Ritualization and patrimonialization in ways of pilgrimage. A comparative international study from the Strategic Partnership Cultour+
(Martín Gómez-Ullate, Xerardo Pereiro, Pilar Barrios, Juana Gómez)
ACKNOWLEDGEMENTS

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It is always co-financed by the Project Cultour+ an Strategic Partnership of Erasmus+ Programme (ref. 2015_1_ES01_KA203_016142)
SUMMARY

1. Aim & Methodology
2. Tourists and Pilgrims
3. Cultural Pilgrim Routes
4. Heritagization and ritualization processes in Cultural Pilgrim Routes
1. AIM & METHODOLOGY

a) The Project Cultour+
b) Anthropology of Tourism
c) Studying pilgrimage routes
THE PROJECT CULTOUR+
INNOVATION AND CAPACITY BUILDING IN CULTURAL TOURISM, ENTREPRENEURSHIP FOR EUROPEAN CULTURAL ROUTES

WHAT WE DO

European cultural routes and heritage represent a resource for innovation, creativity, small business creation, and cultural tourism products and services development. The promotion of cultural tourism is a logical next step in developing Cultural Routes since this type of tourism builds on the uniqueness and authenticity of remote destinations, local knowledge, skills, traditions and heritage. CULTOUR+ is a Erasmus+ Strategic Partnership in the field of Higher Education with the mission of coaching and fostering innovative and creative business ideas in cultural management for pilgrimage and religious cultural and thermal tourism (lodgement services, guiding services, museums, complementary activities to pilgrimage and thermal experiences, souvenirs designing, etc.) We look for committed entrepreneurs to foster and coach their ideas and offer high quality university training and education to transfer to their business ideas and professional expertise.
THE PROJECT CULTOUR+

RESEARCH ON CULTURAL ROUTES

COACHING ENTREPRENEURSHIP IN CULTURAL TOURISM
THE PROJECT CULTOUR+

RESEARCH

- Coordinated by anthropologists
- Crosscultural
- Interdisciplinary
THE PROJECT CULTOUR+

RESEARCH

- Applied (to coach entrepreneurs, design courses and training actions, reports and recommendation to cultural routes managers and stakeholders)
Cultour+ Case Studies

• Italy. Via francigena.
• Poland. Radom-Czestochowa.
• Greece. Footsteps of St. Paul, the Apostle.
• Bulgaria. Cross Forest.
• Portugal. Inland Way to Santiago.
• Spain. Vía de la Plata
THE PROJECT CULTOUR+

Website: http://www.cultourplus.info/

Facebook: https://www.facebook.com/cultourplus

Youtube Channel: https://www.youtube.com/channel/UCeqYNlw54m9tCXarvDRgc7g
ANTHROPOLOGY OF TOURISM
Tourism as a multidisciplinary field of study

Anthropology of tourism: theory, methods, techniques
### Background of Tourism as Anthropological Object of Research

<table>
<thead>
<tr>
<th>Ano</th>
<th>Obra</th>
<th>Autor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1899</td>
<td>Sul movimento dei foresteri in Italia e sul dinero chi vi spendono</td>
<td>L. Bodio</td>
</tr>
<tr>
<td>1930</td>
<td>Fremdenverkehr als zwischenmenschliche Beziehung</td>
<td>L. von Wiese</td>
</tr>
<tr>
<td>1963</td>
<td>Tourism, tradition and acculturation: <em>weekendismo</em> in a mexican village</td>
<td>T. Núñez</td>
</tr>
<tr>
<td>1972</td>
<td>Toward a Sociology of International Tourism</td>
<td>E. Cohen</td>
</tr>
<tr>
<td>1973</td>
<td>Staged Authenticity</td>
<td>D. MacCannell</td>
</tr>
<tr>
<td>1974</td>
<td>Who is a tourist?</td>
<td>E. Cohen</td>
</tr>
<tr>
<td>1977</td>
<td><em>Host and Guest: The Anthropology of Tourism</em></td>
<td>V. Smith (Org.)</td>
</tr>
</tbody>
</table>
ANTHROPOLOGICAL PERSPECTIVES ABOUT TOURISM

