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Pilgrimage As Tourism Experience: a preliminary approach to profiling pilgrims on the Ignatian Way

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Millions of pilgrims travel every year to a variety of sanctuaries and religious sites (Robles, 2001), and the religious motivation to travel, which has been researched from diverse perspectives (Griffin, 2007) is one of the most ancient motivations. It is widely recognised that the religious tourist is often a more loyal type of traveller, characterised by shorter but recurrent stays to the destination (Robles, 2001). However, 'religious tourism' is sometimes confusing and difficult to classify (Griffin, 2007) and the dichotomy of secular and spiritual tourism needs further clarification (Nolan and Nolan, 1992; Millán *et al.*, 2010). Data from the route to Santiago de Compostela shows 'religion' as the main motivation to peregrinate, but some pilgrims (8.63%) claim to have no faith motivation at all. Therefore, following the definition of pilgrim as religious tourist, this set of travellers on The Way could not be classified as pilgrims (Millan *et al.*, 2010). Similarly, visitors to heritage sites along religious routes could be classified as cultural tourists, and would therefore be displaced from religion.

This study analyses the different types of religious tourism (Nolan and Nolan, 1992), to deeper understand the interconnections between shared sacred and secular spaces more in depth (Raj and Griffin, 2015). The empirical approach is based on the emerging phenomena of Spanish pilgrims re-creating the journey made by Ignatius of Loyola, from his home (Basque Country) to Montserrat and Manresa (Catalonia). Fieldwork involved personal interviews with stakeholders and pilgrims of the *Ignatian Way* versus visitors to Ignatius related heritage, allowing to get deeper understanding of the visitor profile in order to explore his novelty. Data are analysed through a qualitative methodology (interview) understood as a method to represent thoughts and to respond to conceptualisation needs.

Key Words: pilgrimage, motivation, experience, spiritual tourism, Ignatian Way

Introduction

Travel for spiritual and religious reasons is not a new phenomenon, and it could be considered as one of the oldest tourism typologies. This form of journey has been related to a social perception of 'duty', that is stronger than leisure or pleasure (Swarbrooke and Loner, 2007), with religion being an integral motive for undertaking journeys for centuries, specifically non-economic travel (Jackowski and Smith, 1992 in Olsen and Timothy, 2006). If the investigation of tourism and travel is difficult because it requires a multidisciplinary approach, this complexity grows when the travel experience is blended with aspects such as religious motivation, spirituality, cultural interest and leisure. In

fact, cultural tourism alone distinguishes many activities among which may be included cultural heritage, gastronomy, folklore or pilgrimage (WTO, 1985). The pilgrimage experience alone, in most cases, includes many varied motivations.

The present study presents ongoing research about the Ignatian Way. Through a case study analysing the main motivations that are behind the consumption of these characteristics, this research tries to better understand the profile of its pilgrimage, based on the premise that 'the profile of religious tourists in general is changing and not just the variety of their motivations' (Lanquar, 2008 cited in Millan *et al.*, 2012).

In Europe there are many pilgrimage centres or routes, each of them with very different characteristics and tourist profiles. For instance, one of the most famous and visited is the Saint James' Way (*Camino de Santiago*) which attracts a very large number of secular tourists. However, it also provides a context for people to reconnect with faith and living of a spiritual experience, contrasting to other experiences as in the case of the *Romería del Rocío*, which is considered as a manifestation of popular piety (Millan *et al.*, 2012). In this context, the development of the **Ignatian Way** is suggested as a new pilgrim route for the 21st century, as it springs from the dynamism of Ignatian spirituality that led to the Society of Jesus being founded by St. Ignatius of Loyola, and to the existence of pilgrims in every time and place. This new pilgrimage experience is characterised by its connection with Ignatian spirituality and the famous Ignatian Spiritual Exercises.

This study delves into the pilgrimage phenomenon through examining the profile of travellers visiting the Way, looking at their motivations and characteristics. The proposal is to evaluate the weight of the spiritual dimension as compared to other travel motivations or interests, such as cultural heritage or just enjoying a walking route. In summary, the general objectives are: analysing the profile of visitors / pilgrims who decide to travel on the Ignatian Way and; identifying the motivations of these pilgrims that boost their participation. This research is the first step in recognising the profile of a pilgrimage way that is in its first steps of development as a product that is now getting to be known, both nationally and internationally. In fact, this research will also allow the researchers to share and to elicit feedback about a better means of evaluating religious, spiritual or cultural experiences.

Conceptualisation of Cultural, Religious and Spiritual Tourism

There is something difficult about studying phenomena like travel and tourism because it requires a multidisciplinary scientific approach and the combination of different research methods. As Collins-Kreiner and Gatrell (2006:33) argue:

it is impossible to understand the development of . . . tourism without studying religion and understanding the pilgrimage phenomenon.

This is even more so an issue with those tourists who have some form of spiritual experience in a religious or cultural context.

One of the characteristics of postmodern society is that:

individuals are in the quest of personal and social development through the living of leisure experiences. Within this context, culture raises the most important raw material for the generation of those experiences (Richards 2001:55).

Religious tourism and religious tourism experiences have been studied from different perspectives. From the sociological perspective, the experiences and behaviours of tourists as being like pilgrim experiences has been argued; this has been a revolving element for academics (Reader, 1993). A distinguishing factor among tourists and pilgrims is the fact that pilgrim could be identify as someone that is motivated by a 'desire for some form of change and the belief that this can be found at the pilgrimage site' (Reader, 1993:22, based on Turner, 1972).

Adding even more complexity to the differences between tourists and pilgrims, there are an increasing number of spiritual and religious destinations opening up to visitors, in addition to the main religious centres which are already consolidated and have rich historic and artistic heritage. The motivation to visit this heritage is often what makes visitors decide to go to destinations - the binomial of religion and heritage are increasing (Melgar, Ramirez, 2011). This will also be the case for visitors who are motivated to do a trekking or cycling travel, and decide to go on a pilgrimage way. Although this is also of interest in this study, the activities other than strictly religious, cultural and / or heritage related ones will not be the main focus of this paper.

Cultural tourism

'Cultural tourism can no longer be considered a 'niche' or 'special interest' form of tourism and is better understood as an 'umbrella term' for a range of tourism typologies and diverse activities which have a cultural focus (Smith, 2003:29; in Wearing, Stevenson and Young, 2010: 31).

Culture recognises many things such as gastronomy, festivals and cultural heritage, among others (Crespi and Planells, 2003) and providing a definition of cultural tourism is delicate, since its essence - culture - is a living concept which is under construction and constantly extending. Cultural tourism is closely

related to religious and spiritual tourism, since heritage and cultural demonstrations are often related to the religion in place. As SECTUR-CESTUR define in their *Strategic Feasibility Study of Cultural Tourism* (2002), cultural tourism is considered as touristic travel motivated by knowing, understanding and enjoying the distinctive elements and characteristics of a society or social group of a specific destination (Dirección General de Comunicación Social, 2011) and might involve sharing a common route (Clifford, 1997). Sometimes the concepts are misunderstood and mixed, whereby festivities and traditions with religious connotations and churches, cathedrals, sanctuaries and so on, are part of our culture and history, and complicated by the fact that we don't have to be religious to enjoy the religious and cultural legacy.

