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THE EUROPEAN
PILGRIMAGE ROUTES
FOR PROMOTING
SUSTAINABLE AND
QUALITY TOURISM IN
RURAL AREAS

International Conference proceedings
4-6 December 2014, Firenze – Italy

Edited by
GIANLUCA BAMBI
MATTEO BARBARI

FIRENZE UNIVERSITY PRESS

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THE EUROPEAN PILGRIMAGE ROUTES
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AND QUALITY TOURISM IN RURAL AREAS

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The first International Conference on Pilgrimage Routes took place December 4 to 6, 2014. “The European Pilgrimage Routes for promoting sustainable and quality tourism in rural areas” was organized by: Department of Agricultural, Food and Forestry Systems (GESAAF) - University of Firenze in collaboration with the Tuscany Region, the Department for Life Quality Studies (QUVI) and Department of Agricultural Sciences (DipSA) - University of Bologna, the Italian Association of Agricultural Engineering (AIIA) and the European Association of the Via Francigena (AEVF).

The Conference was held in the historic center of Florence involving 150 experts from 18 countries and was divided into two-day meetings with presentations of important exponents of the sector and a day of technical tour to Monteriggioni, dedicated to the Via Francigena in Tuscany.

During the Conference numerous interventions were kept in the two parallel sessions for the five areas of discussion: conservation and evolution of the landscape along the routes; life quality and social impact; tourism and local development; sustainability in the rural areas; tools and methods for building a tourist attraction.

The book has been edited by Matteo Barbari and Gianluca Bambi. M. Barbari, head of the Department of Agricultural, Food and Forestry Systems, University of Florence, is the author of over 200 publications; Gianluca Bambi, is the author of over 30 publications on the structures and infrastructures for rural tourism.

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INTRODUCTION

The Council of Europe, along with the European Institute of Cultural Routes, has taken an important step to support and to obtain official recognition that, since 1987, firstly with the Camino de Santiago de Compostela and then with the Via Francigena, has given impetus to a strong growth throughout Europe, at national and regional level, of different cultural and tourist routes based on the theme of pilgrimage and spirituality. The pilgrimage routes are created in order to protect cultural and social aspects of today's society and, at the same time, to promote sustainable tourism and quality in Europe, particularly in rural areas and less known destinations.

Over twenty five years on, this conference has invited scholars, researchers, public and private actors in the sector, tour operators, associations and more, to a moment of reflection and sharing to examine the heritage of these routes, and in particular pilgrimage routes, often coinciding with ancient European thoroughfares. The themes proposed to participants have been culture and society, landscape, rural, multi-functionality, quality of life, rural tourism, including economic sustainability and methods for promoting tourism, with a view to sustainable local and international development.

The first International Conference on Pilgrimage Routes took place December 4 to 6, 2014. "The European Pilgrimage Routes for promoting sustainable and quality tourism in rural areas" was organized by: Department of Agricultural, Food and Forestry Systems (GESAAF) - University of Firenze in collaboration with the Tuscany Region, the Department for Life Quality Studies (QUVI) and Department of Agricultural Sciences (DipSA) - University of Bologna, the Italian Association of Agricultural Engineering (AIIA) and the European Association of the Via Francigena (AEVF).

The Conference was held in the historic center of Florence involving 150 experts from 18 countries (Italy, England, Poland, Sweden, Israel, Panama, Brazil, Spain, Lithuania, Slovenia, Belgium, Greece, Turkey, Hungary, Luxembourg, Jordan, Romania, Thailand). It was divided into two-day meetings with presentations of important exponents of the

sector and a day of technical tour to Monteriggioni, dedicated to the Via Francigena in Tuscany.

The Conference has been the first attempt to scientific meeting and discussion about an important topic, with many disciplinary areas related to many universities (University of Firenze; University of Bologna; University of Catania; University of Parma; University of Pavia; University of Macerata; University of Roma; The Second University of Naples; The University of Naples Federico II; University of Sannio; University of Basilicata; University of Sunderland; Warsaw University of Life Sciences-SGGW; State University of West Paraná – UNIOESTE; University of Barcelona; University of Santiago de Compostela; University of Cambridge; University of Pisa; University of Udine; University of Cagliari; University of Eastern Piedmont; University of Perugia; University of Molise; University of Sassari; University of Bari; University of Milano; University of Marche; University of Foggia; University Mediterranea of Reggio Calabria; University of Lyon; University of Ljubljana; Universidade Anhembi Morumbi; University of Girona; University of West Hungary; Sisaket Rajabhat University).

A meeting with the participation of academics, researchers, public and private sector, tour operators, associations, and more. A sharing moment to examine the heritage of the ancient European pilgrimage routes. Five areas of discussion have been organized: conservation and evolution of the landscape along the routes; life quality and social impact; tourism and local development; sustainability in the rural areas; tools and methods for building a tourist attraction.

The opening works were held at Rectorate's Auditorium "Aula Magna" of the Florence University with greetings from: Alberto Tesi, Rector of University of Florence; Paolo Piacentini, Ministry of Heritage, Cultural Activities and Tourism; Maria Grazia Campus, Department of Tourism Tuscany Region; Giovanni Bettarini, Councillor of Tourism, Municipality of Florence; Alberto D'Alessandro, Head of Office, Council of Europe Venice Office; Massimo Tedeschi, President European Association of the Via Francigena; Carmelo Riccardo Fichera, President AIIA – II section; Juan Manuel Palerm, President UNISCAPE; Fiorella Dallari, Eunek coordinator. The greetings were coordinated by Prof. Matteo Barbari, Head of GESAAF Department, University of Florence, and were followed by introductory speakers: Johanna Devine, United Nations World Tourism Organization (UNWTO) and Eleonora Berti, Council of Europe Cultural Routes, Project Coordinator. The Conference continued at Chiostro del Maglio with numerous interventions of the two parallel sessions for the five areas of discussion:

1. Conservation and evolution of the landscape along the routes

Walking a pilgrimage route means entering into a deeper and more intimate relationship with the natural environment, which over the years is sometimes profoundly changed. Therefore the scenic value of the walks, often a primary source of inspiration and choice for those who go on the road, deserves careful conservation measures.

2. Life quality and social impact

Pilgrimage routes have the goal to preserve the social identity of places and people, starting from food, linked to agricultural activity, to local activities such as crafts and manufacturing, from local awareness of a cultural heritage to the promotion of a “Slow Pace” as a healthy habit for life.

3. Tourism and local development

Tourism along pilgrimage routes is the result of a broader vision of rural tourism, which requires appropriate methods of design, construction, maintenance of facilities and infrastructures at the service of the routes, which often have to follow the requirements and rules of the agricultural world.

4. Sustainability in the rural areas

Tourism is a powerful motor for the development of rural areas, especially areas destined to marginalization, by virtue of its ability to generate both social and economic benefits. More and more often, however, the negative effects of tourism become apparent. A lack of proper planning may undermine the delicate balance of socio-environmental impacts of these territories.

5. Tools and methods for building a tourist attraction

The implementation of appropriate marketing actions for pilgrimage routes begins with the identification of appropriate traditional and innovative methods aimed at the creation of a specific tourism product. This must be achieved by analyzing the demands of the market and of the users themselves.

The first two sessions (Session 1 and 2) were carried out in parallel on the first day, preceded by the opening plenary session with the reports of the two invited speakers Jordi Tresserras (University of Barcelona, Spain) and Laszlo Puczko (University of Applied Sciences, Budapest, Hungary). Sessions 3, 4 and 5 were carried out in parallel on the second day with the reports of the other three invited speakers: Heinrich Vejre (University of Copenhagen, Denmark), Thomas Panagopoulos (University of Algarve, Portugal) and Carlos Fernandez (Polytechnic Institute of Viana do Castelo, Portugal). The contribution of the poster session with 26 works exhibited was also important.

Finally, the conclusion and final greetings by Carmelo Riccardo Fichera, President AIIA – II section, Fiorella Dallari, EUNEK coordinator, Franco Iseppi, President Touring Club Italiano e Giovanni D’Aglano, Tuscany Region.

PRESENTATION

The rediscovery of the ancient pilgrimage routes is arousing the interest of many actors, different in nature but united in the common purpose of promoting paths having a noteworthy historical, religious and touristic significance. Tuscany is crossed by a large number of these routes, the most notable of which is the “Via Francigena”; this is a theme on which the Region of Tuscany has been particularly active.

Tuscany Region is committed to the transformation of the “Via Francigena” into a real tourist product. We are speaking of a tourist offer, such as the Tuscan, which is able to represent the real identity of places and local communities, even when speaking of lesser known destinations, located outside the typical tourist trails. This proposal goes well with a new idea of tourism that suggests a “slow “ discovery of territories, which, however peripheral, are deeply characterized by genuine historical and cultural values.

Tourism on the Via Francigena embodies the values of a sustainable and culturally advanced experience. We are speaking of a very modern proposal, which goes beyond the niche of the pilgrims themselves, to meet motivated and responsible tourists, which are seeking a real life experiences, a real contact with the territory. For this reason, even though still modest in numbers, especially if we only consider the number of pilgrims passing through on foot, the itinerary is able to generate a significant tourist flow. The target is in fact very complex and goes from religious tourism to sports , hiking, cultural, environmental, food and wine tourism. The results so far available show a noticeable growth of the flows on the route, and this confirms the above mentioned hypotheses.

The actions undertaken have allowed, in a few years, to reach the goal of having the Tuscan stretch of Via Francigena completely usable and enjoyable for the public use of the pilgrims and, more generally, of the tourists who are interested in a new, rich and sustainable experience.

Finally, we remark that the results achieved would not have been possible without an attentive dialogue with all parties interested in the subject and, in the first place, the pilgrims and their associations.

The international conference “The European Pilgrimage Routes for promoting sustainable and quality tourism in rural areas” is an important event for the exchange of knowledge between the different actors on the theme of pilgrimage routes.

The lectures presented will be particularly useful for the Region of Tuscany , to make further progress in the enhancement of the routes crossing its territory and, more in general, of responsible, sustainable and competitive tourism.

Sara Nocentini
Councillor of Tourism and Culture
Tuscany Regional Authority

SESSION 1

CONSERVATION AND EVOLUTION
OF THE LANDSCAPE ALONG THE ROUTES

THE ASCENT TO JERUSALEM FROM THE DESERT MODERN PILGRIMS ARE INSPIRED BY RE-ENACTING THE ANCIENT PILGRIM EXPERIENCE

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Summary

Purposes

“Green Pilgrim Jerusalem” (GPJ), initiated by then Deputy Mayor of Jerusalem, Naomi Tsur, began its activities in 2011. Green Pilgrimage provides a forum for holy cities worldwide, together with the faith communities that view them as spiritual destinations. After the First International Jerusalem Symposium on Green and Accessible Pilgrimage in 2013, the GPJ team entered into partnership with the Order of Saint Lazarus of Jerusalem.

In the unique case of Jerusalem, a holy city for Jews, Christians and Muslims, the philosophy of green pilgrimage provides an innovative platform for intercultural and inter-faith dialogue, stemming from the reality of cross-boundary tourism. This mindset proposes a meeting of pilgrims with the local communities, with the clear benefit of strengthened local economies.

Methods

The GPJ team focuses on the development and implementation of initiatives that demonstrate the spirit of the philosophy of Green Pilgrimage.

The ascent to Jerusalem gives expression to ancient tradition, going back thousands of years. Although there are paths leading up to the city from all sides, the approach from the desert in the east is undoubtedly the most impressive. The desert, stretching from the Dead Sea up to Jerusalem, was the backdrop for events of great importance to the three monotheistic faiths, as they developed and were shaped in this remarkable landscape.

In spite of the checkered and violent history of the region, the desert has remained untouched by time for the most part. It gives the pilgrim the opportunity to experience a biblical landscape, since the local Bedouin tribes live much as did the Patriarch Abraham, father of the three monotheistic faiths. The landscape, heritage and culture together create an opportunity to enjoy local hospitality in a unique ambience.

This has opened the way for sustainable economic initiatives, in the spirit of “slow tourism”, developed by local stakeholders. The result will hopefully be that the local population regains a sense of pride and ownership of their natural, built and intangible heritage. The ascent to Jerusalem through the Desert takes about three days. There is no single route, but diverse ways to reach the Holy City, each offering different sites and experiences, according to the faith and individual perspective of the pilgrim.

Results

The GPJ team has already implemented the method proposed, taking several pilot groups through Jesus' or Omar's ascent to Jerusalem, or sharing the prophets' experience of meditation in the desert. We have demonstrated that fast transportation denies the added-value to be gained from the physical experience of the way itself. During the ascent to the Holy City, our pilgrims internalize the spiritual depth of their journey. The impact of the solitude of the desert, added to the intensity of the Old City itself, forge an understanding of the need to protect and preserve heritage. This understanding influences them after their return home, where they will add environmental responsibility to the spiritual transformation resulting from their pilgrimage.

Keywords: Inspiration, Historical Landscape, Quality of life and Wellbeing, Cultural heritage, Slow Movement

Introduction

The concepts and practices presented in this paper are the product of team work that began several years ago. Bearing in mind the complex geopolitical constraints of the City of Jerusalem, by reframing and rethinking our attitude to such an ancient and holy city within the parameters of its most consistent role, that of a pilgrim city, a new and exciting platform for interfaith and intercultural dialogue opens up, providing common ground for the millions that view Jerusalem as a spiritual destination of great importance. Thus our team began to deal with the practicalities of slow tourism and local economy and culture through the prism of the faith-based journeys of green pilgrims, whose aim is not only to attain the spiritual goal of their journey, but also to leave a positive footprint.

Green Pilgrim Jerusalem (GPJ) began its activities in 2010. In April 2013 the "First International Jerusalem Symposium on Green and Accessible Pilgrimage" was hosted at the Jerusalem International YMCA, after which the GPJ team entered into a strategic partnership with the Order of St. Lazarus in Jerusalem.

The mindset of Green Pilgrimage was established in 2009 at an interfaith meeting on Climate Change held in Windsor Castle in the U.K, at the request of Mr. Ban Ki-moon, General Secretary of the United Nations. It proposes combining the spiritual motivation of the pilgrim with the physical experience of his or her journey, hopefully generating a faith-based recognition of the intense environmental crisis the world is facing, and the understanding of a need to create a more caring and balanced world. This combination deepens the pilgrim experience, impacting conduct both during the journey and afterwards.

The Green Pilgrim mindset places emphasis on the common ground shared by the different faiths and on their shared goal of increasing environmental and social responsibility, with no discrimination regarding

gender, race or religion. Quotes regarding these concepts can be found both in the Bible (Old Testament and New) and in the Quran.

Green Pilgrimage creates a meeting ground for traditional pilgrimage and the concept of sustainability, generating a sense of commitment, stewardship and responsibility to God's work of creation. The pilgrim's spiritual experience is strengthened as a result of the knowledge that this responsibility is shared by the entire human race.

Fig.1. The Double Pilgrim Clover



The Double Pilgrim Clover, inspired by Bunting's famous clover map of Jerusalem, dating from the 16th century. Bunting placed Jerusalem at the center of the three continents of Asia, Europe and Africa. The GPJ Double Pilgrim Clover places Jerusalem not only at the center of the three monotheistic faiths (Judaism, Christianity, Islam), but also at the center of the sustainability triangle, which aims for a balance between the values of economic, social and environmental prosperity.

In the specific case of Jerusalem, a city holy for Jews, Christians and Muslims, the Green Pilgrimage mindset creates a new platform for intercultural and interfaith dialogue, based on cross-boundary tourism. This philosophy seeks to ease the tension created by the imposition of visitors (pilgrims) on residents, while strengthening local economy and heritage.

We cannot disregard the fact that the three faiths that see Jerusalem as a spiritual destination have spent a lot of their energy in the effort to conquer and control the Holy City. This obliges us to face the challenge of creating the "Green Pilgrimage" platform, creatively and sensitively.

- Can we move from a mindset of "control" of the holy sites, to a philosophy of equity and freedom of worship in the public domain?

- Can we celebrate the roots that we share instead of fighting for supremacy?
- Can our joint need for economic sustainability enable us to collaborate with partners on the other side of a difficult geo-political divide?
- Can grassroots initiatives such as ours have a positive impact on the local economies on both sides of the geo-political divide between Israel and Palestine?
- Can we make sure that green pilgrims will return from their trip, not only inspired in the spiritual sense, but also environmentally responsible citizens of the world?

Pilgrimage to Jerusalem throughout the generations

Of the many pilgrimage sites around the world, Jerusalem is definitely one of the most important and fascinating. The importance of Jerusalem is so great, that even people who have had no physical contact with the city or knowledge of it, have their own spiritual bond with the city. In the famous poem, which was chosen as the final hymn at the wedding of Prince William and Princess Kate in 2011, we hear the words: “And shall Jerusalem be here, in England’s green and pleasant land?”. This takes the concept of Jerusalem to an entirely different level.

Jerusalem is both unique and diverse. According to many traditions it is the site of the “Foundation Stone” – the place where the world was created, where heaven meets earth and sacred meets secular. An ancient city, the history of Jerusalem goes back to Biblical times, when King David made it the capital of the Kingdom of Judah. It would later be in turn a Roman city, a Byzantine city, a Muslim city, a crusader city, an Ottoman city, a city ruled by the British mandate and now the capital of the State of Israel. It has a history of many bloody wars, and was often razed to the ground, sacked, burnt and completely destroyed, and yet, like the mythological phoenix, always rose again and was rebuilt. Jerusalem is a city like no other, mentioned in countless songs and poems that were written in its honor, a city for which numerous people were ready to sacrifice their lives to be able to see it with their own eyes.

Jerusalem, the city where Judaism and Christianity were born, is also very important for Islam. Mt. Moriah, where Abraham was prepared to bind his son to be offered in sacrifice, overlooks the site of the Temple that Solomon was to build. Indeed, Abraham was perhaps the first and most important pilgrim, who obeyed God’s call to “Go from your country, your people and your father’s household to the land that I will reveal to you” (Genesis 12: 1-3). Abraham acted in blind faith, a pilgrim who didn’t even know his destination, but who was to become

the most important common denominator of the three monotheistic or Abrahamic faiths.

Today's Jerusalem is a modern, vibrant, multi-cultural and multi-faith city. That said, when we walk through its streets, we cannot help but be aware of the many layers of civilization below the surface. It is a city that must constantly reframe the balance between daily life in a modern urban environment and the burden of three millennia of history.

The first pilgrim was Abraham, the father of the above mentioned three monotheistic faiths. Following God's commandment, Abraham left his home, family, and country and went on a journey to the unknown. This journey shaped Abraham's personality which went through many transformational experiences, and in fact made him the first spiritual leader of the three Abrahamic faiths. Unlike today's pilgrim who knows not only where he or she is going, but also how to get there, Abraham set out for the unknown. This was perhaps the most spiritual journey of all, heading for an unknown destination and an unknown future, in total obedience of God's commandment.

Pilgrimage to Jerusalem started back in Biblical times, after the building of the First Temple by King Solomon, close to 3,000 years ago. Jews were required to perform pilgrimage during the Three "Foot" Festivals (in Hebrew: "Shalosh Regalim"): the Feast of Passover, the Feast of Weeks, and the Feast of Tabernacles. The Hebrew term for pilgrimage means literally "Ascent on foot". The ancient practice was to approach the Temple precinct humbly on foot. However, the word for foot, "Regel", was also the root for terms such as practice, habit, exercise, and many others, which implies a deeper significance than the simple act of walking up to the Temple.

"Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread [Passover], and in the feast of weeks, and in the feast of tabernacles" (Deuteronomy 16:16). The commandment was to see the Temple, to participate in sacrifice, to celebrate and be joyful, to unite the people and to emphasize the significance of the Temple for the Children of Israel. According to the Bible, after the Children of Israel escaped bondage in Egypt and re-established their home in the Holy Land, specific areas were allotted to each tribe, but Jerusalem was an open city for all.

At the time of the Second Temple, each year about half a million pilgrims ascended to Jerusalem. We are told in the Talmud that there was a special injunction to Jerusalem residents to open up their homes for visiting pilgrims without any charge, in order to benefit from assisting fellow Jews in performing their pilgrimage. The well preserved writings of a Jewish philosopher, Philo of Alexandria (1st century CE), express this injunction very precisely.

The requirement of pilgrimage was the reason that Jesus made his way to Jerusalem before Passover, and his final journey from Nazareth

to Jerusalem and the subsequent events along his route, laid the foundations for Christian pilgrimage, which started in the 4th century CE. Since then, Jerusalem has been a pilgrimage destination for millions of Christians. Pilgrims follow the footsteps of Mary, leading up to the birth of Jesus and after the Crucifixion, but most important of all, follow Jesus on his way up to Jerusalem for the Last Supper, and on his painful journey with the Cross. The pilgrimage to Jerusalem follows the significant events in Jesus' life on the one hand, but in a much deeper way, is a journey of faith and profound spiritual experience. Many pilgrims have been inspired to undertake their journey following an experience of enlightenment, such as the revelation of Jesus or one of the saints, commanding them to ascend to Jerusalem.

After the destruction of the Second Temple and the exile of the Jews from their land, pilgrimage to Jerusalem, and a yearning for Zion, became a dream that few could fulfill. Many dreamed and wrote about reaching Jerusalem, but few were successful in realizing the dream. Maimonides, the famous doctor and philosopher, father of modern medicine, and his son-in-law Nahmanides, were among them. Others, like the famous poet Yehuda Halevi, failed to see the Holy City, and many died on the way. The famous line from Yehuda Halevi's poem is much quoted to this day: "My heart is in the east (in Jerusalem) but I myself am in the far west".

For Muslims, the commandment of pilgrimage to Jerusalem is part of the Hajj, one of the five pillars of Islam. The importance of the Holy City for Muslims originates in the story of the Muhammad's wonderful journey to Jerusalem on the back of Al Buraq, a miraculous winged white horse. Upon his arrival in Jerusalem, Muhammad ascended to heaven. "*Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs.*" (Quran, 17:1)

The Al Aqsa mosque, situated in Jerusalem, is one of the most important mosques in Islam (after Mecca and Medina). Every Friday, Muslims in Jerusalem visit the mosque for prayer, performing a symbolic weekly pilgrimage that is short but significant for God-fearing Muslims.

More than 3,500 pilgrim journeys have been historically documented. The pilgrims were numerous and diverse, including emperors, kings, knights and soldiers, people of faith and clergy, and simple people with no religious affiliation. Women pilgrims deserve special mention in this context. The most famous of them was Helena, the mother of Constantine the Great, the 1st Byzantine Emperor, who himself converted to Christianity. Helena, the first female Christian pilgrim in Jerusalem, was responsible for building some of the first churches in the Holy City. Her son's conversion to Christianity and its subsequent impact on the entire Roman Empire, must have been deeply influenced by her spirituality. Besides Helena, many women made the journey to Jerusalem,

often dressed as men (due to the cultural constraints of their sex at that time). Pilgrimages were undertaken by individuals, small groups, or even by hundreds of people at a time. Pilgrimage became so well known that some guidebooks were written about it, like the “The Bordeaux Pilgrim” in the 1st century, the maps and tours Theodosius described in the 6th century, “The Travels of Benjamin” (Benjamin of Tudela), and others.

Many trails were created, leading to and from the city, from the north, south, east and west. The most important routes were those that lead (a) from Jaffa and Acre to Jerusalem, (b) from Be’er Sheva and Hebron to Jerusalem, and (c) from Tiberius and Nazareth, via Jericho or Nablus, to Jerusalem. While some chose to make Jerusalem their first destination, visiting other sites later, others preferred to arrive in the city only at the end of their journey.

Out of the many diverse routes, those between the city and the desert, located on the east, are the most fascinating ones. The desert that stretches from the Dead Sea and the Jordan River until Jerusalem, has served as the backdrop for crucial historical events, and is where the three monotheistic faiths grew, were shaped and developed. Prophets descended into this desert in different eras for solitary meditation, hoping to receive divine inspiration for their prophecies. In this very same desert, in the Qumran Caves, the Dead Sea Scrolls were found. The scrolls, written in Hebrew in the 1st or 2nd century CE, contain parts of the Old Testament and Apocryphal texts.

This desert was the home of John the Baptist, who initiated the custom of Baptism in the Jordan River. In this stretch of desert, between Jerusalem and the Dead Sea, dozens of monasteries were built during the Byzantine era, whose monks chose a life of solitude, hermitage and humble fare, exerting a great influence on the development of Christianity through the Middle Ages. This desert was the setting for important episodes in Jesus’ life, such as the miracle of the Resurrection of Lazarus, and the Parable of the Good Samaritan. Through this desert, armies marched and fortifications, memorials, and shrines were built, such as Hyrcania and Nabi Musa.

Despite the often violent and dramatic history of the region, the Judean Desert has remained largely untouched by time, enabling the modern pilgrim to enjoy the richness of an enduring Biblical landscape. This desert region is home to Bedouin tribes who have maintained the tradition of local hospitality, first demonstrated by the Patriarch Abraham, when he washed the feet of the three visiting angels. The unique combination of the power of the natural landscape, heritage sites, unusual desert flora and fauna, together create a mosaic of experiences which provide the basis for the pilgrimage routes that we have studied and developed.

Despite its relatively modest dimensions, the Judean Desert is rich and full of pilgrimage routes that at times intersect. One of the most attrac-

tive qualities of the region is the diversity of landscape and heritage that make it possible for pilgrims to plan their journeys in accordance with their faith and in consideration both of their personal inclinations and physical capabilities. The many routes are a wonderful manifestation of the complexity of the region and of the three faiths that were shaped in it. These routes are rich in monasteries and caves, each with its story of a prophet, a saint, a hermit, or a monk, places where miracles occurred, where generals led their armies and leaders came to meditate, all to be enjoyed in the two or three days that it takes to ascend from the Dead Sea to Jerusalem.

Pilgrimage routes in this desert traverse geopolitical, cultural and political boundaries. The experience of walking these routes can strengthen our understanding of the need to find and share common ground and mutual respect, working together for the benefit of all the different communities in the region. Perhaps here we will find some of the answers to the questions we posed when we began our work.

Characteristics of the “green pilgrim”

In an attempt to characterize the “green pilgrim”, we have developed the “Green Pilgrim Ladder”, which demonstrates the stages before, during and after the pilgrimage.

1. Preparation

Preparation for the trip must include not only study of the religious motivation for pilgrimage, but also study and embrace green principles in our faiths. Whether the pilgrimage is an individual or community initiative, the preliminary study should be undertaken in the form of courses, lectures and workshops. This will set the stage not only for the green pilgrimage experience, but for green community action that they will be taken upon returning home.

2. The Ascent to Jerusalem

The experience of walking, even if at times limited due to a variety of reasons, is an essential ingredient for the green pilgrim. While walking, we are closer to nature and feel part of the landscape around us. The physical aspect of walking enhances the spiritual nature of pilgrimage.

3. Local Hospitality

Direct encounters with local communities and different lifestyles bring us closer to an understanding of their culture and enable us to ex-

perience the genuineness of local hospitality, encountering interesting people along the way. Local hospitality includes modest accommodation, local cuisine. This will strengthen the local economy which is one of the goals of green pilgrimage.

4. Nature, Culture and Heritage

The green pilgrim will respect natural, cultural and intangible heritage, whether in the city or in the desert. He or she will be inspired by the settings and the locations themselves. This is the desert in which Abraham offered hospitality to the angels and Jesus meditated, and no “tourist attractions” are needed.

5. Active Local Engagement

The green pilgrim will try to enter into the spirit of the local communities, by taking part in local initiatives and making a positive contribution. Preference must be given to produce and local cultural events. The green pilgrim will try to leave a “Positive Footprint” by following sustainability guidelines, by consuming locally and by showing respect for nature in the city and in the desert.

6. Interfaith Dialogue

This can be an opportunity to observe the traditions and appreciate the narratives of other faiths and cultures, in an ambience of openness, understanding and respect. This is a special challenge facing the communities in Jerusalem of demonstrating mutual respect. It is important to talk and exchange ideas with people of other faiths.

7. Arrival at the Spiritual Destination

It has been shown that encounters and experiences along the way are an integral part of the journey and enhance the pilgrim’s feeling of spiritual uplift and achievement at the place of worship appropriate to his or her faith, as opposed to directly reaching the destination by bus or car straight from the airport.

8. Back Home - Local Implementation

Upon returning home, green pilgrims will continue to be committed to a life of social and environmental responsibility, and will join their fellow pilgrims in planning sustainable initiatives for their community and beyond. It is hoped that in their contact with other faith communi-

ties back home, the inter-faith dialogue they experienced in Jerusalem, will ease their local tensions and help build a better society.

Fig. 2. The Green Pilgrim Ladder



Plan of Action

The main focus of the Green Pilgrim Jerusalem team is to develop a plan of action and more specifically operational plans, based on the vision of green pilgrimage. The GPJ team has been working intensively for the past two years in developing such plans to promote and develop pilgrimage routes, frameworks of sustainable local hospitality, alongside branding and marketing strategies.

Development of Routes

We aim to re-establish and develop ancient pilgrimage routes to Jerusalem from four main directions:

1. From the west: from Jaffa or Ashkelon, via the Soreq river basin and Ein Kerem to Jerusalem
2. From the north: from Nazareth through Beth El or Nablus to Jerusalem
3. From the south: from the Church of the Holy Nativity to the Church of the Holy Sepulchre
4. From the east: from the Dead Sea to Jerusalem.

A mutual initiative of Ms. Naomi Tsur, then serving as Deputy Mayor of Jerusalem, and Deputy Chair of the Dead Sea Drainage Authority, and Mr. Gary Amal, then CEO of the Dead Sea Drainage Authority, resulted in the formulation of a master plan for the Kidron/ Wadi A-Naar Basin. Within this framework the opportunity arose to develop pilgrimage routes between Jerusalem and the desert to the east. For the last two years, the GPJ team has conducted intensive exploration of the desert area, meeting with locals and initiating pilot tours in the desert for different groups. Consequently, many trails were identified, offering

visitors breathtaking landscapes, heritage sites and places suitable for encounters with local community leaders and hospitality. The knowledge gained on these pilot tours enabled the team to understand the difficulties and challenges of the trails, while appreciating the great potential and the deep experiences these trails provoke, that were felt by all those who participated. The challenges are many, and will require the team to work closely and coordinate with the different political, security and administrative authorities, and to mobilize the resources to invest in the restoration of several of the ancient routes and additional infrastructure.

To address these challenges, the GPJ team started by creating a map and marking all the major routes on it, as well as hospitality locations and important heritage sites. They also began to gather information about those sites and routes alongside additional relevant information (see image 3 in the appendix). In recent months the team has been working on a detailed plan to take pilgrims in the footsteps of Jesus, from Jericho, through Wadi Kelt and El Azariya, entering Jerusalem via the Mount of Olives in the north, and concluding with the Palm Sunday march.

Local Hospitality

Alongside the inspiring aspects of nature, heritage sites and various pilgrimage experiences, the most fascinating of all are the encounters with the local residents. Most people who participated in a desert tour with the GPJ team said that the big difference between the green pilgrimage tour and any other tour they had done lay in those encounters. In addition, a few projects were initiated as a result of these encounters. Cooperation with the head of the Shuruk institute (a not-for-profit initiative that empowers and trains women from the local community), led to declaring El Azariya as a pilgrimage city. El Azariya, known previously as Bethany, is a Palestinian town, traditionally the site of the Resurrection of Lazarus. St. Lazarus' Spring, the site of the miracle, is just outside El Azariya, and is the spot where Jesus stayed in Bethany on his way to Jerusalem. In the center of the city, the Tomb of St. Lazarus is another important pilgrim destination. The New Testament tells the story of the miracle whereby Jesus raised Lazarus from the dead. Placing El Azariya, a Palestinian town, on the pilgrimage map as part of an important pilgrimage route, is an example of a cross boundary intercultural journey between Jerusalem and the desert.

The contact with the Bedouin families that live in this area has already demonstrated some economic improvements, by establishing a hospitality tent next to their family tent, built with green infrastructure (compost toilets in place and solar panels and a garden for agriculture that will be soon established). The tent is already open for visitors, who can experience traditional hospitality and learn about the Bedouin lifestyle and local food. (see images 4,5,6 in the appendix).

Local Economy

Pilgrimage routes and local hospitality create an opportunity for developing a sustainable local economy, enabling the residents themselves to shape the way local tourism is developed. Alongside the obvious economic benefits, this creates a sense of pride and dignity and encourages the local community to play a proactive role in strengthening the interface between heritage and culture. Apart from the hospitality, a few agricultural projects are being developed, taking into account aspects of sustainability, such as use of grey water, solar energy and suchlike.

Much care and sensitivity must be invested in this development, in order to avoid turning this area into a modern tourist attraction, and in order to prevent the disruption of the delicate balance between the different cultures and between the built and natural areas. For this reason, the GPJ team has initiated the idea of developing an ethical code that will be written together with the residents (Bedouins, Israeli villages residents, Jericho residents, El Azariya residents, Ma'ale Adomim residents, and others). This may facilitate sustainable practices on the part of the guests and their hosts, learning together how to behave with mutual respect and how to live in harmony with nature.

Summary

When the concept of green pilgrimage was first proposed, it was at a meeting geared to harness the power of the faiths of the world to combat climate change, in view of the inability of political leaders to meet their countries' commitments and cut down the use of fossil fuel on the one hand, while showing greater respect and care for the world's dwindling natural resources on the other hand. Green Pilgrimage proposed an innovative partnership between the many pilgrimage cities and sites around the world, and the faith communities that view those cities and sites as spiritual destinations. By inviting the faith communities together with the pilgrim destination cities, two additional players were brought into the field of climate change commitment, and it was up to each city and faith community to translate that commitment into more sustainable practices, which match their specific challenges.

The Green Pilgrim Jerusalem team, working in partnership with the Order of St. Lazarus in Jerusalem, has attempted to apply the wider concept of Green Pilgrimage to the specific context of Jerusalem, a city holy for three religions. The team is working with the local communities throughout the region, trying to engage them as stakeholders in a more sustainable pilgrim economy. At the same time, we are inviting potential visiting pilgrim groups to adopt the principles of the Green

Pilgrimage Ladder (see image 2), embracing all the stages of the green pilgrim experience.

By identifying the desert to the east of Jerusalem as a potential cross-boundary hospitality zone, we are hoping to develop models of cross-boundary tourism, where the stakeholders may join in at first for the sake of the economic opportunity, but will hopefully remain engaged in the wider process.

The wider picture seeks to examine the global impact of a potential quarter of a billion pilgrims, annually “leaving a positive footprint” in their destination cities. It is to be hoped that each and every one of them will go back home convinced that their role in maintaining economically, socially and environmentally sustainable neighborhoods and communities has only begun with the conclusion of their green pilgrimage.

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PILGRIM ROADS: FROM MEDIEVAL MAPS TO AN INTERACTIVE APPLICATION

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Summary

Some cartographic documents about pilgrims itineraries are examined, in order to study the abbeys and the hospices where they spent the night and had lunch, the churches, and the settlements they visited. Many road maps and guidebooks, in addition to a large variety of documents about this subject, have been existing since the 13th century: they are critically analyzed to understand their role in the field of pilgrimage over the different historic periods. Some efforts are focused on the *Iter de Londinio in Terram Sanctam* drawn by Matthew Paris from England in the 13th century and on the map by Erhard Etzlaub, who provided German pilgrims en route to Rome during the Holy Year 1500 with a detailed map. These documents were made in different periods, with different instruments (the former is a manuscript, the latter is a printed map), but they both clearly sketch some itineraries through Europe, recognizable even nowadays.

The aims of the analysis are two: recognition of old itineraries currently visible and proposal of an interactive application about a section of the pilgrim itineraries, mainly for tourists. This is a sort of interactive guide that will show both the reconstruction of an ancient itinerary and the information about every element of interest along it (as abbeys, churches, villages, landscape, environment, etc.). This interactive guide has been inspired by previous applications for tourist itineraries, particularly walking tours.

Keywords: Pilgrim Roads; Medieval Maps; Matthew Paris; Erhard Etzlaub; Web App

1. Introduction

The road network built by the Romans in antiquity was an interconnected system of roads that in every single segment was a work of advanced technology. Its construction entailed creating a solid roadbed covered by a pavement of large stone slabs, building bridges and viaducts, cutting through walls of rock and many other engineering feats. Such a complex of works can only be adequately compared to the communications networks that began to be built at the end of the modern period and would come to full fruition only in the contemporary age. For a long time – for the entire Middle Ages and most of the modern period – roads left less of a mark on the landscape: they were mostly dirt roads created by the constant passage of travelers, animals or carriages without

any sort of building or structural work. Being made of dirt the road network of the Middle Ages was impermanent and unstable, often changing shape due to flooding of the roadway or other events that disrupted travel: often a road was a group of paths that could be used alternatively depending on weather conditions, the risk of landslides, etc. (Maczak, 1994, pp.7-14). Inland and inshore navigation competed with mainland roads since they required less construction work (Gambi, 1999, p. 136).

This was the nature of the road system in the Middle Ages, the golden age of pilgrimages. After the year 1000 Europe and the Mediterranean saw a resurgence of traffic and trade, which was mostly maritime, but also partially on land due to a more consolidated stability as compared to previous centuries. Even pilgrims began to travel more frequently, and roads were the means for reaching their destinations, the holy places of Christianity, most notably Rome, Santiago de Compostela and Jerusalem. Pilgrims' itineraries began to be represented in maps that served as a guide to the routes of monks and laypeople across Europe and beyond, as far as Palestine. Testimony of this cartography available to us today is rather scarce for two reasons: the further we go back in time, the fewer are direct, authentic documents and the uncertainty of the actual routes on land, which were difficult to identify and translate in cartographic representation¹. Nevertheless, a few itinerary maps, some fragmentary and others integral, survive today. The first thing they convey to us is information about how pilgrims chose to move from one city to another to reach their final destination, how they oriented themselves and planned their trip in advance or between one stop and another. We will examine here two documents from different centuries that demonstrate how cartographic iconography was a tool for travelers and what were the main stops, junctions and variations of the routes themselves. In addition, we will try to map what remains of pilgrim journeys in the landscape of a few regions and areas for potential preservation and development of these trails.

2. Matthew Paris' Itinerary from London to Jerusalem

Matthew Paris was a monk and chronicler from the English abbey of Saint Albans who lived during the first half of the thirteenth century. He wrote historical works such as *Chronica maiora* and *Historia Anglorum*,

¹ In comparison to Roman roads, medieval roads were less determined by a final destination. They mostly served the purpose of reaching intermediate locations, the importance of which changed over time creating variations in the road's route: as a result referring to a precise route was not always possible. Today, historians refer to "road areas" rather than roads or routes (Sergi, 1981, pp. 33-36).

but also one of the first cartographic works of the Middle Ages *Iter de Londinio in Terram Sanctam*, which was a travel or pilgrimage itinerary that crossed Europe to reach its final destination Jerusalem. *Iter* is part of the English *strip map* genre in which the route and what is encountered on it are drawn in a straight line. It is one of the earliest original road maps of this kind to have survived up until today, excluding the *Tabula Peutingeriana*, a Roman *itinerarium* of the third and fourth centuries B.C., which has different characteristics, albeit comparable, and survives today in a copy from the twelfth century. Paris' work is also the "the first detailed map of Europe" even though the illustration adheres strictly to the route, from its starting point to its final destination (Sansone, 2009, p. 5). There are two complete versions of the *Iter de Londinio*, one at Cambridge Corpus Christi College and the other at the British Library in London, as well as an abbreviated version illustrating only the journey from London to Otranto, also kept at the British Library. It was drawn with a black pen with the addition of watercolor for the different places, while the color red is used for the roads, placenames and almost all other explanatory text. It is written in French.

The places drawn along the route are either cities or significant natural features for the traveler, like rivers, seas and mountain ranges (Edson, 1997, pp. 121-122). The itinerary is illustrated on the front and back of pages divided in two columns, with the north located at the bottom. On the lower margin of the first page in the first column is London surrounded by city walls and with a few of its main buildings drawn in perspective. Continuing upwards are Rochester, Canterbury, Faversham Abbey and finally Dover and the Channel, located at the top of the page. Two boats float in the water in front of Dover, which reappear in all the seas encountered on the route. The city is defined as "le castel de Dove l'entree e la chef de la riche isle de Engleterre". The route reappears at the bottom of the second column of the page with Calais, crosses various French towns and ends at the top margin with Beauvais. Alternative routes on the continent are often illustrated next to the main route: along this stretch a parallel route goes to Arras, Saint Quentin and Reims.

On the back of the same page the path proceeds from bottom to top (from north to south) of the first column on the left. It goes from Beaumont to Chalon-sur Saône on the top right, by way of Paris. The drawing of Paris is more imposing than others with three large towers surrounded by the Seine representing the Ile de la Cité. From Paris to Trois there are four alternative routes indicated in the Cambridge codex and three in the British Library codex, with various complex symbolic drawings indicating the cities along the way.

The route continues in the same manner on the following page through cities like Lyon, bisected by the Rhone, Valence, Vienne, Saint Gilles, Chambery, up until Mont Cenis identified by the "hospital en

pe du mont” and a drawing of the Alps, which is more pronounced in the British Library codex and less so in the Cambridge one. This is the gateway to the Italian part of the itinerary, which begins on the back side of the page and winds its way along the course of the Po River, stopping at the main cities between Turin and Milan (Vaughan, 1979, pp. 248-249). The second column starts at the bottom with Pavia and offers two routes – one towards Lodi and Cremona and the other towards Piacenza and Borgo San Donnino – that converge in Parma where they then split anew: one goes to Monte Bardone (*mont bardun*, the *Mons Langobardorum*, which corresponds with the Cisa Pass) and onwards to Pontremoli and Sarzana, the other to Reggio and Modena. The manuscripts differ regarding this part of the route in two ways: the order in which the cities appear in the column and how they are arranged. The pass of Monte Bardone, which appears as an isolated mountain on the back of page II of the Cambridge codex, introduces Tuscany and reappears at the bottom of the front of page III with the city of Pontremoli and several trees that possibly allude to the forests of the Apennines. The British Library codex is not any different (fig. 1).

From there both manuscripts continue with a complex route now divided in three columns. At the beginning the route continues along Via Aemilia from Modena to Bologna and Imola, but travels in parallel through the Tuscan cities of Lucca, Pisa and Luni up to Florence. From there on the route includes other towns of central Italy with a number of variations, all rendered with attractive views and interspersed with short texts, until Rome, represented by a walled rectangular city plan bisected by the Tiber and with a few of its more significant buildings depicted within. In the Cambridge codex the city is accompanied by an entire column of explanatory text. From Rome the route divides in two, one along the Tyrrhenian coast to Sicily and the other inland traveling through Monte Cassino and Benevento and then east until Foggia and onwards to the Apulian cities along the Adriatic until Otranto and Brindisi. Sicily is drawn on a small piece of paper attached at the top in a slightly triangular shape with a few coastal cities and Etna in the middle surrounded by flames and the Hyblaean Mountains.

From the cities of Apulia the route sets sail for the Holy Land. In both manuscripts, the back of the previous page shows the eastern Mediterranean coast with Antioch, Damascus, Acre and various other cities of Syria, Palestine and as far as Egypt (Alexandria) and many illustrations of places and events connected with the Bible, such as Noah’s ark on the mountains of Armenia, or with legends like *The Old Man of the Mountain* and the barrier built by Alexander the Great to keep out the imaginary tribes of Gog and Magog (Woodward, 1987, pp. 332-333). On this page the itinerary’s characteristic sequence of columns and routes is replaced by a drawing that has the qualities of a map. The city of Acre covers a

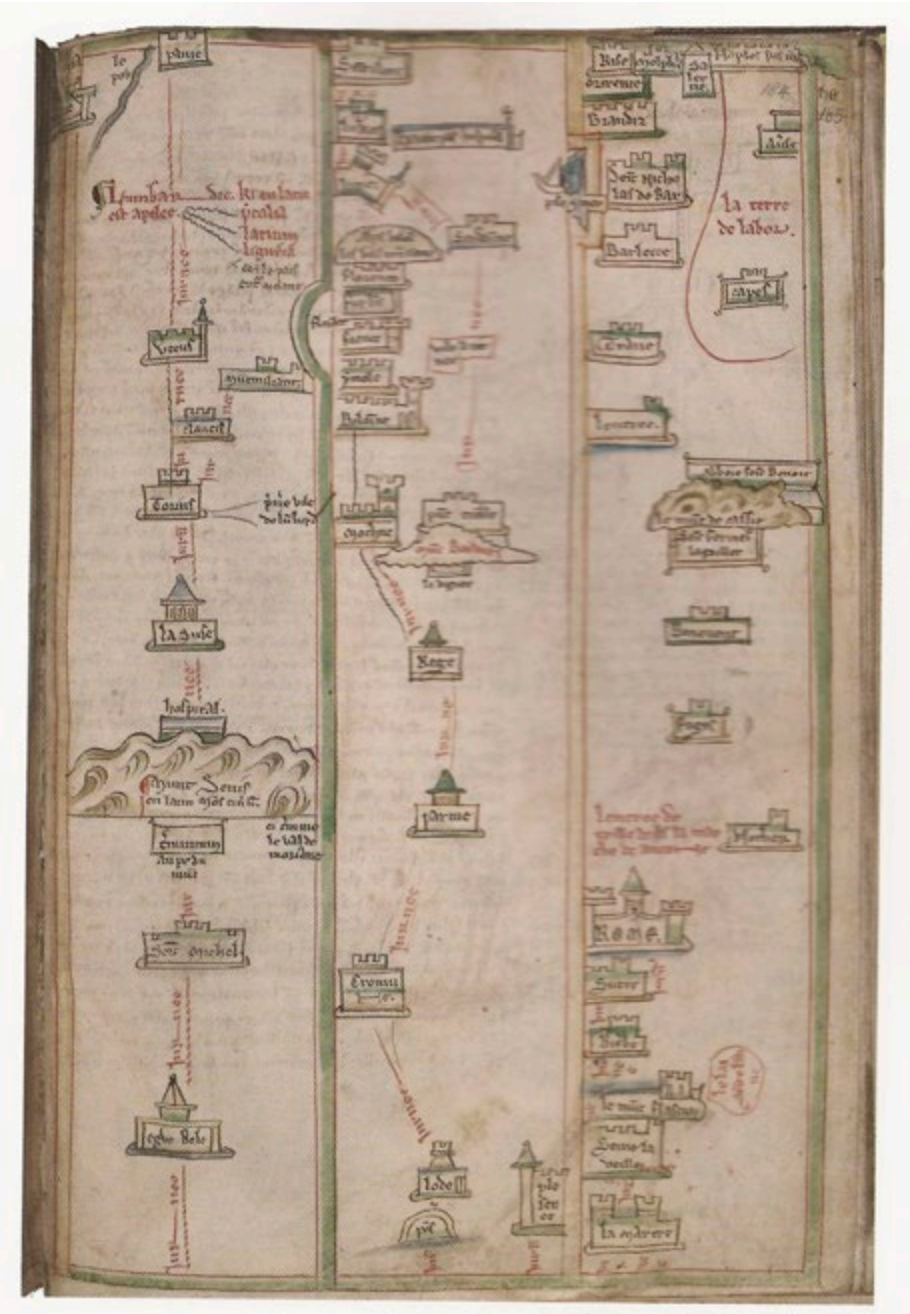


Fig. 2. London British Library, Ms. Cotton Nero – From Aiguebelle to Otranto (from S. Sansone)

vast space that in both codices stretches onto the adjacent page where Jerusalem appears in a smaller size (Gautier-Dalché, 2005, pp. 592–599).

There is a third incomplete manuscript version of the itinerary kept at Cambridge's Corpus Christi College; the entire route from London to Italy is missing from this version as well as the bottom of the surviving pages. In the journey from Milan to central Italy, Monte Bardone again is a significant feature, as is Monte Cassino south of Rome. A fourth abbreviated version kept at the British Library (ms. Cotton Nero D. I) starts in London and ends in Apulia (fig. 2). In addition to the sequence of cities, which does not differ greatly from the other versions, Mont Cenis, Monte Bardone and Monte Cassino are prominent features. They were not only fundamental elements of the route – at least the first two were the means of crossing the Alps and the Apennines. In particular, at the time all three were the locations of hospices run by monks or abbeys that were dear to the Benedictine monk of Saint Albans (Hervarden, 1999, p. 110; Szabò, 1999, p. 130). Moreover, the four representations of Great Britain attributed to Paris – traditional representations and not strip maps – according to one interpretation (Mitchell, 1933, p. 29) appear to contain at least one noticeable route from Dover to Newcastle, and give a certain regard to cities of important Benedictine abbeys connected to Saint Albans (Belvoir, Binham, Tynemouth, Wallingford, Wymondham). There is probably a connection between all the images produced by the English monk deriving from his own religious status that determined his emphasis on places where a Benedictine monk could find hospitality and an environment of fellow brethren conducive to the exploration of religious matters.

It should be noted that there is no record of the author traveling to the Holy Land and perhaps not even within Great Britain itself. The various versions of the itinerary were at most plans for his own trip, or of his brethren, or a spiritual journey towards the New Jerusalem and salvation imagined with stops from the real world (Neve, 2006, p. 461).

The significance today of Monte Bardone – Cisa Pass is that it could be the hub of a tourist route following the trails of medieval pilgrims through the Apennines near Parma where a segment of the Via Francigena certainly was located. Paris's itinerary provides only general indications: just the main cities of a very long route from London to the Holy Land with few other elements. Such a summary representation does not explain where pilgrims stayed between Parma and Monte Bardone and what churches, chapels and hospices they visited, knowledge of which requires referring to other sources, which scholars have already done. The contribution of the English monk is confirming several obligatory passage points that today we may use as a basis for planning an itinerary and revitalizing the trails of pilgrimages of the past.

3. The Romweg Map of Erhard Etzlaub

We will now look at a much later work, the map drawn and printed in 1500 by the German Erhard Etzlaub (born in Erfurt between 1455 and 1465, died in Nuremberg 1532) as a useful tool for pilgrims going to Rome for the ceremonies planned for the Holy Year (Schnelbögl F., 1966, pp. 11-26). It is a woodcut measuring 285 × 405 mm and it covers an area from Denmark and the eastern coast of Scotland in the north to Naples in the south and from Ypres and Narbonne in the west to Budapest in the east. It is a south-up map². The map's small size could be explained by it having to be easy to carry and handle and to provide only the most essential information. The map is a significant work because it is the earliest printed geographic representation of the road network of a substantial part of Europe and it also provides an innovative and practical method for calculating distances between cities. In contrast to Matthew Paris' *Iter*, Etzlaub's map represents not only a route and what can be found along it, but also the entire area covered by the network of roads converging in Rome. Moreover, it is a practical tool that leaves little room for the imagination, biblical or mythological references and rigorously adheres to the author's intended purpose. The only similarity it shares with Paris' *Iter* is the choice of language. Both authors used their respective vernacular - French in the case of the *Iter* and German in the case of the *Romweg map* - instead of Latin, the language of educated people. This linguistic choice attests to the fact that itinerary maps, whether for actual trips or spiritual journeys, were created for a larger and more generic public. The left border indicates latitudes in degrees while the one on the right indicates the maximum number of daylight Etzlaub, the Romweg Map

The map's main characteristic is the system used for indicating roads and the distance between the locations along the various routes: on the map's lower margin Etzlaub created a scale of dots each representing a German mile, which are organized in blocks of ten up to 200 miles. The routes along this area between Denmark and Rome are represented by lines of dots of the same size and distance, between one location and the next. Towns are indicated with a circle, which are accompanied by small simple drawings of one or two buildings for more important cities. The number of dots between one location and another indicates how many miles stand between them, thus making it easier for pilgrims to calculate distances (B. Englisch, 1996, pp. 106-113).

There are at least eight routes passing through German territory towards Italy and Rome which become three on their way towards the

² About the complex method of engraving this woodcut map: Campbell, 1978, pp. 79-90 and Campbell, 1987, pp. 56-67.

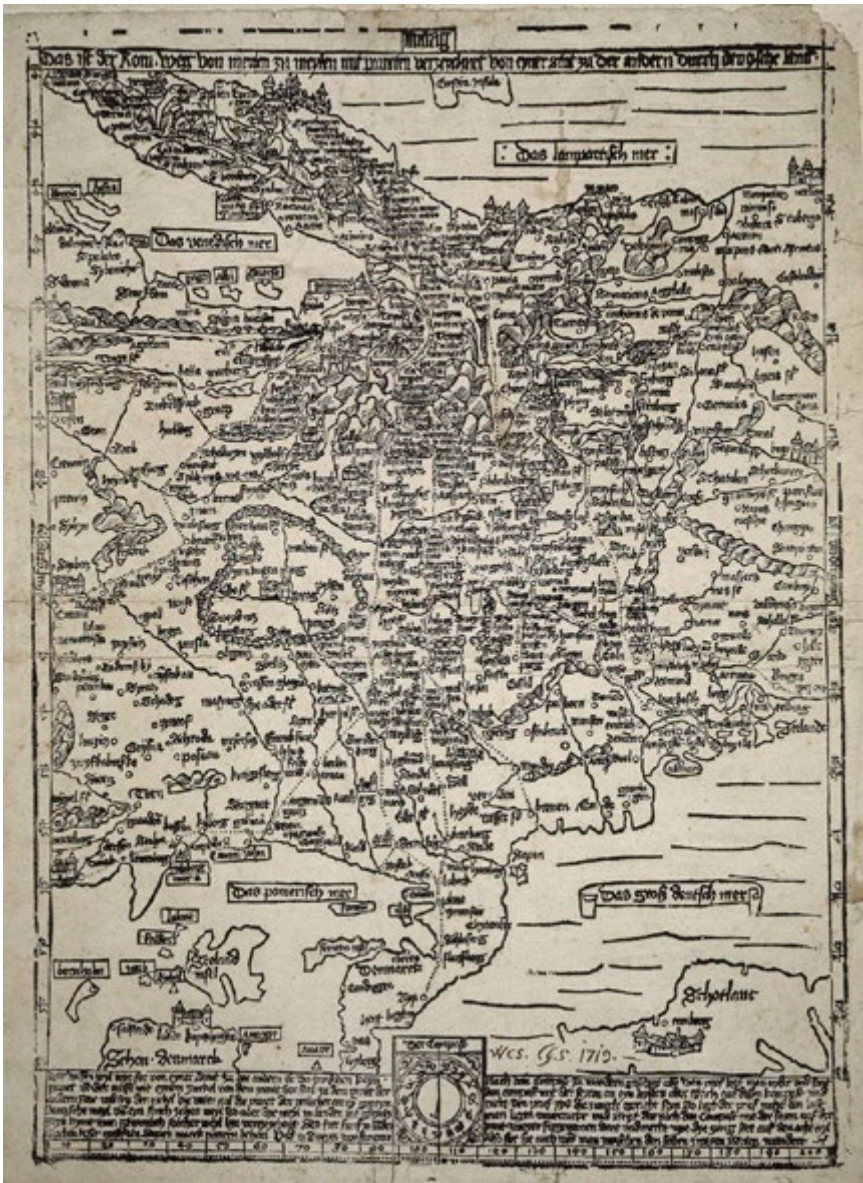


Fig. 3. Erhard

Alps. The most western one travels from Chur to Como, Milan, Pavia, Piacenza, Brescello, Bologna, Pianoro, Firenzuola, Scarperia, Florence and proceeds towards Siena and Viterbo until arriving in Rome. The



Fig. 4. Erhard Etzlaub, the Romweg Map. A detail of Italian itineraries

middle route crosses the Alps at the Brenner Pass, moves downward along the Eisack and Adige valleys passing through Trento, Rovereto, Chiusa, Verona, Scala, Ostiglia, crosses the Po and heads towards Bologna where it converges with the route from Milan. The most eastern route comes from Vienna, crosses the Alps at Tarvisio after Villach, continues to Venice, Ravenna (where it connects with the previous route via Ferrara and Ostiglia), Rimini, and then proceeds inland reaching Fossombrone, Foligno (here it meets up with another short section from Loreto via Recanati and Camerino), Narni before reaching its final destination (fig. 4).

Having focused on the crossing of the Apennines in relation to the route drawn by Paris in the thirteenth century, here we can observe that the same mountain range is crossed elsewhere, in particular the Raticosa Pass, between Bologna and Florence, even if Etzlaub does not mention the mountain passes. The route's change is not without reason: in the thirteenth century the network of roads leading to Monte Bardone had already begun to decline due to the changing political situation and economic conditions. The rise of Milan in the Po River Valley and of Florence, at the expense of Lucca, just beyond the Apennines, moved the communications system east (U.P. Censi, 2000, pp. 262–264). Perhaps this is the reason why the Raticosa Pass appears to be fundamental to the roads crossing the Apennines in Etzlaub's map. Although it is not entirely correct from a historical point of view to compare two itinerary maps at least 250 years apart, we can make some observations regarding

their different way of representing pilgrim routes and their view of the pilgrimage itself. In Paris' case the pilgrimage is almost certainly an imagined one, even though its representation seems so concrete with images of the cities encountered along the route and natural features such as a few mountains. The urban views, as was almost always the case during those centuries (for example, compare them with medieval world maps), are not reproductions of reality, and the mountains and forests are simplified, purely symbolic drawings. Etzlaub's itinerary is a true geographic map as it represents, albeit in small scale, the regions covered by the pilgrimage routes to Rome in 1500 in their entirety, with all the towns, including ones not along the routes, and a means for measuring the distances between them. The fact that the maps of Ptolemy's *Geography* are its source – first printed a few decades before – confirms this assessment (B. Englisch, 1996, p. 113-114).

Despite their differences the two itinerary maps can still be a source and a point of departure, albeit partial, for identifying pilgrimage routes, which changed over time, and for planning guides for pilgrims or tourists today interested in following those same routes and discovering traces of a distant past.

4. The interactive guide-book

We introduce an interactive application that has been tested in relation to a touristic itinerary through the Park of Corno alle Scale (Bolognese Appennine).

This application about the itinerary from Parma to Cisa Pass, a part of Francigena Route, is based on a web-app, that is an application in HTML5, CSS and JAVASCRIPT, a sort of Internet Website that it is possible to display in all the systems using a browser for Web-surfing. The application is based on Google Maps, that allows turning, zooming and virtually surfing a map or a satellite image (fig. 5).

With this application a tourist guide or a day-tripper may receive detailed and up-to-date information about territorial elements through a smartphone or a tablet provided with GPS. So the internet user, walking through a hiking trail, not only gets his own position, but identifies the position of particularly interesting places. In a defined place of his itinerary, a data sheet may be opened with cartographic base and every information about it may be read. A lot of information about the ecologically and historically most interesting places and landscapes can be archived with their waypoint (called view-point) through GPS device (Garmin Colorado 300 and GPS integrated in the smartphone) afterwards developed in a software QGIS.

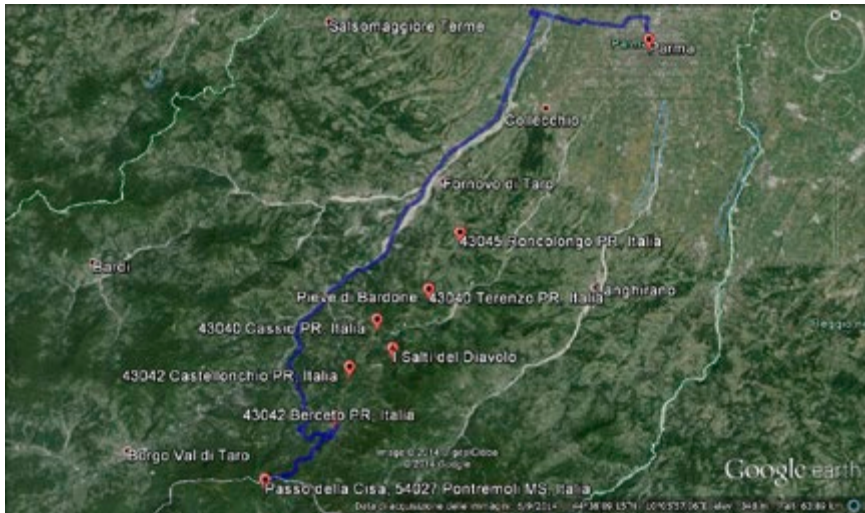


Fig. 5. The itinerary from Parma to Cisa Pass



Fig. 6. Three different data sheets

A guidebook can be realized with information about all the interesting elements of the itinerary from Parma to Cisa Pass, characterized by a different color in connection with the elements typology:

- Red for fauna
- Yellow for flora
- Dark blue for environment and landscape
- Sky blue for historic and cultural elements

In every view-point the day tripper may receive by his smartphone the information about every interesting element in the neighborhood,

with latitude and longitude, geo-referenced images and a photographic database (fig. 6).

We think that the instruments of Information and Communication Technology play an important role in order to preserve and to improve the landscape and the cultural heritage and also to spread their knowledge towards the widest audience. The digital guide book is addressed to tourists «motivated by special interests, less oriented to touristic packages, but rather in search of experiences and emotions» (Zabbini, 2012, p. 63). Moreover it intends to develop the sense of place that promotes the communities' identification in the places where they live together with the European citizenship through a short itinerary of Via Francigena (Berti, 2012, pp. 49-55).

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CULTURAL LANDSCAPE VALUES OF SACRED MOUNTAINS: TOURISM, LOCAL LIVELIHOODS AND SUSTAINABILITY IN THE GREATER MEKONG SUBREGION

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Summary

Cultural landscape is the convergence between human cultures which are occurred in and are based on environment and identify the uniqueness of human settlements. The concepts of cultural landscape have been broadly applied as they are universally able to identify and answer human's essence and identity under particular locations. The Greater Mekong Subregion (GMS) is one of outstanding areas of cultural landscape in the world which is located in the tropical zone that the native life closely relates to the Mekong River with the same historical background, cultural context, and biodiversity. The abundance of Mekong culture has become an attractive tourist resource (Asian Development Bank: ADB, 2008). Hence this research is to analyze culture and environment through distinguished cultural landscape - sacred mountains in the GMS including Wat Phou (Laos), Preah Vihear (Cambodia) which was designated to be a world heritage site, and Phanom Rung (Thailand) that has been submitted to UNESCO's tentative list for consideration as a world heritage at an early date. On the top of three sacred mountains have the Hindu temple dedicated to Shiva, and symbolises Mount Meru, his heavenly dwelling by philosophical reflection in Hindu cosmos. They all were accomplished during the Khmer Empire date back to 5th -13th centuries and considered as a holy mountain of special religious significance for Hindus come to the mountain in pilgrimage. The purpose of this study is to present cultural landscape values of the sacred mountains in tourism context. A qualitative method was used to empirically describe settlement forms, land use, and the differences in the ways of life. Data collection was conducted by survey, observation, and interview local livelihoods.

This research reveals that three sites have been painstakingly and successfully restored by UNESCO and promotes the "Khmer Culture Route" in the GMS, which offers the visitor an unparalleled opportunity to discover the glories of the ancient Khmer. Following statements, this study attempted to use the concept of cultural landscape as a tool for conservation of the value and significance of the sacred mountains. The cultural management approach also focuses to take into account both tangible and intangible values surrounding the sites for sustainable tourism. The local livelihoods concern in preserving cultural landscape that has socio-cultural experiences, historical heritage, ecological and natural meanings, and recreational values. For sustainability context, both educational program and interpretation should be provided in order to encourage local livelihoods and tourists to articulate the values they see in their heritage, to conserve those values, and to be aware particularly of the value of their sacred mountains.

Keywords: Cultural Landscapes, Sacred Mountains, Greater Mekong Subregion.

Introduction

Cultural ecology in the greater mekong subregion

The Mekong is a transboundary river in Southeast Asia. It is the world's 12th longest river and the 7th longest in Asia. Its estimated length is 4,350 km, and it drains area of 795,000 km², discharging 457 km³ of water annually (Mekong River Commission, 2010: 1). From the Tibetan Plateau, this river runs through China's Yunnan province, Myanmar (Burma), Laos, Thailand, Cambodia, and Vietnam (Asian Development Bank: ADB, 2008). Most areas are located in the tropical zone that people have their culture closely related to the Mekong River, with the same historical background, cultural landscapes and biodiversity. (Mekong Tourism Coordinating Office, 2004). The Mekong Basin is one of the richest areas of biodiversity in the world. Biota estimates of the Greater Mekong Subregion includes 20,000 plant, 430 mammal, 1,200 bird, 800 reptile and amphibian, and an estimated 850 fish species (Baran et al., 2007: 12). In 2009, 145 new species were described from the Mekong Region, comprising of 29 fish species previously unknown to science, 2 new bird, 10 reptile, 5 mammal, 96 plant, and 6 new amphibian species (Gephart et al., 2010: 5-6). The earliest known settlements date to 2100 BC, with Ban Chiang being an excellent example of that early Iron Age culture. The earliest recorded civilization was the 1st century Indian-Khmer culture of Funan in the Mekong Delta. Archaeological site at Oc Eo in southern Vietnam, the coins from the Roman Empire was found by the Chenla State by around the 5th century. The Khmer Empire of Angkor was the last great civilization in the region (Osborne, 2006: 1).

There are five triangle areas in the GMS, but the most outstanding is the Emerald Triangle composed of Cambodia, Laos and Thailand (the CLT). The CLT was very adjacent neighbours with transboundary area and cultural relations. More than 1,000 years ago, both ancient Thailand and Laos kingdom received and adopted many culture from ancient Cambodia (Ministry of Foreign Affairs of Thailand, 2003: 1). The arrival of the Hindu religions as part of the process of Indianisation had profound consequences for the development of Khmer Empire. By the time it is noted in Cambodia during the first era, Hinduism had become a devotional religious center of a pantheon of gods (such as Shiva, Vishnu and Krishna) and goddesses (such as Uma, Parvati and Lakshmi) who were recognised as manifestations of the same formless universal essence (Albanese, 2002: 5). The original center of the Khmer Empire was associated with an area of the middle Mekong River in the southern Laos and the northeast Thailand. One of the most remarkable characteristics of the absorption of Hindu iconography is the sacred mountain - a cultural landscape was dedicated to Shiva (the highest god of Hinduism) and

symbolises Mount Meru, his heavenly dwelling by philosophical reflection in Hindu cosmos (Jessup and Zéphir,1997: 1-2). The main focus of this study is to discuss the cultural landscapes of sacred mountains as pilgrimge route in the Emerald Triangle, the area that has become more relevant to sustainable tourism development. Besides, this study intents to analyze the multi-dimensional values of livelihoods and their heritage.

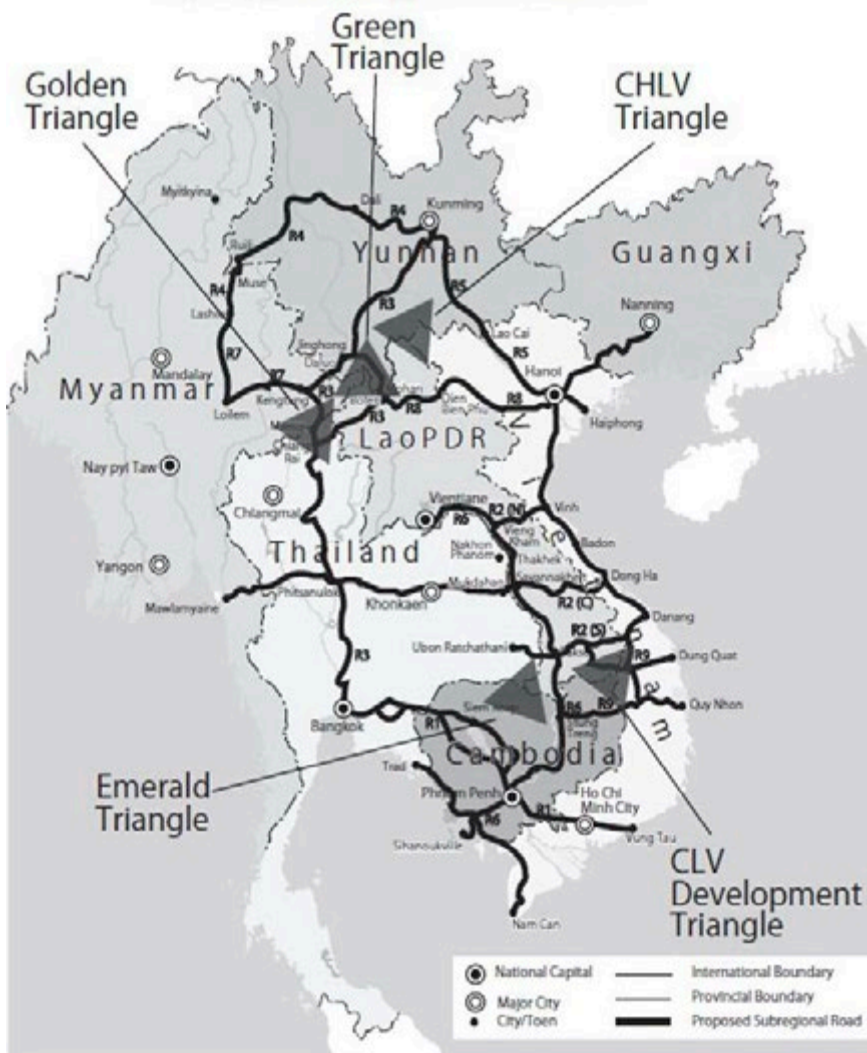


Fig. 1. Five Triangle Areas in the GMS (Ishida, 2012: 2)

Purposes

This study is to analyze culture and environment through distinguished sacred mountains in the Emerald Triangle including Wat Phou (Laos), Preah Vihear (Cambodia), and Phanom Rung (Thailand) and present the cultural landscape values of the sacred mountains in tourism context. The specific objectives of the study included attempts to:

- (i) present an existence of the sacred mountains in the Emerald Triangle;
- (ii) identify the cultural landscapes in tourism context;
- (iii) analyze the cultural landscapes values toward the local livelihoods.

The area of study covers the three sacred mountains, starting east-west from Vat Phou, following Preah Vihear to Phanom Rung. It covers a distance of 400 kilometres.

Materials and methods

This study made use of the knowledge and experience derived from fieldwork which was conducted from January – May, 2014 based around the 3 countries. Prior to the field survey, background information was gathered and studied to understanding of the environment, character, and location of the study area. A qualitative method was used to empirically describe settlement forms, land use, and the differences in the ways of life. Data collection was conducted by survey, observation and interview local livelihoods. A combination of study methods was used in order to determine the various views and collecting information including:

(i) documentation: this involved various types of documents from government agencies and private sector which collect information and data from existing reports on anthropology, climatology, archaeological evidence, and international tourism agreement;

(ii) geographical and historical profile: both profiles compared trends in activities throughout the community landscape, transportation, rainfall, fishery, land use, highlighting the relative importance of various tourism activities over time, and the memories of people living within the areas;

(iii) key informant interviews: the questions were prepared in advance, and semi-structured interviews were used with key informants. The informants were community residents nearby the sacred mountains, government and private officers relating to tourism, and tourism entrepreneurs in the area.

The primary data collection included a review of earlier studies in sites study. Secondary data was supplemented with the primary one obtained through interviews. The data was examined by triangulation process and were categorized as the study issues. After that, analyzed and compared in each issue to find the conclusion. The data provided in

each location were undertaken by study method content analysis, based upon interviews and participant observation. Then content analysis was done for interpreting, and inductive conclusion was created based on the theoretical framework.

Results

Mountainscape in the emerald triangle

Landscape is an area made up of a distinct association of forms, both physical and cultural, that has objective identity based on recognizable constitution, limits, and generic relation to other landscapes. Moreover, a landscape means a piece of the surface of earth that can be seen at once. Landscape is anything that takes up space, gives space, and has lots of natural and cultural varied spaces that are brought to mind emotions for people (Mitchell and Rössler, 2009: 133). Another definition, landscape is a composition of man-made spaces to serve as infrastructure or background for our collective existence. As a result of this, landscape is significant within its form to whoever wants to use it, so it generally is affected its cultural expression, the physical background, and human culture.

The Emerald Triangle is located in three parallel rivers. It lies within the drainage basins of Mekong, Chi, and Mun Rivers between Korat Plateau and lower Khmer Plain of the Phanom Dong Rak Range. The topography is divided into two distinct parts. However, this area is linked with the traces of Khmer Empire and archeological remain. Evidence of the community's relationship that is the sacred mountains in three countries indicates that Shiva was revered as a local god, linked to the people's worship of their ancestors (Sirivejjabhandu and Whyte, 2010: 11).

The sacred mountains in the area are cultural landscapes that represent the combined works of nature and man designated under the Khmer Empire influence. The Khmer Empire was a powerful kingdom based Cambodia. The empire, which seceded from the kingdom of Chenla, at times ruled over and vassalised parts of present day southern Laos, and northeast Thailand. In 802, the empire's official religions included Hinduism. Jayavarman II had himself declared "Chakravartim" (king of the world) and establishment of the Khmer Empire on Mount Mahendraparvata (the mountain of god Indra), now known as Phnom Kulen (Mountain of Lychees). After the reign of Jayavarman II, more than 20 Mountains (Phanom) were considered as sacred mountains. The temples were built in a series of tiers, and each one was shorter than the last to create an illusion of greater height. The three specific sites used in this study provide a range of types of the sacred mountains; these are 2 of the world heritage sites consisting of Vat Phou in Laos and Preah Vihear

in Cambodia, and another one world heritage tentative list is Phanom Rung in Thailand.

Existence of the Sacred Mountains

Architecture is never without roots. It is always related to the social and built environment. Religious architecture, in particular, is always associated with local cults and beliefs. The sacred mountains originally established in the 5th century B.E, reflect faith in the power of the god king, temple places of worship on the tops of mountains. Bases in the form of a Prasat (main tower of the temple) representing the cosmic Mouth Meru (Ellis, 2007: 11). The most suitable location for this style was along the slope of the mountain. Buildings could be built at different levels, surrounding the temple at the center and highest level. This pattern is evident in stone building which was a popular preference during the reign of King Yasovarman and was the sanctuary of god located on the slope and on the top of a natural and link the architecture to heaven itself.

The building of this religious temple on the top of a mountain is appropriate in many dimensions, e.g. the relationship with supernatural power and the joining of the belief system of the two groups of people at one place. At the same time, the divine status of the king was accepted by the people. For this reason, the building of Prasat on the top of this mountain is related directly to the divine kingship ideology. In the 5th -13th centuries, there were numerous temples. The principal three sites are Vat Phou near the flood plain along Mekong River, Preah Vihear on the edge of Thailand-Cambodia border, and Phanom Rung in Korat Plateau. This research aims to study the cultural landscapes of three sites in order to explain an existence of the sacred mountains in the Emerald Triangle as follows:



Fig. 2. Vat Phou and Phou Kao, Laos.

Vat Phou: The cultural landscape of Vat Phou was planned around an axis aligning the mountain peak of Phou Kao, overlooking the flood plain of the Mekong River, and was built on a natural terrace where a freshwater spring gushed out of the rock (Messeri, 2012: 5). The natural *linga* of Phou Kao, which imbued the site with a natural sanctity, was the clear inspiration and stimulus to the ancient builders of the monuments. Vat Phou is not simply a cultural landscape with very high survival of archaeological features. It is also one of the world's great examples of the planning and management of a landscape to reflect the beliefs and concerns of its rulers and inhabitants (Ministry of Information and Culture, Lao PDR, 1999: 45). The whole landscape was planned and utilized from its inception in the 5th century and thereafter not just for practical purposes but in accordance with the symbolic world view of its rulers. The landscape in terms of Hindu cosmology represented Phou Kao as the home of the gods, particularly of Shiva, while the Mekong River represented the Ganges River and the surrounding universal ocean.



Fig. 3. Preah Vihear, Cambodia.

Preah Vihear: Preah Vihear was established in the 10th century. This masterpiece summit Khmer temple was located on the border between Cambodia and Thailand. The site is authentic because it was isolated for many years for political reasons and because of its geographical position (Uk, 2009: 5). Preah Vihear constructed on the hilltop of the Phnom (mountain) in the Phnom Dong Rak Range (Dong Rak in Khmer means the mountain that looks like a long stick for carrying loads on the shoulder), the temple surrounding landscape comprising the other two mountains that represent the Hindu triad of Vishnu, Shiva and Brahma. It is a dramatic expression of the genius of the Khmer people, with its integration of a symbolic form with the cultural landscape to create a physical manifestation of a Hindu cosmological template of a perfect universe. King Suryavarman I that founded this temple for dedicated *Linga* (a representation of the Hindu deity Shiva used for worship in temples) which was used in ceremonies to release the sacred power

from the Lingaparvata at Vat Phou near Champasak in Laos, 130 kilometers to the east.



Fig. 4. Phanom Rung, Thailand.

Phanom Rung: Phnom Rung is spectacularly temple situated at the hilltop of an extinct volcano, 400 meters above sea level. Built of sandstone and laterite during the 10th -11th centuries, the Hindu temple was constructed to dedicate to the deity Shiva, and symbolizes his heavenly abode Mount Meru (Tashiro, 2005: 39). Phanom Rung. Like most temples built during the Khmer Empire, Phnom Rung functioned as a ritual space for the cult of the Devaraja, a highly ritualized mode of statecraft that centered on the construction of monumental temples symbolizing the Hindu cosmos wherein the king was the divine universal ruler and living manifestation of the Hindu god Shiva (Denes, 2013: 12).

Pilgrimage routes in Phanom Dong Rak Range

From the field study, reveal that there are many associated temples situated on foothill along 400 kilometers, its environs were once linked to the Khmer Empire. From Vat Phou stretched into the Korat Plateau leading to the pass across the Phanom Dong Rak Range. In the ancient time of the Khmer Empire, travellers and pious pilgrims taking this route, which connected Vat Phou to Phanom Rung, had at their disposal foothill temples spanning over the route such as Nong Thong Lang in Ubon Ratchathani, Sa Kamphaeng Yai in Sisaket, Sikhoraphum in Surin, and Muang Tam in Buriram. The four temples have been found on the stretch from Vat Phou to Phanom are of the same size with typical identifiable structural features. The spacing of the location of temple varies from 40-80 kilometres, the different distances could have been due to the different types of terrain. All of the foothill temples were primarily in the Khleang and Baphuon styles, which dated its primary phases of construction to the late 10th-11th centuries. The primary deity

was Shiva, although Vishnu was also worshipped. These located where the communities were situated, represented for the sacred place for the public while the hilltop temple for the king.

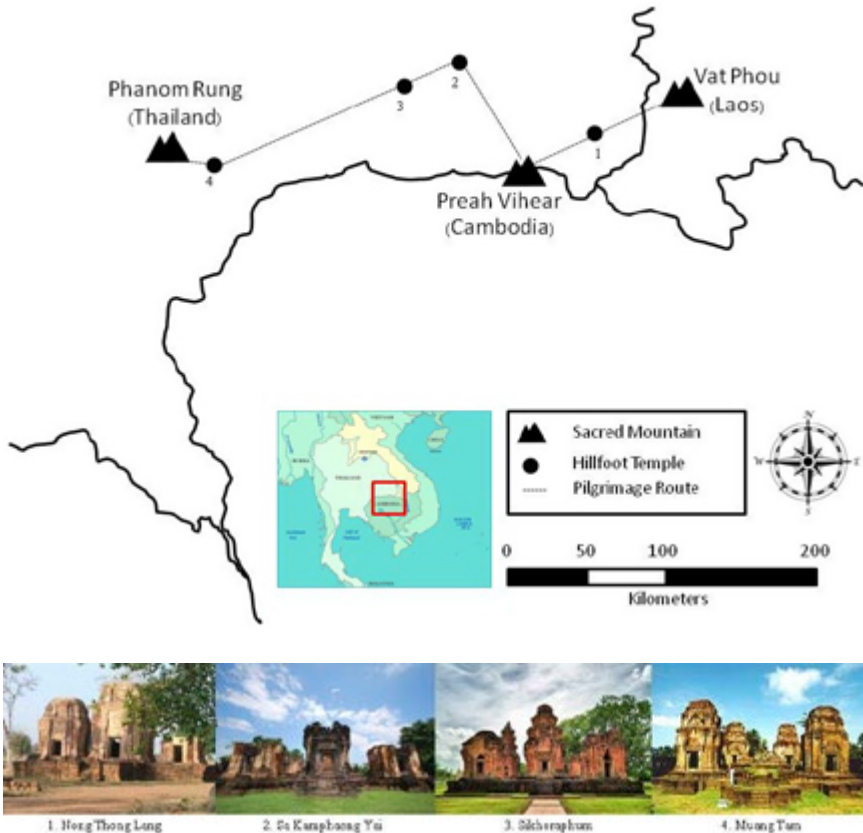


Fig. 5. Sacred Mountain and hillfoot temple along the pilgrimage route.

Sustainable tourism in Sacred Mountain

The announcement of the “Pakse Declaration on Tourism in the Emerald Triangle” in August 2003 by the governments of Thailand, Laos and Cambodia emphasizing the development of sustainable tourism. (Mekong Tourism Coordinating Office, 2004). At the same time, the World Tourism Organization fielded a mission in 2004 to formulate an Emerald Triangle project for the development and promotion of tourism (WTO, 2004). According to the agreement, historical tourism was identified as a focused agenda for the pilot regional tourism project,

covering world heritage sites, where cultural landscape was very distinct (Ministry of Foreign Affairs of Thailand: MFA, 2003). The most important of these sites have been painstakingly and successfully restored. The governments of the CLT countries is able to promote a “Khmer Culture Route” in northeast Thailand, northern Cambodia, and southern Laos which offers the visitor an unparalleled opportunity to explore the glories of the Khmer past in the Emerald Triangle. The identity of all of the places derives from the historical interactions between the natural and cultural components of the landscape, and represents the places where people live, work and travel. The finding of each area in this study focused on community around the sacred mountain involved in sustainable tourism development. From the result of finding, there are three outstanding communities, these three cases are:

Champasak Village: Champasak is a small village on the west bank of the Mekong River. In 2001 Vat Phou was considered as a world heritage site by the United Nations Educational, Scientific and Cultural Organization. Champasak was also included in the protected area, remarkably well-preserved place for cultural landscape. Nowadays, tourist-oriented businesses have run by many household in Champasak, consisting mostly of guesthouses, restaurant, souvenir, bike rental, and catering to tourists. Thus, tourism has become an important source of financial support for the area. Local people are beginning to realize an economic benefit from the tourism activity. Tourism activities at the Vat Phou temple complex generate extra income to the local community where most elderly people sell flowers and incense. The community divides people into a group of six to sell them at the site for a week and for another group in the following week. A small amount of the revenue from selling flowers and incense is given to a community fund for maintaining their community.

Komui Village: Komui is an isolated village located in the foothill of Phnom Dong Rak Range. In 2008, Preah Vihear was listed as a world heritage site, Komui was announced in protected area called “Preah Vihear Protected Landscape”. The road in Komui is also part of Cambodia’s management plan for the Preah Vihear Temple complex, which helps the local access to the infrastructure comprising of public health, irrigation, education, and electricity. Komui is an area of exceptional importance for biodiversity conservation due to the unique assemblage of endangered wildlife found in the deciduous dipterocarp forests. Local people live in small scattered villages and heavily depend on rain-fed rice field agriculture and natural resources for their livelihoods. The potential of village possible produced from community-based tourism, agricultural, forestry, and handicraft.

Khok Muang Village: In 2004, Phnom Rung was the part of tentative list in order to qualify for inclusion in the world heritage. However, Thailand’s Department of Fine Arts officially opened Phnom Rung as a

historical park in 1988. Khok Muang is a foothill village nearby the historical park and is a typical northeast Thai village. It possesses a unique mixed culture between Thai, Lao, and Khmer. The native speak local dialect and identify themselves as a separate ethnic group from the central Thai. They have their own traditional customs. Much of the tourist-related economy in the local area comes from homestay, demonstrating traditional skills such as weaving or from selling handicrafts. In front of the historical park is a line of shops selling handicrafts, with each shop selling a similar array of merchandise.



Fig. 6. Cultural Landscapes of study area.

Three village sites were chosen from this study attempted to use the concept of cultural landscapes as a key in the conservation of the value and significance of the heritage and cultural landscape of the sacred mountains. The cultural tourism approach also focused to take into account both tangible and intangible. Analysis of values of the sacred mountains and its setting is necessary for decision-making on implementations in the area. In three cases, there are five aspects of values have been analyzed, which are:

Sacred Mountains values toward to local livelihoods

Ecological Values: The forests of Phnom Dang Rak Range, where Khmer Temple situated are verdant and fertile, being source of streams, waterfalls, and several waterways that serve agriculture and daily life of people in local communities. There are seven protected areas surrounding the three sacred mountains which consist of; (1) Thailand: Khao Phra Wihan National Park, Phu Chong Na Yoi National Park, Yod Dome Wildlife Sanctuary, and Phanom Dong Rak Wildlife Sanctuary (2) Cambodia: Kulen Promtep Wildlife Sanctuary, and Preah Vihear Protected Landscape and (3) Laos: Dong Khanthung Proposed National Biodiversity Conservation Area. Vat Phou, Preah Vihear, and Phanom Rung's natural setting includes water, forests, and mountains, which together enhance the cultural landscape of the world heritage area. The

forests, scrublands, and impounded waters of the areas provide not only an environmental setting for the monuments, but also biodiversity and natural heritage values in their own right. Many of the trees at three sites have grown to immense size, in particular the dipterocarpus alatus trees. In many places, these trees also bear the marks of traditional resin tapping. Four bird species regarded as key conservation species for the Indo-China bioregion have been recorded. These are the Siamese Fire-back, Bar-bellied Pitta, Orange-breasted Green Pigeon and Black-and-red Broadbill.

Historical Values: Three cases reflect the development of complex societies in the Phanom Dong Rak Range, demonstrating the significant shift in the region from agricultural society village life to a centralised, pre-industrial urban society. Its origins may date from as early as the first century. The incipient social complexity of Khmer Empire is demonstrated by archaeological evidence. The exquisite and detailed carvings and bas-reliefs offer great detail about classical Khmer Empire, including people, their way of life, economy, customs, religious beliefs, warfare, and artifacts.

Social Values: Local livelihood is living in sacred landscapes that have continuously received veneration from Hindu. It is also a living in heritage site where cultural and religious traditions continue, and villagers maintain special and enduring connections to the landscape. All three sites today is an outstanding example of the continuity of tradition relating to Khmer Empire. The present site of the sacred mountains illustrates changes in culture and landscape over a significant period of time, culminating in a unique combination of heritage, present-day cultural practices and a continuing interaction between nature and culture including between temples, forest, villages, people, and agriculture.

Economic Values: The ecosystem of three sacred mountains which comprises of forests and water resource is valuable economical resource. The people have exploited the resources in their living and agricultural occupation which is the main economic structure of the communities along with tourism activities of the temple in relation to the Khmer Culture Route that provides income to the province and the communities. The communities, being in the vicinity of an important historical heritage site, have become accesses to surrounding cultural sites which have created economic values for gains income from accommodations and services, selling souvenirs, food, beverages, and traditional massage services at the tourist information centre.

Spiritual Value: The cultural significance of the sacred mountains as a whole is provided by not only the survival of the temple, but by an outstanding and rare vantage point of looking beyond the ensemble of built elements and seeing a whole landscape deriving from religious observance, Hinduism in this case, yet simultaneously being an expression

of religiosity. Hinduism is one of the great religions and oldest belief systems in the world. For 2,000 years its ideas held sway, gave form to and founded the basis of civilization in the area, influencing all aspects of socioeconomic. The cultural landscape provides evidence of how one of the great Hindu-influenced cultures of the region transformed their environment, engineering its landscape to conform to the template of the perfect universe prescribed by their belief system. It represents a masterpiece of human creative genius for the high quality of its artistic work and the integration of its symbolic form with the natural landscape to create a physical manifestation of a Hindu cosmological template of the perfect universe.

Conclusion

The territory of Phanom Dong Rak Range has been an area of human settlement since ancient times. Most of the communities are located within Kong-Chi-Mun River Basin. Local economic base is agriculture, and most of agricultural areas are rice paddy fields and crops plantations, hemp growing, which has recently changed to rubber plantations in some parts. The rice paddy fields are usually located around the villages along the bank of the stream and lowland. There are also livestock farming in the forest around the villages, some part of the area located in the protected area (National Park, and Wildlife Sanctuary). The local people in three areas have some extra income from tourism by selling handicraft, souvenirs, food, beverages, and massage service. With long established settlement, local people in the three areas are an ethnic group which has benefited from the values of the ecosystem of sacred mountains in their occupation, and such ecological fertility is linked to economic value, income from agriculture that depends on water sources, and some income from tourism.

Recommendations

When tourists think of tourism in the Emerald Triangle, some think of the Khmer Culture Route, where the cultural landscapes brought culture, Hinduism, ethnic groups coexist with other groups living in the plateau and mountainous areas. The diverse and prosperous culture and heritage that witness today are results of the long history of the native. In northern Cambodia, northeast Thailand, and southern Laos, there are various sacred mountains served in the pilgrimage route. On the way, various scenes appear, such as virgin dipterocarp forest, small riverfront communities, and unforgettable smiling local people. According to the

focused group, the stakeholder recommend government and national tourism organization of three countries to support factors in enhancing sustainable tourism as below:

(i) Khmer Cultural Route scheme linked three countries should be developed;

(ii) Protected the sacred mountains by creating buffer zones that could be a living cultural landscapes, with flora, fauna, and indigenous inhabitants;

(iii) Encourage the local livelihoods to consider the cultural route concept in a holistic manner and to contribute to the knowledge and understanding of the tangible and intangible heritage components included in the ensemble;

(iv) Store and make accessible or disseminate documents about cultural routes for the long-term development of research, education, and interpretation about cultural routes in the Emerald Triangle;

(v) Encourage provincial authorities and local governments to define and implement protection policies and management plans for the sacred mountains and its cultural landscapes, as well as actions that go beyond the boundaries of the administrative divisions of the territory protection.

According to this recommendations, the management of the site should ensure protection for the tangible heritage and produce positive improvements, deriving from tourism, for the whole area at both local and provincial levels to ensure success, the sustainable development of Khmer Culture Route would have to be achieved in close coordination with the development of the larger tourism sector itself. It would therefore be imperative to closely link regional tourism development master plans with historical tourism development plans. It is well known that the three sacred mountain are the destinations and imperative to create mountain attractive, varied and cultural landscapes at every province. From the important statement, historical tourism in three countries must be linked to the tourism pattern and matched to the resources and activities, e.g., cultural tourism, community-based tourism, and ethnic tourism. To enhance the marketability of the sacred mountains, a sustained objective should be to create international cooperation. Finally, each strategy should be realized and used as a tool in applying for protection of the cultural landscapes, ethnic minority rights, share equitably the benefit generated from enhancement actions, while having a sustainable balance between local livelihood and cultural landscapes protection.

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THE WOODS, THE CLOISTER AND THE SHAPE OF SILENCE: FOREST TRAILS AND LANDSCAPE VALORISATION IN SERRA SAN BRUNO (ITALY)

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Summary

The paper focuses on the interpretation of the forestry landscape of the Serra San Bruno district, a mountainous region of Calabria (Southern Italy), and on the valorisation of its heritage related to the presence of the Carthusian monks. Although not accessible to visitors, here the Charterhouse founded in the late 11th century by St Bruno of Cologne still represents an important religious and pilgrimage centre. St Bruno decided to establish in the Serre Mountains his hermitage also because he was fascinated by their landscape character, allowing for isolation and silence, and inspiring openness to God and prayer. In the same region and of the same historic period is also the Basilian monastery of St. John Therestis, which has been recently restored and now hosts a small community of orthodox monks. These monastic sites are today part of national and international tourism packages. In order to favour forms of religious tourism helping understand and share the spiritual experience of St Bruno and the Carthusian monks, the research has been focused on the networking connection and valorisation of the historic religious sites with the main resources composing the local forestry landscape. Our work aimed to define specific trails and landscape management strategies valorising the tranquil character of the place and supporting sustainable tourism. “Tranquil areas” were identified and mapped and a network of trails was defined so as to emphasise the multifunctional use of the forestry landscape in the study area and support cultural/natural tourism itineraries. Since for centuries the forests were managed sensitively by the Carthusian monks, the designed routes are also intended to help the valorisation of forestry based resources. They can also favour and support educational experiences in a landscape with high natural value. The itineraries will also help realising a more general programme recently outlined by some of the municipalities involved, aiming at the creation in the area of strong tourism, scientific and cultural poles based on the valorisation of the local biodiversity and religious traditions.

Keywords: Religious trails, Landscape Valorisation, Forestry Landscape, Tranquil areas

Introduction

Cultural heritage tourism, and especially religious tourism, is a phenomenon that more than on site’s attribute is based on the perceptions and motivations of visitors (Lo Presti & Petrillo, 2010). More specifically, the reasons for a heritage visit are related to how tourists perceive the site in

terms of their cultural background, their personal history and their willingness to be exposed to an emotional experience (Poria et al., 2004). In a world where the culture of “speed” is increasingly pervasive and silence is forgotten or censored (Turri, 2004), the pilgrimage (which historically had a special role in human mobility) becomes a paradigmatic form of “slow travel” (Howard, 2012) as a means to regain a right dimension of time. Moreover, according to Morinis (1992), the pilgrimage can be seen as “a journey undertaken by a person in quest of a place [...] that he or she believes to embody a valued ideal”. Therefore, following the Morinis’ definition, pilgrimage encompasses different forms of journeys, not necessarily related to a religion or to a physical place. Likewise, in analysing a pilgrimage route or site, the temporal dimension should be taken into account. According to Tomasi (2002), a journey and its approaches to the sacred are strictly linked to social and historical contexts, so the pilgrimages of today are profoundly different from past (Illman, 2010). From this point of view, pilgrimage routes, and the related landscapes, assume particular meanings according to the values which originated them, some of which can still be perceived by pilgrims and slow travellers as stratified over time.

The district of Serra San Bruno (Calabria, Italy) is an excellent and particular example of this condition. It is characterised by the presence of the Charterhouse established by St Bruno in the 11th century, and is an important historic monastic site also for the orthodox community, thanks to the near presence of the old monastery of St John Therestis. This area was by the monks because of its wildness and remoteness, but also for the availability of resources making their communities self-sufficient. After Bruno’s death the Charterhouse, although being far out of the traditional pilgrimage routes of the time, little by little became an important European religious destination, thanks to the fame acquired over time by the saint and his spiritual heritage. Then, close to the edge of the monastic site, a village was formed, first inhabited by workers taking part in the construction of the Charterhouse, and then by craftsmen, small farmers and forestry workers, woodcutters and charcoal burners; the village slowly developed to what is now the small town of Serra San Bruno, known as one of the main tourism destinations of Calabria. The Local government would like to strengthen this tourism vocation by developing new forms of tourism related to the Carthusian spirituality and valorising the local natural environment and the cultural heritage; this, also to favour residential study and research experience on the part of the young generations.

Questions and aims: outside in / inside out

Tourism valorisation of the Charterhouse brings an intriguing question: how can such heritage be made accessible if it needs to be, in some

ways, inaccessible? The Charterhouse, in fact, appears as a huge building complex in large part not open to visitors. Inaccessibility, moreover, is both physical and cultural.

Physical inaccessibility depends on monks' secluded life, contacts with the external world not being permitted if not in rare occasions when allowed by the Rule. Pilgrims can freely visit the site of *Our Lady of the Woods*, where St. Bruno established his early hermitage and was buried after his death (1101). A silver reliquary bust containing the skull of the Saint is kept in the altar of the charterhouse chapel. Every year, in occasion of St. Bruno's feast (October 6th), the bust is shown to pilgrims and offered to public adoration out of the Charterhouse, then brought on procession. For the rest of the year pilgrims and tourists can only have access to the Charterhouse Museum and visit "virtually" the monastic complex through the exhibition of materials and documents telling the story of the monastic settlement and presenting the spirituality and the everyday life of the Carthusian monks.

On their turn the monks observe strict seclusion, spending most of the day in their individual cell, time being organised according to a schedule of prayer, study, meditation, work. Community prayer and liturgies take place in the chapel, while individual work, mainly manual, is carried out in the craft rooms. The solitude and silence experienced in the cell not only marks a total detachment from the world, but corresponds to an individual journey of spoliation and poverty necessary to create not just a "void" but also to shape this void as a total openness to God. The world indeed is not left out of this experience, but is brought in, since it is penetrated in its deepest meaning, its heart being kept and set in the presence of God, also through prayer. Handwork is important as well (3÷4 hours a day) and helps the monk remain grounded in an operosity directly in service of the community. In the Charterhouse building plan monks' cells lay around the central cloister and open to a garden, this last so assuming an important symbolic role. If solitude and seclusion mean the desert, sought by Bruno by retiring in remote forests, the garden means the regeneration and blooming of life as the individual and community exit of silence and prayer. Taking care of the garden is part of the religious experience. Once a week, on Sundays, the Carthusian monks are allowed to get out of the Charterhouse and take a long walk through the woods, so as to be surrounded by the quiet and the beauty of nature.

This immersion in the natural environment corresponds to the original experience of St Bruno who chose to establish his hermitage in this part of Calabria because he was fascinated by the particular character of its landscape, as it emerges from the letter he wrote in his late years to his friend Raoul Le Verd: "I am living in a wilderness in Calabria, sufficiently distant from any center of human population. (...) How can I

speak adequately about this solitude, its agreeable location, its healthful and temperate climate? It is in a wide, pleasant plain between the mountains, with verdant meadows and pasturelands adorned with flowers. How can I describe the appearance of the gently rolling hills all around, and the secret of the shaded valleys where so many rivers flow, the brooks, and the springs? There are watered gardens and many fruit trees of various kinds". Since Bruno knew that "only those who have experienced the solitude and silence of the wilderness can know what benefit and divine joy they bring to those who love them", he envisaged that there in Calabria he and his monks could dedicate themselves to "leisure that is occupied and activity that is tranquil" (St Bruno of Cologne, *Letter to Raoul Le Verd*, 1096-1101).

The physical inaccessibility of the Charterhouse today risks to be coupled by a sort of cultural inaccessibility of the monastic life that takes place in there, behind the walls, so distant the ideals and the experiences characterizing it are from the everyday lifestyles and cultural visions of common people. This aspect was well described by Pope Benedict XVI in his speech given on the occasion of his visit to the Charterhouse of Serra San Bruno (October 2011): "Technical progress (...) has made human life more comfortable but also more keyed up, at times even frantic. Cities are almost always noisy, silence is rarely to be found in them because there is always a lingering background noise, in some areas even at night. In the recent decades, moreover, the development of the media has spread and extended a phenomenon that had already been outlined in the 1960s: virtuality that risks getting the upper hand over reality. (...) The youngest, who were already born into this condition, seem to want to fill every empty moment with music and images, as for fear of feeling this very emptiness. This is a trend that has always existed (...) but today it has reached a level such as to give rise to talk about anthropological mutation. Some people are no longer capable of remaining for long periods in silence and solitude". If set against the background of this socio-cultural condition it becomes apparent the specific charisma of the Charterhouse and it follows an important indication for the contemporary society: "by withdrawing into silence and solitude, human beings, so to speak, "expose" themselves to reality in their nakedness, to that apparent "void", (...) in order to experience instead Fullness, the presence of God, of the most royal Reality that exists and that lies beyond the tangible dimension. He is a perceptible presence in every created thing: in the air that we breathe, in the light that we see and that warms us, in the grass, in stones..." (Benedict XVI, 2011).

In some ways the woods, the forestry landscape and the quiet usually accompanying immersion in the natural environment, today can be seen as a physical, cultural and interpretive interface between the Carthusi-

an monastic experience and the experience of the many tourists visiting the area of Serra San Bruno. The proposal of forms of “slow tourism” and the planning of infrastructures supporting them, today might effectively be carried out on parallel with the promotion of pilgrimage. Slow tourism and pilgrimage are in some ways analogous and both offer the possibility not only to visit the religious sites, but also to discover and experience the beauty and the cultural values of the forestry landscape, as well as the resources, natural and cultural, marking its character. It has been observed, in fact, that ‘slow tourism’ today appears as an experience closely related to pilgrimage, in that by journeying to a destination related to sacred places or valued meanings “slow travellers and pilgrims from the ‘fast world’ express needs and desires for slower tempos and simplicity in order to experience the self and the world at deeper and allegedly more authentic levels” (Howard 2012). It is from these principles that takes form this work, aimed to highlight the resources (tangible and/or intangible) spread throughout the territory and to identify the dynamics of development that allow them to a “slow” and intense fruition compatible with the values they express.

Materials and methods

Study area

The research was carried out in the Serra San Bruno district (Calabria, Italy), part of a mountainous region called Serre and including the territory of four municipalities: Serra San Bruno, the focal centre of the study site, Mongiana, Stilo and Bivongi (Fig. 1). Here they can be found many heritage resources of great historic, architectural and natural interest, among which are centuries-old woods, characterised by the prevalence of chestnut (*Castanea sativa* Miller), beech (*Fagus sylvatica* L.) and silver fir (*Abies alba* Miller subsp. *apennina* Brullo, Scelsi and Spampinato). The high environmental value of this area motivated the institution of two National Natural Reserves (now SCIs - Sites of Community Interest - of the EU Natura 2000 network) and of the Serre Regional Park in 2004 (Di Fazio e Modica, 2012).

The founding and development of the town of Serra San Bruno is closely related to the building of the Carthusian monastery of “Santo Stefano del Bosco”. It was founded by St Bruno of Cologne in 1091 (Fig. 2), in a land between the towns of Arena and Stilo donated to him by Roger II of Sicily. This process was supported by the Roman Church to expand its influence in a region traditionally linked to the Orthodox Church. The Carthusian monastery is the second-oldest in the world, after the Great Chartreuse of Grenoble.

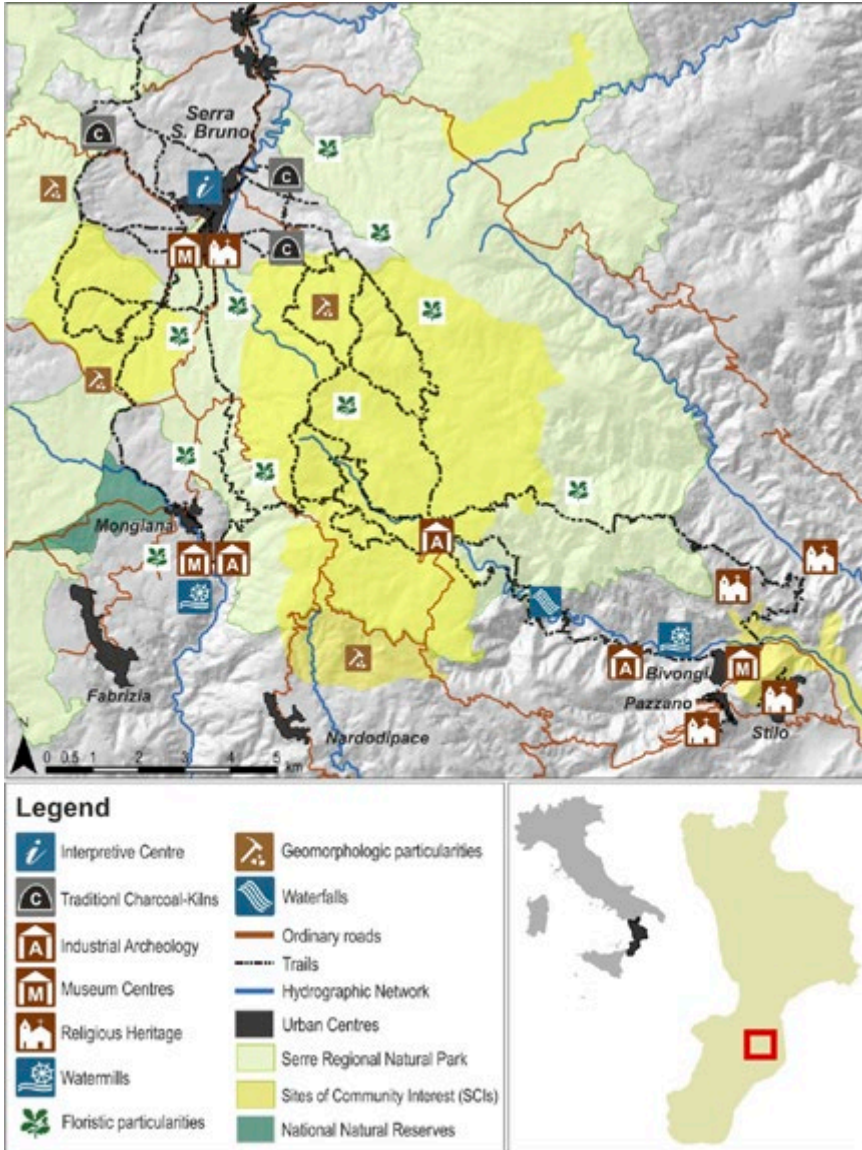


Fig. 1. Map showing the geographical location of the study-area and the localisation of natural and cultural landscape resources.

The increasing demand for labour in building the Charterhouse, and the subsequent works of maintenance and expansion, summoned a massive number of workers who settled in the surrounding area thus giving rise

to the town of Serra. In 1292, the monastery passed to the Cistercians, who kept it until 1513, when Pope Leo X gave it back to the Carthusians. The prestige of the Charterhouse allowed to gain concessions and privileges that were extended to the feudal sovereign jurisdiction, maintained until the XVIII century. The collapse of feudalism in the XVIII century led to the claim of the first landowners and, to a greater extent, of local artisans, changing the economic structure of the area. The earthquake of 1783 destroyed almost the entire town and the Charterhouse, which was rebuilt at the end of the XIX century. The reconstruction led to the current shape of the town, organised in an irregular pattern in the northern section (Terravecchia), which represents the historical original centre, and in a southern section (Spineto), expanding along the route to the Charterhouse. The economy of the Serra San Bruno district is historically linked to the activities of craftsmen involved in extracting and processing granite, iron and wood, which have left landmarks still visible throughout the territory.

The craft sector, which has been the leading sector of the local economy throughout XVIII and XIX centuries, nowadays is considerably reduced. The craftsmanship of local stone-carvers can be admired in the decorations of the many churches and palaces of the region, while the old

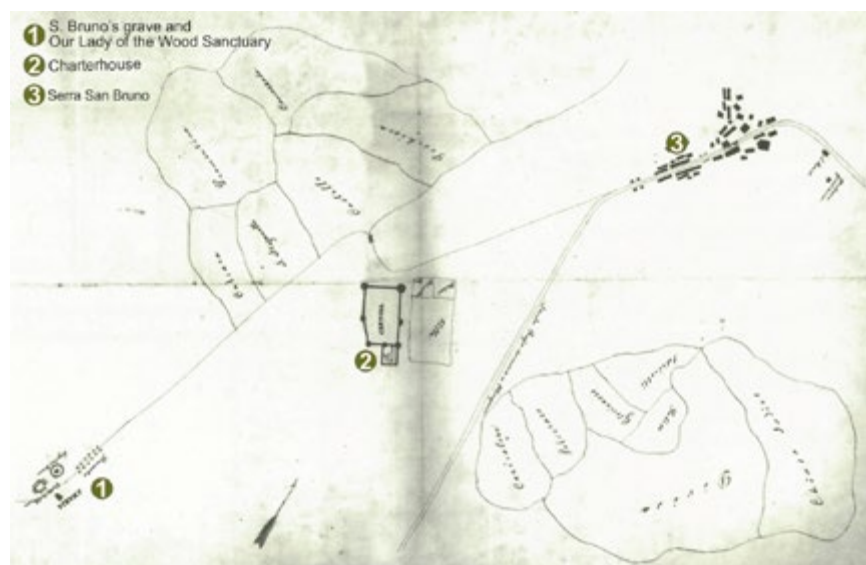


Fig. 2. Historical map at 1859 showing the plan layout of the Charterhouse and its land ownership (1-2). In the top right (3), the author (the local architect and artist Salomone Barillari) also reported a planimetry of the town of Serra San Bruno (from Ceravolo and Zaffino, 2003).

quarries today assume importance as “stone monuments” of geological interest. The manufacture of iron, made possible also by wood extraction and charcoal production in the surrounding forests, is documented by the remains of old iron factories of the Bourbon period in the town of Mongiana. Until the 1950s, the production of charcoal was one of the main economic activities in the Serra San Bruno district. Nowadays, in this area the old production methods still survive in five specialised companies producing charcoal according to century-old techniques which show great scientific, cultural and tourism interest. Some traditional charcoal-production sites, where many vertical mound charcoal-kilns (*scarazzi*, in the local dialect) are still in use can be seen as an interpretive key of the regional forestry landscape (Di Fazio et al., 2010).

In recent years, the development of tourism has been of some help in sustaining the local economy. Tourists search for landscapes with high environmental quality, which should be improved through sensitive landscape planning based on accurate monitoring of the dynamics characterising land use. The local municipalities of the district in many occasions have tried to foster the development of forms of tourism valorising the forestry and natural heritage jointly with the many outstanding cultural sites scattered in the area. About 100,000 tourists per year are recorded; around 40,000 of them visit the Museum of the Charterhouse, founded in 1994. The highest tourist flow is recorded in April and May, with the presence of many students and German religious tourists visiting the places of St Bruno of Cologne. The presence of German tourists has another peak period in autumn. The accommodation potential of the area is steadily growing, thanks above all to private initiatives supported by public interventions funded by EU. In the municipality of Serra San Bruno the accommodation capacity is about 180 bed-places. A significant number of houses are unoccupied (1376 in 2011, that is, 35.9% of the total) and many of them are let during summer for the so-called “tourism of return” and, to a lesser extent, for exogenous tourism (Fig. 3). A thicker and even international network of cultural initiatives and facilities, addressed to school and youth tourism, would contribute to prolong the period of stay of the visiting groups and to widely enhance local resources, thus favouring a fruitful cultural exchange between the local population and visitors, particularly the youngest ones. Furthermore, it could support forms of short range local tourism and environmental education, both having positive socio-cultural impact on the wider regional community.

In order to organise an actual development strategy, especially in a marginal rural area such as the district of Serra San Bruno, natural and cultural resources should be included in an integrated system highlighting their relationship and mutual influences. In this direction, it should be also considered that the resources and values characterising the area

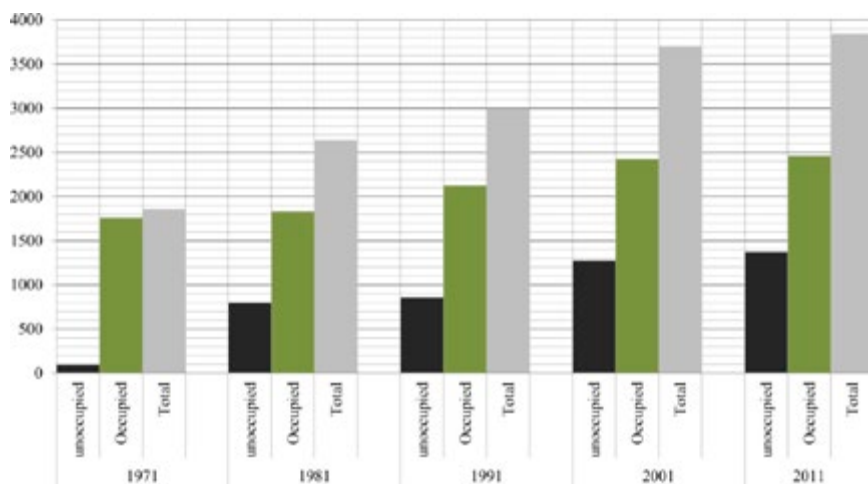


Fig. 3. Number of houses according to the type of occupation in the municipality of Serra San Bruno in period 1971-2011 (source: ISTAT 1971, 1981, 1991 and 2001 national census)

are entities that visitors usually associate with silence/peace and other profound feelings often expressed by- or related to- the idea of “tranquillity”, a value that in this as in other rural areas is presently threatened by many disturbance factors. Tranquillity, in its turn, needs to be defined, identified, monitored, protected and implemented not only to assure the well-being of the local population, but also as an important landscape character and value (Modica et al., 2013) on which the above mentioned forms of tourism, ever more desirable, should be based.

The Concept of Tranquillity Areas

Broadly speaking, the term ‘tranquillity’ can be considered as a state of mind that promotes well-being. With specific reference to landscape planning and assessment issues, it should be considered not just as a holistic sensory experience but as a significant asset of landscape, appearing as an objective attribute in a range of strategies and plans (Jackson et al., 2008). The first attempt of mapping tranquillity areas was implemented by Simon Rendel who produced a set of tranquil area maps covering England and published by the Campaign to Protect Rural England (CPRE) and the former Countryside Commission. The original method was criticised due to its structural approach based on the proximity to different sources of potential disturbance. In 2004, a new approach was implemented adding participatory appraisal techniques in order to map tranquil areas more directly linked to people’s views about the countryside (Countryside Agency, 2005; Jackson et al., 2008). Following the origi-

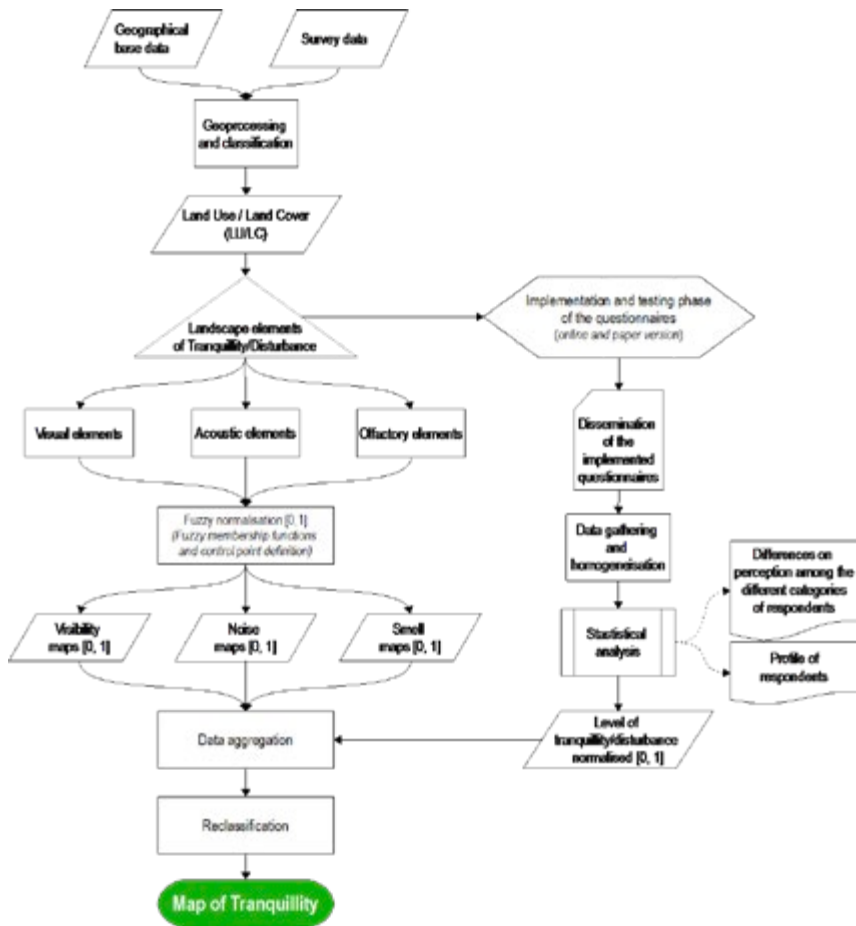


Fig. 4. Flow-chart of the proposed model for mapping tranquillity areas

nal experiences carried out in UK, a specific research was implemented in the Serra San Bruno district (Zoccali, 2014). In order to materialise and map the tranquillity in the study area as a perceived landscape value a dedicated model was defined (Fig. 4).

In the proposed model, a questionnaire was implemented in order to gather people's perception on landscape tranquillity (Modica et al., 2013). The questionnaire was structured in 3 sections with a total of 21 questions. In the first section, questions are organised in order to characterise respondents' profile (gender, age, residence, etc.). The second section deals with the main concepts and values of tranquillity referring to visual, acoustic and olfactory landscape elements while the third sec-

tion is focused on qualitative and open questions. This first survey on tranquil areas carried out in 2012 was promoted using traditional and social media as well as institutional websites. At the end of the survey period, 515 questionnaires were collected; 422 of them resulted as completed in all their parts and therefore usable in defining the perceived levels of tranquillity/disturbance. To this end, results coming from the questionnaires were statistically analysed and integrated in a dedicated GIS obtaining the final map of tranquil area in the Serra San Bruno district. Following the seven-point Likert scale according to which preferences and perceptions of respondents were rated in the questionnaire (from 1-absolute disturbance to 7-absolute tranquillity) (Modica et al., 2013), the maps of tranquillity were classified in seven classes of tranquillity/disturbance.

Results and Discussions

Network infrastructure proposals for the landscape development

In the first phase of work, the detection and localisation of the landscape resources followed by their cataloguing, characterisation and georeferencing in a dedicated GIS are conducted. In a second phase, a logical and organisational scheme interlinking the main cultural/natural landscape resources was defined according to five thematic routes/trails based on the binomials “nature-culture” and “nature-spirituality” (Di Fazio et al., 2009) (Fig. 5). These were organised on the basis of daily visits, alternating experiences and observations (static or dynamic) in privileged places. Each route was structured as closed circuit, supported by circular paths variously intersecting so as to be able to modulate the visit according to the different thematic connections (Di Fazio et al., 2010).

The technical and fruition characteristics of the pathway were defined for each itinerary in order to verify its intrinsic value and the degree of accessibility for the different visitors’ segments (Di Fazio et al., 2010). Each trail was characterised as follows:

1 - *Monastic sites trail*: this itinerary offers a series of “cultural bridges” connecting different sites of the historic monastic settlements in Calabria. The two main sites are the Charterhouse of Serra San Bruno and the Greek Orthodox monastery of St. John *Therestis* (the *Harvester*), both built in the XI century. Tourists can further visit another church of the same age, the *Cattolica* of Stilo (Byzantine church built in the IX century), or the *Our Lady of the Star* Hermitage and other ancient religious sites in the area.

2 - *Spirit and Nature trail*: the trail is supported by an already existing pathway, designed to favour a contemplative and spiritual experience by

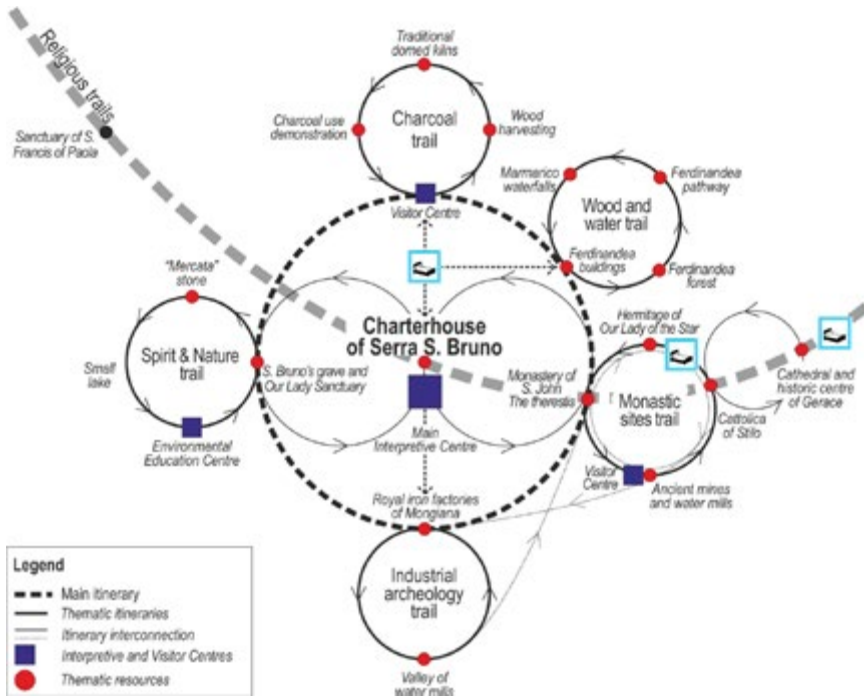


Fig. 5. Logical and organisational scheme interlinking the main cultural/natural heritage resources to favour their integrated tourism use in Serra San Bruno district (Calabria)

offering the visitors a simple and beautiful contact with nature, as well as by giving them the possibility to read some interpretive and spiritual texts presented in exhibition panels along the way. The main technical characteristics of this pathway are shown in Fig. 6.