• Tourism as a meeting between locals and visitors
• Tourism as a hospitality activity
• Tourism as a ritual and cultural performance
• Tourism as business and cultural management
• Tourism is a mechanism that produce cultural diversity for commodification
• Touristic world
• Travel tourism as mobilization / civilization
How Anthropology thinks tourism?

a) As a sociocultural exchange with effects on the locals and the visitors

b) As a modern ritual experience

c) As a system of production and consume of images, representations and narratives

d) As a power arena
STUDYING PILGRIMAGE ROUTES
STUDYING PILGRIMAGE ROUTES

- Bibliographical analysis
- Hemerographical analysis
- Webgraphy analysis
- Website analysis
- In-depth Interviews
- Questionaries
- Participant observation
2. TOURISTS AND PILGRIMS

a) Values and Motivations
b) Pilgrimage fundamentals
c) Santiago Vs. Fátima
VALUES AND MOTIVATIONS
The way to Santiago… is a mixture of religion, also linked to tourism

(Hernâni Carvalho, President of the truck drivers association of Vila Real – Portugal).
TOURISTS AND PILGRIMS

STATISTICS ON THE SANTIAGO DE COMPOSTELA ROUTES

Peregrinos por motivación

- Religioso: 54%
- Cultural: 8%
- Religioso/Cultural: 38%

2015. Oficina del Peregrino. Cabildo de la Catedral de Santiago de Compostela
“No matter the credential, only one out of ten of those that stays at this hostel is a pilgrim.”
Hospitalera, Vía de la plata
“Where the tourist demands, the pilgrim thanks”
Popular Saying
Dynamic motivations in pilgrims. Source: Authors.
PILGRIMAGE FUNDAMENTALS
Historically, pilgrims have shared different motivations and practices;

Pilgrimage is a drama representation of life;

Pilgrimage is linked with religion, sacred spaces and tourism (profane spaces);

Pilgrimage is a physical effort that join mind and body in a social and cultural space;

Body ritual sacrifice to sanctify the mind

Pilgrims are looking for the sense of life (peace, introspection, sociability…), running away for something… as the contemporary tourists;
PILGRIMAGE PROCESS

(Rite of Passage – Victor Turner, Lisón Tolosana)

- Sin (or incomplete situation of imbalance, from which the person is motivated, called to pilgrimage)
- Promise or vote, normally to overcome a difficult situation
- Penitence or offering
- Abandonment of personal belongings
- Liminal condition, foreigner condition
- Ritualized process with prescriptions and proscriptions
- Arrival to sacred destination
- Forgiveness, grace, miracle, absolution
- Inner transformation
CHARACTERIZING THE “TRUE” PILGRIM
(Nancy Frey)

- the one walking at least for a month, the “complete” way,
- the absence of comfort,
- austerity,
- discipline,
- self-sufficiency,
- living some relevant moments and staying in relevant places,
- exhibition of certain symbols

[We would add]
- saying certain formulas (“Santiago, Dios y ayuda”, “Ultreia e suseia” or the laic “Buen Camino!”)
## DURATION OF THE JOURNEY (year 2015)

<table>
<thead>
<tr>
<th>Starting point (kms to Santiago de Compostela)</th>
<th>% of total pilgrims (N= 262,516)</th>
<th>Accumulated %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 150 Km</td>
<td>48%</td>
<td>48%</td>
</tr>
<tr>
<td>Between 150 and 300 Km</td>
<td>22%</td>
<td>70%</td>
</tr>
<tr>
<td>Between 300 y 450 km</td>
<td>3%</td>
<td>73%</td>
</tr>
<tr>
<td>Between 450 y 600 km</td>
<td>3%</td>
<td>76%</td>
</tr>
<tr>
<td>Between 600 y 750 km</td>
<td>19%</td>
<td>95%</td>
</tr>
<tr>
<td>Between 750 y 900 km</td>
<td>1%</td>
<td>96%</td>
</tr>
<tr>
<td>Between 900 y 1050 km</td>
<td>0%</td>
<td>97%</td>
</tr>
<tr>
<td>More than 1050 km</td>
<td>3%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Authors form info of the Pilgrim Office
DURATION OF THE JOURNEY

One of each 4 pilgrims takes a month or more to walk to Santiago.

