



**Proceedings of the  
2nd International Conference on  
Tourism Research  
University Portucalense  
Porto, Portugal  
14-15 March 2019**



**Edited by  
Cristina Sousa, Isabel Vaz de Freitas  
and Jorge Marques**

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**Proceedings of the**  
**2nd International Conference on**  
**Tourism Research**  
**ICTR 2019**

**Hosted By**  
**University Portucalense**  
**Porto, Portugal**

**14-15 March 2019**

**Edited by**  
**Cristina Sousa, Isabel Vaz de Freitas and**  
**Jorge Marques**

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## Preface

These proceedings represent the work of contributors to the 2nd International Conference on Tourism Research (ICTR 2019), hosted by University Portucalense on 14-15 March 2019. The Conference Chair is Dr. Cristina Sousa and the Programme Chairs are Dr. Isabel Vaz de Freitas and Dr. Jorge Marques, all from Portucalense University.

ICTR is now a well-established event on the academic research calendar and now in its 2nd year the key aim remains the opportunity for participants to share ideas and meet the people who hold them. The scope of papers will ensure an interesting two days. The subjects covered illustrate the wide range of topics that fall into this important and ever-growing area of research.

The opening keynote presentation is given by Prof Greg Gardner, State University of New York, who will talk about *The Importance of The Past in an Uncertain Future*. Then an afternoon keynote will be given by Dr. Hajnalka Csáfor, Eszterházy Károly University, Eger Hungary, on the subject *Developing a Dual Education System in Tourism Studies*. The second day of the conference will open with an address by Dr. Sanna-Mari Renfors, from the Satakunta University of Applied Sciences (SAMK), Finland on the topic of *Opportunities for sustainable development of coastal and maritime tourism: The case of Finland*.

With an initial submission of 124 abstracts, after the double blind, peer review process there are 41 Academic research papers, 3 PhD research papers, 1 Masters Research paper and 1 work-in-progress paper published in these Conference Proceedings. These papers represent research from Austria, Brazil, Canada, Czech Republic, Egypt, Finland, Hungary, Italy, Japan, Latvia, Poland, Portugal, Slovakia, South Africa, Spain, Switzerland, Tanzania, United Arab Emirates, United Kingdom and United States of America.

We hope you enjoy the conference.

**Cristina Sousa**  
University Portucalense  
Porto, Portugal  
March 2019

# Accessible Territories Development: Hostels and Religious Architecture on Portuguese Way to Santiago

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**Abstract:** Tourism is a very common and widespread way of accessing culture and heritage. The growing importance of the religious tourism as an economic activity and a crowd mover, especially in destinations like Santiago de Compostela, has called the attention of researchers and stakeholders. The number of pilgrims is steadily growing and has come to include travellers who may be interested not only in the spirituality of the Way but in the cultural landscapes and itineraries. The Way increasingly marks the tourist reality of the counties it goes through. The evolution of lodging has been a reality as evidenced by the number of official and, above all, private hostels that have grown in number, creating several impacts on the populations. Sharing good practices and benchmarking the Galicia model, can be reinforced by efficient and continuous information about accessibility. Communication helps to ensure that the goal is set, and the needs are known by all stakeholders. The present research is based on the idea of a sustainable and accessible management of the Ways to Santiago de Compostela, the religious architectural heritage and the associated pilgrim hostels. The rehabilitation of various civil architectural heritage and its transformation into hostels for pilgrims, namely public, changing functionalities, maintains and projects in the future memories of the past, also allowing the maintenance and management of several heritage, creating new impacts on the development of the territory. The historical and theoretical framework was based on a critical review of the few existing literature on religious and cultural tourism, highlighting the accessible tourism. The pioneer study in Portugal, the statistical and the analytical characterization of the distinct types of accessibility allowed a reflection on the existing one and the necessary transformations of the associated cultural equipment and hostels so that the accessible religious tourism for all is a reality.

**Keywords:** Management, territory, accessibility, accessible tourism, rehabilitation of architectural heritage, pilgrim hostels.

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## 1. Introduction

With the extensive global increase of tourism more attention has been paid to the concept of sustainable development and, specially, to accessible territories development. Indeed, Tourism is considered one of the most important pillars for the sustainability of the territories. Regarding the Way of Santiago, the number of travellers taking pilgrimage ways is continuously growing, especially due to an active promotion at national and international levels.

