation, amongst others:

- Exchange of research hypotheses and findings in relation to the topics of culture, tourism, rural development and pilgrimage.
- Harmonization of research and development efforts: Integrated round tables or focus groups, access to software modules created in one Project to serve matching needs of the other, etc.
- Co-organization of (or co-participation in) communication and dissemination events.
- Mutual facilitation of contact and interaction with relevant stakeholders.

The rurAllure partners were instructed to attain new agreements, ensuring that there would be a clear purpose for each new collaborating organization within the project's lifetime. A number of agreements were signed during 2021 with public bodies, museums and foundations from the territories touched by the four pilots. A list of agreement signatories can be found in Annex V, and will be maintained on the project's website after January 2022.

At the project level, some contacts have been made with organizations managing other routes, in order to increase the awareness about rurAllure in more countries and thus pave the road to scale up in 2023 as shown in Figure 2. These contacts include:

- Les Chemins du Mont-Saint-Michel (FR).
- The British Pilgrimage Trust (UK).
- The Association of Danish Santiago Pilgrims (DK).
- The National Federation of Pilgrimage in Sweden (SE).
- Romweg – Abt Albert von Stade e.V. (DE).
- Associazione Itinerarium Rosaliae ETS (IT).
- The Sufi Trail (TR).
- The Culture Routes Society (TR).

A contact was made, too, with the European Federation of Rural Tourism (RURALTOUR), a professional tourism trade organisation representing the sector of rural providers of accommodation, dining, handmade products and leisure activities at European level.

In order to better understand the complex dynamics of stakeholders' engagement, UDC worked during 2021 on a second scientific study focused on the interactions observed since the revival of Camino de Santiago, and on the stakeholders' opinions about the challenges and results achieved. The study, which is included as Annex IV, aims to provide **early insight into main perceptions and interpretations of the actors involved with a pilgrimage route** (specifically, the French Way). It intends to be useful for the pilots, as it identifies transferable fundamental ideas for the diagnosis and management of a route) and for the implementation of the first actions within the network of institutions, too.





Associated Partner's agreement for the  
**rurAllure**  
Coordination and Support Action

We have been informed about the contents and scope of the rurAllure project, approved as a Coordination and Support Action under the TRANSFORMATIONS-19-2020 call of the Horizon 2020 Framework Programme.

We find the project aligned with our objectives. Therefore, I, the undersigned, confirm on behalf of Concello de Celanova our intent to participate as an Associated Partner. As such, we will not manage a budget from the Programme, but nevertheless we intend to:

- Contribute to the identification of needs and opportunities for the promotion of rural museums and heritage sites in the vicinity of pilgrimage routes in the council of Celanova and the shire of Ourense.
- Participate in the activities of the rurAllure network of institutions and organizations related to culture, tourism, rural development and pilgrimage.
- Assist in the creation and curation of the project outcomes, granting access to bibliographical and digital resources of interest.
- Support the dissemination of rurAllure via our own dissemination channels.

Through our involvement we hope to contribute to national and international policies aimed at supporting tourism and rural development through cultural heritage. We also seek to gain first-hand experience with new approaches to the presentation of our heritage with the aid of widespread information and communication technologies.

We fully support the project and wish every success to the consortium for the accomplishment of their goals.

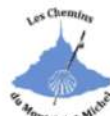
Date:

Name of the signatory:

Position of the signatory:

Signature and stamp:

Figure 32. The agreement offered to the Municipality of Celanova.



Associate Partner's agreement for the  
**rurAllure**  
Coordination and Support Action

Les Chemins du Mont-Saint-Michel is an association devoted to the development and promotion of the pilgrimage routes to Mont-Saint-Michel. We have been informed about the contents and scope of the rurAllure project, approved as a Coordination and Support Action of the Horizon 2020 Framework Programme, and found it aligned with our objectives.

Therefore, I, the undersigned, confirm on behalf of Les Chemins du Mont-Saint-Michel our intent to participate as an Associate Partner. As such, we will not manage a budget from the Programme, but nevertheless we intend to:

- Contribute to the identification of needs and opportunities for the promotion of heritage sites in the vicinity of the ways to Mont-Saint-Michel.
- Participate in the activities of the rurAllure network of institutions and organizations related to culture, tourism, rural development and pilgrimage.
- Assist in the creation and curation of the project outcomes, granting access to digital resources of interest.
- Support the dissemination of rurAllure via our own channels, aiming to reach and engage as many stakeholders as possible from the territories touched by the routes.

In exchange for these activities, we shall get the following benefits from the project:

- Dissemination and promotion of our route through the project's website ([www.rurallure.eu](http://www.rurallure.eu)) and its social networks.
- Coverage by the rurAllure trip planning and recommendation tools, on the rurAllure website and/or our own ([www.lescheminsdumontsaintmichel.com](http://www.lescheminsdumontsaintmichel.com)) at no cost during the project's lifetime (until December 2023).
- The right to negotiate advantageous conditions to continue using the aforementioned tools after 2023.

We fully support the project and wish every success to the Consortium for the accomplishment of their goals.

Date:  
Name of the signatory:  
Position of the signatory:  
Signature and stamp:

Figure 33. The agreement offered to the association Les Chemins du Mont-Saint-Michel.



Memorandum of Understanding between projects  
**rurAllure and Ruritage**

With the object of promoting their co-operation, the consortia implementing the projects Ruritage (funded by the European Union's Horizon 2020 Research and Innovation programme under grant agreement no 776465) and rurAllure (funded by the European Union's Horizon 2020 Research and Innovation programme under grant agreement no 101004887), individually also "Project" and collectively the "Projects", enter into the following Memorandum of Understanding ("MoU").

This serves to keep record of the commitment of the Projects to make every reasonable effort towards the following forms of co-operation, amongst others:

- Exchange of research hypotheses and findings in relation to the topics of culture, tourism, rural development and pilgrimage.
- Harmonization of research and development efforts: Integrated round tables or focus groups, access to software modules created in one Project to serve matching needs of the other, etc.
- Co-organization of (or co-participation in) communication and dissemination events.
- Mutual facilitation of contact and interaction with relevant stakeholders.

This MoU shall be construed as a statement of purpose to promote a genuine and mutually beneficial collaboration between the Projects. Nothing in this MoU shall create any legal relationship between them. Any financial arrangements will have to be negotiated and agreed, firstly within the respective consortia and subsequently between the Projects. Both parties may seek financing of joint activities from internal and external sources available to them.

Each Project shall designate one person or office to oversee and facilitate the implementation of any agreements arising out of this MoU. These are:

For rurAllure:

For Ruritage:

Except for loss or damages caused through gross negligence or intent, the Projects shall have no liability to each other hereunder.

This MoU will be effective from the date of the last signature hereto and will remain in force until one of the Project terminates. Either Project may terminate this MoU by giving three (3) months' notice in writing to the other Project.

This MoU has been drawn up in two (2) original copies in the English language, each Project receiving one duly signed copy hereof.

Figure 34. The agreement offered to the Ruritage H2020 project.



The study is based on the conviction that the understanding, planning and management of a multifaceted phenomenon such as Camino de Santiago requires a comprehensive vision (Porcal et al., 2012). Local tourism actors and their relationships become key pieces (Merinero, 2010). The Stakeholder Theory (Aas, Ladkin and Fletcher, 2005; Bramwell and Lane, 1999) is a conceptual framework that puts the emphasis on the collaborative dynamics that occur between public and private actors operating in the territory. In this way, the analysis of the interested parties can guide the generation of strategies to improve participation and interaction (Cruz and Pulido, 2012; García-Delgado et al., 2020) and, in general, it can help to address more satisfactorily the multifaceted impacts of pilgrimages today and contribute to the development of measures for their sustainability (Shinde, 2018).

The study of Annex IV is articulated, on the one hand, through the application of structural analysis of relationships (analysis of social networks) and, on the other hand, through the analysis of the content of these relationships.

## 6. *References in cultural heritage narratives and storytelling*

As explained in Deliverable 3.2 (“ *rurALLURE platform – beta version*”), the  *rurAllure* IT platform can be seen as implementing two perspectives for pilgrims:

- The **logistic side** focuses on the preparation and realization of the pilgrimage trips, considering the number and length of the successive daily stages, the places to stop, etc.
- The **interpretational side** focuses on providing multimedia contents to help the pilgrims understand the history and the heritage of the regions they traverse, following narratives curated by registered experts.

Pilgrimage experiences entail yet-unexploited opportunities to deliver interpretative contents, which may be harnessed for purposes of tourism and regional development (e.g. by pointing travellers to nearby places of interest that go unnoticed for those who stick to some common itineraries). The predominance of outdoor activities, the hours potentially available each day to listen to content as one walks, the possibility of browsing extra contents on a mobile phone, the intrinsic thread posed by the itinerary, the potential to develop deep understanding over several days of travelling, the different constraints derived from travelling on foot, by byke or on horseback, etc. clearly turn pilgrimage into **a specific niche for research in technology-supported storytelling**. Strategically, too, multimedia-rich narratives can be used for nurturing democratic societal values, taking advantage from the fact that many pilgrimage routes are transnational and act as **vehicles for cultural exchange and cross-border relationships**.

Former experiences have proved that, with proper storytelling models, people can learn much about common or differing aspects of culture between territories, and to confront different national/regional slices of history in an insightful and reconciling manner. Accordingly, UDC took up the task during 2021 of **preparing a survey of previous works about narratives and storytelling in cultural heritage**, aiming to facilitate the pilots’ brainstorming in the creation of meaningful and coherent contents for pilgrims, to be consumed during over successive days of the pilgrimage routes.

The survey is articulated as a series of best practices and actions exploring the development and use of innovative technologies for cultural heritage storytelling, with a particular focus on examples that reported advantages in promoting engagement with literary/natural/thermal/ethnographic heritage (the initial topics of the  *rurAllure* pilots), with



cultural itineraries and a few other cases. Some case studies on actions that were not created or implemented for the cultural heritage domain are included, too, because they do present strategies and results with potential to be replicated in pilgrimage settings. They were put into the following six distinctive groups:

- **Sound-walks.** This category contains eight case studies of locative narratives, in the form of audio files triggered by proximity to specific GPS coordinates, to be consumed through a mobile device while the listener (tourist) is standing at one specific location or wandering from one place to another. Like in the case of the oral narrative tradition, the sound walks are aligned with visual aspects, as the user is both a listener and an observer, but the emphasis is on sound. Audio stories are connected to a physical place or a succession of places, from which they uncover a hidden story and, by doing so, they are directly interwoven into the experience. Sound walks become an added layer of intangible knowledge content to actually read a place and enrich physical experience.
- **Wearable guides.** All of them result in autonomous and multi-sensorial guides in which a deeper connection between digital (audio, textual and/or visual) narratives and the physical space is achieved. We call this integrity between the digital realm of the narrative and the physical world it refers to, which is not only based on context-aware display by GPS tracking and auto-play, but also on literally superimposing some parts of the narrative over the reality by means of state-of-the-art technology: mainly smart glasses and context-aware Augmented Reality. These wearable guides aim to go beyond the limits of smartphones and tablets in environmental storytelling with new possibilities for presentation, interpretation and engagement with cultural heritage, but also many challenges to be faced.
- **Context-aware games.** These are playful experiences in which tourists are invited to become players (active visitors/participants) of one game or a series of games bound to one or several locations or entities with cultural, historical or natural interest. The main purpose of context-aware games for Cultural Heritage storytelling is to enrich tourists' experiences through a more meaningful player-directed exploration of and interaction with the physical world. They look for a stronger emotional connection between the cultural entity and participants, which is mainly based on turning tourists into active visitors that not only read a place, but also experience the cultural asset through hands-on activities.
- **3D recreations.** There are several works that create 3D visualizations of former historical realities to make visible the past and hidden stories attached to events, objects, landscapes or particular buildings. All selected experiences are also examples of locative narratives, as 3D data is again triggered by proximity to specific GPS coordinates. Although different pieces of information are integrated to enrich the user experience in the selected case studies, the main focus is on watching and feeling past times in three-dimensional space, as a means to enhance the understanding of the contemporary physical realm. Through the simulation of the past, they make visible to the human eyes a lost structure and its context or one that has been deeply transformed or even relocated over time.
- **Digital exhibitions.** This group refers to a type of spatially-organized and visualized expression of thoughts, material and knowledge and to a great extent based on the display of mixed objects in real space. The adjective "mixed", in this context, refers to the combinations of physical and digital media in ways that propose new relations between



people, space, physical artefacts and digital objects, as it happens in the case of the Digital Art Park – Netpark experience that proposes the creation of experiential layers of culture in the public space of Chalkwell Park in Southend on Sea (UK), through digital art works that are connected to the physical space.

- **Cultural wayfinding.** These projects testify the power of new technologies to help people navigate from place to place with graphic communication, visual clues in the built environment, audible information, tactile elements... while they also aggregate or collect cultural data on the way. In this sense, their main focus is to facilitate wayfinding or how users find their way between particular places. In addition, they provide a unidirectional push of information to augment, annotate or add cultural richness to places, or they seek to promote bidirectional narrative exchange between participants and the physical place by directly or indirectly asking them while collecting their answers or behaviours for their later use with different purposes, such as generating new narratives, displaying personalized data, or decision making.

Overall, the survey offers a clear panorama on the field towards the development of a deeper knowledge and the creation of a solid base upon which new concepts of guides and en-route multimedia content display could be designed or redefined for pilgrimage ways. It is included in Annex VI, and it was also published in Open Research Europe on October 25<sup>th</sup>, 2021 under the title “A collection of narrative practices on cultural heritage with innovative technologies and creative strategies”, accessible at <https://doi.org/10.12688/openreseurope.14178.1>.

## 7. A framework to assess the pilots’ performance and impact

The rurAllure pilots will be developed in a largely autonomous manner in separate work packages, but their observations and results will be collected periodically to consolidate the findings, recommendations and conclusions that can be communicated across Europe. The gathering and analysis of the experiences will be the key to identify the specific research, innovation and training needs for policymakers for improving the cooperation of European cultural, creative and economic agents related to the rural environment.

The common methodological framework implemented in WP2 provides for internal monitoring and evaluation, corrective measures and continuous improvement, matching the complexity and scale of the pilots. In this regard, UDC proposed a first set of indicators by the end of July 2021, which on the one hand provided greater detail in the specification of the Key Performance Indicators (KPIs) included in the rurAllure Grant Agreement and, on the other hand, defined a number of Complementary Performance Indicators (CPIs) for additional insight into the pilots’ achievements and impact:

- **KPI1:** Website traffic (page visits by year).
- **KPI2:** Social media activity (posts on the rurAllure social network accounts).
- **KPI3:** Involvement of pilgrims and local stakeholders in pilot actions.
  - **KPI3.1:** Number of local stakeholders (museums, heritage sites, cultural/touristic companies, small businesses, ...) involved in pilot actions.
  - **KPI3.2:** Number of events/materials organized/created for stakeholders awareness and training.
  - **KPI3.3:** Number of pilgrims and tourists involved in pilot actions.



- **KPI4:** Outreach to decision makers besides the pilot experiments (key stakeholders attending rurAllure events or supporting the project's implementation, contacts to adopt rurAllure solutions in new pilgrimage routes, etc.).
- **CPI1:** Number of POIs uploaded to the platform.
- **CPI2:** Number of featured itineraries and narratives created for specific topics and segments.
- **CPI3:** Number and type of newly-created actions for pilgrims.
- **CPI4:** Number and type of previously-existing activities integrated in the pilots.
- **CPI5:** Media impact.

Out of the KPIs, the pilots are expected to contribute directly to KPI3 only, and indirectly to KPI1 too.

UDC's proposal was discussed in the meetings of September 2021, and due to the heterogeneity of the pilots many questions arose about what exactly to count and how. In consequence, it was decided **to proceed in a bottom-up manner up in relation to the KPIs and CPIs during the whole of 2021**. Accordingly, the partners working in WP4, WP5, WP6 and WP7 were allowed to interpret and provide estimates for the proposed indicators in different ways, according to the types of actions they were implementing and planning –their rationales explained in the first pilot reports of Deliverables 4.1, 5.1, 6.1 and 7.1.

UDC will merge and harmonize the interpretations after December 2021, so that a more consolidated framework can be used as reference during 2022, in line with the overall planning of Figures 2 and 3. The framework will be based on recommendations by the World Tourism Organization (UNWTO), the European Tourism Indicator System (ETIS) and the Global Council of Sustainable Tourism, among others, comprising six large areas of analysis: (i) relation with the pilgrims/tourists, (ii) infrastructures and equipment, (iii) territory enhancement, (iv) digitisation level, (v) internal management, and (vi) sustainability level.

## 8. Conclusions

The main objective of WP2 in rurAllure is to attain efficient coordination and management of the pilots' implementation so as to reach valuable conclusions and recommendations that may be exchanged not only among the selected pilgrimage routes, but rather at the pan-European level. This deliverable summarizes the efforts carried out during 2021 in the following lines:

- To consolidate global understanding in the Consortium about the reality of the pilgrimage routes in the segments that will be the focus of the different pilot actions.
- To evaluate the challenges and opportunities for the rural environment surrounding the pilgrimage routes, based on existing statistics and studies.
- To design common grounds for the implementation of WP4, WP5, WP6 and WP7, so that the whole project tests as many ideas as possible.
- To reach out to relevant stakeholders at all levels, in order to consolidate the seed for the network of institutions that will work –even after rurAllure ends– to unlock the potential of pilgrimage as a catalyser for regional development, intercultural awareness and identification with EU values.



The analysis of the initial context of the four pilots has highlighted very heterogeneous strengths and weaknesses, affecting the potential of the different routes to activate tourism projects and draw a new perspective of development. While in all the territories there are clear aspirations to activate a regeneration by taking advantage of the pilgrimage routes, the way to implement and evaluate this objective must be diverse. Accordingly, it was decided to proceed in a bottom-up manner from the beginning, giving the pilots space for creativity and autonomy, but progressively moving towards a common framework for the understanding of the opportunities raised by the pilgrimage routes and for the analysis of the performance and impact of different types of actions.

Finally, as indicated, this deliverable is a starting point for future work and is to be completed once the pilots submit their first reports. Thus, it will then be studied on a case-by-case basis and the appropriate strategies will be decided to promote coordination in the coming months. In addition, so that the document can be easily used as a reference for the Consortium partners in the next installment, individual reports will be prepared. All this will be specified in the next agreed meetings that will be held with the representatives of the pilots.

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## *Annex I: The questionnaire for en-route pilgrims*

*The following pages contain snapshots of the paper-based version of the questionnaire for en-route pilgrims, which was made available in English, Spanish, Galician, Italian, Hungarian, Norwegian Bokmål, Portuguese and Slovak at <https://www.rurallure.eu/LimeSurvey/index.php?r=survey/index&sid=661773>.*



**This survey is completely anonymous and its purpose is to help identify the interests, preferences and needs of people who travel on pilgrimage routes in relation to cultural heritage, the rural environment and the situation derived from COVID-19.**

## **Section A: Basic questions**

**A1. Is this the first time you make a trip on a pilgrimage route?**

Yes

No

**A2. Please answer these questions regarding your travel itinerary:**

Yes No

I made the travel itinerary by myself  .....

I made the hospitality arrangements (accommodation and transport, if applicable) by myself  .....

**A3. How many more days do you plan to travel on the pilgrimage route (including today)?**

3 days or less

4 or 5 days

6 or 7 days

8 or 9 days

10 days or more

**A4. What means of transport are you using? (you may indicate more than one choice)**

On foot

Bicycle

Horse

Car (owned or rented)

Camper van (owned or rented)

Taxi

Bus

Train



Others



Others

## Section B: Current trip details

**B1. Please indicate where you started your current trip:**

**B2. Please indicate where you plan to finish your current trip (leave empty if you don't know yet):**

**B3. Please mark the sources of information you have used to plan your trip, indicating to which extent they have contributed to your interest in this route (1=it has not contributed at all; 5=it has contributed significantly).**

	1	2	3	4	5
Friends and relatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tourist leaflets	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tour operator catalogs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Travel agency staff	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tourist guides	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Articles, news, reports or adds on the media (press, radio, TV, ...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Movies, documentaries or series	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Social media, blogs, web sites or apps	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

reach out!



**B4. Please mark the reasons/motivations that took you to make a trip on this route, indicating the corresponding level of importance (1=not important at all; 5=very important).**

	1	2	3	4	5
Resting / relaxing / disconnecting from routine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having a different personal / spiritual / psychological experience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enjoying free time with my family and/or friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Improving my physical condition or my health through exercise	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Knowing the cultural heritage of the places along the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Knowing the gastronomy of the places along the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enjoying the landscape and having direct contact with nature	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Seeking fun, adventure and intense emotions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious experiences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulfilling a promise or a tradition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meeting new people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Knowing a trendy destination	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A cheaper way to travel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**B5. Please indicate which of the following activities you have made or plan to make along the route (you may indicate more than one choice).**

Activities related to agriculture or livestock	<input type="checkbox"/>
Hard adventure tourism (mountaineering, rafting, caving, etc.)	<input type="checkbox"/>
Soft adventure tourism (birdwatching, horseback riding, orienteering, etc.)	<input type="checkbox"/>
Experiencing the diversity of the landscape, flora and fauna	<input type="checkbox"/>
Activities related to thermalism	<input type="checkbox"/>
Visiting cultural places (museums, writers' houses, historical sites, etc.)	<input type="checkbox"/>
Attending cultural events (performances, exhibitions, etc.)	<input type="checkbox"/>
Visiting religious sites	<input type="checkbox"/>
Gastronomic routes	<input type="checkbox"/>
Craft workshops	<input type="checkbox"/>



Scientific or academic activities (congresses, seminars, etc.)

Buying crafts and/or typical products

Practicing languages

Religious services and related events

## Section C: Current trip flexibility

**C1. Do you have flexibility regarding the dates of the rest of your current trip?**

No, my schedule is closed

Yes, I could use more days than indicated in question A3 (indicate the number of days in the box below)

**C2. Please indicate whether you agree or disagree with the following statements (1=totally disagree; 5=totally agree).**

	1	2	3	4	5
I may have time to engage in unexpected activities by postponing my next stages for a few hours, for a day or even longer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am interested in the natural environment of the rural areas that surround this pilgrimage route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am interested in the cultural heritage of the rural areas that surround this pilgrimage route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would be willing to review my planning to deviate from the main route and explore the rural surroundings if I were offered a complete package of cultural activities (plus transportation if necessary)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Section D: Current trip circumstances

### D1. Who are you traveling with?

I'm on my own

I'm with my partner

I'm with my family and/or relatives

I'm with friends

I'm with a tourist group

Other

Other

### D2. What places are you using for accommodation? (you may indicate more than one choice)

Inns

Camping sites

Albergue or pilgrimage accommodation

Rural houses

Bed and breakfast

Hotels

Spas

### D3. What are your daily expenses along the route?

Less than 20 euros per capita

Between 21 and 35 euros p.c.

Between 36 and 50 euros p.c.

Between 51 and 75 euros p.c.

More than 75 euros p.c.





**D4. Which of the following options defines better your experience on the route?**

I'm a pilgrim

I'm as much a pilgrim as a tourist

I'm a tourist

**Section E: Questions related to COVID-19**

**E1. How much has the COVID-19 situation affected your experience on the route? (1=it has not affected at all; 5=it has affected totally)**

1

2

3

4

5

**E2. Please indicate whether you agree or disagree with the following statements (1=Totally disagree; 5=totally agree).**

	1	2	3	4	5
I have greater interest in the touristic and cultural offer of the rural environment, to the detriment of urban destinations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I prefer to avoid the peak tourist seasons	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I prefer less-congested routes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I've changed my choice of places and tourist attractions, because I want to avoid crowds	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I've changed my preferences for accommodation along the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I've changed my preferences of transport means along the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I've changed the number of days spent on the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I know people who have decided to postpone their pilgrimage plans	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I've changed my disposition to engage with people along the route	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I think this route has proper prevention and security measures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



<b>Section F: Socio-demographic info</b>	
<b>F1. Gender</b>	<p>Male <input type="checkbox"/></p> <p>Female <input type="checkbox"/></p> <p>Prefer not to answer <input type="checkbox"/></p> <p>Other <input type="checkbox"/></p> <p>Other</p> <input type="text"/>
<b>F2. Age</b>	<p>18-24 <input type="checkbox"/></p> <p>25-34 <input type="checkbox"/></p> <p>35-44 <input type="checkbox"/></p> <p>45-54 <input type="checkbox"/></p> <p>55-64 <input type="checkbox"/></p> <p>65-74 <input type="checkbox"/></p> <p>Over 75 <input type="checkbox"/></p>
<b>F3. Nationality and region of residence</b>	<input type="text"/>
<b>F4. Level of education</b>	<p>No studies <input type="checkbox"/></p> <p>Primary <input type="checkbox"/></p> <p>Secondary <input type="checkbox"/></p> <p>University <input type="checkbox"/></p>



<b>F5. Work</b>	Unemployed <input type="checkbox"/>
	Student <input type="checkbox"/>
	Housework <input type="checkbox"/>
	Self-employed <input type="checkbox"/>
	Employed <input type="checkbox"/>
	Retired <input type="checkbox"/>
<b>F6. Religious practice (frequency)</b>	Believer and churchgoer <input type="checkbox"/>
	Believer non-churchgoer <input type="checkbox"/>
	Non-believer or Atheist <input type="checkbox"/>
	Spiritual person <input type="checkbox"/>
<b>F7. In what languages can you communicate?</b>	<input type="text"/>

*Thank you for your participation*



## *Annex II: The questionnaire for pilgrims-to-be*

*The following pages contain snapshots of the paper-based version of the questionnaire for pilgrims-to-be, which was made available in English, Spanish, Galician, Italian, Hungarian, Norwegian Bokmål, Portuguese and Slovak at <https://www.rurallure.eu/LimeSurvey/index.php?r=survey/index&sid=243464>.*



**This survey is completely anonymous and its purpose is to help identify the interests, preferences and needs of people who wish to travel on pilgrimage routes in relation to cultural heritage, the rural environment and the situation derived from COVID-19.**

### Information sheet about the goal of the activity

## Section A: Questions

**A1. Is this the first time you would like to make a trip on a pilgrimage route?**

Yes

No

**A2. Has the COVID-19 situation influenced the decision to travel on a pilgrimage route compared to other holiday destinations?**

Yes

No

**A3. Which pilgrimage route(s) do you consider as a route to potentially visit in the future? Check as many as you want.**

Camino de Santiago (Spain, Portugal, France....)

Caminho de Fátima (Portugal)

Via Francigena (UK, France, Switzerland, Italy, Vatican)

Via Romea Germanica (Germany, Austria, Italy, Vatican)

Via Romea Strata (Poland, Czech Republic, Austria, Italy)

St. Olav Ways (Norway, Sweden)

Mária Út, Csíksomlyó / Central European Way of Mary to Csíksomlyó/Şumuleu (Slovakia, Hungary, Romania)

Ruta Mariana (Spain, France)

Les Chemins du Mont-Saint-Michel (France)

Skåne Blekinge (Sweden)

Martinusweg-Mittelroute Via Sancti Martini (Hungary, Germany, France)

Danske Santiagopilgrimme (Denmark)

Via Egnatia (Albania, North Macedonia, Greece, Turkey)

Sufi Trail (Turkey)



Pilgrim's way (UK)	<input type="checkbox"/>
Braj Yatra (India)	<input type="checkbox"/>
Pada Yatra (Sri Lanka)	<input type="checkbox"/>
Kumano Kodo (Japan)	<input type="checkbox"/>
Other	<input type="checkbox"/>

Other

**A4. In which month do you plan to start the route?**

- January
- February
- March
- April
- May
- June
- July
- August
- September
- October
- November
- December

**A5. How many days do you plan to travel on the pilgrimage route?**

- 3 days or less
- 4 or 5 days
- 6 or 7 days
- 8 or 9 days
- 10 days or more



**A6. What features would you like to find on a trip planning website? (1=Low interest; 5=High interest)**

	1	2	3	4	5
Tourist information: maps, points of interest, activities, services, ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Advice and recommendations about walking or cycling on the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Information about places of cultural or historical significance in the rural surroundings of the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tools to prepare a personalized trip.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tools to book accommodation and activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guides or podcasts to consume before and/or during the trip.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Comments, ratings and experiences provided by other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**A7. Please indicate whether you agree or disagree with the following statements (1=totally disagree; 5=totally agree).**

	1	2	3	4	5
I am interested in the natural environment of the rural areas that surround the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am interested in the cultural and ethnographic heritage of the rural areas that surround the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am interested in doing activities related to thermal heritage while traveling the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am interested in carrying out activities related to literary tourism (writers' houses, literary routes, bookstores, etc.) while traveling the route.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**A8. Please indicate whether you agree or disagree with the following statements (1=I totally disagree; 5=I totally agree).**

	1	2	3	4	5
I am only interested in walking and reaching the end of the route; I do not want to deviate even for a few hours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would be willing to deviate from the main paths of the route and explore the rural surroundings if I were offered a complete package of cultural activities (plus transportation if necessary)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would be willing to deviate from the main paths of the route and explore the rural surroundings, but it depends on the price	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would be willing to deviate from the main paths of the route and explore the rural surroundings, but it depends on the language	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



**A9. Gender**

Male

Female

Prefer not to answer

Other

Other

**A10. Age**

18-24

25-34

35-44

45-54

55-64

65-74

Over 75

**A11. How do you plan to make the pilgrimage route?**

On my own

With my partner

With my family and/or relatives

With friends

With a tourist group

Other

Other





A12. Nationality

*Thank you for your participation*

## Annex III: Scientific study on the heterogeneity of the motivations of tourists on pilgrimage along Camino de Santiago

*This annex contains a scientific study conducted by UDC during the first year of rurAllure, aiming to acquire further knowledge about the profiles of people who travel on Camino de Santiago. This work is intended to provide insight to the partners responsible for implementing the pilots of WP4, WP5, WP6 and WP7 by looking at the multiple facets of the pilgrims'/tourists' motivations.*

### Introduction

The discussion about the definition of “tourism” and “pilgrimage” has been intensified over the time (Collins-Kreiner, 2018). However, the discussion about the classification of “pilgrims” and/or “tourists” is still a challenge despite the many attempts at typologies and definitions (Di Giovine & Choe, 2019).

In this sense, in spite of the efforts to clarify the complex controversy about the dichotomy between pilgrimage and tourism (Olsen and Timothy, 2006), today the limits between these concepts are blurred. On the one hand, both terms have been evolving (Millán and Pérez, 2017) and, on the other hand, they have interrelations and structural and experiential similarities (Graburn, 2001; Feldman, 2017) that are emphasized (Pereiro, 2019).

Almost all religions have an institutionalized tradition of travelling (Cohen, 1998; Terzidou et al., 2018) in which there are, therefore, spaces that are considered more sacred or healthier than the daily life environment (Margry, 2008) and which, therefore, are worth visiting. There are many studies that have traditionally characterized pilgrimage as a religious journey (Coleman and Eade, 2004) but what constitutes sacredness? When and for whom is it considered sacred and who authorizes pilgrimage as an acceptable form of commitment to sacredness? Responses vary from space to space, from culture to culture, from pilgrimage to pilgrimage, and sometimes even from one individual to another (Lincoln, 1996: 225). Thus, sacred places are social creations in the sense that what is considered sacred is always “imagined, defined, and articulated within cultural practice” (Graham and Murray, 1997: 389).

In particular, the Pilgrimage Route of the Camino de Santiago (the Way to Santiago, Galicia, Spain) has been conceived with a strong religious significance since the Middle Ages; as well as the Via Francigena, which from Canterbury ran through “the lands of the Franks” until reaching Rome (Agenzia Nazionale Turismo, 2021); or the pilgrimage to Jerusalem and the Holy Land, already begun in Antiquity and which continues to this day. In fact, these three locations are the three holy cities of Christendom, which delimited the medieval West as a sacred space, containing the relics of the Apostle James the Greater, the Apostle Saint Peter and Jesus of Nazareth himself, respectively (Barros, 2006). Thus, they are presented as the main destinations of Western Christianity (Moscarelli et al., 2020).

Under these considerations, it was traditionally thought that pilgrimage was very different from tourism (López, 2013), since while it was associated with religion and spiritual centres, tourism was more linked to fun. (Pereiro, 2019). However, as it will be shown in this paper, pilgrimage is a term and a practice that has gone from having a purely religious origin to being designed simultaneously as a secular and leisure activity. (Badone and Roseman, 2004)



In fact, tourism and pilgrimage are actually two social phenomena that embrace such quite similar dynamics that it can be said that modern tourism may come from the first pilgrimages (Collins-Kreiner 2010a). Thus, traditional definitions of “pilgrimage”, “spirituality” or “religious tourism” are categorised as they are linked to secular connotations (Sharpley, 2009; Willson, 2016). Thus, pilgrimages embody the intersection of various cultural, social, political, economic and/or environmental dimensions of society (Di Giovine and Choe, 2019).

This paper approaches the study of the relationship between tourism and current pilgrimage with its convergences and divergences, taking as its starting point the discussion raised by Smith (1992) of framing the pilgrim-tourist. It also tries to answer questions such as: What are your opinions? Are they identified as pilgrims or tourists? How can we distinguish these identity categories?