70% starts at 300 km or less to Santiago.
## SLOW-FAST TRAVELLING

<table>
<thead>
<tr>
<th>SLOW</th>
<th>FAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilgrims go slow and can stop when and where they want</td>
<td>Pilgrims’ aim in high season is to find a place at the hostel. This is why s/he can stop but better not to stay too long.</td>
</tr>
<tr>
<td>They see villages and cities – what it is to be shown to tourists and what is not-</td>
<td>During the journey, they don’t use to stay 2 days in the same place (end of stage)</td>
</tr>
</tbody>
</table>
Fragments from a Pilgrim’s diary

“I cannot say of the walk that it was good.

The backpack weighed me and rubbed me. The load was wrongly shored. I placed it several times but with no results. Today it seems I go easier. I have a new pain (...). The backpack rubs me near the armpits and I’ve put cream (...) and although the backpack seemed to be accommodated, down a long hill, I had a very strong jab at the top of the right buttock. (...) After sitting nearly an hour, grabbed the backpack that had emptied and replaced for the thousandth time, and got rid of some clothes, I placed it, I adjusted and this time decided not to fasten the belt clip. (…)” (01/08/2005, AS, Man, 65)
A mochila do Peregrino

Todo este material está disponível nas lojas http://www.decathlon.pt
Recomendamos esta marca por ter a melhor qualidade-preço em Portugal
Fallecido por un golpe de calor en la Via de la Plata

Lunes, 5 Septiembre, 2016 - 20:37

Este domingo un ciudadano británico de 70 años ha fallecido tras sufrir un golpe de calor cerca de Almadén de la Plata en el Parque Natural de la Sierra Norte de Sevilla. El fallecido recorría en solitario la etapa del Camino de la Via de la Plata comprendida entre Castilblanco de los Arroyos y Almadén de la Plata, casi 30 Km de camino, cuando sufrió un desvanecimiento como consecuencia de un golpe de calor. El hombre fue encontrado sobre las 14:00 horas por otros peregrinos, quienes alertaron a los servicios de emergencias, que sólo pudieron certificar su muerte.

El día de esta triste noticia ha sido uno de las más calurosas del año, con temperaturas que alcanzaban los 40 grados. Os dejamos aquí el enlace a la noticia en algunos periódicos y un artículo anterior sobre cómo prevenir los golpes de calor en el Camino.

La canícula llega al Camino de Santiago
SANTIAGO VS. FÁTIMA
## TOURISTS AND PILGRIMS

### Differences with Fátima

<table>
<thead>
<tr>
<th>Fatima</th>
<th>Inland Way to Santiago</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excursionist experience</td>
<td>More individual experience</td>
</tr>
<tr>
<td>Pilgrims groups</td>
<td>Inside travel</td>
</tr>
<tr>
<td>Party experience</td>
<td>More introspection and reflection</td>
</tr>
<tr>
<td>Fast route (emphasis in the end)</td>
<td>Slow (emphasis in the process)</td>
</tr>
<tr>
<td>Many accidents by the road</td>
<td>Medieval origin and contemporary reinvention</td>
</tr>
<tr>
<td>Modern origin</td>
<td>The Way change the people</td>
</tr>
<tr>
<td>Inside travel</td>
<td></td>
</tr>
<tr>
<td>More introspection and reflection</td>
<td></td>
</tr>
<tr>
<td>Medieval origin and contemporary reinvention</td>
<td></td>
</tr>
<tr>
<td>The Way change the people</td>
<td></td>
</tr>
</tbody>
</table>
Caminho de Fátima
Começaste a caminhar...

A decisão de fazer o caminho é como uma semente, se tiver as condições certas pode germinar... (um tempo para deixar as palavras e viver o caminho, "Vinde e Vede").

A função deste site e da Associação de Amigos dos Caminhos de Fátima é ajudar a peregrinar de forma mais segura pelos campos* rumo a Fátima e Santiago de Compostela.

Os Caminhos

Cada rota é cuidadosamente traçada para que o peregrino possa chegar ao destino de forma segura.