The Way of Santiago phenomenon includes the participation of a substantial number of stakeholders. With the number of visitors increasing each year, especially in Jubilee years, the Way of Santiago has become a source of economic growth in the regions of northern Spain. However, Portugal has only very recently taken advantage of these thousands of cultural pilgrims/tourists that cross the Portuguese territory. As no studies were found on this subject, our main goal is to study the impacts of this phenomenon, in an unprecedented approach, with a broad concept of accessibility, accessible tourism and accessible territories.

Although still being developed, this research is important. It is a pioneer research project named *Evaluation of the Impacts of Religious Tourism and Accessible Tourism in the Santiago Way*. Among other aspects addressed, this research aims to meet objectives such as:

- contextualization in cultural and historical terms of the Way of Santiago, namely the Portuguese Way (Central and Coastal Ways), focusing on the section between Porto and Valença, with emphasis on the issue of accessible tourism;
- analysis of the statistical data of the Pilgrim Office, Oficina del Peregrino in Santiago de Compostela, between 2004 and August 2018;
- conduction of a field survey, based on previously prepared records (religious architectural heritage, diverse heritage related to the Ways, accessibility conditions to places of worship, conditions of accessibility to accommodation sites), and its processing and analysis;
- reflection on the evolution of pilgrim hostels and the adaptation in terms of accessibility and rehabilitation of historic architectural spaces and its impact on the community;

- reflection on the needs to change cultural facilities of the Portuguese Way to Santiago, namely places of worship, into tourism accessible for All.

## 2. Research Methodology

The basis of our methodological research was the critical review of the few existing literature, on both religious and cultural tourism and accessible tourism in its various aspects. We developed also an analytical study of official statistics between 2004 and August 2018, concerning the Portuguese road to Santiago, in two of its routes: the Central Way and the Coastal Way (Figure 1).



**Figure 1:** Routes of the Central and the Coastal Ways between Porto and Santiago de Compostela. Central Way in Portugal with identification of distances (approximate), orographic profile and location of official pilgrim hostels

Three different records, characterizing the religious architectural heritage, were elaborated and applied in fieldwork as well as the diverse types of accessibility to places of worship and pilgrim hostels. One characterizes the religious architectural heritage; another characterizes the distinct types of accessibility to existing places of worship; and a third one characterizes the diverse types of accessibility in the hostels and other places of lodging. The first ones were applied in a universe of thirty-four monuments that we consider the most emblematic, and in eleven lodges (official and private). Afterwards we carried out the statistical and analytical processing of the results, which we presented in tables. We surveyed also another type of heritage, the one bordering the section of the way studied, although we did not include the detailed results. Naturally, was also studied *in situ*, the section of the way (about 127 kms) as well as accessibility issues of the same,

although, also, not mentioned in detail in this paper. The authors are still developing the Coastal Way study (about 150 kms), as shown in Figure 1.

For comparison purposes, the results of our study were analysed together with those related to the Spanish Way, as well as the implementation of solutions in Galicia.

### **3. Accessible territories development in the Portuguese Way to Santiago de Compostela**

The concept of accessibility is difficult to assimilate because physical and architectural aspects - space accessibility usually characterize it. In our point of view, it also concerns, above all, the accessibility in terms of information and communication, touching social, intellectual and emotional components. Accessibility refers to not only people with disabilities, but also to all of us, given the diversity and human limitations that characterize us in distinct phases of life, in a temporary or permanent way (Silva, 2015). It means that everyone, whether they have special needs or not, must be able to participate in all activities that include the use of products, services, information and communication distributed by the various territories, which should be accessible.

Accessibility presupposes elements as varied as clarity in access information (signage, for example), physical and architectural aspects with different adaptations, various levels of information and several ways of communicating, based on the various cognitive and intellectual aspects and the stages of the life of each type of public (Silva and Borges, 2018). It is therefore imperative to investigate and to do a survey of all kinds of barriers that can block communication at the sensorial, intellectual or physical level in the various elements that characterize the territory. Once reaching this knowledge, solutions must be found, with full answers to improve inclusive tourism, making accessibility a reality in which people can live independently, being able to access, in an equal way, the physical environment, transportation, information and communication technologies, systems. People should also have access to other facilities and services provided to the public in both urban and rural areas (Takayama Declaration, 2009).