Cultural tourism extends as the meanings upon which it is built are also expanded (Richards, 2007). While the concept might be defined in a technical way, providing parameters that measure its volume, within the framework of this investigation, a conceptual definition that describes the phenomenon is adopted (Richards, 1996), taking into account the motivations of tourists and conceiving culture as a process, and not as a mere product. The essence of cultural tourism lies in the search for and participation in new and profound experiences of an aesthetic, intellectual, emotional or psychological nature (Reisinger, 1994). Cultural tourists can learn about the culture of a destination and live new experiences related to a specific culture in very different ways, depending on the forms of culture they consume (Richards, 2001). In fact, cultural tourism is becoming an experiential product in which visits are judged according to all the attributes of the resource, not only to their cultural value (Richards, 2007).

The new tourist models of mentality, sensitivity and interest, are not reduced to the sun and the beach. This tourist enjoys higher levels of quality of life and education, as well as a broad life experience which makes them an expert, demanding and independent, with more leisure time and easy access to means of communication and transportation. This tourist appreciates the relationship between quality and price and demands more environmental and cultural authenticity than ever before. This is not an accidental tourist, but one who decides very carefully what they wish to visit (Cuenca, 2003).

This new traveller has already acquired the culture of tourism and a subtle change has happened - the concept

of 'going and spending some days of vacations is left behind since he chooses to live some days of vacation' (Crespi and Planells, 2003:17). Another feature is that access to experiences through multipurpose activities is enabling the traveller to combine fun with other elements, such as knowledge or health, in an environment whose attractions are based on the principles of sustainability (Esteban, 2005). Given this diversity of activities, nowadays it is more consistent to link the concept of tourism with a cultural components, which include segments whose features and motivations differ considerably - from touring activities to strictly cultural tourism - which converge in the use of goods, places or cultural customs (Crespi and Planells, 2003).

This way, it is important to note that not all pilgrims who are participating or walking a pilgrimage way have religious reasons or motivations to do so. The term 'pilgrimage' is usually applied to many activities which are not explicitly religious neither in motivations or type, but rather are part of a wider experience or route. In the case of the route, it is necessary to take into account the pilgrimage place itself, as tourists in the place could easily be identified as pilgrims (based on Reader, 1993).

Religious and spiritual tourism

The religious influenced desire to travel is one of the most ancient motivations and it has been researched from diverse perspectives (Griffin, 2007). MacCannell (1973, 1976) suggests, for example, that the modern tourist is a secular pilgrim. This perspective is further developed by Lozato-Giotart (1990), who defines pilgrimage as a touristic flow that started in the ancient world. The evolution of the perspective shows that religion is at the core of the segment which we currently define as 'tourism', which many times has been defined as pilgrimage.

'Religious tourism' is an expression that has been used to describe all situations that 'bring together religion and tourism' (Mouga Poças Santos, 2003). Within the tourism typology, religious tourism is often identified as a loyal type of tourist, characterised by shorter but recurrent stays to the visiting destination (Robles, 2001). Religious tourism has been widely analysed (Din, 1997; Raj and Griffin, 2015; Rinschede, 1992; Shepherd, Yu, and Huimin, 2012), however, the 'religious tourism' concept is sometimes confusing and difficult to classify (Griffin, 2007), and the dichotomy of secular and spiritual tourism with their conflicting

interests needs further clarification (Nolan and Nolan, 1992; Millán *et al.*, 2010). Religious tourism may lead to a diversity of definitions that evolve as the meaning of the spiritual does; it is a modality often incorporated into the taxonomy of cultural tourism, linked to visits to religious places, such as cathedrals and temples, destinations of pilgrimage or spiritual retreats (Smith, 2009). It is possible to identify as spiritual tourists, someone who also seeks to find religious settings and experiences. However, they could also differ from pilgrims in the sense that they might not be part of the religion that is in the location of their journey, and they also might be in that location for other reasons that are not defined as pilgrimage.

Different types of travel could be set within tourism associated with religious spaces, even though not all of them have a religious sense (San Salvador del Valle, Izaguirre and Makua, 2008). The specific characteristics of travel or mobility with a religious connotation lead to different forms of activity classification. For instance, *pilgrimage* is seen as activity where reaching the sanctuary to fulfil a vow, to ask for something, to give thanks for a receiving a favour, or simply to win favour, are main motives; *trips to religious events*, are characterised by large concentrations on the occasion of dates and anniversaries; *trips to spaces driven by their sacred character*, are motivated by the main aim of visiting places of spiritual character, not necessarily sanctuaries, to attend a service or religious celebration. However, *trips to religious spaces* or pilgrimages could also be understood as activity which is highly motivated by cultural, historical and architectural meaning. This last sense is the most discussed and for the promoters of the Ignatian Way this is cultural tourism, not religious tourism, since the visitors' main

motivation is one other than the pursuit of spiritual satisfaction and inner growth (The European Ignatian Route, 2012).

As a consequence of the concurrence of cultural and religious or spiritual motivations, visitors will consider the destination as religious or cultural based on their specific interests. A common element in the diverse definitions discussed heretofore is the religious motivation of the trip, which does require that the trip itself is a religious practice (Santos, 2006). The religious element is therefore a reason behind the trip. It could be an exclusive reason (Rinschede, 1999:197), the main reason (Ostrowski, 2000:53), or even a partial one (Din, 1997:822). It is a form of human movement characterised by 'the need to visit sacred places, its objective being to go through a spiritual experience' (Liszewski, 2000:49). Nevertheless, religious motivation, as it occurs with cultural tourism, combines with other kinds of motivations (Santos, 2006:293), since visitors are in quest of different aspects in areas not linked with the sacred. Apart from expressing their religious needs in the destination they act as ordinary visitors in many other aspects (San Salvador del Valle, Izaguirre and Makua, 2008). The trip keeps its religious meaning but, at the same time, other references connected with secularised society are articulated, such as nature, history, tradition and the body. Visitors are ready to pay more to cover both these religious and secular needs, and day by day this demand is becoming more sophisticated, because travellers expect to enjoy a quality experience (ICORET, 2006).

Despite the fact that there could be parallels between the cultural tourist and the religious or spiritual one, each of these segments displays unique profiles and different motivations from the mass tourist (Chart 1).

Chart 1 : Typology of Tourism and Motivation

Mass Tourism	Cultural Tourism	Religious/Spiritual Tourism
<i>They seek to escape of the daily life</i>	<i>They seek formative and cultural experiences</i>	<i>They seek growth and personal enlightenment</i>
<i>They prefer organized activities</i>	<i>Prefer travelling independent and to enjoy the activities for his(her) account (bill)</i>	<i>He(She) prefers autonomy, personal space and liberation</i>
<i>They prefer experiences predictable and similar to the habitual ones</i>	<i>They enjoy of the unusual experiences in traditional places</i>	<i>They enjoy simple and natural experiences in harmony with nature</i>
<i>They are hardly or not interested in local authentic experiences</i>	<i>They demand authenticity in ocal environments</i>	<i>They look for existential authenticity</i>
<i>They are hardly interested in interacting with the local population</i>	<i>They actively search for the interaction with the local population</i>	<i>They usually join the local population in ritual traditions</i>

Another issue to consider is the way in which the extension or reinterpretation of religion directly concerns the concept of religious tourism. In the 21st century, religious and spiritual tourism becomes an opportunity for people from different beliefs, philosophies and religions. It has developed into a global phenomenon that involves different nationalities, even different spiritualities and religions (Shinde, 2003). Therefore, restricting religious tourism to a confessional perspective would not allow the inclusion of other manifestations related to the personal quest of meanings. According to this broader perspective, religious tourism could be any form of trip or time out of everyday life, to feed one's inner spiritual desires. The common denominator in these trips is the need to reconcile body, mind and spirit, to prepare individuals to better understand themselves and to live in harmony (San Salvador del Valle, Izaguirre and Makua, 2008). Spiritual activities, travels and vacations are often related with well-being (Alzamora Beifei, Outi and Kerry, 2006; Alzamora Salom, 2006; Beifei, Outi, and Kerry, 2006), though it is necessary to point out that spiritual tourism can share some characteristic with religious tourism, but, may not involve religion (Mora, 2011).