*Camino de Fátima, Caminho de Santiago
Differences with Fátima TOURISTS AND PILGRIMS
3. CULTURAL PILGRIM ROUTES

a) Cultural Routes & Tourism
b) European Cultural Routes
c) Caminos de Santiago Cultural Routes
CULTURAL ROUTES & TOURISM
CULTURAL PILGRIM ROUTES

Cultural routes expanding by all the planet and repetition of the models (walking, driving, by bus…);

General increase of these routes by the global tourist market and the tourist development of many territories;

Many cultural routes are a strategy of production of difference to input the position of tourist destinies.

It is giving value to the singularity, the tradition, local history, …

Cultural routes as a new category of cultural heritage, reinforced by the recognition of UNESCO, European Council and so on…

Cultural routes are an instrument for visitors to know territories;

The cultural routes reinforces the contemporary values of freedom, independence and individuality;
The Gaze (photos, panoramic views...) and narratives (tourist guides, books, maps...) are very important in the tourist experience of the cultural routes;

A cultural route is a divulgation of a territory and its attributes, but many times is made from a external and tourist market view, not from the local perspectives and values;

There are many topics and clichés repeated in the brochures of the cultural routes;

Usually, there is a lot of attention to the past and less to the present conditions of the people and their cultural contemporary situation; It is a frozen past;

Cultural routes as an universal recipe to create particular narratives and subjects;
CULTURAL ROUTES MANAGEMENT RECOMMENDATIONS

To underline the local, native and “emic” symbolic contents, their uses of spaces;

Governance and participation of local stakeholders in the model, design, planning and management of the route;

To reinforce an “emic” perspective of cultural heritage;

To develop a multidisciplinary scientific approach to the creation of the cultural routes;

To integrate and cooperate with the local stakeholders and to convince and demonstrate the benefits of the route, not ever positives...
EUROPEAN CULTURAL ROUTES
Cultural Routes of the Council of Europe

In 2016, we count 32 Cultural Routes of the Council of Europe, with very different themes that illustrate European memory, history and heritage and contribute to an interpretation of the diversity of present-day Europe.
### Routes with participation of more than 40 countries

<table>
<thead>
<tr>
<th>Country Range</th>
<th>Count</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>35-40 countries</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>30-34</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td>25-29</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>20-24</td>
<td>3</td>
<td>9%</td>
</tr>
<tr>
<td>15-19</td>
<td>4</td>
<td>13%</td>
</tr>
<tr>
<td>10-14</td>
<td>4</td>
<td>13%</td>
</tr>
<tr>
<td>5-9</td>
<td>11</td>
<td>34%</td>
</tr>
<tr>
<td>1-4</td>
<td>8</td>
<td>25%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>32</td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

European Cultural Routes by participating countries. Source: Authors.
## European Cultural Routes by Participating Countries

<table>
<thead>
<tr>
<th>Routes Range</th>
<th>Countries</th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>25-29 routes</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>20-24 routes</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>15-19 routes</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>10-14 routes</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>5-9 routes</td>
<td>16</td>
<td>30%</td>
</tr>
<tr>
<td>1-4 routes</td>
<td>28</td>
<td>53%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53</strong></td>
<td><strong>53%</strong></td>
</tr>
</tbody>
</table>
### EUROPEAN CULTURAL ROUTES

<table>
<thead>
<tr>
<th>Country</th>
<th>Routes</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>28</td>
</tr>
<tr>
<td>Italy</td>
<td>22</td>
</tr>
<tr>
<td>Spain</td>
<td>22</td>
</tr>
<tr>
<td>Germany</td>
<td>21</td>
</tr>
<tr>
<td>Belgium</td>
<td>16</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>14</td>
</tr>
<tr>
<td>Croatia</td>
<td>11</td>
</tr>
<tr>
<td>Portugal</td>
<td>10</td>
</tr>
<tr>
<td>Switzerland</td>
<td>10</td>
</tr>
</tbody>
</table>