The concept of Accessible Tourism is a type of sustainable management associated with ways of thinking, planning and managing a destination, region or location. An accessible destination should allow all visitors, including those traveling with small children, prams, people with disability and seniors (Darcy and Dickson 2009) to enjoy and use equipment and services without any restrictions or constraints, in an equitable way, thus becoming an accessible territory.

As a conclusion to the various definitions, we can refer to the International Tourism Organization-UNWTO (2016) "the concept of Accessible Tourism has evolved from the idea of accommodation or adaptation so that people with disabilities can participate in tourism towards a concept of quality tourism for all, understanding that accessibility is an important part of that quality."

This area of research is very recent, with very little research produced and published, despite the interest in the subject. Manuals (Ambrose et al, 2017) and guides of good practices (Mineiro, 2017) have recently been published by the cultural heritage entities or Turismo de Portugal (Guide to Good Practices in Hotel Accessibility, 2012; Manual on Management of Accessible Tourist Destinations, 2016; Guide to Good Practices of Accessibility: Inclusive Communication in Museums, Palaces and Monuments, 2017). These manuals provide concrete guidelines to support tourism managers working on the issue of accessibility and inclusion in the development and management strategy of their destinations, adding a new competitive dimension to their offer.

The Portuguese Way includes several tracks, being the main point of departure the city of Porto, with a very significant growth in recent years. The considerable number of pilgrims, with the most diverse motivations, usually began their journey in Tui, however, in 2016, Porto began to lead as a departure point. These data allow us to infer that the recent increase of tourism in the city of Porto, resulting from other factors, is also the cause and consequence of the significant post 2014 increase in accommodation, pilgrim hostels or others associated with the Way, which can be seen by the opening dates of the hostels. In fact, the provision of accommodations adapted to the needs of the pilgrims has encouraged an increase in the number of those that begin their journey in Porto.

The Way is usually done on foot, but it can also be done through other means recognized as authentic forms of pilgrimage, such as cycling or on horse (since 2016 have also been accounted for those who make the sailing way). Analysing Figure 2 we find that the most used forms of travel are on foot or by bicycle, but also with some expression of the use of a wheelchair (with 189 pilgrims this year, until August). However, no information was found about the means of travel used in each of the itineraries.