From Religious Tourism to Pilgrimage

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, 1993:1).

However, it is necessary to do reflect on the theoretical discussion regarding types of religious tourism (Nolan and Nolan, 1992), to deeper understand the interconnections between shared sacred and secular spaces (Raj and Griffin, 2015) and the motivations related to religious tourism and pilgrimage, since 'religious tourism' is sometimes confusing and difficult to classify (Griffin, 2007), and the dichotomy of secular and spiritual tourism needs further clarification (Nolan and Nolan, 1992; Millán et al., 2010). Some authors identify pilgrimage with the concept of religious tourism, focusing their research on the analysis of pilgrim and tourist behaviour, concluding that their behaviour is similar, both during the trip and in the destination (Boris Vuconic, 1997:53). The only difference between them would be the motivation behind the travel. Swarbrooke and Horner (2007) support the idea of religion based tourism throughout history, with it being one of the older types of tourism.

However, they add that the element of 'need' to travel, is an important social perception that influences people to visit holy places, and as a motivation, it is more important than the need for leisure and recreation time. The juxtaposition of leisure and free time has been of interest to researchers since the 1960s (De Grazia, 1962, cited in Guereño-Omil *et al.*, 2014). The dichotomy is resolved by Veal (1999) and Iso-Ahola (1999) who identify leisure as a perceived freedom-related element (Guereño-Omil et al, 2014).

Leisure activity is at the core of research analysing tourism, and almost of all researchers have the notion of pilgrimage as being a leisure activity. However, this notion is separate to pleasure activities. This way, although some pilgrims could be identified as tourists who seek pleasure as part of their experience, others will use their leisure time for pilgrimage, as something that they 'need to do'. Therefore, these phenomena should not be simplified as one of those aforementioned approaches. Mouga Poças Santos (2003) analyses the reasons for travel, which could be summarised as pleasure, escape from the everyday or even search for meaning or experimenting with other world views and lifestyles. In that sense, she states that in the experiential, experimental and existential modes of travel, pilgrimage will be quite similar to other types of travel or tourism (Ibid, based on Cohen, 1974).

Therefore, while it seems clear that pilgrims and religious tourists differ from other types of tourist due to their different and particular travel motivations, this is not easy to understand. The ways of life constantly evolve, and nowadays many pilgrims have secular and cultural motivations (Timothy and Olsen, 2006). However, it is traditionally understood that a pilgrim is a person who starts a route / way with a sense of change (Mazarrasa Mowinckel and Confíño Fernandez, 2007). Álvarez Sousa (1999) stated that although there are pilgrims that could be classified in the strict sense of the traditional definition; there are also many other forms of pilgrim that are following motives based on sport and culture in addition to more culture based pilgrims; they may be travelling with no religious motivation but completing the route on foot, on bike, or travelling by car and for curiosity reasons, stop at the monuments along the way. Therefore, motivations for the sacred trip are diverse, since visitors feel attracted by the religious places not only for religious or spiritual motives, or to live a sacred experience in the traditional sense, but also because they are identified and commercialised as cultural or patrimonial attractions to be consumed (Timothy and Boyd, 2003).

Parellada (2009) states that tourism, pilgrimage and religious experiences each have their own identity, and should not be confused with each other. Pilgrimages represent a directed path to the sacred, to God, approaching and contacting with the divine. The motivations of tourism are different from pilgrimage, which are very much related to the quest for forgiveness, healing or, compliance to make votive offerings. On the contrary, religious tourism is largely driven by visiting sacred sites and participating in religious celebrations and the discovery of historical value and artistic beauty.

Sharpley and Sundaram (2005) argue that the relationship between tourism and religion could be conceptualised as a process based on the intensity of the religious motivation. In this model, reference may be made to the diagram of Smith (1992), representing a continuum with two poles. On one side is sacred pilgrimage, a journey whose motives are faith, religion and spiritual fulfilment. At the other side are the secular tourists (who may seek to satisfy some personal or spiritual need through tourism). Between these two sides, it is possible to find various forms of religious tourism, motivated to a greater or lesser extent, by three possible needs: religion, culture and knowledge acquisition (Figure 1).

The motivations of religious tourists are not static, they evolve. This motivational change can be associated with a new profile of religious travellers, with a higher education level, who are culturally and ecologically more aware and spiritually committed, who not only seek to approach their religion but to know themselves and the world (San Salvador del Valle, Izaguirre and Makua, 2008). Regarding religious tourism, three essential motivations can be established: firstly, the quest of knowledge; secondly, the development of

interpersonal relations; and finally, spiritual renovation. These three key motivations interact dynamically with three dimensions: God, oneself and ‘other’ (Beifei, Outi and Kerry, 2006)

Discussions about spiritual and religious tourism in the tourism sector are current and although some researchers consider them as mainstream tourism, the World Tourism Organizations (WTO) places them with cultural tourism, which they define as:

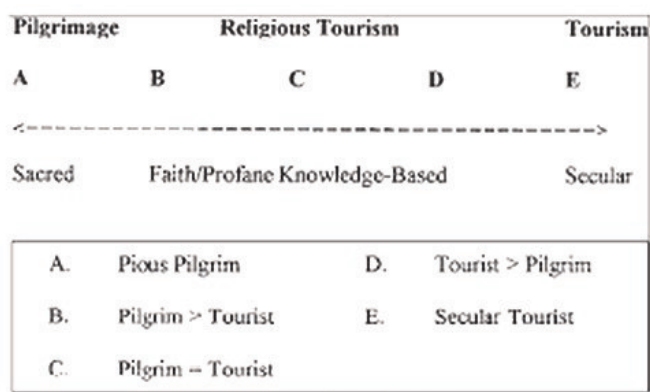
peoples’ . . . cultural motivation such as study tours, performing arts and cultural tours, travel to festivals and others events, visit to sites and monuments, travel to study nature, folklore or art and pilgrimages (WTO, 1985:6).

The difficulty centres on the fact that some tourists are travelling to experience religion or spirituality in a time of secularization; they are taking spiritual journeys in the dual role of religion and relaxation. In the context of this project, to all of these potential pilgrims, we can add all those who know nothing of Ignatius of Loyola or his spirituality, but who want to undertake a spiritual experience or have significant internal growth in their lives, by spending a few leisurely days wandering along our Ignatian Way in Spain. Finally, we would be remiss not to include all those lovers of cultural and nature tourism who, without considering themselves Ignatian pilgrims, wish to approach the Ignatian Way as a new experience in their leisure time.

In 2009 the WTO predicted an annual increase of 3 or 4% in the tourism sector, and along with this, an increase in religious tourism (Camino, 2010). The importance is even higher if we consider that International tourist arrivals reached a total of 1,184 million in 2015, according to the latest UNWTO World Tourism Barometer. In the 2011, *Social Communication General Direction* published in SECTUR (2012) it was suggested that Spiritual Tourism moves around 300 million people in the world with a total expenditure of 18 thousand millions of dollars, which shows the importance of this sector, and therefore, the opportunity that it involves.

Many central European countries have noticed an increase in spiritual tourism, in specialised centres such as gyms offering activities based on oriental philosophies. The recent economic crises do not seem to affect visitors motivated by religion and spirituality, and as Enrique Ortiz (2010), manager of a website specialised in Peregrinations affirmed, crisis periods

Figure 1. The Pilgrimage - Tourism Continuum



(Smith, 1992)

Fig. 2. Ignatian Way

Source: Camino Ignaciano (2012)

are synonymous with an increase in faith, and he has mentioned an increase of 35 to 40% in peregrination requests. This increase may be because this is a tourism that is loyal to the place which is being visited, because it is linked to visitors' religious feelings and beliefs.

In Spain there are few spiritual centres, and 52% of the offering that does exist, is concentrated in the autonomous communities of Galicia, Andalusia and Extremadura, which represent just 3.6% of the wellness offering (Mora, 2011).

Case Study: The Ignatian Way

The empirical approach in this paper, is based on the pilgrim experiences in the Ignatian Way. The Ignatian Way is an emerging phenomenon - a Spanish pilgrim journey re-creating the route made by Ignatius of Loyola, from his home (Basque Country) to Monserrat and Manresa (Catalonia). Field work involved interviews with pilgrims on the Ignatian way and visitors to Ignatius related heritage - previously classified as cultural tourism. The first part of the study aimed to better understand the reality of the Ignatian Way, and was followed by a second phase, which was a questionnaire to develop a longitudinal study of the current demand.

In Spain there are various pilgrimage centres with different characteristics. The most famous internationally is St. James' Way, to Santiago de Compostela (Herrero, 2008), a major centre of Christian pilgrimage since the Middle Ages (Millán *et al.*, 2012). But, there are others also, with many pilgrimages called *romerías* (Millán *et al.*, 2012). The

Ignatian Way is a route, like St. James', and it can be thought of as the beginning of a newly expanding way of theological, philosophical and scientific knowledge that will spread via road and sea to the ends of the earth, becoming the fabulous intangible legacy for humanity that Ignatian spirituality is today. The Society of Jesus promotes this new proposal for pilgrimage for the 21st century and brings together an important network of Ignatian places in Spain, in order to share and raise awareness of the legacy of St. Ignatius and the Jesuits.

The route begins at the birthplace of Ignatius Loyola in Spain's Basque country, in a village near the small town of Azpeitia. The route proceeds for 650 kilometres, through picturesque mountains, deserts, and verdant plains, before ending in the city of Manresa, a place which is located near Barcelona. Ignatius rested in this city for eleven months after his journey through Spain, and Manresa was a place of profound spiritual enlightenment for him (see Figure 2).

The pilgrimage planning for the Ignatian Way starts with a personal experience of inner transformation. Ignatius of Loyola was at a crossroads in his life and had to make a decision: wounded in Pamplona, he focused solely on his pious books, and feeling some movement inside himself, he felt impelled to seriously consider his future. Gradually, a new dynamic entered his life. There was an inner change, an emotional movement, a point of departure from the initial internal crisis that led him on an 'inner journey' even before starting his pilgrimage. This inner change was achieved through spiritual exercises.

Following his experience, those following the *Way*, are provided with spiritual exercises which are designed to be completed in four weeks. One of the fruits of the Spiritual Exercises will be to experience the peace of knowing that one is oriented toward complete happiness, which is already partially experienced now, as the pilgrim journeys along the way. Each stage of the Ignatian Way comprises a scheme of orientation towards the discovery of human inner dynamics, which may be followed precisely or adapted to the individual's situation and pace. Also, thanks to new technologies, it is now possible for those who cannot physically undertake the Ignatian Way to make an 'on-line' journey in Ignatian spirituality through websites (Camino Ignaciano, 2012).

From the cultural point of view, there are six sanctuaries along the way, one, an additional Jesuit site and many other cultural heritage elements that form part of the 650 km of the Ignatian pilgrimage Way. The six sanctuaries are:

the *Shrine of Loyola* in Euskadi, the place of his conversion and the starting point of his pilgrimage;

the *Shrine of Our Lady of Arantzazu* (Euskadi);

the *Shrine of El Pilar* (Aragón);

the *Shrine of St. Peter Claver* (D 1654) (Catalonia);

the *Shrine of Our Lady of Montserrat* (Catalonia), the place where the outer presence of Ignatius began to signify his inner transformation; and

the *Shrine of La Cova of St. Ignatius* in Manresa (Catalonia), the place of experience, learning, consolidation and a new impetus on the chosen path.

A reference to another Jesuit Saint is also included in the Ignatian Way, St. José de Pignatelli (D 1811), who is very important in Jesuit history and his site is located in Zaragoza.

Methodology

This study applied a methodological strategy based upon a combination of both quantitative and qualitative research methods, as it was considered that the combination of both could help to get a deeper understanding of travel behaviour and experiences along the *Way* (Bickmand and Rog, 1998). The sample consists of 107 questionnaires with pilgrims that were gathered at the information centre in Azpeitia and five personal interviews with experts: four people working at the tourism offices in Azpeitia and Manresa (beginning and end of the Way) and one with the main promoters of the Ignatius Way as a product - the

current person in charge of the way.

In the quantitative analysis for this study, the analysed data is from the questionnaires that were available in the tourism offices. These questionnaires were used to gather information about the pilgrims' profile, with a question related to motivations. Analysis of the data made it possible to examine and measure pilgrim motivations on the Ignatian Way; to measure their socio-economic characteristics and allow analysis of results (Veal 2006). In-depth expert interviews gave deeper information about development of the Ignatian Way as a product, which in turn helped identify new subjects influencing the study framework (Bryman, 2001). Quantitative details are currently very limited, both in cases and in variables, so one of the first implications of the quantitative approach is the need to improve data logging in order to continue developing the profile of the pilgrim in the near future.

In order to understand the manifestation of this new experience, detailed qualitative research was conducted by means of 'face to face' and online interviews. The sample consist of five personal interviews with four workers in tourism offices in Barcelona, Manresa and Loyola and the initiator of the Ignatian Way. These in-depth interviews sought to cover their perception of current pilgrims. A general interview guide approach was utilised to ensure that the same general areas of information were collected from each interviewee; providing more focus than the conversational approach, but still allowing a degree of freedom and adaptability in getting the information from the interviewees. The guide included questions on:

- (1) the meaning and definition of the Ignatian Way;
- (2) the characteristics of the route;
- (3) the importance of the Way in terms of the volume of pilgrims participating every year;
- (4) the Pilgrimage profile;
- (5) motivation of the Pilgrims and;
- (6) the promotion mechanisms used for the Way.^[1]

Interview guides, according to Bryman (2001:317), provide a flow of questions that help to answer research questions. Interviews were recorded and transcribed. Transcriptions were analysed using textual analysis. This technique:

draws upon the researcher's own knowledge and beliefs as well as the symbolic meaning

1 See Appendix A for further information on the interview guide.

systems that they share with others. It also seeks to analyse the knowledge, beliefs and symbolic meaning being presented within the material in question (Hannam, 2002:192).

Trying to avoid the problem of subjectivity (Bryman, 2001), the transcriptions were broken down and categorised into general items. This technique is used in other disciplines such as history, and it helps to better understand the content of the text. As Hannam (2002:189) posited:

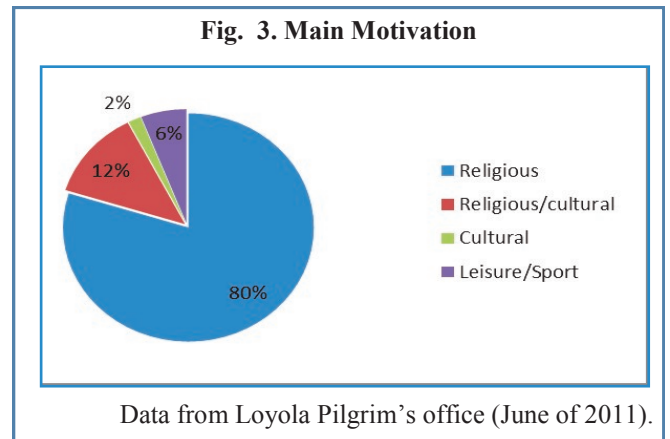
Some systematic way of selecting and sorting the material is needed . . . [Although] . . . there is no single 'right' way to cope with and analyse material . . . [the content was treated objectively and with transparency because this] . . . helps in maintaining the integrity of the research and allows any conclusion to be better assessed.

Results

Results provide a better understanding of the Ignatian Way and identify how the route is known and used by people on pilgrim way. For that purpose, this section explains the perceived importance of the Way in terms of the volume of pilgrims participating in it in 2012, taking into account their profile. Also presented are the promotion mechanisms used for the Way; the characteristics of the route, a comparison of the Ignatian Way versus other pilgrimage routes and the overall meaning and definition of the Ignatian Way.

According to the survey data collected by the special office for attention to pilgrims at Loyola, which has a small database (107 pilgrimage accounted), the motivations of the pilgrim pioneers on this Way show religion as the main motivation. Percentages shown in Figure 3 may refute the idea of the Ignatian Way's promoters who state that the Way is a 'cultural tourism product'; they suggest the route is not religious tourism, since visitors' main motivation is other than the pursuit of spiritual satisfaction and inner growth (The European Ignatian Route, 2012).

It should be noted that the socialisation of the project is still in preliminary stages and, thus, the recorded data primarily corresponds to respondent groups directly related to the Society of Jesus (schools, university, and groups of nuns). Thus, there are many people who emphasise the spiritual dimension: '*personal reflection and search the Ignatian spirituality*'.



Meaning and definition of the Ignatian Way

The Ignatian Way has been defined as a new pilgrimage route which enhances the Society of Jesus to recall the experience of Ignatius of Loyola travelling to Holy Land. This way, the pilgrim has the opportunity to do the same route that San Ignacio of Loyola did 491 years ago [Quote a].^[2]

All participants defined this Way as a new pilgrimage but some of the interviewees [P1 and P3] added

it is a new 'European' route, linking the local project with another wider project which aims to open the Ignatian Way to Europe, by linking it to other Ignatian cities in France and Italy [Quote b].

In terms of the pilgrims that are approaching this new experience, the main characteristics of the pilgrim types leads to

their classification . . . by age category (family tourism groups, teenager groups and elderly group), by pilgrimage means (on foot, cycling, bus, etc.) and by purchasing power (measured by used accommodation such as Pilgrim hostels, rural houses or hotels) [Quote c].

The characteristics of the route: Ignatian Way vs. other Pilgrimage routes

Regarding the route:

It . . . follows an historical trip, and as such, it is 'unique', and there are no variants and diversification of journeys to get into a destination [Quote d].

2 The original Spanish verbatim for Quotes a-u are provided at the end of this paper see Appendix C.

Regarding the route's historical characteristic which other known ways also demonstrate, it was considered by all participants that the main difference of the Ignatian Way is the possibility of practising spiritual exercises as an added value of the route.

In this way, the objective is not just to get to Manresa or to get the forgiveness of sins in a Jubilee Year, but to find and work through the self-identity and the inner self of the pilgrims by means of the Ignatian trail that go with the pilgrim along the route [Quote e].

Both the spiritual exercises and the autobiography that Ignatius wrote are major characteristics of the Ignatian Way as a spiritual pilgrimage route, and the characteristic that make it different from other pilgrimage routes like Santiago for instance.

To me, the most characteristic element and main difference is that there is the possibility to do the Spiritual Exercises that San Ignacio wrote [Quote f].

Participant 3 also highlighted the richness and the diversification of the nature, landscapes and cultures that the pilgrims travel through.

From the hills to the grasslands, rural vs. uncultivated landscapes, rivers, cities and small villages full of history, gastronomy richness, sanctuaries and cathedrals among others [Quote g].

In this way, participant 3 and 1 come together considering the local culture and the richness of the nature and landscapes within the spirituality as main attractive of the route. Participants 3 and 2 agree with the religious significance of the Way.

Volume and profile of Pilgrims in Ignatian Way

The Ignatian Way as product is a recent phenomenon that needs further and stronger dissemination. Although the route is known among Jesuits circles and their institutions, Participant 1 mentioned that last year around 200 pilgrims undertook the Ignatian Way in Catalonia. However, Participant 2 mentioned that, taking into account the pilgrim data collected in Loyola (Gipuzkoa) in 2012 and early 2013 a total of only 100 pilgrims was recorded. Participant 5 believes that data should be updated as well as recorded to identify pilgrims' perceptions in a better way. They stated that:

taking into account the lists they have created to count the pilgrims in the Ignatian Way, they consider there are about 100 every year.

However, this year they had a group of 30 pilgrims from the Jesuit School of Sarria doing part of the route (from Cervera to Manresa), and . . . are expecting another two groups (60 people in total) that will participate in different pilgrimages [during] July and August [Quote i].

Considering the fact that in Catalonia the Ignatian Way product has had much stronger diffusion and as a result experienced more pilgrims, it is possible to say that there is a positive relation between the dissemination of the product and the higher volume of pilgrims. However, this perception needs further clarification and a closer contact with the pilgrims. Participant 5 disagreed with the higher participation of people in Catalonia, since he believes there are not many participants starting and finishing the Way in Manresa, but he does accept that they do the first phase, in the area of Loyola.

The Pilgrim profile

Generally speaking, interviewees believe that the pilgrims are people with 'a high knowledge of the spiritual exercises'. This supports the findings of the survey and the spirituality of the Way being suggested as the main and distinguishing feature of participation. Participant 2 mentioned that the pilgrims of this particular route are highly spiritual and religious. In this sense, lots of the pilgrims have done other pilgrimage route before, which supports the suggestions of Chriss Lowney that the Ignatian Way could be the next step for pilgrims who have experienced the Way to Santiago.

Participant 4 grouped the pilgrims into different segments. She mentioned two specific groups with different profiles: those who come personally to the tourist information desk in Loyola or Manresa, and those who prefer getting information through the web:

Participants who get information from Tourist Information Centres (face-to-face)

[Those] who go to the touristic information centre to ask for information about the Way, they possibly need advice . . . and so on. This group is considered to be directly related to the Society of Jesus (schools, university, former students and parishes). The Ignatian Way has a good range of potential 'clients' with a motivation and knowledge of San Ignacio and the Society. They have a direct concern of living the experience of inner self discovery although some of them have little experience as pilgrims

on foot. They have a curiosity and motivation for Ignacio, but they do not have experience so they require general attention [Quote j].

Participants who Get Information from the Web :

Generally speaking, these are not related to the Society of Jesus. In the majority of cases they are people with only an experience in nature tourism, trekking and cycling that are looking for something new that is not overcrowded. They have experience in sports and tourism, but they are not motivated by the spiritual experience. In such cases, the information requirements are specifically about how to carry a bicycle from Barcelona to Loyola by train or if a specific part of the route is accessible by bicycle [Quote k].