European Cultural Routes by participating countries. Source: Authors.
<table>
<thead>
<tr>
<th>Country</th>
<th>Routes</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>9</td>
<td>28%</td>
</tr>
<tr>
<td>Italy</td>
<td>6</td>
<td>19%</td>
</tr>
<tr>
<td>Germany</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td>Spain</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td>Austria</td>
<td>2</td>
<td>6%</td>
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<td>Belgium</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td>Greece</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td>Norway</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td>Serbia</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>1</td>
<td>3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Table 5. Headquarters Countries of European Cultural Routes. Source: Authors.
Caminos de Santiago Cultural Routes
ORACIÓN DEL PEREGRINO:
Apóstol Santiago, elegido entre los primeros, tú fuiste el primero en beber el cáliz del Señor, y eres el gran protector de los peregrinos; hazn fuertes en la fe y alegres en la esperanza, en nuestro caminar de peregrinos siguiendo el camino de la vida cristiana y aléntanos para que, finalmente, alcancemos la gloria de Dios Padre.
Amén
Based on the ancient travels to the “end of the earth” in Galiza (Cunha, 2005);

Santiago Apostle was martyred in 43 AC.

The invention of Santiago tomb in 820 influenced the creation of Ways to Santiago de Compostela and the catholic cohesion face to the Muslims (Brochado de Almeida, 2011: 5).

Santiago the Great was cousin of Jesus Christo, apostle, and the first bishop of Jerusalem.

Santiago de Compostela was in their medieval origin a master symbol to create social and political cohesion by the use of a link between sacred and profane dimensions.

1161: It was born the Order of Santiago to control the hospitality in the Ways to Santiago;

The Ways to Santiago as a flag of European identity today.

Santiago de Compostela as a “Gate to the Heaven” in the Catholic tradition.
"EUROPE WAS MADE WALKING"
(GOETHE, 1749 – 1832)

PORTUGAL: 184 parishes with the name of Santiago in all Portugal; patron saint of Portugal until the independence of Portugal in XIV century (after, it was São Jorge);

Iconography of Santiago in Portugal: Apostle Santiago with a book and other symbols of the peregrination (scallop…).

In their origin, Scallop as a symbol of the arrival at the end of the Way (Santiago de Compostela); today the scallop is a pilgrim card for the social representation of the walking to Santiago.

End of XIX Century: Cardinal Miguel Payá and the historian Emilio López Ferreiro rediscovered and reinvented the tomb of Santiago Apostle in Santiago de Compostela;

1879: Bula Deus Omnino potens of the Pope Lion XIII recommended to pilgrimage to Santiago;
1982: The Pope John Paul II pilgrimage to Santiago de Compostela;
1989: World Meeting of Youth in Santiago de Compostela;

The French Way to Santiago was declared European Cultural Route (the First) in 1987 and a World Heritage Site UNESCO (Spain in 1993 and France in 1998).

1986: 2491 pilgrims;
1997: 25,179 pilgrims;
2015: 262,459 pilgrims have arrived to Santiago de Compostela (a small town of the Northwest of Iberian Peninsula);
Power arena: Catholic Church; Local, regional, national and transnational governs and institutions;

Pilgrimage to Santiago de Compostela: Ideal archetype of peregrination today;

Resignification of The Ways to Santiago: It is a process of recreation of cultural contents, mixture and new narratives and imaginaries in an eclectic and postmodern collage: history, spirituality, esoteric, psichoteraphy, …

Domination of the Santiago Pilgrimage tradition by the rules of global consume; subordinate to the outside values;

Fragmentation and inequalities in the territories where the routes crosses with many territorial disarticulations; low cooperation between stakeholders could be a serious problem;
The Way of St. James as a Model: Transformation, Inspiration and Imitation
El Camino de Santiago se hermana con de Japón

• En el 2014 peregrinaron a Compostela más de mil caminantes nipones

E. ÁLVAREZ. Santiago / La Voz, 01 de septiembre de 2015. Actualizado a las 05:00 h.

“Caminonization”
(Peter Jan Margry)

Kumano-Kodo, 1998
Shikoku- Henro, 2014
“Caminonization”

(Peter Jan Margry)

(Sánchez Carretero, C.) “Heritage, Pilgrimage and the Camino to Finisterre: Walking to the End of the world”
SIGNALS OF AN ANGLO-GLOBAL AESTHETICS
TRENDS OF CAMINOS DE SANTIAGO

- Grow reticulary in routes, add new starting points
- Feminization
- Augmenting pilgrims’ age
- Augmentation of cycling
- Saturation of French Way and transferring to other routes
Durante el año 2015 en la Oficina de Peregrinaciones se recibieron 262.459 peregrinos; el anterior Año Santo en 2010 fueron 272.412.
PILGRIMS BY MEANS OF TRANSPORTATION