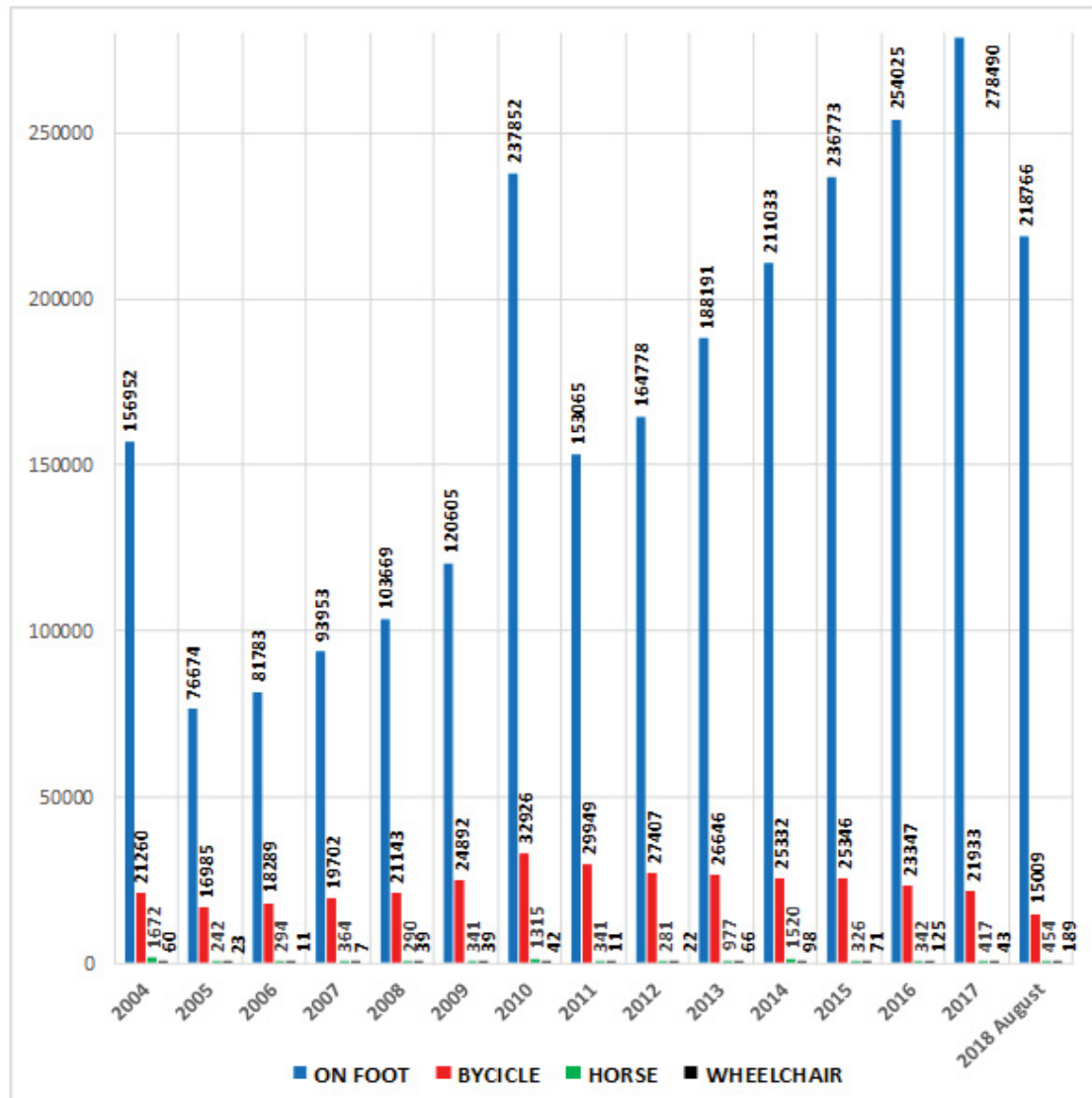


Figure 2: Santiago Way means of travel

Pilgrims choose to continue to travel on foot. Each phase of the journey, usually a slow walk of days or even weeks toward the place of worship is essential. The Portuguese Way to Santiago de Compostela is a long path. Most of the time is spent on the way, in the various places visited on the journey. Cities, small rural villages, pilgrim hostels, restaurants, can receive benefits in addition to traditional income. Not only the destination, but also all the places along the hundreds of kilometres travelled benefit financially from only a small part of what is spent by the pilgrim/tourist. Therefore, tourism as an economic, social and cultural factor has more and more relevance which obliges to have more and better access to the Cultural Heritage, so it can be visited and known by all, achieving an accessible and sustainable Patrimonial Tourism. Indeed, pilgrimages increase the value of artistic heritage and ancient monuments, giving added value to tourism.

#### 4. Pilgrims of the Portuguese Central Way and the Portuguese Coastal Way: the numbers

In Portugal we don't have official statistics about the Way. Among the few statistical data available and continuously disseminated of the pilgrims of Santiago Way stands out those published by *Oficina del Peregrino de Santiago de Compostela*. There are statistics only since the 2004 Holy Year, so the treatment and analysis

that we have done goes until August 2018. These statistical data relate only to pilgrims traveling to *Oficina del Peregrino* to receive the *compostela* (document which certifies the compliance of the way). There are no reliable statistics on the thousands of tourists, visitors (pilgrims or not) who travel to Santiago by motorized means of transportation (bus, cars, plane, train) which, of course, have several needs in terms of accessibility. The data analysed in Table 1 exclude an immensity of visiting population of Santiago and of the diverse cultural, religious or other cultural patrimony associated to the Ways of Santiago.

**Table 1:** Number of pilgrims travelling in the two roads to Santiago, The data marked with (\*) correspond to the places of departure, calculated by the authors, which geographically correspond to the Portuguese Coastal Way. Data source: own elaboration from *Oficina del Peregrino* statistics