3 - *Wood and Water itinerary*: a pathway runs through the *Ferdinandea* forest (about 3,500 ha wide), so called because it once belonged to Ferdinand de Bourbon. The starting point is a historic building complex, also named *Ferdinandea*, composed of the Royal Summer Residence, the remains of the ancient iron foundry, an old hydroelectric power station. Then, walking through the woods, visitors can reach the Marmarico waterfalls with their 110 metre-high fall (one of the highest natural waterfalls in Italy).

4 - *Industrial archaeology itinerary*: the route connects the ruins of the Mongiana Royal Foundry to a weapon factory of the Bourbon age. This old industrial building has been recently restored and opened to visit. After walking along a thematic pathway, tourists can reach the Allaro Valley where they can visit a number of old watermills.

5 - *Charcoal itinerary*: the thematic route focuses on the interpretation of charcoal production sites and, in particular, of the traditional verti-

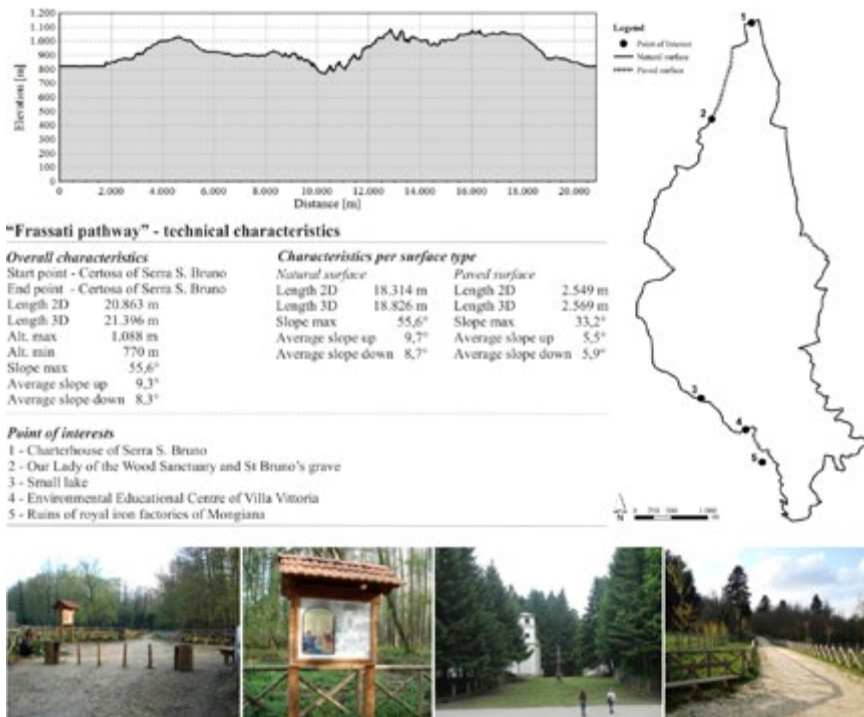


Fig. 6. Profile (A), Planimetric view (B) and Technical characteristics of the "Frassati" trail

cal mound charcoal-kilns (Di Fazio et al., 2010; Di Fazio and Modica, 2012). In the dedicated interpretive centre, different materials and experiences help visitors understand the charcoal production technology and the related vernacular knowledge, local lifestyles and cultural traditions. By visiting the woods surrounding Serra San Bruno, visitors can: learn about the different functions of forestry and see where and how the wood used in the charcoal kiln is produced; experience how traditional kilns are built; know about the main utilizations of the charcoal produced.

In Fig. 7, the tranquillity map obtained according to the perception of 'non-residents' category of respondents has been reported. Therein, the defined network trails has been superimposed highlighting in which sections, still today, visitors can experience tranquillity.

Conclusions

The work carried out in the district of Serra San Bruno aimed to offer technical support and specific infrastructures to favour experiences and ini-

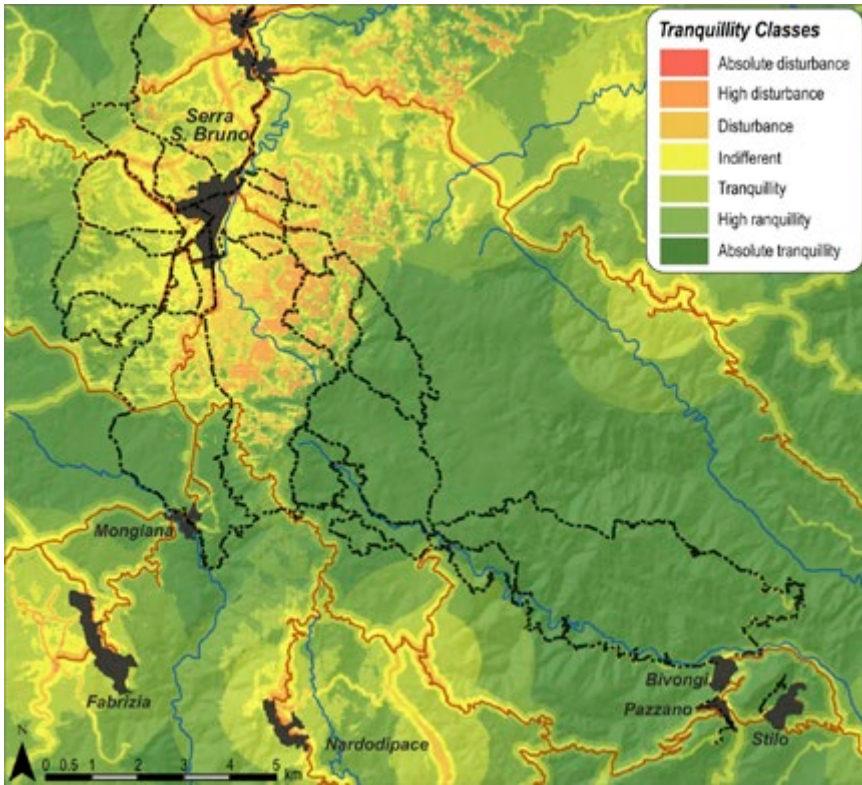


Fig. 7. Map showing the tranquil areas in the Serra San Bruno district according to the perception of 'non-residents' category of respondents, overlaid to the trails and ordinary roads networks.

tiatives of spiritual and slow tourism, and to improve the cultural accessibility of their main attractors. To this end they were implemented tools and methods to define, detect, assess and monitor “tranquillity” as an important and distinctive landscape character of the area. Quiet, silence, openness to the mystery of creation is what the Carthusian monks, secluded in the Charterhouse, brought into it from the external world and still keep at the core of their monastic experience (Fig. 8). Visitors, not being admitted to the Charterhouse, are therefore invited to live an analogous experience by walking through the forest landscape and, at the same time, by journeying into the self, this way making re-creation possible. The tranquillity maps produced will be an important base for the implementation of planning strategies and tools to preserve the identity of the local forest landscape and to valorise the tranquil character of the area for the promotion of slow tourism according to the programmes of local governments.



Fig. 8. Some of the main resources symbolising the landscape of the Serra San Bruno district and its “nature-culture” and “nature-spirituality” distinctive characters.

Tranquil areas can play an important role in the natural protected areas planning tools. As highlighted in previous studies focusing on urban/rural fringe landscapes (Herzog, 2003; Watts, 2010), nowadays it is widely recognised that valued tranquil areas should be further protected in order to avoid an advancement in the erosion of these wealthy spaces. This appears as an important arising question in the current planning strategies, not only in the urban space but also in those many rural and natural protected areas, such as those of the Mediterranean basin (Modica et al., 2013), where the present challenge is to ensure a durable balance between development and the protection of valuable natural and cultural resources.

A network of cultural routes was also defined, designed and organised as described in the final part of the paper. They constitute both a physical and an interpretive infrastructure helping reveal the cultural connec-

tions, present and historic, interlinking the many forest based resources, anthropic and natural in kind, which relate to the monastic settlements. Some of these routes are also conceived in view of a narrative/educational experience addressed to the many young students visiting the area. The itineraries will also contribute to implement a more general programme, recently outlined by some of the municipalities involved, according to which tourism should be coupled by the creation of cultural poles based on the valorisation of biodiversity and on spiritual experience in contact with nature, as St Bruno and the Basilian monks had envisaged when they chose this area for the settlement of their communities.

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THE VIA ROMEA GERMANICA
THE RECOVERY OF AN ANCIENT ROUTE AS AN
INSTRUMENT FOR THE DEVELOPMENT OF RURAL
TOURISM AND FOR OF THE UNDERSTANDING AND
PROTECTION OF THE LANDSCAPE

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Summary

Introducing the reasons for the study and recovery of the Via Romea as described by the Abbot Albert von Stade in a guide of 1236. Brief introduction to the itinerary and its present conditions. Discussion on the historical source and transcription of relevant parts of the original document. Discussion on the method of development of this route for modern use as an instrument for the protection of the landscape and the promotion of agricultural areas in various regions, and especially in Tuscany and Umbria.

Description of Associations, international contacts and co operations and partnerships.

And finally an illustration of the activities of the various partners and results achieved to date. Projects planned for 2015 “Pilgrims Crossing Borders”

Keywords: Via Romea from Stade, Germanica, Pilgrims, Routes, Jerusalem Ways, Thirteenth century, Albert von Stade, Artistic Historical Heritage, Architectural Heritage, Archaeological Heritage, Landscape, Agricultural landscape.

Introduction

The cultural, historical, artistic heritage of any district or region becomes an economic resource when it is known, protected and equipped for public enjoyment. Every age and every country have their own perception of the concept of heritage.

In the recent Italian legislation concerning the cultural heritage, the main and more general types of heritage assets (as provided by the Botai Law 1.1089 / 1939) are listed as follows:

1. Artistic and Historical Heritage. All works of art and monuments, movable and immovable, which have a recognized artistic value or a particular historical importance;
- 2 Architectural Heritage. All buildings, groups of buildings and monuments: real estate, therefore, which is recognized the artistry or historical significance;
- 3 Archaeological Heritage. The property and the testimony movable or immovable property of the ancient past, brought to light by dig-

ging technical or not yet discovered, but whose presence is detected at a given place;

The historical monuments of Rome were once only burdens or obstacles, because residues of ancient human activities now meaningless; at best they were stone quarries, getting rid of them or employing them for practical purposes was often a civic duty.

Individual conservationists such as Antonio Canova and Luigi Canina, who in the 18th century first appreciated and undertook to restore monuments such as the Colosseum and Via Appia Antica, not only prevented their total demolition, their complete obliteration, but turned them into the symbols of national identity, were considered crazy or visionaries in their times,

These figures must be credited for having transformed the relics of the past, meaningless in their times, into cultural and economic resources

Artifacts that are in some countries considered historical heritage and duly protected, are in other countries completely ignored by both the public by the authorities, because of differences in the cultural perception of what constitutes “heritage”.

Such priorities are determined first by culture, and only second by the economic reasons.

What constitutes “heritage” or “resource” is therefore not a universally accepted, or an objective fact, but a cultural and political choice.

Leaving aside assets which are universally recognized- though for the greater part only imperfectly- there are countless cultural deposits in Italy that have not even been imagined.

The Via Romea from Stade or Germanica

In Germany and England there are texts and maps of the thirteenth century that describe and illustrate an ancient network of pilgrims routes and Jerusalem Ways illustrating the major arteries for communications between Northern Europe, Rome and Jerusalem in that time.

A Latin text of about 1236, preserved in the Herzog-August-Bibliothek of Wolfenbuttel in Germany and a near contemporary map preserved in the British Library in London, illustrate in detail these routes, placing them among the most important thoroughfares of Medieval Europe, connecting the North Sea with Rome and the Holy Land.

These routes, some of which deserve the name of Crusaders Way or Emperors Way, because they were trodden by kings, popes, crusaders, saints, pilgrims and armies, are generally referred to as “Via Romea”.

The Casentino and Arezzo are crossed by a branch of this route, coming from Forlì and Ravenna, described as “the Best Way” (Melior Via), and in local ancient legal documents relating to the valley of the river Corsalone as Via Major.

In the Casentino, this road is easily identifiable on any topographic map. Most of the ancient roadbed and flagstones are preserved, making it, undoubtedly, one of the most important historical monuments not only of the above district, but of Germany, Austria and Italy. Yet the route is little known and the people who know of it can be counted on the fingers of one hand. Locally those able to indicate the exact path beyond the limits of their district are also very few.

Without a study of the territory, or collating the documents to the area, this road and the route of which it is a part, would remain only a memory in dusty archives, or points of interest to a few scholars.

The towers, ruined palaces, inns and churches that mark the route are instead an extraordinary monumental ensemble that without generating the necessary awareness, would be completely destroyed by an inevitable processes of decay or unaware, inexperienced restorations or developments. Instead, the Via Major, in other words the Via Romea from Stade or Germanica- deserves to distinguished from other routes to Rome- it could become a resource that would enrich the historical and economic heritage not only of the Casentino, but a vast territory that within Italy it stretches from the Brenner Pass to Montefiascone crossing Trentino Alto Adige, Veneto, Emilia Romagna, Tuscany, Umbria and part of Lazio, across largely rural areas usually little frequented by the tourist or the sight-seeing travellers in Italy.

The historical records concerning the Via Romea from Stade

The most comprehensive guide for medieval pilgrims who from northern Europe undertook the long journey to Rome or Jerusalem, is written in the form of a dialogue between two fictitious German friars named Tirri and Firri.

The two brethren discuss what are the recommended routes to Rome and the Holy Land for the Northern European pilgrim. According Firri it is advisable to undertake the trip in mid-August, given that *“the air is temperate, the roads are dry, water is scarce and the days are long and therefore a suitable condition for travelling . “*

The text that has come to us is kept in the Library of Wolfenbuttel, Germany, under the title of *“Annales Stadenses auctore Alberto”* and is believed to have been compiled in 1240 and 1256.

There is in the British Library in London another extraordinary thirteenth-century document, also a guide to the roads to Rome and Jerusalem, from England and through France is a tourist map for pilgrims drawn in color on parchment by an Anglo-Norman, scholar and artist: Matthew Paris, in 1250. The scroll, also artistically interesting, shows the route and all its alternatives across Europe and Italy up to includ-

ing the sailing and landing ports from Apulia to the Holy Land, with all stations illustrated by numerous captions, distances between them and sometimes useful annotations.

From Germany

According to the Stade document, those who came from Germany directed to Rome travelled along what is and was called “*Via Romea peregrinorum*”, that is our Via Romea.

The routes were regarded by the author as the main thoroughfares into Italy, but the third, the Brenner road, through the Veneto and Emilia Romagna and through the Apennines into Tuscany.

This route is given as the return route from Rome, but since it is called by the Abbot “The best way” we must assume that it also was the way to Rome. Other branches of the same turned one toward Gubbio from the Lake Trasimene and another went through Florence from Bologna. The two outward routes, to Rome, are one entering France and another running along the Rhine valley. Both entering Italy via the Grand St Bernard Pass. All this confirms the fact that the Via Romea, like the Via Francigena and the Way of St. James, was a road but a rote made up of a network of roads.

However, both the German and the Italian Associations decided to prioritize a route that is not simply derived from the stations listed by the Abbot Albert of Stade, but that has also considerable historical, evidence from other sources.

DOCUMENT 1: Mathew Paris

K. Miller, *Mappae Mundi, Die Altensten Weltkarten, II, 1895, pp. 84-90*

“*Iter de Londinio in Terram Sanctam*” Mathew Paris, 1253. (The official way to Jerusalem from the British Isles and France)

“Lundres, la cite de Lundres ki est chef dengleterre. Brutus ki primes inhabita engleterre, la funda e l’apela Troie la luvele. Ludgate. Neugate. Sci.Pol. Sca Maria. Westminst. Punt de Lundre. Tamise. Trinite. La Tur. Lambeth. Rovecestre. Lewe de Medeweie. Kent. Cantebire, chef de iglises de engleterre. Labbeie Sci.Augustin. Le chastel de Dovre, lentre e la clef de la rcihe Isle de engleterre.

La mer”. “Witsand port de mer. Muntriol. Seint Ticher; pois. Benneis. Beaumé sur Eise. Seint Dinise. Paris. Seine; Grant punt. Petit punt. La bone faire. Rosai en Brie. Prouins. Nogent. Trois en Burgoinne. Ce est un chemin a sinistre de Chahalun a Trois. 1 1/2 iurnees. Chahalun. Rems. St.Quintin. Arras. St.Homer. Caleis”. “Seine. Lewe ki adnun. Bar sur Seine. Punteres abbacia. Russelun monticulus. Chastellun sur

Seine. Chanteus. Flurie. Beune. Vercelai. Aucerre. Sanz. Mure. Seine.

Lusarches. Abbeville.

Summe. St.Valeri. Notre Dame de Boloinne”. “Chalun sur soune. Mascun. Sone pont. Liuna sul le Ronne. Ci part lempire e le regne de France. Rone pont. Le chemin daler en provence. Valence. Viane. St.Gile”. “Le chemin versus Rune. Tur de pin. Munt de chat. Chamberai, proxime vile des vaux de Moriane. Munt Miliant. Egue Bele. Seint Michel. Terminum purco ci termine le val de Moriane. Munt Senis ke passeki isa en Lombardie. Hospital au pe du munt. Suse. Chemin a destree: Avellane. Versus orientem

Versus orientem. Torins la proxime cite de Lumbardie. Le Pou. Clau-eis. Munt Miliant.

Melano. Point. Lode. Cremune. Verceus. Morters. Pauie. Plesence. Tortue. Genue sur la mer.

Florence. Burg seint Domii”.“Parme. Rege. Motyne. Boloinne la grosse. Ymole. Faenze. Furlins. Les bains notre dame. Alpes bolon. Florence. Aresce. Peruse. Asise. Fulins. Spoletum. Rieta. XLV”. “Munt Bardun. Punt de Tremble. Vile Aurnee. Sardainne. Lune la maudite. Lukes. Pisa sur mer. La mer.

Haut pas hospital. Florence. Sene la veille. Sent Clerc. Le lac Seinte Estine. Le munt Seint Flascun. Biterbe. Sutre. Roma terminus itineris multorum et laborum initium. Tiberis fl. Lentree devers Rome. Roma. Domine quo vadis. La porte devers le reaume de Poille. La porte devers Lumbard”.

DOCUMENT 2: Albert von Stade

“Monumenta Germaniae Historica”, Scriptores, vol. XVI, pp. 335-340, Hannoverae 1858

“Annales Stadenses Auctore Alberto”

(The most complete guide to Roma of the 13th century)

(Outward way)

“Firri iterum dixit: Bone Tirri, Romam ire volo, expedias me de itinere.

Gi Tirri: Qua via vis procedere?

Et ille: Versus vallem Maurianam; sed prius ibo in Daciam pro equo, et sic procedam de Stadio.

Ad quem Tirri: Loca tibi nominabo et miliaria interponam.

Stadium. 10 Brema. 4 Wildeshusen. 2 Vectcha. 5 Bramececke. 3Thekeneborch. 5 Monasterium. 3

Ludichusen. 1 Sulsene. Ibi venies super Lippiam fluvium. 1 Tore. 4 Eimscherna fluuius. Lipperne.

1 Dusburch. Ibi Renum transeat. Sed si magna fuerit inundatia aquarum, difficulter aut minime

poteris Dusburch venire. Quod si ita est, de Monasterio vadas usque Coloniam, ita procederes per

Ardaniam; tunc venies Metis.

Sin autem sic, et monticulos plurimos evitabis. Dusborch, transacto Reno, vadas: 1 Asberge,

sequitur 4 Nussia. 1 Hermerthe. 4 Rura fluvius. 3 Herle. 2 Clumene, Mosa fluvius. Traiectum

superius. 1 1/2 Sancta Maria in Biesse. 1 Curtece. 2 civitas sancti Trudonis. I Velme. Sed melior est

via de Traiecto usque Tungris, inde Velme. 1 Landene. Haec villa mixta est et Gallico et Teutonico.

2 Lismea. Ibi intras linguam Gallicam. Reliquas villas pronuntiabo Gallice non Latine, quia haec pronuntiatio magis est necessaria viatori.

1 Geldenake. 4 Mon san Wibert. 4 Nivele. 5 Benis. 2 Viren. 2 Mauge. 2 Beafort. 3 Avens. 1 Epora.

Fluvius Savage. Haec aqua subito crescit in pluvia et impedit viatores. Quod si contigerit, ad sinistram manum ad proximam villam declinans, ibi transeat et Rulie. Ibi lapis positus est in media villa iuxta viam quae disternat imperium et regnum Franciae.

4 Estreiz. 2 Vervin. Novum castellum. 4 Reims. 10 Chaluns, scilicet Catalaunum. Merna fluvius. 4 Estreie. 4 Maalis. 4 Affreie, Abele fluvius. Arciz. 4 Wed. 3 Trois, Secana fluvius. 7 Bar sur Seine. 5

Mani Lambert. 5 Chancheaus. Iuxta villam illam oritur Secana. Florie. 6 Beane prope Cistercium.

Eo 3 Chani. 3 Chalon, scilicet Cabilon. Ibi venis super fluvius Arar, de quo Lucanus: “Rodanunque

morantem/ Praecipitavit Arar/ qua Rhodanus raptum velocibus undis : In mare fert Ararim”. 3

Grone. 3 Turnus. 5 Mascun. 4 Beleville. 2 Vile France. 1 Anse. 4 Liun sur Rone. 4 Ayri. 5 Tur despine. 3 La Kebele. 3 mons Catus, qui tres leucas habet ad transeundum Chameri. 2 Mons Milian. In illo castello dicitur Karolus captivatus. Ysara Fluvius. 3 Ake bele. 2 Aypere. 3 Chambri. 1

Ermelion. In castro illo construendo habitus est sanguis equorum et hominum pro cemento. Homo transiens dabat unam libram sanguinis, equus duas. 3 San Michel. Si vis videre digitum beati

Iohannis baptistae, de Ermelion vadas in civitatem Maurianam. Ibi est sedes episcopalis, et digitus beati Iohannis reconditus, quem in locum illum quaedam virgo deportavit. Inde habes duo militaria ad Sanctum Michahalem. 4 Furneus. 4 Termenion. 1 A Land. Ibi es in pede montis Sinisii, et in illo loco versus Ytaliam finit vallis Maurianam, quae incipitur trans montem Catum versus Burgundiam. Vallis autem Mauriana dicta est a mauris, id est nigris aquis, videlicet Orca, Arca et Ysara. Hii enim fluvii, scilicet Orcus, Arcus et Ysara, in valle eadem nigri valde conveniunt, et iuxta Viennam in Rodanum descendunt. Nigro et obscuro gurgite. Huius Arci mentionem facit Horatius in Poetria sic: “Aut flumen Reni, aut pluvius describitur Arcus”. Hoc plurimi ignorant

dicunt: Pluvius arcus id est Yris, sed falluntur; est enim ille fluvius, et dicitur pluvius a pluvia,

quia tempore pluviali maxima inundatione labitur, et multa profunditate impedit viatores. Et tunc

est per latera transeundum montium donec ad montem Sinisium, qui habet in suo transitu leucas magnas.

Quo transacto, unam leucam procedas, et occurret tibi Secutia. 10 Avilian. 10 Turing. 15 Salugri; 4 Lavur. 13 Vercellis. 40 Papia. 25 Placentia. 20 Bur san Domin. 15 Parma. 15 Regium. 15 Mutina. 20 Bologna. Ibi habe optionem duaram viarum trans Montes, vel ad balneum sanctae Mariae, vel ad Aquam pendentem. Sed puto, quod melior sit via ad balneum sanctae Mariae sic.

Bolonia. 13 Castellum sancti Petri. 7 Emula. 10 Feance. 10 Furlin. 2 San Martien strate. 4 Meldola. 10 Civitella. 15 balneum sanctae Mariae. Alpes 15 leucarum. Champ. 8 Sibeian. 6 Aretium. 8 Chastelium. 8 Ursage. 16 Castel. 10 Sarminian. 6 Orbete. 12 Mons Flascun. 8 Viterbium. 16 Sutrium. 16 Castellum sancti Petri. 8 Roma.

Si papa fuerit Perusii, Assisii, Interminis vel circa loca illa, de Ursage eas 4 leucas usque Gunfin, et sic ulterius; et habebis lecum Perusinum ad manum dextram, sed praedicta via de Ursage usque Castel ad manum sinistram.

Ecce habes iter Romanum per vallem Maurianam. See dico tibi, quod ad multa militaria plus habet itineris, quam reliquae viae.”

(Return)

“Hiis auditis Firri respondit: Qua via michi redire consulis? Cui Tirri: Nescio, societas et rerum eventus et temporum tibi reditum demonstrabunt. Sed dic, quorsum vis redire?

Cui Firri: In Daciam, unde exibo.

Et Tirri: Poteris redire per vallem Tarentinam, per Evelinum, per montem Iovis; poteris etiam per Pusterdal.

Per vallem Tarentinam sic. A Roma redeas per Viterbium, et sic ultra Alpes ad balneum sanctae Mariae via praedicta usque Meldolam. Et, tunc Furlin non veniens, eas 25 leucas ad Tavernam?

Inde per modicam aquam, ex utroque tater omnino paludosam usque trans Padum. 3 asd

Sanctum Albertum. 30 ad Argenteam. 20 ad Ferrariam. 10 ad aquam. 7 per aquam. Haec aqua, quamvis sit modica, tempore tempestatis valde est periculosa, quia a nullo latere refugium est, obstandibus paludibus et deserto; et licet primo sit arcta, ad ultimum se dilatat. Unde consulo tibi, ut tranquillo tempore transeat in bona navi. Bonos homines ibi habere non potes, quia nequissimi manent ibi leccatores. Transeat ergo contra diem, non contra noctem.

Aqua transacta, vadis leucas usque Ruvine. 5 iterum ad Anguillar-iam. 28 ad Paduam. 8

Curterule. 8 Passanum. Ibi est introitus ad montana. 3 Solanie. 12 Sysmo. 2 Covalle. Ibi est antrum naturale in monte, et urbs de antro facta. Nequam sunt in antro, cum sociis transeas. 8 Grind. 10 Ausuge. 5 Leuin. 5 Pergine. 5 Tarentum. 25 Novum Forum. 5 Francole. 10 Boz. Inde duo ad Clusam. Inde duo ad Brixiam. De Brixia quator usque Stercinge. Si vero suasum tibi fieri redire per Carnolum, cum a Roma veneris Ravennam, de Ravennam per mare Venetiam eas et inde Tervisium; et sic transibis Pusterdal carissima sunt tempora et mala hospitia.

De Stercinge quator milliaria usque Materel. 3 Enspruc. Prope locum illum est claustrum, ubi iuxta altare ad laevam sepultus est Heymo. Cuius sepulcrum habet longitudinem 13 pedum, quorum duo porrigunt subtus murum. 11 sunt extra murum. De Enspruc 2 usque Cirle. 4 Medewald. 3 Bardenkerke. 2 Amergo. 5 Schange. Ibi eris de montanis. Inde per 4 miliaria occurret tibi Ingelinge, per Augusta. 5 Danubius, Transi Danubium et statim intra Vorthen. 4 Offinge. 3 Dinkepole.

Rodenborch. 3 Ouwe. 2 Osenvorde, Moyn fluvius. 3 Herbiopolis. 5 Swinvorde. 3 Muirestad. 1 Niestad. 4 Werra fluvius, Meininge. 2 Smalekalte. 5 Gota. 3 Salca. 5 Northusen regis. Harthicus mons habet tria miliaria Haslevelde. 2 Werningerothe. 3 Horneborch. 3 et Brunswich. 2 Rithhusen. 3 Testle. 16 Stadium; transi Albiam et curre in Daciam.

Si placuerit tibi redire per Elvelinum montem; que Longobardi vocant Ursare, a Roma eas iterum. 8 leucas ad Castellum sancti Petri. 16 Sutrium. 16 Viterbium. 8 Mons Flascun. 8 ad lacum sanctae Christinae. 7 ad Aquam pendentem. 20 ad Sanctum Clericum. 20 ad Sexnam. 10 Marcelburg. 24 Florentiam. 20 Recorniclam. 33 Bononiam. 20 Mutinam. 15 Regium. 15 Parmam. 15 Bur san Domin, videlicet de Sexna eas per Luccam, Lukkemange. Woste Lune, Pon tremele, et ita usqua Placentiam, Mediolanum et Cumam. Ibi venies ad lacum Cumanum. Qui sunt de Suevia, et huiusmodi regionibus, lacum Cumanum transeunt, et vadunt per Sete Munt in suam regionem.

Tu autem omittas lacum ad dexteram manum, et eas ad sinistram versus Lowens 16 milliaria cum lacu. Ibi mons incipit, et currit usque Zonrage. De Lowens usque Belence una dieta, inde 3 dietae usque Lucernam cum stagno. Procedas 5 et occurret tibi Tovinge, sed maxima sunt illa miliaria. 4 Basilea. 16 Stracesborch. 18 Spira. 6 Wormatia. 7 Binge. 5 Botharde. 2 CONFLUENTIA. 2 Andernake. 5 Bunna. 4 Colonia. Cum veneris Basileam, bene fac pedibus tuis, et intrando navem descende usque Coloniam. 8 Riekeleyhusen. 4 Monasterium; et sic eas usque Bremam. Iterum si vis, vadas de Colonia. 5 miliaria usque Nusiam. 9 Xantis. 7 Arnem. 6 Seist. 1 Traiectum. Ibi intra navem, et descende usque Muthen et ita per mare in Stauriam, et sic in Daciam.

Si vis transire montem Iovis, cum Roma redieris, de Placentia eas Vercellis et ita trans montem Iovis venies ad sanctum Mauricum, et sic Basileam.

Ecce habes omnes fere vias itineris versus Romam.

Method of development

On the 7th of March 2008, after having discussed this road and the urgency of its recovery with Dr. Uwe Schott a Lutheran Pastor from Plankstadt, who owns a cottage in the village of Moscaio on the Via Romea. It was decided by mutual agreement to go to Germany and precisely to Ochsenfurt on the Main, south of Wurzburg, where Dr Uwe Schott, my friend, and the Mayor, Dr Peter Wesselowski, had gathered together 12 German mayors of as many municipalities traversed by the Stade itinerary, along with some tour operators.

So it was that I prepared an illustrative presentation of the route, aimed at informing the audience of my project to restore this European heritage and have it included among the European Cultural Routes of the Council of Europe. The reaction was enthusiastic and immediately preliminary arrangements were made to implement the project.

The first item on the agenda was to inform all the 28 municipalities on route about the project and involve them as members of an association for the promotion and implementation of the project. On November 14th at a meeting held at Bad Neustadt on the Saale a statute was drafted by the representatives of the German municipalities present at the Ochsenfurt meeting of March 2007. The meeting approved the statute as a draft and accepted the first memberships, it also proposed a schedule of actions and discussed how to extend membership to all the 28 German municipalities crossed by the Via Romea.

On January 12th 2009, at a meeting held in Hornburg, Harz, the Association Via Romea of the Abbot Albert of Stade (*Romweg abt Albert von Stade*) was founded. Members now numbered to one half of the 28 German municipalities mentioned in the Stade document of 1236. The Statute was approved, and the mayor of Schladen Dr Andreas Memmert, named the president, whereas Dr Uwe Schott was elected vice president along with five assistants.

A first general assembly was held in June 2009 in Garmisch-Partenkirchen; this was also attended by delegations of Italian municipalities and associations located on the route. The mayors of Galeata and Santa Sofia (Forli-Cesena, Italy) Rodolfo Valentini and Flavio Foietta also attended.

On December 7th, 2009 in Capaccio, Santa Sofia, a conference was held organized by the Cultural Association Pasquale II, represented by Dr. Emilio Nanni, a Compostella hospitallier. Earlier, in September 2009, Luigi Giusti the Councillor for Tourism of the municipality of Subbiano (Arezzo) had expressed to the writer a desire to contribute to the promotion of the Via Romea, for the fact that Subbiano was one of the stations mentioned in the Stade document. It was also decided that

Patrizia Filippi of Ravenna, a long standing resident of Lower Saxony, and fluent in German, to be the interpreter and coordinator of the Italian group for its relationships with the German Association.

Some years earlier she had contacted the writer expressing willingness to participate in the project. In the course of 2010 local surveys of the Via Romea across the Apennines were carried out and the local population was informed of the project.

Eventually a trip to Saxony was planned by the writer and Dr Uwe Schott including : Franco Alessandri, geographer expert GIS GPS surveys. The mayor of Santa Sofia, civil Engineer Flavio Fioietta , the former mayor of Galeata, Dr. Rodolfo Valentini; Mr. Luigi Giusti, Deputy Mayor of the town of Subbiano with his German partner Kirsten Wimmer ; Patrizia Filippi as the coordinator and interpreter.

In September 2011 the Italia group with Dr Uwe Schott went to Stade, where we were received officially by the mayor, and then walked for about a week along the route identified locally as the Via Romea, from Celle to Wernigerode in the Harz foothills and were welcomed by all the mayors of the municipalities crossed.

Our visit was reciprocated by our German partners from the 13th to 22nd of May, 2012 with a delegation made up of local administrators and fans coming to Ravenna in part from Saxony and part from Franconia, who walked from Forlì to Subbiano with us over that period of time. A public conference was held in the magnificent hall of the castle of Valenzano near Subbiano with the aim of informing the population about the project.

The description of the Stade route, made by Abbot Albert in 1236/1237 (see below) is of particular importance because many towns and road links appear for the first time in a written document. Although the importance of these locations and transit on the road diminished at the beginning of the modern era, due to new road, built to link new shopping centers, industrial districts, and vehicle developments, a route persists, as found in maps of the sixteenth to the eighteenth century. It is also necessary to examine the historical period of Albert of Stade tracking the historical documents attesting to events relating to the salient points of the route.

As popular tradition goes, the bishops of Arezzo were originally Saxon and continued to have an armed guard from that region of Germany up to relatively recent times. The fact is that in Arezzo the memory persists of a Saxon garrison of Guards. As the Via Romea enters Arezzo it assumes the name of Via Sasso Verde (Saxen Gard). It appears that the Ottonians had particular sympathy or interests on the territory of Arezzo and the bishops of the Diocese and it seems that for this reason the Brenner road to Rome, instead of following the Roman Via Faminia, it ran over the Apennines by the Serra Pass, in order to go through Arezzo.

The constitutive assembly of the German Association took place at Garmisch-Partenkirchen in June 2009. This states the following:

Promoter and Project scientific consultants in Italy: Prof Giovanni Caselli, Dr. Lucio Riccetti.

President of the association Via Romea Germanica: Dr Rodolfo Valentini.

Web Site: www.viaromeadistade.eu

Project Managers in Germany: Dr Thomas Dahms, Jochen Heinke

President of the Association Andreas Memmert

Consultant for the delineation of the course in Germany: Jochen Heinke

Website: <http://www.viaromeadistade.eu/index.php?lang=it>

Address of the association: - P.zza Matteotti 1 Comune di Santa Sofia (Forlì-Cesena)

E-Mail viaromeadistade@libero.it

Presidente - Prof. Valentini Rodolfo telef. 3661305777

C.F. 92079160401

Results to date

The entire route from Stade to Mittenwald, was explored surveyed and signposted by Spetember 2013. A guidebook was authored by Jochen Heinke and self-published in May 2013: ISBN 9788-3-00-042178-S, covering from Stade to Innsbruck.

In Italy he route has been surveyed and mapped from the Brenner to Bassano del Grappa and from Ravenna to Montefiascone where it joins the Via Francigena.

A guide book is being prepared by the Italian Association. Every year two to three long walks lasting from one week to ten days, are organized that bring together Italian and German members of the project for a long walk along a chosen section of the Via Romea, both in Germany and in Italy, with the purpose of making it visible to the local residents with the cooperation of local administrations. The Austrian Association Jerusalem Weg has just joined the German and Italian associations for a full cooperation, since the Austrian Association will include the Via Romea from Innsbruck to Rome, into the Italian route to Jerusalem. In 2015, a large group of Scandinavian have organized the following project that extends the route to Nidaros in Norway to Join the St Olav's Way. Here is an outline of the project: *Pilgrims Crossing Borders* is a pilgrim relay walk from Trondheim/Nidaros to Rome and Jerusalem, planned to take place in 2015. The distance from Nidaros to Rome is approximately 3000 kilometres. If we walk around 20 km a day, it will take us something like five months to get to Rome. The point is not really to send a group of pilgrims off on the whole long journey. Rather, we envision a relay walk with many participants from several countries, where pilgrims from Norway, Sweden, Denmark, Germany, Austria, Italy, UK, USA – and other countries – literally join in passing on a specially made

pilgrim staff and a special diary from Nidaros to Roma – and then on to Jerusalem. It sounds ambitious, but we think it's possible. If our pilgrimage started in Trondheim in April 2015, we would arrive in Rome in October the same year. The next stage would depend on how we travel, but we expect to arrive in Jerusalem in the late autumn of 2015. 70 pilgrims from Australia, Austria, Denmark, Germany, Ireland, Italy, Sweden, USA, UK and Norway have already signed up to participate.

International cooperation

“Pilgrims Crossing Borders” will follow existing pilgrimage routes where possible. Through Europe we will follow the “Romweg of Stade” which goes from Stade, near Hamburg, then crossing Germany, Austria, Northern and Central Italy to Rome. This route follows the itinerary of the Abbot Albert von Stade in the 13th century. The route is being promoted by the German association *Via Romea Stadensis* and the Italian *Via Romea Germanica*. We have good connections and idealistic allies all over Europe. So far we have established co-operation with the following associations and supporters: three Scandinavian associations, the Romweg of Stade (from Stade in Germany to the border of the Alps), the *Via Romea Germanica* (from the border of the Alps to Rome), Rete dei Cammini (which includes Gruppo dei Dodici) – and the Confraternity of Pilgrims to Jerusalem. The European Institute of Cultural Routes, the European Association of the Via Francigena and the National Pilgrim Centre in Norway have endorsed the idea of our pilgrim walk from Nidaros to Rome and Jerusalem. Other international participants may join. Consider yourself invited! The pilgrim staff – which has been specially made for this event – will start its journey from Trondheim on April 22nd 2015. The Norwegians will walk – or ski, depending on the weather. Transport solutions will be chosen if necessary as the main idea is to keep to the schedule and ensure that the staff and the diary arrive at their destination at the agreed time and place. The temporary itinerary on the map should give you an idea of what we have in mind. Detailed information will follow.

Conclusions

In this day and age, when the landscape not only of Italy but, to a lesser extent, that of many other countries, has been largely abandoned to climatic events and to the interventions of post-industrial agriculture and developers' plans, thus it is totally changed with respect to what it was 50 years ago.

We need to enable the populations of both rural and urban areas to explore this new environment and become familiar with it and with its

problems. The alienation of the individual from the natural or rural environment caused by the changes in the means of transport and by new road networks, by the industrialization of food production etc, calls for an intervention if we are to revert the process of environmental degradation caused by the said change.

The present state of rural areas, especially in Italy, is still an attraction for the tourist, since it remains extremely picturesque, but in this picturesque scenario there are both blatant and hidden alarm messages worth of being conveyed to the general public of residents, walkers and to the tourists. This calls for means of taking people into the landscape having removed the windscreen of a vehicle and having shortened distances.

First the human presence in the rural or post rural landscape may become a form of safeguard, a means for warning, and detecting. Abandoned ancient highways, now reduced to degraded country lanes, will be kept open and safe, they will lead the walker from site to site, from church to bridge and to ruined castle, and to other heritage, cut off by new highways and motorways and thus made unreachable, or invisible. Both the landscape and minor architectural heritage will become prominent, visible and thus safeguarded.

Second, the tourist and the local will meet and communicate, and cultural prejudices will eventually fade away. The tourist will have a chance to come across farms and taste the local wines, fruits, meats, crafts and other products on the spot where they are grown or made.

The recovery of an ancient highway that once was connecting distant regions, carries the traces of cultural contamination and underline the fact that differences between cultures have emerged by separation and are not its causes. Shared cultural traits will become apparent to the benefit of peace among peoples. In fact partnerships and twinning are now beginning to be established between towns and cities along these routes. Times are ripe for investing in such operations as the reopening and re vitalizing of ancient highways since mankind has started realizing the benefits mental and physical of walking. A great enthusiasm seems to have pervaded Western mankind, concerning the discovery of a new world, a the world as seen for outside the vehicle.

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AN ANCIENT PILGRIMAGE ROUTE AND ITS CHANGES OVER TIME: THE “STRADA DELLA CISA”. A PROPOSAL FOR DEVELOPMENT OF CULTURAL HERITAGE AND LANDSCAPE

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Summary

Aim of this project is the acquisition of knowledge and creation of tools for management, preservation, and promotion of environmental and historical heritage and cultural landscape around the historic “Strada della Cisa”, a road that, through the Apennines, connects the Tyrrhenian coast with the Po Valley.

The section treated here is the one that connects Sarzana (La Spezia - Liguria - Italy) and Parma (Emilia Romagna), North of Italy.

The survey campaign (in field and in the archives) – which forms the basis of the project (first presented in 2009) – is devoted to identify the dynamics of the settlement, environment and landscape, in relation to the development of the road system. The same campaign is aimed to put in value historical continuities, with particular attention to the elements due to the local heritage: knowledge, production techniques and practices that provide social, cultural and economic identity to the area and whose landscape is the most direct evidence.

These materials can form the basis for the future establishment of a Landscape Observatory in accordance with the directives contained in the European Landscape Convention and endorsed by Ministero per i Beni e le Attività Culturali.

Keywords: historical roads; rural heritage; cultural landscapes; landscape observatories.

The road and «i monti naviganti»

On September 11, 2014 on “Nature” scientific journal, a research paper titled «A global strategy for road building» (Laurance et al., 2014), work of a team of experts in environmental sciences from Australia, Malaysia, USA, United Kingdom and Costa Rica, was published. The results show an impressive figure: by 2050 the road network in the world will increase by 60% – nine-tenths in developing countries – this would allow to perform for 600 times the world tour, ideally. The authors’ work is aimed to a first strategic objective: prevent that this race to the asphalt, unprecedented in human history, results in irreversible consumption of ecosystems (vital for the survival of the human species) biodiversity, natural resources and landscapes. According to the study, the roads that

penetrate into “natural areas” or “border areas” are among the leading causes of loss and fragmentation of habitat, promotion of fires, over-hunting and other forms of degradation.

The proliferation of roads is now chaotic or poorly planned, and the rate of expansion is so great that often overwhelms the ability of planners themselves. The researchers, therefore, have produced a zoning plan on global scale that aims to limit the environmental costs of building new roads and maximize the benefits for human development. They made it by putting in the foreground a second specific objective: the increase of agricultural production, a dramatic priority seeing that the global food demand could double by the middle of this century.

The work is accompanied by an interesting cartographic apparatus which identifies three areas: those characterized by “high environmental values”, where the future construction of infrastructure should be avoided as much as possible, the “strategic areas” where road improvements could promote agricultural development with relatively modest environmental costs, and the “conflict zones”, where the construction of roads could bring benefits for agriculture but at the same time, cause severe environmental damage.

The excessive roads increase is actually a local problem but calls into question some opposed global development strategies. Among the “conflict zones” we could also enter “our” Val di Susa (although we are not talking about roads for cars but mainly about rails), and many other conflict areas such those gravitating around the construction of “Pedemontana” and “Gronda ferroviaria” in Lombardy (Agostini, 2014, pp. 19-26) or “Gronda di Ponente” in Genoa, Liguria. Places become symbol of contrasting visions of the future where the strong local resistance largely don’t come to deny progress in the name of traditionalism, but to challenge the lack of attention for local territories and for suggest productive vocations more coherent with their histories.

Looking at the maps presented in the research above cited two evidences, in some ways surprising, stand out, covering Europe and Italy in particular.

In the first planisphere brought, the old continent appears as a black spot practically homogeneous: the researchers wanted to show with this colour the main roads-areas in the world. In the second planisphere, Europe and Italy are almost completely coloured in green or red shades, tones which represented areas of high environmental value (green) and those where agricultural production is an important resource (red), which might even be increased. This apparent colour contradiction tells us two facts: Europe and Italy are full of roads that can no longer be a significant factor of development, if not in terms of immediate economic rather. Their increase should be significantly limited because it concurs to consume and degrade an environmental heritage (historical and cultural) not recoverable once

destroyed. This heritage – this is perhaps the most significant fact – despite having suffered continuous attacks, especially in the last seventy years, largely maintained himself in continuity from the remote past to the present. It almost seems that scratching the black layer of the first map, like a fresco under heavy layers of plaster, a painted surface, made up of local agriculture, biodiversity, cultural landscapes, will emerge and can still be read.

As we have briefly highlighted about the cited research “the road” does not stand as an absolute evil. On the contrary, researchers have taken care to emphasize its positive role.

The occasion of this conference allows us to add in this direction another small piece: the existing roads, in particular the historical roads, can give other positive contributions in support of a model of sustainable land planning, if used to merge more closely spheres already very intertwined such as environment, agriculture, history and local culture. This is possible through two common elements: the landscape (Raffestin, 2005; Quaini, 2006; Id., 2011; Bonesio, 2007; Bonesio and Micotti 2008) and the “rural heritage” (Zerbi, 2006; Zerbi and Fiore, 2009; Mautone and Ronza, 2009).

Taking care of the Apennine section part of an historical pilgrimage route (significantly modified in the Napoleonic era and in Restoration period), we cannot forget that modern road is a straight axis where flow of people and goods are not in continuity with what surrounds them. The geographical mobility of people and goods is changing, sometimes even deleting the relations between road system and territories, built by local people for centuries. The reference area of a road axis today is constantly changing. This implies a succession of no-more-local identities. An historical roadway, contrariwise, is a single entity with the surrounding context: environment, landscape, territory, local society, especially in the Apennines. Paolo Rumiz makes it clear in his book *La leggenda dei monti naviganti* (2007):

Le Alpi sono pilastri visibili, famosi; sono fatte di monoliti bene illuminati e sono transitate da grandi strade. Gli Appennini no: sono arcani, spopolati, dimenticati, nonostante in essi si annidi l'identità profonda della Nazione. L'altra differenza è che sulle Alpi non c'è mezzo di trasporto unitario e si fotografa una serie di luoghi monografici (per esempio: il lago del Vajont che non c'è più, il tunnel del Gottardo durante lo scavo), spesso senza dire del viaggio che collega i fuochi della narrazione. Sugli Appennini, invece, il mezzo di trasporto è unitario e la strada assume un ruolo preponderante, assieme alle persone incontrate secondo una trama casuale¹.

¹ <http://www.feltrinellieditore.it/opera/opera/la-leggenda-dei-monti-naviganti/> (consulted 20-09-2014).

This is the added value of a historical route, provided that, when we use it, we are aware that we do not belong to the world of logistics but to another cultural sphere, at this moment: we travel to the discovery of ourselves for a free choice. Taking a historical journey today – this is the paradox of marginality – is a conscious act of choice; on the contrary, take the highway that leads us to take our place in the productive system often it is not. Perhaps, while we are walking on a millennial pavement, we are unconsciously looking for a more Mediterranean way of life and development, according to Franco Cassano's theories (1996): defence of "slowness" is understood not as a defence of archaism but as a form of resistance against economic liberalism's life colonization. The preservation and enhancement of a historical pilgrimage route, with its cultural and identity power, is fully related into a broader strategic framework., This aims to repopulate the mountain to ensure better soil maintenance against landslides and to maintain natural and cultural diversity, spreading development opportunities at the same time. This emerges from the internal guidelines of the project "Aree interne", promoted in 2012 by the Ministero dello sviluppo economico² and by research undertaken by the "Società dei Territorialisti"³.

In this scientific perspective this means starting a new exploration plan, «una nuova stagione di inchieste ed esplorazioni territoriali» (Quaini 2013, p. 13) which, through all the tools in the hands of the "new territorial sciences", enables the rediscovery of a rural heritage that can reconcile agriculture and ecology. A potentially virtuous set made by local society, environmental resources and practices that can "activate" them (Tigrino e Cevasco, 2008, pp. 216–232), giving back those "positive externalities" that Alberto Magnaghi (2010) includes in his concept of "multifunctionality" (economic activities, social, educational, recreational and leisure) «dalle coltivazioni sperimentali e biologiche agli agriturismi, dagli spazi dedicati ai mercati a filiera corta alle attività ricreative, dalle fattorie didattiche e fattorie sociali ai musei della cultura contadina» (Canale, 2013).

To perform this, we need to increase the knowledge and create tools to create a much closer link between local society and research community. So, road history will help us to explain both:

² http://www.dps.tesoro.it/aree_interne/ml.asp; see in particular the proceedings of the Seminar *Nuove strategie per la programmazione 2014-2020 della politica regionale: le aree interne* (15 december 2012) on-line at http://www.dps.tesoro.it/Aree_interne/seminario_1212.asp (consulted 22-09-2014).

³ <http://www.societadeiterritorialisti.it/>; see in particular the proceedings of the Seminar *Ritorno alla terra* (Milan, 17–18 may 2013): http://www.societadeiterritorialisti.it/index.php?option=com_content&view=article&id=522&Itemid=212 (consulted 22-09-2014).

la storia di piccole regioni e paesi che hanno creato paesaggi insediati e accumulato patrimoni storici e culturali altrimenti inspiegabili, ma anche a capire le ragioni della successiva emarginazione.

In questa prospettiva è infatti evidente che le vie di comunicazione studiate storicamente si rivelano lo strumento più appropriato non solo per collegare fra loro le diverse aree e unità che compongono il tessuto regionale [...], ma anche e soprattutto per identificare i diversi colori della regione ovvero le diversità storico-culturali e i patrimoni territoriali da valorizzare (Quaini, 2013, pp. 17-18).

The final outcome is a management model that cannot be separated from a participatory collaboration between institutions of scientific research, local governments, associations and residents, considering that in the rural mountain areas, more and more abandoned and marginal, the last custodians of knowledge and material culture, and of “traditional ecological knowledge”, are local residents. Those are the only ones who can reinvent them in contemporary forms. Planning the participation of local communities to the environmental project become indispensable to the maintenance-preservation of a main good – the landscape – and for the improvement of the complex relationships system among historical and environmental heritage that make up the landscape itself and determine values, form and content in the same way.

It should also borne in mind the peculiarities of the Italian situation: Andrea Emiliani (more than forty years ago) wrote – through the instrument of Istituto Beni Culturali della Regione Emilia Romagna (IBC) and in the wake of the scientific project wanted by Lucio Gambi – when campaigns of cultural heritage detection were started in Emilia’s Apennine:

stiamo lavorando sul territorio italiano, vale a dire sul territorio più complessamente stratificato esistente al mondo, ove la sedimentazione storica e culturale, in mille forme, ha raggiunto vertici di sovrapposizione impensabili in ogni altra nazione. In Italia [...] ogni chilometro quadrato comprende invariabilmente quantità storiche inimmaginabili, spesso ignote allo stesso storico di mestiere, ed eppure ancora oggi lì, affioranti, nella loro eccezionale validità. Non può dunque che darsi per scontato che, su questo territorio, così capillarmente intessuto di passato, di opere umane, di lavoro e di testimonianze di lavoro, ogni progettazione pianificata ha il dovere di passare attraverso il vaglio più rigoroso della ricerca storica (Emiliani, 1971, p. 7).

If these considerations are well founded, we must do something to ensure that «niente di quello che la storia sedimenta va(da) perduto» (Quaini, 2008, pp. 57-58). The project here presented is inspired by the aim of identify to preserve, and enhance the historical route of “Strada della Cisa” as well as provide tools to «rivitalizzare un tessuto di civile

convivenza» and, with it, its landscape, to arrest its deterioration or even its disappearance. Especially where it is depleted or disfigured by the loss of the old functions, in consequence of the construction of the highway.

C .I .S .A. PROJECT (Come re-Inventare una Strada Appenninica)

The “empire” of Cisa. The road and its landscapes

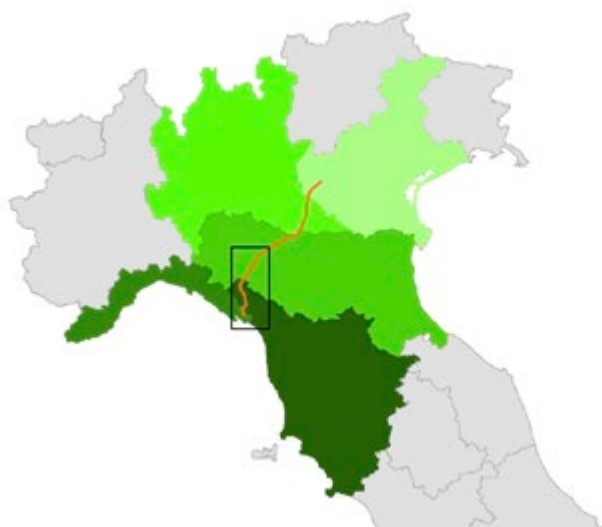


Fig. 1. The roadway of Strada della Cisa. In the box, the main road section affected by the project.

The geographical area today crossed by the “strada statale 62 della Cisa”, also for his marginalization in contrast to the major roads of the Apennines (unexpected result, caused mainly by the opening of the motorway A15 Parma–La Spezia in 1975), is presented to the planner as a long stratification of “archaeological” levels. These correspond to the same «cicli di territorializzazione» (coevolutionary relationship established between society and local environment, see Magnaghi, 2001, p. 18) that have occurred since Roman times at least.

It is impossible to trace the historical stages of the construction, consolidation and restoration of this important section of the Via Francige-

na, here; fortunately we can evaluate a bibliography, although not vast, which still offers wide opportunity for reconstruction (Mannoni, 2000; Salvaneli, 2002; Stopani and Vanni, 2008).

In particular, it is dating back to the Napoleonic and Restoration, phase that has probably left more evident traces, and on which it is still possible to intervene with restoration and enhancement actions. This, in fact, is the era in which there was a transition from the ancient plant of the Cisa (described in many documents) to the modern road, not a secondary segment of the great road reorganization of the Empire (Rossi, 2003, pp. 35–80).

By the July 5, 1808 decree, Napoleon ordered the opening of the road Sarzana–Parma–Mantova to be connected, on the one branch, with Verona and, with the other branch, with the Naples–Paris from Nice, passing through La Spezia and headed for Tuscany. Detailed investigations were carried out on the ground, projects stretched out and work began on some routes. The fall of the Empire prevented its end, but the designed road system was completed and implemented in the following years and remained essentially unchanged until the advent of the highway.

It was the beginning of a transition, of course, that greatly influenced social use of places; but that did not mean only the unfortunate (for some category) break with the past: let’s think about the intense activity of the muleteer and all the “satellite activities” that had acted for centuries. In those years a development took place, for technologies and for the mentality of the time. It implied a “deal” with the environment. And the new Strada della Cisa, which is interested in our project, was born with curves adapted to the uneven ground, with stone bridges that met the minimum water courses etc.

What remains today of those artifacts? And how they may now be a ground for a cultural project not statically conservative, but thought for the dynamic evaluation of places and memories, accumulated over the centuries?

Contents and aims of the project

In November 2009, thanks to the efforts of the Associazione Strada della Cisa and the Comune of Berceto, a project aimed at the acquisition of knowledge and creation of tools for the management, preservation and promotion of historical and environmental heritage and cultural landscape gravitating around the historic Strada della Cisa, was presented by the undersigned. It was made with the cooperation of Luisa Rossi (University of Parma) and Orlando Strati (University of Genoa).

The “heart” of the research was represented by “Passo della Cisa”, symbolic place that gave its name to the road, and was more specifically made up by the following sections:

1. section under the administration of Berceto municipality.

From this main segment, the research will be extended by taking into account:

- in the Tyrrhenian:
 2. the section in the municipality of Pontremoli and Villafranca (Provincia of Massa-Carrara);
 3. the section in Liguria (Provincia della Spezia until “lunense” area);
- in the “padano-veneto” side:
 4. Emilia section to the Po river (Province of Parma and Reggio Emilia);
 5. from Po river to Verona (Province of Mantova and Verona).

The project has remained on paper until now, but this International Conference finally offers the opportunity to propose it again with greater force.

The survey campaign that intends to be conducted will be directed in particular to the identification of settlement's dynamics and of environment and landscape transformations in relation to the development of the road system. This with particular attention to items attributable to local stakeholders: customs, knowledge, production techniques and activation of resources' practices, that provide social, cultural and economic identity of the area and where the landscape is the most direct evidence. These materials may lay the groundwork for the future establishment of an Observatory of the landscape, in accordance with the directives contained in the European Landscape Convention and endorsed by the Ministero per i Beni e le Attività Culturali (Castiglioni and Varotto, 2013; Quaini and Gemignani, forthcoming). –

Therefore, the issue, is the highlighting of production relationships between man and the local environment, while “the road” can be considered, both historically and in current perspective, the joining element between (new) local actors and (new) users of the territory.

The broader aim is therefore to provide useful knowledge to the increasingly complex demands related to the needs of a local policy, creative and sustainable, based on the re-interpretation of the environmental, economic and cultural heritage and on the proper “maintenance” of the landscape. Attentive to the flow of global tourism more and more prepared and aware of the historical and environmental values, the goal is to be even primarily attentive to the raise of awareness to the values of the land by its inhabitants. The terms “landscape”, “cultural heritage” and “rural heritage” acquire, in that way, a value much larger of producers of knowledge and identity, essential elements in any development scenario as well as in each local project.

Methods

We will greatly benefit from decades of experience of research conducted, also in Europe, by scholars referring to the geographical-historical disciplines in the Departments promoters of the project, belonging to the University of Genoa and Parma.

An important moment of the research is constituted by the field survey. It is based on a methodology consolidated since the seventies (with the experience of the campaigns promoted in the Apennines of Emilia Romagna by IBC based on the photographs detection by Paolo Monti) and on an historical-analytical approach to the landscape understood as visual evidence of stratified relations system (together environmental and social). These were observed from the particular to the general, and with a strong contextualization of the evidence (particular attention to the production and evaluation of documentary sources).

The aim of this study consists in identifying a number of more or less large sites, areas or complexes. They have to correspond to the same material evidences (divided by categories), considered significant from historical, environmental or cultural standpoint (architectural, archaeological, natural, productive: in this case with particular attention to practices still active, but also in relict form or extinct) attributable to an agro-forestry-pastoral land systems. For each site or area is planned the construction of a summary sheet.

After this first phase, fixing some fundamental anchor points, we passed to a second stage aimed at highlighting the connective network connecting different sites, areas or complexes, with an effort of synthesis whose outcome may be constituted by a broader report, in a territorial system that has its visual outcome in the landscape and its trait-d'union in the roads.

The third phase may eventually coincide with the establishment of a permanent Observatory, which, starting from archiving of collected data, is configured as a planning participatory tool concerted to conserve and enhance the landscape and the territory, centred on the axis of the Cisa .

Different phases of the project can be summarized as follows:

- analysis and evaluation of published studies, on the basis of available regional bibliographies and sectoral publications known;
- first identification of sites, areas or complexes identified as significant for the purposes of the project;
- research, evaluation, analysis and digital acquisition of documentary sources.

Sources can thus be broken down:

- iconographic sources (topographical views, artistic imagery, cartographic sources (National Archives of Genoa; Parma; La Spezia), historical photography, aerial photography;

- textual sources;
- oral sources (also filmed interviews)⁴;
- Further identification of sites, areas or complex emerged from the evaluation of historical sources;
- geo-referenced survey;
- photo-survey campaign on the field. In particular, if interesting historical photographic documentation had emerged, the methodology of the repeat photography will be applied (Gemignani, 2013; Gemignani e Strati, 2011), Which consists of comparing the information obtained from the analysis of a historical photograph and those that emerged from a comparison of another photo made from the same point of view. Technique aims to highlight – often with “spectacular” results – the real extent of the changes (and continuity) of the landscape for the timespan considered. Such an intervention would lend itself to the creation of a photographic itinerary “rhythmically” repeated after a long time (on the model of the “Observatoire photographique national du paysage” in France)⁵ open to contributions from the “users” of sites taken into consideration.

Applicability and products

The acquired data can be variously used to implement a wide range of tools aimed to understand and appreciate the Cisa Road and territories crossed by it, from Sarzana to Verona.

Listed below are some examples of “products” that can be implemented:

- monographs;
- exhibitions and catalogs;
- implementation of the website content;
- interactive DVD;
- creation of a photographic archive that form the basis for a possible Photo-observatory of the landscape;
- films /documentaries;
- design of «itinerari lenti» (on the example of the seminar *Pensieri viandanti. L'etica del camminare e lo sguardo del testimone* – Berceto, 13-14 giugno 2008;

⁴ This phase will provide an opportunity – including through the possible creation of a digital repository – to enhance documentary funds and local archives (photo collections) usually inaccessible or little considered.

⁵ See: Ministère de l'Écologie, de l'Énergie, du Développement durable et de l'Aménagement du territoire, 2008; Ministère de l'Écologie, de l'Énergie, du Développement durable et de la Mer, 2009.

- provision of documentation useful for the preparation of urban planning;
- provision of documentation useful for integrate spatial information for Regions involved.

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PRE-ROMAN LINES, CONSULAR ROMAN ROADS AND MEDIÉVAL ROUTES: FROM SUTRI TO LA STORTA ALONG THE VIA FRANCIGENA

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Summary

The history of the via Francigena is much older and retraces the route of the via Cassia which from the late Republican age connected Rome with Florence and Luni, a Roman colony in the province of La Spezia. Even the roman via Cassia recovered previous paths that in pre-Roman age crossed through the heart of Etruria passing by some of today's best-known archaeological sites at world level such as the ancient city of Veii, whose story we know between the 9th century BC to the middle ages.

On Veii indeed has recently focused part of excavation and archaeological research promoted by the University Sapienza of Rome thanks to the "project Veio" that allowed to meet for the first time in a systematic way the urban area of the city in its historical, institutional and urban development and in the changing of organization and exploitation of urban space from the beginning of the settlement until the Augustan *Municipium*.

With the belief that enhancement and protection of our heritage requires necessarily the knowledge of its past and its scientific circulation, we will make known the history of the route between La Storta and Sutri by focusing on Veii and other towns less known to the public, towns with an historical-artistic and cultural interest.

Keywords: historical landscape, protection, environmental heritage, ancient Veii, archaeology

Introduction

The final tract of the Via Francigena near Rome is one of the best-known sections to the thousands of pilgrims and other users who have walked this route. It passes through the historic area of Tuscia, from Monterosi in the Province of Viterbo in the north, to La Storta near Rome in the south. The route winds through a stratified landscape, an uninterrupted continuity of life that began in the prehistoric era, followed by a succession of historic events and cultural phenomena. This same landscape is also “composite”, in part from its great environmental and ecological variety, but also as witnessed by the current articulation of the municipal governments of Monterosi, Trevignano Romano, Campagnano di Roma, Formello, and the city of Rome itself, with the Borgo di Cesano and *borgo* of Isola Farnese. This is a territory of heterogeneous and changing geography, characterised by volcanic lakes in the northern part. Some of these are still present, such as Lago di Bracciano and nearby Lago di Martignano, while others have disappeared, such as Staccicappe, and Lago di Baccano, which was finally drained by the Chigi noble family in 1838; however all of these have shaped the economies and settlements of the area.

The fulcrum of the territory is the site of Veio, today situated within a natural park. Over recent years, this site has been one of the most important archaeological research and excavation programmes of the University of Rome’s, through the vehicle of *Progetto Veio* in collaboration with Soprintendenza ai Beni Archeologici dell’Etruria Meridionale. This project has for the first time gained systematic knowledge of the urban area of the city of Veio, in terms of its historic, institutional and urban development, and the changing organisation and exploitation of the urban space, from the beginning of settlement till the constitution of the *municipium* in the Augustan era.

The history told in stages

Prehistory and protohistory

The current archaeological documentation for the prehistoric period is limited to the recovery of stone-fabrication materials in the area to the south of what is now Le Rughe, near Formello¹. The findings intensify for

¹ AMENDOLEA 2004, p. 88, tav. XLIV.21; HEMPHILL 1975, p. 123, n. 22 “flints and chips found in the silt of the right bank of the Cremera, near Cava di Pietra”.

the Bronze Age², when human settlement was enriched with new sites, now generally known through chance discovery or recognition. This is the case of lake-perimeter settlements, gravitating respectively around the basins of lakes Bracciano, Martignano and Baccano; the submerged settlement in the locality of **Acquarello** (BM 1-2)³, the fragments recovered near the shore just below Monte Sant Angelo (BM)⁴; and the site near the **Osteria dell'Ellera** (BM 3)⁵. To the southern side of the territory, now largely comprised in the town and district of Formello, with the exception of a single fragment from the locality of Peccio, possibly still from the initial moments of the period, there is instead good representation from the advanced Middle Bronze, (BM3). From this period there are the site contexts of **Terre di Bettona, Valle Cancellata** (now in Province of Rome), **Prato La Corte**. Prato La Corte in particular continued as an active settlement up to the Recent Bronze. A site excavated in the 1950s in the **Le Rughe** locality is also attributed to the Recent Bronze, however the site may not represent a single context⁶.

In the course of the Final Bronze period the territorial population took on the character of settlements, fulfilling the needs for defence and control over natural resources and taking command over strategic localities, whether naturally or artificially fortified. Sites of this character include those at **Monte di Rocca Romana** (BF 1-2), to the north of Lago di Bracciano; at **Monte S. Angelo** (BF)⁷, situated on the reliefs along the spine of the entire lacustrine geographical system; and finally a site to the south of **Isola Farnese** (BR-BF3A)⁸, which itself relates to a necropoli recently discovered in the locality of Pozzuolo⁹.

The transition to the successive Iron Age in Etruria is known to have corresponded with the general abandonment of the territory. The maturation of the social and economic dynamics begun in the previ-

² Occupation in the Early Bronze Age is revealed by the findings in the territory of Campagnano, near Ponte del Pavone, on a drainage channel known by the same name (AMENDOLEA 2004, p. 66, tav. XL.19, ricognizioni G.A.R. 1974).

³ BELARDELLI *et alii* 2007, p. 59, n. 217, tav. II.217, with prec. bibl.; AMENDOLEA 2004, p. 66, tav. XXVII.4.

⁴ AMENDOLEA 2004, p. 66, tav. XXVIII.8.

⁵ BELARDELLI *et alii* 2007, p. 23, n. 221, tav. II.221 with bibl.

⁶ The most recent reference on the population of the Formello area in the Bronze Age is DI GENNARO 2012, pp. 33-41, with bibl.

⁷ COZZA, PASQUI 1894, in part. cc. 39, 41, fig. 6, for the Bronze age fortification, e cc. 62-88, figg. 16-27, for the necropoli. On this argue, recently DI GENNARO 1986, pp. 102-103, fig. 23, tav. 19.D; BARBARO 2010, p. 260, n. 165, fig. 91A.

⁸ Recently, the dynamics of settlements during the Late Bronze in South Etruria: BARBARO 2010; about Isola Farnese, recently BARTOLONI 2012a.

⁹ <http://etruriameridionale.beniculturali.it/index.php?it/284/roma-veio>, for some preliminar news.

ous period in fact led to the creation of large proto-urban organisational structures, through the concentration of the population. The communities of this district thus regrouped on the plain of Veio. In the city hinterlands there survived the lone site of **Monte Sant 'Angelo**, certainly in the dependence of the city. The survival of this particular settlement until the Roman Era is linked to its high strategic value. The transition to the new cultural era is provided exceptional witness by the protohistoric defences recently investigated in the area of **Campetti**, where the birth of the proto-urban centre is signalled by the presence of a foundation ditch and the erection of an imposing defensive berm in earthwork, still visible on the ground¹⁰. After the new proto-urban formation, there then followed the creation of extensive necropolis, in particular to the north side of the city site in the localities of **Quattro Fontanili**, **Grotta Gramiccia** and **Casale del Fosso**, today flanked by the Formello Provincial Road¹¹. With the end of the 8th century, and still more over the course of the next century (the Orientalising Period), the city's *ager* hinterlands returned under permanent occupation through a gradually more structured fabric of lesser settlements. These were deputed with authority of control over natural riches, the traffic of goods and people, and finally of the territorial confines, and were accompanied by small funerary areas¹², and supported by ramified road systems¹³.

Etruscan era

At the close of the Bronze Age, an Etruscan settlement emerged as the ideal heir of a position in the area of Trevignano Romano¹⁴, at the boundary of the lands under *Caere's* control and the northern sector of Lago di Bracciano. Possibly dependent from this settlement was a further site, identified in the locality of **Monte dell'Omo**¹⁵, a short distance from the Via Francigena, and referred to as "a Pre-Roman settlement with remains of fortifications and a probable small temple". Continuing

¹⁰ BOITANI *et alii* cds., with bibl. In the area of the fortification, the excavations revealed a sequence of well-preserved structures: kilns for firing ceramics (9th century BC); a large oval hut closed in the upper strata by the burial of a woman (close of the 9th century BC), and a porticoed house in wood (7th century BC).

¹¹ For an overview of the burial and funeral rites at Veii: BARTOLONI *et alii* 1994; BARTOLONI 1997.

¹² BARTOLONI 2012b.

¹³ On the routes of the northern Veio *ager*, see: HEMPHILL 1975, pp. 121-130.

¹⁴ The archaeological documentation is limited to the necropolis of *loculus* and chamber tombs in the Rigostano locality (BELARDELLI *et alii* 2007, n. 216), and to the sepulchral site from the second Iron Age, in Via delle Macchie (BELARDELLI *et alii* 2007, n. 215).

¹⁵ AMENDOLEA 2004, p. 66, tav. XXIV.1, QUILICI, QUILICI GIGLI 1975, n. 123.

the route southwards, the Etruscan presence is physically signalled by the deep artificial rock-cut known as “**Cavetta di Monte S. Angelo**”. This, together with another parallel route further to the south, ensured communication between the Martignano and Baccano basins, and more generally with the route of the Via Cassia. The dating of the rock passage is decisively indicated by the presence of an exceptional public inscription of the 5th century BC, incised in the tufaceous wall at a height of 1.70 m. above ground. The inscription commemorates the realisation of the work on the authority of a Veian magistrate¹⁶.

Further to the east, in the vicinity of Baccano, the presence of Etruscan settlement is documented by small sepulchral nuclei: a group of chamber tombs with modelled beds, in the locality of Quarticciolo¹⁷; some burials of Orientalising age (?), and a later tomb (500–470 BC), a pseudo-chamber with trace of *bustum* and furnishings including red-figure ceramics, discovered in the early 1900s in the Boschetto locality¹⁸. Nearing the dominant city of Veio, the landscape is still today characterised by the exceptional features of the great funerary tumuli, which beginning in the 7th century BC affirmed the projection of the aristocratic families in the surrounding hinterlands. Visible from the Via Francigena one can see the tumulus of **Monte Aguzzo**, the oldest of the monuments, well-known for the recovery of the celebrated Olpe Chigi; other visible tumuli are the lesser known **Monte Tondo** and **Pisciacavallo**¹⁹. At the margins of the city plain, in proximity to the Iron Age necropolis, there are the Orientalising sepulchral burials, characterised in this sector by their strongly preeminent nature. This is indicated in part by the architectural forms chosen, of chambers preceded by long *dromoi*, but also by the precocious realisation of funerary painting. In 2006, significant mega-graffiti were discovered within the **Tomb of the Roaring Lions**, a chamber of princely rank that served as the fulcrum for a family group at the vertices of the Veian community in the first half of the 7th century BC²⁰. These paintings constitute the oldest Orientalising example of the western Mediterranean, and precede those of the **Tomb of the Ducks** (Tomba delle Anatre), positioned further to the east in the sepulchral area known as the Riserva del Bagno²¹. On the urban front, in the 6th century BC the city took on a monumental aspect, seen concretely in the realisation of an updated defensive system consisting of an imposing circuit wall in stone block-work²². Excavations

¹⁶ M. MUNZI, REE n. 99, in StEtr LXIV (1998), 2001, pp- 427-430.

¹⁷ AMENDOLEA 2004, , p. 66, tav. XL.6, with prev.

¹⁸ AMENDOLEA 2004, p. 66, tav. XL.19, 21; NASO *et alii* 1997, p. 10.

¹⁹ About tumuli A. DE SANTIS, in BARTOLONI *et alii* 1994.

²⁰ BOITANI 2010.

²¹ Da ultimo BROCATO 2012.

²² WARD-PERKINS 1959; MURRAY THREIPLAND 1963; BOITANI 2008.

still under way at **Campetti** have revealed the presence of an urban **gate** with internal chamber. The gate was the subject of numerous reconstructions, traceable to the classical stage, and is currently the only example of this age investigated in Etruria²³. The monumentalisation also involved the sacred spaces, most important of which was the suburban sanctuary of **Portonaccio**, the destination of the devoted and faithful in arrival from all of Etruria²⁴. Situated on a mid-level terrace, the sanctuary develops in two sectors. The eastern one has yielded the oldest traces of cult activity and an important group of inscriptions, a testimony to the presence of a *scriptorium* in the complex. In the second half of the 6th century BC, the area received a new and more monumental systemisation. This included provision of an *oikos* temple and a truncate-conical cistern in the western sector, and the realisation of a *sacellum* with portico and chthonic altar in the eastern sector. Towards the end of the 6th century, under the impetus of a tyrannical leader, there were profound urban transfigurations accompanied by radical transformation of the cults. The oracular cult of Menerva, with its fulcrum in the zone of the eastern altar, was now flanked by that of Apollo. This was hosted, in co-dedication to Tinia/Zeus and Hercules, in a newly constructed Tuscanic temple with nearby pool. The structure is known for its rich presentation of terra-cotta decoration, with the greatest expression in the cycle of grand *acroteria* statues attributed to the “Master of the Apollo”. The cult of Minerva, in the guise of protectress of initiations, experienced new vigour shortly after the mid-point of the 5th century BC, as documented by the construction of a an *ad ante* monumental altar. The life of the sanctuary continued after the Roman capture of the city and into the progressive dismantling of the structures, starting at the close of the 3rd century BC, but died out with the onset of the subsequent centuries.

Roman era

The conquest of Veio in 396 BC signalled a rest between the history of the city and of its territory. The depopulated *urbs* withdrew, and on its margins developed agricultural landholdings. The hinterland, divided by the conquerors, filled with the *villae rusticae* of farmholdings, as documented by the very extensive surface surveys conducted by the British School at Rome²⁵. The great road arteries were opened in accompaniment with this Romanisation, as well as the Roman expansion northward (Via Flaminia at the end of the 3rd century BC; Via Cassia in the 2nd century

²³ BARTOLONI *et alii* cds;

²⁴ BAGLIONE 1987; COLONNA 2002; COLONNA 2009.

²⁵ KAHANE *et alii* 1968; HEMPHILL 1975; POTTER 1985; PATTERSON *et alii* 2012.

BC). In 27 BC, the creation of the *Municipium Augustum Veiens* represented an attempt to revitalise the city; however it would appear decadent by the 1st century AD, leading to total abandonment by the 4th century AD²⁶. For life of this period, the inhabited sector in the area now referred to as Macchiagrande was organised around the central square of the Forum, created by means of massive excavation²⁷. The central, uncovered part of the square would have been surrounded on four sides by a colonnaded portico, which we believe to have been in Doric order. Onto this looked other structures, in some cases surrounded by further rectangular colonnades. A *sacellum* faced onto the eastern end of the Forum, placed at a slightly higher elevation and delimited by perimeter walls in line with the longitudinal piazza axis. Within these was also a second *sacellum*.

During the Imperial Era, the phenomena of the large villa became a diffuse installation throughout the *ager*, indicated in the remains at **Monterosi**²⁸; at the locality of **Le Pantone** at **Trevignano**²⁹; those in the **Campagnano** area³⁰; by the wall remains in cement-work in the area of the former **Osteria dell'Ellera**, near Baccano³¹, and by the rich residence known as the **Villa dei Settimi**, situated at Mile 16 of the Via Cassia (locality of Bosco del Baccano). This complex, in use between the 1st and 4th centuries AD, was originally the property of an ancestor of Emperor Septimius Severus. Among other impressive decorations, the site has yielded several polychrome mosaic floors currently on exhibition at the National Museum of Rome, while currently nothing remains visible of the structure³².

Slightly further north, at Mile 21 of the Cassia, in correspondence with the junction of Via Amerina leading to Nepi, there is a “travellers’ post” known from the ancient pilgrims’ *itinerary* as the **Mansio ad Vancanas**. The excavations begun in 1980 have brought to light a roughly 60-metre section of the basalt-paved consular road, while other shorter tracts are today on private property. The post gravitates around a porticoed courtyard, onto which face the service areas, a thermal-baths structure relating to the inn, and a fountain. The complex was initially developed in the Augustan era and remained in use until the 5th century AD. Among the effects resulting from the *mansio* was the development of a small settlement and commercial agglomeration, slightly further

²⁶ LIVERANI 1987.

²⁷ D’ALESSIO 2010; CAPANNA, FATUCCI cds and D’ALESSIO cds.

²⁸ QUILICI, QUILICI GIGLI 1975, n. 122 “resti di abitato preromano con opere di difesa e villa romana di epoca repubblicana-imperiale”.

²⁹ AMENDOLEA 2004, p. 66, tav. XXIV.3; QUILICI, QUILICI GIGLI 1975, n. 118.

³⁰ AMENDOLEA 2004, p. 66, tav. XXVIII.6; QUILICI, QUILICI GIGLI 1975, n. 130.

³¹ AMENDOLEA 2004, p. 80, tav. XL.51.

³² AMENDOLEA 2004, p. 80, tav. XL.64, SANZI DI MINO 1996.

north³³. In the late Republican era, in the vicinity of **Cesano** (locality of Vitellara), there arose the complex known as the **Villa dell'Acqua Claudia**, which remained in use until the late Imperial era. The villa was situated at the source of the aqueduct by the same name and near the route of the Acqua Alsietina, and was linked to the Via Clodia by a lane. It featured a scenographic layout over descending terraces, with the complex extending over a total of 9000 m², but has been seriously damaged throughout by substantial illegal activity. The site has recently been the object of a number of seasons of excavation work carried out by the national Superintendency, stimulated in part by the recovery number of illegally-trafficked, exceptional fragments of chryselephantine statues, which must have decorated the sumptuous architectural spaces³⁴.

At **Campetti** is a **great complex** that results of important cultural value. Here, in the north-eastern sector of the *contrada*, in a position now at the urban periphery, a great structure was built in the early Imperial era, in a zone that was previously densely occupied in the Etruscan era³⁵. The complex rises on a terraced site, and includes thermal baths with multiple pools, a nymphaeum and a water-provision system based on five cisterns, as well as wall decorations of great quality. These characteristics have come to light together with the recovery of a number of inscriptions, some of which show dedications to Igea and Asclepius (2nd century AD) and to Hercules and the Nymphs (3rd century AD), and a marble relief depicting the same feminine deity. These testify to the role of the thermal baths and the health and therapeutic vocation of the complex, intrinsically linked to the cultural significance of the entire complex.

Towards the Medieval

In the Late Classical era, between the 5th and 6th centuries AD, certain localities of the Campetti complex were reused for habitation purposes. Over the 7th century AD, at that point abandoned, it was intensely

³³ GAZZETTI 2010; NASO *et alii* 1997, pp. 11-22; GAZZETTI 1995.

³⁴ TALAMO 2013, with detailed descriptions of the excavation findings, the context, and analyses of the ivories.

³⁵ The most recent research has documented the presence of a stratification series from the first Iron Age, including ditches and huts, over which are superimposed Orientalised structures. Following this, from the 6th to 5th centuries BC, are a variety of buildings in tuff block-work. These include a large hypetrual structure, and testify to an urban sanctuary active at least from the advanced 7th century BC. This involved cults of strongly protective character, possibly linked to rites of passage. The sacred connotation of the area is among other things confirmed by a number of votive depositions as well as by significant late-archaic terra-cotta pieces, including a group of fragments traced by G. Colonna to a sculptural group depicting Aeneas and Anchises: FUSCO 2001; FUSCO 2008-2009; FUSCO 2004; FUSCO, CERASUOLO 2001; CARAFA 1998.

stripped of architectural elements and materials for reuse in construction, as was typical of the time.

In the period immediately following the decline of Rome as the imperial seat, the territory of Veio became part of an area of great instability. This was particularly due to the role of the adjacent Via Flaminia as the preferred axis for the passage of Goth and Lombard troops. During the Lombard regnum (568-774) the area was part of a key region for penetrating towards the south of the peninsula, and above all for access to Rome. In fact it was precisely under the Lombards that the first tract of the future Via Francigena was constructed, in an attempt to create an alternative route to the Aurelian and Flaminian ways, then under Byzantine control. The medieval population of the area became organised around this new route, and its various ramifications serving in the approaches to Rome. The trends in evolution were towards the development of agricultural settlements serving in the provisioning of Rome, the establishment of Christianisation processes in the countryside, and the development of medieval settlements in the localities of the Roman stationes.

We are convinced that the enhancement and protection of our heritage necessarily requires the knowledge of his past and its scientific circulation. We hope to have contributed to disclose at least in part the history of the ancient routes between La Storta and Sutri, the history of Veii and other less known settlements that are of important historical-artistic and cultural interest.

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THE PILGRIMAGE ROUTE OF SANTA BARBARA IN SARDINIA: GIVING VALUE TO LANDSCAPE FOR A NEW CONSERVATION PERSPECTIVE

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Summary

The mining route of Santa Barbara in Sardinia develops along a complex landscape that puts together stunning scenarios, country churches and old mines. Landscape in South Western Sardinia is a geographical system closely relating the mining culture with a savagely beautiful nature. The pilgrimage route of Santa Barbara represents an evidence of the past with a forward-looking viewpoint and it has many tangible and intangible values. The paper focuses on the relationship between “Man” and “Place” and it shows many levels of complexity. In this perspective, landscape can be examined as interpretation of the cultural transformation of nature with its dynamics and associated functions, including the definition of a collective image of the community with its own perception of values and needs. Through places of worship dedicated to Santa Barbara it is possible to discover the ancient historical paths where miners walked through, old mule trails and railways built in the past to transport the raw minerals, along which is located an extraordinary technical and scientific historical environmental and social heritage. The field of analysis of the paper is the connection between conservation and evolution of these old mining routes turned into a 380 km long pilgrimage route named after the miners’ patron saint. Today it is one of four main pilgrimage routes recognized in Sardinia, with the aim to join the list of European Cultural Routes established by the European Council. The aim of this research is to investigate the role of new pilgrimage routes in landscape conservation and transformation. Landscape is a big archive of information about its territory, that can be described: the first requirement is a correct reading by a multidisciplinary-oriented interpretation. Pilgrimage routes represent a key-stone of a new rural sustainable economy, that is made of tourism, farming, animal husbandry, forest preserve. The rural world represents many cultural values regarding handicraft, building techniques, agricultural and food, old customs in rural areas. Therefore territorial identity has a symbolic nature connected with its function of representing reality as a collective reference point for understanding values and meanings assigned to landscape. These reflections underline the importance of the information management and exchange between insiders and outsiders by the mediation of landscape. The paper aims to build a conceptual framework demonstrating that landscape representation must be related to people’s perception, in order to investigate their role, as dwellers or visitors, in

protecting and planning landscape. As a practical result, a shared evaluation of landscape can support decision-making, improve top-down communication and bottom-up participation. This is what makes landscape planning “responsible” as conservation of natural and cultural heritage is the first step for a sustainable human advancement.

Keywords: landscape, conservation, heritage

Introduction

The general objective of this paper is to provide a qualitative discussion of one particularly complex example of the motivations and tensions that ensue from the launch of a new pilgrimage route in Sardinia, the *Cammino di Santa Barbara*. While the success of the oldest pilgrimage routes has occasioned an extensive literature, comparatively little attention has been given to the spatial development strategy of route-based tourism products. A long-distance cultural itinerary generates an economic modification and a change in the relationship between “Man” and “Place”: an associated demand of networks and networking take place, demand and expenditure can be diffused rather than concentrated at single nodes of attraction, landscape itself becomes the object of user motivation. In particular, a key objective of the discussion is to offer a conceptualization of how best the landscape integrity might conciliate with tourism. The region of South Western Sardinia is a geographical system closely relating the mining culture with a savagely beautiful nature; from an economic point of view, Sulcis Iglesiente is the poorest region in Italy. The pilgrimage route of Santa Barbara represents an evidence of the past with many tangible and intangible values and a new lease on life for its community.

The way of Saint Barbara

The cult of Santa Barbara dates back in 7th century but she was born in 3rd century in Nicomedia. Her father Dioscorus was a rich pagan that kept her locked in a tower. Having become a Christian, Barbara has been cruelly tortured but miraculously her wounds were always healed. The legend tells her father carried out her death-sentence: she was supposed to be burned but torches went out as soon as they came near her. Finally she died by beheading, while her father was struck by lightning on the way home and his body was consumed by flame. Today Barbara is patron saint of miners and others working with explosives because of her old legend’s association with lightning. In Italian the word “santa-barbara” still indicates the powder magazine of mines.



Fig. 1. The route motif of the Cammino di Santa Barbara: a three-windowed tower representing the Holy Trinity with the symbol of mining activity

The mining route of Santa Barbara in Sardinia develops along a complex landscape that puts together stunning scenarios, country churches and old mines in the provinces of Sulcis Iglesiente (CI) and Medio Campidano (VS). It is a historical, cultural, environmental and religious 380 kilometers long itinerary named after the miner's patron saint. Along the old mining pathways no longer in use, the pilgrim passes through the regions of Sulcis Iglesiente and Guspinese, an area which includes the 65% of the overall surface of the Geomining, Historical and Environmental Park of Sardinia recognized by UNESCO and instituted by Ministerial Decree on 16th October 2001¹. The whole itinerary develops through the old trails where miners walked in order to arrive to their workplace, muletracks and railways where raw minerals were carried on. The pilgrim route is made up of 24 legs preserving the extraordinary techno-scientific, historic-cultural, landscape-environmental and socio-anthropological heritage of the thousand-year-old mining area of Sardinia that has contributed to create the industrial culture of the European continent. It is possible to complete the route in 24 days, walking an average of 15 kilometers a day. The Saint Barbara way is one of four main pilgrimage routes recognized in Sardinia, with the aim to join the list of European Cultural Routes established by the European Council. The big variety of environmental and social contexts existing along the route shows the same common elements: houses of god named after Santa Barbara in old mining villages, Neo-Romanesque and Gothic churches in small towns, small altars with her statue, painting or low relief along the old mining tracks. This is the reason why the pilgrimage route itself has been named after Saint Barbara, as a symbol of the social cohesion existing in old miners' communities. This wholeness is part of local people identity and today it is still alive.

Ostensibly, pilgrimage is a religious phenomenon in which an individual or a group sets forth on a journey to a particular cult location to seek the intercession of God and the Saints of that place in an array of concerns². Inevitably, pilgrimage is also a social construction and, consequently, a cultural product. Any journey to a cult location is the resolution of conflicting ideals, both spiritual and profane, with its own meanings and motivations³. This conceptualization gives equal attention to both pilgrim and resident, while landscape emerges as central to the research, providing a in-depth assessment of conventional landscape and cultural heritage strategies for conservation. Embedded within this examination of the Cammino di Santa Barbara landscape is a return to the essence and origin of the ideal of preservation itself.

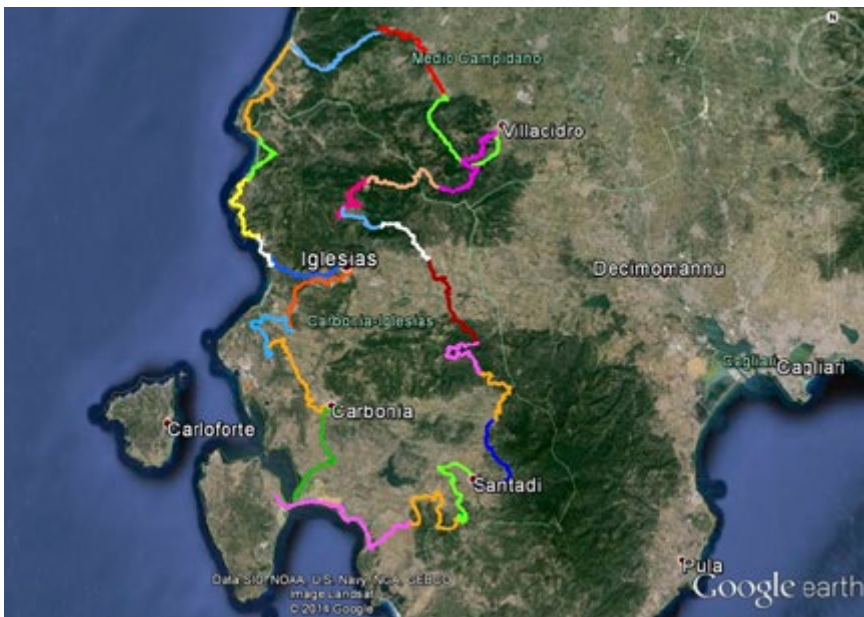


Fig. 2. The Saint Barbara Pilgrimage Route (drawn from Google Earth).

The role of landscape

The landscape along the route

Along the Cammino di Santa Barbara, pilgrims encounter green mountains, sea cliffs, long sandy beaches, vineyards and olive groves, as well as country churches, old mining villages, small modern towns, dairy

productions and handicraft. Landscape is where people evolved in a reciprocal relationship with each other and the land. It can be examined as interpretation of the cultural transformation of nature with its dynamics and associated functions, including the definition of a collective image of the community with its own perception of values and needs. Indeed, territorial identity has a symbolic nature connected with its function of representing reality as a collective reference point for understanding values and meanings assigned to landscape.

Saint Barbara pilgrimage route operates at a variety of spatial scales in a multifaceted context. It is possible to walk the entire route in 24 days or leg by leg, if one prefers to stop along the way or to choose mainly coastal or inland paths. Landscape is a big archive of information about its territory, that can be described by a multidisciplinary-oriented interpretation. The rural world represents a great biodiversity together with many cultural values regarding handicraft, building techniques, agricultural and food, old traditions. That's why the route has been traced by a team of 30 volunteers and 16 experts at geology, nature studies, tourism, marketing, architecture, ethnography, archaeology, mining engineering. It took them six months between February and October 2014 to complete the field survey and the digital mapping of the whole route. This work has been basic because of the importance of the information management by the mediation of landscape. Managing the exchange of information between insiders and outsiders is the next challenge of the Associazione Pozzo Sella. Santa Barbara pilgrimage route represents a keystone of a new rural sustainable economy, that is made of tourism, farming, animal husbandry, forest preserve. As they are used in heritage and tourism, networks and networking play a key role for a socio-economic development. The route itself is a method of linkage for presenting and promoting heritage with some shared characteristics. Here the network has more than a social function: it is a cooperative link⁴ between organizations and individuals involved in the establishment and maintenance of this heritage route. The importance of networks and networking will be increased later, as it implies a strategy for social aims as well as economic goals, that can't be applied without understanding the role of landscape.

Definitions of landscape

The word landscape indicates all the visible features of an area that can be seen in a single view. The meaning of this word identifies a link between the object and the viewer. Being the image filtered by the audience, a correct representation of landscape should consider both the aspects of the land characteristics of a particular region and of the people's point of view. Every single element belonging to a specific area takes part to the same complex system that has to be fully managed in a sus-

tainable perspective: the challenge is managing all sources in a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural heritage and biological diversity. In order to improve life-quality the management of the territory must consider not separately economic, social, cultural and environmental perspective. Such shift relates to the managing skills of local institutions and of entrepreneurs if the goal is the stability and success of a long-term collective action for a sustainable resource management, in terms of tax revenues, jobs, additional sources of income to support conservation and valorization strategies⁵.

There are many different interpretation of the term landscape, depending on the research or the scientific area. The disparity in definition often makes it difficult to communicate clearly and to establish unambiguous management policies. In order to examine in depth these aspects, it is important to refer to the most accurate definition of landscape itself. UNESCO and Council of Europe (CoE) boast of two worthy interpretations of landscape. Both definitions are complex, with similarities and differences according to their institutional aims. However, they can provide a new insight regarding spatial planning issues based on heritage values. The definition of the European Landscape Convention (ELC) was: «“Landscape” means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors»⁶ (CoE, 2000). The World Heritage Committee defined cultural landscapes as «cultural properties... represent[ing] the combined works of nature and man»⁷ (UNESCO, 2011). The term “cultural landscape” is particularly connected to the interaction between humankind and natural environment. Since 1992 the World Heritage Convention has become the first international legal instrument to recognize, protect cultural landscapes, by the World Heritage List. This definition is especially illustrative of the evolution of human society and settlement over time, between the influence of natural environment and man with social, economic and cultural forces⁸. It is because landscapes have a lot to do with time as well as with space. Landscape protection cannot only contribute to modern techniques of sustainable land-use but also it can maintain and enhance both natural and cultural values belonging to the community. In 1962 UNESCO stated its concern regarding landscape conservation, inherently acknowledging cultural landscape: «For the purpose of this recommendation, the safeguarding of the beauty and character of landscapes and sites is taken to mean the preservation and, where possible, the restoration of the aspect of natural, rural, and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or form typical natural surroundings»⁹ (UNESCO, 1962). At the beginning, defining landscape has been mainly oriented to protection purposes: «To ensure that effective and active measures are taken for the protection, conservation and presentation of the cultur-

al and natural heritage situated on its territory, each State Party to this Convention shall endeavor, in so far as possible, and as appropriate for each country»¹⁰ (UNESCO, 1972, article 5). However it took 30 years to include cultural landscapes as a category in the List of World Heritage for its exceptional and universal values¹¹. Despite its implication as a category to reward a landscape that is representative of mankind in a world wide scale, the strategic agenda for territorial management made by the Declaration of Budapest¹² (WHC, 2002) reaffirmed the local scale as equally important to the promulgation of conservation politics¹³. This concept has been confirmed in 2008 edition of UNESCO's Operational Guidelines. Notwithstanding UNESCO's efforts, it does not have the power to overcome the legislation of participant states but in 2000 a more inclusive scope of action was made by CoE through the ELC, by a specific terminology about landscape (CoE, 2000, article 1 and 2), while UNESCO has a set of 10 universal value criteria related to the values of integrity and authenticity (ICOMOS, 1994 - as cited by UNESCO, 2008) which have been enclosed into the three main categories of landscapes designed and created intentionally by man, organically evolved landscapes and associative landscapes.

From a management perspective, landscape includes changes in time due to social, economic and environmental processes related to the same area. The interaction between spatial pattern and processes defines the landscape concept. Regardless of how it is defined, the concept of landscape is unequivocal, being made by a user-defined structure or pattern and its function, that can be defined by the phenomena under consideration, so it is again up to the viewer. Apparently cultural values and their interpretation of symbols on land-cover lead the interpretation of past and present natural phenomena or human processes and drive the decision making to physical transformation of landscapes, building their own symbolic environment. That's why we can consider landscape representation productive of reality as well as an outcome of reflections on a pre-existing reality¹⁴. Understanding landscape along the *Cammino di Santa Barbara* is understanding the representation of spatial settings of a mining area in Sardinia, where landscape has been deeply shaped in the past by the work of men, while today it plays a key role in social identity.

Pilgrimage and tourism

The route as a tourist product

The essence of a cultural tourism product such as the *Cammino di Santa Barbara* is that the route itself, a part of it or the whole itinerary, can provide a spatially expansive but integrative marketable theme. The

experiences obtained along the way are as important as the destination itself. Indeed, the route can be experienced without necessarily walking through the entire itinerary, but certainly defining the tourist representation of the destination. This long distance tourism itinerary is a bottom-up iconic representation of an area with a strong coherent mining identity, but still not well described outside Sardinia by conventional marketing images of a wild area with long sandy beaches and turquoise sea. In addition to a marketing work, there is also a complementary investment in signposting and way-marking, information and accommodation to do in order to improve the route.

Another feature of this route is that its itinerary is a new tourist product, made up following the old mining railways and mule tracks in rural areas, but not an historical religious way. This is the reason of the multiple motivation of her target. This route is a peculiar religious journey as it shows an indirect relationship between the area where it develops and the figure of Saint Barbara. Pilgrims here won't find the remains of the saint but only houses of god named after her. So the religious motivation of pilgrims is to share the historical veneration and to discover its connections with the territory of South Western Sardinia.

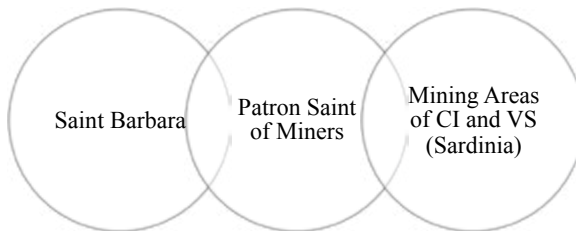


Fig. 3. Saint Barbara indirect relationship with South West Sardinia.

As a modern itinerary it must be accepted that most travellers will not choose to visit the final destination, opting in and out of the route. Being a new tourist product, it must be multi-entry and multi-directional, incorporating multiple origins and destinations. The different concentration of services in different nodes of the route will imply a convergence towards the Iglesias, Sant'Antioco, Carbonia, in which accommodation and tourism information is concentrated. Meanwhile, it will be essential to implement new services near the rural points of attractions.

Meet The Target

The management of *Cammino di Santa Barbara* requires a recognition of the heterogeneity of the product and the increasingly sophisticated

array of sub-markets which consume it. This heritage complex can be classified as route based tourism product which fulfils local identity and renovates the image of the areas of Medio Campidano and Sulcis Iglesiente, the poorest region in Italy. Not surprisingly, the region of South Western Sardinia has recently become popular in the last decade among tourists due to its unique aesthetic dimension, without considering that cultural heritage, as well, is a resource for territorial competitiveness¹⁵. Observing the official statistical surveys available until 2011, the two provinces where the Saint Barbara pilgrimage route develops summon the 3,85% of Sardinian tourism. The main part of their tourism flows originates in other regions of Italy rather than internationally. But there is a big difference: between 2007–2011, Carbonia-Iglesias has registered a growth of 4% in tourism demand, while Medio Campidano suffered a reduction of 12,96%. The inadequacy of a proper logistical system and a lack of integrated landscape management strategies threaten the future growth of tourism in South Western Sardinia.

The potential target of the *Cammino* can be divided into two general segments by motivation: pilgrims and travellers. Even if in literature it is frequent to read about the two opposite categories of pilgrims and tourists, we believe it is better to talk about pilgrims and travellers as pilgrims are tourists, but they do not share the same motivations of secular tourists. Contemporary Saint Barbara Way offers the opportunity to classify various sub-markets: walkers, nature-lovers, people interested in art–history, archaeology, industrial archaeology, flora and fauna. In short, the closest branches to classify the experience offered by the route are cultural and active holidays. The first motivation can be satisfied all year long, while the off-road activities is highly seasonal, a pattern which make it difficult to adequate provisions of infrastructure for pilgrims along the route.

To adequately balance the needs of conservation and development of the two provinces, innovative research and collaborative management strategies need to be planned. As with all heritage tourism, a Saint Barbara pilgrimage route combines cultural consumption to a re-imagining of place and culture drawing inspiration from collective memory and traditions. Tourism has reinvented the abandoned mining itineraries, where the old ways were condemned by functional obsolescence as well as its beautiful landscapes.

Towards a conceptual model

Responsible tourism and route planning

The beauty of nature and the rich mining history are the main pull factors for general tourism in South Western Sardinia. As said before,

Tab. 1. Flow of tourism 2007-2011: arrivals and overnight stays in the area of Cammino di Santa Barbara (drawn from ISTAT statistical survey published on 31.07.2013 - <http://www.sardegnaistatistiche.it/argomenti/turismo/>).

Accommodation facilities	Origin	Year	Prov. Carbonia-Iglesias (CI)		Prov. Medio Campidano (VS)		Sardinia	
			Arrivals	Over-night stays	Arrivals	Over-night stays	Arrivals	Overnight stays
Hotels	Italy	2007	34.667	142.054	21.836	84.378	1.179.762	5.548.019
Hotels	Italy	2008	41.338	139.660	33.262	110.104	1.209.824	5.601.639
Hotels	Italy	2009	39.344	148.775	26.273	77.883	1.198.730	5.505.238
Hotels	Italy	2010	33.867	150.455	24.021	82.823	1.188.268	5.499.700
Hotels	Italy	2011	33.773	131.522	17.118	72.755	1.090.371	5.025.608
Hotels	International	2007	9.036	25.601	4.011	14.538	609.238	2.863.782
Hotels	International	2008	11.670	29.143	5.653	17.915	609.024	2.831.205
Hotels	International	2009	15.370	42.894	5.746	17.907	623.133	2.737.834
Hotels	International	2010	11.590	46.648	5.245	13.210	609.455	2.812.099
Hotels	International	2011	12.836	57.455	4.068	10.787	663.262	3.268.096
Others	Italy	2007	8.969	48.826	3.255	14.817	339.969	2.658.471
Others	Italy	2008	9.497	54.605	3.872	16.993	354.862	2.815.610
Others	Italy	2009	8.547	50.967	6.222	32.363	349.815	2.694.074
Others	Italy	2010	6.981	42.298	5.335	23.176	342.109	2.608.672
Others	Italy	2011	7.461	36.278	3.031	7.349	252.873	1.908.167
Others	International	2007	2.782	2.782	2.782	2.782	2.782	2.782
Others	International	2008	3.069	10.592	3.410	13.531	190.495	1.051.611
Others	International	2009	4.315	16.057	6.150	27.429	249.549	1.298.795
Others	International	2010	3.503	15.142	4.858	19.683	224.117	1.189.980
Others	International	2011	3.602	17.442	3.535	10.347	214.527	1.176.184

landscape is a key element that can be a mediator between local community and tourists. It is captured by a blink of an eye or by digital technologies, with different scales, easy to perceive with its natural and cultural values. Three words can define the role of landscape for the *Cammino di Santa Barbara* as a tourist product: authenticity, integrity and identity. Authenticity concerns the ability to understand the value attributed to the heritage depending on the degree to which information sources

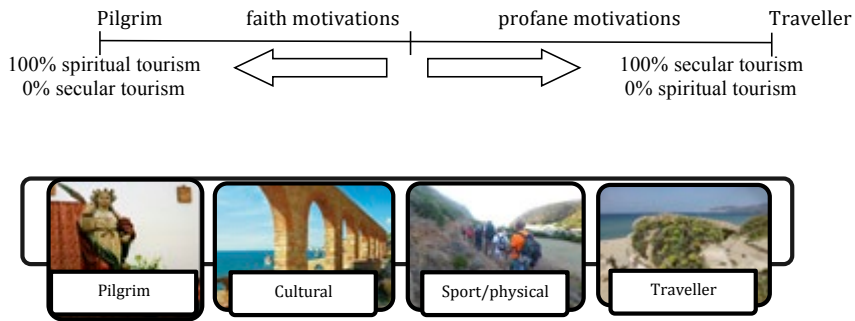


Fig. 4. The pilgrim-traveller continuum.

about this value may be understood as credible or truthful¹⁶. In relation specifically to cultural landscapes we may see authenticity therefore as ability of the landscape to represent accurately/truthfully what it purports to be. Integrity is a measure of the wholeness and intactness of the natural/cultural heritage and its attributes. The third word must be integrated in the light of the increasing importance of bottom-up participation around decision making in spatial planning: identity. Landscape can therefore be seen as a cultural construct in which our sense of place and belonging inhere. Conservation is the central idea of Saint Barbara pilgrime route. The mining activity has deeply changed the image of Sulcis Iglesiente and Medio Campidano, but here we are to a turning point: next transformation is conservation. The Way can materially safeguard the landscape, show the meanings of its history to an international audience and ensure its restoration and enhancement. Landscape representation must be related to people's perception, in order to investigate their role, as dwellers or visitors, in protecting and planning landscape. That's why landscape, except for aesthetic reasons, can only be identified by the connections among its objects. Networks can be delineated as a mechanism for utilising heritage for the direct aims of conservation, cultural preservation and tourism implementation and for the additional objective of socio-economic development. Pilgrimage routes and networks are complementary.

Networks along the pilgrimage route are necessary to extend the information access and exchange, increase the opportunities of promotion, exchange best practices, achieve social contact and efficient and cost-effective use of resources through cooperation. Networking is essential inside the coordination group of the Saint Barbara way, the Associazione Pozzo Sella. It is also a passport for relating to the local institutions and the vast quantity of the European pilgrimage routes, so the Sardinian Association is member of the Geomining Park Council, named *Consulta*

Tab. 2. Features of networks for planning and managing a pilgrimage route

Connections	
PLANNING	MANAGING
Geographical	Organisational
Professional	Operational
Social	Informational and educational
Thematic	Promotional
Between sectors and disciplines	Of resource maximisation
Political	
Towards obtaining financial assistance	

Tab. 3. Elements of routes

ELEMENTS	ROLE
Tourists	Journey (along the way, to reach the destination)
Residents	To obtain social cultural and economic benefit
Stakeholders	Commercial and political development
Place	Tourist destination: revenue Landscape conservation
Networks	Planning and managing

per il Parco Geominerario Storico Ambientale della Sardegna, and partner with the National network of pilgrimage routes, *Rete Nazionale dei Cammini Francigeni*.

Since, pilgrimage is a form of tourism, a religious journey is a tourist product that can be evaluated by a qualitative and quantitative scheme.

From a qualitative point of view, the main elements are push/pull factors, linked to the motivations and points of attractions. Safety and its perception are directly referred to customer satisfaction. Networking is ultimately responsible for cost-effectiveness. It is possible to quantify distance of the target in relationship to their own nation of origin and produce a new qualitative information. The average of kilometers covered by pilgrims shows the information about the medium stay length and, intersecting this information with flows and revenue, we understand the economic means of the phenomenon. Networks can also be classified by their width and stakeholders' involvement. Finally, the services along the route can be supervised for understanding the tourist carrying capacity of the area and explain the level of tourist satisfaction.

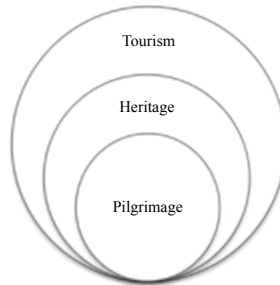


Fig. 5. Pilgrimage is tourism and it can be classified within its heritage branch

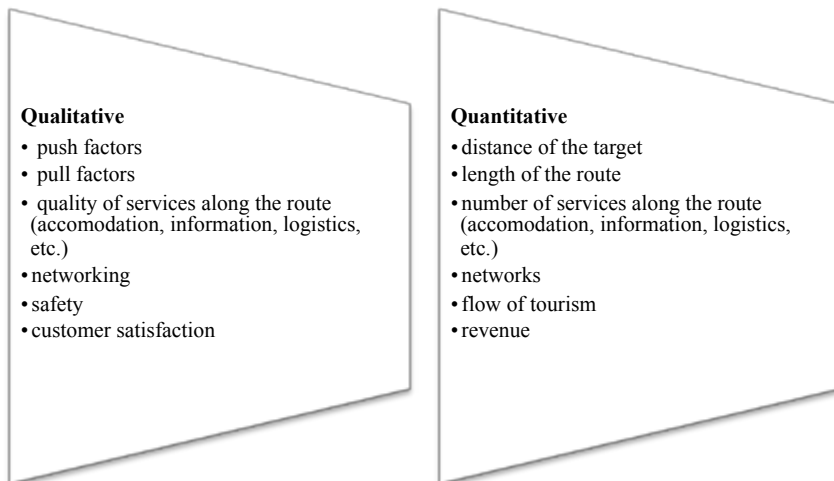


Fig. 6. Qualitative and quantitative features of a route-based tourism product.

Conclusions

The main feature of a route, such as the *Cammino di Santa Barbara*, is the level of horizontality: each element has a role and nodes have an approximate equality. It is a progression from the start to the end where the tourists can choose their own goals and points of highest interest. Networks serve to connect and their major aspect is a formulation among groups or individual sharing a relationship of mutual support and equal power. A contrast is shown by standard bureaucratic approaches, where international organizations, such UNESCO and CoE, decide strategies and apply them from the top, by national and local governments, through

a dimension of verticality. A successful management strategy must build social inclusion and recognize interdependency between tourists and governance policies implemented by regional, national and super-national bodies. Four key challenges for further actions-based research arise from this analytical framework:

- the construction of an effective classification of users, recognizing the heterogeneity of the pilgrimage process;
- the measurement of the efficiency of the production chain;
- the creation of a long-term conservation strategy for the environment and the heritage;
- the management of a collaborative policy across different spatial scales.

The Saint Barbara way uses an innovative approach to religious tourism: the route itself is not an historical religious itinerary, but it is the product of a synthesis between mining culture and the territories of Sulcis Iglesiente and Medio Campidano. The route represents a journey with multiple motivation. Saint Barbara is both a religious icon and a symbol for mining heritage. It is a new expression of heritage utilization and promotion of a landscape by slow tourism. As a practical result, a shared creation of a tourist product can conciliate decision-making, improve top-down communication and bottom-up participation being and a spatial development strategy concerned with the demand of expenditure that will develop along the route and within its hinterland localities. This is what makes landscape planning “responsible” as conservation of natural and cultural heritage is the first step for a sustainable human advancement.

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LANDSCAPE TALES ALONG THE ROUTE. HISTORICAL PILGRIMAGE ROUTES AND THE PERCEPTION OF LANDSCAPE

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Summary

This paper investigates the opportunities created by the recovering of a European Pilgrimage Route's pathway as a device for landscape perception and analysis, in order to activate processes of landscape planning and management. It is focused on a project conducted by a working group belonging to Verdiana Network (non-profit organization), in collaboration with the Municipality of Asciano (Siena). The project aims at promoting local tourism within the context of Asciano's rural landscape and among the cultural and natural heritage intercepted by a pilgrimage route. It is about the Siena's branch of the Via Lauretana that is also considered an eastern sector of Via Francigena between Siena and Buonconvento.

Keywords: landscape, rural landscape, perception, via Lauretana,

Introduction: a theoretical overview

European pilgrimage route as a device for landscape perception and analysis

The European Landscape Convention invites us to investigate the perception that people have of the places they live in, so as to introduce a social component to the landscape analysis that experts have to deal with, in order to understand and represent the territorial transformation dynamics used in landscape planning and designing models (CoE, 2008).

The topic of *social perception* adds complexity to the landscape matters and studies. The “image” of a land (Lynch, 1960; Raffestin, 2005) is indeed not just a sum of natural and artificial, human and non-human interactive physical actions, but also, for humans, a set of cognitive systems deriving from both the natural use of the body's sensory organs and the cultural elaboration of the physical stimuli caught (Farina, 2006).

The adjective cultural in every human community includes also religion beliefs and spiritual traditions linked to a particular way of life and thinking. In some cases these play a great role in guiding uses and perceptions of the places, mainly in those communities who still conserve

rural or pre-industrial forms of lives. In Christian tradition pilgrimages are one of the main practices for involving people in the local religious component of life (Turner and Turner, 1978). They are traditional rituals configured by peripatetic movements from a place “profane” to another one considered “sacred”. Although often spatially limited to a small area configured by the distance between a quite close given point and the sacred place (Sensi 1984), they sometime entail a very long journey, when the sacred destination is one of the most important built symbols of the Christianity such as the *Sanctuaries* of Rome, Santiago de Compostela and Jerusalem, with a pilgrimage tradition of medieval origins (Stopani, 1991). Even today their spiritual and symbolic forces in Christian societies move people from all around the world to visit them at least once in a lifetime. Most of people have left the traditional *penitent* modes of moving toward these places. Originally they travelled by walking where possible, and finding ways of fortune, such as following shepherds in the mountain lands and merchants in the seas. Industrial society, with consequent technological development, great life and place changes, also contributes to transform the concept and the expressions of the journey. Pure spiritual, mystical or religious motivations have given way to other kinds of social impulses in making a journey toward a sacred place, like tourism and recreational or cultural needs. Means of transport have also changed according to the Twenty century’s progresses in this sector. Walking is no longer a practice strictly linked to a long journey, and today people do prefer using faster ways to reach any kind of place.

In each case, spiritual/religious or touristic/recreational, historical or contemporary, the practice of travelling through the known world influenced both our tangible and intangible relationship with the environment, that is to say it contributed to shape and transform our landscape (Idone, 2013).

Tangible transformations due to the practice of journey are mainly recognizable in the structures needed for the journey itself, the network of roads and the diffused system of resting places. It is about a combined system of linear and areal objects spread on the land upon which they lay. It is not just a matter of superposition of tangible elements to the land, because as though any other social and cultural dynamics, the journey itself co-evolve with people and places involved in it, thus creating complex interactions barely understandable without a systemic and integrated vision, including a deep and structured historical analysis (Botta, 1989 ed; Tosco, 2009). Sometimes the development of human settlements is strongly interdependent to the dynamics of the journey and movement among places (Serenelli, 2013), as we can appreciate in the architectonical and urban characters of many Italian cities and small villages, whose traditional shapes expressed by historical boundaries – defined by walls, gates and inner streets – derive from the relations established with the

surroundings areas throughout the system of communication routes. Itineraries used for economic, political or religious purposes across the centuries gave a great historical contribution in transforming lands and communities (Di Stefano, 2007).

The intangible aspect of the journey also plays a relevant part in landscape transformation (Mallarach *et al.*, eds, 2012). It is about the cognitive mechanism actualized by body's movement along a route and across places. Sights and their composition in a *linear* movement are not the same as in a static view (Socco, 1998). Views of the lands observed while moving is combined with the action of movement itself in a unique dynamic that mixes all the senses involved (not just the sight).

These tangible and intangible aspects of the connection between the journey and the landscape are what we consider a central topic in this work.

When the journey is expressed by religious tradition, it becomes a pilgrimage . So the pilgrimage route is here taken as the relevant tool for exploring this topic. In our opinion it can be a device for exploring new and dynamics approaches in landscape analysis and planning.

European pilgrimage route as a european cultural routes

For the Council of Europe a historical pilgrimage route can be also expressed as a "Cultural route", in order to outline its role in cultural and social development across geographical regions and times.

The European Programme on Cultural Routes is a European Agenda where cultural route is "a cultural, educational heritage and tourism cooperation project aiming at the development and promotion of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure or phenomenon with a transnational importance and significance for the understanding and respect of common European values" (CoE, 2010). Considering a "cultural route" not just a concept based on a historical phenomenon, but also a "project", aiming at transnational purposes, makes it an operative tools recognized by the Council of Europe (Berti, 2012).

In similar terms the topic is also stressed by ICOMOS (International Council on Monuments and Sites), which, with a special Commission named CIIC (International Committee on Cultural Routes , <http://www.icomos-ciic.org/>), refers to a Cultural Route using the following definition: "a land, water, mixed or other type of route, which is physically determined and characterized by having its own specific and historic dynamics and functionality; showing interactive movements of people as well as multi-dimensional, continuous and reciprocal exchanges of goods, ideas, knowledge and values within or between countries and regions over significant periods of time; and thereby generating a cross-

fertilization of the cultures in space and time, which is reflected both in its tangible and intangible heritage” (Suàrez Inclàn, 2003).

Both European Council and ICOMOS introduce an advanced concept of “heritage”. Although it keep maintaining an inner complexity, it is now clear that it is defined by people’s movements, interchanges and interactions, evolved in space and time. This can greatly change also the concept of cultural *identity* (Maggi, 2009) that turns into a systemic and quite unclassified concept with an important component of interculturality, from a deterministic, well-defined and mono-cultural one. These aspects are also emphasized by UNESCO in its concept of “Heritage Route”, that is a “composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions and that illustrate the interaction of movement, along the route, in space and time»” (UNESCO, 2008).

The three different but interrelated descriptions of a cultural itinerary open new ways of approaching the problem, which became more important when the concept is used in association with that of *landscape*. The notion of landscape does emerge in none of the three definitions, but it is hidden in all of them (Serenelli, 2013).

For the European Council it is a matter of a Europe-wide system of value, with a strong social and political impact, that includes the landscape as a value itself to be preserved and enhanced. The ICOMOS and UNESCO approaches mainly take into account the historical and geographical aspects of a route, whose landscape dimension can be expressed by the concept of “tangible and intangible heritage” resulted by temporal, spatial and cultural dynamics involved in the development of a route.

Of course the landscape, according to the European Landscape Convention, it’s not just a matter of *heritage*, in the sense of artefacts or values inherited from the past human societies’ cultural and manual activities: a full heritage characterisation of the landscape may also contain dangerous drifts from the complexity of the reality. By now it is quite clear that not only the past, but also the present contributes to give to the landscape particular shapes and meaning (Paolinelli, 2011 ed). And it can be also plain that speaking about cultural routes is not an *archeologisation of their products*, but has important contemporary implications in the current societies. This is also correct for pilgrimage routes, because today they are a particular type of cultural routes, whose historical dynamics and motivations where mainly religious and mystical ones.

Case study: the Via Lauretana in the Province of Siena

The route to Santiago de Compostela and the Via Francigena are both ancient pilgrimage routes crisscrossing Europe along east-west and north-south directions (Stopani, 1991). They have been already labeled as European Cultural Route into the framework of a great trans-national project of recovering of the ancient pil-

grimage pathways, for developing local economic and tourist systems (Berti, 2012).

This work focuses on a pilgrimage route that is not yet part of such system, but it is going to become another relevant element of it.

It is about the *Via Lauretana* (Avarucci, 1998), the pilgrimage route to Loreto, a small town in Marche Region, known worldwide for its Basilica, a monumental sanctuary hosting the Holy House, which is told to be the house of the Virgin Mary in Nazareth. *Via Lauretana* is not a single route, it consists of a network of roads describing the fluxes that pilgrims began to follow since the discovering of the sacred place, at the end of XIII century. According to the religious tradition pilgrimages started in the XIV century, when it is attested the presence of German pilgrims in the Sanctuary of Santa Maria of Loreto. During XV and XVI centuries Loreto gained more and more fame in the Christian-Catholic communities from all over Europe, also because the Pope greatly encouraged the development of Loreto as a place of devotion and the construction of new roads to easily reach it in a pilgrimage (Grimaldi, 2001). Therefor at the end of the XVI century the “main” road known as “*Lauretana*” began to emerge among the matrix of many other interwoven paths. It was a postal road, used also in trade and communication activities of the Papal Estate, from its capital Rome to the Adriatic coast and commercial ports. This was also used between XVI and XIX century by the European travelers of the *Grand Tour* in Central Italy, together with the main itineraries to Florence, Venice, Rome and Naples (Brilli, 1996; Ercoli, 2008). The backbone of the route links Rome with Loreto through the city of Foligno and the Apennine range of Central Italy, crossed at Colfiorito mountain pass. Other cities touched in Marche Region are Tolentino, Macerata and Recanati. A Tuscan branch of *Via Lauretana* connects Siena with Perugia and Foligno through Cortona and Val di Chiana. This was also used by pilgrims and travelers coming from Florence and the North.

The latter is taken into account here for a project launched by the Municipality of Asciano, in the Province of Siena, that is one of the most important steps of the Tuscan branch of *Via Lauretana*, (Savelli, 2014) also called *Lauretana Senese* or *Asciano's way*. The work presented here focuses on a 31,7 km pathway, from Siena to Asciano, representing the very starting section of *Via Lauretana Senese*. The road leaves Siena at Porta Pispini, toward the south-eastern countryside, then crosses *Pieve a Bozzone*, *Taverne d'Arbia* and the beautiful and evocative hills of the *Leonina's Clays*, standing between the rivers *Arbia* and *Ombrone*, following the way of the *Route 438*. Part of the land touched by *Via Lauretana* here is interested by the *Val d'Orcia Park*, an “artistic, natural and cultural” protected area (<http://www.parcodellavaldorcia.com>) recently declared *World Heritage Site* by Unesco.

Apart from being the Tuscan sector of *Via Lauretana* the route is also important for representing a possible eastern alternative way of the *Via Francigena*, in the land between Siena and Buonconvento.

In September 2014 *Verdiana Network*, a no profit organization of Florence, started to collaborate with the Municipality of Asciano in order to develop a pro-

ject aiming at various objectives: recovering the ancient way to Loreto, investigating its landscape dimension and values (Falqui et al., 2011 eds), and activating a process of social participation in the project through the means of a cultural itinerary and the practice of walking.

The project is still in progress.

The Via Lauretana between Siena and Asciano: landscapes along the route

Methodological questions: walking and the landscape

Some questions concerning the method adopted are epistemological basis of this work. Therefore emphasizing some theoretical aspect of the methodological approach is crucial.

The connections between pilgrimage route and the landscape is a complex matter, concerning many different scientific fields and research disciplines at a time. *Perception* is one of them, regarding the cognitive relationship that people going along the route have with the route itself and the environment (Ingold, 2002). Considering pilgrimage as a journey traditionally made by walking, the *cognitive process* is activated by the action of *moving on feet*. The walking activity and the pathway, then become in a pilgrimage respectively the mode and the instrument of perceiving the landscape.