Peregrinos por medios

2015. Oficina del Peregrino. Cabildo de la Catedral de Santiago de Compostela
PILGRIMS BY AGE

Peregrinos por edades

2015. Oficina del Peregrino. Cabildo de la Catedral de Santiago de Compostela
Important elements of the pilgrims experiences (based on 30 interviews and participant observation):

a) Interculturality between the people;
b) No so many people; peaceful and quite way for walking and cycling;
c) Infra-structures of the Route for accommodation and food with no so much quality;
d) Faith;
e) The way as a strong metaphor of life… challenges…
f) Some problems with signalization and information;
g) It is no easy to explain the experience with words…
h) Communitarian spaces of communication between the pilgrims;
i) Less young people doing this way;
j) Interpersonal space for dialogues;
k) Unmemorable experience;
HERITAGIZATION AND RITUALIZATION PROCESSES IN CULTURAL PILGRIM ROUTES

a) Iconic image of Galicia
b) Examples of heritagization
c) Examples of ritualization
ICONIC IMAGE OF GALICIA
“GALICIA, THE GOOD WAY”
EXAMPLES OF HERITAGIZATION
Transformations in the landscape through which the pilgrimage route passes
THE YELLOW ARROW
THE YELLOW ARROW
THE YELLOW ARROW (SOUVENIRSATION)
MILESTONES
“They are a symbol for people from all the world”
“They are but a few, the pilgrims who have not taken a picture beside them”.
“They are much more than signs and to remove them is an assault” (Javier Ayusos)
Que vuelvan a colocar los mojones en el Camino de Santiago

Javier Ayuso Medina  Murcia, España

Soy un enamorado de la cultura gallega. Aquí en Murcia, hasta abrí un restaurante de comida gallega. Todo de allí me apasiona. En concreto, para mí el Camino de Santiago es una maravilla. Todo aquel que lo recorre lo dice, y hasta la UNESCO lo ha reconocido como patrimonio de la humanidad. Sus amaneceres, sus horas de camino, la hospitalidad entre los que se aventuran a completarlo, todas las anécdotas... Cada detalle es inolvidable en el Camino.

Uno de esos detalles, concretamente, es el de los mojones que indican las estaciones y distancias en el antiguo camino de Santiago. Son como marcas en el suelo que demuestran el camino que ha sido recorrido por tantas personas a lo largo de los siglos. Son una forma visual de recordar la historia de los peregrinos.

Firma esta petición
9.224 firmantes
Aún faltan 776 firmas para alcanzar las 10.000

Nombre
Apellidos
Correo electrónico
España
Código postal
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Si deseas conocer más sobre los mojones del Camino de Santiago, puedes visitar el sitio web oficial de la ruta gallega. En él encontrarás información sobre cómo participar en la preservación de estos mojones y cómo puedes hacer que más personas se interesen por la cultura gallega. 

Espero que mis palabras te hayan hecho sentir parte de este camino. Que sepas que cada paso que dices es un paso más hacia una aventura inolvidable.
“Can anybody argue at this point the importance of the milestone marking the km 100 in A Brea, in which every year thousands of pictures are taken and many stories start”

“Alguien puede discutir a estas alturas la relevancia del mojón que marcaba el kilómetro 100 en A Brea, en el que todos los años se hacen miles de fotos y arrancan muchas historias” (Jorge López, Presidente dos Amigos do Caminho na Comarca de Sarria)
FOUNDERS

Elías Valiña Sampedro

He was a researcher of the Camino de Santiago signalized with yellow arrows from France and in Galicia recovered lost sections and promoted the creation of the Bulletin of the Camino de Santiago.
SEMPRE NO CAMÑO
A ELAS VALÑA
DA A.G.A.C.S.
ELÍAS VALIÑA SAMPEDRO
UN VISIONARIO QUE CAMBIÓ EL CAMINO
Premio Elías Valiña

ao esforzo revitalizador e promocional dos Camiños de Santiago 2009

diploma

Asociación de amigos del Camino de Santiago de Sevilla

Santiago de Compostela, 20 de noviembre de 2009
Elías Valiña
EL SUEÑO DE UN CAMINO
Vida, Obra y Edición Faccisal de los Historiadores
Boletín de Camino de Santiago
MITOS ACTUALES DEL CAMINO DE SANTIAGO.

Casa Manolo: la catedral civil

Akelarre de mochilas y bordones, gritorio y euforia desbordada por doquier... grupos que se saludan, amigos que se despiden, otros que se reencuentran y el pobre José Luis intentando poner cierto orden y algún concierto en ese gozoso caos que se repite todos los días, sea Año Santo o no, sea “temporada alta” o no, ya caiga un sol radiante o chuzos de punta sobre la compostelana Plaza de Cervantes. Allí está Casa Manolo, “la otra catedral”, amparo y remedio de peregrinos de todas las latitudes, refugio de almas perdidas en el Camino y jubilosamente reencontradas entre las mesas y fogones del mítico restaurante santiagués y santiaguista. Es, para muchos, el último contacto real con el Camino de Santiago antes del duro regreso, el último abrazo, el penúltimo “Buen Camino”.

CASA MANOLO
EXAMPLES OF RITUALIZATION
ing that one third of those arriving in Finisterre made a fire and ‘when it was not possible to execute the fire ritual, as it sometimes simply proved too wet to do it, the result was an ‘unfinished’ feeling’ (Margry, Chap. 8). Fires were banned in 2011 after strong winds caused them to spread on various occasions. However, there are only a few unofficially worded signs informing pilgrims of this (Fig. 1.2).

Due to the fire ban, some pilgrims started to hang objects on the radio antenna masts at the Cape, instead of the fire ritual. However the climbing involved is risky and this practice has also been banned. In spite of the ban, pilgrims have recently started placing the objects on smaller, more accessible masts at the Cape (Fig. 1.3).

Placing objects at the Cape and the burning of clothes are two recurrent themes that come up in the interviews with Finisterre locals as the main source of conflict between them and the pilgrims. Some aspects of the behavior condemned by the
Fig. 1.2  ‘No fire’ sign with evidence of fire in Cape Finisterre. Source Peter Jan Margry
SOME CONCLUSIONS

- Cultural Pilgrim Routes are walked by persons with different motivations and value systems.

- There are classic distinctions in academic as well as in native discourses between “pilgrims” and “tourists”.

- We find normally a mixture of interests and processes of inner transformation in which motivations change. “Tourgrims” is also an “emic” designation for this mixture.
- Cultural Pilgrim Routes are walked by persons with different motivations and value systems.

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- We find normally a mixture of interests and processes of inner transformation in which motivations change. “Tourgrims” is also an “emic” designation for this mixture.
SOME CONCLUSIONS

- There are some variables as the journey’s duration relevant for these distinctions. One month is consider the walking time and duration of “true” pilgrims (Nancy Frey)

- Only 1 out of 4 walked for a month or more in the Camino de Santiago routes during 2015.

- The 70% started 300 km or less from Santiago
SOME CONCLUSIONS

- The carried weight is a variable very important also.

- Spanish Mailing Company (Correos) offers an important service for transporting backpack to the next end of stage. This makes the Camino more accesible and lowers the risk of insolation and heat struck.
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- Santiago and Fatima are also very different pilgrimage experiences and places. However, the Camino de Santiago routes have inspired the Ways of Fatima and they are increasingly walked and cycled.
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- Santiago and Fatima are also very different pilgrimage experiences and places. However, the Camino de Santiago routes have inspired the Ways of Fatima and they are increasingly walked and cycled.
- The Caminos de Santiago cultural routes produce a heritagization of space or territory, resulting in pilgrim landscapes.
- There are, as well, processes of heritagization with some elements of material and inmaterial, public and private cultural heritage (yellow arrows, milestones, restaurants)
- Heritagization of private cultural heritage is a formidable business opportunity.
SOME CONCLUSIONS

- Cultour+ Project aims to transfer these results from anthropological research to:
  - Coach entrepreneurs
  - Design courses and training actions
  - Write reports and recommendation to cultural routes managers and stakeholders
  - Share expert knowledge with other researchers.
Muito obrigado pela atenção!
Gracias por la atención.
Thank you for your attention!!!

Contact: mgu@unex.es, xperez@utad.pt