YEARS	PILGRIMS	Portuguese Central Way Pilgrims	Portuguese Coastal Way Pilgrims	PORTUGUESE NATIONALITY	OTHER NATIONALITIES
2004 - Holly Year	179.944	15.839	-	3.252	12.587
2005	93.924	5.507	-	2.574	2.933
2006	100.377	6.467	-	3.365	3.102
2007	114.026	8.110	-	4.001	4.109
2008	125.141	9.770	-	4.341	5.429
2009	145.877	11.956	-	4.854	7.102
2010 - Holly Year	272.135	34.147	-	7.786	26.361
2011	183.366	22.062	41*	8.649	13.413
2012	192.488	25.628	177*	10.329	15.299
2013	216.880	29.550	274*	10.698	18.852
2014	237.983	35.501	268*	11.663	23.838
2015	262.516	43.151	399*	12.481	30.670
2016	277.854	49.538	2.600	13.245	38.893
2017	301.036	59.233	7.329	12.940	53.622
2018 (until August)	234.562	48.818	8.768	10.493	47.093
<b>TOTALS</b>	<b>2.938.109</b>	<b>405.277</b>	<b>18.697</b>	<b>120.671</b>	<b>303.303</b>

In the celebrations of each Holy Year the number of pilgrims surpassed all expectations. However, after the last Holy year (2010), the growth of pilgrims has been very significant, having already in 2016 exceeded in number those who did the various ways in the last Holy Year. In general, there is a substantial increase in the number of pilgrims, which are very diverse, but naturally led by the Spaniards.

Regarding the Portuguese Way, it has been growing expressively over the years and the number of pilgrims almost doubled between 2010 and 2017. The year 2011 represents the growth of the percentage of Portuguese taking part in the pilgrimage.

The different itineraries of the Santiago Way are, increasingly, the result of an intense tourist activity. Being included in the territory of the different regions of the Jacobean Ways, it allows the several municipalities involved to have the opportunity to be part of the contemporary tourist panorama. However, their responsibility is higher because they take advantage of the potential that the Way offers or demands. The pilgrims help to boost the economy of the territories, also contributing to their greater visibility and notoriety, through testimonies or sharing (e.g. social networks, communication with other potential pilgrims).

The most emblematic case is the Portuguese Coastal Way, which although being used mainly since the eighteenth century, in the last decades it had lost its memory. Recently it was rehabilitated after an intense campaign of creation of accessibilities in its most diverse ways. It is the result of the union of 10 municipalities from Porto to Valença: Matosinhos, Maia, Vila do Conde, Póvoa de Varzim, Esposende, Viana do Castelo, Caminha and Vila Nova de Cerveira. Although we have been able to count the numbers of some pilgrims since 2011 by the geographical place of departure (Figure 3), there are only records since 2016 because of the rehabilitation policy undertaken. It can be seen that the number of pilgrims has tripled in 2017, continuing to grow in 2018 (8.768 pilgrims until August).