This classification is supplemented by the perceptions of participant 1, who says that

the most common pilgrim is, at the moment, a pilgrim with knowledge of the Spiritual Exercises, and with a high conviction. A high percentage of them have been pilgrims before on other routes such as St. James' Way [Quote l].

She considers that once the Ignatian Way is better known, there will be more sport and nature pilgrims, and not just spiritually motivated ones. She adds that

the web gives detailed information of the spiritual exercises along the route [Quote l (cont.)].

Participant 2 agrees with this by saying that the pilgrims on this Way are mostly religious people, which is understandable given the high spiritual connotations of this route. In this sense, participant 3 added that within the religious profile of the pilgrims, there is a high presence of people directly involved with the Society of Jesus.

Motivation of Pilgrims to participate in the Way

Evaluating the profile of the pilgrims supports Griffin's (2007) claim - the Ignatian Pilgrims are inspired by the most ancient of motivations: religion.

The main reason why this religious motivation is so strong is the fact of this being a new and original route, which is not very well known yet. The route is not overcrowded by pilgrims as happens in other more famous routes. In fact,

the data available for this study is still very small. Modest numbers of pilgrims are taking part, and those who are taking part are essentially derived from Jesuit organisations. A secondary religious motive is an opportunity for those who know about San Ignacio to get closer to him and to know him better. The Ignatian Way is the first step to get to know this person, his relationships and his history, which are not very well known at the moment. The third motive is a new form of relaxing tourism, of inner growth, getting away from the daily life, speed and human agglomerations, which are all part of everyday life [Quote m].

The perception of the Ignatius Way as related to spirituality is added to by the perception of the route as attracting visitors due to its natural beauty, and as part of the Santiago Way, which is very popular at the moment [Quote n].

Promotion mechanisms for the Ignatian Way

New products need some promotion, and the first thing to do (according to Participant 3) was

to create a website of the Ignatian Way, with the different products which could be bought in the different stop points along the way. This encompasses for example the Library of Loyola Sanctuary or the Cova de Manresa, and the added value of Fermín Lopetegui, a pioneer pilgrim and well known person that is in the press 'every now and then' [Quote o].

There are different opinions about how the product has been promoted since its inception. Participant 5 for example, disagrees with the comments above and suggests that sufficient information has been offered in the sanctuaries of Loyola and Manresa. He distinguishes between

direct promotion and information about the Way with, the indirect information that sometimes has been given the press and local television and radio by personalities such as Fermín Lopetegui [also mentioned by P3] but also the Jesuits Francesc Riera, and Jose Luis Iriberry [Quote p].

Examining the work by the Public Administrations of the Autonomous Communities of Spain (the Generalitat in Catalonia for instance):

they have created maps and promotional panels. The Council of Manresa is making a

great promotion of the Ignatian route in Manresa, as well as the overall Way and 'La Cova de Sant Ignasi [Quote q].

From the central office:

there has been contacts with councils for the promotion of the territory through the improvement of the pilgrims' hostels such as El Palau d'Anglesola and Verdú both recently inaugurated and Castellnou de Seana, which actually is exploring ways to manage it by a private entity [Quote r].

Participant 3 notes that a friend's association has also been created for the Ignatius Way, which may help to get information across society easier by giving direct contact with people who are interested in the Way.

The Way has also been promoted through different public information means such as Press, Websites and Social Networking Sites managed by volunteers.

The official Web and networking sites are currently being improved with the aim of redeveloping them in a most professional way [Quote s].

These main information means are supported by internal publication in magazines for the Jesuits, as well as by information panels in 'la Cova' for example. Participant 4 added that the main information means used to promote the Way has been TV, Radio and Press, as well as conferences and formal presentations done to the Local Governments (Generalitat and Diputació) and Councils among others - presentations with public bodies help to promote the Ignatian Way. She also states that

Father José Luis Iriberrí is also working hard to make the Way more known across the world through his contacts with the Université Paris Sorbonne (France) and Pontifical Gregorian University (Italy) [Quote t].

Father Iriberrí has an ambition to overcome national boundaries and create a transnational product - the Ignatian European Route. Outside of Europe, the Ignatian Way has also been promoted - in the USA, mainly thanks to Chris Lowney who has helped in the internationalisation of this Way.

The Ignatian Way is becoming more popular in schools and parishes and with people interested in Ignatian history. It could be due to this reason why participant 4 believes that

a greater marketing campaign in all the national Jesuit Schools is only needed, to organise and promote the possibility to do the Way among the students. This would make the Ignatian Way known among teenagers and their families [Quote u].

It was further suggested that initially, small pieces of news in the press helped to promote knowledge of the Way in Spanish society, but now, better ways to promote it are needed. This is connected to the fact that recently, some private enterprises are launching a product to do the pilgrimage by bus. This has led to different pilgrimage product proposals, for groups who required an overall arrangement of accommodation, subsistence, transport and spiritual exercises.

Further initiatives are developing better and stronger marketing and dissemination initiatives, not only through the Web and Social Networking Sites as was previously mentioned, but also through more traditional mechanisms. Chris Lowney and José Luis Iriberrí, SJ have written a number of books, and it is expected that this will help in spreading awareness of the route (see <http://caminoignaciano.org/oficina-peregrino/noticias/gu%C3%ADa-oficial-del-camino-ignaciano>).

Discussion

This study has helped to understand that motivations to participate as pilgrim in the Ignatian Way are as diverse as peoples' preferences. Religion and spirituality are the main motivations of this Way, contrary to the idea of the Ignatian Way's promoters who have stated that the Ignatian Way is a cultural tourism product, not a religious one (The European Ignatian Route, 2012). In fact, visitors' main motivation is the pursuit of spiritual satisfaction and inner growth. Therefore, according to data, the majority of Ignatian Pilgrims (80%) could be classified following the most traditional meaning of Pilgrimage, understanding the experience as a sense of change while undertaking the Way - in this case through spiritual exercises related to religion (Mowinckel and Fernandez, 2007). Following what Timothy and Olsen (2006) and Álvarez Sousa (1999) have stated about the classification of pilgrims, currently very few of them (8% of the sample) showed secular and cultural motivations to do the Way: 6% mentioned leisure / sport and 2% were motivated by culture.

The reason for the high importance of religion amongst pilgrims could be related to the importance of the

spiritual exercises along the route, but it might also be explained by the bias of the sample analysed in this research. The promotion of the route in religious institutions and schools on the one hand and people's general low knowledge of this relatively new 'product' on the other hand may have affected the results. However, 20% of pilgrims also mentioned other elements that have motivated them to do the Way (such as culture, landscape, sport and leisure) This leads one to think that other opportunities exist and thus, motivations may very likely be different once information about the Ignatian Way is extended and socialised beyond the current religious audience.

The novelty of this product offers opportunities for deeper understanding not only of the factors behind pilgrimage, but also how a pilgrimage is developed in a territory and how the territory can adapt to a growing pilgrim demand. Data recorded at the information points for pilgrims has focused mainly on socio-demographic information and overall motivations, which showed that further information needs to be collected in order to better understand the motivations behind the travel to places related to the Ignatian Way.

This study is, therefore, an on-going research project. The first phase of the study presented in this paper helped to gather and study the perceptions and characteristics of pilgrims through a quantitative approach, supported by in-depth qualitative interviews. Preliminary results led to the development of a questionnaire, which will be the main information source for further elaboration of the study. Thus, this study has helped to maximise the quality and objectivity of the survey instrument, through the development of concepts and further developing the methodology to collect data on pilgrims including:

- (a) Sociodemographic information;
- (b) Behaviour of pilgrims;
- (c) Measures of Pilgrims motivation;
- (d) Motivation - purely religious, Religious and other, Non religious;
- (e) Reasons for pilgrimage and;
- (f) Choosing steps/region(s).^[3]

Future research is looking at more sophisticated ways to analyse data from the tourists that visit any of the cultural or heritage attractions on the Ignatian Way, allowing a broader understanding of human mobility in

the territory and analysing the impact of culture and cultural encounters in tourism behaviour, following the ideas shown by Reisinger and Turner (2004).

As knowledge about the Ignatian Way is increasing, the profile of the pilgrims could be affected, since pilgrims analysed in the present study comprised people who were part of, or close to the Society of Jesus. This might change with a wider spectrum of pilgrims. Furthermore, data from the questionnaires focused on quantitative information will be combined with qualitative information obtained from social networking sites used to promote and provide information about the Ignatian Way. The information on social networking sites provides an explanation of the pilgrims' perceptions along the Ignatian Way, giving great information on the situation of the path that goes from Loyola to Manresa. The possibility to find additional information that could be triangulated with Social network data and information from the questionnaires is still something that needs to be explored.

Conclusion

Loyola is a historically documented symbolic place, where Ignatius of Loyola was born, grew up and spent some of the most important periods of this life. The Way and the ending place of the Way, Manresa, represent the main change of his life, materialising the spiritual conversion that started in Loyola, while in recovery after a battle in Pamplona. In that sense, the pilgrimage route is considered to be 'different' to other ways, since the pilgrim or the visitor spiritually feels the places in which Saint Ignatius stayed, or crossed.

In terms of Pilgrims, this relatively new product offers an opportunity to evaluate the increase of pilgrims and how a territory deals with this phenomenon. This paper offers a first approach to the characterisation of pilgrims, in terms of their behaviours and motivation, following authors such as Smith (1992, 2003), Timothy and Olsen (2006) and Álvarez Sousa (1999) among others, but, as it has been mentioned throughout this paper, it is an approach that needs to be developed further. A better means of recording tourists and pilgrims is needed, understanding tourists as those who will visit the natural and cultural heritage along the way, and pilgrims, as those who will walk the way.

This research is just the starting point of a further possible transnational cultural product between Spain, France and Italy, the three countries that are involved in the broader Ignatian Way.

3 See Appendix B for further details on the survey and pre-survey planning

Appendix A : Interview Respondents AND Interview Guide

Interviewee Profile

	Gender, Age, Region in Spain
Participant 1	Female, 30s, Catalonia
Participant 2	Female, 40s, Catalonia
Participant 3	Female, 30s, Basque Country
Participant 4	Female, 20s, Basque Country
Participant 5	Male, 40s, Catalonia

Personal Interview Guide

Ignatian Way, meaning and definition.

Ignatius pilgrimage Way vs. other Ways such as the St. James Way. Similarities and differences.

Pilgrimage annual volume.

Pilgrimage Profile in the Ignatian Way.

Motivations and reasons behind the participation in the Ignatian Way.

Personal Interview Themes in Spanish

1. ¿Qué es el Camino Ignaciano? ¿Cómo lo definirías?
2. ¿Qué es lo que tiene este camino que no tengan otros por el estilo, como por ejemplo, el Camino de Santiago? ¿Qué es lo que lo hace diferente?
3. ¿Qué volumen de personas pueden realizar este camino anualmente?

Appendix B : Draft / Proposed Survey

SURVEY PROPOSAL

Section I: Pilgrim's profile

- Sociodemographic
- Behavior as pilgrim

SECTION I: Pilgrim's profile

1. Gender Male Female
2. Age

3. Occupation sector _____ and _____ economic activity

4. Country (region) _____
5. Company: Husband/wife Friends
 Sons/Daughters Group
 Others relatives None
6. Education: None Vocational Studies (work training)
 Primary University: graduate
 Secondary University: postgraduate
7. Have you ever made a pilgrimage on foot Yes No before?
8. Is your first time in the Ignatian Way? Yes No
From _____
To _____
9. Religious situation
 Catholic Layman observant
 Layman non observant
 Priest; Friar/Nun; Seminarian/Student of Theology
 Non Catholic Which? _____
 Without religion

Section II: Pilgrim’s motivation

- Motivation (Only religious, Religious and other, No religious)
- Reasons for pilgrimage
- Choosing steps/region

10. Are you here on holidays? Yes No

11. How long are your holidays? (number of nights) _____

12. What kind of “tourism” you are you practising at this moment?

- | | |
|--|---|
| <input type="checkbox"/> Sun/beach holidays | <input type="checkbox"/> Rural holiday |
| <input type="checkbox"/> Health/sport holidays | <input type="checkbox"/> Visiting friends and relatives |
| <input type="checkbox"/> Cultural holidays | <input type="checkbox"/> Pilgrimage |
| <input type="checkbox"/> Religious tourism | <input type="checkbox"/> Touring holiday |
| <input type="checkbox"/> City trip | <input type="checkbox"/> Ecotourism/nature holiday |
| <input type="checkbox"/> Spiritual tourism | <input type="checkbox"/> Other _____ |

13. Is visiting Ignatian Way the main reason for this trip? Yes No

14. Why did you come?

- | | |
|--|--|
| <input type="checkbox"/> To pray | <input type="checkbox"/> Curiosity |
| <input type="checkbox"/> To fulfil a vow | <input type="checkbox"/> Business |
| <input type="checkbox"/> Cultural reason | <input type="checkbox"/> To attend to a conference |
| <input type="checkbox"/> To rest | <input type="checkbox"/> To accompany |
| <input type="checkbox"/> Tradition | <input type="checkbox"/> Other _____ |
| <input type="checkbox"/> Visiting friend and relatives | |

15. Places to visit or already visited, in this journey?

- | | |
|--|---|
| <input type="checkbox"/> Shrine of Loyola | <input type="checkbox"/> Shrine of St. Peter Claver |
| <input type="checkbox"/> Shrine of Our Lady of Arantzazu | <input type="checkbox"/> Shrine of Our Lady of Montserrat |
| <input type="checkbox"/> Shrine of El Pilar | <input type="checkbox"/> La Cova of St. Ignatius in Manresa |
| <input type="checkbox"/> St. José de Pignatelli | <input type="checkbox"/> St. Peter Claver |
| <input type="checkbox"/> Ignatius’ house | <input type="checkbox"/> Other _____ |

16. Reason or motivation behind this trip

17. In your opinion, what distinguishes Ignatian Way from other pilgrimage ways or places of religious meaning?

18. You came as Tourist
 Pilgrim
 Both
 Not applicable

19. Classify from 1 (weakness) to 5 (strength) the motivation

	1	2	3	4	5
Cultural/heritage value					
Landscape/natural value					
A promise					
Spiritual exercises					
Friend's recommendation					
Other					

20. Why did you choose this step/region?

	Yes	No	NA
Cultural/heritage value			
Landscape/natural value			
Infrastructure quality/commodities			
Next to the destination (last 100 km.)			
Next to the departure (first km.)			
Closely: the Way pass next to my city/village			
Other			

21. Walking (going on a pilgrimage), you are focusing on... (from 1, weakness, to 5, strength)

	1	2	3	4	5
Reflect/Think about the life					
Pray/recite					
Visit cultural heritage					
To meet people					
Enjoy the physical activity					
Self-improvement					
Other					

Appendix C: Original Quotes

Original quote a) *El Camino Ignaciano es una nueva propuesta de peregrinación basada en el camino que hizo San Ignacio de Loyola, tras su conversión espiritual, en 1522 desde su casa natal en Loyola hasta La Cova de Manresa.*

El peregrino tiene la oportunidad de hacer el mismo camino que hizo San Ignacio de Loyola hace 490 años

Original quote b) *El Camino Ignaciano es una nueva ruta de peregrinación que impulsa la Compañía de Jesús para recordar la experiencia de Ignacio cuando emprendió su viaje a Tierra Santa’.*

El Camino ignaciano es una nueva ruta de peregrinación europea abierta a toda persona o colectivo con interés por vivir una experiencia de naturaleza, turística y/o espiritual que tengan como reto la superación personal tanto a nivel físico como el conocimiento de uno mismo’.