In order to achieve this, an empirical work focused on understanding how sacred places are perceived and experienced by modern pilgrims is carried out. For this, the Camino de Santiago has been taken as a case study because it is one of the most popular European pilgrimage routes (Pereiro, 2019), which has not only survived, but it has also managed to revive and consolidate itself as an authentic mass event in recent decades (Lois, 2013). Thus, the theoretical framework that supports this proposal, the case study and the results obtained from the research carried out through the bibliographic and documentary review (statistical and territorial information on the destination) are shown. The fieldwork has been made up of 414 online surveys from pilgrims in the route in Galicia covered by this study who had done the “Camino de Santiago” at least once to detect this process of dedifferentiation between tourist and pilgrim, while discovering the multiple and mixed tourist, religious, spiritual motivations, as well as their profile and the main activities they perform.

### **The dedifferentiation between pilgrimage and tourism: Contributions to the theoretical discussion**

Pilgrimage is currently experiencing resurgence throughout the world (Digance, 2006) and, in general terms, is considered a type of population mobility that constitutes a growing interdisciplinary field of study (Urry, 2007). However, the literature on pilgrimage is still fragmented and lacks holistic synthesis and conceptualization (Timothy and Olsen, 2006). In fact, although in its current use the concept “pilgrimage” defines the religious journey of a pilgrim, particularly to a shrine or sacred place, its derivation from the Latin “peregrinus” allows to include broader interpretations, such as the journey of a foreigner, a vagabond, an exile, a traveller, etc. (Collins-Kreiner, 2010a).

In addition, the term pilgrimage, especially since the 1990s, has been increasingly used in more diverse contexts (Margry, 2008) to refer, for example, to visits to war graves, celebrity residences, etc. (Collins-Kreiner, 2018). In this way, there are several researchers who have conceptualized the relationship between tourism and pilgrimage as a dichotomy (Smith, 1992; Timothy and Olsen, 2006). In particular, Smith’s (1992) proposal goes beyond seeing the polarity between tourism and pilgrimage as two irreconcilable forms of travel, and places them on a continuum or gradation of sacredness and secularity as opposite endpoints in order to explain their interrelationship (Figure 35), which goes from the pious pilgrimage based on faith, to strictly secular tourism.

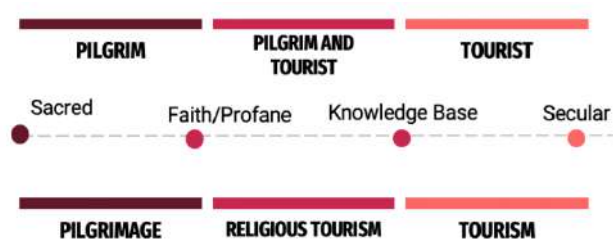


Figure 35. Relationship between tourist and pilgrim (adapted from Smith (1992)).

Smith (1992) thus outlines the differences between a secular and religious traveller, in their continuous pilgrimage-tourism as opposite polarities, and describes five points depending on their religious or profane motivations and activities: (i) pilgrim, (ii) pilgrim>tourist, (iii) pilgrim=tourist, (iv) pilgrim<tourist and (v) secular tourist. Traditionally, however, the pilgrim has been identified more as a religious traveller and the tourist as someone with a more superficial immersion in the local community. In an intermediate position, or as a central space, religious tourism would be placed, where we can make a difference between a traveller who is more pilgrim than tourist, a tourist who is as pilgrim as tourist, or a tourist who is more tourist than pilgrim. In this central terrain is where, according to Santos (2003), most of the pilgrims and tourists are located today. However, the distinction between tourism and pilgrimage, pilgrim tourist, or secular and sacred has become much more complex (Kim et al., 2019).

While previous theories concentrated on different typologies of tourists and pilgrims (MacCannell, 1973; Cohen, 1992; Smith, 1992), since the early 90s it has been recognized that the connection between these two phenomena are blurred (Bowman, 1991; Eade, 1992; Rinschede, 1992) and attention has begun to be paid to secular places and non-religious factors entailed in pilgrimage (Badone and Roseman, 2004; Coleman and Eade, 2004; Margry, 2008; Badone, 2014). Thus, the differentiation between pilgrims and tourists has decreased as, according to Turner and Turner (1978: 20), “a tourist is half a pilgrim and a pilgrim is half a tourist”, or as Badone and Roseman (2004) state, pilgrimage and tourism are intersecting journeys.

Thus, unlike the conceptualization of the continuum proposed by Smith (1992), it is suggested that the roles and identities of pilgrims should be presented as multidimensional, diverse and multifaceted elements (Liro, 2021). It is argued that pilgrimage should be defined holistically, encompassing both traditional religious pilgrimage and modern secular travel (Collins-Kreiner, 2018). Therefore, current discussions indicate that it is increasingly difficult to distinguish pilgrimage from tourism in modern society (Lois González, 2013; Amaro et al., 2018) or use the words “pilgrim” and “tourist” in a mutually exclusive way, as their meanings are continuously built and rebuilt and intertwined (Kim et al., 2019).

Although historically a pilgrim was described as a person walking to a shrine with religious motivations (Rinschede, 1992), today, pilgrims travel for many other reasons (Oviedo et al; 2014). In fact, there is much of secular and tourist in pilgrimages considered religious, as there are also true profane pilgrimages (Pereiro, 2019). In this complex reality, the changing motivations, interests and activities of visitors are shown and it is recognized that “the rigid dichotomies between pilgrimage and tourism, or pilgrims and tourists, no longer seem defensible” (Badone and Roseman, 2004:2). Travelers today live and express their religiosity in a more personal and interpretive way, encompassing or including, rather than excluding, the cultural and natural aspects of the Camino (Kim et al., 2019).



This revised approach, based in part on the concept of intermediate space, hybrid or “third space” –in the words of Soja (1989)-, allows, in a way, to avoid Smith’s simplifying dichotomy. It implies recognizing, both implicitly and explicitly, the interdependent character of the two types of phenomena linked to a shared space, starting from the moment that the social category of these places is simultaneously sacred and secular (Gatrell and Collins-Kreiner, 2006). The same convergence between tourism, religion and pilgrimage exists in contemporary society (Gomes et al., 2019).

Today, pilgrimage in the most religious sense, in contact with tourism, is redefined and becomes a complex and polysemic social phenomenon (Álvarez Sousa, 1999; Álvarez Sousa, 2005; Collins-Kreiner, 2014; Feldman, 2017; Sousa et al., 2017), more spiritual, touristic and post-secular. Instead of conceiving pilgrims and tourists as different and antagonistic, by representing the sacred and the profane, the idea begins to be taken that the same subject can be a pilgrim and a tourist, or that the pilgrim, in addition to entailing to a large extent a sacred dimension, also carries with it a dimension that refers to various cultural phenomena linked to consumption, leisure and free time (Fabreau, 2019). From this perspective, as Badone and Roseman (2004) argue, one should look for the intersections that occur when, for example, profane travellers are fascinated by the sacred and the cases in which religious travellers are fascinated by culture, heritage, nature, landscape, etc. (Øian, 2019).

It is under this consideration that it is evident that tourism reconfigures the sacred in its relationship with pilgrimage and creates a different category of experience, what Pereiro (2019) calls “turiperegrinación” (tourpilgrimage), and which represents a conceptual continuum (Smith, 1992; Badone and Roseman, 2004) full of relationships and miscegenations, and not a watertight category. In fact, Pereiro (2019) understands this type of cultural routes as a post-secular pilgrimage collage where this traveler is neither a traditional pilgrim nor a secular tourist but one who embodies both.

In this sense, there are several authors who categorize pilgrimage as a post-secular phenomenon (Mikaelsson, 2012; Lois, 2013; Nilsson and Tesfahuney, 2016; Øian, 2019), when they refer to processes in which faith, religion and spirituality are reclaiming secular spaces (Lois, 2013; Nilsson and Tesfahuney, 2016) and thus contribute to the development of new and alternative approaches related to the historical and traditional religious significance of pilgrimage (Blom et al; 2016). In fact, more and more the gap between religion and spirituality is broader (Noah Harari, 2016) and, in this case, pilgrims define their journey as something spiritual in order to maintain a distance from the Church (as an institution), but at the same time claim to “believe in something” (Cazaux, 2011).

Thus, in this paper it is considered that the blurring of the boundaries between tourism and pilgrimage is taking place on many levels (Badone and Roseman, 2004; Collins-Kreiner, 2010a; Della Dorra, 2016; Dimitrovski et al., 2020; Sołtan and Liro, 2020) and that there is a process of progressive dedifferentiation in the classic continuum between tourism and pilgrimage (Olsen and Timothy, 2006; Collins-Kreiner, 2010a and b; Collins-Kreiner, 2014; Liro et al., 2018; Gomes et al., 2019; Liro, 2020). In this way, it is suggested that the differences between pilgrims and tourists are fading, as both pilgrimage and tourism involve an emotional desire on the part of people to visit sites that are meaningful or authentic to them (Collins-Kreiner, 2018). “Tourism is a modern equivalent or substitute for religious pilgrimages, so that tourist attractions can be considered the sanctuaries of modernity” (Herrero, 2008: 124).

From this perspective, pilgrimage and tourism can be seen as forms of mobility through which a transition from the sphere of the profane to that of the sacred takes place (MacCannell, 1999;



Graburn, 2012). As early as 1976, MacCannell introduced pilgrimages into a tourist context and suggested that tourists are a modern form of pilgrims. Therefore, there are good reasons to cling to MacCannell's analogy between the pilgrim and the tourist as subjects who pursue the unknown and the extraordinary.

All of the above has led to the emergence of an approach on tourism and pilgrimage research, which claims the convergence of both types of mobility: the dedifferentiation that postulates that the divergences between tourism and traditional pilgrimage are reducing, while numerous similarities are becoming apparent. Trips to pilgrimage centers are often characterized by a combination of typical features of both pilgrimage and tourism (Collins-Kreiner, 2010).

In this context, tourism does not only present a market, commercial or administrative side, but also integrates sacred and profane elements (Pereiro, 2019). That is why pilgrimage can be considered as tourism and vice versa (Graburn, 1989; Mac-Cannell, 1973; Wickens, 2002; Badone and Roseman, 2004; Timothy and Olsen, 2006), since, in a way, in a framework dominated by the interpermeability of the sacred-profane and spirituality-materiality (Della Dorra, 2016) these categories are indistinguishable (Collins-Kreiner, 2010b; Norman, 2012; Damari and Mansfeld, 2016) or one could even add that they are all de facto tourists (Gomes et al., 2019) if we strictly attend to their definition. However, some authors still appreciate a clear difference between the pilgrim's walk, since it implies difficulties and penance in search of the sacred, and the tourist, which is more related to a leisure activity (Maio, 2003; Henriquez, Hernández and León, 2014).

In short, it is emphasized that the analytical distinction between pilgrimage and tourism does not seem to be either fruitful (Di Giovine, 2013) or "sustainable in the changing world of postmodern travel" (Badone and Roseman, 2004: 2). Pilgrimage routes are not only considered religious routes but also historical and cultural routes (Gomez-Ullate, 2016; Lois and Santos, 2015), as the religious focus and meanings of pilgrimage are accompanied by secular experiences, motives and goals (Øian, 2019). The most recent studies demonstrate the difficulties of establishing clear boundaries around these categories of travel and, among the polarities of this continuum labelled as sacred versus profane, lies an almost infinite range of possible combinations, reflecting the multiple and changing motivations of travellers (Collins-Kreiner, 2018).

In summary, this shows the conversion of pilgrimage into a "secular ritual" whose complexity cannot be approached from the categories of pilgrimage or tourism, but it is more appropriate to present it as a practice of resignifying mobility based on experimentation free of cultural, religious or spiritual senses (Herrero, 2008).

## Methodology

As it has been explained, this paper has as its main goal to understand how pilgrimage routes are perceived and experienced by contemporary pilgrims. Thus, through the analysis of the experience that individuals have when they move to certain religious sites it is possible to understand the convergence between tourism and pilgrimage, that is, the de-differentiation between these two forms of travel (Mora et al., 2017). And, of course, a vital issue for destinations: understanding the nature of the motivations of the trip, as well as the real experience on the users' own terms.

For this, the Camino de Santiago has been taken as a case study, as it is one of the main European pilgrimage routes and the first great example of the contemporary recovery of mass pilgrimage in the West (Lois and Santos, 2015). Below are the specific objectives defined:



- Categorising the profile of the pilgrim who makes the Camino de Santiago.
- Studying the motivations that lead to the Camino de Santiago.
- Analysing the analytical distinction between pilgrim-tourist in the Camino de Santiago.

The methodological strategy applied is quantitative through a structured online questionnaire aimed at pilgrims who, as a requirement, had done the Camino de Santiago at least once in the last 5 years. The data was collected between February and March 2021 and the dissemination of the survey was mainly carried out through associations and institutional social networks.

According to previous studies on tourist motivation (Poria et al., 2003; Bond et al., 2015) and religious tourism in pilgrimage centres (Liro et al., 2018; Liro, 2020), the most relevant factors were selected and the 11 questions that make up the questionnaire were defined. The questionnaire has been built with a Likert-type scale ranked from 1-7, where 1 is equivalent to totally disagree and 7 is totally agree, in relation to the weighting system of the variables and items included.

Finally, the resulting sample consists of 414 pilgrims. Table 6 then sets out the sociodemographic variables of the respondents. By gender, and although with a small difference, there is a greater participation of men (52.4%) than women (47.6%). Regarding to age, the range between 55 and 64 years accounts for 23.9% of the sample, followed by the group of 65 or more, with 18.6%; and those between the ages of 35 and 44, with 11.1%. At the academic level, 73.4% reported having university studies, while only 24.6% had secondary education. As for their employment situation, 40.6% are employed workers, 23.9% retired, 18.4% students and 14.5% self-employed. Their monthly income is perceived as “average” by 50.7%; “medium high” by 19.3%; and “medium low” or “low” by 13.8% and 13.5% respectively. Finally, the question about their place of origin revealed that a large part of the sample comes from Spain (74.4%), secondly, from Europe (8.9%) and, then, from several international countries (16.7%). The data agree, therefore, with the statistics provided by the Pilgrim’s Office (2021), which indicates that between 2016 and 2019 the percentage of Spanish people was between 42-45%, followed by Europeans -mainly Italy, Germany, Portugal, France and the United Kingdom-, which totalled about 30%, and with the United States at the top of the ranking as a transcontinental issuing country, by exceeding 5% of those registered annually. In the last two years, the travel restrictions imposed by several countries due to the expansion of COVID-19 have altered this distribution of percentages, with the increase in national participation in decline of the European and international one.

Once the collection of the information was completed and before carrying out the statistical data processing, it was encoded and tabulated by creating a file using the SPSS programme for Windows (Statistical Package for Social Sciences) in its version 21.0. Univariate, bivariate and multivariate statistical techniques were applied to the data processing. First, we proceeded to the development of the descriptive phase of the research (mean, standard deviation, etc.) followed by a factor analysis and clusters which, in turn, served as validation of results.



Table 6. Sociodemographic profile of the sample.

<b>SOCIODEMOGRAPHIC VARIABLES</b>	<b>N</b>	<b>%</b>		<b>N</b>	<b>%</b>
<b>Gender</b>			<b>Age</b>		
Male	217	52.4	18 to 24	62	15.0
Female	197	47.6	25 to 34	57	13.8
Total	414	100	35 to 44	46	11.1
<b>Country of birth</b>			45 to 54	73	17.6
Spain	308	74.4	55 to 64	99	23.9
Europe	37	8.9	65 or more	77	18.6
International	69	16.7	<b>Total</b>	<b>414</b>	<b>100</b>
<b>Total</b>	<b>414</b>	<b>100</b>	<b>Employment status</b>		
<b>Educational level</b>			Self-employed	60	14.5
Illiterate	1	0.2	Unemployed	11	2.7
Elementary	7	1.7	Retired	99	23.9
Secondary School (Vocational Training/High School diploma)	102	24.6	Employed	168	40.6
University Degree	304	73.4	Student	76	18.4
<b>Total</b>	<b>414</b>	<b>100</b>	<b>Total</b>	<b>414</b>	<b>100.1</b>
<b>Socioeconomic level</b>					
Low	56	13.5			
Medium-low	57	13.8			
Medium	210	50.7			
Medium-high	80	19.3			
High	11	2.7			
<b>Total</b>	<b>414</b>	<b>100</b>			

### Case study: The Camino de Santiago as a polysemic phenomenon

During the last decades there has been a notable increase in the reinventions of pilgrimage routes. Only in Europe, you can find numerous examples of roads that lead to sacred places such as, for example, the Pilgrims' Way in England from Winchester to Canterbury; St. Conan's Pilgrim Way, in the Scottish Highlands; the Via Podiensis from Le Puy in France to Saint-Jean-





Pied-de-Port in the Pyrenees; the St. Olav Way in Norway; or the Via Francígena from Canterbury to Rome (The Guardian, 2019).

At the international level, and also declared World Heritage Site, the pilgrimage routes of the Kii Mountains stand out, from the ancient capitals of Nara and Kyoto, in Japan (UNESCO 1992-2021). However, in the Western world, the route that ends in Santiago de Compostela has acquired international reputation in recent years. In fact, since the Middle Ages the Camino de Santiago has been one of the greatest pilgrimage routes of Christianity that runs through the main Spanish and even European cities. Perhaps part of its success is motivated by its historical positioning, far from war and earthly power, and as a centre of union of the Iberian, French, Italian, German, Danish people, etc. (Barros, 2006).

Since the last quarter of the 20th century, administrations and private agents have been building a strong public image concerning the idea of the Camino de Santiago and the Xacobeo (Escudero, 2013) and there is a clear process of institutionalization of the pilgrimage and “reinvención” of the Camino (Pazos-Justo et al., 2018). Pazos-Justo et al. (2018) point out three main characters: the State, Xunta de Galicia and the City Councils, to which Herrero-Pérez (2008) adds the Associations of Friends of the Way and the Catholic Church. Therefore, although the reinvention and management of the pilgrim route have several goals, the tourist aspects are the ones which have received the most attention from the authorities in recent years (Øian, 2019).

At the end of the 1980s, tourism entered fully into the Galician political agenda in a context that implied the need to find new solutions to the delicate crisis that kept key sectors of the Galician economy mired in a deep depression (Santos, 2006). In 1987 it received the distinction of European Cultural Itinerary, due to its already mentioned importance as a historical and cultural link in the history of Christianity, and its undeniable universal value (Millán and Pérez, 2017). Thus, as shown in Figure 36, in 1991 the “Xacobeo Coordinating Center” was created, whose main purpose was to unify efforts between the different Administrations and institutions to promote the Camino (González and Medina, 2003; Álvarez et al., 2010).

In 1993 its recognition reached a universal dimension, being declared World Heritage Site by UNESCO. At the same time, the Holy Year 1993 is promoted, in which an ambitious campaign is launched through a secular and commercial version of the “Xacobeo Holy Year”. It is in that same year, when it begins its true resurgence thanks to its development as a tourist product. This “reinterpretation” of the religious, towards a feeling further removed from the sacred, even with the maintenance of a spiritual background, will remain to this day. Stories and films such as *The Way* or *At the End of the Way*, clearly patent this shift in paradigm. (Mestre, 2020).

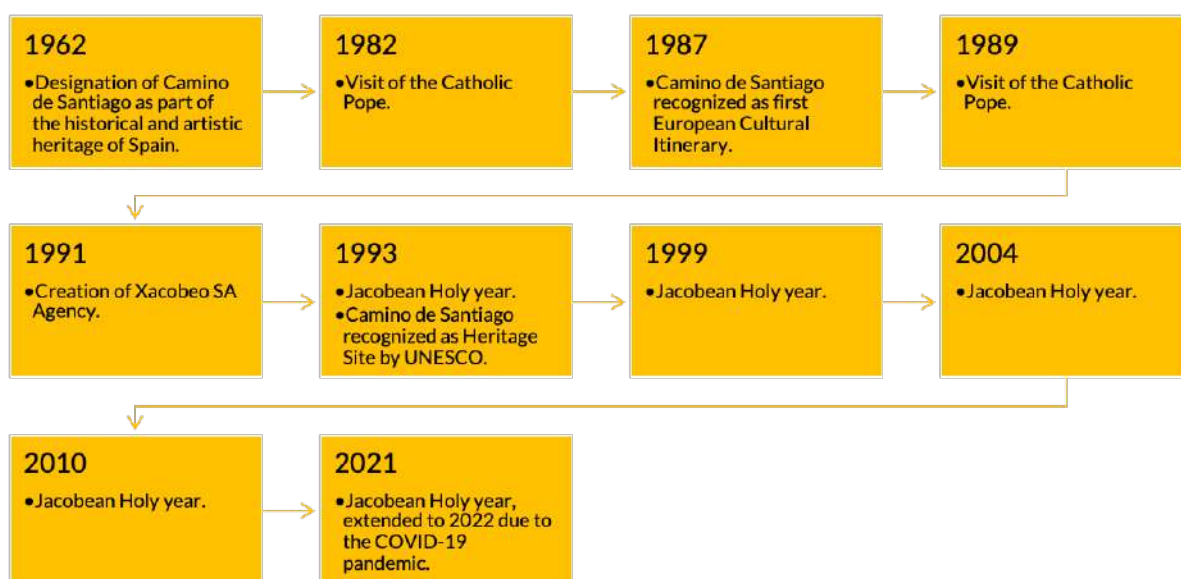


Figure 36. Chronology of the most relevant events for the Camino de Santiago and the Xacobeo.

The Xacobeos (Jacobean) correspond to the Holy Years celebrated by the Catholic Church when the day of Santiago (July 25) falls on a Sunday. In this period, plenary indulgence is granted to the faithful who visit the tomb of the Apostle, confess and commune in the cathedral that bears his name (Herrero Pérez, 2008). Hence, aware of the great “transcendence, incidence and potentiality” that this fact represented for the revitalization and dynamization of Galicia (Álvarez et al., 2010:20), the first Xacobeo 93 was followed by Xacobeo 99, Xacobeo 2004, Xacobeo 2010 and the present Xacobeo 21-22. In such circumstances, the Xacobeo has been consolidated and is considered the Galician event of reference (Pazos Justo et al., 2018) and one of the most important tourist events in Spain (Fernández-Poyatos et al., 2010), since the autonomous government opted to enhance its value as a tourist resource. In this way, a great marketing campaign was launched for the Xacobeo 93 which sections of the route and various infrastructures for pilgrims were restored with (Santos, 2006) and the collaboration of all the autonomous regions through which the Camino crosses in its various aspects (French Way, Northern, English, Portuguese, etc.). The success was spectacular (Millán and Pérez, 2017).

The pilgrimage to Santiago de Compostela was, in this sense, an example of prototourism that, today, has created a new model of global tourist-cultural route: “Camino de Santiago S.A.” (Pereiro, 2019). Its resurgence can thus be understood as the consequence of the creation of a new product aligned with the new reasons of contemporary tourism, which seeks to live experiences and socialize, while creating and sharing information (Lois, 2013). In fact, Santos Solla (1999) remarked that the Xacobeo Holy Year 1993 triggered a process of “re-semantics” that made the Camino the main tourist product of Galicia and the city of Santiago as an international destination. This change opened a new “era of tourism” that does not break with the past, but involves a repositioning of its traditional image, that is, from strictly religious symbols (pilgrimage and holy city) to a broader cultural sense (marked by the celebration of modern Jacobean years).

The route to Compostela is experiencing a moment of splendour and is configured as an authentic mass event (Lois and López, 2012), as can be seen in the following Figure 37. In it, it is also revealed how the Xacobeo explains the peaks of influx of pilgrims (year 2004 and year



2010). However, since 2011, the figures have increased substantially each holy year, reaching more than 300,000 annual pilgrims since 2017. However, this recovery cannot be understood as a result of the participation of pilgrims in the religious beliefs in which this ritual is inscribed (even if it is so in the case of some of them), but must be seen as the expression of values of modern and secularized society such as tourism, the interest in traditions and the past or new forms of spirituality (Herrero, 2008).

The popularity that Camino de Santiago has been acquiring internationally as a cultural, spiritual and adventure destination, is reflected in the continuous increase of pilgrims in recent decades, especially in Jacobean holy years. The differences that existed between the figures recorded in high and low seasons, between years, between routes, and between national and international tourism have been decreasing over time (Fernández, Fernández and Riveiro, 2021).

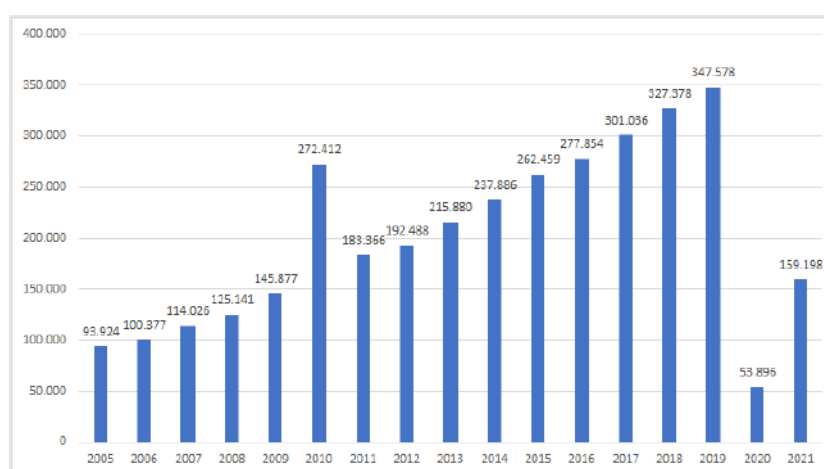


Figure 37. Evolution of the number of pilgrims based on the Compostelas. Source: Own elaboration based on data from the Pilgrim's Office (2021) \* Not all pilgrims decide to carry the pilgrim's credential and collect the Compostela, a document accrediting having completed the pilgrimage at the Pilgrim's Office in Santiago de Compostela.

However, it should be noted that the closure of borders and the subsequent travel restrictions imposed by different countries due to the spread of the SARS-COV-2 virus have drastically reduced the influx of pilgrims on the Camino in 2020 and 2021 (Riveiro, 2020), despite the slight uptick experienced in 2021 with the beginning of the summer season (Pilgrim's Office 2021), as shown in Figure 38. Thus, aware of the impact that the health crisis has had on the tourism sector and the development of Xacobeo 2021, the Vatican has decreed, exceptionally, the extension of the jubilee until 2022 (Porras, 2021).

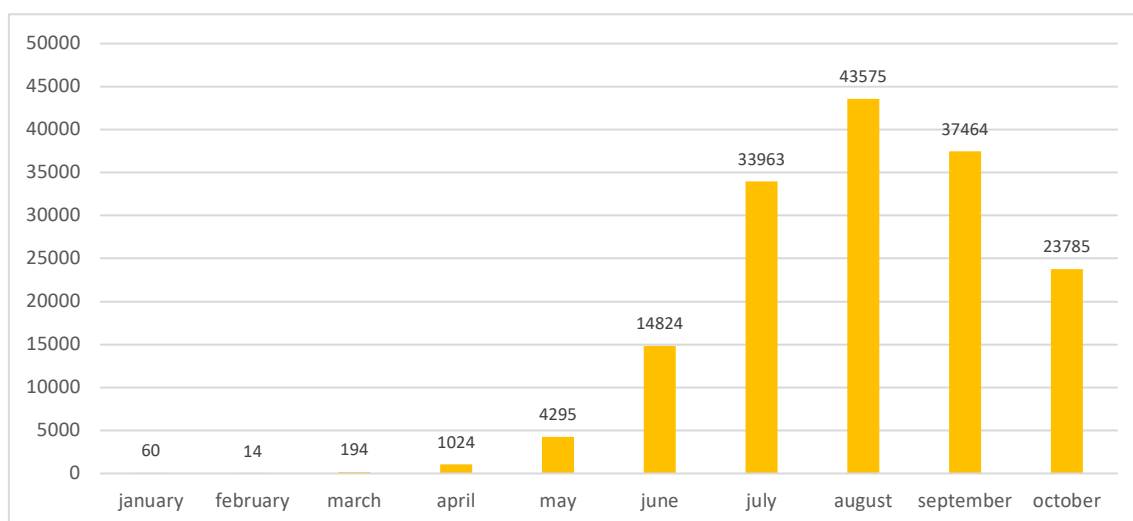


Figure 38. Evolution of the number of pilgrims from January 1 to October 30, 2021. Source: Own elaboration based on data from the Pilgrim's Office.

### Characterization of the profile of the pilgrim who makes the Camino de Santiago

Both pilgrims and tourists, in general, are travellers who display very similar dynamics, even more so if one considers the intense process of touristification that the Camino has experienced in the last three decades. Today it is really difficult to make a pilgrimage to Santiago without becoming a tourist along the way (López, 2012). In practice, pilgrimage and tourism (religious or cultural) share the same space, whose added value is a wealth of resources (material and immaterial) that nourishes its polysemy, a space that fulfills different functions, since it simultaneously defines a sacred area, a pilgrimage route and a cultural tourism route of the first magnitude (Lois and López, 2012).

Under these considerations, the Camino de Santiago provides a wide set of dimensions and meanings that reinforce its polysemic nature and, therefore, the main reason for its continuous existence (Lois, 2013). Mikaelsson (2012) argues that Santiago de Compostela is probably the best example of the post-secular trend towards a spiritual destination. In a tourist context, the post-secular has paradoxically meant that the number of pilgrims to Santiago de Compostela has increased considerably year after year (Lois and Santos, 2015). In fact, in this growth process there is, in turn, a high repetition and, consequently, a high percentage of the sample (70%) have claimed to have done the Camino de Santiago more than once, as reflected in Figure 39.

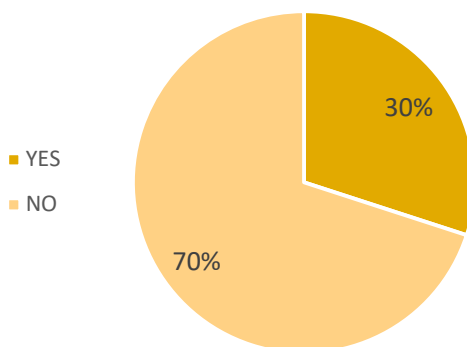


Figure 39. First time doing the Camino.

Regarding the **companion during the trip**, 77.7% of the sample made the trip accompanied by at least one person, in comparison with 33.1% who made it alone. The most remarkable group, with a higher percentage, is the one that has made the trip accompanied by family/friends, with 57.2%, in comparison with a scarce 4.1%, which has made the way with a tourist group, as shown in Figure 40. In this sense, the conclusions of these results can be understood, on the one hand, according to what Parellada (2018) points out when emphasizing that the Christian pilgrimage is not a solitary act, since part of the spirituality of the pilgrim itself implies sharing the same search and love for the Lord. Or on the other hand, as Cipriano and Cavalcanti (2016) observe when they show that this space of socialization is part of a search “for the other” and for oneself, which is combined with a position of austerity and individuality where the main thing is the encounter of what each one considers as sacred.

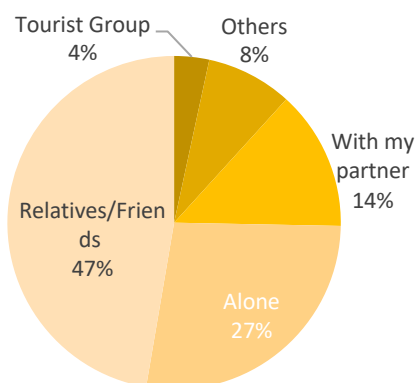


Figure 40. Companion during the trip.

As can be seen in Figure 41, the most remarkable **way of doing the way** in the analysed sample is the one that has walked the pilgrims’ way on foot with a percentage of 89.4% compared to 1% who have done it by car and 1.7% by bike. Thus, it can be confirmed that, in our days, the very act of walking seems to be relevant. For several authors this fact does not reflect religious values, but the new habits of a society more conscious with the care of the body and health, which enjoys the landscape and direct touch with nature (Herrero, 2008; Mora et al., 2017; Parellada,

2018). However, in a way, it is also related to the detachment of the superfluous and earthly, since it forces to limit the carried load to the most necessary and essential (Herrero, 2008).

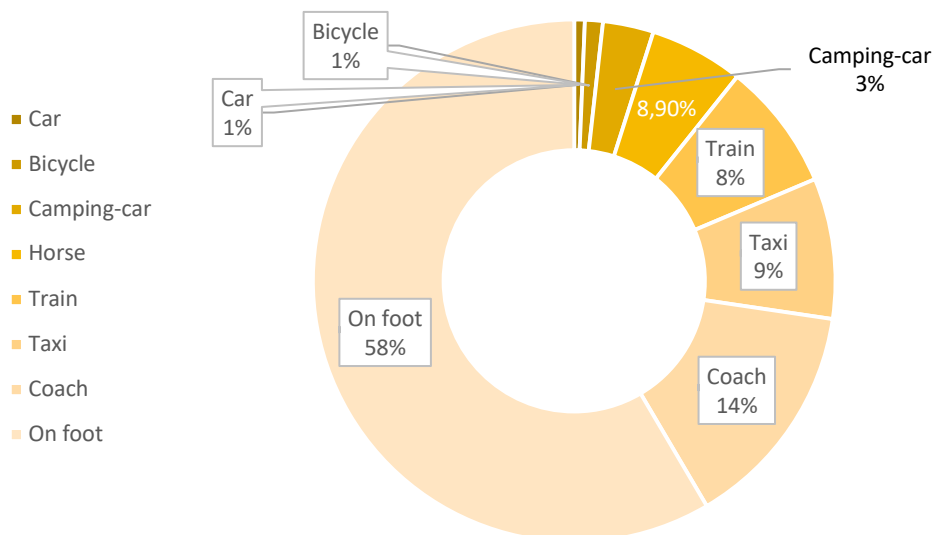


Figure 41. Way to make the trip.

As for the types of accommodation that the sample chose on the way, 77.1% preferred the hostel, 31.9% hotel in comparison with 34.1% of inn (Figure 42). The respondents who have stayed in spas in campsites (2.9% and 4.8% respectively) are among the lowest percentages of accommodation options. Thus, this simplicity and sobriety is repeated in the form of accommodation chosen, as already demonstrated in previous research (Pereiro, 2019; Vázquez and Pérez, 2017; Santos, 2006).

This type of accommodation has been provided since the origins of the Camino and are already part of this “tourist-cultural” product. In this regard, studies such as that by Vázquez and Pérez (2017) point out the discontent that the scarcity or non-existence of this type of infrastructure to rest causes among travellers. Aware of this, local governments have supported and promoted their opening, as part of the many interventions aimed at revitalizing the “Xacobeas” (Jacobean) routes (Pereiro, 2019), which has increased the flow of people on the Camino and its popularization among the lower classes, even at the cost of reducing the real and potential economic impact (Santos, 2006).

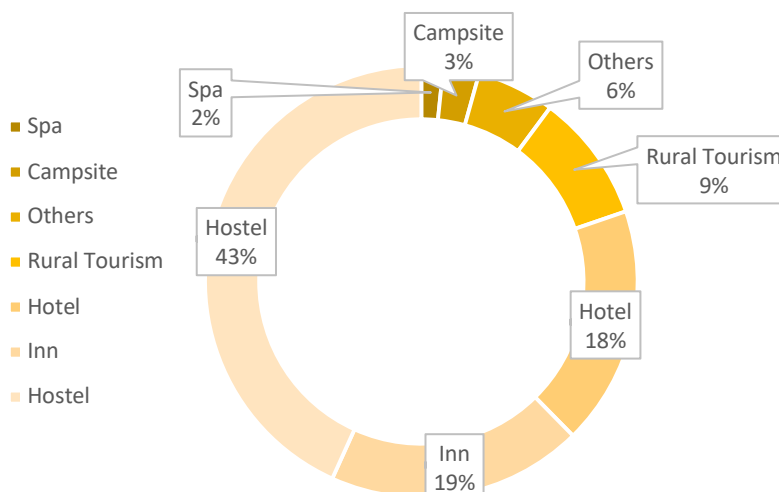


Figure 42. Types of accommodation.

According to this, the average daily expenditure on the way for a large part of the respondents is less than € 35, which accounts for 43%. However, another 41.1% of the sample has said that between € 36 and € 50 is spent on average daily. It can thus be said that according to 84.1% of the sample less than € 50 is spent daily on the way, while 5.6% spends more than € 75. These results, shown in Figure 43, confirm what was indicated by Vázquez and Pérez (2017), who also indicated a maximum average expenditure per pilgrim of € 35 per day. In the absence of a more detailed study about the possible reasons that have led to the increase in this monetary amount, inflation and the generalized increase in the price of tourism products and services in recent years are pointed out (INE, 2021).

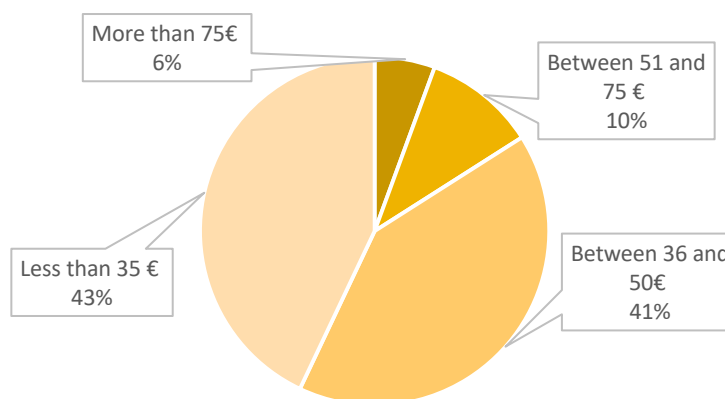


Figure 43. Average daily expenditure.

When performing a cross-analysis of the data, it is observed that **age and employment situation could be related to the average daily expenditure**. As mentioned above, a large part of the individuals in the sample turned out to be employed and retired, and the majority age ranges were between 55 to 64 years and 65 years or older. At first, it seems to have some linkage. In addition, it could be said that more than 80% of the sample analysed spent on the way € 50 or less daily.

Regarding the activities carried out by travellers, the results shown in Figure 44 indicate that, first of all, the preferred activity of those polled is *discovering, experiencing and appreciating the diversity of the landscape, flora and fauna*, with 87.7%. Secondly, and also with a high percentage, the following activities: *learning another language*, with 44.7%; *participating in scientific or academic activities (congresses, seminars, courses, etc.)*, with 43.7%; *attending cultural events and activities (museums, exhibitions, etc.)*, with 42%; and *sports (hiking, mountaineering, white-water rafting, caving, horse riding, etc.)*, with 36.2%.

Thirdly, *purchasing handicrafts and/or typical products*, with 16.4%; *going to gastronomic tours*, with 15%; and *attending religious events (masses, pilgrimages, etc.)*, with 14.5%. Lastly, the lowest percentages correspond to activities related to *agriculture or livestock*, with 2.9%; participating in craft workshops, with 8.5%; and carrying out activities related to *thermalism*, with 9.4%. In other words, it seems that **physical and cultural activities attract the most attention**, while, on the opposite side, those related to thermalism do not seem to arouse great interest.

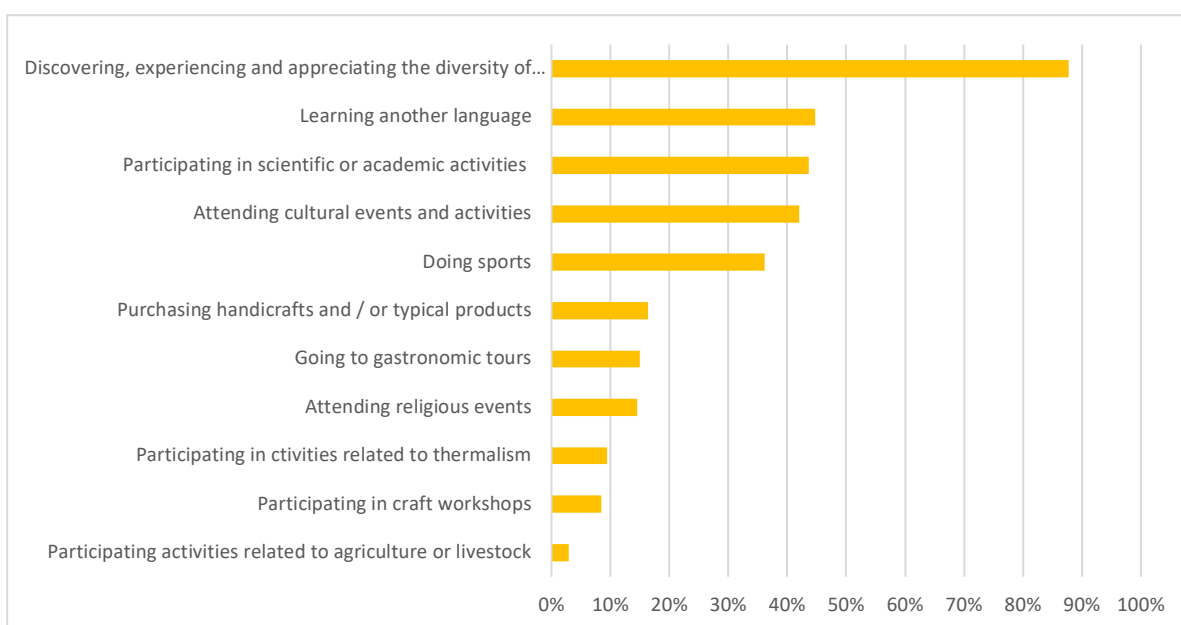


Figure 44. Average daily expenditure.

In conclusion, given that discovering, experiencing and appreciating the diversity of the landscape, flora and fauna was the main choice, it seems there is a shift in the trend of religious aspects towards an enjoyment of the pilgrimage more linked to the natural environment (Santos, 2006). In fact, one of the most valued qualities of the Camino de Santiago is its landscape (Xunta de Galicia, 2019), through which spiritual peace is also promoted (Farias et al., 2018; Moscarelli, Lopez and Lois González 2020). As Pereiro (2019) explains, the “tourpilgrims” want to be part of the environment and experience the forces of nature (Herrero, 2008), as it becomes the new object of sacralisation.

On the other hand, it seems that activities related to the learning of other languages, science and culture, even without reaching the popularity of the first, are in second, third and fourth position. After all, the Camino de Santiago has been declared Intangible Cultural Heritage of Humanity (UNESCO, 2021) for its capacity as a vehicle for the exchange of cultures and rapprochement between peoples.





## Study of the motivations that lead to do the Camino de Santiago

There are many pilgrimage destinations that have been secularized through the phenomenon of tourism (Di Giovine and Picard, 2015) and this has led to contemporary pilgrimages incorporating a wide range of travellers with diverse motivations (Di Giovine and Choe, 2019). At present, pilgrimages cannot be considered to be outside the tourist activity since, although the main motivation is religious, the tourist component is part of it (Sousa, 1999). Thus, in the contemporary tourist pilgrimage, the cult of oneself, bodily pride, physical and mental health, social distinction and the different and exotic experience stand out (Álvarez Sousa, 1999; Álvarez Sousa, 2005), but also the search for diversity, pleasure and novelty (Feldman, 2017).

The Camino de Santiago, the first great example of the contemporary recovery of the mass pilgrimage in the West, stands out for its ability to adapt to current times, flowing between religion and a wide spectrum of motivations ranging from the spiritual to those related to sport (Lois and Santos, 2015). In fact, pilgrimage destinations are often heritage sites with a value beyond their religious essence (Liro, 2020), also visited because of social, historical, religious, cultural reasons, where tourists seek, among other things, to experience authenticity (MacCannell, 1973) and strengthen their identities (Bond et al., 2015).

Taking these arguments into account, the success of the Camino de Santiago, as evidenced by Lois and Santos (2015), is based on the fact that these new travellers mix and combine religious or spiritual motivations with tourist motivations, such as the search for different landscapes and the need to relax and escape from the daily pressures. In this way, in the pilgrimage routes it is possible to find pilgrims and tourists, each with a personal motivation, carrying out divergent or convergent activities, but at different times these actors intersect and relate in different ways (Rocha et al., 2016).

As already mentioned, most of the respondents had made the trip on other occasions. In many cases, their motivations are based on previous experience. Likewise, and given that people usually move for a set of non-exclusive reasons that complement their main purpose, participants were also given the multiple response option in this aspect and the central value of each item on the total was calculated. Thus, as can be seen in Table 7, the average answering that the reason has been to rest/relax/disconnect is 6.16, whose value is framed in the range of very important reasons. Secondly, the variables *seeking a different experience on a personal/psychological level, religious motives and improving my physical condition or my health through exercise* have an average value of 5 to 5.3, so they are considered important reasons.

Thirdly, *enjoying the gastronomy, enjoying free time with my family and/or friends, looking for fun, adventures and/or strong emotions, enjoying the landscape and direct contact with nature and knowing its historical-cultural heritage* are scored between an average of 3.9 to 4.5 approximately, so these reasons are considered undecided, that is, neither important nor no important.

Fourthly, the variables of *fulfilling a tradition or a promise and meeting new people* mean an average value around 3, so these reasons are considered *unimportant*.

In fifth and last place, for the variable *knowing a destination that is fashionable*, its average has the lowest value, a 2.59 so this reason is considered very unimportant. It should also be added that *fulfilling a tradition or a promise, meeting new people and knowing a trendy destination* are the variables with the lowest scores, with the lowest average valuation and, therefore, where *more disparity of opinions is noticed since the standard deviation is the highest*.

Table 7. Motivations to do the Camino de Santiago.



VARIABLE	AVERAGE (DEVIATION)
Rest / relax / disconnect	6.16 (1.097)
Seeking a different experience on a personal/psychological level	5.41 (1.478)
Religious motives	5.30 (1.797)
Improving my physical condition or my health through exercise	5.00 (1.896)
Knowing historic-cultural heritage	4.50 (2.291)
Enjoying the landscape and being in touch with nature	4.04 (1.863)
Looking for fun, adventures and/or strong experiences	4.02 (2.014)
Enjoying my free time with my family and friends	3.91 (2.068)
Enjoying local cuisine	3.90 (1.883)
Fulfilling a tradition or a promise	3.36 (2.345)
Meeting new people	3.22 (2.216)
Knowing a trendy destination	2.59 (2.122)

According to the results, and with the exception of **religious reasons**, the rest of the variables among which the answers are distributed seem to coincide with the profile of a new pilgrim-tourist, who mixes the search for spiritual experiences with the enjoyment of the landscape and culture, rest and relaxation, with Santiago as a meeting point between traditional religion and the post-secular (Vázquez and Pérez, 2017). However, the average reached for these **religious reasons** invites us to reflect on whether a relevant part of the sample would fit into a pilgrim profile further away from leisure and rest, as shown in other research (Cipriano and Cavalcanti, 2016; Mora et. Al., 2017).

In this way, the search for a **different experience on a personal and psychological level**, which is positioned as the second reason, could be understood ambivalently, both inside and outside the sacred and located in the ritual, traditions (Pereiro, 2019) and tourism (Fabreau, 2019). In order to resolve this issue, some authors conclude that, even if there are religious reasons, the phenomenon of pilgrimage requires a tourist infrastructure, so, under this perspective, it would also be a form of tourism (Fabreau, 2019; Pereiro, 2019; Mora et al., 2019; Parellada, 2018; Mora et. al, 2017; Vázquez and Pérez, 2017).

Then, in order to synthesize the motivations that lead to this pilgrimage route, an exploratory factor analysis has been applied, as it is considered as a statistical technique that allows reducing a large number of variables used in the collection of data in a smaller latent number of factors (Hair, Anderson, Tatham and Black, 1999). Thus, the statistical analysis carried out shows the existence of four factors or dimensions that make up the variables that categorise the motivations to walk the Camino de Santiago, as shown in Table 8:



Table 8. Exploratory Factor Analysis of the motivations to make the path. F1: Well-being and enjoyment; F2: Spiritual and evasion; F3: Socialization and recreation; F4: Religious reasons

VARIABLE	F1	F2	F3	F4
Improving my physical condition or my health through exercise	0.647			
Knowing historic-cultural heritage	0.829			
Enjoying the landscape and being in touch with nature	0.689			
Meeting new people	0.432			
Rest / relax / disconnect		0.674		
Seeking a different experience on a personal/psychological level		0.777		
Looking for fun, adventures and/or strong experiences		0.548		
Enjoying my free time with my family and friends			0.835	
Enjoying local cuisine			0.632	
Knowing a trendy destination			0.525	
Religious reasons				0.638
Fulfilling a tradition or a promise				0.798
Number of items	4	3	3	2
% Explained Variance	27.059	13.618	10.181	8.994
% Cumulative Variance	27.059	40.677	50.858	<b>59.852</b>
In total, the four factors represent 60% (59,852%) of the total variance explained.				
Barlett Sphericity Test	957.23(gl=66; Sig=0,000)			
KMO Index	0.747			
Cronbach's alpha	(13 Items) 0.682			

Both the correlation matrix, the significance levels, the correlation matrix determinant, the KMO test and the Barlett sphericity test indicate that it is appropriate to apply a factor analysis in this study. From this analysis, it is revealed the existence of high factorial loads that, when transformed thanks to the matrix of rotated components, allows to determine a clear segregation in four easily appreciable factors that, subsequently, were analysed and named by the container variables in each component. The corresponding individual designation for each factor will then be shown.

As can be seen in Table 9, first of all, there is Factor 1, which brings together 4 variables: improving my physical condition or my health through exercise, knowing its historical-cultural heritage, enjoying the landscape and direct contact with nature and meeting new people. Based on these variables, it has been decided to label this component as “well-being and pleasure”. Secondly, Factor 2 embraces 3 variables rest/relax/disconnection, seeking a different experience on a personal/psychological level and Looking for fun, adventures and/or strong experiences. Thus, it has been chosen to call it “spirituality and evasion”. Thirdly, Factor 3



includes 3 variables that refer to enjoying free time with my family and/or friends, enjoying local cuisine and Knowing a trendy destination. Thus, this factor is renamed “socialization and entertainment”. Fourthly and finally, Factor 4 groups 2 variables associated with religious reasons and fulfilling a tradition or a promise. Thus, this factor is labelled as “religious motives”.

Likewise, the table also shows the results around the mean and standard deviation of the four factors described above. The component that includes a more relevant importance in the sum of the different motivations of the surveyed sample is that of well-being and pleasure, since its average accounts for 4.87 nearly 5, which corresponds to the “important” score, and its standard deviation is very distant and low, 1.1, so there is more homogeneity of opinions regarding the importance of motivations in this grouped sample. It is followed by the factor that collects spirituality and escape from reality, with an average of 4.74 and a standard deviation of 1.42. On the other hand, the component that contains the greatest disparity of opinions regarding the importance given to motivations is that of religious motives, since its average is the lowest of the components and its standard deviation is the highest.

Table 9. Exploratory Factor Analysis of the motivations to make the path.

COMPONENTS AND INDICATORS	AVERAGE	DT	$\alpha$
<b>COMPONENT: WELL-BEING AND PLEASURE</b>	<b>4,87</b>	<b>1,15</b>	<b>0,64</b>
Improving my physical condition or my health through exercise	3,90	1,89	
Knowing historic-cultural heritage	5,41	1,48	
Enjoying the landscape and being in touch with nature	6,20	1,10	
Meeting new people	4,02	2,00	
<b>COMPONENT: SPIRITUALITY AND EVASION</b>	<b>4,74</b>	<b>1,42</b>	<b>0,58</b>
Rest / relax / disconnect	5,00	1,89	
Seeking a different experience on a personal/psychological level	5,30	1,80	
Looking for fun, adventures and/or strong experiences	3,91	2,07	
<b>COMPONENT: SOCIALIZATION AND ENTERTAINMENT</b>	<b>3,48</b>	<b>1,41</b>	<b>0,58</b>
Enjoying my free time with my family and friends	4,50	2,29	
Enjoying local cuisine	4,04	1,86	
Knowing a trendy destination	1,89	1,49	
<b>COMPONENT: RELIGIOUS MOTIVES</b>	<b>3,29</b>	<b>1,88</b>	<b>0,52</b>
Religious reasons	3,36	2,35	
Fulfilling a tradition or a promise	3,22	2,22	



In order to continue to research into determining the most relevant motivations for pilgrims on the route to Santiago de Compostela and corroborate the data previously presented, the analysis of clusters has been used. This technique is multivariate in nature and allows population to be classified into a small number of mutually exclusive and exhaustive groups, without taking into account possible dependencies between the variables (Sánchez and Cuenca, 1990).

This step in the analysis was performed by using the hierarchical grouping method through the measure of Squared Euclidean distance under the Ward method (minimum variance within the cluster). This procedure serves for identifying relatively homogeneous groups of cases among the characteristics indicated, this time the motivations, through an algorithm that begins with each case in a different cluster and combines the clusters until only one remains.

Thus, the results of the cluster analysis detect the formation of 4 different groups, where group 1 and group 3 were those that resulted in a higher accumulation of frequency. Next, the averages of the motivations were evaluated according to the cluster membership protocol to study in depth their behaviour, as shown in Table 10.

Table 10. Cluster analysis in relation to motivations and basic explanation. Averages of the degree of importance depending on the cluster membership protocol.

MOTIVATIONS	1 (N:188)	2 (N:74)	3 (N:111)	4 (N:41)	P- VALUE
Rest / relax / disconnect	5,35	5,30	5,04	2,78	0,00
Seeking a different experience on a personal/psychological level	5,16	5,93	5,87	3,27	0,00
Religious reasons	1,97	2,65	5,09	6,29	0,00
Improving my physical condition or my health through exercise	4,13	2,85	4,50	3,15	0,00
Knowing historic-cultural heritage	5,52	4,66	5,98	4,73	0,00
Enjoying the landscape and being in touch with nature	6,32	5,77	6,57	5,05	0,00
Looking for fun, adventures and/or strong experiences	4,56	2,96	4,33	1,54	0,00
Enjoying my free time with my family and friends	5,97	1,91	4,51	2,37	0,00
Enjoying local cuisine	4,59	2,26	4,83	2,66	0,00
Fulfilling a tradition or a promise	2,56	2,18	4,25	5,34	0,00
Meeting new people	3,80	3,42	5,19	2,95	0,00
Knowing a trendy destination	2,03	1,28	2,29	1,22	0,00
<b>Well-being and pleasure</b>	<b>5.0248</b>	<b>4.7297</b>	<b>5.0811</b>	2.5285	0.00
<b>Spirituality and evasion</b>	2.2633	2.4122	4.6712	<b>5.8171</b>	0.00
<b>Socialization and entertainment</b>	<b>4.9428</b>	4.1757	<b>5.5586</b>	3.9695	0.00
<b>Religious motives</b>	<b>4.1968</b>	1.8153	3.8769	2.0813	0.00



In a descriptive analysis of the groups created around the differences between the scores for the different motivations, it can be observed that all groups are featured by giving high scores in the factors of “well-being and enjoyment” and “socialization and recreation”. However, group 3 is the one that stands out from the rest in the percentage assessments of these motivations and group 4 scores with the highest degree of importance the motivational factor “spiritual and evasion”. Likewise, it should be noted that those who are most far from religious motivations are group 2.

Regarding the preferential activities, it is observed in Table 11 that group 1 is mostly identified with the activities: playing sports, discovering and experiencing and appreciating the diversity of the landscape, participating in scientific activities. The group 2 seems to be relatively identified with purchasing handicrafts and attending religious events. Group 3 is identified in greater proportion with those who like to carry out activities related to thermalism and go on gastronomic routes. Finally, group 4 is interested in participating in activities related to agriculture or livestock, attending cultural events and activities, participating in craft workshops or learning other languages.

Table 11. Preference of activities based on the membership cluster protocol.

ACTIVITIES	CONGLOMERATES/CLUSTERS				
	1 (N:188)	2 (N:74)	3 (N:111)	4 (N:41)	P- VALUE
Participating in activities related to agriculture or livestock	2,1%	1,4%	2,7%	9,8%	0,04
Doing sports (hiking, mountaineering, white-water rafting, caving, horse riding, etc.)	46,8%	24,3%	34,2%	14,6%	0,00
Discovering, experiencing and appreciating the diversity of the landscape, flora and fauna	91,0%	82,4%	88,3%	80,5%	0,12
Carrying out activities related to thermalism	10,6%	6,8%	10,8%	4,9%	0,53
Attending cultural events and activities (museums, exhibitions, etc.)	35,6%	41,9%	49,5%	51,2%	0,07
Going to gastronomic tours	17,6%	5,4%	18,0%	12,2%	0,06
Participating in activities related to agriculture or livestock	9,6%	4,1%	7,2%	14,6%	0,22
Participating in scientific or academic activities (congresses, seminars, courses, etc.)	50,5%	31,1%	45,0%	31,7%	0,01
Purchasing handicrafts and/or typical products	10,6%	23,0%	21,6%	17,1%	0,03
Learning another language	26,6%	40,5%	67,6%	73,2%	0,00
Attending religious events (masses, pilgrimages, local festivals, etc.),	15,4%	18,9%	9,9%	14,6%	0,36

Cluster 1 is mostly identified with activities: playing sports, discovering and experiencing and appreciating the diversity of the landscape, participating in scientific activities. Cluster 2 seems to be relatively more identified with purchasing handicrafts and attending religious events.



Cluster 3 is identified in greater proportion with those who like to carry out activities related to thermalism and go to gastronomic routes. Cluster 4 is interested in participating in activities related to agriculture or livestock, attending cultural events and activities, participating in craft workshops or learning other languages.

In addition, on the Camino de Santiago as a pilgrimage route there is an element known as “Credential”, which is an accreditation of the pilgrim and was already used in the Middle Ages as a safe conduct. Next, the behaviour of these groups is analysed with the variable of importance of the official pilgrim credential. Applying a descriptive analysis, it is detected that, when measuring the importance of the official pilgrim credential for each individual in the sample, as it can be seen in Figure 45, it is important for 66.50%, in comparison with 8.5% who are neutral and 25.10% who consider it unimportant.

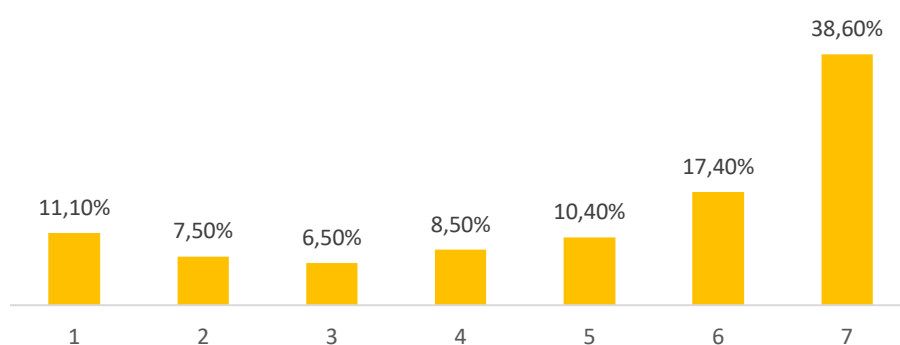


Figure 45. Importance attached to official pilgrim credentials.

However, these data should be contrasted with the data offered by the Pilgrim’s Office itself regarding the motivations. That is, at the management level, the delivery of this credential serves to count the number of users of the Camino but also to know some significant characteristics through a survey that is carried out when they collect the Compostela. Not all pilgrims finally decide to collect the Compostela upon arrival in Santiago and, secondly, that the reasons for their pilgrimage are not only religious for 60% (Oficina del Peregrino, 2019).

Likewise, the image projected on the Camino de Santiago implies the recognition of achievement through the ostentation of the credential, the diploma that accredits having made the recognized route. It should not be forgotten that the current version of the pilgrimage keeps a ritual structure and conditions of performativity that link it to its religious meaning but in which references of meaning which are typical a secularized society are also articulated. (Herrero, 2008). In order to delve deeper into this idea, it has been decided to apply the cluster to the variable relative to the importance given to credentials.

As can be seen in Table 12, cluster 4 has the highest score for the importance given to credentials. Interestingly, this group shows as main motivations discovering, experiencing and appreciating the diversity of the landscape, flora and fauna as well as attending cultural events and activities (museums, exhibitions, etc.). The differences that each group gives to credentials are found among the entire combination of groups, except between pairs 1-2 and 3-4.



Table 12. Cluster behaviour concerning the importance given to credentials.

CREDENTIALS	CONGLOMERATES/CLUSTERS				P-VALUE
	1 (N:188)	2 (N:74)	3 (N:111)	4 (N:41)	
Pilgrim's official credential	4.42	4.72	5.88	6.41	0.00

Based on the analysed sociodemographic characteristics and activities carried out (Table 13), a description of the composition of each cluster can be determined, which have been named as follows, based mainly on the age range.

Table 13. Cluster behaviour based on sociodemographic characteristics.

SOCIODEMOGRAPHIC VARIABLES	CONGLOMERATES/CLUSTERS				P-VALUE
	1 (N:188)	2 (N:74)	3 (N:111)	4 (N:41)	
<b>Sex</b>					
Male	50.0%	48.6%	49.5%	29.3%	0.10
Female	50.0%	51.4%	50.5%	70.7%	
<b>Age</b>					
18-24	26.6%	8.1%	5.4%	0.0%	0.00
25-34	18.1%	17.6%	7.2%	4.9%	
35-44	13.3%	14.9%	7.2%	4.9%	
45-54	15.4%	18.9%	19.8%	19.5%	
55-64	17.6%	20.3%	34.2%	31.7%	
Over 65	9.0%	20.3%	26.1%	39.0%	
<b>Educational level</b>					
Illiterate	0.5%	0.0%	0.0%	0.0%	0.03
Elementary	1.1%	0.0%	3.6%	2.4%	
Secondary school (Vocational Training/High School diploma)	21.8%	13.5%	33.3%	34.1%	
University degree	76.6%	86.5%	63.1%	63.4%	
<b>Employment status</b>					
Self-employed	14.4%	13.5%	12.6%	22.0%	0.00
Unemployed	4.3%	1.4%	1.8%	0.0%	
Retired	11.2%	28.4%	35.1%	43.9%	
Employed	39.9%	39.2%	45.0%	34.1%	
Student	30.3%	17.6%	5.4%	0.0%	





Monthly salary				
Low	17.0%	16.2%	10.8%	0.0%
Medium-low	16.0%	18.9%	8.1%	9.8%
Medium	48.9%	41.9%	57.7%	56.1%
Medium-high	16.5%	17.6%	21.6%	29.3%
High	1.6%	5.4%	1.8%	4.9%

0.03

- The **G1 GENERATION Z**, tourists: it predominates because it is a group composed of young people (18-24 years old), in this case they are Students of Autonomous Origin (Galicia), with motivations in doing activities related to sports (hiking, mountaineering, white-water rafting, caving, horse riding, etc.), participating in scientific or academic activities (congresses, seminars, courses, etc.), and are those who have less interest in activities related to purchasing handicrafts and/or typical products and, curiously, less interest in learning languages.
- The **G2 MILLENIALS AND BOOMERS**, the experiential ones: With more varied ages (from 25 years to  $\geq 65$  years), they are usually university students and, although it is not significant in terms of differences in comparison with the rest of the groups, they are the ones with the highest level of income. Of international origin, and with less interest in scientific or academic activities (congresses, seminars, courses, etc.) than the rest of the groups, they do not position themselves in a specific activity and tend to be distributed among several.
- The **G3 YOUNGER SENIOR**, the traveller: This group is made up of visitors between 55 and 64, pensioners or retirees, who come from Spain and Europe -as in the case of the G4- and with training in Vocational Training/High School. They are the group with the lowest number of university students, although they are motivated to learn languages.
- The **G4 OLDER SENIOR**, the pilgrims: Composed of visitors  $\geq 65$  years, where retirees/pensioners predominate and are clearly those who have a lower income. Of Spanish origin, the activities that motivate them to participate are linked to agriculture or livestock and language learning. They show little interest in doing sports (hiking, mountaineering, white-water rafting, caving, horse riding, etc.).

The results shown above confirm that pilgrimage routes, despite being strongly associated with religion, are not limited to the field of religious practices (Øian, 2019) but are rather an experiential tourism (Lois and Santos, 2015). In fact, the motivational load of religion, as well as activities related to religious tradition, have a relative presence for at least two of the cluster groups.

### Empirical contributions to the analytical distinction between pilgrim-tourist on the Camino de Santiago

On pilgrimage routes it is possible to find pilgrims and tourists, each with a personal motivation, carrying out divergent or convergent activities, but at different times these actors intersect and relate in different ways (Rocha et al., 2016). In the specific case of Santiago de Compostela, traditional religion (institutional and organized) and post-secular (personal or individualized forms of religious beliefs) are mixed in multiple ways (Nilsson and Tesfahuney, 2016). In fact, the



Camino de Santiago, as a polysemic phenomenon, is associated with cultural, historical and spiritual meanings, rather than exclusively religious meanings (Kim et al., 2019) and, in this sense, today it is difficult to distinguish between pilgrims and tourists (Abad et al., 2016).

In this sense, people have wondered about how walkers on the Camino de Santiago identify themselves. The variable shown in Table 14 has been created with this purpose and based on Smith's continuum (1992). Among its response categories, we can observe a decompensation between the self-identifying categories of "pilgrim" that account for 71.3% of the total and tourists who represent 10.4%, while 18.3% declare themselves undecided.

Table 14. Identification on the Tourist-Pilgrim continuum.

VARIABLE	N	%
Pilgrim	171	41.2%
Pilgrim rather than tourist	125	30.1%
As pilgrim as tourist	76	18.3%
Pilgrim less than tourist	26	6.3%
Tourist	17	4.1%
Total	415	100.0%

Next, this identification variable has been applied, the cluster previously made based on the motivations and the results obtained (Table 15) allow the following interpretations:

- The G1 is formed by tourists (pilgrim less than tourist and tourists) along with those who are considered as pilgrims as tourists. It is quite plain they are the ones who are least linked to pilgrims.
- The G2 is the most linked to the pilgrim experience.
- The G3 is more blurred and is not clearly defined in the type of traveller, but it makes clear its antagonism with the tourist.
- The G4 that, together with the G2, is more defined as a pilgrim.

Table 15. Table of the crossing of the clusters with the self-identification of the 5 categories of traveller.

SELF-IDENTIFICATION	CLUSTERS				p-value=0,00
	1 (N:188)	2 (N:74)	3 (N:111)	4 (N:41)	
Options that define your experience doing the Camino					
Pilgrim	26,6%	60,8%	45,0%	63,4%	
Pilgrim rather than tourist	31,4%	23,0%	33,3%	29,3%	
As pilgrim as tourist	24,5%	8,1%	18,9%	4,9%	
Pilgrim less than tourist	11,2%	1,4%	2,7%	2,4%	
Tourist	6,4%	6,8%	0,0%	0,0%	

These results also allow to complete the denomination of the previously defined groups of the following way: The G1 GENERATION Z, the tourists; the G2 MILLENNIALS AND BOOMERS, the experiential; the G3 YOUNGER SENIOR, the travellers; and the G4 SENIOR, the pilgrims.

Finally, it was decided to reorganise the categories of Smith's continuum (1992) into 3 groups and being analysed according to motivations. At first, it is noticed that the original classification of the tourist-pilgrim continuum is too broad and, therefore, the variable has been recoded into three response categories (undecided, pilgrim and tourist) whose distribution, as can be seen in Figure 46, confirms the tendency to position itself in the pilgrim section for 72%, followed by the undecided with 18% and, finally, 10% who clearly consider themselves tourists.

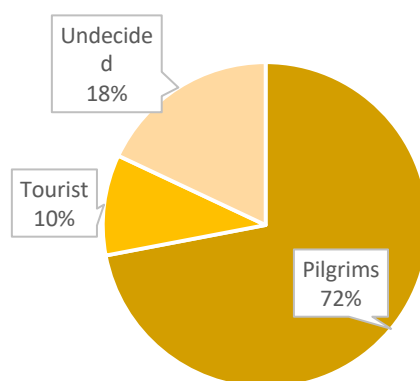


Figure 46. Reorganization of categories: pilgrim, indecisive and tourist.

Finally, after reorganizing the categories provided by Smith's continuum (1992) into 3 groups, a ranking or ordering of the predictor variables in order of importance in classifying these travellers is obtained through a discriminant analysis. Wilks' lambda test statistic 0,977 indicates that 2 discriminant functions will serve to predict group membership and, based on these considerations, for the construction of the discriminant function, only 3 variables were included: religious reasons, enjoying free time with my family and or friends and fulfilling a tradition or a promise. Based on these considerations, religious motives and fulfilling a tradition are the most significant variables based on the respective canonical correlations (0.33 and 0.15) which indicate only the priority of these two discriminating functions in a significant way to allow classifying the subjects in the tourist, undecided and pilgrim groups. Thus, it is determined that religious motives and fulfilling a tradition or promise are positioned to define the pilgrim while enjoying free time with family or friends defines the undecided.

In short, the contemporary pilgrimage to Santiago de Compostela is shown as an expression of new forms of spirituality and, in this way, the most traditional sacred meaning of this pilgrimage route is changing (Nilsson, 2018). While many pilgrims are motivated by religion or devotion, others are attracted by reasons linked to a more secular, historical, artistic or cultural interest (Di Giovine and Choe, 2019). The reasons for choosing the pilgrimage route under study are multiple, that is to say, spiritual, religious and cultural along with those of personal curiosity, sports, etc. (Oviedo et al; 2014).

In any case, pilgrims should not be considered a homogeneous group (Amaro et al., 2018) since the reasons are particularly biographical and difficult to generalize. That is to say, each individual has their particular reasons and organize them in a specific way (Pereiro, 2019).

Next, in Figure 47, the results are visually collected by relating them to Smith's continuum (1992). Of course, as can be seen, religious functions still exist but non-religious motivations are revealed, which can obviously affect the diversity of visitor profiles on the route to Santiago (Liro et al., 2017). This broad spectrum reflects the travellers' multiple and changing motivations, whose interests and activities could shift (consciously or unconsciously) from pilgrimage to tourism and vice versa (Millán and Pérez, 2017) even if the individual does not notice the change (Smith, 1992). There can be religious motivations and other types of tourist motivations simultaneously and they can also complement to each other (Liro et al., 2017; Liro, 2020).

In fact, the Camino de Santiago, icon of today's pilgrimage, has aroused a growing interest and attracts travellers from a wide variety of religious and spiritual beliefs (Nilsson, 2018). For some, the Camino de Santiago is still essentially a religious route but, for most, spiritual, landscape, heritage or simple interest for returning to slow mobility motivations mean the fundamental boost to go to Santiago (Somoza and Lois, 2017).

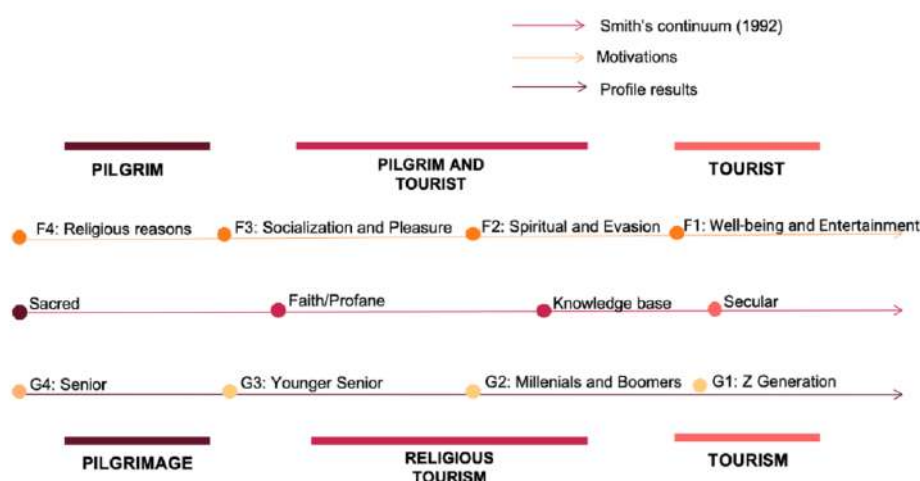


Figure 47. Analytical distinction between pilgrim-tourist on the Camino de Santiago from motivations and self-denomination according to Smith's continuum (1992).

## Conclusions

The data obtained through this research have allowed us to explore how pilgrimage routes are experienced by those who travel them. As already mentioned, there are many authors who have tried to define and address the concepts of tourism and pilgrimage, from the well-known continuum established by Smith (1992) to classic authors such as Cohen (1974), Nolan and Nolan (1992) or Turner and Turner (1978), among others. However, as has already been shown in this study, it is necessary to recognize that the differences between these two groups are fading as they merge and many similarities begin to emerge (Collins-Kreiner, 2010a) and we cannot, therefore, distinguish places as unequivocally as tourist or pilgrimage destinations (Nilsson, 2018).

First of all, the model proposed for the analyses allowed to characterize the pilgrims who do the Camino de Santiago. In this way, it is discovered that a high percentage of them repeat the experience (70%); which is an activity that is usually done on foot (almost 90%) and with other people (77.7%). In addition, and according to the sample, the hostel is usually the type of accommodation chosen (by 77.1%) and the average daily expenditure is usually below € 35 (for



43%). Regarding the activities they do, experiencing and appreciating the diversity of the landscape, the flora and fauna is (87.7%) the main option by far.

Secondly, the study identifies and evaluates four main motivations that lead to the Camino de Santiago and that could predictably be extrapolated to other pilgrimage routes: well-being and pleasure; spirituality and escape from reality; socialization and entertainment; and religious motives. Likewise, four profiles of pilgrims were distinguished that, based on their sociodemographic characteristics and the activities they carried out, were called: G1, Generation Z “the tourists”; G2, Millennials and Boomers “the experientials”; G3, Younger Senior “the travellers”; G4, Senior “the pilgrims”. While the first ones are mostly identified with sports, the enjoyment of the landscape and participation in scientific activities, the second ones opt for purchasing handicrafts and attending religious events; the third party prefer activities related to thermalism and gastronomy; and the last ones prefer agriculture or livestock, attending cultural events and activities, language learning and participating in craft workshops.

Thirdly, it was a point of making an analytical distinction between pilgrim-tourist on the Camino de Santiago. According to the proposal of Smith’s continuum (1992), it was observed that G1 was the most “tourist” and least “pilgrim”, and that this relationship is gradually reversed as one moved towards the G4 group, the most “pilgrim” and least “tourist”. However, the results achieved in this section have been very revealing since, although Kim et al., (2019) confirmed that the Camino is best associated with point (b) of Smith’s continuum, where its adherents are more religious or spiritual pilgrims than purely secular tourists in this case it should be pointed out that this fact varies according to age. In fact, the results corroborate other research such as that by Oviedo et al. (2014) who found a significant correlation between age and religious motivations. Thus, younger generations are more keen on secular experiences and, conversely, Older Seniors are more fond of religious experiences. In addition, those motivations closest to “well-being and pleasure” are associated with those who consider themselves more tourists and, therefore, more secular; and, on the opposite side we find the most religious motivations, which are located in the section of the sacred and would be the purely pilgrim self-considered.

In short, the reasons that lead pilgrims to undertake the journey seem to be dynamic and changing, according to the circumstances of each era (Farias et al., 2018; Moscarelli et al., 2020; Possamai, 2003). Therefore, it is possible that they are currently linked to the expansion of COVID-19, some motivation related to the search for social distancing and the development of outdoor activities also arises (López and Lois, 2021).

To sum up, the configuration of new post-secular tourpilgrim identities cannot be classified and understood in a simplistic way as religious tourism (Pereiro, 2019). More and more values, meanings and juxtaposed motives have been attributed to The Camino. They can indicate, not only its supra-religious function, but also an increasingly indistinct perceived identity (Kim et al., 2019).

In any case, as Nolan and Nolan (1992) point out, different categories of religious destinations attract different classes of visitors, each in search of different experiences (Millán and Pérez, 2017). That is to say, we must also consider that not all sacred destinations attract both tourists and pilgrims equally (Olsen and Timothy, 2006). The literature on pilgrimage and tourism suggests that these categories overlap and are fluid (Ackerman, 2019). In fact, pilgrimage is a complex and changing phenomenon, with different implications at the religious, political, social and territorial levels (Moscarelli et al; 2020).



In the specific case of the Camino de Santiago, as Blom, Nilsson and Santos (2016) have pointed out, it has experienced a spectacular boom from the last decade of the twentieth century. It is an excellent example of the contemporary post-secular trend towards spiritual destinations that is based not so much on the religious claim as on the manifestations of a deinstitutionalized and more “personal” religiosity (Nilsson et al., 2016; Blom et al., 2016). Likewise, the Camino de Santiago, as a polysemic phenomenon, is associated with cultural, historical and spiritual meanings, rather than exclusively religious meanings (Kim et al., 2019). Santiago de Compostela and its Camino have established themselves as a model of historical-cultural tourist destinations (spiritual and religious) (Lois, 2013).

Under these considerations, and reflection of the modern multi-religious and multicultural European society (Lois and Santos, 2015), pilgrimages are perceived as “hyper-significant” (Di Giovine and Choe, 2019), complex, open, polysemic and with different implications and intersections at the religious, political, social, cultural, economic, environmental and territorial levels (Lois and López, 2012; Moscarelli et al., 2020). Thus, in Santiago de Compostela, traditional religion (institutional, organized) and post-secular (personal or individualized forms of religious beliefs) are mixed in multiple ways (Nilsson and Tesfahuney, 2016). In this sense, a new vision of the Camino as a tourist attraction must be admitted, with cultural and spiritual connotations, which is being protected, promoted and marketed by both public and private institutions (Fernández et al., 2021).

In any case, pilgrimage as an institution cannot today be understood as a universal and homogeneous phenomenon, but should be deconstructed in specific historical and cultural circumstances (Coleman, 2002). For this reason, it is necessary to make a transversal and longitudinal replica in other pilgrimage routes and in different periods of time where we also should go in depth in the understanding of the pilgrimage as a scene for religious and secular discussion (Eade and Sallnow, 1991).

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## **Annex IV: Scientific study on the complexity of interactive dynamics on pilgrimage routes: Empirical application to stakeholders of the Camino de Santiago based on the analysis of social networks**

*This annex contains a scientific study conducted by UDC during the first year of rurAllure, aiming to acquire further knowledge about the profiles of people who travel on Camino de Santiago. This work is intended to provide insight to the partners responsible for implementing the pilots of WP4, WP5, WP6 and WP7 by looking at the multiple facets of the pilgrims'/tourists' motivations.*

### **Introduction**

This second paper aims to analyse the main perceptions and interpretations of the actors involved in a pilgrimage route. At such a complicated time for tourism, the coordination and decisive involvement of all stakeholders is needed more than ever and, in this sense, it is a matter of investigating how these social actors with overlapping visions generate different interactive dynamics.

Pilgrimages currently represent “hyper-significant” journeys to hyper-significant places (Di Giovine, 2013; Di Giovine and Choe, 2019). They are also multidimensional (Liutikas, 2020) and can be understood as polysemic spaces (Lois-Gonzalez, 2013; Øian, 2019), controversial or even disputed (Coleman, 2002; Digance, 2003; Di Giovine, 2011; Eade & Sallnow, 1991, 2000), endowed with a variety of meanings and narratives that can occasionally contradict each other (Lois-Gonzalez, 2013). The pilgrimage to Santiago de Compostela has become intensified and diversified since the 21st century (Pereiro, 2019) and nowadays the route is seen as a symbol of European identity, an expansion of cultural heritage (Ariño, 2002) and a strategy of local, regional, national, state and international cultural tourist development (Lois-González et al., 2014; Pereiro, 2019). In fact, the Camino is a combination of tangible and intangible elements (Alonso, 2018), an assemblage of social practices and spatial characteristics (Sánchez-Carretero 2012) and, consequently, its definition must necessarily be broad and dynamic, with diversity of forms and qualities (Di Giovine and Choe, 2019) and interpretable from various perspectives (Porcal et al., 2012).

Rather than a simple revitalization of the past, its current reinvention means a transformation into a tourist product that has expanded its initial religious sense (Christian and Catholic) towards new polysemic senses (Pereiro, 2019). The Camino is introduced, as well as a multilevel project, as an object of multiple strategies of urban, tourist, cultural, economic, commercial planning, etc. that boasts the interactive participation of multiple actors involved, both formal and informal, that contribute to its maintenance and permanence (Moscarelli et al., 2020). Many of these social actors have overlapping objectives, but they participate in the articulation of the Camino including the Friends of the Pilgrim’s Way to Santiago Association, pilgrims, volunteers, tourism entrepreneurs, the Church, governments (local, provincial, regional, national, supranational), etc. The Camino can be understood, therefore, as an extensive network of social actors composed of pilgrims, civic and religious associations, host communities, tourism entrepreneurs or public institutions, etc. (Alonso, 2018).

Based on this analysis, the question of how to manage this complexity becomes apparent (Moscarelli et al., 2020) and it is therefore essential to study and examine stakeholder



perceptions. This work is based on the conviction that the understanding, planning and management of a multifaceted phenomenon such as the Camino de Santiago requires a comprehensive vision (Porcal et al., 2012) and, under these considerations, local tourism actors and their relationships become key pieces (Merinero, 2010), as evidenced by the Stakeholder Theory (Aas, Ladkin and Fletcher, 2005; Bramwell and Lane, 1999), in which the study of the real collaborative dynamics that occur between public and private actors operating in the territory is one of the key elements. In this way, the analysis of the interested parties is considered as a tool capable of guiding the generation of strategies aimed at improving the participation and interaction between the various groups that coexist in a given tourist destination (Cruz and Pulido, 2012).

While recent research on pilgrimage has focused more on the variety of motivations, symbolic meanings, and experiences among those who undertake journeys along these routes, less attention has been paid to how this diversity is also reflected in the different opinions and narratives of stakeholders in the development and management of pilgrimage (Øian, 2019). This type of methodological approach focuses on the actors and the relationships that occur between them (Verd and Martí, 1999) and its application to the analysis of tourism phenomena is considered an alternative that, although little explored, can provide very useful results for the communities in which it is intended to position tourism as an alternative to development (Cruz and Pulido, 2012). In addition, few studies have addressed the perceptions of stakeholder groups simultaneously and, to contribute to this research gap, this paper provides a qualitative exploratory approach to the perceptions, opinions and expectations of the various stakeholders on the French Way to Santiago in Galicia, which is based on conducting in-depth interviews with the main stakeholders of this pilgrimage route.

According to this approach, the general objective of this paper is focused on analysing the interrelations that occur between these stakeholders. That is to say, how the main actors around the Camino are related to the aim of identifying, if any, relationships of cooperation and collaboration between them.

Specific objectives are considered to study stakeholders' opinion about the challenges and results achieved in terms of the management of pilgrimage tourism and to analyse the relationships and interactions of the actors involved.

Obtaining this information is very useful in order to improve participation and interaction strategies between the actors involved in order to contribute more to local development (García-Delgado et al., 2020) and, in general, it can help to address more satisfactorily the multifaceted impacts of pilgrimages today and contribute to the development of measures for their sustainability (Shinde, 2018).

Therefore, an empirical framework is proposed, which is articulated on the one hand through the application of structural analysis of relationships (analysis of social networks) and, on the other hand, the analysis of the content of these relationships. The purpose of the analysis is to identify the plurality of perspectives on the multiplicity of meanings and discourses associated with the Camino by the actors involved and also to investigate the dynamics of the relationships established between them (Cruz and Pulido, 2012).

### **Relational dynamics of the actors involved with pilgrimage routes**

Pilgrimage and tourism (religious or cultural) share the same space whose added value is a wealth of resources (material and immaterial) that nourishes its polysemy. It is a space that fulfils different functions since it simultaneously defines a sacred space, a pilgrimage route and a



cultural tourism route of major importance (Lois and López, 2012). Under these considerations, and reflection of the modern multi-religious and multicultural European society (Lois and Santos, 2015), pilgrimages are perceived as “hyper-significant” (Di Giovine and Choe, 2019), complex, open, polysemic and with different implications and intersections at the religious, political, social, cultural, economic, environmental and territorial levels (Lois and López, 2012; Moscarelli et al., 2020). Based on these arguments, a religious destination can be seen as a complex and dynamic system involving several diversified stakeholder groups (Piva et al., 2019). Under these considerations, the generation of a tourism development model with aspirations to contribute to local development necessarily implies, as Cruz and Pulido (2012) point out, the participation of stakeholders (actors or groups of actors with the capacity to influence or be influenced by the phenomenon).

In this context, an interested party in the tourism industry is considered to be anyone who is affected by development in a positive or negative way, and as a result it reduces the potential conflict between tourists and the host community by involving it in shaping the way tourism develops (Bramwell and Lane 1999; Aas, Ladkin and Fletcher, 2005). Given the fragmented nature of the tourism industry, the need and advantages of collaboration between the actors involved are recognized and this is a line of study that, in the tourism field, is used in the active management of destinations and that has to do with the application of the so-called Stakeholder Theory (Bramwell and Lane, 1999; Sautter and Leisen, 1999; Aas, Ladkin and Fletcher, 2005) that has been consolidated in recent years as an interesting framework to understand the functioning of the tourism system through the identification of the actors that make it up, the analysis of their respective interests and the evaluation of the interrelations that occur (or not) between them (Cruz and Pulido, 2012).

Indeed, the study of tourism activity is usually approached from the perspective of its conformation as a complex system and, if one takes into account that the system is defined by its multiple elements and actors and the relationships that are established between them, one can understand the transcendence of relational dynamics in the analysis and explanation of the tourist phenomenon (Merinero and Pulido, 2009). In fact, according to Merinero and Pulido (2016) and in order to explain those characteristics the tourism phenomenon incorporates, this line of research proposes the use of relationships, approaches and indicators of social network analysis such as the density of relationships in tourism networks (McLeod, Vaughan and Edwards, 2010), the centrality of networks and the actors of tourism networks (Pansiri, 2009) or also the degree of intermediation that can facilitate the connectivity of tourism networks (Zach and Racherla, 2011).

In recent decades, a systemic notion of tourism has been gaining ground leading to its recognition as a set of elements that interact and encourage the fluid and constant relationships and interactions between the different actors are the central element to understand the tourism phenomenon (Merinero and Pulido, 2016). Indeed, pilgrimages can help to support the development of sustainable tourism as a holistic and systemic approach (Roxas et al., 2020). The importance of this new paradigm of the tourism planning process is that it highlights the actors as an active element of management and an essential and interested party of the process (Pardellas and Padín, 2014). Tourism can be better understood if it is analysed as a system that favours interaction between visitors and the territory and an exchange between the different parts that compose it (Murphy, 1983; Merinero and Pulido, 2009). Under these considerations, pilgrimage, as a form of religious tourism, is based on a relationship-oriented perspective based on a collaboration of multiple actors (Fernandes et al. al., 2012). For this reason, it is essential to



identify the different sectors involved and address the relationships that occur between them (Pulido, 2010).

From the relational perspective, tourism is considered a complex phenomenon in which a large number of public and private, individual and collective actors intervene, among which interactions derived from the segmentation and transversality characteristic of tourism activity are established. This is the reason why it is very interesting (Merinero and Zamora, 2009). Coordination and collaboration between stakeholders (Hall, 1999), for which the collaborative approach (Aas, Ladkin and Fletcher, 2005) and commitment (Balestrieri, & Congiu, 2017; García-Delgado et al., 2020) are essential, is also a key point for successful tourism planning. In terms of tourism and cultural management, there is a great complexity of actors or agents with different complementary interests, but also conflicting. That is, there are many different actors and stakeholders that influence the management of pilgrimage routes and, in this sense, their coordination is very important (Siguencia et al., 2016) given that this availability and recognition of the importance of cooperation for the development of tourism and the territory is aligned with the results of previous studies (Costa and Lima, 2018) and thus enabling more sustainable tourism through greater stakeholder participation (Albrecht, 2013).

From the end of the 70s of the 20th century, the need for the participation of civil society in the configuration of tourism projects has begun to raise in tourist literature and undoubtedly citizen participation has to do directly with the set of relationships that characterize these participatory processes (Krippendorf, 1982; Merinero and Pulido, 2009). Thus, according to the theory of community participation (García-Delgado et al., 2020), the inclusion of residents in the decision-making process is also important (Aas, Ladkin and Fletcher, 2005) since their participation in the development of these projects has a significant impact (Briedenhann and Wickens, 2004). It shows that the success and sustainability of the tourism activity depends, to a large extent, on the active support of local populations (Nunkoo and So, 2016; Feifan, 2020). The local or host population plays a fundamental role in the planning and management of tourism development, as well as in its success or failure since it has a primary role in the development or hindrance of the sector (Andriotis and Vaughan, 2003; Feifan, 2020). Previous studies have shown that the more positive the economic, socio-cultural and environmental impacts of local residents are, the more willing they are to support the tourism development and, conversely, if they perceive more negative impacts of tourism, their support will decrease (Nunkoo and Gursoy, 2012; Yuan et al., 2019).

However, according to Aas, Ladkin and Fletcher (2005) in the face of positive factors, there are a number of negative aspects and challenges for the development of collaboration that include the identification of legitimate stakeholders (Bramwell and Sharman 1999) and the capacity of actors to participate (Medeiros de Araujo and Bramwell 1999). Likewise, regarding the limitations derived from cooperation, there is also a collective awareness of a set of difficulties that are essentially related to the existence of individual interests that make it difficult to focus on collective interests (Costa and Lima, 2018).

In any case, it should be noted that pilgrimages reinforce the importance of building collaborative processes by allowing religious tourist destinations to open up to better management and promoting policies aimed at sustainability, thus improving social and economic growth within local communities (Romanelli et al., 2021).

### **Methodological design**

The general aim of the research is focused on analysing the interrelations that occur between the actors who are immersed in a pilgrimage route taking the French Way to Santiago in Galicia





as a case study specifically. The importance of each of these actors in the operation, planning and sustainable development of tourism is thus studied, as well as the different power relations or divergent narratives that can be found. Therefore, it will be possible to determine the bonds of cooperation and collaboration between them. In this way, some of the questions to answer are: What are the main difficulties and/or limitations of cooperation? What factors do you consider critical to the success of cooperation? What successful cases of cooperation can be identified? What areas of intervention are available for future cooperation projects? Based on this approach, the following are considered as specific objectives:

- Studying stakeholders' opinion about the challenges and results achieved concerning the management of pilgrimage tourism
- Analysing the relationships and interactions of the actors involved with the aim of identifying, if any, collaboration bonds between them.

Therefore, this study provides a qualitative exploratory approach, based on semi-structured in-depth interviews, aimed at contrasting the perceptions, opinions and expectations of the various stakeholders on the French Way to Santiago in Galicia. Thus, in a first phase of the analysis the identification of the main stakeholders is included. That is to say, those agents that are considered to have a more important role in the Camino de Santiago and, in that sense, the participants were selected concerning the different representative groups. In this case, the sampling of interviewed subjects has been created to reflect a diversity of perspectives. Finally, a total of 10 interviews have been carried out, as shown in Table 20, during the months of April-May 2021 and all by telephone due to existing health restrictions. The conversations were recorded with the prior consent of the interviewees with the sole purpose of facilitating transcription and analysis.

Table 16. Stakeholders interviewed.

CODE	INTERVIEWED'S JOB	DATE
E.1.	Hotel Business	4th March, 2021
E.2.	Local Government	8th March, 2021
E.3.	Pilgrim (female)	10th March, 2021
E.4.	Hotel Business	11th March, 2021
E.5.	Provincial Government	15th March, 2021
E.6.	Pilgrim (male)	23rd March, 2021
E.7.	Church	20th April, 2021
E.8.	Local Government	30th April, 2021
E.9.	XACOBEO (a public company run by the Galician regional government that promotes pilgrimage to Santiago de Compostela)	24th April, 2021
E.10	Xunta (Galician regional government)	25th April, 2021



For the preparation of the interview script, the criteria established in the objectives have been followed. It is worth mentioning that, in the same way as in previous studies (Cruz and Pulido, 2012), due to the impossibility of carrying out the survey generating names, the last block of the interview has been used to include a simple name generator based on the request to the interviewees of a list with the name of the actors involved in the course of their activities. Thus, the data from which this methodology is nourished come from the information extracted through in-depth interviews with the agents involved in the Camino identified through the existing secondary sources and an analysis of their thematic content is then carried out with the aim of investigating how the actors involved give their opinions.

The research has been organized into two sequences. First, a content analysis of the interviews has been carried out, which has been based on the software of the Altas.ti program (Version 8.1.3) and has been done by taking into account the categorical variables of analysis framed according to the specific objectives proposed in order to know in depth the content of the relationships. Thus, for the content analysis, the coding of key phrases and text segments was first done, after which similar visions and perspectives were grouped through a thematic analysis process. The statements were compared with the existing literature to also encompass previously found points of view and perspectives.

The analysis is then complemented with a structural approach that involves the application of the method of social network analysis based on the methodological proposal developed by Merinero and Pulido (2009). On the one hand, the purpose of the analysis is to identify the plurality of perspectives on the multiplicity of meanings and opinions associated with the Camino by the actors involved. On the other hand, it also investigates the dynamics of the relationships that are established between them (Cruz and Pulido, 2012). From the relational data obtained through the UCINET 6 programme, the mathematical support on which the real information of the relationships between all actors is recorded (Quiroga, 2003), an adjacent, binary, square and mode 1 matrix has been generated in the form of a sociogram with the information obtained (the same actors in the rows and columns) from their interactions, in which it is indicated whether or not there is a relationship between them (Merinero and Pulido, 2009; Martín Duque, 2014; Prat and Cánoves, 2014). The result of the Social Network Analysis (ARS) methodology provides a very useful means to observe and analyse these complex relationship games (Scott et al., 2008) and also allows obtaining a graphic representation of the network of relationships that make up the target object of study (Merinero, 2010).

### **Study framework: The French Way in Galicia**

During the last decades there has been a notable increase in the reinventions of pilgrimage routes. In Europe there is a large number of roads leading to sacred places, but the one that ends in Santiago de Compostela (Spain), declared the first European Cultural Route by the Council of Europe (Øian, 2019), is the most famous and visited by far.

Being a historical, spiritual, cultural, tourist and sports itinerary (Porcal et al; 2012; Lois and Santos, 2015; Gómez-Ullate, 2016; Liro et al., 2018; Moscarelli et al; 2020; Sołjan and Liro, 2020;), the Camino de Santiago, the main European pilgrimage route, has traditionally been considered a religious space, but is currently conceived from a broader perspective (Øian, 2019). In addition, it is considered the first great example of the contemporary recovery of the massive pilgrimage in the West (Lois and Santos, 2015) which constitutes a multifaceted phenomenon of international projection and recognition (Porcal et al., 2012).

According to Sanz Larruga (1997) the Camino de Santiago as a cultural heritage has been subject to legal protection by the public authorities from the 19th century. However, at first



only some real estate was the beneficiary of the first protective measures and it was not until the 20th century when the regulations began to contemplate the surveillance and security of sets and spaces. From the establishment of the democratic State and the entry of the Spanish Constitution in 1978, it has corresponded to both the central government and the regional ones the shared protection of cultural heritage. Regarding the Camino de Santiago and the fact that its route extends through several autonomous regions, it became necessary to sign several agreements and inter-administrative collaboration agreements between the governments involved, which culminated in the preparation of the Holy Year 1993.

In the 90s, and after being declared European Cultural Itinerary (Council of Europe, 2021) in 1987, the Xunta de Galicia (Galicia's regional government) took advantage of the temporary coincidence of several Holy Years to implement an innovative pro-European campaign (Pacedo, Revilla and Míguez, 2007). One of its objectives was to promote the image of a country prepared to start the new millennium, while preserving a valuable artistic and cultural heritage (Andrade and Caamaño, 2016). The success of the conversion of the Camino into a product that combined the religious, the cultural and the spiritual was reflected in the constant annual rise in the number of walkers so far (Prededo, Revilla and Miguez, 2007).

Aware of the potential of the Camino as a massive destination for religious and cultural tourism, public and private entities from different localities began to develop a tourism model where all actions were aimed at increasing the attraction and facilitating the reception of visitors (Somoza and Lois, 2017). In this way, a study carried out by Padín and Pardellas (2015), points out the inefficiency in the management of the tourist resources of the Camino by the administrations. Among other points of improvement, the scarce offer of accommodation and restoration and the lack of a coordinated promotion of the towns through which the French Way goes in Galicia is indicated: O Cebreiro, Triacastela, Samos, Sarria, Paradela, Portomarín, Monterroso, Palas de Rei, Melide, Arzúa, O Pino.

It should be noted, therefore, that numerous people and institutions from many different fields contributed to the reactivation of the Camino. That is why the global management of this Camino is not an easy task since it has always required the coordination of various agents of a public, private and associative nature. Undoubtedly, it highlights the institutional support of the Xunta de Galicia, (Autonomous Government of Galicia), the main promoter of the Xacobeo, which was created in 1991 and whose main objective was to unify efforts between the different administrations and institutions to promote the Camino (González and Medina, 2003; Álvarez et al., 2010) and was promoted in the Holy Year 1993 when an ambitious campaign was launched through a secular and commercial version of the "Xacobeo Holy Year".

In Galicia, the route goes through eleven municipalities located in two provinces, capable to carry out initiatives that may affect the Camino directly or indirectly. Hundreds of small private companies offering transport, accommodation, catering and other services to travellers, and which are usually managed autonomously, have to be added. No less important are the Friends of the Pilgrim's Way to Santiago Association, which has spread a lot since it was founded in Paris in 1950. According to the official website of El Camino de Santiago, the most outstanding tasks of these associations have been studying and signposting the itineraries, creating and managing hostels, and the maintenance, promotion and enhancement of the Jacobean heritage (Xunta de Galicia, 2021b). Finally, we must not forget the ecclesiastical community, administrator of a large part of the historical-artistic assets like the Cathedral of Santiago and several Assets of Cultural Interest (BIC) among others (Obelleiro, 2020).



With all this context, authors such as Pazos-Justo et al. (2018) or Herrero (2008) mention the State, the Xunta de Galicia and the City Councils as main actors. Gutiérrez (2018), under a marketing perspective, differentiates several groups of stakeholders on the Camino de Santiago: on the one hand, service suppliers, which facilitate the stay and journey of travellers in exchange for a fee; on the other hand, non-profit organizations, which offer help only encouraged by their passion for the Camino; finally, the users or pilgrims, who interact with each other and with the rest of the actors, with the common goal of reaching Compostela. Other public administrations, regional and local, responsible for the territorial promotion of their area of influence, as well as the Catholic Church itself, must also be added to this classification.

All in all, the French Way has always been the route registering the greatest number of users among all those who go to Santiago, especially in the last hundred kilometres, from Sarria to Compostela (Santos, 2006). It has generated positive and negative effects on the host municipalities: on the one hand, the international projection of many rural areas has enhanced the local image and encouraged the implementation of initiatives and structural reforms; on the other hand, overcrowding and touristification threaten to endanger the identity of the peoples and the local culture. However, and after several years of exponential growth, in 2016 a slowdown in the year-on-year variation rates of the number of pilgrims on this route began to be appreciated (Martín-Duque, 2017). According to this trend, for the first time in 2017 the French Way was walked by less than 60% of the total number of people who arrive in Compostela. It was an unprecedented fact, as corroborated by the Association of Municipalities of Santiago (AMCS). Among other causes, the associates point to the growth of the Portuguese Way and the possible danger of some parts of the route due to the poor signposting (Gantes, 2018). In the following Figure 48, the bars represent the number of people who did the French Way between 2004 and 2019, and the line shows the percentage of the total number of pilgrims who arrived in the city of the Apostle, by this and other ways.

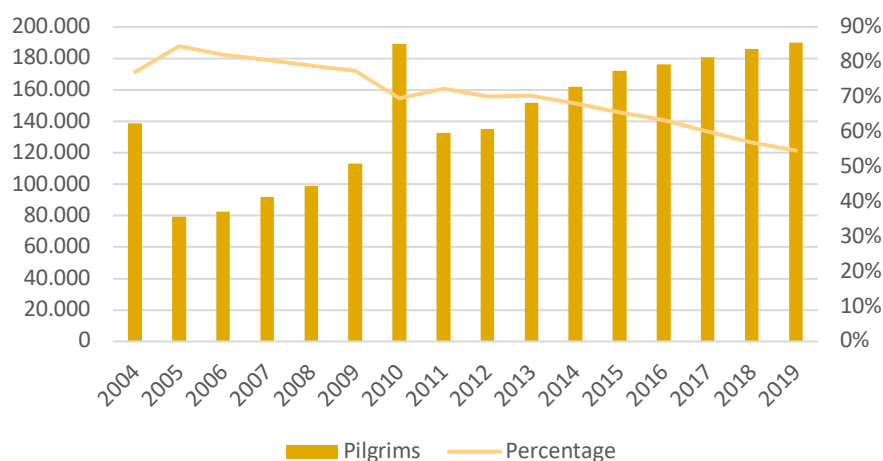


Figure 48. Pilgrims of the French Way and percentage of the total of those who arrive in Santiago. Source: Own elaboration with data from the Pilgrim's Office.

According to the statistical data provided by the Pilgrim's Office (2021), there is indeed a steady increase in the number of users of the Portuguese Way, especially since 2009. Finally, we must mention the effect of COVID-19 on the French Way. According to the study carried out by Bande (2020), it is estimated that during the year 2020, until the month of October, the number



of users of this route was reduced by 83.6% in comparison with the previous year. Likewise, it seems that the accommodation offer adjusted to the new reality and, owing to the capacity limits and the closure of many businesses, the bed number per pilgrim was almost kept. Despite the effect of COVID-19 on the carrying capacity of the destination remained moderate and even authors such as López and Lois (2021), point out that, perhaps, new motivations related to a “post-pandemic therapy” and the search for outdoor activities arise in travellers. In this context, the administrations and responsible bodies should be prepared to manage in a safe, sustainable and responsible way, a possible increase in demand on the Camino.

### Local stakeholders' opinions

In recent years, Spanish institutions and economic agents have seen the Camino as an opportunity to promote tourism and reverse the depopulation of rural areas in northern Spain. Consequently, the Camino has undergone a process of tourism promotion and commodification that has transformed it in various ways (Alonso, 2018). However, as the Camino is recognized as a tourist and symbolic resource (image with which to show Spain and especially Galicia to the world), the number of actors interested in its development is increasing, as well as the challenges of its management.

This process of revitalization, rehabilitation and promotion of the Camino as an international tourist brand from the last decades of the 20th century to the entrance of the new millennium has been positively valued [E.1.; E.2.; E.4.; E.5.; E.8.; E.9.; E.10.]. It was at this time when awareness began to become conscious of the patrimonial value of this pilgrimage route and the resources that compose it. A series of collaboration agreements between the State and Autonomous Regions have been launched for its protection and enhancement (Sanz, 1997). In this line, its international projection as a good shared by several peoples and cultures, which culminates with its declaration as a European Cultural Itinerary in 1987 and its recognition as a World Heritage Site in 1993, has been one of the main keys to the success of the French Way, in addition to national and international cooperation between public and private entities. (Sanz, 1997; Precedo, Revilla, Míguez, 2007; Padín and Pardella, 2015; Gutierrez, 2018; Lopez and Lois, 2021; Group of World Heritage Cities, 2021). As a result, business opportunities and jobs are created, attracting population to rural areas previously emptied [E.6.; E.8.] (López and Lois, 2021).

“I consider the last 30 a success” (E.4.)

“there has been, of course, a process of revitalization” (E.2)

“A critical assessment of the evolution of the Ways to Santiago will always have a positive background (...) we continue to evolve right now with the improvement project” (E.9)

“in general, the balance has been very positive. It doesn't mean everything has been done right. For a long time, we have been talking about the touristification of the Camino and about the fact that we have become this millenary route into a tourist product. Obviously, an experience has been packaged” (E.10)

“in general, the balance has been very positive. The impact on the rural area (...) sometimes for the better in the sense that it is also encouraged (...) because a greater interest in these areas but also negative” (E.7.)

However, as Martín-Duque (2017) pointed out, this quantitative growth in the number of users, the touristification and packaging of the route [E.10.] seem to have led to a certain overexploitation of resources, land speculation in rural areas where the Camino goes [E.6; E.7.] and a loss of the quality of the products offered, with special emphasis on accommodation and catering [E.1.; E.4.; E.5.; E.6.].



“year 93, when everything began (...) When, really, the holy years of 2000 were reached (...) the numbers began to attract attention, and it was when the decline began there (...), the goose that laid the golden eggs is going to drown” “Today, (...) they are being used to do the greatest outrageousnesses on the physical path (...) we only look for the economic part” (E.1)

“The only danger that I see is that too much is being offered and perhaps we are not controlling the issue of the professional tourist offer” “the only inconvenience I see is that we die of success” (E.4)

“we need to change of course, go to other types of alternatives maybe more based on quality than quantity” “we should have a clear and forceful strategy to make its impact on the economy more profitable success (...) at the level of promotion (...) as a tourist brand (...) recognizable anywhere in the world” (E.5)

“we have a totally unique product” “it has the risk of dying of success” “it will have to be promoted (...) to take care of many aspects.” (E.8)

As for this, it is also seen that there is a certain lack of control and lack of training and professionalism on the part of the offer [E.4.; E.6.; E.7.]. In addition, it is mentioned that public administrations should review the requirements for opening businesses in order to encourage small private initiatives [E.6.]; they should also implement a clear quality-based strategy to ensure a more efficient sharing of economic return [E.5.]. Some agents, like the chairman of the Associations of Municipalities of the Camino de Santiago (Gantes, 2018), are afraid of the fact that if there is no change of the course the Camino could “die of success” [E.1.; E.3.; E.5.; E.8.].

“too many requirements (...) this fact is throwing back many investments” “Fixing population, attracting population, creating business opportunities, then, as positive things, rehabilitation of heritage” “negative (...) dirt (...) revaluation of properties” (E.6)

“some kind of training may be required” (E.7.)

Finally, the lack of adapted resources for the disabled is noted [E.3.]. The regional government is aware of this and it has launched the Tourism Accessibility Plan of Galicia and the Camino de Santiago, published in 2016, which begins with an analysis of itineraries and businesses, in which deficiencies related to signposting [E.7.], information and staff training are detected [E.4.; E.6.; E.7.]. The result of this plan will also be the Guide to the accessible Camino de Santiago (2015) and, years later, the Guide of good accessibility practices for the tourism sector of Galicia (2021).

“Limitations: people for the disabled (...). There is a lack of resources to deal with these people”. (E.3.)

Likewise, for several decades, various agents have been responsible and participated in the revitalization and enhancement of Camino de Santiago. Given its cross-border nature, and its recognition as a European Cultural Itinerary by the Council of Europe, it is seen that part of its maintenance should be financed by Union funds [E.3.2.]. In this way, aid has been received in



different years for the improvement of some sections of the French Way (European Commission, 2018, 2019), or for the recovery of the crisis that COVID-19 has caused in the sector (Tomico, 2021). Likewise, as a World Heritage Site [E.3.2.], UNESCO has encouraged its identification and sees it for the protection of the resources it contains (Ministry of Culture and Sport, 2021a). At national level, the Government of Spain has been identified [E.1.; E.3.; E.9.] as the responsible for the “defence of the cultural, artistic and monumental heritage” and, therefore, of the Camino de Santiago (C.E., 149; Sanz, 1997). This task is currently carried out by the Institute of Historical Heritage of Spain [E.1.] of the Ministry of Culture and Sport (2021b).

There seems to be no doubt about the responsibility held by the autonomous government concerning the revitalization of the Camino (González and Medina, 2003), which is mentioned in practically all interviews [E.1.; E.2.; E.3.; E.4.; E.5.; E.6.2.; E.7.2; E.9.2.; E.10.2]. Given the distribution of competence contained in the Spanish Constitution, the Xunta de Galicia is responsible for the management, conservation, protection and promotion of heritage assets within its area of influence (CE., 148; Sanz, 1997; the Ministry of Culture and Sport, 2021c). Likewise, some of the participants in the study mentioned the Ministry of Culture of Galicia and the Xacobeo [E.5.2.; E.6.2.; E.10.2.; González and Medina, 2003], sub-organisms integrated in the Xunta, responsible for the dissemination, promotion and shared defence of this heritage.

At this moment it seems necessary to contextualize that the Autonomous Region of Galicia is composed of four provinces (A Coruña, Lugo, Ourense and Pontevedra) and each of them has its respective Provincial Government in charge of the coordination and legal, economic and technical assistance of the municipalities of its area (FEMP, s.f.). Therefore, several interviewees, [E.1.; E.5.; E.9.], including the representative of the Provincial Government of A Coruña [E.9.] consider that they should have an active role as senior management bodies, supervising the cooperation actions between the municipalities that make up the Camino. In addition, the municipalities have been identified as co-responsible for direct management [E.1.; E.4.] (Pazos-Justo et al., 2018; Herrero, 2008) in urban planning, cleaning and streets maintenance, lighting, ensuring the supply, monitoring compliance with regulations, granting business opening licenses, etc. In addition, since they are positioned at the lowest level of the administrative chain, they are the ones who most directly know the reality of the Camino and, therefore, those who have the greatest capacity to react and/or communicate the problems and needs that may arise.

Another line of intervention is that the role of the Friends of the Pilgrim’s Way to Santiago Association is highlighted [E.1; E.6.; E.9.; E.10.], made up of public and private entities, whose work in the promotion, maintenance and enhancement is recognized by the autonomous government itself (Xunta de Galicia, 2021b). In Spain, these types of associations are also represented in the Spanish Federation of Friends of the Pilgrim’s Way to Santiago Association as a coordinating entity at national level (FEAACS, 2021a) [E.6.]. As for these, the figures of the volunteer *hospitaleros* appear [E.10]. They are volunteers who, in order to keep the pilgrimage spirit and customs, offer themselves for the assistance and welcome of pilgrims. They must be registered and pass a training course (FEAACS, 2021b).

At the company level, some small business owners have joined different Friends of the Pilgrim’s Way to Santiago Associations or have formed their own groups depending on their activity or geographical location, such as the Lodging Association (La Voz de Galicia, 2021), the Academy of Gastronomy (Gastronomy & Co, 2021) or Tineo’s Merchants and Hoteliers Association (Commerce in Tineo, 2021). Of course, the private sector, since they are the ones who pay



direct attention to pilgrims during their journeys (Gutiérrez, 2018), is considered to have part of responsibility in the revitalization of the way to Santiago de Compostela [E.1.2.; E.2.5.].

Apart from the civil and administrative area, the Catholic Church itself is recognized as an active agent in this pilgrimage route [E.7], since they are the managers of a large part of the heritage of the Camino, as well as the Cathedral of Santiago. This opinion has been shared by one of the representatives of a city council [E.4] and by the Xunta de Galicia itself [E.10]. It is striking that one of the people interviewed from one of the tourism companies mentioned that “the church goes on its own” [E.2.], despite the possible relationships that can be established between Church and State.

Finally, one of the pilgrims interviewed said that schools are also part of this set of active agents in the revitalization of the Camino [E.3]. In this sense, and although no other agent mentioned the academic community, there are several authors who highlight the importance of transmitting the value of heritage in educational centres in order to sensitize and instruct the new generations concerning its protection and maintenance (Prats, 2001; Garcia, 2009; Cuenca, 2013; Fontal, 2016).

### Characterization of the actors' relationships and interactions

As can be seen from various studies (Hall, 1999; Aas, Ladkin and Fletcher, 2005; Albrecht, 2013; Siguencia et al., 2016; Balestrieri, & Congiu, 2017; Costa & Lima, 2018; García-Delgado et al., 2020), collaboration and commitment between stakeholders is a key factor when implementing transversal and multidimensional projects such as the French Way. Therefore, it is striking that, in this case, only one hotel company [E.4.], the Xacobeo [E.9.] and the Xunta [E.10.] consider that there should be a “collective work” between the agents involved or, at least, between the administrations [E.5.]; while more than half of the participants notes that there is often no coordinated action [E.2.; E.7.] or that, directly, the institutions “go on their own” [E.1.; E.6.; E.8.].

“the provincial government goes towards one side, associations go towards another one” (E.1)

“sometimes yes, sometimes not” (E.2.)

“Yes, yes. I do think they work pretty well.” (E.4)

“I think that, fortunately, there is a lot of involvement from all administrations” “I think that the collaboration of the sector should be much more intense (...) that's where we will surely fail” (E.5)

“I think that the Xacobeo (...) works totally disconnected from the pilgrim's need” (E.6.)

“Sometimes yes sometimes no” (E.7.)

“Things are done by both sectors (..) but there is no coordination between sectors” (E.8)

“Yes, obviously.” (E.9)

“Yes, (...) but we still have a lot to keep moving forward” (E.10)

However, the fact that the number of associations related to the Camino registered has been increasing for the last few decades (FEAACS, 2021a), appears to contradict this perception. Moreover, given the multisectoral nature of the tourism phenomenon, its success does not appear to be recognized by the majority of participants [E.1.; E.2.; E.4.; E.5.; E.8.; E.9.; E.10.], has been possible without a certain degree of stakeholder collaboration. In order to contrast this information, on November 16, 2021, an advanced search is carried out through the Newspaper Library of the Xunta de Galicia (<https://www.xunta.gal/hemeroteca>) in which those files that contain the words “agreement”, “collaboration” and “French Way” are filtered. As a result, 235 documents were obtained. Table 21 shows those that deal with agreements or acts of collaboration between actors on the French Way. Through them, it is observed that there is a





close collaboration between administrations, especially between the regional government and the municipalities (A1, A2, A5, A6, A8, A9, A10, A14, A16, A17, A19, A20, A22, A30), but also with large and small companies and local producers (A3, A4, A15, A18, A23, A26, A28, A29), culture (A7, A12, A25), the Church (A11, A24), volunteering (A13, A21), foundations (A27) and homeowners of the Camino (A31).

Table 17. Newspaper archive of collaboration agreements between stakeholders of the French way. Source: Xunta de Galicia newspaper archive (2021).

CODE	YEAR	ARTICLES THAT SHOW COLLABORATION BETWEEN AGENTS ON THE FRENCH WAY
A1	2010	<a href="#"><u>The Xunta signs a collaboration protocol with the communities of the Camino Frances for the coordination of actions in terms of maintenance, conservation and its promotion</u></a>
A2	2010	<a href="#"><u>Roberto Varela signs eleven agreements with the Ministry of Development for the conditioning of the French Way that demonstrate the “the Xunta’s firm commitment to conserve and protect the way”</u></a>
A3	2012	<a href="#"><u>Xacobeo signs an agreement with Repsol for planting native trees on the French and Portuguese Ways</u></a>
A4	2012	<a href="#"><u>The Xacobeo and Begano sign a collaboration agreement for planting native trees on the English Way - Xunta de Galicia</u></a>
A5	2012	<a href="#"><u>The Ministry of Culture and Education restores nine sections of the Camino de Santiago in the province of Lugo - Xunta de Galicia</u></a>
A6	2012	<a href="#"><u>The “Xunta de Galicia” collaborates with the communities of the French Way to Santiago to celebrate the 20th anniversary of the declaration of this historical itinerary as World Heritage</u></a>
A7	2013	<a href="#"><u>The programme “Music on the Way” promoted by “Turismo de Galicia” (Galicia’s Tourist Board) will live up with musical performances on summer afternoons on the French Way</u></a>
A8	2013	<a href="#"><u>Xacobeo signs an agreement with municipalities on the French Way so that they provide pilgrims with specialized tourist information about the Jacobean route and its cultural resources</u></a>
A9	2013	<a href="#"><u>“Turismo de Galicia” and the City Council of Santiago sign an agreement for the adaptation of the Jacobean Route in the municipality - Xunta de Galicia</u></a>
A10	2013	<a href="#"><u>“Turismo de Galicia” and the municipalities of the French Way will collaborate in tasks of attention to the pilgrim and maintenance and conservation of the route - Xunta de Galicia</u></a>
A11	2014	<a href="#"><u>The Xacobeo and Lugo’s Bishopric agreed to renew the agreement for the opening of the churches on the Camino - Xunta de Galicia</u></a>
A12	2014	<a href="#"><u>The Xunta starts this week the new programme of “Culture on the Way” with theatre and magic in Corcubiión, Culleredo, Portomarín and Ribadumia - Xunta de Galicia</u></a>
A13	2014	<a href="#"><u>A total of 20 boys and girls will participate in Melide’s work camp on the cultural revitalization of the French Way - Xunta de Galicia</u></a>



A14	2015	<a href="#"><u>One hundred municipalities of the Jacobean Routes were registered in the 4th edition of the programme “Culture on the Way” by Xunta de Galicia</u></a>
A15	2016	<a href="#"><u>Companies from 31 municipalities of Lugo and Ourense will be able to participate in the SICTED courses of the Ribeira Sacra and the French Way</u></a>
A16	2016	<a href="#"><u>The “Turismo de Galicia” Director presents the SICTED programme to the mayors of the French Way</u></a>
A17	2016	<a href="#"><u>The “Xunta de Galicia” signs a collaboration agreement with the Galician municipalities of the French Way</u></a>
A18	2017	<a href="#"><u>The French Way will have a gastronomic route on its best products promoted by “Turismo de Galicia”</u></a>
A19	2017	<a href="#"><u>The Xunta gives more than 1 million euros for the conservation and promotion of the French Way and the cooperation of Galician municipalities on this route</u></a>
A20	2017	<a href="#"><u>Turismo de Galicia gives about 46,000 euros to the commonwealth of municipalities of the French Way to improve the signposting of its tourist resources</u></a>
A21	2018	<a href="#"><u>The Recycling Path campaign recovers 146 tons of paper and packaging in Galician hostels, almost 50% more than in 2017 - Xunta de Galicia</u></a>
A22	2018	<a href="#"><u>The Xunta collaborates with Lugo’s Civil Protection groups to reinforce the attention to the pilgrims of the French Way of the Jacobean Route</u></a>
A23	2018	<a href="#"><u>The Xunta promotes the Galician 100% seal among pilgrims who start today the French Way in O Cebreiro</u></a>
A24	2018	<a href="#"><u>The churches of the Camino de Santiago will open this summer thanks to the collaboration between “Turismo de Galicia” and the ecclesiastical entities</u></a>
A25	2019	<a href="#"><u>The Xunta brings research culture to the Camino de Santiago through the new program “Pilgrim Science” - Xunta de Galicia</u></a>
A26	2019	<a href="#"><u>The Xunta promotes in Portomarín the first exaltation of wines of the French Way in Spain, under the programme “O Teu Xacobeo” - Xunta de Galicia</u></a>
A27	2019	<a href="#"><u>The Xunta and the “Fundación Once” join to promote universal accessibility on the Camino de Santiago - Xunta de Galicia</u></a>
A28	2019	<a href="#"><u>Xunta and Fegamp sign a protocol to improve coordination in the tasks of conservation and signposting of the Camino - Xunta de Galicia</u></a>
A29	2019	<a href="#"><u>Xunta, Ecoembes and municipalities reached more than 60,000 people in 2019 with training and dissemination actions on recycling - Xunta de Galicia</u></a>
A30	2021	<a href="#"><u>The Xunta collaborates with Arzúa’s City Council in the improvement of the area of Ribadiso through which the French Way goes - Xunta de Galicia</u></a>
A31	2021	<a href="#"><u>The owners of homes and buildings on the Camino de Santiago will be eligible for aid of up to 25,000 euros for rehabilitation - Xunta de Galicia</u></a>

During the interviews, stakeholders were asked if they thought the actors involved in the Camino shared a common agenda when it comes to managing and organizing the resource. As the Xunta de Galicia points out, all the actors involved in the Camino de Santiago share common problems and values [E.10.]. In this sense, the Xacobeo notes an agreement concerning the promotion [E.9.] And, like one of the hotel companies, also in the concern for the conservation

*reach out!*



and maintenance of this resource [E.4.], as can be seen in several articles of Table 21 (A1, A2, A3, A4, A5, A19, A20, A21, A30, A31). However, the Provincial Government recognizes that work still needs to be done so that the private sector sees the advantages of collaboration [E.5.]. Like Costa and Lima (2018), some interviewees consider that the existence of particular interests hinders the development of a common agenda [E.7.; E.8.], since the actors involved seem to seek only their economic [E.1.] and particular interest [E.2.]. In this sense, several pilgrims have denounced, on occasion, the malpractice of some catering establishments near the French Way, by manipulating the signs and deceiving walkers to go on another route (Muela, 2018).

“There are many differences and few points in common. The only point in common that they have is to see what we can get out of the Camino de Santiago, that is, everyone sees the wealth (...) in the economic part” (E.1)

“we are all very moved by the particular interest and bringing those interests together on the agenda is complicated” (E.2)

“We don’t (...) have to (...) work intensively with the private sector and let them see that collaboration makes us stronger” (E.5)

“sometimes a lot of particular interest and bringing those interests together on the agenda is complicated” (E.7)

“No, they do not share it, each one goes on their own. The public sector does its own thing and the private sector does others, but without coordination” (E.8)

“Well, mainly, undoubtedly. The common agenda is the promotion, the sustainable maintenance of the path” (E.9)

“In most cases we share common problems and values” (E.10)

However, carrying out a review of the difficulties or limitations that are seen in the cooperation process, as mentioned in the previous section and as indicated in the research by Costa and Lima (2018), it seems that the main difficulty could lie in the predominance of particular interests, above the general ones [E.1.; E.2.; E.4.; E.7.; E.8.]. Likewise, there is a lack of training in the sector and in the pilgrims themselves [E.6.] and a certain slowness in the channels of communication and information [E.9.]. In this sense, Padín and Pardellas (2015) also pointed out, as part of the problems of the French Way, the inefficiency in the management by local administrations in terms of information, both in its availability, and in the collection and communication of tourist data.

Furthermore, the regional government states that, given its size and diversity, the management of the Camino is complicated [E.10.], since it requires a comprehensive vision (Porcal et al., 2012) and the coordination of various public and private authors, individual and collective (Merinero and Zamora, 2009). It should be remembered that the French Way crosses two provinces and eleven municipalities where local populations, merchants and hoteliers who develop different activities live. Their role is fundamental in the success or failure of tourism development (Andriotis and Vaughan, 2003; Feifan, 2020). Specifically, one of the pilgrims praises the work of the International Pilgrims’ Federation, where the opinion of Associations from more than one hundred countries is pooled [E.6.] (FEAACS, 2021a). “The International Pilgrims’ Federation, where the Associations of more than a hundred countries and the whole world are, has an opinion here, which is usually always the same and the common one” (E.6)



It is striking that the Provincial Government points out the “little packaging” as a point to improve [E.5.], when the Xunta noticed that “an experience has been packaged” [E.10.] as a negative aspect. In terms of this, it is possible that the Provincial Government refers to the scarce initiative of joint promotion by the municipalities, as indicated by Padín and Pardellas (2015) However, the Xunta relates it to the massification and touristification, which put at risk the survival of the values of the Camino and the local identity (Precedo, Revilla and Míguez, 2007).

“there is a lot of pressure from groups of hoteliers, tourist groups and others” (E.1)

“In order to achieve something in common someone has to sacrifice part of his own in favour of others” (E.2)

“I think they work pretty well” “Although each one pulls for his own, I think the general spirit is fine, they are well taken and normally the administrations collaborate with each other and they usually understand each other quite well with the private sector” (E.4.)

“I think that the great problem of Galicia (...) is the little packaging (...) it is necessary to put the agents in common and look for that in the showcase, in the market (...) due to lack of collaboration between sub-segments of tourism we are losing to offer the public (...) very complete holiday experiences, very diverse” (E.5.)

“as in everything to get something in common sometimes you have to sacrifice part of your own in favour of others” (E.7.)

“Sometimes you go to talk to the hoteliers and it is true that they are going to ask for a series of fixed demands but they are stuck in it is necessary to have a broader perspective that should be encouraged by the Xunta de Galicia and the central government” (E.8)

“Well, the channels of communication and information, the speed in which the information arrives” (E.9)

“There are many entities that are about the Camino, which sometimes makes it difficult to manage all the needs and issues” “The dimension and diversity of the Camino is what makes its management so extremely complex and makes it necessary to approach it from a multidisciplinary point of view.” (E.10)

The resurgence of the Camino de Santiago, consolidated as a model of historical-cultural tourist destinations (spiritual and religious), can be understood as the consequence of the creation of a new product aligned with the new motifs of contemporary tourism (Lois, 2013). It has been necessary to involve the collaboration of the public, private and third sector sectors (Manfredi, 2019). Specifically, Pazo-Justo et al. (2018) point out 3 main actors in the current institutionalization of the pilgrimage: State, Xunta de Galicia and City Councils to which Herrero (2008) adds the Friends of the Pilgrim’s Way to Santiago Association and the Catholic Church. All of them have been counted for this study and, therefore, they have been asked with which agents of the Camino de Santiago establish relationships with the objective, mainly, of identifying social networks and respective power structures, and to determine the effects of tourism and the problems derived from these processes (Hardy, 2005; García-Delgado et al., 2020). Specifically, during the interview they were asked to indicate whether or not they had dealings with the following entities: provincial, local, regional government; pilgrim tourists; hoteliers or sector associations; church; associations.

One of the municipalities, the Church, the Xacobeo and the Xunta de Galicia claim to be related to all the actors proposed by the interviewers [E.2.; E.7.; E.9.; E.10.]. For its part, the other municipality mentions only the “Deputación de Lugo” (Lugo’s Provincial Government) [E.8.]. One of the hotel companies mentions the regional government and the Camino management,



pilgrims and Friends of the Pilgrim's Way to Santiago Associations and the hoteliers [E.1.] The Provincial Government refers to local governments, an association of businessmen and two entities of the regional government (Turismo de Galicia and el Xacobeo) [E.5.]. Regarding the two pilgrims and one of the hotel companies [E.3.; E.6.; E.4.] relationships cannot be established, as no answer has been received on this question.

Based on the answers obtained about which agents the interviewees establish relationships with, Table 22 is elaborated, in which the criteria have been taken into account:

- It starts from a square matrix, where they appear (actors, actors=row, column)
- The matrix is binary. The presence of relationship between actors is indicated with 1 and the absence of it with 0.
- The relationship is always bidirectional, that is, if one actor refers to another, that other is also considered to be related to the first, even if it has not been named (it is not a real relationship)
- In those cases that have been claimed to have contact with all the actors, the entire row and column in which that agent appears has been marked 1.
- The actors are generic, that is, if it is mentioned, for example, Lugo's Provincial Government [E.8.], it is indicated that the actor has contact with the Provincial Government, even if it is from another province.
- The diagonal of the matrix is 0 (no agent establishes a relationship with itself).

Table 18. Matrix with relationships between actors in the French Way. \*E.1 Hotel Business, E.2 Local government, E.3 female Pilgrim, E.4. Hotel Business, E.5. Provincial Government, E.6. Male Pilgrim, E.7. Church, E.8. Local Government, E.9. XACOBEO, E.10 Xunta.

	E.1.	E.2.	E.3.	E.4.	E.5.	E.6.	E.7.	E.8.	E.9.	E.10.
E.1.	0	1	1	1	0	1	1	0	1	1
E.2.	1	0	1	1	1	1	1	1	1	1
E.3.	0	1	0	0	0	0	1	0	1	1
E.4.	0	1	0	0	0	0	1	0	1	1
E.5.	1	1	0	1	0	0	1	1	1	1
E.6.	0	1	0	0	0	0	1	0	1	1
E.7.	1	1	1	1	1	1	0	1	1	1
E.8.	0	1	0	0	1	0	1	0	1	1
E.9.	1	1	1	1	1	1	1	1	0	1
E.10.	1	1	1	1	1	1	1	1	1	0

With the data from the matrix, and based on the interviewees' responses, the network of relationships is generated in UNICET (Figure 49). It shows that agents E.2. (Town Hall), E.7. (Church), E.9. (Xacobeo) and E.10. (Xunta) are the ones that receive the greatest number of ties and, therefore, those that establish the most relationships with the rest.

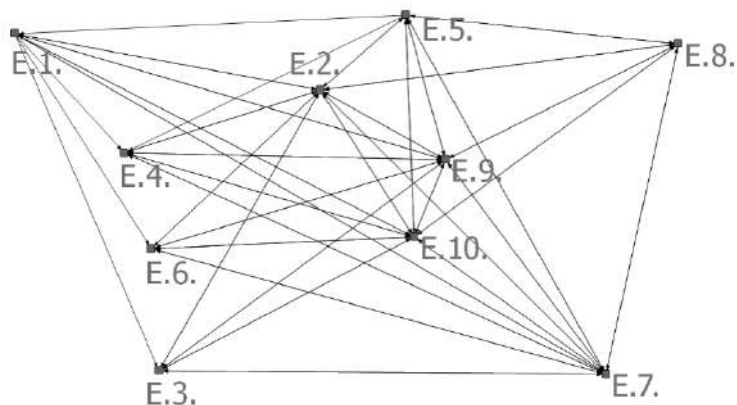


Figure 49. Map of relationships between stakeholders of the French Way.

If the relationship nodes are added to the previous network (Figure 50), it is seen that the E.3 agents. (Pilgrim), E.4. (Hotel company) and E.6. (Pilgrim) are the ones with the fewest relationships, with only four links each, followed by E.8. (City Council), with five ties. However, E.2., E.7., E.9. and E.10. are the alter of all of them.

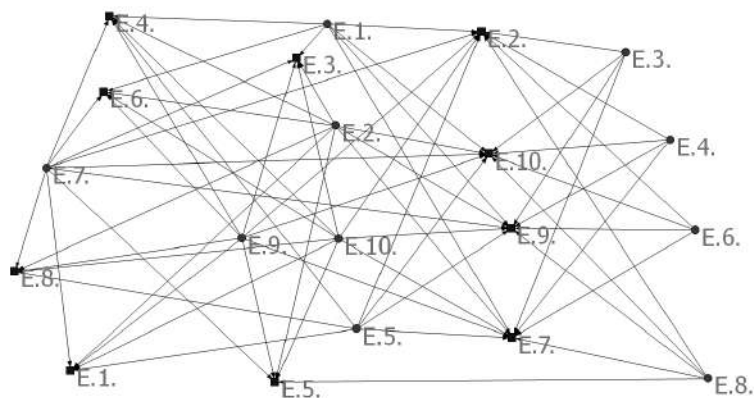


Figure 50. Network of relationships between stakeholders of the French Way with nodes.

From the adjacency matrix, and in order to check if there are practices of cooperation and collaboration between the actors of the network, the UNICET software has allowed, as previous studies indicate (Prat and Cánoves, 2014; Merinero and Puido, 2016), the obtaining of three types of indicators:

- Density indicates the proportion of existing relationships (Merinero and Pulido, 2009) over the total possible relationships. In this sense, the graphic representation of the network shows the richness of the relationships that are established between the tourist actors involved as the most outstanding aspect. The network has a high density



index and 74.4% of all possible relationships occur, that is, practically all the actors are related to each other.

- Cohesion shows the effort required for one actor to reach another in the network by specifying the degree of compactness of the network (“compactness”) (Requena, 2003). In this case, 67 ties have been detected in total, which means an average connection of 43.6% for each individual.

Next, Table 23 shows the distance between actors, or what is the same, the value that shows the steps that an individual must take to reach another (Suárez, n.d.). Geodesic distance represents the number of loops in the shortest (optimal) path from one node to another. In this case, the higher values show a lower ability to reach the rest of the individuals. Again, those agents who claimed to have a relationship with everyone else [E.2.; E.7.; E.9.; E.10] show a unit node, that is, they are the closest and have a direct relationship with the rest.

Table 19. Geodesic distance of the matrix of relationship between actors of the French Way.

		1	2	3	4	5	6	7	8	9	10
		E.1.	E.2.	E.3.	E.4.	E.5.	E.6.	E.7.	E.8.	E.9.	E.10.
1	E.1.	0	1	1	1	2	1	1	2	1	1
2	E.2.	1	0	1	1	1	1	1	1	1	1
3	E.3.	2	1	0	2	2	2	1	2	1	1
4	E.4.	2	1	2	0	2	2	1	2	1	1
5	E.5.	1	1	2	1	0	2	1	1	1	1
6	E.6.	2	1	2	2	2	0	1	2	1	1
7	E.7.	1	1	1	1	1	1	0	1	1	1
8	E.8.	2	1	2	2	1	2	1	0	1	1
9	E.9.	1	1	1	1	1	1	1	1	0	1
10	E.10.	1	1	1	1	1	1	1	1	1	0

- Centrality establishes the direct relationships that each actor in the network has (“degree”); the degree of intermediation of this network (“betweenness”), the actors found in a better position as intermediaries and the “closeness”, which calculates the sum of the shortest paths that link each actor with the rest (Hanemann, 2000; Molina, 2001). As reflected in Table 24, those agents that have a higher indicator are considered more influential or prestigious. It is, again, the City Council [E.2.], the Church [E.7.], the Xacobeo [E.8.] and the Xunta [E.8.] that hold greater values and, therefore, a greater position of power before the rest.

Table 20. Degree of centrality based on the matrix of relationship between actors of the Camino.

		1	2	3	4
		OUTDEG	INDEG	nOUTDEG	nINDEG
1	E.1.	7,000	5,000	0,778	0,556
2	E.2.	9,000	9,000	1,000	1,000
3	E.3.	4,000	5,000	0,444	0,556
4	E.4.	4,000	6,000	0,444	0,667
5	E.5.	7,000	5,000	0,778	0,556
6	E.6.	4,000	5,000	0,444	0,556
7	E.7.	9,000	9,000	1,000	1,000
8	E.8.	5,000	5,000	0,556	0,556
9	E.9.	9,000	9,000	1,000	1,000
10	E.10.	9,000	9,000	1,000	1,000

From the previous results it can be deduced that the Xunta [E.10.] and the Xacobeo [E.9], the City Council [E.2.], as pointed out by authors such as Pazos-Justo et al. (2018), are the main actors that interact in pursuit of the dynamization and rehabilitation of the Camino. But also the Church [E.7.] (Herrero, 2008; Tilson, 2005), hosting companies [E.1.] and provincial governments [E.5.]. On the opposite side we find the pilgrims [E.3.; E.6.], which barely exercise a relationship with the rest of the entities. In order to represent graphically the importance of each one, a network was generated in UCINET (Figure 51) in which the size of each node reflects its relevance in the set of relationships.

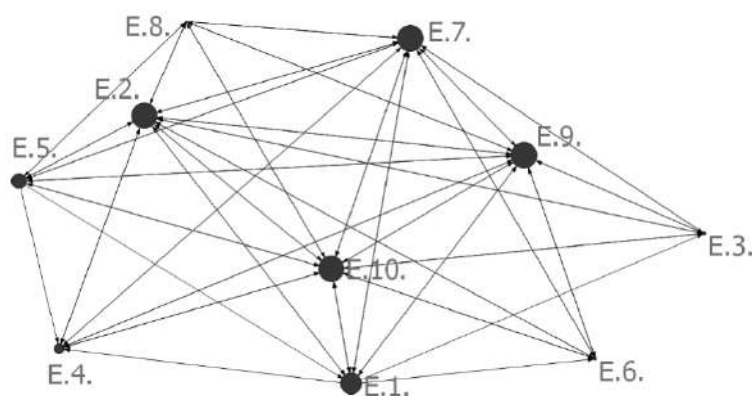


Figure 51. Network of relationships between stakeholders of the French Way with nodes and by size.





## Conclusions

Today, pilgrimage destinations are multifunctional (Liro et al., 2017; Soljan and Liro, 2020). Indeed, with the passage of time, the idea of the Camino has evolved towards an image of a cultural landscape built on a sacred space (Lois and López, 2012), that is, what was previously considered sacred is changing and opening up to forms secular tourism.

The secularizing transformation of the Jacobean pilgrimage has been the result of its conversion into “cultural heritage”, of the loss of its control by the Church and of the appropriation of its symbolic capital by different actors who propose interpretations and resemantizations (Herrero, 2008). The resurgence of the Camino de Santiago, consolidated as a model of historical-cultural (spiritual and religious) tourist destinations, can be interpreted as well as the consequence of the creation of a new product in line with the new motivations of contemporary tourism (Lois, 2013).

Under these considerations, a good dynamic of cooperation and participation is necessary, as well as better coordination of the actions that are carried out and to count on the involvement of the local population in the promotion and defence of this project as one more axis to achieve a greater social and economic development (García-Delgado et al., 2020). In any case, as Trono (2015) observes, only a certain type of synergy between the Church, the state and other stakeholders can lead to better experiences and better management of religious tourism.

In fact, different researchers have been developing a set of approaches about the mechanisms of collaboration that facilitate a cooperative approach between the interested parties in the decision-making processes so that, in the planning and management actions of these destinations, it is possible to accommodate multiple interests, many of them even opposites (Cruz and Pulido, 2012). In the case of the French Way there is still no conflictive dimension to use the same spaces in the different modalities. Perhaps this coexistence of interests lies precisely in the welcoming origins of the Camino (Moscarelli et al., 2020). However, it is necessary to configure analytical models that really show that there is an association between the networks of actors and the level of development (Merinero, 2010), which is precisely what this study brings.

After studying the stakeholders' opinion and despite the importance of the coordination effort to guarantee the combination of policies related to active conservation, the regeneration of the territorial system and the promotion of cultural and religious tourism, it can be concluded that, (Balestrieri and Congiu, 2017), difficulties are observed in the interaction between the different sectors involved in the case of the French Way. However, there is a predisposition to overcome and search for consensual solutions. Undoubtedly, pilgrimage routes play a significant role as an instrument of articulation, cooperation and territorial cohesion, as it has already been made clear through the signing of different agreements of an interregional nature for their planning, promotion and management (Porcal et al., 2012). Probably this fact has also facilitated that there is a great communication between a high percentage of agents (more than 70%). However, although there is communication, it does not seem that this is reflected in better coordination since the agents continue to highlight the need to work on an adequate structure of cooperation and participation as well as better coordination of the actions carried out.

As main agents, the Xunta [E.10.], the central axis of communications, stands out, as well as the Xacobeo [E.9], the Church [E.7] and the City Council [E.2.] Thus, they are those who hold a greater position of power before the rest. However, at the local level there are discrepancies, as well as in the business field, detecting a possible lack of interest or inefficiency in cooperation and coordination by some organizations in terms to the rehabilitation of the French Way, similar



to the conclusions reached by Padín and Pardellas (2015) or Porcal et al., (2012), among others. Of course, these results also show the importance not so much of the institution itself but of the people behind the entities and their ability to relate and know how to work collaboratively with the rest of the agents involved.

In this research we focus on the French Ways to Santiago, to extract some fundamental ideas for the diagnosis and management of the route that can be transferred to other pilgrimage routes.

As limitations of the paper, it should be noted that in this study neither interviews have been collected with the Friends of the Pilgrim's Way to Santiago Association, despite being mentioned as main actors on several occasions, nor representation of the local population, also a fundamental pillar to achieve economic development (García-Delgado et al., 2020) so that in future research it will also be necessary to take them into consideration.

### Footnotes

[1] The Xunta is defined in the Statute of Autonomy, passed in 1981, as a body of the Government of Galicia. Currently, the Xunta is composed of the president and eleven ministers. The region exercises its administrative functions through the Xunta, its entities and dependent bodies (Xunta de Galicia, 2021a).

[2] The municipality constitutes the basic and essential level of the territorial organization of Galicia, regulated by Law 5/1997, of July 22, on Local Administration of Galicia.

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## Annex V: List of rurAllure collaborators as of October 2021

*This annex contains a list and description of organizations who have signed collaboration agreements with rurAllure as of October 2021. An updated list will be maintained on the project's website after January 2022.*

### **Axencia de Xestión Xacobeo SA (ES)**

<https://www.turismo.gal/espazo-institucional/xacobeo>

The Xacobeo SA agency is responsible for the implementation of activities linked to the management of the common services of the network of pilgrim inns in the region of Galicia, as well as to the coordination of actions related to Camino de Santiago. It proposes, plans and programs actions for the promotion and organization of events during the Jacobean Holy Years. It also supports the different departments, entities and commissions of the Galician regional government to develop their actions in this area.

### **Xunta de Galicia – Consellería de Cultura (ES)**

<https://www.cultura.gal/>

The Ministry of Culture, Education and University Planning is the department of the regional government of the Autonomous Community of Galicia most directly related to the topic of pilgrimage, which is the primary concern of the Xacobeo SA Management Agency.

### **Deputación Provincial de Lugo (ES)**

<http://www.deputacionlugo.gal/>

Governing and administrative body for the Province of Lugo, which accounts for 12% of Galicia's total population and 33% of its territory. It is traversed by the Primitive, Northern, French and Winter Way.

### **Deputación Provincial de Ourense (ES)**

<https://www.depourense.gal/>

Governing and administrative body for the Province of Ourense, which accounts for 11% of Galicia's total population and 25% of its territory. It is traversed by the Silver and the Winter Way.

### **Deputación Provincial da Coruña (ES)**

<https://www.dacoruna.gal/>

Governing and administrative body for the Province of A Coruña, which accounts for 41% of Galicia's total population and 26% of its territory. Santiago de Compostela (the destination of the Way of Saint James) lies in this province, which comprises the whole of the English Way, the Way of Fisterra and Muxía, and the Sea Way of Arousa and river Ulla.

### **Fundación Rosalía de Castro (ES)**

<https://rosalia.gal/>

Rosalía de Castro was, along with writers Manuel Curros Enríquez and Eduardo Pondal, the main figure of the Rexurdimento, the Renaissance of Galician culture and language in the 19th



century. A relevant European Romantic poet whose works, still widely read, have been translated to several languages; she is undoubtedly the best-known character of Galician culture, nationally and internationally. Because of her social and cultural relevance her name can be found in many places around the world and even the star HD149143 was named after her in 2019 following a decision of the International Astronomical Union.

Rosalía was born in the village of Padrón, only 25 km away from Santiago de Compostela, where one can visit her birthplace, nowadays a beautiful house-museum managed by the Foundation named after her. The Foundation Rosalís de Castro also organizes different cultural and educational activities through the year, such as the summer literature festival “Abride a Fiestra”, exhibitions, poetry readings, etc.

### **Fundación Eduardo Pondal (ES)**

<https://www.facebook.com/fundacion.eduardopondal/>

Many of the legends and myths that come to our mind when thinking about Galician and its Celtic character, were firstly imagined and depicted by Eduardo Pondal, Galician writer and scholar from the 19th century and one of the highlights of Rexurdimento. His native region, the Costa da Morte (the “Death Coast”) is a rocky Atlantic coastal area that extends between the Fisterra-Muxía Way and the English Way, a land full of legends and home to traditional rural and seafaring communities.

In the village of Ponteceso visitors can find his birthplace along with the headquarters of the Foundation, set to preserve his legacy and memory. This cultural institution of public interest founded in 2008 is devoted to the sustainable socioeconomic of the area, providing life-long learning opportunities and cultural activities to its community and visitors.

### **Fundación Manuel María de Estudos Galegos (ES)**

<http://www.casamuseomanuelmaria.gal/>

20 kms away from the city of Lugo and the trails of the Primitive Way to Santiago de Compostela is the writer’s home of the Galician writer Manuel María (1929 - 2004). The house, today turned into a museum, is managed by the Manuel María Foundation, a cultural institution set in 2007 to preserve the memory and legacy of this poet, honored with the Galician Literature Day in 2016. From his house-museum in Outeiro de Rei several routes explore the territory of A Terra Chá, his native land and a central theme in many of Manuel María’s poems.

### **Fundación Vicente Risco (ES)**

<http://www.fundacionvicenterisco.com/>

The Vicente Risco Foundation has its headquarters in San Lourenzo street in the village of Allariz, located in one of the branches of the Silver Way. The house belonged to Risco's wife, Carme Fernández, and today is owned by the local council. It is runned by the Foundation named upon this Galician intellectual in order to safeguard the bibliographic, documentary and paint collection of Vicente Risco and his son Antón. The venue also houses an interesting collection of artworks by artists such as Castelao, Pesquera, Conde Corbal, Delaunay, Cándido Fernández Mazas and Acisclo Manzano, among others.

Throughout the year the Foundation organizes different cultural activities related to music, film and literature, such as a cycle of chamber music, book presentations and temporary exhibitions.





### **Fundación Otero Pedrayo (ES)**

<http://fundacionoteroedrayo.org>

The memory of Ramón Otero Pedrayo, the “Patriarch of Galician Letters” is celebrated and promoted by the cultural foundation created upon his will and recognized by Spanish Ministry of Culture in 1979. The author, one of the most singular Galician intellectuals of the early generation of the first decades of the 20th century (along with Castelao, Risco and others) bequeathed his work and properties to Galician people, including the familiar manor house of Trasalba, in the municipality of Amoeiro, a few kilometers away from the Silver Route. The building, an example of Galicia traditional big country house and with great heritage value, is the headquarters of the Foundation: a museum open to visitors with an important collection of artworks and Pedrayo’s magnificent library.

The foundation maintains important publishing activity, promotes the “Association of Friends of Otero Pedrayo” and carries out a series of activities around the annual festival held the last Sunday of June in the writer’s home, where the Trasalba Award is presented to a singular person of Galician culture.

### **Fundación Curros Enríquez (ES)**

<http://www.currosenriquez.es/>

Manuel Curros Enríquez, the most representative civil poet of Galician literature in the 19th and early 20th centuries and prominent figure of the Rexurdimento, was born in 1851 in the Galician village of Celanova, close to the border with Portugal and 15 km away from what today is the Silver Way to Santiago de Compostela. His house, owned by the local council, is home to the foundation created to celebrate his memory and the other famous writers and poets born in the area, such as Celso Emilio Ferreiro or Xose Luís Méndez Ferrín. The venue, open to visitors since 2004, is therefore known as the “Poets’ house” and promotes the vast literary heritage of the area.

The Poets’ House organizes guided tours through its facilities and surrounding venues, along with temporary exhibitions and other cultural activities (book presentation, poetry readings...). The foundation is particularly engaged with the promotion of the municipality and its influence area, designing and implementing cultural and heritage tours for locals, visitors and schools.

### **Concello de Allariz (ES)**

<https://www.allariz.gal/>

Allariz is a town and municipality in the province of Ourense, Spain, with a population of 6.188, located 15 Km away from the provincial capital city. The River Arnoia crosses the municipality from east to west. The surrounding hills are covered with pine and native oak. The valley itself is very fertile and the river banks are lined with trees. Because of its picturesque location, it is a sought-after location for summer houses. Allariz is also renowned for its effort in traditional architecture conservation, linked to the figure of king Alfonso X of Castile (13th century) and the splendor of the Galician-Portuguese troubadour poetry, expanded and enhanced across the Ways to Santiago.



### **Concello de Amoeiro (ES)**

<http://www.amoeiro.gal/>

Amoeiro is a municipality in the province of Ourense, Spain, with a population of 2.264, located a few kilometers North from the provincial capital city. It is traversed by the Silver Route of Camino de Santiago.

The main monumental attraction of the municipality is the religious architecture, with numerous Romanesque buildings from the 12th century. The church of Santa María de Fontefría is of particular relevance, in whose atrium a granite sarcophagus from the period before the 11th century was discovered. Civil architecture is represented by manor houses and the remains of a medieval castle based on an old Celtic fort. The Trasalba pazo was the birthplace of the famous Galician novelist and essayist Ramón Otero Pedrayo.

### **Concello de Monterrei (ES)**

<http://www.monterrei.es/>

Known for being part of the eponymous wine producing area, a young Designation of Origin, the town of Monterrei, on the banks of river Támega, is located in the Southeast of Galicia, very close to the Portuguese border and crosses by the Silver Way. Its castle and walled city, built in the 12th century, are one of biggest and best examples of fortified architecture in the Northern Peninsula. They also play an important role in the cultural and literary history of Galicia, as this is the place where the first printing press in the region was set.

### **Concello de Celanova (ES)**

<http://www.celanova.gal/>

Celanova is a town and municipality located in the province of Ourense, near the border with Portugal. The municipality has 6,020 inhabitants, and lies 23 Km away from the provincial capital. The Monastery of San Salvador de Celanova is the most important building in a well-preserved historical center, considered the most perfect Galician Baroque church. It was founded by St. Rudesind (San Rosendo) in 936. In the garden of the monastery can be found the pre-Romanesque chapel of San Miguel, one of the oldest in Spain.

The Municipality, which boast the literary heritage of numerous writers (including Manuel Curros Enríquez, Celso Emilio Ferreiro and Xosé Luis Méndez Ferrín) has been working for years to revive the Way of San Rosendo and the Holy Queen, which goes from the north of Portugal to Santiago de Compostela through the valleys of the rivers Cávado, Limia, Arnoia and Miño. A Portuguese-Galician territory that treasures valuable heritage remains, ranging from the Ice Age to the present day, following the Roman road Vía Nova, Geira for the Portuguese. After the discovery of the tomb of the Apostle Santiago, the route that runs through the municipalities of Baixa Limia and the Lands of Celanova to Ourense, was consolidated as a pilgrimage route to Compostela for residents of the region and northern Portugal.

### **Concello de Noia (ES)**

<http://www.noia.es/>

Known as “little Compostela” due to its gothic style of architecture, the coastal town of Noia is located in the estuary of the Ria de Muros-Noia, only 36 km away from Santiago. Its historic center, located just in-between the blue ocean and green wilderness makes Noia a must-rest stop for pilgrims on their way along the Camino de Santiago path and it has recently been included as one of the variants of the English Way.

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The town is rich in cultural heritage, also literary one. It was the birthplace of distinguished poets Antón Avilés de Taramancos (1935, Noia – 1992, A Coruña) and María Mariño (1907, Noia – 1967, Folgoso do Courel), praised on the Day of Galician Letters, a festivity that celebrates Galician language and its writers. Two sculptures commemorating their importance in the history and culture of the town can be found in the Gardens of Felipe de Castro, right by the City Council building.

### **Concello de Folgoso do Courel (ES)**

<http://folgosodocourel.com/>

Folgoso do Courel is one the three municipalities part of the UNESCO global geopark of Courel Mountains, one the most prominent natural monuments in Spain. The municipality of Folgoso extends over a rural area among mountains, peaks and valleys with little population but important environmental spots such as the Devesa da Rogueira or the glacial lagoon of Luceza. Traces of the Roman occupation are found all across the territory linked to gold-mining, along with pre-roman hill settlements and traditional villages built with slate. The region, defined by exuberant nature and its long history, is crossed to the North by the French Way and, to the South, by the Winter Way. The headquarters of Fundación Uxío Novoneyra is set here.

### **Asociación de Amigos dos Museos de Galicia (ES)**

<http://www.amigosmuseosgalicia.org/>

Set in 1975, the Asociación de Amigos dos Museos de Galicia has been a pioneering group in the promotion and dissemination of museums practice in the region, aiming to raise awareness on the important social role of cultural heritage institutions. The association, set in the city of A Coruña (English way) maintains an important programme of cultural activities including conferences and talks, educational tours, competitions, documentary projection, exhibitions, etc. It also organizes study visits to heritage sites across Galicia and a number of training courses.

### **Asociación de Casas-Museo y Fundaciones de Escritores (ES, PT)**

<http://www.museosdeescritores.com/>

Set in 1998, ACAMFE is a network gathering up to 45 writer's home and literary heritage institutions across Spain and Portugal representing the legacy of the most prominent authors in the Peninsula. The association encourages collaboration and exchange between these institutions and cultural agents, joining forces for the promotion, knowledge and appreciation of this particular type of cultural heritage.

### **Câmara Municipal de Sabrosa (PT)**

<https://www.sabrosa.pt/>

Sabrosa is a Portuguese village in the district of Vila Real, in the North Region, with 6361 inhabitants, subdivided into 12 parishes. On December 14, 2001, UNESCO included the Alto Douro Wine Region in the list of world heritage sites in the category of "Mixed Sites", encompassing areas of the municipality. Sabrosa is also a municipality with strong links to Europe and especially France and Spain, with which it maintains twinnings with the towns of Cadaujac, land of vineyards, and Guetaria, birthplace of Juan Sebastián Elcano, companion of Fernão de Magalhães who finished the circumnavigation trip.



### **Casa-Museu de Camilo e Centro de Estudos Camilianos (PT)**

<http://www.camilocastelobranco.org/>

With the aim of energizing the didactic and pedagogical action of the Casa de Camilo and making the most of the institution's very rich heritage, in the fields of bibliography, handwritten documentation, much of it autograph, iconography and the plastic arts, the Municipality of Vila Nova de Famalicão promoted the construction of a vast building that includes an auditorium, reading rooms and temporary exhibitions, offices, reservations and cafeteria, among other spaces, in a large and beautiful complex conceived by the architect Álvaro Siza Vieira.

### **Kòrai – Territorio, Sviluppo e Cultura – Scarl i.s. ETS (IT)**

<https://www.korai.it>

#### **Associazione Itinerarium Rosaliae ETS (IT)**

Kòrai is a Sicilian cultural and creative company that has been operating since 2011 in the field of promoting cultural heritage and the territory with an innovative footprint and attentive to the issues of sustainability. They develop research, documentation, communication and use of tangible and intangible heritage projects for public and private entities.

From the conception of initiatives under the UNESCO banner, Kòrai has developed a path increasingly aimed at the themes of the sustainable community, smart heritage, sharing economy and social innovation. Since 2017 it has been the Territorial Workshop "Itinerarium Rosaliae and Montepellegrino-Favorita-Northwestern coast of Palermo" of the Policoro Project - Diocese of Palermo. They deal with urban regeneration, territorial animation, cultural and tourist enhancement of cultural and human resources, creation of networks for the local development of the territories.

#### **Romea Strata European Association (IT)**

<https://www.romeastrata.org/>

The Association was born with the aim of rediscovering and enhancing the Via Romea Strata, a pilgrimage, faith and culture route, which in the past started from the Baltic Sea to get to Rome, acting as a link between East and West. The intention is to make it accessible for pilgrims and walkers of the third millennium, enhancing the roots of Europe and overcoming the borders created over the course of history.

AERS was formed in 2018 by 30 founding members from Poland, the Czech Republic, Austria and Italy, all countries crossed by the itinerary. The members work together to promote this great pilgrimage artery, enhancing its history, places of faith and spirituality, the religious and cultural heritage that characterizes it and the beauty of the landscape and naturalistic context where it is inserted and located.

The AERS intends to enhance this vast road system by promoting knowledge of the historical, archaeological, artistic, architectural, literary and gastronomic heritage; making known an ancient "way of faith" and promoting the culture of gratuity, gift and hospitality that generates fruitful contamination between different people and cultures.

The European Association was also born as a prerequisite for the application for certification of "Cultural Itinerary of the Council of Europe" and in 2019, on the occasion of the 9th Annual Advisory Forum on Cultural Routes organized by the Council of Europe in Sibiu (Romania), the AERS has nominated the Romea Strata to obtain this recognition, already assigned to the Camino de Santiago, the Via Francigena, the Camino di Sant'Olaf and the Via Romea Germanica.

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### **Associazione Italiana della Via Romea Germanica (IT) and Romweg – Abt Albert von Stade e.V. (DE)**

<http://www.viaromeagermanica.com/> <https://www.viaromea.de/>

In October 2007, the Italian anthropologist Giovanni Caselli and the retired German pastor Uwe Schott had the idea of exploring the Rome Way of Abbot Albert von Stade. Uwe Schott located the 28 stage towns in Germany mentioned by Abbot Albert in his itinerary (Itinerar) of 1237 and Giovanni Caselli located the stage towns in Italy. After countless discussions and meetings, representatives from these places decided to found support associations for Germany and Italy. The aim is to raise awareness of the Via Romea. In Germany the “Romweg Abt Albert von Stade” e.V. and in Italy the “Associazione Italiana della Via Romea Germanica” were founded.

Within the framework of the recognition procedure as a European Cultural Route, the Austrian pilgrim association “JERUSALEMWAY” has been won as a third cooperation partner. These three partner associations founded the European Association of the Via Romea Germanica in order to clear the way for recognition as a European Cultural Route.

### **Klub Slovenských Turistov: KST (SK)**

<https://www.kst.sk/>

The Slovak Tourist Club (KST) is a civic association with legal personality, which was established on February 24, 1990. It has more than 22,000 members who are associated in 300 local KST departments and tourist clubs. One third of the membership is made up of children and young people, who are organized in almost 30 youth tourism sections (TOMs). KST trade unions and clubs, which are versatile or only for some type of tourism, develop a variety of activities in hiking, skiing, cycling, water tourism and alpine tourism. There is also cultural and social activity, camping and nature protection. Adults and young tourists alike have a number of license plates and performance badges. The magnet of TOM is the year-round attractive program, which includes a race of tourist fitness, as well as other very popular events, for example, the Fairytale Forest Road. The nationwide tourist calendar contains about 400 events organized throughout the country, many of which are traditional, such as summer and winter events, cruises, ascents and trips abroad.

The Slovak Tourist Club maintains a nationwide network of marked trails. Meritorious activities are performed by tourists – KST markers, who take care of the maintenance and restoration of more than 13,000 km of marked hiking trails. It operates 5 Tatra huts, educates instructors and trainers for tourism using various non-motorized means of transport (hiking, skiing, water, alpine, cycling and equestrian tourism).

### **Via Mariae, občianske združenie (SK)**

<https://www.marianskacesta.sk/>

Via Mariae is a civic association involved with the development and promotion of the Central European Marian Way in Slovakia. In addition to the route Šahy-Staré Hory-Trstená that it part of the north-south diagonal that goes from Częstochowa (Poland) to Međugorje (Bosnia and Herzegovina), the association promotes four sections in the Danubian Lowland, namely Kolárovo-Nové Zámky, Rúbaň-Nové Zámky, Strekov-Svodín, and Bíňa-Svodín.



## **AiCES - Asociácia Informačných Centier Slovenska (SK)**

<https://aices.sk/>

AiCES is a non-governmental, non-profit organization that operates as a civil interest association and represents more than 55 information centres in Slovakia. Within the framework of their activities, they provide free of charge information for the population, as well as domestic and foreign tourists about:

- Cultural-historical potential of the region/city, national cultural monuments, urban monument reserves, folk architecture reserves, sacral monuments.
- The natural potential of the landscape, focusing on protected areas (national parks, nature reserves, protected areas, natural monuments or sites), but also mountains and water areas of interest.
- The transport available in the destination, including personal mountain transport facilities.
- Accommodation and catering facilities.
- Guided tours with certified guides, cultural and social facilities (galleries, museums, exhibitions, churches, libraries, theatres, etc.) and facilities for wellness and relaxation.
- Sports facilities in the region (hiking and cross-country skiing trails, cycling routes).
- Cultural, social and sporting events and activities (congresses, exhibitions and fairs, pilgrimages, folklore festivals).
- Important institutions in the region (health facilities, banks, currency exchange offices, but also embassies and state and public administration institutions).

## **Agora Nonprofit Kft (HU)**

<https://agoranonprofit.hu/>

Tatabánya, in Komárom-Esztergom County, is the site of the Vértés Agora. The organisation that operates the building is a complex leisure, culture and community sports facility, in which sport, culture and hospitality serve the needs of the residents and businesses of the city and the surrounding area, as well as tourists, in a mutually reinforcing way. It is also a venue for exhibitions, plays, performances and events.

## **Bodajk Város Önkormányzata (HU)**

<http://www.bodajk.hu/>

Due to folk sources Bodajk was named after Bodok, in other words Vertes-hills. Bodajk and its surroundings have been inhabited since ancient times, as it was explored already by the palaeomen and they could make use out of all its natural features for their needs. Out of the historical people, the Avars and Romans had been living here for a long time. There are plenty of tangible proofs for this: Avar graves, numerous Roman artifacts, coins and the stone coffin found in 1920's. This coffin can be found currently in front of one of Bodajk's monumental buildings, the City Hall.

The diverse and rich traditions of Bodajk are part of our lives and strengthen the love and respect of our closer community. The memories of our built environment, the city's attractions, events and programs truly reflect the honour of our values.

The city is run and developed by the municipality.

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### **Bodajki Plébania (HU)**

<https://www.bodajkikegyhely.hu/>

Considered the oldest Hungarian pilgrimage site, the village's church at the foot of the Bodok ridge, whose walls rest on the stones of the chapel of King St Stephen, and whose icon came from Passau, his wife's hometown, to the foot of the Bakony. Over 200 years, the miraculous healings associated with the Bodajk shrine increased the number of pilgrims so much that construction of a huge, 15.000-seat, arcaded pilgrimage courtyard began in 1942, and was rebuilt from the ruins after the devastation of World War II.

### **Fehérvárcsurgó Önkormányzata (HU)**

<http://fehervarcsurgo.hu/>

It is located in the north-western part of Fejér county, next to the main road 81, the Móri water and the Gaja stream, in a beautiful, romantic countryside. Bodajk is 4 km away, Székesfehérvár 13 km and Mór 11 km. Fehérvárcsurgó is one of the most important settlements in the region today. It has a population of 2050 inhabitants. It is a popular tourist destination thanks to the Gaja Valley Landscape Centre, the reservoir and the Károlyi Castle.

The town is run and developed by the municipality.

### **Magnus 2008 GMBM (AT)**

<https://www.magnusklause.com/>

Hotel Magnus Klausé\*\*\* is located in the pleasant Main Square of Mariazell in Styria, Austria, next to the Basilica. Mariazell is a "jewel box town" nestled in the mountains, one of the best known Marian shrines in Central Europe and a famous pilgrimage site. It is only 370 km from Budapest.

### **Oroszlány Plébánia (HU)**

<https://munkasszentjozsef.hu>

In 1992, with the support of the parish, the parishioners, the Bishopric and the city, a church was built in Oroszlány. The church complex consists of the church, the congregation hall and the parish. The carved crucifix above the altar and the baptismal font depicting the risen Christ were made by Szabolcs Baracza. The 180 kg large bell in the tower is dedicated to St Joseph, while the 60 kg small bell is dedicated to St. Michael.

### **Oroszlány Önkormányzat (HU)**

<https://www.oroszlany.hu/>

Oroszlány, as the district centre of five settlements (Bokod, Dad, Kecskéd, Kömlőd and Szákszend), is situated in the gentle, northern forested hilly area of the Vértes Hills. The good accessibility, the proximity of the motorway and the Vienna-Budapest axis provide excellent opportunities for tourism. Every year tens of thousands of people visit Oroszlány and its surroundings. The town offers high-quality catering and commercial establishments as well as accommodation facilities. The municipality is responsible for the operation and development of the town.

Oroszlány (literally "Russian girl", German: Ohreslahn) is a city in Hungary, Komárom-Esztergom county, Central Transdanubia region, located on the North-West flanks of the Vértes Mountains. It has a population of 20.487. The main tourist attraction of the town is the 18th-century Camaldolese monastery of Majk.



Its first mention is from 1383 when the name Oroszlankew (modern Hungarian: oroszlánkő meaning lion/lion's stone) appears and then it is mentioned in a 15th-century deed as Possessio Orozlankeu of the Csák family.

In 1536 the “Castle of Oroszlánkő” is mentioned and then it is not mentioned any more among the populated settlements during the time of Turkish occupation. What is certain is that the Turks set to fire the castles of Tata, Gesztes and Vitény in their 1543 campaign so the castle of Oroszlánkő may also have shared their fate.

In the second half of the 16th and in the 17th century the castle and its surroundings are totally uninhabited that is the contemporary name Pusztaoroszlánkő (=barren lion's stone). The area was repopulated by the then lords of the area, the Esterházys who settled Slovaks from the Pozsony (today Bratislava), Nitra and Trencin counties to the empty land. At this time, the ruins of the castle were still there but they were carried away piece by piece for building houses.

After the fall of the Rákóczi's War for Independence, the lord of the land, Antal Esterházy followed his ruler to exile so his land fell in the hands of the József Esterházy, who was loyal to the Habsburg court. At this time there were only 20 peasant families which increased to 598 living in about 200 houses by the 1820s.

After the revolutions in 1848–49, despite the abolishing serfdom the peasants had to continue to work for and serve the nearby estate of the Esterházys. Due to the dire circumstances hundreds of people migrated from the region which was deteriorated by the following World Wars.

During the communist era, the emphasis shifted towards the coalfields surrounding the town (the traces of mineral charcoal had already been discovered at the beginning of the 20<sup>th</sup> century). As a result of rapid industrialization, the city status was awarded in 1954 and the area of Oroszlány became one of the most important coal mining regions of the country. However it came to an end, all the mines have been closed down with the exception of the only running Márkushegy coal mine in Pusztavám.

On January 29, 2011 a moderate earthquake struck only a few km from Oroszlány. 26 damage cases have been reported. It was essentially light damage like cracks in walls and fallen chimneys. The earthquake had a magnitude of 4.3 at a shallow focal depth of 5 km. The epicenter of the earthquake was located in Vertessomló, a few km from Oroszlány. The earthquake was well felt in Budapest.

### **Péliföldszentkereszt - Szalézi Lelkigyakorlatos Ház (HU)**

<https://www.pelifoldszentkereszt.hu/>

Péliföldszentkereszt is a nationally known pilgrimage site. Although its history dates back only about three centuries, it is one of the most visited shrines in Komárom-Esztergom county, an ancient pilgrimage site, situated at the foot of the 633 m high Gerecse and the 374 m high Öregkő mountain. The Visitatio Canonica describes the pilgrimage site as the place where, on 30 May 1730, a child born with a limp was miraculously cured.

Péliföldszentkereszt is 4 km from the village of Bajót.

It is first mentioned as Pél - Pély in 1265 in a document as a populous settlement. In 1291 it was the property of the Szentés-Magócs clan. Until 1371 it belonged to the Kanizsais, descended from the Oslí clan, after which it became a royal estate, and in 1388 King Sigismund donated it





to the then Archbishop of Esztergom, János Kanizsai. From then on, Pélíföld became a church property.

In the past, the house of the Knights Templar stood here, which probably fell into ruin before the Ottoman occupation, but the ruins of its medieval church still stood on the site of the present church in the early 1700s. Several pious hermits retired from the world among the ruins. In 1735, the church, which still bears Baroque features, was built on the site of the dilapidated church. Imre Eszterházy, who built the church, authorised two days of worship: on 3 May, the feast of the finding of the Holy Cross, and on 14 September, the feast of the Exaltation of the Holy Cross. From 1735 it was officially a place of pilgrimage.

In 1763 the poor hermitage became vacant. In its place, Prince Primate Ferenc Barkóczy had a monastery built for the Nazarenes. Soon afterwards, a "tavern house" was built for the people who came to visit. The Nazarenes were active here between 1763 and 1770. Their memory is preserved by the letters "INNR" carved into the front of the red marble high altar. After the Nazarenes, Prince-Priest John Simor tried to settle the Palatine Order, first in 1866-67 and then in 1903-1906, but they too failed to establish themselves here and soon moved away.

In November 1913, the shrine was taken over by the Salesians of Don Bosco, which brought stability and prosperity to the life of the shrine. The Hungarian Salesians' Institute, named after St. Stephen, which was active in Italy from 1901 to 1913, had about 40 lower secondary school students and their Salesians teachers and tutors, who moved from the town of Cavaglia in Upper Italy to the ground floor monastery building of Holy Cross in November 1913. They also took over the running of a boys' school for four classes of secondary school pupils. The Salesians priests, monk brothers and later the monk nuns took care of the shrine and the filias of Hazel.

In 1925, a floor was added to the west front of the monastery. A part of the inner courtyard (quadrum) was converted into a dining room and a drama room. From 1925, it became the motherhouse of about 40 theologians of the Salesians.

Around 1932, a Manzardine college was built north of the monastery (Don Bosco House). In 1943, a spacious one-storey pilgrimage house was also completed west of the monastery (Youth House). A Vocational School and a boarding school were run here from 1950-1981, after which the one-storey pilgrimage house became a prison, with its inmates working in the coal mines. The Manzard theology building became the hunting lodge of the local TSZ.

In 1992, the Salesians reclaimed the confiscated monastic house and its facilities.

### **Tata Önkormányzata (HU)**

<https://tata.hu/>

The town of Tata, in Komárom-Esztergom County, is a real treasure trove for visitors. The town's lakes, its castle and monastery, its Capuchin church are just some of the attractions that bring visitors from far and wide to Tata, who are interested in cultural and natural values, artists and water sports. The national profile of the town's major events is now unquestionable. The town is run and developed by the municipality.

Tata is located in the valley between the Gerecse Mountains and Vértes Mountains, some 70 km (43 mi) from Budapest, the Hungarian capital city. By virtue of its location, it is a railway and road junction. Motorway M1 (E60, E75) from Vienna to Budapest passes through the outer city limits, and the railway line Budapest–Vienna goes through the city.



The area has been inhabited since prehistoric times; archaeological findings date back to 50,000 BCE. Later it was a Roman settlement. The first known mention of Tata is from 1221. Its castle was built by the Lackfi family and had its prime under Matthias Corvinus, who had it rebuilt in a Renaissance style.

In 1526 when the disastrous battle with the Turks happened and Louis II died in the battlefield, Count György Cseszneky was the castellan of the Castle Tata. The plundering Ottoman army ransacked the area, but Cseszneky successfully defended the castle.

During the Ottoman occupation, the castle of Tata was an important fortress. It was captured in 1543 by the Turks. During this period the castle had many different owners until it was burned down by the Habsburgs in retaliation for the Rákóczi's War of Independence.[citation needed]

In 1727, Count József Esterházy bought Tata and the surrounding villages. The town prospered, in 1765 it already had a secondary school.

According to the article in the Pallas Lexicon about Tata in 1851, the town was a "pretty and developing village in the Tata district of Komárom comitatus; 895 buildings, 6925 mostly Hungarian residents (3633 Roman Catholics, 2518 Lutherans and 673 Israelites), centre of the district, with secondary school, railway station, post office. Tata and the adjoining village Tóváros (4257 residents) are built around a large lake, Tata on the hillside, Tóváros on the plain. Between them there is the Esterházy mansion and an old castle with archive and gallery including a painting of Leonardo da Vinci. The theatre was built in 1889. The mansion is surrounded by the beautiful English garden (140 hectares).

In 1938, the village of Tóváros was annexed to Tata, which was renamed Tatatóváros for a short while; one year later it was named Tata again.

During World War II, Tata was captured by Soviet troops of the 2nd Ukrainian Front on 19 March 1945 in the course of the Vienna Offensive.

Tata was granted town status in 1954.

### **Asociatia Via Mariae (RO)**

<https://mariaut.ro/>

The Transylvanian Way of Mary Association, official name Asociatia Via Mariae, was founded in 2012 with the purpose of coordinating the implementation of the Way of Mary in Transylvania. The aim is to build up a unified pilgrim's way between the different religious and national traditions, and to create a network between these places.

As a non-governmental organization, the role of the Transylvanian Way of Mary Association is to implement the concept of the Way of Mary and to organize the network of partners (churches, political actors and local governments, touristic, non-touristic companies, organizations/associations, local communities and volunteers). This route is built with the help of abovementioned entities and fundraising activities.

### **Stiftelsen Lillehammer Museum (NO)**

<https://lillehammermuseum.no/>

The Lillehammer Museum Foundation (Stiftelsen Lillehammer Museum) is a superstructure for the six museums Maihaugen, Lillehammer Art Museum, the Norwegian Olympic Museum, Bjørnstjerne Bjørnsons Aulestad, Sigrid Undset's Bjerkebæk and the Norwegian Post Museum, and the knowledge-center the Norwegian Crafts Institute. The Lillehammer Museum



Foundation is a scientific institution whose purpose is to collect, preserve, document and disseminate knowledge about material and intangible cultural heritage, and to create interest in and increased knowledge of visual art and other visual forms of expression. Based on the collections, the foundation will conduct research and disseminate knowledge through exhibitions, publications, teaching and other forms of experiences and information.

### **Association for the Cultural Route of St. Olav's Way (NO)**

<https://www.acsow.org/>

Association for the Route of St. Olav Ways (ACSOW) is an association of members based on the democratic values of the European Cultural Routes. The main purpose for ACSOW is to manage the status as a European Cultural Route. By facilitating for pilgrimage on the old thoroughfares towards the Cathedral of Nidaros and Trondheim, the association shall promote the common European heritage represented through the Route of St. Olav Ways. Furthermore, ACSOW will facilitate projects, publications, research and activities coherent with the St. Olav heritage in general. ACSOW will focus especially on Pilgrimage along the St. Olav Ways.

The certification "Cultural Route of the Council of Europe" is a guarantee of excellence. The networks implement innovative activities and projects pertaining to the following fields of action: co-operation in research and development; enhancement of memory, history and European heritage; cultural and educational exchanges for young Europeans; contemporary cultural and artistic practice; cultural tourism and sustainable cultural development.

### **Mjøsmuseet AS (NO)**

<https://mjosmuseet.no/>

Mjøsmuseet is a regional cultural history museum with collections in Gjøvik, Toten and Minnesund. At our facilities, there are a total of over 100 historic buildings, several parks, gardens and cultural landscapes. We take care of archives, photography and objects. The building protection adviser and the Oppland Archives' secretariat have been added to the museum.



## Annex VI: Scientific survey on narrative practices on cultural heritage with innovative technologies and creative strategies

*This annex contains a scientific survey conducted by UDC during the first year of rurAllure, intended to feed the brainstorming of the rurAllure pilots in relation to the creation of multimedia contents for pilgrims/tourists. It is focused on collecting and analyzing references on how to deliver content about cultural heritage over successive days, and how to lure pilgrims/tourists to the lesser-known heritage placed in their surroundings.*

### Introduction

In the first chapter of his book, “The Mobile Story: Narrative Practices with Locative Technologies”, Jason Farman sees contemporary projects of site-specific digital storytelling as a new form of a centuries-old tradition. These projects consist of tying narratives to places that were described onsite through permanent or ephemeral inscriptions. The aim was to make some aspects of the location related to history, conflicts, religion, or architecture, to name only a few, foundational for the experience of those places (Farman, 2014, 3-6).

To illustrate his argument, Farman uses the example of the Stations of the Cross, also known as the Way of the Cross, the Way of the Sorrows or the Via Crucis. This refers to an ancient practice in the form of a short-term pilgrimage in which the first Christians walked in the footsteps of Jesus, from Pontius Pilate’s palace to the Mount Calvary along the Via Dolorosa in Jerusalem (Zike, 2013). The initial way comprised 14 stations where pilgrims stopped to tell through prayer and meditate about the events that happened in those places in relation to Jesus’ last days on Earth. By standing at the site where the event took place, pilgrims got an added experiential value, a deeper sense of the story, and a stronger understanding of their position within that place (Farman, 2014, 6-7).

One of the goals of the rurAllure project is to utilize the latest technology to produce sound and cohesive narratives for four European pilgrimage routes to Santiago de Compostela (Spain), Rome (Italy), Trondheim (Norway) and Csíksomlyó (Romania). In particular, this European project is focused on engaging pilgrims with rural locations, museums, and heritage sites that are not placed along those pilgrimage routes, but in their surroundings. In addition, the selected museums and heritage sites will have their focal point at specific types of heritage, as follows: literary heritage on the ways to Santiago de Compostela, thermal heritage and others on the ways to Rome, ethnographic heritage on the ways to Trondheim, and natural heritage on the ways to Csíksomlyó. With the creation of narratives that inform of the history, culture, or nature of particular locations and the people who live(d) there, rurAllure aims to enrich the pilgrims’ experiences while they walk along a route or stop at a particular place, as historical practices of site-specific storytelling embraced over centuries, but with the added value and potential of the present digital age.

With that purpose in mind, we developed a review of narrative models and previous works on cultural heritage storytelling that, in the form of a critical collection, is intended to support the brainstorming of the rurAllure pilots’ creation of multimedia contents for pilgrims. The collection of 22 cases studies we present in this study is focused on gathering and analyzing references on how to deliver and consume cultural heritage content over successive days, as



pilgrimage routes demand, and how to attract pilgrims/tourists to the lesser-known heritage sites in their vicinity. Our last goal is to offer a clear overview of the field that contributes to the development of a deeper knowledge from which new concepts of guides for pilgrims and en-route multimedia content displays could be designed or redefined for pilgrimage ways.

## Methodology

### Selection of case studies

The starting point for the selection of the 22 narrative models that the present collection comprises is their use of innovative tools for cultural heritage storytelling. Therefore, we prioritize practices and actions targeted at exploring the process of development and use of state-of-the-art technologies to deliver and consume content about nearby cultural heritage.

Secondly, case studies were selected in accordance with rurAllure project focus on particular cultural heritage categories. We gathered narrative models that have proved to enrich the communication of relevant content and engagement with literary heritage, natural heritage, thermal heritage, ethnographic heritage, cultural itineraries, and other types of tangible structures of interest (monuments, archeological sites...) or intangible cultural heritage (oral traditions, performing arts...) that are not covered by the previous categories, but our project does encompass. We also included some case studies focused on actions that were not created and implemented for the cultural heritage domain, but that do present strategies we consider to have potential in achieving rurAllure goals.

The review and comparative investigation presented here is derived from the interpretations made via desk-research and analysis of publications (books, book chapters, articles) in the field. We also carried out a thorough search in online catalogues of best practices, award competitions, and digital agencies in research fields concerned with the technological dimensions of digital storytelling for cultural heritage (locative media, augmented reality, virtual reality, artificial intelligence, mobile phones, smart glasses, etc.). The search was progressively refined to identify more specific aspects related to one or more of the parameters previously described by using terms such as pilgrimage, pilgrimage route, cultural itinerary, literary heritage, natural heritage, location-based story, site-specific narrative, etc.

In addition, delivering and consuming content about cultural heritage along pilgrimage routes poses a set of challenges such as movement through space and time (long-term displacement), predominance of outdoor activities, variety of points of interest along each route (cultural and non-cultural entities), and requirements of a mainly on-foot journey, such as a light backpack. In this sense, we also used search terms such as open-air, walk, on-foot, outdoor activity, itinerary, tour, spatial narrative, etc. Therefore, the present collection offers good examples of dealing with one or more of these challenges to enhance tourists' experiences and knowledge, but mainly in specific cultural sites or short-term travels. We argue that all selected case studies could inspire new strategies for successive days of pilgrims' long-term travels along pilgrimage routes, and their specific values and distinctive features.

### Levels of analysis and categorization

In the collection presented here, case studies are individually described and analyzed using the following structure: Aims, Technology, Results, Strengths and Weaknesses. The aims, briefly present the project purposes in relation to cultural heritage —or non-cultural heritage entities—, from tangible structures, monuments, landscapes, sites, objects, or collections of objects, to intangible practices, representations, expressions, knowledge, and skills that communities recognize as part of their history and culture, or common interests. The second section is



focused on showing the main technology/ies proposed and used to achieve the project purposes, to enable the storytelling functionalities and the engagement experience. In the third section, we summarize the project outcomes: what products, strategies, actions were created and implemented; how the applied technology changes the reception of information or media related to cultural heritage or non-cultural entities; how much the user experience benefits from them. In the last two sections, we gather information about the strengths and weaknesses of each particular project that, were stressed by authors who created and implemented the narrative practice, or users who benefit from them (tourists, visitors, travelers). Here we also identify and introduce topics that we consider as new opportunities or challenges that technologies bring to cultural heritage storytelling in the selected case study, and the potential applications towards their use in the pilgrimage route context.

To implement this structure of analysis, we created a workspace titled “References and brainstorming about narratives” within the Trello Board of rurAllure WP2. Then, we added a template sticky note based on the same setup to be replicated in the process of creating the collection. This way, each time we add a new sticky note from the template we begin with the exact same content: an empty space for a photo of the case study selected, five sections to be filled (Aims, Technology, Results, Strengths and Weaknesses), another space for attaching external links for further information, and a place for comments from project members. An individual card was created for each case study based on the template sticky note in Trello and we shared them with the four project pilots while the collection was being created (Figure 52).

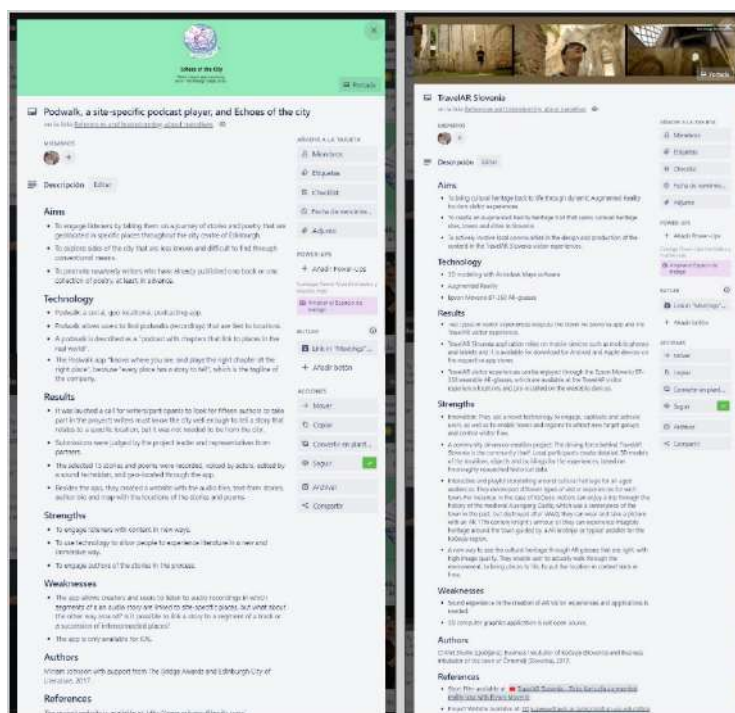


Figure 52. Two examples of individual cards created for two different case studies in Trello Board of rurAllure WP2.

Once we had gathered a rich number of practices and actions, we added a new visual layer of global analysis with a twofold purpose. On the one hand, we aim to allow an easier navigation

and reading through the collection of individual cards previously created in Trello. On the other, our goal was to enable the reader and us to extract deeper lessons on the different applied strategies and their impact, as well as to open new paths for exploration that may result from an overall examination.

This global approach is based on different levels of analysis, where clear visual representation plays a key role in reading and navigation..

The first level describes the case study based on two categories, Context and Strategy, as it is displayed in Table 25.

Table 21. Categories and subcategories of the first and second levels of analysis.

CATEGORY	SUBCATEGORY	DESCRIPTION
Context	Entity	The case study focus.
	Aim	The case study purpose.
	Scale	It points the scale of the place for and on which the project is created and implemented.
Strategy	Technology	Technology and tools used in the case study for storytelling.
	Outcome	The case study results.

The item “Context” represents the case study focus, purpose and scale, so it comprises three different subcategories to examine the questions of what (Entity), what for (Aim) and where (Scale). The “Strategy” category represents the instruments used for the implementation of the narrative practice, project or action (tools and technology) according to the pre-set focus, aims and scale as well as the achieved outcomes. There are two different subcategories that answer the questions how (Technology) and what results (Outcomes). Each subcategory is a second level of analysis that is also further described in a third one as it is shown in Tables 26, 27, 28, 29, and 30.

Table 22. Possible sub-subcategories within the sub-category Entity, related to the case study focus.

ICON	SUB-SUBCATEGORY	DESCRIPTION
	Literary heritage	The case study is focused on literary heritage, that is, authors, poets, oral traditions, written books, travel literature, travel memoirs... (Strepetova, 2020, 18-19).
	Thermal heritage	The case study is focused on different elements that constitutes thermal heritage, such as, natural heritage (the springs), building heritage (thermal structures) or intangible heritage (events, stories, people...) (Crecente Maseda, González Soutelo, Simons, 2018, 13-16)
	Natural heritage	The case study is focused on natural sites of value from the point of view of science, conservation or natural beauty, such as, natural areas, zoos, aquaria and botanical gardens, natural habitat, marine ecosystems, sanctuaries, reservoirs etc. (UNESCO, 2019, 19).




	Ethnographic heritage	The case study is focused on manifestations, knowledge, customs and expressions of tangible or intangible traditional culture that define common features of different groups within a community (UNESCO, 2018, 12).
	Cultural itineraries	The case study is focused on a physical route crossing one or two more countries or regions, organized around themes with historical, artistic or social interest, taking different forms according to the identity of each site or area (Berti, 2015, 14).
	Others	The case study is focused on another type of cultural heritage that does not belong to any of the previous categories, or on non-cultural heritage entities.

Table 23. Possible sub-subcategories within the subcategory Aim, related to the case study purpose.









ICON	SUB-SUBCATEGORY	DESCRIPTION
	To activate	The case study aims to promote and activate lesser-known or unknown cultural heritage, in particular those off the beaten track, or non-cultural heritage entities.
	To educate	The case study aims to enhance public knowledge about cultural heritage or non-cultural heritage entities.
	To engage	The case study aims to create community engagement with cultural heritage or non-cultural heritage entities.
	To enrich	The case study aims to enrich on-site experience of cultural heritage or non-cultural heritage entities, through more diversified presentation, interpretation and interaction that enables new approaches to and connections between heritage and the public.
	To preserve	The case study aims to digitally preserve the legacy of historical events, traditions, or any of humankind's fragile or at-risk cultural heritage for future generations.
	To raise awareness	The case study aims to increase public understanding of the importance of cultural heritage as a common wealth or certain non-cultural heritage entities.

Table 24. Possible sub-subcategories within the subcategory Scale, related to the place for and on which the case study is created and implemented.

ICON	SUB-SUBCATEGORY	DESCRIPTION
	Cross-border route	The case study is created and implemented for a physical pathway that crossed one or more urban or rural areas within the same or different country.
	Urban itinerary	The case study is created and implemented for the space of a city, one or more neighborhoods, or a specific urban itinerary along certain streets of a city.






	Open-air walk	The case study is created and implemented for an open-air area attached to an urban or rural context, but outside the consolidated tissue, such as, a park, a coastline.
	Site of interest	The case study is created and implemented for a particular area with distinctive features, such as an architectural complex, an archaeological site, or any standing structure along with their surrounding landscape, natural environment and geographical setting (ICOMOS, 2008, 2).
	Building	The case study is created and implemented for one particular building, mainly for its inner space.

Table 25. Possible sub-subcategories within the subcategory Technology, related to the technology and tools used in the case study for narrative practices.















ICON	SUB-SUBCATEGORY	DESCRIPTION
	Locative media	The case study makes use of GPS to bound content to site-specific locations (San Cornelio, Ardévol, 2011, 313-314).
	AR/VR/MR	The case study uses augmented reality (AR), virtual reality (VR) or mixed reality (MR) to superimpose 2D or 3D computer-generated data and information or virtual objects as if they coexist in the real world (AR, MR), and to allow users to visualize and interact with heritage artifacts in more intuitive, direct and appealing ways, or to create a simulated environment, detached from the reality (VR) (Nofal, Stevens, Coomans, Vande Moere, 2018).
	Artificial intelligence	The case study collects data on the user behavior and processes it with artificial intelligence tools, to interact with the user, or to return personalized information.
	Mobile device	The case study makes use of mobile devices such as smartphones or tablets.
	Smart glasses	The case study makes use of wearable smart glasses.
	Mobile app	The case study makes use of a software designed to run on smartphones and other mobile devices.
	Web application	The case study makes use of a software designed to run inside a web browser.
	Analogue tangibles	The case study makes use of non-digital tools.

Table 26. Possible sub-subcategories within the subcategory Outcome, related to the case study results.

ICON	SUB-SUBCATEGORY	DESCRIPTION
	Sound-walks	The case study results in audio narratives along with or without images/video that mainly makes use of sound and/or sight to deliver content.
	Wearable guides	The case study results in a noninvasive, autonomous and multi-sensorial integral guide that aggregates digital data to improve user experience.
	Context-aware games	The case study results in games that invite users to become a player that may interact with others in a location-based experience (Bunting, 2014, 161-162).
	Simulations	The case study results in recreations of former historical realities that make visible the past and hidden stories attached to events, objects, landscapes, buildings.
	Digital exhibitions	The case study yields a digital exhibition or a set of digital exhibitions that add experiential layers of culture to physical space.
	Cultural wayfinding	The project results in a wayfinding system that helps people to navigate from place to place with graphic communication, visual clues in the built environment, audible communication, tactile elements, and aggregates or collects cultural data on the way.

## Case studies

Next we present each case study, on an individual basis, but within six distinctive main groups of narrative practices that emerge from our global examination: sound-walks, wearable guides, context-aware games, simulations, digital exhibitions and cultural wayfinding. These six groups match the same number of possible outcomes that the latest applied technologies and strategies on cultural heritage narratives we review may result in, as the previous tables show.

### Sound-walks

Within the first group, sound-walks, we analyze a total of eight case studies that have in common their interest in the creation of auditory narratives to be consumed while the listener (tourist) is standing at one specific location or wandering from one place to another. These case studies are grounded within Jeremy High's thoughts and theories around "locative narrative", which he defines as "a new paradigm in publication and an extension of the possibility of new media narratives to move narrative from the printed page and literary journals to alternative spaces and new possibilities of dissemination, audience and community" (High, 2010, 322). High remarks that places have a voice, and when this voice is made discoverable, places may become a new bookshelf, as "history, architecture, archaeology and other hard facts and data of a place and its present and past could be placed not in distant books and journals, but where they took place" (High, 2010, 327).

All selected cases studies are locative narratives, in the form of audio files triggered by proximity to specific GPS coordinates through the use of mobile devices, such as smart phones or tablets.



In addition, like in the case of the oral narrative tradition, sound-walks are heavily aligned with the visual as the user is both a listener and an observer, but with an emphasis on sound. This promotes a shift in the current creation and consumption of multimedia content that is still clearly focused on the visual sense (Barber, 2014, 98). In that way, audio stories are connected to a physical place or a succession of places, from which they uncover a hidden story and, by doing so, they are directly interwoven into the experience of that place (Barber, 2014, 96). Sound-walks become an added layer of intangible knowledge content that allows listeners to actually read a place and enrich physical experience (Pettoello, 2016, 10.4).

The first case study we approach is called the [Cycle of Songs](#). It was created to celebrate the history and identity of the city of Cambridge through words and songs that were all inspired by iconic locations and stories geo-located along or nearby a specific route: the one that cyclists followed through this city for the 2014 Tour de France on their way to London. They aimed to offer residents and visitors a rich experience that responds and is related to place and to the many celebrations and activities planned in the city for the Tour de France. In addition, another goal was to provide and preserve a lasting digital legacy of the historical event that could be experienced when the Tour de France was over.

Funded by the Arts Council England, Cycle of Songs is a collaboration between the Cambridge City Council, the Pilot Theatre and Historyworks. Using an AppTrails technology designed by the software service company [Calvium](#), they developed the [Cycle of Songs app](#), which includes nine pieces of songs and audio poems. These were performed by local choirs, schools, and artists, and curated by historians, composers, and musicians from the city. All songs and poems are connected to specific urban sites or buildings, so app users are able to explore and discover locations of historic and/or cultural interest through the added layer of the aural senses. To make this sound-walk even richer, they created a sound map featuring audio content on location, an app leaflet with instructions and a badge, all of which, as analogue tools, leave participants with a tangible memory of the experience.

The strategy of this case study is based on the use of a Soundwalk Designer supported by Calvium that allowed the content creators to upload their own recordings (music, poetry or narratives) onto a map of the city of Cambridge. App developers highlight that the Soundwalk Designer tool supports:

- The concept of different layers that encapsulate different behaviors for pools of sound depending on artistic preferences;
- The subtle mixing of sounds between layers fading out of stories when you leave a region of interest and vibrations when there is something to attend to on the screen;
- Citywide trails where each point of interest can have text, image, and video in addition to an audio story or song. [1]

Cycle of Songs uses GPS technology to locate participants on the map embedded in their mobile telephones and immediately play the sound file that is associated with the specific location they are walking through, whether they are connected to the internet or not. Each song or poem is tied to one urban location and all of them are linked by the city route that cyclists followed during the 2014 Tour de France. Sound narratives of Cycle of Songs are site-specific and they clearly echo a plethora of mobile-phonned-based audio tours that include locative narratives about the area surrounding the particular tour. We argue that the distinctive feature of this case study is the context, focused on the experience and preservation of a historical cycle tour that took place in a specific urban setting. For that reason, we wonder if onsite experience could also



be enhanced through audio narratives that were prepared to be listened to along the space in-between two locations rather than by triggering one hot spot through proximity as it happens in this case, as a sort of path narrative. We argue that this could be a line for exploration in rurAllure project.

Our second selected case study is [Echoes of the City](#), created by Miriam Johnson with support from The Bridge Awards and Edinburgh City of Literature. Johnson's desire was to give a voice both to new or early writers, who have already published one book or one collection of poetry, and to the lesser-known sides of the city of Edinburgh, where stories were rich, but still untold.

To achieve that goal, she made use of a social, geo-locational, podcasting app, called Podwalk, which allowed users to find recordings tied to specific locations. Each Podwalk was said to be "a podcast with chapters that link to places in the real world" [2]. The iOS application was able to know where the user was standing and played the story corresponding to that specific place. This is clearly a new form of literature that takes advantage of the possibility of new media narratives, as High points out. Moreover, it clearly fits the second avenue that High recognizes when he questioned where locative narrative may move literature to, as Echoes of the City does not place pre-existing literature by geo-location, but creates new literature that is composed with/for a particular place and experienced/read in the physical world itself (High, 2010, 323).

A total of 15 authors took part in this project. They were selected through a call for participants in which they demonstrated they know the city well enough to tell a story that relates to a specific location, without needing to be a local writer [3]. Then, the 15 stories were recorded by actors, edited by a sound technician, and geo-located through the Podwalk app. In addition, they made all the new stories or poems and their audio files, along with the text-form narratives and locations, available on the project website.

We argue that Echoes of the City presents two main strengths: to engage authors of the stories in the process of creating the auditory narratives, and to provide listeners with a new form of literature connected to place that is prepared to be experienced in an immersive way, giving a new voice to certain urban settings that may otherwise remain unexplored.

The next example is the case of the Walk the Wall Athens App, implemented by the Society for the Study of Ancient Topography (Dipylon) together with Fluidmedia and the City of Athens in 2018. Their aim was to offer tourists a tool to explore and discover the hidden world of the ancient walls of Athens. For that purpose, they developed a GPS-enabled application, which includes an interactive map with 35 points of interest. These were selected from 180 archaeological sites where remains of that cultural heritage entity have been studied up to now.

As Dipylon highlights, the [Walk the Wall Athens App](#) provides users with: access to information about the walls on the go, accurate coordinates to easily spot the archaeological remains, and a series of audio narratives featuring audio content to learn about each point of interest (POI) along with rich written and visual material, a historical timeline overview, and a glossary of archaeological terms [4].

The app is said to be easy and simple to use, and to navigate from one POI to another by checking the interactive map. While visitors walk, they are able to get information only from the walls or from a particular featured location along a pre-set tour. However, it seems that the app does not include audio announcements or device vibrations to let participants know when they approach or arrive at a POI. This additional feature may enhance onsite exploration by means of noninvasive digital interfaces, where aural narratives are unbound from the mobile device screen, and participants' attention is not displaced from the cultural asset.



In the case of the Walk with Me App, the project focus was not a building entity, but a series of poems and prose created by writer Anna Maria Murphy. These are based on tales, folklore and local rumors she heard in person while she travelled throughout Cornwall (UK). By using locative media, she aims to make accessible and keep alive all these stories, in a way they remain connected to the places and people she collected them from. She also tries to engage with locals and visitors in a creative way, through a sort of live theatre turned into an artistic digital experience (Bond, Rickard, 2013).

The Walk with Me App offers six guided tours around six Cornish locations: Perranporth, Mevagissey, Newquay, Great Flat Lode, Bodmin and Helston. Each of them contains a collection of sound local stories, film snippets and photos along with bespoke route maps for each walk annotated with illustrations and icons [5]. Once the participants start the app and plug in their headphones, they can wander freely, discovering stories and music that pop up in certain areas marked on the map, as if they were walking with the poet that created the stories.

The Walk with Me App allows people to listen to stories exactly where they were first collected as they are based on real walks. These were carried out in the less travelled roads of Cornwall, where writer Maria Murphy invited guests to walk with her, meet people along the way and collected stories that, later on, were exaggerated to create entertaining, surprising and often moving narratives (Bond, Rickard, 2013). These stories were designed to engage participants with the immediate world, but also to articulate that physical world. Rita Raley calls this practice a narrative environment, a kind of experiential storytelling in-between the real and the fictional, with three structural features and modes of engagement: experience, movement and environment (Raley, 2010, 302-303). Similarly to the Walk the Wall Athens App, the Walk with me App uses GPS tracking to trigger audio files when the participant approaches a specific location, but checking the map while you walk is still needed in order to know what places in the surroundings have sound stories attached.

The Clifton Suspension Bridge App is another example of the use of locative media and digital narratives to educate and increase public understanding of the importance of cultural heritage as a common wealth. Developed by the University of the West of England, the Clifton Suspension Bridge Trust and Calvium in 2014, it aims to offer information about a particular heritage building, the Clifton Suspension Bridge in Bristol (UK), even when the visitor center is closed [6].

Based on an AppTrail software that connects locals and visitors to the place where they are standing, the Clifton Suspension Bridge App includes multimedia content (audio, image and text) to tell the history and unknown stories of the monument, whether you are onsite or not [7]. In this particular case study, using locative narratives allowed the creators to overcome the fact that tangible boards to display on location any kind of information about the bridge were not permitted, as they deal with a listed building. Therefore, the strategy not only enriches the visitors experience with an added layer of digital content to the physical structure and its context, but it also enables creators to help with the protection and respect of the heritage site, which is an added value of the digital realm for the interpretation, presentation and conservation of the past.

Our sixth case study is the Cultural Roadmapp (Ireland Clare). The first distinctive feature of this project is the scale. While previous sound-walks were designed for and took place on a small scale (one building or site of interest), or medium scale (a city/urban itinerary), Cultural Roadmapp (Ireland Clare) is developed for a cultural itinerary that crosses different regions within the same country, that is, a large scale of action. In addition, it is the first example focused



on a cultural itinerary or a physical route crossing one or two more regions, organized around themes with historical, artistic or social interest, as we previously described. In this case, the cultural itinerary is the Wild Atlantic Way in Ireland. It is a road trip along the Irish west coast, from the Inishowen Peninsula in Donegal to Kinsale in Cork [8].

In order to enrich the travel experience along Ireland's Wild Atlantic Way, Deborah Schull and Leah Bernini Cronin envisioned and created the first road trip app in a four-part series, called Ireland Clare [9]. Launched in 2017, the app is focused on making the richness and complexity of local culture and heritage visible through stories that move with en-route motorists within the Clare county. It includes 11 audio tour stops or short stories to be listened to at particular locations along the way [10]. They intertwine interviews with elders, cultural experts, and local important people that are automatically displayed by a mobile device when a motorist approaches a stop from any direction. Stories are rooted in authentic culture and history as they are directly gathered from local communities. This not only guarantees a genuine and immersive experience, but it is also a powerful tool for the documentation and preservation of at-risk intangible heritage.

Another strength of the application is that no user's visual attention on the mobile screen is demanded as it has a fully hands-free functionality. This way, visual senses are not compromised and the user is free to focus on the surrounding landscape. In addition, the creators of this app note that their tour:

...help[s] to redistribute the tourist footprint as they track routes between cities or towns—helping to disperse tourist traffic (and dollars) toward the less-served hospitality-related businesses and hidden gems and encouraging visitors to explore just a little further, look a little deeper, and have even more memorable experiences as a result (Schull, 2020).

In this sense, this case study proposes the use of locative narratives to move tourists off the beaten track and, by doing so, activates the lesser-known or hidden cultural heritage, as the rurAllure project envisions for pilgrimage routes and their rural surroundings.

Another example of locative media with a large scale is [DIY Tourguide](#). This aims to provide self-driving travelers along Central Australia with sound insights into the area they are driving through, with audio recordings from locals that talk about history, ancient Aboriginal culture, natural landmarks and wildlife fauna. DIY Tourguide offers both a digital product and analogue tangibles in the form of an audio tour app with geotagged tracks, and audio recordings in CDs or downloadable MP3 audio files.

So far this team have created two tours along the most popular routes through Central Australia. Both provide users with local insights and stories from Australian characters, locals, and experts. The first route goes from Alice Springs to Uluru (460 km). It is a desert area, but there are plenty of secret stories to be discovered about Aboriginal people, cattle owners, national parks, the landscape, flora and fauna. The second route, West MacDonnell Ranges, is shorter in distance, 132 km. The starting point is also Alice Springs, but it ends at Glen Helen Gorge. It also crosses a rich natural environment with various aspects to explore.

For the first route they created an audio tour that is divided into two parts each comprising nine tracks or sound-walks (drives) of which short samples are offered on the project website [11]. The second audio tour includes twelve tracks or audio stories. All stories are GPS-triggered, so



the audio narrative is played when the user is driving the car along a specific area, even if they are not connected to the internet. This fact introduces a slight difference from the previous case studies that may lead to new experiential results, as stories are not “read” when the user is standing at a particular location, but crossing certain areas over a long journey. Audio stories are created to give drivers freedom enough to stop where and when they want, but with new knowledge about the culture, history and nature relating to the surroundings.

The very last case study included in the group of sound-walks is [VoiceMap](#). Founded by Iain Manley, it is a powerful web platform and mobile application in the field of audio narratives for urban tourists worldwide. It was born with a twofold purpose. Manley aimed to provide local people with a medium to share stories that are not focused on the most visited places within a touristic destination, “but rather spots they have a personal affinity to” (Webintravel, 2017). In this way, he tried to give a voice to the local community, who not only have a deeper connection to a place than a tour company, but also a much more personal understanding and knowledge that may lead to more meaningful experiences created for others (Manley, 2015). He also tried to offer tourists/listeners the possibility of discovering a place through the voice and immersive story of someone who is from that place (Webintravel, 2017).

VoiceMap makes use of both a software designed to run on smartphones and other mobile devices and inside a web browser. The latter is a publishing web platform for GPS audio tours that anyone can use to publish their own audio narrative using eight simple steps, as follows: (1) logging into the platform; (2) mapping a one hour route, which returns a word count for the story according to walking times; (3) writing the script of an immersive story and sending it to the platform editors; (4) receiving the editor’s response and help with the location-aware audio and publishing tool; (5) testing the tour onsite through a trial audio recording and editing before the final recording; (6) recording the audio story; (7) uploading the audio story to be checked by platform editors and sound engineers; and finally, (8) publishing the tour by adding a title, cover photo and description [12]. Prior to this process, creators are asked to choose between six different types of tours according to the means of transportation: walking tour or indoor tour, driving tour, train tour, cycling tour and boat or ferry tour.

All tours created within the platform are later accessible for tourists or anyone interested in the exploration of a place at their own pace through a Walking Tour App. One of the strengths of VoiceMap is to involve in the project both the creators and the participants. They provide the former with an easy-to-use platform to tell hidden stories with instant updates, integrated support and cost-effective results that lead to plenty of possible experiences to be lived by the latter. However, as Manley notes, the audio quality of these tours may not be as good as of those offered by storytelling sound experts, although the whole process of the creation and publishing is checked by platform editors (Webintravel, 2017). Manley created a medium to compose and deliver native mobile narratives that emphasizes the exploration of places and engages visitors with their immediate environment through the voice of people who know those places better, which are mainly urban so far. This medium is open to anyone, as he built a framework rather than a project-specific solution with a broad set of features to support diverse use cases. We argue that Manley’s strategy presents plenty of possibilities to be explored for the long travels along European pilgrimage routes and their unknown immediate rural landscapes.

### **Wearable guides**

Our second chapter of narrative practices in cultural heritage is grouped under wearable guides. All of these use autonomous and multi-sensorial guides in which a deeper connection between digital (audio, textual and/or visual) narratives and the physical space is achieved. We call this



integrity between the digital realm of the narrative and the physical world it refers to, which is not only based on context-aware display by GPS tracking and auto-play, but also on literally superimposing some parts of the narrative over the reality by means of state-of-the-art technology: mainly smart glasses and context-aware augmented reality (AR). These wearable guides aim to go beyond the limits of smartphones and tablets in environmental storytelling with new possibilities for presentation, interpretation and engagement with cultural heritage, but there are also many challenges to be faced.

In 2016, a team of researchers from three Greek universities joined together to publish the results of the so-called KnossosAR MAR app (Galatis et al., 2016). The project aim was to support guided, educational tours in the outdoor archaeological site of Knossos, in Crete (Greece), for secondary school students. For that purpose, they developed and tested a mobile augmented reality (MAR) guide for smartphones and tablets with GPS auto-play.

This guide assists visitors to the archeological site to locate points of interest and it also provides information to help the students gain knowledge about the location through different types of content (textual narratives, audio stories, images and 3D models) (Galatis et al., 2016, 2). Instead of drawing visitors' eyes to the mobile interface, data is superimposed over the place as if it coexisted with the real world. This allows students to visualize and interact with the archaeological site and its different artifacts in a more direct, intuitive and appealing way.

KnossosAR interface is said to use “the visual metaphor of a radar to display the location of points of interest (represented by dots) relatively to the user's location and direction”, which is a relevant feature for open-air complexes, where finding a particular spot may be difficult without indications (Galatis et al., 2016, 4). To make this process even easier, they incorporate an alternative means of POI location, which is a dual AR/map view. Students are able to change from the augmentation form to a more familiar map display. In both cases, the dots representing POIs are distinguished with a color code depending on their visibility or occlusion from the observer's field of view, as the authors address in this project the usual occlusion problem in location-based AR apps for outdoor activities (Galatis et al., 2016, 6). These include situations where a POI may be hidden by a physical obstacle, such as a building and, as a consequence, out of the user's field of view. On the top of all the previous features, they implemented audio announcements and/or device vibration that the users listen/feel when they approach a POI without the need to be continuously looking at their device (Galatis et al., 2016, 5).

Although this Greek team handle a set of important challenges in enhancing cultural heritage outdoor experience with augmented-reality, they also recognize the need for further improvements to the visitor experience in areas such as: the provision of richer interpretative information and data about the archaeological site as a whole instead of only specific structures, visual clues to show already visited points of interest and alternative ways to show hidden POIs, both in and out of the user field of view (Galatis et al., 2016, 9).

The second case study of wearable guides we include here is [TravelAR Slovenia](#). Developed by the CtrlArt Studio (Ljubljana), the Business Inkubator of Kočevje (Slovenia) and the Business Inkubator of the town of Črnomelj (Slovenia), the project aims can be summarized as follows: to bring the past of cultural heritage back to life through dynamic AR tourism visitor experiences, to create an AR heritage trail that spans sites, towns and cities in Slovenia, and to actively involve local communities in the creation and production of sound narratives for those onsite experiences (CtrlArt creative studio, 2019).





The project results in two main outputs: the TravelAR Slovenia app and the TravelAR visitor experience. The first one makes use of mobile devices such as smartphones and tablets as a means of communication and interpretation. The second output relies on wearable AR glasses (Epson Moverio BT-350) available at the TravelAR visitor experience locations. These smart glasses are used to supplement the real world of a mobile user with computer-generated virtual content, while also providing visitors with a hands-free approach. In addition, looking through the optical see-through glass offers a more immersive experience than that of mobile devices, since visitors are able to have a better awareness of their context when receiving information. Their visual sense is not displaced from the real world to a mobile device interface, but they are able to see narrative and data as one layer of augmentation on top of the physical world directly through the spectacles they are wearing. In this sense, they get a complete integration of locative narratives with their locations, which may be texts or images, but also 3D artifacts of that place lost over time into the present. To borrow from High:

...cities and the landscape as a whole can now be navigated through layers of information and narrative of what is occurring and has occurred. Narrative, history, and scientific data are a fused landscape, not a digital augmentation, but a multi-layered, deep and malleable resonance of place. (High, 2006, 2)

The application has great potential for cultural heritage. For instance, in the case of the Žižče Charterhouse, which was a Carthusian monastery in the municipality of Slovenske Konjice in northeastern Slovenia, they created a TravelAR visitor experience to educate, enrich and engage with the standing walls of the past monastic buildings and the heritage site itself (Kangler, Nadav, 2020). With the Epson Moverio smart glasses, Kangler notes that locals and visitors have the chance to “actually visualize how deep the story is, because of course, your imagination is working better with the vivid pictures from the AR” (Kangler, Nadav, 2020).

We argue that TravelAR visitor experiences are a materialization of what High calls “narrative archaeology” in which technology is not only used to place the artifacts of place lost over time into the present, but also to dig from physical artifacts and find layers of information – pulled from research about lost buildings, eras, people, or events – by the person walking and observing the area with, in this case, wearable devices (High, 2006, 6). A key point of the approach is the use of light smart glasses instead of huge opaque headsets, so the observer is granted a wearable gadget that is pretty close to normal glasses (Kangler, Nadav, 2020).

A similar approach has been recently proposed by Eran Litvak and Tsvi Kuflik (2020) for the open-air Hecht Museum in Haifa (Israel). They developed both a wearable AR guide for smart glasses and a mobile handheld guide for smartphones and tablets. The first makes use of the [Everysight Raptor](#) cycling smart glasses, which are said to be the latest technology in cycling wearables. The project aims were to improve the experience of cultural heritage visitors in an outdoor environment, similarly to the two previous projects, and to allow visitors to navigate among selected POIs within the archaeological site while they gain knowledge about them.

Both guides allow visitors to find their way between POIs by following AR marks as well as to verify arrival at a particular location (Litvak, Kuflik, 2020, 876). The latter is achieved by means of an audio alert of the POI’s name, but also through short-form laying text as one layer of augmentation displayed on top of the physical world while wearing smart glasses. In addition, when a visitor reaches each POI, both guides offer multimedia content to see and/or listen to information about that particular place (Litvak, Kuflik, 2020, 876). All interactive buttons for audio play, audio progress, AR labeling, and so on, were prepared and tested to facilitate easy navigation and visualization when they are displayed on top of the real environment (Litvak,



Kuflik, 2020, 877-881). Another feature of the application is to spot and label POIs nearby the visitor's location that are waiting to be discovered (Litvak, Kuflik, 2020, 876).

Litvak and Kuflik provide visitors of this archaeological site with meaningful information in a noninvasive manner, while they also address a set of challenges of AR applications for outdoor environments, such as: the visualization of content in an augmentation form, the poor visibility of the smart glasses' display in bright sunlight, the presence of other visitors obscuring views, the inaccuracy of GPS-based location in isolated environments, the ergonomics of smart glasses and the usability of the wearable AR touchless interface (Litvak, Kuflik, 2020, 875).

Their outputs are described as a prototype or "first attempt to repurpose smart glasses made especially for professional cyclists and built for the outdoors as a platform for the development of mobile museum visitors' guides for open-air museums" (Litvak, Kuflik, 2020, 885). Like in both previous case studies, the project focused on outdoor cultural heritage sites. The use of wearable technology that the visitor walks with and observes through may have plenty of possibilities to be applied in the context of pilgrimage routes or, the other way around, we consider that the latter is a perfect context for further research.

### Context-aware games

The third group of narrative practices is classified under the label of context-aware games, that is, playful experiences in which tourists are invited to become players (active visitors/participants) of one game or a series of games bound to one or several locations or entities with cultural, historical or natural interest. The main purpose of context-aware games for cultural heritage storytelling is to enrich tourists' experiences through a more meaningful player-directed exploration of and interaction with the physical world. They look for a stronger emotional connection between the cultural entity and participants, which is mainly based on turning tourists into active visitors that not only read a place, but also experience the cultural asset through hands-on activities.

As Susan Hazan recalls, while the term audience only covers the acts of listening and watching, an active visitor is encouraged to interact through hands-on, engaging applications. This approach generates novel scenarios for life-long learning, as "whilst we only remember ten percent of what we read, we remember ninety percent of what we do" (Hazan, 2010, 143).

In the case of the Raiders of the lost water, Alessandro Gurrieri with the Ecomuseum Mare Memoria Viva made use of a location-based game to rediscover, raise awareness and enable learning along the coastline of Palermo (Italy), in which currently only 8 km are perceived out of 22 km (Ingrassia, Villodres, 2020, 24-25). In particular, their aim was to show players a set of unknown or hidden access points to the sea that have been slowly stolen from the citizens by urbanization.

For this purpose, they created a playful experience in which participants are divided into teams that ride their bikes from one location to another along a particular open-air coastal area in Palermo. The experience comprises nine phases that take place in nine different sea points. At each location, every team plays a game focused on how the sea was perceived in the past by city inhabitants. Among the activities, teams are asked: to dance at Lido Petrucci, to recognize fish species in photos, to put the lyrics of a historic Italian song about the sea in order, to sing the previous song with ten passers-by, to make sea knots, etc. [13]. In addition, they have to collect a seawater sample at each location to be poured into a transparent container when they return to the starting point of the tour. In the end, all containers figuratively represent and rejoin the 22 km of Palermo hidden coastline (Ingrassia, Villodres, 2020, 25).



Raiders of the lost water is a metagame, that is, one that surpasses the rules set for the game, as it is not defined by code, commerce or computation, but by everything “occurring before, after, between, and during the game as well as everything located in, on, around, and beyond the game” (Boluk, Lemieux, 2017, 11-17). The present case study is a route-specific metagame, which gathers a series of context-aware games and anchors the whole experience in time and space under a unique theme. Raiders of the lost water does not rely on any website, app or related technology that could improve the experience, for instance, on the way from one point to another. They instead created an analogue tangible kit for people who take part in the activity. With a playful approach, this route-specific game is deeply oriented to increase knowledge among participants, reach awareness and foster a critical assessment of the recent transformations of coastal settings.

The next case study is [Secret City Trails](#). Cofounded by Wendy van Leeuwen and Kristina Palavicova (Lisbon, 2016), their aim was to implement the idea of a city discovery game that led local people (and travelers) to new places in their own city instead of continuing to visit the same ones. They created a web platform and app in which users are able to choose and buy a playful walk in more than 50 cities across Europe. Once the selection and purchase are done, participants receive an email with a link to get information about the starting point of the game and the playing times.

Secret City Trails offers a plethora of playful walks. At each stop, players are asked to solve location-based riddles, to learn about curious stories tied to places, to discover hidden landmarks, or to get recommendations for art galleries, free museums and coffee shops, etc. Each walk is created by locals who are paid each time their game is played. This way, they enable participants to discover the city and follow the steps of locals, but with full flexibility regarding timetables. As they are self-guided games, there is no need to adapt the trip to meet a guide in person at a fixed time. In addition, games are instantly bookable, so pre-booking is not required [14]. Like in the previous case study, each game is a series of games tied to specific locations within the city. By linking players' movements in the physical world to their accomplishments in the game, these discoverable walks add a new dimension to in-game storytelling.

The Escape from the Tower app is another example of a context-aware game in which the scenery is not an open-air area or urban itinerary, but one iconic building in the city of London, the Tower of London. The independent charity Historic Royal Palaces aimed to engage young people, teenagers and family groups in visiting that British heritage building as well as to enhance their experience, so they decided to develop a location-based game that runs through an app [15]. The game invites users to actively participate in a selection of the most famous historical escapes from the Tower of London, in the locations where they happened, while they learn about the historical site (Reddington, 2010).

Interaction between app users and building heritage was achieved through adding virtual content to the physical site, such as letters, ropes and other virtual material available for players to help prisoners escape. In this experience, app users were not only readers of the immediate physical realm, nor only listeners to an aural narrative tied to the site, but they were also active visitors as they were asked to answer questions and make decisions that affected the game, the overall experience, and let them win prizes (Reddington, 2010). It is a type of story-game that combines elements of play (gameplay procedures and reward system) with those of stories (characters, setting, and plot) that ensure the engagement of participants with the story while they play the game (Alexander, 2014, 192-193, 202-203). In this case, there is the added value of location-based activities that are supported by geo-located sensors displayed within the



Tower of London. On the whole, we argue that context-aware games represent the possibility for more engaging narratives that may leave visitors/travelers/pilgrims with more meaningful knowledge and memories.

### Simulations

The next group of narrative practices on cultural heritage is focused on 3D recreations of former historical realities that make visible the past and hidden stories attached to events, objects, landscapes, or particular buildings, that is, simulations. All selected experiences are also examples of locative narratives, as 3D data is again triggered by proximity to specific GPS coordinates. Although different kinds of information are integrated to enrich the user experience in the following two case studies, the main focus is on watching and feeling the 3D past space, as a means to enhance the understanding of the contemporary physical realm. Through the simulation of the past, they make visible to human eyes a lost structure and its context or one that has been deeply transformed or even relocated over time.

The first selected case study is Hidden Florence 3D: San Pier Maggiore App. It is the result of a collaborative research project led by Fabrizio Nevola (University of Exeter), Donal Cooper (University of Cambridge) and Nicholas Terpstra (University of Toronto), along with The National Gallery (London) [16]. Their goal was twofold. Firstly, they wanted to make visible the hidden parts of the church of San Pier Maggiore, which was demolished in the 18th century, in the city of Florence; that is, in the original setting where houses and shops are placed today. They also aimed to provide an altarpiece from that church, which is today at the National Gallery of London, with a virtual context. They created a geo-located app that utilizes AR as well as GPS to place the user inside a reconstructed virtual model of the church, both in Florence (native setting) and London (current setting of the altarpiece). The main technical challenge was to integrate “the augmented 3D model on the right location to faithfully recreate the Church of San Pier Maggiore” at both settings [17].

The project presents a series of strengths for cultural heritage storytelling such as the spatial, historical and cultural connection created between two different contexts by means of geo-located augmented 3D modeling. This practice could be applied to many other entities that are currently spread, but also bound to cultural itineraries, as a way to recover lost meanings, but also to enrich pilgrimage with invisible connections between distant structures, objects and their contexts. In addition, the application promotes the discovery of the city past by locals and travelers in Florence. In London, it enables museum visitors to enjoy the altarpiece on the original lost context and place, with a sense of space that helps them to better understand the artistic work (Nevola, 2020). We argue that the San Pier Maggiore App is another example of the “fused landscape” of narrative, history and scientific data envisioned by High (2006, 2), with the added value of interweaving distant landscapes in space and time, though still attached to a mobile device interface.

Another good example of narrative simulation is the Falstad Center V/AR guide. It was developed by the Falstad center (Falstad-Norway), the Synthetic, Perceptive, Emotive and Cognitive Systems Group (SPECS) at the Barcelona Institute of Science and Technology, the Future Memory Foundation, the ic\_ACCESS: Inclusive Strategies for European Conflicted Heritage HERA Project, and Eodyne Systems S.L. in 2018 [18].

The [Falstad Center](#) was a prison camp in Norway and today it is a national center for the education and documentation of the history of imprisonment during the Second World War. A tablet-based outdoor AR landscape guide was created to offer a new way to explore the former prison camp and its context, which are a completely different site today. This approach is based



on an active exploration of both the environment and historical material in order to engage students, visitors and educational programs with the memorial site (Falstad Center, 2019).

As in the previous case study, the technology involved is a geo-located digital reconstruction that is displayed on top of the physical realm along with historical source materials (drawings, photographs, diary fragments, and recorded survivor testimonies) to deliver individualized spatial narratives. Instead of a more traditional approach of passive navigation inside the museum, visitors are led to actively learn and reflect about the whole site by means of exploration through the virtual environment of information (Falstad Center, 2019). In addition, the appealing and user-friendly interface plays a main role in the discovery and learning process, as it offers the user:

- A permanent view of the virtual reconstruction and contemporary map of the location of historical source materials (represented by dots) relatively to the user's location and direction.
- Alternative means of viewing the virtual environment (ground level or aerial view).
- Automatic map orientation according to user's position.
- Emerging images when user approaches a POI with available information.
- Full display of buildings' names when they are closed to the user and hidden functionality for the others (SPECS UPF, 2018)

As a tablet device is needed for this experience, the app could distract users from the main visiting purpose due to the fact that there is a permanent physical object in between the user and landscape. In addition, the virtual reconstructions of the site structures lack a realistic representation that diminish the perception and interpretation of the historical space. However, it opens the way to an immersive experience of the physical world with several new layers of digital information and narrative about what is happening and has happened, limited only by what it selected in terms of location, types of data, tools and technology.

### Digital exhibitions

The term "digital exhibitions" calls to mind a type of spatially organized and visualized expression of thoughts, material and knowledge and to a great extent is based on the display of mixed objects in real space. The adjective "mixed", in this context, refers to the combinations of physical and digital media in ways that propose new relations between people, space, physical artifacts and digital objects. In other words, the digital exhibitions we are going to analyze add experiential layers of culture to physical space by means of technology that introduces new behavioral codes and allows multilevel spatial exploration.

The first case study we include in the present fifth group of narrative models, with potential to be explored in the production of meaningful content for lesser-known rural museums and heritage sites located nearby pilgrimage routes, is [Digital Art Park – NetPark](#). The project, launched in 2015 by the artistic company Metal, proposes the creation of experiential layers of culture in the public space of Chalkwell Park in Southend on Sea (UK), through digital art works and location-based stories that are connected to the physical space.

The core of the experience is a collection of 14 NetPark apps, of which nine are digital artworks and five are story apps. Each one is related to a particular place or area within the park. By using a mobile device or tablet and headphones, locals and visitors are able to interact with the physical park in a different way, as each piece of work is a new digital layer superimposed on the



real landscape that may be “surprising, funny, informative or thought-provoking” [19]. For instance, the Matmos App enables users to listen to site-specific music that was created from original sounds from the daily park life. The Mark Grist and MC Mixy App offers poetry tours around the park, while the Spiky Black App is focused on the historic Rose Garden and engages listeners with the exploration of how roses are bred, grown and named, to cite a few examples.

The project is supported by an integrated system of WiFi, physical signage and mono-lights located in the park, as well as the apps and a web gateway [20]. Everyone has access to the experience, even if they do not have a device with internet connection. At the same time, the project creators are able to get information about the use of the different experiences. In addition, all NetPark apps were designed for a variety of audiences from young people to adults, but also as shared experiences or individual walks in the park, which stimulates interaction between people and the surrounding space. Users consume audio narratives passively, but the added digital layer to the physical space sometimes activates personal reflection about the topics addressed, sometimes asks for actions and interactions, or sometimes just leads to a passive personal experience in which visitors learn new things while they wander the park.

The next case study is [Writing a haiku...](#), developed by Juan Carlos Alonso, José Ángel Parreño and Erik Escoffier from Satellite Studio in 2019. It is a web platform that generates randomized “poems” about places in real time by using a database of coordinate-dependent words in any place of the world, for instance, the one you are standing on (Brown, 2019).

Writing a Haiku... is inspired in a previous digital exhibition called “Everything every time”, where artist Naho Matsuda created “poetry” from data collected by a variety of sensors located in the city of Newcastle. The resulting random poems were written and displayed in real time. Satellite Studio decided to develop a global version of Matsuda’s project. By using the OpenStreetMap database, they are able to assemble verses based on information from various urban places (names, buildings, streets, bus lines, stops, etc.), but are also related to weather, and local time, for instance. As the short poems are generated with data related to places, the project proposes a funny way to create meaning from that place and to materialize new narratives. We wonder if this fresh idea could also inspire new experiences in which the physical space of the pilgrimage routes and their surroundings are enriched by digital objects randomly created from sensors, onsite databases and pilgrims’ interaction with them (personal memories, components of daily pilgrimage life, places they visited or to visit).

The third case study we include in the group of digital exhibitions is [The Clio](#), founded by David Trowbridge in 2012. It aims to “guide the public to thousands of historical and cultural sites throughout the United States” [21]. In this project, any physical location with historical or cultural interest around the user, but without a physical marker, is turned into a place of discovery and learning with associated digital data. Members of museums, societies or institutions, as well as students from colleges and universities are invited to contribute to the project by adding information in an open and user-friendly digital platform that also feeds a mobile application (Trowbridge, 2020). Data is collected in the form of individual entries, which include a short presentation about a site of cultural or historical significance, its location, some images, the backstory and context, as well links to a selection of books, articles, videos, primary sources and credible websites with additional information. In some cases, individual entries are linked together in a walking tour or heritage trail around a topic, area or event. Moreover, there are “time capsule” entries that are thought to allow users to learn about historical events that took place nearby them [22].



The Clio is based on the idea that there is history and culture all around us to be discovered and, if we have appreciation for the history and culture that is around us, “we will be leading a richer life with open eyes to a universe that is deeper than we imagined” (Holbrook et al., 2020), but it is also grounded in the consideration that in every single place there is a story to be told and discover, no matter how big or small. The Clio offers a framework to allow the process of creating, telling and discovering stories bound to places in a mixed context that enriches the physical media with digital data and fosters new learning and relationships between people and that place. Although it is currently focused on historical and cultural sites located in the United States, it has potential to inspire a global version of the same idea or one focused, for instance, on the thousands of historical and cultural sites along and around European pilgrimages routes.

### Cultural wayfinding

The last group of narrative practices testify the power of new technologies to help people navigate from place to place with graphic communication, visual clues in the built environment, audible information, and tactile elements while they also aggregate or collect cultural data. In this sense, their main focus is to facilitate wayfinding or how users find their way between particular places. In addition, they provide a unidirectional push of information to augment, annotate or add cultural richness to places. They also seek to promote bidirectional narrative exchange between participants and the physical place by directly or indirectly asking questions and collecting their answers or behaviors to generate new narratives, display personalized data or for decision making (Barber, 2014, 100).

The Transborder Immigrant Tool is an example of unidirectional narrative within a wayfinding system. Designed by a group of five artists and writers in 2007, their aim was “to guide individuals who were making their way through the deserts of the US/Mexico borderlands to water” [23]. The tool offered crucial information about survival as it leads travellers to existing water safety stations during a dangerous journey of several days (Centre for Art and Media Karlsruhe, 2014). In addition, it randomly delivers poetry to those crossing the border in an effort to recover the human side of the border while assisting in their emotional well-being (Levine, 2014). The poems were related to the beauty of the resources of the desert itself.

As it was conceived for humanitarian aid, the app was released as an open-source tool for potential deployment at other border crossings (Electronic Literature Directory, 2007). It was prepared to allow the mobile phone to receive positional data without internet service. Moreover, the interface is presented as a compass that provides a customized virtual trail and user-based map, and is capable of tracking the spatial coordinates of migrants in real time (Walsh, 2013, 11). This tool makes hospitality in the complex context of borders possible, an action embedded deeply within the pilgrimage routes’ histories, with the added value of audible poems that turn borders into geo-poetic spaces.

Where the previous tool provides GPS positions and triggers sound files to which the user may react but not respond (unidirectional exchange of information), the next case study encourages the expansion and exploration of the wayfinding system in another way. Run for the first time in Bristol in 2013, Hello Lamp Post is an on-street engagement tool designed by PAN Studio that has been already developed for over 25 cities around the world [24]. Through a mobile text messaging service (SMS, Whatsapp or Facebook Messenger) or a QR code reader, the project invites people to playfully interact with the urban built environment with a twofold purpose; they aim to provide people with key local information, but they are also interested in gathering important opinions, ideas and perceptions from them that could better inform the development and planning of the city itself (Ingrassia, Villodres, 2020, 90-91).



Imagine walking through an urban area where you can find any kind of city street features such as a lamp post, a bus shelter, a parking meter, with a mobile phone equipped with any text-message service. Printed signs placed next to those objects or on their surface with sentences such as “Hello, I am a talking telephone box!”, and a reference code or QR code catch people’s attention and invite them to interact. By texting “Hello Telephone Box” and the reference code, or by scanning the QR code, anyone can start a conversation with the urban object that will suddenly “come alive” and ask a series of questions via text message about what the user is doing and how he or she feels about the area. Citizens share their views, concerns, doubts and receive and answer questions while all data is gathered, saved and managed by a web server. This works with a cloud communications platform, that is an artificial intelligence (AI)-driven, conversational system. All collected data is used to feed future conversations between objects and people, but is also shared with local authorities to better inform decision making.

Depending on the needs of the city government, the experience may be implemented to address different concerns regarding wayfinding, culture, tourism, and urban planning. In this sense, up to now there are fewer specific initiatives in the cultural field of Hello Lamp Post than focused on gathering insights for community engagement in urban design, but there are many possibilities to be explored. In addition, Hello Lamp Post has been solely focused on urban settings so far, but what about “waking up” objects outside the city? In particular, we consider that the novel approach envisioned by Hello Lamp Post could be utilized in the context of the pilgrimage routes to promote a connection between travelers and the surrounding environment on a deeper level, but also to acquire and appropriate place-based experiences through interactions between objects or natural entities (the machine) and people (the pilgrims). This way both machine and people could learn from each other about the complex environment of the pilgrimage routes.

The last example we include is Mnemosyne [25]. Developed by the New Media for Cultural Heritage (NEMECH) and the Media Integration and Communication Center (MICC) of the University of Florence, Mnemosyne was first installed and tested in the Museo Nazionale del Bargello in Florence in 2015. The aim was to provide personalized information to museum visitors in real time based on the physical artworks for which the visitor has shown the highest level of interest.

By using detection and re-identification technology in multiple cameras set inside the museum, the system is able to create visitor profiles while they are observing the artworks, without recording information of their facial features, but only on the color and texture of their clothes to capture the most distinctive elements (Karaman et al., 2016, 6-9). Once the visit ends, each visitor is provided with personalized information, which is generated based on an experience-based system (the visitor’s profile) and on a knowledge-based one, but it does not require specific input from users (Karaman et al., 2016, 12-14). All recommended multimedia content is displayed on the touchscreen device placed at the exit of the museum when a particular user approaches it.

Among the strengths of the system for narrative practices in cultural heritage, we highlight that it is non-intrusive as it does not demand the user to carry any device or to do any action in front of the artwork. Moreover, visitors can navigate through the multimedia content related to the objects for which their interest was higher within the museum, but they can also get information about other related pieces of art in the same museum or in other institutions of Florence, which turns Mnemosyne into a sort of wayfinding system of cultural spaces or entities. However, there is also a physical disconnection between the artwork and the access to the recommended





multimedia content as the latter is shown after the visit. In any case, it promotes a third method of narrative exchange where the user unconsciously participates in the generation of personalized multimedia content and this distinctive information is directly delivered to them.

## Conclusions

The collection of 22 case studies we gather in this review is representative but not comprehensive (Figure 53). All of them point to narrative practices that disrupt traditional notions of storytelling creation and consumption, as well as foster new types of relationships between people and places of interest. They also demonstrate challenges that are inherent in the act of storytelling, with a particular focus on those that usually constrain the delivery and consumption of content about outdoor cultural sites that are reached on foot, and movement through space and time.

RurAllure aim is to create cohesive narratives about the lesser-known heritage sites of rural areas in the vicinity of four European pilgrimage routes in order to enrich the pilgrims' on-site experiences. The selected case studies mainly emerged from the exploration of state-of-the-art technologies and the outcomes show how they open up a whole new range of possibilities for discovery and reading about cultural heritage or other entities of particular interest. However, their differences with the older forms of narrative practices are not only related to the instruments used, but the mode of engagement and the resulting experience. When ancient Christians recalled the last days of Jesus' life on earth by walking and praying along the Via Dolorosa in Jerusalem, their prayers gave voice to places and their related stories. This short pilgrimage experience was enriched by adding a sort of oral intangible layer to the physical space, with obvious on-site limitations that grew, even more, when the practice was dis-located and multiplied outside the original setting for centuries. Current technologies overcome some of these limitations. For instance, a key feature of narratives displayed through mobile media is that they completely change the relation between content and place, as the former is portable, so it can be moved across the space. However, the real difference with traditional practices is about the experience itself, which introduces significant changes from precedent storytelling.

Selected case studies show that content type impacts the way narrative is told and experienced. Content can be communicated in individual forms such as text and images –common with traditional narratives–, but also audio, animations or videos, or combined in multimedia formats that expand the possibilities of precedent media storytelling in terms of how information is communicated and read. Besides, the experience is also determined by the medium or the way that content is delivered. Today this medium ranges from tangible analogues to mobile devices and wearable gadgets. A 3D model changes the way we learn about former spaces based only on images, for instance, but there is also a huge experiential difference between reading a model on a mobile interface versus using smart glasses versus on a physical printed marker.

With a digital narrative, content is not only site-specific, but it can be tied to physical space and respond dynamically to the place where the user stands. As a consequence, far beyond learning about history, events, architecture, or any other cultural issues surrounding a particular place, we get a deeper sense of the story and the ways that story impacts the meaning, past and present of that place, as Farman highlights. The place or the cultural asset is experienced through various channels and voices that contribute, on the whole, to distinctive and transformative narratives that expand the possibilities of non-digital storytelling. As the rurAllure project proposes, we must explore how these new narrative practices may foster important advancements for the pilgrimage experience in contemporary society and the present review of the broad spectrum of possibilities is a first step.



Item Sub-subcategory Case study	CONTEXT												STRATEGY											
	Entity				Aim				Scale				Technology				Outcome							
Cycle of Songs	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Echtes of the city	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Walk the Wall Athens App	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Walk With Me	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Ireland Chase	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Clifton Suspension Bridge	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
DIY Tourguide	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
VoiceMap	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Hetch Museum ARSG guide	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
KnossoSAR	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
TravelAR Slovenia	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Raiders of the lost water	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Secret City Trails	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Escape from the Tower app	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Hidden Florence 3D	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Falkland Center V/AR guide	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Digital Art Park – NetPark	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Writing a Haiku	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
The Clito	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Transborder/Immigrant Tool	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Hello Lamp Post	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Mnemosyne	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•

Figure 53. Global analysis of the collection of 22 narratives practices according to categories, subcategories and sub-subcategories presented in Tables 21 to 26.



## Footnotes

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- <sup>[11]</sup> Short samples of audio narratives of DIY Tourguide and their presentations are available at: <https://www.diytourguide.com.au/audio-tours>
- <sup>[12]</sup> VoiceMap. Create. Retrieve from: <https://voicemap.me/> [25 April 2021].
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