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Saint Patrick's Way: a North-South Camino

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SAINT PATRICK'S WAY

A North-South Camino



A Submission to the Department of Transport, Tourism & Sport's
Consultation on Tourism Policy

Anto Kerins

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Dublin Institute of Technology

21 November 2013

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SAINT PATRICK'S WAY

A North-South Camino

INTRODUCTION

The Minister for Transport, Tourism and Sport, Leo Varadkar, TD, has set up a review of tourism policy and requested submissions from stakeholders (see Appendix 1 and 2).

This submission proposes that the government should encourage the planning, design and development of a North-South Saint Patrick Way pilgrim walk, similar to the Camino in Spain, in partnership with the relevant Northern Ireland authorities. This development will make an important impact in economic and tourism terms, but also in other ways.

The submission outlines the relationship between tourism and pilgrimage and discusses the international 'gold standard' of pilgrim walks, the Camino (Saint James Way).¹

Following this, it summarises developments to date on Saint Patrick's Way and proposes that the Minister and his department should take this project forward in partnership with the Northern Ireland government.

TOURISM & PILGRIMAGE

Although pilgrimage is often seen as a religious or spiritual activity, there are significant connections between pilgrimage and tourism. Before there were tourists there were pilgrims and pilgrims were early forerunners of modern day travellers. In this context, the most common form of early travel was pilgrimage where people travelled to holy places on religious occasions. One source suggests that over 30% of the world's population was on pilgrimage between the 12th and 15th centuries.²

There has been a significant growth in religious tourism in recent years and in particular a resurgence of pilgrimage. While it is estimated that over 250 million pilgrims undertake tourism trips each year, religious motives are becoming more integrated with secular ones.³

Tourist or Pilgrim

Tourism is a gregarious activity and reflects a need, among other things, for art, culture and intellectual activity. However, it can also be a search for contact, belonging, friendship and even love.⁴ When you look beneath the surface you often find that a tourist can be searching for something better. In many ways, the tourist-pilgrim dichotomy can be overstated.

Tourism and pilgrimage are probably best seen as parallel activities rather than separate universes. The tourist looks for relaxation, fun, adventure, friendship and a break from the ordinary and the pilgrim searches for meaning and inner peace. Pilgrims can enjoy their journey and tourists can find meaning.

Smith sees tourism and pilgrimage as 'two parallel interchangeable lanes', one which is the 'secular knowledge-based route of Western science' and the other the 'sacred road of faith and belief'. In this view of things, the traveller can travel either lane or switch between them depending on circumstances.⁵

The diagram below shows a simple spectrum of pilgrim to tourist motives. Where the pilgrim is on a sacred journey, the tourist is on a secular one and where the pilgrim prays, the tourist rests or plays. The middle ground is often where much of the real world belongs. Here the traveller can search and reflect on life while on holiday or pilgrimage.⁶

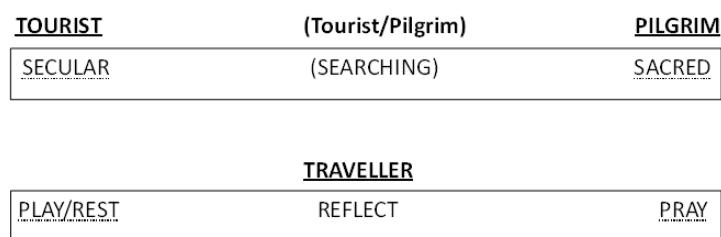


Figure 1: Tourist to Pilgrim Spectrum

Irish Pilgrimage

The Irish tradition of pilgrimage goes back a long way. Probably the first clear example of foreign pilgrimage was Saint Columbanus, who was said to have set the 'Irish pilgrimage movement in train'.⁷ Most people think of him as a missionary though this is not necessarily how he saw it. Harbinson feels that his main purpose may, initially at least, have been pilgrimage rather than missionary.⁸

As early as the 730s, efforts were made on the Continent to restrict the activities of Irish pilgrims and in particular those who claimed to be bishops with ordination powers. It was probably as a response to this effort to restrict Irish episcopal pilgrims that led to the encouragement of Irish people to go on pilgrimage at home. The ascetic Maelruain of Tallaght, is supposed to have heard the elders say that anyone who leaves his home except to go 'from east to west, and from north to south, is ... a denier of the faith'. In addition, a 9th century poet wrote 'to go to Rome, much labour, little profit'.⁹

So pilgrimage in Ireland started in earnest and developed over time with such important sites as Croagh Patrick, Lough Derg and Our Lady's Island in County Wexford. However, the tradition of long distance pilgrim walks like the Camino is something the Irish have yet to develop at home.

The Irish did of course continue to travel abroad on pilgrimages to such places as Rome and Santiago. Going on a pilgrimage to Santiago, unlike today, would have been very expensive in those days. Research suggests that the majority of pilgrims were therefore relatively well off and left by boat from ports such as Drogheda, Dublin, Wexford and Cork.¹⁰ The boat journeys then would also have been fraught with some danger or at least inconvenience.

THE CAMINO (WAY OF SAINT JAMES)

The Camino is the pilgrimage route to the Cathedral of Santiago de Compostela in north western Spain, where tradition tells us that the remains of Saint James the apostle are buried.¹¹

The Camino was one of the most important Christian pilgrimage routes in medieval times. By the thirteenth century, it was attracting large numbers to Galicia.¹² However, the Black Death, the Protestant Reformation and political unrest in 16th century Europe eventually led to its decline.

During the 1960s, most pilgrims came to Santiago by car or bus. Others came by air, and some by boat. From the end of the seventies, however people began to feel that the pilgrimage should be done on foot, as it was originally. The Friends of the Camino organisations in Spain and throughout Europe began to seek change in spite of the fact that by the 1980s, only a small number of pilgrims arrived annually in Santiago.

The Spanish Association of *Amigos de los Pazos* began seeking Council of Europe recognition in early 1982. In October 1987 Saint James Way was eventually recognised as the 'First European Cultural Route' by the European Council. In addition, the French part of the route was named a UNESCO's World Heritage Site in 1993 (in its route through Spain) and in 1998 (in its route through France).¹³ These developments persuaded the authorities to

begin restoring, maintaining and upgrading the route and encouraging the development of hosting structures.¹⁴

The Camino now began to attract a growing number of modern-day pilgrims from around the world. The table below indicates a steady increase since the early nineties along with a significant increase during holy years (1993, 1999, 2004 and 2010).

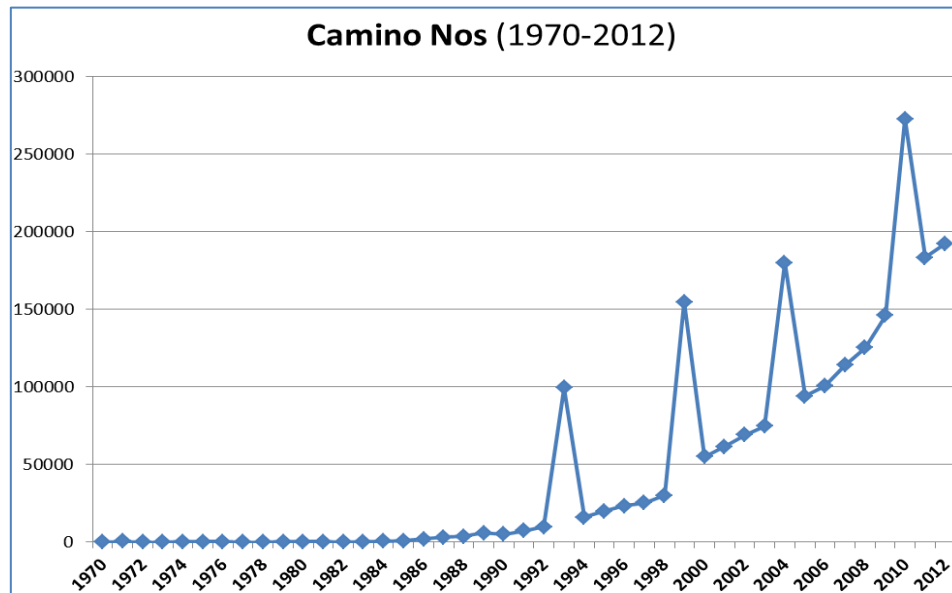
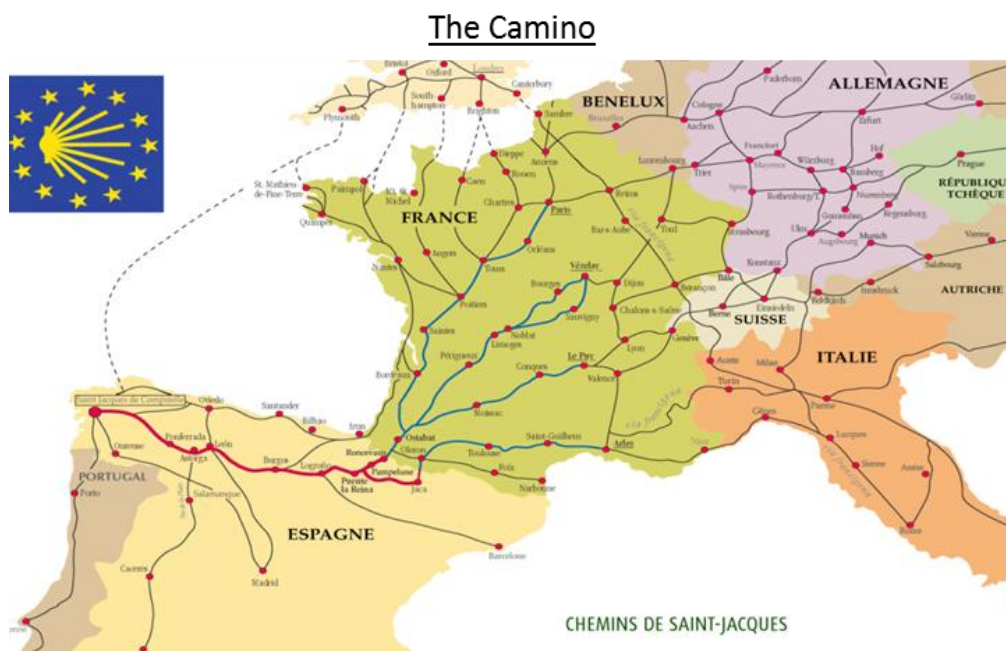


Table 1: Camino Numbers¹⁵

Camino System

The Camino is a substantial long distance system of walking routes all of which converge in Santiago.¹⁶



This complex long distance walking system is can be broken down into 12 main routes according to Brierley.¹⁷ Of these 12, the most popular by far, according to the data, is the French Way (*Camino Francés*). In addition, all except 3 of the 12 eventually filter into the French Camino.

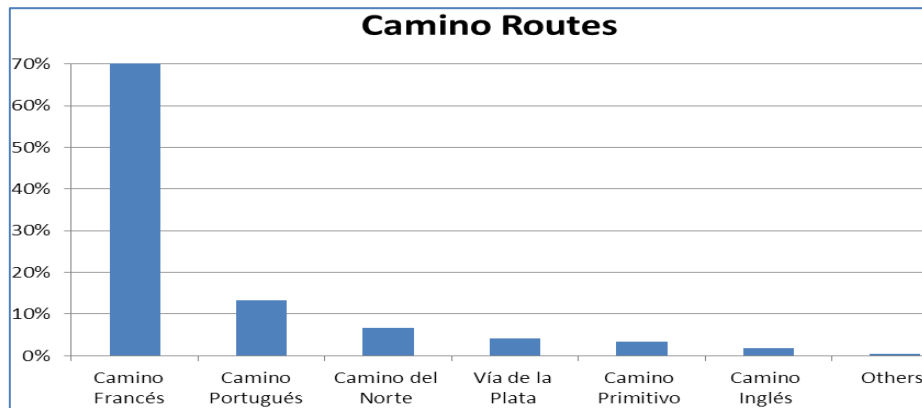


Table 2: Camino Routes¹⁸

The French Camino starts at Saint-Jean-Pied-de-Port on the French side of the Pyrenees and travels over the mountains to Roncesvalles in Spain. From there it passes through Pamplona, Logroño, Burgos and León and on then to Santiago. Much of it goes through out of the way places and the landscape varies from pleasant and attractive to some distinct and beautiful landscapes.

It normally takes at least four weeks and people often do it in stages rather than all at once. It is almost 800km long. The red line in the map below identifies the route.¹⁹



Although there are standard starting points such as Saint-Jean-Pied-de-Port in the case of the French Camino for example, some people start walking from their home and do so from as far away as Holland and beyond. Historically, the journey began at one's home and ended in Santiago.

Characteristics of Walkers

Almost half of all walkers are Spanish. However, the other half contains a wide variety of nationalities.

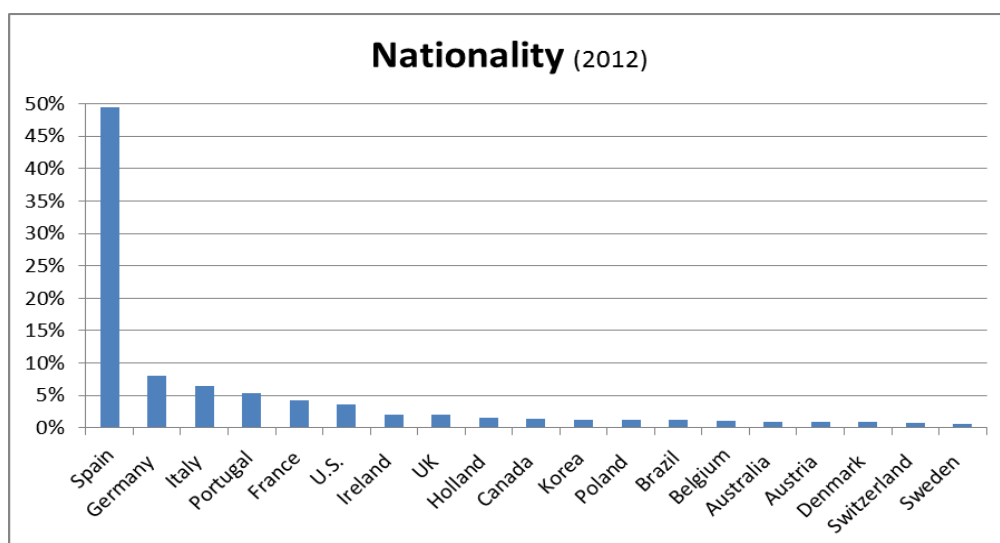


Table 3: Nationality of Walkers on the Camino²⁰

There is also a relatively large spread of occupational groups among walkers as we can see below.

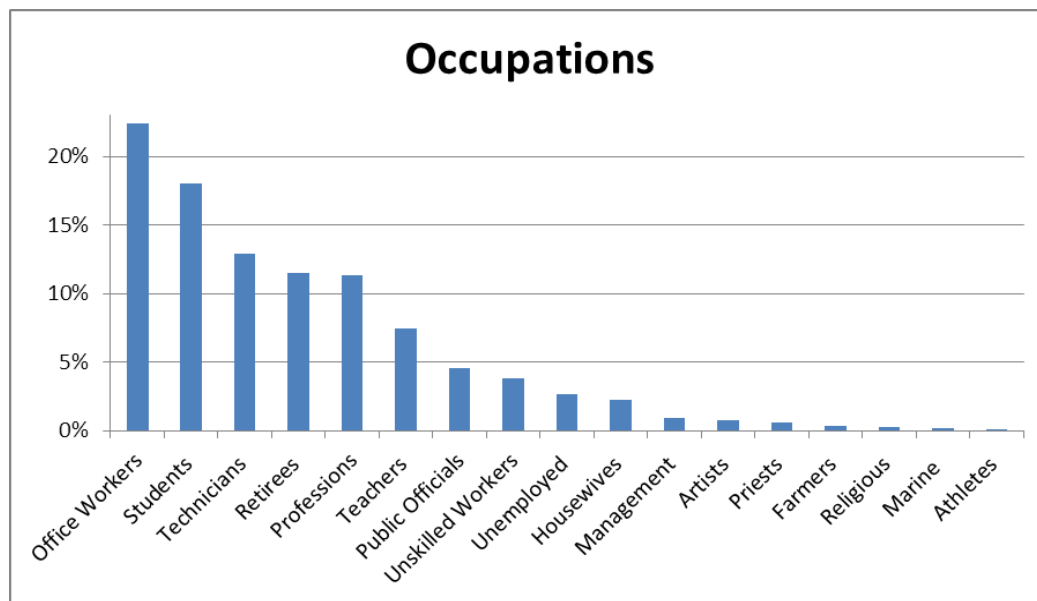


Table 4: Occupations of Walkers on the Camino²¹

In addition, there is a relatively balanced age distribution with over half between 30 and 60, almost 30% under 30 years and 15% over 60. Finally, 53% say they walk the Camino for a mix of religious and other reasons, 41% for religious reasons and 6% for other reasons altogether.²²

Structured Space

According to Cazaux, deciding to walk the Camino can reflect a desire to withdraw from ordinary life in the hope of returning a stronger and better person. The Camino happens within a clearly defined path which can sometimes give walkers, according to anthropologists, the sense of travelling in a structured space or 'corridor'. To operate here, people only need a pilgrim passport to access the pilgrim accommodation and in the end to receive the certificate of completion or *Compostela*.²³

The Camino has been viewed as a coherent and integrated space that can transcend culture and diversity, a space where people are doing something special and different. Here walkers can be making an important journey and some may even be on a sacred one.²⁴

There has been a growing interest in journeys to sacred places in recent years. This interest, some argues, comes from the need to find meaning in our uncertain world. In this context, there is evidence suggesting that some tourists end as pilgrims because their journey has led to inner change.²⁵

Tourism Benefits

The Camino is an important tourist resource and tourism became one of Galicia's main economic sectors following its revitalization.²⁶ According to some the Camino has brought back to life many villages along the route some which had been abandoned.²⁷

In addition, it has helped to provide a focus for regional identity in the four regions which the French Camino travels through (Navarra, La Rioja, Castile y Leon and Galicia). For example, Galicia at the time used the 1000th anniversary of the supposed discovery of Saint James's tomb, to promote the city of Santiago in 1993. In addition, rural tourism was promoted through community-based activity funded by a variety of EU initiatives. In addition, the Camino's promotion was combined with the establishment of local accommodation along with a significant number of architectural restoration projects.²⁸

Other Benefits

Research also indicates that the Camino, along with the other Council of Europe cultural routes, became a source of innovation, creativity and SME development. In addition, it helped to preserve the cultural heritage along the route and contributed to the tourism sector even in its remotest parts.²⁹

Pilgrimage can also contribute to people's well-being. One study, for example, found that a 3 month walking pilgrimage to Santiago by groups of young offenders 'had undeniably positive effects on the self-esteem of the participants and their re-integration in society'.³⁰

Another found that the experience of doing a pilgrimage 'inspired new and positive action' and enabled people to 'cope with their pain and gain control over their situation'. This particular study suggested that it was the totality of the pilgrimage that was the key to its benefits.³¹ Finally, a study found that doing a pilgrimage as part of a student's clinical placement 'promoted team building, holistic care, trustful nurse-client relationships as well as strengthening personal spirituality'.³²

Characteristics

The Camino has been called the 'best known Christian pilgrimage route in the world' and the 'gold standard'.³³ Others classify it as 'the best known long distance walking trail in the world'.³⁴ The Camino, and in particular the French Camino, has a number of characteristics which are integral to its nature and operation.

- a) It is a relatively long distance cross border route most of which is now off-road.
- b) Its landscape is stunning in certain areas and is, for the most part, pleasant and relatively quiet.
- c) The route has a significant variety of crosses and pilgrim architecture and a distinctive set of way markers.
- d) The villages and towns enroute are still dotted with churches where walkers can drop in for a short break.
- e) It has a well-established system of volunteering/Christian groups supporting the route.
- f) The *Spanish Federation of Friends of the Camino de Santiago* is the parent organization of the regional associations of *Friends of the Camino* in Spain. It provides information, oversees the physical state of the route and trains and places volunteers. In addition, it promotes scholarly studies and meetings and publishes the journal *Peregrino*. Internationally there are a large number of associations in such countries as Ireland, England, Canada, South Africa, Australia, France, Norway, Holland, Germany, Poland, Italy, Brazil and Japan that support the Camino.³⁵
- g) It has a system of pilgrim hostels. Historically, these hostels were part of a hospitality network that supported the needs of the travelling pilgrim. This network included accommodation, food and medical supports that fed and cared for the pilgrims. With the renaissance of the route, a new network has returned to provide for the new pilgrim and traveller. This includes not just the retail supports but also pilgrim hostels, medical and other supports. This contributes to the development of the villages and rural areas on route and strengthens the 'social economy' of the area.³⁶ Part of this system is the '*hospitalero*' volunteer who devotes much of his or her life to the reception of pilgrims and the maintenance of the hostels.³⁷ Below are the main types of pilgrim hostels:³⁸

Municipal: basic owned/maintained by local authority. Here the warden often lives next door and the staff are often volunteers. The accommodation is very inexpensive but not the most comfortable. Some are located in former schoolhouses or repurposed buildings.

Parish: normally owned by the diocese and run by the local parish priest. They are often more informal and relaxed than municipal hostels and may offer a pilgrim mass and/or a communal meal. The rates are very low or donation based.

Convent/Monastery: similar to the parish hostel but overseen or run by the local convent or monastery.

Association: owned or run by Spanish or other national confraternities sometimes together with the local authority. They are often staffed by volunteers who have already walked the Camino. Again the price is low or donations.

Network: private hostels which are part of an association. They are often owned or ran by individuals but are increasingly being handed over to management groups.

Private: These are similar to network hostels but without the regulations or codes of practice. They tend to have longer opening hours and are more commercial. They are more expensive than many of the other hostels.

h) It has an administrative support system as follows.

Central Government: At government level the Jacobean Council is headed by the Minister for Education Culture and Sport.³⁹ This council helps to coordinate the activities of the government and regional authorities along the route and encourages collaboration between the different stakeholders. In this respect it helps the regions cooperate on such activities as the preservation, restoration and promotion of the Camino.

Regional Governments: For example, the government of Galicia plays a significant role in supporting and managing the Camino in Galicia and manages and runs some of the pilgrim hostels.⁴⁰ It is based at Santiago de Compostela, the capital of Galicia.

Turgalicia is responsible for promoting tourism in Galicia. It also has a role in supporting the development of quality plans and training tourism professionals.⁴¹

The *Management Society of the Jacobean Plan* (S.A. de Xestión do Plan Xacobeo) promotes tourism and culture on the route along with encouraging the provision of services, the public hostels network, cultural heritage along with its architectural and artistic elements. At the international level, it promotes the Camino through exhibitions, conferences, informative and outreach publications, as well as supporting the associations of friends of Saint James Way worldwide.⁴²

SAINT PATRICK'S WAY – DEVELOPMENTS TO DATE

In recent years there has been an interest in developing a long distance pilgrim walk in Ireland similar to the Camino in Spain. In this context, the following developments are worth mentioning.

Developments to 2009

Alan Graham, a walker, suggested the idea of a Saint Patrick Way pilgrim walk to Stephen Bill in Northern Ireland Tourist Board (NITB).⁴³ He proposed that the route go from Croagh Patrick to Downpatrick. This idea eventually led to a jointly commissioned feasibility study by Fáilte Ireland and NITB which was published in August 2009.⁴⁴

The study identified three possible routes from Croagh Patrick to Downpatrick as identified in the map below:



Source: Patrick's Way – The Pilgrims Walk Feasibility Study in 2009 (p. 33)

Developments since 2009

Among a number of developments since then the following are worth mentioning.

Saint Patrick's Way – Armagh to Downpatrick

NITB have worked in partnership with the relevant local authorities to develop a 160km Saint Patrick's Way route from Armagh to Downpatrick. The route is expected to be ready in early 2014. It is hoped that this route will eventually become part of a North-South Saint Patrick's Way route.



Source: NITB presentation (18 October 2012)

Fáilte Ireland

Fáilte Ireland has concentrated on developing looped walks and other routes such as the Green Way rather than on the development of a North-South Saint Patrick's Way.⁴⁵

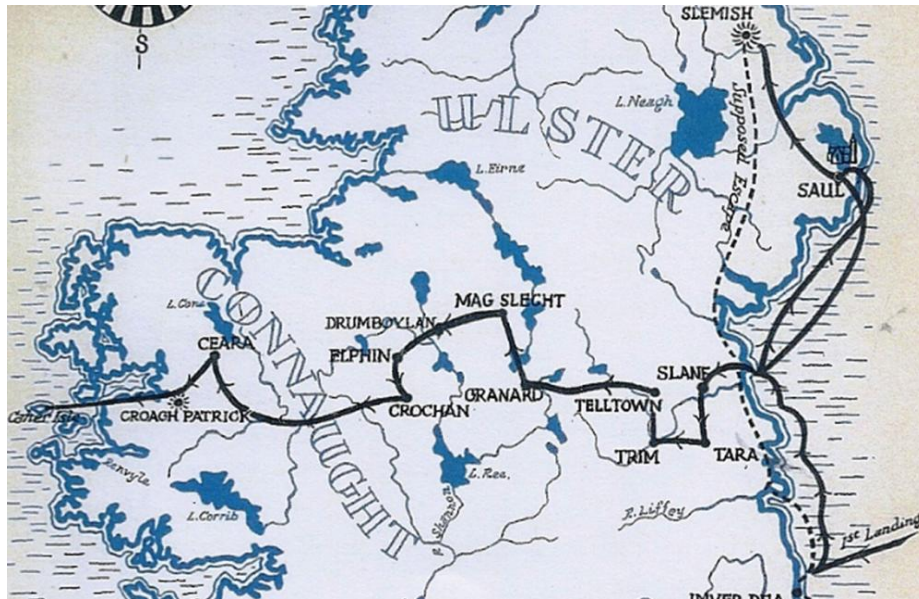
Other Developments

A number of informal meetings took place since summer 2012. The main ones were as follows.

DIT meetings (early September 2012): Raphael Smyth, a walker, suggested an east-west Camino built around Saint Patrick and going from Dublin to Croagh Patrick. His proposal was built on initial documentary research supported by discussions with a variety of relevant specialists and others on the topic. One of his sources contains the following map which purports to indicate the east-west journey of Saint Patrick.

Saint Patrick's Way

Anto Kerins, DIT



Source: Oliver St. John Gogarty (1938) (p. 224-25) ⁴⁶

NITB meeting (18 October 2012): Present were NITB, DIT, Meath Heritage Officer, Down District Council and Alan Graham and Raphael Smyth who separately had suggested the idea of either a Croagh Patrick to Downpatrick or Dublin to Croagh Patrick route. ⁴⁷

The meeting discussed developments to date and plans for the Armagh to Downpatrick component of the Saint Patrick's Way. It also discussed a more substantial cross border route than heretofore. This new proposed route was triangular as follows.

It travels from Dublin up along the coast to the mouth of the Boyne and then inland to Croagh Patrick and from there to Downpatrick. This east-west and west-east route is then supported by a direct North-South route travelling in both directions from the north mouth of the Boyne up along the coast to Newry thus allowing walkers to take a shorter route in each direction. See triangular route below and Appendix 3. ⁴⁸



Fáilte Ireland meeting (27 November 2012): The meeting covered much of the same ground as the NITB one. Present were NITB, Fáilte Ireland, Meath and Louth Heritage and DIT. Here it was observed that the triangular route is bounded by two pyramids (Croagh Patrick and Slieve Donard near Downpatrick) and the crescent shaped starting point of Dublin Bay. ⁴⁹

Heritage Council meeting (18 Feb 2013): Present were the Heritage Council and DIT. The meeting discussed, among other topics, how things might develop into the future and the following points were made. First, it was important, where possible, to build Saint Patrick's Way on existing routes. Second, it was necessary to, where possible, involve the community with the process and build the route around community interest and support. Here it was desirable to start in areas where potential support exists and to build on that. Following on from this latter point it was suggested that the Saint Patrick's Way concept and developments to date be given space in National Heritage Week.⁵⁰

Intergovernmental Discussions: There have been discussions between both governments about the development of a North-South Saint Patrick's Way. During these discussions the Northern Ireland side has expressed an interest in jointly investigating the idea.

Which Route?

The 2009 study proposed a route running from Croagh Patrick to Downpatrick. This was an important event, not least because the two main tourism government agencies, north and south, jointly commissioned the study. In addition, NITB's development of the Armagh to Downpatrick component indicates a significant commitment to the idea.

However, the Croagh Patrick to Downpatrick route has a number of weaknesses, not least of which is that it is not a substantial long distance route in Camino terms. The French Camino, for example, is about 800km and this is a significant part of its attraction. Its length is also a reason for repeat visitors who do it in stages and it sometimes attracts back those who wish to do it more than once.

The most attractive of the 2009 study's options is opting 3 and is about 425km (550km if we include the awkward Lough Derg spur).⁵¹ It might have been more advisable to have integrated such a significant pilgrimage site as Lough Derg directly into its structure rather than through a spur.⁵² This route has also access and exit problems at both ends. In particular, people have to travel to Croagh Patrick to start the route and travel back from Downpatrick at the end point.

The east-west route proposed by the walker Raphael Smyth solves the access issues at the start point but leaves the walker with an exit problem at the end point. Also, this route has the weakness of not bringing the walker to Saint Patrick's grave and misses the opportunity to develop a substantial long distance route in Camino terms.

The triangular route is a more attractive option from a walking, tourism, pilgrimage and access perspective. Moreover, it would make a substantial addition to the European system of Camino routes and should, if possible, be considered, designed and planned with this in mind. Here, its start point could be Saint James Church, regarded by some as the traditional start point of the Camino in Dublin.⁵³ Alternatively, Saint Patrick's Way could start close by at Saint Patrick's Cathedral, for example.

Half of the walkers on Saint James Way are Spanish as we saw above. If the same domestic proportion walk Saint Patrick's Way the triangular route will allow many more people to start the walk close to their home. In addition, the walk could now enter Northern Ireland higher up and thereby facilitate the integration of a somewhat greater portion of the province. Its general route corridor also provides the opportunity to develop a more scenic route than the above options thereby enhancing the walker's experience. Being larger, it also provides a greater number of communities with the opportunity to contribute to its development and participate in its operation. It also has the unique advantage over the Camino of being a long distance looped walk which has certain attractions for walkers.

There will be significant challenges in considering, planning, resourcing and implementing such a cross border project and some of the challenges with this sort of project are helpfully identified in the 2009 study.

PROPOSAL

The Minister for Transport, Tourism and Sport should investigate the possibilities of encouraging the development of a joint North-South Saint Patrick's Way triangular route with his equivalent colleagues in the Northern Ireland government.

Allowing for the constraints on government resources, this work should concentrate initially on a feasibility study and exploratory cross border project which, *inter alia*, briefs local communities along the broad triangular corridor to identify where support lies and where it can best be most suitably progressed. During this process, cross border EU financial mechanisms should, among other possible resources, be considered and where necessary at a later stage, applied for on a joint North-South basis.

This work should build on the important work to date of NITB, Fáilte Ireland and others and reenergise and enlarge this work so as to provide a route that suitably complements and contributes to the European wide system of Camino routes.

Based on the research and evidence from the Camino's experience, Saint Patrick's Way will have an important impact, not just in the important economic and tourism sphere, but also in social, community, health and wellbeing terms. Achieving these benefits will require careful planning, preparation and implementation.

At inter-governmental, government, local authority, parish and community level, this proposal provides the opportunity to prove that we, as a people North and South, have an outstanding cultural imagination and an inventiveness that is unparalleled.⁵⁴

Addendum

The Minister asks specific questions to help guide the preparation of submissions. Please see Appendix 4 for the answers to five of these questions as they relate to this proposal.

The Northern Ireland authorities have developed a significant heritage structure around Saint Patrick in recent times. Please see Appendix 5.

This submission was prepared within a limited time frame due to the submission date requirement. It should, therefore, be considered a working draft which can be developed as necessary.

Anto Kerins

21 November 2013

APPENDIX 1

Request for Submissions

The Minister for Transport, Tourism and Sport, Leo Varadkar, TD has sought the views of stakeholders on tourism policy, the steps the industry should take and the direction that the tourism agencies should follow to support a competitive and sustainable tourism industry. Following the review, the Minister will issue a Tourism Policy Statement to help direct and support the tourism industry and give clear guidance to the relevant agencies.⁵⁵

This Statement will set out the Minister's priorities in terms of:

- the contribution tourism is to make to national economic and social goals,
- how that contribution will be measured and benchmarked, and
- in what manner tourism can best make its contribution

These priorities will also set the parameters for allocating and deploying the department's resources for tourism. The department has identified four thematic areas for consideration:

1. Tourism Marketing
2. Tourism Product Development
3. Human Resources and Training / Innovation / Enterprise Support and Competitiveness
4. Implementing Policy and Service Delivery Mechanisms

APPENDIX 2

Stakeholder Information

The Minister requests submissions from stakeholders. The following information clarifies the stakeholder element of this submission.

Anto Kerins is a senior lecture in the School of Hospitality Management & Tourism. (For further information see [here](#).)

The **School of Hospitality Management & Tourism** is an important industry stakeholder and has contributed to the industry's development since 1941. The School is the leading centre of learning and teaching in tourism, hospitality, event, and leisure management in Ireland and contributes to the industry in a number of ways. Here it provides education and training for the industry including professional development modules, evening/part-time programmes, full and part-time undergraduate and postgraduate programmes and taught Masters and PhD by research. Among other activities it also provides industry research, consultancy and advice. The School is part of the College of Arts and Tourism, Dublin Institute of Technology. (For further information see [here](#).)

APPENDIX 3

Triangular Route

The triangular route is marked in gold on the map. This is a general route corridor which will need detailing or amendment, as necessary, during the planning stages. The Armagh to Downpatrick segment, as mentioned, is finalised and expected to be operational in 2014. This segment is marked on this map at both ends by the way marker below.



Source: NITB meeting 18 October 2012.

The other way marker presented at this meeting was:



The yellow arrow below marking the start point in Dublin on the map is an example of the famous yellow way marker of the Camino. See [Rhoades, Roger and Nancy Rhoades](#) (2005) *Santiago de Compostela: Journal of Our Camino*, Lincoln, NE, iUniverse, p. x.



The decision process that finalises the route will need to be informed by a number of important factors, most of which are mentioned in the characteristics of the Camino and elsewhere above.

APPENDIX 4

Answers to Minister's Questions

The Minister asks twenty different questions to help focus the contributions from stakeholders. The questions and answers related to this proposal are dealt with below under the second thematic area mentioned in Appendix 1 above – Tourism Product Development.⁵⁶

Q3: What are Ireland's main areas of comparative advantage and how can we best align these with the needs of our target tourists and markets?

There is significant evidence indicating the importance of the physical environment in Ireland's tourism product.⁵⁷ This resource is important in the context of Saint Patrick's Way. However, scenery is not enough on its own and we need to consider other factors. For example, the fact that 'Ireland's unique cultural heritage fascinates foreign visitors' will be an important consideration in the planning and development of this tourism and heritage resource.⁵⁸

Q4: What policy frameworks or measures are required to support the development of destinations that help to attract more tourism revenue, especially from overseas?

The joint commissioning of the 2009 Study was not followed by a significant level of North-South discussion and this is evident in NITB having to go it alone on the Armagh to Downpatrick component of the Saint Patrick's Way. However, it should be mentioned that the difficulties in the South's financial affairs since then have left it having to concentrate on other projects. If Saint Patrick's Way is to be renewed as a North-South project it will need significant movement at ministerial level and following that an improved North-South tourism/heritage framework for it to operate within.

Q5: What should be the role of local authorities in developing tourism product development and destination marketing? Are local authorities best placed to do this or should it be local tourism organisations or partnerships?

Local authorities will play an important part in this project. Here it is helpful to reflect on the Camino's administrative support system which refers to the separate but complementary roles of central and local government (see h) page 9 above). In this respect, the Armagh to Downpatrick Saint Patrick's Way segment was developed by central and local government through the collaborative work of NITB, Down District Council, Armagh City and District Council, Newry and Mourne District Council and Banbridge District Council.

In spite of the importance of local government and the other actors, the key initiation and guiding framework is best provided at North-South ministerial level facilitated by suitable supports and advice. A research and advisory support would facilitate both the development of a strategic overview and the North-South planning and guidance activities. In addition, briefing, presentation and training supports will enable and support the planning of the route and later on its development, implementation and operation.⁵⁹

Along with these, the operation of the route will require other essential factors. Here those mentioned in e), f) and g) on page 8 above will be central to its success. The landscape mentioned in b) will also play an important role, as will the fact that the route should, where possible, pass by local churches as in d).

According to the views expressed at the Heritage Council meeting on the 18 Feb 2013 we should, where possible, build Saint Patrick's Way on existing routes. In addition, we should involve the community with the process and build the route around local interest and support. Here it may be an idea to start in areas where potential support exists and build on

that. National Heritage Week, among other mechanisms, could be used to help engage local communities along the broad route corridor.

Q6: Would smaller-scale projects and/or a shift towards enhancing visitor experience of a location have greater cumulative impact than bigger projects?

Developing a North-South Saint Patrick's Way will be like making a pearl necklace – a large walk composed of many small scale projects. The North-South arrangements and structures will provide the overview, initiative, route format and integration but the local communities and the relevant local authorities will produce the pearls.

Q8: How can we build on the success of the Gathering?

By planning and developing something as substantial and beneficial to all communities north and south as a North-South Saint Patrick's Way Camino.

APPENDIX 5

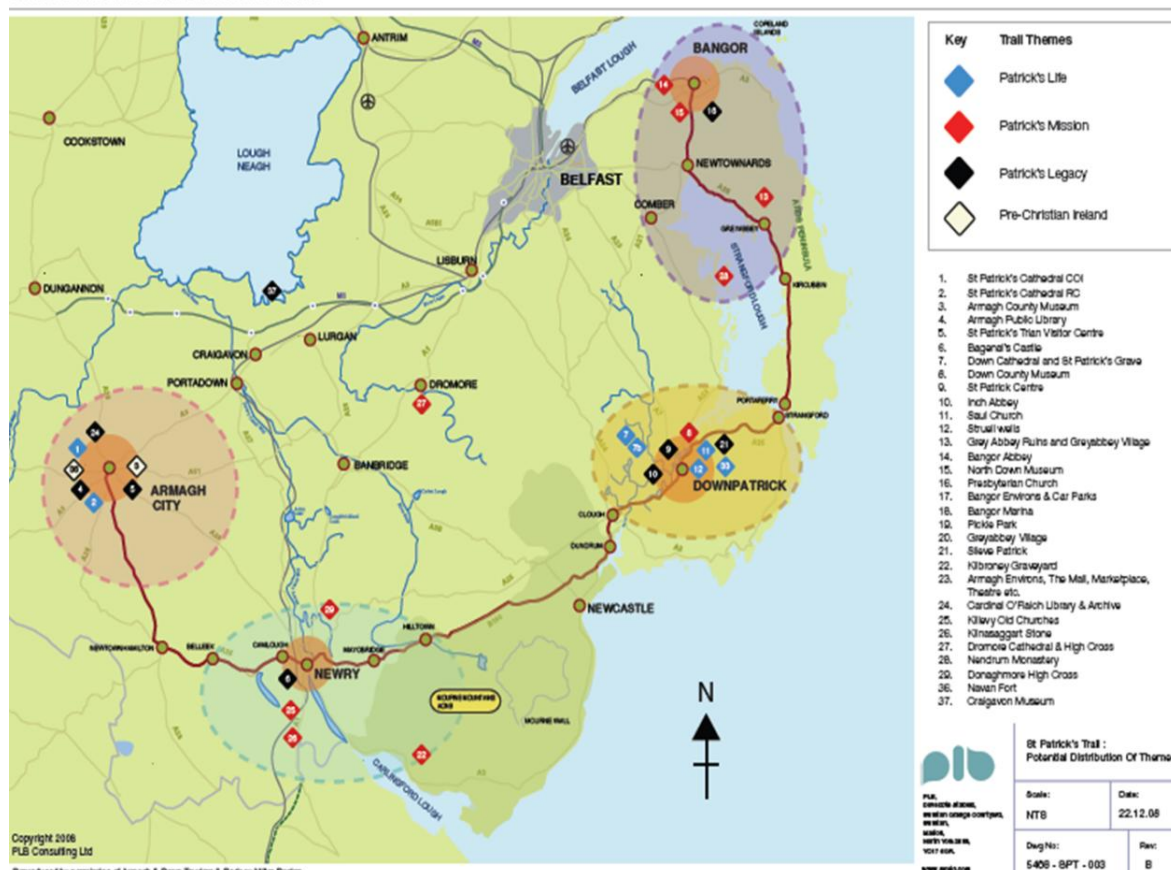
Saint Patrick Heritage Structures, Northern Ireland

The Northern Ireland authorities have developed a significant heritage structure around Saint Patrick in recent times, including Saint Patrick's Way, Saint Patrick's Trail and the Saint Patrick Centre.

Saint Patrick's Trail

[Saint Patrick's Trail](#), is a 92 mile driving [route](#) that links fifteen key sites, all identified as having some connection to Saint Patrick's life, legacy or landscape. See map below.

5466 St. Patrick's Trail : Potential Distribution Of Themes



Source: NITB meeting 18 November 2012.

Saint Patrick Centre

The [Saint Patrick Centre](#) in Downpatrick, according to its website, is 'the only exhibition in the world about' Ireland's patron saint and the 'starting point for any visitor who wishes to know more about' him. See photograph below and further information [here](#).



Source: NITB meeting 18 November 2012

NOTES

¹ See [Patrick's Way – The Pilgrims Walk Feasibility Study](#) August 2009, p.3.

² See Fairer-Wessels, Felicite (2007) Religious Pilgrimages As Multifunctional Journeys: A Case Study of Religious Pilgrimages in South Africa, *International Journal of Management Cases*, [Special Issue](#), CIRCLE Conference, Calabria, Italy, April 2007 Vol. 9 Issue 3/4, p. 40-46.

³ See [Khovanova-Rubicondo, Kseniya](#) (2011) *Impact of European Cultural Routes on SMEs' innovation and Competitiveness*, Impact Evaluation Study, Council of Europe, France (p. 27). See also Witter Turner, Victor and Edith L B Turner (2011) [Image and Pilgrimage in Christian Culture](#) (with an introduction by Deborah Ross), New York, Columbia University Press refer to the 'dramatic resurgence of pilgrimage' (p .38).

⁴ See Fairer-Wessels (2007) p. 42-43.

⁵ See [Smith, Valene L.](#) (1992) 'Introduction: the Quest in Guest', *Annals of Tourism Research*, Volume 19, Issue 1 p. 15.

⁶ This diagram benefited from reflecting on Figure 12.1 in Munsters, Wil and Manon Niesten (2013) 'Case Study 4: The Cultural Tourism Sustainability Mix Applied to the Development of Contemplative Tourism in Limburg', in *Cultural Tourism*, Razaq Raj, Nigel D. Morpeth and Kevin A. Griffin (Editors), Oxfordshire, CABI, p. 142.

⁷ See [Harbison, Peter](#) (1992) *Pilgrimage in Ireland: The Monuments and the People*, London, Barrie and Jenkins Ltd, p. 34.

⁸ See Harbinson (1992) p. 35.

⁹ See Harbinson (1992) p. 35.

¹⁰ See Stalley, R. 1988. 'Sailing to Santiago: Medieval pilgrimage to Santiago de Compostela and its artistic influences in Ireland', In Bradley, J. (ed.) *Settlement and Society in Medieval Ireland*. Studies presented to F.X. Martin, o.s.a. Kilkenny: Boethius Press, p. 397-420, sourced [here](#).

¹¹ There is a significant literature on the [Camino](#) including that by researchers and academics (see [here](#)).

¹² See Murray, Michael and Brian Graham (1999) 'Exploring the dialectics of route-based tourism: the Camino de Santiago', *Tourism Management*, Vol. 18, No. 8, pp. 513-524, (p. 514). See also Cazaux, François (2011) 'To be a pilgrim: A contested identity on Saint James' Way', *Tourism: An International Interdisciplinary Journal*, Vol. 59 No 3, pp. 353-367(p. 356).

¹³ See [Council of Europe](#) and [UNESCO](#). The French achieved the UNESCO status for the Way of Saint James's in France. This was on the basis on the WHC Nomination Documentation '[Routes of Santiago de Compostela in France](#)'. This document includes the following map on pages 23-24.



¹⁴ See Cazaux, François (2011) (p. 357).

¹⁵ Source: [Pilgrims' Office](#), Santiago de Compostela (2012 data). Holy Years occur in 5, 6 and 11 year intervals depending on leap years. The next one is in 2021.

¹⁶ Map source: Manfred Zentgraf ([Wikipedia](#)).

¹⁷ The map below identifies the 12 routes.



Source: [John Brierley](#), Findhorn, Camino Guides.

¹⁸ Source: [Pilgrims' Office](#), Santiago de Compostela (2012 data). See [French Way](#).

¹⁹ The map is an excerpt from Manfred Zentgraf's map located in [Wikipedia](#).

²⁰ Source: [Pilgrims' Office](#), Santiago de Compostela (2012 data).

²¹ Source: [Pilgrims' Office](#), Santiago de Compostela (2012 data). Note the original data is in Spanish and lists the following occupational classifications: Empleados, Estudiantes, Técnicos, Jubilados, Liberales, Profesores, Funcionarios, Obreros, Parados, Amas de Casa, Directivos, Artistas, Sacerdotes, Agricultores, Religiosas, Marinos, Deportistas. The above table is a translation of these terms.

²² Source: [Pilgrims' Office](#), Santiago de Compostela (2012 data).

²³ The pilgrim passport or credencial, is a small booklet stamped at each albergue or pilgrim hostel visited. Only walkers and cyclists can use the pilgrim accommodation in Spain. Those travelling by car or bus are not supposed to be able to use this accommodation. This passport is the only document needed to get stay in the albergues and, at the end of the journey, to receive the Compostela or the certification of completion. To get the Compostela, one has to at least have walked the last hundred kilometres cycled the last two hundreds. See Cazaux (2011) (p. 358).

²⁴ See for example, [Hoinacki, Lee](#) (1996) *El Camino Walking to Santiago de Compostella* University Park: Pennsylvania State University Press, p. 82 and [Aviva, Elyn](#) (2001) *Following the Milky Way: A Pilgrimage on the Camino de Santiago: 2nd Edition*, Boulder Colorado, Pilgrim's Process, p. 10.

²⁵ See Fernandes Carlos, Elsa Pimenta, Francisco Gonçalves and Susana Rachão (2012) 'A new research approach for religious tourism: the case study of the Portuguese route to Santiago', *International Journal of Tourism Policy*, Vol. 4, No. 2, p. 86.

²⁶ See [Stausberg, Michael](#) (2011) *Religion and Tourism: Crossroads, Destinations and Encounters*, Oxon, Routledge (p. 60), Cazaux (2011) (p. 359-360) and Murray and Graham (1999) p. 514.

²⁷ See [Bourret, Christian](#) (2009) *The Compostela Ways: Search for Meaning, Importance of Relations and Stakes of Sustainable Development*, International Conference of Territorial Intelligence, ENTI, Salerno, Italy, November, 4th - 7th, p. 5.

²⁸ See Murray and Graham (1999) p. 516.

²⁹ See [Khovanova-Rubicondo, K. M.](#) (2012) *Cultural Routes as a Source for New Kinds Of Tourism Development: Evidence From The Council Of Europe's Programme*, International Conference on Cultural Heritage, Conference Proceedings, EUROMED, 1 November, p. 85.

³⁰ See [Courtney, Michelle](#) (2013) 'A Review of the Literature Exploring the Occupation of Contemporary Pilgrimage', *Journal of Occupational Science*, p.2.

³¹ See [Courtney, Michelle](#) (2013) p.2.

³² Although these three findings above offer substantive, positive outcomes the empirical investigation of the topic has not yet generated high levels of evidence according to Courtney. See Courtney (2013) (p.2).

³³ See [Patrick's Way – The Pilgrims Walk Feasibility Study](#) August 2009, p.3.

³⁴ See [Abukumail, Ali H.](#) (2013) 'Experiential Tourism In Palestinian Rural Communities: 'Abraham's Path'', Mena Knowledge and Learning, February, No. 82: 4, World Bank (p. 3).

³⁵ See the [Spanish Federation of Friends of the Camino de Santiago](#) and the journal [Peregrino](#).

³⁶ See Khovanova-Rubicondo (2011) p. 17.

³⁷ See [Bourret](#) (2009) p. 5.

³⁸ [Brierley](#) (2012) and [Landis & Dintaman](#) were useful sources on this topic.

³⁹ See [Jacobean Council](#). Its [members](#) include relevant ministers from Galicia, Catalonia and other relevant regions.

⁴⁰ See Brierley (2010) [p. 17](#) and [Xunta de Galicia](#).

⁴¹ See [Turgalicia](#).

⁴² See [S.A. de Xestión do Plan Xacobeo](#).

⁴³ See [Alan Graham, Stephen Bill](#) and [Northern Ireland Tourist Board](#).

⁴⁴ See [Patrick's Way – The Pilgrims Walk Feasibility Study](#) August 2009. The purpose of the study was 'to review the feasibility of developing a Pilgrim Walk based on the theme of Saint Patrick stretching from Westport County Mayo to Downpatrick County Down. The concept revolves around that of the Pilgrims ways that are seen across Europe such as the Camino de Santiago in Spain or Saint Cuthbert's Way from Melrose Abbey in Scotland to Lindisfarne on the Northumberland coast of England' (100km). Despite this reference to Saint Cuthbert's Way it is clear from the review that the international benchmark or 'gold standard' is the Camino. (Patrick's Way – The Pilgrims Walk Feasibility Study (2009) pages 3, 11).

⁴⁵ See [looped walks](#) and [Green Way](#).

⁴⁶ Oliver St. John Gogarty (1938) *I Follow Saint Patrick*, London, Rich & Cowan. This outlines the journeys of Saint Patrick from his birth-place in Britain to his captivity in Antrim, then to France then throughout Ireland. A review in [Studies: An Irish Quarterly Review Vol. 27, No. 108, Dec., 1938](#) disagrees with some of the authors locations as follows: "'this book follows the journeys of Saint Patrick as far as they are traceable at the present time' (opening words of Preface). As a matter of fact it does not. There are many places in Ireland which, according to good historical evidence, the saint visited and of which no mention will be found in this book. But such a minor point, as it did not worry Dr. Gogarty, need not detain us." (F.S. p. 675). F.S.'s quote here gives us some indication of the difficulties of establishing a historically based Patrician route. Gogarty himself travelled throughout Ireland visiting the locations mentioned in folklore and mythology surrounding the saint. He

created his own historical interpretations mixed with wit and humour and felt that tradition and folklore were more faithful to the past than academics were prepared to accept ([source](#)).

⁴⁷ [Kevin Griffin](#), DIT, who was present at this meeting, kindly read an earlier draft of this submission.

⁴⁸ This map is an edited version of the [Nations Online Project](#) map for Ireland. The gold coloured route was added by the author as were the way markers as explained in Appendix 3.

⁴⁹ See [Croagh Patrick](#), [Slieve Donard](#) and an [aerial view](#) of Dublin Bay. The two mountains marked on the map are taken from these sources.

⁵⁰ This would incorporate a variety of activities to outline the concept, explain progress to date (here and Northern Ireland) and suggest how it might work county by county (Dublin, Meath, Louth, Westmeath, Cavan, Leitrim, Longford, Roscommon, Mayo, Sligo, Donegal, Armagh, Down, etc.). Presentations would be made, for example, to schools, communities and parish groups, local and regional authorities, relevant societies, Tidy Towns groups, walking groups and others.

⁵¹ See page 41-43 of Patrick's Way – The Pilgrims Walk Feasibility Study (2009).

⁵² According to Dewsnap, Terence (2008) *Island of Daemons: The Lough Derg Pilgrimage and the Poets Patrick Kavanagh, Denis Devlin, and Seamus Heaney*, Cranbury, NJ, Rosemount Publishing, p. 21, Lough Derg has been a site of pilgrimage since medieval times. Dewsnap also mentions that legend has it that Saint Patrick came to an island in Lough Derg during his time in Ireland. See also Caball, Marc (2005) 'Religion, Culture and the Early Bardic Elite in Early Modern Ireland,' in Alan Ford and John McCaffert (Editors), *The Origins of Sectarianism in Early Modern Ireland*, Cambridge, Cambridge University Press (p. 168) who refers to the fact that Lough Derg's reputation as a place of pilgrimage spread throughout medieval Europe. See also [Lough Derg](#).

⁵³ My thanks to [Tony Kiely](#) for clarifying this point.

⁵⁴ See Patterson, Anthony (2011) 'Brand Ireland – Tourism and National Identity', in Frew, Elspeth and Leanne White (Editors) *Tourism and National Identity: An International Perspective*, Abingdon, Routledge, p. 27.

⁵⁵ See Department of Transport, Tourism & Sport (2013) *Public Consultation: Tourism Policy, Issues Paper and Request for Submissions on Developing a Tourism Policy Statement*, August (p. 2).

⁵⁶ See Department of Transport, Tourism & Sport (2013) pages 5-6.

⁵⁷ See Convery, F.J. and S. Flanagan (2000) 'Tourism and the Environment: Impacts and Solutions' in Helen Briassoulis, Jan van der Straaten (Editors), *Tourism and the Environment: Regional, Economic, Cultural and Policy Issues*, 2nd Edition, Dordrecht, Kluwer Academic Publishers, (p. 346).

⁵⁸ See O'Donnachada, Gearoid and Brian O'Connor (1996) 'Cultural Tourism in Ireland' in [Greg Richards](#), Editor, *Cultural Tourism in Europe*, Wallingford, CABI, p. 145.

⁵⁹ Some of these supports might be provided, at least in the early stages, by specialists familiar with the Camino and/or the realities of this type of activity.