Original quote c) *El Camino ignaciano es una ruta que integra un amplio abanico de posibilidades de peregrinación: Por franjas de edad: turismo familiar, grupos juveniles, tercera edad,...; Por los medios de peregrinación: a pie, bicicleta, autobús,...; Por nivel adquisitivo: albergues, casas rurales, hoteles,...*

Original quote d) *Es una vía que sigue un viaje histórico. Por lo tanto es ‘única’. No hay variantes ni diversificación de trayectos para llegar a destino.*

Original quote e) *El plus que ofrece de experiencia espiritual. El Camino Ignaciano ofrece un proceso de interiorización, no un destino. No se trata sólo de llegar a un lugar santo, no es buscar un perdón o una reconciliación. No se trata de hacer una promesa o un voto ni siquiera alejarse de algo. Es mucho más. Ofrece la posibilidad de descubrir o trabajar la propia identidad, el yo más profundo mediante las pistas ignacianas que acompañan diariamente el caminante. [P 1]*

Original quote f) *A mi modo de ver, lo más característico y diferente es que puedes hacer la peregrinación con los Ejercicios Espirituales que escribió San Ignacio.*

Original quote g) *La riqueza y diversidad de paisajes y culturas que atraviesa. Des de alta montaña a llanura, paisaje agrario, paisaje yermo, río, ciudades repletas de historia, pequeñas villas, gastronomía variada, santuarios, catedrales,...*

Original quote i) *El volumen aproximado, según las listas que nos constan son unas 100 personas aproximadamente. Aunque habría que sumar el grupo de 30 personas que hicieron parte de la peregrinación (de Cervera a Manresa) de la Escuela de los Jesuitas de Sarrià y los próximos dos grupos, de 60 personas en total, que casi seguro que se realizará entre Julio y Agosto.*

Original quote j) *Visitas presenciales: Las personas que se acercan para pedir información del camino, posibles necesidades, consejos, compra de credenciales,... son personas directamente vinculadas con la Compañía de Jesús (parroquias, escuelas, universidad, antiguos alumnos,...). El Camino Ignaciano cuenta con un potencial importante de ‘clientes’ con motivación y conocimiento de la figura de San Ignacio y la Compañía. Estas personas tienen una inquietud directa para vivir la experiencia de interioridad, aunque muchas de ellas tienen poca experiencia de peregrinación a pie. Tienen inquietud y motivación con motivo de Ignacio, pero no tienen la experiencia por tanto requieren una atención más generalista.*

Original quote k) *Consultas web: En general son de un público no vinculado a la Compañía de Jesús. En la mayoría de los casos son personas con experiencia en el turismo de rutas, de trekking, bicicleta,... que buscan novedad y no masificación.*

Original quote l) *El peregrino más habitual, por el momento, es un peregrino con conocimiento de los Ejercicios Espirituales y con mucha convicción. Muchos de ellos ya han hecho otros caminos, como por ejemplo el de Santiago. Creo que en cuanto el camino sea más conocido, también habrá mucha más peregrinación deportiva y de naturaleza y no solo espiritual. En esta web hay información detallada de los Ejercicios. www.espiritualidadignaciana.org.*

Original quote m) *Observando la tabla de los peregrinos vemos claramente que el motivo es el religioso. En primer lugar ofrece novedad. Es una nueva ruta poco conocida aún, donde no encontraremos aglomeraciones de peregrinos como puede pasar en otras rutas. En segundo lugar despierta, en los conocedores de Ignacio, una oportunidad importantísima de acercarse a él y conocerlo mucho mejor. El camino es el primer paso para conocer al personaje histórico, quizás muy desconocido hasta ahora. Y en tercer lugar una nueva forma de turismo de tranquilidad, de profundización personal, alejándonos de todas las prisas diarias y aglomeraciones humanas que inundan nuestra cotidianidad.*

- Original quote n)** *Creo que lo que atrae es la belleza del camino y San Ignacio. Pensemos que además en gran parte el camino Ignaciano, es parte del camino de Santiago (que ya es muy conocido).*
- Original quote o)** *De manera digital en la página web del Camino Ignaciano, en prensa escrita vemos que hay varios artículos, con productos disponibles en distintos puntos de venta, como la Cova de Manresa o la Librería del Santuario de Loyola, y con el añadido de un peregrino pionero y conocido Fermín Lopetegui que sale en prensa cada 2 por 3.*
- Original quote p)** *Los artículos de promoción solo están en los dos santuarios. No aparecen en la prensa escrita... creo que tan solo aparecen en la web o al menos el Director del Camino no ha autorizado a su publicación en prensa. Y nombrar a Fermín está bien y tuvo su presencia... pero el Camino lo han hecho bastantes más y si hay que hablar de alguien que haya salido con más frecuencia en prensa, televisión y radio, creo que habría que nombrar a Francesc Riera, sj. y Jose Luis Iriberry, sj. De todas formas, no sé si hay que poner nombres, ¿no?*
- Original quote q)** *Administraciones Públicas. Por ejemplo, la Generalitat ha hecho mapas y paneles de promoción. El Ayuntamiento de Manresa está haciendo una gran apuesta de promoción de la Ruta Ignaciana en la ciudad de Manresa, así como del Camino y La Cova de Sant Ignasi en general.*
- Original quote r)** *Desde la oficina central hemos hecho contactos con ayuntamientos para la promoción del territorio a través de la mejora de sus albergues. Por ejemplo: El Palau d'Anglesola (que ha inaugurado recientemente su nuevo albergue de peregrinos) y Castellnou de Seana que están en negociación con la iniciativa privada para explotar el albergue público.*
- Original quote s)** *Actualmente se está trabajando en la nueva página web del Camino aunque la que está en uso ya tiene mucha información para los peregrinos. También está en marcha la página de facebook y twitter.*
- Original quote t)** *Sobre todo se ha utilizado los medios de comunicación como la televisión, radio y prensa. Aunque se han hecho varias presentaciones a miembros de la Generalitat, diputación, ayuntamientos, etc. Eso también nos ha ayudado a promocionar el camino. El Padre José Luis Iriberry está trabajando muy duro para que se conozca el Camino en todas partes del mundo.*
- Original quote u)** *El Camino ignaciano entra en escuelas y parroquias a través de personas interesadas. Faltaría una campaña general en todas las escuelas de jesuitas nacionales dirigida directamente a organizar y promover la posibilidad de hacer el camino. Esto abriría las puertas a grupos de adolescentes y a sus familias.*