The *practice of walking* guides the walker to rediscover the character of his/her journey as wayfaring. It helps to go beyond the growing modern tendency to make people be “transported” by mechanic means, and to regain the *natural* condition of wayfarer with a deep cognitive experience with the environment (Ingold, 2007). Walking expresses in a better way the possibility for the traveller to “know” the reality, in a “continuous relationship with the environment” that is to say our capacity to “read the great book of the world” (Turri, 2003, p. 27). It is the way in which our knowledge of the landscape becomes a dynamic “sequence” that also allows organizing consequential visions in a sort of narrative structure (Socco, 1998). Walking – choosing the way in the meanwhile, alternating movement and stopping – is to create a dynamic narration along the route; the latter is to describe the landscape walked. Such a description becomes an analysis model of the landscape, that can be symbolized with both conventional and non-conventional representation tools, such as maps, texts, photographs..., but also other forms of representation.

Therefore, walking is an approach to create a connection between the route and the landscape and to find out new forms of exploring its quality and characters.

The complexity of this approach derives also from the difference – and sometimes the discordance – between a landscape perceived by an

outsider and that recognised by an *insider*. The travellers and the dwellers, local and foreign people, express different perspectives of their own landscape experience, because they convey different cultural backgrounds and different ways of thinking and living.

In order to simplify the problem and make it be easily workable in a predefined period of time, and in order to make its results sharable with the local governments, we have decided to use the notion of *iconema* (Turri, 1998). It identifies “the elemental unit of perception (...) the sign of organic and systematic set of signs. *Iconema* is the element that mainly embodies the *genius loci* of a land. (It) is the landmark, the reference point, with strong semantic charge, of cultural connection between inhabitants and their land. *Iconema* is the reflection of spatial organization pattern. Every landscape are made by an *iconemi* combination.” (Turri, 1998). This allows us to build a methodology consisting in a multi-level approach, guided by the theoretical concepts expressed. The levels consist in different period of time and different activities done, with different people involved. The activities has been organized as follow.

On-field survey: Verdiana network working group's activity

The first level of the analysis entails the package of the working group activities along the route. The group is composed by five elements who are the members of the Association commissioned by the Municipality of Asciano in order to give to local government a help in facing the topic of Via Lauretana, as cultural and economic tool for local development. They are landscape architects with a background both in architecture and in forestry, three of them are PhD in landscape studies, with different and trans-disciplinary approaches, one of them is currently a PhD student.

The analysis conducted by the working group concerns in studying and mapping the way, taking into account various elements that have been considered fundamental for the development of a contemporary pilgrimage route.

The work consists in mapping the route identifying by the Municipality connecting Siena with Asciano and considered as the historical via Lauretana in this land.

Phases of the proper working group activity are the followings:

- Two on-field surveys, one for general recognition, the other one analytical;
- Mapping of the pathways, both the main and the alternative ones – where possible – if the former became impracticable for various reasons;
- Photographic survey of the main “landscape sequence” along the route and some details useful in the analysis;

- General recognition of the system of local resources, taking into account the functional, cultural, religious and landscape ones. That because recovering a historical pilgrimage route has not just to do with one kind of aspects such as those connected to the needs of people walking. As we told above, it is a matter of holistic experience, where the walker *enters* the whole landscape dimension of the route itself, where cultural natural and spiritual issues are central.

The field survey has also its own structure in order to better organize the following steps and use moments of local good weather.

It was carried out in August 2014 (26th–28th) and September 2014 (22th–24th).

The first tranche was conducted by a single researcher by bike: he verified first the track suggested by the Municipality of Asciano, then identified the possible alternative ways where needed and organized the following tranche.

The second period of on field survey was conducted by the entire working group, both by bike and on feet, for mapping all the paths with GPS instruments, analysing visually the landscape and taking further general data for the possible selection of other alternatives ways as requested by the Municipality in order to reduce critical situations as much as possible.

During the second phase of the field work the entire path was divided into three sectors, each one corresponding to about one third of the route: Siena–Arbia (22th September); Arbia–Vescona (23th); Vescona–Asciano (25th). The single steps (Arbia/Taverne d’Arbia and Vescona) were chosen also because they are good places for feeding and resting between Siena and Asciano. This is quite important if we consider a pilgrimage route in these lands also as a device for developing slow tourism and increase the possibilities for people to stay little bit more in a place instead of rapidly passing through.

Technological supports of the work were a GPS instrument, cameras, regional maps of the land (CTR, Carta Tecnica Regionale 1:10.000) satellite raster images and historical maps (in this case the Catasto Leopoldino, published on line by the Tuscan Region’s topographic website).

While two members of the working group were tracing a GPS lines and points map moving by bike, the others proceeded on feet evaluating conditions of the route taking notes of the quality and the negative aspects of the single segments.

Some analysis parameters and criteria were considered fundamental in order to find out the better solution for pilgrims and tourist to walk safety along roads normally used mostly by cars and tracks. So pathways should have the following characters:

- They have to be safety, mainly in the cases in which presence of cars and pedestrians is promiscuous.

- They have to be touched by potential places of reception, useful for increasing the duration of the visit for a tourist or a foreign pilgrim.
- Quality of the landscapes crossed by the route. This is finalized to build the proper narrative structure of the itinerary, useful for creating a full experience on landscape, and understanding its intrinsic characters done by its biological and cultural diversity.
- Variety of the landscapes viewed. This point is strictly connected to the previous one, but it specifically concerns the visual experience on landscape and helps the construction of a narration. General or panoramic sights, as macro-sequences and details as micro-sequences are both relevant.
- Pathways should also intersect existent or potential places for food and water supply: not only fountains, but also local groceries' stores.
- They should also intersect points and elements of interest in term of cultural and historical values: typical architectures, historical systems of settlement, traditional rural landscape ... In this way the path becomes a dynamic instrument for connecting elements of local cultural heritage and making them readable in a structure.
- The pathways should also respect their historical configuration, where possible. This is done by religious or traditional elements such as churches, chapels, votive aedicules... intersected by the route, which become more important where walkers are moved by religious motivations.
- Environmental comfort is also important along a route. It is done by solar exposure, ventilation, and all the other micro-climatic elements of the route.

All these elements has been taken into account during the analitical phase and will help to define the final route chosen for promoting local tourism into the lands crossed by Via Lauretana, according with the needs of the municipality of Asciano. They will be mapped and used for implementing the "landscape database" of the Via Lauretana. They are also the basis for constructing the next steps of the work, aiming at the investigation of insiders' and outsiders' perception of landscae.

Survey on insiders' and outsiders' perception: the walkshops

The second level of analysis regards the study of the *iconemic landscape* perceived by both outsiders and insiders. The former are represented in this work by experts in various disciplines regarding the landscape studies, the latter are people living in Asciano and surroundings. They will be separately called in spring 2015 for a series of workshops concerning an inter-active process of landscape study in order to find out the more representative *iconemi* of the land perceived between Siena and Asciano along the Via Lauretana. The inter-action will be based on a series of

walks and semi-structured interviews, that will be done during 4 or 5 weekends of April and May. Since the workshops will happen during a walk, they will be called *walkshops*. This phase helps to define the expert and local know-how on various aspects of landscape (geographical, geological, ecological and so on) and on local culture, history and traditions. The visions of experts and locals will be certainly different from that one of a pilgrim walking along the Via Lauretana or a tourist visiting the territory of Asciano along the same route, but it has been considered relevant here to investigate how different people perceive and read the landscape in order to extract its relevant characters. Some points of interest intercepted during the walkshops will be georeferenced and mapped. This because they could represent interesting points of landscape interpretation along the route.

Synthesis: the masterplan

The third and final phase of this multi-level process is a synthesis of the previous ones. Instead of analytical character it will have a more operative purpose in terms of planning the interactions between the route and local landscapes. It will lead the working group to define a Master plan for recovering and promoting the pilgrimage way to Loreto in the Municipality of Asciano. The central element of the master plan will be the *iconemi's* map, that is to say the map containing the relevant and meaningful elements of the landscape emerged by insiders and outsiders recognition of its characters. The map will be organized in order to identify the *points* (places) along the route that can be taken as *cognitive windows* on the landscape, that is to say points of landscape interpretation. Outsider and insider viewpoints together help to construct a complete sense of the landscape between Siena and Asciano. It is yet more useful when the viewpoints are not just isolated spots, but they are spread along the line of a walkable road and structured by it. This is also an instrument for planning and managing the landscape of a route, because it helps to intercept the knots of a network defined by the route itself. The iconemic map is not enough to describe the whole landscape dimension of a pilgrimage route, but it is a good starting point, because it is a synthesis of different approaches derived from different people, their sensibility and their culture. It has to be then completed with a synthesis of the other aspects concerning the pilgrimage route as discussed above: safety and quality of the pathways; localization of existent or potential sites for resting and lodging; visual landscape analysis along the pathways and recognition of historical traces; list and geographical identification of points of interest at different levels (naturalistic, cultural, religious,...); analysis of environmental comfort along the route. Such data organization aids the Municipality to have a complete description (in form of maps and



Fig. 1. Via Lauretana crete around Asciano



Fig. 2. Via Lauretana geopark of ,Leonina

digital data set) of the route in relation to the qualities and the characters of the landscapes crossed. This allows local authorities to consolidate a proper touristic proposal in Asciano and surroundings.

Expected results and conclusion

The expected outcome of the project is first of all, providing a new consciousness of local landscape's resources to local people and stakeholders, in order to increase the knowledge on the local cultural heritage and its potentiality in terms of local sustainable development. Then the project should build operative tools for activating the route, with a functionality of pathways, resting points and points of interests. This result is expected to be achieved by the mapping of the route (in a GIS environment) and a project of signage for the whole track between Siena and Asciano, with well-designed road signs, able to "tell" the quality of the landscape walked.

Although oriented to rediscover and restore an ancient pilgrimage route, by the means of the concept of *European Cultural Itinerary*, and toward a new conception of local development based on slow and sustainable tourism, the real importance of this kind of work lays mainly in its applicability in the scale and topics of landscape planning: the pilgrimage route is not an *object* to be placed upon a land, it is not just a symbol of cultural heritage with a high religious value. It can be also taken as a device for activating processes of landscape management through new models of spatial planning, at various scales, involving local and scientific communities and assuming the route as instrument of landscape perception.

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VISUAL VALUES OF THE LANDSCAPE ALONG THE URBAN AND SUBURBAN SECTION OF THE MASOVIAN ROUTE OF ST. JAMES THE APOSTLE AS A WAY OF INDIVIDUAL PILGRIMAGE PROMOTION.

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Summary

Historical sources prove that among pilgrims visiting the grave of St. James the Apostle in Santiago de Compostela in the Mediaeval times there were also inhabitants of the historical region of central Poland called Mazowsze (Masovia) (Wilska, 1995). On a basis of historical roads, trade routes, location of churches devoted to St. James the Apostle and former Cistercians' monasteries and also location of valuable environmental sites and historical monuments, two routes have been identified. One of them is the Masovian Route of St. James the Apostle. The route starts from the St. John Cathedral in the Warsaw Old Town and leads to the north. Following the proposed route we come across unique environmental sites, historical monuments and churches.

The purpose of research was to show individual character and dramaturgy of landscape along the urban and suburban section of the Masovian Route of St. James the Apostle which strongly influence its emotional perception. The underlining of visual attractiveness of landscape along the proposed Masovian route can also be used to promote individual pilgrimage in this region.

The visual analysis according to the theory of Gordon Cullen (Cullen, 1961) was performed when walking the route. According to Cullen there exists an "art of relationship". Its purpose is to take all elements that create the environment: buildings, trees, nature, water, traffic, advertisements etc. and to weave them together in such a way that drama is released.

The results of the research prove that, within the major part of the proposed route, it is a journey full of diverse impressions and sensations experienced throughout instantaneously revealing views. The Masovian Route of St. James the Apostle, besides pilgrimage function, can also perform a role of tourist and cultural route.

Keywords: Pilgrimage Routes, Masovian Route of St. James the Apostle, serial vision, visual analysis

Introduction

In the Middle Ages the grave of St. James the Apostle in Santiago de Compostela became one of a key pilgrimage centres in Europe. During

Reformation period and religious wars a significance of the pilgrimage decreased. Today we can observe the strong revival of pilgrimage-making to Santiago de Compostela. This kind of trips, apart from their religious purpose, very often have significant cultural and tourist dimension. Because of the popularity of the pilgrimage movement in many countries in Europe, the new sections of the Route of St. James the Apostle have been created. Presently in Poland over 2700 km of such new routes have been already traced (Madej-Janiszek, Paślawska, 2013). The available pilgrim records show that the great part of Polish pilgrims to the St. James the Apostle grave in the Medieval times were inhabitants of the historical region of central Poland called Mazowsze (Masovia) (Wilska, 1995). Unfortunately, the recreation of the roads used by the Masovian pilgrims heading to Santiago de Compostela is difficult, because of rather poor historical sources. On a basis of the historical roads, the trade routes, the location of churches devoted to St. James the Apostle and former Cistercians' monasteries and also location of valuable environmental sites and historical monuments, two routes have been identified. One of them is the Masovian Route of St. James the Apostle. The route starts from the St. John Cathedral in the Warsaw Old Town and leads to the north to Płock town. Following the proposed route we come across the unique environmental sites, the historical monuments and the churches.

The purpose of research was to show individual character and dramaturgy of landscape along the urban and suburban section of the Masovian Route of St. James the Apostle which strongly influence its emotional perception. The underlining of visual attractiveness of landscape along the proposed Masovian route can also be used to promote individual pilgrimage in this region.

Materials and methods

To verify how the urban and suburban environment along the Masovian Route of St. James the Apostle is perceived, the visual analysis according to the theory of Gordon Cullen was performed when walking the route. According to Cullen there exists an 'art of relationship'. Its purpose is to take all elements that create the environment: buildings, trees, nature, water, traffic, advertisements etc. and to weave them together in such a way that drama is released. An emotional reaction that the environment produces can be effectuated in three ways:

- 'Concerning Optics'. For the pedestrian walking through the town at a uniform speed the scenery of the town is often revealed in a series of jerks and revelations, called 'Serial Vision'. That is why the elements of the town should be manipulated to achieve an impact on emotions. The human mind reacts to a contrast and to differences be-

tween things, so through the drama of juxtaposition the town comes alive. From the optical viewpoint the town is split into two elements: the 'existing view' and the 'emerging view'. The linking of the views may create an emotional situation.

- 'Concerning Place'. This point is concerned with pedestrian's reactions to the position of his body in its environment. The pedestrian deals with a range of experience stemming from impacts of exposure and enclosure. The sensation of containment and then the revelation, of being below the general ground level and then above it, evokes the emotional reaction. The whole city is a plastic experience, a journey through pressures and vacuums, a sequence of exposures and enclosures, of constraint and relief. Other Cullen's observation concerning the creating of townscape demonstrates the relationship between 'Here' and 'There'. According to Cullen a person entering or leaving a street or square defines this space as a 'Here'. Automatically he must create also a 'There', an image of a space in a distance.
- 'Concerning Content'. This category refers to the examination of environment fabric: colour, texture, scale, style, character, personality and uniqueness. They can be manipulated and juxtaposed in order to create collective benefits.

Thus, there are three gateways, that of motion, that of position and that of content. Study on vision shows that experience of motion includes two types of view: the Existing and the Revealed one. The human being is constantly aware of his position in the environment, he needs a sense of place and this sense of identity is coupled with an awareness of elsewhere. The conformity of environment killed, whereas the agreement to differ nuances of scale and style, of texture and colour, of character and individuality, gave life to the city (Cullen, 1961).

The route of St. James the Apostle in Masovia region probably existed already in the 14th century. The historical analyses of this route took a lot of time. The Masovian Route of St. James the Apostle was officially opened on the 10th of February 2013. The nearly 140 km long route initiates at the Archcathedral Basilica of St. John the Baptist in the Warsaw Old Town. From the cathedral the route leads to the north-west along the Vistula river, through the Bielański Forest, the district of Tarchomin, Modlin town, towards the city of Toruń, through the Płock town to Dobrzyń nad Wisłą. There the route leaves the Mazovia region and continues through Włocławek and Siniarzewo towards Mogilno where it connects with the St. James Route of the Wielkopolska Region. The analysed section of the route is limited by the Archcathedral Basilica of St. John the Baptist in the Warsaw Old Town and the historical park in Jabłonna located in a short distance from the St. James church in the Tarchomin district. It has been covered on the sunny day in the spring of 2014.

The visual analysis of urban and suburban environment along the Masovian Route of St. James the Apostle included the three aspects of environmental apprehension. When walking along the route the series of subsequent images were registered with a camera and marked on the city plan. Later, the photographic documentation has been analysed with respect to the emotional reaction that the environment along the pilgrim route produces.

Results

The Masovian Route of St. James the Apostle initiates at the Archcathedral Basilica of St. John the Baptist in the Warsaw Old Town, initially established at the turn of the 13th and the 14th centuries, the first temple of the historical city. From the cathedral the pilgrim follows the main streets of the Old Town – historical centre of Warsaw, towards the Old Town Market Place. Leaving the market place the route leads towards the Barbican which separates the Old Town from more recent part of the Warsaw historical centre, so called the New Town. The next part of the route leads through the streets of the New Town.

The first section of the route is an urban scenery which provides wide range of jerks and revelations. The first view which focuses our attention is a high neo-gothic brick building of the St. John the Baptist Basilica. According to Cullen's theory it can be classified as 'Silhouette'. Its delicate architectonic details seem to net the sky and makes the building soar up into the blue vault. The first section of the route welcomes the pilgrim with a full of vivid colours and architectonic decoration of the Old Town houses. Among the buildings of the same height our eye is entrapped by church towers or silhouette features which perform a role of so called 'incident', a point which draws one's attention. The narrow street allows also to perceive all its 'Content'. The pilgrim can experience the process which Cullen defines as 'seeing in detail'. The street leads to the Old Town Market Place. In the middle of the market place his attention is drawn by the statue of the Warsaw Mermaid which performs a role of a 'focal point'. Leaving the market place the pilgrim heads towards the Barbican. His general impression of this section is similar to the previous one. He still focuses on very diverse architectonic details of the Old Town houses. He can also experience the townscape dramaturgy resulted from relationship between various types of material, different architectural styles which Cullen calls the 'foils'. Just before reaching the Barbican, looking to the right he can see a distant view of the Vistula river valley located beneath the historical Warsaw Old Town. This view is what Cullen defines as an experience of 'thereness'. Passing through the Barbican the pilgrim comes across the view of known 'here' and unknown 'there'.



Fig. 1. The Old Town. Photographs 1-3: the colours and architectonic decoration of the Old Town houses; Photograph 4: the distant view of the Vistula river valley; Photograph 5: the Barbican.

Leaving the Old Town he enters another part of the historical centre of Warsaw called the New Town. Apart from the impression created by the variety of architectural ornamentation, this potentially monotonous part of the route is diversified by particular buildings, distinguishing by their scale, height and form. They interrupt the homogenous alignment of the street and constitute the physical signals in its narrative. This kind of buildings, called the ‘punctuations’, are the church of the Holy Spirit to the left and the church of St. Jack to the right. The pilgrim reaches the New Town Market Place with the church of St. Casimir the Prince in the background. This view illustrates the effect which can be defined, according to Cullen, as ‘truncation’. The vast area of the market place separating the viewer from the church building constitutes a sudden visual break. The space becomes cut out and the two views, the foreground and the church in the distance, are brought into dramatic juxtaposition. As the route continues through the New Town the pilgrim comes across another ‘punctuations’ such as the church of St. Francis Seraphic to the left and the palace of of Jan Fryderyk Sapieha to the right.



Fig. 2. The New Town. Photograph 1: the church of the Holy Spirit; Photograph 2: the architectonical ornamentation of the tenement-house; Photograph 3: the New Town Market Place with the church of St. Casimir the Prince; Photograph 4: the church of St. Francis Seraphic; Photograph 5: the palace of Jan Fryderyk Sapieha.

The next part of the Masovian Route of St. James the Apostle leads through the Romuald Traugutt’s park established within the former fortification area from the 19th century. The first view is focused on a

‘focal point’ – the cross commemorating the place of execution of the National Government with Romuald Traugutt, the last director of the January uprising in 1864. Another significant view constitutes the image of the former fortification. We can call it a ‘screened vista’. The foliage covering the fortification buildings serves as a screen which makes them more remote. It withholds the view, allowing for the dramatic impact of the buildings at the close range. As the pilgrim leaves the park he comes across the royal spring with a mineral water. It exists there since the 15th century. Its present architectural form results from its rebuilding in the 18th century by the king Stanisław August Poniatowski. The monument constitutes another ‘punctuation’ on the way.



Fig. 3. The Romuald Traugutt's park. Photograph 1: the cross commemorating the place of execution of the National Government with Romuald Traugutt; Photographs 2-3: the foliage covering the former fortification buildings; Photograph 4: the royal spring with a mineral water rebuilt in the 18th century.

Leaving the Romuald Traugutt's park the route continues through the tunnel under the crossroad of two streets and a railway. Then the route follows the street encircling the Warsaw Citadel and continues through the housing estate located within the Żoliborz district. This section of the Masovian Route of St. James the Apostle is rather monotonous and does not provide many interesting views. The monotony of a long street bordered by straight line of uniform buildings only sometimes is diversified by so called ‘trees incorporated’ which form the living tapestry decorating the massive walls of the buildings. The next section of the route leads through the Old Żoliborz. This part of the district, so called Officers' Żoliborz, is the housing estate established in the twenties of the 20th century. It has a character of a small, cameral town and it consists of the tenement houses white facades, capped with the high roofs made of red ceramic tiles. Many of these houses are still surrounded by the small private gardens. This section illustrates relationship between the Cullen's ‘here and there’, between the two identities: the identity of the road and the identity of the houses separated from the road by a line of trees and front gardens. This effect is completely different from the effect of the typical housing development along the roadside in which the houses create a continuous wall. Within this part of the route the pil-

grim reaches also another ‘punctuation’, the Neo-Romanesque church of St. Stanislaus Kostka located between residential Officers’ Żoliborz and blocks of flats of the workers’ housing development called the Warsaw Housing Cooperative.



Fig. 4. The Żoliborz district. Photographs 1-2: the housing developments; Photographs 3-4: the Officers’ Żoliborz housing estate; Photograph 5: the Neo-Romanesque church of St. Stanislaus Kostka.

From the St. Stanislaus Kostka church the pilgrim follows large street leading through another housing development. Then after passing the traffic-circle he continues the route along the fence of the Stefan Żeromski’s Park and the line of high homogenous tenement-houses. The next section of the route goes through a path of the Kępa Potocka Park which leads along the Vistula old river-bed – Łacha Potocka. During this part of the pilgrimage the pilgrim can experience the simple contact with immediate edge – the river bank. This kind of experience Cullen defines as an ‘immediacy’. Other interesting views on the way are created by so called ‘juxtaposition’ – the immediate relation between two categories of space, two different landscapes – natural (park area) and urban (housing developments). After passing under the viaduct and crossing the bridge over the Vistula old riverbed, the route continues through the park Przy Lasku Bielańskim to the Baroque church of the Immaculate Conception of the Blessed Virgin Mary and the former Camedul Monastery. When the pilgrim approaches the church, in front of him another ‘screened vista’ appears. His sense of ‘Hereness’ is increased by



Fig. 5. Photograph 1: the homogenous tenement-houses; Photographs 2-3: the Vistula old river-bed – Łacha Potocka in Kępa Potocka Park; Photograph 4: the ‘juxtaposition’ between Kępa Potocka Park area and housing developments; Photograph 5: the Baroque church of the Immaculate Conception of the Blessed Virgin Mary.

the screen of foliage, and both the church and the monastery are made more remote. The view is withheld until one has approached the buildings at close range making the dramatic impact possible.

From the church of the Immaculate Conception of the Blessed Virgin Mary the route continues through the Bielański Forest – relict of the Masovian Primeval Forest, presently recognized as a landscape reserve. This section of the route represents, according to Cullen's theory, the '*taming with tact*' or the intrusion of man into the wilderness without vulgarity. Then the route continues across the foot-bridge and the Maria Skłodowska-Curie's bridge over the Vistula river. While the pilgrim is on the bridge he can experience the quality of 'Thereness'. This term refers to that, which is perpetually out of our reach, which is always 'There'. From the bridge the pilgrim can perceive a distant view of wild Vistula river with natural riparian forests. Crossing the bridge he reaches the Tarchomin district located on the other side of the river. This area for a few centuries served as the river crossing. In the Tarchomin the route follows through the housing developments consisted mainly of blocks of flats typical for the seventies and eighties of the 20th century. This section of the route is rather monotonous part of the pilgrimage. Finally the pilgrim reaches the St. James the Apostle church constituting another 'punctuation' on his way. The church has been raised on the artificially shaped mound because of its location in a close vicinity to the river. Next to the church there is a classical palace of the Ossoliński family, presently the seat of the Higher Seminary of the Diocese of Warsaw-Praga.



Fig. 6. Photograph 1: the Bielański Forest; Photographs 2-3: the view of wild Vistula river with natural riparian forests; Photograph 4: the housing developments of blocks of flats; Photograph 5: the St. James the Apostle church.

From the church the route leads through another modern housing estate. In this section the pilgrim comes across few wayside shrines and crosses which perform a role of 'punctuations'. Further the route leads through a path on the top of the flood bank along the Vistula river. All the way long, to the left the pilgrim can experience the quality of 'Thereness' while he observes the distant views of wild Vistula river with natural riparian forests. The first view which opens to him to the right is an example of a 'truncation'. The pilgrim can see the vast area of the fields

which separates the viewer from the church building in the distance. The fields in the foreground and the remote church are brought into dramatic juxtaposition. While continuing the pilgrimage other views appear to the right. The pilgrim passes along the vast fields and meadows and the remote housing developments. This view is an example of ‘juxtaposition’ between rural and urban landscapes. Another appearing view is the group of single houses surrounded with the small gardens. This view shows the relationship between the Cullen’s ‘here and there’, between the identity of the route and the identity of the houses hidden by the greenery of their front gardens. In this whole section the pilgrim can experience a kind of ‘grandiose vista’ of the vast landscape in front of him.



Fig. 7. Photograph 1: the *distant view of wild Vistula river with natural riparian forests*; Photograph 2: the fields and the church building in the distance; Photograph 3: the fields and meadows and the remote housing developments; Photograph 4: the single houses surrounded with gardens; Photograph 5: the vast landscape in front of a pilgrim.

In the next section of the route the pilgrim passes along the Ławice Kiełpińskie natural reserve. He can see well preserved natural riparian forests and the river bed with characteristic islands and diverse topography. This part of the landscape constitutes the Natura 2000 site, a part of the system of the nature protection areas established under the 1992 Habitats Directive. The last impressive view on the way constitutes the palace and garden complex in Jabłonna, the former suburban residence from the 18th and the 19th century, owned by the Polish aristocratic families of Poniatowski and Potocki. The view is yet another example of so called ‘screened vista’ of the palace covered by the foliage of the park trees.



Fig. 8. Photograph 1-3: the natural riparian forests along the Vistula river bed; Photograph 4: the view of the palace in Jabłonna covered by the foliage of the trees.

Conclusions

The urban and suburban landscape along the chosen section of the Masovian Route of St. James the Apostle strongly influence emotional perception. The results of the research prove that, within the major part of the proposed route, it is a journey full of diverse impressions and sensations experienced throughout instantaneously revealing views. The Masovian Route of St. James the Apostle, besides pilgrimage function, can also perform a role of tourist and cultural route. It gives the opportunity to rediscover the beauty, personality and uniqueness of the regional cultural and natural landscapes. The pilgrimage route is mostly used by individuals or small groups of pilgrims. It is important to emphasize that, apart from the spiritual experience and the visiting of tourist attractions along the way described in guide-books, the route should be also a constant experiencing of visual impulses producing emotional reactions in landscape observer. The underlining of visual attractiveness of landscape along the proposed Masovian route can also be used to promote individual pilgrimage in this region.

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BETWEEN PERMANENCE AND TRANSFORMATION: 'SACRED' ROUTES IN SORRENTO-AMALFI PENINSULA

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Summary

The Sorrento-Amalfi Peninsula is characterized by a delicate equilibrium between natural and human traces, permanence and transformation in which each of the components – stratified during centuries – represents an essential part of the whole. Considering the evolution of the religion from Pagan to Christian cult and the consequent adaptation of places and structures of worship, in a context like this, despite the overlap of material and immaterial stratifications, it is possible to identify the persistence of traditions and uses in a sort of religious syncretism that connects rituals of the past to contemporary ones. In contrast to the primitive cult of the Sirens – mythical creatures described by Homer in the *Odyssey* – only recalled by literary resources, the ancient cults dedicated to Athena and to Apollo appear to be testified by material evidences. In both cases, in fact, the sources refer to the presence of two places of worship which were connected to the inland by paths used during centuries by pilgrims to reach them. These 'pilgrimages' routes retain still today their spiritual vocation, conserving it through the tangible presence of ancient traces or the intangible continuity in traditions and uses. Therefore, in the landscape of the Sorrento-Amalfi Peninsula, the communication paths, as in the ancient forms, as in their modern stratifications, constitute a fundamental component of the multi-stratified palimpsest. Within this ancient system the 'sacred' routes assume a role of great importance: they testify the remarkable religious tension that has always characterized these places, the continuity in their 'spiritual' use, as well as, the presence of a particular 'sacredness' in these lands.

Finally, through the comprehension of tangible and intangible values retained in the pilgrimages routes, an in-depth interpretation of the relationship between the traces of ancient and modern cults in Sorrento-Amalfi Peninsula could be reached. Moreover, the comprehension of overlaps and contrasts in the landscape along those itineraries allows to defining adequate guide-lines for the conservation of this cultural palimpsest.

Keywords: Cultural Landscape, Conservation, Sacred Routes, Religious Syncretism

Introduction

The landscape of Sorrento-Amalfi Peninsula represents a wonderful and complex palimpsest of architecture and nature which offers itself as the most astonishing example of the «variations of Italian landscape in its multiple forms and natural conditions» [PANE 1955, p. 31]. In a con-

text like this, all the components – archaeological, environmental, rural, historical or anthropic – acquire a precise connotation in the characterization of the whole. The latter, composed of a dense overlap of preexistences and transformations, finds its meaning only in the coexistence of its parts whose protection ensures, at the same time, its conservation, too.

In that palimpsest – for which the definition of ‘cultural landscape’ appears appropriate [PANE 2009, p. 53] – the communication routes «as in the ancient forms, as in their modern stratifications, constitute a connective tissue that joins and links the elements of the system» and represent themselves one of the fundamental components of this latter [POLLONE 2014, p. 289]. Thus, an in-depth analysis of the ancient road infrastructure allows to identify continuity or changes in the utilization of the routes as well as the complexity of the uses – religious, agricultural, pastoral or linked to fishing – of the territory. In addition, it is important to consider that, in this road network, the ‘sacred’ routes assume a role of great relevance because they testify of the remarkable religious tension that has characterized the places since ancient times and the continuity in their ‘spiritual’ use until the present time.

Therefore, within the aim of protection and enhancement of the heritage consisting of the Sorrento–Amalfi Peninsula and starting from the comprehension of the multiple aspects of its land and of tangible and intangible values retained in its paths system, it appears possible to recognize the relationship between the traces of ancient and modern cults identifiable in that context. In addition, through the identification of overlaps and contrasts, permanence and transformation in the stratifications of the landscape along those pilgrimages routes, it could be possible to define adequate guide-lines to construct a careful conservative approach for this cultural system.



Fig. 1. Massa Lubrense. Aerial view of the promontory of Punta Campanella, St. Costanzo Mount and the Fjord of Crapolla.

Materials and methods

Ancient cults and 'sacred' places in Massa Lubrense land

The Sorrento-Amalfi Peninsula, which, for its geographic position, defines the watershed between the gulfs of Naples and Salerno, despite the evident damages due to the speculation, strongly retains its charm and its most significant features. The mildness of the weather, the variety of landscapes, the abundance of the sea and the soil fertility have represented valid reasons to populate these lands. Although characterized by an imposing dolomite limestone promontory, animated by jutting cliffs, deep recesses and coves of different shapes and extensions as well as by more gentle slopes on the northern front and much more rugged orography and hostile landscapes on the southern one [BONGHI JOVINO 2008, p. 15], these places show to be frequented since ancient times. The first people who inhabited them, in fact – from the prehistoric to the Italic ones, from the Greeks to the Romans [FILANGIERI 1910; GRECO 2014] – whose presence is testified by the large amount of archaeological evidences [BUDETTA 2012], were able to take advantage from the local resources.

As Giustino Fortunato observed, here:

along the dual coasts a port stands behind every cape, a garden on every hillock, a village nestles in every open space [...]. And in the meantime, here the ruins of a basilica or the leftovers of an aqueduct let think about the Greek colonies or the Roman cities, there, instead, the Longobardic abbey of Cava and the cathedral of Amalfi keep alive the memory of the first monks and of the first Italian navigators [...]; on those mountains stand on abandoned Norman and Angevin towers, and Spanish fortresses or convents form a black mass halfway up the hill [FORTUNATO 1884, p. 57].

The western offshot of the promontory, corresponding to the territory of Massa Lubrense Municipality and ending with Punta Campanella facing the island of Capri, could be considered as one of the clearest expression of the character of cultural landscape that marks the entire peninsula (Fig. 1). For the presence of a strong naturalistic component, of rural settlements of greater or lesser extent, of characters linked to the agricultural activity, as well as the predominance of a considerable archaeological and architectural heritage, this place represents an emblematic example of the broader and more complex peninsular system. With an area slightly less than 20 km², comprehensive of eighteen hamlets, and a coastline of about 20 km long, this land «populated by ruins» shows «the living presence of the myth» [PANE 1955, p. 40]. Here, in fact, a large amount of references to the mythical origins and to the cult of

the ancient deities can be found in the toponyms of places, in the tangible traces of the archaeological evidences and in the intangible ones perpetuated by uses and traditions [IACCARINO - RUOCCO 2014].

Taking into account the evolution of the religion from Pagan to Christian cult and the consequent adaptation of places and structures of worship in order to satisfy renewed needs, in this context, despite the overlap of several material and immaterial stratifications, it is possible to identify the persistence of traditions and uses. Therefore, through the simultaneous interpretation of ancient and modern traces of spirituality it could be defined a sort of religious syncretism that characterizes these lands and connects rituals of the past to contemporary ones.

The most ancient cult, identified in these places, was that dedicated to the Sirens, mythical creatures described by Homer in the *Odyssey* [HOMER, XII, 36-45]. In fact:

the high promontory hangs over the difficult passage through the sea became the seat of a cult destined to appease the Sirens, those solar demons that incarnate everything that is connected, in the imagination of the Greek man, to navigation, a source of worry, of fear and threatens, as with the hope of a favourable voyage [GRECO 2014, p. 212].

The true localization of the sanctuary of the Sirens – Σειθηνοῦσιον – on the Sorrentine promontory is still today object of a heated debate:

there are those who want to identify it with the sanctuary of Athena which Strabo talks about [...] and those that recognize in the sanctuary of Punta Campanella a pre-existence of the cult of the Sirens, supplanted then by Athena and consequently by the *Athenion* [GRECO 2014, p. 213].

Many scholars have indicated the little islands of Li Galli as the place chosen for the cult of the Sirens, for others, instead, the temple was supposedly located at the bay of Jeranto [FILANGIERI 1910, pp. 74-85; BONGHI JOVINO 2008, pp. 31-33; GRECO 2014, p. 213; PANE 2014]. It seems that this sacred building was object of great veneration, mostly between the 4th and the 3rd century B.C. [FILANGIERI 1910, p. 81]. Therefore, as Giovanna Greco has observed, «In the reality of this sanctuary as remembered by literary sources, archeological research has still not offered up clear and convincing evidence, but the myth continues and the legend has become more and more solid» [GRECO 2014, p. 213].

Following and more important was the cult dedicated to Athena, for which the temple «in contrast to the primitive and barbaric myth of the Sirens [...] is not only recalled by literary resources, but also by the actual existence of a large part of the road which used to lead to it» [PANE 1955, p. 40]. The temple, which according to Strabo was built by Ulyss-



Fig. 2. Massa Lubrense, Punta Campanella. The ancient paving of via Minervia characterized by a halfway up the hill path [PANE 1955, p. 45].



Fig. 3. Massa Lubrense, Punta Campanella. A section of via Minervia; in the background, the island of Capri [PANE 1955, p. 43].

es as the Sirens'one [STRABO, V, 247; FILANGIERI 1910, pp. 85-86], must have been built at the extreme point of Punta Campanella where today rises a 16th century tower, in a position that could ensure its visibility from the sea, according to a model common both in Southern Italy

and Greece [GRECO 2014, p. 220]. The area of Punta Campanella, frequented at least from the 6th century B.C., as the archaeological remains testify, housed the temple of Athena already around 550 B.C., and this latter survived without evident continuing solution until the Imperial Roman Age [GRECO 2014, p. 219], when that place was called *Promontorium Minervae*. The archaic typology of the temple is documented by the discovering of some terracotta lion heads, very similar to the type of the nearby Poseidonia. During the 4th century B.C. the sacred building had probably undergone to an intervention of renovation because of the presence of some antefixes similar to those used in other Doric temples of Campania realized in the same period [BONGHI JOVINO 2008, p. 42].

The sanctuary continued to have its strategic role for a long time, as the presence of ruins of the Imperial Roman Age testifies. Reachable by the sea thanks to the existence of two natural landing-places and a steps cut out of the rock, and because of its proximity with Capri, it is possible to hypothesize the use of this area as landing and resting point for the Emperor Tiberius, or at least, for those who came from the island [PANE 1955, p. 46]. According to this assumption, the continuity in the use of the structures of the point ensured also their conservation and the preservation of the route – the so called *via Minervia* – that linked this area with the internal ones.

In the *Tabula Peutingeriana* – a medieval copy of a Roman figured itinerary – the temple of Athena is clearly pointed out, while the *via Minervia* is marked as belonging to the ancient road infrastructure of the peninsula. This route represented

the longitudinal axis which linked Stabia (Varano Hill), reached Vico Equense and then passing through the Alberi Pass, crossed the inhabited places found on the tufaceous *falaise* and passed through Sorrento and Massa, before reaching the sanctuary of Punta Campanella. In the Roman Age, with the building of luxurious villas situated between the hill and the sea, the *via Minervia* took on the role of connecting between the *pars rustica* of the villas built above, down to the mid-coast, and the *pars maritime* on the sea, thanks to a series of twists and turns which connected the hill to the coast [GRECO 2014, p. 221].

The *via Minervia*, characterized by an halfway up the hill path about three kilometers long and partially consisting of a stone paving (Fig. 2), had been «travelled by the pilgrims who, starting with the 5th or the 6th century before Christ, made their way to the temple of Minerva» [PANE 1955, p. 48]. If the nature of the place, «solitary and impervious», would have to ensure the best conditions so that «at least some remains had come down to us», it must be consider that the systematic destruction of the structures on the point «can be explained more plausibly by

the fact that the ancient walls had most likely been transformed into a stone quarry» [PANE 1955, p. 44].

Finally, it is possible to recognize the cult of Apollo that would determine, according to some controversial sources, the construction of a temple in correspondence of the actual ruins of the Abbey of Saint Peter in Crapolla – deep gorge on the southern side of the Sorrento-Amalfi Peninsula. In that fjord, in fact, – extraordinary example of a balanced combination between the nature and human work [*Conservazione e valorizzazione* 2010; *Landscape as Architecture* 2014] – according to the local historiography, thoroughly investigated by Valentina Russo, it is possible «to define a continuity in the sacred destination of the place since ancient times» [RUSSO 2010, p. 70; RUSSO(b) 2014]. So, as the scholar says,

the aura of the god Apollo and of the processions dedicated to him may have led to the etymology of the term *Crapolla*, from the Greek ἄκρον Ἀπόλλωνος that is “promontory of Apollo”. It would follow the derivation of the Iarito stream from ἱερατεῖον, as “sanctuary” (but also “clergy”). As a parallel, the recurrence of the name *Capreolae* in the archival documents has not to be neglected as it suggests, instead, clear connection to the nearby island of Capri [RUSSO(a) 2014, pp. 21-22].

Therefore, during the Eighteenth and the Nineteenth centuries many scholars continued to find plausible the preexistence of a sanctuary of Apollo, also taking into account the possibility that the medieval Abbey of Saint Peter would be built reusing the *spolia* of the previous temple structure. Particularly Onofrio Gargiulo (or Gargiulli) identified in the procession of the Congregation of Saint Peter, which take place every year in honor of the Saint, a revival of the ancient *Teorie* to the god Apollo that would started from the hamlet of Torca – whose name would have derived from the Greek εωρία [FILANGIERI 1910, p. 98; RUSSO 2010, p. 70; RUSSO(b) 2014].

In the following century, instead, Riccardo Filangieri and, in a second moment, Amedeo Maiuri, excluded the hypothesis of a Pagan preexistence in the Crapolla fjord and criticized also the previous reference to the *Teorie*, emphasizing the absolute silence of the ancient sources on a temple that would have to be so important to receive those solemn embassies [FILANGIERI 1910, pp. 98-99; RUSSO 2012, pp. 70-71]. Filangieri took into account only the hypothesis that, before the benedictine abbey, there existed a Roman villa and a little temple, whose materials would be probably reused for the construction of the Christian complex [FILANGIERI 1910, pp. 99, 103]. Despite those vague assumptions not substantiated by objective evidences, the observation of the site clearly testifies the presence of more ancient architectural elements [RUSSO 2010, p. 71; RUSSO(b) 2014; ESPOSITO – PENSABENE 2014].



Fig. 4. Massa Lubrense, Punta Campanella. The ruins of the Roman age in a picture of the end of the Nineteenth century [FILANGIERI 2006, p. 117].



Fig. 5. Massa Lubrense, St. Costanzo Mount. The procession in honor of the Saint (May 14th).

The abbey of Saint Peter, whose use was definitely ended probably at the first beginning of the 19th century [RUSSO(a) 2014, p. 24], hosted, every year, two events of great spirituality involving a large crowd which used to reach the place in procession through land paths or by the sea. The first one, occurring on each second day after the Easter, consisted in an important festivity during which the holy Mass in the church was celebrated. In the second case, instead, the abbot received the pilgrimages of the Confraternity of St. Peter who went from Sorrento to Crappolla in procession [FILANGIERI 1910, p. 653].

Permanence and trasfomation along the 'sacred' routes

The dense network of paths that characterizes – with a linear extension that exceeds 100 km – the territory of Massa Lubrense, has been realized over the centuries in order to link the little rural settlements and to reach the sea, the terraces for the cultivation or the places of worship. These routes, mostly pedestrian, were halfway up the hill paths, excavated into the slopes or characterized by steep stairways, not always safe and only rarely paved [ESPOSITO – RUOCCO 2000, p. 77]. The extension of the urban centers and the realization of driveways have provoked, in many cases, the alteration of the ancient road system. Sometimes, intersected by the new infrastructures and deprived of their function, the paths have been abandoned; other times, instead, they have lost their original configuration or their uses.

Nevertheless, there are many elements of the road system in which clear traces of the antiquity are recognizable: in the most cases, those paths have retained their original function and, with it, their morphological characterization. This occurs mainly where the uses of the territory remained largely unchanged over time, or, even if modified, this did not lead to significant distortions of the infrastructural network. That's how, privileged routes related to the exercise of the cult, agriculture, sheep farming or fishing seem to have preserved much of their meaning and multiple values. The analysis of characteristics and forms that those preexistences retain allows, firstly, to identify the 'nature' of the path – i.e. 'intentional' paths or 'spontaneous' ones – and, then, to distinguish typologies and components directly linked to the function assigned to them [POLLONE 2014, pp. 292–295].

Both two ancient places of worship, the temple of Athena on the Punta Campanella and the area firstly dedicated, probably to the cult of Apollo, and then to that of Saint Peter, in the Crapolla fjord, were connected to the inland with paths which were used, as explained before, during centuries by pilgrims to reach them. Despite many evident alterations affecting mainly the materials of pavings, these 'pilgrimages' routes show still today their spiritual vocation and express it in different ways. If, on one hand, in fact, it is possible to identify a continuity in the religious use of the paths; on the other hand, they acquire a sort of 'laical sacredness' in function of the special qualification that they take on [VARAGNOLI 2005].

The via Minervia

visible from the sea to anyone who travels between Capri and Naples because of the sharp line it makes where it follows the middle of the slope and, in its last tract, descends more steeply towards the shore – is

today little more than a mule path, yet it is worthy of being singled out as one of the most suggestive place of the classical world because of the landscape's beauty along its route and the presence, profiled between sea and sky, of the Greek cuts through the rock-face and the Roman paving stones [PANE 1955, p. 46].

The route, which starts from the hamlet of Termini, initially descends passing through fields and rough stone houses with vaulted roofs; then, reached a place called Cancellò, begins to show itself as «the same road travelled by the pilgrims who, starting with the 5th or the 6th century before Christ, made their way to the temple of Minerva» [PANE 1955, p. 48]. Here, in fact, it is possible to recognize a big hole – a sort of great doorway – that the Greeks were forced to realize in the a large grey stone rock which prevented their passage, and, more forward, a «well-preserved sections of Roman paving in the form of large blocks of Massa stones» [PANE 1955, p. 48]. Recent excavations and a following monitoring phase on this itinerary – devastated by a series of invasive interventions realized during years without any criteria and characterized by a widespread instability due to landslides – have allowed to acquire important information concerning the arrangement of the street. So this latter, built with limestone, appeared to consist of a series of large steps realized in order to mitigate the slope and the flow of rainwater [BUDETTA 2010, p. 36].

Frequented, today, mainly by hikers, this route, conserving its most wild and fascinating character in an atmosphere of magic charm, as well as, a part of its ancient pavings, recalls the solemnity of the place of worship. In fact, after the unexpected vision of the island of Capri, delineated against the sea's backdrop (Fig. 3), going down towards the lighthouse,

one sees the farthest point of land and can picture how, to those far-off frequenters of the promontory, the temple must have appeared not on a higher level, which was the normal prospect for so many other sanctuaries, but a trifle lower down in relation to the road that leads to it, and thus framed by the blue of the sky and the sea [PANE 1955, p. 48].

The presence of the myth, the archaeological evidences and the ancient materials of the path as well as the sublimity of the landscape surrounding testify of the 'spirituality' of this route. A sacredness, this latter, that derives, on one hand, from the memory and the tangible traces of the ancient pilgrims, and, on the other hand, is defined by the 'alterity' recognizable in the condition of loneliness of the itinerary and in the uniqueness of its features (Fig. 4).

A more clearly religious connotation characterizes, instead, other two sacred routes of the Massa Lubrense land, in which the recall to ancient cults and traditions is testified by the presence of processions that take regularly place even today. The first case concerns the pilgrimage

to the chapel built in honor of Saint Costanzo on the eastern top of the homonymous Mount, the highest peak of the orographic system of the territory of Massa Lubrense. This cult has ancient origin and was probably imported by the nearby island of Capri where Saint Costanzo was bishop and patron [FILANGIERI 1910, p. 602]. The itinerary of the religious procession, which starts from the same hamlet of Termini, consists of a dirt track, mostly flat in the first part, and of a steep stairway in the area with the maximum slope. A carriageable road with multiple bends, built to reach the western top of the same mount – called Santa Croce –, intersecting the ancient mule track along its entire length, makes the journey more difficult.

The secular rite, which occurs between late April and early May, is recalled by Filangieri who speaks about an ancient tradition that involved a «large concourse of people», adding, then, that «In the seventeenth century the confraternities of Sant'Agata and Torca used to go there in procession» [FILANGIERI 1910, p. 602]. This pilgrimage entails the transportation of the statue of the Saint in procession from the church of Termini to the little chapel. In occasion of the feast which is repeated on every May 14th, the local population, led by the priest, ascends to the mountain through the steep path, preserving and reviving, in this way, the memory of the ancient tradition (Fig. 5).

According to some historiographical sources, however debated, this religious rite might repeat a previous form of Pagan pilgrimage linked to the presence of a votive sanctuary in that place – wrongly identified by some scholars with the temple of Athena [FILANGIERI 1910, pp. 90-91]. Although no claims support this hypothesis, the idea that those paths have been used by the ancient inhabitants of these lands to reach the nearby *Athenaion* is acceptable. It is clear, therefore, how the ancient spiritual vocation of this route has been preserved over the centuries together with the use of it that has been done in time and continues to be done even today.

In the second case, which concerns the pilgrimage to the chapel of Saint Peter in the Crapolla fjord, the continuity in the religious use of routes and structures is even more evident than in the first one. Here, in fact, the construction of the medieval Abbey of Saint Peter and, then, of the twentieth-century little chapel, testifies how the cultural, spiritual and material inheritance of the place has been preserved over time. The Abbey, whose first testimonies date back to 1111, since the beginning of the Seventeenth century «declined in use also because of its distance from the nearby villages and, consequently, its architecture fell progressively in ruin» [RUSO(a) 2014, p. 24]. The ancient place of worship, probably definitively abandoned – as already mentioned – at the first beginning of the 19th century, in 1949 saw the construction of a new Chapel in honor of Saint Peter, erected in correspondence of the Benedictine



Fig. 6. Massa Lubrense, Fjord of Crapolla. The believers follow the ancient route which links the hamlet of Torca with the little chapel of St. Peter (June 29th).



Fig. 7. Massa Lubrense, Fjord of Crapolla. The believers attend in the celebration of the Holy Mass in front of the chapel of St. Peter (June 29th). In the background are visible the sea and, on the left, the tower of St. Peter.

church's atrium. During the eighties, then, the realization of a flight of steps completely altered the asset of the left side of the transept of the ancient church [RUSSO(a) 2014, p. 24].

Despite the evident alteration of the preexistence, the palimpsest of tangible and intangible values retained in this context shows a clear continuity in the transformation. So, if the material traces of the ancient benedictine complex are reused, fused and 'exposed' in the nineteenth-century adaptation of the place of worship, «the religious use of the site remained with the annual pilgrimage dedicated to St. Peter, recalling the original dedication to the "holy fisherman" from the Middle Ages to the present day» [RUSSO(a) 2014, p. 24]. Every year, in fact, in occasion of the feast of the Saint, which occurs on June 29th, the Local Committee for the festivities organizes a procession that follows the historic

route from Torca to the little chapel in Crapolla and, at the same time, pilgrimages by the sea are organized from the nearby Marina del Cantone. This tradition, characterized by a strong spiritual energy, assumes at the same time, also a high emotional connotation as testified by the participation of a large amount of believers (Figg. 6, 7). Finally, taking into account the hypothesis of the presence, in ancient times, of the sanctuary of Apollo – as seen above – the medieval pilgrimages, before, and the modern processions, later, would be considered as a 'revival' of the ancient sacred legation to the temple of the god.

Results and discussion

Conservation issues of a 'sacred' landscape

The living presence, in the territory of Massa Lubrense, and, more generally, in the Sorrento-Amalfi Peninsula, of an ancient road infrastructures of such entity – characterized by different uses –, of its stratifications, and of the multiple values linked to it, imposes the cultural duty to identify criteria and strategies for its careful conservation.

The 'sacredness' of these lands – recalled also, as seen above, by the toponyms of places, the persistence of traditions and the material evidences – is linked to the clear traces of Pagan and Christian cults but also depends on the particular characterization of this territory. As Claudio Varagnoli said, in fact, the concept of 'sacredness' refers to an idea of 'separation', of alterity from the context surrounding [VARAGNOLI 2005, p. 291]: a condition, this latter, that qualifies the object recognized as 'sacred', giving it a series of values. In the 'recognition' that substantiates the intervention of restoration, according to Varagnoli, it is possible to identify the action aimed at reconstructing precisely that condition of 'astraction' from the reality which characterizes the dimension of the sacred [VARAGNOLI 2005, p. 298]. Taking into account that the research of the 'sacredness' from a laical point of view corresponds to the recognition of the 'alterity' which constitutes the palimpsest of values to conserve, it is possible to consider the territory of the Sorrento-Amalfi Peninsula as a 'sacred' landscape. In this context, in fact, in the overlapping of secular traces of men and nature are clearly readable, on one hand, the traces linked to the exercise of the cults and to the religious use of the places, and, on the other hand, a much more 'spiritual' and emotional condition due to a singular environmental qualification in a rare atmosphere of great charm.

Therefore, the sacredness – religious or laical – of this cultural landscape depends on its alterity, on its being a unique system of stratifications in which a plurality of tangible and intangible values is clearly recogniz-

able. Here, despite the alteration of the ancient complex, it is possible to identify a sort of ‘different repetition’ in which the continuity with the past derives from the manipulation of the preexistence [VARAGNOLI 2005], the appropriation of the material and the perpetuation of the memory.

From a more general point of view, within this dense road network, it is possible to note that the paths located more inland, around the numerous urban settlements, appear to be most affected by transformations, alterations or interruptions in the tracks due to the presence of the new asphalt roads, retaining only in some sections their ancient forms. Instead, the paths more ‘authentic’ are those that pass through most isolated area or that are more close to the coast: the difficult accessibility, the presence of steep slopes, overhanging areas and of a wilder and less ‘anthropized’ natural context in which the historical uses – mostly agricultural and religious – have been perpetuated, have determined a condition of greater isolation and, with it, a more complete preservation of the components of the routes [POLLONE 2014, p. 294]. In these cases, that character of ‘alterity’ is even more evident.

Starting from these observations and taking into account the need of an indispensable systemic vision, in which the paths are an essential part of the broader cultural landscape, it is appropriate to consider that the development of such *environment* is achievable primarily through the conservation and the enhancement of the ancient road infrastructure that becomes the fundamental *linking structure* between the architectural, archaeological and environmental components – punctual or distributed – that characterize it. In addition, the complexity of the elements involved in this heritage requires a culturally aware attitude, sensitive with respect to the conservation of the multiple values depending on them, as

The intangible assets of a Cultural Route are fundamental for understanding its significance and its associative heritage values. Therefore, material aspects must always be studied in connection with other values of an intangible nature [*The Icomos Charter* 2008].

The methodological approach to the phases of analysis, conservation, protection and management of the delicate heritage constituted by the ancient infrastructures does not differ from the one that supports any restoration: it is fundamental, in fact, that this method must be based on a systemic logic, and must have a multidisciplinary character in order to ensure an exact comprehension of all the variables involved [BORIANI – CAZZANI 1995, 2002; *The Icomos Charter* 2008, pp. 8-11; POLLONE 2014, p. 302]. Starting from a preliminary survey aimed at identifying the preexistences of the road network and, subsequently, at defining the state of conservation of each of its elements, it is possible to develop specific strategies for its conservation. Taking into account the inseparable

link between the paths and their context, it is important that all the actions must be aimed at consolidating this relationship, in the respect of the material and immaterial components that contribute to its definition. Then, specific operation must be conducted in order to keep the material, through direct interventions of restoration, and to conserve the memory, by constructing a system of knowledge of the historical uses of territory and paths, as well as, by defining new compatible and sustainable uses of these lands. Particular attention should be paid also to the preservation of the spiritual vocation of these places and of the tangible and intangible traces of its sacredness.

With regards to the conservation of the material and before acting directly on the preexistences, it is important to define an in-depth knowledge of the paths from a metric, morphological and constructive point of view and to comprehend all the historical stratifications which characterize them. The interventions, then, must be always careful, well-calibrated and aimed at cleaning the paving surfaces and ensuring the best conditions for the conservation and the safety of the routes. The integrations, where necessary, should be minimal, compatible with the ancient materials and clearly distinguishable [AA. VV. 2008].

In order to ensure, instead, the preservation of the intangible values it is necessary to set strategies aimed, on one hand, at building a careful knowledge of these areas through researches and analysis, to spread, then, to the communities and at perpetuating, on the other hand, the memory of the uses of the paths in the territory by improving their accessibility. At the same time, it would be desirable to develop the current uses also defining a set of 'sustainable' functions, compatible with issues of conservation of the preexistences and respect of their identity.

Finally, the restoration of the ancient viability system while allows to preserve the characters of the paths, ensures the possibility to identify a series of uses which could be structured as itineraries of visit of the 'wide-spread museum' in all of its components – archaeological, architectural, natural – reachable through the restored road network: as naturalistic, trekking or hiking itineraries, as religious itineraries designed to perpetuate and spread the memory of the ancient pilgrimages to sacred places of worship, as routes related to educational activities or workshop for children.

Conclusion

The considerations explained above allow to affirm that within the cultural landscape consisting of the Sorrento-Amalfi Peninsula, if, on one hand, the evident alterations stratified during centuries have provoked an inevitable mutation of some of the authentic elements of the territory, on the other hand, this evolution testifies of a 'continuity in the

trasformation' which is manifested in the current presence of material and immaterial traces of characteristics and uses belonging to a more or less near past. In this palimpsest, in which there is a close link between natural, archaeological, architectural and human components, the routes by land constitute an element of strong identity: the interpretation of their complex system, in fact, lets define the entity of overlaps, continuity and transformation of the places along the itineraries.

Therefore, considering the laical and religious 'sacredness' of these lands – characterized by the presence of frequent recalls to the mythical past, of ancient cults, modern forms of worship and wonderful environmental conditions – and the need to defend and protect this heritage, the conservation and the enhancement of this latter become a moral duty and a cultural imperative.

Finally it is important to consider that, in a system like this, characterized by a delicate equilibrium between natural and human components, in which each element affects the others, the conservative approach finds meaning only if it takes part of a more global strategy of protection of the whole complex palimpsest.

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THE TRANSFORMATION OF THE LANDSCAPE ALONG THE PILGRIMAGE ROUTES IN THE PROVINCE OF CATANIA - SICILY

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Summary

For at least a century people have gone on pilgrimages in the Province of Catania. Most of the routes are mainly in rural areas. Although the routes themselves have not changed, there have been marked changes in the surrounding landscape. This is due to an increase in the number of residential and industrial buildings and to changes in traditional agricultural practices. As a result the landscape qualities which help to create the local identity have been lost, and pilgrims and walkers are at risk. The present work analyses the transformation of the landscape along the existing pilgrimage routes in the Province of Catania. Two levels of analysis are used: the first looks at the whole province and maps the pilgrimage routes; the second deepens our knowledge of the landscape along a specific pilgrimage route and analyses the changes which have taken place between 1924 and today, in order to identify not only the valuable elements of the landscape but also the critical threats to it. In the latter case a diachronic analysis was used, based on the historic IGM maps from 1924 and 1980 and orthophotographs from 2010. Analysis was carried out on the use of the soil, the infrastructure, and the scattered buildings. The first level of analysis showed that there was a dense network of pilgrimage routes concentrated at the foot of Mount Etna. The results of the research on the particular route showed that there has been massive urbanisation in rural areas and agricultural practices have changed and that not only the pilgrimage routes themselves are under threat but also those elements of the landscape which could help to give added value to the particular area.

Keywords: Rural landscape, Pilgrimage routes network, Landscape planning, Diachronic analyses, Greenways

Introduction

The present EU policies for rural areas see recovering and giving added value to the environment and landscape as playing a vital role in creating innovations in agriculture and the activities connected to it. Various studies have been carried out on this topic. These are aimed at identifying those important historical and cultural elements in rural areas which could be the starting points for giving added value to rural areas (Russo et al., 2013; Russo et al., 2014). In this respect, the historic roads and pathways have a strategic role to play, as they are the backbone for

tourism and cultural rural and economic development of the area. The pilgrimage routes in particular are becoming of increasing importance. This can be seen from the numerous and varied initiatives in this field which the EU will finance between 2014–2020 (Multi-Annual Financial Framework (MFF) 2014–2020). For example, the fact that many Italian rural, town and city councils have enrolled in the Association Internationale Via Francigene (AIVF) shows that these organisations are interested in this argument and recognise its present importance.

In the past there was a dense network of pilgrimage routes taking worshippers to the shrines and holy sites in the countryside of the Province of Catania. The routes and the shrines were closely linked to the character of the landscape of the rural agricultural areas. The roads and tracks were carefully maintained and preserved, because they served the needs not only of the pilgrims, but also of the local inhabitants, who needed to commute from local towns and villages to work in the fields and the countryside.

Today pilgrimages are not as frequent as they were in the past, and the rural activities are multi-functional. As a result the characteristics of the landscape have changed. It has lost some of its original value (agricultural, historic, cultural, etc.). However many of the roads and paths still remain and retain their historical and cultural importance (Council of Europe, 2000). If they could be identified and appreciated they could help to give added value to the entire landscape and to the agricultural and cultural activities connected to it, as well as encouraging tourism (Aminian, A. 2012).

On the other hand, the present use of the land has created certain critical situations which may result in the abandonment of historic religious practices and the loss of the cultural heritage connected to them. This will mean that way immaterial resources which could be used to promote local development will be wasted.

The aim of this work is to create a data bank of the pilgrimage routes in the Province of Catania, and for the particular chosen route to identify its values and critical factors. In this way the latter become elements of the quality of the landscape and resources that can be used in land planning. In future it would be advisable for the authorities to extend the research to include details of the pilgrimage routes for the whole province, so as to have at their disposition the cognitive instruments which they need for developing plans for the recovery of the environment and the landscape.

Area of the study

The first part of the study covered the whole Province of Catania (Fig.1), while the second phase concentrated on the pilgrimage route

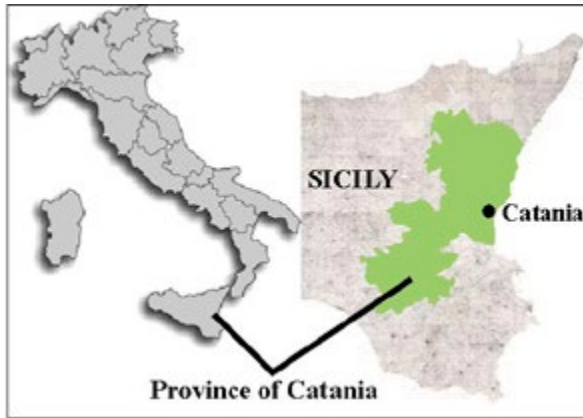


Fig. 1. Overview of the Province

between Motta S. Anastasia and Belpasso (9 km), which is used by devotees of St. Lucia on 13 December.

There are many pilgrimage routes. They are found at the foot of Mount Etna, an area that covers over half the total rural area of the province. The area is bordered by the River Simeto to the south, the River Alcantara to the north, the Nebrodi National Park to the west, and the Ionian Sea to the East. The landscape is characterised by the presence of traditional agriculture, which produces high quality certificated products. The vineyards and the network of old and new wineries create the character of the landscape to the north-east of the volcano, while to the south west one finds groves of pistacchio, olives, and citrus fruits and stands of prickly pear (Strano et al., 2012). Cherry and other fruit orchards are found all around the volcano at between 400m and 800m a.s.l.. There are outcrops of lava in the cultivated areas and they are also common in areas covered in pioneer vegetation. Many of the buildings in the ancient and numerous historic towns and villages are built with this stone, and it helps to give them their particular character. Many of the settlements are medieval in origin, and there are examples of prestigious rural architecture (farmhouses, mills, churches, shrines, etc.) in this stone along the pilgrimage routes. It also helps to model the rural landscape, being used for the dry stone walls that create the terraces and line the roads, and also dominates in the large piles of stone that are found on the margins of the fields cleared for farming (Riguccio et al., 2013).

South of the Simeto River there are only five shrines on which specific pilgrimage routes converge. The routes take pilgrims out of the province and towards important shrines. However in the past there was a network of paths in the plain of Catania which were used on specific dates by farm-

ers and peasants to take them to particular shrines. The times were announced by the ringing of the bells or by the firing of cannons, as in the case of the pilgrimage of St. Lucia in Belpasso. One of these trails is the subject of the second phase of the study. The town of Motta S. Anastasia was at one time the reference point and gathering place for most of the people who lived in the surrounding countryside, above all for those who lived on the plain of Catania. Today one cannot trace out the pilgrimage routes that led from the countryside to the towns and villages. The local economy has changed from being mainly agriculture to commerce and as a result many of these paths are no longer used. However the pilgrimage from Motta S. Anastasia to Belpasso still takes place. The route follows the provincial roads 13 and 14, and these are connected by an impracticable and dangerous section that crosses areas of chaotic disordered building and also the 121 State expressway. Today the part of the route that we are interested in passed through a landscape which is characterised by buildings used for commercial and industrial activities and handicrafts, interspersed with residential housing. Along substantial sections of the route the agricultural landscape which existed until the 1960s has almost disappeared.

Materials and Methods

There were two phases to the research: the first covered the whole province and involved acquiring information on the main pilgrimage routes which are still in use today in the Province of Catania; the second was a micro-level study of the transformation of the landscape along the route from Motta S. Anastasia and Belpasso between 1924 and today.

Google Earth Road Maps and the IGM 1:50,000 scale map in raster format were used to map the pilgrimage routes in the Province of Catania.

Three different types of map were used in the analysis of the changes in the landscape along the specific route in phase two. These were: the historic IGM 1:25,000 scale maps from 1924 (F 270 IV NO and F 270 IV SO), The Regional technical Map from 1990 and the 1:10,000 scale orthophotos from 2010 for sections 633040 and 633080. QGIS 2.01 was used to digitalise and process the data.

First Phase. A preliminary web search identified the sites with trustworthy information. The sites chosen were in www.siciliainfesta.it and contain statistical information on the principal regional festivals. The sites which covered religious festivals which included a pilgrimage were then identified. Further information was provided by practising devotees. Their information helped us to obtain detailed and reliable results. To be precise, the indicated routes were drawn on Google Earth Road Maps before being inserted in the GIS.

Second Phase. The particular pilgrimage route was chosen for analysis because of our direct knowledge of it, and also because it was still used by pilgrims.

First we identified three buffer zones, 100m, 300m and 600m wide, along the route. The 100m one was next to the route, and corresponded to the landscape which a walker could see while walking along and gazing around without being distracted from their goal. The second buffer corresponded to the distance that a walker could cover in a few minutes, if there was something interesting to see that had made the pilgrim decide to stop and take a look, even if only for a short time (Caliandro et al., 2014). The third buffer means making a longer detour but can be reached on foot without great effort. The pilgrims may find interesting things to see in the buffer zones and this may encourage them to take a longer break, which could have a marked impact on the time taken for the whole pilgrimage.

An analysis of land use was carried out in the buffer zones, based on information from the maps from 1924, 1990 and 2010 (Russo et al., 2009). Changes in land use over time were obtained by comparing changes in the areas used for each specific purpose, and also which areas, or “sections” (an orthogonal division of the map along the axes of the route), had changed the most during the period and are still in critical condition today.

Because of the great cultural and scenic value assigned to the historic environment (Guide Lines, 1999), such as for example the surviving buildings and infrastructure from 1924, these were identified on the 1924 map and compared with the present day situation.

These “landscape assets” were then identified in the areas where changes in land use were most critical, in order to establish whether they had survived and what condition they were in.

From the results it was thus possible to establish guidelines for redeveloping not only the pilgrimage routes but also the surrounding landscape.

Results and discussion

First Phase. Twentysix shrines were identified which are still pilgrimage hubs, with a network of pilgrimage routes converging on them. For twelve of these information was obtained directly, while for the other fourteen it was obtained from the web. Two other routes are included which are no longer used for pilgrimages but which were used by hundreds of pilgrims until the 1970s. These are the pilgrimage routes dedicated to Motta S.A. - They pass through the town of Misterbianco and the historic centre of Catania on their way to the sanctuaries of St. Marta and St. Rita. These routes have disappeared because they have become

so dangerous. They now run along high speed expressways, without pedestrian footpaths or pedestrian crossings.

Most the routes form a reasonably consistent network around the foot of Mount Etna. They are most developed south east of the volcano (Fig. 2). The most frequented shrine is that of St. Alfio in Trecastagni. The names of the three shrines come from those of the “three chaste lambs”, the three brothers who were martyred: St. Alfio, St. Cirino and St. Filadelfo (Saints Alphius, Philadelphus and Cyrinus in English).

The pilgrimage routes run from all the surrounding towns and villages as well as from further afield. The longest pedestrian route is 50 km, and the shortest, from Pedara, is 2 km.

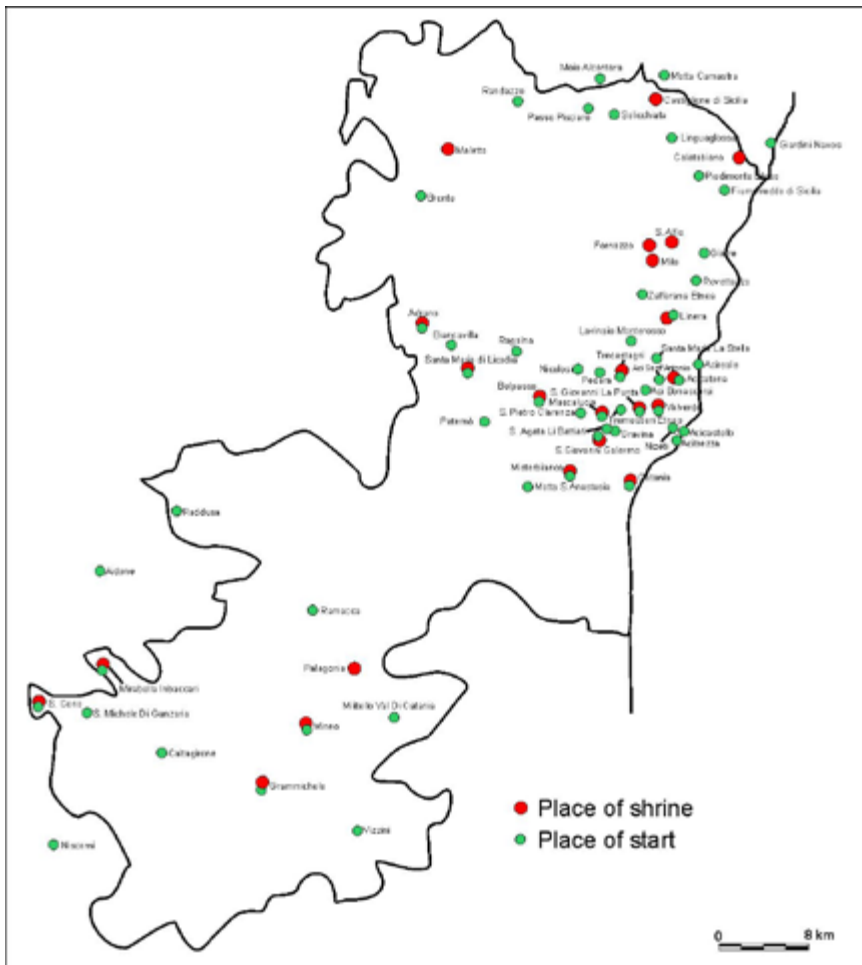


Fig. 2. Pilgrimage routes in the Province of Catania

The shrine with the fewest pilgrimage routes is that of the St. Alfio near Magazzeni. There is only one 5 km route running from Sant'Alfio centre (Table 1). Thirty-six percent of the pilgrimages take place during a particular period of time while the other 64% take place on a particular date.

Second Phase. Diachronic analysis of the rural landscape allowed us to highlight which parts of the area had suffered from the greatest changes and which parts of the route were in critical condition.

Inside the 600m buffer zone there had been great changes in land use, as can be seen from the three maps. In 1924 the prevailing characteristics were the unspoiled nature of the landscape in the central part of the route, where lava outcrops predominated. The urban areas are the present historic town centres and the surrounding countryside is used for vineyards and olive groves. The largest area used for vineyards is found to the south of the route, near the town of Motta S. Anastasia. The maps from 1990 and 2010 show that there have been great changes in the landscape since 1924. The main changes began in the 1960s and can be seen on the 1990 map.

They have continued until today, with increasing areas of agricultural and unspoiled natural land being lost. The lava slopes of the volcano have, indeed, been slowly taken over for commercial, industrial and artisan use, and the new town of Piano Tavola has been built. This was the result of the expansion of a small village a railway station. In 1990 the remaining vineyards covered a very small area near Motta S. Anastasia, and these had disappeared by 2010. Part of the wooded areas have survived, particularly to the north of the route, where the slope is steep and the type of soil makes it difficult to change its use. Agriculture has been abandoned particularly in the high value areas in the outskirts of the towns, which in 1924 were used for vineyards (Fig. 3; Table 2).

Firstly, analysis of the sections of the route show that the most radical changes occurred between 1924 and 1990, and the same trends continued from 1990 to 2010. To be more precise, the changes were less important the further one moves away from the roads (Fig. 4). From this it is clear that the roads are particularly important for transporting products and goods from one part on the area to another and also to outside the area, and that they have lost their historic role in rural agriculture and pilgrimages.

In 1924 the agricultural rural landscape was also characterised by a myriad of small houses (*casedde*) and by some important farm estates. Today most of these are in ruins. Very few have been rebuilt and are still inhabited. The infrastructure shown on the 1924 map is still present today. There have been some small changes, which have enlarged the road

Tab. 1. Length of the pilgrimage routes

N°	Place of shrine	Month	Name of the saint	Shrine	Source	Mode of journey	Min/ max km	Total km	(*) Place the start of the pilgrimages
1	Castiglione Di Sicilia	05	Madonna della Catena	//	Web	By car	6/20	50	(A)
2	Calatabiano	05	St. Filippo Siriaco	Procession between the Castle and the Mother Church	Web	By car	4/10	50	(B)
3	S. Alfio	11	St. Alfio	Shrine Magazzeni	Direct	Walking	5	5	(C)
4	Milo	07	St. Andrea	//	Web	By car	6/20	40	(D)
5	Fornazzo	07	Sacro Cuore di Gesù	Shrine near Zafferana Etnea	Web	By car	4/20	30	(E)
6	Linera	09	Maria SS. Del Lume	//	Web	By car	8/20	300	(F)
7	Trecastagni	05	Saints Martiri Alfio Filadelfo Cirino	//	Web Direct	By car Walking	2/50	300	(G)
8	Trecastagni	12	St. Nicola di Bari	//	Web	By car	4/20	80	(H)
9	Aci Catena	08	Madonna della Catena	//	Direct	By car Walking	10/20	80	(I)
10	Valverde	08	Madonna di Valverde	Shrine of Valverde	Web Direct	By car Walking	5/25	70	(L)

N°	Place of shrine	Month	Name of the saint	Shrine	Source	Mode of journey	Min/ max km	Total km	(*) Place the start of the pilgrimages
11	S. Giovanni La Punta	07	Venerabile Lucia Mangano	//	Direct	By car Walking	5/20	70	(M)
12	S. Giovanni Galermo	06	St. Giovanni Battista	//	Web Direct	By car Walking	4/20	80	(N)
13	Mascalucia	05	Madonna della Sciara	Shrine Mariano di Mompilieri	Direct	By car Walking	4/20	80	(O)
14	Catania	09	Madonna di Ognina	Procession at sea	Web	By car	2/20	100	(P)
15	Catania	05	St. Rita	Not practiced	Direct	Walking	12	12	(Q)
16	Catania	07	St. Marta	Not practiced	Direct	Walking	12	12	(R)
17	Misterbianco	09	Madonna degli Ammalati	Shrine of the Madonna degli Ammalati	Web Direct	By car Walking	2/10	50	(S)
18	Belpasso	12	St. Lucia	//	Web Direct	By car Walking	5/15	60	(T)
19	Santa Maria di Licodia	05	St. Alfio	Church of the Anime Sante del Purgatorio	Direct	By car Walking	3/15	50	(U)
20	Adrano	08	St. Nicolò Politi	Shrine cave Spicuddu	Web	By car	2/10	30	(W)
21	Adrano	08	Madonna della Catena	//	Direct	By car Walking	2/10	30	(Z)
22	Maletto	09	St. Antonio da Padova	//	Direct	By car Walking	10/20	40	(a)

N°	Place of shrine	Month	Name of the saint	Shrine	Source	Mode of journey	Min/ max km	Total km	(*) Place the start of the pilgrimages
23	San Cono	05	St. Cono	//	Web	By car Walking	4/25	200	(b)
24	Aidone	05	St. Filippo Apostolo	//	Web	By car	8/25	100	(c)
25	Mineo	05	Maria Regina degli Angeli	//	web	By car	10/30	100	(d)
26	Palagonia	06	Santa Febronia	Shrine place Coste	Web	By car Walking	6/20	80	(e)
27	Mirabella Imbaccari	08	Maria SS. Delle Grazie	//	Web	By car	8/20	80	(f)
28	Grammichele	09	Madonna del Piano	Shrine place Occhiola	Web	By car	10/20	100	(g)

(*) **(A)** Francavilla di Sicilia, Motta Camastra, Linguaglossa, Solicchiata, Passopisciaro, Randazzo, Moio Alcantara; **(B)** Giardini Naxos, Fiumefreddo di Sicilia, Piedimonte Etneo; **(C)** S. Alfio; **(D)** S. Alfio, Fornazzo, Zafferana Etnea; **(E)** S. Alfio, Milo; **(F)** Giarre, Rovettazzo, Acireale, Santa Maria la Stella, Zafferana Etnea, Santa Venerina; **(G)** Zafferana Etnea, Lavinio Monterosso, Santa Maria la Stella, Linera, Giarre, Acireale, Viagrande, Aci Sant'Antonio, Aci Bonaccorsi, Valverde, San Gregorio, Catania, Misterbianco, S. Agata li Battiati, San Giovanni la Punta, Gravina di Catania, Mascaluca, S. Pietro Clarenza, Paternò, Belpasso, Santa Maria di Licodia, Adrano, Biancavilla, Ragalna, Nicolosi, Pedara; **(H)** Lavinio Monterosso, Santa Maria la Stella, Viagrande, Aci Sant'Antonio, Aci Bonaccorsi, San Giovanni la Punta, Mascaluca, Nicolosi; **(I)** Santa Maria la Stella, Acireale, Valverde, Sant'Agata li Battiati, Misterbianco, Gravina di Catania, San Giovanni la Punta, Aci Bonaccorsi, Aci Sant'Antonio; **(L)** Aci Catena, Nizzeti, San Gregorio, Sant'Agata li Battiati, Tremestieri Etneo, S. Giovanni la Punta, Nicolosi, Pedara, Trecastagni, Viagrande, Aci Bonaccorsi, Aci S. Antonio; **(M)** Aci Bonaccorso, Valverde, San Gregorio, S. Agata li Battiati, Belpasso, Gravina di Catania, Tremestieri Etneo; **(N)** Mascaluca, Gravina di Catania, S. Agata li Battiati, Catania, Misterbianco, Camporotondo Etneo, San Pietro Clarenza; **(O)** Nicolosi, Pedara, Trecastagni, Viagrande, San Giovanni Galermo, Tremestieri Etneo, Mascaluca, Camporotondo Etneo, Belpasso; **(P)** Valverde, San Gregorio di Catania, Aci Trezza, Aci Castello, Misterbianco, Gravina di Catania, S. Agata li Battiati; **(Q)** Motta S. Anastasia; **(R)** Motta S. Anastasia; **(S)** San Giovanni Galermo, Catania, Motta S. Anastasia; **(T)** Nicolosi, Mascaluca, Camporotondo Etneo, Misterbianco, Paternò, Santa Maria di Licodia; **(U)** Ragalna, Belpasso, Paternò, Biancavilla; **(V)** Biancavilla, Santa Maria di Licodia, Bronte; **(Z)** Biancavilla, Santa Maria di Licodia, Bronte; **(a)** Bronte, Randazzo; **(b)** Valguarnera Caropepe, Piazza Armerina, Aidone, Mirabella Imbaccari, S. Michele di Ganzaria, Caltagirone, Grammichele, Niscemi, Butera, Mazzarino, Barrafranca; **(c)** Valguarnera Caropepe, Raddusa, Mirabella Imbaccari, Piazza Armerina; **(d)** Ramacca, Palagonia, Militello in Val di Catania, Vizzini, Grammichele, Caltagirone; **(e)** Ramacca, Scordia, Militello in Val di Catania, Mineo; **(f)** Aidone, Caltagirone, S. Michele di Ganzaria, San Cono, Piazza Armerina; **(g)** Mineo, Vizzini, Scordia, Caltagirone.

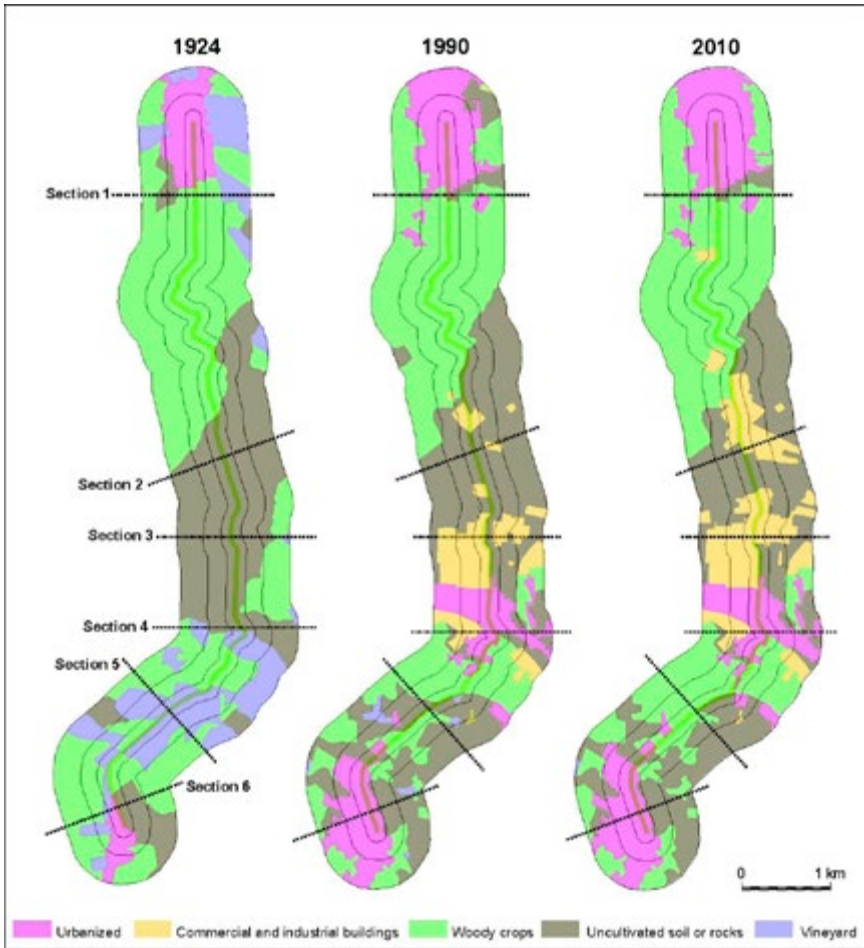


Fig. 3. Land use in the three years that were studied

Tab. 2. Areas covered by the different land use classes

	1924 (ha)	1980 (ha)	2010 (ha)
Urbanized	80	215	295
Commercial and industrial buildings	0	90	129
Woody crops	550	430	457
Uncultivated soil or rocks	340	410	268
Vineyard	180	5	1
Total	1150	1150	1150

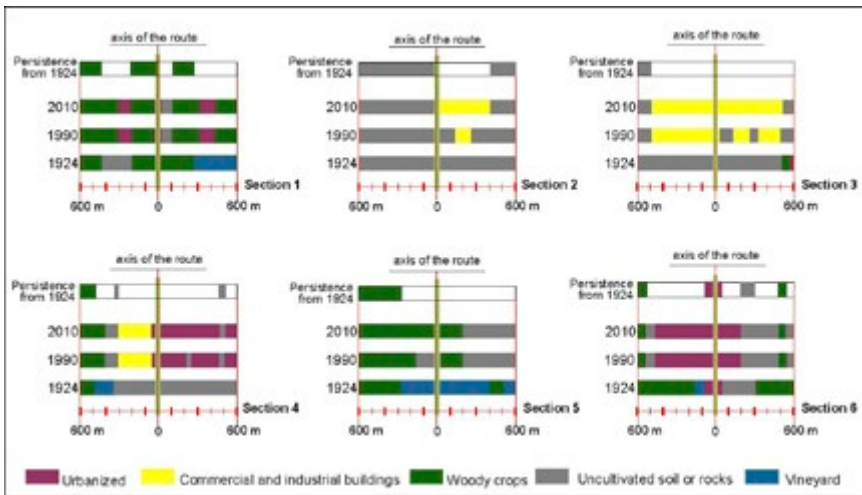


Fig. 4. Variations in land use in the various sections of the map and in the buffer zones for the three years that were studied

network or widened the roads themselves. For example, the straightening out of a hairpin bend has created a particularly interesting situation, as the old and new roads enclose an abandoned area which could be recovered, as part of a general plan for improving the whole pilgrimage route. There are also some interesting viewing points, the ruins of a farmhouse/mill near Motta S. Anastasia, the old railway station and empty areas along the sides or the roads. On the other hand there are also disturbing sites and dangerous areas along the pilgrimage route. These are: the lack of pedestrian footpaths along the stretches of the route outside built up areas, the heavy traffic of heavy vehicles, dangerous crossing points and parts of the route having disappeared due to the construction of a high speed expressway. These negative factors today discourage pilgrims from following traditional religious practices (Fig.5).

Conclusions

The survey of the pilgrimage routes allowed us to create an initial data bank. In depth analysis of a limited area allowed us to acquire detailed information on the persistence of pilgrimages. Even today these are seen by the local population as a key element in the quality of their lives. This means that plans should be made to restore them, and to recognise the value of the shrines and holy sites, the routes to them and the traditions connected with each particular place.

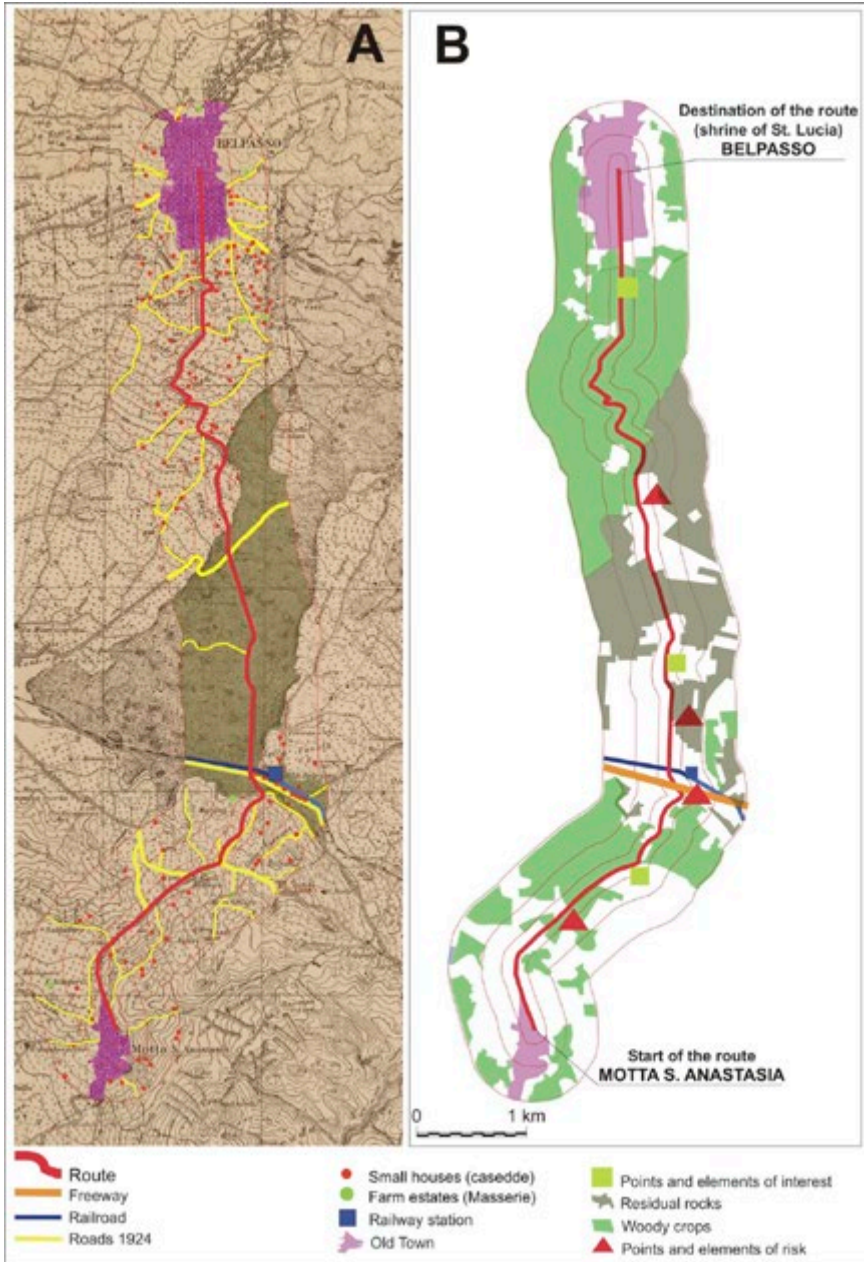


Fig. 5. Identifying the potentials of the landscape: A) valuable elements in 1926; B) emerging elements and places in critical condition

It can clearly be seen that the various routes form a network. If these are seen as elements which could help to initiate an harmonious and evolving re-evaluation of the area, then it could create the ideal conditions for recreating for local residents a high quality landscape, albeit different from that of the past. The re-evaluation of the routes of the network could have an influence on the value given to the local landscape in the area.

Historic, technical and orthophoto maps of the chosen route were analysed, and the results found changes in the landscape that are of great interest in terms of understanding both the potential and the limitations of the area. One must be aware of the possible errors in the type of material used, and in particular the inevitable lack of precision in the historic and thematic maps, because of the scales used, how the topography was presented and the type of symbols used to represent the various elements. Nonetheless, the information acquired and the data elaborated can be deemed to be sufficiently reliable, because many elements that are shown on the historic maps are still visible today. To be more precise, comparison of historic maps and the present situation found that not only had some things not changed, but also that, in the particular case of disturbing elements along the course of the pilgrimage route, there were good reasons for initiating re-qualification activities. Intervening to resolve these problems and at the same time giving value to places and elements of interest along the route could increase the value of not only the route itself but also the surrounding landscape (Russo, Tomaselli and Pappalardo, 2014). One way of doing this would be to establish a greenway which could only be used by pedestrians along the edges of the route. Here land could be recovered and buildings restored which would become tourist attractions linked not just to the pilgrimage and its history, but also to the daily life of the area, and these would attract visitors throughout the year.

In this way the local authorities will be encouraged to conserve, protect and appreciate them, and they will be seen as a vital resource when developing landscape and provincial plans.

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SESSION 2

LIFE QUALITY AND SOCIAL IMPACT

DESIGNING A SUSTAINABLE RELIGIOUS ROUTE. A SOCIAL NETWORK ANALYSIS OF THE SAN FRANCESCO ROUTE IN THE MARCHES

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Summary

The paper reports results from an explorative research on the San Francesco religious route, limiting the interest to the part located in the region of the Marches. To some extent, it has evident linkages to the more known Umbrian section of the route, but in the same time seems to have a weak appeal for the Marchigian local communities. Thus, the paper aims to answer the research question on which are the main weak/strong features of a local stakeholders network oriented at developing a religious route in rural areas. The research has been carried out with a qualitative survey, performing a dozen of face-to-face interviews to key-stakeholders, selected from a broader list of social categories and people potentially involved in developing the religious route in rural areas with the aim of integrating all the local socio-economic resources. The interviews have been carried out from April 2013 to March 2014, involving mainly religious authorities, local administrations, volunteers and entrepreneurs. The Marchigian course of the San Francesco route has been previously partially investigated as well as partially mapped and labelled by local volunteers, environmental associations and public administrations. The last updating has been made in 2005 and is not ever exhaustive. Data gathered by interviews have been used to show the relations among the social network built up by the key-stakeholders. This network has some inner strong linkages but weak relations with other actors in the territory about the eventual design and future managing of the route. The knowledge of the same existence of the route is limited to a small local social-network, mainly built up by religious authorities, public administrators, passionate volunteers and environmentalists. The today lack of success, as surveyed by interviews, has to be linked to the absence of a dedicated public funding, even for the minimal interventions of labeling and maintaining due services. All the respondents are firmly convinced about the opportunity to implement the religious route as a tourism product, but the private willingness to invest in the venture is quite absent, probably weakening or delaying in a very long perspective any future initiative.

Keywords: rural development, religious route; network analysis; case study.

Introduction

The presence of tourists in rural areas is an opportunity both for environmental and socioeconomic aspects. Tourism, without being a panacea, is an important entrepreneurial opportunity for residents and firms in rural

areas in Italy, as well in any other European region, and a means for alleviating human pressure in more crowded tourists destinations. After the election of Pope Francesco I in 2013, religious tourism is today increasing in Italy even in the Marche, where Loreto (in province of Ancona) is a lasting traditional religious destination. In this region, rural tourism has increased its role in sustaining revenues of local communities in the inner rural areas. Nevertheless, more specific and deeper survey are necessary in order to understand the real opportunities of development and the role of local communities in designing sustainable development and in fostering the attractiveness of destinations located in non yet developed tourist areas. Rurality and tourism seems to be a positive binomial, anyhow necessitating a robust local entrepreneurial and social fabric to be effective.

The axis 3 of EU Rural Development Policy (RDP), entitled 'improving the quality of life in rural areas and encouraging the diversification of economic activity', states as the n.o 31 indicator: 'Number of bedplaces (in hotels, campings, holiday dwellings, etc)', yet without distinguishing between 'rural' and 'farm' tourism, as in the Italian law, which solely in Europe has dedicated rules for 'agritourism' (Santucci, 2013).

Still, assuming an integrated local development perspective, we do avoid any legal distinctions, considering the broader definition of rural tourism as stated in the RDP, realizing that tourism infrastructures, as a whole, are more developed in urban and intermediate regions than in rural (European Union, 2012). Therefore, rural tourism may be a factual opportunity for less favorable zones in Italy which, instead, have often many natural and cultural resources, too often underexploited through tourism.

In implementing the Rural Development Policy (European Union, 2012), the role of local communities in success/failure of policies has been empirically surveyed (Benedetto et al. 2014; Benedetto & Corinto, 2014) confirming the validity of the area-based bottom-up LEADER European approach (European Union, n.d.). Social sustainability is an essential part of the whole sustainability, still not totally explored, being the third pillar of the wider concept of sustainability (Di Iacovo, 2014). 'The organization of vibrant and durable rural communities regards diverse elements linked to the organization of human and social capital, the organization of local culture and identity, access to services and to natural resources. (Di Iacovo, 2014, p. 29).

On another side, EU gives a general framework for implementing cultural routes (Council of Europe, 2010), including religious itineraries as 'cultural tourism niches related to specific facets of culture that appeal to tourists or which are being developed by destinations.' (Council of Europe, n.d., p. 27).

In this framework, local communities have the opportunity to develop religious itinerary in rural areas in order to enforce their economic capacity and social cohesion.

This paper reports results from an explorative research on the San Francesco religious route, limiting the interest to the section located in the province of Macerata in the Marche (Comunità Montana Alta Valli del Potenza e dell'Esino, 2005). To some extent, it has evident linkages to the more renowned Umbrian section of the route (La Via di Francesco, n.d.), but in the same time seems to have a weak appeal for the Marchigian local communities. Thus, the paper aims at answering the research question on which are the main weak/strong features of a local stakeholders network oriented at developing a religious route in rural areas. For this purpose, we made a qualitative survey, interviewing local actors which are actual stakeholders of the San Francesco itinerary section located in the Marche, being a sort of network of actual and potential interest.

Background: religious tourism routes as a tool for sustainable development

The tourist route is a tool which is geared towards recent strategies of tourism competitiveness. It is understood as a path of travel, is a central element for tourism development of an area and its territorial development. Raffestin (1984) defined the tourist route, an experience of discovery and knowledge of the identity of places, its genres de vie, its landscapes, and its past, present, and future prospects.

In addition, an itinerary includes a number of components proved and probable, as the spatial, temporal and economic management, as well as those characterized by a strong subjectivity. Plan a route is thus a complex decision-making process that may be based upon application tools that can be used in an integrated manner. Resources and local traditions such as crafts, food, religious feasts, festivals, wines, typical of a territory, are a function of tourist attraction that can be considered microregional. Hence the reason to create a path, or route, a perceptual map of the visitor becomes a unique resource with strong appeal.

Over the past decades technological development has contributed to the development of a methodology for designing itineraries adding to traditional application tools computer systems that are able to collect, organize and process information in an automated way.

GIS (Geographical Information System) is among the most commonly used and developed tools, even if there are other simpler systems, such as computer packages identification of road routes, which have a lower cost and directly available online (e.g. Google Maps).

It is possible to distinguish in mono and multi-thematic tourist routes, depending on the type, duration and capacity of matching needs of users. Religious routes have become important tourism products worldwide, as

well as a tourism promotional tool (Ramírez, 2011; Zabbini, 2012). The route should provide information on sites of natural and cultural interest and, additionally, pictographic road signs are created using a common logo to guide travelers, and these should be both readily visible and easily read. The route must be integrated into any national and regional framework, and must have easy vehicular access and navigation, as well as the ability to cope with the numbers of vehicle and visitors using it (Getz, 2000).

Religious routes can be a powerful instrument for developing long-term relationships with customers by utilizing customer databases. In addition, religious routes may create new jobs and generate commercial investments.

Religious tourism is one of the today most widely practiced type of cultural tourism, not only for the spiritual urges and the art-historical and architectural values of the visited places, but also for the desire of cultural and experiential enrichment which characterizes the modern tourist (Stamboulis & Skayannis, 2003). Today, the demand for religious tourism requires, in addition to visiting holy places, walking along religious itineraries and experiencing ancient pilgrimage routes, even satisfying emotional and intellectual needs, in search of culture, authenticity and spirituality (Trono & Oliva, 2013). Cultural tourism, linked to the ancient devotional itineraries, indeed generates behaviors shaped by the new needs of society, more and more eager to combine physical needs and personal well-being with the equilibrium and serenity of spirit. It also offers opportunities to meet different cultures, opportunities to socialize and build trustable relationships and empathy/sympathy with the hosting communities.

The Marches, have been always known for the arrivals and passages, by sea and land, of merchants and pilgrims. Their culture, history, identity grew along the network of spiritual itineraries and even in popular religiosity. The several places of worship, located throughout the region, testify to the close link between daily life and religious practice, still characterizing the behavior of inhabitants. As for religious tourism in its entirety, the Church is very attentive to the promotion of religious itineraries of the whole Italian territory. Each region is known and remembered for its peculiarities: artistic, historical, cultural, landscape and gastronomic.

More often, the today hyper-significant cultural sites are just the preferred routes and itineraries that aggregate both goods and evidence of the local tangible and intangible culture, being also landscapes and subject expression of territorial identity and / or a significant human experience (Briedenhann & Wickens, 2004; Lourens, 2007; Ramírez, 2011; Zabbini, 2012).

The analysis of the San Francesco route, as a development and environmental improvement instrument, is perfectly in line with the

concept of cultural heritage expressed both on a national and international level within such organizations as INCOMOS, UNESCO, Council of Europe and European Commission.

Cultural heritage sites are characterized by localized linear and radial-shaped thickenings within an Italian interregional urban network space configuration, whose local relational system or territorial networks can be dealt with by means of management policies aimed at enhancing, on the whole, its use through meaningful and shared concepts such as cultural routes (Mariotti, 2012).

San Francesco travelled at least five times in the Marche, including two attempts to start by ship from the port of Ancona to visit the Near-east (Belogi & Cavalieri, 1998). Spiritual and historic evidence and traces in the territory are numerous and retrievable in specialized literature (Pagnani, 1962; Penco, 1991), besides famous popular narrations (Morlini, 1979).

Both civilian and religious local institutions consider religious tourism as an opportunity (Unioncamere Marche, 2011), still the actual supply of an organized franciscan itinerary lays only in the Umbria region (Bettin & Giulietti, 2012) and belongs to an Umbrian initiative.

In the Marche, a local initiative took place in 2005 under the patronage of the Comunità Montana Alta Valli del Potenza e dell'Esino (2005) which published a map with thematic itineraries for the survey and rendering of the Marchigian section of the *Via di San Francesco*. This regards the section that goes from Sefro and arrives to the village of Treia, passing through the small towns of Sefro, Pioraco, Fiuminata, Esanatoglia, Matelica and surrounding places. The study of the itinerary has been stopped but it is potentially extensible toward the port of Ancona.

In 2009 a local committee promoted the *Cammino Francescano della Marca* from Assisi to Ascoli Piceno, along 175 kilometers, through the provinces of Perugia, Macerata and Ascoli Piceno, and touching the municipalities of Foligno, Colfiorito, Serravalle del Chienti, Pievebovigliana, Sarnano, Amandola e Comunanza. Every year in April-May, a historic-spiritual trekking takes place along the *Cammino*, and similarly to the *Camino de Santiago* pilgrims receive a Pilgrim Card from the hands of the Archbishop of Ascoli Piceno (Festival dell'Appennino, n.d.).

Today, after these first initiatives, the itineraries if not neglected at all, appear to be at least underexploited, especially in view of advancing the branch itinerary toward Loreto and Ancona which deals with a topical presence of San Francesco in the Marche.

Theory literature, method and data

In conceptualizing the internal structure of systems, sociologists consider a set of integrated substructures (Frank & Yasunoto, 1998). A long

lasting sociological tradition stated that actors establish their primary affiliation with member of their subunits, defining their roles through ‘ties’ with member of other subunits (Weber, [1922] 1978; Durkheim, 1933; Nadel, 1957). In recent years, a major relational perspective in economic sociology named ‘embeddedness’ has been proposed with the idea that economic transactions among actors are influenced by the social relations among the same set of actors (Granovetter, 1985). Behavior of people can depart from market, political expectations and other type of ‘ties’ (i.e. friendship, kinship) (Borgatti et al., 2009).

The research has been carried out through a dozen of face-to-face interviews as a feasible method for qualitative researches (Kvale, 1996). We have selected a list of key-informants by using the snowball sampling, in which one interviewee is located through another (O’Leary, 2004). The list of interviewees, selected as key-informants, is shown in table 1. The interviews have been made over the months from December 2013 to February 2014.

Table 1. List of key-informants

Informant	Institution	Place
Father_Cap	Cappuccini Friars	Renacavata Camerino (MC)
Friar	Minor Friars	Grottammare (AP)
Archbishop	Diocese	Camerino (MC)
Prov_Alder	Culture Alderman Province	Ascoli Piceno
Trek_Team	Team Franciscan ‘Marca’ Route	Pioraco (MC)
Umbrian_Dev	Sviluppumbria	Perugia
Mayor_1	Mayor	Pioraco (MC)
Speleologist	Speleological Group	Pioraco (MC)
Mayor_2	Municipality	Gagliole (MC)
Mun_Secr	Municipality	Gagliole (MC)
Mayor_3	Municipality	Sefro (MC)

During the interviews, two categories of questions have been made in order to assess the information and participation of residents and the feature of the social network compound by the selected key-informants. For this dual purpose, the questions are divided in two categories as follows:

A. Information and participation of residents:

1. What is the general knowledge and interest of people in the San Francesco route?

2. Which are the main reasons of interest?
 3. What would be done for a better valorization?
 4. Who else could be interested?
 5. What could be done to build a social network oriented to improve the route.
- B. Features of social network:
1. Who are the persons potentially and effectively interested in fostering the route?
 2. With whom of them have you directly and effectively had contacts for this purpose?

The answers to the A category of questions allow to assess the actual awareness about the importance of the route within the local community and to enucleate some possible future intervention. In parallel, the answers to the B category of questions aim to depict the essential shape of social relations among persons of the small world made by actors mainly involved in the idea of promoting the route. According to Borgatti et al. (2013), we have used the second set of answers to make two 1-mode matrices in which rows and columns correspond to the same set of entities (persons) for indicating respectively the knowledge of existing interests among the key-informants network and the effective actuality of personal contacts.

Results

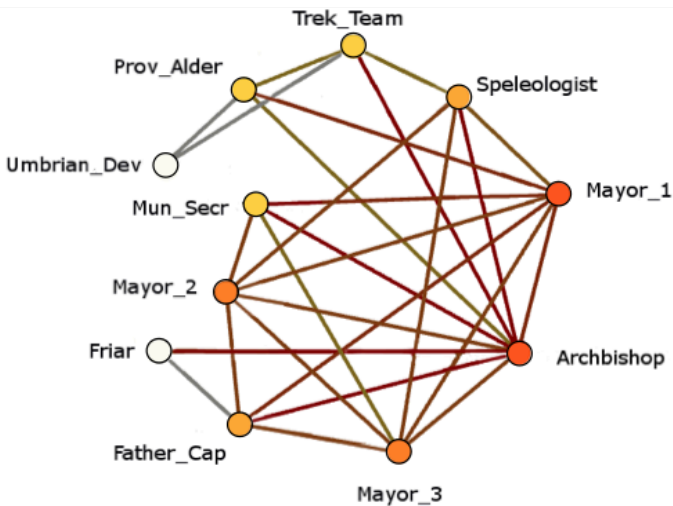
The findings about the involvement of residents can be briefly summarized as follows:

- the local knowledge and awareness of the economic potentiality of the san Francesco route is not diffused among residents;
- all the key-informants stated a better tourist promotion of the Marchigian section of the route is necessary;
- all the interviewed mayors think that the promotion of the route matches the valorization of the territory of their municipalities, increasing the presences of pilgrims and tourists with benefits for residents and firms;
- new maps, signals and new media tools are strictly necessary;
- all respondents strongly think that the impossibility to have public investments is a serious problem, because private assets cannot afford the building of hostels and cheap hospitality infrastructures, which are necessary for this type of tourism;
- the Camino of Santiago is a benchmark, still very far to imitate;
- it is necessary the restoration of religious points located along the route, the restructuring of present-day signals, and maintenance of connected lateral itineraries;

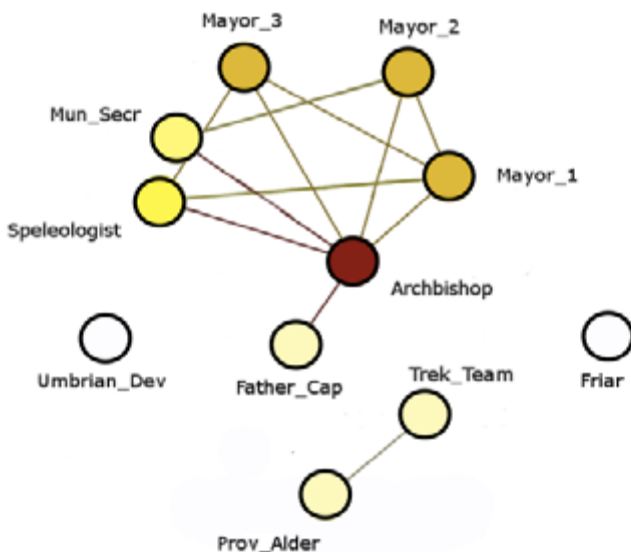
- many residents are willing to give free of charge labor for the purpose;
- the experience of the Umbrian branch of the route is well appreciated and a linkage (political and functional) would be necessary;
- a small-scale-initiative would be the best way to start.

The features of the network of relations among key-informants are shown in the two following graphs, made using the open access platform Gephi (<http://gephi.github.io/>) which allows to represent social relations in form of graphs.

The comparison between the two graphs shows some interesting differences. Besides only one, each informant has declared to know the existence and interest of all the others, but two of them don't have any actual contact with the whole network of relations and three (yellow in the graph) only partial and mediate relations. One central point is the total absence of contacts between the 'Marchigian network' of relations with the responsible of the Umbrian branch of the route (Umbrian_Dev). This can be interpreted as a strong self-closure of the local social network, within which the Archbishop really plays a positive role. The local network actually knows the Umbrian initiative, and the person in charge for the religious route, but didn't, or is not capable to, establish any factual relations. Moreover, the local community attaches leadership to the Archbishop (red in graph), and is still waiting for him to take the first step to promote some initiatives. This 'social waiting' jeopardizes the positive promotion of any collective and cooperative initiatives.



Graph 1. Knowledge of potential common interests among key-informants



Graph 2. Actual personal contacts among key-informants

Discussion and conclusions

The presented research has had an explorative character, aiming at interpreting why a local community, notwithstanding declared clear goals, is not able to actually implement good practices. The method we have used has been implemented by sociologists and is feasible also in understanding the socio-economic relations which condition economic results in rural areas. Moreover, the method allows to better understand social relations, featuring the visual representation of the social network, at least as perceived by local actors. Also considering the free participation of respondents in the interviews we believe as valid the findings obtained.

The research was performed in a very particular local reality as the inner rural areas of the Marche, wherein residents are in search of new economic opportunities and where traditional industrial activities are fading. The social network appears not yet capable of establishing effective practices in fostering rural tourism when a collective feature is necessary.

Results are weakly valid for other Italian areas, due the specificity of the local community, but can be an easy benchmark for useful comparisons. On the contrary, the local community and the policymakers of the Marche can profit of our findings especially in view of the effective implementation of rural policies and in better designing the route. The

role and capabilities of the local community are pretty clear as well as the strong division between local actors and policymakers.

The main objective of this work was to deepen the role of local communities, living in rural areas, in self-sustaining and developing. According to this perspective, we have analyzed a local network of interests surrounding the San Francesco section route that crosses part of the territory of Macerata, as designed and mapped by the Mountain Community 'Valleys of Potenza and Esino'. This section is actually the sole which has been mapped, designed and oriented to a future extension towards Loreto and Ancona.

For this purpose, in addition to having conducted geographical analyses in the area, we have realized some interviews with some religious and public institution representatives.

Our analysis enlightened both positive and negative findings. In general, it is clear that the Franciscan itineraries are not well known among the resident populations. At the same time, they are not well maintained, reported and sufficiently tracked (posters and signs are absent or discolored or down on the ground), creating difficulties for pilgrims and tourists. All the interviewees are likely willing to enhance the *Via di San Francesco*, from Assisi to Loreto, being the only declared 'obstacle' the absolute lack of public funds. Yet, our research put in light that the sustainability of future initiative is endangered by the quite total absence of communication between private actors and policymakers and by an evident self-closure of the local community. The incapability of establishing any relation with the successful Umbrian initiative gives sense to this finding.

On the contrary, this route might contribute to enhance local historical-cultural values, matching the 'glocal' idea to link key local distinctive elements to a common European identity and culture, built through many and locally diverse historical interrelationships. The future and sustainability of the *La Via Francescana* are in the hands of the local community and in its capacity to self-empower the initiative and better communicate to the regional policymakers. The potentiality to make the Marchigian section of the San Francesco route as part of an Italian Religious Route, similar to the *Camino de Santiago*, is clear, but not still the actuality. Notwithstanding the seemingly local interest, our research on this theme could help future policymakers in understanding why, so often, what seems to be an opportunity actually reveals its intrinsic weakness.

Pilgrimage and religious tourism do have the potentiality of fostering natural and cultural-spiritual dimensions of places. They are based on fundamental values such as intercultural and inter-religious dialogues, and provides an important opportunity to foster reciprocal understanding, equality, and the respect and mutual integration between culture and cultural identity [non è molto chiaro culture and cultural identity. In an

international context dominated by economic pressures and by political and social fragmentation, religious routes would have the ability to be a valuable tool for promoting cultural and enhancing dedicated areas. The goal is to promote knowledge, conservation and the enhancement of the territory as a whole, being landscapes of heritage and culture, as functional resources and an integral part of the cultural *milieu* of the local community.

Today is emerging, after the business, sporting events, or landscape and natural resources tourism, a religious-cultural type that aims to combine, in a very winning way, the pleasure of the journey and the discovery of 'new places of the soul'.

Tourism industry is in fact characterized by a transversal feature that is the gate to intertwine with other economic sectors and create interdependent relationships. For this reason, this type of tourism can become an economic motor for a selected territory.

The revaluation of tourism supply is mainly due to a progressive maturation of visitors who, attacked by the effects of globalization, actually wants to reclaim their identity by rebelling to the increasing globalizing consensus. For this reason, in a tourism marketing perspective, an increasing attention based on territorial distinctive elements is essential and consequent policies are necessary. The need for diversification and customization so has the upper hand on tourism type approval. Tourists, through the interaction between enjoyment and experience, they themselves become actors in the area capable of generating value.

The culture of place, with its distinctive peculiarities, is what can enable the development, maturation and evolution of a community. Local values are to be considered true cultural heritage both from the point of view of maintaining them (defense, protection, conservation) and from that action that they, with meaning, visibility and their presence, can actually do in view of site promotions.

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TOURISM AND SUSTAINABILITY IN THE IGNATIAN WAY IN SPAIN AND ROUTE IGUASSU-MISSIONS BETWEEN BRAZIL, ARGENTINA AND PARAGUAY

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Summary

The main theme of this article consists in a comparative study of Ignatian Way in Spain and Iguassu Route – Misiones – Argentina and Brazil. Permeates this study the journey made by Saint Ignatius of Loyola, founder of the Society of Jesus which begins in the city that was born and which bears his name, until the city of Manresa in Catalonia, in Spain. In South America involves the area in which occurred the Jesuit Missions Guarani in the basin of the Parana River between Brazil, Paraguay and Argentina. This study is a reflection of the beginning of the Society of Jesus involving the properties, paths and routes of pilgrimage. The main objective is to present an interdisciplinary complexity of pilgrimage that involves the touristic Jesuitical routes, the Ignatian Way in Spain and the Iguassu Route –Misiones in South America. From this objective, will be presented the models of Paths and Tourist Routes that come with the passing of years expanding the number of pilgrims and what are the possible attempts by both the public and private sectors; the involvement of the local community, although recent such initiatives of routing between both. Will be presented tangible and intangible World Heritage Sites declared by UNESCO; in addition to the landscape of these territories involved and the possibilities for regional development and cross-border sometimes focused on sustainability. This proposal is based on a research in different areas and that may aggregate values and contributions to regional development and seeks for an involvement with local communities and host for both territorialities traced the Path and Routes. The methodology is, therefore, complex, interdisciplinary in distinct territories that have similarities, singularities, the paths or routes drawn by pilgrims in which cultural tourism is made with development objectives with the most different networks that can consti-

tute a cluster of tourism in more distinct interconnections. The structure of this article consists of the presentation of the concepts of pilgrimage, tourism, paths and religious routes; a review of the Ignatian Path heritage from its trajectory of life in Spain and the heritage of Iguassu Route - Misiones. Will be presented an approach of the integration of these paths and routes; and finally, the conclusions.

Keywords - Heritage, Tourist Routes, Geography, Culture, Territorial Development.

A pilgrimage and tourist activity

The complexities between the concepts that are inter-related starts with the conceptualization of Tourism, that is consider the “sum of the phenomena and relations resulting from the trip and the non-residents stay, in so far as it does not lead to permanent residence and is not related to any remunerated activity.” (Beni, 2001, p. 36).

The cultural tourism sells culture and cultural heritage as goods, and the binomial culture and tourism is a result of the market process of culture and cultural heritage. The production of cultural tourism is motivated by companies, civil society and state, regional and local policies that are part of the local economy as well it is inside global policies. (Perez, 2009, p. 109)

One realizes that cultural tourism can be thought out and planned as a leisure and pleasure activity. Among the possibilities of cultural tourism the key elements pointed and referenced by Pérez (2009) features like: commercialization of culture (previously mentioned); curiosity and learning (it is cultural tourism because if you want to see and learn with this); escape to the “other” (flee also a little of daily life and routine); a modern pilgrimage; demand for cultural and historic attractions; activity of representations of culture; specific form of travel; and, specific mode of consumption of culture (consumed through culture).

Finally, cultural tourism embraces the religious where the tourist acquires new knowledge by religious manifestations, the architecture of temples, cathedrals, churches, monasteries and museums. This segment of tourism involves each year, a large number of managers and sees a growing market demand by people moving by faith. There is usually an increase in terms of tourist stay, which contributes to the generation of new jobs and income, as the pilgrims and visitors are consumers of goods and services provided by tourism.

Religion is not only metaphysics imbued with moral values for human being. The representations of geographical landscape of nature are rooted cultural values of signs, meanings and cults objects that involve a dimension in which the sacred is represented as a spiritual food and emotional for the ones that faces a pilgrimage.

The origin of the name Pilgrim has the root of the Latin *per agrum* through the fields, which performs a trip with cultural, religious, mystical, physical and tourist motivation. The act of pilgrimage consists in the human's being interior search, make and follow his road to a sacred place or that some Saint or Prophet lived. Establish the roadmap to walk would be a revival in pursuit of spiritual liberation in a search for quality of life. Follow the road, the path or route mapped out, the pilgrim is lead by self-knowledge or in groups that meets on its way, whether on foot, bike or horseback. Living life for living it, for those who really becomes pilgrim it can be done by contemplating or personal experience. The pilgrimage is imbued with hopes and God encounter. The people who meet a pilgrim bring with themselves their experiences, exchanges of moral values, social, cultural and religious; it is possible to observe the constancy of their values, their errors trying to overrun. This is the real self-knowledge and life's renewal when faces their own contradictions, the pilgrims are always living constant transmutations.

The paths and routes are ways that interlink several natural and cultural attractions that are the basis of the tourism offer and bring in their conceptual essence the mission of promoting the territorial development sustainable and mainly of local communities, by cultural development and the reinforce of their identity. Therefore, the act of pilgrimage since the ancient times had already performed the process to lead people to a center of religious reception

The paths were born by people that went through (or seek) the popular cultural tradition and religion; while the routes are related to economic factors, political and commercial countersigned by the market.

The pilgrimages began since the ancient times; the biblical passage of a pilgrimage marks the path of the man of his happiness, destination for which God had created. Abraham (Gn 12,1-9). Wander Jacob, the great patriarch. The people of Israel, to free themselves from the slavery imposed by Pharaohs of Egypt, sojourn forty years in the wilderness, is forged as a people searching for the promised land (Ex 19:1-2; 40, 36-38).

In different cultures and religions at Middle Ages, at the mid of the 13th century Christians introduce this expression for those who would visit Jerusalem or Rome. With the Crusades advent that had the objective of bringing Christianity to the places that were occupied by other peoples of other religions and that sacred places were under the power of peoples of other religions.

The first route was the Via Francigena, which directed the Christians during the medieval period to Rome, to visit the Apostle Peter's tomb; The Holy Land in Jerusalem in which Jesus Christ life passed by and Santiago of Compostela where Saint James was buried.

The way of Santiago (Way of Saint James), since Middle Ages is considered one of the major Christianity routes of pilgrimage and a refer-

ence for new paths and routes that are multiplying in different parts of the world. Since the 1980s, there was a great revival that is manifested in all the holly years which, for Solla (2006) started at 1993.

The main Road that leads to Way of Saint James (Compostela) is French, starts at San Jean Pied de Port, enters Spain by Pamplona and follows the west by 772 km and 846 km from Somport (Path French-Arles). Other Ways to Santiago de Compostela were created as the Way of La Plata that starts from Seville; the Portuguese Way that can start in Lisbon or Porto; the Northern Way which starts in Irun in northern Spain and the Camino de Madrid that comes every year increasing number of pilgrims with relative expressiveness.

Europeans paths that lead to Santiago de Compostela have their origins in different points. May have originated in Eastern Europe, Italy, Germany, the Netherlands, France crosses; these two paths merge before entering Spain.

Today the city of Santiago de Compostela, has tourism as its main economic activity, and a monumental city with a tangible cultural heritage. The duality between heritage and tourism relates to the risks of urban conservation and sustainability associated with tourist activity and planning is of residents and tourists who every year makes up this growing demand.

About the sacred and the profane approaching this study, distinction is made in the study of religion and experience between places and objects that are imbued a transcendent spiritual quality, and those who are not. In terms of Eliade, the sacred space is oriented around a fixed point, a center, while the profane space is homogeneous and neutral. The symbolism of the cosmic center protrudes mimeticamente in construction and consecration of sacred spaces where the sacred manifests itself as well even in space, the real reveals himself ... and ... it establishes communication with the world beyond. (Eliade, M. 1959)

The relations with the cultural tourism and the pilgrimages have been demonstrating a forward in mobility of people motivated to get out of your place of residence and go out in search of new experiences to satisfy their needs driven by culture and that will to search for a product related to tourism.

In the case of religious tourism, the sacred spaces, temples, cathedrals, monasteries and paths deserve special attention in the process of tourism planning. Every year there is an increase in demand for visitors and tourists. There is a need for local sustainability for native population and the tourist comfort. Aspects such as: visitor's ability, visit temporality, agglomerations and memorial years. The management to keep the local heritage's identity for future generations. The development of research and people who work in the process involvement such as travel agents, tour guides, and finally all that are on this network of tourism service.