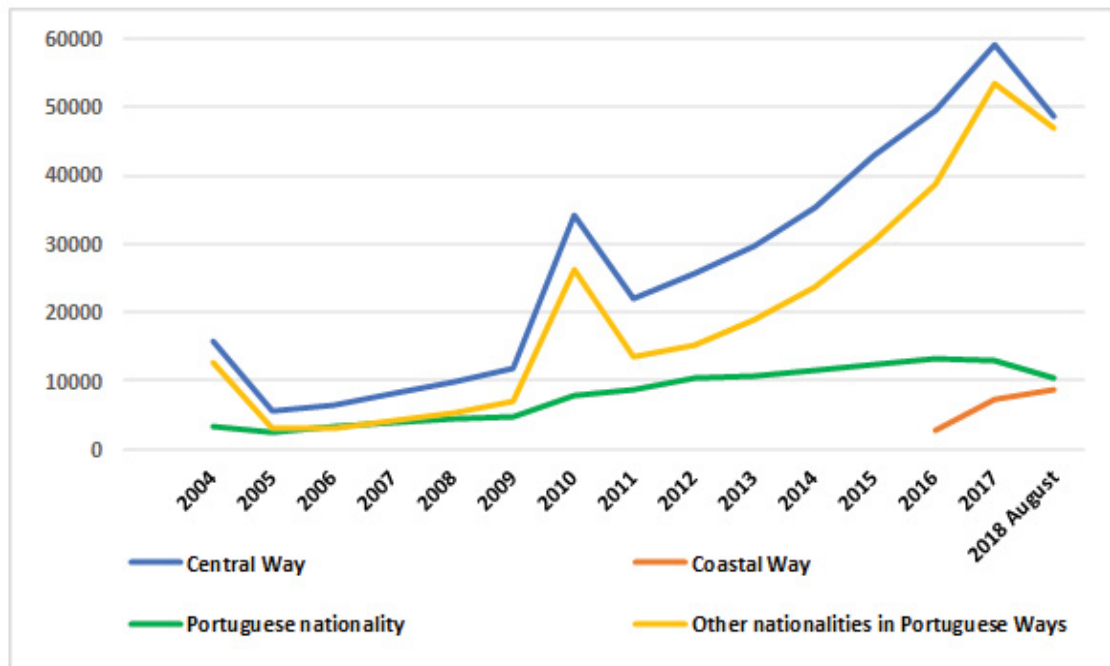


Figure 3: Pilgrims of the Portuguese Way and its nationalities

Portugal is currently the second largest market for pilgrims going to Santiago, with a total of 423.974 who made the journey on foot, between 2004 and August 2018. However, most of them are not Portuguese (Table 1 and Figure 3). The number of pilgrims from other nationalities have increased exponentially; nevertheless, the number of Portuguese pilgrims, since 2017, has had a slightly decrease compared to previous years.

## 5. Religious architectural heritage and accessibility limitations

After an intensive research and travel to the sites along the section of the Central or Medieval Way to Santiago, between Porto and Valença, the elaborated records were analysed in detail, in terms of the accessibility conditions to 34 places of worship (Tables 2A and 2B). Besides the accessibility, the characterization of the worship buildings and their rehabilitation process, we also studied 11 hostels (official and private), and the statistical and analytical treatment of the results was undertaken.

The sample selected for the Coastal Way (where it is possible to visit 462 monuments), includes 51 places of worship (17 have been studied so far) and 16 hostels (4 studied). The accessibility issues of the section of the way between Porto and Valença (Central Way, about 127Kms) were also studied *in situ*. The Portuguese Coastal Way (149.5kms) has not yet been fully studied.

The selection of places of worship, in the two ways, was based on the time of foundation, especially the medieval, Romanesque style, being in this case the Cathedrals of Porto and Viana do Castelo, the churches of Cedofeita, Rates, Rubiães, Matriz of Caminha, Barcelos, Ponte de Lima and Santa Maria dos Anjos, in Valença, and also the church and monastery of Leça do Bailio. Advancing in time, we studied the churches characterizing the designated Rural Baroque and some more recent of neoclassical taste. Among the few contemporary churches along the Way, only the ones from Padrão da Légua, Senhora da Hora, Matosinhos, (dating from 1968, which replaces the old one from the 16<sup>th</sup> century - Nossa Senhora da Hora Chapel-which still exists), were studied with the purpose to understand if accessibility issues have improved compared to the centenarians ones, which has not yet been proven.

**Table 2 A:** Accessibility of places of worship between Porto and Valença (Silva and Borges, 2018)

Legend: ✓ – Yes; X – No

PLACE OF WORSHIP	PARKING		ACCESS Interior				INFORMATION Interior and exterior							ADAPTED TOILET		EXHIBITION LOCATION AND/OR STORE
	PARKING PLACES People with special needs	MARKED GAPS	RAMPS	ADAPTED DOORS AND ADJUSTED DIMENSIONS	CORRIDORS AND OTHER ACCESSES WITH REGULATORY WIDTH	SUFFICIENT LIGHTING	LOCAL INFORMATION	TIMETABLE	SIGNAGE GUIDANCE	ORIENTATION PLANTS	WRITING READABLE/ UNDERSTANDABLE	AUDIO INFORMATION	BRILLE	MULTIMEDIA	ADAPTED TOILET	
Sé Catedral do Porto	X	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	✓
Igreja da Misericórdia do Porto	X	X	X	X	-	✓	✓	✓	✓	✓	✓	X	X	X	X	✓
Igreja dos Clérigos, Porto	X	X	✓	X	X	✓	✓	✓	✓	✓	✓	X	X	✓	✓	✓
Igreja dos Carmelitas Descalços, Porto	X	X	X	X	X	✓	X	✓	X	X	-	X	X	X	X	X
Igreja da Venerável Ordem Terceira do Carmo, Porto	X	X	X	X	-	✓	✓	✓	X	X	-	X	X	X	X	X
Igreja Românica de S. Martinho de Cedofeita, Porto	✓	X	X	X	-	X	X	X	X	X	X	X	X	X	X	X
Capela da Ramada Alta, Porto	X	X	X	X	-	✓	X	X	X	X	X	X	X	X	X	X
Igreja do Sagrado Coração de Jesus do Carvalhido, Porto	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Igreja do Padrão da Légua, Sª Hora, Matosinhos	X	X	✓	✓	✓	✓	✓	✓	X	X	X	X	X	X	X	X
Mosteiro de Leça do Bailio, Matosinhos	X	X	X	X	-	✓	X	X	X	X	X	X	X	X	X	✓
Mosteiro de S. Salvador de Vairão, Vila do Conde	X	X	✓	✓	✓	✓	✓	✓	X	X	✓	X	X	X	X	X
Igreja Românica de São Pedro de Rates, Póvoa de Varzim	X	X	✓	X	-	X	✓	X	X	X	✓	X	X	X	X	X
Capela de Santo António, Rates	X	X	X	X	-	✓	X	X	X	X	X	X	X	X	X	X
Igreja Paroquial de Barcelinhos	X	X	✓	X	-	✓	X	✓	X	X	-	X	X	X	X	X
Capela de Nª Sª da Ponte, Barcelinhos	X	X	X	X	-	✓	✓	X	X	X	X	X	X	X	X	X
Igreja Matriz de Barcelos	X	X	✓	X	✓	✓	✓	✓	✓	✓	X	X	X	X	X	✓

In fact, it was a comprehensive, diversified and complex study, with groups of detailed questions to make a complete survey of the accessibility of these sites. It was mainly focused on external physical accesses, the interior space (doors, gaps, lighting, among others), the type and form of communication and information (writing and audio, text comprehension) and the analysis of signage. It also addressed the question of the information available in the place of worship, as well as the collection displayed. Finally, an analysis of the

exhibition area, store, cafeteria, as well as the questions related to the lodging (adapted dormitories) was carried out. The latter do not exist in these churches.

**Table 2 B:** Accessibility of places of worship between Porto and Valença (Silva and Borges, 2018)

Legend: ✓ – Yes; X – No

PLACE OF WORSHIP	PARKING	ACCESS Interior					INFORMATION Interior and exterior								ADAPTED TOILET	EXHIBITION LOCATION AND/OR STORE
	PARKING PLACES People with special needs	MARKED GAPS	RAMPS	ADAPTED DOORS AND ADJUSTED DIMENSIONS	CORRIDORS AND OTHER ACCESSES WITH REGULATORY WIDTH	SUFFICIENT LIGHTING	LOCAL INFORMATION	TIMETABLE	SIGNAGE GUIDANCE	ORIENTATION PLANTS	WRITING READABLE/ UNDERSTANDABLE	AUDIO INFORMATION	BRILLE	MULTIMEDIA		
Templo do Senhor Bom Jesus da Cruz, Barcelos	X	X	X	X	-	✓	✓	✓	X	X	X	✓	X	X	X	X
Igreja de N <sup>a</sup> S <sup>a</sup> do Terço, Barcelos	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Igreja de Santo António, Barcelos	X	X	✓	X	✓	✓	X	X	X	X	✓	X	X	X	X	X
Igreja Paroquial de Vila Boa	X	X	X	X	✓	X	X	X	X	X	X	X	X	X	X	X
Igreja de S. Pedro de Fins de Tamel	X	X	✓	X	-	✓	X	X	X	X	X	X	X	X	X	X
Igreja e Torre de Manhente, Tamel	X	X	X	X	X	✓	X	X	X	X	✓	X	X	X	X	X
Igreja Matriz de Ponte de Lima	X	X	X	X	-	X	✓	✓	X	X	✓	X	X	X	X	X
Igreja Santo António da Torre Velha, Além da Ponte, Arcozelo	X	X	✓	X	-	✓	✓	✓	✓	X	X	X	X	X	X	X
Capela Anjo da Guarda, Além da Ponte, Arcozelo	X	X	X	-	-	-	✓	X	-	X	X	X	X	X	X	X
Capela São Sebastião, Labruja, Ponte de Lima	X	X	X	X	X	X	-	X	X	X	X	X	X	X	X	X
Capela N <sup>a</sup> S <sup>a</sup> das Neves, Labruja, Ponte de Lima	X	X	✓	X	✓	✓	-	✓	X	✓	✓	X	X	X	X	X
Igreja Românica de Rubiães, Paredes de Coura	X	X	X	X	-	✓	✓	✓	X	X	X	X	X	X	X	X
Capela de S. