

Ritualization and patrimonialization in ways of pilgrimage. A comparative international study from the Strategic Partnership Cultour+

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ECTN

9th International Conference for Cultural Tourism

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JUNTA DE EXTREMADURA



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+



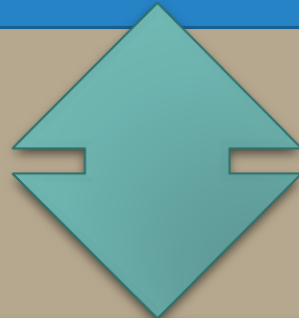
INNOVATION AND CAPACITY BUILDING IN CULTURAL TOURISM, ENTREPRENEURSHIP FOR EUROPEAN CULTURAL ROUTES

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)

Partners Map



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>

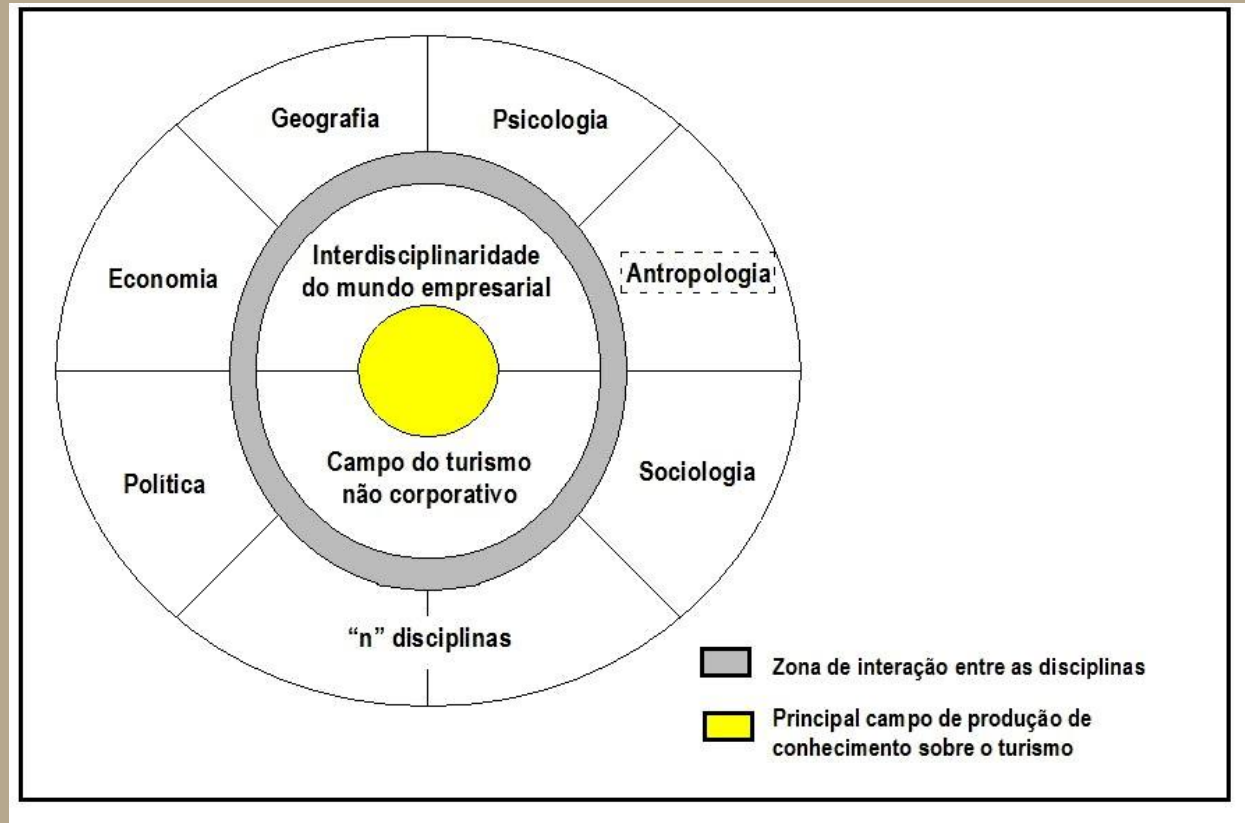
Youtube Channel:

<https://www.youtube.com/channel/UCeqYNIw54m9tCXarvDRgc7g>



ANTHROPOLOGY OF TOURISM

TOURISM AND ANTHROPOLOGY



Tourism as a multidisciplinary field of study

Anthropology of tourism: theory, methods, techniques

BACKGROUND OF TOURISM AS ANTHROPOLOGICAL OBJECT OF RESEARCH

| Ano | Obra | Autor |
|------|---|-----------------|
| 1899 | Sul movimento dei foresteri in Italia e sul dinero chi vi spendono | L. Bodio |
| 1930 | Fremdenverkehr als zwischenmenschliche Beziehung | L. von Wiese |
| 1963 | Tourism, tradition and acculturation: <i>weekendismo</i> in a mexican village | T. Núñez |
| 1972 | Toward a Sociology of International Tourism | E. Cohen |
| 1973 | Staged Authenticity | D. MacCannell |
| 1974 | Who is a tourist? | E. Cohen |
| 1976 | The Tourist: A New Theory of the Leisure Class | D. MacCannell |
| 1977 | <i>Host and Guest: The Anthropology of Tourism</i> | V. Smith (Org.) |

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
- Questionnaires
- Participant observation

2. TOURISTS AND PILGRIMS



- a) Values and Motivations
- b) Pilgrimage fundamentals
- c) Santiago Vs. Fátima



VALUES AND MOTIVATIONS

TOURISTS AND PILGRIMS

- TOURISTS, PILGRIMS, “TOURGRIMS”

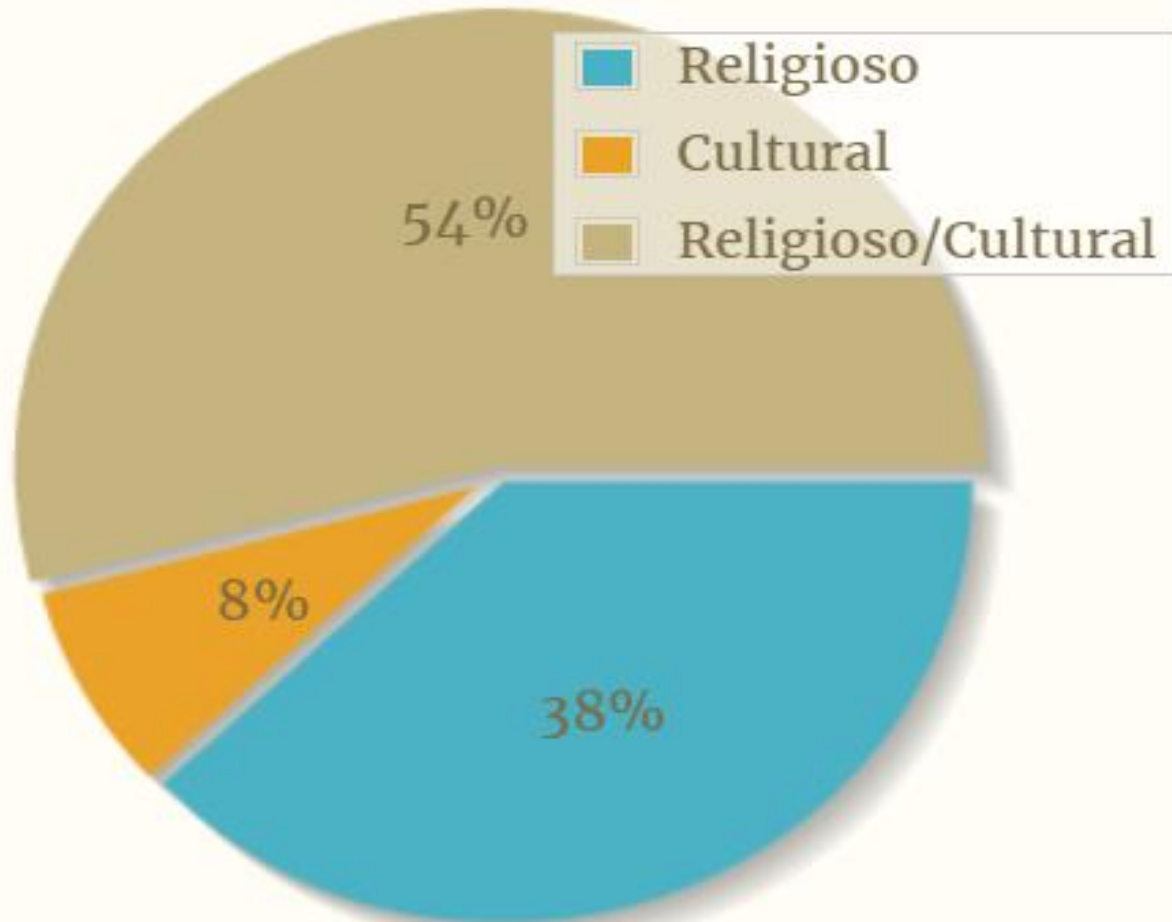
The way to Santiago... is a mixture of religion, also linked to tourism

(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



“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

TOURISTS AND PILGRIMS

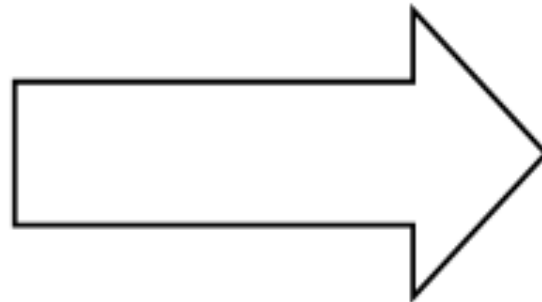
Motivations Before Departure

MBD

Sport

Cultural

Educational



Motivations After Arrival

MAA

Sport

Cultural

Spiritual

Educational

Dynamic motivations in pilgrims. Source: Authors.



PILGRIMAGE FUNDAMENTALS

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

TOURISTS AND PILGRIMS

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!”)

TOURISTS AND PILGRIMS

DURATION OF THE JOURNEY (year 2015)

| Starting point (kms to Santiago de Compostela) | % of total pilgrims (N= 262.516) | Accumulated % | |
|--|----------------------------------|---------------|--|
| Less than 150 Km | 48% | 48% | |
| Between 150 and 300 Km | 22% | 70% | |
| Between 300 y 450 km | 3% | 73% | |
| Between 450 y 600 km | 3% | 76% | |
| Between 600 y 750 km | 19% | 95% | |
| Between 750 y 900 km | 1% | 96% | |
| Between 900 y 1050 km | 0% | 97% | |
| More than 1050 km | 3% | 100% | |

Source: Authors form info of the Pilgrim Office

TOURISTS AND PILGRIMS

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

SLOW

- Pilgrims go slow and can stop when and where they want
- They see villages and cities –what it is to be shown to tourists and what is not-

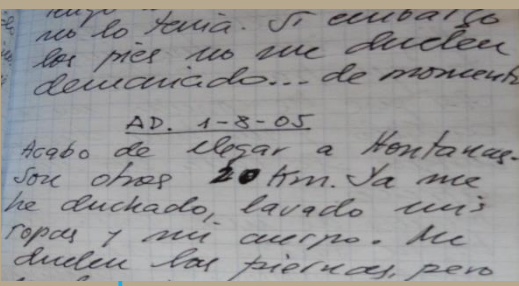
FAST

- 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.
- During the journey, they don't use to stay 2 days in the same place (end of stage)



TOURISTS AND PILGRIMS

Fragments from a Pilgrim's diary



no lo tenía. Si empujase
las pies no me duelen
demasiado... de momentos

AD. 1-8-05

Acabo de llegar a Ventanas.
Son unas 20 km. Ya me
he duchado, lavado mis
ropas y mi cuerpo. Me
duelen las piernas, pero

“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



TOURISTS AND PILGRIMS



ES



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PostcardsFromTheCamino

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Luggage
Transfer



Prepaid
Card



Stamping
CredencialAmigas



Tiendas
Santiago



Lockers
Santiago



Correos
Offices

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- 1) Haga clic en el botón de descargar.
- 2) Esto lo lleva a nuestra página Web.
- 3) Descargue el producto GRATUITO



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 recomía en solitario la etapa del Camino de la **Vía 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.

- Actualidad
- Videos
- Anécdotas
- Artículos
- Películas
- Documentales
- Gronze
- Libros

Últimos artículos y noticias

- [Fallecido por un golpe de calor en la Via de la Plata](#)
- [El Camino de Santiago en Septiembre](#)
- [Noticias del Camino: Día del Apostol, Señalización, Asturias, Extremadura](#)
- [Un programa de TV de Atresmedia busca peregrinos](#)
- [Consejos para hacer fotos con el móvil](#)
- [Comparativa de cámaras de fotos para el Camino de Santiago](#)

La canícula llega al Camino de Santiago



SANTIAGO VS. FÁTIMA

TOURISTS AND PILGRIMS

Differences with Fátima

Fatima

Excursionist experience
Pilgrims groups
Party experience
Fast route (emphasis in the end)
Many accidents by the road
Modern origin

Inland Way to Santiago

More individual experience
Inside travel
More introspection and reflection
Slow (emphasis in the process)
Medieval origin and contemporary reinvention
The Way change the people



Caminho de Fátima



TOURISTS AND PILGRIMS

> Início

Mapa do Caminho

Preparar o Caminho

A mochila

Onde Ficar?

Credencial

Peregrinações

Associação

Associados

Voluntários

Notícias (facebook)

Guia de Peregrinos

Calendário Actividades

Donativos

Contactos




conhece problemas
no caminho?

8847

Gosto



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

📍 mapas dos caminhos

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







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;

CULTURAL ROUTES TODAY: “THE LONG AND WINDING ROADS” (THE BEATTLES)

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

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.



The Santiago De Compostela Pilgrim Routes



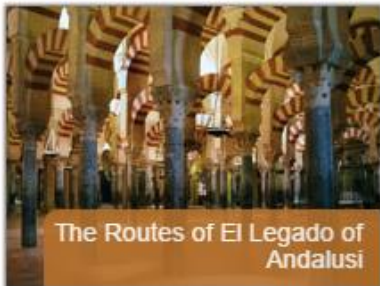
The Hansa



The Viking Routes



The Via Francigena



The Routes of El Legado of Andalusi



European Mozart Ways



The Phoenicians Route



The Pyrenean Iron Route



The Saint Martin of Tours Route



The cluniac sites in Europe



The Routes of the Olive tree



The Via Regia

EUROPEAN CULTURAL ROUTES

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

European Cultural Routes by participating countries. Source: Authors.

EUROPEAN CULTURAL ROUTES

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

European Cultural Routes by participating countries. Source: Authors.

EUROPEAN CULTURAL ROUTES

| | |
|----------------|----|
| France | 28 |
| Italy | 22 |
| Spain | 22 |
| Germany | 21 |
| Belgium | 16 |
| United Kingdom | 14 |
| Croatia | 11 |
| Portugal | 10 |
| Switzerland | 10 |

European Cultural Routes by participating countries. Source: Authors.

EUROPEAN CULTURAL ROUTES

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

Table 5. Headquarters Countries of European Cultural Routes. Source: Authors.



CAMINOS DE SANTIAGO CULTURAL ROUTES

CAMINOS DE SANTIAGO CULTURAL ROUTES



CAMINOS DE SANTIAGO CULTURAL ROUTES

BRIEF HISTORY

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 Omnipotens 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);

CAMINO DE SANTIAGO CULTURAL ROUTES

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, psychoteraphy, ...

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;



9th INTERNATIONAL
COLLOQUIUM COMPOSTELA

**The Way of
St. James as a Model:
Transformation,
Inspiration and
Imitation**

> SANTIAGO DE COMPOSTELA
November, 27-28 2014 <



INSTITUTO DE ESTUDIOS GALLEGOS
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1.



Absuelto de estafa un cirujano de Sevilla por un aumento de glúteos como los de Jennifer López

2.



Un vídeo sobre el maltrato de gallinas en un criadero desata la polémica en Francia

PORTADA SOCIEDAD

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.



El Camino de Santiago se hermanará con una ruta de peregrinación japonesa esta misma mañana. Lo hará mediante la firma de un protocolo de colaboración entre la Ruta Jacobea y el Shikoku Henro de

“Caminonization”

(Peter Jan Margry)

Kumano-Kodo, 1998

Shikoku- Henro, 2014

“Caminonization”

(Peter Jan Margry)

caminonization. Margry describes this term as follows: ‘the worldwide growth of sacred or spiritual footpaths is primarily stimulated by the success of the Camino. This process, which I call ‘caminonization,’ encompasses a proliferation of spiritual paths which stimulates people all over the world to depart on foot for a spiritual journey or a reflective quest on the meaning of life’ (Margry, Chap. 8, this

(Sánchez Carretero, C.) “Heritage, Pilgrimage and the Camino to Finisterre: Walking to the End of the world”

SIGNALS OF AN ANGLO-GLOBAL AESTHETICS

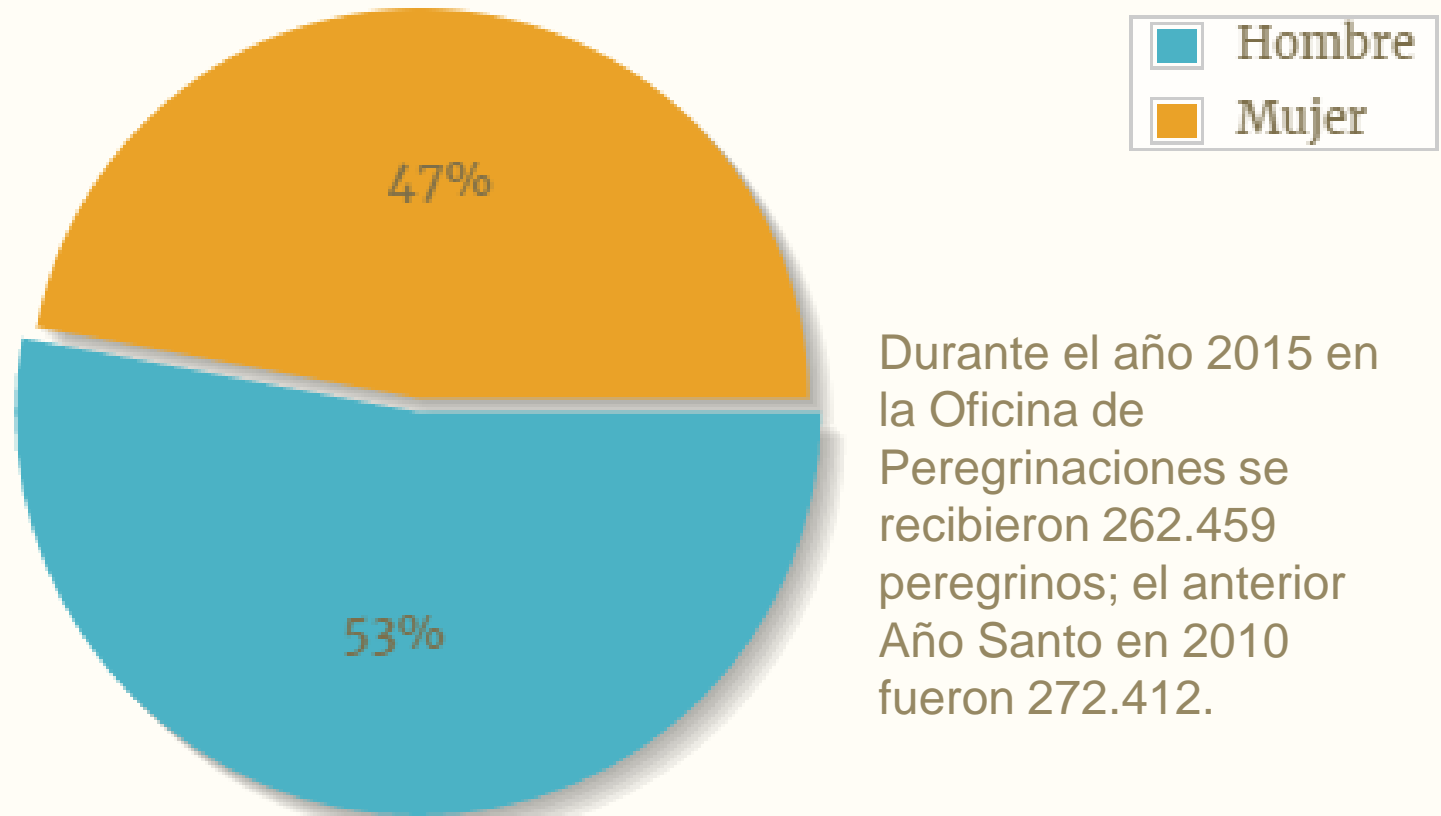


TRENDS OF CAMINOS DE SANTIAGO

- Grow reticular in routes, add new starting points
- Feminization
- Augmenting pilgrims' age
- Augmentation of cycling
- Saturation of French Way and transferring to other routes

PILGRIMS BY SEX

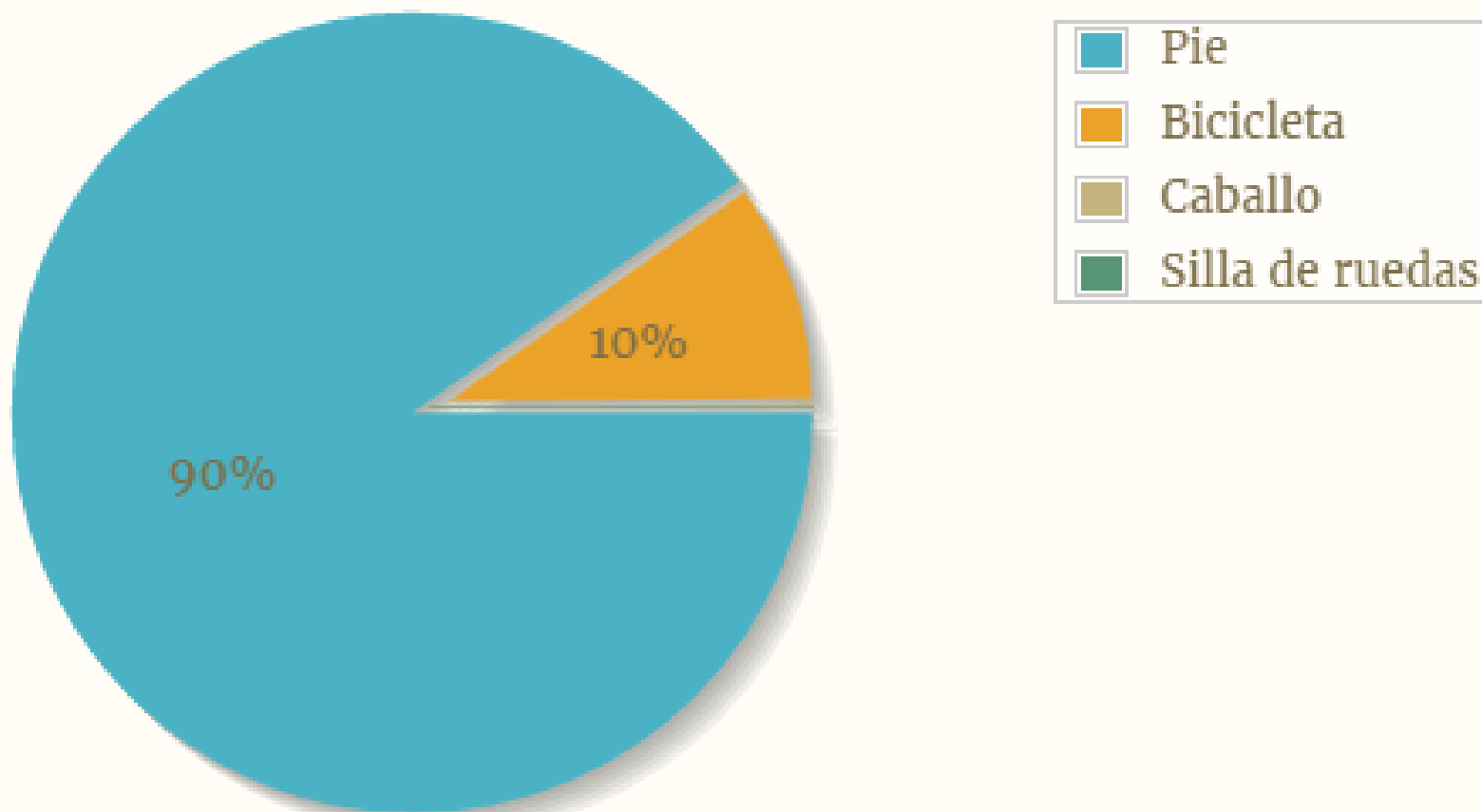
Peregrinos por sexos



Durante el año 2015 en la Oficina de Peregrinaciones se recibieron 262.459 peregrinos; el anterior Año Santo en 2010 fueron 272.412.

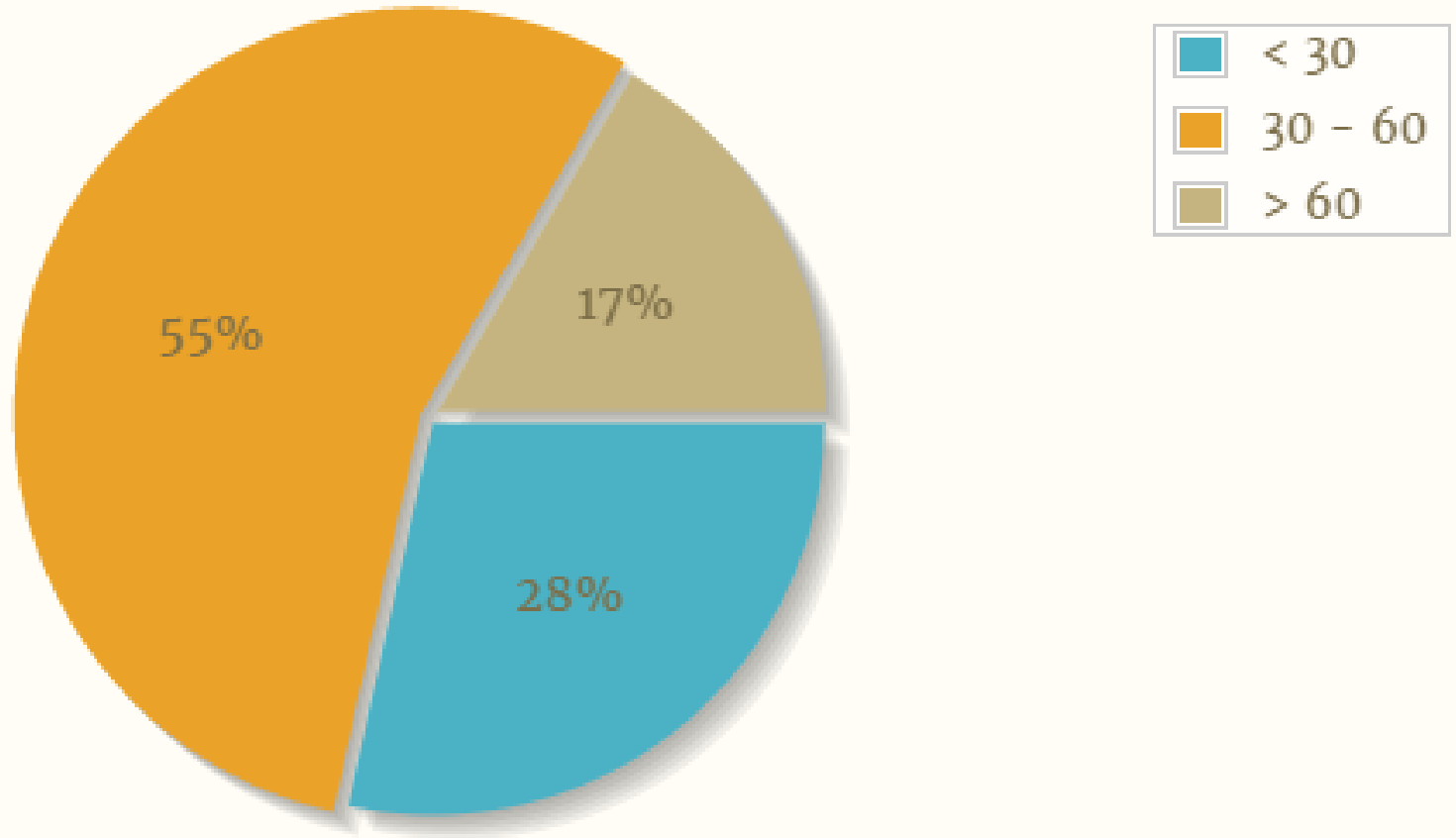
PILGRIMS BY MEANS OF TRANSPORTATION

Peregrinos por medios



PILGRIMS BY AGE

Peregrinos por edades



PORTUGUESE INLAND WAY TO SANTIAGO

QUERY INTERMEDIATE RESULTS

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”

galicia
el buen camino

› canal
institucional

› canal
profesional



Actualidad

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TURESPAZO**





EXAMPLES OF HERITAGIZATION

PILGRIM LANDSCAPE

(CRISTINA SANCHEZ CARRETERO)

Transformations in the landscape
through which the pilgrimage route
passes

THE YELLOW ARROW



THE YELLOW ARROW



THE YELLOW ARROW (SOUVENIRSATION)



77234/06ZG
AMARILLO

www.zamkcepan.com

MILESTONES



Un peregrino reúne firmas para que devuelvan los mojones al camino

La iniciativa superó las 600 adhesiones de internautas en poco más de dos días

X. R. PENOUÇOS
LUGO / LA VOZ

Un peregrino murciano, muy activo en las redes sociales, Javier Ayuso Medina, se enteró leyendo la edición digital de La Voz de Galicia de la retirada de los cerca de 200 mojones que marcaban los kilómetros que faltaban a Santiago en el Camiño Francés.

Este apasionado de las distintas rutas jacobeanas desde 1999 consideró que tenía que adoptar alguna medida para reclamar que se volvieran a colocar los monolitos en su ubicación original. La alternativa por la que decidió apostar fue por abrir un espacio en el dominio change.org en el que reivindica que la Xunta reconsidere su postura y devuelva los mojones a su antigua ubicación.

La petición se denomina: Que vuelvan a colocar los mojones en el Camino de Santiago y está colgada en Internet desde hace tres días.

La explicación que ofrece el promotor de la iniciativa para solicitar el apoyo de los internautas es corta, pero concisa. «Que-



Los mojones son uno de los símbolos del camino. M. MARRAS

remos que vuelvan a colocar los mojones indicativos del Camino de Santiago, ya que son un patrimonio del mismo camino y per-

fectamente compatibles con la nueva señalización. Ningún peregrino ha vuelto a casa sin encontrar la tumba del Apóstol en

Compostela por haberse perdido. Quitar definitivamente estos mojones supondría quitar uno de los hitos más queridos y fotografiados por millones de peregrinos en el último tramo del Camino de Santiago».

La respuesta de los internautas ha resultado muy positiva desde el primer momento y la petición ya había superado ampliamente las 600 adhesiones a última hora de la tarde de ayer.

La propuesta de este peregrino, que pretende ambientar el local de hostelería que regente con columnas imitando los indicadores del camino, ha encontrado eco en todo el mundo. La prueba es que por el momento está recibiendo tantas adhesiones de internautas extranjeros como nacionales.

La petición de devolver los mojones a su lugar original ha encontrado un profundo eco en redes sociales, sobre todo en páginas relacionadas con distintos aspectos de las rutas jacobeanas y su promotor está convencido de que en los próximos días aumentará de manera considerable el número de apoyos.

JAVIER AYUSO PEREGRINO QUE PIDE EN CHANGE.ORG QUE SE VUELVAN A PONER LOS MONOLITOS

«Son un símbolo para personas de todo el mundo»

X. R. PENOUÇOS LUGO / LA VOZ

El murciano Javier Ayuso es un enamorado del camino. La mayor prueba es que este funcionario en excedencia decidiera abrir la Cerveza Obradoiro en su ciudad. «Los mojones son mucho más que indicativos kilómetros y quitarlos es un atentado», asegura.

—¿Qué pensó cuando conoció la noticia?

—Me sorprendió y me dolió mucho cuando la vi en la edición di-

gital de La Voz de Galicia. Pensé que tenía que hacer algo ante esta situación y opté por recurrir a change.org para que los amantes del Camino de Santiago pudieran prestar su apoyo.

—¿Qué significan los mojones para usted?

—Son mucho más que un indicativo kilométrico y son muy pocos los peregrinos que no se han hecho alguna foto a su lado. Desde el año 1986 son santo y seña para todos los que hicimos el camino,

en mi caso en varias ocasiones desde el 99, y por lo tanto espero que el presidente de la Xunta recapacite y ordene que vuelvan a colocarlos. Incluso para alguien tan joven como mi hija de diez años la dejó impresionada saber que los habían quitado.

—¿Está funcionando su iniciativa?

—Pienso que sí, pero espero que lo haga mucho más en los próximos días, ya que por el momento es muy poca gente la que sabe que existe esta página. Es

curioso que estemos recibiendo apoyos de lugares tan dispares como Corea o Dinamarca. El apoyo que estamos recibiendo confirma que todos los mojones tienen un gran valor y no solo los que marcan referencias como el kilómetro 100. Tienen que devolverlos a su sitio a todos.



Javier Ayuso

“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 Ayuso)

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**

Firma esta petición

9.224 firmantes

Aún faltan 776 firmas para alcanzar las 10.000

España

Mi razón para firmar es... (opcional)

Compartir con amigos de Facebook

Firma

Muestra públicamente mi firma y mi comentario en esta petición

Al firmar estás aceptando [las normas de uso de Change.org](#) y su política de privacidad y aceptas

“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

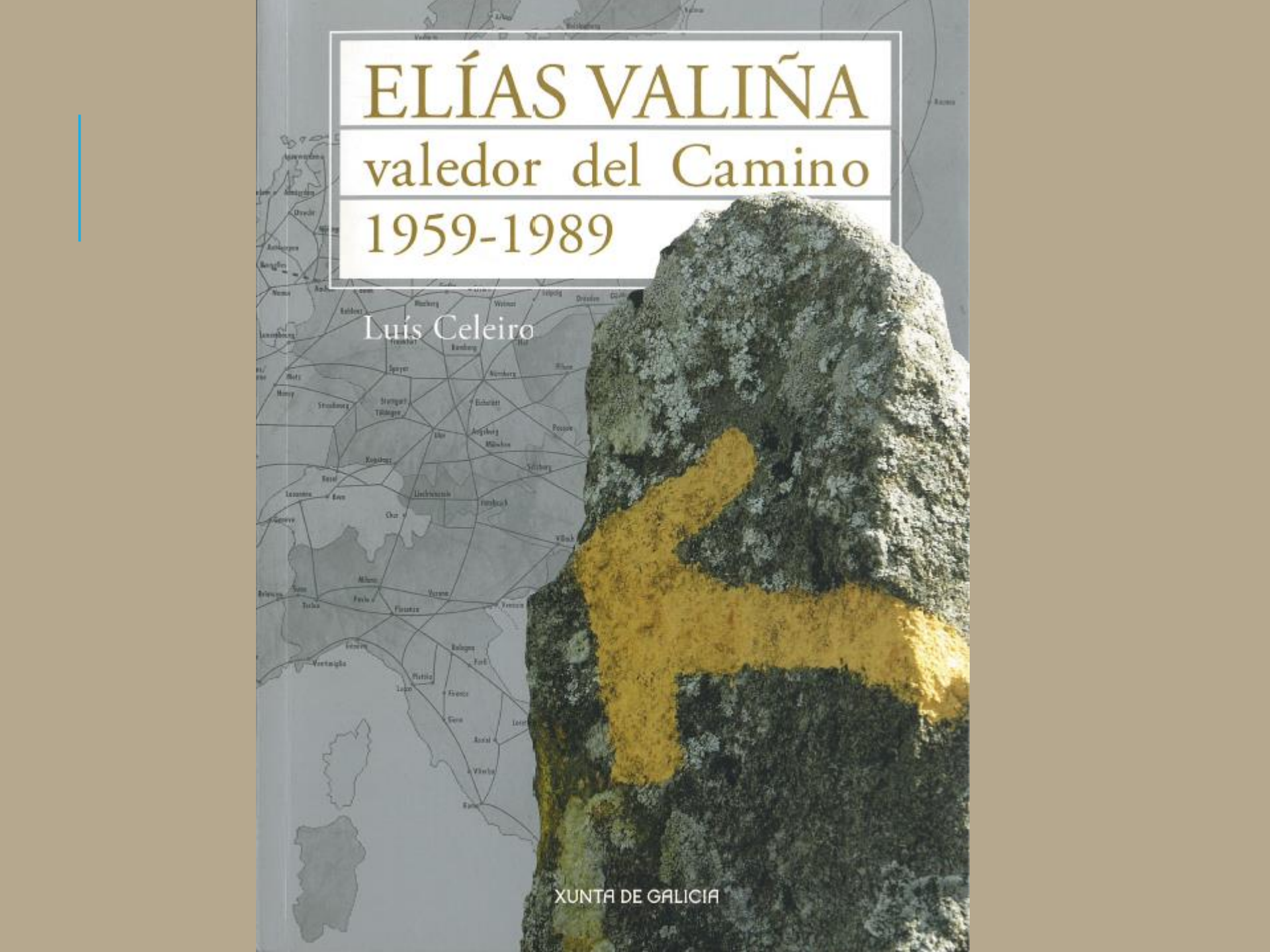
He was a researcher of the Camino de Santiago signalized with yellow arrows from France and in Galicia recovered lost sections and promoted the creation of the Bulletin of the Camino de Santiago.



SEMPRE
NO
CAMIÑO

A
ELAS
VALÑA

DA
A.G.A.C.S.



ELÍAS VALIÑA

valedor del Camino

1959-1989

Luis Celeiro



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 novembro de 2009



Rufino Varela Fariña
Consejero de Cultura e Turismo



Elías Valiña

EL SUEÑO DE UN CAMINO

TRAYECTORIA DE VIDA, OBRA Y EDICIÓN FACILIDAD DE LOS HISTÓRICOS BOLETINES DEL CAMINO DE SANTIAGO



BOLETÍN del CAMINO de SANTIAGO

BOLETÍN del CAMINO de SANTIAGO

Boletín del Camino de Santiago
Número 14
Noviembre-Diciembre / 88

CASA MANOLO, THE OTHER CATHEDRAL

MITOS ACTUALES DEL CAMINO DE SANTIAGO.

Casa Manolo: la catedral civil

Akelarre de mochilas y bordones, griterío 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".





EXAMPLES OF RITUALIZATION

FINISTERRA

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.¹⁰ 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.

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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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SOME CONCLUSIONS

- 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!!!



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