The sustainability of tourism potential and is committed to social development and improve the quality of life of host communities. Interference conditions, natural, social, cultural and economic; associated with tourism infrastructure can affect traditional communities which alters the cultural changes.

In the case of religious tourism and pilgrimage routes or paths coupled with studies of rural tourism comes in contact isolated communities, with traditional culture which must be carefully planned.

Considers that there is a conceptual difference and understanding of equity in its breadth and what UNESCO ranks. An important issue to be considered in the context of complexity referred to in this conceptual approach, it is the need of understanding the heritage that, according Choay (2006), "in the nineteenth and twentieth century's equity comprised the national monuments so considered by criteria aesthetic or historical".

The materiality expressed in the historical and artistic heritage undergoes an expansion that comes to the concept of cultural heritage that is understood as the set of cultural property, relating to collective identities. Therefore, the conceptual approach enriches the notion of heritage, encompassing the same perspective the multiple landscapes, architecture, traditions, representations, gastronomic particularities, expressions of art, documents and archaeological sites, which have gone from there, to be valued by communities and government agencies. (Choay, 2006).

Thus, the local know-how would be its own form of local cultural expression that defines the identity through which to establish the relations of individuals and groups. Local culture refers to existing social relations and small enclosed spaces, which sets specific forms of representation with common codes. (Featherstone, 1995).

The Jesuit religious representations in its materiality, whether in Spain or South America; is Europe's religious foundation in the relationship between the baroque piety of Catholics and confessional orthodoxy understood the plan and the contrast with the Protestant pietism.

Like the appearance of pietism was closely linked to the concept of the importance confessional and exclusive obligation of Scripture, so the Catholic baroque religiosity arose turn the confessional concept understood the correlation of nature and grace (*gratia supponit naturam et perficit*). In Catholicism, the explicit recognition of the correlation between nature and grace enabled a religious attitude that felt the need to discover all this and perishable thing the anticipatory forms of future glory, so that theological doctrines - in great detail that exposed the preachers of *época*- only influenced the individual or collective piety. (Schaeffer, R.1996 p.524)

The advancement of the Society of Jesus in Europe, Asia, Africa and the Americas in the sixteenth to nineteenth centuries expands for edu-

cation, science, technology, music, architecture, urbanism, sculpture and other significant artistic representations occurring in the Ignaciano Path and Route Iguasu- Misiones.

The path of Loyola the Ignatian Manresa.

Pilgrimage to the shrines of Manresa, Loyola and Montserrat became popular tradition in Spain in the seventeenth century, after the canonization of St. Ignatius of Loyola and St. Francis Xavier.

The Ignatian Way is located in the region of the first foothills of the Pyrenees in Spain. Part of Barcelona (Catalonia) at Loyola (Basque Country), passes through the Catalonian cities of Montserrat, Manresa, Igualada, Verdú, Lleida; Community of Aragon in the cities of Zaragoza and Pedrola; Community of Navarre in the city of Tudela; the Community of La Rioja Calahorra, Logroño Navarrete and cities; and the Community of the Basque Country or Euskadi cities of Laguardia, Arantzazu and Loyola. The proposed pilgrimage route is 650 km from the house where he was born Ignatius to the Santa Cova in Manresa, about the Monastery of Montserrat in Catalonia. This path can be done in 30 days.

The research on the structure of the Ignatian Way was taken by Del Camino Ignaciano Director Plan 2014 - 2022, authored by Mireia Guix and José Lluís Iriberry, sj. The Ignatian Way in its Master Plan is a feature of religious, cultural and tourism, driven by the Company of Jesus, in order to recreate the way the Knight Ignatius of Loyola, who soon was the founder of the order, which appealed in 1522 Loyola from the town of Manresa who was described in his Autobiography. So you realize that this tradition of pilgrimage is increasing every year as well as the spread of pity for this proposal.

The Master Plan “Camino Ignaciano” implied the involvement of local communities and different actors in the public and private sector; that are linked to tourism. There have been the design of visual identification of the signaling path, identified by arrows sodas; a survey is underway which comes to lifting the material heritage and commercial marketing. Initially, the following steps were taken:

- a) Layout described in text and GPS digital map;
- b) Signaling horizontal orange arrows, and vertical wooden poles in all communities of the Basque Country to Catalonia;
- c) Protection of the heritage, the shrines of the Manresa Verdú;
- d) Preparation of the first pilgrim’s guide in Spanish, brochures and promotional elements in Euskera, Castilian, Catalan and English;
- e) Compilation of reports for legal guidance on the organization of pilgrimage routes and routes GR in the Spanish State and the Autonomous Communities;

- f) Marketing and promotional actions in the sanctuaries of Loyola and Manresa, as well as the creation of products for merchandising;
- g) Internal promotion of the “Camino Ignaciano” level on the structure of the Society of Jesus between schools and universities.

At Manresa on the high point refers to the Santa Cova where various authors and at the Autobiography describe that Ignatius lived and wrote the Spiritual Exercises. Since those times until nowadays this place has changed. Despite it has been a place of penance and prayer, emerges a chapel and which now belongs to the Society of Jesus. Between the seventeenth and eighteenth centuries, many were artistic creations in white marble and alabaster, with depictions of Jesus and Mary, with natural and local landscape with traces of great realism elements. It is worship of polychrome carvings Juan Flotats and the Jesuit Francisco Muns. Guard is also a collection of paintings by Sebastian Galles (1812-1902), inspired by saints and beatified Jesuits. (Pijuan 1991)

The high altar and the baroque balconies; relief of the Church seems to have a particular merit and it is possible that it was working after the canonization of Ignatius in the year 1622 In 1990 the floor was renovated by the Church of heating system installation. (Pijuan 1991)

The Benedictine Monastery of Montserrat is another significant attraction in the Ignatian Way located at the base of the mountain of Montserrat, built in the Middle Ages on the outskirts of Barcelona, Catalonia, Spain. In this lies the Monastery of Virgin Montserrat, an image of the Black Madonna or Black Virgin (La Moreneta) patron saint of Catalonia, found in a cave in the year 880 The Monastery was destroyed by French troops in 1811 during the Peninsular War, and rebuilt in 1844 Montserrat is, according to tradition, the most important and mysterious mountain of Catalonia. Situated between the counties of Bages, the Anoia and the Baix Llobregat.

In the mid-twentieth century, the Monastery of Montserrat became a stronghold of Catalan culture when it was highly repressed by the dictatorship of Francisco Franco, who did everything to stop the nationalism of the Spanish province of big ambitions for independence.

The Monastery is a place with wider significance of what we mean by religious tourism and has maintained its identity values of Catalonia, linked to culture, language and identity (Garay and Cànoves, 2010). Thus, in the case of Montserrat can say that your visitors are not only pilgrims (Ostrowski, 2002), meets a broad group of tourists, attracted by the identity symbols, religious visit, the representativeness of the mountain with the surroundings 1.236m.

In studies of the demand for Montserrat 2012 to average 2.3 million visitors reaches 51% of these visitors are foreigners, 44% and 5% of Catalonia in Spain. Stands out in the group of foreigners and Russians

with 257 162 followed by Americans and French with 97 242 visitors. (Montserrat, 2014)

The Ignatian Way stands out for its natural scenery, rural tourism can best be planned with a diversified subsistence production and marketing of agricultural products and derivatives. The presence of ancient castles, forts, monasteries, cathedrals, universities and other distinct and expressive buildings bring to the pilgrim a unique experience and insight oriented spirituality.

Route Iguassu-Missions

This study is delimited in the west of Paraná, Brazil, with the Province of Misiones, Argentina Reductions of San Ignacio Mini, Santa Ana and Loreto and the Department of Itapuá Paraguay Reductions of Blessed Trinidad del Paraná and Jesús de Tavarangue. It is territoriality and border surrounding the state of Rio Grande do Sul in Brazil.

This territory in South America comprises the territory of the built "Thirty People of the Missions" that in the seventeenth and eighteenth centuries occupied establishing the Jesuit Reductions Guarani, called Missions. Therefore, Route Missions, specifically the Roadmap-Iguassu Misiones, between Brazil, Paraguay and Argentina, whose Foz do Iguacu in Brazil and tourist center in this Triple Frontier are nine sites protected as World Heritage by UNESCO.

By having connection with the history of Argentina, Paraguay, Uruguay and Brazil, the Jesuit-Guarani reductions are now considered the cultural symbol of Mercosur. Its history and culture, interspersed with indigenous Baroque architecture and depict the "missionary world," ie, the cultural legacy left by the Jesuits and Guarani Indians (UNESCO, 2000).

Natural Heritage of Humanity are: The National Park of Iguacu - Brazil and the del Iguazu National Park - Argentina which has the largest magnitude of attractive Iguacu Falls, a set that depending on the flow consists of 31 big jumps, with an approximate height of 82m. (Cury 2003)

The observation of this process of conceptual heritage becomes relevant in the analysis of the Jesuit Missions, specifically those located in the valley of the Paraná River between Argentina and Paraguay; specifically proposed in this circuit between Foz do Iguacu, Brazil; Encarnación, Paraguay and Argentina Posadas. Paraguay are considered World Heritage La Santisima Trinidad de Paraná and Jesús de Tavarangue in 1993 in Argentina are the ruins of San Ignacio Mini, World Heritage since 1984, the Ruins of St. Anne and Our Lady of Loreto declared World Heritage in 1983. In Argentina in Misiones Province Cultural Heritage sites are related to the history of the Guarani Reductions and Jesuit Guarani; Our Lady of Loreto, Santa Ana, San Ignacio Mini and Santa Maria la Mayor.

In Paraguay, this research proposes is the Jesuit Reductions of Trinidad de Paraná and Holy Jesus Tavarangue. New advances have been developed through the involvement and similar situations which caused the establishment in 2004 of the Regional Knowledge Network of the International Circuit of the Jesuit Missions (Brazil, Paraguay, Argentina and Uruguay), through the signing of the cooperation agreement between institutions higher education in Argentina, Paraguay and Brazil, with the aim of contributing to the generation of new possibilities for sustainable development of the International Jesuit Missions Circuit with the central axis tourism. And finally, the Instituto Andaluz Cooperación Programme (Institute of National Historical and Artistic Heritage (IAPH-IPHAN), consists of a cooperation agreement between Andalusian Historical Heritage Institute (Spain) and Institute of Historical and Artistic Heritage of Brazil, which provides for establishment of cooperative relations of scientific, technological, cultural and formative character in relation to the documentation, conservation, training and dissemination of the historical heritage of the region of the Missions. IPHAN to request the cooperation of the IAPH aimed to prepare archaeological sites for tourist use sustainably.

Conclusions

Understanding the cultural heritage for the tourism activity involving a path and a route requires a continuity and compliance with the development of sustainable activities to the society with a continuing education and the surrounding and receiving communities.

The functions of the Ignatian Way and Route-Iguassu Misiones intermingle the Company of Jesus, since the origin of the order of the Missions in South America. It is perceived that the Ignatian Way there is a heightened spirituality for pilgrimage; while the Route-Iguassu Misiones presents itself as a planning that must still be integrated with the surrounding countries, although there is greater number of UNESCO heritage compared to the Ignatian Way. The pilgrimages on Route Iguassu Misiones-occur in isolation at different points of Brazil, in the state of Rio Grande do Sul.

The initiatives presented here are new to the public sector, private and the constant involvement of local communities. These are projects structuring for the territorial development based in tourist activity.

The Ignatian Way has a Master Plan that has been developed and applied in different temporalities. This journey can be made on foot or bike and the certification is made in Manresa. In-Route Iguassu Misiones knowing the Heritage Sites declared by UNESCO, requires a deep and reflective knowledge throughout the geographical contextualism, his-

torical, philosophical, anthropological that leads to a endless complexity and possibilities of interdisciplinary Guaraní culture. The geography, the tourist activity that is intrinsic in these cross-border territoriality, either in Spain or in South America, therefore, nowadays the search and the promotion of integration of these assets for regional development.

Cooperation, clear examples, is the creation of networks that allow creating and consolidating synergies between destinations and spaces: Art Cities in Europe, the Organization of World Heritage Cities, the Network of Juderías in Spain, the Saint James Way (Camino de Santiago). Most of these initiatives are focused on the promotion and joint marketing oriented to diversify the through the creation of products that distribute best tourist flows between the distinct features throughout the year, thus obtaining a better profitability of the existing infrastructures. (Tresserras, 2013)

Lastly, get to know the different possibilities, can it be at the Ignatian Way or at Route Iguassu-Misiones opens a strand with an interdisciplinary approach that requires a constant control of a planning and development opportunities regional, national and cross-border that can encounter new integration projects.

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PILGRIMAGE IN THE CONTEXT OF ESTABLISHING SUSTAINABLE DEVELOPMENT IN RURAL COMMUNITIES

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Summary

In a world of continuously changing environmental, social, economic and cultural circumstances where national or transnational communities are seeking different opportunities for sustainable development, pilgrimage has many roles and meanings. In one of the roles, pilgrimage could be a source for alleviating contemporary environmental and social problems, especially social poverty and pollution, assuring gender and social equality, enabling social inclusion of immigrants and persons with special needs, constructing creative living areas and healthier societies, and contributing to the well-being of local residents. Furthermore, group pilgrimage as a social activity can also foster cohesiveness and reciprocity among local residents and potentially stimulate different kinds of private-public partnerships or networks. As non-cooperation and incomprehension among the main actors of development (political decision-makers, experts, entrepreneurs, and local residents) are the main problems in establishing sustainable communities and resolving contemporary social and economic problems, we urgently need many formal and informal occasions for meetings, conversations, new acquaintances, exchange of ideas, needs and compromises. Pilgrimage as a social activity can provide opportunities to renew basic social values, like empathetic attitude towards other people, reciprocal trust and networking, and respect for ethics, and surpass individualism, competitiveness and pursuit of one's own interests.

There are two aspects how pilgrimage can ensure better living conditions. Firstly it is beneficial to pilgrims who take an active part in pilgrimage routes and make friends and compromises with other participants. Secondly it connects residents from a local community where pilgrimage is organised, because the process of preparation of events or routes does not activate only members of parishes or dioceses, but also practitioners from other sectors, such as handicrafts, arts, restaurants, tourist farms, youth organisations, producing industries and other small and medium entrepreneurs. In the past, pilgrimage was popular, among other reasons because it was the only opportunity for some people from rural communities to leave their farms and go on a trip. Continuation of such a long pilgrimage tradition in a village or a town can therefore enable preservation, presentation and use of local cultural heritage for contemporary needs and preservation of local diversity, which is of great importance in strengthening of local identity. Indeed, pilgrimage as a sacral activity can also represent a common identification element to construct and fortify transnational European identity and European heritage, as all European nations and religions visit sacral sites, albeit with different customs, habits and contexts. Besides, non-polluting alternatives of pilgrimage by bicycle or on foot stimulate preservation of nature and give important added value to sports activities, which contributes to healthier communities and the well-being of residents.

This paper explores different added values of pilgrimage in the context of fos-

tering sustainable development and constructing sustainable communities. In particular through the presentation of the theoretical background of sustainable development, analyses of different pilgrimage literature and the presentation of the contemporary role of the newly constructed church route in the THETRIS project, pilgrimage is presented in the context of using its benefits to empower people and ensure social innovation in order to create new social relationships or collaborations.

Keywords: Pilgrimage, sustainable development, cultural networks, European heritage, identity

Introduction

European communities today are facing many challenges: technological change, globalization, climate change, transformation of gender roles, migrations, economic and social exclusion, and the ageing of the population. Contemporary global crises, especially social problems, make these challenges even more pressing. For this reason, the European Commission and national governments expend considerable effort towards successful realization of different programs, transnational projects and foundations to solve contemporary problems. However, despite all these efforts, European citizens are increasingly passive, uninterested and dissatisfied with their quality of life. The question that arises is why results, solutions and ideas are not bearing fruit. Experts and researchers have found different reasons for this situation, but the main problems are non-cooperation and incomprehension among the main actors of development – political decision-makers, experts, entrepreneurs and local residents. In theory, each European or national strategy emphasizes the need for different kinds of network or partnership, but in reality, it is very difficult to achieve reciprocal collaboration and coordinate the needs of all the actors. A collaborative approach requires a healthy and coherent society with values, such as an empathetic attitude towards other people and the natural environment, mutual trust and respect for ethics, but the prevailing conditions marked by individualism, competitiveness, pursuit of one's own economic interests and corruption create a problem. It is very hard to ensure sustainable development under such conditions, but it is the basic political strategy for future progress.

These problems, which almost all European countries are faced with, require new, innovative ways and tools to achieve better quality of life and a consensus to meet the challenges. There are many opportunities and possibilities for stakeholders to start working together; different cultural activities can be informal occasions for first meetings, presentations, communication and recognition. The main purpose of this paper is to outline possible ways, conditions and tools of how pilgrimage practices can be used as cultural and social activities for the formation of new

networks which will stimulate a synergistic connection and, in the long run, also alleviate contemporary social and economic problems. While evolving in the light of contemporary social, cultural and economic situations around the world, pilgrimage is in its core still connected with spiritual dimensions, which are of crucial importance in contemporary life. With this in mind, the paper explains how to use spiritual, social and economic characteristics and other added values of pilgrimage to improve social, economic and cultural ways of life of today's population. Furthermore, we believe that pilgrimage, which involves different stakeholders (religious authorities, pilgrims, communities, tourism sector, youth, the elderly, small and medium entrepreneurship, etc.), can provide informal opportunities for fostering principles of sustainable development, which strives to protect the environment, develop sustainable, innovative economy, build a compassionate and coherent society, preserve and develop cultural diversity, local values, meanings and regional identities, and establish intercultural and interreligious dialogues.

In the following chapters, a methodological background and purposes of different projects, where the contemporary role of pilgrimage is reflected, are presented first. Then, there is a brief review of theoretical issues of sustainable development and the meaning of cultural practices as an important element in achieving sustainable principles in local areas. As pilgrimage is discussed in terms of cultural practice, which is considered the fourth pillar in sustainable discourse, added values of different pilgrimage activities are presented further on. The last chapter describes the Slovenian regional pilgrimage route constructed during the *THETRIS* project and highlights some suggestions how to manage and use it in the future so that it will become a powerful medium for dialogue, express a regional identity, foster tourist destinations and provide a soft way for collaboration among different practitioners.

Methodology background

The findings presented in this article are drawn from two projects: the transnational project *THETRIS – Thematic Transnational church Route development with the Involvement of local Society*, financed by Central Europe funds, and the postdoctoral project *Cultural heritage – a medium for the introduction of sustainable development*, financed by the Slovenian Research Agency. Both projects are dedicated to sustainable preservation, management and use of tangible and intangible heritage in order to support sustainable development of rural areas. The *THETRIS* project mostly deals with sacral heritage in Central European regions; results, which focus more or less on different strategic documents, are prepared by different partners. Whereas the postdoctoral project outlines meanings and

significance of heritage in establishing sustainable communities; it is a research project whose purpose is also theoretical development of the concept of heritage and culture.

In the context of understanding and using pilgrimage as a source for establishing sustainable development, it is necessary to point out three main results of the THETRIS project. Between 1 July 2012 and 31 December 2014, the project has been developing different regional and joint strategies, constructing and testing innovative solutions to preserve sacral tangible and intangible heritage, promoting cross-border cooperation in rural regions and sharing common European knowledge; besides, it has also prepared regional and transnational church routes, which are the first main results of the project. Each partner constructed new regional church routes or re-constructed old ones, which should be the basis for different ways of preserving, managing and using of church heritage for fortifying and expressing a regional identity, developing sustainable tourism, and achieving healthy and coherent rural communities and the well-being of local residents. The regional routes were prepared in collaboration with local communities, especially local parishes and dioceses, taking into consideration the tradition of a community. In the Goriška region, which is situated in the western part of Slovenia, the church route is composed of fourteen pilgrimage churches from Gothic, baroque and Renaissance period, which are all dedicated to Virgin Mary. The most picturesque churches of important historical, art-historical and ethnographic value have been incorporated in the THETRIS virtual transnational church route, “which boasts a remarkable variety as a result of the rich history of Central Europe” (Makuc 2014: 1). Some churches, included in the THETRIS route, were built at important roads which pilgrims, merchants and other people travelled (e.g. Via Francigena in the Susa Valley in the Province of Turin in Italy, Via Sacra in Czech Republic). This transnational church route can also be viewed as an element of strengthening and expressing of a transnational European identity and European cultural diversity. The second added value of the project is collaboration of eleven partners from different European countries (Hungary, Czech Republic, Germany, Slovakia, Italy, Austria, Poland and Slovenia) and sectors (municipalities, associations of municipalities, provinces, development agencies, dioceses and research institutions), which has provided opportunities to point out different development problems of the regions and look for possible ways how to use cultural activities to alleviate contemporary problems. The third main result of the project was a training conducted by the Scientific research institution of Nova Gorica, where we discussed ways, methods, tools, and approaches for establishing local/regional/transnational networks among local authorities, scientists, economists and local associations/individuals to achieve better uses of culture and cultural heritage for advanced

and successful cultural management and entrepreneurship. Furthermore, based on principles of sustainable development and uses of cultural heritage for fostering qualitative national progress, added values of different project activities were identified in order to make partners more aware of the potentials of culture. Special attention was given to the importance of intangible cultural heritage in development objectives, because preservation, restoration and renovation of cultural monuments (cathedrals, churches, castles and vernacular architecture) will have no effect if we do not consider the new, contemporary content of these monuments. We also observed and considered pilgrimage as cultural heritage activity, since pilgrimage has a long tradition all over the world, and as a cultural phenomenon, since it is continuously changing and it takes on many meanings and forms due to contemporary social, cultural and economic circumstances around the world. A new concept of heritage places special attention on the understanding that cultural heritage refers not only to material remnants, but also to intangible elements (the character of a place, customs, dialects, music, legends, poems, traditional skills and knowledge). Local communities, groups and in some cases individuals who live with heritage elements and potentially change them play an important role in the evaluation process of cultural heritage. The heritage of pilgrimage was discussed from the point of view of material heritage, focussing on history, art history of churches, pictures and old routes, and from the point of view of intangible practices, where legends, poems, meanings and memories of pilgrims were at the forefront. As the new concept of understanding heritage emphasizes that tangible and intangible heritage elements are indispensable symbols of personal or collective identification and evidence of social and economic improvement, it can and should also be incorporated into processes of advancing sustainable development; the question now is how we can link pilgrimage and sustainable development.

Pilgrimage and sustainable development

Many discussions on development, conservation and management of cultural and natural landscape take place in the context of observing the principles of sustainable development, which ought to be a key regulator of economic progress in the society. Although the concept of sustainable development has become a politically abused word, its definition, emphasizing a careful balance between environmental, social and economic development in order to meet the needs of current and future generations (The World Commission on Environment and Development 1987), assures a welfare development policy. New skills and knowledge have to be developed in such a way that the environment is not threatened and natural

resources are used wisely. Since the environment is inextricably linked to the society and economy, because both become poorer if the environment is degraded, the philosophy of sustainable development formally consists of three inseparably bound pillars (environment, society, economy).

At first, culture was rarely mentioned in discourses on new principles of development; ecologists and political decision-makers did not recognize that culture could contribute directly to wider sustainable development goals, especially as a powerful driver of social sustainability. However, UNESCO, the Council of Europe and many experts from different cultural institutions have made a great effort to highlight the important contribution of culture to development initiatives and achievement of national development objectives. In 2002, *Agenda 21 for Culture* was adopted, which is intended for local governments and focuses on the significance of culture for sustainable development of a local region, based on respect for cultural diversity, human rights, intercultural dialogue, participatory democracy, sustainability and peace. Culture was designated as the fourth pillar of sustainable development (http://en.wikipedia.org/wiki/Agenda_21_for_culture). The 2011 United Nations General Assembly Resolution A/RES/65/166 highlights similar aspects, which “recognize that culture is an essential component of human development, represents a source of identity, innovation and creativity for the individual and the community and is an important factor in the fight against poverty, providing for economic growth and ownership of development processes” (Resolution adopted by the General Assembly 2011: 1).

In all these documents as well as in this paper, culture is understood in a broader context, as a whole way of life, or more specifically as “shared meanings”, where different thoughts, ideas, feelings, memories and experiences are shared among participants, who are the main builders, bearers and mediators of meanings that cultural elements embody. According to Stuart Hall, culture “is not so much a set of things /.../ as processes, a set of practices” (Hall 2003: 2), in which, through production and exchange of meanings of things, people and events, the world is interpreted by citizens in roughly the same ways. If we concentrate on pilgrimage as a cultural process and on its role in building sustainable development, it is not pilgrimage as a thing (e.g. pilgrimage churches, books, routes, etc.) that is important, but rather different pilgrimage practices (e.g. creating pilgrimage routes, preparation of pilgrimage gathering, physical preparation for long pilgrimage, reading pilgrimage literature etc.) that give pilgrimage and the whole life a meaning. In order to use and upgrade pilgrimage for today’s purposes of sustainable development and find efficient approaches for management of pilgrimage centres, the key is to know the meanings that have been ascribed to pilgrimage in a particular society in different periods and find out how and why these meanings of pilgrimage have changed over time and who has influenced these

changes. Meanings, embodied by cultural elements, are expressed in different ways. A meaning is what gives us a feeling of identity (who we are and where we belong). It is connected with the way we use cultural elements (e.g. pilgrimage churches) to identify and maintain collective identity within a particular community and to distinguish it from other groups. Meanings of cultural elements are produced and exchanged through every interaction, like a conversation among pilgrims from different countries, whereas possession or embodiment of meanings occurs through processes of claim, use or inclusion of these elements in everyday rituals and habits. After all, it is meanings that regulate and organize practices and habits in people's lives and help set rules, norms and conventions which govern the life of a society (Hall 2003: 3).

We give pilgrimage meaning depending on how we represent it in books, diaries, forums and other internet sides, where we share our experiences, thoughts, ideas and feelings. It would be worth researching the words we use to express pilgrimage experience, the stories we tell about it, the images we produce, the emotions we associate with it, the way we classify and conceptualize it, and the values we place on it.

In one of numerous books about the Camino pilgrimage route, the authors – a couple Saša Djura Jelenko and Vinko Jelenko – expressed their motives for publishing a book as follows:

“Experiences and feelings on this long journey, new discoveries on the path of self-awareness and searching for deeper meaning of a human life influenced us during the journey and also later on. /.../ We were becoming more and more aware of the fact that this journey was yet another trial that led to certain changes in the understanding of ourselves and the world and life around us. We both thought that this experience was worth describing and sharing. The book is /.../ to a great extent written as a travel diary of adventures, enriched with photos, some historical and statistical data, and even some recipes; nevertheless, the writing of this book was for us both a process of self-awareness.” (Djura Jelenko, Jelenko 2010: 9)

Culture is involved in all human practices and permeates through the whole society; the study and understanding of culture underline different dimensions of development, where the processes of how the meaning of pilgrimage was constructed during different periods, the conditions of its changing, wider consequences of its alteration and ways of how to use it in contemporary society are of crucial importance. Many historical books on pilgrimage point out that “pilgrimage to holy places is an ancient form of devotion, which is very popular also in modern times, although reasons for such journeys nowadays differ from religious to touristic and recreational” (Knez 2010: 6). In order to perceive pilgrimage as a means to achieve sustainable development, we first need to understand and study why the tradition of pilgrimage is preserved and

developed, how this tradition has changed over time, which values have been preserved, who has influenced the preservation of these values, what meaning pilgrimage has for development of an individual and the society, and what has marked the tradition of pilgrimage on a broader world level and on a narrower local level. Only after we have obtained answers to these questions, will we be able to realize how to adapt and use pilgrimage for modern development.

Culture has an unavoidable role in reflecting past and present experiences, needs, desires and expectations of the local population and broader socio-political and economic flows. If political authorities, experts or economists impose development practices which local residents value negatively or which have no tradition in a given environment, the local population will have more difficulty in adapting them and may in some cases even resist. Furthermore, Keith Nurse highlights the importance of how development is understood in a specific society or a local community, because “when it comes to sustainable development, not all cultures are equal, some cultures are more equal than others, depending on the political and historical context” (Nurse 2006: 36). As culture represents the meanings and practices of development at its epistemic core, it should be viewed not just as an additional pillar of sustainable development along with environmental, economic and social objectives, but as the central pillar, “because peoples’ identities, signifying systems, cosmologies and epistemic frameworks shape how the environment is viewed and lived in” (Nurse 2006: 36).

Based on the considerations outlined above, we realize that planning the development of a particular community requires necessary knowledge of the social and historical reality or more specific knowledge of the way of life of the residents, which is also reflected in pilgrimage history and its heritage. Moreover, the history of the way of life of our ancestors and the history of pilgrimage clearly show us that people knew the principles of sustainable development already a long time ago. Our ancestors were forced to live in harmony with nature as their survival depended on natural resources, that is why they adjusted their lifestyle and exploitation of natural resources to preservation of the environment. Besides, they established good relations with fellow villagers because they needed help of neighbours, friends and other people (day labourers) with larger works at the farm. In the past, when technological changes occurred much slower than today and the world was not connected in a virtual way as today, cultural peculiarities that were shaped in harmony with nature were always adjusted to the knowledge, strength and courage of people. Similar happened also with the history of pilgrimage. The primary purpose of pilgrimage was devotion that people alone or in a group, at a church or a holy place, performed with special rituals as an expression of their faith. Pilgrimage, however, was not always associ-

ated with the Christian lifestyle only; it also aimed at forgetting about domestic trouble, leaving home for a short while and getting to know new places and cultures. The Slovene historian Olga Janša Zorn places pilgrimage among the first forms of unorganized tourism. Although motives for pilgrimage were primarily of religious nature (penance for a sinful life, prayer for salvation, supplication in times of difficult life trials, thanksgiving), a decision to go on pilgrimage to a near or a more distant place was also influenced by a wish to travel, relax, experience new, unknown places and enjoy with friends. For Slovene peasants who spent weeks and months working hard on their land, going on pilgrimage was the only way to relax and travel. Pilgrims, organized in bigger or smaller groups, went on a pilgrimage in a procession, led by a guide – a role that is nowadays often performed by local priests. Guides usually also knew everything about the holy place they visited, they knew pilgrimage legends and miracles, they maintained order and discipline, and functioned as mediators between priests and the people in cases of disputes. Historical data on visits to pilgrim places show that pilgrimage has always been a popular form of socializing and travelling. It is therefore worth preserving, together with the values and meanings ascribed to it by our ancestors; however, it should also be upgraded according to the needs, technological know-how, possibilities and demands of the modern life. From the point of view of achieving sustainable development and solving contemporary social, environmental and economic problems, pilgrimage can be considered in several aspects.

In order to ensure ecological balance, alleviate climate changes and achieve a low-carbon society, old forms of pilgrimage on foot or by bicycle should be encouraged, especially on pilgrimage routes with long tradition and history, like the ones to St. Jacob in Santiago de Compostela, the Holy Sepulchre in Jerusalem, the Shrine of the Three Kings in Cologne, Aachen (also known as German Rome) and, of course, Rome, at first to the grave of the apostle Peter, and later to the grave of the Pope. Many pilgrimage churches are situated on hills, so that people have to make an extra effort to reach them, thus doing their penance or prayers of intercession. Furthermore, tradition of preserving important European pilgrimage centres enables preservation of cultural and local diversity, which is of great importance in strengthening of local identity. Pilgrimage on foot or by bicycle also fosters sustainable tourism and provides opportunities to resolve contemporary social problems that are connected with individualism. Pilgrimage is usually a group activity that gives an opportunity to make friends with pilgrims from other regions, countries or nations. This approach leads to another added value of pilgrimage in the social dimension, which is seen in the processes of empowering people and achieving social innovations. According to the EU document *Empowering people, driving change: Social innovation in the European Union*, prepared by the Bureau of European

Policy Advisers (BEPA), social innovations are “new ideas (products, services and models) that simultaneously meet social needs (more effectively than alternatives) and create new social relationships or collaborations. As these innovations are not only good for society, but also enhance society’s capacity to act” (BEPA 2011: 9), pilgrimage can help with social needs that many development strategies mention, like promoting well-being among citizens, bringing generations together, stimulating lifelong learning (teaching new languages, histories of pilgrimage centres, cultures) and a knowledge-based society, mobilizing people’s creativity in a non-usual way of life, which pilgrimage demands, and ensuring cultural diversity. Because pilgrimage practices are usually social activities which involve different participants, they can potentially activate many people who are otherwise excluded from the society, lack self-confidence, are tired of inhumane political decisions or grapple with unemployment, etc. For communities with pilgrimage sights preparation of pilgrimage events can foster new economic opportunities, which can contribute to creativity and realization of new ideas, products or services (new hotels, crafts). People can also meet needs for personal development, such as gaining new skills, experience, confidence and self-esteem, as well as needs for changed attitudes, cultural awareness, communication and memory. Inclusion of young people in preparation of pilgrimage context leads to intergenerational ties; besides, their youthful creativity improves pilgrimage practices fundamentally. Preparation of pilgrimage meetings or routes can also enable opportunities for informal connections and interactions, which can potentially grow into other forms of economic cooperation. The process of preparing such activities does not involve only people from sacral institutions (such as parishes, dioceses) and members of local associations, but also practitioners in handicrafts and arts, owners of restaurants or tourist farms, youth organizations, and production industries, who present their products and enrich the content of these activities. This leads to many possibilities for networking among different sectors and residents, especially if the preparation of events includes local authorities, cultural institutions, development agencies, small and medium entrepreneurs, and (young) volunteers from local associations. Furthermore, such events can continue the tradition of a village/town, which is of crucial importance for the strengthening of local/regional identities and bringing together of inhabitants, who are the main builders of healthier, sustainable communities and a creative environment.

Regional church route in the Goriška region in Slovenia in the context of sustainable development

Pilgrimage has a long tradition in Slovenia, which can be demonstrated by many pilgrimage routes and churches. Almost 400 of them

are dedicated to Virgin Mary. Mary worship increased in Slovenia in the 12th century, when numerous spiritual songs and legends were produced. The number of churches dedicated to Virgin Mary grew during Turkish invasion and, even more so, in the 16th and 17th centuries, in the periods of Counter-Reformation and baroque. The pilgrims have appealed to Virgin Mary with many requests, thanks and promises, which are not expressed only in prayers, but also in songs and legends. The regional church route, which was established during the THETRIS project, includes 14 pilgrim churches dedicated to Virgin Mary in the Goriška region, from the Julian Alps in the north-western part of Slovenia to the Karst region close to the Italian border.

The pilgrimage route is named after a well-known Slovene religious song “*Marija, skoz življenje voditi srečno znaš*” (Mary, you know how to lead us happily through life), which gave our ancestors courage to cope with turbulent personal and social problems. We can thus link past times and cultural heritage with today’s insecure social and economic situation. Also today, the life of Virgin Mary and this song, which praises her gracefulness and helpfulness, can encourage us to have more compassion for other people. Besides its tangible and intangible sacral heritage, the route is enriched with various natural values and historical curiosities, which present interesting history and culture of the Goriška region. The geographical position of the region at the crossroads of the Mediterranean, the Alps and Central Europe, and of Roman, Slavic and Germanic linguistic groups has influenced the landscape and the history and left a number of cultural heritage objects and intangible elements, which nowadays present important symbols for social identities and potentials for good-quality sustainable development.

The content for the regional church route was developed in three regional working meetings with different stakeholders: director of the Goriška Regional Museum, president of the non-governmental organization Forum za Goriško, local priests, Association of Friends of Routes dedicated to St. Jacob in Slovenia, head of Department of the Institute for the Protection of Cultural Heritage from Nova Gorica and representatives of tourist offices. First, we wanted to develop a route which would connect to the already existent paths, like the Route of St. Jacob, the Route of Priest Otmar, and the Route of Three Pilgrim Churches at the border between Slovenia and Italy, but in the end we decided to construct an independent church route which would connect sub-regions of the Goriška region, make the region more recognizable and possibly become a symbol of the regional identity.

Although the Goriška region is famous for its beautiful environment with a specific way of life of its residents, it is also confronted with lots of social and economic problems which have worsened development potentials for improvement of people’s everyday lives. The main challenge

of economic and social development is how to beat the recession, which has been influencing greatly the lives of its inhabitants from the end of 2008. The main problems of the economy are a small number of innovations, unsuccessful cooperation and interaction between public and private sectors, in particular among research institutions and economy, and slow development of touristic sector (touristic offers, offices). One of the consequences of this situation is brain drain from the region. As the region is composed of 13 municipalities, which are organised within four sub-regions (the Upper Soča Valley, the territory of Idrijsko and Cerkljansko, the sub-region of Nova Gorica and the Upper Vipava Valley), the problem is also that the local identities of sub-regions are in fact strengthened, but the sense of belonging to the Goriška region among residents is very weak. There are no common elements for collective identification processes. However, the regional SWOT analysis, performed in the THETRIS project, has shown strengths and opportunities which could ensure progresses for a better quality of living environment. Moreover, important historical and sacral pilgrimage centres with enriched contemporary contents can become an important generator for social and economic development, as pilgrimage has always presented an opportunity for different kinds of connections and collaborations among private and public institutions. We wish that the church route would make



Fig. 1. "Map of the regional church route dedicated to Virgin Mary pilgrimage churches in the Goriška region"

a step forward in resolving some development problems, like cooperation among tourist information centres (TICs), parishes, cloisters and local communities, development of local communities, encouragement of the spiritual aspect of church heritage, awareness of the importance of church heritage among specific social groups. For dissemination of information on the regional church route, a special booklet was prepared, which residents gladly accepted. Besides a detailed description of historical, art-historical and ethnological characteristics of the churches, it also explains the role of pilgrimage in contemporary times.

In the framework of the THETRIS project we also prepared a regional strategy with the involvement of the regional church route. The vision of the strategy emphasises the importance of “connected, united and understanding residents in the sustainably developed and creative communities of the Goriška region who are deeply aware that cultural heritage, just like sacral heritage, enables innovative social and economic potentials”. The strategic approach will strive to achieve innovative development of economic, social, environmental and cultural activities and the establishment of public-private networks among local residents with the consciousness that also community’s tradition and tangible and intangible cultural heritage can be used as a mechanism to achieve a better quality of life in the future.

According to this vision we prepared three concrete actions, which can raise awareness among local residents of the connected Goriška region in “soft” way with the help of common cultural treasures. According to the main sustainable principles and appropriate development approaches, which demand knowledge of history of the life of our ancestors as well as knowledge of contemporary needs of residents, the first action is dedicated to basic research of historical, ethnological, art-historical, sociological and geographical study of historical pilgrimage routes and church cultural heritage. Knowledge of historical processes, facts, old crafts etc. that have characterised our region can contribute to a successful valorisation of church cultural heritage through development of innovative products (touristic, agricultural, hand-made, etc.). Innovative touristic and other products can stimulate touristic and general development of the Goriška region. For example, discovery of ancient recipes can give entrepreneurs an opportunity to develop interesting new products that link tradition and innovation. On the basis of research, analysis and synthesis of important historical data, training activities and dissemination materials for the Goriška region will be prepared. The aim of this second action is to prompt collaboration among different groups involved in sacral heritage preservation and give our Scientific Research Center (ZRC SAZU Nova Gorica) an opportunity to be a mediator between different actors who are involved in development activities. The role of scientists and experts is not just to research, observe or evaluate cultural

practices, but also to help, encourage and stimulate people on the field to become more active, and improve awareness of local and regional stakeholders of social and economic potentials of sacral objects in the region. The last action, which could continue working sustainably on the results achieved in the project, is to develop and implement a new mobile application dedicated to the Holy Virgin Mary pilgrimage churches of the Goriška region with the title Searching for Holy Virgin Mary. Users of the application will be taken on a quest where they will have to answer questions and solve riddles, so presumably they will also visit the churches in question. After having finished the quest in the fields of local history and history of art and folklore, the users will be rewarded with a virtual apparition of Holy Virgin Mary. From our point of view, this mobile application will be an innovative solution for preservation of intangible cultural heritage of the involved churches and sustainability of the regional church route, because it could motivate people, especially the young, to visit churches and inform them about their rich cultural heritage through an attractive tool.

All three actions, which were developed in the regional sustainability plan for the Goriška region, were prepared according to the guidelines of sustainable development and took into consideration the importance of collaboration between different stakeholders. The actions involve scientists, who will prepare the content, touristic workers, who will develop and apply the content according to demands of tourists, and locals, who will take an active part in the research process, training activities and the use of new technological tools.

Conclusion

In a world of continuously changing environmental, social and economic circumstances, conditions and products, pilgrimage too has many faces, as it can be perceived as a cultural, social and/or spiritual activity and as a source for making collaboration approaches easier and more effective. Furthermore, the role of pilgrimage culture is inevitably connected with processes of alleviating contemporary problems, especially overcoming passiveness of local residents, social poverty and pollution, generating ideas for innovative economic products, enabling social inclusion of immigrants and persons with special needs, and constructing creative living areas, healthier societies and the well-being of local residents. Of course, many obstacles have to be overcome to see pilgrimage as an important source of achieving sustainable development, especially sustainable communities with connected and coherent residents. The first step to be taken could be the understanding that culture and its practices are an important pillar of sustainable development. Pilgrimage

heritage is not here for its own sake, it is rather something that fills our hearts, it is here to empower us to solve contemporary social and economic problems and achieve our potential for better and healthier lives, work and collaboration. We simply need many formal and informal occasions, opportunities and conditions to demonstrate and use important development potential.

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AGRO-TOURISM AND CERTIFIED QUALITY FOOD PIVOTAL PILLARS IN ITALIAN RURAL AREAS

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Summary

During the Middle Ages farms were the most important structures able to take in pilgrims generating the first version of agro-tourism. Nowadays the agrotourist farms represent a good opportunity to give value in favour of local products in connection to local gastronomy, rural heritage and agricultural tradition with positive effects on the rural development. The aim of the paper was to assess the role of agro-tourism in improving the rural development associated to the growth of certified quality food by a quantitative approach implementing the living conditions in the countryside.

Keywords: rural areas, Protected Designation Origin food, Kohonen's maps, Common Agricultural Policy, agro-tourist farms.

Introduction

After the post-war II time and until the 1990s rural areas have had a sharp decline both in terms of labour force and also in terms of resident population, which has preferred to migrate towards urban areas, able to offer the best opportunities for an economic growth and a brilliant and unstoppable development, with the consequence of causing the socio-economic marginalization of rural territories (Galluzzo, 2014).

Since the early nineties the European Union as a consequence of the transition from a productivist agricultural model to the post-productivist one (Ilbery, 1998) has focused its efforts to change the paradigm of European agricultural production in order to restrict necessary surplus productions (Vieri, 2012) and to promote pluriactivity in the primary sector and a multifunctional agriculture as well able to diversify its agricultural productions and functions (van der Ploeg et al., 2000); this latter was a crucial aspect in ensuring the development of multifunctionality, promoting various models of rural development in the primary sector (Allaert et al., 2006; Van Huylenbroek et al., 2007; Renting et al., 2008) and able to implement a diversified tourism. The agro-tourism is a type of tourism that can integrate itself with the countryside model of living and in the same it is able to be sustainable with natural, cultural, craftsmanlike and environmental peculiarities of rural areas (Sivini, 2013) and it is also able to satisfy specific requests and needs,

mostly coming from foreign markets (Ohe & Ciani, 2012) than from domestic tourist market.

Among the many activities of the farm, both in case of pluriactivity farms and also in case of multifunctional ones, it is important to stress that the agro-tourism and the specialization in agro-food quality, or rather in agro-food products typical of rural areas, is a part of some dynamics of sustainable rural development, which can be classified as broadening and deepening (van der Ploeg et al., 2002; Milone & Ventura, 2012). All this has put farm in a theoretical framework based on endogenous multi-level and multi-disciplinary features (Van der Ploeg, 2006) hence, rural areas have re-founded their economic growth on certified quality products and agro-tourism (Galluzzo, 2008a). This last aspect has had an impact on the specialization of Italian rural and agricultural areas (INEA, 2000; INEA, 2008), on the landscape (Sereni, 1985) and it has also enabled the growth of districts able to enhance the production of certified quality food assigning towards pluriactive farms the pivotal role in the achievement of multifunctionality (Galluzzo, 2012). However, in other European contexts the dual relationship between rural tourism and rural development in less-favoured rural areas do not seem to have had the eagerly awaited effect (Ribeiro & Marques, 2002) underlining that in rural areas and during its programming and planning part there are sliminess able to slacken the process of protection in areas at risk of marginalization to which alternative agro-food networks, namely the direct sale of food, agricultural products and certified quality food, should play an important role in rural development process by multifunctional farms (Goodman, 2004; Nazaro & Marotta, 2012).

The agro-tourism is considered as a public good, able to ensure the protection of rural territory in a perspective of integrated development and in a Shumpeter's point of view in terms of innovation and diversification of agricultural activity (Bianchi, 2011), which is tightly linked to recreational and cultural activities, specifically in small dimensional farms scattered in Central Italy, through the use of funds allocated by European Community Initiative L.e.a.d.e.r., able to enlarge farming activities, especially in disadvantaged and inland rural areas at risk of out-migration, generating interconnections outside of rural land (Holloway et al., 2006).

Rural agrotourism has the ability to allow a local development of small businesses units and edge activities strongly dependent on resources arranged in its rural areas and on the asset of tangible and intangible values that are rooted in it able to act like a force in favour of the community development in many disadvantaged European rural areas (Hegarty & Przeborska, 2005). In some Italian regions the positive impact has been a meaningful specialization in hospitality specifically in areas characterized by a tourist connotation such as Tuscany and Umbria providing and implementing as a consequence a relationships network central factor in

enhancing the local cultural systems and agricultural products (Contini et al., 2009). The agro-tourism is focused on this last aspect and it is also the main part of a framework of overall improvement of living conditions in rural areas, through a greater diversification in agricultural productions and in capital that is invested in it, which are the first and foremost aspects to generate a positive impact on both the environment and also on the socio-economic development of rural areas enhancing the potential of rural traditions as well which are focused in rural territories (Sonnino, 2004), generating rural districts of quality with regional or inter-regional dimensions such as in Tuscany-Umbria and in other few northern Italian regions. In contrast, there is not always a willingness by some stakeholders downstream of the rural chain to appreciate the allocation of financial supports, which are a fair but not economic satisfactory compensation of the unique and unreplaceable capacity to give value in favour of the multifunctionality in rural areas and towards the protection of them, which requires an implementation of policies aimed at supporting by specific actions of agricultural policy an adequate allocation of financial subsidies (Renting et. al., 2005).

The agro-food products associated with gastronomic traditions and with farm holidays farm, with regard both to their use within the farm and also to their spatial location in terms of enhancement of inner upland less favoured areas and its own vocation-productive specialization, are an element of development in these territories and a pivotal aspect in favour of the rural tourism useful in order to bring about a local identity basic in ensuring the development of rural areas with specific actions of intervention (Bessière, 2002) able to endow rural territories of a distinct social and human capital. The achievement of network strategies by all local actors, which improves their level of involvement in an endogenous rural planning process, are able to ensure a contextual socio-economic development of the territory by regional food (Tregear et al., 2007) or also by prestigious quality food recognized internationally, with the consequence to generate a specific image in the consumer's mind linking place and tourist, thanks to a high level of social capital and to an interactive capital aimed at strengthening the socio-economic rural fabric (Brunori & Rossi, 2007) crucial to generate agro-food districts and high quality rural districts as well (Galluzzo, 2008b; Galluzzo, 2009; Galluzzo, 2010).

Purposes of the research

During the Middle Ages, when pilgrims moved along different routes of faith, hospitality at farms was the main form of staying, constituting an embryonic version of the agro-tourism. Agrotourist farm in the last thirty years has been a patchwork in the framework of the rediscovery of the coun-

tryside and its specific rural experience, in connection with a rediscovery of local products also and gastronomy with the direct effect of integrating itself in some new holistic activities such as in wine tourism movement and routes of agricultural products by tasting typical food (Santucci, 2013). Starting from the research published by Santucci in 2013, in this paper are not taken into account different types of Italian agro-tourism, depending on the landscape and agricultural specialization, but we have analysed the role of farm holidays farms in function of the agricultural quality food in increasing the value of farmers activities and their sources of income.

Since the 1980s there has been a growth of Italian agro-tourism; in particular, the role of farm holidays farms and certified quality food such as Protected Designation of Origin (PDO) products has been fundamental in alleviating the marginalization of rural areas, attracting religious tourists as well.

In general the mentality of the urban population identifies agro-tourism as an element able in generating in remote areas an image of rural idyll in position to reshape rural areas as a good example of well-being and good life (Figueredo & Scrape, 2011) which resists against daily frenzy and stress of modern society. The latter aspect, in fact, has been focused as an element able to humanise the space engulfing rural areas and the production of certified quality food contrasting standardized food which are not rooted in traditional rural areas. However remote rural areas are not able to identify themselves in terms of elements tightly linked to agro-tourism and certified quality products in order to generate the rural idyll because, according to other conclusions proposed by authors such Figueredo & Scrape in 2011, tourism in rural areas is not a panacea to solve development issues in rural space in a quick and permanent way but farm holidays farm is, instead, a plug in the rural mosaic aimed at setting off tangible and intangible assets among agricultural production, selling of food and what people is seeking in order to appreciate at first sight the unique role and intrinsic value of food products, agro-tourism, heritage, leisure, landscape. The agro-tourism and the production of certified quality food have been able to ensure the rural viability of Italian farms in terms of multifunctionality which characterizes the Italian productive agricultural fabric based on family unit of production tightly dependent on other sources of out income through agricultural and farm diversification (Renting et al., 2008) in such a way that both the broadening and also the deepening (Van der Ploeg et. al, 2002) have found in certified quality production and in agro-tourism two pillars for the development of farms which can drawn on 4% of the total net added value produced in the primary sector in Europe (Knickel et al., 2004).

To sum up, the first and foremost aim of this paper was to investigate by a quantitative methodology the role of certified quality food and typology of recreational services in Italian agro-tourism on the de-

velopment of farm holidays farms. Furthermore another purpose was to assess if Italian agro-tourism, able to catch the attention of pilgrims, was correlated with the level of added value and Gross Domestic Product in different Italian rural regions using a quantitative approach.

Methodology

The quantitative approach aimed at analysing main relationships about agro-tourism and certified quality foods on the rural development has investigated over 9 years (2003–2011) the evolution of farm holidays farms in all Italian regions using a multiple regression model in order to estimate the first and foremost associations among agro-tourism, certified quality food and presence of Italian and foreign tourists in agrotourist farms. The parameters of the multiple regression model have been estimated by the Ordinary Least Square (OLS) and in order to seek the different interrelationships among independent and dependent variables one has used the open source software GRETL 1.8.6. In its algebraic form of matrix, the multiple regression models can be so expressed (Verbeek, 2006):

$$y = X\beta + \varepsilon \quad (1)$$

where y is a dependent variable and ε is the error but both are vectors with n -dimensions, X is an independent variable which has dimension $n \times k$ according basis assumptions proposed by different authors (Astériou and Hall, 2011; Baltagi, 2011).

The further stage of the quantitative analysis has used the Self-Organising Maps (SOM) proposed by Kohonen (Kohonen, 2001) to assess the evolution of agro-tourism in all Italian regions and specifically to assess the impact of different socio-economic variables in influencing its growth. The SOM is a case of organization of information processing which can involve different aspects with a similarity comparing this model with neural networks pivotal elements in biology, that is utilized in favour of artificial neural networks (Kohonen, 2001). In our case study, using the free software SPICE-SOM, the training has used the competitive learning or rather the model has utilized the input training sample towards the network and its Euclidean distance has been calculated from all weight vectors (Kohonen, 2001).

Results and discussion

Over the last twelve years it is possible to stress in Italy a significant development of farm holidays farms which has been influenced in a di-

rect and statistically significant way by funds and subsidies allocated by the second pillar of the European Common Agricultural Policy and specifically at a national and regional level by financial supporting measures provided in Rural Development Plans (RDP).

It is important to underline as both the European Union and also national and regional administrations have carried out a plenty of actions in terms of financial and support assistance in order to stimulate the diversification of agricultural production and activities (Tab. 1). The most recent statistical data have pointed out as the subsidies allocated during the first seven years (2000–2006) of rural development plan, called Agenda 2000, (Fig 1) have had a greater effect in the growth of Italian agro-tourism; in contrast, over the seven year time 2007–2013 the financial supports did not have a more positive impact than the previous septennium. Anyway it is not possible to identify a different impact of these financial supports in order to enhance different kind of agro-tourist activities such as hospitality or activity of catering. Since 2002 there has been a significant increase in agro-tourisms due to the supports allocated by the European Union through National Rural Development Programme (Fig. 2) predominately in favour of farm holidays farms able to supply hospitality both in bed-sitting rooms and also in furnished rooms (Fig. 3).

The production of certified quality food has a positive impact on the added value in the primary sector although the value has been lower than that analysed in other agrotourist farms able to provide recreational and cultural activities. The multiple regression model showed a good fit with values of R^2 and adjusted R^2 quite similar with the ab-

Tab. 1- Main relationships between financial supports allocated by National Rural Development Plan (RDP) and different provided activities in Italian agro-tourism (Source: our elaboration on data www.reterurale.it and www.istat.it)

Variable combination	Correlation	Significance
Agro-tourism and RDP allocated funds	0.85	***
Agro-tourism growth and specific measures of RDP allocated funds	0.51	***
Agro-tourism growth and RDP allocated funds in 2000–2006	0.98	***
Agro-tourism growth and RDP allocated funds in 2007–2014	0.91	***
RDP allocated funds and agro-tourism specialized in hospitality	0.37	***
RDP allocated funds and agro-tourism specialized in meals	0.36	***

*** at 1%

Tab.2- Multiple regression model over the time of study 2003-2011. Dependent variable added value (Source: our elaboration on data www.istat.it)

Variables	Coefficient	Standard error	t value	p-value	significance
Constant	4,0516.4	592.07	68.4317	<0.00001	***
Lay-bys in agro-tourism (n°)	-0.846469	0.165299	-5.1208	0.00688	***
Dinner seats in agro-tourism (n°)	-0.049203	0.005608	-8.7145	0.00095	***
Tasting activity farms (n°)	-0.867337	0.243165	-3.5669	0.02344	**
Agro-tourism specialised in cultural recreational activities (n°)	2.22677	0.269218	8.2712	0.00117	***
Farms able to produce certified quality food (n°)	0.226093	0.013494	16.7583	0.00007	***

** at 5%; *** at 1%

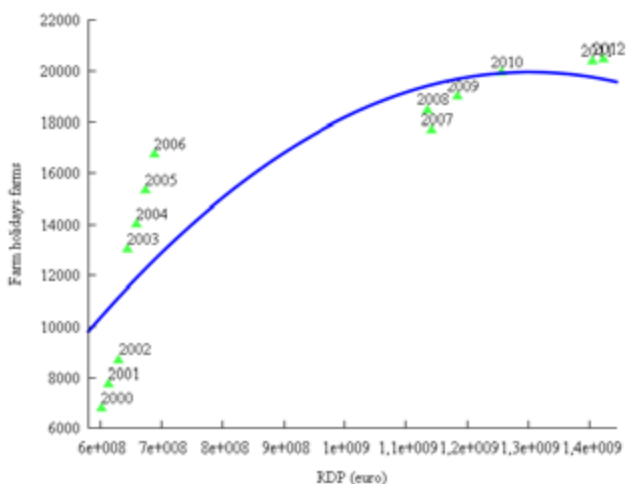


Fig. 1- Impact of financial supports allocated by Rural Development Plans and growth of Italian agro-tourism farms (Source: our elaboration on data www.reterurale.it and www.istat.it)

sense of heteroscedasticity, errors normally distributed and the value of Durbin Watson test equal to 2. The multiple linear regression model with the other assumptions or rather using as dependent variable the

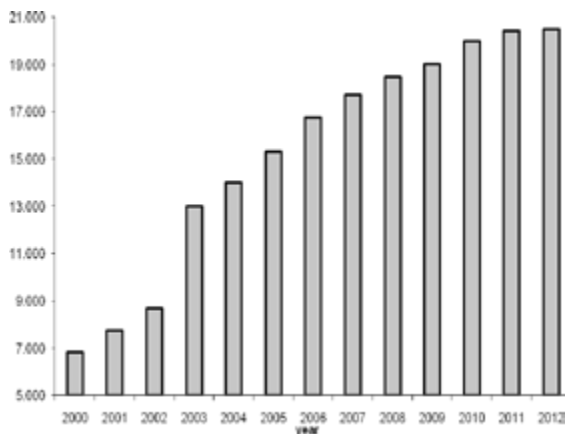


Fig. 2- Growth of Italian farm holidays farms over the time of study (Source: elaboration on data www.istat.it)

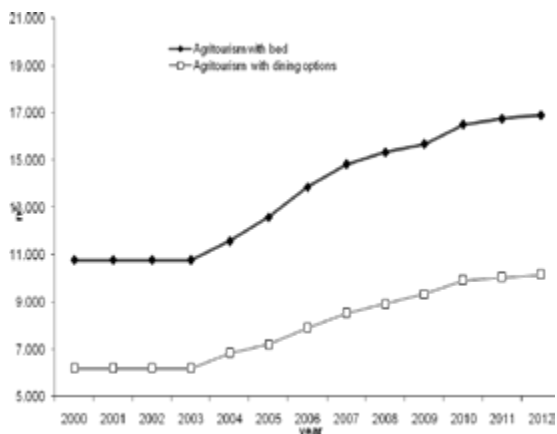


Fig. 3- Growth of Italian agro-tourisms in function of different activities (Source: elaboration on data www.istat.it)

number of agro-tourist farms has pointed out a good adaptability of this model with a value of R^2 and adjusted R^2 equal to 0.99, the absence of heteroskedasticity and errors normally distributed. Quantitative simulations showed an increase of farms are able to supply meals, recreational and cultural activities and that can also provide certified quality food have had a significant and direct impact on the development of farms during the period of study (Tab. 3). The activity of agro-tourist camping does not seem to have any effects on the development of agro-tourism in Italy.

Tab.3- Multiple regression model over the time 2003–2011. Dependent variable number of Italian farm holidays farms (Source: our elaboration on data www.istat.it)

Variables	Coefficient	Standard error	t value	p-value	significance
Constant	1,132.85	343.522	3.2978	0.03000	**
Dinner seats in agro-tourism (n°)	0.007638	0.002466	3.1021	0.03615	**
Tasting activity farms (n°)	-0.969683	0.279321	-3.471	0.02555	**
Agro-tourism with cultural and ricreational activities (n°)	0.942252	0.097798	9.6347	0.00065	***
Farms able to produce certified quality food (n°)	0.081644	0.005242	15.580	0.00010	***
Lay-bys in agro-tourism (n°)	0.271195	0.129394	2.0959	0.10414	ns

n.s. not significance; ** at 5%; *** at 1%

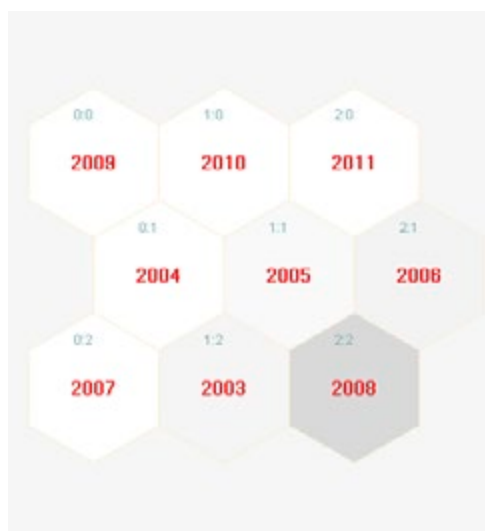


Fig. 4- Component planes over the time of observation about the socio-economic growth in Italy (Source: our elaboration on data www.istat.it)

The quantitative analysis using the Kohonen’s maps or SOM related to the overall socio-economic development, to the role of agrotourist farms and to certified quality food in different Italian regions, has showed good results in terms of component planes; in fact the best result (black hexagon) has found out in 2008 but positive results are not pointed out



Fig. 5- Component planes in Italian agro-tourisms (on the left) and on the right certified quality products (Source: our elaboration on data www.istat.it)



Fig. 6- Component planes correlated to the Italian agro-tourisms able to supply tasting activity (on the left) and agro-tourism able to supply recreational activities (on the right) (Source: our elaboration on data www.istat.it)

in other years (Fig. 4). Summing up, the findings in SOMs have underlined as there has been a significant drop of farm holidays farms in 2011 but in general the number of Italian agro-tourism has been stable over the time with the best result achieved in 2003 and the worst result pointed out in 2011 (Fig. 5).

The comparison between the development of farms and certified quality food made in Italy underlined that in 2003, there was the best performance (Fig. 5) which showed the effect of the economic crisis which

acted on the rural world and towards pluriactivity farms, reaffirming as argued by other authors, the ability of agrotourist farms in diversifying their business activity produced lots of positive effects on net income although it has suffered from the worldwide economic crisis.

Comparing different types of agro-tourism activities provided by all analysed farms it is possible to point out as the activity of tasting has had the best performance; in contrast agro-tourisms able to supply an huge variety of recreational and cultural activities, such as courses or activities tightly connected to the rurality, have had a significant growth until 2003 and they partially have suffered from economic crisis especially in recent years (Fig. 6). The specialization of farms offering either food services (meals) or hospitality activity by the accommodation in rooms or alternatively in furnished bed-sitting rooms showed the best performance in terms of component planes in 3 years (2006, 2007, 2010) stressing as an increase in accommodation in many Italian agro-tourisms able to serve food and beverage directly in farms have had significant effects over the time; although the economic crisis in two year time 2007-2008 has revealed its negative impacts, the agro-tourist farms able to supply the accommodation activity have had better performances than those which are able in providing meals (Fig. 7). The number of agro-tourisms arranged in proving agro-camping does not have thinned out their own role underlining an adequate stability and attractiveness of this newly form of hospitality in Italian farm holidays farms (Fig. 8) with a consequence in stimulating a good appreciation towards tourists.

Analyzing attendances of Italian and foreign guests in agro-tourisms during the time of study, the research has showed an improvement in the component planes in recent years only with a effect tightly linked to the economic crises more sensitive in Italian agro-tourist people than in foreign ones although in 2011 it has been possible to stress the best performance (Fig. 9). The analysis of the economic aspects and parameters of economic efficiency has pointed out that productivity had a decline over time with a trend quite irregular over the time in terms of working days; summing up, there has been an irregular trend, with the exception in 2008, demonstrating as the results of working days in the component planes have had quite small fluctuations over the time (Fig. 10). In terms of added value and GDP, the situation is quite sketched with a drop in the added value in 2010 and in 2011 compared to the two year time 2004-2005 and a fall of the GDP in 2010 and in 2011 (Fig. 11).

Conclusions

The multifunctionality in pluriactive farms is a direct consequence of the transition from the productivist model of the CAP during the early

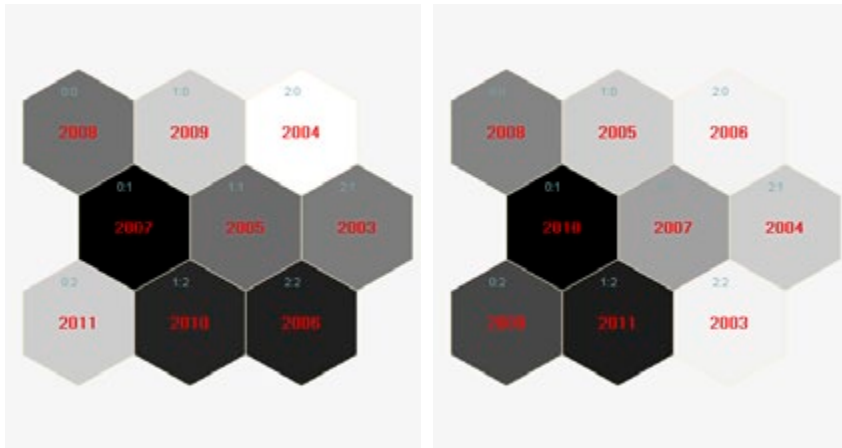


Fig. 7- Kohonen's maps in Italian agro-tourisms able to supply accommodation (on the left) and on the right meals such as food and beverages (Source: our elaboration on data www.istat.it)

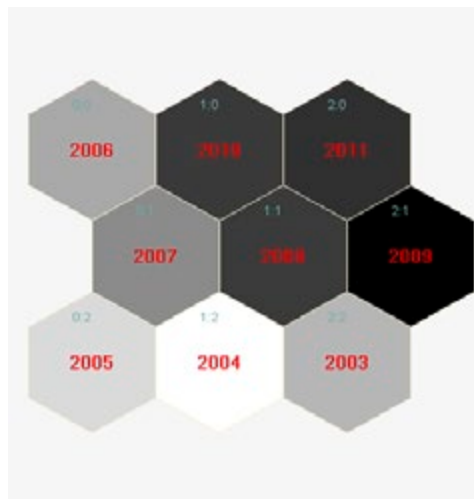


Fig. 8- Evolution over the time of Italian agrotourist farms able to supply agro-camping (Source: our elaboration on data www.istat.it)

1990s, which led the European Union to a rethinking of financial supports and subsidies allocated towards the first sector and specifically in favour to price support actions. However, the function of farmer to contrast socio-economic marginalization in rural space and to support the environmental protection as well is not easily perceived hence, efforts

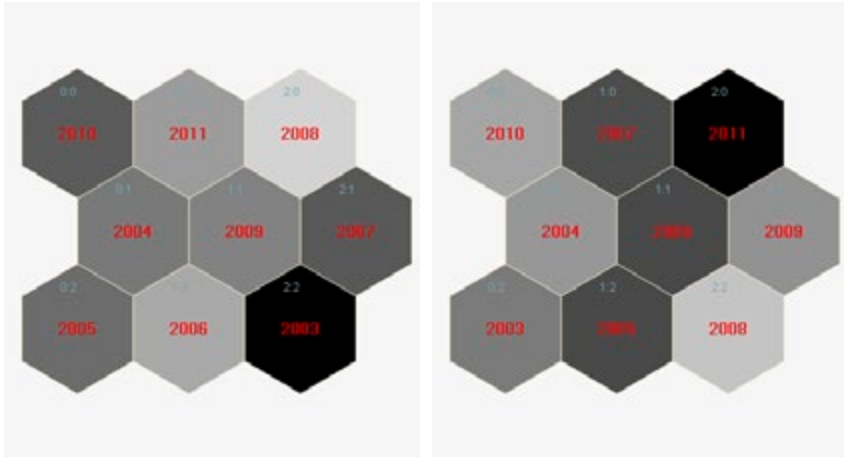


Fig. 9- Component planes in Italian tourists (on the left) and foreign ones (on the right) reported in Italian agro-tourisms. (Source: our elaboration on data www.istat.it)

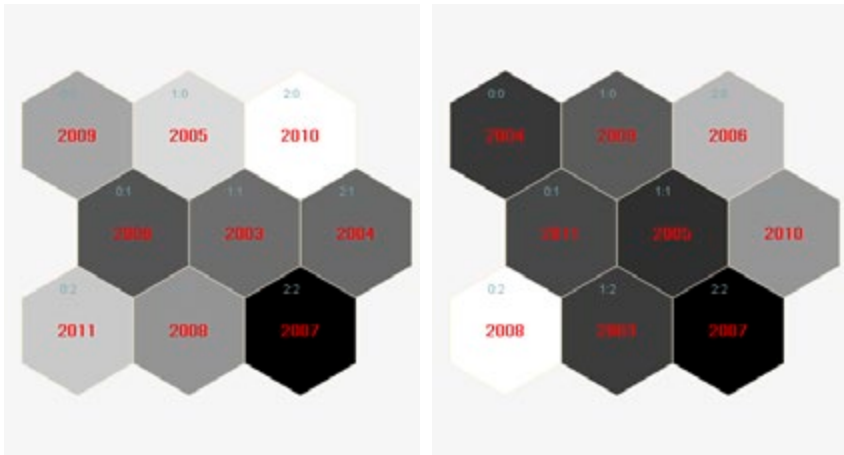


Fig. 10- Component planes about productivity (on the left) and working days in Italian agro-tourisms (Source: our elaboration on data www.istat.it)

towards the rural planning process over the next seven year time 2014-2020 does not seem to be going in the right direction or rather towards a complete economic, social and political acknowledgment for farms and farmers and their role in society and environment protection. The tourism activities are quite integrated with the rural world as a whole and they are rooted in the rural space with the consequence to enhance the growth of agricultural certified quality foods especially the latter

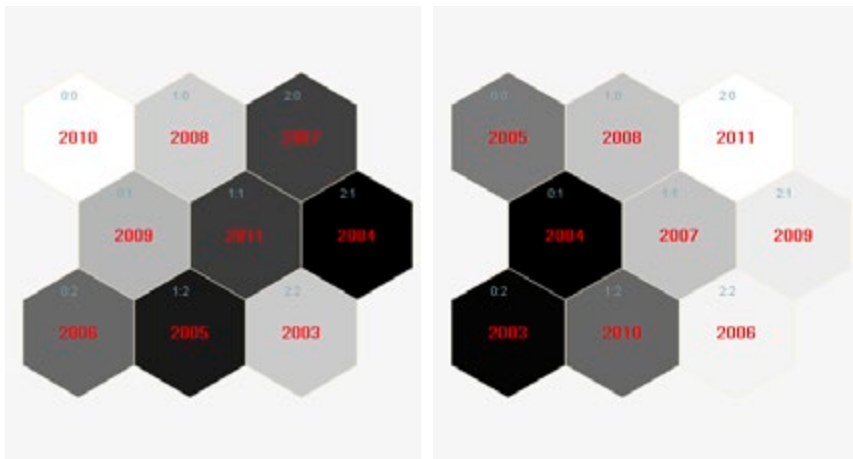


Fig. 11– Component planes about added value (on the left) and in GDP produced in Italian agro-tourisms (Source: our elaboration on data www.istat.it)

are tightly connected to routes of faith and pilgrims. In particular foreign tourists are the first and foremost tourists able to appreciate these rural integrated aspects blending food, rural traditions, rural territories and agro-tourism.

Religious tourism is in contact with the rural world which is perceived as the best way of rurality that has significant consequences both on the production of quality certified food towards farmers, who have discovered in the rural district a complete and perfect realization and synergistic exploitation of rurality, although it is pivotal not concealing something argued by a plenty of authors who have singled out in the agro-tourism meaningful opportunities of growth thanks to low cost tour operators (Santucci, 2013) able to led agro-tourist farms out of a niche field temporally and spatially defined. In conclusion, the enhancement of the pilgrim routes, of agro-tourism and certified quality food should find a local deep-rooted synergy and a stable collaboration with public administrations and private partners that will be able to overcome their divisions and misunderstandings only if they will be able to exploit consolidated forms of integration and collaboration through network contracts (Bartolo et al., 2013) which is not very common and so diffused in the agricultural sector and also in the services and tourism; these latter could boost rural territories generating a networks between the primary and tertiary sectors in rural areas stimulating a synthesis of rurality in its two inner features such as entirety and complexity.

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THE ST PAUL TRAIL

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Summary

The St Paul Trail is a 500km walking trail through the Taurus mountains of south Turkey, established in 2004. The paper shows that so far, due to lack of institutional support and investment, it has not had much economic impact on the villages through which it passes. We suggest that a combination of investment and promotion as a pilgrimage route could make a significant economic difference to the region.

Keywords: St Paul, Turkey, Taurus, Culture Routes Society, Antalya, Perge, Antioch in Pisidia, Adada, Roman roads.

Summary of existing situation

St Paul in history

St Paul was a missionary and author who, according to his own records, travelled widely in what is now Israel, Syria, Cyprus, Turkey, Greece, Macedonia, Italy and Malta. Of the Apostles, Paul, uniquely, neither knew Jesus nor came from a Jewish milieu, but his epistles have made a major contribution to church doctrines.

Christian Baur suggests that ‘the harmonious relation ... between the apostle Paul and the Jewish Christians with the older apostles at their head, is unhistorical, and .. the conflict of the two parties ... entered .. deeply into the life of the early Church....’

Paul is regarded by both his supporters and detractors as originator of church and therefore either revered or reviled. He certainly outranks St James, whose route to Compostella is now the foremost European pilgrim trail.

It is in memory of his travels, not his faith or preaching, that we made the St Paul Trail.

Development of St Paul Trail

The Trail is a 500km walking trail based on the first part of the first journey of St Paul in Anatolia, from Perge to Antioch in Pisidia. St Luke’s description (Acts of Apostles) mentions few place names and gives no

timescales, leaving the actual route open to speculation. All agree that the governor of Cyprus, Sergius Paulus, advised Paul to visit Antioch in Pisidia. To do so, he had to cross the Taurus mountains, a range cut by north-south canyons.

Biblical historians assume that St Paul used the Via Sebaste west-east road, walking northwest from Antalya to Burdur Lake and then to Antioch in Pisidia. We disagreed for two reasons:

- many other, more direct, roads are in the process of being rediscovered.
- Paul had local knowledge, so could take a more direct route suitable for walkers.

William Ramsay, knowing the local name of Adada (Kara Bavulu/Black Paul), suggests that Paul travelled directly and that pilgrims later followed him. Antalya Conservation Commission historians, with extensive local knowledge, agree. An elderly man from Çimenova told me that he once had Greek neighbours and that other Greeks often came from the south to visit Adada.

Paul's birthplace was Tarsus, 200km east of Perge and south of the Taurus. Since his family were tentmakers, they must have obtained materials for their trade (wool and hides) from local animal herders who practised transhumance in the summer pastures/*yaylas* of the Taurus, finding fresh grazing and avoiding malaria-carrying mosquitos. Paul's family may have spent time on the *yaylas* and Paul would have learned about routes through the Taurus and the people who used them, giving him self-confidence to cross the Taurus by the shortest practical route, accepting hospitality from shepherds in the same way as travellers do today.

Design of the route

In the absence of detailed maps, we designed the St Paul Trail by walking and re-walking alternative paths through the mountains, using as far as possible old roads and following the shortest line between Perge and Antioch in Pisidia, via Adada. In order to include an alternative route, we added a side-branch following the line of well-made paved roads up the Köprülü Canyon followed by shepherds moving from the coast near Aspendos to Dedegül mountain, south of Antioch in Pisidia. Thus the route forms an inverted Y with the Pisidian/Roman settlement of Adada at the junction of the arms. The route was designed to take advantage of the existing accommodation, divided into stages of 5-8 hours walking and includes the most beautiful viewpoints.

On the west branch are the ancient settlements of Perge (500,000 visitors per year), Pednelissos, Taşkapı and Parlais, on the east, Selge and Asar Tepe and on the north Akrotiri/Prostanna, Parlais and Antioch in Pisidia. In places, due to dam construction or loss of ancient bridges it has been impossible to follow original roads between these settlements.

We estimate that about 50% of the trail follows ancient roads mainly dating to the period of maximum prosperity – about 100 - 250AD, a little later than St Paul's journeys. These roads were in use before the Roman occupation and continued in use in Byzantine and Seljuk periods.

At two key points, topography forced roads into narrow confined:

- at the Çandır Canyon, a limestone canyon on a river system southwest of Sutçüler, there is currently no south-north passage. A well-defined Roman road enters the Canyon from the south; two inscriptions in Greek are cut into an adjacent rock face. An inhabitant of Yeşilköy (Sütçüler), a village overlooking the Canyon, told me that in the time of his grandfather, the road through the canyon (then the main north-south route) was used by 'fayton' (ie. horse-drawn 4-wheeled carriages). At the canyon north exit we found an overgrown steep zigzag Roman road, built of rectangular blocks; it continues intermittently to Adada. In 1914, a 7.0 surface wave scale earthquake destroyed the town of Burdur (65km to the northwest); a lesser quake occurred in 1959. Probably these caused the bridges on the road inside the canyon to fall and this major route to be abandoned.
- In the 1950's, Lake Eğirdir was dammed and the water level raised by 2m, merging it with Lake Hoyran to the north; the route between the lakes was drowned. Traces of a causeway from the island on Limenia lead towards Antioch in Pisidia; recently we found an old road on the west side of the lake linking Akrotiri/Prostanna with Parlais. Trekkers now use the Prostanna – Parlais road and cross the lake by small boat.

The route was opened with the publication of the first guide book in 2004; this coincided with the GEF-2 funded National Parks development of a tourism plan for the Köprülü Canyon National Park. Unfortunately, the National Parks never implemented a plan or assisted with trail development.

Conservation of the route; causes of damage

The route has had to be altered several times due to new road constructions, forest fire, dam / hydroelectric projects and mining. I give some examples:

- The village services directorate opened two motor-roads to Beydili village, thus destroying parts of a paved Selçuk road system and enabling construction of several inappropriate concrete buildings amongst traditional houses of stone and cedar.
- After a forest fire in 2005, the extraction of burned timber with heavy machinery destroyed the footpaths; the route now starts from the Beşkonak bridge.
- A major hydro-electric project on the Köprülü river includes a dam,

17km tunnel and hydro electric station and cuts the route in three places.

- It's impossible to avoid a new marble mine adjacent to the route at Yıldız near Çandır.

There is no provision in Turkish law for conserving historic routes; the Conservation Commission (part of the Culture and Tourism Ministry) can only register paved, datable sections of road. Conservation on environmental grounds has recently been transferred from the Water and Forestry to the City Planning Ministry and is under review; practically no new conservation is taking place. Conservation on landscape grounds does not yet exist although Turkey has signed the European Landscape Convention.

Existing accommodation and tourism patterns

Before construction of the route, the following places saw some tourism:

- Antioch in Pisidia / Yalvaç – day visitors to the historic site, mainly travelling in guided groups between Konya and Pamukkale.
- Eğirdir – backpackers travelling between Konya and Antalya; averaging 1-2 overnights.
- Beşkonak – each year up to a million white-water rafters are bussed to-from coastal hotels.
- Barla – followers of Sheikh Said Nursi, founder of the Nurcu order spend 1-2 overnights at a purpose-built hotel.

Methods of contact with operators and users of the trail

During the period since the trail was opened, I have been in continual touch with the accommodation owners and travel agencies operating on the route; from 2012, Ibrahim Ağartan represented the St Paul Trail on the committee of the Culture Routes Society. Interviews took place at an annual meeting of operators and accommodation owners in spring 2014. Israeli trekkers predominated on the Köprülü Canyon sections until the break in relations in 2010. Nearly all users are now European recreational trekkers, but occasional groups of priests are welcomed by villagers and operators.

Approximately seven Turkish tour operators (mostly our members) run trekking holidays along the route, typically 2-3 trips of 10 people plus self-guided individuals (a growing market); products are marketed by foreign operators (compared with about 25 operators and 30,000 trekkers on the Lycian Way). Group, self-guided and independent trekkers plus bicycle and horse riding groups, total about 2500 people per year,

each spending between 1 and 20 overnights. Visitor volume is barely sufficient to support existing pensions and homestays, let alone encourage new accommodation.

The seven tour operators are hampered by lack of suitable, well placed accommodation. As Moslems, they lack the intuition and experience to market to a completely new (to them) sector.

Discussion of landscape zones with lifestyle and quality within zones

Historical background

Under the Roman system of land tenure, most land was owned by large landlords who employed/enslaved local peasants. From abandoned wells, terraces and homesteads, we know that in Roman times land at higher levels was farmed, unlike today.

The Turkish system gives control of all forested land (about 25% of Turkey's land area) to the Forestry Ministry, who employ professionals who may be rotated to any area of the country plus large local permanent staff and, on contract, '*tahtaci*' or woodcutters, often descendants of local Alevi tribes, who actually cut and extract timber.

Within the last 100 years, due to population loss during the first world war and subsequent arbitrary attempts to resettle returnees from the Caucasus, Greece and the Balkans, much agricultural land changed hands. Land is held by owner-farmers, originally on a village headman's document. The Republican inheritance law divides land equally between all heirs; with a high birthrate, large holdings were soon subdivided. Some heirs migrated to the cities and abandoned their share; small fields and unfarmed plots are common. State title deeds to land were only granted during the last 20 years; until then sale of '*miras*' (inherited property) was very difficult. Current owners often do not have a deepseated attachment to the land and give it insufficient care and attention.

Current landscape zones

I describe below the landscape on the route and how it may have changed in the last 2000 years:

The Coastal Plain

The route starts on a coastal plain with occasional pine-clad hills, part of the polity of Perge and used for food crops and animals, (Alexander the Great extracted a tribute of horses from this area). In Roman

times, the river must have flooded periodically, increasing fertility but causing damage. The aqueduct which supplied the city also provided irrigation for some crops; there may have been other irrigation channels (as at Antalya). All farming was labour intensive and, without much irrigation, could produce only one crop per year of wheat, fresh vegetables or fruit. Animals, especially sheep and horses, provided wool, meat and transport and to provide dung to fertilise the land. Perge's domestic needs included local clay and lead extraction (the Perge aqueduct is fed by the Kurşunlu (lead) river) for ceramics and metalwork. Nearby low-quality timber supplied bathhouses etc. The demand for fuel for bathhouses, etc.

Land use has changed dramatically: irrigation, fertiliser and plastic greenhouses, plus the proximity of the airport, support early-season high-density production of strawberries and cut flowers. Inland, often two crops of wheat and vegetables can be produced. Small forested hills are managed by periodic cropping. The area is a suburb of Antalya and population density is now high.

Forested canyons

North of the plain, the limestone Taurus mountains rise gradually and irregularly to the peaks which flank the route. The limestone range is cut on the south by the Çandır canyon, carrying the Cestrus river, and the Köprülü Canyon carrying the Eurymedion.

The more scenic parts of both canyons are managed preservation areas (Köprülü Canyon National Park and Çandır Nature Park). Widespread forest includes red and black pine, juniper, oak and, above 1500m, large areas of Lebanese cedar. Around Selge, are extensive areas of cypress. Level or gently-sloping areas are used for wheat-growing or grazing but the water table is dropping and the land only marginally productive; villagers often do seasonal forestry work. Historic villages with road access are being developed with concrete summer homes, destroying their character.

These rivers were used to transport timber from the slopes to Perge and Aspendos; they supplied boatbuilding timber for Egypt, but we do not know the extent to which the Romans managed their forests by selective cutting, replanting or erosion control. Areas of ancient terraces at Selge and lesser ones at Sütçüler and Adada probably once supported grape vines (there are remains of grape presses). These forested canyons supported large populations engaged in timber extraction, wheat and/or grape production, and as summer residences for coastal townfolk and grazing animals.

Summer pastures and high peaks

Until recently, small summer settlements, just above the treeline at 1800m, were well-used for short periods in summer and often carried

signs of prolonged but undatable use (paved paths, stone-lined wells and cisterns, etc). Animal husbandry is rapidly declining and these settlements are abandoned. Today, communications masts have been constructed on some peaks; the Romans must have used the same peaks (ca. 2500m) as surveying points for road design.

Northern slopes

The northern slopes of the Taurus descend to a well-demarcated plain lying at about 1000m. The northern slopes are mainly forested but a large population of grazing animals (both summer and winter), has reduced many areas to scrub with low-growing kermes oak, typical maquis plants and bushes. It's likely labour-intensive animal husbandry, with marble or stone extraction, has long been the main source of income. At least one Roman quarry has been identified; major open stone or marble mines, which in places threaten the route, were opened in the last few years.

Lakes basin

Around Antioch in Pisidia (Yalvaç), the plain is open, undulating and mainly unirrigated; it's used for arable crops and fruit trees. In Roman times, a large workforce was required to provide for the city. Today, only a small workforce maintains agriculture and the population of the scattered villages is migrating to urban centres. On steeper slopes, villagers intensively farm roses and distill the petals for rose-oil. It seems likely that rose-farming has continued for centuries; the Romans exported rose oil via Phaselis, on the Mediterranean.

In summary, it's likely that the hilly portions of the landscape have remained relatively unchanged; the land used for arable purposes still fulfils the same purpose but the 'tools of the trade' have changed dramatically. The advent of the tractor (1950's) and the construction of concrete irrigation channels (1960's onwards) enabled fewer people to cultivate large areas and there is now a marked difference in the level of prosperity between the irrigated and non-irrigated areas.

Discussion of social impact of Trail

Overview

Throughout Turkey, the 20th C saw rapid population movements:

- From 1950's to today – migration to the major cities (1950 – 78% of people lived in countryside; today less than 30%).

- From 1950's to 1970's - 2.5% pa population growth, partly due to longer life expectancy, partly due to family size; now family size is settled at 2 children per family.
- From 1950 to 1970's about 2m people migrated to Europe, mainly Germany; so far very few have returned but some young European Turks have started to take holidays trekking in Turkey.

Looking at the two provinces through which the route passes, we can note some contrasts.

The province of Isparta, containing many upland villages, has only 417,000 inhabitants, of which 53% are resident in İsparta city (before boundary changes). For example, 27,000 people born in Eğirdir, a town with a current population of only 33,000 people, now live in İsparta.



Fig. 1. Comparison of two routes

The largest population decline can be seen in the smaller rural settlements, although it's difficult to provide figures as the figures are aggregated into larger administrative units. In 2011, income per capita was 6,800 dollars, but this masks large differences between towns and rural areas and does not reflect capital holdings in land and livestock. Rural livestock farmers may typically have livestock worth 25,000 dollars plus



Fig 2. St Paul Trail with major ancient sites

two houses with land and grazing rights on large areas. Even a typical goat hair tent used by the shepherds in summer is worth 5,000 dollars.

The province of Antalya has 2,160,000 people of whom half are resident in Antalya city. The city population is growing at 5% pa and contains by far the majority of the population of the province. It's difficult to tell what is happening to the local population along the route as most is included within the boundaries of Serik, a relatively large administrative area with coastal and interior areas. In 2011, income per capita was 13,400 dollars. Rural livestock farmers along the route lead similar lives and there is probably little income disparity between farmers in the two provinces.

Public services

In 1996, the government closed many rural schools, transporting children by bus to larger schools. There are 19 empty village schools in the villages along the route; some now in poor condition; others are used as apple stores. They were built by the Education Ministry on communal village land and, although nominally assigned to the village headman, conditions imposed. The buildings represent a capital asset which could be put to constructive use; while village headmen want to use them as accommodation centres, the Education Ministry refuses to waive conditions.

School reform was followed by health service reforms, which, whilst providing free health care, relies on visiting doctors and centralized hospital treatment. Local health centres are no longer staffed but as for schools, the Health Ministry is unwilling to permit their use.

Roads

These changes were made possible by the improvement of rural roads, particularly after 2002. For example, the north-south road along the length of the Köprülü river was first bulldozed in 2003; while researching the St Paul Trail, my car had to be pulled out of mud by a tractor. It was first surfaced in 2007 and is now a poor-quality but direct asphalt link between Kasımlar and Antalya. Most new road construction has been poorly planned or supervised and roads often collapse.

Numbers of villagers along the route

The following table gives numbers of residents along the route and rates of decline:

Place	Population/year	Population/year	% change
Towns in Antalya	3895 (1990)	67476 (2012)	1700%
Villages in Antalya	5407 (1985)	3455 (2012)	64%
Towns in İsparta	46551 (1990)	46558 (2002/2013)	100%
Villages in İsparta	7852(1985)	5072 (2012)	65%

The huge growth of towns in Antalya is due to Aksu being subsumed into greater Antalya. Although towns in İsparta appear relatively stable, smaller towns are declining rapidly to village size and only Yalvaç and Eğirdir are growing.

Beneficiaries of the route

Excluding the towns of Eğirdir and Yalvaç, there are 23 pension or accommodation owners and a few restaurant/café owners in small villages along the route who derive an income from users of the route. Over the lifetime of the route, accommodation providers have increased from 3 to 23. Of these, only 5 are licenced pensions; the rest are home-stays run on an informal unlicenced basis. The 5 locations where there are licenced pensions show a population decrease similar to that above, so the route has not so far had a significant effect on migration. Nevertheless, the pensions and homestays do provide an income for at least one family per village.

In general, pension or home pension owners and potential pension owners enjoy interaction with visitors and would rather run accommodation than farm; typically they would like their children to learn foreign languages so that they can work in tourism. They see the potential of the trail and admire the initiative of their successful neighbours. However, most have small houses which cannot accommodate many visitors without rebuilding; they lack capital to invest, do not have language skills or training to deal with the local authorities, accountancy or marketing.

Difficulties in making/expanding accommodation

There are two types of small grant scheme available for help in starting a pension; the Forestry Ministry can grant up to 30,000TL (repayable interest free) or the development funds can grant up to 50% of costs (non-repayable). All receipts have to be produced, so the recipient has to pay 18% value added tax plus income tax (normally villagers would do the work themselves or employ a builder who avoids tax); this reduces the value of the grant to insignificance. The Forestry application form requires proof of tax and insurance payments; pre-licencing of the

building, etc; officials could only quote one instance where a loan was granted. The development grant is similarly daunting.

Obtaining an operating or alcohol licence for a pension is cumbersome and expensive. Since the accommodation has to conform to hotel standards, home-stay accommodation cannot normally be licenced (conditions include building layout; social insurance for personnel, hygiene and kitchen standards, fire safety standards, distances from mosques and schools, tax registration, etc) Without a licence, the accommodation cannot be advertised for fear of attracting attention of the authorities. If detected and imposed, fines are prohibitive, easily wiping out profits.

Society activities to support the route

The Culture Routes Society has made four applications (jointly or alone) for local development grants for work on the route; in spite of conforming with stated government development programs, three have been rejected in favour of politically important applicants (the one accepted project was for an i-phone application).

Apart from that, the Society supports the route by producing and marketing the guide book and map, maintaining a website with accommodation information, encouraging villagers to open accommodation, suggesting tour programs for agencies and by keeping the route clear and waymarked. We hold annual meetings with pension owners and agencies to discuss their concerns.

Conclusion – future opportunities for development

A quick trawl through search engines produces scores of companies offering holidays following the travels of St Paul from a religious or historical aspect; the standard tours include the Seven churches tour, Footsteps of St Paul tour, tours covering both Greece and Turkey, etc.

We have shown in this paper that the St Paul Trail has considerable historical validity as well as landscape and cultural interest. There is no doubt that if the trail was further developed and marketed, it could attract tourism from the pilgrimage sector. It thus has unrealized potential as a religious tourism trail and could be compared with the great pilgrimage trail, the route of St James to Santiago de Compostella.

As a society which specialises in trekking rather than pilgrimage routes, we have much to learn about their development and place in the range of tourism offerings. For these reasons and in the absence of sufficient accommodation, the society is unable to promote the route as a pilgrimage route.

The potential of the route could be considerably enhanced by co-operation with organisations in other countries which St Paul visited. We would like to invite societies, universities and other bodies to participate in a joint project to develop a St Paul pilgrimage route.

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HOW DOES A SACRALSCAPE COME INTO BEING? THE ADDED VALUE OF PILGRIMAGE

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Summary

The recent success of pilgrimages as a kind of recreation and tourism in Europe stands on two pillars. First is the hidden or explicit sacrality of the places that attracts people, and second is their need for spiritual values. There is an extra, intangible, non-material richness above business and above physical recreation both for the inhabitants of the settlements, providing services on the pilgrim way and for the pilgrims. It is primarily a „Spiritual Wellness” giving incomparable experience which starts to transform the scale of values. Pilgrim ways provide much more than a physical cadre of a new fashionable type of tourism. People today are increasingly searching for real relief, for silence, for slowing down, for an occasion to look deeper in their minds and souls, for true feelings and attachments.

Keywords: pilgrim way, pilgrimage, sacraliscape, spiritual wellness

Introduction

The paper discusses the background of the rediscovery of ancient pilgrim ways and the recent success of pilgrimage as a kind of recreation and tourism in Europe. Moreover it shows how sacrality in the landscape appears and gives added value, how the places and the ways interact in space together with people creating physical and mental constructions.

Ideas for this paper originated from the author's own experiences on the Camino of Santiago and on the Central European Via Mariae. Observations were made on the pilgrimage and photo tour on the Camino Aragones and Frances (2010, 2011) and on the Via Mariae from Mariazell in Austria through Hungary to Csíksomlyó in Transylvania (2013) by walking and cycling about 2,500 km on these pilgrim ways.

What is the requirement of a pilgrim way? Not more than walking or driving to a shrine on whatever road, on foot or by a vehicle? “Pilgrimage is one of the fundamental structures a journey can take – the quest in search something, if only one's transformation, the journey toward a goal.” (SOLNIT 2010) The history and impact of walking and pilgrimage is discussed in several publications (THOREAU 1862, SOLNIT 2000, TARALLO 2010). The scientific concept on the formation of sacraliscape is a hypothesis of the author.

Sacralscape and pilgrimage

The roots of the sacralscape and the recent renaissance of pilgrimage

In the early history of humanity, man stood up and bipedalism broadened his view and visual perspectives (SOLNIT 2010). He perceives and recognises space through wandering large distances and creates places to live, to defend himself and to pray. Guardians stay at the living places to “protect the fire” and hunters discover the landscape. They are constantly on their way, to assure their survival by acquisition of food (TURNER 1998). Transcendence is part of their life; they experience miracles and create sacral spots. Peregrination to the shrines commences and pilgrims beat paths to them. The sacral and the secular dimension of life coexist through millenia. Man adapts life to nature, seeking harmony with it and with God while forming communities amongst people and taking part in the creation. “Do not stay at nature... Be not satisfied with the crab-apple; let’s bring noble fruit!...Yes, work is the power of man, forming nature according to their ideas. Man creates life for himself. What are the forces of that work? Grace, identity, nature and good human environment” (PROHÁSZKA 1914.)

Landscape is the living space of humans. It is cultivated, managed and can be enriched or degraded, sacralised or desecralised by the activities of people. The denegation of the transcendent, replacing God with money results in desecralisation of life and landscape, environmental pollution, ecosystem degradation, climate change, aridification, lack of sufficient water supplies, famine for huge numbers of people, unequal and unfair distribution of the material goods. Nearly 90% of the natural resources of the Earth are used by less than 20% of humanity. The main goal is producing profit at any price. There is seldom careful maintenance or taking care of the landscape. The majority of politicians think that nature reserves are sufficient to rescue the biosphere. Man-nature, man-God, man-man relationships are increasingly broken. Our global environment and humanity are endangered. Ever more people in developed countries suffer from mental diseases, which is a sign of disrupted harmony and broken relationships.

Did we lose our way? Yes. The expulsion from Paradise is a process. Once due to the heedless extortion of nature, thus endangering human living conditions on Earth. Second due to the loss of the transcendent, and loss of faith, resulting in individualisation, solitude, alienation, several addictions and spiritual emptiness. Humanity searches for solutions and for relief from growing stress. I’m convinced that there is no way out, no rehabilitation without a sacral dimension neither humanly, nor environmentally.

That is proven – amongst others – by the rapid success of the Camino of Santiago. The recent renewal focused primarily on the 800 km

Camino Frances where the majority of pilgrims are non-believers. They search for solutions to their problems, search for a purpose for their lives. They are people who want to break away, to distance themselves from their everyday lives. They walk for weeks and find silence, look deeper into themselves, find friends, good will, and relationships. Infrastructure for peregrinage is being developed; landscapes are being revitalised and several thousand pilgrims are being healed corporally and spiritually.

The way and the places in pilgrimage

Ways and places are both crucial in pilgrimage, although they have different roles, messages and symbols for the pilgrims. They contribute differently in the formation of the sacral-landscape. (See Table 1.)

Ways, roads, routes, and paths represent *chronos*, the subsequent time of events, the endless time, that unavoidably goes on and leads toward a future where something new waits us. Places are like *cairos*, the particular moments, the important, unforgettable moments, giving deepness to the time.

Ways are most important in traditional, distant, walking pilgrimages, where it was essential to be on the way. It is the symbol of advancement, of development, in theological sense 'the human way from dust toward God'. Places are more significant than ways in pilgrimage without a distant journey that was born in the baroque Age and is somewhat different from medieval pilgrimages. In this case mainly groups visited nearby shrines, not permanently but at particular occasions according to the sacral agenda. Places serve for arrival, for standing, they are frontiers between stages of the way. They symbolise the main events of the life route. The arrival at the end of the pilgrim's way, to the shrine is the final destination aiming to meet God. It is the symbol of the end of life here on Earth.

Tab. 1. The different roles and symbols of the way and the places in pilgrimage

WAY	PLACE
• chronos	• <i>cairos</i>
• pilgrimage	• pilgrimage without a distant journey
• being on the way	• arrival
• advancement	• stand
• asceticism	• being grantee/beneficiary
• overview	• wonderment
• infinity	• end and start
• river	• source, wells
• space-time continuum	• particular spots
• functioning	• fulfilled creation

Walking, coping with steep slopes, with sun, wind and rain is a kind of asceticism that is a pristine need of people to be able to get beyond themselves. It is also a presupposition to the feeling of being granted at the arrival to a place. Theologically, asceticism means the acceptance of affliction and pain for a much greater good at the end.

To be on the way, to move, to gather experiences from subsequent places enriches us with an overview of the landscape, with the feeling of infinity, while we get to a place, where we stay, wonder at the values of the spots, gather strength and restart our journey.

Ways are like rivers, going from the source toward the recipients; sacral places are like sources, wells and recipients. Walking on the way makes pilgrims perceive the space-time continuum, the distances, and at the places to understand the particularities of the sacred places. On the way one feels the rhythm of life, the functioning of nature, the eternal cycles, the physiological processes of their bodies will get in line with nature, vibrate along with the landscape, feeling the dynamism of the space. At the place one discovers the cultural heritage, the reminiscence of miracles and the achievements of the fulfilled creation.

The added value of pilgrim ways

Detaching from the safety of home

The archetype of the pilgrimage is the exodus in the Bible. That is a crucial event when people answering the call of the transcendent need. We might say the call of God, with entire confidence in him, starts off to a long way, from a secure home, taking on the physical and mental difficulties and pains in the strong hope that the way will lead them to the “promised land,” to their true selves, to a mental equilibrium, to the recognition of life’s duties. By doing so, one becomes a pilgrim and receive a lot of help for his journey. That is the explanation why many-many elderly people, often above eighty, are able to walk 800 km with a heavy pack on the Camino. So we understand why young people or sports walkers in good physical condition give up sometimes. They miss the mental requirement, the strong decision and the belief that they can do it, the understanding that it is not simply a particular hiking way.

Slow down for a new experience of time

By walking, pilgrims slow down, compared with their everyday lives and have occasion to experience the abundance of time. No more hurry. Each second has a significance; each second brings a new recognition. Time and space will be relinked in one’s mind. Pilgrims pass over to a different dimension, become aware of every moment, existing fully in the present, sharply perceive the world around them. Moreover modern western peoples’ thoughts are diverted to the future. We constantly

make plans and strategies because we want to have a secure life tomorrow. Meanwhile we forget to make a resumé from the past or to think about lessons learned from our former achievements or failures. On the pilgrim's way there is no need to think about the future, but it gives occasion to reflections on the past and on the present. The days of peregrinage are not lost time but time that is an unexpected gift for us. (SOTILL 2004).

Discover the unity with nature and landscape

A pilgrim way represents the conjunction between man and nature. A pilgrim feels unity with the Universe. The simplicity, the harmony with the created world and the Creator reminds us of the ideas of Saint Francis. "Rejuvenating daily in living nature and absorbing the forces of the land, this magnificent and delicious art, which only poets and true joyous can make, was continuously pursued by Saint Francis, the incomparable maestro." (HESSE 1988)

While walking we can breathe together with nature and thoroughly perceive observations which are engraved in our memories. Landscape filters into our minds, from perception of many small details and an overview of the characteristics of large areas which enrich our experiences. Hiking is less attractive today than 30-40 years ago. Mainly inhabitants of big cities are detached not just from each other, but from spiritual experiences and from nature as well. Pilgrim ways can lead us back to the tradition of hiking in nature, and it has a significance in raising environmental awareness. Existing during four-five weeks with a backpack is really a decisive experience. It transform our behavior, our view towards the consumption of goods and makes understandable the modern concept of sustainability.

Observe the time, depth and character of the landscape

On a pilgrim way, the depth of time of the subsequent places is firmly perceivable. While hiking paths avoid going through settlements and cultural landscapes, pilgrim ways lead predominantly to these areas and permit us to experience not exclusively the areas of outstanding natural beauty, thus give more insights into the history of regions. Going from the modern urban periphery into the ancient city centers through the sections of several architectural epochs makes us feel the layers of time living together, and the traditions, the continuity or the disruptions in the history of towns. However not only settlements, but the whole landscape and the different landscapes along the holy ways represent several epochs of history being archaic or modernised at various levels. Contemplating the forms, patterns, the divers natural and cultural features, giving different character to the subsequent areas along the road, provide a multitude of information about the landscapes.

Experience of pain and misery and arrive to reconciliation

Physical tiredness, difficulties, and pain cannot be avoided on the pilgrim way. It is part of the asceticism, which plays an important role in peregrination. Hikers often use high-tech equipment to make their way easier. Pilgrims once made their journey even harder, "Since the Middle Ages, some pilgrims have traveled barefoot or with stones in their shoes, or fasting, or in special penitential garments." (SOLNIT 2010). Today's walker on a pilgrim way often looks similar to hikers and often they are so when they start off. But after being on the way a long time something happens in their minds. They learn to accept, get strength and become peaceful and reconcile and cope with pain, with often uncomfortable circumstances at the hostels, with the hindrances. Calm walking, and the contemplation of nature, the goodwill of the companions are all means for achieving peace and compensates abundantly for pain. Pilgrims arrive at reconciliation with themselves, with their past, with their lives.

From a physical to a spiritual way

After two weeks of walking, it becomes normal to be on the way. There is a stage, when a pilgrim wishes never finish it and believes it is necessary to walk. Then he understands that the true way is mental. Walking is just a means. The monotony of the slow steps calms the mind and the physical way transforms to mental and spiritual way that leads into the depths of our minds and souls. Pilgrims turn inside and after their lungs have been cleaned, the ashes and the residue of life at the bottom of our hearts start to be disturbed and one is purified psychologically as well. That is the point when the transcendent can enter in our life.

The added value of sacral places

The role of shrines, holy monuments, and microarchitectures

While a pilgrim walks long distances, the stops also have huge significance. The experience of the transcendent will be strengthened at roadside crosses, holy wells, chapels, churches, monasteries and by the refreshing water of a fountain, under the canopy of an old tree. Pilgrims start to deepen in their souls and often start to pray. Nor can unbelievers avoid getting into a dialog with the transcendent.

The craft of the common prayers and services

Lonely pilgrims and also those who are on the way in groups take part on services, concerts, prayers or conversations organised mainly at the parochial hostels. Brothers and sisters lead these ceremonies that are also attended by non religious people as well and help them to have the feeling of being helped, of not being alone. These are occasions where calm and peace strengthen in pilgrims who often receive a response to

their personal questions, or can pick up a word or a thought that enlightens the solution for a deep conflict in their life. The sacral dimension of the way emerges.

Experience of helpfulness and love

Pilgrims leave behind the running of their everyday lives. Experiencing the abundance of time, the plentitude of beauty and grace, they turn to each other with an extreme goodwill and attentiveness. On the Camino you can hardly sit on the roadside without being asked many times if everything is OK with you. One feels that the others take care of him, cannot be lost. We can be alone if we wish it, but solitude does not exist on the pilgrim way. You have companions in the best sense. At the hostels especially sisters take care of exhausted feet. Hosts give all possible attention and kindness to the tired walkers. After becoming present walkers receive so many signs of good will and love they want to recompensate it and the wish to give evolves. The 800 km long way converts into a 'stream of love'. It is an unforgettable experience.

The sacralscapes

Inexplicable events, miracles

Miracles anchor places on the way and give a spiritual character to the way. The existence of shrines is always connected to wonders or linked to a saint whose relics can be admired. There is a multitude of accidental and inexplicable events. Small miracles happened not only in the past, but also in the present while people walk on the pilgrim ways. Both believers and atheists experience them, and these marvels are the signs of grace or personal messages from the transcendent. Many people perceive it and their lives will be transformed. Long forgotten prayers start to revive from childhood. Presence and prayers of pilgrims sacrifices the ways. The surrounding world is no longer uniquely just nice scenery to contemplate, but a space that absorbs our spirituality ever more densely present on the holy ways. That is how hiking paths converge into pilgrim roads.

Unity, regained harmony between man and nature, man and man, the material and the transcendent

Landscape is a sacral space as it contains inherently the traces of the Creator in the integrity of nature and in the human achievements of cultural features. Pilgrims walking and praying on the way, priests and brothers and sisters in the church and secular people receiving pilgrims at the hostels sacralise the paths and the places. The more they do this, the more they create the sacralcape.

Sacralcape is both a physical and mental construction where holy ways and places form a unity in space and in the minds of pilgrims. Physical

features are overarched with the umbrella of the spiritual existence. Of course the ancient holy ways have a long tradition and pilgrims of today follow – more or less – the ancient paths, as the Camino of Santiago, and the Via Francigena. With new initiatives it is less obvious. The newly settled pilgrim ways like Via Mariea, Via Margaritarum and the Hungarian Pilgrim Way, Via sacra in Hungary, Romania and Austria do not have such a tradition. They are under formation and it is a long process until both the attendance, and the offerings from the side of sacral and secular institutions and people arrives at the level where a sacralandscape comes into being.

Formation of a community

Pilgrim ways facilitate the formation of communities. The European Landscape Convention (Council of Europe 2000) aims at conserving,

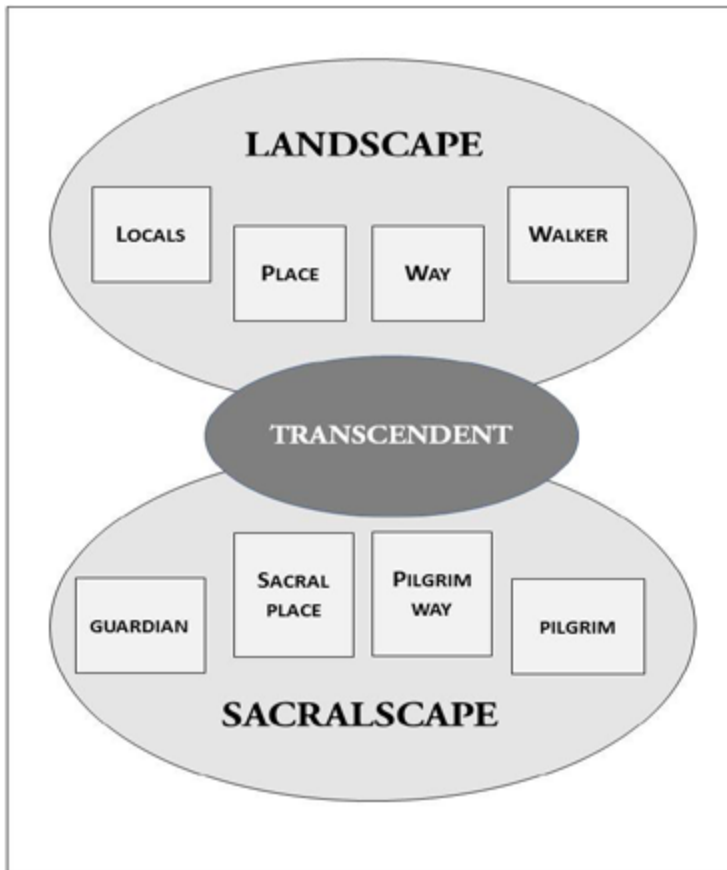


Fig 1. From landscape to sacralandscape

managing and developing our landscape heritage together with the local actors. To create the infrastructure of the pilgrim way is the duty of locals. That helps to form partnerships and strengthen and enrich the community. One important lesson from the successful renewal of the Camino of Santiago is that the Spanish nation was able to cooperate for the Saint James Way. Government, local authorities, church, secular institutions, non-governmental organisations and individuals joined together to put their own stones into the reconstruction of the Way. Their common purpose was to maintain the unity of culture and nature, the continuity and the strong spirituality that attract pilgrims. It is not by accident that the Camino is full of people and a bond is created between those who enter into the community of pilgrims. Having walked weeks, these people, return home with relieved souls and with more goodwill in their minds.

Conclusion

The pilgrim way is a rich collection of intangible, non-material values beyond business and physical recreation that give a particular richness both to the pilgrims and to the inhabitants of the settlements providing services. It gives incomparable experiences which starts to transform our scale of values. Peregrinage brings us back to Eden by restoring the disrupted web of relationships: with nature, creation, space, the past, our traditions, with ourselves and with other people. One feels unity with the landscape by walking in his own rhythm. One experiences the sincere turning toward each other, and the several spiritual presents like being helped, peace, calmness and power. Values of coexistence emerge. That is why the renaissance of pilgrimage and pilgrim routes has a crucial role in rural development. People act not just for profit, but they add their hearts and souls to it. Beyond beauty of the natural and cultural sites, silence and peace, goodwill and love became a driving force both in big cities and declining peripheral areas. The abandoned forgotten villages start to breathe and to be alive. Hostels, bars, shops, churches, monasteries open their doors and people start to meet and give rise to cooperation instead of competition. A new common issue emerges, which forms a community.

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IN MONTIBUS SANCTIS. REPRESENTING RELIGIOUS ECOTOURISM IN MINOR ALPINE PILGRIMAGE ROUTES

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Summary

Religious ecotourism can contribute to the safeguarding of the natural environment and of the cultural landscape in its tangible and intangible dimensions. The first aim of this research is to explore these possibilities in the particularly fragile pilgrimage routes in high altitude. The modern visual methodologies are eventually used to explore the characteristics in the representation of these routes. The cultural and historical processes in experiencing these itineraries in an ecotouristic dimension and the importance of their representations in building a touristic image in that sense are highlighted.

Keywords: Religious ecotourism, Alpine pilgrimage routes, visual research

Introduction

It is now widely accepted that religious tourism includes clear forms of “religious ecotourism”, a new practice mixing the traditional values of pilgrimage routes with a contemporary desire for a spiritual experience immersed in a natural environment. At the same time, it is also generally accepted that in the field of geographical research the analysis of images of reality rather than reality itself represents an interesting area of study, due to the huge impact images have had, and continue to have, in promoting a particular destination and therefore influencing tourists’ choices.

The aim of this research is firstly to consider whether the practice of religious ecotourism in high altitude routes is an effective means of safeguarding the natural environment and cultural landscape in both their tangible and intangible forms. Secondly, using modern visual research methods, we analyse images of mountain pilgrimage routes with the aim of discovering the cultural and historical processes underway from an ecotouristic perspective, and analysing how the way they are depicted could contribute to the construction of an appropriate tourism image.

The research comprises case studies of three of Italy’s lesser religious routes in the Alpine area: the first, to the Shrine of Our Lady of Oropa (1,159 m, in the Piedmont region) from Fontainemore (in the Aosta Valley region); the second, towards the shrine of San Besso (2,016 m) both

from the Soana Valley (Piedmont) and the Cogne Valley (Aosta Valley); and the third, to the Little Saint Bernard Pass (2,188 m) from both France and Italy.

Religious ecotourism

When people talk about religious tourism or pilgrimages, they generally refer mainly to cultural, artistic and historical aspects of the different spiritual destinations such as rites, shrines, relics, and so on. Examples include the well-known circumambulation of the *Kaaba* for Muslims, the Western Wall for Jews, or the Turin Shroud for Christians.

It is worth remembering that for several religious creeds nature has a certain value. In most religions there are in fact traditions or rituals that can be rightly be categorised as examples of “environmental (or naturalistic) religious tourism”. Examples include the pilgrimage towards the Uluru Rock by the Aboriginal people of Australia, the *kaihogyo* – ascetic mountain trekking – for Japanese Buddhist monks on Mount Hiei, or the network of Frassati footpaths for Italian Catholics.

Naturalistic religious tourism, however, runs the same risks as any other form of tourism: it may be unable to successfully combine environmental protection with tourist development. It is thus important also in the case of environmental religious tourism to introduce the concepts of sustainability, responsibility, awareness, fairness, and so on – i.e. an ethical dimension (Gambino, 2001). Otherwise this form of tourism, just like others, could potentially create more damage than benefits, even going so far as to totally erode the natural resources prompting tourists to visit the site in the first place. Furthermore, this risk is becoming increasingly plausible due to the huge scale that environmental tourism has assumed in recent times.

Amongst the multiple tools capable of uniting the dual goals of environmental protection and development of religious environmental tourism, we believe the most effective to be the adoption of the term “ecotourism”. Ecotourism is a contemporary form of tourism, an appealing and welcome experience satisfying the present-day demand for environmental tourism (Montanari, 2009). The *International Ecotourism Society* in 1990 defined it as “responsible travel to natural areas that conserves the environment and improves the well-being of local people” (www.ecotourism.org).

From the perspective of a spiritual touristic experience, it is thus possible to use the term “religious ecotourism” (Le Quire & Van Gilde, 2009; Bagnoli & Capurro, 2011) to define environmental religious tourism as possessing three main characteristics. Firstly, of course, it safeguards the fragile natural environment where the pilgrimage takes place; secondly,

the well-being of the local community is of paramount importance; finally, religious ecotourists themselves (and this applies not only to the believer but also to the atheist, the agnostic and the “undecided”) can fulfil an acutely felt need in our society for a unique travel experience in which they actively experience personal transformation in harmony with the environment and the whole cosmos (Marchisio, 2010).

As regards the fragile habitats, we will consider mountains in general and the Alps in particular. It is well known that this mountain range has long been one of Europe’s leading tourist destinations (Camanni, 2002). Since the end of the eighteenth century, millions of tourists have enjoyed its delicate environment for a wide variety of activities: from mountaineering to skiing, from climate therapy to spa resorts, from folklore to faith, and so on.

It would not be wrong to say that the pressure of tourism on the Alps has reached its maximum level – with 100 million tourists a year, 84% of whom arriving by car (data Province of Biella, 2013) – especially considering the highly unstable anthropological-geographical balance of the region. The inhabitants of the high lands have traditionally been very respectful of the environment since building and economic activities were conducted following the rules of nature; only biodegradable materials were used; the territory was managed with the aim of preventing catastrophes from striking the local population, and so on. With the success of Alpine tourism, new urban rhythms and needs have upset this fragile world, opening up the gates to new risks, and there is now widespread agreement that the time has come for every new tourist initiative in the Alps to be evaluated in terms of sustainability, if collapse is to be avoided.

Pilgrimages and religious tourism in the Alps are by no means insignificant forms of tourism and, like other types, must be governed in a similar way. They need to be reassessed from the perspective of religious ecotourism, as outlined above, in order both to preserve the environment and to allow pilgrims and tourists to continue to enjoy a high-quality naturalistic experience.

The Alps are home to many traditional pilgrimage routes long used by the inhabitants of the valleys and surrounding mountains, generally once a year during the summer months, on the occasion of some religious festivity. Today in many cases they have been transformed into mass tourist destinations, with thousands of people from near and far travelling along them many days of the year, not always treating them with the respect such a fragile environment requires, resulting in a profound transformation of the area (Centini, 2006). Consider the example of the Museum at the Great St Bernard pass (2,469 m) which welcomes approximately 40,000 visitors per year, the majority arriving by car on the paved road.

In the final section we will analyse three cases of minor Alpine pilgrimage routes providing interesting aspects of religious ecotourism,

some similar, others different. However it is important to approach the subject from another perspective, by first ascertaining the sustainability of religious tourism through visual research.

Visual representation

The analysis of a tourist destination, whether religious or not, can be carried out using a variety of tools, one of which is visual research. In geographical studies, the examination of the visual contents of a given territory reveals a number of aspects that are necessarily influenced by a specific goal, other than simple documentation purposes (Bignante, 2011). Each image in fact is the result of complex interaction of different factors, ranging from culture to the personality of the creator of the image, from the choice of subject matter to the context, from the aim of recording facts to the intention of creating a symbolic image.

In brief, the visual representation of a place can be read on several levels, revealing both the personal choice of the author as well as other features determined by socio-cultural conditions. The study of images is therefore an effective tool for exploring signs and symbols through semi-otic analysis, revealing in some cases, as for example in the images used for tourist advertising, aspects of reality mixed with others highlighting – if not creating from scratch – the most suitable features of a place for promoting it as a tourist destination.

These factors have been comprehensively studied by visual researchers (Lutz & Collins, 1993; Rose, 2011) and can also prove helpful for analysing religious tourism (Bagnoli & Capurro, 2012).

In the specific case of religious ecotourism in the Alps, there are numerous kinds of images available from various different sources: photos (in holiday catalogues, spiritual publications, club members' magazines, holiday advertising materials, magazine articles, websites and books) and paintings (in particular landscapes and those reproduced on popular *ex-voto* picture cards) (Giuliani-Balestrino, 2010).

There are two other key categories of images to be considered: in the first case, the principal aim is to record a religious practice (photos of a group of people who have reached a religious Alpine destination). In the second, a place of worship is depicted for the purposes of promoting tourism (in the past printed on picture postcards, nowadays images posted on web sites). Both categories include a number of recurrent features involving specific aspects of an Alpine pilgrimage (Selberg, 2009).

The most common images in the sphere of Alpine religious ecotourism depict a shrine on a mountain. These pictures contain a number of typical features: the focus is on the shrine surrounded by nature as part of the landscape, with anthropological elements firmly rooted in the natural

environment communicating a strong message of sustainability. In images used in advertisements and publicity materials for religious tourism, the harmony between nature and people engaged in their activities is generally highlighted by a calm summer atmosphere or a muted snowy landscape. In these pictures the landscape has a religious quality conveyed by the combination of nature, God's creation, and the shrine built for God through the work of human beings. When people are depicted, they are shown as resting, as if to indicate that they have reached their goal. Alongside this well-known form of iconography, made up mostly of photographs, there is the corpus of paintings, drawings and prints used in devotional images. They generally depict the imposing figure of the patron saint or the Virgin Mary, while the figure of the pilgrim is very small, a sign of his inferior status in the presence of God.

Religious tourism however is not limited to shrines and, especially in the case of religious tourism in the Alps, the actual routes leading to holy sites have a fundamental value of their own.

Our analysis of the visual portrayal of pilgrimage routes reveals the great importance given in different sources to the environmental features illustrating the pilgrims' journeys through nature. They are shown walking slowly, alone or in a group, carrying backpacks and wearing trekking shoes, resembling hikers, but the images also include religious symbols such as the cross and in some cases a particular symbol specifically linked to that pilgrimage route. The physical effort of walking is a sign of spiritual exertion, and the connection between human beings and nature produces a sense of peace, of harmony with God's creation and spiritual elevation. In these images people are walking together but there is rarely any sign of interaction between them. In some cases a procession is illustrated and relevant insignia (processional crosses, banners, candles) or special vestments worn by the pilgrims (capes, veils and headpieces) can be identified. Some of these features emphasise the exertion of the ascent as sign of penance. When the picture shows a procession of pilgrims proceeding at a pace as slow as the rhythm of nature, they appear to merge with the landscape: traditional religious culture and religious rituals as one with the rocks, path and vegetation. As regards paintings, many depictions of pilgrimages in an Alpine setting were painted during the nineteenth century, a period in which the landscape was a favourite subject of artists, and these paintings generally aim to portray a place where nature dominates the light, atmosphere, colours and all surrounding elements.

In the following section we will analyse three typical examples of minor Alpine pilgrimage routes, outlining on one hand their historical and geographical features, and on the other how they are represented visually, with the view to assessing whether and to what extent they can be said to be examples of sustainable ecotourism.

Three minor Alpine pilgrimage routes

For the purposes of illustrating some interesting cases of religious ecotourism, we have chosen three different paths with many points in common: they have all long been the subject of visual representations; they are all in the Western Alps; they belong to the Catholic Church; they have a very long tradition; they are situated at high altitude, strongly immersed in the natural Alpine environment; they are accessible via hiking trails; they attract pilgrims from both sides of the mountains.

On this last point, it should be remembered that the well-known theory of “natural borders” often fails to reflect reality. According to this theory, the border between two states or regions in a mountainous area should be traced along the mountain ridge because it divides not only the flow of the rivers but also the cultures of the local populations. All the cases of environmental religious tourism considered here actually demonstrate the opposite, in other words that there could be – and in fact are – populations in different states or regions divided by the drainage divide who from time immemorial frequent the same places of worship, evidence of the artificiality of the political or administrative border from a cultural point of view (dell’Agnese, 2003).

However, as well as sharing certain features, the three pilgrimage paths also differ in a number of ways: in each case a different saint is worshipped; in one case the destination is visited by a very large number of tourists, in the second very few, while in the third case we put forward a proposal of our own; the final destination in the first case is on a valley floor, in the second on a mountain slope, and in the third at the top of the trail; finally, one is an international site of worship, and the other two inter-regional sites.

The procession from Fontainemore to the Shrine of Our Lady of Oropa

The geographical approach

The Shrine of Our Lady of Oropa (1,159 m), dating back to the 4th century, is one of the most ancient places of worship of the Virgin Mary in the Italian Alps. Its black Madonna, which according to legend was carried there from the Holy Land by St Eusebius, bishop of Vercelli, is still visited by a large number of tourists every year. At the local hostel, comprising 700 beds, annual arrivals number around 7,000 per year with around 20,000 presences, concentrated mainly in the summer months, but there are also numerous day trippers who can rest and eat in one of the thirteen restaurants (data Province of Biella, 2013).

Although a modern 12-km-long road brings a large number of cars and coaches from Biella to Oropa every day, the shrine can be reached from different places in many other ways. Particularly noteworthy is a hiking trail connecting Oropa with Fontainemore, in the Gressoney Valley, at an altitude of 760 m, via the Barma Pass at 2,261 m.

Since the 16th century, at least once every five years, but sometimes more often in the event of a special occasion, one evening towards the end of July at 11 p.m. a traditional procession departs from the Parish Church of Fontainemore. The 3,000 or so participants arrive in Oropa at noon the following day, and the pilgrims, with white scarves tied around their necks, in the case of the men, and on their heads, in the case of the women, enter the shrine two by two after kissing the doorstep. On the third day the group sets off back in the morning, arriving in Fontainemore before sunset, after a three-day pilgrimage boasting a high degree of sustainability.

The visual approach

The iconography of the procession from Fontainemore to Oropa goes back to the famous photos taken between the two world wars by Friar A.M. De Agostini (1883–1960). Despite their age, these pictures comprise several interesting aspects useful for interpreting the special link



Fig. 1. Postcard with the Procession of Fontainemore, 1917 (Cossavela, 2010)

between this specific pilgrimage and the experience of nature as a form of religious ecotourism (Gasparetto, 2006).

Recent photos and paintings depicting this pilgrimage still mostly show people walking in a procession along a narrow path surrounded by rocks and grass. In some cases the pilgrims are praying, in some they are visibly weary, while in others they are standing around their banners in prayer. The most recurrent images of the pilgrimage depict them on their way to Oropa rather than on arrival at the shrine with the liturgical celebrations (Cossavella, 2010) (Figure 1).

The white *abit* (the traditional garment worn exclusively for this procession), banners and other processional insignia are visual memories of a tradition that began over 500 years ago. The division between male and female pilgrims, seen in the majority of the pictures, is further evidence of how old the tradition is. The young and old walking together, by contrast, is a sign of continuity and passing down of a local tradition.

The footpath, the mountain and the natural landscape form a unified whole with the pilgrims who are so confident that they proceed along the path even at night-time. Many images of the pilgrimage in fact include a line of candles and lamps in the dark.

The pilgrimage from Soana Valley and Cogne Valley to the Shrine of St Bessus

The geographical approach

The Sanctuary of St Bessus is located at 2,016 m in the Soana Valley, in the Gran Paradiso National Park, two hours on foot from Campeglia Soana (1,350 m) in Piedmont, and seven hours from Lillaz (1,617 m) near Cogne in Aosta Valley, through the Arietta Pass (2,939 m). It is situated in a natural amphitheatre with the Rosa dei Banchi mountain forming its top (3,164 m) and dominated by a huge overhanging rock, Mount Fautenio from which, legend has it, St Bessus was thrown and subsequently martyred.

Very little is known about St Bessus: he was possibly a soldier in the Theban Legion, or a local shepherd. In any case, he is believed to have evangelised the region in the first centuries AD (Hertz, 1912). The veneration of this saint is still strong in the communities of both the Soana and Cogne Valleys, as witnessed by the altar dedicated to him in the Cathedral of Ivrea; the fact that a large number of rural chapels (or aediculae) have been erected in his honour throughout the Diocese of Ivrea; that *Besso* (Bessus) is still quite common as a first name in the Soana Valley; and that he has two annual feast days, 10 August and 1 December, when many pilgrims make the journey to his shrine where a solemn mass is held (Pierro, 2005).

The shrine is still a tourist destination not only on his two feast days, but also throughout the summer months, due in part to the close proximity of the eight-bed “G. Bausano” mountain lodge, belonging to a local Alpine Club. An estimated 1,000 visitors travel to the shrine every year to mark the saint’s summer feast day and 200 for the winter one; in this case exclusively from the Piedmont region due to the impracticability of the path from Cogne (Aosta Valley region).

The visual approach

The shrine of St Bessus has an intriguing architectural structure, reminiscent of an embrace between the rock and the church, always illustrated in the traditional images. According to legend, in fact, the saint was carried to the top of the Mount Fautenio – where there is still a small chapel – and, thrown down the rock, his body falling where the main chapel was later built. The rock itself can thus in a sense be considered an integral part of the place of worship. Not only: Hertz (1912) testifies that pilgrims used to detach pieces of stone from it, as it was considered a remedy for sterility (hardly a laudable example of the kind of environmental sustainability that should characterise religious tourism!).



Fig. 2. Devotional image of the Shrine of St Bessus (private collection)

Returning to visual representations, in addition to the figure of the saint himself who is widely portrayed in aediculae locally (Casini, 2005), there is another very popular type of icon among devotees, namely the mass-produced devotional picture cards still distributed today on the saint's two feast days. It depicts the shrine set below the imposing rock with, inset in a corner in the sky, a reproduction of the statue found inside the shrine. The "working-class" character of the saint's devotees is also reflected in this small sacred image since the statue reproduced, merely a plaster cast, has no artistic merits, its only value related to faith (figure 2).

As regards photos taken by visitors themselves, those taken in the winter usually depict the unique peaceful and mystical atmosphere of the place; those taken during the summer months frequently also feature cheerful picnics.

Religious ecotourism at the Little St Bernard Pass

The geographical approach

The Little St Bernard Pass (2,188 m) has since ancient times been one of the busiest passes in the western Alps. Human presence there has been continuous, confirmed by evidence from different historical periods: the *cromlech* megalith dating back to the Neolithic era; the *Columna Jovis* column to Roman times (eventually Christianised with a statue of the saint); the hospice for travellers founded around 1000 AD by St Bernard; and the alpine botanical garden inaugurated by Abbot P. Chanoux in 1897 (Quaglia, 1990).

The presence of humans on the pass has clearly always included a religious component. In modern times, however, it seems to have totally lost its religious dimension and is plainly no longer a religious destination in the strict sense of the word. Despite this, we believe it would be possible to recreate and propose an example of religious ecotourism there.

The pass, in fact, is accessible on foot in half a day from both Italy (La Thuile) and France (Saint-Germain, Seez) via the ancient Roman road (with an elevation gain of about 700–800 m); traffic is fairly light since the majority of drivers crossing the Alps prefer to use the modern tunnels, like the Great St Bernard (to Switzerland) or the Mont Blanc (to France); although the hospice is now closed, since 1998 housing just a visitor centre, it could be reopened and equipped with the necessary facilities for welcoming hikers, perhaps initially self-managed.

The visual approach

One of the most characteristic pictures of the Little St Bernard Pass comprises two anthropological landmarks, both of considerable signif-

ificance for religious studies: the two statues of St Bernard of Menthon and the travellers' hospice (Penna, 2009). These elements signal that the highest place on the route has been reached: the trudge is finally over and, with it, most of the risks.

For pilgrims travelling on their way to Rome in times long past, finally catching sight of the hospice must have represented welcome respite along their journey with the possibility of resting and receiving assistance and relief. Today, although the hospice is no longer operative, the sight of it still inspires a sense of safety and restfulness, so much so that even today there many pictures depicting groups of travellers relaxing beside it. As regards the statues of St Bernard, part of their importance lies in the fact that in an area of scarce vegetation they are distinctive icons representative of the site and typically found in the photographs taken there (figure 3).



Fig. 3. Postcard of the Little St Bernard Pass, 1915 (Penna, 2009)

There are two other icons commonly featured on postcards and in other tourism-related images: St Bernard dogs and Abbot P. Chanoux. The celebrated rescue dogs, although they occur less frequently than in pictures of the Great St Bernard pass, represent an important image for Alpine tourism in general; illustrations of the abbot underline a religious

and naturalistic aspect of this proposed stopover site in a religious ecotourism trip.

Conclusions

As a brief conclusion, environmental conservation and tourist development can successfully coexist even in a fragile and extreme habitat such as the Alpine pilgrimage routes, but only if religious tourism is considered from the perspective of religious ecotourism. The great majority of images portraying these sites convey in different ways an impression of sustainability, but the sensation of sustainability must now be translated into widely accepted good practices. Religious customs and pilgrimage traditions translated into new forms of tourism are evidence of a profound respect for nature, the legacy of an ancient equilibrium between human activities and environment.

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THE WAY TO ST. JAMES AND THE VIA LAURETANA: A COMPARATIVE ANALYSIS OF THE SOCIAL, CULTURAL AND TERRITORIAL EFFECTS

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Purposes

Firstborn of the European Cultural Itineraries (1987), the Way to St. James is today a milestone in terms of policies aimed at the conservation of heritage and sustainable tourism development. Since the generic term “Way” is used for all the Jacobean routes that from South to North, from East to West, cross the Iberian Peninsula, the analysis here proposed will refer to the French Route, itinerary subject of the international recognition.

The first news of a Way of Pilgrimage linked to the Loreto’s sanctuary dates from the early thirteenth century. In the following decades, the increasing flow of pilgrims is channelled along one of the major main roads of the Papal States, the one that comes from Rome along the ancient Via Flaminia to Foligno, then crossing the Apennines to the height of the step Colfiorito and arriving at Ancona through the valleys of Chienti and Potenza. This route takes the name of *Via Lauretana*, linking the holy cities of Rome and Loreto. Along this guideline signs of Marian devotion are increasing and the transport infrastructure and accommodation necessary for the pilgrimage have been created, especially since the sixteenth century (Croce, Di Stefano, 2014).

Methods

By means of a multidisciplinary and comparative approach based on a SWOT analysis, the project aims at examining the social and cultural identity of places and peoples, of food production linked to the farming activity, and of local activities such as handicraft and manufacture. Its starting point is the awareness that heritage has a flywheel effect in terms of promoting an innovative cultural tourism that activates forms of gentle mobility and is committed to the fruition of diffused cultural heritage and landscape.

As far as the Way of St. James is concerned, the study scrutinizes the growth of the last decades, especially after the Jacobean Holy Year in 1993. Since then, its richness of cultural, ethnographic and landscape resources stood out. Such versatility has enabled an endogenous economic development of the crossed territories,

also thanks to European structural funds. The contribution presents a balance of the realized policies that, although did not always reach the desired economic dynamization (Santos, 1999, 2006), have restored the identity elements of the Way, among them the slow pace (Lois, Santos, 2011).

Concerning the *Via Lauretana*, the research regards the process which has been started to achieve its European recognition; moreover, it is focused on the analysis of the cultural resources that will be part of the network. Particular attention is paid to the role of Loreto as a gateway to the territory for the promotion of dif-fused cultural heritage and local socio-economic development.

Results

Nowadays, the Way of St. James is a multicultural and multi-confessional itin-erary, along which a new typology of post-secular pilgrimage is taking shape; while the *Via Lauretana* preserves the pattern of a religious pilgrimage. In spite of this, both are instrument of a territorial development and valorisation, in line with the evolution of the concept of Cultural Heritage that has been expressed at national and, especially, at international level by organisms such as ICOMOS, UNESCO, the European Council and the European Commission.

From the point of view of sustainable development, they are strong identity elements and precious cultural resources. Because of this, they represent a factor of attraction within a planning process that connects and enhances its excellence by networking two routes that are part of a complex system. This one would originate social and cultural benefits, the search for authentic experiences and the sense of places along the routes.

Keywords: The Way of St. James, the *Via Lauretana*, comparative analysis, so-cial, cultural and territorial effects

Introduction

The contemporary era, together with its enormous complexity and adaptability, has restored the fashion of the pilgrimages phenomenon. Thus, the ancient Catholic, or simply Christian, routes of Western Europe are once again populated by walkers, with different motivations from those of their ancestors of Middle Ages or Modern Age (Coleman, Eade, 2004; Knott, 2005). Pilgrimage is considered as a further form of cultural, ur-ban and/or nature tourism (Collins-Kreiner, 2010; Lopez, 2013). In spite of this, pilgrims are special as they follow a linear and historical route rich in monumental references. Their main goals are reaching a destination, even if the journey itself is the most attractive factor of the displacement (foot mobility, enjoying the landscape, interaction with others, etc.) (Frey, 1998; Santos, Lois, 2011). Because of this, routes are gone over more slowly than a conventional tourist journey and, usually, pilgrims reduce their ex-penses as a way of finding simple life values. In the contemporary return to pilgrimage, there is no doubt that the Way to St. James has been the first major reference, which is imitated and followed by numerous cultural, re-ligious and not itineraries when planning and strengthening their attrac-tiveness throughout the world (Santos, 1999; Lois, 2013).

Since the appointment of Way to St. James as the first European Cultural Itinerary in 1987 by the Council of Europe, there has been a direct relationship between this concept and pilgrimage routes. The cultural, ethnographic, religious or monumental itineraries are defined as linear ones. Generally, they have a beginning and an end, even though for many of them this character is an option of the user (*Itinéraires Culturels Européennes*, 2010). Along itineraries and routes, the chance to enjoy the landscape, the act of walking, the encounter with oneself and with others and the discovery (or reinterpretation) of new places are fundamental attributes. Therefore, comparative analyses are extraordinarily relevant to improve their interpretation, their recent development and, above all, to improve their tourist promotion strategies abroad. In Spain and in Italy, there are enough examples of historical pilgrimage routes turned into authentic cultural-based itineraries. They host pilgrim-tourists, they are handled as linear axes of extraordinary value, and the visitors' experiences are the most representative factors of today's traveling tendencies (Lois, Santos, Taboada, 2014).

As a result from a new collaboration between Italian and Spanish scholars, in the present contribution we start reflecting on the origin and development of cultural routes, their meaning and current projection. Then, we deal with the tourist resources of the Way to St. James and the Via Lauretana, and the role of Loreto as a factor of local development in a territory between two provinces. This approximation will culminate in a SWOT analysis prior to the formulation of scientific conclusions. The proposed items are aimed at inaugurating a study of cultural routes as objects of interest for their heritage values, tourism potentials and management expertise. We pretend to highlight the importance of a comparative approach between territories of different countries, but with numerous territorial common elements.

The origin and development of cultural routes

Cultural routes offer an opportunity to discover the identity of places, their ways of life, their landscapes, and their past, present and future prospects. This is done through the identification of panoramic vistas and points of particular historical and cultural interest. Food and wine, as well as land and sustainability, are the characteristic elements within which food and wine tourism moves, with implications for economic development in Europe.

Culture is the sphere in which a place best expresses its identity, through its history and resources, with its distinctive features, to enable the development, maturation and evolution of a community. Cultural values, aesthetics and imagination are important to quality of life and

should be given priority in order to prevent the loss of local identity and to preserve its spirit, its *genius loci*, so as to protect and promote local traditions. These values should be considered real goods either from the standpoint of maintaining them (defence, protection, conservation) and by the action that they, with their meanings, their vision, their presence, have for the promotion of the site (Nicosia, Porto, 2014).

Cultural routes therefore become a useful tool for understanding and communicating among people of different cultures, a solid topic for cooperation in the conservation of heritage, but above all, an important source for sustainable social and economic development (Trono, Oliva, 2013).

The concept of a cultural route is based upon the relationship between tourism and culture, and upon their roles with respect to both cultural heritage and tourist activity (Dallari, Mariotti, 2011; Trono, 2012). Moreover, the interpretation of cultural routes are many and varied depending upon the ultimate objectives of the entity that promotes them. For the Council of Europe, cultural routes are instruments for demonstrating, through criss-crossing and commingling paths, that the cultural heritage of different European countries is actually a common heritage. They are therefore mainly a vehicle for communication, of exchange among nations and cultures; that is, a means to reinforce European identity, a virtuous process of the democratic re-appropriation of one's collective being. The debate on cultural routes within the Council of Europe has ancient roots; beginning in the 1960s, a working group arose to prepare a report that emphasized the presence of significant places of cultural importance that could play a role in the development of tourism (Cusimano, 2006; Martelloni, 2007; Beltramo, 2013).

The routes thus became the protagonists of a specific program launched in 1987, the Programme of Cultural Routes of the Council of Europe, which saw its first acknowledgment in the *Camino de Santiago de Compostela*, one of the main large medieval pilgrimages. The Program of the Cultural Routes of the Council of Europe in 2012 celebrated twenty-five years of existence, twenty-five years after the certification of its first two routes, the Camino de Santiago de Compostela and the Rural Habitat.

Today, the certified routes cover different geographical areas and themes in the footsteps of pilgrims and merchants, to Santiago and Rome, or through Central Europe (*Camino de Santiago de Compostela*, *Via Francigena*, and *Via Regia*), in the middle of vineyard landscapes or of olive groves, from the countries of southern Europe and the Caucasus along the Mediterranean basin (*Iter Vitis and Rotte dell'Olivo*) to the travels of Wolfgang Amadeus Mozart (the Ways of Mozart).

According to Michel Thomas Penette (1997), former director of the European Institute of Cultural Routes, itineraries are based on a process of cultural cooperation that consists of three different functions: the first is inherent to the protection of European cultural values, a kind of price

control in the context of tensions among local, regional, national and transnational identities. The second function is the dynamic observation of experiences and information, and of the exchange networks that can be constructed among the different actors and communities involved. Of great interest are the activities and policies of experimentation that trigger routes: new cooperation programs in the fields of research and other complementary activities and encounters among young people, the valorisation of lesser-known features, the establishment of synergies among specific skills to propose new solutions to management, or to foster the growth of European projects based upon comparison and interdisciplinarity (Berti, 2013).

The Way to St. James

The origin of the Way to St. James goes back to the ninth century, when the remains of the Apostle St. James the Major were discovered and authenticated. For the European history, the Way has played a significant role; the roads to Santiago helped consolidate Christian Europe and spread cultural ideas and trends and contributed to the urban development of cities and villages along the Route (Lois, 2000). Recently, Franco's dictatorship (1939-1975) brought a new impulse to pilgrimage movements, as the figure of the Apostle was used as a symbol for the unity of Spain and its Christian status (Santos, 2006). In the 1980s pilgrimages and the city of Santiago really started to become popular. Among the milestones of this process, it is worth mentioning the appointment of the historic city as a WHS by the UNESCO (1985) and the appointment of the Way to St. James as First Cultural Route (1987). Its international protection arrived in 1993 when the French Route was recognized as WHS. This was, as well, the first Holy Year to record mass pilgrimages along traditional routes; from that moment on, the phenomenon was no longer confined to the Holy Years (Santos, Lopez, 2014).

The 1993 Holy Year marked the conversion of both Santiago and the *Camino* into major Spanish and international tourist destinations (Santos, 1999; Lois, 2000). This promising future led to the take off of the tradition of pilgrimages to Santiago. The recuperation of the Way seemed to ensure alternative forms of endogenous socio-economical development of the rural space (Santos, 1999). Projects were financed by the Structural European Funds LEADER I and II and PRODER, whose concrete actions proposed an integrated vision of the rural development (Pardellas, 2000; Andrade, Leira, Caramés, 2010). By the time, the space of pilgrimage has been transformed into a tourist space (della Dora, 2012; Lois, Lopez, 2012), so that pilgrims and tourists have demanded services, basic infrastructures and equipments (hotels, public hostels, etc.) (Lois, 2000;

Santos, 2006): “Old paths and walkways have been repaired, bridges have been rebuilt, water sources have been purified, ancient monuments and populations have been regenerated and repopulated, native trees have been planted and signs have been placed in a set of repeated cultural or pilgrimage itineraries” (Lois, Santos, 2014: 5). In spite of this, policies did not always reach the desired economic dynamization, as for instance the public hostels reduced the economic impacts and made more difficult to create secondary products along the Route (Santos, 1999, 2006). This is also due to the main feature of the journey that supposes a physical activity (walking, riding, or going on bicycle), thus pilgrims and tourists do limit their purchases along the route, and even reduce their food expense (Santos, 2006).

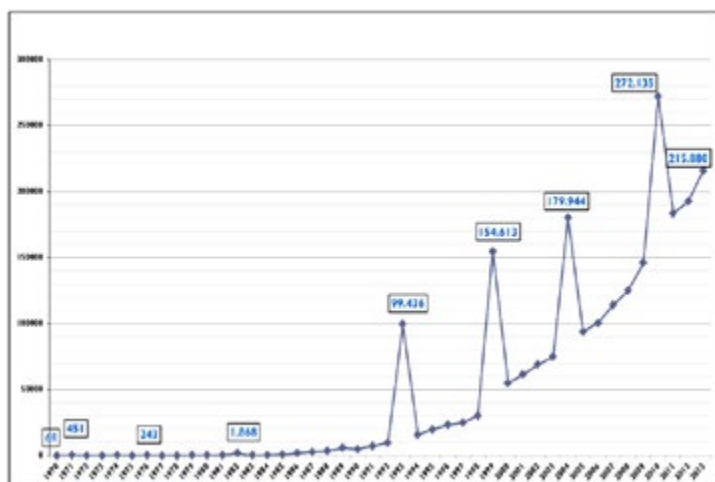


Fig. 1. Evolution of Pilgrims to St. James based on the numbers of *Compostelas*¹ delivered every year (Source: Pilgrimage Office, Santiago de Compostela).

The Figure 1 shows the growth in the number of pilgrims that each year collect their *Compostela*. There is a continued increase, especially during holy years². The following Figure 2 regards the pilgrims' main motivations; these data are the results of surveys carried out by the Observatory of the Way to St. James in 2007. These are the latest published

¹ It is a certificate issued by the Chapter of Santiago Cathedral, and it certifies that a person has made the pilgrimage to Santiago de Compostela. To obtain it, you need to show a stamped credential. You must complete a minimum of 100 kilometers on foot or horseback or 200 kilometers by bicycle.

² The Jacobean Holy Year takes place when the 25 of July, day of the Saint, is on Sunday.

data, and the Observatory ceased its work in 2010. The collected motivations underline the presence of basic territorial elements along the Way, which have turned into attracting factors, such as landscape, popular culture, heritage, as well as their use in religious, spiritual or recreational terms.

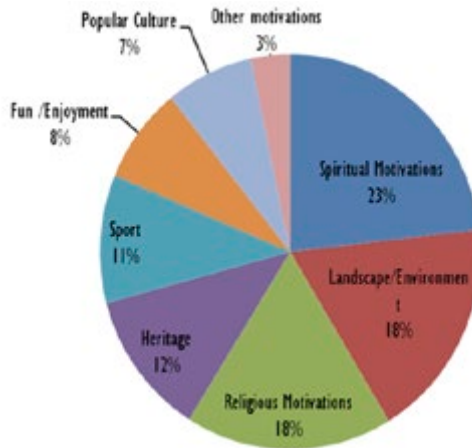


Fig. 2. Pilgrims' Main Motivations (Source: *Informe do Perfil do Peregrino 2007*. Observatory of the Way to St. James)

As pointed out by R. Lois and X. Santos (2014), modern pilgrimage has symbolically re-qualified places that are passed en-route, no matter whether they are attractive churches, villages, fountains, bridges or hills. Its real success lies in the social and cultural positive results. First of all, the resurgence of the Way has restored the identity elements of the Way (Santos, Lois, 2011; Lois, Lopez, 2012). Secondly, the post-modern values of sociability and leisure mobility, with the deriving benefits of the route, contribute to the pilgrimage internationalization, thus the profile of the pilgrim is today an international, multiconfessional and secular one (Santos, Lois, 2011). The contemporary tourist looks for relaxed holidays that enhance a personal renaissance, far away from the frenetic daily routine.

Approximation of a SWOT Analysis of the Way to St. James

It is not easy to fix the strengths, the weaknesses, the opportunities and the threats of a complex tourist product that is able to satisfy different national markets and tourist targets. The following table proposes an approximation of the SWOT analysis of the Way to St. James, taking

Tab. 1. Approximation to a Swot Analysis of the Way to St. James (Source: own elaboration).

Strengths	<ul style="list-style-type: none"> • Main Itinerary for the European History and Identity. • Main Itinerary for the Spanish History and Identity. • Relevant cultural diversity: the Ways are guardians of peoples' and territories' history; they narrate the tales of pilgrims. • Landscape diversity (between Northern and Southern Spain, and within the Autonomous Communities). • Richness in Natural Protected Space (The Galician Communities has normative instruments to protect these relevant natural spaces). • Natural resources (natural spaces, rivers, lakes, etc.) available for recreational activities (tourist resources). • Richness in ethnographic resources: regional gastronomy, popular celebrations and handicraft. • Heritage and Monumental resources (for instance WHS). • Interest of the administration, which do recognize the potentialities of such a consolidated social phenomenon. • International cooperation: political actors, local actors, associations, confraternities. • Tourist pluripotenciality: diversified and complex phenomenon. • Multiconfessional, multireligious and multicultural route.
Weaknesses	<ul style="list-style-type: none"> • Charge capacity of public hostels. • Lack of planning in terms of renewed offer. • Massification of the main routes.
Opportunities	<ul style="list-style-type: none"> • Rediscovery of the environmental values. • Heritage richness: refurbishment of ancient monuments and rehabilitation of ancient structures into pilgrims' hostels. • Initiatives in terms of rural development have enhanced the valorisation of historic and artistic resources, thus giving new impulse to rural tourism. • Rehabilitation of ancient routes and the improvement of road infrastructures. • Involvement of the local population (training courses and investments in human capital: professionalization). • Organization of festivals and cultural events linked to the Way. • Designation of origin gastronomic products. • Rediscovery of culinary tradition. • Significant increase of publications at international level and in different disciplines.
Threats	<ul style="list-style-type: none"> • Saturation and seasonality. • Loss of the <i>uniqueness</i> of the Way: it might turn into something fashionable and cheap.

into consideration economic, cultural and environmental resources aspects. Its strengths pretend to underline the different material and immaterial resources that have become tourist resources and have contributed to its fame. Weaknesses are mainly linked to stuck political initiatives. The actions and policies which have been undertaken in the latest years to promote the Way are still opportunities to be exploited for the pro-

motion of the new meanings of tourism. Finally, its threats regard the lifestyle of a tourist product.

Loreto: Human and Divine thorough the territory

As it is widely known Loreto is the culmination of the final stretch of an ancient pilgrimage route, an articulated path called *Via Lauretana*, that connects various cultural landscapes by drawing a common thread within a territory rich in natural and anthropic history. Only in the last section it is included in the Marche region. The urban centre built around the relics of the Holy House of the Virgin is a typical case of close interconnection between the urban phenomenon and the presence of places of worship. In fact, the evolution of its urban core is thickly interwoven with the vicissitudes of the Sanctuary through the centuries.

The shrine-fortress, which is the fulcrum around which grew the town, is characterized of a rather unique condition, if compared to the numerous shrines scattered throughout our country, since it is simultaneously a shrine but contains relics, that of the house of the Virgin Mary. This specificity makes that site rather unique among the places of worship of Christianity and over the centuries it has remained one of the preferred destinations of Christian pilgrimage.

The first form of human permanent acquisition of Loreto Hill is very late compared with the evolution achieved during the same period by the settlements of the surrounding region. One particular aspect is represented by the coordinates that define the site of Loreto. In fact, the first town core was located in a naturally privileged position, that is to say the top of a ridge along which runs the most important link in Recanati with the *Castrum Maris* (Portorecanati). Moreover, it coincides with a route continuing northward to Ancona, the region capital, after crossing two major urban centres of Castelfidardo and Osimo. Therefore, Loreto is the central point, the most advanced of this local urban system.

The houses did not spread very much, as it happened in other centres of the wider urban system, but they were built along the ridge of the hill called Mount Prodo, both for the particular shape of the soil, and because on the ridge ran the final stretch of the access road to the sanctuary. It was this route that became the organizing axis of the urban fabric and later, after the over-building, it was pulled alongside by other houses that gave rise to a parallel route southward, where the slope of the hill was not remarkable.

It was in the sixteenth and seventeenth centuries that the phenomenon of migration to the Sanctuary of Loreto reached its maximum, by shaping the city and the surrounding area with the idea of a landscape perceived as a place dedicated to the sacred.

The effects of this sacredness spread along the Via Loreto, a widespread sense of “sacred” places permeates the whole region from the “hundred cities”, from Colfiorito along the current SS77, to Loreto. This outlines a landscape mosaic made of many pieces, villages, monasteries, castles, fields and houses that seem to come out of the land they occupy, in an expanse of hills and valleys dotted with numerous, but solitary oak trees, tangible signs of a landscape once woodland (Cecchini, 1995).

Every part of this mosaic helps to build a typical and homogenous landscape that from the Apennines to the sea follows the course of the rivers crossing this territory.

It is interesting to note that the origins of the “sacredness” of these territories predate the spread of Christianity (just think of the cult of the Apennine Sibyl of which traces remain in the names of mountains and archaeological sites in the valley of the Chienti) and the rise of the Marian cult connected to the legend of arrival at Loreto, where the walls are universally recognized as the family home of Nazareth, have only strengthened the territorial identity unsettled over the millennia.

This is the reason why the landscape of Loreto, unique in its kind, summarizes several categories such as faith, culture, art and history and the peculiar territorial organization as an indivisible *unicum*.

The moment you plunge into a physical and anthropic reality so dense with meanings, it urges the psyche of the observer who can not help but interpret the message and to decipher the meanings in order to understand their value.

So, Loreto and its territory provides a clear example of the many aspects legible in the landscape category. The latter becomes a complex and precious document, historical and present at the same time, not only to be observed, described and interpreted but also to be protected and enhanced above.

Therefore, the understanding of a landscape such as the one in Loreto is configured as a time of reflection indispensable for human beings who, through the awareness of the sense of place, develop the ability to give “meaning” to the space.

As you know the town of Loreto is the culmination of the final stretch of an ancient pilgrimage route, an articulated path called Via Loreto, connecting various cultural landscapes that draws a common thread within a territory rich in natural history and man-made, and that only in the last section develops in the Marche region.

The urban center built around the relic of the Holy House of the Virgin is a typical case of close interconnection between the urban phenomenon and the presence of places of worship; in fact, the evolution of its urban core thickly interwoven throughout the centuries, with the vicissitudes of the Sanctuary (Grimaldi, Deaf, 1990).

The sanctuary fortress, which is the fulcrum around which grew the

town, features, compared to the numerous shrines scattered throughout our country, for the condition rather unique, since it is simultaneously a shrine but contains a relic, that of the house of the Virgin Mary, this specificity makes this site quite unique in the places of worship of Christianity and connotes the ability over the centuries to remain one of the preferred destinations of Christian pilgrimages and more. This element of Marche Region's cultural heritage is today the pivot upon which the Regional Tourism Planning 2012-2014 focuses through the creation of thematic groups to make the offer more attractive, and the promotion and marketing of tourism products more effectively.

In 2014 six different clusters were identified: Coast and the Sea; Historic Villages; Nature; Cities of Art; Food and Wine; Spirituality and Meditation. In the latter *Via Lauretana* is recognized as a significant historical route with important cultural sites such as the "Santa Casa" (the Holy House of Nazareth) in Loreto, the Basilica of Saint Nicholas of Tolentino and the Sanctuary of Macereto.

Moreover, in 2014, thanks to Marche region support, the Municipality of Loreto promoted the project DCE "I cammini lauretani", involving 20 private and public partners with the common goal to enhance the network of sites, ways and documents linked to Madonna of Loreto and foster innovation in cultural management and territorial marketing.

Museums-pivots for enhancing *Via Lauretana's* assets

As above mentioned, cultural assets are strategic factors for enhancing cultural routes and creating value for citizens, local communities and tourists. From a managerial perspective their effective organization and management is essential to promote quality of life, social cohesion and local sustainable development. In this process cultural institutes and sites, especially museums, have a key role.

Thanks to the deep relationship with the local context (Toscano, 1998) museums should be interpreters of diffused cultural heritage³ – squares, monuments, and goods preserved not only in museums, but also beyond museum doors (in churches, convents, monasteries, and other historical buildings) all along the itinerary – and pivots for cultural routes deeply experiencing local culture, its tangible and intangible evidence, and its products (fig. 3).

³ The Ministerial Decree of 10 May 2001 encompasses a section about the relationships between the museum and its context. Indeed, according to Italian law, museums are required to broaden their mission to include the heritage preserved in a local context, having impacts and effects on town planning.

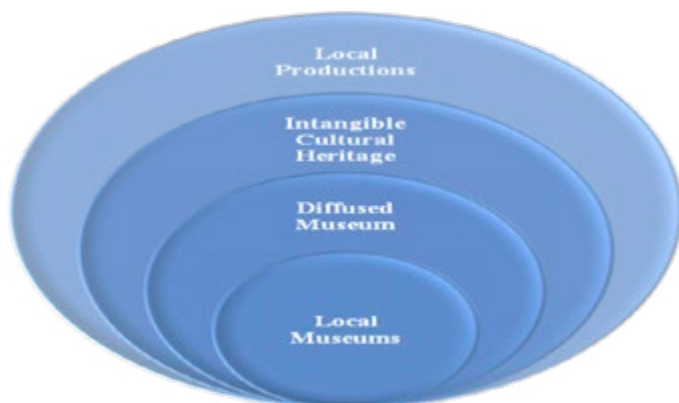


Fig. 3 Museums as pivots of the cultural route experience (Source: Cerquetti, 2014)

Local museums could become important experience providers: places of encounter and information, promoting the visit all along the cultural itinerary and fostering not only the comprehension of cultural heritage value, but also the appreciation of local productions embedding place-specific tacit knowledge (handicraft, agrifood, etc.) and connoting cultural routes as well as historical and cultural assets (Montella, 2009). The functionality and pleasantness of museums could increase the value people give to the experience of cultural routes.

Sharing these assumptions, in this paragraph we focus the analysis on 5 museums that could become pivots for enhancing *Via Lauretana* and strategic hubs for the transmission of cultural heritage value:

1. *Museo-Antico Tesoro della Santa Casa* (Loreto);
2. *Museo Civico Villa Colloredo Mels* (Recanati);
3. *Musei Civici di Palazzo Buonaccorsi* (Macerata);
4. *Museo del Santuario di San Nicola* (Tolentino);
5. *Pinacoteca e Museo civici* (Camerino).

The results of museum self-evaluation in Marche Region⁴ reveal the following (tab. 2)⁵:

Concerning property, four of these museums are public (civic museums) and one is private. Considering the types of collections, as most

⁴ In 2007 the Marche Region set up the 'Regional Museum Information System' (<http://wsausei.cultura.marche.it/informazioni/>) as a permanent and dynamic tool to plan and monitor museums conditions (R.L. 4/2010, article 20). By means of a special self-evaluation form the data base gathers information about museum conditions relating to the eight areas of the M.D. of 10 May 2001.

⁵ Last update: December 31, 2013.

Tab. 2. Museums in *Via Lauretana* (Source: Our elaboration from Marche Region Museum Information System)

Museum	Property	Types of collections (prevalence)	Opening hours (hours per week)	SPACES/SERVICES
Museo-Antico Tesoro della Santa Casa (Loreto)	Private / the Holy See	Art	36 (winter) 42 (summer)	Ticket office, reception, coatroom, archive, photoarchive, library, meeting room, education
Museo Civico Villa Colloredo Mels (Recanati)	Civic	Art	42	Ticket office, reception, coatroom, bookshop, meeting room, education, projection room
Musei Civici di Palazzo Buonacorsi (Macerata)	Civic	Art	48 (winter) 54 (summer)	Ticket office, reception, coatroom, bookshop, meeting room, education, projection room
Museo del Santuario di San Nicola (Tolentino)	Civic	Art	46	Reception, bookshop, meeting room, projection room, archive, photoarchive, library
Pinacoteca e Museo civici (Camerino)	Civic	Art	36	Ticket office, reception, coatroom, bookshop, meeting room, education, projection room, archive, photoarchive, library

Italian cultural institutions they mainly own artistic items. All of them are opened more than 36 hours a week and have public spaces and user services such as reception, education, bookshop, etc. However, they reveal a lack of management tools and service culture (tab. 3).

None of them has a balance sheet nor a service charter; two museums do not have regulations and only two have an institutional act.

Regarding staff, the Museum Information system reveals a fragmented and heterogeneous situation (tab. 4).

Even though 4 of these museums participate in the same museum network, they do not respect the same opening hours as the other network's museums, do not share the same staff nor the same corporate identity, but only promotion activities (booklets, brochures, website, etc.) and events. These museums are in the early stage of a network, not yet generating enough economies of scale, scope and specialization to increase museum offerings.

Regarding museum visitors in 2013 museums in *Via Lauretana* reached an average of 20.000 visitors per year; without considering the Basilica

Tab. 3. Museums in *Via Lauretana* (Source: Our elaboration from Marche Region Museum Information System)

Museum	Institutional Act / Statute	Regulations	Balance Sheet	SERVICE CHARTER
Museo-Antico Tesoro della Santa Casa (Loreto)	no	no	no	NO
Museo Civico Villa Colloredo Mels (Recanati)	no	yes	no	NO
Musei Civici di Palazzo Buonaccorsi (Macerata)	Inst. Act 1819	yes	no	NO
Museo del Santuario di San Nicola (Tolentino)	no	no	no	NO
Pinacoteca e Museo civici (Camerino)	Inst. Act 1903 / Statute 2005	yes	no	NO

Tab. 4. Museum management: staff and networks (Source: Our elaboration from Marche Region Museum Information System)

Museum	Staff	PARTICIPATION IN MUSEUM NETWORKS
Museo-Antico Tesoro della Santa Casa (Loreto)	- 3 employees (director, curator and archivist) - External employees for front office	no
Museo Civico Villa Colloredo Mels (Recanati)	- 3 external employees (“Spazio cultura”)	yes (smpm)*
Musei Civici di Palazzo Buonaccorsi (Macerata)	- “Istituzione Macerata Cultura, Biblioteca e Musei” (instrumental authority of Municipality of Macerata): 7 employees (1 director/ 2 curators / 1 administrative official / 3 guardians) - External employees (7 ATI “Integra” + 1)	yes (smpm)*
Museo del Santuario di San Nicola (Tolentino)	- 1 external employee (Convent of Saint Nicholas)	yes (smpm)*
Pinacoteca e Museo civici (Camerino)	- Agreement Municipality/University - 1 Conservator - 3 external employees (“Cooperativa ArcheoLAB “)	yes (smpm)*

* *Sistema Museale della Provincia di Macerata* (Museum System of Province of Macerata)

of Saint Nicholas of Tolentino, the average decreases (only 12.000 visitors) (tab. 5), revealing a low museum attractiveness.

Tab. 5. *Via Lauretana* museum visitors (Source: Our elaboration from Marche Region Museum Information System)

Museum	Number of visitors		
	2011	2012	2013
Museo-Antico Tesoro della Santa Casa (Loreto)	6.029	4.353	11.236
Museo Civico Villa Colloredo Mels (Recanati)	17.100	14.182	14.455
Musei Civici di Palazzo Buonaccorsi (Macerata)	14.743	12.503	15.516
Museo del Santuario di San Nicola (Tolentino)	55.000	55.000	55.000
Pinacoteca e Museo civici (Camerino)	4.106	4.231	7.005

In conclusion, the analysis of museum management and performances in *Via Lauretana* confirm that thanks to the continuity of cultural heritage these museums could become storytellers presenting local context and cultural resources. However, there are some gaps to fill in management.

Approximation to a Swot Analysis of Via Lauretana

The following table proposes a first approximation of the SWOT analysis of the *Via Lauretana*, taking into consideration only cultural resources and the role museums could have in promoting the development of this cultural route.

A future perspective: themes as strategy to experience Via Lauretana's Cultural Heritage

To ensure that the five chosen museums act as hubs for the transmission of cultural heritage value in the *Via Lauretana* is necessary to identify the elements of their heritage better connected to the pilgrimage and to the devotion to Loreto. It is also important to take advantage of the close relationship between the museum and the territory that we can find in Italian local museums. This process may lead to review the present outfitting of a few museums and replace their traditional communication, usually characterized by information related only to the artistic value of the artworks.

The Museum-Ancient treasure of the Holy House of Loreto, the arrival point of the historical pilgrimage, but the starting point of the tour-

Tab. 6. Approximation to a Swot Analysis of the *Via Lauretana* starting from the potential role of museums (Source: own elaboration)

Strengths	<ul style="list-style-type: none"> • Museums in <i>Via Lauretana</i> have a deep relationship with the local context and diffused cultural heritage; • Museums preserve important artistic collections; • Museums are opened more than 36 hours a week; • Museums have public spaces and user services such as reception, education, bookshop, etc.
Weaknesses	<ul style="list-style-type: none"> • Museums in <i>Via Lauretana</i> are almost unknown and have a low attractiveness; • Museums reveal a lack of management tools and service culture; • Even though participating in the same museum network, museums in <i>Via Lauretana</i> do not respect the same opening hours as the other network's museums, do not share the same staff nor the same corporate identity, but only promotion activities (booklets, brochures, website, etc.) and events;
Opportunities	<ul style="list-style-type: none"> • The Regional Tourism Planning 2012–2014 enhances religious tourism through the creation of a specific cluster (“Spirituality and Meditation”), where <i>Via Lauretana</i> is recognized as a significant historical route with important cultural resources; • The Municipality of Loreto promoted the project DCE “I cammini lauretani”, involving 20 private and public partners with the common goal to enhance the network of sites, ways and documents linked to Madonna of Loreto and foster innovation in cultural management and territorial marketing.
Threats	<ul style="list-style-type: none"> • The Regional thematic clusters foresee a separation among different resources that could be linked in the enhancement of a cultural route (food and wine, historical resources, nature, art, etc.).

ist route, must be able to tell the story of the worship and the church built around the Holy House. For the history of worship are important the rare matrices for votives tattoos, the *ex-voto* painted or made by precious metals and the precious gifts offered to the sanctuary by the personalities visiting the Holy House (jewellery, tapestries). The collection of apothecary vases of the 16th Century shows the function performed by one of the institutions of the sanctuary, that was the care of the sick. The museum also preserved many works of art from the church, before the restoration of the late nineteenth century. They are works of great masters of European painting from '500 to '700: among them, the cycle of paintings by Lorenzo Lotto 1553–1554 for the choir of the church and the frescoes from the 16th Century chapels, which tell the story of Loreto in the age of the counter-Reformation, when the shrine became a symbol of the struggle against the Protestants. Another painting by Lotto depicts the Saints Christopher, Sebastian and Roch, patrons of pilgrims and protectors against the plague. A painting with the history of a Croatian priest victim of the Muslims, who arrived in Loreto with its

belly ripped open, can be used to narrate the devotion of the people of the other shore of the Adriatic: according to legend, in fact, the sanctuary of Loreto stood in Rijeka, before moving in the Marche. The painting of the Greek master Nicholas also reveals the devotion of the Greeks.

Loreto was built on the territory of Recanati: starting from 1476, the popes have aimed to make independent the sanctuary, until Sixtus V in 1586 permanently separated the two cities. The link between the two centers, however, always remained strong: Recanati hosted a fair that in the 15th Century became the most important of the Papal State. The fair happened in September, in correspondence with the feast of the Nativity of Mary. Trade routes and pilgrimage routes coincided. In the collections of the museum some artworks can be underlined: in the table of 1382, commissioned to Guglielmo Veneziano by the Venetian merchant Antonio Colucci, is depicted among other saints, St. Christopher, the patron of pilgrims and travellers. The San Giacomo by Lorenzo Lotto, for the Confraternity of St James in Recanati, is depicted as a pilgrim coming from the sea. The famous Annunciation by Lorenzo Lotto for the Oratory of the merchants in Recanati represents the central theme of the Holy House's devotion.

In the second half of the 16th Century, popes built a new road between Rome and Loreto: Macerata became therefore a necessary stop for travellers to Loreto, especially for the great personalities of the Church and of civil power: in fact, the city was the seat of the governor of the Marca d'Ancona. The Civic Museum, recently reorganized, exposes only some of the works that could be connected to the theme of Loreto. You can highlight the statues (Virgin and the Magi) and the mechanism of the city's tower clock, now in the museum: the clock was very admired by many travellers. The museum could use a portrait of Father Matteo Ricci, now preserved in the deposits, to tell the figure of this Jesuit born in Macerata who managed to enter China achieving the favour of the Ming court to highlight the role of the Jesuits. The Jesuits were in the sanctuary of Loreto between 1554 and 1773 to carry out the confessions in various languages: Loreto thus became an international shrine, which has given a strong impetus to the fight against the Muslims and the evangelization of new lands. On the route to Loreto a visit to the church of Santa Maria of the Virgins could also be offered, which retains a decoration similar to that of the church of Loreto in '500.

The collection of the museum of the sanctuary of Tolentino is particularly important to illustrate the theme of the pilgrimage: there is in fact one of the largest collections of votive tablets dedicated to the Augustinian saint Nicola from Tolentino. Almost completely lost those of Loreto, these votive tablets allow the visitor to immerse themselves in the world of popular devotion and to understand the anthropological ritual of voting. The church of St. Nicola also has an important cycle of fres-

coes with Scenes of the life of Christ and St. Nicholas from Tolentino, painted by followers of Giotto.

Camerino was in the Middle Ages and up to '500 a center of great importance for the Italian economy and the seat of the court of the da Varano: before the building of the Tolentino-Macerata-Loreto road the pilgrims went to Loreto through this city. The civic museum could be integrated with the diocesan museum and the visit to the Ducal Palace and the city's churches, which provide a picture of the rich history of Camerino and its figurative culture, created by local painters and sculptors, as well as of the local cults (for example Our Lady of Mercy and St. Sebastian). A suggestive example of the importance of the pilgrimage is the tablet with the Transportation of the body of St. James of the painter Giacomo di Nicola from Recanati, in the diocesan museum, from the church of the hospital of St. James, one of the structures that housed the pilgrims in Camerino.

Final considerations

The Way to St. James and the *Via Lauretana* are part of a complex system from which they derive social and cultural benefits, the search for authentic experiences, a sense of the places that you travel. They enhance historical-cultural values, considering the fundamental elements of a common European identity and culture, built through many historical interrelationships.

They express, since the choice of the topic, their intrinsic dimension of cultural and spiritual character: it is based on fundamental values such as intercultural and interreligious dialogue, and set themselves up as an important opportunity to foster understanding, equality, respect, and the mutual integration between different cultures and different cultural identities. In an international context dominated by economic pressures and political and social fragmentation, these routes have the potential to be a valuable tool for promoting and enhancing the cultural territory and democratic participation (and governance). The existence of numerous multicultural contexts, sometimes even in the same territory, could be considered elements of cohesion and unity, understanding, mutual respect and tolerance for diversity of tangible and intangible expressions. Other key objectives are to promote the knowledge and conservation of the land, the landscape of heritage and culture, considered as a functional resource and an integral part of the travel experience and the cultural milieu of the community. To this end, the places crossed by the routes are involved in profitable educational, cultural and professional exchanges, to ensure sustainable development at the intra- and inter-generational.

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THE CHERRY-TREE AND VINE LANDSCAPE: UPON THE HILLS SURROUNDING VIGNOLA (MO) IN SEARCH OF ANCIENT PATHS AND AGRICULTURE LANDSCAPE BETWEEN DEVELOPMENT AND PRESERVATION.

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Ipas L. Spallanzani, Castelfranco E., sede coordinata di Vignola (MO)

Summary

The participation is due to a project carried out in the Vocational Agriculture “L. Spallanzani”, branch of Vignola, and sponsored by the local Coop Estense, with the basic aim to increase the value of some excellences of the area (aromatic vinegar and cherry) through the recovery of the dignity of work in agriculture, the culinary tradition – linked to local products – and the recognition of a sustainable life-style.

In our country the agriculture landscape represents an historical and esthetic testimony often considered as an obstacle for a modern economic growth of geographical areas; this is a vision that the new policies for development of Emilia Romagna Region want to leave behind by stopping the causes that produce landscape decay and taking actions for a sustainable management of places that are able to combine the market and productive activity of agriculture with other functions of the territory, not directly connected with business, in the perspective of landscape as “*common good*”.

More precisely, to give the opportunity to understand (and so develop) these themes to those who in the first place will be the protagonists of the local technical field and the main subjects of the development of the district, it has been realized a project with the students that, starting from the reading of the history of the places, could lead to the recognition of the links between the organization of the “historical” areas and the actual urban and agriculture structural plan in order to make the students achieve, not only some fundamental technical-vocational skills, but also a new perspective in the approach to environmental matters, by a knowledge of the employment of fields in the past. In this way, in the area of interest of a project aimed at the appreciation of the local agricultural peculiarities, two 3rd-year classes of the Institute Spallanzani, after studying the historical cartography of the places in question and a detailed text about the local growing of plants and trees in the Austrian-Este period, went on in search of the ancient hill roads and paths, looking for the surviving proofs of the old agrarian system and the related products (balsamic vinegar, boiled must, typical cherries, etc.), making an interesting route which partially follow the old Romea-Nonantolana road (particularly captivating in the period of the blossoming of the cherry-trees) upon the hills between Campiglio and Marano-upon-Panaro, in the area of the typical Vignola cherry IGP (Protected Geographical Indication), the Lambrusco Grasparossa and the Aceto Balsamico Tradizionale DOP (Traditional Balsamic Vinegar) of Modena.

Keywords: Vignola, Istituto Professionale per l’Agricoltura Lazzaro Spallanzani, Campiglio, Marano s.P., via Romea-Nonantolana, Ciliegia di Vignola IGP, Aceto balsamico tradizionale di Modena DOP.

1. General framework

The undergoing area of the proposed intervention is placed on foot of the Appennines of Modena, on the left of the Panaro river bank, between Vignola and Marano s.P.

The landscape hilly zone land, with the settled clayey gully amphitheatre exceptions, is characterized by the almost ubiquitous cultivations of vineyards and cherry-trees, different fruit plants and, in smaller measurement, fit for seed that, together with the stable lawns, with the forage cultivations and with the residual woodsy stains, represent one of the most significant elements of the rural landscape of the hill between Modena and Bologna. Shares are generally modest, the general lines are sweet, but the lithological variety determines a remarkable landscape and an environmental complexity that the human activity has in the centuries modelled in a mosaic of cultivated fields, orchards and vineyards.

The physical features and the boundary position between two worlds thick in conflict (the Byzantine and Longobard one first, Municipal then, Estense Duchy and Papal State more recently) have permitted to develop a series of defensive positions, houstowers, and strengthened places with relative communication routes built-ups areas that today represent an interesting net of secondary road network, especially suitable for excursions on foot, on the bike or on horseback.

The main zone center is Vignola, dominated by the risen fortress on a tufaceous formation which towers above the Panaro river course. The

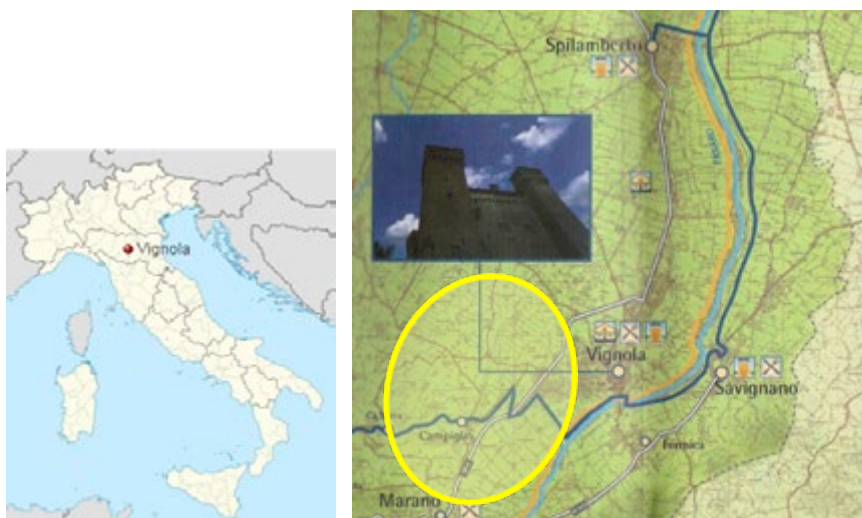


Fig. 1. "La via Romea Nonantolana" series "Sentieri della Luce" by Provincia di Modena



Fig. 2. View of the “Basse” (low places) of Vignola



Fig. 3. The parish of Campiglio

town is named from the Latin “vineola”, little vineyard, and still today, even if the local economic fabric is constituted from little and middle-sizeds companies which sweep over various economic divisions, the agricultural vocation is very deep-rooted on the territory as much that Vignola is well-known all over Europe for his production of the cherry, that recently has been conferred the denomination IGP, agronomic excellence together with other high-quality agroindustrial



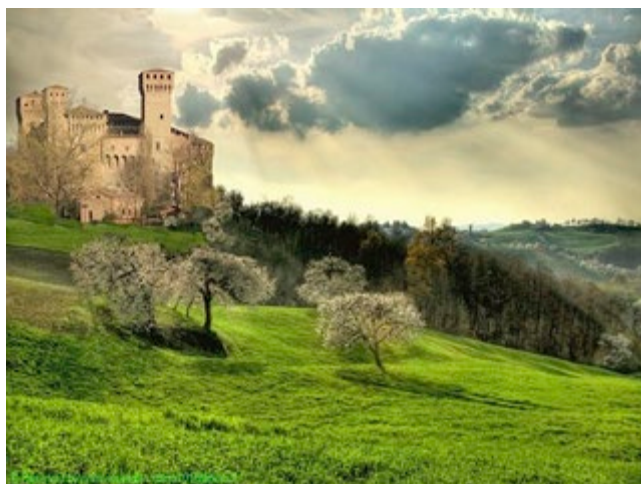


Fig. 4. An unreal image of the landscape of Vignola: the Fortress, the cherry blossoms, the sweet hills, by “geomorphological framework of the territories of Vignola, Savignano and Marano s.P”, V. Montaletti Regione E.R..

productions like *Aceto Balsamico Tradizionale di Modena* (Traditional Balsamic Vinegar), *Parmigiano Reggiano* cheese and *Lambrusco Grasparossa di Castelvetro* (Lambrusco Grasparossa DOP wine from Castelvetro).

2. The census of the arboriculture in the Union ” Terre dei Castelli” (Union of the Land of Castles) from the “Statistica generale degli stati estensi” (General Statistics of the Estenses States)

About the half of the 1800 the province of Modena was the heart of the *Estensi Dominii* which were extended from the river Po as far as the Tyrrhenian sea in Massa e Carrara. An autonomous state inserted as a hinge between the North Italy and the Papal States and the Grand Duchy Of Tuscany.

Appointed by the Duke Francesco V of Austria-Este, Carlo Roncaglia published in Modena the “*Statistica generale degli Stati Estensi*”: a very careful photograph of the state where we can find, between other information, a detailed census of the arboriculture of provinces of the Duchy

Data, referred at the year 1847, allow us to understand with precision which the arboreous situation was at those times as regards the “productive” plantations, that man cultivated and used.

Therefore we find out that in that period the most diffuse tree was the **elm**; in our province 5.074.044 of them had been “counted”, they were



Fig. 5. Map of Modena Duchy by “Statistica degli Stati Estensi”, C. Roncaglia, 1849



Fig. 6. “Statistica generale degli Stati Estensi”, C. Roncaglia, 1849



Fig. 7. Piantata emiliana-modenese

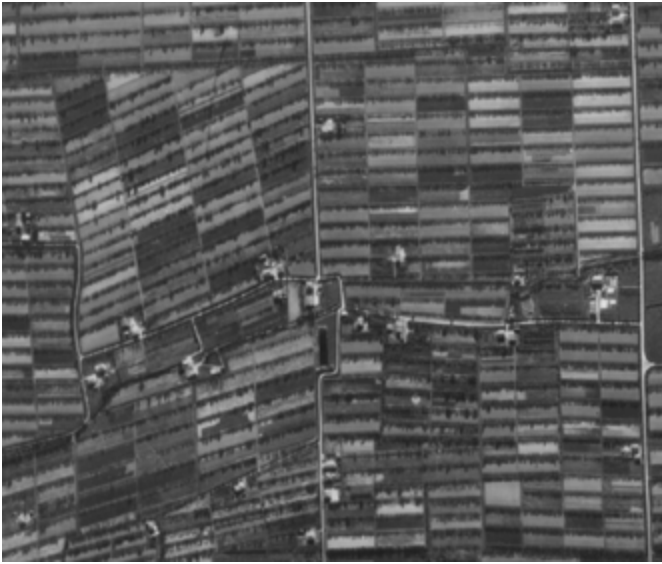


Fig. 8. RAF flight of 1944 which highlights the structure of our plain arranged to “piantata”

above all those of the *piantata emiliana*, supporting the grapevines (they were almost 6 millions) of whose leaves the cattle was fed and now we know they are almost disappeared from all the plain both because of the new agriculture arrangement and because of the pests attacks.

Very interesting, and at the same time surprising, the zone of the current “*Unione Terre di Castelli*” is the relative census. For instance, we can notice that the statistics well identifies 14.180 **chestnuts** in the Vignola countryside (at that time, to tell the truth, much geographically widest, including also the territories of Marano, Savignano and Castelvetro) and we even find 59 of the above-mentioned plants counted in a census in Spilamberto (area totally plain). This datum is index of a more severe climate which allowed this kind of plant to survive in a much lower altitude than it was entrusted to acclimatization..

Indeed in territory of Guiglia (high hills) the **chestnuts** were 161.000. In the Spilamberto countryside (including at that time Castelnuovo R. too), in confirmation of the traditional arrangements to plant the plain (*piantata modenese*), are counted in a census 172.619 **elms**, 2.513 **mulberries** and 10.615 **rural maples** which were used as support to 157.224 **grapevines**.

The **elms** in the vignolese area sensitively decreased (13.400) in favor of the more acclimatized **maples** (32.214), **ashes** (5.812) and **mulberries** (4.618) supporter trees of the 150.103 **grapevines**. In Guiglia we can find 13.800 **elms**, 3.000 **mulberries** and 25.000 maples. Furthermore an interesting datum is the presence of 80.000 **grapevines**..



Fig. 9. Uprooting of elms in plain countryside of Modena, early 1900

The fruit-growing then was not so well developed, even if the vocation of the “vignolesse” area allowed to take a stock of 12.120 plants of **different fruits**, 6.000 **nuts**, 4.000 **tree nursery** and 4.168 **mulberries** used for the silk worm cultivation.

Just replace the mulberries, now obsolete due to the decline of the local silk manufacture, in the “*Basse*” of Vignola the company Mancini, at the end of 1800, laid the foundation for the thriving cherry orchards of the area. This is due to the high fertility of the land; in fact, over the centuries, repeated floods have deposited a layer of fertile land which, together with drainage guaranteed by the underlying layer of gravel in the alluvial cone of the Panaro river, has produced a particularly favorable place to the cultivation of vegetables and mulberry trees until the nineteenth century and fruit trees from the twentieth century onwards.

The farming systems of the cherry trees were totally different from those of today. To the tall trees were tied the “scalampie” (long ladders) that allowed the collectors to pick up the fruits of the highest branches with the difficulties of the situation.

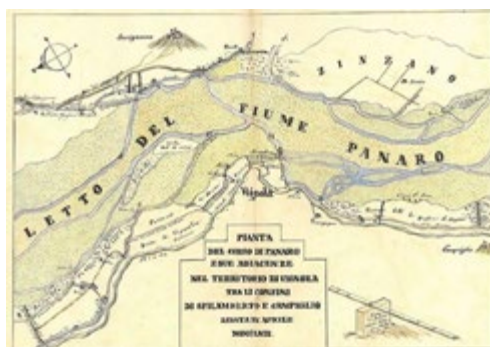




Fig. 10. Cherry trees flowering in Vignola countryside



Fig. 11. Cherries pick up, A. Montorsi collection, early 1900

Still according to Roncaglia, the **osier willows** in the district Spilamberto-Vignola added up to 7,700 units, representing an essential component of the agricultural economy of time as the farmers used them to tie the vine, to make baskets and as a material to be woven to create



Fig. 12. Ex voto kept on Pieve (parish old church) of Vignola



Fig. 13. Shoot of Lambrusco

barriers to erosion of the soil. An environmentally friendly method that has recently been discovered in the so-called “ecological engineering”.

In the “*Statistica...*” also appear 38.028 **Oaks** (exploited for the acorns as food for pigs, and as markers of boundaries and paths) and 24.243 **Sessile oaks** (who are also oaks, typical of the plains) used especially for wood and for decoration of homes and roads. In the mountains were surveyed 22,000 Oaks, while in place of sessile oak, typical of the flat lands, appear the **Turkey oaks** (12.000). However, oaks aged hundred



and fifty years, are still outstanding, many of them are protected and bound by Regional Decree of 1977. Now, though often replaced by fruit, the wine-growing area can be seen from these certified vines, native and imported. For example, only in Savignano, Castelvetro and Vignola there are a dozen award-DOC wines. But the tradition of the area is highlighted even more in the production of a derivative of the grape-



must: the “*Aceto Balsamico Tradizionale di Modena DOC*” (*Traditional Balsamic vinegar*), this product is probably the main reason of pride and cultural identity of Modena, a symbol of an emotional connection between places, people and ancient rituals of our land, alive and present.



Fig. 14. Barrels and Aceto Balsamico Tradizionale (Trad. Balsamic Vinegar) in the typical little bottle

3. The itinerary

As part of a project aimed to the appreciation of the agricultural products, made with the help of Coop Estense, it was decided to carry out a site survey to identify certain paths, which could highlight the landscape features of the area.



Fig.15. Austro-Estense map, 1842

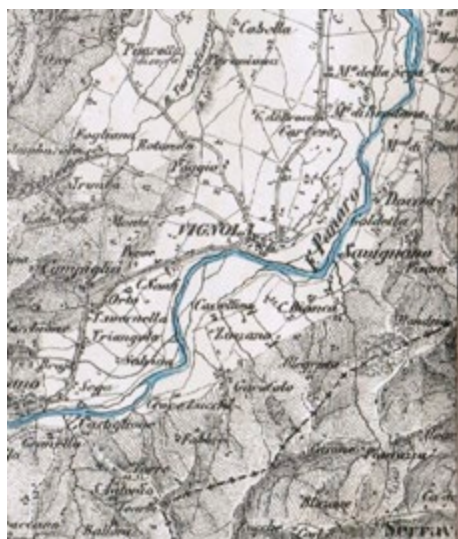


Fig.16. Map by A. Magini, 1620

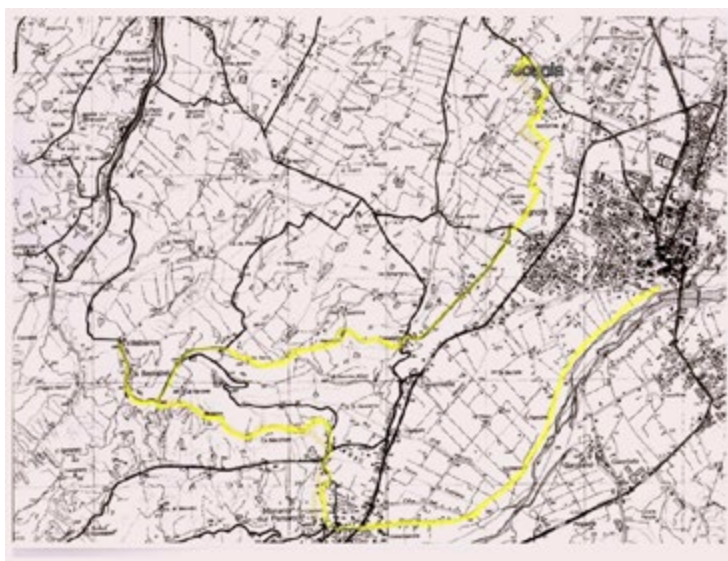


Fig.17. The itinerary

The analysis of ancient cartography has been identified for a route that follows much of the historical Via Romea Nonantolana in the hills and the Cherry path in the 'Basse'. Verified for the existence of a network of historic paths, with a group of "scouts" from 3APv and 3BPv classes, at the beginning of March, we set off in search of this ancient road system and the signs of the old rural structure of the countryside.



From the school we walked easily to the village streets on direction of the parish of Campiglio, always accompanied by evidence of vineyards cultivation and cherry-tree orchards .

We then crossed a stretch of road with wide panoramic views on the underlying Panaro valley. The trail leads into the realm of cherry and balsamic vinegar where the landscape is punctuated by rural practices,



Fig.18-21. Vines, cherry-trees, olive-trees.....



Fig.22. The “via Romea Nonantolana” path, by Sentieri della Luce, Provincia di Modena.

the shape of the place is still imbued with typical local agricultural vineyards, orchards, small producers of culinary excellence. After the visit of the nearby church, characterised by a particular castle structure, we joined the ancient Via Romea-Nonantolana, complex road that was headed to the important Abbey of Nonantola and allowed the connection between the two Benedictine monasteries of Fanano and Nonantola founded by Anselm, brother in law of the Lombard king Astolfo in the mid of 700. The street, away from the Byzantine outposts, soon became a busy axis path from militias, travelers and pilgrims who went to Rome; the course was enriched with supporting facilities to travelers whose names remain in local place names (Ospitale, Ospitaletto), allowing a widespread bloom of an artistic and cultural heritage linked to the production and processing of typical local farmers.

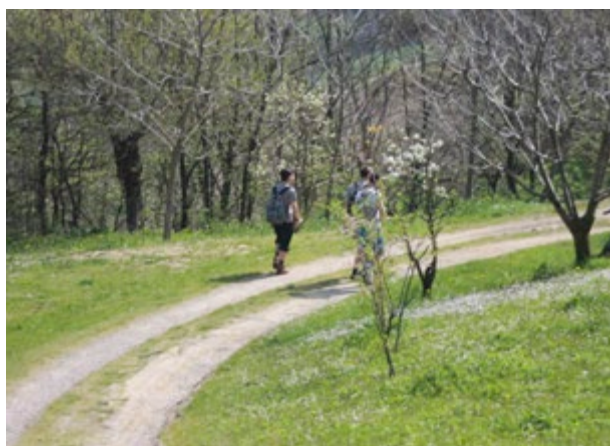


Fig.23. Toward Marano ...



Fig.24. The “Basse” of Vignola during blossom time

The decay of Nonantola and the affirmation of the autonomous powers and rivals of Bologna and Modena broke down the unity of the territories on which the road wound, resulting in a decline and fragmentation of the path that has recently found its appreciation and thanks to the ‘Provincial Administration of Modena, which has made it feasible and marked 115 km of track from Nonantola to Calanca ancient pass in the Appennines, on the way to Tuscany.

From the historical path our journey came off, after about an hour ‘journey, moving toward the valley floor, always pleasant along tracks and trail roads where you can still reach out and touch a rural landscape that blends harmoniously with the natural, sometimes harsh, clay-ravines and valleys.

In Marano s/P we reached the valley floor of the river, the kingdom of cherry trees that, in blossom time, offers amazing scenery. Along this path of about 5 km that separates Marano from Vignola, on the edge of the river, the so-called “Basse”, we can perceive the uniqueness of this agricultural landscape, in an intoxicating kaleidoscope of colors and scents.

After about 1 hour, at the end of the path, we reached Vignola, where we can see the Fortress and a jewel of Renaissance: the spiral staircase wrap, triumph of concentric harmony, made by the most eminent citizen of Vignola, J. Barozzi just said” *il Vignola*”.

This project was aimed, in its simplicity, at instilling in young people a strong sense of belonging to a cultural heritage, inextricable from rural and natural landscape. Strolling “close to home” they discovered the complexity and richness of a region in its most original and least known aspects, always bearing in mind that the shape of our sites is basically derived from the shape of the rural fabric and that the Italian Constitution “protects the landscape and the historical and artistic heritage of the Nation.”



Fig.25. Palazzo Barozzi, the spiral staircase, ed.Visual Project

At the end of the work, is attached the leaflet that was published and distributed by **Coop Estense** to which we would express our heartfelt thanks for the support given.

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IL PAESAGGIO DEL CILIEGIO E DELLA VITE.

UNA PIACEVOLE ESCURSIONE ALLA RICERCA DELL'ANTICA VIABILITÀ
SULLE COLLINE DI CAMPIGLIO E MARANO

DURATA : circa 4,00- 4,30 ore

DIFFICOLTÀ : facile

PECULIARITÀ: magnifici scorci paesaggistici, specialmente nel periodo
della fioritura

DESCRIZIONE

Si parte dal piazzale dell' Istituto Agrario L. Spallanzani in via per Sasuolo affianco alla Chiesa di Pratomaggiore, a 130 m slm. Seguendo la ciclabile che costeggia l'azienda dell'Istituto Agrario verso il centro di Vignola si supera in breve il torrente Schiaviroli. Il percorso, a sinistra, è contraddistinto da un bel filare di Farnie, l'ultimo esemplare decisamente ragguardevole.

Giunti in pochi minuti al monumento che ricorda le vittime della rappresaglia nazifascista durante il secondo conflitto mondiale, si segue via Venturina fino ad un cartello segnaletico dove si imbecca sulla sinistra la stradina sterrata che, in decisa salita, quindi in falsopiano e costeggiando pregevoli esempi di piantumazioni ed architetture campestri, ci porta all'incrocio con la S.P. 17 per Castelvetto.

Attraversata con attenzione la Provinciale, dopo pochi metri si devia a sx su strada asfaltata per Campiglio (via Del Monte) ed in breve si arriva al cospetto della pregevole Villa MartuzziRipandelli, a quota 180 slm, da dove si gode una magnifica vista delle "Basse superiori" con i terreni appartenuti all'impresa Mancini, a cui va riconosciuto il merito di aver innescato il processo che trasformerà, attorno agli anni venti del secolo scorso, l'antica Vineola (Vignola) in città delle ciliegie.

Dalla villa (tristemente nota ai vignolesi per le atrocità perpetrate dai nazi fascisti) la strada procede pianeggiante e raggiunge in breve il borgo di Campiglio [circa 1 ora dalla partenza].



Feudo dei Da Campiglio e dal 1400 dei Rangoni, il borgo di Campiglio si sviluppò intorno alla Rocca ed al mercato e rimase sede della podesteria sino all'epoca napoleonica.

Dalla piazza della Chiesa, eretta sulle fondamenta dell'antico Castello di cui restano due torri, si prosegue dritto su via Borgo Campiglio, percorrendo un bel viottolo selciato in discesa che attraversa tutto il nucleo abitato e dopo 100 metri incrocia la strada che proviene da Tavernelle/Marano.

Lasciandoci guidare dalle indicazioni metalliche della via Romea Nonantolana per Denzano/Ospitaletto/Coscogno, continuiamo dritto su via Monte Rangone.

La strada continua a prendere quota offrendo una bella visuale sul borgo di Campiglio che abbiamo lasciato alle nostre spalle. Quando l'asfalto finisce si continua su fondo sterrato e poi su sentiero all'interno di vecchie vigne e campi coltivati fino a ritrovare le frecce metalliche della via Romea Nonantolana che ci invitano a deviare a sinistra.

Transitati sul retro del "Sagittario" [ex pensionato per anziani] si arriva all'incrocio con via Bressola dove troviamo gli ennesimi segnali della antica via transappenninica. Siamo a quota 280 slm, da qui la strada si affaccia sulla pianura con superbi panorami su tutta la valle dei ciliegi. Continuando sulla strada asfaltata, contornata da imponenti farnie, oltrepassiamo l'acetaia Sereni e dopo poco lasciamo l'antica via Romea per deviare a sx su strada in leggera salita in direzione Poggio Murazzo dove ci innestiamo sul sentiero 412 che, attraverso coltivi, vigne, pregevoli ciliegi e magnifici scorci sulla vallecchia del Rio Faellano ci condurrà in piacevole discesa fino a Marano s/P, dove potremo trovare ristoro dopo circa 3 ore di cammino.

A Marano, attraversata con attenzione la S.S. Fondovalle Panaro, l'itinerario continua pianeggiante lungo le Basse fino a Vignola, offrendo una stupenda atmosfera nel periodo della fioritura.

A scelta si potrà percorrere il sentiero Sole che costeggia il fiume, o la stradina asfaltata, detta via dei ciliegi, che fiancheggia i cerasetti delle Basse. In ogni caso, con passo tranquillo, in circa un'ora e mezzo si giunge a Vignola. [attenzione agli smottamenti che riguardano alcuni tratti del sentiero Sole causati dall'erosione del fiume].



SESSION 3

TOURISM AND LOCAL DEVELOPMENT

FOSTERING SOCIO-ECONOMIC DEVELOPMENT OF RURAL AREAS THROUGH CULTURAL AND RELIGIOUS TOURISM: INNOVATIVE SOLUTIONS FOR INVOLVEMENT OF PRIVATE SECTOR

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Summary

Sustainable cultural and religious tourism of good quality with effective territory management and solutions that integrate socio-cultural and economic values can foster development of rural areas with rich sacral cultural heritage (pilgrimage churches, monasteries, etc.) and support preservation of heritage.

Due to the present economic crisis and lack of public investments, a more active involvement of the private sector in initiatives connected with preservation of church cultural heritage and its valorisation through cultural and religious tourism can be of key importance. This paper presents selected good practices that foster involvement of entrepreneurship and cultural and religious tourism connected with church cultural heritage of rural areas. Besides, these good practices consider also social projects that support inclusion of the disadvantaged people with physical and/or mental disabilities, people with mental health problems, the long-term unemployed, the young, etc.

Involvement of the private sector can be fostered through special financial mechanisms (tax systems connected with sponsorship and donations) that can support development of cultural and religious tourism connected with church cultural heritage in an effective way. However, the issue of such financial instruments is complex and differs from state to state.

Keywords: cultural heritage, cultural tourism, rural areas, private sector

Introduction

Rural areas are facing significant social, economic, demographic, environmental and other problems, such as depopulation, lack of financial resources and innovations, a peripheral position, lack of employment opportunities and high quality services, etc. To foster development of rural areas, it is of key importance to identify specific resources of these territories. Linking nature, traditions, monuments, authentic products (arts and crafts, food, wine, etc.), social networks, etc. can represent an important factor for development of these peripheral areas. Sacral cultural heritage with an often great artistic and historic value plays an important role in this process, because churches, usually centres of rural communities and their cultural life, monasteries and other shrines could be the

main drivers of sustainable socio-economic and cultural development of many European rural areas.

Due to the multi-dimensional value of cultural heritage that depends on the variations in the process of social construction and selection, the passage from the element of cultural heritage perceived as goods to the one perceived as a resource is very complicated and requires a complex system of territory management which should include human, technological, administrative and financial resources (Cicerchia 2012: 30, 133).

Cultural and religious tourism as a generator of socio-economic development of rural areas

Development of rural areas with rich sacral cultural heritage can be fostered through sustainable cultural and religious tourism of high quality. In the last years, tourism has become one of the fastest-growing sectors of the world economy. The policies which are oriented to foster tourism can also encourage growth in other sectors. There is a very positive connection between tourism receipts and economic growth. An increase of one standard deviation in tourism activity (tourism specialization) means an increase of around 0.5 percentage point in annual economic growth, given that all other factors are stable. However, a solely tourism-based strategy is not enough, because in order to be inclusive and sustainable, it should be part of a strategy of economic diversification (Arezki 2012: 183–212).

Tourism is a complicated phenomenon which is even more sophisticated and specialized. Cultural tourism still privileges the main cultural destinations, especially cultural cities, such as Venice, Rome, Pompeii, Florence, Paris, etc., thereby causing problems regarding sustainability and overpopulation. On the other hand, there are a lot of rural areas with rich and unique cultural heritage that are overlooked and do not receive enough attention in terms of development of rural areas through cultural heritage. The main cultural destinations should function as anchor sites that would divert the flow of visitors to alternative, less overloaded rural destinations in order to balance this flow and mitigate great development disparities between urban and rural areas. This process should be stimulated systematically by decision makers (THETRIS Review report, Graz-Seckau 2013: 7; Region SWOT analysis, Małopolska region, [2013]: [5]; Cicerchia 2012: 28–29, 54).

Cultural tourism in rural areas can offer inhabitants access to cultural events, different forms of entertainment and other services and increase the number and level of services that would otherwise not even exist due to lack of demand given the small number of inhabitants (Cicerchia 2012: 80–86). Moreover, cultural tourism can contribute to necessary financial resources for the maintenance and development of a cultural heritage

site and its region, as long as it is managed in accordance with the needs of the local population and the sustainability of the site and its region.

Depopulation of rural areas has been causing great economic, social, demographic, cultural and environmental problems; it is therefore important to consider the fact that well-developed and managed cultural heritage assets could be an important driver of employment preventing depopulation and stimulating regional and local economy and creativity. »This form of tourism includes experiencing local culture and traditions; participating in arts-related activities; visiting museums, monuments and heritage sites; but also focusing on landscape, nature, traditions, wine and food, handicraft products. Actually, it promotes the use of forgotten or under-explored resources enabling economic sustainability and providing funds for cultural activities. It includes not only urban areas, but also rural areas showcasing the traditions of indigenous cultural communities, their values and lifestyle« (Pultrone 2014: 1468).

In the framework of the project THETRIS - *THEmatic Transnational church Route development with the Involvement of local Society*, supported by the European Union and the European Regional Development Fund between 2012 and 2014, different good practices regarding preservation and valorisation of church cultural heritage in rural areas and development of cultural tourism in these areas have been presented and studied. The regions included in the project were the Szatmár Region in Hungary, the Prešov Region in the Slovak Republic, the Šluknov Region and the Bohemian Switzerland Region in the Czech Republic, the Małopolska Region in Poland, the Piedmont and the Veneto Regions in Italy, the Meissen District in Germany, the Styria Region in Austria and the Goriška and the Gorenjska Regions in Slovenia.

Regarding the development of cultural tourism in rural areas and the involvement of the private sector in this process, I would like to point out two good practices from the Susa Valley from the Province of Turin (Italy). This valley with a rich cultural heritage and marvellous landscape has been an important European transit area for centuries and has therefore witnessed important historical events and processes. The valley keeps many artistic and historical treasures of archaeology, military fortifications, sacred art, etc. The area has long been struggling with problems of a dichotomy between urban and rural, a high rate of commuting to the city of Turin, few employment opportunities and depopulation in marginal areas. Especially problematic is the disparity between the high-/mid-valley and the lowland areas, which are strongly connected with the nearby city of Turin, while the high valley has a high incidence of seasonality of ski tourism (Culture and nature 2010: 3-5; Susa Valley – Regional SWOT Analysis 2013: 3-15).

The initiative “Valle Susa Card”, undertaken between July 2010 and January 2011, can be considered an interesting tool to promote cultur-

al tourism and involvement of the private sector in the field of cultural heritage. Not only was the customer's loyalty promoted and was the will aroused to discover the territory's treasures (art, culture, nature, food and wine products), also the number of tourists increased. The initiative involved museums, artistic and natural sites, small hotels, holiday farms and houses, and bed & breakfast. All these facilities ensured high level of services certified by the "Yes! Torino Quality" label, released by the Turin Chamber of Commerce, the "B&B Doc" label of the Province of Turin and the "Ecolabel", the European label for ecological quality. With this card which was valid for one year it was possible to collect rebates and discounts and gain a final prize if one collected all the required stamps. Besides raising awareness of art and alpine culture, the initiative proved a useful tool to foster involvement of the private sector in the field of culture and to stimulate a competitive and integrated cultural tourism. Moreover, another aspect that speaks in favour of the initiative was the fact that the initiative was implemented through the agreement among public and private operators. Two working groups were organized, one for associations and managers of cultural heritage sites and another one for food, wine and facilities management operators. A training for private operators was organized and the locals were also involved (Good practice collection 2013: 32-34).

In the Province of Turin, another important initiative connects the public and the private sector successfully and advances the cultural tourism of the Susa Valley; "Via Francigera - Valle di Susa" promotes the historical itinerary through the Susa Valley and the Alpine passes from Italy to France. From the Middle Ages, Via Francigera has connected Northern Europe with Rome, which together with Santiago de Compostela and Jerusalem was one of the destinations of the so-called "peregrinationes majores" (<http://www.la-via-francigena.it>). The Association of 34 Italian Municipalities of Via Francigera was founded in Fidenza in April 2001 in order to promote the ancient pilgrimage route. In 2006, it was renamed the **European Association of Via Francigena**. By 2013, Via Francigena of the Susa Valley had joined 122 associate operators responsible for accommodation, restaurants, local products and stores, three natural parks, etc. One of the activities was the selection of food service operators that would offer an agreed menu at fixed costs, another one was the training for private operators. The target groups of the route are pilgrims, trekkers, pupils, couples, families, and small groups of tourists that are not interested in mass tourism. This territorial marketing tool is supposed to take care of a high number of tourists, the increased visibility of the territory and its cultural heritage and the development of niche cultural tourism in the lower part of the Susa Valley (Good practice collection 2013: 34-35).

Some initiatives which were presented and studied in the THETRIS project show that it is possible to foster entrepreneurship and cultural tour-

ism, paying special attention to involvement of the disadvantaged people. The social work project Domenico whose main aim was to minimize the exclusion of people with special needs is one of these good practices. In 2004, the charitable organization Domenico was founded by the abbot of the Benedictine monastery of St. Lambrecht and St. Lambrecht mayor (Austria). The employees of the organisation revitalized the garden of the monastery, where they now grow vegetable and herbs and make products out of wood and willow. The garden has become a significant tourist attraction where the employees also sell their products. The initiative offers persons with special needs (an average of 8 to 11 employees) a chance to be integrated into the society with professional guidance and care (Good practice collection 2013: 42–44).

Cultural heritage and more effective involvement of private sector

The document *Cultural Counts. Towards new Strategies for Culture in Sustainable development. La Culture Compte. Vers de Nouvelles Stratégies pour la Culture dans le Développement* pointed out the importance of a more advantageous fiscal policy for private owners, occupants and investors in cultural heritage already in 1999 (Cultural Counts [1999]: 20). However, until today, many European countries have failed to make enough effort in that direction or reach satisfactory results. Specific mechanisms have to be developed to stimulate a more effective inclusion of cultural heritage in the economic cycle. Due to the present economic crisis and lack of public investments, more active involvement of the private sector is of crucial importance in initiatives connected with preservation of church cultural heritage and its valorisation through cultural and religious tourism.

Involvement of the private sector can be fostered through specific financial mechanisms that can support development of cultural and religious tourism in an effective way. Governments in most European countries are the most important investors in culture and cultural heritage, but different models of cultural policies can be recognized. A model dominated by public intervention is especially characteristic of continental European countries. On the other hand, a model that combines the above-mentioned orientation with a reduced public intervention is typical of the United States of America, the United Kingdom and the Nordic countries. In the last fifteen years, the first model has acquired a tendency to shift in the direction of the model characteristic of the northern European states; furthermore, increasing importance of the private sector in the field of culture has been recognized. In some countries (Italy, the United Kingdom), the necessity to involve the private sector and intro-

duce fiscal incentives is considered crucial. In the process of stimulating involvement of the private sector, there are two important factors to consider: the significance of tradition of private support, characteristic of countries, such as the United Kingdom and the Netherlands, and the important role of the state as a facilitator (Klamer, Mignosa, Petrova 2014: 215–220). Excessive protection and regulation (with many examples of inefficient public institutions due to an automatic annual financial support) debilitate the vitality of cultural markets. The Anglo-Saxon liberalism has encouraged development of the cultural market (Benhamou 2004: 145–146). A more extensive participation of the private sector can only be efficient in connection with better strategic planning and orientation on different levels of the public sector (Cicerchia 2012: 43).

In some European countries (e.g. Italy), the savings banks have the obligation to assign a part of their income to activities connected with cultural heritage through bank foundations (Benhamou 2004: 140). Through these non-profit private corporations, the private sector plays an important role in preservation of cultural heritage by financing or assuring financing of activities dedicated to preservation and valorisation of cultural heritage. Unfortunately, this practice does not exist in all European countries, especially in the East European countries, therefore, the transfer and adaptation of such corporations is recommended for other European countries as well. Incentives in other European countries include, for example, donations of cultural heritage to museums (Greece, Austria), interventions on architectural heritage (Italy, Belgium) or maritime cultural heritage (Finland), systematic archaeological excavations (Romania), etc. Governments stimulate private support to culture through matching grants, public-private partnership, lottery funding, etc. (Klamer, Mignosa, Petrova 2014: 220).

The economic value on the one side and the cultural value on the other represent an important issue in decision making regarding heritage. Some heritage sites have an important cultural value, but a low economic value, while others have the opposite problem. In such cases, we face a question of how much economic value individuals and the society are prepared to leave off for protecting a certain level of cultural heritage, and vice versa (Thorsby 2012: 56–58). For identification and classification of cultural heritage assets, a societal agreement is very important. Based on that, an efficient and remunerative set of policy instruments and financial (fiscal) mechanisms can be developed and implemented to produce optimal economic returns and preserve and protect non-market values of cultural heritage sites (Thorsby 2012: 45–72; Trupiano 2005: 337–343). Fiscal incentives should include donations in order to encourage development in the field of cultural heritage. This practice is set up on the awareness that »the resulting increase in the resources for culture should outweigh the cost of the benefits themselves« (Trupiano 2005: 337–343). Indirect fiscal

means are realized through financial mechanisms, such as special credit lines, property tax deferment, fiscal incentives, loans, grants, waiver of development fees (Thorsby 2012: 64-72), fiscal treatments for cultural organizations or fiscal benefits on private and corporate patronage, donations and sponsorship etc. (Trupiano 2005: 337-343). Sponsorship has always played an important role in financing culture; numerous English museums were founded thanks to private sponsorship. Nowadays, sponsorship is relatively well represented in the United States of America, but very scarce in France (Benhamou 2004: 140).

Incentives should be big enough to assure an effective inclusion of the private sector. It is also important to involve the private sector in large-scale, long-term cultural heritage activities, because its support has so far been limited to small-scale activities with short-term results and an immediate promotion of its collaboration (Jakub Ivančo: THETRIS Transferability training 2014). Financial mechanisms should also stimulate collaboration of small and medium enterprises, because their involvement could prove very sustainable in terms of invigorating a local/regional identity and building a regional image of small and medium enterprises, etc. In this framework, special workshops and trainings for local entrepreneurs, associations and inhabitants are recommended to teach them how to link tradition with innovation (THETRIS Transferability training 2014).

For successful and sustainable preservation and management of cultural heritage sites, more effective collaboration between experts, local authorities and local residents, who live in the area and change and sustain cultural heritage elements, is indispensable. As experts often do not recognize the values and meanings that the local population ascribes to cultural heritage elements, this might result in a situation where these values are neglected and only experts' values and criteria are taken into account (Bajec 2014: 152-155).

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WHAT LANDSCAPES DO PILGRIMS GO THROUGH ALONG THE VIA FRANCIGENA? A GIS-BASED LANDSCAPE CLASSIFICATION IN THE EMILIA-ROMAGNA REGION.

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Summary

During the Middle Ages Europe was crossed by pilgrims who wanted to reach the holy places of Christianity. The Italian peninsula is still crossed by a pilgrimage route called Via Francigena, which starts from Canterbury and arrives in Rome, running through Europe for about 1800 km. Currently there are purposes and actions aimed at the promotion of these routes, rich in history and spirituality. The European Union is deeply involved in those projects aimed at the identification of tools for the development of sustainable cultural tourism in order to preserve European culture and memory.

It is important to understand how landscape, that according to the European Landscape Convention reflects the “sense of places” and represents the image of their history (Croce and Perri 2009), has evolved along those roads, and to analyze the relationships between the built and natural environment, since they maintain a remarkable symbolic connection between places and peoples over time and history (Falqui and Serenelli, 2009).

This study focuses on the section of the Francigena Route that crosses the Emilia-Romagna Region in the Province of Piacenza.

A land classification method is proposed, with the aim to take into account different indicators: land zoning provided by regional laws, elements of relevant historical and natural value, urban elements, type of agriculture. The analyses are carried out on suitable buffers around the path, thus allowing to create landscape profiles. As Nature is a key element for the spirituality character of these pilgrimage routes, the classification process takes into account both protected and other valuable natural elements, besides agricultural activities.

The outcomes can be useful to define tools aimed to help pilgrims and tourists to understand the surrounding places along their walk, as well as to lend support to rural and urban planning and integrated local development and landscape enhancement projects.

Keywords: Francigena Route, GIS, landscape classification, clustering, environmental and cultural heritage

Introduction

Between the 1st and 2nd millennium A.C. Europe was a junction of streets used, apart from merchants, soldiers and travelers, also from people who wanted to reach, by foot, the Holy place of Christianity, called

pilgrims. Some of those roads are still used both by tourists and people who want to experience a spiritual research through pilgrimage. The most known roads are the *Santiago Way*, from France to Spain, the *Via Francigena* in Italy, the *Sant'Olav Way* in Scandinavia, the *Częstochowa Route* in Poland, and the *Saint Michael Way* in France.

This study is focused on the Emilia-Romagna portion of the *Via Francigena*, and is aimed to identify its different landscape typologies, through GIS objective multi-criteria analysis of its surroundings. In particular the strategic goals of this study is to define tools useful to help pilgrims and tourists to understand the surrounding places along their walk and better capture the meaning of their journey, as well as to lend support to rural and urban planning and integrated local development and landscape enhancement projects.

The Via Francigena

The *Via Francigena* runs for about 1800 km. It is accessible by foot from the Canterbury Cathedral, crosses France and the Italian-Swiss border and arrives in the Eternal City, Rome (*North Francigena* path) and also goes on along the Appia Way up to Brindisi, in the Puglia Region, ancient place where pilgrims used to board to Jerusalem (*South Francigena* path).

The Way travelled through the eighty footsteps of the itinerary walked by Sigeric, the Archbishop of Canterbury, in 990 A.C., after Pope John XV asked him to note in a diary each stage of the way across Europe to return in England (*Figure 1*).

Over time the *Francigena Route* assumed more than only a “spiritual” function: it assumed economical and commercial importance, especially from the Tuscany path which became an important way for goods trade (Morelli, 2007).

Therefore, the *Via Francigena* is a territorial system of relationships, trades, transformations, which over time has contributed to the creation of a urban net and the European identity (Berti, 2012). For that reason the *Via Francigena* has been declared “Cultural Route of the Council of Europe” in 1994.

In 2001 the European Association of Vie Francigene (AEVF) was founded in Italy, with the aim to enhance such Way at different institutional levels. The way is used by quite a few pilgrims, about 2.500 in 2012, not many compared to those who use to walk each year through other paths, such as the *Santiago de Compostela Way* (about 200.000 pilgrims in the same year) (Raju, 2014).

The *North Francigena Route* path, in Italy, is composed by 44 steps, running through 7 Regions and 140 Municipalities, and is joined to many other smaller paths, so we can speak of a net of paths.



Fig. 1. Via Francigena according to Sigeric's itinerary (Council of Europe)

Pilgrimage and route-based tourism

Pilgrimage has characterized people's life since ancient times, and is a common element in the main religions and faiths (Christianity, Islamism, Judaism and Oriental Philosophy). It represents the journey, made usually by foot, towards a holy or sacred place. There are many examples of holy places visited each year by thousands of people, such as Jerusalem, Santiago de Compostela or Rome (*peregrination majores*) for Christians, Mecca for Muslims, the Jerusalem Temple for Jews, or some famous Temple in India for Hindus (Josan, 2009).

In Christianity Pilgrimage has assumed, over the centuries, different meanings, as the “*devotional*” pilgrimage (*devotionis causa*), “*penitential*” to obtain the indulgence of personal sins, or “*judicial*” used during the Inquisition. The “*devotional*” pilgrim which reaches a shrine or a Holy Place as Santiago de Compostela or Rome with a document with the stamps of each steps, can obtain a certificate (*Testimonium* in Rome or *Compostela* in Santiago).

The Pilgrimage is a multidimensional experience that involves also the perception of the value of the landscapes that are crossed, and the meaning that those landscapes have in the experience of each pilgrim (Maddrell and Della Dora, 2013). It is also an opportunity of research and contemplation of the Creation.

From a Christian point of view, the theological meaning of pilgrimage is a key point for the pilgrim who can participate in the Resurrection of Christ, in a way that starts his conversion path, as the latin word “*peregrination*” highlights the horizontal dimension of the journey and the interior dimension of the path. Even when pilgrimage reaches places where no miracle happened, the way itself, rich in spirituality, implements changes (Slavin, 2003), as pilgrims are walking in search of something intangible (Solnit, 2000).

According to Lois-Gonzalez and Santos (2014), there are three common elements in each pilgrimage: the “Way”, the “Motivation” and the “final destination”, and not all the people who walk on the “pilgrimage Route” are driven by the same motivations. A part of the users experience pilgrimage routes only as tourists. Pilgrimage does not only represent an opportunity for humans to encounter the Divine, but also a way to overcome geographical boundaries and distances, and a chance to meet new people and admire new places (Cerrutti and Dioli, 2013).

Cultural heritage and natural landscape’s components have different important meanings. Landscape, as an aspect directly perceivable in the territorial system, is a key element in the evaluation of tourists’ experience (Croce and Perri, 2009).

Over the last decades many studies have focused on the motivations of pilgrimage and the impact of tourists on pilgrimage routes (Cerrutti and Dioli, 2013; Collins-Kneiner, 2010; Murray and Graham, 1997).

The landscape along the path

Pilgrimage is strongly joined to landscape, because it consists in a journey to a place with a peculiar metaphysical meaning, and at the same time in a journey “through” and “in” the landscape (Scriven, 2014)

Streets cross the landscape and have conditioned its evolution. Pilgrims experience the landscape from the street, thus landscape becomes a dynamic element, changing at every step and telling the history of the surroundings

Nowadays people have partially lost the ability of interacting with their places and Nature through culture and spirituality, due to many artificial cognitive filters. However, during the “Way” the distance between the walker and the environment is shortened and it is possible to perceive the meaning of landscape (Falqui and Serenelli, 2009).

But, what is meant by *Route* or *Way*? Surely the *Via Francigena*, analyzed in this study, has lost some of its original characteristics, crossing and mingling in some points with more modern roads (for example the Via Emilia, in the case study), but the word “*journey*” helps us to better understand the relationships between landscape and the way in the con-

text of the Soul Way, a sort of “personal journey”. Landscape becomes the point of tension, the line of contact between the visible and the invisible, the material and the intangible (Maddrel and della Dora, 2013).

The landscape is told by the Way, which is a type of reading reality that helps to understand the meaning of its signs, combining together the time and spatial dimensions, giving rise to a form of tale (Turri, 1998) .

The use of the action of walking into landscape as art is interesting, one only needs to think to the famous operas by Richard Long and Hamish Fulton, land artists defining Walking Artist who have made of the relationships between Route, Landscape and Nature their form of art.

Via Francigena and Territorial Planning

The *Via Francigena* is a land element that should be a crucial element of spatial planning, as it may represent a driving force for the development of a sustainable and conscious tourism, aimed to experience the territory, especially the countryside, walking and admiring natural and landscape resources.

According to the European Landscape Convention, policies aimed at landscape protection and management should be coherent with local cultural identity. Pilgrimage Ways represent marked and characterized historical land elements. Those cultural itineraries can become places based on which it is possible to drive a territorial development coherent with the identity of places (Cerruti and Dioli, 2013).

Some regions, as Tuscany, are strongly active on a coordinated and shared management of *Via Francigena* through a strategic planning tool, a Route Master Plan connected with other plans.

Materials and methods

Study area and tools

The research is based on the assumption that landscape has a fundamental role in pilgrims’ and tourists’ journeys along the Pilgrimage Routes, and depends on landscape components. Furthermore landscape is not only a scene, but a place to be experienced.

The study has been implemented on a portion of the *Via Francigena* crossing the Emilia-Romagna Region, between Orio Litta and Fiorenzuola, in the Piacenza Province. The path is 60.92 km long, along three Route steps, and crosses the Po Valley (*Figure 2*). The Piacenza Province has a territorial extent of 2.589 kmq and is the most western part of the Region.

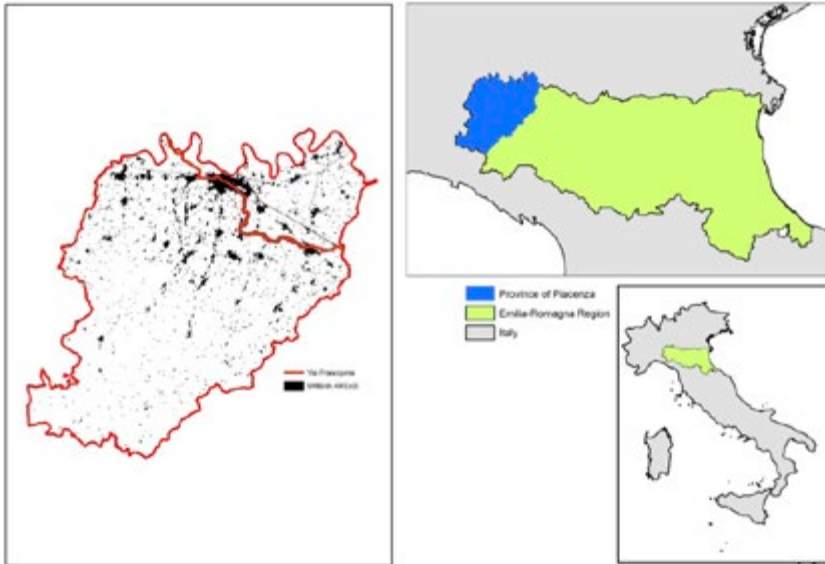


Fig. 2. Case study area

The analysis is focused on a 4 km wide buffer around the path, 2 km on each side, which corresponds to a one-hour walking distance, considered an acceptable detour from the main path (Wolf and Meyer, 2010).

The methodology has been developed with reference to basic information derived from maps and statistical and administrative data. GIS calculations have been developed by means of ArcMap 9.2 by ESRI (2009), its spatial analyst extension, and V.LATE 1.1 (Vector-Based Landscape Analysis Tool developed within the European project SPIN) (University of Salzburg, 2004). In particular, for the clustering and classification phases the IsoCluster algorithm and the Maximum Likelihood Classification procedure have been used.

Criteria elaboration

The methodology is based on the description of landscapes crossed by the Via Francigena, through the combined analysis of variables referred to different elements that characterize landscape from the pilgrim's point of view.

Variables are chosen after an in-depth analysis of the scientific literature and a discussion with a panel of experts.

The chosen criteria are focused on the presence of ecological elements, derived from the analysis of natural and protected areas (**PROT_AR-**

EAS and **NATU_AREAS**). The Natura 2000 network and land-use maps have been analyzed. Land-use maps were produced by the Emilia-Romagna Region according to the Corine Land Cover (CLC) classification (Commission of the European Communities, 1985). Minimum map unit is 0.375 ha for 1976, and 1.56 ha for 2008. We have considered the third level of the CLC legend, for a total of 44 categories, in order to focus the calculation of metrics and clustering and classification phases on non urban areas.

Rural landscape is deeply characterized by agricultural activities, which create different scenes depending on the various agriculture typologies (**AGRI_TYPO**). We have assigned them values ranging from 100 to 0 (arable land, grasslands, vineyards, poplars, other cultivations, vegetables, complex agricultural systems and plant nursery), in order to assess their potential impact on the natural character of the surrounding environment, based on the incidence of anthropic processes in the management of the area.

Another key element of Ways is the history of the crossed territories. Therefore we have considered the density of historical element (churches, monuments, urban centers) (**HISTO**).

Route usability has been evaluated through the density and presence of elements, such as water springs and fountains (**WATER**). Data were acquired by the Emilia-Romagna database and integrated by means of digitalization based on the official Pilgrims' Guide. The position of accommodation structures has been analyzed as well, focusing on agri-tourism farms (**HOSPI**), given their strong relationships with the surrounding landscapes and multifunctional attitude. Data have been provided by Regional Tourism Office.

Incidence of roads and rail infrastructures on landscape has been evaluated by computing their linear density (**ROAD_RAIL**). Pilgrims do not usually use their own cars to reach the first step of the Way, therefore we have considered the density of railway stations along the path (**STATION**).

The identification and quantification of changes in the landscape mosaic are key elements in the definition of landscape categories (**LAND_DYNA**). We have compared land use in 1976 and 2008 in order to identify those trends, and assigned different values based on conservation of historical and natural landscape elements along the Pilgrim Route, assessed by a panel of experts. The following landscape changes have been considered, listed with decreasing landscape impact and increasing landscape value: urbanization, deforestation, intensification, extensification, forestation, no change, ruralization and naturalization.

Finally, we have considered urban areas as an important landscape component, even if they can sometime have a negative impact in the pilgrim and tourist perception (**URB_DEN**). In order to analyze land-

scape fragmentation, we have computed the Corrected Perimeter–Area Index (**CPA**) (Farina, 1998). Values near to one indicate regular forms, while values higher than one are typical of fragmented landscape mosaics.

In order to apply the above-mentioned clustering and classification procedures, the data have been first analyzed in vector format. Some variables have been calculated as density with a 2 km search radius. Maps have then been converted into raster maps, whose 100 m pixel size has been determined as a function of the minimum map unit of input data (Hengl, 2006).

Since the clustering algorithm calls for a preliminary data homogenization, input values have been normalized according to a minimum-maximum approach, based on the distance from the best and worst performers, and reclassified on a scale from 0 to 100 in order to quantify the potential agri-environmental impact on the urban system. This method has been defined based on criteria defined by a panel of experts, to allow comparable value ranges for all indicators. The direction of the function depends on the meaning of the indicator in respect of landscape environmental quality.

Results and discussion

We discuss here the first results of the implementation of the method on the above-described study area. After each indicator has been reclassified they have been used for the IsoCluster procedure, with the aim to define the cluster/spatial units with interior highest similarity, and their signatures, consisting in vectors whose vertexes are the average values of the indicators of a given cluster (*Figure 3*).

The outcome of the algorithm has been used for the Maximum Likelihood Classification method. The results show that the maximum number of separable classes is four, named from LAND_A to LAND_D (*Figure 4*).

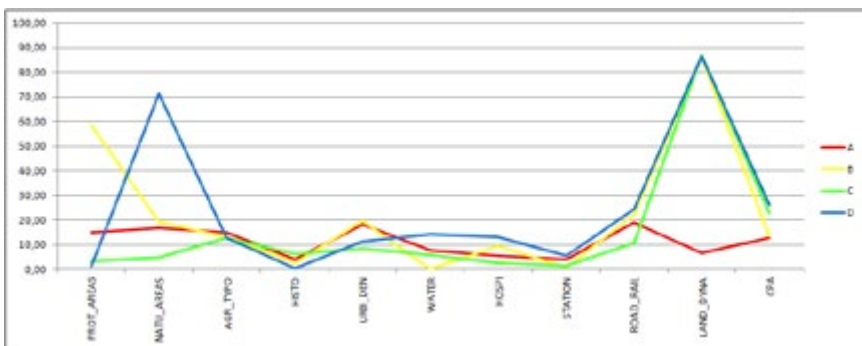


Fig. 3. Landscape classes signature

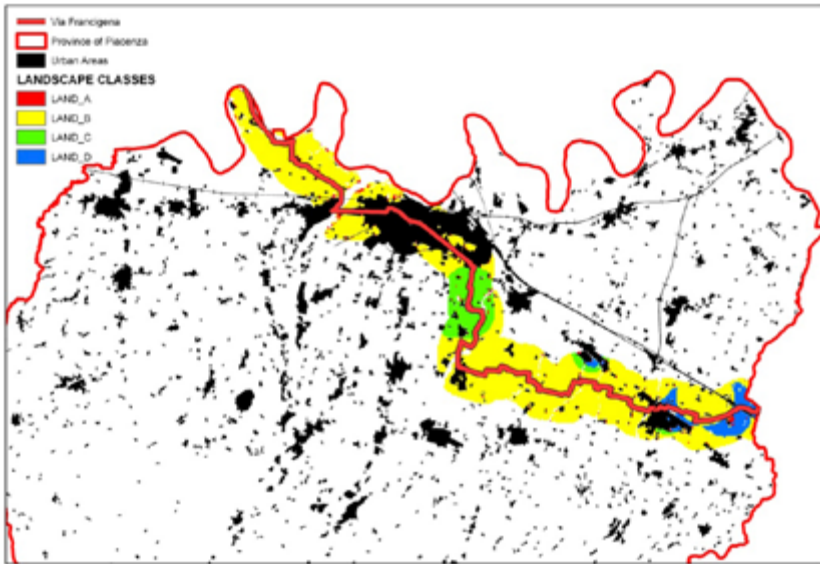


Fig. 4. Landscape Classification of Via Francigena Landscape after clustering and Maximum Likelihood Classification

Each class has been analyzed based on a compared analysis of the signatures, thus, allowing to describe each landscape typology, as follows:

LAND_A. It is a small area in the western part of the city of Piacenza, near the Trebbia River. It is characterized by low values of all indicators. Low values of *LAND_DYNA* and *CPA* indicate urbanization and deforestation phenomena.

LAND_B. High values of *LAND_DYNA* indicate ruralization phenomena or no landscape changes. This is confirmed by *CPA* values. Values near to zero of *WATER*, *STATION* and *HOSPI* are related to poor services for pilgrims. *DEN_URB* and *PROT_AREAS* have the highest values, related to the high impact of the urban centre of Piacenza.

LAND_C. Density of historical elements and naturalization and ruralization show high values, while *ROAD_RAIL* has the lowest values. This category is located along a portion of the Via Francigena near Piacenza, and in the suburbs of two smaller urban centers (Roveleto and Fiorenzuola d'Arda).

LAND_D. It is located in the eastern part of the Route, close to small urban centers. Density of natural areas, water sources, and accommodation farms and stations have the highest values: this shows a service landscape for pilgrims, and at the same time a strong presence of urban elements.

This identification and description of landscape typologies is useful to provide pilgrims with tools aimed at a better understanding of the places surrounding the *Francigena Route*, for example by means of suitable on site signage presenting information such as the geographical position and photographs and descriptions of the most relevant surrounding landscape elements.

Conclusions and further developments

The object of this research was the identification of landscape classes along the *Via Francigena*, the most important pilgrimage Route that crosses the Italian peninsula. The classification was aimed to give to pilgrims and tourists useful elements to better understand the meaning of the places which surround their walk, as landscape has a fundamental role in the experience of Pilgrimage or route-based vacation.

The methodology has been based on a GIS analysis, and allowed to achieve results that can be used by local administrations to provide pilgrims and tourists with useful information, and to improve an integrated spatial planning as well. The method is based on an objective and multicriteria approach, and can be adapted to highlight the characteristic of different areas crossed by the *Via Francigena*.

The implementation of the method on the study area has allowed to identify different landscape classes. Further developments can be focused on the implementation of the method on a wider buffer area, with the integration and calibration of new criteria, and further statistical elaborations.

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WALKING THE ST. JAMES WAY, FROM POTSDAM TO TANGERMÜNDE. A MODERN PILGRIMAGE ROUTE AS TOURIST PRODUCT OR SOMETHING NEW?

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Summary

The Revitalisation of a medieval pilgrim route in the federal states of Brandenburg and Saxony-Anhalt (Germany) give the concerned regions new touristic opportunities. Based on a planned special exhibition from a museum raised the idea of recreate an old pilgrim path which was long time not used. With historical research, a public survey, economic strategies and cooperation's with related scientific and touristic Institutions it is possible to create a sustainable touristic niche segment of religious tourism along a short route. The researches show that medieval pilgrims had to use the route from Berlin and Potsdam over Brandenburg a.d. Havel to the hanseatic town of Tangermünde and, furthermore, as a connection to other regional sacred sites in Germany and Europe. The key result of the project is a wide step to bringing local economy together with European wide tourism on the basis of a short pilgrim route through the landscape of eastern Germany.

Keywords: East German Pilgrimroute, Brandenburg, Saxony-Anhalt, Medieval Pilgrim Route, Touristic Niche Segment, Sustainable tourism

Needs and method

Since the Reformation and the “spring of pilgrimage” in the 20th and 21th exist a more and more raising stream of modern pilgrims which want to take the old routes back to themselves or to the Destinations of Christianity. It is exact this massive expansion of people who want to walk which gives ancient routes the possibility of being revitalised and researched.

Based on the higher amount of pilgrims on the ways and of the reinvention of the routes it is necessary to work while discovering the routes with more precious methods of research. There are different ways and local initiatives which give an example of what could be done. There are also a lot of ideas to realise such revitalisations of old ways with scientific methods which are only showing, example by example, one idea for a modern research method.

The idea behind revitalise old pilgrim paths is to show the normal walker that there is something ancient on their ways to their final destinations. It should be shown to modern walker that there is an old motivation structure which is present in modern times by each person who

is going on a pilgrimage. For that it is necessary to use a stable academic basis which gives walkers the possibility to experience the way which they walk in combination with a modern geographic and historic basic knowledge.

There will be pilgrims which see their way as something from god given without the need of any scientific guidance. On the other hand there are people who want to go on a pilgrimage one day but not without any good guidance and comfort for walking the way. In order to looking on that fact and on the opportunities which could be given by a sustainable touristic pilgrim offer it is the best practice to combine different methods to bring together the pilgrims on their way.

To get an ideal solid basis and stable sustainable financing of such projects it is crucial to work with different methods on the revitalisation of a pilgrim way:

First of all it is crucial to get an overview about the route. Questions which should be asked for example are: For whom is the pilgrim path – for strong religious pilgrims or for a broader public? Which historical route details are known? Which scientific methods are important to revitalise and recreate the route till its reach a valid stage to be walked?

The second step for realise a sustainable route is: Getting a business plan which include the current situation, the needs, the haves and the final target which should be reached after the revitalisation of a route is finished. In combination with the second step it is important to figure out what financial resources are available and how big the financial requirements are. After getting an overview over the status quo it is crucial to figure out the amount of possible revenue funding by local, regional, federal/nationwide and European wide which could support the project.

The main target of such pilgrim way projects should be the independence from bigger funding amounts to run the regular business after the first project years. One way of that will be the localisation and identification of possible local supporters and of course the creation of a self-preservative and self-financing pilgrim route. The historical and geographic research of an ancient route should only support the creation of a stable route. Creating a network of partners (local, public, economic and governmental) which support the route in the later stages after the first years of recreation should be the most important objective which should be reached by the initiators of local and regional initiatives.

The combination of working together with existing infrastructures (ways, streets, touristic offices and accommodations) and the recognition plus protection of the environmental structure will be the ideal way to create a sustainable touristic offer for pilgrim routes in Europe.

Outlining the Project

This paper will describe the comprehensive process and indicate the further prospects for the planned development of the local pilgrim route from *Potsdam to Tangermünde* as a sustainable and cooperative touristic project.

The idea of developing and recreate an ancient pilgrim route from Potsdam to Tangermünde rises while the Archaeological State Museum of Brandenburg start the planning for a new special exhibition about the pilgrim ways in the federal state Brandenburg. After some researches it was possible to point out, that there was an active pilgrim route from medieval times to the late 17th century (Buchholz & Gralow 1992). The most historical review we have about the Route Potsdam – Tangermünde are reports from pilgrims which wrote about the raids against pilgrims by the robber knights of the German gentry and nobility family *Quit-zow* (Feustel 1998).

To give the special exhibition something local, the museum decided to mention the pilgrim route from Potsdam to Tangermünde and, furthermore, to concentrate the research on this special way which cross (in a previous part of the route) the capital of Germany and the capital of the federal state of Brandenburg (Potsdam). Based on that facts and on the raising public interest for pilgrimage it was decided to work on the research of this route and on the touristic utilization for a broader public.

This paper will show the Planning and the first steps of Realisation of the Project:

Research of the former Route, modern description of the Route and the first steps of touristic usage.

The Route

The Research

The first mention of Pilgrims in Brandenburg is more than 800 years old. With the capture of the city Potsdam while the crusade against the Wends (a Slavic tribe) it was possible, that Albrecht the Bear found the Mark Brandenburg in 1157 (Partenheimer 2007). After the stabilisation of the area near the old Slavic fortress Spandau (today a modern part of Berlin) and Potsdam it was possible, that pilgrims from the eastern part of the Mark Brandenburg was able to travel on one hand to the bigger destinations of Christianity (Rome, Santiago de Compostela and Jerusalem) and on the other hand to more local destinations like the Holy Blood Church of Bad Wilsnack and Magdeburg, where the pilgrims was able to travel along the Via Regia.

Based on the importance of the diocese in the city of Brandenburg, pilgrims had the chance to visit the Cathedral of Brandenburg while they were on their pilgrimage from Potsdam to other destinations. The shortest way to Magdeburg and the road connection to the hanseatic city Tangermünde presumably determined this Route as the best choice for Pilgrims.

After the start of the historical research for more informations about the pilgrim route it was possible to find various document parts which will be, based on the shortness of that paper, will be not explained in detail. Additional to that the historical research is not final finished yet because the record and processing are ongoing. The medieval route in its basic stations was possible to reconstruct.

Description of the physical Route

Going on a Pilgrimage for a long or short distance is almost connected with knowing the roughly way to the walking target. Pilgrimage in East Germany and especially in Brandenburg have a long History (Buchholz & Gralow 1992), so it is necessary to sort out which Route the Pilgrims take than they leave Potsdam in the direction to Tangermünde.

The Way is situated in Germany and more specific: In the modern federal states Brandenburg and Saxony-Anhalt.

The Pilgrim Route has a total distance of 150 Kilometres (92 miles) and leads through a landscape with a low profile. The main stations of the Route (with a total walking distance of maximum 25 km) are:

1. Potsdam
2. Community Monastery of Lehnin
3. Brandenburg a.d. Havel
4. Altbensdorf
5. Wulkow
6. Tangermünde

For Tourist which want to start a historic walk on the Way of St. James from Potsdam to Tangermünde exist a concrete written way description which is summarised shortly in this part of the paper.

From Potsdam main train station Tourist have to take a 10 minutes' walk west along the main route B2 which declares the first historic part of the route because there was an older main route of the Prussian Empire. From there the Pilgrims have to follow the Lake Templin in direction to Werder (small city in the South-West of Potsdam). The Walkers will go along the Lake Schwielow through the little village Petzow. From here the Pilgrims have to walk along a Landstraße (middle traffic



Fig. 1. Visualisation of the Way of St. James from Berlin over Potsdam and Brandenburg a.d. Havel to Tangermünde. Created by: Alexander Behrendt.

amount) and over a bridge which cross the Autobahn 10 (Highway 10). After 6 kilometres the Walker will reach the Community Monastery of Lehnin which marks the end of the first Day along the St. James Way. From the Community Monastery of Lehnin the Pilgrims have to walk to Brandenburg a.d. Havel. The last 5 kilometers of that route are walkable along the main route B1. Brandenburg a.d. Havel is the end of Station two. From Brandenburg the Walkers have to walk to the small village Alt Bensdorf along small streets which have a low traffic amount. In Alt Bensdorf the third station ends. From here the Pilgrims walk along rural streets to the second small village station Wulkow. After leaving that forth station the Pilgrims will walk along rural routes to a bridge over the river Elbe. After crossing the bridge the Pilgrims have only to walk 4 kilometers to reach the end of the Route: Tangermünde.

The map below show the route from Berlin over Potsdam and Brandenburg a.d. Havel to Tangermünde. There are only marked the bigger cities of Potsdam, Brandenburg a.d. Havel and Tangermünde. The

other stations are named in a smaller tourist guide for Pilgrims and will be mentioned in the second part of that paper.

Itinerary and landscape

The following part should figure out which concrete settlement structures and which landscape is crossed by the Way of St. James from Potsdam to Tangermünde.

Tab. 1. Table which show the Settlement Name, the structure form and the population of the settlement. Created by: Alexander Behrendt.

Settlement Name	Structure Form	Population ¹
Potsdam	independent town	161.468
Werder (Havel)	district town	23.838
Petzow	village	Incorporated with Werder
Kloster Lehnin	Independent community	10.669
Nahmitz	village	Incorporated with Kloster Lehnin
Netzen	village	Incorporated with Kloster Lehnin
Prützke	Village	Incorporated with Kloster Lehnin
Wust	Village	Incorporated with Brandenburg a.d. Havel
Brandenburg a.d. Havel	independent town	71.032
Kirchmöser	Village	Incorporated with Brandenburg a.d. Havel
Plaue	Village	Incorporated with Brandenburg a.d. Havel
Altbensdorf	Village	1236
Vehlen	Village	1400
Schlagenthin	Village	832
Neuenklitsche	Village	200
Altenklitsche	Village	200
Wulkow	Village	377
Jerichow	City	7225
Fischbeck (Elbe)	Village	659
Tangermünde	Hanseatic City	10.495

¹ See URL: https://www.statistik-berlin-brandenburg.de/Publikationen/OTab/2014/OT_A01-09-00_124_201300_BB.pdf [15.09.2014].

The first part of that Subparagraph will give a short overview of the settlement structures which will be passed by Pilgrims along the Pilgrim Route.

The Pilgrims will see on their walk along the Route the following main landscape structures:

1. Settlements in different size
2. Lakes and Hamlet
3. Rivers
4. Pine forest
5. Mixed forest
6. Agricultural Area
7. Flood Plains
8. Small Nature Reserve Area

Modern Marking of the Route

After the reconstruction of the basic historical stations the marking of the route was started. The first part of the route from Brandenburg a.d. Havel to Schlagenthin was marked in Mai 2014 by a private person who declared to help with the markings. A second part of the route followed in June 2014 and was also marked by volunteers. The last part from Schlagenthin to Tangermünde was marked in the last two weeks of July 2014 by the same volunteer which marked the first section. While his walk he also managed to mark the further route from Tangermünde over Magdeburg and Halberstadt to Wernigerode and connect there the Via Romea and Via Regia with the pilgrim route of Berlin – Bad Wilsnack.

The marks are simple but easily visible affixed on pillars, road signs, street lamps and telephone poles. The used sign is mostly a horizontal red – white – red striped insoluble paste on label.

The volunteer is related to the city of Brandenburg and was kind enough to give his free-time for walking the route completely.

Tourist Usage of the New Route

At this point of the paper it will be outlined which touristic opportunities exist at the moment for the modern Pilgrims along the Route from Potsdam to Tangermünde. The Route by it self

While researching and marking the old route it was clear, that a cooperation with touristic associations is the most necessary thing to realise a bigger usage of the Pilgrim Route. After negotiation it was possible to arrange a cooperation with the Touristic Association of the Federal State Brandenburg, Touristic Association of the City Brandenburg and Potsdam and with the Touristic Association of Saxony-Anhalt.

The touristic and commercial usage of the Route is not finished but goes step by step forward. The opportunities of the Route for the development of a broader touristic range lays in different issues of the project:

First of all it is now possible with the way to reach Tourists which think about a Pilgrimage along the bigger routes as the Camino Frances or others. An internal, not yet published, survey show that there is a growing wish of survey participants to start a bigger pilgrimage over several weeks. Most of them declare that they are not exactly sure that they will manage a walk over several hundred kilometres. To show tentative people that a longer walk is possible it is necessary that there is the possibility of a first shorter step to the big wish of going on a longer journey. This part is able now for people from Potsdam to Tangermünde. The, relatively, short way of 150 kilometre is for the most asked people a better opportunity to start the first long-distance walk of their live.

The federal state of Brandenburg and its infrastructure for bicycle riders is the other main opportunity of the route. There is a high amount of bicycle riders which visit Berlin and the near region of Brandenburg. Especially the inhabitants of Berlin use touristic offers in the immediate surroundings of Berlin. The bicycle road infrastructure from Berlin to Brandenburg, over Potsdam, and further to Tangermünde is well developed and the route also cross the most parts of that infrastructure.

As a third advantage of the route it should be named the landscape and the existing touristic network of Tourist Associations, Accommodations, Restaurants and Cultural Institutions (Maak 2010). In 2015 there will be the Federal German Garden Show, a big and highly supported Event for middle aged people and pensioners. In the last few years exist an increasing rate of Investments which shall support the development of structures for the Federal German Garden Show in 2015. With that money the cities Potsdam, Brandenburg and Werder (Havel) developed and embellished their own image and, on the other hand, renewed their cityscape. The federal state of Brandenburg as a state of Rivers and Lakes is famous for its landscape. The combination of the renewed cityscapes from Potsdam, Brandenburg a.d. Havel and Werder (Havel) in combination with the rural areas along the rivers Havel and along a lot of bigger and smaller lakes through old pine and mixed forest are one of the big advantages of the developed pilgrim route. Additional to that the Pilgrims will cross old villagescapes from medieval times which use former manors and historic farm buildings as a cultural meeting point and accommodation place.

The possibility of experiencing the spiritual intention of a Pilgrimage along this Route will stay also available. Based on ancient churches, old monasteries and cathedrals the Pilgrims will have the chance to find time for inner balance, for prayers, devotion and meditation (Breede 2008). The portioned left naturally of the landscape along the Route in combi-

nation with not crowded cities will give every kind of pilgrims the possibility to find what they are searching for (Stausberg 2010).

Pilgrims which take the walk along the new Route from Potsdam to Tangermünde have the possibility to start their journey before Potsdam. There exist also the opportunity to walk further than Tangermünde because the Route is only on road which cross the federal states of Brandenburg and Saxony-Anhalt as its shown in the map below.



Fig. 2. Visualisation of the Way of St. James from Potsdam to Tangermünde in an European St.-James-Ways Context. Created by: Alexander Behrendt.

Walking on that road means using a connection with whole Europe: From Warsaw and Kaliningrad over Berlin, Prague, Paris and Luxembourg it is possible to reach the big cities and pilgrim destinations of Europe. That is a far-reaching opportunity for the developing of a touristic

network made from local and regional middle-range Pilgrim Routes as the Potsdam-Tangermünde Route is.

Next steps for creating a broad touristic offer

Finally it has to be shown what the next steps for the developing of the Pilgrim Route from Potsdam to Tangermünde as a professional touristic offer will be:

The accommodation possibilities along the way are not, at the present day, gapless cleared. In eight of 16 smaller settlements (villages) currently exist payable or free (based on free donations) accommodations in a low amount. The capacities and the gapless offer for accommodation possibilities are one of the discussion part while the momentarily negotiations with the local governments and cooperation partners. Especially in the bigger cities of Potsdam, Werder (Havel), Brandenburg a.d. Havel and Tangermünde exists more capacities which fit actually for more affluent Pilgrims. The reduction of the price for Pilgrims and an acceptable accommodation contingent is the main issue which is discussed at the moment with the bigger hotels in Brandenburg a.d. Havel and Potsdam.

To arrange a gapless accommodation along the way the *Association of St. James Saxony-Anhalt*, as a cooperation partner, will work on getting more parishes/priest office with an open space for beds for the Pilgrims. Based on the current situation of vacant presbyterates along the way it will take some time to arrange that.

After the negotiations ending in next March it is planned to create in cooperation with local Tourist Associations an official and professional guidebook of high quality which will lead the Pilgrims on the Road with Maps and important Informations. For that a group of "Test-Pilgrims" will start their Bicycle ride in the end of October 2014. Their task will be the writing down of the exact Route details in combination with the writing down of the Highlights and cultural attractions along the route. The mapping will be made by professional Cartographers from the University of Potsdam.

Based on the cooperation with a Tourist Association from Berlin it is planned to translate the Guide into different languages.

Belong to that it is planned to improve and develop the Public Relations. The Chance of the high tourist amount while the Federal Garden Show takes place in this region should not be given away. In cooperation with the Federal Garden Show in 2015 it is planned to implement an Event which will lay the public view on the new existing Pilgrim Route to Tangermünde.

To reach a higher ability to act there will be set an application for local, federal and European subsidies which will provide a longer project duration than two years. The main focus lay on federal subsidies and

EU-subsidies for cultural routes and economic support (Mundt 2011) to create a broader opportunity for developing other side projects which are strongly connected with the main project of developing the route from Potsdam to Tangermünde.

The research results will find their way into the planned special exhibition of the Archaeological State Museum of Brandenburg. It is planned to combine archaeological and historical findings with the development of a revitalised Pilgrim Route in modern times.

At the end only the number of Pilgrims will show us how effective the planning for the Route Development was.

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THE GRAND TOUR REVISITED: INDIA TO EUROPE

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Summary

This paper aims to draw attention to the cultural affinity of Indian tourists with European cultural heritage tourism set in serene landscapes coupled with fine dining to boost rural tourism, while at the same time demonstrating the relatively untapped market of Indian disposable income for travel and pleasure in cultural tourism and its growth over the next 20 years. This paper is a quantitative data analysis, looking at social trends and policy implications with secondary research analysis from existing data to highlight social changes in tourism markets based on deductive research and *empirical* data from longitudinal economic and social studies.

Keywords: Rural development, tourism, products, landscape appreciation

Introduction

“There are two main groups of Indian tourists: one type that travels with family and the other types, who tend to be experienced travellers and **who have extensive knowledge of the destination.**

European Commission, Enterprise and Industry (2014)

“The value of EU India trade has more than doubled from about€29 billion (approximately US\$38 billion)in 2003 to about **€80 billion (approximately US\$ 105 billion) in 2011.**

European University Institute, 2013

A Madura³⁶, città che fu in passato capitale di un regno fastoso, vi è un tempio dedicato a Shiva e a Parvati, la sua sposa, la dea dagli occhi di pesce*, un tempio immenso, più grande del nostro Louvre³⁷, infinitamente più lavorato, scolpito, e forse altrettanto ricco di meraviglie.

Pierre Loti, [1903] (*L'India*)¹

¹ Loti, Pierre ([1903], 1992) *L'India*. Torino: E.D.T, 86.

Abstract: The Grand Tour in the last century was a movement of West to East especially European and American intellectuals including writers, painters, philosophers, dancers amongst others revisiting the ancient cultural sites of Rome and Greece. Today the movement of tourism is transforming from East to West to take into account the disposable income of the BRIC (Brazil, Russia, India, and China) economies. India is a prime candidate for the new Gran Tour due to its own long standing conservation of cultural monuments and affinity to European artists and writers through educational exchanges from Oxford to Stanford covering the occidental sphere of modern civilization. India is no stranger to arts and architecture appreciation with its millennium history from the towering shines of Shiva in the South and finely polished palaces in the North. Providing the Grand Tour for Indian tourists is a new market that in comparison with western travelers surpasses numbers purely considering the amount of disposable income for travel and pleasure in terms of population (50 million middle class vs. 53 million UK total population).² The annual growth of the middle class has been predicted at 7.3% according to McKinsey.³ This niche remains to be tapped to meet client demands for cultural heritage routes...is astounding in terms growth noting the Indian Tourism Review, “EuroMonitor estimated the Indian outbound MICE market at around US\$ 550-600 million in 2011. It grew strongly and resulted in 1.5-1.8 million Indians travelling outbound only for MICE.”⁴ Indians with a higher education are likely to enjoy a serene atmosphere admiring landscapes of fine dining and excellent service in smaller boutique hotels or converted palaces and castles with tours of cultural heritage that match their cultural identity in fine arts and architecture. Marketing this target group means understanding the cultural heritage we share in common perhaps starting with Greek sculptures that replica Indian cultural artifacts due to the influx of Greek artisans after Alexander the Great conquered Persia and consequently King Asoka drove Alexander out of India inheriting the artisans, which formed Buddha to their own likeness transforming the religious symbol from a Dharma wheel to a sitting serene Buddha.⁵

² McKinsey (2007) “Tracking India’s Middle Class” Quartley Report, No .3, pp. 51-61.

³ McKinsey (2014) “India’s path from poverty to empowerment” from Global Institute, February 2014 (Rajat Gupta, Shirish Sankhe, Richard Dobbs, Jonathan Woetzel, Anu Madgavkar, and Ashwin Hasyagar) Available at: http://www.mckinsey.com/insights/asia-pacific/indias_path_from_poverty_to_empowerment Internet (May 2014).

⁴ Singhal, A. (2013) “Indian MICE - an untapped goldmine” in Indian Tourism Review, 15 Jul 2013. Available at <http://www.indiatourismreview.com/>.

⁵ Pankaj Mishra, P. (2004) Ashoka the Great in Boston Globe, “Three decades after Alexander’s fateful push into the subcontinent, an Indian emperor renounced violence and

Considering, India has one of the oldest texts in literature, *Rig Vedas*, and European writers were influenced by these Hindu, a literary route could be coupled with art for cultural spiritual exchanges to meet accommodate this market.

- Introduction
- Economic factors: Europe-India 2020 shared market
- Cultural heritage diplomacy: choosing the right *cup* of tea
- Planning for Indian tastes: threat or opportunity?
- Conclusion
- Annex

In this paper I intend to highlight the main factors surrounding Indian tourist inflows into Europe as a tourist destination, coupled with the cultural heritage affinity between the two continents with some considerations for planning a route based on the vintage Grand Tour. The economic factors for the Indian tourist market in Europe clearly show a positive predisposition for European tourist managers to consider as a steady and rising trend. Today tourism managers can draw upon scholars to solidify the bridge for planning multi-destination cultural routes backed by expertise, avoiding past misconceptions to provide a richer cultural interchange for return visits spreading to friends and family. Writers have written travel diaries about their European travels with reflections, and this could easily be a base line for cultural heritage routes; providing intellectual knowledge for the Grand Tour re-make, following writers' footsteps from London to Greece for fortuitous outcomes all along the way.

If we analyse how to visit India from a writer's point of view, combining the two different perspectives of the writers, V. S. Naipaul (1932) and Pierre Loti (1850), we could draw our own conclusions and enjoy the scenery and cultural heritage with open eyes. For example, V. S. Naipaul (1932) returned to his ancestral land of India to report his story in a novel geared for the outsider, with a unique perspective in his novel *India* (1990) full of historical data.⁶ It has a dry and informative flavour, and yet contemplates the complexities of a profoundly ancient civilization caught in a kaleidoscope of changes, from rapid growth amongst the new middle class rising to claim its new identity. Naipaul's foreign background, having grown up in Trinidad and yet Indian, gives him a privileged point of view which allows him to understand and describe the nuances of his ancestral roots, and the political depth of 5,000 years

tried to rule according to the teachings of the Buddha." December 5, 2004. http://www.boston.com/news/globe/ideas/articles/2004/12/05/ashoka_the_great/?page=full

⁶ Naipaul, V. S. (1990, 1994) *India: A Million Mutinies Now*. London: Minerva.

of heritage which can be found lingering in every family album. On the other hand, Pierre Loti (1850) sweeps the foreigner into a magical rhythm with his novel *L'India* with a silken quill of romanticism equal to Goethe in Italy as he seeks the answers to his spiritual questions that in Europe could not be answered. Loti, as naïve outsider, found wise sages just before embarking on his way home to France that told him that Jesus was real and a good teacher, but if he were searching for the abstract then Brahmā could be reached only by silence (See Annex).

Fast forwarding to Indian tourists today, who seek out ways to update their knowledge prior to arrival to Europe, cultural heritage tourist managers may not want to rely solely on Bollywood or search engines to portray European culture. Nowadays, Indian travellers have a limited time to move and access Europe; hence, any historical and contemporary literary texts read previously or during the trip can give Indians some quick insights into the cultural nuances on the *Grand Tour*. Making literature in English available at key points of sale *in situ* on the route will enhance the offer to well-educated travellers in an intellectually skilful manner, and it will ensure that the essence lingers (like a quality perfume) thus remaining on “top of mind” for return visits. Sophisticated blogs and electronic book formats with digitalized National Libraries can support such tourism initiatives if managed appropriately to support travel. However, back home, hard cover or soft cover books often times are displayed in the home or office to remind one of their travels or for further reading to explore into a subject of choice.

Considering this growing market, European scholars and tourist managers may seriously consider promoting cultural programs and initiatives that bring both continents closer, through forums designed to support heritage routes with rural and urban destinations in a network throughout Europe. Drawing upon historical data in areas such as architecture, fine arts, music or gastronomy, which link India with several European countries dating back before the recent tea trade endeavours with the British Isles, would benefit European tourism regional growth on a whole. Additionally, this paper delves into the factors for planning successful cultural tourism utilizing literary heritage on routes that combine rural and urban landmarks to fill the market demand of Indian tourists seeking an experience that fulfils their genuine curiosity in the local culture of their dreamland destination: Europe.

Economic Factors

The international tourism market is showing that shared market growths are positive with “star performers”, including Northern Europe, Southern and Mediterranean Europe registering at +8% above the average (+5%).



Figure 1 World Tourism Barometer Vol. 12, June 2014 (UNWTO)

The European market has traditionally been a shared market from the Northern region to the Mediterranean region. However the distribution of market share differs drastically from 15% (Northern) to 40% (Southern-Mediter). Consequently, combined tourist programs to cover the entire continent would be a long term plan to ensure all members can coordinate efforts to sustain the region's growth. Cultural heritage routes are common denominators that define a European sense of belonging, and from the inbound tourist perspective, Europe is the "destination" rather than single member states or cities---e.g. France, London, Barcelona. The smaller frontiers that divide the region are dwarfed in terms of international tourism due to the size of other nations such as India, China or Brazil. This type of a multi-destination route makes perfect sense to these tourists who have a domestic tourism land mass equal to the entire European continent on par with the North Americans, who flocked to Europe on the original *Grand Tour*.

According to the 2020 forecast by the World Tourism Organization (2014), which updates its database on a continuous basis,⁷ Europe and East Asia/Pacific will be sharing the world tourism markets at 45.9% and 25.4% respectively and combined at 71.3% for the total market share. This would indicate that the two continents would mutually benefit with

⁷ UNWTO (2014) Facts & Figures, Notes: Sources and data treatment "Quantitative tourism-related data presented is based on a selection of data included in the UNWTO database on World Tourism Statistics. This database contains a variety of series for over 200 countries and territories covering data for most countries from the 1980's on. The database is maintained by the UNWTO Secretariat and is updated on a continuous base." <http://www.unwto.org/facts/menu.html> [Accessed September 2014].

Tourism Market Trends, 2006 Edition – Annex

International Tourism Receipts by Country of Destination

	International Tourism Receipts (US\$, million)						Market share in the region (%)			Change (%)		Receipts	Receipts	
	1990	1995	2000	2003	2004	2005*	1990	2000	2005*	04/03	05/04	per arrival ¹	per capita ²	
												US\$	US\$	
Europe	142,885	212,159	232,486	283,423	338,498	348,263	100	100	100	15.9	6.0	775	374	
Northern Europe	26,267	33,916	35,932	41,136	48,886	53,818	18.4	15.5	15.5	18.8	10.1	985	551	
Denmark	3,645	3,673	3,694	5,265	5,670	4,943	2.6	1.6	1.4	7.7	-12.8	1,550	1,047	
Finland	1,167	1,641	1,406	1,873	2,076	2,186	0.8	0.6	0.6	10.8	5.3	730	368	
Iceland	151	186	229	320	372	409	0.1	0.1	0.1	16.2	10.1	445	1,264	
Ireland	1,453	2,708	2,633	3,896	4,368	4,744	1.0	1.1	1.4	14.1	7.9	635	1,108	
Norway	1,570	2,238	2,050	2,659	3,087	3,441	1.1	0.9	1.0	16.1	11.5	850	675	
Sweden	2,908	3,471	4,064	5,297	6,198	7,427	2.0	1.7	2.1	17.0	19.9	2,065	689	
United Kingdom	15,375	20,500	21,857	27,696	28,771	30,699	10.8	9.4	8.8	24.6	8.7	1,075	468	
Western Europe	83,114	86,821	82,774	163,183	117,624	121,940	44.2	35.6	35.0	14.0	3.7	845	634	
Austria	13,417	12,927	9,931	13,954	15,334	15,467	9.4	4.3	4.4	9.9	0.9	790	1,876	
Belgium	-	4,548	6,502	8,101	9,233	9,863	-	-	2.8	2.8	12.7	6.8	1,375	802
Belgium/Luxembourg	3,702	-	-	-	-	-	-	-	-	-	-	-	-	
France	20,184	27,587	31,757	36,583	40,841	42,776	14.1	13.7	12.1	11.6	3.5	545	676	
Germany	14,245	18,001	18,683	23,106	27,668	29,204	10.0	8.0	8.4	19.7	5.6	1,375	336	
Luxembourg	-	1,721	1,806	2,994	3,659	3,616	-	-	0.6	1.0	22.2	-1.2	4,170	7,909
Netherlands	4,155	6,578	7,217	9,159	10,333	10,475	2.9	3.1	3.0	12.8	1.4	1,070	633	
Switzerland	7,411	9,459	7,777	9,186	10,556	11,040	5.2	3.3	3.2	14.9	4.6	1,405	1,417	

Figure 2 Europe Tourist Receipts 2006

programs to solidify their efforts and cooperation on a cultural heritage level, enhancing those business opportunities. MICE tourism, which can include extended cultural events, is a niche for the intellectually primed Indian visitor, who may have an Oxford or Stanford graduate education combined with a culturally astute Hindu educational background that covers 5000 years of majestic monuments and literature.⁸

Indian and European investment flows continue to grow bilaterally, fuelling travel to both continents with long overhaul destinations that naturally open up the market for rest and recreational activities combined with business. The seasons that are most likely to be part of Indian tourist packages for the average tourist are monsoon season (European summer)

⁸ Note: My personal experience in meeting with Indian intellectuals working in NGO's, whom I met in the Nairobi 1985 Status on Women Forum, were highly educated in both Western and Eastern philosophies from India to Oxford. Their innovation was immediately obvious to me concerning how to solve complicated social and economic challenges, not to mention medical and poverty issues that plague the area. We must not underestimate the Indian tourist intellectual capacity and background. There are gaps in their knowledge mainly due to lack of cross-cultural guidance but they are keen to learn quickly.

	Base Year	Forecasts		Market share (%)		Average annual growth rate (%)
	1995	2010	2020	1995	2020	1995-2020
	(Million)					
World	565	1006	1561	100	100	4.1
Africa	20	47	77	3.6	5.0	5.5
Americas	110	190	282	19.3	18.1	3.8
East Asia and the Pacific	81	195	397	14.4	25.4	6.5
Europe	336	527	717	59.8	45.9	3.1
Middle East	14	36	69	2.2	4.4	6.7
South Asia	4	11	19	0.7	1.2	6.2

Figure 3 UNWTO 2020 Market Share Forecast

or Diwali season⁹ (European winter). Nevertheless, MICE tourism covers the other seasons, such as autumn or spring. In addition, providing the *Grand Tour* for Indian tourists is a new market that, in comparison with western travellers, surpasses numbers purely considering the amount of disposable income for travel and pleasure in terms of population (50 million Indian middle class vs. 53 million UK total population).¹⁰ According to a McKinsey Quarterly Report,¹¹ the annual growth of the middle class has been predicted at +7.3%. This niche is untapped to meet client demands for cultural heritage routes linked to intellectually primed Indians. The MICE market is astounding in terms of growth; noting the Indian Tourism Review, “EuroMonitor estimated the Indian outbound MICE market at around US\$ 550–600 million in 2011. It grew strongly and resulted in 1.5–1.8 million Indians travelling outbound only for MICE.”¹²

The European Commission on Trade reported positive highlights for the decrease in the trade barriers between India and Europe, opening up channels for both regions to flourish bilaterally.

“With its combination of rapid growth, complementary trade baskets and relatively high market protection, India is an obvious partner for a free trade agreement (FTA) for the EU.”¹³

⁹ Note: Divali is a light festival in December celebrated on a national level for cultural reasons.

¹⁰ McKinsey (2007) “Tracking India’s Middle Class” Quarterly Report, No .3, pp. 51–61.

¹¹ McKinsey (2014) “India’s path from poverty to empowerment” from Global Institute, February 2014 (Rajat Gupta, Shirish Sankhe, Richard Dobbs, Jonathan Woetzel, Anu Madgavkar, and Ashwin Hasyagar) http://www.mckinsey.com/insights/asia-pacific/indias_path_from_poverty_to_empowerment [Accessed May 2014].

¹² Singhal, A. (2013) “Indian MICE - an untapped goldmine” in Indian Tourism Review, 15 Jul 2013 <http://www.indiatourismreview.com/>.

¹³ European Commission on Trade (2014) Report on Europe and India trade situa-

Indians with a higher education are likely to enjoy a serene atmosphere, admiring the landscapes while enjoying fine dining and excellent service in smaller boutique hotels or converted palaces and castles, with tours of cultural heritage that match their cultural identity in fine arts and architecture. The Indian presence in the European business arena should alert tourist managers to capture this niche market with well-planned schemes to deal with boredom after the first visits to the regular landmarks. In 2004 India was at the bottom of the “World’s Top Tourism Spenders,” ranked No.25 with \$5 per capita as compared to Germany No. 1 spending \$861 per capita. Nonetheless, outbound Indian tourism has risen from 4.5 million in 2000 to 15 million in 2012.

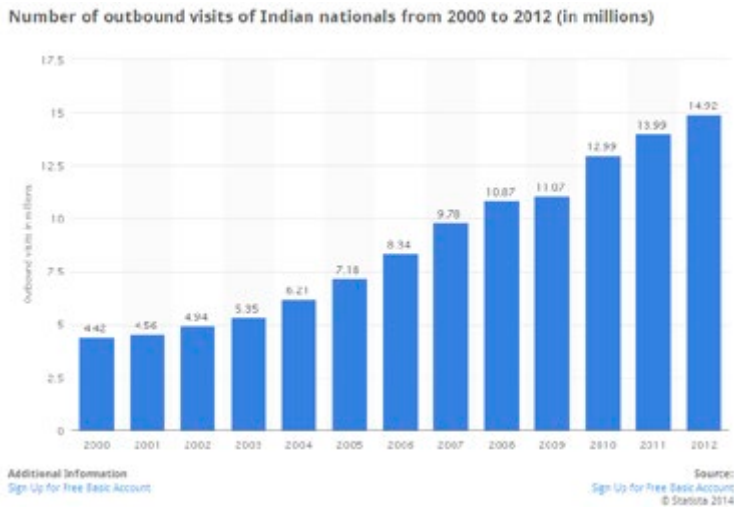


Figure 4 Indian Outbound Tourism Rising Trend 2000-12¹⁴

The staggering figure of foreign direct investment from India to Europe registered at 7 billion Euros in 2010.

“In addition to trade, there have also been growing investment flows between the two regions, with the EU remaining India’s largest source of foreign direct investment (FDI). While the stock of FDI from the EU into India stood at about €35 billion (approximately US\$47 billion)

tion. <http://ec.europa.eu/trade/policy/countries-and-regions/countries/india/>

¹⁴ Statista (2014) Internet: Available at <http://www.statista.com/statistics/207009/number-of-outbound-visits-of-indian-nationals-from-india-since-2000/> [Accessed August 2014].

in 2010, India has also been slowly expanding its forays through outward foreign direct investments in the EU region, primarily as a result of Indian corporations undertaking substantial investments in several European countries through mergers and acquisitions. The stock of inward FDI from **India into the EU was valued at about €7 billion** (approximately US\$10 billion) **as of 2010.**¹⁵

Furthermore, in 2012 Europe only captured a fraction of the market at 1.5 million (14%), pointing to a lack in planning or market strategies considering the potential market that is presented across the globe, with 85% elsewhere.

“According to Trends & Prospects from the European Travel Commission, in 2012 1.5 million Indian tourists travelled to Europe, representing 14.1% of all long-distance travel. Of the total trips to Europe, 45.3% travelled to countries in Western Europe. It is a country with 1,214 million inhabitants and a GDP per capita of 3,290 USD, placing it as one of the markets with the highest growth expectations for the coming years.”¹⁶

India stands out amongst the BRIC emerging economies (Brazil, Russia, India and China) mainly because it shares a dynamic cultural heritage like Europe, which has not been interrupted by colonization; this is due to its unique trade agreement with Britain that allowed it to maintain its cultural identity, and unlike China, remained intact over millenniums.

“...it is expected that until 2017, the growing demand for international tourism will be led by the so-called emerging economies. The number of people accessing the middle class and other strata of greater wealth will continue to increase. The World Tourism Organisation (UNWTO) also forecasts that the market shares of these economies will continue to grow gradually until 2030.”¹⁷

European Commission, Enterprise and Industry (2014)

¹⁵ Gopalan, Sasidaran (2013), Mapping India-EU Tourism Flows, CARIM-IndiaRR2013/15, Robert Schuman Centre for Advanced Studies, San Domenico di Fiesole (FI): European University Institute, 2013 <http://www.india-eu-migration.eu/media/CARIM-India-2013-15.pdf> pg. 7. [Accessed August 2014].

¹⁶ European Commission, Enterprise and Industry (2014) “Emerging markets” Internet, available at: http://ec.europa.eu/enterprise/sectors/tourism/tourism-business-portal/business/clients/emerging/index_en.htm#step2 [August 2014].

¹⁷ European Commission, Enterprise and Industry (2014) “Emerging markets” Internet, available at: http://ec.europa.eu/enterprise/sectors/tourism/tourism-business-portal/business/clients/emerging/index_en.htm#step2 [August 2014].

Cultural heritage diplomacy

India has a long historic profile of heritage dating back 5,000 years, and perhaps holds a unique place as the longest standing civilization in the world at the moment, with magnificent heritage sites and literature. The language barrier is not a factor for tourism managers and scholars, with English as an official language in India and readily available in European destination, saving money on signage, unlike Russian, Chinese or Brazilian markets that need more catering to their native languages. Cultural heritage correlations in architecture, fine arts, gastronomy, literature, philosophy and even music have flowed like a river of knowledge for centuries from India to Europe---e.g. Sitar and guitar in Spain. Scholars have been fascinated with Hindu texts ever since translations flowed into the European continent, mainly through the British connection.¹⁸ However, one of the best translations of Pali & Sanskrit with a depth of spiritual insights was presented by a Cambridge scholar, who had escaped the Spanish civil war and specialised in being able to convey a European perspective in order to fully engage the reader to be able to comprehend the foreign concepts presented beyond the literal translation. Joan Mascaró's translation of the Bhagavad-Gita surpasses most imaginable tasks, given his native language was Catalan, (Mallorca 1897) and he became a Sanskrit professor in Barcelona University, later a Cambridge scholar. He was motivated to present to the world a beautifully executed [bi-cultural] offering of ancient Hindu literature in English to Europeans as shown by the 1962 introduction, which then, through London, these works were translated in several other languages.

Sobre la versión de los Upanishads escribió en 1938 Rabindranath Tagore en una carta a Mascaró:

... le estoy agradecido por su traducción que, afortunadamente, no es estrictamente literal, y por tanto está más cerca de la verdad [que las traducciones de los filólogos], y está llevada a cabo en un espíritu correcto, y en un lenguaje sensible que ha captado de esas grandes palabras la voz interior que va más allá de los límites de las palabras.

1938 Rabindranath Tagore wrote a letter to Mascaró

"I am grateful for your translation that fortunately, is not a strict literal one, and therefore is closer to the truth [than those of linguistic translators], and has carried forth in the correct spirit, and in simple language that has captured these grand

¹⁸ Royal Asiatic Society of Great Britain and Ireland (1833) Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. 3, No. 3 (1834), pp. 412-436 . Stable URL: <http://www.jstor.org/stable/25581768> [Accessed February 2013].

words of the interior voice that reaches beyond the limits of words themselves.”
(*Translation mine*)¹⁹

On the other hand, the misconceptions that arise from culturally ethnocentric observations as a travelogue from overseas adventures and re-spun into novels or articles (fiction or non-fiction) can have, without planning, a damaging effect on the cultural heritage exchanges. In order to embark on cultural heritage routes with diplomacy, tourist managers can team up with scholars, who are versed in literature, architecture, fine arts and gastronomy, and to filter the notes through the “lens” of an Indian tourist in order to re-make the *Grand Tour*. A reminder that should be noted for this market; the Indian tourist market is an intellectually primed niche to play against in a cricket match on par with King Asoka and Alexander the Great. Historically speaking, King Asoka (304–233 B.C.), during the conquering of the Indian sub-continent (inherited from his great grandfather, grandfather, and father), was devastated by the violent damage of a battle that resulted in a massacre which he had to witness. This turning point was mainly due to his fighting against the European conqueror Alexander. Asoka had rallied up against the Greek invasion and won. However, he repented the rest of his life and paid retribution through the spreading of Buddhism with the erection of temples and by sending emissary monks with his mercantile fleets. This powerful India under Asoka was transformed from a warring nation to a peaceful trade partner with monks accompanying every diplomatic business meeting, carrying the wisdom of Buddhism.²⁰ As a consequence a Buddhist cultural route was begun from India to China via the silk route to capture funding for temples and further out to Cambodia and Indonesia with the spice route. Angkor Wat and Borobudur respectively created the majestic trend of Buddhist architecture outside India with intricate wisdom and symbolism locked inside their walls.

The monuments inside India rely on long-standing cultural heritage preservation and a disposition to maintain these structures as part of the collective memory for the entire subcontinent, and akin to Europe’s cultural heritage attitude. Examples of these Indian temples and palaces from the North to the South that tower over its inhabitants are

¹⁹ Casa Asia (2014) Barcelona. Mascaro. Biography. Internet: Available at http://www.casaasia.es/documentos/perso_mascaro.pdf [Accessed September 2014].

²⁰ Pankaj Mishra, P. (2004) Ashoka the Great in Boston Globe, “Three decades after Alexander’s fateful push into the subcontinent, an Indian emperor renounced violence and tried to rule according to the teachings of the Buddha.” December 5, 2004. http://www.boston.com/news/globe/ideas/articles/2004/12/05/ashoka_the_great/?page=full [August 2014].

immense structures dating back throughout the history of India on the entire subcontinent. Professor Fletcher (1905), from Kings College in the UK, compiled a documentation of various styles of architecture in Europe, but separated styles that grew out of their native influences, including Indian monuments.²¹ Fletcher emphasised a comparative methodology for studying independent styles in Asia by taking into account differing tastes due to cultural appeal, and attempted to transmit to his students the sense of an open mind when studying these styles.

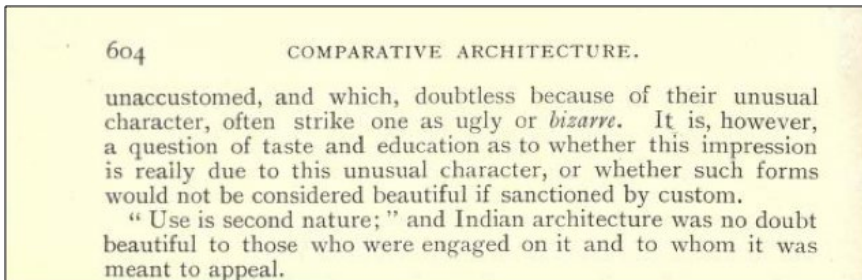


Illustration 5 Fragment Fletcher [1905]

These architectural styles according to Fletcher predated European influences with such examples as the Saracenic style (A.D. 226–641). Fletcher uses such language as “colossal pointed portal arches” and architecture in the 13th century was described in comparison with Athens, Rome and Constantinople. Fletcher also clearly states that the Hindu style influence in India was seen through the magnificent structures illustrating his point with such example as, “fifteen domes of different heights, each supported by twelve pillars.” Marble and Sandstone are some of the materials mentioned in these grandiose structures equivalent to European architectural cultural heritage sites.

The Shiva temples in the South of India observed by Pierre Loti are some examples of the cultural heritage of India that attests to its grand architectural scale, comparable to European styles, especially Gothic cathedrals as described in his novel.²² Note that misconceptions concerning the spirit-

²¹ Fletcher, Banister F. (1905) *A history of architecture on the comparative method*. London: Batsford.

<https://archive.org/stream/historyofarchite00fletuoft#page/604/mode/1up/search/Indian> [Accessed September 2014].

²² Fletcher, Banister F. (1905) *A history of architecture on the comparative method*. London: Batsford.

<https://archive.org/stream/historyofarchite00fletuoft#page/604/mode/1up/search/Indian> [Accessed September 2014].

(g.) INDIAN SARACENIC.

As already mentioned (page 610), Indian Saracenic must have been influenced by the remains of the Sassanian Empire (A.D. 226–641). The various dynasties, with their dates, have been given under Historical (page 656). These periods overlap considerably, and render the progress of the style difficult to classify shortly. Only a few of the principal structures can be even mentioned. The use of marble and sandstone gives a monumental character to the buildings, not possessed by other types of Saracenic architecture. The dome on the square plan is used, but the stalactite pendentive appears to have been uncommon, its place being taken by a peculiar form of arching and corbelling in horizontal courses (No. 294 J). Colossal pointed portal arches, with semi-domes (No. 294 E) and round minarets, are special features.

Delhi, the capital of the Pathan dynasty in the thirteenth century, became the capital of the Indian Mahometan Empire, and may be compared in its architectural importance with Athens, Rome, or Constantinople. Amongst numerous ruins of mosques and tombs are the **Kutub Mosque** and **Kutub Minaret**, a fine model of the latter being at the Indian Museum, South Kensington.

The **Tomb of Shere Shah**, at **Sasseram**, stands on a platform with angle pavilions, in the middle of a sheet of water. It is octagonal on plan, surmounted by a dome, as are also the angles at the receding stages.

The **Jumma Musjid** (*i.e.*, principal mosque), **Jaunpore** (1419), and the **Atala Musjid**, have pointed keel-arches and bracket capitals, with roofs of flat slabs.

The **Jumma Musjid, Ahmedabad** (1411), shows the influence of Hindu trabeated architecture in conjunction with the pointed arch. It has fifteen domes of different heights, each supported on twelve pillars.

Illustration 6 Saracenic Examples, Fletcher [1905]

ual figure, Shiva, have cropped up around the globe through some of the most prominent writers and lecturers. Shiva has often times been referred to as the god of destruction in a literal translation. In the culturally correct sense, Shiva represents a transformational god to rid the world of destructive forces and preserve the good, as pointed out by Professor Vasant (2003).

“Siva is known as the destroyer of evil and ignorance, not destroyer for the sake of destruction, but for the sake of regeneration; transformation, transmutation, for recreating, cleansing out and eliminating the debris, the dross and the gross, transforming into strength, power, force (Shiva tramples the dwarf of ignorance and destroys Muiyalakan, demons).”²³

²³ Merchant, Vasant V. (2003) “Siva-Nataraja: The Lord of the Dance, Drama and Music Siva – the Cosmic Dancer, Transformer, Liberator” *International Journal*

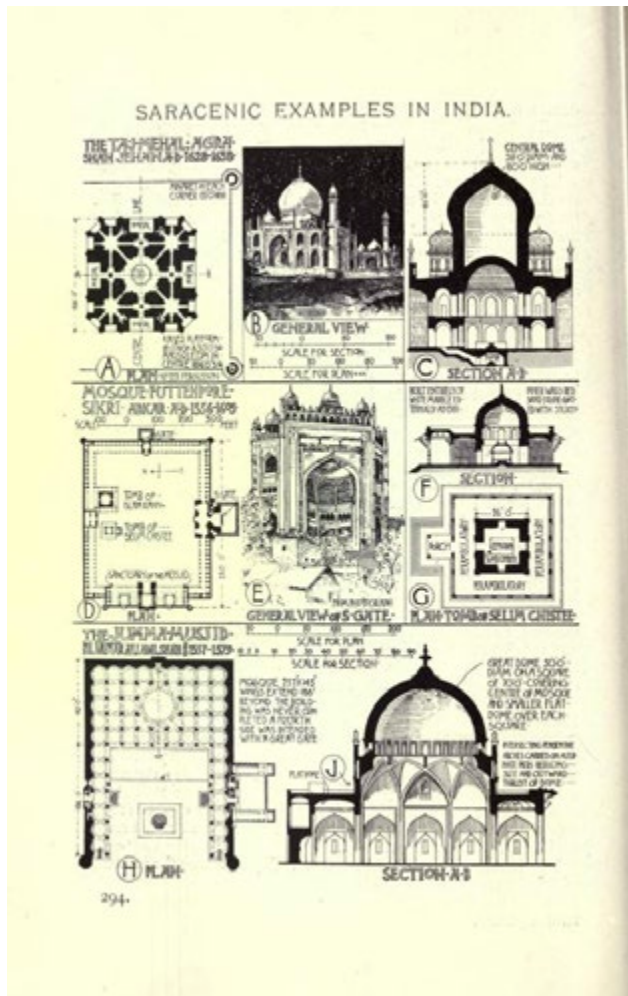


Illustration 7 Hindu Southern Style Fletcher [1905]

tion, the heritage paintings of fine arts in Europe have been overwhelmingly dedicated to the Christian spiritual worship. Martyrdom of the saints as protagonists would be judged severely out of context if we contemplate such examples as Saint Lorenzo in Escorial, Spain: a man put to death on a grill, and then the icon of worship in a regal monastery. These cultural heritage works of art placed in prestigious museums in various formats from Rome to London may conjure up strange ideas about cultural identity.

Cultural diplomacy to quench the thirst for heritage tourism by intellectuals in both continents can adhere to guidelines for signage and

(c.) DRAVIDIAN ARCHITECTURE (A.D. 1350-1750).

Raths.—The rock-cut examples known as “Raths” at **Mahavellipore** (near Madras), and **Ellora** (A.D. 750-950), are peculiar (No. 275). They differ from other rock-cut examples, being monolithic free standing temples, the surrounding rock being cut away so that external façades are visible.

Temples.—The normal type, as in the Jaina examples, has a square vimana to contain the image of the deity, and is crowned with a many-storied pyramidal roof; in front is a “mantapa” or porch (No. 276). In addition are the “choultries” or halls of 1,000 columns, placed close to the Temples, and the characteristic “gopuras,” or gate pyramids (No. 277), forming entrances to the inclosures which usually surround the shrines. In conjunction are planned the shrines, lakes (or tanks of water for religious purposes), and flights of steps; such are often grouped with little regard to symmetry, and inclosed by a high wall, as in Egyptian temples.

Tanjore (fourteenth century), with its thirteen-storied highly-enriched pyramidal sikra (No. 276), **Mandûra** (A.D. 1623-1645), with its celebrated Gopura (No. 277), and Choultrie, 333 feet by 105 feet, and columns with life-sized sculptured figures attached; **Seringham** (seventeenth century), with its fifteen great gopuras, **Tinnevely**, with its double temple and hall of 1,000 columns, **Conjeveram**, **Vellore** (A.D. 1350), **Tarputry** (No. 278), and **Chillambaram** (seventeenth and eighteenth century), are the best known monuments.

Illustration 8 Fragment text Dravidian Style Fletcher [1905]

guidebooks through the use of events or forums to build affinity based on expertise. This can be achieved through the intersection of a universal knowledge for increased awareness prior to visitation to fully absorb the essence of a culture. Cultural heritage events specifically geared to Indian guests or any other non-Christian background visitor would help them enjoy the art of the colours and form which evolved over centuries in Europe. Pagan legends in the form of sculpture may be equally misunderstood with such examples as the Roman she-wolf and human babes milking from its belly.

Ganesh, the elephant boy deity, was misunderstood and described as a less than beautiful idol by Pierre Loti.²⁴ In Hindu terms this deity, as the son of Shiva and Parvati (Father and Mother of heaven), not only

²⁴ Loti, Pierre ([1903], 1992) *L'India*. Torino: E.D.T.



St. Lorenzo



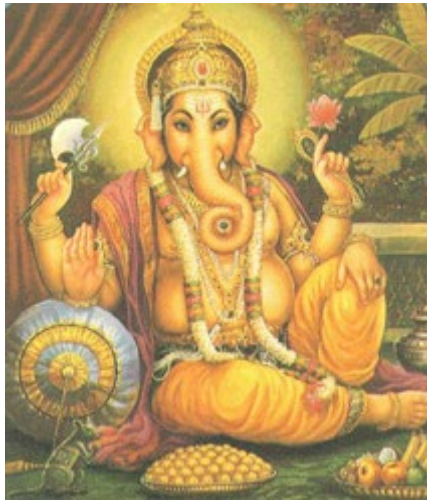
Romulus & Remus (Rome)

guards heaven, but is also responsible for aiding in the removal of obstacles (axe) with compassion (lotus) and could be seen as the equivalent

of St. Peter (keys in hand) and St. Jude (axe in hand) combined. Ganesh has been misunderstood for centuries even by such writers as Pierre Loti, whose very pen name (Loti) is derived from the lotus flower coined as representing his shyness and delicate manner; a symbol of Buddhism.



St. Jude Thaddeus & St. Peter



Sri Ganesh

It is no surprise that two continents with a profound caretaking of cultural heritage would find interchanges fascinating, especially in the intersections of literature and legends that have been part of the universal

library of human intellectual development and expression. Each culture has its spiritual background with its own form to express its heritage. A base-line of a literary route supports the necessary gaps for Indian tourists to quench their thirst for holes in the culture clash. The *Grand Tour* revisited from India to Europe should be backed by a literature component that has been translated and updated with footnotes to explain cultural nuances; Don Quixote has been a success in this area of translation with several versions with ample explanations of the culture through the eyes of the foreigner with scholarly notes.

Planning for indian tastes

Finally, the cultural exchanges between the continents, with conferences and activities, should attempt to fill in the gaps for bilateral diplomacy to educate tourists beyond stereotypes.²⁵ New knowledge may be sought to combine fictional romanticism rich in literary style for enjoyment with non-fiction scholarly works to prepare tourists in an educated manner, given the rise in educated tourists on a global scale. Hence, the *Grand Tour* can make a comeback in a modified version, avoiding limited viewpoints²⁶ by the added value of scholars, resulting in an increased economic outcome, taking into account the tremendous population with disposable income for travel from India. If either Twain or Loti had been officially invited to visit the countries of their choice with events, specifically geared to fill their breach of knowledge, they may have written with more insight on culturally delicate subjects avoiding the mistakes that today could be seen as offensive to the country of origin. As a result, although on one hand we have seen literature as a dynamic mover of tourism across borders,²⁷ on the other hand it may have created an obstacle for cultural heritage sharing on equal ground. This handicap

²⁵ Bishop, M. (2002) *Multicultural Writers from Antiquity to 1945: A Bio-bibliographical Sourcebook*, Alba della Fazia Amoia, Bettina Liebowitz Knapp (Eds.), Oxford: Greenwood International, 270-274.

²⁶ Twain, Mark (1869) 1st Edition. *The Innocents Abroad*. Hartford, CT: American Publishing Company. Twain at times belittles European culture as a joke to his fellow travelers. See also P. Loti descriptions of Ganesh in *L'India* as a less than beautiful idol purely derived from his French point of view. These simple observations are ethnocentric. However other descriptions are romantic and compelling from these authors and launched tourism forward to far away destinations.

²⁷ Ruiz Scarfuto, R. (2012). "Literary Routes: Contributions to Natural/Cultural Heritage Tourism" in *Almatourism: Journal of Tourism, Culture and Territorial Development*, (University of Bologna) <http://almatourism.unibo.it/article/view/4016> See also: *Proceedings of the International Conference: Tourism, Roads and Cultural Itineraries*, Bourdeau, et al. Quebec: Presses de l'Université Laval. ISBN: 978-2-7637-1789-0.

can be easily solved with appropriate planning of cultural heritage routes geared for this specific market. Rural areas connected to urban hubs can add value to the local flavour sought after by Indian tourists. For example, in 2014 Taj Tours offered Indian tourists urban capitals such as London and Brussels as well as the Black Forest and Rhine Falls.

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Figure 9 Europe VIP Tours 2014

Gastronomy Challenge: Threat or Opportunity?

“They [Indians] also require that **destinations have good hotels, good service, emblematic landmarks** as well as a **natural environment and pleasant scenery, food tailored** to their tastes, places they can communicate in English and with the possibility of shopping. Generally, they take multi-destination trips.”²⁸

European Commission, Enterprise and Industry (2014)

Gastronomy is a highly relevant issue to be dealt with in attracting the Indian tourism market, considering the vast differences between the continents and each specific culinary preparation resulting in quite different results. The Indian diet has survived thousands of years and therefore presents a challenge for outbound tourists (similar to Chinese tourists) to adapt to other cuisines. The majority of Indian tourists fall into the vegetarian category according to their spiritual beliefs and cultural background.

“Traditional nutritional advice was that the healthiest food for any individual was the food of the place where they grew up. The further you moved away, the more dangerous the food. And it was not just that it might make you sick but that it might change your whole personality.”²⁹

Outbound European tourists in Asia are offered an international cuisine, which in reality is a European or American style breakfast, lunch and dinner.

Rural tourism sectors in Europe may need to face this situation in order to attract this market, taking into consideration these vital preferences. Tour operators such as Taj Tours offer complete catering for their Indian clients with chefs to accompany their tours across across Europe.³⁰ Taj Tours clients range from family to honeymoon visitors covering vast distances and landscapes by coach, stopping overnight in major cities in large hotels that allow such catering options.

²⁸ European Commission, Enterprise and Industry (2014) “Emerging markets” Internet, available at: http://ec.europa.eu/enterprise/sectors/tourism/tourism-business-portal/business/clients/emerging/index_en.htm#step2 [August 2014].

²⁹ Loudan, Rachel (2011) Citing Economist article “A new Grand Tour China’s tourists are carving out a new European itinerary, with some unexpected stops” in the Economist, Dec 16, 2010. Internet, available at: <http://www.rachellaudan.com/2011/01/chinese-tourists-dont-eat-european-food.html>. [August 2014].

³⁰ Taj Tours (2014) Europe Tours, Internet, Available at: http://www.tajtoursuk.com/tours/europe_vip.asp [August 2014].



Illustration 10 Radisson Blu New Delhi Dining, Radisson Blu Hotel (2014) <http://www.radissonblu.com/hotel-newdelhi> [August 2014].

“Tourism is certainly not about discovering new food. A 2006 survey of Chinese coach travellers found that 46% had eaten “European” food only once, and 10% not at all, during holidays on the continent. Clients at Ansel Travel are typically offered foreign food once in each country: seafood in Paris, ham knuckle in Germany, pasta in Italy and so on. After that, “it’s Chinese all the way.” Many stay in suburban hotels and eat noodles.”³¹

Hence, European rural tourism professionals may view the gastronomy challenge as an opportunity to offer reciprocal menu options and interchanges with Indian chefs, as do Asian hotels for European guests. Menus at rural hotels can emphasise traditional European dishes that are based on legumes or cheeses to account for this issue, especially in rural areas where little variety in restaurants may be available for Indian visitors to choose vegetarian dishes. Rice as a main staple of India can be offered in countries such as Italy (risotto) and Spain (paella), due to their natural recipes abundant in these regions of Europe. In addition, potato dishes in Northern and Central European countries are options to consider due to the Indian cuisine that utilizes this ingredient. Beef and pork are es-

³¹ Economist (2010) Internet , available at: <http://www.economist.com/node/17722582> [August 2014]

pecially to be avoided due to cultural reasons. The cow is considered the symbol of the cosmic knowledge vehicle (like the “Milky Way) and is spared from slaughter to provide opportunities to receive gifts from God, both abstract and real (yogurt, cheeses, milk). Menus typically depicting beef dishes would be unappealing to the majority of Indian tourists.



Illustration 11 Chateaux French Menu Dishes

For health reasons yogurt is a major part of Indian gastronomy and can be added to dishes to counteract the dependence on cheese products. The European Union could promote Indian chefs and fusion dishes with European agricultural products to attract Indian tourists to blend into the fabric of their overall experience in the countryside. Marketing rural tourism with this type of gastronomy for Indian visitors can enhance the offer to adequately reach this market segment.

The *Grand Tour* originally was sought out for intellectual reasons among Europeans and Americans, foregoing comfort and gastronomy needs to add flavour to their social status back home, and they wrote profusely about the landscapes and escapades in foreign lands. In today's market, outbound visitors from around the world are radically different in terms of their tolerance to engage in authentic experiences which compromise their comfort levels. Indian tourists aim to experience the authentic European treasures available on the *Grand Tour* as demonstrated



Illustration 12 Bombay Palace Hotel Indian Dish. Accommodation: Decor or comfort?

by tour marketing literature.³² Rural tourism in Europe that captures the cultural heritage aspects for Indian outbound tourists to re-live an adventure in a unique castle or chateaux accommodation can be quite attractive to individual or honeymoon couples to reach beyond the mass market of first time visitors to Europe. The surrounding landscapes offer excellent photo opportunities for the Indian tourists to create memorial visits. The decor in these heritage sites matches the time period with authentic furniture and style.

However, for Indian tourists who may be accustomed to richer colourful and textural experiences or high tech, this type of “authentic” atmosphere could be less comfortable considering the competition available in the city hotels equipped with modern amenities and state of the art mattresses.³³ The attraction to rural tourism in boutique hotels would need to overcome this tendency would be to appeal to the senses of the landscape and serenity offered in the countryside, coupled with an extra comfort

³² Thomas Cook Tours India (2014) European Royale 16 Nights / 17 Days tour. “**Enjoy an orientation tour of Romeo and Juliet’s city – Verona.** After a buffet breakfast at the hotel, check-out and drive to Verona – famous for Shakespeare’s Romeo and Juliet love story. On arrival, we take you on a city tour of Verona. Here you will see the main attraction – Juliet’s balcony and the bronze statue of Juliet in the courtyard. You will also see, Teatro Romano, Verona’s Roman theatre, Chiesa di Sant Anastasia – Verona’s largest church, Romeo’s house and many such interesting sights. **After a hot Indian meal for lunch** this afternoon we proceed to picturesque Austria. You will be entranced by the scenic beauty, as you ascend over the Brenner Pass into Innsbruck – the capital of Tyrol. See the Golden Roof and the Maria Theresien Strasse. Stroll on cobblestone pathways and get a feel of old-world European charm. This evening, you have a choice to have some **delicious Indian or authentic local meal** for dinner specially prepared for you.” <http://www.thomascook.in/tcportal/px/tcportal/home.do> [September 2014].

³³ Marriott Hotels (2014) Paris hotels in centre locations. <http://www.marriott.com/hotel-search/paris.hotels.france.travel/> [August 2014].



Illustration 13 Villa Kersy Chateaux (France)



Illustration 14 Chateaux Heritage (France). Hotel Heritage (2014) <http://www.relaischateaux.com/en/> or <http://www.hotel-heritage.com/> “Hotel Heritage is a charming and luxurious hotel, offering the discerning travellers an exclusive place...in the heart of Bruges.” [August 2014]

experience. Fabrics such as silk can enhance the offer, with lavish bedding to stand out from standard chain hotel accommodations available in the city. A balance between authentic decor and comfort for the modern tourist can meet this challenge for more overnight stays in rural hotels.

Arts & Cultural Offer: Home and Abroad

The Hindustan Times, a popular English periodical in India, offers a wide menu of arts from Indian classics to modern exhibits, including



Illustration 15 Parador Sigüenza (Spain)

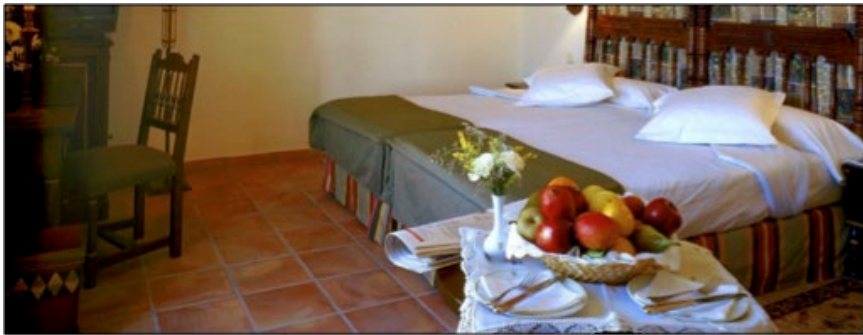


Illustration 16 Parador Rodrigo (Spain). Paradores (2014) Castles and heritage noble residences converted into a luxury hotels in Spain. <http://www.parador.es/en> [August 2014].

dance performances. In addition, the travel section is innovative, and attempts to entice travellers to go beyond the usual tours, with independent bookings for European destinations. For example, such new ideas for wine tasting include strolls between courses to experience the vineyards in Europe up close.

“For those looking for a more festive experience, certain wineries occasionally open to the public in the evening. The Côtes de Bourg district,



Illustration 17 Marriott Paris King Suite



Illustration 18 Marriott Suite

for example, **regularly organizes events with music and tastings.** One such a walk through the vineyards to the Château Les Tours Seguy for the main course, and another stroll to the tour begins at the Château Mercier, where guests enjoy a pre-dinner cocktail and appetizer, followed by Château La Grolet for cheese and dessert. All accompanied by local wines, of course.” (Hindustan Times 2014) ³⁴

Cultural heritage routes with a hands-on approach to immerse Indian tourists into the local experience should include demonstrations such as

³⁴ Hindustan Times (2014) “When in Bordeaux, raise your glass for world’s best wines.” September 02, 2014.

those offered on Indian tour packages---e.g. perfume in France, cheese making in Holland, glass blowing in Italy. Descriptions of a route can be provided in marketing with attractive language focused on sensory cues, introducing travellers (prior to their trip) to a unique European experience.

- “Here you can marvel at the marble Cathedral in the Pisan Romanesque style”
- “Visit a French Perfumery...demonstration of how French perfumes are made”
- “We drive through the Provence of Cezanne and Van Gogh”

DAY 7: Arezzo area – Rome – Arezzo area

Passing sunlit valleys of the Chianti wine country and ancient fortresses perched high on the hills, we reach the ‘Eternal City’. On arrival, we meet our local guide who will show us the splendours of St. Peter’s Basilica, a renaissance masterpiece and the Vatican Museums, including the Sistine Chapel. Later take in other ancient sights of Rome - Piazza Venezia, the Roman Forum, which was the political centre of the Roman Empire, Colosseum, Circus Maximus, and the spectacular Trevi Fountain, where you may make a wish. Late evening return to our hotel. (Breakfast, Lunch, Dinner)

DAY 8: Arezzo area - Pisa – Sanremo area

Today we depart for Pisa, where we visit the Field of Miracles. Here you can marvel at the marble Cathedral in the Pisan Romanesque style, the Baptistery, and one of the wonders of the world, the legendary Leaning Tower. Continuing our journey, we drive past spectacular scenery along the Ligurian Sea and arrive at the Italian Riviera region, and early evening we check into our hotel. After dinner, we proceed on the Monte Carlo by Night Tour. (Breakfast, Lunch, Dinner)

DAY 9: Sanremo area – Nice - Lyon

This morning, we visit a French Perfumery to see a demonstration of how French perfumes are made. Later we visit Nice, where you have some free time at the Promenade des Anglais, a sea-front avenue, where you can take a leisurely stroll. Proceeding, we drive through the Provence of Cezanne and Van Gogh onto the Lyon area where we check into our hotel for an overnight stay. (Breakfast, Lunch, Dinner)

Illustration 19 Taj Tours 2014

Bollywood Destinations: Myth or Reality?

Film locations have become woven into tours for Indian tourists to provide the photo opportunities to share with family and friends back home. The best example of this phenomenon is Switzerland, which appeared on several multi-destination tours of Europe for Indian tourists.

“In general, given the visibility and influence films command, several countries utilize “film tourism” as an effective medium to promote their tourism industry. Particularly in Bollywood, foreign locations have long been the shooting spot for several stories. To cite a specific and a well-known example, the popularity of Switzerland as a “dream location” was significantly done through Bollywood movies shot in different parts of Switzerland.”³⁵

³⁵ Gopalan, Sasidaran (2013), Mapping India-EU Tourism Flows, CARIM-IndiaRR2013/15, Robert Schuman Centre for Advanced Studies, San Domenico di

Nonetheless, this type of tourism is a massive attraction similar to the beaches on the Spanish coasts that have saturated the natural beauty with unsustainable outcomes. European managers and tourist boards may start by planning specific areas to target for film locations with photo galleries that are spread over a large network to anticipate follow up tourism, especially with Bollywood influences on honeymooners and family tourism.

Conclusion

Multi-destination cultural heritage routes for Indian tourists outbound for European destinations is a viable niche market to attract the young, educated and mature Indian professionals, both women and men. Economic trends support this market demand and the bilateral affinities in business and leisure have been demonstrated through FDI (foreign direct investment) and the intellectual level of Indian professionals flowing into Europe from India, supporting a tourism that piggybacks on travel plans in off seasons. Return visitors from India to Europe are primed for such routes to combine easily with business or honeymoon trips. Families are more likely to follow a traditional route for photo opportunities on a first time visit, rather than boutique hotels geared for the culturally curious traveller to immerse into a European lifestyle for pleasure. The attraction to India for Europeans is the abstract and mystique, whereas the Indians are attracted to the individual freedoms and rational concrete ideas that sprung up in Europe. The analysis of fine arts from a mathematical point of view of Velázquez or Michelangelo could serve to merge the two cultural identities that boast their expertise in each field.³⁶ (See Annex) Architectural comparisons from both continents are readily available to augment guides and tours to fuse methodologies and influences flowing in both directions. Gastronomy sensitivities supported in rural and urban locations with catering, chefs, or mobile units would enhance the offer and eliminate the threat of cultural heritage routes failing to meet the demand of the market niche for Indian tourism.

Cultural exchanges between Europe and India for historical links to literature, architecture, music, fine arts, theatre and dance would serve to offer special events which highlight the overlap in heritage for this market niche. Developing a feasible network of cultural routes based on these cultural connections between India and Europe, featuring invitations to Indian writers, who have the powerful opinion forums to

Fiesole (FI): European University Institute, 2013 <http://www.india-eu-migration.eu/media/CARIM-India-2013-15.pdf>, p.16. [September 2014].

³⁶ Emmer, Michele (2004) *Mathematics and Culture*, Springer; Science & Business Media.

warm the hearts of their readership could enhance the success. Films are a powerful tool for the average tourist, but the intellectual cultural heritage market requires its best writers to form opinions with culturally appropriate data produced by scholars and exchanges to fully appreciate the European cultural heritage offer in a land that has been a rich soil of democracy and tolerance, so to speak. For these specific market niches---e.g. Indian MICE visitors or young professionals on honeymoons---invitations to highly acclaimed Indian writers should be offered from European tourist boards and managers with the added value of expertise from European scholars to ensure success. These writers could run a stream of thoughts and impressions with interactive blogs, from a vintage train ride to a stroll in the woods behind Victor Hugo in the Pyrenees on the *Grand Tour*, following the footprints of Goethe to Italy or Dumas to Spain, crisscrossing the continent and supported by informed scholars with intellectual insights in order to be able to convey how it feels to be truly “European” for a fortnight.

Literary base lines for cultural insights from various writers give the outsider tourist a sense of belonging for a temporary time and space. The writers balance the view of a regional destination with creative styles which emerged from within their unique experiences from different time frames and experiences. Strangely enough there is a thread of common cultural heritage that accompanies each writer on his/her own personal journey. The universal library of knowledge and intellectual development is a construction and reconstruction of ancient wisdom that we long to understand, contemplate, and share on the *Grand Tour*, literally hidden somewhere between the lines of a good book and a small footpath; only to find Zeus appearing as a white bull (Shiva) after falling in love with *Europa*.

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HISTORICAL ROUTES OF PILGRIMS AND CRUSADERS TO REACH THE BASILICA OF SAN MICHELE IN MONTE SANT'ANGELO (GARGANO, APULIA, ITALY)

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Summary

Purposes

Due to the use by pilgrims reaching places of faith, historical routes and trails were often strengthened over the time. Those paths happen to be more familiar to their visitors than to the native populations. As a result, the awareness towards those visitors – pilgrims or not – where they arrive and stay, is quite strong. Despite this, and particularly in the last fifty years, the urban and rural territories crossed didn't perceive the importance of the pilgrimage phenomenon. Therefore, no care and caution measures regarding the transformation of landscape along those routes have been taken into considerations.

The research, mainly related to the Adriatic ending stretch of the Via Francesca or Francigena (via Sacra Langobardorum), in Daunia and Gargano, aimed at the study of the landscape transformations in the areas located around the path. The goal is also related both to the identification of future intervention procedures and to the mitigation of the dissonant transformations occurred.

Methods

On the basis of the historical available documentation, the faith paths to Monte Sant'Angelo, reachable both by land, with access from the Apulian Tavoliere, and by sea, with access from Lesina and the north Gargano, will be reported in a georeferenced map. The study will then consist in defining the involved areas, recognizing the catchment areas of every path, on which a specific territorial investigation related to the landscape changes occurred in the last fifty years will be carried out. By involving rural populations, there will be proceeded to the identification of the resources to protect, the enhancing action procedures and the method to mitigate those interventions in sharp contrast with the historical importance of the routes.

Results

The research will allow to: draw up maps dedicated to the Via Francesca or Francigena (via Sacra Langobardorum); identify and classify recovery interventions on cultural, historical and landscape resources needed to be protected and enhanced; establish criteria and methods to mitigate dissonances; raise awareness among rural populations on the responsibility they have as far as the preservation of the historical memory is concerned.

Keywords: Via Francesca or Francigena, Geographic Information System, cultural heritage enhancement, rural landscape

Introduction and purposes of the paper (Laura Carnevale)

“Europe was born in pilgrimage and its mother tongue is Christianity” (*Europa ist auf der Pilgerschaft geboren, und das Christentum ist seine Muttersprache*): this sentence attributed to Goethe (Fischella 2009) gives us an idea of how important it is today to rediscover the role of the ancient pilgrimage routes, not so much for apologetic reasons as for more general hereditary purposes. These are the itineraries that pilgrims used to take, during late antiquity and medieval times, to visit sacred sites, especially Rome and Jerusalem, but also the sanctuaries linked to the memory of Saints universally venerated. It was certainly faith that drove them from the British Isles and the European shores of the Baltic Sea and the Atlantic Ocean to the Mediterranean and beyond; nevertheless, this uninterrupted flow of people of both sexes, of every age and social background, intent on moving along a road network which covered the central and southern Europe of today, actually contributed to circulating ideas, prospects, goods and money (fig. 1).

All of this triggered a virtuous cycle substantiated by cultural cross-roads, religious affiliations, exchange of relics, distribution of texts, economic traffic – more simply *curiositas* about others – preparing the ground to overcome political divisions and divergences. Thus we can undoubtedly state, paraphrasing Goethe, that Christian pilgrimages contributed to building the *facies* of Europe.

In this historical framework, the St. Michael pilgrimage was particularly important (fig. 2): just think that in the Middle Ages the main sites of worship consecrated to St. Michael were firstly the cave of Monte Sant’Angelo in the Gargano (the oldest St. Michael settlement in Europe), followed by the so-called “Sacred” of St. Michael in Val di Susa and the famous sanctuary of Mont-Saint-Michel in Normandy – plus, for example, the island of Skellig Michael in Ireland.

Those pilgrims who desired to visit in sequence these mountains that were sacred to the Archangel, and we have historical accounts of people who did it, would walk along routes that crossed most of Europe from west to east (or vice versa).

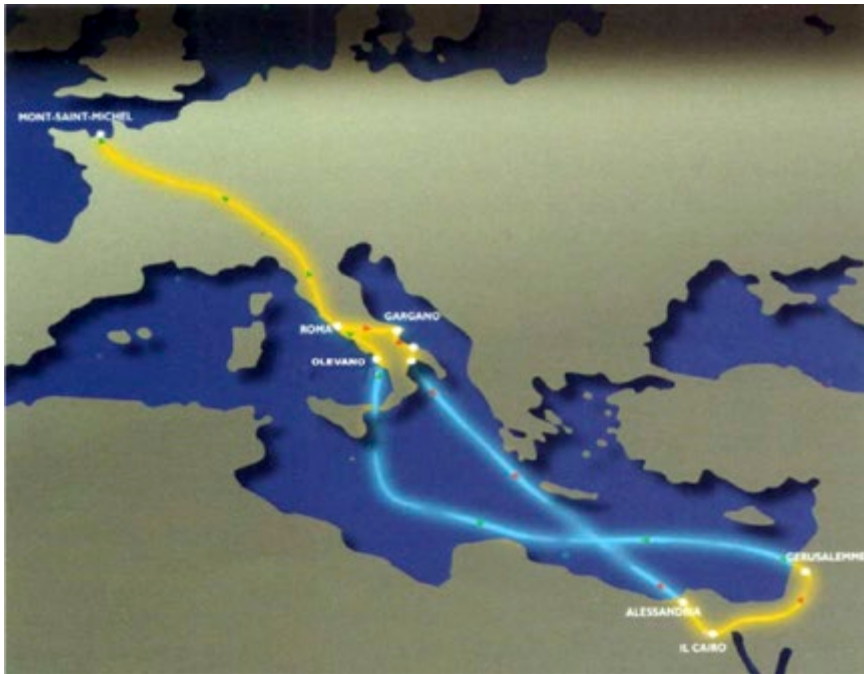


Fig. 1. Pilgrimage itinerary of the monk Bernard (IX century)



Fig. 2. St. Michael-Jerusalem itinerary

This paper is based on this concept and aims to analyse the areas involved in the pilgrimage routes, with specific reference to that stretch of the via Francigena or Francesca between the sanctuary of Our Lady of Stignano and Monte Sant'Angelo on the Gargano promontory in the province of Foggia. The study aims to identify the cultural and environmental resources present and propose their valorisation also through the characterisation of the territorial agro-forestry strips influenced by the presence of the trail.

European religious routes

For centuries, the studied “path” witnessed the weight of the swirl of pilgrims, wayfarers, merchants, crusaders taking goods, ideas and artistic models from beyond the Alps and from across the seas. During the last millennium in particular, hermitages, monastic granges and monasteries have arisen and, next to them, shelters, xenodochias and *hospitia*, burial sites – which expressed and catalysed the processes of anthropization of the sites along this route.

Therefore the historical road network, meant as a structural component of the landscape, has become consolidated over time also consequently to its use made by the pilgrims heading for places of worship. A use that continued essentially without interruption for over a thousand years until today. In the past as in the present, these routes were well known to the visitors and much less to the populations of the places being crossed. As a result, the sensitivity towards the visitors – pilgrims and others – at the focal arrival and stopping points was and still is high on average. On the contrary, especially in the last fifty years, the urban and agricultural territories crossed do not appear to appreciate the importance of the phenomenon. As a consequence, no special care and precautions are taken when transforming the landscapes along the routes.

If, as has now been established, also following the European Landscape Convention, the historical pilgrimage routes may be included among the cultural assets tout court, they must be protected and valued.

Materials

St. Michael - the cave and the Gargano (Giorgio Otranto)

Since the V-VI century, the existence of the sanctuary of St. Michael, the most famous site to worship St. Michael in the Latin West, has been attested in a natural cave in the peak of Monte Gargano, 796 m above sea level. It immediately became a place of pilgrimage, also for illustri-

ous people coming from faraway lands, a highly interesting phenomenon of popular faith and religiousness which has continued until today.

When it reached the Gargano from the East, probably from Constantinople, St. Michael's cult was essentially iatric and the element of water played a leading role. According to the hagiographic work for the foundation of the sanctuary in the VIII century, the *Liber de apparitione Sancti Michaelis in Monte Gargano* (= *Apparitio*) (MGH, ed. Waitz, 1978), the water, believed to work miracles and be therapeutic, dripped from the rocky walls inside the cave and was collected in a glass recipient for the believers who drank it or sprinkled it on themselves.

Together with water, the physical–environmental context is a fundamental element for the cult of St. Michael in the Gargano. The *Apparitio* (appearance) specifies that the cave «was at the top of the high mountain, dug as a cavern into the body of the same rock» (*vertice montis excelsi posita, de corpore eiusdem saxi speluncae instar precavata*). The cavern is also defined as a *crypt and domus angulosa*, with walls bristling with projections and recesses and an irregular rocky vault which, depending on the point where you stand, could be touched with the head or could be barely touched by just stretching out your arm (fig. 3).



Fig. 3. Cave of St. Michael in Monte Sant'Angelo

Outside, the peak of the mountain was partly covered by a dogwood forest (*cornea silva*), and partly sloped towards a green plateau. The term *silva* qualified the woodland of the Gargano as fallow, wild and such to instil real fear into people. Clearly the entire natural context was par-

ticularly suitable to evoke the sacred and favour the immediate contact with the divine. Indeed, still according to the tradition attested by the *Apparitio*, the same Archangel had chosen the place where to consecrate the new church of St. Michael. Thus the mountain of the Gargano is the bearer of a specific mythical-ritual symbolism, which is typical of many religious systems. It constitutes a frontier between heaven and earth and, as Mircea Eliade reveals, it becomes charged with a natural sacredness expressed via a symbolism of the «centre» and the purifying «ascension»: ultimately it becomes the perfect hierophanic place. In addition the mountain recalls the aerial cult of the Angel that became established throughout Europe precisely based on the experience of the Gargano: already in the XII century the theologian Giovanni Beletth from Paris wrote that, after the apparition at Monte Gargano, the churches dedicated to the Angel were often built on high ground.

The cave's sacred space on the Gargano calls for the participation of a wider natural context, configured as a consistent system of symbols, functions and elements that identify the spiritual physiognomy of Michael the Archangel and his agiographic model (fig. 4).

This is confirmed by the importance assumed, in the configuration of the cult, by the rock, which is the same essence of the cave. Also in this case it must be remembered that, in the religious and mythical systems of several civilisations, the rock/stone expresses the idea of the sacred and evokes the concept of hierophany. Indeed, the stone remains unalterable and unchangeable and reveals a strength that transcends the precariousness of the human condition, «a way to be absolute» (Eliade 1973). Its resistance and irregular profile – as in our cave – recall a non-human presence that is blinding and terrifying at the same time. It is not by chance that, starting from the Middle Ages, fragments of rocks have been taken from the cave of St. Michael and brought elsewhere, especially in French territory, with the intention of transferring the thaumaturgic power of the stone from the Gargano.

The characteristics summarised so far reveal a very close relationship between the world of nature, sanctity and hagiography. There where nature normally offers a wide range of places in hagiographic tales (with the dual meaning of physical-geographic places and *topoi*, “common places”) aimed at making the narrated events more credible, in the case of the cult of St. Michael on the Gargano, this is not an ancillary element. Here nature is an integral part of the hagiographic tale; it is an essential and undeniable condition as it allows the Holy to explicate its virtues and exercise its thaumaturgic power.

Ultimately:

- the cave that runs 24 m deep into the bowels of the earth;
- the rocky route that pilgrims had to cross to reach the most inner point of the crypt;

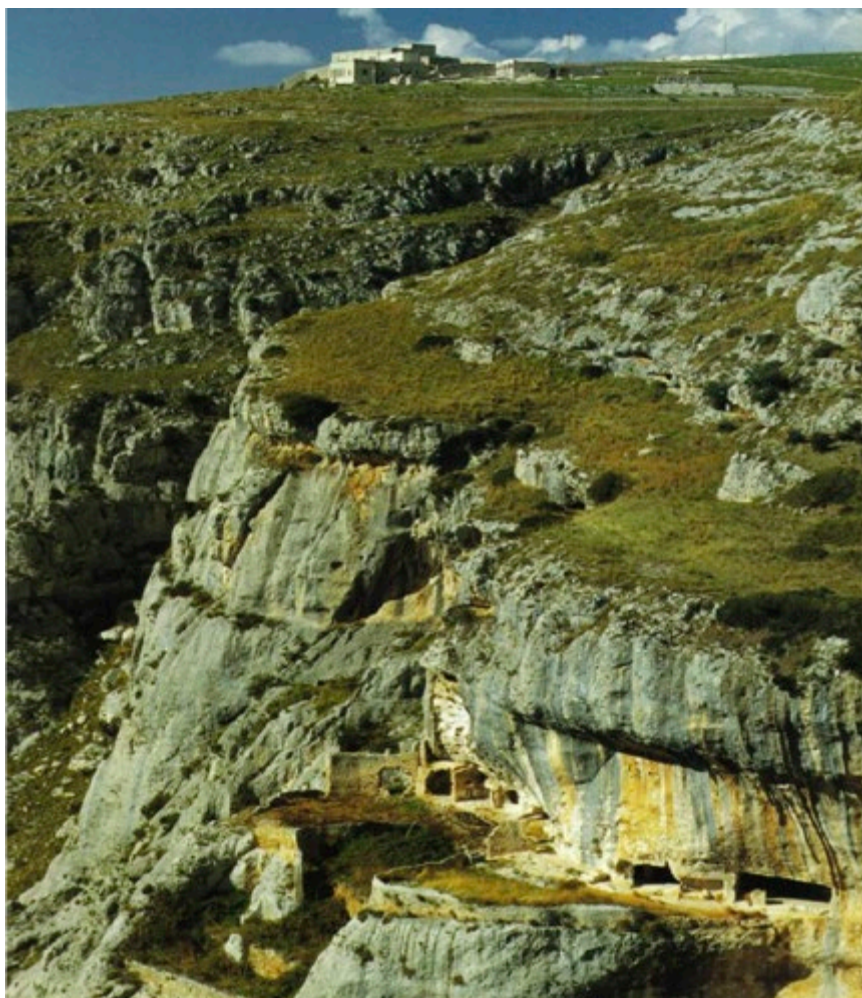


Fig. 4. The naturalness of the places

- the high ground settlement;
- the harsh and wild setting;
- the miraculous water

are the reasons that immediately characterised the worship rendered to St. Michael on the Gargano, which then were typified and became established in various historical-environmental contexts throughout the Middle Ages. A true typology of sanctuaries dedicated to St. Michael developed, where nature in its various expressions played a primary role and attracted many pilgrims because of the mystery it enclosed (Otranto 2012).

The via Francigena or Francesca (Renzo Infante)

With the foundation of the sanctuary of St. Michael on the Gargano and the subsequent penetration of the Lombards from the Duchy of Benevento, also the Roman road structure of the region changed. Indeed, in the VIII and IX century, the Appian-Traian way started to become a sort of “St. Michael’s Trail” (Infante 2009), travelled in both directions by people who, while heading for Rome or the ports in the Lower Adriatic Sea, in any case chose to climb their way to the sanctuary of St. Michael. Great importance was gained by the direct connection between Benevento and Siponto, along the short trail that, partly following the path along of the Celone torrent, would leave Lucera out. This route crossed the one of the Roman coastal road in correspondence with the *domus hospitalis* of St. Leonard, where the climb to the sanctuary of St. Michael started.

Those coming from the Adriatic coast, however, could access the sanctuary of St. Michael directly from the trail that, travelling along the Mattinata fault, reached Stignano and then, past the Abbey of *San Giovanni de Lama* and San Giovanni Rotondo, reached Monte Sant’Angelo from valle Carbonara. This is the route this paper will be focusing on.

Documents from the Middle Ages name the flat road that from Troia (at the ancient *Aecae*), through Foggia, led to Siponto and then Monte Sant’Angelo, as well as the path that reached it starting from the Stignano valley, the *via Francigena* (the road that comes from France) and *via Francesca* or *strata peregrinorum*. These roads were taken by people from the other side of the Alps, pilgrims and travellers that somehow had to do with the Franks. The terms *via Sacra Langobardorum* is much older and its value is not so much historical as it is “propagandistic” (with connections with the Lombard past of the Gargano).

Main itinerary along the via Francigena

The most popular itinerary from literary sources of the Middle Ages is the one of the pilgrims who came from Rome and reached the sanctuary of the Archangel before setting off for the Holy Land. It followed the old trail of the Traian way from Benevento to Troia. From here they would take the old branch line to Siponto via the inhabited area of Foggia. Having passed the Candelaro torrent, the path would meet the old coastal road from Larino to Siponto. Not far from this road junction, the monastic cell was established between the late XI century and the early XII century, with the *domus hospitalis* of St. Leonard, erected *iuxta stratam Peregrinorum inter Sipontum et Candelarium*, also called *strata magna que pergīt ad Sanctum Michaelē*.

From *San Leonardo*, pilgrims had alternative routes to climb to St. Michael's cave, the better documented being the so-called "Scannamogliere" trail, almost entirely made of steps carved into the rock (fig. 5).



Fig. 5. The so-called "Scannamogliere" route for St. Michael's cave

This itinerary was taken and described by the Icelandic abbot Nikulas di Munkathvera (1151–1154) and an anonymous English friar (1344–1345), heading for the Holy Land. Giovanni and Anselmo Adorno, disembarking in Apulia on the way back from the Holy Land, would travel along it in the opposite direction between 1470 and 1471 (fig. 6a).

Mountainous itinerary along the via Francigena/Francisca

The other important itinerary this paper focuses on to reach the sanctuary of St. Michael would leave the coastal road at the Sant'Eleuterio farmstead (ancient *Ergitium* and the modern Brancia area) to face the Gargano range from the Stignano valley. The road would go up all the way to the inhabited area of the current San Marco in Lamis, at the foot of the Benedictine abbey of *San Giovanni de Lama*. Having crossed mount Celano, it reached San Giovanni Rotondo and from here the farmstead of Sant'Egidio "al pantano" (marshland). Having passed the marsh, the road would run further into the Fratta deep valley, at the entrance of which was the monastery of St. Nicholas. The road continued in the Carbonara valley, where a steep mule track would climb its way to the

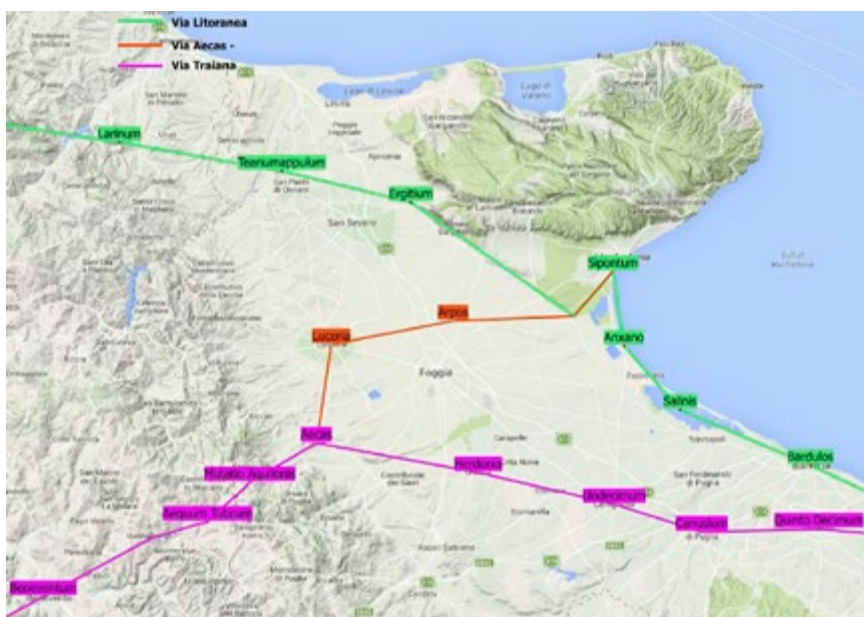


Fig. 6a. Main access road to the sanctuary

entrance of the sanctuary of the Archangel. From Monte Sant'Angelo the trail would rapidly descend, through the "Scannamogliere" steps, towards Macchia, passing through Ognissanti, and from here it would run to Manfredonia and Siponto where it would join the coastal road and continue towards Barletta and Bari.

The oldest narration on this itinerary appears to be attributable to friar Mariano da Siena who in 1431, on his way back from the Holy Land, following the coastal road, reached Manfredonia after visiting the remains of St. Nicholas of Bari. From here, through a "*via ripidissima, facta per forza della montagna et parte n'è fatta a scalmi et non si può troppo ben chavalchare*" (Infante 2009), he reached the Angel's cave to then rapidly travel through San Giovanni Rotondo, San Severo, Serracapriola and Termoli in the Abruzzo territory (fig. 6b).

This is the journey described by Gaugello Gaugelli di Pergola (1463) (Infante 2009) and made in 1576, at the beginning of the modern age, by father Serafino Razzi. The same path is attested minutely in the Ritual of the Ripabottoni pilgrims dating back to the XVIII century, though with traces of devotional literature of mediaeval origin.

There were certainly other paths in addition to the two attested by literary sources, as well as a close network of reception and refreshment facilities. The same conformation of the Gargano promontory, cut

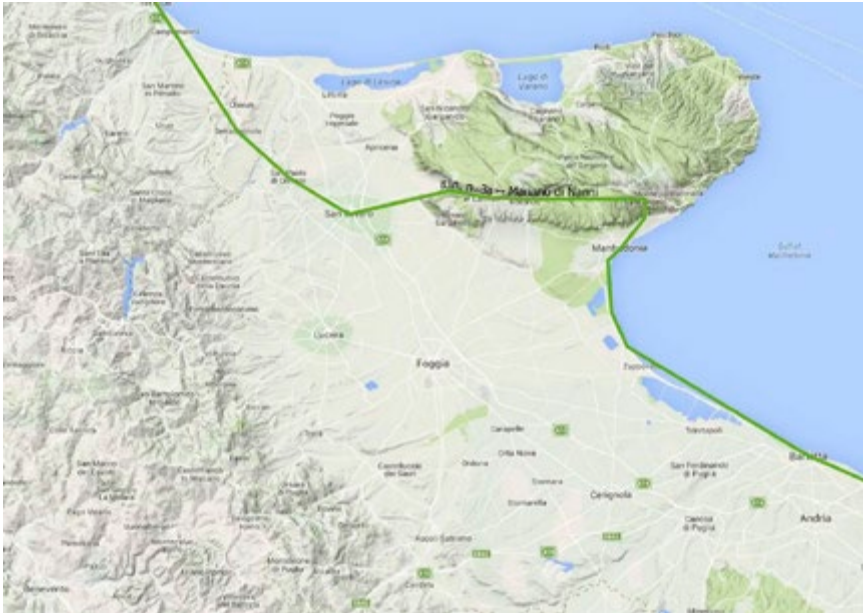


Fig. 6b. Journey described by Gaugello Gaugelli di Pergola (1463)

through by very deep valleys, has actually encouraged the development of paths, trails and walks that, like spokes, start from the underlying plain to reach the sanctuary at the top of the mountain. The natural grottos and caves that often open into the rock along these ribs, in addition to providing shelter to men and animals, over time have hosted those hermits and pilgrims who decided to stay forever near the sanctuary of St. Michael and would often end up entombed in hollow areas dug into the rock (St. John of Matera, St. Pancras of Scotland, etc). Many other places of worship like this feature what the historian Marc Bloch defines a “bundle of roads” that, by attacking the mountain from various points, difficult for the ascent, contributed to changing the landscape over time and became new cells within the road system.

Thus the network of communication roads and the overall appearance of the Gargano territory have been deeply affected by the presence of the complex of the sanctuary of St. Michael. All of this has contributed to making this mountain a sacred place by nature, scattered with sanctuaries from different ages, aligned along the guidelines to St. Michael (St. Mary of Stignano, St. Matthew, San Giovanni Rotondo, St. Mary of Pulsano, All Saints), and travelled by rows of pilgrims (fig. 7), who have crossed it continuously to these days, interacting with the people from the Gargano, with effects on the economy of the territories concerned.



Fig. 7. The legend of Gargano and the pilgrimage for St. Michael. Rupestral church of St. Mary of Parto, Sutri (Viterbo) – fresco on the northern wall of the narthex

Methodology

After correctly identifying the routes through historical-documental in-depth studies on the territorial system of the pilgrim routes in the Gargano (Otranto 2012, Carnevale 2010), within the limits of the area of study, the trail of the *via Francigena* between Stignano and Monte Sant'Angelo was geo-referenced by using a GIS platform (software Arcview 9.3) (Fig. 8).

A decision was made to highlight 3 aspects of the “bundle of roads” being studied.

- 1) The historical route, with documental evidence since the late Middle Ages, though probably followed also in a prior time by the pilgrims coming from Molise and Abruzzo. This route is of the utmost archaeological importance, also characterised by the presence of numerous hermitages (ancient *hospitia* for pilgrims) and rupestral settlements, also of a funeral nature.
- 2) The vehicular route (current state road), three quarters of which coincide with the historical route. The points where the current road deviates from the ancient itinerary (around the Pantano (marsh) di Sant'Egidio and along the climb to the Sanctuary of St Michael) have been precisely specified. This itinerary continues to be followed by the companies of pilgrims these days.

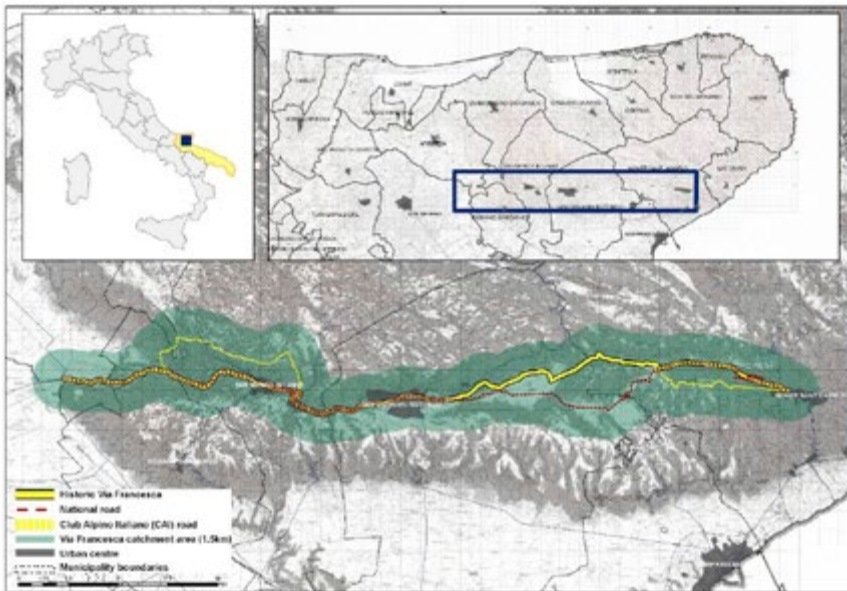


Fig.8. Study area: the Via Francesca in the stretch from Stignano to Monte Sant'Angelo

1) The naturalist route marked by the Italian Alpine Club (CAI) with the aim of offering an alternative to tourists and walkers interested in landscape-related and naturalistic aspects. This route deviates from the state road, particularly in the area of the hermitages of Stignano and the area before Monte Sant'Angelo.

The trails mentioned above have been superimposed to the IGM cartography drafted in 1:25,000 scale in the 50s; this operation also allowed us to verify the pre-existence of a consolidated road system and historical buildings. The correlation between the route and the system of historical assets was subsequently assessed by identifying the naturalistic-environmental and anthropic-cultural assets located inside pre-defined brackets of interest (Fig. 9a, 9b).

These assets were identified with the overly mapping method in GIS environment (Dal Sasso et al, 2010) and by using the thematic cartographies listed below:

- regional technical paper (CTR) drafted by the Apulia Regional Board in 2006, also allowing for the exact identification of artefacts at the service of agriculture;
- land use paper (UDS) drafted by the Apulia Regional Board in 2006;
- paper of Cultural Assets (subsequently leading to the identification of the Additional Landscape Context of the historical and cultural sites,

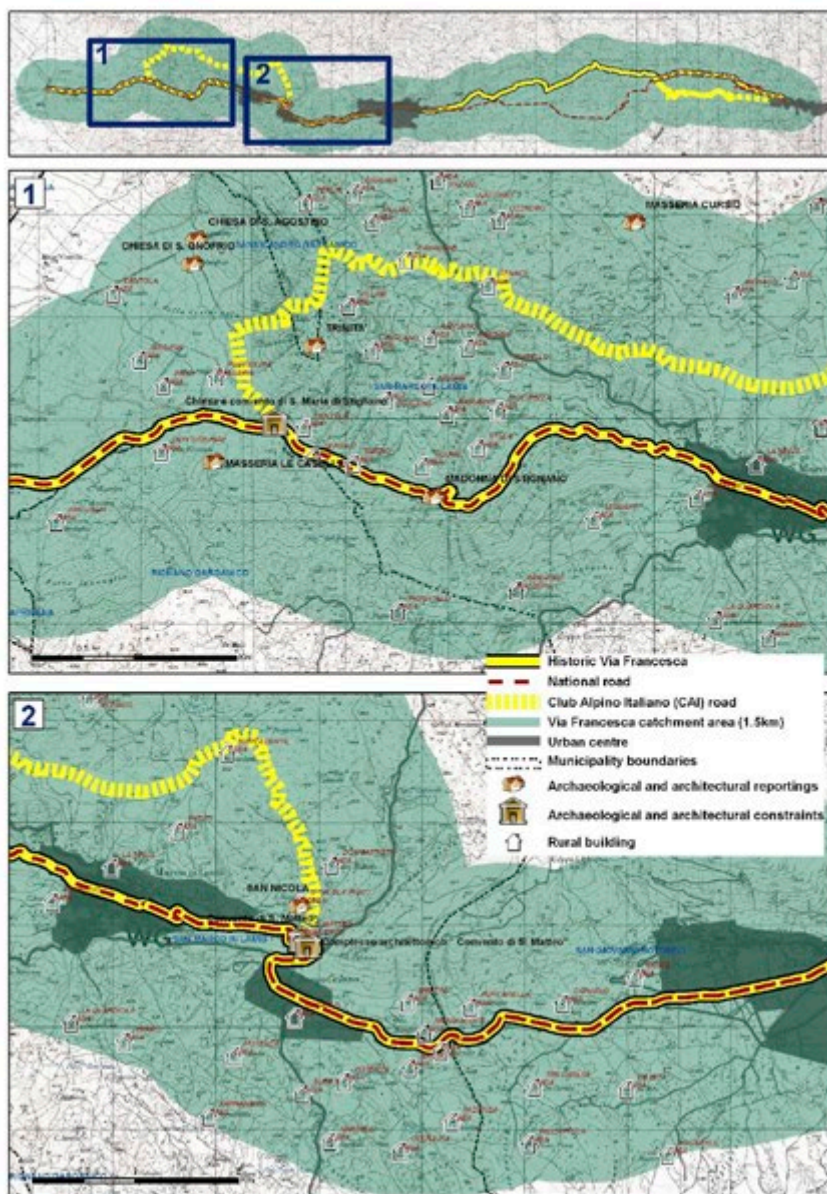


Fig.9a. Architectonic assets along the Via Francesca: stretch from Stignano to San Giovanni Rotondo

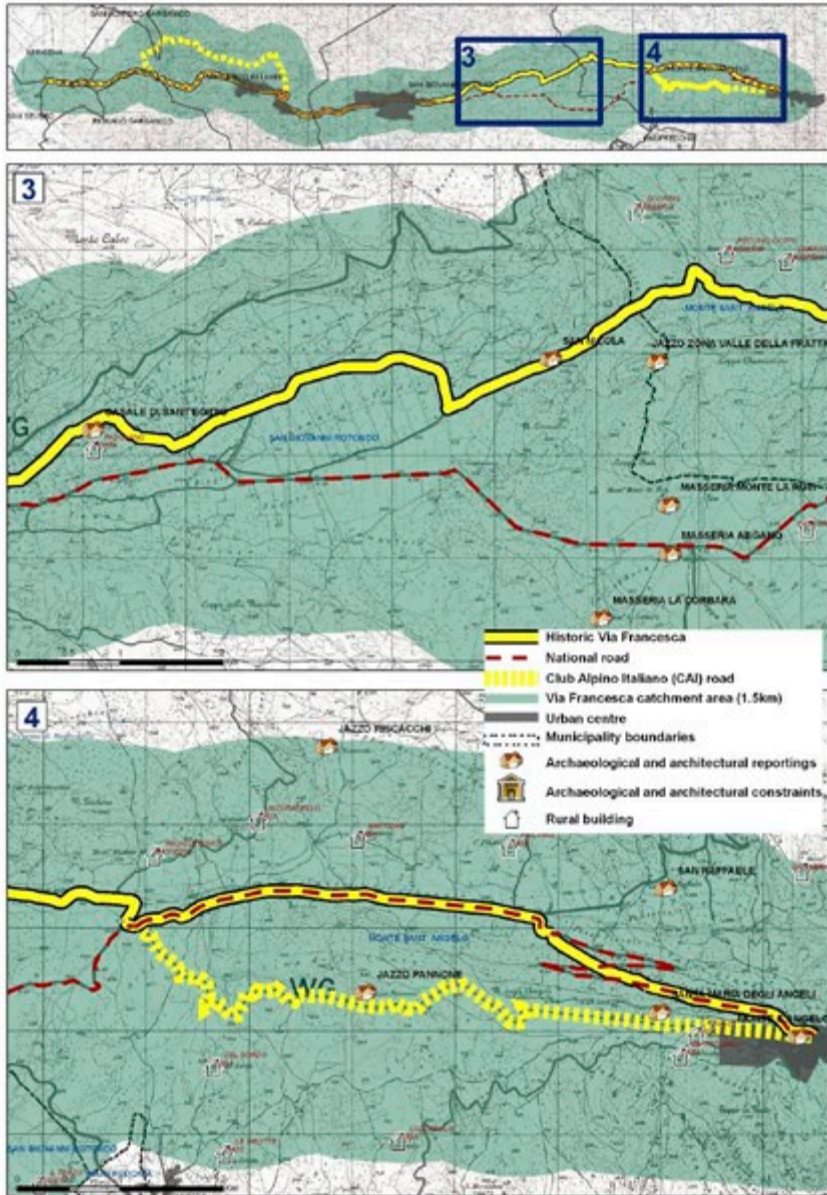


Fig.9b. Architectonic assets along the Via Francesca: stretch from San Giovanni Rotondo to Monte Sant'Angelo

meant as one of the components of the layers of settlements within the framework of the safeguards as defined by the Regional Territorial Landscape Plan - PPTR), drafted in 2010 in 1:150,000 scale to prepare the PPTR for the Apulia Region;

- geo-database of rural construction industry in Apulia produced by the DISAAT Department (Caliandro et al, 2014).

Once the assets to consider were identified and classified, a first category of interest was identified in the documented and geo-referenced route so to obtain a buffer area 1.5 km wide. This is actually the distance that would allow pilgrims to reach on foot the assets close to the route, enabling inter-visibility between the route and the assets identified, thus confirming the role of attraction played by roadways for historical-rural assets (Caliandro et al, 2014).

The need was also considered of including among the important assets also some so-called “hermitages” erected after pilgrims started to travel along the route identified, also when located at a greater distance from the route. This extension is justified by the actual desire to relate the route taken by pilgrims to all the assets historically connected to it: the hermitages in question are a clear example, as these sacred places of great historical interest owe their origin to the presence of the worshippers heading to the site of St. Michael’s cult (Fig. 10).



Fig.10. “Hermitage” of St. Augustine in the Stignano valley

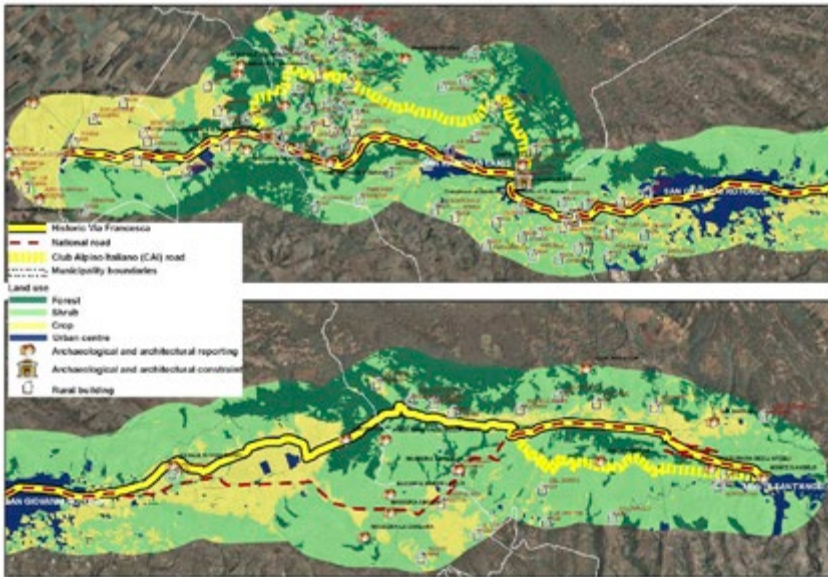


Fig.11. Land use and architectonic assets along the Via Francesca

The database was subsequently implemented of the resources found in the historical studies as well as the rural resources meant as farms in progress and artefacts for agricultural needs present in the area of influence of the section of the *via Francigena* being surveyed (Fig 11).

Description of the main religious and cultural assets in the study area

Finally the work carried out involved a phase of assessment of the mentioned assets, their classification and precise description through sheets summarising their peculiar characters, with the aim of obtaining an overall view of the slow mobility linked to spirituality. The following assets were studied in particular:

- The church and convent of St. Mary of Stignano in San Marco in Lamis
- The imposing sanctuary of St. Matthew Apostle in San Marco in Lamis;
- The sanctuary of St. Pius and the pertaining hospital in San Giovanni Rotondo;
- The sanctuary of St. Michael (part of UNESCO heritage for the serial site *Italia Langobardorum*) in Monte Sant'Angelo,

all places that could be defined as of cultural interest in the broadest sense. They are characterised by a flow of travellers (pilgrims, tourists, hikers) who, with their walks and the routes followed, both materially

and virtually built a heritage of dialogue, exchange and interaction of a religious, social as well as political and economic nature.

The **church and convent of St. Mary of Stignano** (XVI – XVII cent.) (fig. 12), which were both listed with declaratory deed of 03.06.1982, are owned by the monastic province of St. Michael Archangel of the Minor Friars of Apulia. An epigraph dates the first layout of the church to 1515, by the will of the nobleman Ettore Pappacoda; the pertinent Franciscan convent was erected in 1560 and then expanded at the beginning of the following century.

The church, with three naves separated by round arches on pillars, has the central nave covered by a barrel vault with lunettes and a dome at the intersection with the transept.

The facade, featuring a rectilinear cornice and framed by sturdy pilasters, is livened up by three trabeated and soberly framed portals; the central one, surmounted by a lunette containing a bas relief depicting the Christ, is flanked by the crest of the Franciscan and Pappacoda order.

The convent building is arranged around a far-reaching cloister characterised by a dual series of arcades, set onto smoothed pillars on the ground floor and columns on the upper floor, and a fine well dating back to 1576, with an elegant and valuable finish.



Fig.12. Church and convent of St. Mary of Stignano at San Marco in Lamis

The **Sanctuary of St. Matthew** was initially established as a Benedictine monastery (fig. 13), presumably around the year one thousand,



Fig.13. Sanctuary of St. Matthew Apostle in San Marco in Lamis

and was originally named after St. John the Baptist (indeed it used to be called *San Giovanni de lama*, as testified by the relevant Latin toponym of the place, characterised by the presence of marshy valleys until the XVIII century). It is currently owned by the monastic province of St. Michael Archangel of the Minor Friars of Apulia and was declared a building of considerable public interest with declaratory deed of 02.06.1980.

The Benedictine abbey, from the early XII century, extended its domain over part of the Gargano and the Tavoliere. The economic power of the monastery must have mainly relied on the income from a very significant complex of assets. The farms and the several related farmhouses played a prominent role in the framework of the abbey's economic structure, with activities linked to livestock rearing (cattle and smaller animals) and the farming of fields (especially vineyards and arable land).

The assets of the monastery were dealt a serious blow in 1220 by Frederick II, who excluded San Giovanni Rotondo from the abbey's ownership. The signs of an irreversible crisis multiplied in the last few years of the XIII century. In 1311 the monastery was annexed to the Casanova abbey and transferred to the Cistercian order until the XVI century. Its assets were entrusted to commendatory abbots in 1327.

In 1578 Pope Gregory XIII, having ascertained the convent's state of semi-abandonment and decay, entrusted it to the Minor Friars who started a recovery process. The alternation of different religious orders (Benedictines, Cistercians, Franciscans), though ensuring a certain continuity for the life of the complex, except for the short period of the suppressions in the XIX century, implied a continuous structural recon-

sideration of the convent building. The sanctuary, which is still assigned to the Franciscans, presents itself as a compact complex dominating the landscape of the town below, as a quadrilateral plan with a central rectangular cloister, and especially reflects the structure conveyed to it after the changes made since the XVII century.

The **sanctuary of St. Pius**, together with the hospital in San Giovanni Rotondo “Casa Sollievo della Sofferenza”, is arguably the most popular destination along the pilgrim route concerned by this paper (fig. 14).

The church, built in a way to maintain an ideal continuity with the pre-existing sanctuary of St. Mary of the Graces (XVI century), was built in the years 1996–2004.

The churchyard, sized 9,000 m² and with a capacity to host about 30,000 people, is closed to the south by a sort of “horizontal bell tower”, comprising 8 bells and culminating in a 40 m cross, and to the north by 24 century-old olive trees (representing the 12 apostles and the 12 prophets) and an artificial water stream (representing the Jordan river).

The gentle downhill slope to the churchyard invites pilgrims to “descend” into the church and come close to the mortal remains of St. Pius.

The facade–entry of the church is made of glass in a way to connect the external space with the internal one and avoid any perceived detachment. The structure of the church is based on a spiral and recalls the shape of a shell.

The internal space features a double register of 22 arches made of Apricena stone from the Gargano. After all, the use of local materials is an additional element that characterises the entire building.



Fig. 14. Sanctuary of St. Pius in San Giovanni Rotondo

The **sanctuary of St. Michael Archangel** (fig. 15a, 15b) is an extraordinary building built progressively around the cave where the cult of St. Michael originates from. It features a series of historical and architectonic layers, from the so-called “proto-byzantine” phase (before



Fig.15a. Sanctuary of St. Michael Archangel in Monte Sant'Angelo: entrance

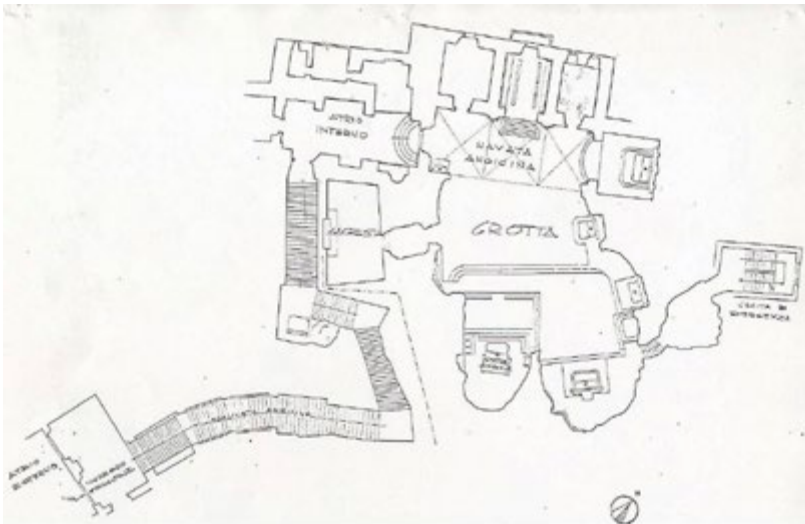


Fig.15b. Sanctuary of St. Michael Archangel in Monte Sant'Angelo: plan

the VIII century) to the complex and imposing Lombard phase (VII-IX century) followed by the Norman phase (XI century) all the way to the formidable restructuring in Swabian (XII century) and, even more so, Angevin (XIII century) times.

Indeed, the Angevins conveyed the sanctuary the look it still maintains, characterised by an upper atrium with octagonal tower that, through the majestic entrance portal and a large staircase with 86 steps, leads to the lower atrium. Here, behind a bronze door from the XI century, is an Angevin nave followed by the worshiped cave.

The Lombard structures of the sanctuary, which currently host an important late-medieval *lapidarium*, can be visited by appointment only.

Along the Angevin staircase and on the wall accessing the Lombard gallery is what has been defined as a late-medieval epigraphic *corpus* consisting of more than 200 inscriptions, where also four runic inscriptions from the late VII to the first half of the VIII century are preserved.

It is important to note that, until the Angevin restructuring, St. Michael's cave was accessed from the bottom, walking up along the historical route this paper is dedicated to.

Results and discussion

The historical route being studied stretches for about 42 Km starting from the Masseria Brancia in San Severo up to Monte S. Angelo. It crosses two towns – San Marco in Lamis and San Giovanni Rotondo – plus Monte St. Angelo as the final destination. It also brushes the convents of Stignano and St. Matthew, in addition to a multitude of hermitages found along the route.

The route is exposed to the side that is entirely oriented south of the Gargano promontory at levels ranging from 300 to 800 m. above sea level; consequently, the climate is harsh in the winter and very hot in the summer.

Landscape and land use

The territory concerned is almost entirely included in the Gargano National Park; it is mostly made up of woodland and only partially of farmland. This landscape has a main silvopastoral vocation, where farmed plots sporadically emerge among the less orographically rugged portions. The strip of territory considered is delimited to the north by the highest mountainous formations in the Gargano (Calvo Mountain 1056 m. above sea level), which degrade southwards and confer the land that typical “ruggedness”, interposed by valleys that flow towards the “Apulian Tavoliere” and the sea, with views all the way to Trani and Bari.

The use of the land, unchanged in the last 70 years, does not differ from the use that can be inferred from the descriptions by some pilgrims, except for the marshy areas reclaimed in 1920s and transformed into agricultural plots (Infante 2009).

Fields planted with vegetables and arable and fodder plots are interposed in a large-mesh silvopastoral structure where breeding farms still today have a structuring and conservative importance.

Indeed, large part of the territory examined, stretching over about 15,600 ha, is characterised by forests (3200 ha), equal to 20% of the territory examined, bushy pastures (4100 ha), equal to 26 %, and natural vegetation areas (4500 ha) equal to 29 %.

The agro-silvopastoral mixture is mainly made up of woodland, conifers (*P. halepensis*) and broad-leaves (*Quercus. Sp.*), Mediterranean shrub-like areas as well as natural pastureland free from higher vegetation.

These categories of use are connected to the specific morphology of the area, which on the one hand has prevented a widespread agronomic anthropization of the territory and, on the other, has allowed the introduction of extensive breeding facilities for bovine (Podolic breed) and sheep and goat (sheep and goats from the Gargano) breeds selected over the course of millennia, with their sturdiness and ability to adapt to the limiting environmental – meteorological, geomorphologic and trophic – conditions of the places.

The rural buildings serving the agricultural plots became in general consolidated in the early XX century, there were old hay sheds or small shepherds' shelters used to be.

Rural constructions are rare, with some farmhouses of a certain historical-environmental importance.

Masserie (farmhouses) are an integral part of the local zoo-technical plants. Despite their modest architectonic and building characteristics, these are essential for the performance of productive activities and contribute to characterising the landscape. Typologically speaking, these rural constructions comprise several units on the ground floor, arranged irregularly to form a business centre where the varied nature of the functions carried out – residence, rearing, deposit, product transformation – in no way reduce business efficiency.

The significance of crops (3,000 ha equal to 19% of the entire territory examined), in terms of space and production, increases in the valley areas concerned by the itinerary. Moving eastwards from the west, a strip can be identified in the Stignano valley where high and-medium income vegetable and arboreal crops prevail (the Pantano valley), which with its elliptic conformation envelops an orographically depressed area, reclaimed in the early decades of the last century and used for herbaceous crops, and finally the Carbonara valley, with a linear development, where traditional arboreal crops (olive groves and vineyards) alternate

with herbaceous crops (vegetables and arable crops). In the remaining part being analysed, the agricultural use is made on limited surfaces outlined by forests and pastureland, mainly destined for fodder production.

Thus the strip being examined features a territorial setting where the silvoforestal component predominates and integrates with the agricultural surfaces supporting the zoo-technical activity, enveloping and protecting the St. Michael's itinerary concerned over time.

The sanctuaries, churches and hermitages scattered along the route denote the historical presence of the road trail followed by pilgrims to reach the Angel's cave.

25 cultural assets, as shown in table 1, can be found near the route, in buffers, to the right and the left, at a depth of about 1.5 Km (Tab. 1).

As a whole also 90 rural buildings were found, broken down into the types below: masseria, house, tower, post, small farm, some of which have high-profile architectonic and environmental characteristics.

Conclusions and prospects

The landscape along the entire route has been modified significantly in correspondence with the towns found along its path, even if the urbanised surface of the towns within the study area only accounts for 6% of the entire territory being analysed. San Marco in Lamis and the hamlet of Borgo Celano, San Giovanni Rotondo and Monte Sant'Angelo have developed considerably since the 1950s: a comparison between the maps of 1956/60 and those of 2006 reveals a 64% expansion percentage (70 hectares more) for San Marco in Lamis, 90% (350 hectares more) for San Giovanni Rotondo and 63% (80 hectares more) for Monte S. Angelo.

To this day we only know those sanctuaries and churches, of this important historical "fabric" along the pilgrims routes, that are near the mentioned State Road (S.S.) no. 272 and in the towns of S. Marco in Lamis, S. Giovanni Rotondo and Monte Sant'Angelo. Fortunately these are included in the specific category of "known-used-running" cultural assets. A different fate is reserved for those surviving (archaeological, architectural and landscape) entities scattered "beyond" the proximity of the mentioned "via Francesca": a cultural heritage that, though not entirely known, or in ruins or abandoned, still echoes, with names and remains, the results of anthropization of the territories further away from the mentioned "via Francesca". The oblivion that the latter group of assets has fallen into has contributed, on the one hand, to a mass disinterest in their knowledge and, on the other, to the disengagement of institutional and local bodies when it comes to their preservation and valorisation.

In the last few decades, the awareness has emerged that our cultural heritage should be comparable to a 'productive economic asset'. In this

Tab. 1. The cultural assets present in the study area

N.	Municipality	Name	Site Typology
1	Apricena	Masseria Tre Fasce	Farmhouse
2	Monte Sant'angelo	Masseria Cornello	Farmhouse
3	Monte Sant'angelo	San Michele	Sanctuary
4	Monte Sant'angelo	San Raffaele	Farmhouse
5	Monte Sant'angelo	Santa Maria degli Angeli	Church
6	Monte Sant'angelo	Jazzo Pannone	Sheep Pen
7	Monte Sant'angelo	Jazzo Riscacchi	Sheep Pen
8	Rignano Garganico	Masseria Le Caselle	Farmhouse
9	San Giovanni Rotondo	Masseria Abgano	Farmhouse
10	San Giovanni Rotondo	Masseria La Corbara	Farmhouse
11	San Giovanni Rotondo	Casale di Sant'egidio	Hermitage - Farmhouse
12	San Giovanni Rotondo	San Nicola	Hermitage
13	San Giovanni Rotondo	Jazzo Zona Valle della Fratta	Sheep Pen
14	San Giovanni Rotondo	Masseria Monte La Ruti	Sheep Pen
15	San Marco In Lamis	Chiesa E Convento di S. Maria Di Stignano	Architectural Restriction
16	San Marco In Lamis	Convento di S. Matteo	Architectural Restriction
17	San Marco In Lamis	Complesso Arch. "Convento di S. Matteo"	Architectural Restriction
18	San Marco In Lamis	Trinita'	Hermitage
19	San Marco In Lamis	Masseria Cursio	Farmhouse
20	San Marco In Lamis	San Nicola	Hermitage
21	San Marco In Lamis	S. Onofrio	Hermitage
22	San Marco In Lamis	S. Agostino	Hermitage
23	San Severo	Masseria Mezzanella di Brancia	Farmhouse
24	San Severo	Masseria Brancia - Ex Casino Brancia	Farmhouse
25	San Severo	Masseria Piro Di Brancia	Farmhouse

light, and for this reason, the debate on Italy's economic development has put the segment of 'cultural assets' among the potentially strategic segments, as a 'primary resource', from the valorisation of which significant economic income may be gained – also given the opportunity to use mainly local means and energy.

This development has resulted in a new programming logic: no longer set on isolated or specific actions but rather privileging broader projects (so-called ‘integrated projects’) able, in turn, to:

- combine the recovery and reuse of the cultural asset with the valorisation – on a small and medium scale – of the surrounding areas;
- integrate and/or enhance the use of the cultural heritage with the productive means already available in the territory (tourism, pilgrimages, folklore, local flavours, etc.);
- connect the use to the economic and occupational repercussions.

In short, the ‘Via Francesca’, as identified with the buffers running parallel to the route, may be considered as an open-air museum that unwinds along several ‘cultural sites’ (historical buildings, archaeological sites, environments of natural worth, landscapes, etc.) entrusted with telling its story and the story of the museum in its entirety.

The implementation of such an open-air museum, as carried out during this research, has required firstly the precise recognition of the entire cultural heritage falling within the territories crossed by the ‘via Francesca’, and the multidisciplinary analysis of the results; and with the conviction that without solid cultural support every project is bound to dissolve.

In the wake of the cognitive results obtained with this paper, it was possible to:

- outline the perimeter of the open-air museum: coinciding with the buffers;
- circumscribe the group of cultural emergencies to be organised: database;
- identify the building items which require unavoidable recovery interventions: database;
- define guidelines for the restoration interventions to be adopted for each cultural emergency and the forms of use;
- define guidelines for the environmental and landscape redevelopment interventions in the areas surrounding the emergencies to be valorised. In this scenario it is possible to hypothesize the project guidelines aimed at creating the museum in question. In first place, the guidelines will need to be correlated with the religious and/or cultural sites already ‘known-used-running’ (the sanctuary of St. Matthew at San Marco in Lamis, for example) to activate agreed valorisation processes. In this light, being already equipped with accommodation and museum spaces and functions and interactive information systems, they may become the strengths of the itinerary. Afterwards, the project’s commitment must:
- select the ‘itineraries’ (on foot or vehicular) based on their asserted historical importance, the safety of the tourist/pilgrim and the level of comfort (e.g. preferably shaded routes with water fountains or refreshments); as a consequence, the project must primarily regard the

‘recognisability’ of the routes, their ‘communicative role’, their safety and the quality and durability of their superstructures;

- define the ‘integrating’ interventions for the functioning of the museum (enhancing the accessibility to the various ‘sites’, creating car parks, rest areas, shelters and green areas);
- conceive efficient and original forms of communication (logos, graphics and design) to implement the signs (directions and educational) and the information posts; these tools must be employed to inform, tell and illustrate the identity of each cultural site and the entire museum.

Finally, the municipalities within the territory of the mentioned ‘via Francesca’ museum must define the institutional subject (consortium of the same municipalities, Parco Nazionale del Gargano or the two together) that shall commit to the management and maintenance of the museum and to obtaining funding, valorising and having relationships with government bodies, tourist agencies and businesses, etc.

Note: The text of this paper is attributable to all the authors in equal measure.

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SUSTAINABLE DEVELOPMENT OF INTERMEDIATE RURAL AREAS WITH LOW POPULATION DENSITY

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Summary

The reuse of agricultural production buildings (in this case a former tobacco drying kiln) even though from a technical standpoint does not present particular problems, can be challenging from a financial point of view. On the other hand, such action may have important effects on the territory, relating to the landscape and cultural-historical aspects. It can also be place and occasion to create new economic opportunities in rural inland areas characterized by agricultural activity, which is still important in terms of population devoted to it. The development of a thematic itinerary is thus the functional and operational element that can enhance the reuse of former dryer kilns.

Aim of this study is the design and reuse of agricultural production buildings now obsolete, and therefore no longer used, which were once used as premises for drying tobacco. These operations should be carried out in accordance with the traditional architectural features of the buildings and are aimed to the conception, and subsequent activation, of an itinerary called “la Via del Tabacco” (The Tobacco’s Route) based on the priority theme of the recovery of the bond between man and territory. Several buildings (n. 6 dryer kilns) were considered to assure the functionality the entire path.

The results of the study thus consist in the drafting of a project concerning the reuse of buildings otherwise subject to abandonment and consequent degradation; the creation of an itinerary, “la Via del Tabacco” (The Tobacco’s Route) management of the infrastructures adjacent to the considered buildings that constitute the road network between them; action devoted to the promotion and public acknowledgment of the itinerary contents and of the information relevant to its execution and activation.

Keywords: Sustainable development, rural areas, design, rural building, itinerary.

Introduction

The presence of rural buildings is in many areas an important reality for the territory from the landscape, historical and cultural point of views.

A significant example in this sense is offered by the territory of Treia Municipality. It is situated in the province of Macerata (Marche) to the

north of the valley of the River Potenza and covers approximately 93 km². Its altitude above sea level varies from 100 m to 700 m.

In this municipal area stands the old town situated on top of a long, thin sandstone saddle and thus enjoys a beautiful typically hilly and varied landscape that, thanks to the architectural characteristics possessed, allows it to be a part of the Association “I Borghi più Belli d’Italia” (The Most Beautiful Villages of Italy) (Fig. 1.1 e Fig. 1.2).



Fig. 1.1 Castle walls and landscape of the territory of the Municipality of Treia (Macerata).

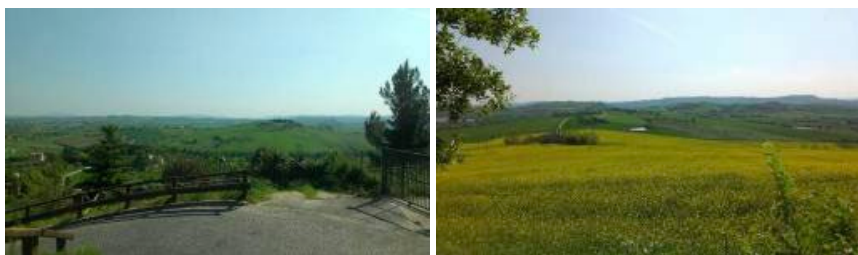


Fig. 1.2 Agricultural landscape of the territory of the Municipality of Treia (Macerata).

The Treia city’s origins date back to the fourth century BC; it was founded by the Sabines. Some peculiarities of the current socio-economic characteristics of this Municipality should be highlighted. The resident population consists of 9,745 inhabitants (Istat December 31, 2011). Overall, comparing this figure with the population of 1971, 1981, 1991 and 2001 it can be observed that there has been a steady increase of residents in the entire time period considered and that in total, over the past forty years, this value corresponds to an increase of about 10% (year 1971 8,863 inhabitants). Dividing the number of inhabitants with the surface of the Municipality the result is an index of 104 inhabitants / km², largely be-

low the threshold of 150 inhabitants / km², which is necessary to consider a territory as rural, according to the definition established by the OECD. The predominant sector for employment is the service sector, followed by the secondary and the primary. In particular, the absolute overall data relative to the City of Treia reflects the general trend of the Province of Macerata in respect of the employment, but to a closer observation it appears that, compared to the provincial data, for the Treia municipality employment in the primary sector is higher (+3.4 %) and lower for the tertiary sector (-4.3%). This is a demonstration of how agriculture is still very important for the economy of the City of Treia.

Therefore, the Municipality of Treia is characterized by a high agricultural propensity due not only to its natural features and topography, but also to a long and ubiquitous landscape care carried out through good agricultural practices and crop varieties. Since ancient times, agriculture has been in fact the strength of this territory, that has seen its highest in terms of employment in the 50s of the last century and then a decreasing with the advent of industrialization and the subsequent development of the service sector in the 60s and 70s. The crop diversification in the area has been also favored by the characteristics of land ownership and a significant influence has been played by the relatively mild climate, which has made it possible to fit a wide range of crops. Although among the main ones are cereals (durum and soft wheat), there are certainly fodder, oil-seeds, legume and tree crops, such as olives, vines and fruit trees in general.

However, a crop once common in the area, which left marks still evident, has been lost. That crop is tobacco, which particularly in some areas of the Marche region has been one, if not the only, source of income and growth. It should be noted that among the areas that have been more dependent on this crop is certainly worth mentioning the Valley Esina and in particular the town of Chiaravalle (AN), which has long been one of the main centers of the tobacco industry in Italy (specializing in the manufacture of cigars). This crop has spread, even if for a limited historical period, even in the town of Treia, where one can observe disused farm buildings that once served as tobacco dryers (Fig. 1.3).



Fig. 1.3 Dryer (external and internal detail with tobacco).

Dryers kilns, although they are still a typical element of the tradition and culture of the area, are now in a poor state of preservation; for this reason, their recovery would avoid an irreparable loss also linked to their function as a characteristic feature of the area and of the agricultural landscape.

In the City of Treia, a branch of the service sector still little exploited is surely that of tourism. In fact, the quality of the landscape combined with the characteristic conformation of the territory and the presence of some buildings of particular historical and artistic importance, certainly make it a great travel destination. However, the lack of reception capacity in terms of facilities and activities, due in part to the recent development of tourism in inland areas is a point of weakness for the entire municipality. Therefore, it is important to propose activities able to support and increase what is the current tourism, in order to create internal and external enhancement useful for growing local economies, among which should be mentioned also those related to agriculture as well as antiques, ceramics and crafts in general.

Material and methods

The object of this work is the building recovery and refunctionalization of 6 productive farm buildings once used for drying tobacco and all located in the municipality of Treia. It is considered important to address this issue because these building structures (Fig. 2.1), that spread in the area of study in the last century as a result of specific agricultural production processes practiced widely in the area in question, taken together they mark the territory, in a way that gives them the relevance of landscape character. These buildings due to a qualitative and technological evolution of the production process of tobacco, although in some cases appear appropriate from the structural point of view, are technically and economically obsolete. Accordingly, to protect them from degradation is necessary to act on them in order to be able to reuse them for other purposes than those original.

This must be done by a not distorting recovery, meaning that it should have a minimal impact on the structure and design of the individual elements. The importance of this study is not to be sought, however, purely in the possibility of recovery of these ex-dryers, but the idea of being able to supply new functions for such structures. Hence, the importance of knowing how to turn a problem into an asset, whatever for landscape, tourism, and historical-cultural as well as a representative of the local tradition.

To make possible the reuse of these building, it was necessary to devise a path named "*la Via del Tabacco*" (the Tobacco's route). In fact,



Fig. 2.1 Dryers kilns for tobacco: schematic cross-section of the building and interior layout of the uprights and crossbars for the “stendaggio” of tobacco; and current status of one of the studied dryers.



Fig. 2.2 IGM map of the City of Treia (124 Tablets, I, NE and NW; Tablets no. 117, II, SW and SE) with the positioning of the studied dryers, which are essential stop places on the itinerary, “la Via del Tabacco”; current status of the dryer n. 1.

through the creation of a route we want to focus the attention on the very concept of the word, understood as a path and / or journey to discover things, places and traditions. Therefore, we can say that the values of a route relate to different aspects such as tourism and recreation, culture as well as economy, with positive implications in the reference area (Fig. 2.2).

In our case, the itinerary includes a visit to the various ex-dryers designed and used for different purposes than the original ones, which will attract the attention and involve not only tourists, but also the citizens themselves of the city and neighboring areas, so to make the route potentially “active” throughout the year. The aim is to reach as well to boost tourism activities in the local area in a perspective of its development.

Results and discussion

For the requalification of the studied structures (dryers), it was considered appropriate to highlight their general characteristics, such as the construction and location. Consequently,

for each of the six considered buildings was carried out an in-field relief, aimed at the characterization of their structural components and compiled a data sheet, accompanied by photos. The whole was then translated into appropriate drawings; were also studied the technical elements relating to access roads and mobility of the entire route.

The individual driers present common characteristic elements (Fig 3.1) that appear to be: the rectangular shape of the plan; the material of the walls and roof (tile); the development in height of the building; the presence of access openings on only one side on the ground; the absence of flooring on the ground floor; the internal presence of uprights and crossbars for the “stendaggio” of tobacco; the presence of apical slits.

Of the six studied buildings, four are currently in mediocre conditions; one is in poor condition and only one is in good condition.

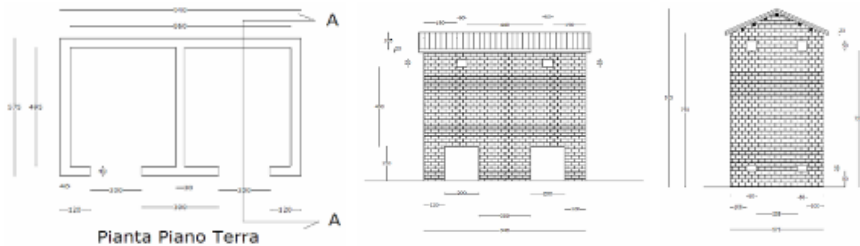


Fig. 3.1 Ground floor plan, south and west elevation of dryer n. 1.

As regards the conditions of use, it appears that only three of the six buildings are currently used as warehouses or as storage for tools, while the other three are not used. Another aspect to point out is the access road adjacent to individual buildings, which is deficient in four of the six considered building. As can be seen, again in figure 2.2, the dryers are located in the same area of the municipality of Treia and exactly eastwards to the town center.

Also for the itinerary, designed to increase the tourist attraction, has been carried out an in-field relief work, so as to allow the knowledge of the characteristics of the viability of the designed route. The gathered elements have been altitude, spacing, height, slopes; these elements are represented in Table 3.1.

The altimetry of the route ranges between 130 m above sea level (initial point 1: dryer “1”) and 225 m (end point 6: dryer “6”). The total el-

evation gain is thus 95 m. The total length of the route is 6.7 kilometers. The average slope for the whole route is equal to 1.4%.

Tab.3.1 Spacing, height differences and slopes in the individual sections of the route “la Via del Tabacco”.

	INTERDISTANZA (m)	DISLIVELLO (m)	PENDENZA (%)
1° Tratto (“A” – “B”)	1400	50	+ 3,5
2° Tratto (“B” – “C”)	1900	- 30	- 1,5
3° Tratto (“C” – “D”)	1300	19	+ 1,4
4° Tratto (“D” – “E”)	1900	49	+ 2,5
5° Tratto (“E” – “F”)	200	7	+ 3,5
Tratto totale (“A” – “F”)	6700	95	+ 1,4

(key: dryer 1 = point A; dryer 2 = point B; dryer 3 = point C; dryer 4 = point D; dryer 5 = point E; dryer 6 = point F).

Analyzing the single sections: moving towards “1” – “6” the greatest altitude difference occurs in the section “1” – “2” (50 m), the longest length occurs in the section “4” – “5” (1.9 km) and the greatest sloping gradient in the sections “1” – “2” and “5” – “6” (3.5%). Only the section “2” – “3” is a downward path (gradient 1.5%). The limited length of the whole route (6.7 km) means that the same can be covered on foot or by other means such as by car, bicycle or on horseback.

To this end were also detected the type and characteristics of the road network which connects the individual sections of the route (Fig. 3.2 and Tab. 3.2).

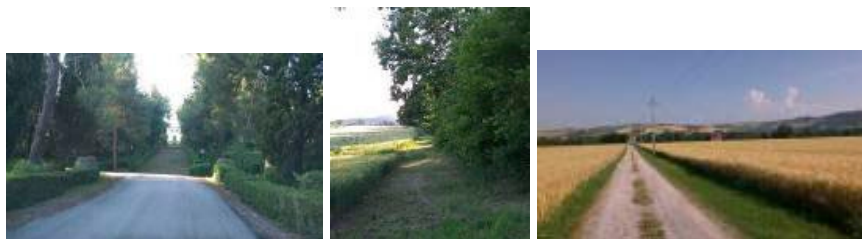


Fig. 3.2 Details of the route: “la Via del Tabacco”.

Another useful information detected and reported in Table 3.2 is the presence or not of points for observation (visual cones) along the route.

These points can serve as locations of intermediate stops for those who want to observe the surrounding area, its morphological characteristics

and its landscape As shown in Table 3.2 there is the presence of visual cones in the initial section (“1” - “2”), in the intermediate section (“3” - “4”) and in the final stretch (“5” - “6”) (Fig. 3.3).

Specifically, in the first section there is a view of the village and the territory of Pollina, the city adjacent to Treia.

Tab. 3.2 Main characteristics of the road sections of “la Via del Tabacco”.

	TIPO STRADA	PAVIMENTO	MARCIAPIEDE	CONOVISUALE
1° Tratto (“A” - “B”)	--- =====	○ ● ●	assente	presente
2° Tratto (“B” - “C”)	--- ===== —	● ● ●	assente	assente
3° Tratto (“C” - “D”)	— ■■■■ ---	● ● ○	assente	presente
4° Tratto (“D” - “E”)	--- ■■■■	○ ●	assente	assente
5° Tratto (“E” - “F”)	■■■■ ---	● ○	assente	presente

LEGENDA	
Tipologia strada	Tipologia pavimento
— Provinciale	● asfalto
■■■■ Comunale	○ massiciata
— Vicinale	
--- Privata	

In the second and third section, is possible to observe the varied characteristics of the Treia countryside, with the presence of farm buildings, lakes and crops, which, together with the hilly terrain, enrich this agricultural landscape scenery.



Fig. 3.3 Landscape point of views from “la Via del Tabacco”.

“la Via del Tabacco”: ROUTE DESIGN

The route *“la Via del Tabacco”* is an itinerary articulated in 6 points, as many as the studied dryer kilns. It was chosen to match the start of the route with the dryer “A” (point 1) located in the village of Chiaravalle and the end of the same with the dryer “F” located in Valchiusa (point 6). The position of the dryers, characterized by an integer sequence from number 1 to number 6, is shown in Figure 2.2

The idea is to assign to each of the examined buildings a specific purpose, related to each other, to create a route developed in steps allowing the knowledge of local resources and therefore their use and exploitation for sustainable development.

The starting point of *“la Via del Tabacco”* is in the building “A” (Fig. 3.1). In this dryer, after suitable building renewal, it was decided to obtain an information point where to provide useful information of the entire municipality and the neighboring areas, such as the opening hours of museums, churches, buildings, exhibitions and any other events planned in the area.

Within this Infopoint its foreseen also to offer to the tourists the possibility to book for the various proposed activities.

In the second stop of the route, dryer “B”, it was decided to set up a small museum that has as its main theme tobacco. In this way, we wish to give the opportunity, to those interested, to learn about the various stages of the cultivation of this crop, illustrating also the aspect of its physiognomy, nowadays unknown to many. Again, through the central theme of tobacco is intended to stress the economic importance that the same has signified for some areas in the recent past. The exhibition will be therefore characterized by tools, documents and historical photographs depicting moments in the sowing, harvesting and processing of tobacco, giving space to those aspects of social life regarding people involved in various ways in the production process associated with it. There will also be pictures of agricultural land and those depicting the housing structures of the past, to get a direct comparison between the present and the past.

Dryer “C” represent the third stop of the route. The restoration project envisages the arrangement of this building into a meeting point for educational and cultural activities of various kinds. A place to meet and share, therefore, that can be available for the local population as well as tourists, in which to learn about the typical agricultural, rural and craft traditions of the area and of the surroundings.

Continuing along the route we reach the fourth stopover point that interests the building “D”. The idea of re-functioning of this dryer is to transform the current structure into a tasting point for typical alimentary products. Booking for more structured meals will be possibile at the infopoint situated in the building “A”.

The second-last stop of “*la Via del Tabacco*” is represented by the building “E” In this building is planned to be arranged a shop selling local products, particularly those tested by the tourists in the previous stop. This site could then be an opportunity for farmers and artisans in the area to raise awareness and put up for sale their products.

Sixth and last scheduled stop of the route is in the dryer “F”, which is located in the highest point of the path and which lets you enjoy a beautiful panoramic view. So perfect place to round off “*la Via del Tabacco*” observing the surrounding landscape. In the dryer “F” is planned the arrangement of a cigar store and a chance to do tastings and pairings with food and drink (Fig. 4.1 e Fig. 4.2).

“*la Via del Tabacco*”: COMPLEMENTARY ACTIONS

For a better understanding of the project “*la Via del Tabacco*” it was decided to signal the route with signs indicating the path to follow and to place information boards (with frame and wood panels) at the six stop points of the route. In the same boards, in addition to the map of the City of Treia with the current location and the location of the other points (dryers), will be presented a brief description (Italian and English) of the territory’s historical, economic and social information and all those events that led to the creation of these agricultural artifacts. The information framework will be completed with information about the “*la Via del Tabacco*” project in general, with in-depth analysis of the re-functionalization of each dryers. Regarding the mobility between the various dryers it must be pointed out that, at the moment, there are no sidewalks along the path.

However, the route is mainly located in an area well served by local roads, which are in efficient conditions, with low traffic and therefore suitable to be traveled on foot, by bicycle or on horseback. The problem only occurs in the initial section between dryer “A” and dryer “B” and for a limited portion between dryer “B” and dryer “C”, when the connection road is the Provincial road n. 361 (Villa Potenza-San Severino Marche). However, parallel to the side of the road there is a service dirt road that could easily become a “path” and thus allow the passage of people, bicycles and horses, which here may transit safely (Fig. 3.2).

A further intervention regarding general mobility is the creation of small lay-bys for landscape viewpoints (3 areas along the path) in order to encourage short breaks for those who walk the route, with the allocation, where possible, of benches and protection at the edges.

“*la Via del Tabacco*”: RECOVERY PROJECT DRYER “F”

As previously mentioned, the possibilities for reuse of these old artifacts are numerous. Below will be presented in detail the project regarding dryer “F”.

From a planimetric point of view it was designed to obtain on the ground floor a space that takes advantage of the connection between the dryer and an adjacent added external structure, so as to obtain a surface for the sale of cigars and similar products, a warehouse and a bathroom. Moreover, due to an intermediate slab partition it was obtained a surface usable as tasting point (Fig. 3.4 e Fig. 3.5)

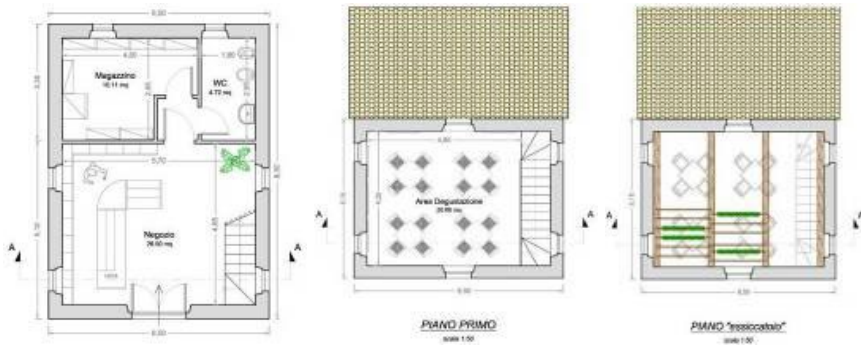


Fig. 3.4 Ground floor plan, first floor and loft (project draft).

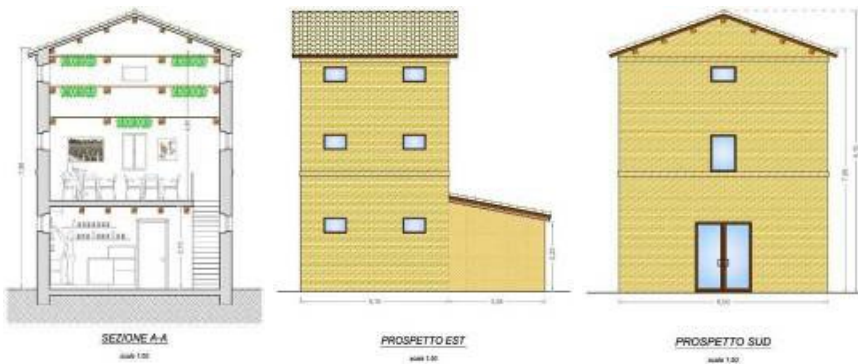


Fig. 3.5 Section, south elevation and east elevation (project draft).

In the project, from a structural point of view, the interventions to be carried out are various. The following are the categories of work:

- 1- Consolidation and remaking of the bearing walls: the structure has a double finishing: in the basal part of the walls, up to a height of 2,60 m, the walls are constituted by full bricks; while above this height, the walls are constituted by perforated bricks, which are not suitable to what will be the future destination of the building. So it is expected the consolidation of the basal parts, including the strengthening

of the foundations, and the rebuilding of the apical ones. All in accordance with the size and design characteristics and original architectural building.

- 2- Creation of the slab on the ground floor: the new use of the dryer needs the floor to be detached from the ground and therefore the slab is essential.
- 3- Reconstruction of the slab on the first floor with an adequate access stairs: the existing wooden floor, and the relative ladder, do not have the necessary security features.
- 4- Cover remake: the roof, while not presenting evident lesions, needs a complete makeover replacing the old materials and structural components of the coverage, thus improving thermal insulation and sealing characteristics.

As for the interior of the building, the works to be carried out as a result of the new intended use will be: to create the flooring on the ground and first floor, installation of bathroom fixture, the laying of a

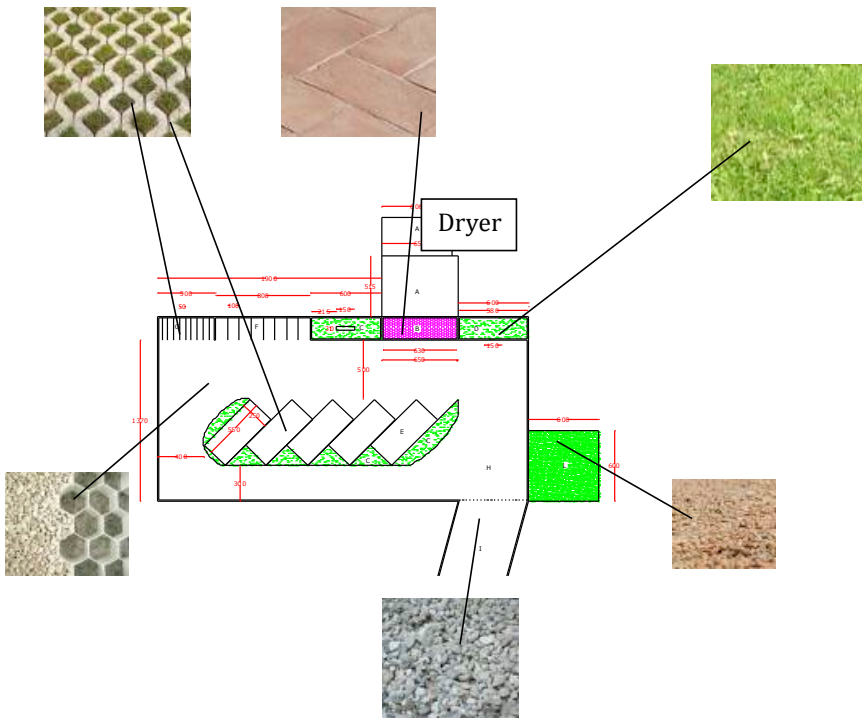


Fig.3.6 Schematic plan view of the arrangement of the external areas of the dryer "F" with entrances, parking lots, roads and related materials.

plaster layer on the internal walls the interior walls, the installation of windows and doors, the arrangement of the electrical, water and heating systems and the installation of a ventilation system. As regards of the electric system is foreseen the installation of photovoltaic panels on the ground in proximity of the structure. Will be used heat solar panels for hot water supply, as well.

Other actions are relative to the supply and installation of equipment and furnishings needed for the interior fittings such as wall shelves, the booth for selling cigars on the ground floor and tables and chairs on the first floor for the reception of guests. A final internal intervention regards the placement of n. 3 rows of wooden beams, at the top starting from the eaves, reproducing the pattern of placement as originally used for the “*stendaggio*” and drying of the tobacco.

As for the landscaping, it will be necessary to resurface the access roads for the creation of a parking lot equipped with suitable green area arrangements (Figure 3.6). Specifically, the project involves the following works: arrangement of the access road “I” (material used: roadbed); creation of internal road “H” (material used: the alveolar layer with gravel); creation of space “E”, “F” and “G” respectively for parking cars, motorcycles and bicycles (material used: drained floor); creating green area “A” and “D” to the left and right input (material used: lawn); creating green area “C” at the front and to the side parking (material used: shrubs); creation paved area “B” at the entrance of the building (material used: brick); creation of the “L” space used for horse’s stop (material used: clay court).

Conclusions

Starting from the consideration that the agricultural landscape can be seen as the result of a set of processes that time to time impart new signs, or reuse those of the past elaborating them, to grant new functions (E. Sereni, 1961), in the study area such characteristic signs can also be identified in these production buildings (ex-tobacco dryers).

These buildings were the final step of an agricultural process that, for a certain period of time, has characterized the agriculture of the area, classified as internal area with low population density.

Therefore, in a dynamic vision, is necessary to hypothesize the reuse of such disused agricultural production buildings otherwise destined, in the long run, to irreversible degradation. As a result, it was considered useful to propose a project idea in which such recovery is inserted into a development proposal linked to local and typical traditions of the area.

The recovery of these buildings (Fig. 4.1) was related to the creation of a route, which is the pivotal element of this assumption, to trigger a process able to attract local and external visitors’ attention.



Fig. 4.1 Dryer “F” with adjacent courtyard (left). Example of a refurbished dryer (right).

To highlight the complexity and the value that acquires the territory if there is a link between landscape and appropriately valued rural building is the main object of the present work. Finally, regarding the feasibility of the project, it should be pointed out that public intervention can be acquired through contributions from the Regional Development Plan that would be substantial element for the activation of the initiative “*la Via del Tabacco*”.

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THE PO RIVER HILLS WALK

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Summary

With the purpose of identifying a hiking route of around 70 km to connect three well known holy places (Basilica of Superga, Vezzolano, Sacro Monte di Crea), in 1990 the local branch of the Alpine Club of Casale Monferrato (TO) identifies the path along the ridge of hills that run parallel to the river Po over middle Piedmont.

During the years there has been an uprising implementation of the perceived global touristic value of the track as a route of pilgrimage, thanks to the growth of vocational pilgrimage to Turin (Holy Shrine) through the Alps, influenced by cultural, religious and landscape fascination, alongside the amazing beauty of outdoor setting involving Turin and Monferrato's hills, leading to the Via Francigena of Sigerico and then head to Rome.

The enhancement project has recently been led and supported by the Regional Park of the Po River and Hill Turin, who has taken on a role of facilitator, particularly on themes of communication and on the construction of a network integrated regional system, as well as including these projects in the "Corona Verde" Piedmont regional platform and in the "Torino Strategica 2025" metropolitan projects .

Po River hills territory

The territory of the Po River hills is an 80 km long system of relatively high elevations (max alt. Maddalena Hill 715m above sea level) stretching east to west along the main ridge extending from Turin to Casale Monferrato, following the river Po which flows at the foot of the northern side of the hills.

The central position within the Piedmont region, and its prominence above the plain, has accentuated the extraordinary views of the north-western alpine range system. Jean Jaques Rousseau defined Turin top hills as "the most beautiful painting on which the human eye could lay".

Prominently situated atop the hills is the church "Basilica di Superga", Filippo Juvarra's Baroque architectural masterpiece of the 1700's set on one of the summits in the immediate vicinity of Turin. The Basilica is visible from – and has become a symbol of – the entire Piedmont region.

In the central part of the Po River hills, known as the "Alto Astigiano" (*Asti's Province high territory*), the Romanesque style of architecture dominates the landscape. A good number of religious buildings adorn the hills but the greatest architecture example is unquestionably the mag-

nificent “Canonica (Rector) di Santa Maria di Vezzolano” set in a small valley at the foot of Albugnano village.

Furthermore the eastern portion of the Po River hills are dominated by the Crea Sanctuary and the “Sacro Monte di Crea” hill which has been recognized in 2003 as a UNESCO World Heritage Site.

The surrounding hills are a fascinating rural landscape with extensive vineyards, hazelnut farms and extensive forests.

The territory is characterized by the presence of numerous protected natural areas including the Natural Park of Superga Hills “Parco Naturale della Collina di Superga”, the nature reserve of the Sacro Monte di Crea and numerous other natural reserves at the foot of the hills that together constitute a system of protected areas along the Po River.

The Birth of the Superga-Vezzolano-Crea Trail

In 1990, Cesare Triveri, honorable member of the Casale Monferrato section of the Italian Alpine Club, extended with brilliant intuition the culture of hiking from a mountain context to the hills of the Monferrato, tracing a hiking trail along almost 70 km east-west and parallel to the Po river path.

Triveri was inspired by the idea of a hiking trail that could connect 3 great architectural and religious buildings that rise behind the watershed ridge directly south to the course of the Po river between Turin and the area of Casale Monferrato: Superga’s Basilica, Vezzolano’s Canonica and Crea’s Sacro Monte. The trail was intended to facilitate the discovery of a natural territory at the margins of the great tourist circuits but over the years it has also drawn significant interest both as a way to experience and taste the landscape and as a devotional route. Evidence of its popularity can be found in the constantly increasing number of local hikers and pilgrims who upon reaching Turin by foot choose the trails in the hills of the Po as an alternate route along the Francigena Way.

The trail is in fact a route endowed with vineyards and agricultural landscapes which produce hazelnuts and truffles, and it is the hosting land of natural areas and of architectural sites, as well as religious and territorial landmarks. Therefore, from a simple hiking path the Superga–Vezzolano–Crea has evolved into a holistic cultural route and has become the Po River Hills Walk (“Cammino delle Colline del Po”).

Designing and Managing a Religious and Cultural Itinerary

Developing the route through a bottom-up process required a change in the management structure from the voluntary stewardship of hik-

ing and environmental groups to the involvement of local public agencies, and finally to the regional government with the allocation of PSR Funding in 2011.

In 2012, the Management Entity of the Protected Areas of the Po River and the Hills of Turin (“Ente di Gestione delle Aree Protette del Po e della Collina Torinese”) offered to manage the local trail network and has promoted it as the main trail system of the Turin hills. Though the Management Entity did so – anticipating the possible application of the hiking regulations of the Piedmont Region to this evolving itinerary – the move required an expansion of its authorization beyond the boundaries of the protected areas directly managed by the Management Entity. In so doing, it intended to lead a virtuous process that would have fostered the participation of the municipal administrations interested in the trail, and thereby it promoted the underwriting of an Agreement to adopt measures to guarantee both the management and maintenance of the trail and the drawing up of projects promoting the rural territory through the development of this alternative mode of mobility. By classifying the extensive number of minor trails and creating an organic structure between the most significant cultural, architectural and natural landmarks, the whole trail network developed into a single system which nowadays promotes an itinerary of places, tastes, peoples and landscapes. The opportunity to move between the 3 different UNESCO sites of the Castle “Castello di Moncalieri”, the sacred mount “Sacro Monte di Crea” and the vineyard landscapes of the Monferrato hills demonstrates the extraordinary value of a trail with a promotional system aimed at building an integrated and comprehensive network in which the output of one element becomes input for the next, with special attention towards integration with the new rural development plans in urban and suburban contexts.

The value of the green infrastructure of Turin metropolitan area

In the new territorial vision of Piedmont capital (Turin) the Po River Hills Walk represents one of the main components of the metropolitan green infrastructure of Turin. It is thanks to the vast extent of this green infrastructure system that the hills of Turin and the surrounding municipalities can offer such a rich itinerary, providing the basic trail infrastructure of the eastern hill territory of the “Corona Verde” project (Green Belt project) area, while opening the City up eastward and generating new territorial alliances. The trail itself becomes a binding element between different landmarks that have historically favored the municipalities of the nearby plain rather than those in the hillsides.

In fact, the ridge path becomes the spine of reference to which other trails – from the north and south main plain cities – originate. The net-

work therefore offers numerous access points and personalized “ad hoc” journeys, multiplying the recreational opportunities and distributing foot passage throughout the system.

The Po River Hills Trail meets the increasing demand for outdoor leisure, sports, well-being, cultural events, and food&wine activities that are included in the current strategies of the Park through a comprehensive marketing strategy and a single branding campaign – including almost fifty municipalities – named “Collina Po.” In fact, in the current economic crisis an embracing and comprehensive approach to territory management is the best way to capture the value of such a rich and extensive system, particularly through the generation of territorial alliances which can be capable of surpassing local developmental difficulties, while also providing an opportunity to experiment new forms of public and private partnerships. The organization of the hiking network into a single system anchored by such a prominent itinerary facilitates the promotion of the entire system in regional circuits and allows a management strategy that facilitate territorial resources to be prioritized throughout the network, thereby valorizing the wealth of recreational and tourism opportunities, as well as increasing the awareness of such legacy among its inhabitants.

Opportunities for the potential alternate route “Via Francigena”

During the groundwork for the Great Roman Catholic Jubilee in year 2000 the “Giovane Montagna” (“Young Mountain”) Group proposed the “Cammino” (walking pathway) which envisioned the existing Superga-Vezzolano-Crea trail as part of a longer route that could be used to lead modern pilgrims from the westernmost mountains of Piedmont to Rome destination. Currently, the modern via Francigena in Turin provides access between France and Italy through the historical alpine crossings of the “Colle del Monginevro” (Monginevro’s hill) and the Colle (Hill) of Moncenisio. In previous times the city of Turin favourite route was instead through the intense agricultural landscape of grain and rice fields which punctually join in the area of Vercelli the ancient pilgrimage Sigerico trail towards Rome. The diversity of hilly landscapes, the numerous places of holy faith along the route and the peacefulness of the environments are presently generating growing interest in the Po River trail as an alternate route which, as it merges with the “Via Degli Abati” Way, becomes a natural connection to the trail networks to the “Via Francigena” Way. The Po River Hills Trail is also privileged to become a key segment of the “Via Micaelica” (or Via dell’Angelo) Way that connects the Monte Sant’Angelo in the Gargano (Puglia Region of Italy) to Mont Saint Michel in northern France while passing the “Sacra di San Michele” Cathedral at the mouth of the Susa Valley (in Pied-

mont), a regional iconic symbol dating from the 10th century which is easily visible from the Basilica di Superga.

The Po River Hills Trail also provides also an encounter with the life of the popular Italian Salesian Saint John Bosco who spent a portion of his life nearby the main Trail taking his street children on short pilgrimages and country outings. Currently, a smaller trail network is emerging as the “Don Bosco Walk” and, in anticipation of the festivities for the bicentennial celebration of Don Bosco’s birth in 2015, is being integrated into the main hiking route.

In the “freedom to choose” sanctioned by the verses of “Cantares” by Antonio Machado “traveler, there is no path, paths are made by walking” modern pilgrims may be encouraged in choosing, once again the Po River Hills Walk as a devotional and spiritual path, not only on a local scale, but as a tract along one of the great European pilgrimage roads.

Project Sustainability and Economic Impact in the Metropolitan Area

Realizing the full potential of the route and its inclusion in vaster route networks requires the solving of some critical issues, among which a lack of coordination of promotional activities, momentary interruptions of trails, ageing infrastructures which may need maintenance and the absence of services for travelers along the Way. The work of coordination initiated on a local scale by the Management Entity of the Protected Areas of the Po River and the Hills of Turin highlights the critical and emerging functional role of an intermediate-level agency which could implement projects on a vaster scale, activating partnerships among municipal administrations as well as with local associations and – most importantly – private partners. The Management Entity of the Protected Areas of the Po River and the Hills of Turin was the first to request the recognition of the trail as an itinerary of Regional relevance (based on the trail regulations of the Piedmont Region Administration) so that it could be singled out as a strategic development project with in the regional hiking network. In parallel to this process, the Management Entity conveyed a working group involving the two primary Park agencies connected to all the municipal administrations of the territories along the main route, as well as all of the main connector and capillary trail networks, reaching a total of 51 entities.

The working group was convened to develop a basic cooperation agreement for the management and promotion of the system as well as tracing new guidelines for the development of the route. Such partnership between local entities also serves as evidence of a territory that is able to join forces for a common goal – an indispensable factor in access-

ing the next round of European financing.

The common guidelines were then shared with the primary hiking and cultural associations in order to generate a comprehensive and integrated project proposal. To ensure effective cooperation and financial sustainability a process been initiated with private businesses with the intent of reaching an agreement on a self-financing management model and to raise a dedicated Fund dedicated to the mutual maintenance of the route.

To this end, initial contact has been made with the principal businesses present in the territory or whose businesses have a significant impact on the territory, in particular business in the gastronomic and wine culture sectors. The primary hospitality businesses in the territory have joined the initiative by taking on the role of “path keeper”, essentially acting as a network of reference sites along the route to provide support functions to tourists and pilgrims. These businesses will soon be offered specific training courses to assist them in this role.

The financial sustainability of the project will rely on international users traveling by foot to Rome, but most of all on the development of connection routes and capillary networks aimed at local and touristic use by those who decide to stay longer on the territory or who have the chance to come back more than once.

In this sense, the Po River Hills Walk proposes itself as a territorial development project and as a promotional program for a Slow and Conscientious tourism, respectful of nature and environment. A project capable of comprehending and valorizing the rural landscapes accessible by foot from Turin’s metropolitan area.

Results

The Po River Hills Walk represents the creation and “making” of a path/project intended to move beyond an outdated model of loosely coordinated activities spread throughout the territory to an integrated program governed by systemic principals: a fully integrated system with feedback loops in which the output of each element becomes the input for the next.

This action is also specifically aimed at helping to integrate new rural development plans in the urban and suburban contexts.

THE VIA FRANCIGENA AS A TOURIST PRODUCT FOR LOCAL DEVELOPMENT: THE CASE OF LUCCA AND ITS PROVINCE

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Summary

The European programmes and the local policies toward the valorization of Via Francigena have been always promoting a general diffusion of cultural heritage, both at scientific level (through numerous archeological, historical and geographic publications) and at tourist level (through specific tourist guides and the information technology communication). After a concise overview of the tourist's features involved in this type of tourism, of this heritage usage methods and of the effort in collecting data concerning the tourists just as pilgrims, the present work has the aim to examine the level of popularity of the Via Francigena in the area of Lucca and find a possible more suitable way of promotion. This research study has been carried out through a survey involving both tourists and residents focusing on the religious or tourist relevance of the path, the advertisement efficacy and the degree of Internet use. The survey has been carried out in different periods, between May and July 2014 in order to better understand the impact of an important event in Lucca concerning the official opening ceremony of the trail in the Province of Lucca. A particular interest has been given to the community involvement in the process of a more tourist development of the Francigena path, as a mean to highlight and capitalize also other resources and specificities of the area. The survey addressed to the residents in Lucca let us understand the perception level of Via Francigena as a resource and at what extent the community can be involved in boosting it as a tourist product for an image coming back and an economic upturn of Lucca and its Province.

Keywords: tourist development, Via Francigena valorization, community involvement, creative tourism.

An introductory overview

The track of the Via Francigena which crosses Tuscany consists of a set of ancient roads encompassing art, architecture, important sites from historical and religious point of view² and an intangible heritage such as traditions and toponyms. It is a complex patrimony that contributes in pointing out the local identity (Arcamone, 1998, 2001; Lemmi, Siena

¹ Although the work is a result of a collective reflection, paragraphs 1, 2 and 4 are by Enrica Lemmi and paragraphs 3, 5 and 6 are by Monica Siena Tangheroni.

² See: Stopani, 1984, 1985, 1986, 1988, 1995; Ceccarelli Lemut, Garzella, 1998; Gelichi, 1998; Morelli, 1998; Pescaglini Monti, 1998; Patitucci Uggeri, 2004.

Tangheroni, 2013). Interest in this extraordinary heritage has encouraged a kind of promotion of these routes aimed to a new tourist demand oriented both to cultural and spiritual aspects of life, a responsible, slow and captivating tourism. We are witnessing the growth of a model for territorial development inspired on the thematic trails or the creation of new ones to link up assets of similar typology (la “Strada delle Abbazie”, “Andar per Pievi”, ecc.). These tourist products, which may be considered thematic clusters, mainly based on a close contact with local people are a valid methods of gaining an intimate knowledge of places through history and traditions. They can provide the so called “authentic” experience. The religious routes are in themselves a valid tourist resource even more so when they ease the approach to the local culture (landscape, historical buildings, traditions, typical products, handicraft) and to the development of new practices through the sustainable mobility and thorough a tourism that can be both active and passive. A sort of ‘heritage production chain’ connecting an entrepreneurial network with the heritage of the region should be developed with the aim to reach this evolution. Areas of minor cultural interest, although unique, should not stand alone but be promoted as sharing in the common denominator of the cultural identity and historical value of the whole area of interest, while tourists should be encouraged through new initiatives (Lemmi, Siena Tangheroni, 2009; Lemmi, Siena Tangheroni, 2013).

The Via Francigena is a cultural and religious brand that covers a large geographical area in Europe. It embraces identity values (mainly Christian) that characterise the whole route which has always been used by both pilgrims and tourists. The pilgrimage, revisited following a current point of view, has a fundamental feature of the experience-based tourism, beyond the main motivation: the wish for a close contact and the interaction with the host communities, as sometimes indicated by the present trend of the tourist communication, where the residents themselves promote and illustrate their territory, building a story (Rossi e Goetz, 2011; Lemmi, Siena Tangheroni, in print). This peculiar feature may foster the visitor’s involvement. The interaction between hosts and of pilgrims/tourists who changes their behaviour from that of a mere spectators to that of actors, create the experiential value of his stay when the discovery of the places is combined with authenticity and emotions. The enhancement of the sites crossed by the Via Francigena, thanks to the network of a multiform heritage, represents an advantage to the small and medium urban centers revitalization: once they were rest-stop centers with exclusive service functions to the pilgrims, today they are integrally part of a system. This historical richness opens up the possibility of resources being promoted in a new way through creative interactions that will attract tourists who are interested in this kind of cultural heritage (Rizzo, Rizzo, Trono, 2013). On a spiritual level there

have always been some ecclesiastical celebrations and religious rites that have attracted numbers of visitors. Lucca, for instance, during the period of the broader expansion of the pilgrimage, was considered as an important station for the adoration of “Volto Santo”³, whom the Glorification of the Holy Cross is consecrated to.

In general, growth of religious tourism when considered globally has been remarkable (Morazzoni, Boiocchi, 2013). However, global statistics show that while the high numbers of pilgrims who flock to the major religious destinations (Rome, Lourdes, Mecca etc) are counted in millions, other religious pilgrimage centres are, for obvious motives, less frequented. Considering that visitors are pushed by different inclinations it is difficult to estimate how much of the interest generated by pilgrimage routes like the Via Francigena is religious or secular and whether the purchase of services and goods may be inspired by a desire of personal spiritual growth (Rizzo, Rizzo, Trono, 2013). So the question is are those who take the Via Francigena pilgrim or tourist? All things considered we could think about the policies that could be assumed for a suitable development of the route.

The aims of this paper, which is mainly concerned with the tract of the Via Francigena in the Province of Lucca, is to:

- identify the heterogeneity of the pilgrims/tourists of the consumer of the Via Francigena;
- encourage the exchange of information between the local community and the route’s users;
- encourage the development of a creative tourism that is able to meet the tourists demand for a different experience through eco-compatible and sustainable methods using form of digital games in order to involve the young people;
- give more visibility to the route, centres and heritage through an advertisement aimed at the satisfaction of the more computer skills tourists as well as the other tourists.

Pilgrims or Tourists?

Even in the Middle Ages pilgrimage had both a spiritual and a commercial value as is shown by the increase in the number of market towns, inns and infrastructures of different kinds that aided travellers (Melczer, 1993; Murray, Graham 1997). The Via Francigena was part of ancient trails widely-known by troopers and merchants that maintained their

³ The Holy face is a wooden crucifix located in the Cathedral of San Martino in Lucca.

previous functions even in the period of the maximum expansion of the pilgrimage. The constant flow of goods and pilgrims was the reason for the change in the development of some centres (Stopani, 1985; Patitucci Uggeri, 2004; Lemmi, Siena Tangheroni, 2013), which improved buildings along the route. The question of the profile of the pilgrim/tourist has been widely discussed in different religious contexts (Turner, Turner, 1978; Cohen, 1992; Nolan, Nolan, 1992; Poria, Butler, Airey, 2003) and highlights how the model of the visit may change according to the “central” or “peripheral” value of the heritage in a site in comparison with the visitor’s community; in other words, according to the place perception that may be influenced by one’s personal culture. The Smith’s model “pilgrim–tourist continuum” has been often presented in literature; it consists of two poles of a segment (as an interval) one for the “sacred pilgrim” and the other one for the “secular tourist” whose interests may variously combine with different values, such as pilgrim>tourist, pilgrim=tourist, pilgrim<tourist. The symbols > and < mean different incidence of one of the profile generating an “heterogeneous phenomenon”. In order to update the pilgrim’s profile according to the present consumer inclination, we may imagine four categories of pilgrim/tourists, each with different behaviour: the traveller motivated by his faith considering the visit to the religious building from a religious point of view, the traveller who is attracted by the religious value of the route and at the same time interested in the heritage of different kind and inclined to carry out an integrated tourism; the occasional tourist on the Via Francigena who is not having a pilgrimage, discovering by chance that his tourist destination is not far from the religious route and is curious about the cultural aspects of the route; finally the tourist who is not at all interested in the religious value of the route but wishes to have a cultural and creative experience.

Each of these types of pilgrim/tourist is linked to uneven visit patterns and his distinctive cultural and behavioural profile has an effect on the tourist demand and generate different impacts (Lemmi, 2009). Basically, contemporary use of the Via Francigena as well as other religious routes, creates tourist sub-markets depending on the tourists profiles (Murray, Graham, 1997). Even the cinema has recently reinterpreted the meaning of the religious journey in the film “The Way” (directed by Emilio Estevez) which shows people drawn together seemingly joined by the will to “search for himself” (possibly, due to a New Age philosophy), actually divided by various motives: from the desire to carry out a religious pilgrimage, to the wish to have a healthy experience.

Statistics on the pilgrimage and the use of Via Francigena would be important in defining the tourists profiles and accordingly to diversify the destination tourist offer and identify the right forms of communication. At the moment, there is an estimate from 2012 of 689.212 over-

nights of tourist connected to Via Francigena in Tuscany. The number was calculated by a recent survey carried out by IRPET (Conti, Iommi, Rossignoli, Piccini, 2014) which took into consideration the tourist accommodation facilities within 1km of the route. 27 municipalities crossed by the Via Francigena and having a small tourist commitment have been identified, and an estimated 493.865 number of overnights; and 10 municipalities with a well-developed tourist industry which had an estimated 195.347.

The methodology of the survey and the questionnaire given to the residents

In order to carry out the analysis of the pilgrim/tourist behaviour patterns and to understand the importance of the role of the residents in promoting the area, two different types of questionnaires were handed out: one for residents and one for tourists. Residents were interviewed in Lucca City centre; the questionnaire for tourists were handed out in different areas: they were distributed in the street of the City centre, inside the “Biblioteca Civica Agorà”, “Lucca Itinera – La Guida per Lucca e Dintorni”, the cultural association “Lucca Ospitale” and “Biblioteca of IMT”. This initiative was the first survey of this kind and was carried out over a very short period of time. It had a moderate response and for this reason could be repeated next year during the tourist season in the hope of a higher level of response.

The questionnaire for residents had three aims: to check the level of general knowledge about the Via Francigena in the Province; understand the cooperation the citizens might offer to pilgrims accommodation and their possible collaboration in promoting services and attractions of the area; and to find out how much citizens are aware of publicity, guide-books, Internet sites, etc. 93 of the questionnaires were collected, of which 56 during a first survey carried out prior to the official launch of the Lucca section of the Via Francigena (June 2014) and 37 during a second survey. In both cases there was an equal distribution of male and female respondents, while with regard to age, in the first survey, 63% of those interviewed were 18-30 years old, 21% were 31-50 years old and only 16% were in the over 50 age bracket. The second survey however, showed a more even distribution among the various age groups, where the over 50s were 38% which was a little higher than the others; 31-50 were 30% and 18 to 30 were 32%. There were some differences among the groups interviewed regarding the level of education. In the first survey the majority had a Higher School Certificate (59%), and in the second, those with a Degree were the majority (51%). This may have had an effect on some of the answers. Residents in the second group seemed

to be more aware of both cultural and religious importance of the route and were more open to new ideas and willing to involve others. It should be said that those interviewed in the second survey had seen publicity and information about the event, had read tourist guides regarding the route, and had visited blogs and websites.

Tab. 1. Percentage of positive answers of the two groups of residents interviewed

Questions	Group	
	I	II
Do you know what the Via Francigena is?	76,8	90,9
Do you know that Lucca and its Province are crossed by the Via Francigena	82,1	86,7
Do you believe that tourism along the Via Francigena could be an opportunity for the economic development both of the town and the province?	92,9	90,9
Would you like to have more information in order to have a different experience?	71,4	75
Would you like to have more information in order to publicize this kind of tourism to friends and relations?	66,1	77,3
Have you ever read a specific guide-book?	26,8	50
Have you ever seen advertising messages concerning the Via Francigena?	26,8	52,3
Have you ever visited Internet sites or blogs concerning the Via Francigena?	25,0	56,8
How do you evaluate the organizations of trekking and events along the Via Francigena to promote local heritage?	94,6	100,0
Which kind of social and environmental impact could it have on Lucca's territory?	97,3	97,7

(Authors' elaboration)

In fact their answers were probably influenced by the publicity that had intensified from the end of May as the date for the official opening of the Via Francigena Lucchese grew nearer. Also the building known as 'La Casa del Boia' had recently been restored and was due to become a multimedia centre for pilgrims and tourists interested in the route.

The Via Francigena is for the most part a rural path which goes through small towns, sometimes mere hamlets, where the relationship between residents and tourists is unfortunately marked by scarce enthusiasm and insufficient direct contact. This lack has a deleterious effect on the de-



Fig. 1. The flier of “Festa dell’Ospitalità”

velopment of integration between the area and tourism, where the local community should have the job of providing information for the tourist who will then feel more engaged. In this way the community becomes one of the principal actors and should be considered as a resource. Being willing to get involved would facilitate the ‘capitalisation’ of resources (Garrod, Wornell, Youell, 2006). This theme has been amply dealt with in literature and shown in countries with very different characteristics. Specifically, the process of capitalization is a way for rural areas to attain a sustainable development through an approach that jointly embrace the social, economic and environmental objects, while the local resources could be estimated as rural capital. This process come about in every phases: previous, during and after the visit, having an important role in each phase. During the stay, the so called the “opening welcome” concerns the guest’s first reception by the local community. The community’s role is fundamental to make a stay pleasant, to give an help with information, to instil a sense of psychological well-being which will encourage the tourist to give a positive opinion about his stay (Garrod, Wornell, Youell, 2006; Iorio, Wall, 2012; Sánchez-Cañizares, Castillo-Canalejo, 2014) and, consequently, about a possible loyalty.

The Regione Toscana tried to support the involvement of the citizens of Lucca through the “Festa dell’Ospitalità” as an opportunity to receive pilgrims into the home of a 100 families who joined this event organized during the third weekend of June, when the opening ceremony of the Tuscan section of the Via Francigena and its 15 stations took place (Fig. 1).

According to the local newspapers, all the initiatives were followed with interest: the inauguration of the route, carried out in a “slow” traffic (on foot and by bicycle); the inauguration of the old customs house as

an educational information centre for the route and the informal lunch with a menu of typical pilgrim's fare. In this situation the tourist "is again...a guest of the local community rather than a mere consumer of the territorial attractions, and the community itself becomes the core of the tourist experience" (Pollice, Spagnuolo, in press).

The tourists on the Via Francigena: motivations and behaviour

As previously underlined, the Via Francigena takes on some meanings and values that may change according to the subjects the pilgrim/tourist considers as sympathetic with his own culture and attitudes. This is the reason why Via Francigena may be considered by quite different perspectives: 1) an itinerary connecting landscape heritage and historical one; 2) a road that links different settlement heritage offering an alternation of cities of art and villages; 3) a trail with remarkable architectural heritage—basilicas, parish churches, fortified farmhouses, Medieval inns; 4) multiple resources connected with local artisan products and a high quality Food and Wine; 5) a route with strategic secondary roads to Tuscan tourism: in direction of the coastal strip of the Tyrrhenian Sea, the mountainous inland of Garfagnana, the historical towns of Pisa and Florence. As to the peculiarity of the links all the most important sites on the routes of Via Francigena are accessible from the three cities of art (Florence, Pisa and Siena) by a short travel of 30–60 minutes (Lemmi-Siena Tangheroni, 2013).

The questionnaires was completed by 123 pilgrims/tourists of whom 89 were Italian and 34 foreigners. Only 36% declared to have already travelled along Via Francigena and the remaining 64% affirmed they would like to do it. The sample is formed by 60% males and mainly characterized by middle-aged people (49%) in the 30–50 group; the "over 50" group and the "18–30" group were less well represented with 27% and 24% respectively. More than a half of the pilgrims/tourists had a Degree (57%) and a third had a high school education.

Over 70% of them knew Lucca is an important stop-over along the Via Francigena but almost 57% did not know the reason why. It was mainly the Italians who were aware of the importance of the town (60%). Knowledge of relevant Internet sites and blogs and informative leaflets, guide books and brochures was not very common; in fact negative and affirmative replies were roughly equal.

Just over half of the sample preferred to do so on foot (59%); 50% preferred to travel part of the way on foot because they wanted to be in contact with nature and travel in an eco-friendly way (table 2) but to feel like real pilgrims getting the "pilgrims credentials" (67%). The latter behaviour pattern was particularly prevalent among Italian tourists (75%) in general, more important for the Italians who have already travelled along the Via Francigena in particular and less important for foreigners (47%).

With regard to the kind of experience, it is important to underline that the interviewees had the possibility to make more than one choice;

Tab. 2. *The main kinds of experiences* (Authors' elaboration)

Kind of Experiences	Italians		Foreigners	
	Yes	No	Yes	No
Religion	5	2	3	2
Eco-nature	8	17	2	4
Health		3	1	
Cities of art	2	12	3	8
Hamlets and villages		1		4
Relig.+Eco-Nature	2	4		
Relig.+Helth			1	
Relig.+Cities of Art				
Relig.+Hamlets and Villages	1			
Relig.+Eco-Nature+Cities of Art	1			
Relig.+Eco-Nature+Hamlets and Villages	2			
Eco-Nature+Health	5	5		
Eco-Nature+Cities of Art				2
Eco-Nature+Hamlets and Villages	1	5		
Eco-Nature+Cities of Art+Hamlets and Villages	2			
Eco-Nature+Healt+Cities of Art+Hamlets and Villages	1	2		
Health+Cities of Art	1			
Health+Hamlets and Villages		1		
Health+Cities of Art+Hamlets and Villages				1
Cities of arte+Hamlets and Villages				1
All	1	1		
No answer	2	2		2
Number of questionnaires	34	55	10	24

Note: Yes = people who travelled along the Via Francigena. No = people who never travelled along the Via Francigena, having in mind to do it

even so more than 63% indicated one kind only. Reading the statistics regarding the 'one answer' replies, it was evident that the main choice was for an ecological experience (45,5%), followed by the choice "visit to a city of art" (32,5%). The statistics regarding "religious experience" as the sole motive for the journey were not important. 37% of the sample stated they had had a combination of different experiences during the journey, or thought they would have, if they decided to undertake it. The most significant statistic was the combined choice of a healthy

Tab. 1. Most favourite local attractions (Authors' elaboration)

Most favourite local attractions	Italians					
	Yes	ni/N	ni/N%	No	ni/N	ni/N%
Religious buildings	22	0,15	15,1	28	0,10	10,0
Rural buildings	10	0,07	6,8	24	0,10	8,6
Historical buildings	21	0,14	14,4	37	0,13	13,2
Industrial heritage	0	0	0,0	3	0,01	1,1
Hamlet and rural villages	19	0,13	13,0	36	0,13	12,8
Museums	4	0,03	2,7	12	0,04	4,3
Handicrafts	4	0,03	2,7	9	0,03	3,2
Ancient crafts	3	0,02	2,1	9	0,03	3,2
Traditions	9	0,06	6,2	14	0,05	5,0
Festival, celebrations and fairs	5	0,03	3,4	15	0,05	5,3
Special markets (books, printings)	3	0,02	2,1	4	0,01	1,4
Enogastronomy	9	0,06	6,2	22	0,08	7,9
Caves	1	0,01	0,7	10	0,04	3,6
Quarries	1	0,01	0,7	5	0,02	1,8
Brooks, lakes...	11	0,08	7,5	15	0,05	5,3
Woods	12	0,08	8,2	14	0,05	5,0
Flora and fauna	12	0,08	8,2	18	0,06	6,4
Particular sports (canyoning)	0	0	0,0	5	0,02	1,8
	146	1	100,0	280	1	100,0

Local Attractions preferred	Foreigners					
	Yes	ni/N	ni/N%	No	ni/N	ni/N%
Religious buildings	7	0,11	11,5	12	0,11	11,4
Rural buildings	2	0,03	3,3	10	0,10	9,5
Historical buildings	19	0,31	31,1	14	0,13	13,3
Industrial heritage	1	0,02	1,6	3	0,02	2,9
Hamlet and rural villages	3	0,05	4,9	10	0,10	9,5
Museums	6	0,10	9,8	12	0,11	11,4
Handicrafts	2	0,03	3,3	4	0,04	3,8
Ancient crafts	1	0,02	1,6	2	0,02	1,9
Traditions	2	0,03	3,3	7	0,07	6,7
Festival, celebrations and fairs	6	0,10	9,8	4	0,04	3,8
Special markets (books, printings)	2	0,03	3,3	2	0,02	1,9

Enogastronomy	4	0,07	6,6	10	0,09	9,5
Caves	0	0	0	2	0,02	1,9
Quarries	0	0	0	1	0,01	1,0
Brooks, lakes...	1	0,02	1,6	0	0	0
Woods	2	0,03	3,3	6	0,06	5,7
Flora and fauna	3	0,05	4,9	6	0,06	5,7
Particular sports (canyoning)	0	0	0	0	0	0
	61	1	100,0	105	1	100,0

Note: Yes = people who travelled along the Via Francigena. No = people who never travelled along the Via Francigena, having in mind to do it.

pursuit and an eco-friendly contact with nature either by Italian tourists (12,5%) and potential tourist (12,5%).

The questions regarding local attractions offered multiple choice answers- In this case the ratio between the frequencies (n_i) and the total (N) (composition ratio) has also been calculated as a percentage. The main attractions were cultural, especially buildings of historical and architectural interest, 31% of foreign tourists preferred them, while 16.2% of the Italians preferred buildings of religious interest (15.1%). Museums were slightly chosen by Italians, but were preferred by 9.8 % of foreign tourists and by 11.4 % of potential foreign tourists.

Gamification and the tourists on the Via Francigena

One of the questions for tourists concerned their interest in games, especially *geocaching*. The use of cell phones and other equipment for using the Web 2.0, links the virtual spaces of the Internet with real places, whose positioning is expressed through geographical co-ordinates: georeference is therefore the key element and is also used for *geocaching*. This is a treasure hunt guided by GPS and carried out by a 'community' of geocachers on a planetary scale, not only for hiding and finding symbols of the game on different sites (which may be an urban *ground* or elsewhere) but also as a means of furthering an interchange of geographical, geological, historical, and archaeological information at an international level. Acquired information is often in the form of descriptions of places visited, and in every case it is about activities experienced during *geocaching* activities. (Clough, 2010; Ihmäki, 2013). These may then be put up on the relative websites by the 'finders' and further enriched by others, over time. Each page of the website www.geocaching.com has various sections, one of which is 'geocache description', where it is

possible to add photos of places visited; others are invited to enlarge the information, in different languages, and to add the geographical co-ordinates of the place, as well as provide additional suggestions (hints) to facilitate research. It is an activity in which the desire to find the hidden object and discover places unknown to the player (tourist or tripper) is combined with a love of outdoor sports; the activity requires an inborn spirit of adventure, a strong desire to live new experiences and to leave a trace of one's journey not just in these places, but in the virtual spaces on the web, with the aim of involving others interested in the game. Information is put up in form of a story and is the main element for new creative tourist experiences. Stories put up by those who have already taken a journey or an excursion (past consumer) are considered more interesting than ready-made stories and have an enhanced evocative impact as well as containing creative elements (the game, the discovery, the adventure) linked with cultural aspects (Richards, 2006; Ihmäki, 2013).

The site (consulted on 18th July 2014) showed the presence of geocaches, on the Via Francigena and for the Province of Lucca they can be found at Camaiore, at Ruggi (a rest house), at Badia Pozzeveri, Lammari and Lucca City, where 22 geocaches are present, including a treasure hunt near the sculpted labyrinth on the wall of the church of San Martino, as well as multiple caches distributed throughout the city centre, and on the city walls. Despite this, knowledge and use of this form of tourism connected to the game was not evident on the questionnaire. No one stated they had, or would like to travel as a geocacher, which may depend on the age of the sample, mainly formed by middle-aged and older people. *Geocaching* is to all intents and purposes considered an innovative and creative activity and is carried out by tourists who are curious, very active and capable of using digital systems oriented towards cultural tourism, or the type of tourist that is guided and directed by multiple motives.

Creativity is becoming an important phenomenon, not just at an individual level but for groups of people of different social backgrounds because it is conceived as a means for them to fully express their originality, foster personal development and enhance personal experiences. "Creative tourists are 'cool hunters' in search of creative 'hot spots' where their own creativity can feed and be fed by the creativity of those they visit" (Richards, Marques, 2012, p. 9).

In particular, cultural tourism associated with creativity is a model of tourism that, among other things, includes discovering and learning the heritage through a personal pattern. *Geocaching*, like any other form of post-modern tourism, is linked to the desire for dynamic participation and, like taking part in courses or workshops, requires tourist's total involvement. With regard to this second aspect of creativity, Catalan Gastronomy and Cookery in Barcelona, is an example, with guided tours to the fruit and vegetable markets and workshops where food is prepared



Fig. 1. A geocacher exploring a real space and looking for geocaches. Source: <http://www.geocaching.com>

under the guide of a master chef (Richards, Raymond, 2000). This is a formula which has already been tried out in many tourist destinations linked to Food and Wine, like Lucca. The creation of events associated with Food and Wine, artisan work, art, or produce that is typical of an area, which at the same time can be linked to Francigena centres, on a provincial level, could represent an additional attraction. Furthermore this type of “educational tourism” has the advantage of offering the tourist the possibility of constructing his own personal experience as well as exhibiting his creative abilities. The personal creativity is ‘skill based’ and a combination of “creative practices....involving the creative interplay of producers, consumers, policy makers and landscape to develop creativity in tourism experience.” (Richards, 2001, pp. 1245–1246). In a similar way creative tourism contributes to the formation of networking on more than one level, involving consumers in the broad sense of the word, creative tourists, entrepreneurs, and local authorities.

Final notes

The present survey has pointed out a group of potential tourists still in search for information in traditional ways, such as guide-books, showing a small degree of engagement with the technology; while on the other hand a group of experts in *geocaching* is present in Internet sites. Therefore

two kinds of communication pattern should be available with different messages, traditional and digital, aimed at different consumer profiles. There is a generalized use of Information and Communication Technology which can present a more diversified offer that is always up to date for clients seeking new tourist experiences and flexible products according to one's own need. This kind of consumer is able to find more information in Internet and to exchange opinions about the products through blogs, portals and social networks (Buhalis, Law, 2008). That considered, a tourist is no more an ordinary consumer: thanks to his ability to search, choose, modify, buy and telling the story of his experience he has become a "prosumer" (Cozzi, 2010; Lemmi, Siena Tangheroni, in press).

The websites www.viefrancigene.org and www.camminifrancigeni it give a computerised version of the route and provide information that enable pilgrims/tourists to customize their journey. The maps show the route and the alternative ones, the method of travelling (by bike, on foot) a long list of attractions, a whole range of different kind of accommodations (pilgrim rest houses, hostels, B&B, hotels, snack bars, restaurants) as well as stopping places and events. The research carried out by IRPET, previously mentioned, regarding three limits of distance and three different means of travelling (1km for those on foot, or horseback, 3 km for those cycling, 10 km for those driving) has noted inequality in the distribution of accommodation available and heterogeneity in the kind of facilities. The survey made by IRPET confirms that of the 100 typical pilgrim rest houses, the ones for which there is the highest demand according to information collected from our questionnaires, only 4 are found in the Province of Lucca, and three of those are on the Pietrasanta-Lucca tract of the route, the other being at Altopascio, while Porcari and Capannori have none.

Generally the tract of the Via Francigena in the Province of Lucca is not particularly endowed with suitable accommodation, on the other hand, even though the survey was small it did not show any sign of an expansion of tourist demand for this specific itinerary. However, the area of Lucca crossed by the route is rich in environmental resources, in landscape specificities and sites of cultural interest and the strength of the present and potential development of the networks of Via Francigena are vital elements which imply a continuity in the tourist offer of the essential services (Polci, 2006, p. 20). Looking again at the "pilgrim/tourist continuum" model and the concept of "community involvement" the survey in Lucca let us point out the profile of the pilgrim<tourist as that of a consumer interested in a fuller tourist experience through the integration of various typologies of tourism, with a marked interest in nature, environment and culture. He also shows an evident curiosity towards art and history and to a lesser degree local produce and traditions, which prefer to satisfy by a "slow tourism". This type of tourist who is

slightly motivated by a religious and a spiritual sentiment, is keen to behave like the pilgrims of old and try to be a real pilgrim staying in hostels and B&B. We should point out that this latter aspect fosters contacts with local residents and permits the tourists to deepen their knowledge, enrich their personal experience, following models of behaviour that are distant from those of the consumer-oriented mass tourism (Pollice, Spagnuolo, in press). The present pilgrim/tourist has a behaviour pattern which is similar to that found in the post modern form of tourism, defined as experiential. The ongoing trend towards an integrated religious and secular form of tourism where spirituality is mixed to history, landscape and natural environment and the territorial attractions are so evident, must be seen as a point of strength and as a perspective to promote territorial development in areas along the route (Cerutti, Dioli, 2013).

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THE EUROPEAN PILGRIMAGE ROUTES AS ECONOMIC DRIVER. THE IMPACT OF THE FRANCIGENA IN TUSCANY

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Summary

Cultural and, in general, experiential tourism is nowadays a very promising market for areas so far remained on the margins of economic development, but rich in architectural and natural heritage. The initiative of the European Cultural Routes is therefore particularly interesting for a region like Tuscany, worldwide famous for the beauty and integrity of its smaller towns and rural landscapes.

Public investments play of course a central role in these strategies of territorial development, and require increasingly sophisticated techniques for the assessment of economic, social and environmental impacts. When direct surveys are not possible, however, the use of existing data, appropriately processed referring to the area of interest, may be a viable alternative.

The work presents the results of the application of three different estimating methods at the Tuscan case, based on geographic approach. The results are of course different, but they all confirm the widespread expectations about the leverage effect exerted by the cultural and landscape heritage on the local economic development.

Keywords: cultural and landscape heritage as economic driver, economic impact assessment of public policies

Introduction

Cultural and experiential tourism is considered a growing phenomenon, thanks to the evolution of both demand and supply-side characteristics. On the first side, the most important factors are educational higher levels, more widespread knowledge of foreign languages and cultures and greater attention the quality of holiday experiences, while on the second one the key drivers are lower transport costs and the easier access to information. The greater propensity of new tourists to physically and intellectually active travels opens new growth opportunities for some less exploited destinations, especially for those which combine the quality of the local natural and historical heritage with services able to ensure high levels of satisfaction (quality food, wine and accommodation, genuine human relationships, easy access for independent travellers, etc.).

The described trend of tourism has inevitably influenced also the initiative of the European Cultural Routes promoted by the Council of Europe since 1987. At the beginning, the main aim of the identification and promotion of international routes was the reinforcement of the European identity, while more recently, after the inclusion of tourism among the objectives of the Community policy (Treaty of Lisbon, 2009), the promotion of the less known cultural and natural heritage is primarily seen as an important development factor in marginal areas, a way to improve the local quality of life and to promote sustainable development. The growth of cultural tourism on less known routes is considered interesting for at least two different reasons, because it potentially affects less developed areas and because it takes place in a sustainable way, far from the impact of mass tourism.

Tuscany, thanks to the quality of its rural landscape and its small towns, can be considered the ideal territory where to promote wide cultural tourism. In this sense, the project of the Via Francigena, a route rich in attraction factors as art cities, medieval villages, monasteries and abbeys, rural landscapes, but also local foods and crafts implies the overcoming of the approach of purely religious tourism towards the broader concept of the experiential tourism.

Since the restoration and enhancement of the route implies important public investments, the monitoring and evaluating of their return is necessary. The intervention, however, is at its intermediate stage, where direct surveys are not recommended: the path has been completely restored and equipped, but the marketing campaign has not been realised yet, so the present impact of the Via Francigena on local tourism and general economic development is probably still partial. For this reason, in the present work three different methods of effects evaluation are proposed, all based on existing data, accurately processed considering territorial characteristics.

Public investments on the Francigena in Tuscany

The ancient pilgrimage Francigena way was introduced by the Council of Europe for the first time in 1994 and then in 2004 promoted to Major Cultural Route. Among many regions which insist on the path, Tuscany is considered an example of good practice for the ability to create a transregional network for investments and to orient interventions toward a multisectoral local development (nature tourism and sports, historical, cultural, religious, enhancement of food and wine) (Council of Europe, 2011).

In 2006, Tuscany was the leader of a transregional project for the reconstruction and enhancement of the path, while in 2009 it began the

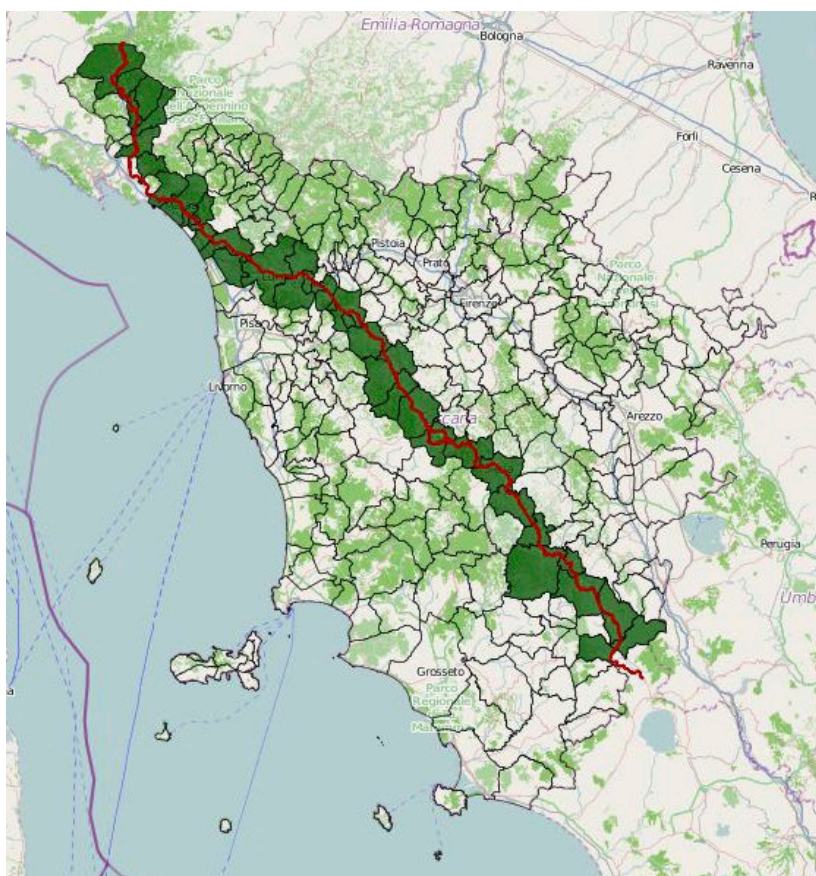


Figure 1. The Francigena Way in Tuscany. Source: IRPET processing on Region Tuscany data

recovery of the way, thanks to the activation of investments involving regional and local stakeholders. The most important financial plans are represented by the Masterplan approved in 2009 (Regional Council Deliberation no.1324/2009) and by the Operational Plan approved in 2011 (Regional Council Deliberation no.1078/2011). Both the financial plans use resources deriving from the FAS (Fund for Underdeveloped Areas), the instrument by which the State collects European and national resources to finance the regional policy for the economic and social balance.

The actual funding allocation occurred in 3 stages:

- 1) the projects included in the Masterplan, mainly of infrastructural nature (reconstruction of the path and signposting equipment), which date from 2009 to 2012;

- 2) the ones included in Phases I and II of the Operational Plan 2011, whose end was scheduled for February 2014;
- 3) the ones included in the Phase III of the Operational Plan 2011, approved only in the summer 2013, with the addition of a specific investment on the Wi-Fi network.

The amounts of the different phases are represented in the table 2.

Table 2. The regional investments on the Francigena Way

FINANCIAL INSTRUMENT/ INTERVENTION TYPE	COSTS (euro)	REGIONAL CONTRIBUTIONS (euro)
MASTERPLAN 2009 (Dec. 2012)	8,815,961	5,369,588
- Safety and Signs	1,000,000	1,000,000
- Path consolidation	3,312,314	1,987,388
- Path consolidation in Siena	395,904	300,000
- Tourism projects	1,986,069	853,196
- Cultural projects	2,121,674	1,229,004
OPERATIONAL PLAN 2011	15,150,460	12,903,048
Phase I (Febr. 2014)	5,138,541	5,138,541
Phase II (Febr. 2014)	4,491,419	3,435,208
Phase III	4,720,500	3,529,300
Wi-Fi network	800,000	800,000

Source: IRPET processing on Region Tuscany data (updated till March 2014)

At the moment of the present work, the realised investments amount to 18.4 million euro, of which 13.9 of regional funding and the remaining 4.5 of local authorities' ones. Considering also the resources of the Phase III and the intervention on the Wi-Fi network, the total investment will amount to 24 million euro. The investments are mainly infrastructural: 59% of the total 24 million Euros are aimed at the path consolidation and equipment, 20% is devoted to the restoration of the local architectural heritage, while 17% is used to increase the accommodation supply (Figure 3). The beginning of the marketing campaign is scheduled for Easter 2014.

The territories crossed by the Francigena in Tuscany

The Tuscan part of the Via Francigena crosses mainly hilly and mountainous areas, which traditionally have remained on the margins of the

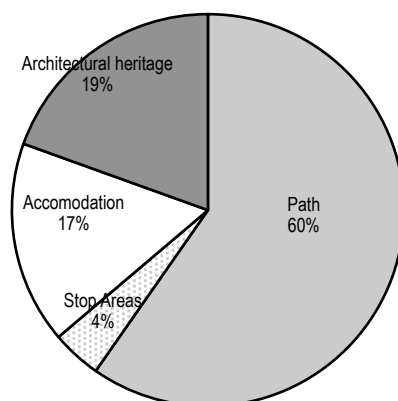


Figure 3. The total investments on the Francigena Way by type. Source: IRPET processing on Region Tuscany data (updated till March 2014)

industrial development and have experienced strong processes of depopulation and weakening of the productive structure. But there are exceptions too, represented by internationally known art cities like Lucca, San Gimignano and Siena, but also by densely populated urban and industrial areas. Therefore, the route promotion offers in general an excellent opportunity for local development, but in the process of estimating the economic impacts, it is necessary to separate traditional tourist destinations and places of settlements concentration from unexploited rural areas.

As shown in Table 4, only the North and South ends of the route cross hilly and mountainous sparsely populated areas, which have a long history of inhabitants' loss and a significant proportion of the elderly population. Also the productive structure of these areas, as measured by the ratio between workers and inhabitants, is weak, despite a local propensity to tourism development. The housing supply is greater than the number of families, but house prices are lower than the regional average.

The 37 Tuscan municipalities crossed by the Francigena are heterogeneous from the point of view of the tourist vocation too: we can recognize three main types. First, there are worldwide famous art cities such as Siena and Lucca and the smaller but not less famous San Gimignano (High Valdelsa), all three characterized by a well-developed tourist sector. There are also some coastal areas, characterized above all by seaside tourism (Massa, Carrara, Versilia). Finally, there are rural and mountain areas, less developed for tourism purposes, but often characterized by worthy landscape and historical and artistic heritage. For the latter category of areas the promotion of the Francigena can be an important driver of local development (Table 5).

Table 4. Characteristics of the territories crossed by the Francigena way from North to South.2011. Regional average = 100; shaded cells are more than 5% distance from the regional average

	% of the route length (Km)	% of the pop. on the route	Altitude (meters)	Pop. per Km ²	% change of pop. 1971-11	% elders (65+)	Workers per 100 inhab.	% tourist workers on total	Houses per 100 house-holds	House price (euro/m ²)	Main feature of the area
Lunigiana	17	6	119	36	-94	113	69	126	128	54	Rural
Massa - Carrara	6	22	82	378	69	97	86	109	101	99	Tourist
Versilia	7	14	32	187	125	96	88	122	120	132	Tourist
Lucca	10	24	19	192	102	96	113	82	91	91	Tourist
Low Valdarno	5	8	52	155	404	89	127	43	92	70	Resid.
Empoli	4	3	23	167	317	91	96	45	91	81	Resid.
Low Valdelsa	5	4	90	49	111	99	87	95	105	82	Resid.
High Valdelsa	11	4	146	60	499	89	87	129	100	98	Tourist
Siena	11	10	258	136	-221	113	141	122	96	154	Tourist
Crete Senesi	7	2	143	33	929	88	60	133	90	80	Rural
Val di Chiana	1	0	447	8	-583	130	75	182	111	64	Rural
Amiata - Orcia	17	2	499	12	-267	112	94	220	131	72	Rural
TUSCANY	100	100	100	100	100	100	100	100	100	100	-
TUSCANY Abs. Values	375	652,939	113	160	5.7%	23.9%	31.4%	8.2%	110.9%	2,531	-

Source: IRPET processing on ISTAT data

Table 5. Tourist features of the territories crossed by the Francigena by type.2012

	Rural and residen- tial areas (27)	Touristic Areas (10)
Tourists (million)	1.2	4.5
Tourists per Km2	528	4,906
Tourists per inhabitants	4.1	12.1
% Foreigners	53.7	3.7
% on Total Tourists in Tuscany	2.7	10.6
% Change of tourist nights spent 2000-2012	79.2	-1.2
Specialization in rural tourism	2.39	0
Specialization in thermal tourism	2,86	0
Specialization in art& business tourism	1.04	1.3
Specialization in luxury accommodation	3.90	0.77
Specialization in rural accommodation	2.97	0.65

Source: IRPET processing on ISTAT data

In the last decade these less exploited territories have experienced a higher growth trend (tourists increased by 79% compared to 15.7% at regional level), but they seem to still have room for expansion, especially in attracting both an elitist demand for quality rural tourism out of the small enclave of the “Chiantishire” and a new and heterogeneous demand (as for spending power too) interested in living the experience of the authentic social and natural environments. The local supply of accommodations significantly shows two peaks of specialization in luxury hotel (connected to spa services) and in rural guesthouse of different level.

The estimation of the economic impact

It is a well known fact that the promotion of cultural heritage can give a significant contribution to the economic development of the territories on which it insists. There are different techniques to quantify these effects and to distinguish them by categories (tourists, employments, incomes, house prices, tax revenues, demographic dynamics, etc.), as well as to separate the positive effects (increased employment and income) from the negative ones (congestion, waste production, consumption of scarce resources, rising prices, etc.), but specific surveys are usually used, at least to estimate the number of tourists directly related to the asset and their spending profile (Martini and Sisti, 2009). In this case, for reasons

of time and cost, but also because investments are still ongoing and a real promotional campaign of the route has not yet been made, the survey has been excluded. It was decided, instead, to introduce a geographic method, in order to use in a robust way the existing data.

The geographic approach is used in three different ways:

- in the first case, the impact of the Francigena project is analysed in terms of number of tourists and using a benchmarking and counterfactual approach; keeping in mind the main stages of the route's promotion till 2012, the tourist trend is compared in rural areas (intended as municipalities) crossed by the route (treatment group) and in rural areas not involved in it (control group);
- in the second case, a multiregional input-output model is used to quantify the impact on GDP and employment of two different categories of expenditure related to the Francigena, the regional investments on the route in 2009-2012 and the tourist spending in 2012. In this case, a geographical method is used to separate the tourists attracted by the Route from those present for other reasons;
- in the third case, finally, a forecasting approach is introduced and the observation of benchmark cases with similar general characteristics, is used to work out alternative scenarios for future development. In this case the analysis is limited to the evolution of the number of tourists.

4.1 The tourists' evolution in the rural and residential areas in 1994-2012: a counterfactual approach

A first way to highlight the effect of the Francigena promotion on the tourist appeal of the territories crossed by the route is the comparison of the evolution in tourists' number in the areas of interest and in comparable areas, used as a control group. In order to increase the comparability between the treatment and the control group, the most touristic areas crossed by the route are excluded from the comparison, the exercise is limited therefore to rural and residential areas, for which the Francigena can reasonable be the main tourist asset.

For reasons of data availability, the number of tourists is counted at municipal level without any consideration for the distance from the path. Regarding the time frame of reference, we consider the evolution from 1994, the year in which the Council of Europe proposed for the first time the Francigena as cultural route, until 2012, the latest year for which tourist data are available. In the considered period we find some important institutional and financial acts (Figure 6), but not the marketing campaign, which is planned for the Easter 2014.

As the figure 6 shows, until 2000 the treatment group has experienced a dynamic lower than that of the benchmark areas, but from 2000 on-

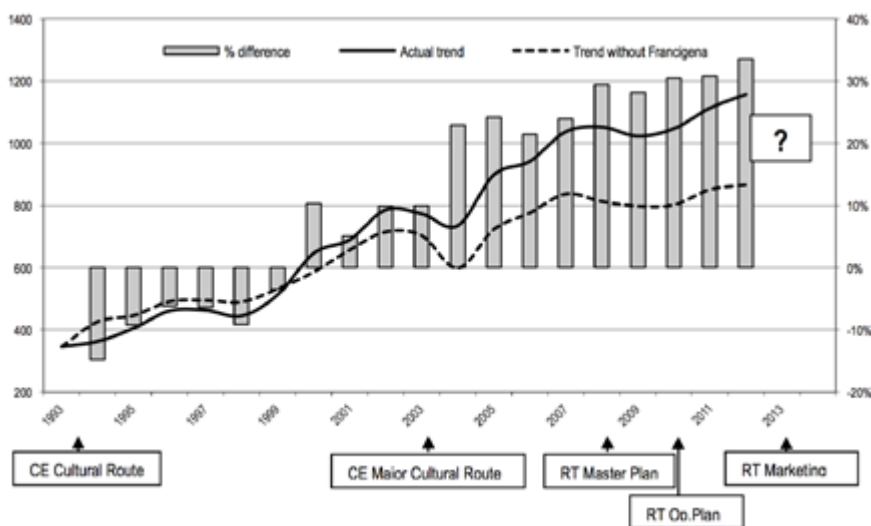


Figure 6. Tourists' evolution in rural areas compared to similar areas without Francigena. Source: IRPET processing on ISTAT data

wards the gap is positive and increasing, and in 2012 the presence of the Francigena allows an increase of 34% of tourists (290 thousand of nights spent) in comparison to the control group.

The economic impact of the 2009-2012 investments and of the georeferenced tourist spending in 2012

As we saw in the previous paragraph, from 2000 the municipalities crossed by Francigena registered a tourist growth larger than the benchmark ones. If we focus on the last three years (between 2009 and 2012), during which Regional Government has invested 8.8 million Euros to empower the route, the difference in tourist dynamic between crossed municipalities and benchmark ones, amount to 64,200 tourists (cumulated in the three years), this difference can be considered the effect of the regional investments made in the period.

As an alternative, it is possible to consider the stock of the last disposable year (2012) and to use a geographic method to compute a specific amount of tourists directly related to Francigena route. The computation has been made using three fundamental assumptions:

a) given the variety in terms of thickness and maturity of the tourism market of the areas crossed by the path, the ten most popular tourist areas have been separated from the others, which are mainly rural

and residential and where the Francigena effect is therefore more visible;

b) for rural and residential areas, considering that the Francigena way is a tourist route preferably dedicated to slow mobility (walking and cycling), a distance threshold was introduced, according to which only tourists staying in accommodations within 1 km from the path are surely attributable to it (other tourists are supposed depending from other attraction factors);

c) for tourist areas, the share of tourist attributable to the Francigena appeal, is calculated multiplying the ratio between the number of tourists and the length of the path (tourists per Km) observed in rural and residential areas by the length of path in tourist ones;

In summary, the tourists certainly attributable to the call of the Francigena are calculated in the following way:

$$FT = T \leq 1 Km_{NTA} + \frac{T \leq 1 Km_{NTA}}{FKm_{NTA}} * FKm_{TA}$$

Where FT means Francigena Tourists, T means Tourists, NTA means Non Tourist Areas, TA means Tourist Areas and FKm means Km of the Francigena route. According to the described method, overall tourists strictly related to the Francigena in 2012 amounted to 689,212, that is the 12.1% of the total tourists in areas crossed by the route and the 1.6% of the total tourists in Tuscany.

Table 7. Tourist accommodations by distance from the Francigena.2012

	Non tourist areas		Tourist areas	
	Total	of which non-hotel	Total	of which non-hotel
Within 1 km	331	287	805	648
Whole municipality	835	752	1,647	999
% on the municipal total	39.6	38.2	48.9	64.9

Source: IRPET processing on RT data

Once we have the amount of Regional investments made to empower the Francigena route from 2009 to 2012 (that correspond to 8.8 million of Euros), the estimated additional tourists due to this empowerment (that correspond to 64,200 units in the three years) and the stock of total tourist related to Francigena route in 2012 (that corresponds to 689,212 units) we can use an Input-Output model to calculate the lo-

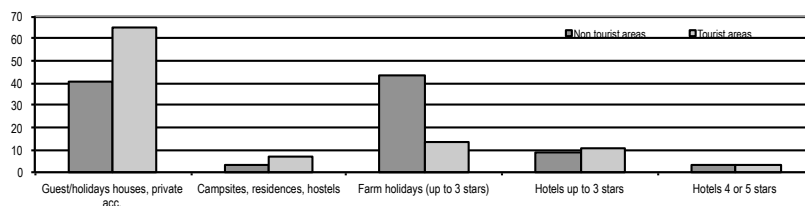


Figure 8. Tourist accommodations within 1 Km by type, 2012 (%). Source: IRPET processing on RT data

cal economic impact of the investments and the touristic expenditure into the area¹. The results in term of GDP and employment activation are shown in table 9.

The Regional investments enabled a GDP of 6.2 million Euros and employment of 118 Full Time Equivalents (FTE); the expenditures of the additional 64,200 tourists, increased in the area thanks to 2009–2012 investments, activated a GDP of 4.58 million Euros and an employment of 82 FTE; finally the expenditure of the all 689,212 that we consider related to Francigena route activated a GDP of 49.1 million Euros and 881 FTE, respectively, equal to 0.04% of the regional GDP and 0.05% of the regional FTE. Part of the economic activation is spread to the rest of Italy and abroad as a result of imports of goods and services made by these territories. It is worth noting that the total tourist spending in 2012 represents the major injection of resources in the economic system. As is obvious, it is not possible to determine whether and to what extent the increase in tourists and the consequent economic activation is fully additional or partially substitute, because the Francigena could have absorbed the tourism demand otherwise addressed to other rural areas.

Benchmark cases and forecast scenarios till 2022

The approach of this third method is a typical “what if” scenarios. In particular, it estimates the number of tourists related to the Francigena Tuscany will host in 2022, simulating 4 different performances:

- 1) a baseline scenario, which assumes as invariant the weight of the Francigena tourism on the regional total (number of tourists) at 2012 and

¹ Tourist expenditure relative to additional tourists due to 2009–2012 investments amounts to 6.36 million euro and the one relative to the 2012 stock amounts to 68.3 million euro, this computation has been made on the basis of visitors estimated (respectively 64,200 and 689,212 units) and the per capita expenditure detected by a previous IRPET surveys (Conti, 2010; Bacci, 2009).

Table 9. Impact on GDP and ULA of Regional investments (2009–2012) and tourist spending (2012). Million euros at current prices

	Regional Investments 2009–2012	Tourist spending due to 2009–2012 regional investments	Overall tourist spending in 2012
GDP	6.25	4.58	49.12
National Import	3.52	2.44	26.19
Foreign import	1.59	1.05	11.23
Total Resources	11.36	8.06	86.54
Induced consumptions	2.55	1.70	18.24
Household and tourism consumption	0.00	6.36	68.30
Public expenditures	0.00	0.00	0.00
Fixed investments	8.81	0.00	0.00
Stocks change	0.00	0.00	0.00
Regional Export	0.00	0.00	0.00
Foreign Export	0.00	0.00	0.00
Total Uses	11.36	8.06	86.54
Full Time Equivalent (FTE)	118	82	881

Source: IRPET estimates

- applies to the last one a forecasting scenario outlined by IRPET on the base of WTO foresight 2012–2022 (Conti, 2012);
- 2) a second scenario, based on the tourists trend experienced in the period 2001–2011 in the English region of Cotswold, which is similar to rural Tuscany in many aspects (world famous valuable country, rich in cultural heritage, relatively close to urbanised areas), but which is nowadays in its stage of maturity;
 - 3) a third scenario, based on the tourists trend recorded on the Camino de Santiago in the period 1999–2009, which is similar to the Tuscan case both for the type of tourist asset (international cultural route, based on the rediscovery of an ancient pilgrimage way) and for the characteristics of the territorial context (rural areas); it represents a case of international success, passed from about 3 thousand tourists in 1987 (when the Council of Europe proposed the route) to more than 190 thousand in 2012;
 - 4) a fourth scenario, based finally on the tourists trend recorded in the Chiantishire in the period 1993–2003, which is a rural part of Tusca-

ny, rich in valuable landscape, which experienced its successful phase in the 90's.

In the last three scenarios, the weight of the tourists related to the Francigena on the regional total is simulated, applying the dynamic experienced by the three benchmarks cases respectively to the region they belong to. More specifically, in the case of Cotswold the parameter used for the simulation is the evolution of its tourist weight on the region Gloucestershire, for the case of Santiago de Compostela the evolution of the “French Route” (the most popular) on the regions of Navarra, La Rioja, Castilla-Leon and Galicia, while for the case of the Chiantishire the evolution of the area respect to Tuscany.

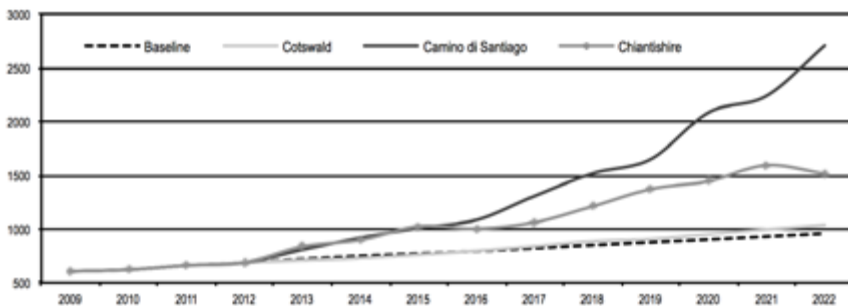


Figure 10. Tourists evolution on the Francigena according to 4 alternative scenarios to 2022 (thousands). Source: IRPET estimates

The results of the simulation exercise are shown in the figure 11. The four scenarios belong to three orders of magnitude. At lower level, as low growth trend, we have the baseline hypothesis and the Cotswold like dynamic, both giving an increase between 40% and 50% compared to current 690 thousand presences (2012). Then there is an intermediate scenario, represented by an evolution on the Chiantishire model during the '90s, in this case the expected tourists in 2022 are more than double those of today. Finally, there is the scenario that corresponds to the theoretical maximum increase in the tourists' presence following the striking evolution of the Santiago route. In this case, tourists quadruple from about 690,000 to 2.7 million in 2022. Of course, these scenarios do not consider possible constraints on the supply side. Anyway, the assumption appears to be reasonable given the low level of urbanisation and congestion which characterises the observed areas.

Conclusions

There are many expectations on the ability of cultural and experiential tourism to act as an important driver of economic growth, especially for rural areas and smaller towns with cultural heritage, remained on the margins of traditional industrial development. The interesting aspects of the specific driver are two: the kind of areas potentially affected by growth (those until now less developed) and the ways in which development can take place, more sustainable because they are less intensive and impactful in comparison to traditional mass tourism or to many manufacturing activities. This explains the attention of the Council of Europe to the identification of cultural routes and the provision of public funds for the restoration and promotion of them as a way to conciliate the consolidation of collective identity and future development. The Francigena route, in the wake of the previous success of the Camino de Santiago, is therefore an interesting case for both scholars and local and national policy makers. Furthermore, it is particularly interesting for a region like Tuscany, worldwide famous for its cultural heritage and landscape, in rural areas too.

In this phase of the valorisation programs, when many investments are still ongoing, while a real market campaign has not been activated yet, it is not easy to measure the actual economic impact of the route. At this intermediate stage, also for reasons of costs containment, it has been considered not appropriated to conduct a survey and it has been decided instead to use existing data, mixing geographic approach and program evaluation methods. The knowledge of the territorial assets, combined with some hypotheses about catchment areas and the georeferencing of accommodation facilities, besides a multiregional input-output model made it possible to measure the impact in three different ways: by a counterfactual approach on the less developed areas, by a georeferenced tourist spending and an input-output model, and finally by long-term scenarios based on the development experienced by benchmarks areas.

The three methods give obviously different results, but complementary and in any case positive, confirming the expectations about the leverage effect exerted by the cultural and landscape heritage on the local economic development.

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GENERATIVE COMMUNICATION FOR CULTURAL HERITAGE. TOWARDS A NEW PARADIGM OF RESOURCES

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Summary

In the middle of this contemporary crisis culture, historic-artistic heritage, landscape and knowledge are seen as fundamental resources needed to re-launch our country. As a matter of fact, contrary to common belief, these resources are always subordinated to economic and financial values. Knowledge Economy and Knowledge Society are only pure statements.

It is necessary to start from a radical redefinition of the terms “resource”, “sustainability” and “development” in order to overcome this stalemate. This essay aims to go in that direction. It starts with the relationship between intangible and tangible aspects of Italian products which have a unique “aura”, different from the products that come from other countries with a weaker historic-artistic-landscape identity. This “aura” is unique because it is related to the product but, more importantly, it is related to the chain system which produces it and the environment this product generates through the use experience it offers.

Due to history past and present, Italians offer an indefinite number of “districts” or clusters of knowledge (these concepts must be deeply analysed). If they cooperate they can change themselves and their relationships, so that they continually generate one of a kind of organism which is complex and indefinite, but, at the same time unique: Made in Italy. Current models, such as smart cities or smart community experimentations, minimally take advantage of the real complexity and potential of this organism.

The relationship between the historic-artistic-landscape heritage and the economic system deals with this research of irreproducible specificity and subjectivity and the strong need of being a local, national and international community. Italy is like a ship which is waiting for its fuel, waiting in a sea of... oil that it cannot even see and recognize.

For this reason it is necessary to pass from communication of the product, to communication from inside the product itself. Under this prospective, new communication technologies, such as Augmented Reality, can make a fundamental contribution.

1. As a glider?

In the storm of the crisis which is subverting our society we notice an evident contradiction, which we cannot avoid. The main question is: why do we declare at all levels that our main resource to get out of this recession is our own Culture and our historic-artistic and landscape heritage, but when we try to plan a project which respects this

goal there are not resources available to invest in Culture? In this paper, although important to bear in mind, I will not examine in depth how much the competences are part of the knowledge or the relationship between the cultural heritage and the contemporary skills, between implicit knowledge and landscape, historical monuments and art. What is the relationship between knowledge and public or private goods, between historical knowledge and innovation? What is the effect of living in a place where you can breathe the history of the past or live in a place where human writing and composition of the world is without explicit and shared memory?

Therefore the real meaning of “knowledge economy” is still not very clear, even after the UNESCO’s *Towards Knowledge Societies* report (2005) and all the literature which followed it.

Everyday life, contrary to popular belief, tells us that historic-artistic and landscape heritage is not seen as a proper resource. It can interact with other kinds of resources, but in this case it assumes a second, less important, function. In our society it seems its own generative strength is always subordinated to financial and monetary issues.

Heritage is only a resource oriented to beautification and seduction, it is an asset - according to a gender culture still terribly dominant even if continuously damned - of ‘feminine’ nature against the masculine one of monetary resources.

This is the reality despite all the attempts of influential voices who have been trying to underline the importance of Knowledge and Culture for future development: starting with the strategic objectives set by the Lisbon European Council in March 2000, followed by the contributions of the Nobel Elinor Ostrom, and then by Joseph Stiglitz, Amartya Sen, Jean - Paul Fitoussi and many others.

Nowadays the most important thing is always the financial matter, the disposition of budget. The most recurrent statement is: “it’s really a good idea! But do you have enough resources?” always referring to the money that you have or you need. Obviously no one wants to underestimate the intangible resources or the human ones, but even if there is no knowledge, technology, reputation and competence, you can always get them if you have a big enough budget.

Everyone thinks and acts in this way.

The main conviction is that, in order to stop the recession, the economy must start again and face the fact that the most important resources are financial in nature for any kind of project. Only once the economy starts again, will it be possible to think about the use of the historical and artistic heritage in order to reinforce economic recovery.

But how is it possible to only consider the economic side of this crisis? It is first and foremost cultural, isn’t it? Isn’t it a crisis of ideas, visions and values? Cultural heritage needs financial resources to be valued: it

can contribute to the economic development of a country, of a community but it can independently be the first driving force.

Heritage cannot be interpreted as an airplane which takes off and takes us wherever we want, but more as a beautiful glider that needs dirty, smoky engines which have nothing to do with art, culture and history. They will support but they will never be able to be the strength capable of starting a new economic and social process. We need to change the way we look at reality, the resources we use and learn from this paradigm crisis to bring about a new idea of values.

2. Beyond the current model of “development” and “sustainability”, towards a new paradigm of “resource”

“Sustainability” is a term (introduced in 1972 to social and economic discussions) that cannot be limited to the culturally dominant definition of balance between development (also found when we speak about “sustainable development”) and natural resources. In summary, the value of “resource”, in its dimensions both tangible and intangible, must change.

This world has changed and will always be changing its structures both physical and symbolic.

It must be made clear that it has not only changed faster than in the past; every age had its own speed relevant to the cultural system. We can hardly understand the tangible and intangible ways in which this word changes. This is also because of strong interest groups that do not want us to understand them in order to maintain their hegemony.

Speaking about the definition of the term “resources” is a technical topic but it can impact the ethical, cultural, social, economic, political and strategic decisions we make. A neutral technique, regarding our humanity which needs specific and oriented techniques to enhance itself, will never exist. I start from the main conviction that our humanity is not an original condition to preserve or a static heritage to defend, but a resource – as explained in the *New Testament* parable of the talents – to be used and be allowed to grow. If the potential of this resource is not invested with some risks in order to expand its effects on every human activity and on the world, it will cease to exist. This is a kind of energy which becomes stronger once you use it and does not concern the logic of possession and accumulation.

Our humanity can be reinforced recovering its central role, which is presently being lost or which has already been lost, by only working on the cultural, social, economic grammars which are invisible to the majority of the people. This will lead to profound structural changes, giving a new sense to single lives and everyday actions for a new cooperative and shared project. In this sense the relationship between communica-

tion and education is fundamental. In other words: if the communication generates knowledge, the scenario will be very different from the current predominant model. This latter paradigm aims to persuade and to confuse judgement and to debase the value of the experience as a moment of evaluation of the relationship between expectations promoted by communication and concrete, accessible reality. So, good communication teaches and stimulates the evaluation of the concrete correspondence between tangible and intangible, actual and symbolic.

Good communication helps our humanity to grow and governs its inevitable transformation – which is impossible to stop even if we give up controlling it– and consequently our society, culture, politics and economy.

Therefore the “sustainability” parameters must be analysed and defined by facing apparently “unsustainable” proofs and by trying to come up with unthinkable solutions.

We need to overcome the idea of “resistance” or “resilience” in order to get into the new human dimension of projects and the realisation of a real change based on paradigm shifts where the meanings of “values” and “resources” will be redefined.

If we accept the current interpretation that we are living in the age of discontinuity, we must convert our way of “writing” and “reading” reality in order to create and generate new and innovative resources. Otherwise we will have to face an even harder time.

Our future must be conceived as considering and giving life to our knowledge and memory –this is the main function of our historic-artistic and landscape heritage– which was used first of all as an analytic tool useful for seeing and highlighting resources that were, until that moment, not recognizable, humiliated and suffocated. These resources (we will find out that there will be a lot of problems but not the lack of resources!) are fundamental in developing an innovative world.

The change we must plan and simultaneously start to realize, according to a perspective that must be necessarily experimental and high risk, is no longer deferrable because once in progress a total transformation will be undergoing. Any delays can only cause further damages.

It is time to abandon every kind of ambiguity, and decide if the huge power which men gave themselves, with a millenary work made of beautiful things but also of terrible horrors, to write and rewrite the reality in which they live, must be inspired by the idea of a systemic change to strengthen deeper values, seated in our humanism. We have to decide if the global machine that we have been building up with lots of difficulties, which was inspired by the technological drift (both physical and symbolic), must proceed. In this global machine we are living and paying a high price for damages which are in front of our very eyes: from the education system to the enterprises, from politics to economics. It is

useful to repeat: we are in the middle of a cultural, social and economic change which is a real paradigm shift that has never occurred in our History. The tools available for converting physical and symbolic reality belong to a new generation, because (as is well described by the discovery of nuclear energy) they force us to choose between a threat with no return for human beings or the creation of wellness conditions for humanity never even thought of before. More than this, our activities are part of a system which is so strong and omniscient, planned to every detail and led by automatic management systems, and the relationships are always strongest between the digital representation of reality and the effective action on it and between natural and anthropic dimensions. If we do not act as soon as possible on this structure which guides our ordinary life – seizing it and giving it a precise project based on ethical values – the paradigm shift will stabilize itself in a prospective we had not chosen. It will always become harder to go back.

The drift that we are following is led by chance and by few “Lords of the social economic grammars” who are the motors of the current system. These are always like powerful bandits, who do not know how much serious damage they are causing to the society with their baleful actions.

History, the attention to become reality, in this context becomes not an optional but a necessary tool to understand what is happening around us, at micro and macro level, and to recover a design intent. We need to overcome the logic of an isolated photogram, of the tendency to fragment everything in this digital reality (which is not the only possibility). We also must abandon the tendency to dematerialize and deny place sense. We must abandon the destruction of the value of the specificity and diversity of knowledge historically and geographically defined and lived. This is a fragmentation that exalts the importance of every single part of the system but that actually prevents us from understanding and analysing the choices which rule the society under the ancient strategy *divide et impera*.

Writing History is first of all a critical, evaluated and planned way of thinking in order to capture trends and dominations; a way of thinking to evaluate them and build new ones in a global system where the writing of the relationship between a small thing to a very big one becomes essential. Only in this context is it correct to speak about the value of the historic-artistic and landscape heritage and its culture.

3. Our products and the excellence use experience they offer

The historic-artistic and landscape heritage is a precious resource but it is always subordinated to monetary and financial issues. The UNESCO recognized 50 places as “humanity heritage” in Italy, only a few

of these manage to be categorized as corporates and not only as touristic attractions.

In our territory art, history and landscape are not used as values to enrich the product, even if they could be important elements to make our product competitive in the global market because they represent the strong relationship with the territory (environment) of production. If we exclude specific productive sectors, products are always conceived and realized in dislocated contexts, lacking in identity, so that they are ready for mass consumption with determinate packages. These packages aim to give the impression that the products are located in and are an expression of their environment. The value of the heritage is seen only in this system which is actually a deceit. The separation between the production culture and the culture of the use of the product is devastating the Made in Italy banner, and it is the consequence of globalization dynamics. In this sense all the production chain of the Made in Italy banner must be realized in our territory (as it is established by the Italian legislative decree number 135, 25th of September 2009, article 19, comma 1).

The only thing left is tourism, but is or will be it enough?

For how long will tourists prefer the originals (such as David by Michelangelo or the Cathedral of Florence) to the clean and shiny copies that one day will be always more and more present in every consumption arena even though it is historical? For how long will the original monuments be attractive? If we decrease the level of culture experience, sooner or later, stones or paintings of the past will not be interesting anymore.

Besides that, Italian tourism presently aims to re-launch an industry constantly in transformation. The problem is that our heritage is not able to sustain this growth because it is offered to tourists and citizens only as a “visit experience” and it builds a weak relationship with the economy. The management of our heritage is isolated from the other dynamics of society. Given that until today Italy has had a high position on a global level, in the next decades it could even succumb to a crisis, if it doesn't recover its relationship with its territory where art and history play a fundamental role as part of a complex corporate system. If its historic value decreases, all the relationships will become weaker because they represent the real and tangible value of the single products but also of the entire system which produces them. The products are the expression of an environmental system where historic memory and contemporary production cooperate and create value.

Reproduction in outsourcing and the crisis of the value of the original compared to the infinite and “more beautiful” copies or reinterpretations (for example, the so-called “smart and sustainable city” of Songdo in South Korea, where various parts of Venice, New York and Paris have been replicated) could cause a damage to our (humanity) heritage. It should find its new start from the social-economic context which ex-

presses it. Heritage should be simultaneously an expression of its territory and become a real leading motor of development.

Italy no longer holds a high position in global rankings. Our major weakness is that our cultural heritage doesn't interact with the country's enterprises, which only see monetary resources and not the main value of culture as an economical value as well. The historical-artistic and landscape value cannot be interpreted as a prestigious "shape" in which you pack the industrial or rural product hoping that this package, made of historical suggestions, strengthens our products – goods or services – at a global level in order to be competitive on the market. However it cannot be seen only as an attraction able to persuade tourists to spend their money.

There is an extraordinary relationship that ties the production industry and the proposal of use experience of our products. This aspect characterizes our enterprise. The interaction between these two elements (way of production and use) creates the "aura" which surrounds our products. It doesn't have anything in common with the special effects that we are used to seeing in advertising or the communication OF the products. This "aura", when recognized and communicated, is part of the product itself. It tells the story of the quality of the product and the relationship that it continually maintains with the production process and environment.

It means that a product of Italian quality, both goods or services, is the expression and the output of a specific sector, but at the same time it depends on the network of relationships at a territorial level which represents a real knowledge 'district'. This knowledge can always be interpreted in different ways: carrier of relationships, interdependencies, explicit and implicit, conscious and unconscious, and non-formalized tangible and intangible assets.

So, the communication of the product is already present in its own history which can create a network of relationships, direct or indirect, and if recognized, it gives to the product a unique value. In other words, the culture expressed by a product is not only related to the supply chain, but this process is fed and feeds itself into a dynamic system of knowledge, competences and 'know-how' which composes the entire social and cultural vision and economic aspects that is impossible to de-localize from the local context which represent its identity, like a DNA trace, of all the products.

This is the element that makes the "Made in Italy" quality unique, in an age in which everything and everyone is faster and more easily reproducible, because the experience of the product cannot be isolated from its context and the network of relationships which produced it. These elements are impressed inside the product; these relationships represent the quality, a water mark of the *genius loci*, which makes every product a true representative of its world, supply chain and territory in the global

market. It happens the moment in which our ‘Made in Italy’ product is used in the specific tangible environment which has produced it, but also when the use is exploited in a context of intangible evocation, far from the places where the products had been conceived. This is without excluding, indeed, the value of our products as a consequence of a symbolic experience. Take “Parmigiano Reggiano” on the table of an American house in the Mid-west. This Italian food is consumed in contexts which are culturally different from its origins. However the consumer not only enjoys a truly Italian product but also will be enticed to experience Italian culture and history.

4. A dematerialized history

The idea uncontested at any level is that the enormous and envied Italian heritage is not an engine for the economy, but a hallmark to apply on the products. It is used to give suggestions and to evoke an atmosphere, such as the products that come from other countries, where there is not any correspondence between the evocated imaginary and the possible real practises in everyday life. It is a way to carry out communication of the product and not to produce it, to sell and not to suggest a way of using the product, a use experience or a possible way of life. For this reason constantly more enterprises are interested in giving their products an Italian “aura” (“Italian sounding” is a profitable turnover).

Therefore the historic-artistic and landscape heritage is the perfect advertising setting in which you can collocate products of every origin.

The crisis, with its culture of emergency that aims to shift the axis of history back decades regarding visions and rights, has strengthened this idea by which countries that are the bearers of international and worldwide development knowledge, are suffering as is Italy.

The question, in fact, gets worse when knowledge presents itself as historical memory, that if it has not the advertising role, it is interpreted as a problem and not as a resource: in this sense it can be useful to speak about the question of heritage in the innovative and not ideological management of the territory, where art and the beauty of landscape are an obstacle and not a resource which can give energy to all the productive activities.

The idea of history that dominates nowadays, in fact, is that it sees in the past a title that you can easily buy. A coat of arms you can buy with the brand. A chattel, then, just as the financial liquidity, that follows those who bought it. Ineradicable and replaceable everywhere. A painting, a body, a form whose content can be directed where it is most convenient. All this is part of the process of dematerialization of reality, counterbalanced by the miniaturization process of delocalization. This

de-contextualization of each component of our experience, strongly supported by *this* digital culture (which is not the only one possible), makes history as a 'form' which convey 'contents'. Once finished, they are seen and treated as products that do not need memory, are not marked by their conceptual, planning and production path, but they have to be like an empty slate where the creative interaction with the user will write whatever he wants, personalizing the product. If it is necessary, it can be dressed up with stories that need no truth, but only of that "aura" of spectacular and emotional splendors, that can impose just the product to the user's attention, to the advantage of its exchange value, that it is symbolic, and to the detriment of its functional value, in use, thereby weakening any possible assessment of its real response to a real need, if not primary. So the tangible product is suspended in an intangible world where everything is possible as long as we avoid the fact of checking the relationship with reality. The owner has the power to transform it in whatever way he prefers.

This displacement of the product from its production area, except evocations entirely instrumental and aimed just at the spectacle of commodity, seems to suggest - in a historical-artistic, cultural and landscape sense - the transition from a product economy to one based on experience, in which manufacturers, in front of an increasingly saturated market of products, always more similar to each other, give to the sales area- here the consequences of too much marketing - the task to apply to products the emotions and the offer of experiences required in that moment, omitting all the references to the concrete use of products and their history. The experience is limited to a symbolic dimension whose aim is to avoid the elements which create knowledge, critical sense, an effective check on the product with the dimension of the people, things and real situations.

Only the person who has, or tries to have, a vision of life oriented to influence history (both private or public or both individual and collective), who wants to 'write' new social and economic texts, understands a prestigious use value 'reading' the historic-cultural heritage. But history has been cancelled by the production and by the use of products.

5. A historical digital World just before IT

If we want Italian products to express all their potentialities, we must not ignore the strong link between these products and the extraordinary, unique, history of our country which has always been crossed and invaded by very different cultures, one after the other. Despite this, Italy has been continuing to honor its unmistakable identity, going through very high and low situations, just because it represents a peculiar identity

paradigm, absolutely different from that which is active in other countries. Italy - characterized by a significant diversity, sometimes placed at a distance of only a few tens of kilometers, but still able to act as one country, even when politically divided - is made of both strong and numerous individuality, each of which, however, could not disregard the system of relations between different and marked individuality to which any singularity belongs.

Can we imagine Rome, Milan, Bologna or Venice as freestanding cities? Florence untied from Palermo? Naples from Genoa? Alps without plains? Hills without the sea? The Italian language with no dialects? It is a relations system that traces a unique, worldwide, story of identity. Considering other nations, in fact, few of them have such a diversity of cultures within themselves, so historically defined, bearers of socio-economic and cultural values, diverging from each other, anyway converging in a common identity that makes Sicily and Piedmont contribute to create Italy. They are local but national, national but European, European but global.

Is this not the model which should yearn for the process of globalization, whose process has been accelerating in the last decades? Not only just spaghetti mandolins and pizza ... A country, historically and naturally structured as a network, since the beginning; certainly before the IT architectures let us know it.

You could say that digital technology was born in Italy. And not because Morton Heilig, widely regarded as the father of totally immersive virtual reality (Sensorama, 1962), studied direction, at the beginning of the fifties, at "Centro Sperimentale di Cinematografia" in Rome, seeing closely the globally relevant phenomenon known as Neorealism, which represented the ultimate break between reality and representation of itself. And not even because the first computer in the world (Perottina) was invented at Olivetti in Ivrea, where the driving force of innovation were both undergraduates workers and graduates, even from abroad - as far as we are allowed to define as foreign the great Chinese Roman Mario Tchou, who after graduating from a Roman high school, and enrolled at University, decided to complete his studies in the US.

Italy is a digital country by nature, because its history and its landscape ended up bringing together and/or dividing what seemed impossible to divide and \ or join indeed. Italy is a country with a hypertextual vocation by nature: an intense vocation, divergent and convergent at the same time, reluctant to any form of homogenization. Italy is a digital country by nature, because its history and its landscape have always been able to unite and \ or divide what seemed impossible to divide and \ or merge. Italy is a country with a vocation course hypertext: a strong vocation divergent and convergent at the same time, reluctant to any form of homogenization. What has always been missing is the awareness of what was and is,

and that is a greatly important laboratory for the process of mundialization - starting from the Roman Empire - that we know, and who needs to maximize the diversification, but in a perspective of co-participation, co-operation aiming at the definition and implementation of a common project, without which a future of progress for our humanity cannot be fulfilled. For this reason Italy has got geographical areas, more or less large, that reveal their own “ontology”, that is an assembly of structures markedly characterized by know-how and practices, tangible and intangible, shared in different ways, linked together in an informal or formal way, but always such as to regulate the use of shared knowledge, its application, its generative flows of new knowledge. Areas with many sub-areas and sub-sub-areas, whose aggregations change over time and depending on the situations. This is an organism continuously becoming, able to meet the most various solicitations, without ever losing its identity, even in the darkest moments. An identity that, according to historical moments, has been expressed in different forms: tangible and intangible ones.

6. Beyond Knowledge-based Districts and Clusters

Italian excellence, considering its multiplicity, were and are characterized by their nature based on a logic, defined, in the wake of Marshall's studies about “industrial district”, in the sense of a local system in which many people work connected, more or less directly, with each other, giving advantages benefiting all those involved in that district, and not only this or that individual company.

A system (defined by law: 1991, 1993, 2001), which, from the beginning, was seen as a set of small and medium-sized enterprises, with a strong specialization, where the physical territory (starting from its natural components) is not an irrelevant variable, but is the result of a history made of both social and productive relations, of a socioeconomic history characterized by a precise cultural identity, strengthened over time (Giacomo Becattini). Such an Italian heritage, according to many researchers, hails from its great medieval craft tradition.

A dynamic network of professional, social, cultural, formal and informal relationships, where the physical dimension, and “lived-in” territory, in all its aspects, corresponds to the symbolic dimension of the shared knowledge, bringing to life a tangible and intangible landscape, with its unique identity, according to the mentioned vision of these areas and sub-areas, in terms of ontology of production, communication rules, that direct the production, and which are its real added value in terms of use, enjoyment and experience.

Of course, such a historical origin of the district phenomenon, its lacking reproducibility and displacement, as expression of a culture that

has its roots in ancient times, has seen to it that in recent years we have preferred to speak and write of “cluster” of companies (from Michael E. Porter 1990), thinking territories increasingly wider (regional, national, transnational), though the ongoing process of globalization has an undoubted weight, the fact remains that the Made in Italy concept, banner comes as the result of an interaction between the product - material - and perception - immaterial - of its intangible value strongly linked to the physical experience of our country: or as a memory of lived facts, or as a present that we are living in, or as a desire that we hope will come true in the near future to be planned in view of holidays or business. The type of connection, established between material and immaterial dimension, can affect greatly the value of the product, if only it is understood and appraised.

Today, for our country, after years of mass tourism, the search for contact with Italian products is marked by the need, the request for a report physically, materially directed both “in praesentia “that” in absentia “, with the real location and people, animating the production area. The customization of supply and fruition, that the market cries out, seems to be, about the Italian product, the equivalent of this direct relationship with its ‘productive dimension’: whether the users are living their experience in the original place of production or elsewhere in the world, thanks to the imagination, set in motion by the ownership of some product or simple object that has that origin.

This is a key point: we must pay serious attention to the nature of the intangible value the Italian products offer to their customers, users, in the sense that an exact analysis of this valuable component of our products is strategic.

In particular, it should be noted - and we need to examine it in depth, as soon as possible, in a very analytical and detailed, in terms of experiential geography of our products - that the intangible value is seen fundamentally as something that stimulates a physical, material, fruition, a “historical” use of a product, inviting us into a direct relationship with the real practices of the product in its place of manufacture. In the products, in other words, you can feel the texture of the relationships which made them possible and instinctively one repositions them in exactly the same network at the time of their use.

An Italian wine makes you want to drink it in Italy with Italian food, surrounded by Italian landscape; because its “aura” strongly evokes a dereferencing, a location, in other words, a specific geo-socio-historical background; and one can apply it not only to the Italian agricultural products: take fashion, mechanical products, etc... Italian products are unique knowledge-experience indeed, they compels us to go beyond the idea of the district, although it means district of knowledge, making us ask ourselves the question: how do we do this?

7. Using Communication not of the product, but inside the product itself

It happens that the Italian product does not offer only the product itself and the network of relationships well-known, or to be explored, of which it is an expression. Italian products offer a communication model as well, namely socialization, unique of its kind, more or less, at least in terms of intensity: they make us feel the need to place a material product, through the perception of its intangible value, inside an original context of fruition and physical experience. This means that a product not only invites you to take part in that community of which it is an expression, but also it gives you the chance to experience that need for belonging, sharing, community, which today is so lacking at a global level.

The communication inside the product, then, indicates that the model of unity through diversity, the variable network ontology, of which Italy always represents the prototype, a paradigm, new and old at the same time, expresses a social, cultural, economic, political, model, for which you feel a great need.

And in this interweaving between physical and symbolic dimensions, the new digital technologies of augmented reality can help write a chapter about the possible plot between the value of the historical-cultural and economic heritage and re-launch of an area.

From this perspective, the historical, artistic and landscape heritage, that characterizes Italy, promises and reminds us that the culture of communication, such as communication of the product, is not ours, since the quality of the Italian product consists rather in having place communication inside the product.

It is an essential part, it represents a characteristic of our production, the ontological dimension of the product, in a manner of speaking, and that is that network, that set of relationships, which is the basis of the product itself, which has enabled the creation of it and, in terms of use, it constitutes the immense added value, if recognized and promoted.

Italian products are the result of a continuous congregate and dis-integrate of knowledge elements in the network, and of sub-networks, geographically defined, but not for this reason are they static; networks and sub-networks of physical and symbolic relationships that make their use properly correct of a good Italian product is the key to enter a world of products that create an unmistakable, unique, lifestyle - with its undoubted merits and with its unacceptable deficiencies.

Therefore, Italian products are the keys to open a world ready to welcome you, to offer you a participating experience, which consists in a very careful observation of how it is used thus contributing to reinforcing the product itself. Culture, Italian historical-artistic and landscape heritage has been using Customer Relationship Management for centuries,

before the word, strictly English, was invented. A market-oriented vision not tactical, but strategic, identity-making, since time immemorial.

The product has always been seen as part of a production and operation system, of a socio-cultural and political-economic network that surrounds it as its deep matrix; invisible, if it wouldn't have left behind tangible traces in the Italian historical, cultural and landscape heritage – such as the case in Tuscany. A cultural heritage that exists inside the monuments, as well as in people's lives, in their daily routine; an ancient wisdom naturally experienced by everyone, even by those who come to live here from far away. A cultural heritage that represents the community of knowledge, experience that characterizes a specific community of which the product, while it is the product, is, at the same time, a subject that helps to produce, to create, to reinforce.

An Italian product, then, is indeed a specific object, but it is, simultaneously, a bearer, evocative, leader, towards a user experience completely different from many other products, since it opens, urges us to seek a direct relationship with the world, much wider than the underlying community, which has allowed for its production. From the immateriality of its symbolic being, to the material experience of taking part concretely in the complex reality, the only one that made possible its realization. The greater the value of an Italian product, the more it is able to generate experiences, physical and symbolic, that allow a return to the world that has ensured its creation.

For this reason it is a promise of quality of life, a guarantee of access to a community of possible knowledge and practices (let's call them Italian lifestyles) that, contrary to so much advertising, based on strong emotions and special effects, not matching a reality, actually possible, it must be absolutely maintained: a betrayal of expectations, in this sense, would mark the end of the *Raison d'être* of the Italian historical, artistic and cultural heritage and of what it helps to produce. And not for a generic sense of duty, but because only if the imaginative charge of words, images and sounds, which promise you a very different world from that normally experienced, is followed by a real, accessible world, to be shared with those who created those products, the "Made in Italy" banner will be able to remain competitive and strengthen its presence on the market.

The territory of a good wine isn't located in the promotional imagination, more or less corresponding to the wishes, both expressed and unexpressed, but you can easily make it ground, matter to be touched, landscape to be crossed, explored, people, stories to meet. Our intangible value comes from a real historical substance, past and present, and allows those who still wrapped, impressed, shocked, to be able to enter this material world, where every physical component offers in turn relation plots, paths between themselves also different, but all part of a single system of endless variety.

Here the new communication technologies, most of all those that interlace the physical experience with the symbolic one – see the already mentioned augmented reality – assume and will assume, more and more, an extraordinary added value. Because in Italy, as noted before, the concept of augmented reality, of a product increased by a system of relations, unique in the whole world, before being IT, was and is historical.

The interactive digital settings, the opportunities to link everything with everything, depending on project, the objectives, the objects one aims to realize, is a cultural, economic, productive, social model, whose roots go deep inside – as noted – an historical and natural digital dimension, very Italian. A generative system of networks of experiences, of knowledge, which has allowed our country to contribute to the history of mankind, as well as to overcome global crises, periods of transformation of extraordinary historical importance. Only a partial view, even biased, can reduce our heritage to the “rhetoric of scrapping”, of street-smartness, of the Italian genius, seen as creativity reluctant to any organization and rule, but moved by shrewdness and dishonesty, turned to an individual interest. Italy, at best, as a land of saints and heroes, of Ferrari or Armani.

Unfortunately Italy has been that way so far, a devastating way, and to deny it would not help. The remote past and the present, through daily news about human cultural shattering wretchedness, tell us also this. The same excellence of our historic-artistic, landscape and cultural heritage, so celebrated, also tells us this history, a history of “little petty Italy”, self-serving, rhetoric and tricksters too. But the story that has been written up to this point is History, and not advertisement, for this reason that bleakness is ours: is that the heritage has given us.

Now we can't get out of determining which history we want to write.

Surely, by declaring our historical- artistic and landscape heritage is a valuable resource to improve ourselves, to overcome this crisis, to retrieve a social, economic, political, that means cultural, position, inside the on-going globalization process, and then goes towards the opposite side, limiting heritage to a package, to a form with no content, in order to make cash flow, to the point of evaluating of selling the Colosseum or destroying a landscape appointed World Heritage Site, where everyone would like to stay for the high level of liveability and beauty, in order to “fatten” continuously the cash, this is an answer like “little petty Italy”: and tricksters.

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RELIGIOUS ROUTES AND RURAL LANDSCAPE PLANNING

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Summary

Since ancient times pilgrimages have been an important expression of faith because travelling without haste, physical effort and closer relationship with nature favour introspection. Pilgrim's routes do not represent only tracks of faith, they are opportunities to discover the traversed territories as well, a special journey throughout landscapes, history of places, territorial structures. They can become an occasion for a genuine relationship with the surroundings.

In this perspective protecting and enhancing pilgrimage paths means to design them as multipurpose infrastructures intended as linear systems of places that include and connect multidimensional features: elements of landscape identity, spiritual values of places, environmental functionalities, high quality spaces that encourage outdoor activities, recreational uses and more sustainable spatial behaviours. Protecting pilgrimage routes means making them a medium to rediscover and to guide the development the landscape, avoiding possible speculative drifts. Such an approach is particularly important in rural areas often relegated to a marginal role in planning strategies but frequently traversed by these itineraries. According to this perspective the paper deals with pilgrimage routes in Sardinia and their chance to become integral part of composite territorial infrastructures for triggering and driving rural landscapes regeneration processes.

First we introduce the topic with reference to planning literature and some case studies. Then we select 4 pilgrimage itineraries which extend through different parts of the island and compare them using a set of indicators regarding landscape, accessibility, visibility, equipments, planning and management. A composite index is carried out in order to classify paths with respect to their potential to become part of a system of greenways, providing functions and benefits to surrounding areas.

The analysis highlights strengths and weaknesses of local realities. It underlines factors, such as intrinsic characteristics of territories and local management and decision making circumstances, that affect trails potentialities to activate greenway projects for tracing a new development perspective for rural areas. Our study proposes a method for interpreting the contribution of religious itineraries in a broader discourse of rural landscape construction, conceived as a process whose aim is to generate economic, social and environmental outcomes, through development strategies based on sustainable contest-sensitive land use patterns and on methods of territorial management that give rural areas new impulses and growth opportunities.

Keywords: pilgrimage routes, sardinian cammini, greenways, rural area regeneration

Introduction

In recent years, there has been an increased interest in the establishment of pilgrimage routes in Europe and Italy (Ateljevic and Page, 2009; Raj and Morpeth, 2007).

The number of travellers taking pilgrimage routes is constantly growing. Besides pilgrims, hikers with other motivations such as travel, sport or simply the challenge of walking in a foreign land.

Pilgrimage is a personal and spatial experience that involves a special contact with crossed places. Walking off the beaten track, away from habitual life scene and its frenetic rhythms (Jacobsen, 2001) encourages spiritual engagement and the achievement of a personal inner dimension. It puts in contact with territories (local people, landscapes, resources, past and present signs of local identities...). The “cammino” is therefore considered to be a spiritual experience, a personal journey conducive to the discovery of oneself as well as of unknown places. Pilgrimage routes combine two different motivations: one related to visitors emotional sphere, aspects such as the desire to escape, rest and relax and the need of spiritual introspection (Dann, 1977); the other related to destinations and routes attributes, places attractiveness, infrastructural and cultural features (Yoon & Uysal, 2005).

Many popular pilgrimage routes (Cammino de Santiago, Via Francigena) turned out to be a great opportunity of growth and development for local contexts (Meyer 2004). They encouraged over the years many local initiatives of territorial recovery and rehabilitation and the start-up of numerous service activities designed to support and enrich the travel of pilgrims and become structural components of local economy and territorial organization. In the most successful experiences a crucial factor was the continuous action of integration and coordination between different levels and figures involved in the process. A coordination effort, in fact, is required to guarantee the combination of policies related to active conservation, territorial system regeneration, cultural and religious tourism promotion. It is also necessary for the establishment of management tools designed to protect areas against the risks of mass tourism homologation.

Several good practices of reconversion process have been carried out through greenway projects (Ahern, 1995; Moore and Scott, 2001; Pena et al., 2010) intended as multi-functional public pathways for slow mobility, characterized by ecological, tourism, recreation and education value. According with Pezzagno and Chiaf (2014) “greenway is a system of routes dedicated to non motorized circulation able to connect population with the natural, agricultural, landscape and historic-cultural resources of territory and with the life centres of urban settlements both in the cities and rural areas”. It differs from “itinerary” that refers to “signposted

resources in a territory that aren't connected a structured way" as well as from "trail" conceived as "a simple/complex structured and equipped route for joining a physical way the territorial resources".

Because of their essential capacity to link different people, cultures, spaces, geographies, ways of living, existent infrastructures are potential connective spaces capable of enhancing sustainable links across the territory. The challenge is to make this potentiality effective. One favorable operative way seems to be working on coexistence, integration and communications among dimensions. For this reason, greenway policies consist of mixed actions aimed at creating physical, social and economic effects on crossed areas. They combine interventions to arrest decay processes, to re-establish continuity in the environment, actions to highlight, restore and value the historical and cultural heritage, to rediscover local human resources and to promote new uses. Greenways help to improve the integrity of the landscape, not only by stemming the loss of natural features, but also by engendering new natural and social functions. In this manner they trigger local regeneration and not only rehabilitation, by increasing the accessibility, attractiveness, usability and identifiability of local public goods.

In line with this approach the Autonomous Region of Sardegna instituted in 2012 some pilgrimage routes extending across the Island and promoted them as opportunities of local enhancement and development. The paper examines 5 of these routes by exploring their urban and territorial potential.

Conceptual background

The first question we investigated regards minimal requirements a pilgrim route must possess to become a catalyst for territorial regeneration. Specialized literature in the field of sustainable planning highlights the following features:

Accessibility

Accessibility is conceived as the availability and usability of an existent infrastructural network of pathways. The first requirement is the presence of an extensive network of tracks and secondary paths to which pilgrimage routes can grasp. Walking off beaten tracks give the possibility to discover unknown places and aspects of local identity that would be difficult to perceive along more conventional itineraries.

Fundamental qualities of the network are: how easy can the route be reached, the degree of difficulty (length and slope), the state of track sur-

face, public or private ownership, the practicability by a wide range of users (children, elders, disabled, experts) and travel modes. Walkability is essential in order to distinguish pilgrims' experience from the more ordinary attitude of visitors and tourists. At the same time the possibility to combine walking with other slow mobility modes (cycling, on horseback) enhances accessibility extending the target of potential users. It has been demonstrated that reachability, extensions, slope, maintenance of pathways, presence of equipments along the route, influences strongly non motorized travel behaviors (Cervero and Duncan, 2003) and propensity to stroll. Connectivity intended as the value of each route in providing access to unique places (natural, historical or archaeological sites,...) and central destinations (human settlements) represents another important accessibility factor to take into account (Cawwood, Somers Smith 2006).

Path attractiveness

The attractiveness of the path is related to the quality of crossed places, and to the experience of freely walking and discovering unknown areas. In this sense side facilities and services (fountains, rest areas, attractions, ...) play a crucial role: their abundance alongside the pathways support the experience of pilgrimage itself as well as the development of traversed territories. Studying satisfaction and motivation of scenic route users, Denstadli and Jacobsen (2011) point out the relevance of factors related to "visual" and "activity based" experience, the first being depicted by elements such as "beautiful view, interesting landscape, and natural attractions", the second by cultural and nature-based activities along the route (local identity attractions, service areas, outdoor recreations, ...).

If regarded as tourism routes, pilgrimage pathways should include not only the road itself and its surroundings landscapes and attractions, but also pertaining facilities including rest areas, toilets, parking, and adjacent hospitality receptive services such as eating-places and overnight accommodation. These characteristics are particularly important on longer routes.

Visibility

Clear information on the whole extent, demarcation of routes, additional signposts describing heritage assets and indicating facilities, contribute to enhance path visibility giving it a recognizable image and supporting users in their experience.

Especially along off-road segments, it is important for hikers to have the certainty of following the right way as well as to be informed about available surrounding attractions and opportunities. Promotional campaigns by way of conventional and new media are important vectors

of information that affect the visibility and attractiveness of routes (Lourens, 2007).

Planning and management

Lourens (cit.) remarks the importance of a macrolevel strategic plan as a result of consultations and agreement between different levels of planning regarding future plans for the area. The involvement of private sector, particularly local stakeholders such as entrepreneurs and organizations is a key determinant that facilitate pilgrimage routes to be catalyst of local regeneration. The above situation requires therefore local development partnerships in the ongoing management of greenways as well as the availability of funds for implementing actions of preservation and rehabilitation of routes and connected heritage assets. The Hidden Britain Project in England suggests that local community ownership of process is fundamental for the sustainability of the process. The approach developed through the Church of England in rural areas seeks engagement with communities to help them face problems of declining rural economies and industries. The intention is to provide a different and more meaningful visitor experience based on a deeper immersion with local rural community life. "Whilst not attempting to grow mainstream or mass tourism in these areas, the project has quietly and effectively evolved a niche market. If this brings economic benefit so that local shops, post offices, petrol stations and village pubs remain open, then for these communities the urban drift may have been halted" (Rotherham, 2007).

Methodology

The paper proposes a methodology of analysis that aims to assess the propensity of pilgrim's routes to become elements that can trigger processes of territorial development. The complexity that characterizes this propensity induced to adopt a multi-dimensional and integrated approach, according to which various aspects merged into a composite index help reading local peculiarity. The construction of this index called ITP (index of territorial potentiality) was based on the combination of the Joint Research Center procedure (Nardo et. al. 2008) with expert witness interviews (fig 1).

The initial set of indicators has been built from four categories derived from the literature (accessibility, attractiveness, planning and management, visibility), each of them composed by a series of two level sub-items, as shown in Fig 2. Their number was later reduced to eliminate the presence of redundant indicators. Interviewed experts suggested indicators considered most relevant for the analysis. The selected indicators

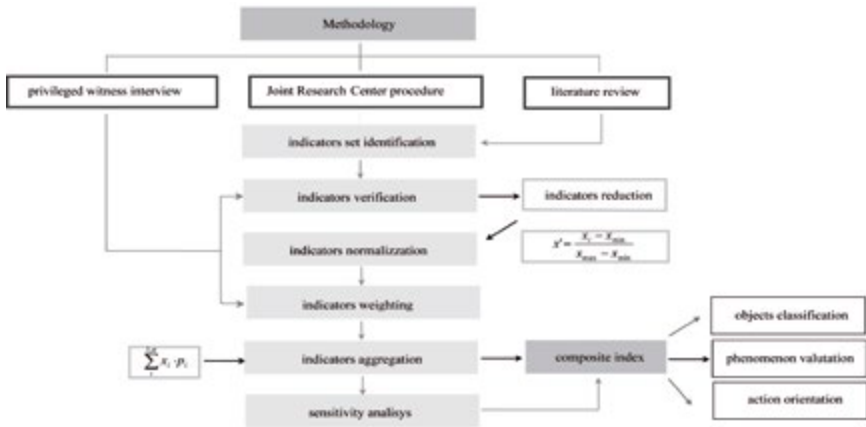


Fig. 1. Methodological model

Accessibility							
catchment area	reachability	precisability	degree of connectivity			I	
population/buffer area	public transport	means and modality of journey	difficulty	street/buffer area		II	
Attractiveness							
points of interest	environmental value		variability	safety		I	
goods/roads length	goods density	alt. spm, natural parks/route length	alt. spm, natural parks area / buffer area	landscape variability	landslide risk	flood risk	II
Planning and Management							
tools	authorities	deterioration	equipped areas			I	
plans, agreements, memorandums	organizers	freight area	city/stop, toilets, restoration points			II	
Visibility							
virtual accessibility	annual event	awards	signaling system	informative system	specific equipments	I	
website, app, facebook pages, tv	yes/no	registration in official routes register, presence before in conferences	signs	yes/no	disabled people equipments	II	

Fig2. Set of indicators used in the analysis

were normalized by subtracting each value of distribution the minimum value and dividing the result by the range of variation, in order to transform the original value in scores between 0 and 1. Normalized indicators were then weighted according to the answers of experts interviewed and then aggregated in the form of a weighted summation.

The multidimensionality of information contained in the obtained composite index requires approximations and subjective judgments entailing a margin of uncertainty. However, it reasonably provides a global information of the analyzed phenomenon representing an important reference in the interpretation of the study context and a starting point for further investigation. The composite indicator was then applied to the selected routes to rank them.

Single indicators have been obtained by GIS support. We employed different data sources: the Regional official geographic database (thematic maps of the Regional Landscape Plan of Sardinia (PPR); the 1:25000 Sardinia Land Use Map - 2008 Edition; the 1:10000 maps of areas at risk of flooding and landslide derived from the Regional Hydrogeological Asset Plan (PAI); the maps series 2015-2013 of Fire Recurrence in Sardinia) complemented by other sources such as single pathways websites, the Nurnet geoportal, the database of Nuraghi available at www.tharros.info).

Then ITP ranking has been compared with GIS thematic queries referred to single aspects and other boundary informations in order to understand the propensity of five sardinian pilgrimage routes to support regeneration processes at local level.

A sensitivity analysis tested the robustness of results and suggested possible actions to improve the performance of weakest routes¹.

Pilgrimage routes in sardinia

In 2012 the Region of Sardinia instituted a register of religious routes. The initiative is part of the “identity, cultural and religious tourism” programme intended to enter the region within national and international networks and to generate a structured tourism offer capable of attracting significant flows of visitors, especially in times off-season by support of events with a strong connotation of identity. “The goal is to describe in a unified way paths, routes, destinations and the most important religious monuments through the development and promotion of the island”².

However, the availability of data and structured informations related to these routes is still lacking. It has been necessary therefore to build information *ex novo* making use of different sources. The variety of data made difficult to reach the same level of detail for all pathways instituted; in particular it was not possible to re-create the route of Santa Barbara, which is not classified. As regards the route of Santu Jacu, it has been divided into three sections based on geographical extension.

¹ Sensitivity analysis is a fundamental step during the development of any composite indicator (Saisana et al., 2005). It contributes to increase transparency and to help framing a debate around it. Its goal is to strengthen the decisional process through the evaluation of choice robustness. Also highlights the factors which the value agrees better estimate, and those that should be retained under strict control during the execution of the project (Eschenbach, 1992; Koller, 1999).

² <http://www.camminidisardegna.it/progetto>

Tab. 1. Main characteristics of sardinian pilgrimage routes.

Routes name	Characteristics						
	municipalities crossed	average duration days	length km	support structures	means of transport	soil	height difference
San Giorgio Vescovo (SG)	29	3-8	274	hotel, albergo diffuso, b&b, agritourism	bus, train, boat, foot	dismissed railway tracks "Green train" trail, forestry service paths, pathways, droveways, driveways, dirt roads	>500m
Sant'Efisio (SE)	6	4	90	hotel	car, foot	main roads	0
central axis (SJ1)	70		500				
Santu Jacu Sulcis (SJ2)	16		248	religious fa- cilities, hos- tel, b&b, albergo diffuso, agritourism	foot, bicycle, horse, train	pathways, droveways, dirt roads, "Green train" trail Mandas - Sorgo- no, forestry service paths, horse trails	various
horizontal axis (SJ3)	45		553				
Santa Barbara (SB)	nc		nc	nc	nc	nc	nc

Results

On the basis of the IPT index values (tab2) the route of Sant'Efisio (SE) has the greatest potential to become an element of territorial development, followed by the horizontal axis of Santu Jacu (SJ3), while the route of San Giorgio has the lowest performance (fig 3).

Tab. 2. Extract of the composite index values as weights and values of the indicators change.

routes	equal weights	position	different weights	position	increased visibility	position
SG	1,70498	5	1,004914	5	1,334914	3
SE	4,145499	1	1,736485	1	1,736485	1
SJ1	2,732362	3	1,251508	3	1,251508	4
SJ2	2,696531	4	1,15831	4	1,15831	5
SJ3	3,965392	2	1,579813	2	1,579813	2
SB	np	nc	np	np	np	np

Comparing this result with the analysis carried out it is possible to make some comments about the reasons behind the outcome:

- *the origin and the history.* The route of SE has a long tradition consolidated in 350 years of history. Stages remained unchanged over time and found objective evidence in documented events. In addition to the folkloric character the route maintains a strong religious connotation. In the case of other routes, the philological reconstruction is present but less certain and becomes secondary compared to the explicit desire to promote knowledge and enhance the culture of crossed territories;
- *the investment.* Material and emotional investments supported by municipalities and local population involved in the route of SE has been constant and significant over the years. In 2014, the Region of Sardinia allocated 300.000 € and the city of Cagliari contributed with 212.000 €. The estimated number of participants was 100.000 units. Even for the route of SJ a strong motivation prompted promoters to actively engage in the implementation of the project (procedure establishment, path definition and marking, installation of signposts, facilities management);
- *visibility.* The route of SE is fully embedded in an international network of religious and cultural events that enhance path popularity and notoriety. Associations from almost all sardinian municipalities are called to take part to the parade. In 2014 promotional investment

amounted to 150.000 €. A strong technical direction accompanied the event. Even if with a lesser extent, also the route of Santu Jacu has a good visibility thanks to the intense promotional activity based on traditional and new media (social, internet, thematic sites). However, with respect to the route of SE its dissemination is still limited to groups of devotees also because of its recent introduction (since 2012);

- *the recognition*. In the Mediterranean apart from the processions that take place in Spain similar to SE for value and durability, the route of SE is acknowledged to be one of the most significant route for length, number of municipalities involved and typical costumes. The rich ethnographic heritage, along with the strong devotion demonstrated over the years by pilgrims, are the basis of the request for recognition of “intangible heritage of humanity” submitted to the UNESCO. The affiliation of the route of Santu Jacu to the European network of Santiago roads, world heritage and European cultural route, implies that the configuration and organization of the route is coherent with the former model. This aspect is the distinctive feature of SJ.
- *the provision of services and ease access*. The route of SE crossed urban and suburban areas by means of main driveways. From any point on the route, it is possible to reach easily basic and advanced services. As regards SJ thanks to the efforts of its volunteer developers the route creates a rich network of accommodation and support facilities where pilgrims can rest during their walk. In addition, the pathway is supported by an extensive network of streets that connect many towns making easy to access from different points of origin.

Looking at the impact of individual indicators on the final results we see that attractiveness and accessibility are not the most influencing factors. All considered routes are in fact rich in heritage assets (high density of environmental goods, historic and artistic monuments, landscapes variety and quality, number of towns connected), as well as in existing networks of trails that make possible path digressions.

As a consequence visibility and the impact of planning action are the diriment factors. A strong correlation exists between the two latter families of indicators to demonstrate that the more a context got involved through structured means or informal procedures the greater the number of real actions that enhance pathways practicability and visibility. In the case of San Giorgio and Santu Jacu bottom up initiatives prevailed and brought to actions such as path restoration and equipment, arrangement of small accommodation services, constitution of committees and groups of devotee of religious and cultural tourism, programs and promotion of religious events and initiatives, etc.

The influence of promotional and planning actions on visibility is confirmed by cammino of Sant’Efsio. Among the five sardinian routes considered, although it is the shortest, although it passes along driveways and

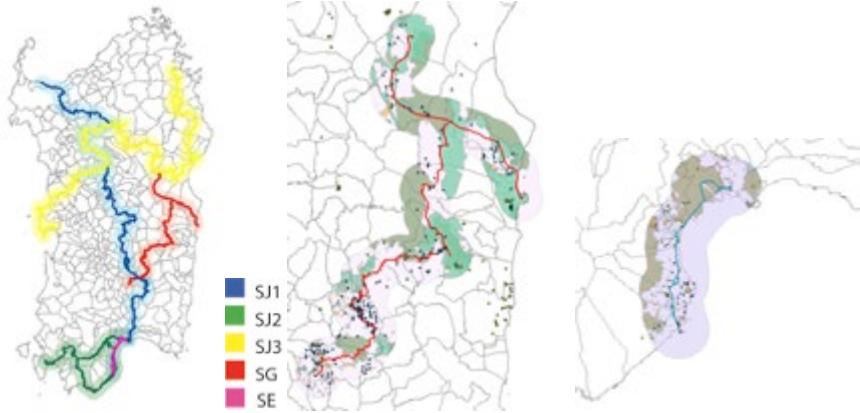
crosses urbanized areas that reduce the “contact with environment” typical of pilgrimage experience, S. Efsio is the religious route that makes the most of its generative potentials thanks to the high visibility on the international scale acquired over the years as a result of a more and more complete organization that combines different aspects and bodies. The other pilgrimage routes considered have infrastructural precondition (network of trails availability, rich landscape quality) but still appear immature in terms of local context capacity to convert development opportunities associated with the religious and cultural routes in a more extensive operation of territorial regeneration able to reverberate effects in other structural areas of settlement organization. We refer to the opportunity of introducing new activities and services linked to accommodation and cultural tourism, as well as to interventions of trails and their surrounding areas maintenance, local historical and cultural assets management, etc. Paths surface condition improvement, vegetation conservation and environmental restoration, trails signallization and equipments, enhance route feasibility, make greater legibility, comfort and safety and encourage people to use. The same activities also represent opportunities for new employment and new professional skills, they sustain a continuous action of territory management and control helping to contrast environmental degradation.

Conclusions

Pilgrimages represent an important practice of many religious traditions and at the same time they represent one of the oldest forms of tourism.

The ritual of cammini rose gradually during time with an extraordinary peak in last decades and combines the spiritual motivation with the interest for discovering and learning crossed territories. While walking throughout sacred places pilgrims play an act of devotion and make a discovering journey across unknown regions. So, a pilgrimage is a form of religious tourism that supports a more genuine, longer and deeper connection with local contexts. The potential of cammini for establishing a special relationship with environment and communities, or in other words for becoming territorial greenways, depends on the latter peculiarity. For this reason tourism market looks at pilgrimages as an opportunity to catch in order to extend and innovate the offering in a sustainable way according to the emergent approach of “4 L tourism”³. Rural are-

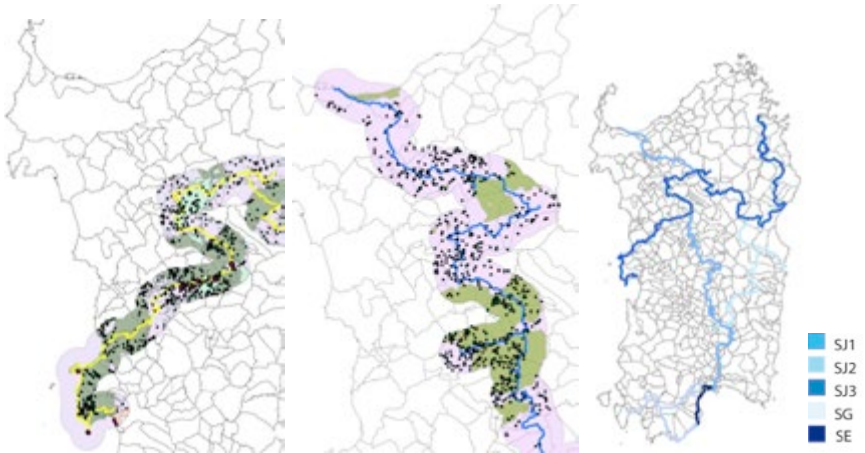
³ We refer to the emergent market segment defined with several terms (eco-tourism, nature-based tourism, responsible tourism ...) based on a heightened sensitivity to environmental protection, local cultural preservation and to the overall authenticity of the vacation experience. According to this approach destinations should be able to compete by maintaining originally and authentically attractions (Franch et al. 2008).



Pilgrimage routes of Sardinia

San Giorgio. Extract of cultural goods and protected areas

Sant'Efisio. Extract of cultural goods and protected areas



Santu Jacu-Horizontal Axis (SJ3). Extract of cultural goods and protected areas

Santu Jacu-Central Axis (SJ2) Extract of cultural goods and protected areas

Classification of the routes

Fig3. Extract of analysis carried out with GIS

as represent the most favourable spatial context in which to experience this combination.

The paper inquires about factors that can enhance or reduce such a potential and proposes a methods to measure and understand their single and integrated influence. A composite indicator (IPT) is constructed to compare 5 different cammini in Sardinia with respect to their capacity to generate positive effects on crossed territories. It is conceived as a

supporting tool for planners and local decision makers, that can help to highlight problems, deficiencies and local strengths.

The study points out that whilst the potential for the development of pilgrimage greenways across sardinian rural areas is recognised, local growth is constrained by a variety of factors. Such a capacity remains largely unexpressed because of the difficulties of local realities to organize a structured way by coordinating actions at different levels and by sharing goals, resources and investments.

All considered areas clearly express the aspiration to activate a regeneration taking advantage of pilgrimage routes but they do not know how to do. Successful examples we mentioned⁴ showed the recourse to strategic planning projects whose interventions were closely proportioned to local dimensions, come from within the community and were strongly anchored to life structure. In this sense actions such as the restoration of pathways and of significant places and practices of local identity, the provision of small accommodating services, etc, become distinctive characteristics of the renovation process: first they answer to daily needs of communities by improving the quality of places, by contrasting spatial and social decline, by introducing new job opportunities; in the second place they assist pilgrims along their trip. According to this approach, local growth perspectives do not depend exclusively on whether or not pilgrimage routes are used, but pathways represent an additional opportunity to take advantage of with the aim to increase accessibility, attractiveness and competitiveness of territories.

Another aspect to consider is the wide extension of route networks. They expand across regions which differ in qualities, landscapes, population, territorial jurisdiction, decision makers, goals. Such a condition makes coordination and collaboration among actors essential for coherent and successful planning and management. In other words there is the necessity to define holistic, integrated strategies for territorial development through the cooperation of all figures involved, so that each actor can clearly define its role, bridge differences and smooth out conflicts reaching a unifying project.

In Sardinia, several administrations and local organizations subscribed the project “Turismo Identitario, Culturale e Religioso”, a cooperation initiative with the aim of promoting religious tourism and historical cultural heritage. At the moment implemented actions concern mainly the restoration and set up of churches networks. Further agreements can include the management of religious pathways and surrounding areas.

⁴ We refer to “The Hidden Britain Project in England” (Rotherham 2007) and some rural tourism routes projects in Europe and South Africa (Denstadli and Jacobsen 2011, Briedenhann and Wickens 2004)

In these initiatives no profit organization and groups of devotee play a fundamental role representing a precious energy present in the territory to enhance and support. In addition to the strong charge of enthusiasm and spiritual motivation of volunteer associations, it is their deep knowledge of the territory and the closeness and direct contact with local networks to make their involvement extremely valuable for the purpose of moving from ordinary process of tourism promotion to catalyst of local regeneration. In such a way pilgrimage routes projects conceived as greenways projects encourage the development of local features, the interaction with local cultures, and the maintenance of a sense of place and uniqueness. It also engenders respect for environment and its inhabitants.

To conclude, the current situation of sardinian pilgrimage routes presents all materials preconditions (richness of pathways, landscape resources and distinctive elements of the territory) to become a project of territorial greenways but it is not yet mature in the eyes of territorial organization. We must therefore strengthen this component. In this sense, the official institution of religious routes by the regional government and the conclusion of agreements between local municipalities connected by pathways represent a good starting point to bring forward searching for innovative ways of collaborative processes for spreading a different model of planning, travelling, discovering and living our land.

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PROMOTION OF THE GOLD MINING SYSTEM ALONG THE VIA FRANCIGENA VARIANT OF ARQUATA SCRIVIA-CERANESI

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Summary

Whitin the region of the Oltregiogo Genovese, along the Via Francigena variant of Arquata Scrivia-Ceranese, is the Capanne di Marcarolo Nature Park: a landscape of great charm, a land border of the ancient Maritime Republic of Genoa, union between cultures Piemonte and Liguria. In the territory of the Park is under construction the first batch of the restoration project and upgrading of tourist for gold mining, now abandoned. Already in Roman times, this site was known for collecting gold along streams, while the first evidence on the exploitation of mines dating from the late sixteenth century by the Dukes of Mantova. The cultivation of the mines is continued until the Second World War. Needs of cultural, coinciding with the historical duty to preserve the heritage created by the work and experience of the people of these valleys, socio-economic, represented by the need to promote economic development for the benefit of local communities by creating new opportunities for employment, especially in the field of tourism and the desire to preserve some of these cavities as habitat for protected wildlife species, such as bats and cave salamanders, have led to development of a project proposal. The idea is to park-museum, where there are both environmental goods and mining archeology, where the museum fruition is intertwined with hiking, where it becomes important to highlight different elements, even humble in itself, but significant capacity to communicate and tell the story of a territory, of a community. From the analysis carried out it has outlined a framework for possible interventions which identified a path for the exploit the resources of the system of the gold mines. The path winds through beautiful natural sites such as the artificial lakes Lavagnina, the geological record of the group Voltri, the fraction agricultural/pastoral Capanne di Marcarolo, located within a highly productive circuit used during the excavation of gold mines. The project involves the recovery of old farmhouses, the maintenance of protected habitats and expansion of the network of footpaths through the re-discovery of ancient tracks entered into disuse. The story of the place has been entrusted to the museum exhibition of gold mines and street furniture along the route, which uses natural materials or belonging to the world of work: wood, stone, light metal elements and ropes and chains.

The benefits linked to the form:

1. Cultural achievements: the implementation of the intervention you want to satisfy the need to protect/preserve a significant part of the mining heritage and disseminate, to the population and visitors, the awareness of the changes that have affected this area;
2. Economic performance: the new tourism will create new employment specialist as companions and guides;
3. Societal outcomes: direct type as the redevelopment of abandoned areas; indirect type as the promotion and marketing of local products;

This intervention aims to be the first step in order to safeguard and enhance the entire mining system and with this the natural environment and the cultural aspects that form with it a widespread system of information.

Keywords: development landscape, historical memory, path, mines, gold

Introduction

Speak today of the mines may appear as an argument out of date. The mines represent the greater examples of the old economy, the materiality of production, where the comparison takes place between work and nature.

The mines precede the advent of the industrial revolution. Is no doubt that the mining sector has participated to the modernization in the nineteenth century induced by the application of new energy sources (the steam engine, compressed air, etc.) and the mechanization of tasks carried out from the man, but many cases the start of mining can be traced back to the Romans, the Italic peoples, or to prehistory.

Many mines are therefore the place of the centuries-old activity that was accompanied by a long stretch in the history of territories and populations established, they has fashioned the shape of the economy and the community.

The enhancement of an area strongly influenced by its history may become for us the bank where we deposit our past, where we keep the coffers of our identity, which means in fact “hoarding” of these resources by virtue of their ability to bear witness to the past.

It so happens that the places, equipment and tools to work assume the value of cultural goods not for their intrinsic value (because of their rarity, for their beauty, etc.), But because they are able to conjure up ways of life and value to form the culture of a community, the work, the forms of socialization.

The enhancement can be understood in a dual role as a conservative on the one hand and on the other promoter of the values of local cultures and lead to more and more carefully consider their territory.

As part of the protection and enhancement of the cavity mining in the area of the Park and to the protection and management of Sites of Community Importance (S.I.C.) has been drawn up following a proposal of intervention that aims recovery of mining sites and paths for these uses , the conservation of protected wildlife species and their habitat , exploitation for educational purposes cavities and mining trails.

History

The area in question is also the site of important historical and uncommon: it is located in the border area between Piedmont and Liguria,

the region historically known as “Oltregiogo Genovese”, particularly in the area disputed by the Republic of Genoa, the Marquis of Monferrato and the Duchy of Milan, who here had their individual fiefdoms (Lerma, Casaleggio, Tagliolo, Mornese), bordering the vast territory of Genoa. Countless have historically poignant episodes of conflict that took place and who also have given rise to particular territorial limits.

An unusual aspect of conflict, linked to natural resources, from the early sixteenth century, when it testified to the manufacture and marketing of lime, with implications of smuggling and convictions for illegal emissions of bubbles of duty.

The first evidence on the exploitation of gold mines date back to the sixteenth century by the Dukes of Mantua, who at the time were also the Marquis of Monferrato. Particularly active was the cultivation of the fields in the second half of the nineteenth century, and this, as the research carried out during the twentieth century, there is an abundant original documents at the Historical Museum of Gold Italian, already in Lerma.

Assumptions intervention

The project of restoration and redevelopment tourist expressly two goals of a cultural, coinciding with the historic duty to preserve the heritage created by the daily work and experience of the people of these valleys, and the other socio-economic represented by the need to promote economic development for the benefit of local communities by creating new employment opportunities , especially in the field of tourism.

From all this comes the idea of the park museum, where goods are simultaneously mining archeology and environmental goods, where the museum fruition is intertwined with hiking, where it becomes important to know how to put value on different elements, but significant for their ability to speak, and then to tell the story of a territory, of a community.

The story of the place has been given to the internal elements of the mines themselves, usually on the outside of the mines, which uses natural materials or from the world of work, such as wood, stone, metal light elements, ropes and chains, while denying hypothesis of mimicry.

Summarising the benefits gained by the intervention , we believe that we can obtain the following results:

1. cultural achievements: the implementation of the intervention is to meet the need to protect retain the most significant part of the mining heritage and to raise awareness of this past population and visitors: knowledge of the working methods of the past, awareness of changes that have affected the area;
2. results: the new tourism , though modest , will create new jobs as specialized tour guides and couriers ; with the remuneration of the ser-



Fig. 1 Column fragment from probe



Fig. 2 Rest of the old mule track service to the mines

vices offered to visitors , you want to be able to get at least a partial autonomy to manage their own assets;

3. social outcomes: a direct one as the redevelopment of abandoned areas; indirect type as the promotion and marketing of local products.

The aim is to exploit the specific territorial and putting them on the net, making it a suitable system for the use of cultural attractiveness widespread in the Park.

This early intervention aimed at enhancing the mining areas should be the first step in order to safeguard and enhance the entire mining system and with this the natural environment and cultural issues with which



Fig. 3 Inside one of the many gold mines found within the territory of the Park.

it formed a “spread” of information . Therefore this work is meant as a “pilot project” for the exploitation of mines.

The hypothesis for the use of these assets are innumerable, are shown below the interventions on the circular route starting from the open space before the pedestrian walkway on the lakes Lavagnina , certainly the most feasible for the state of conservation of sites and the ability to establish processes “cascade” of redevelopment and enhancement of the area, bearing in mind that this route should take start after a preliminary visit to the “gold Museum” where they are collected the testimonies of past activity.

Description of the work

From the analyzes and considerations and partly described here has outlined a framework for possible interventions which show without a doubt this route as best able to exploit the gold mines because of its characteristics described below, which is to be highlighted tracing the ease of finding and mining sites, the ability to run a loop and then not having to go through the same places on the way back, a visit to the mines more structured, the opportunity to travel to a nearby location where you can park.

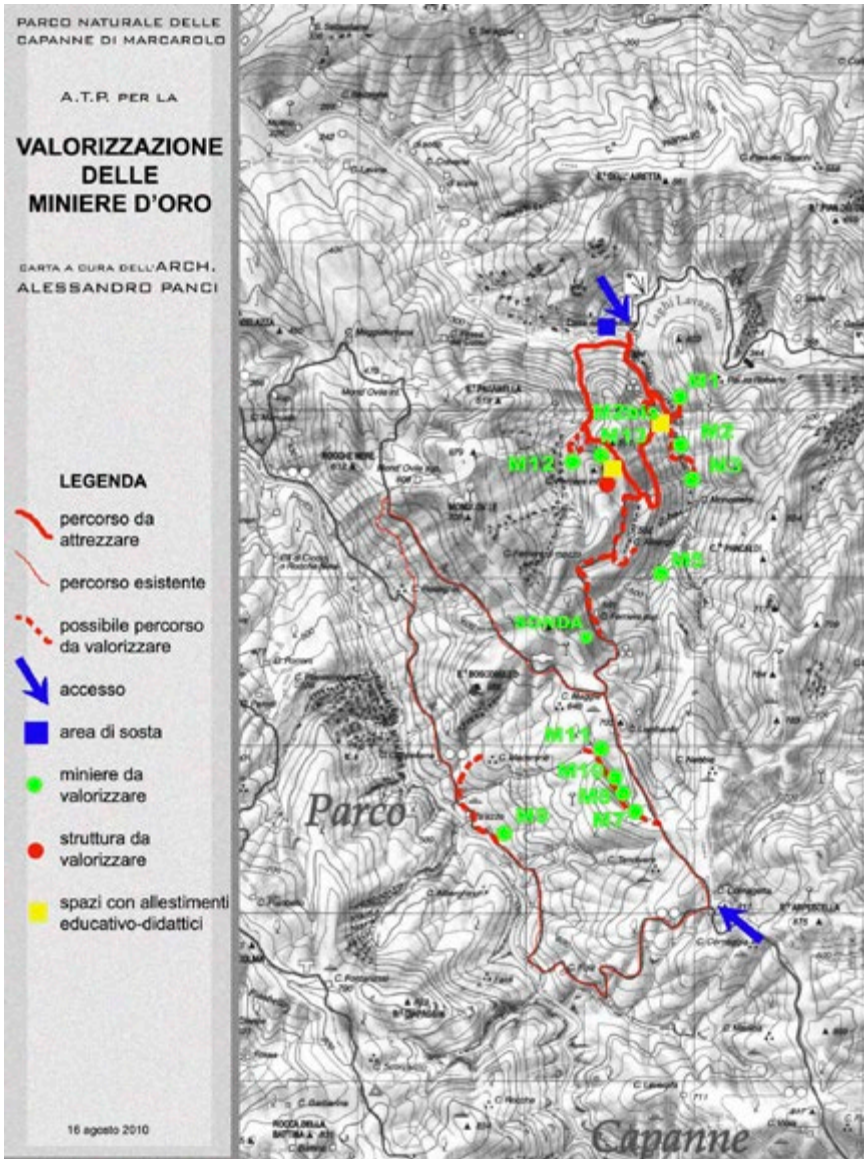


Fig. 4 Route map

The course winds through natural and artificial sites such as Lavagnina's lake, the geological group of the 'group of Voltri', the old mule tracks leading to the village agricultural/pastoral huts Marcarolo, site a highly exploited during the production cycle the excavation of the gold mines.

The project involves the recovery of old farmhouses from musealization, the maintenance of protected habitats and expansion of the network of footpaths through the re - discovery of ancient tracks came into disuse.

A possible further route, already feasible due to the presence of the dirt road and footpaths, may provide for the departure from the dam, the path to the Ferriere sup. and then to the junction with the road to the huts Marcarolo, where he would wait for the bus, which would have made the rounds. Then return to the path of Cirimilla.

Technical and dimensional

Along the dirt road along the existing trails will be provided for road repairs and the pruning of shrubs in order to facilitate the use. At the points identified with steep slopes will be made of the step by bioengineering techniques, any handrail with wooden rods, hemp ropes and/or metal chains. Only for access to the M1 mine the scale will design characteristics pertaining to the interior of the mine itself.

There is no internal lighting. Visitors must wear helmets with lamps or torches at led red lights.

The safety of the passage will be through a wooden structure covered with wooden planks. Only in those areas where the risk of failure relates to large pieces of rock can be foreseen injections of resin cement with metal bars.



Fig. 5-6 Inside two of the many gold mines found within the territory of the Park.

Inside the mine M1 there is a 'pit'.

The interior of the two mines will cover areas about 65 m to the M1, the only entrance floor, and lengths of about 95 m for the m13.

Close access to the mines are provided picnic areas aimed at stopping temporary information and knowledge of the historical, natural and geological mining and the surrounding area. These areas equipped does not include cuts of trees but simple pruning, if necessary, and the preservation of natural conditions with only the inclusion of items of furniture made mainly of stone and wood, with minimal impact on the landscape.

At the points where the path would appear excessively steep ladders are made with chestnut poles with a diameter of 12 cm and stabilized earth that sweeten the slope of the land, making the path more easily passable.

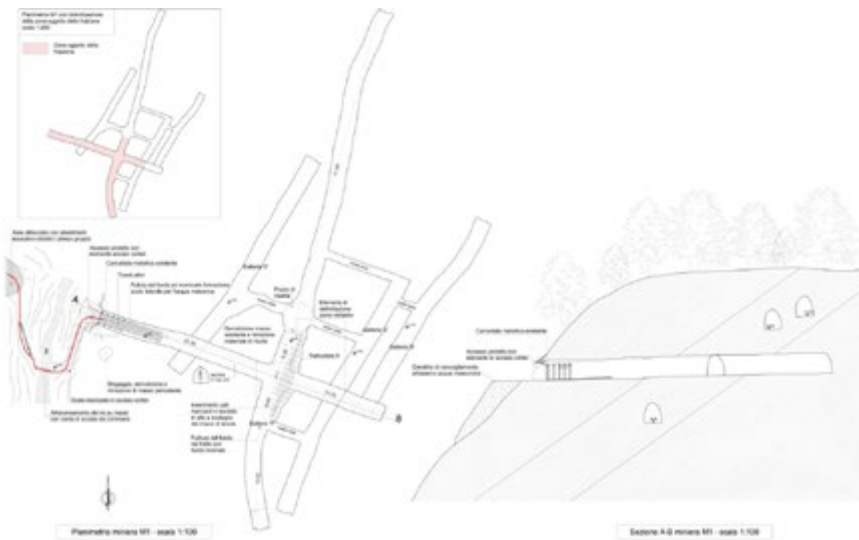


Fig. 7 Mine M13

Close to the M1 and M13 mines will be made of the upgraded areas likely to group the visitors before the entrance to the mines themselves. It will be realized, therefore, a paving moraletti of wood and geotextile that will integrate with the surrounding environment while making themselves clearly recognizable also thanks to the placement of sessions rievocanti the theme of the carriages. These sessions, trapezoidal, will be carried out in exposed masonry and will have a wood trim at the top in order to make them more easily accessible. In the inclined part will be affixed to the bronze plaques whose function will be to tell the story of these places, through writings and images in relief. Additional elements of the narrative are boulders, mined during the same safety meas-

The theme of transport trolleys on rails, as well as from the sessions that recall, even in the provision of trolleys which run on rails, is also evoked by a different treatment of the pavement between the seat and seat: in fact these traits, the paving *moraletti* wood and geotextile will be replaced by three dark bands in local stone and two light bands in pebbles of the river that they want to remember the track on which ran trolleys extraction of material from the mines

Before the mine equipped M1 meets a crossing of the river. This crossing will be facilitated by a rope anchored to steel in tension chestnut poles or boulders, placed on opposite sides of the river. This string will act as a support while at the bottom of the stream will be placed boulders on the chosen place, emerging from the water, suitable for the passage of visitors during the spring/summer.

The safety of the initial part of mining involves the construction on the outside with a portal to sloping Corten steel that will prevent soil and rock fragments that could be detached from the mountain, to block access to the mines themselves. Inside, the element in Corten steel will be followed by a structure of chestnut wood and wood planks, wooden top to form a plan designed to avoid any falls of rocks, and to protect visitors. This element will be repeated in the interior areas which are critical issues similar to those encountered in access.

Since the initial portions affected by the presence of cave salamanders in order to safeguard this species and affect it as little disruption as possible, be prepared of wooden plank walkways non-skid, raised from the bottom of the mine, to prevent poaching by visitors.

To access the M1 mine you will have to overcome a height difference of about 6 m, very steep, solved by installing a double staircase corten steel perforated. This scale will be partially excavated in the rock and partly made of corten steel shaped. On the left side of the scale, anchored to the rock, will set up a handrail made of tubular galvanized steel and powder coated rock.

In any case will be avoided the use of cement mortars for the realization of the actions listed above .

Reasons for the design solution chosen

The choice of ring route and staging within the two drift mines M1 and M13, as well as an in-depth feasibility study already in the records of the Natural Park of Tabernacles Marcarolo, from decisions regarding environmental compatibility, ease of achievement and enjoyment, the opportunity to show the visitor a complete picture of the mine environment, the possibility of having a circular route, the ease of access through the pedestrian walkway on the dam lakes Lavagnina .

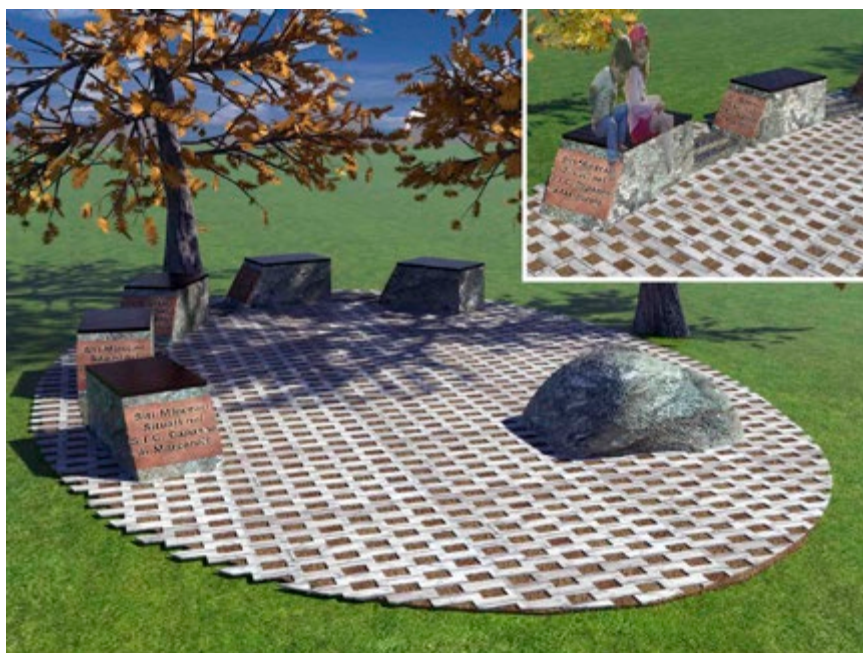


Fig. 9 Project areas equipped

The whole set-up using local materials for local use or used in the excavation of the mines. The outdoor areas follow the same logic with a high degree of compatibility landscaping by avoiding as much as possible pieces of furniture prefabricated that often have nothing to do with the territory.

In general, the choice of materials are the criteria of economy and better integration into the natural environment. For example, picnic areas do not include cuts trees but simple pruning, if necessary, and the maintenance of natural conditions with only the inclusion of items of furniture made mainly of stone and wood, with minimal impact on the landscape.

The works for the safety and access for tourists only affect part of the cavity and have applied all the necessary precautions in order to minimize changes in the internal environment.

Availability of the areas

Areas of the mine M1 are the property Mediterrane Water SpA while those relating to mine M13 are the property of the Piedmont Region ; were therefore obtained the permissions and / or licenses of use. These



Fig.10 Project of the entrance to the mines

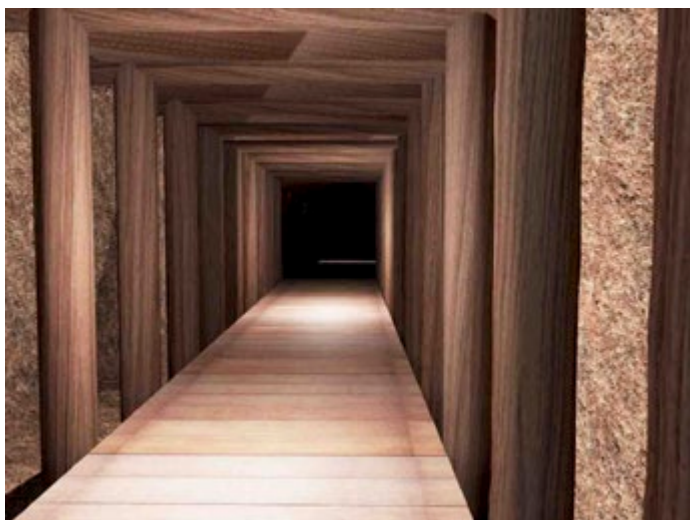


Fig. 11 Security measures within

authorizations are contained within the final determination of the document of the executive project.

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Geological issues for safety the mines M1 and M13: geologist Alvaro Tozzi
Geology and Historiography: geologist Giuseppe Pipino
Presence of *Speleomantes strinatii*: dr. Emanuele Biggi
Issues related to the bat: dr. Paola Culasso

SOCIAL ASPECTS OF THE PILGRIMAGE IN LITHUANIAN RURAL AREAS

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Summary

The paper deals with the analysis of pilgrimage in Lithuanian rural areas. The main religious journeys are pilgrimages to the indulgence feasts. The analysis of pilgrimages shows similarities in the manifestation of religious identity and the devotional practices performed at the sacred place. The mass event such as indulgence feast is also local feast for community and social feast. During the indulgence feast some social practices such as visiting and communication with friends and relatives, purchasing at local fairs are also important. Pilgrims have to withstand the secular challengers, to forget secular rhythm of time spent everyday, and not to brake down sustainable and spiritual atmosphere of the indulgence feasts by amusements and consumption.

Keywords: pilgrimage in Lithuania, pilgrimage to the indulgence feasts in Lithuanian rural areas, devotional practices and rituals, pilgrims' motivation.

Introduction

Religious identity is one of the many attributes of individual's personal or social identity. Identity may be defined as one's consciousness of one self and others' perception of one's individuality (Yamin, 2008). In general identity is related with the representation of one's values, personal experience, memory, intelligence, etc. The main factors of the one's perception are gender, biological age, nationality, ethnicity, cultural values, religious orientation, wealth, occupational role, etc. Erikson (1970) refers to identity as "some belief in the sameness and continuity of some shared world image."

Processes of globalisation and secularisation have an impact on the social identity and values of people. Moreover, they can cause reservations or even destructions of value systems. Travelling to sacred or valuistic places helps people to discern between the relative values of the different belief systems. Surely, it helps to manifest and/or reaffirm existing personal or social identity.

In travelling religious identity is expressed during valuistic journeys (Liutikas, 2012). These journeys (also known as pilgrimage journeys, pilgrimages) covers the journeys carried out within a geographical

space expressing identity and values. Such journeys help to develop or change personal or social identity, to express valuistic ideals, as well as to confirm and demonstrate identity. Religious identity refers to people's ways of relating to religion, how strongly they feel about their faith, and how they choose to demonstrate their beliefs during the daily lives or journeys. The main way to express religious identity is participation in various religious services, events or feasts, performing rituals and prescriptions of Church. Some of pilgrims belong to religious communities, although membership in them depends upon the symbolic construction and imagined similarity (Anderson, 1991). Others manifest their identity in public or private discussions, read and quote religious books, use religious symbols (crosses, religious souvenirs), or combine some of the mentioned elements. However, travelling to the indulgence feasts remain one of the indicator of the religious identity. Whole history of the pilgrimage journeys in Lithuania relates with indulgence feasts. During the different centuries the indulgence feasts was the social sanctioned reason for travelling. Today, the internal motives of pilgrims are very different, but the indulgence feasts still remain the pull factor for the decision to make pilgrimage.

Conception of pilgrimage

Contemporary research deals with the complicated relationship between tourism and pilgrimage phenomena, including the economic, political, social, psychological, emotional, and other aspects. Mass tourists, pilgrims, and locals use the same resource base, such as transport infrastructure and parking space around churches. The conception of valuistic journeys, which is carried out on the grounds of spiritual or valuistic motives, is related with sacred or estimable values. Consequently, values fostered by valuistic travellers can be related to religion, search for personal spiritual route as well as embody national, cultural or other collective ideals or it may be a unique value of an individual (Liutikas, 2012). The clearly defined model of the concept of valuistic journeys allows one to identify two major groups of such journeys: traditional (religious) pilgrimage and secular (unrelated to religion) pilgrimage. Valuistic journeys are included in the statistical data of tourism. In official reports and some scientific assumptions religious and secular pilgrimages identified as tourism. In reality, both valuistic and cognitive also recreational journeys take place within geographical space, the same tourism infrastructure and types of transport are used. In other words, the tendency to mingle the *sacrum* and *profanum* or *valuistic* and *consumeristic* areas is flourishing today. Religious or valuistic goals of the journey fall among any other possible objectives of tourist journeys from the point of view of the tourism industry.

The conception of religious pilgrimage is also related with the notion of religious tourism. Important aspect in tourism-pilgrimage relationship is the consideration of the increasing visits to sacred places as objects of cultural (religious) tourism. We can define religious tourism as that type of tourism when participants are motivated either in part or exclusively for religious reasons. We can distinguish three ways in relationship between pure pilgrimage and religious tourism (Liutikas, 2006: 43). This relationship is seen in the discourse of the following issues: 1) pilgrimage is the same phenomenon as religious tourism (here the terms are used interchangeably, the conception of these phenomena is the same); 2) pilgrimage is considered to be a special form or specific part of religious tourism; 3) pilgrimage differs from religious tourism, which is considered to be an intermediate form between religious pilgrimage and secular tourism.

Comparison of the traditional religious and secular pilgrimage and tourism highlights similarities and differences among various kinds of journeys. Similar are social and economic factors affecting the journey, forms of the journey. Willingness to relate identity and values to the destination point are characteristic of both traditional and modern pilgrimage. It is natural that religious and secular pilgrims differ with regard to their values of life, attitude to religion, however, it is also important to note that structure and ritual is more characteristic of the traditional religious pilgrimage, difficulties and privation are more appreciated in this kind of journey (Table 1).

Methodology

The major working methods are those typical of the majority of social sciences: document analysis and observation. The main task undertaken in this paper is the identification of social aspects of pilgrimage. This identification is based on documents review and authors' observation at the indulgence feasts in Lithuanian rural areas. The main criteria attributing religious and social practices were constant information about these practices in the literature (the mass-media, internet, or other information sources), and existing traditions to implement these practices at the sites of indulgence feasts. All territories, which do not fall under the category of urban territories, or category of urban-type settlements, are considered as rural areas in Lithuania. Rural areas make up 97 per cent of the total area, one third of Lithuania's population lives there and almost one third of employed population was employed in the sector of agriculture, hunting, forestry and fishery (Statistics Lithuania, 2014). Majority of one thousand of Catholic Churches of Lithuania is dislocated exactly in rural areas. Furthermore, most of the local feasts are combined with the indulgence feasts.

Tab. 1. The comparison of valuistic journeys and tourism

	Religious pilgrimage	Modern secular pilgrimage	Tourism
Journey	Religiously and spiritually motivated journey	Journey motivated by secular values and identity	Journey motivated by recreational and cognitive needs, spending leisure time, consuming commodities and services
The main features of the journey	Structuralization, ritualization, religious devotion, traditionalism, communality, adherence, institutionalization, hardship during the journey	Individualization, particularism, differentiation, secularization, revitalization of traditionalism, privatization, ritualization, commodification	Commodification, mass, institutionalization, structuralization, unification of experience.
Social and economic environment	Leisure-time, money, social and political sanctions		
Forms of journey	By foot, by motor-vehicle transport, by train, by boat, by plane	By foot (treks), by motor vehicle-transport, by train, by boat, by plane	

Sacred space and time

The main Catholic pilgrimage places in Lithuania presented in Figure 1. This identification is based on the places visited by the contemporary pilgrims as well as taking into consideration the visiting traditions, the number of pilgrims who visited the place, and place significance. The most important pilgrimage places are included in the list of Pilgrim Route of John Paul II.

Observations confirm that the contemporary social processes stimulate the rediscovery of different kinds of particularism and of localism. We need special spaces around us to feel safe from the speed of life and challenges of everyday. The need to find the own secure place within the world become more and more essential. For such goals sometimes serves pilgrimage places and sites of indulgence feasts. Especially these places which are related with the family's traditions. The pilgrims go to the indulgence feasts at the sites there they were born or grew up, spent their youth or outlived important religious experiences.

All Churches in Lithuania have their sacred names. Most popular of them are related with Virgin Mary, Christ, or saints (Table 2). The indulgence feasts are celebrated on special dates mostly related with the name of the Church.



Fig. 1. Pilgrimage places in Lithuania

The feast time could be grouped into the preparation period and the day of feast. Preparation for religious pilgrimage and religious feasts consists of two elements: technical-organizational and spiritual. Contemplation about the event or the journey and spiritual purification (confession,

Tab. 2. Most popular names of the Churches in Lithuania

Related with Virgin Mary	Related with Christ	Related with saints	Other names
Assumption of Saint Mary; Virgin Mary of the Immaculate Conception; Nativity of Mary; Annunciation of the Blessed Virgin Mary; Visitation of the Blessed Virgin Mary; Holy Name of Mary.	Transfiguration of Christ; The Discovery of Holy Cross; Sacred Heart of Jesus; The Exaltation of the Holy Cross.	Saint Ana; Saint Apostles Peter and Paul; Archangel Michael; Saint John the Baptist; Saint Anthony of Padua; Saint Casimir; Saint Roch; Saint Stanislav; Saint Joseph; Saint Laurence; Saint James.	Saint Trinity; All Saints; Guardian Angels; Divine Providence.

penance) are the main parts of the spiritual preparation. For hosts from local communities preparation for mass pilgrimage includes preparation of:

- various religious and secular events and their prosurrounding environment (cleaning waysides, collecting garbage, etc.);
- basic services for pilgrims (bio-toilets, temporary places for fast-food, drinks, collection of wastes and treatment);
- other technical aspects (issuance of licenses for market activities; hanging of various signs and markers, etc.).

Church feasts are usually celebrated during the liturgical year. They are usually feasts in honour of Christ, Holy Mary or saints. The dates of indulgence feasts are well known and motivate for pilgrimage journeys (Table 3). Pilgrims come to these feasts even from remote parishes or different cities.

Pilgrimage at indulgence feast is usually one-day trip without staying overnight (about 2 hours is devoted for Holy Mass, and up to one or two hours pilgrims could spend in the market or in communication with friends, relatives or acquaintances). The exception is pilgrimages to the Lithuanian Calvaries. Walking the Way of the Cross could take from two till 5 hours. So together with the Holy Mass, the indulgence feast takes almost round day.

Religious and secular practises at the indulgence feasts

Motives of valuistic journeys depend on many reasons. The most important of them being life experience of pilgrims, lifestyle, social and cultural influence. The researches showed that the major motives of religious Catholic pilgrims are: asking for God's grace, health, expressing gratitude to Jesus or Virgin Mary as well as spiritual search and renewal. It is interesting to note that one fifth of religious pilgrims are convinced that travelling to the sacred place is their religious duty (Liutikas, 2009).

Manifestation of religious identity constitutes different models of the specific behaviour (Liutikas, 2012). Today indulgence feasts are visited in groups or individually with organized or private devotions.

Pilgrims perform various religious practices such as praying, singing hymns, carrying cross, kissing the relics, etc. In general, we can group all devotional rituals performed during the pilgrimage and at the destination place into several groups: 1) Internal (spiritual); 2) Oral (prayers, readings, singings, etc.); 3) Physical without artificial elements (kneeling, walking on the knees, praying with the raised hands, etc.); 3) Using artificial items (playing music instruments, lighting the candles, etc.).

Certain rituals such as walking on foot to the destination place, participating at the Holy Mass, performing religious practices in receiving indulgence, communicating with friends and relatives, purchasing sweets,

Tab. 3. Main dates of indulgence feasts

Date	Name of indulgence feast	Places
March 4*	Feast of St. Casimir	Seredžius, Vilniaus Cathedral
April 23*	Feast of St. George	Daukšiai, Vilkija
Sunday after Easter	Solemn feast of Divine Mercy	Divine Mercy Shrine in Vilnius
Pentecost	Feast	Paberžė, Shrine of Crosses, Šiauliai Cathedral, Vepriai Calvary, Vilnius Calvary
June 13*	Feast of St. Anthony	Kretinga, Telšiai, Tytuvėnai
June 29*	Feast of Apostles St. Peter and St. Paul	Kaunas Cathedral, Shrine of Crosses, Plateliai, Šiauliai Cathedral, Varniai
July 2 –12	Great Feast of Samogitian Calvary	Samogitian Calvary
July 12**	Feast of the Blessed Jurgis Matulaitis	Marijampolė
July 16*	Feast of Scapular	Beržoras
July 22*	Feast of St. Mary Magdalene	Šunsakai
July 26*	Feast of St. Anne	Alsėdžiai, Betygala
Last Sunday of July	Feast of the Hill of Crosses	Hill of Crosses
August 15	Feast of the Assumption of the Blessed Virgin Mary	Alksnėnai, Beržoras, Kartena, Krekenava, Onuškis, Pažaislis, Pivašiūnai, Simnas, Sintautai
August 16*	Feast of St. Roch	Kražiai, Palanga, Surviliškis, Raudondvaris
August 24*	Feast of St. Bartholomew.	Sintautai
September 8–15	Feast of the Nativity of the Blessed Virgin Mary	Šiluva, Trakai
September 29*	Feast of St. Michael the Archangel	Ariogala
November 16***	Feast of the Gates of Dawn	Vilnius

* Transferred to nearest Sunday.

** From the Sunday before till Sunday after July 12.

*** Eight days interval of November 16.

religious souvenirs and other things in the temporary market place are typical for indulgence feasts. Let's discuss these practises more detailed. In general we can identify and discuss several typical practices performed at the indulgence feasts:

1. Reaching the destination place

2. Participating at the Holy Mass. Receiving indulgence.
3. Other religious rituals (walking the Way of the Cross, visitation other religious sites nearby, etc.)
4. Communicating with friends and relatives
5. Purchasing at local fairs
6. Donation to beggars
7. Participation in secular organized events (concerts, shows)

Reaching the destination place

Pilgrimages are carried out by foot, bicycles, coaches, cars, the journey programme increasingly covers elements related to the motives of the journey (for example, visiting other religious places on the road). Between traditional pilgrimage and tourism exists clear disparity concerning hardship of the journey. Traditional pilgrimage needs to contain a challenging physical element. A hardship is part of the defining concept of a Christian religious pilgrimage. Pilgrims regard restrictions as a personal choice because they agree to abide by them when they decide to participate.

Exceptional kind of pilgrimages is walking journey. This is the traditional way of traveling to Šiluva, Samogitian Calvary, the Gates of Dawn, Pivašiūnai, the Hill of Crosses, Krekenava and Trakai. Most popular walking journeys has an old traditions. For example, journeys usually take place from Vilnius via Trakai to Pivašiūnai, from Hill of Crosses via Tytuvėnai to Šiluva, from Kretinga to Samogitian Calvary.

Participating at the holy mass. Receiving indulgence

In Catholic tradition plenary indulgence is the forgiveness of sin and restoration of communion with God. The main religious aim of indulgence feast is to participate at the Holy Mass and to receive indulgence. The main conditions to gain the plenary indulgence are sacramental confession (including penance), Eucharistic communion and prayers for the intentions of the Holy Father (traditionally, the Our Father and Hail Mary, but any other prayer suffices). The one must not be attached to any sin, not even venial sin.

Other religious rituals (walking the Way of the Cross, visitation other religious sites nearby, etc.)

The observation of the religious pilgrimages shows that pilgrims going to a journey based on religious and spiritual motives devote their journey to prayer or meditation, communication on religious topics, they analyse issues of the sense of life.

During the indulgence feasts pilgrims pray or perform various other religious rituals. Today exist many prayers and forms of praying (Rosary, praying in the prone position, praying with raised hands, etc.). The example of other rituals could be religious processions (with Holy Sacrament, the copy of miraculous images of Virgin Mary, etc.). The other examples of devotional practises: walking on the knees, singing hymns, playing music instruments, lighting the candles, and etc.

The Way of Cross to commemorate the Passion of Christ is established in most of Roman Catholic Churches. However, pilgrims mostly travel to Calvaries, in which the Way of Cross typically is dislocated in open area. There are four Calvaries in Lithuania (Figure 1): Žemaičių kalvariija (Samogitian Calvary), Vilnius (Verkiaiai) Calvary, Beržoras Calvary and Vepriai Calvary. Walking the way of Cross is integral part of indulgence feasts in the Lithuanian Calvaries.

Communicating with friends and relatives

The mass event such as indulgence feast it is also local feast and social feast. It is opportunity to visit friends and relatives who live at the village or in the neighbourhood villages. The relatives celebrate the meeting and communicate to each other. Usually pilgrims stay overnight to their relatives or friends.

Purchasing at local fairs

Another important issue is local markets or fairs during the indulgence feast. To visit fair was another important reason of the journey (Mardosa, 2010). The old tradition is to bring home hand made sweets or other fairings. During the fairs traders usually sell sweets, rolls or cookies, but also devotionals and other religious souvenirs, books, arts, bijouterie, craft works, toys etc. Majority of traders come from bigger cities, but also there are local ones. During the fairs pilgrims can also buy religious souvenirs and religious literature and to bring memorabilia signs at their homes.

Donation to beggars

The custom of almsgiving to beggars is related to the piety of the beggars (Liutikas, Motuzas, 2014). Their prayers were taken as very effective. The intentions of almsgiving were compassion for the poor and belief in the powerful prayers of the beggars. They were asked to pray for succesful farming, good weather or the dead. People believed that their prayers helped the souls in the purgatory. They were thought of as intercessors between the living and the dead. Today this tradition has

been changing. Quite often begging related with the use of alcohol and aggressive behaviour.

Participation in secular organized events (concerts, shows)

Today the day of indulgence feast also is local feast for all community. Local government often organize various events as concerts, shows, other communal initiatives, etc. In this case it is challenge for pilgrims not to lose spiritual track and to resist for commodification and secular thoughts.

Even in 18th century fairs caused a lot problems for bishops. For some attendees of indulgence feast fair was opportunity to buy and use alcohol, to dance or amuse in other ways. Amusements and markets broke down sustainable and spiritual atmosphere of the indulgence feasts, so priests and bishops tried to reschedule trade of non-religious commodities to the days after indulgence feast (Mardosa, 2010).

Pseudo pilgrims

From the end of nineteenth century we can discuss the origins of modern tourism, as influenced by the “free time“ concept – the leisure time available to increasing numbers of people without immediate and specific obligations and in search of new experiences (Tomasi, 2002:18). Leisure time has become a social phenomenon, breaking the routine of everyday life. Travelling has become a form of recreation, as well as an opportunity to gain new experiences, recognition, and restoration of physical and spiritual strength.

Therefore, better transport systems, more effective travel planning, better possibilities for places to stay, as well as conveniences in sacred and valuistic destinations make the pilgrimage very similar to tourism. During the centuries, even infrastructure originally established for religious pilgrims has changed. Historical paths of religious pilgrims turned into roads while pilgrims’ hospices turned into bars and inns. Little shops beside churches, both secular and religious, trade in foodstuffs, beverages, souvenirs as well as other items necessary for travellers.

The tradition to visit indulgence feast sometimes don’t have any valuistic motives. The societal transformations from the beginning of the modern era have allowed mixing *sacrum* and *profanum* in travelling, so to set the clear borders between pilgrimage and tourism is more and more difficult. Often local feasts in pilgrimage centres become interest for tourists. Pilgrims, during their journeys, also visit famous objects on the road.

Liutikas (2009) introduced the conception of pseudo pilgrim, the person travelling with a group of pilgrims on motives different from the expression of values and identity. Values fostered by pseudo pilgrims

usually are not related to religion, rather their manifest tourist identity. Also differs behaviour of pseudo pilgrims.

Lithuanian pilgrims who travel at indulgence feasts are also very different (Liutikas, 2012). Sometimes the journey to the indulgence feast is understood in a similar way as a tourist journey: a way of spending leisure time, seeking new impressions, and new possibilities for expression. Social reasons to come to the indulgence feasts are aimed at changes of the inner life, or new social relations. Sometimes the journey to the indulgence feast is just the need for accompanying family members or close friends, or wish to sell goods in the local market and to get financial income from this.

Real motives of the pseudo pilgrims are spending leisure time, curiosity, psychological comfort, self renewal, and others not very related with religious motives as seeking indulgence, redemption from sins, etc. The main values of such pilgrims are new impressions at new environment, good possibility to relax and to have a rest from the routine.

Discussion and conclusions

Pilgrimage is important factor of the development of rural areas. Visitation of sacred places could be related with rural tourism, development of infrastructure and local services. The main strengths of pilgrimage in Lithuanian rural areas are a fair amount of pilgrimage and religious heritage places, even some exceptional pilgrimage sites as the Hill of Crosses, attractive surroundings and scenic landscapes, route possibilities and visiting traditions. However, the main limitations for such activities are lack of governmental support (the goals of Lithuanian tourism policy are unclear or very broad), marginal promotion of religious tourism places and lack of infrastructure, entertainment and accommodation facilities at the sacred places.

Journeys to the indulgence feasts are restricted in space and time and have old traditions. Various practices and rituals performed by pilgrims could be grouped into most common: (1) reaching the destination place; (2) participating at the Holy Mass. Receiving indulgence; (3) performing other religious rituals; (4) communicating with friends and relatives; (5) purchasing at local fairs; (6) donation to beggars; (7) participation in secular organized events.

However, not all pilgrims visit the event for valuistic purposes. The conception of pseudo pilgrim is actual at the time of secularisation and globalisation. The tourism system helps to mix *profanum* and *sacrum* spheres. Religious aims of the indulgence feasts sometimes are covered by secular amusements, the motives of the pilgrimage fall among any other possible reasons of tourist journey.

On the other side, indulgence feasts are possibility to manifest religious identity and values. It's time to show *who you are* or *who you would like to be*. Visible expressions of personal or social identity as well as specific behaviour are very common for the pilgrims. Pilgrimage sites are special space, which helps stay out of routine space and to demonstrate specific practises. Moreover, as Voye (2002) pointed out pilgrimages may be used to reaffirm various levels of particular identities that constitute an answer to the challenges set forth by globalisation.

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“MULTI-SERVICE PILGRIMAGE AREAS”: IDEAS AND NEW SOLUTIONS FOR THE PROMOTION AND DEVELOPMENT OF THE TOURISM

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Summary

The study takes into account the Tuscany course of Francigena Way. As part of a project funded by Tuscany Region, the Department has been involved in the revision of Tuscany course, in order to propose solutions at the main problems and to make the way usable with different means of transport: by foot, by horseback, by bike. The main objective of this research is the improvement of services for the tourist-pilgrim who travels by foot, by horseback, by bike, by car or camper along the Tuscan Francigena. The project involves the construction of special areas, called “multi-services pilgrimage areas”, which may include a number of useful services for tourists passing along the Francigena but also to those seeking information on the track, the services and the various initiatives that revolve around the project Francigena.

The creation of “multi-service pilgrimage areas” allows tourists to find structures for the temporary parking (picnic area, horse buildings, camper area and bike service) and obtain various information (info-point). All these structures will be designed according to the concept of environmental sustainability (water saving, solar energy, ecological toilets). To ensure design standards at regional level, a unique design methodology for the identification, planning and implementation of these areas has been defined. During the study, hypothesis of constructive solutions for structures and infrastructure were defined. Possible areas for the realization of the stop points along the path were also identified. The variants to the course have been defined and eleven possible multiservice stop points have been located along the way.

The research has allowed to define the methodology for the localization, the design and the realization of the multiservice areas, which must be equipped with various structures, such as an info-point, ecological toilets and special wood buildings for the relax of the pilgrims.

Keywords: Francigena Way, rest areas, horse shelters, information point, environmental sustainability

Introduction

The study focuses on the Tuscan section of the Francigena Way. The Francigena Way is the best known of medieval pilgrimage routes, which led to Rome, one of the three great pilgrimages, together with Jerusalem and Santiago de Compostela. Hailing from the French territories,

from which takes its name, the Francigena today officially identifies the route from Canterbury to Rome according to the testimony left by the bishop Sigerico in the year 980. The Tuscan section is 394 kilometers. It starts from the Passo della Cisa and enters in Lazio at Ponte a Rigo, crossing territories of special beauty and important cities, some of which were born and developed thanks to this Way.

Tuscany region offers a significant opportunity to rural tourism development, both for its craft traditions, history and culture, and for the richness of the landscape and the environment. The Tuscany Region, as the European referent of Francigena project, has put great attention to the valorization of this important pilgrimage route, promoting rural and religious tourism. The Via Francigena assumes a fundamental role in tourism promotion and development of territories, mainly due to its considerable historical value.

As part of a research project funded by the Region of Tuscany, the Department of Agricultural, Food and Forestry Systems (GESAAF) of University of Florence has been involved in reviewing the Tuscan track, in order to propose solutions to the main problems of safety measures, making the path usable in different ways: by foot, by horseback, by bike.

In parallel, a main objective of this research was the improvement and enhancement of services for the tourist-pilgrim who travels on foot, on horseback, by bicycle along the Francigena in Tuscany.

More in detail, the objectives of the research were as follows:

- to identify new sustainable wood construction types, serving the rural tourism, to be included as standard elements along the Francigena;
- to promote the use of the Francigena also with other forms of sustainable movement, such as the horse and the bicycle;
- to create temporary shelter facilities along the Via Francigena, equipped with water point and free internet access (free Wi-fi);
- to promote multifunctionality and environmental sustainability in the tourism sector, in order to ensure a complete, innovative and competitive tourist offer.

Materials and methods

The project involves the construction of special areas, called “pilgrims multi-services area”. The project aims to create a series of contiguous structures in which tourists can find shelter for a temporary stop to rest / relax and at the same time have a number of additional services. All these facilities will be designed according to the concept of environmental sustainability (saving water, solar energy and ecological toilets). These areas include a set of useful services for pilgrims passing along the Francigena and for those who want information on the track and on the various initiatives related to the Francigena Way.

A main building, complemented by a set of service facilities, and the structures will be prepared for pilgrims and tourists:

1. main structure (called “the navel of the world”)
2. relax area
3. natural toilet
4. other possible facilities (for example, horses temporary stop area)

The structures will be made of glued laminated fir wood, using metal supports where necessary.

The structures are completely made of wood and there are no concrete platforms. In this way, the facilities are sustainable and totally reusable.

For the temporary stay of the riders passing along the Francigena, special fences will be prepared. Riders can stop the horses to make use of the area for a short stop. In the same way also the bikers have access to the bike rack where to fix their own bikes.

During the study, various hypotheses of constructive solutions to achieve have been defined. The final solution must be adaptable to different local needs, representing constructive solution standards at regional level.

The design of structures focuses mostly on the local environment and accessibility for the disabled, providing the presence of parking, toilets and dedicated tables.

Main structure

The main structure aims to facilitate intercultural exchange among the pilgrims traveling through the Francigena, where to spend time for relaxing and knowledge. The structure called “navel of the world” (*omphalos* in greek, *umbiliculus* in latin), is the meeting place between people of different cultures and religions.

Symbolically, it is designed in a circular shape with a central circular table to represent the totality and equality between people who sit around.

Within the facility the “book of the expressions” will be placed where everyone can bring his own experiences and impressions as well as shows the famous song by Jovanotti (famous international italian singer)

...omissis...

Questo è l'ombelico del mondo,
è qui che c'è il pozzo dell'immaginazione
dove convergono le esperienze
e si trasformano in espressione...

This is the navel of the world,
that is where there is the well of
imagination
where converge experiences
and become an expression ...

To enter inside the facility it is necessary to remove footwear, bare-foot staying. This for religious, spiritual and cultural reasons, bringing



Fig. 1 - Rest area: shoe rack and fence horses stop detail



Fig. 2 - Rest area: bicycle rack detail



Fig. 3 – Rest area: entry detail



Fig.4- Rest area: backrest for backpacks detail and footboard for foot massage detail

people to a deeper dimension that grounds the common roots in belonging to the mother earth.

A foot massage can be provided to stimulate the circulation, compromised after long hours of tiring journey. The wooden footboard is located below the central circular table and is composed of a wooden board with ledges for the reactivation plantar.

The notice board will report information on the Francigena Way and related to the historical-cultural and environmental aspects in the surrounding area. The main structure rests on a stabilized ground on the natural self-locking floor and does not require the use of slabs of reinforced concrete.

The dimensions are: maximum width (coverage) 8 m in diameter, maximum height 5.5 m, base width 7 m in diameter.

The circular wooden structure with a roof will be fitted with circular table with a hole in the center (“navel of the world”); benches, equipped with backrest for backpacks; shoe rack; footboard for foot massage; coat hook; notice boards; bicycle rack; fence for horses stop; disabled access ramp; drinking fountain (external).

Natural toilet

Hygienic service designed only for urine, made of a special flower-bed, based on the principle of urine phytodepuration. A container with soil absorption for flower essences cultivation (acidophilic plants) is arranged. This technique allows significant energy savings, and produces no pollution and unsightly odors. In fact, many soil bacteria possess an enzyme called urease, which can hydrolyze urea into ammonia and carbon dioxide according to the reaction $(\text{NH}_2)_2\text{CO} + \text{H}_2\text{O} \rightarrow \text{CO}_2 + 2\text{NH}_3$; in this way, nitrogen gas is available to plants.

The structure is also accessible to people with disabilities, thanks to access ramp, adequate size and predisposition of handles.

Relax area

Round structure designed for pilgrims relax, equipped with roof, small brazier, benches to lying down. The structure is designed to give the opportunity to rest (both in sitting and lying down) to pilgrims traveling along the Francigena Way. The relax area offers a shelter to use in bad weather situations. In addition, this area offers the possibility to have a mitigated environment by the external temperatures (for those traveling in the colder months), thanks to the circular conformation and to a special brazier in the center. The construction can be open to “slice” or completely closed in its circular development, with access through a door (to increase the number of seats and maintain a warmer environment).



Fig. 5 – Natural toilet: entry detail.



Fig. 6 - Natural toilet: flowerbed detail.



Fig. 7 - RELAX AND REST



Fig. 8 - RELAX AND REST: Benches and brazier detail.

The dimensions of relax area are: maximum width (coverage clove) 7.1 m in diameter, maximum height 3.2 m, base width 6.5 m in diameter.

Conclusions

The great historical and cultural value of the Francigena Way has attracted the interest of many local administrations, as well as the Tuscany Region itself. The numerous projects and local initiatives regarding the Francigena aim at the recovery, enhancement and improvement of services along this important route. In recent years the Francigena Way has acquired an important meaning in terms of the tourism sector, in addition to great historical value as an important way of religious pilgrimage.

Tuscany is a region that offers an exceptional opportunity for development of rural tourism, both for the richness of its landscape and environmental heritage, and for the craft, historical and cultural traditions. Rural tourism is a growing segment, with interesting development opportunities arising from the ability to respond to some of the emerging trends in tourism demand. Rural tourism tends to reward less massive fruition and more attentive to the values of nature, culture, landscape and rurality. So, the attention given to the Francigena route becomes a concrete opportunity for tourist and economic development in territories often economically marginalized.

In this context, the improvement of services for tourist-pilgrims along the Francigena Way becomes fundamental. A selection of services should be directed not merely to the pilgrims on foot, but also to different target of use, such as by horse and by bicycle.

The creation of “multi-service areas” enables tourists to find facilities aimed at temporary stopping (picnic area, camper and shelter-placed horses) and obtaining various information (info-point). The realization of “multi-service areas” is intended to ensure to Francigena Way users a complete and exhaustive information on the path and on the local specialties.

During the study design hypothesis for facilities have been outlined, ensuring a complete offer to different target fruition.

A univocal methodology at regional level for the identification, design and realization of these areas has been also defined, in order to ensure the project standards. In addition, identification of a standardized methodology gives the possibility to reproduce the project in various situations and to make it adaptable to the many historical and religious paths.

LANDSCAPE ENHANCEMENT OF THE FRANCISCAN TRAIL IN UMBRIA: DESIGN OF THE GARDEN OF PEACE IN VALFABBRICA

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Summary

Religious tourism is closely linked to rural tourism and is about rediscovering the values and traditions that have long linked the man to the landscape.

The increasing thrust towards the re-emergence of spirituality and the need of a journey, intended as meeting and research, is highlighting a new way of perceiving the local tourist offer. During this journey, the protection of landscape and rural architecture becomes an essential aspect on which new forms of sustainability can be fostered and to characterize new economic analysis.

From the rediscovery of these trails can benefit, in addition to pilgrims, also resident populations who see their territories valued. In other words, the opening or reactivation of a trail can become the vehicle for supplying a new perspective of the landscape, even for the residents themselves, increasing the value of the landscape and actually encouraging people to take care of it.

The movement of pilgrims should be considered as a moment of exchange and enrichment, as it always has been through the centuries, when, along with pilgrims, have travelled ideas, languages, cultures and technologies.

Today we are witnessing also the opposite phenomenon, in which the pilgrim wants to discover and seize the local cultures, walking through different landscapes.

As so, the religious tourism, perceived as a special form of tourism, can be promoted through strong territorial characterizations.

The object of this work is to present the design proposal of the Garden of Peace, in an area situated approximately at 6.5 km from the city of Valfabbrica, in Umbria. The Garden of Peace project has been elaborated taking into account this framework of needs, offering a careful consideration of all the element in play when considering the re-opening of such a trail, as the Franciscan, that have so many interactions with the very fabric of the Umbria cultural and physical landscape.

Keywords: rural tourism, infrastructures design, greenway, eco museum, Franciscan trail, naturalistic engineering

Introduction

Definition and potentialities

Pilgrimage has been defined as, “A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding” (Barber, 1993). Nowadays, pilgrimage definition has vastly broaden, as it is now considered as a traditional religious or

modern secular journey. Moreover, pilgrimage is experiencing a strong resurgence throughout the world (Digance, 2003). Nevertheless, scientific literature on pilgrimage and religious tourism is still fragmentary and, except for the work of Timothy & Olsen (2006), Vukonić (1996, 2002) lacks for holistic approach.

A very important aspect of pilgrimage is that it creates population mobility such as trade, cultural exchanges, political integration (Barber, 1993).

Pilgrimage has important political, social, economic, and cultural implications, and potentially can affect global trade and health. For some countries and cities it can be the primary economic activity (Barber, 1993; Vukonić, 1996, 2002).

The religious trails, today more and more widely rediscovered and appreciated by a wide audience, become the key tool of interpretation and exploration of many landscapes, otherwise marginal or irretrievably transformed. To follow a pilgrimage route means to go in search of evidence of the past from which to draw emotions and thoughts. The sacred paths become tools to interpret a complex territorial and cultural reality and its values and can be considered as efficient tools for the analysis of landscape transformations and territorial invariances. Too often, the reactivation of pilgrimage trails is seen as an external project, which plunges into the local reality for the use and consumption of modern pilgrims. In fact from the rediscovery of the trail can also benefit the local residents who see their land being valued and are encouraged to take care of issues so far neglected. In other words, the opening or reopening of a trail can become the vehicle for the re-reading of the landscape by the residents themselves, also going to increase the value of the land. A biosemiotic - cognitivism analysis could give rise to a holistic understanding of not only the expectations of the pilgrims, but also of the local population.

From this it must derive effective land management policies that can bring enrichment in terms of supply, to the outside world (the pilgrims), and opportunity, for the inner world (the residents), reducing as much as possible their competition in terms of resources. This becomes possible only on condition that the value and priority given to resources is shared by both parties (Falqui, 2013).

Pilgrimage in numbers

Pilgrimage, and in general religious travel, is an activity with a long history, as during the centuries religion has established itself as one of the main reasons, not business-related, for travel (Timothy and Holden, 2006). It has been estimated (Jackowski, 2000) that around the end of the XX sec. almost 240 million of people travelled every year towards religion related destinations around the world and these latest years, ac-

ording to the WTO (World Tourist Organization) data, have shown an increasing rate for these particular tourist flows.

Religious tourism, according to the 2012 WTO data, counts approximately 300 million presences / year, an increase of 25% compared to data of 2000, and an economic flow estimated at 18 billion dollars a year.

Italy, in the geography of Christian tourism, is among the most popular destinations.

In general, the tourism and hospitality industry is becoming one of the most important sectors of the world economy. The tourism industry occupies 10% of the world's labor force (18% in Europe). If the international tourist arrivals in 1995 were 534 million and 682 million in 2000, forecasts that appear in the report *Tourism 2020 Vision* are 1561 million in 2020, with an average annual growth of 4.1%. All this shows the strong growth of this economic sector. These data highlight the impact that will have the qualitative and quantitative composition of tourist flows (WTO, 2012).

According to a survey of ISNART (National Institute for Tourism Research), in Italy, the religious tourism weighs for 1.5% of the total tourist flows, of which 2% on international demand and 1.1% on Italian customers, for a total of 5.6 million tourists / year (of which 3.3 million foreign tourists and 2.3 million related to the Italian market). The foreign customers accounted for around 60% of the segment: 45.3% from Europe and 14.9% from countries outside Europe. The pilgrim travels mainly in low season and spends an average of 51 Euros per day; Italians spend more than foreigners (respectively € 59 and € 46).

Potential detractors

In certain situations, when large absolute numbers of contemporary presences are involved, such tourism can generate drawbacks related to anthropogenic “peak” pressure and promiscuous use of spaces, with conflicting demands in some cases, between believers and non (Kiran, 2012).

Tourism as a tool for promotion of rural areas

Rural territory, both in the European and in the national contexts, represent an area of vital importance in reference to its size and the economic activities of which is, or could be, home (Pompl & Lavery, 1993; Williams & Shaw, 1991; Hannigan, 1994; Deroi, 1991). In recent decades, the process of transformation of the territory, as is well known, has accelerated exponentially; in many cases neglecting the identity of places, their cultural and traditional settlements characteristics, their agricultural, natural and landscape peculiarities, contributing substantially to the marginalization of more and more areas of rural land.

In this context, the purpose of the legislator should be to recognize and rediscover, through the involvement of the local population, those areas characterized by a particular historical and artistic, landscape and environmental heritage, and, to this end, to enable a dynamic process of conservation, interpretation and enhancement of natural and cultural elements.

Considering, on the one hand, the needs of religious tourism and on the other those of a necessary development of rural areas, the presence of an element, such as the Franciscan Path of Peace, can only serve as an imprescindible asset around which to structure a far reaching area project.

Material and methods

The present work aims to present the general project to enhance the section of the Franciscan Path of Peace between Gubbio and Valfabbrica (Figure 1) and in particular to present the project of the Garden of Peace, located in “località Sambuco”.

The overall project has resulted, as usual, an analysis at multiple levels of the territory of Valfabbrica, identified as a strategic location between



Fig.1 Franciscan Path of Peace

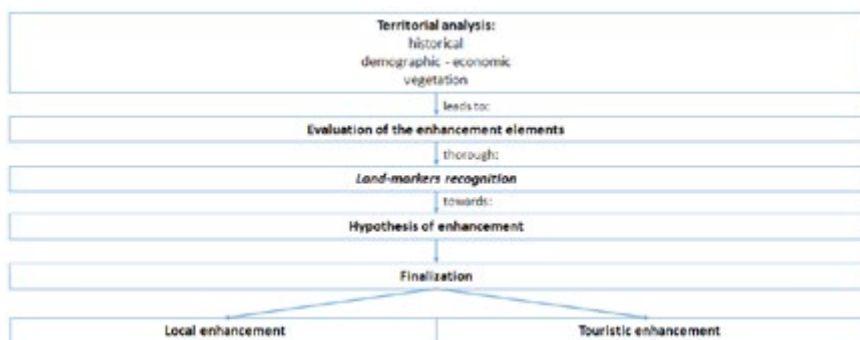


fig.2 Methodology chart

the cities of Perugia, Assisi and Gubbio, assessing it in terms of physical-morphological, demographic, economic and vegetation characteristics, according to the methodology depicted in Fig. 2.

This analysis led to the identification of a series of interventions, summarized in Table 1, one of which will be described in detail. All the interventions, including the strengthening of a network of greeways and the creation of an eco-museum, are related to the identification of land-markers, as elements that characterize this landscape, of which represent important invariants. The land-marker that suggested the definition of the project of the Garden of Peace is just the Franciscan Path of Peace.

The franciscan path of peace

The Franciscan Path of Peace is a special case in view of the paths pilgrimage, such as the Camino de Santiago de Compostela, which, in line with the above reported data, over the last twenty years has seen an extraordinary revival of interest.

The route of Santiago de Compostela was declared the first European Cultural Route by the Council of Europe in October 1987, and registered as one of UNESCO's World Heritage Sites in 1993 (Collins-Kreiner, 2010), but it must be stressed that this path is characterized by its use, historicized since the Middle Ages, from the pilgrims and the presence of a definite goal, the tomb of the Apostle James the Greater, which is one of the main characteristics of paths of this kind. This allows to clearly define the physical path to follow, making it even easier to identify specific interventions of enhancement, related to a clearer definition of the users' needs.

By contrast, in the case of the Franciscan Path of Peace the original path traveled by the Saint was more difficult to detect, being defined not so much by the goal to be achieved, but by how much the route meant, above all, from the spiritual point of view.

History of the franciscan path of peace

On May 2, 1995, was defined a nature trail accessible by walking, riding and cycling between Assisi and Gubbio and was called the Franciscan Path of Peace. The definition was based on a laborious research of historical sources, in particular on the work of Arnaldo Fortini (1926), with the intent to be as faithful as possible to the one traveled several times by Francesco of Assisi, including Assisi and the sanctuary of La Verna, in some of the most beautiful and green valleys of Umbria and Tuscany. The main objective was to outline a path in the countryside, along which it could develop religious tourism.

After an initial intense activity for the creation and enhancement of the route, the project began to lose strength. A few signpost signs is no longer in its place and nature, in its orderly confusion, has regained some stretches, erasing the traces of the path, making it difficult to follow. Despite all this, many tourists have continued to venture along this "Path of the Spirit". Not without some risk. In solitary, in pairs or in groups large or small, however many have traveled and still retrace the path followed by the Saint.

The Franciscan Path of Peace was born, then, from the need to concatenate many traditional pilgrimages, which already existed for centuries in neighboring areas (with destinations such as Assisi, La Verna, Cerbaio-lo, Montecasale, Montepaolo), related to ancient and peculiar devotions.

The walk as a tool for analysis and interpretation of the landscape

By walking is possible to discover fragments of historical landscapes, eg. insulae of mixed crops in particular olive groves and vineyards, or note the landscapes shocked by extensive monoculture. The knowledge of the evolution and structure of the territory proves essential to understand the peculiarities and the historical traces that still exist in the area. The viator through the Franciscan path captures the changes imprinted on the landscape by the passage of the seasons, the agrarian textures, the colors of the vegetation and urban centers, the forms dictated by the geology and the pursuit of goals to be achieved, which characterize their days of walk. One of the main problems, which limits the content of the projects and the effectiveness of territorial and urban planning, is the difficulty of recognizing the value of historical, cultural, human and environmental resources qualifying those territories. The European Landscape Convention was, and still is, a tool for the identification and enhancement that "popularizes and democratize" the landscape resources, decrees its belonging to everyone and confirms its centrality in any action for urban transformation. In this perspective, it reinforces the need to shift the focus from the landscape as subject of protection,

niche theme, toward landscape as a tool to improve the operational efficiency of the interventions, the effectiveness of socio-economic projects and their management in long period.

Potential of the territory of valfabbrica and development and valorisation modalities

As previously reported, the territory of Valfabbrica was chosen to accommodate these interventions because:

- Strategic Location : the territory of Valfabbrica lies among the three most popular tourist destinations of Umbria: Assisi, Perugia and Gubbio. The area is connected by the Franciscan Path of Peace, which allows you to cross this territory on foot, but there is also a parallel path for cyclists, which in some sections intersect, then place alongside, the passage of the pilgrims. Tourism “on the road”, in particular “on bike” is becoming, one of the most pleasing to the visitor who is staying in agriturisms and thus is an essential service that should be offered. In addition to providing the means, the territory must inform and equip roads and locations for this type of experience, tying the demands and adapting. The creation and strengthening of the greenway must immerse functionally in the offering plan of the territory.
- Great connections and small connections: differentiate the tourist offer turns out to be essential because it can cover the different users needs and expand the fruitions prospects.

It is important to understand what types of tourists we can attract and, above all, with which outreach tools. The highlighted data and the peculiarities of the territory indicate as the prevailing tourist resource, for this area, those choosing agritourism, a modality strongly linked to the countryside, the traditions and local food and wine. Those tourist usually prefer: relaxation, peace and contact with nature, discovering the typical products, visit the cultural beauties of the place. The position becomes a pivotal asset for this type of tourism and Valfabbrica may use it to develop a tourist offer, linked to different transport modalities (table 2).

The multiplicity of the proposed interventions stresses the need for a real promotion of rural areas, to develop common and complex projects, avoid investing resources in individual projects, unrelated to each other, which are unable to activate effective territorial retraining paths. In other words “the clustering of activities and attractions, in less developed areas, stimulates cooperation and partnerships between local communities and in neighboring regions and serves as a vehicle for the stimulation of economic development through tourism” (Briedenhann & Wickens, 2004).

Results and discussion

Among those reported in the previous sections (tab.1), the project that will be described more in depth in this paper is the one related to the Garden of Peace, to be built along the Franciscan Trail in “località sambuco” (fig. 3).

The the location choice, in a location rather “remote” of the area examined, was conditioned also by the following consideration:

“experiencing ‘otherness’ (Whether divine, natural, or cultural) demands geographical separation. Seeking refuge—Whether physically or imaginatively, or both—in insular utopias is no new practice (Gillis, 2004).

For example, visitors to Mount Athos and Meteora in Greece, all share a desire to break from the everyday, to access something unique. And no matter what” (the Dora V., 2012). “Pilgrims are after an encounter with the holy; tourists are after an encounter with cultural otherness or pristine nature. But the holy and wilderness blur into one another, because they are simply defined by imaginary boundaries, or perhaps because they have no boundaries” (the Dora V., 2012). In Valfabbrica they could blend in landscape; and so do these categories of visitors

The ideal goal of the project is to tie the Garden of Peace to the Franciscan Trail, without stop walking the pilgrim, thus enriching the path of an even stronger symbolic matrix, is able to start a new “reflection” and prepare himself for final destination, Assisi. Joining the nature

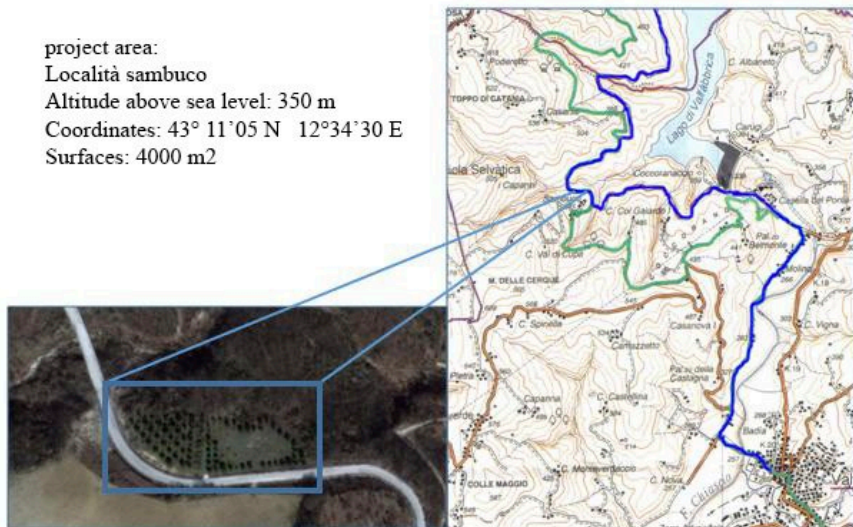


Fig. 3 project area localization

at the Franciscan conception, adapting the persistence of the territory to a strong process of integration and respect for the existing landscape through careful use of space.

Organic vision of the project

“There isn’t such a thing as a perfect project, but the project that best represents the peculiar occurrences in a given geographical location, within a specific cultural, economic and technological context” Vittorio Gregotti.

In this context, the design of the Garden of Peace had the following guiding principles:

- Respect for the environment: eco-sustainable design, upkeep of the existing vegetation.
- Removal of architectural barriers: size of the paths, gentle slopes, accessibility and usability of each part of the garden.
- Self-sustainability of the garden using trees and shrubs that need little maintenance and care.

And also:

- Strong diversification of spaces: different perspectives and different inspirations within a single project
- Continuity in similar forms: straight and curves lines represent the various stages of our lives, our path and transformations. The lines of the garden will bind with the strong symbolism of the design, choosing to draw a possible path through “the lines of life.”

Current status

The area is divided in two distinct sections (fig. 4)



Fig. 4 Current status

The architectural survey was carried out using the direct longimetric and trilateration methods.

The vegetational survey was performed according to the methods:

- Braun-Blanquet: ease and speed of execution, the possibility of statistical analysis and ease of comparison. One drawback to this method is attributed to rely on evaluations by eye, and therefore necessarily subjective.
- Raunkiaer: uses the anatomical and physiological characteristics of the plants, the embryonic tissue present in the gems and climatic conditions.

The results of which are shown in Fig. 5

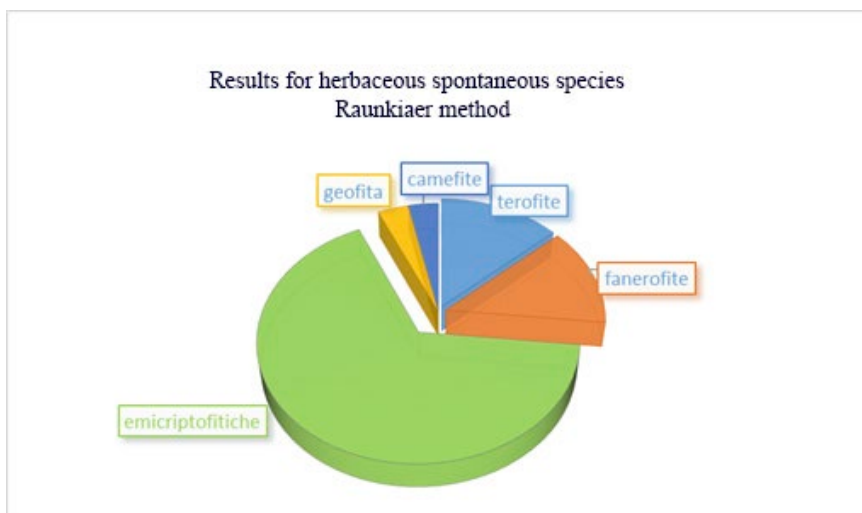


fig. 5 vegetational survey results (Raunkiaer method)

The results of the survey are in line with what might be expected in view of the bioclimatic reference plan (semi-oceanic temperate region, low-hill bioclimatic reference plan).

It should be noted the lack, which nowadays is very common, of trees with edible fruits used for ornamental purposes. Instead, traditionally, along pilgrimage routes to ensure a small food supplement for the walking pilgrims these plant species were commonly used.

This could open an interesting field of experimentation for green areas design, as there are many traditional edible tree species that could be reintroduced even in ornamental urban contexts (food forests).

Project description

Use of spaces in the garden

The project is represented by the plans shown in Figs. 6, 7 and 8.

The fig. 6 represents the division of spaces, fig. 7 shows the vegetation project, while in fig. 8 is shown the overall master plan of the project.

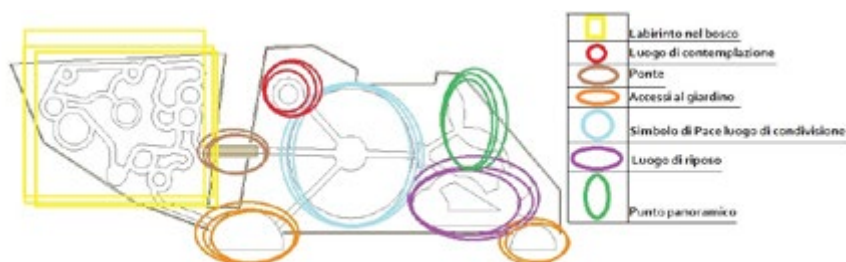


Fig. 6 Functions of the different spaces

- **Access:** the entry must represent a sort of invitation, that is able to guide the various successive transitions, and also to stimulate continuous perceptual curiosities, so as to constitute the beginning of a varied emotional path. At a dimensional level, it must be able to contain the groups of pilgrims entering the garden, remembering that not everyone has the same speed. The pilgrimage, in most cases, is carried in the summer and then the essential elements become the accessibility to water and shade. It therefore is necessary the presence of a fountain, near the access, which can give immediate relief, and shaded area. The access shall include the presence of information signs concerning the garden features, so as to intrigue the pilgrims to face a new journey of discovery.
- **Connections and accessibility between various parts of the garden:** the architectural barriers represent a limitation of the accessibility and usability of many structural works. The path from the Barcaccia, (passing close to the dam of Valfabbrica) up to Sambuco is a stretch of road quite steep, but paved and with little, if not absent, urban traffic. Within the garden, suitable spaces of transition and connection have been designed from one place to another. These transitions must take place not in an immediate or brutal way, but they should allow a gentle reading of the sequence of emotional experiences, which constitute the overall perception of a garden.
- **The labyrinth in the forest as a place of meditation:** the forest has always been considered a place of solitude and meditation, reflect-

ing an inner path of rediscovery . The western part of the garden is configured with the presence of a dense network of trees and shrubs alternating, which may become the frame for reflection and meditation in silence and solitude. The meditation must in a sense forward search, chasing those that become the difficulties and different choices; one must stop, but likewise commit to find a way not to get caught up in what may become our fears. For this purpose was decide to retrieve to the form of a “labyrinth of the spirit”; the physical complexity of the route is illusory, probably due to the effect of its striking spire that approach and move away from the center of the forest, before reaching it. In reality, the maze delimits a well-ordered space, punctuated by geometric harmonies .

- **Bridge:** always a strong symbolic presence of considerable charm, a strong and facilitated passage that connects two areas, otherwise inaccessible to one another.
- **Sharing space:** The majority of pilgrimages occur in groups of people for problems related to the difficulty of undertaking journey in solitude, but also for the willingness to share that binds their spirit with that of others, and that makes them aware of being part of a community. Many of the pilgrims themselves share in various stages of the pilgrimage, but often the collective sphere is difficult to highlight; creating an “open” place to promote a shared dialogue, can become a significant feature. In addition to the pilgrims, this area could also be useful to the population of Valfabbrica, that could use it in different events related to the natural and spiritual spheres.
- **Place of rest and resumption of the journey:** at the end of a journey everything seems more difficult and the road becomes even more inaccessible. The fatigue and the rest become two contrasting notes which may limit the strength of the spiritual path linking it to a single matrix of difficulties.
- **Viewpoint:** let oneself be swept by the gentle hills succeeds in being another moment of inner peace, causing us to abandon the surrounding landscape.
- **Place of contemplation:** was designed to characterize the site through a figurative mark, in this case the choice will fall on a sculpture of San Francesco. The statue must comply with the size of the place (not to exceed), be simple and draw interest to the nature of the Saint. The vegetation frame of ground cover roses enriches the place with colors and scents making it pleasant and inviting, ideal as a place of meditation.

Strenght points: The strengths of the project are represented both by the choice of plant species and by the symbolism that these species are able to represent in the architectural design. The symbolic matrix,

egy for the economic and social regeneration of rural areas. In Europe, over the last decades, we have witnessed a rise in rural unemployment and tourism can be the catalyst to trigger economic growth, to increase the developing of marginal areas and improve the standard of living of local communities (Ratz & Pucz, 1998; Simpson, Chapman, & Mahne, 1998).

Timothy & Olsen, in their seminal work (2006) state that “Modern tourism is regarded as one of the newer phenomena in the world but, turning to its origins, we see that it is rooted in pilgrimage. The study of the relationship between religion, pilgrimage and tourism has frequently focused separately on the issues of religion or tourism, with little equal or comparative treatment of the two together. This is surprising, as the development of tourism is hard to understand without a study of religion and the practice of pilgrimage in ancient times”. This consideration, which hasn't been followed by other holistic study of the pilgrimage phenomenon, leaves a wide field of research that should be further explored.

Religious tourism is, as far as can be seen from the data of the WTO, one of the most important sectors of the economy related to tourism and is a heritage that the Italian state, especially in the current difficult economic situation, cannot afford not to appraise.

The valorisation must pass for the maintenance and restoration of the existing, which is already very consistent in our country, but also requires the impulse emerging from new projects to be designed along the most important pilgrimage routes.

The present work has been developed in this context, as part of a larger project for the promotion of the Umbria territory.

There remains, however, the awareness that individual actions disconnected from the context of wide area are not functional in a real promotion of the territory and therefore need to be embedded in regional programming tools, in order to express their full potential and not remain irrelevant, having little impact on the territory and on tourist flows of a religious nature.

The strength of the more traditionally structured areas in Europe, as the journey of Santiago de Compostela, clearly show that only the contribution of multiple elements of the territory could constitute an effective use of the areas affected by the projects.

Only in this context religious tourism is able to express its enormous potential, not only linked to the economy that is able to generate, however of great importance, but also, and perhaps more importantly, the contacts between different cultures and experiences that it may ensue.

All the more valuable, as they can develop in a context of positive and non-confrontational interactions, diametrically opposed to the “normal” contexts in which these contacts generally occur.

Acknowledgments

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Tab. 1 General Valfabbrica area project

<p>Activation of Greenway: Chiascio river park: link with the river Tiber and the creation of a green gym Strengthening and reunion of the routes connecting the fortresses and castles in surroundings Valfabbrica: restoring signs, recovery and securing of trails, creation of sightseen spots, introduction of street furniture; architectural requalification of the castles and fortresses. Route of Monteverde: discovering sightseen spots (one of the most beautiful sights of Umbria) New mountain bike trails: activation of new trails; re-arrangement of existing Predispositions of horse trails: interesting way to discover gentle landscapes and put the visitor in contact with the horse and significant resource for rural tourism.</p> <p>Project hypothesis on the collection of resources for the creation of an Eco-museum: Agricultural resource Retrieving of uncultivated lands Rediscovery of traditional farming practices Fishery resource: lake and river fishing; recovery of the ancient fishermen traditions and traditional fish biodiversity Forestry resource Naturalistic aspect: the recovery of species, harvesting of wild fruits and edible species Water resource Chiascio river: recovery of the Barcaccia Valfabbrica's lake: future development Landscapes resource Sightseen spots and trails enhancement Spiritual resource The places of Francesco d'Assisi</p> <p>Creation of a Garden of Peace Increased advertising of the area (see Bosco di San Francesco) Increased tourist attractiveness</p> <p>Strengthening of the information and advertising material of the area Digital: more information and guidance on agritourisms and welcoming places Graphic: elaboration of an improved coordinate image for the area Depliant: improve of the information materials available on paper 8depliant, flyers, etc.) Trails mapping: on paper and digital</p> <p>Services improvement Resting points for local tourists: wine and food diffused offer. Permanent infopoint Control and management of trails Differentiation of tourism offer, creation of campsites and facilities for pilgrims Bike assistance points Detailed signage for different users.</p> <p>Future development Completing the highway Perugia - Ancona: improvement of transport links and a consequent increase of the tourist Definition Valfabbrica's lake: usability of the site and definitions of the spaces to be used, potential increase of water resources and tourism.</p>

Tab. 2 Tourist offer differentiated in terms of mobility modalities

<ul style="list-style-type: none"> • Cycle tourism and agritourism: stable tourists hosted for several days in the Valfabbrica's farmhouses (agritourism). BIKE ROAD: from Valfabbrica to Perugia; from Valfabbrica to Gubbio; from Valfabbrica to Assisi. BIKE MTB: between the castles and fortress of the town of Valfabbrica; BIKE MTB: along Chiascio river trail; • Passing cycle tourism: tourist interested in food and typical products; BIKE ROAD: from Perugia to Valfabbrica towards Gubbio; from Gubbio to Valfabbrica towards Assisi BIKE MTB: from Gubbio to Valfabbrica; from Assisi to Valfabbrica • Cycle tourism offer: tourists reach Valfabbrica by car and then discover the surroundings by bike BIKE ROAD: long trails BIKE MTB: extreme trails for experts • Religious tourism: Pilgrimage Complete: La Verna - Assisi; transit tourism Pilgrimage reduced: Gubbio - Assisi; Assisi - Gubbio; Permanent tourists: the Franciscan path and holiday in an agritourism Overnight few days Overnight stay more than a week Local pilgrim: short pilgrimage, residents in the local area (event or action). • On the road tourism: bind to the tourist offer overnight BED & BREAK-FAST, creation of campsites. Connecting to various offers of Umbria in particular the aspects related to the cultural and historical cities (Perugia, Assisi, Gubbio, Spoleto), related to the typicality (oil and wine), related to water resources and the different sources (Nocera Umbra and Gualdo Tadino), related to the naturalistic aspects of the regional parks. Car or motorcycle Campers, Caravans Bike & tent
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THE PILGRIMAGE OF THE BLACK MADONNA AND THE SOCIO-ECONOMIC FALLOUTS

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Summary

It is difficult to imagine forms of local development during a global crisis with devastating effects of long or very long term, deliberately “re-thinking” about forms of development on the base of the relation between place and culture and highlighting spatial characteristics according to a no-intrusive touristic valorization of territories and local communities.

The force idea of this research lies on the recovery and valorization of one of many pilgrimages to the Sanctuary of the Black Madonna of Tindari, from the Ionian coast to the Tyrrhenian one and way back.

It has been basically chosen to contemplate a territory with its administrative units, more or less directly connected to the passage of the “route”, imagining this route as a catgut of various and different realities that are added to the diversities caused by the position between two distinct sides of the Peloritan Mountains. Almost of all these municipalities, excluding those ones that are located in the coastal areas, are characterized by the typical phenomena of internal areas.

It has been chosen to address to several prototypes of users who, on one hand, are oriented toward a bipolar approach of pilgrimages, on the other hand decide to travel on the edge and to explore urban fragments, often degraded, randomly spread from one side to the other, where the boundaries between rurality and city, development and not only economic marginality are not clear. At the same time, as in this research it will be induced, we are trying to offer an interstitial opportunity to communities that “live” pressed between touristic destinations characterized by strong attraction and others with international appeal.

Keywords: Geography, Religious Tourism, Rural Tourism, GIS, Agriculture

Introduction

Sicily, for its geo-historical central position, is located in the heart of space-time of Christianity’s origins, along the way made by the action of evangelization, from the Holy Land to the places of the first diffusion along the Mediterranean coasts.

Through long historical events Sicily has experienced periods of great artistic interest. Among the most significant moments it has to be mentioned the statement of sacred art. This art grew during the centuries between Early Christian period and the nineteenth, leaving important traces and testimonies of Christianity in the island. The

Christian artistic heritage has survived to battles, often dramatic, with other powerful civilizations of different creed that have damaged it. In Sicily the art was often combined with religion and contributed to the construction of many buildings and religious artworks. There are many ways to describe a region, one of these is to follow the religious itineraries present in the territory, full of history, charm and devotion, and at the same time rich of potentialities for a new territorial enhancement.

These sanctuaries often suggest a world to explore and a secular history written by the pity and generosity of many generations. Seen with the eyes of today, they represent a great opportunity to rediscover and an additional value for that territory where the Sanctuary is placed. Today, these "itineraries" are still able to speak to us, and invite us to a new reconnaissance, especially to feed our imagination. However not only this. We are attending to a rapid growth of participation of old and young people who want to retrace these routes of faith. An excellent example of this is probably the ancient Way of St. James leading pilgrimages throughout the world to *Santiago de Compostela* in Spain. Crowds of people walk through an ancient and inaccessible itinerary, full of symbols and messages, discovering the ancient faith made of struggle and sweat as much as deeds and enthusiasm and driven by the challenge to know the world. This modern challenge is today at the basis of the relaunch of local development that is made possible through a synthesis of tourism and religiousness. The truth is that these paths and places of faith, fallen in the general removal, get strength back. Therefore, these paths, "itineraries" are able to speak to us and invite us to a new recognition and especially to feed our imagination and intellect. How were those pilgrims of past centuries? What did inspire their hearts made of prayer, grief and hope? We do not believe that in their soul there were something so different to that feeling animating devotees of today. Although, this feeling today is interlaced with a more fragile faith, an improvement in the road network, with the diversity of transportations, with a devastating innovation that does not spare the oldness, isolation, and silence of these places of faith. These places are still attractive and gifted of a suggestion and an extraordinary charm of repeal of the rural values of frugality and humility. Even today, the pilgrim relives the memory of his own decedents and takes comfort by the Communion of Saints. The walk, intended as a rediscovery of faith and places, helps to carry out an act of love. Its revival put pilgrims near the world again, and encourage to a more accepting and tolerant humanity.

Religious tourism and local development

In reference to pilgrimages, these “walks” towards holy sites, they could be evaluated by considering the wide sphere of interests driving the pilgrim. He generally considers the “journey” and the itinerary as complementary goods to the final religious place contemplating a combination of useful methods to achieve the atonement of sins or a pardon. In terms of local development it should be emphasized that this doubling is also reflected in the selection and evaluation of higher ranked objectives, the only ones that could represent in their totality highly recognizable elements. Moreover, it has to be remembered that creating opportunities of development in a urban areas with high concentration is generally easier than in places with an high diversified territorial construct as well as marginal, and characterized by, in addition to classic territorial icons, territorial remains derived by dispersion phenomena and territorial re-elaboration generally wrong in the long run.

It is right the mentioned marginality the first challenge that our investigation focus on with a construction of an “itinerary” defined and recognizable also by those who have still not experienced it before. This research just undertaken, far from being completed quickly, has allowed us to understand how many and which lacerations, sutures, absences and lumbering presences are interlaced in general terms for marginal lands and, specifically, in these forgotten areas even by the local policies of territorial reorganization. The critical eye which we began to investigate with, allowed us to discover new possible solutions in the application of rural development tools, in addition to the use religious tourism as a driving force for the development of a vast and diversified territory that, as we noticed at the beginning, finds its strength in its own bipolarity. It has still to be defined in theoretical terms the boundaries where these political exercises, about development and integrated planning, should be conducted and regarding this point we simply warn the reader that the dispute on rural planning is far from being over¹. The fact remains that the debate in objective geographical terms needs at least a first approximation of “places” and “situations” presenting characteristics of marginality that concern not only the territorial plane but also the cultural aspects. Therefore, the strategic operation we are proposing appears dangerous since the beginning, aware of the fact that only through strong participation governance mechanisms, cohesion and local enthusiasm, it would be feasible the necessary capacity building. This would be the only way able to “link” different political

¹ Should be highlighted that it is necessary to separate the rural plane from the agraria one, since they differ for both targets and methods, even if very often there are many points of convergence.

and social entities with the aim at building from the bottom the “itinerary”, not only geographical but also cultural. Our choice definitely points at the “countryside”, bucolic term but with a strong political sense with its bridge with agriculture and rural plane. The countryside apparently poorer than the city of cultural emergencies is, more than the urban environment, able to transmit a sense of belonging, identity and long duration of cultural values (Tinacci Mossello, 2002). Moreover, this territorial dimension seems to be the most appropriate to the non-mercantile relations of the “itinerary”, the only one to guarantee and above all recognize those social, cultural and institutional relations that could influence somehow the economic impact of these marginal area with its mainly agricultural vocation, even in the presence of forms of integration with other sectors such as tourism. Specifically, we have “re-thought” about forms of local development on the basis of the relationship between place and culture and to highlight spatial peculiarities in function of a non-intrusive touristic valorization for territory and local communities. With the aim at emancipating from the traditional valorization of agricultural specialties, our interest focuses on territorial regeneration mechanisms through the construction of events characterized by strong touristic attraction able to communicate the cultural value of religious events for the macroregion Sicily and the microregion of the Black Madonna of Tindari and its pilgrimage. Therefore, there is a comparison between these two regions at different scale even if we focus much more on the microregion.

The macroregion sicily

The overview of the religious universe of Sicily here showed (fig. 1) is not totally complete. Moreover, the number of places of faith and particularly the sanctuaries is very large and does not allow to make a complete list. Therefore, it has been made a selection in this overview that, through a functional system, exalted by good infrastructures (airports, roads, receptivity, etc.) and richness of natural and cultural sites, allows to highlight the most characteristic signals of religious presences and to appreciate the surrounding territories. This overall picture we have selected presents a double function: on one side it indicates at a regional scale a possible scenario of territorial reorganization by using religious itineraries, on the other side these itineraries could positively affect the territory and its historical and cultural knowledge. In other words religious tourism, appealing on the network we have traced, the environmental and cultural excellences and a proper standard of infrastructures, could relaunch part of Sicily. The selected places of faith are listed as follow and showed in the map in the figure 1.

- 1) Monastery of *Montevergine e Badiazza*, Messina.
- 2) Sanctuary of *Santa Maria della Neve*, Santa Lucia del Mela.
- 3) Sanctuary of *Madonna di Tindari*, Patti.
- 4) Church of *San Filippo*, San Filippo del Mela.
- 5) Monastery of *San Placido Colonerò*, Messina.
- 6) Church of *Santissima Annunziata*, Forza d'Agrò.
- 7) Church of *San Domenico*, Badia Vecchia.
- 8) Monastery of *Santi'Agata*, Catania.
- 9) Sanctuary of *Madonna delle Lacrime*, Siracusa.
- 10) Sanctuary of *Gibilmanna*, Cefalù.
- 11) Church of *Spirito del Vespro*, Palermo.
- 12) Abbey of *Santa Maria Nuova*, Monreale.
- 13) Abbey of *San Martino delle Scale*, Palermo.
- 14) Monastery of *San Francesco di Paola*, Alcamo.
- 15) Abbey of *Santo Spirito*, Caltanissetta.

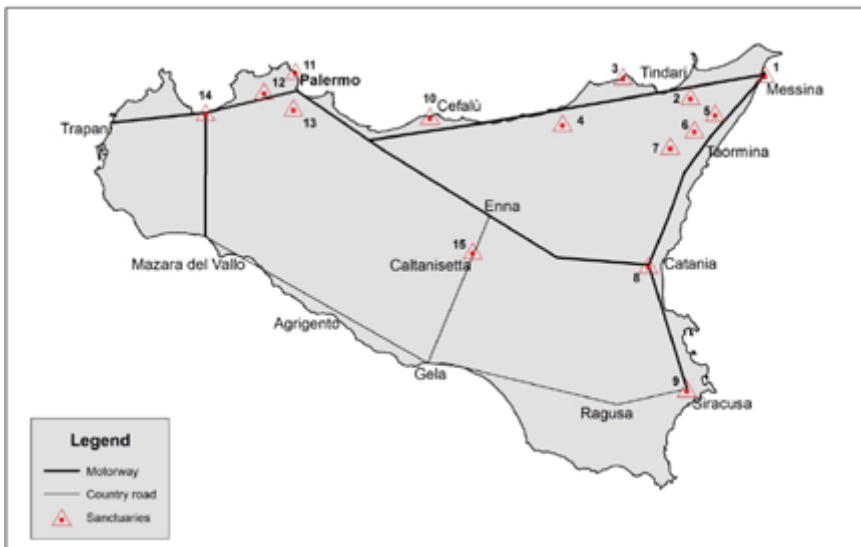


Fig. 1. Overview of Sanctuaries in Sicily. Our elaboration.

Black madonna of tindari: itinerary and local development

The core of our research basically focuses on an area of Sicily not very popular, one of those places where the authentic faith of few, made of struggle and pain, allows still today that this territory does not fall in complete isolation. Places that would deserve to be visited and valorized because rich of traces of the past and also depository of a good historical,

cultural and naturalistic heritage. After having studied this reality deeper, we are convinced that it would deserve an operation of rediscovery, on one hand to prevent that it would be part of a sort of collective repression, on the other hand to try a territorial and touristic re-value. The force idea of this research lies on the recovery and valorization of one of many pilgrimages to Sanctuary to the Black Madonna of Tindari, from the Ionian coast to the Tyrrhenian one and the way back. It has been basically chosen to contemplate a territory with its administrative units, more or less directly connected to the passage of the "route", imagining this route as a catgut of various and different realities that are added to the diversities caused by the position between of two distinct sides of the Peloritan Mountains. Almost of all these municipalities, excluding those ones that are located in the coastal areas, are characterized by the typical phenomena of internal areas.

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The route we investigated on is the Pilgrimage to the Black Madonna of Tindari which is held in Sicily for some time now, its path stretching from Santa Teresa di Riva (Ionian coast) to Tindari (Tyrrhenian coast), for a total distance of about 50 km (fig. 2, 3 and 4). It is an eminently regional traditional route of faith and devotion.

The route we are introducing, apart from being experienced as collective memory of devotion and crossing new places, is strongly growing at the moment and is part of the important trend of religious tourism in Sicily.

This itinerary has been mapped trying to combine an adequate metric measurement accuracy and the low cost of the equipment used. It is appropriate to mention that the phase of surveying made possible to draw a line, which corresponds to the path, joining points collected every 20 meters. It was also decided to survey the most interesting topographic elements, such as churches, votive icons, recreation areas, dining options, start/end of unpaved roads, fountains, signage, etc..

In support of all the collected data should not be overlooked the aid provided by a rich photographic, historical and recent, database. In fact, several georeferenced photos were made for a detailed analysis of all the most significant landscape and anthropic elements present along the entire route.

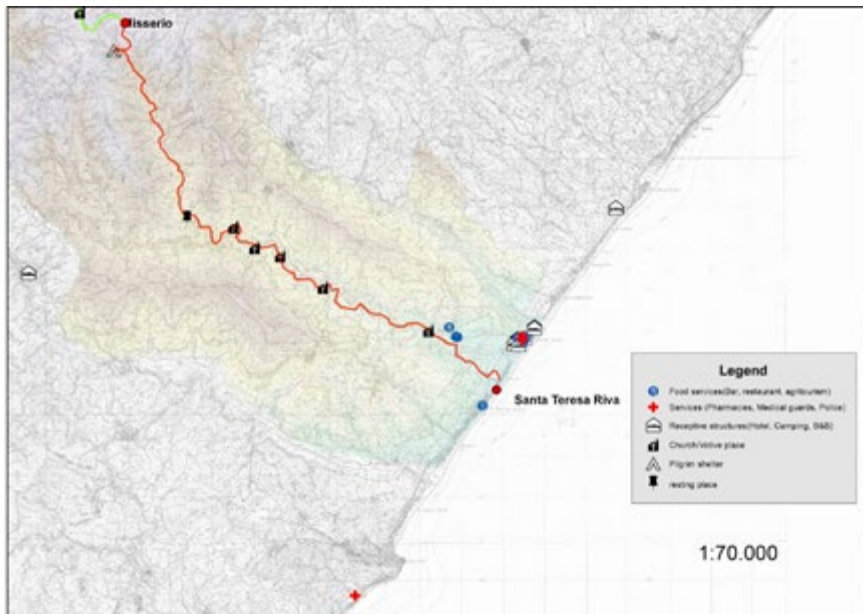


Fig. 2. Itinerary from Santa Teresa Riva to Misserio. Our elaboration.

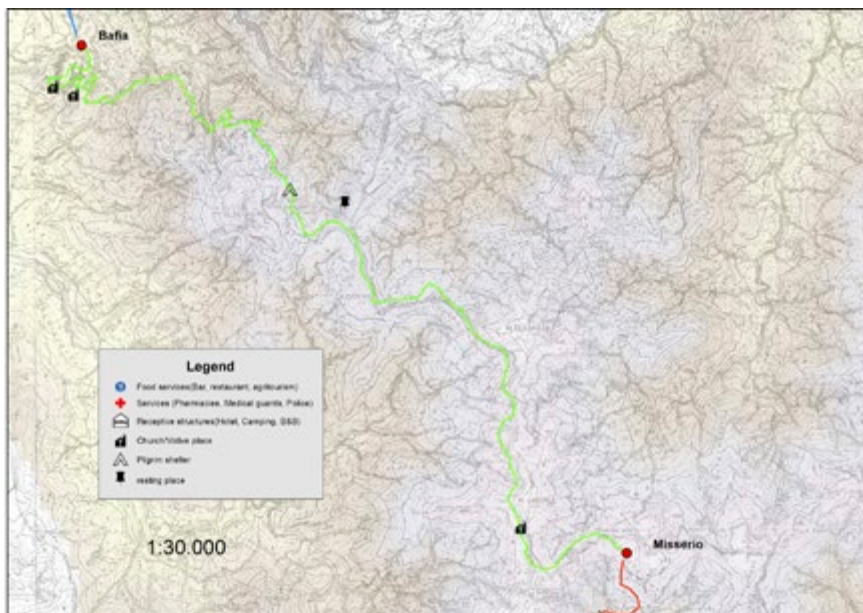


Fig.3. Itinerary from Misserio to Bafia. Our elaboration.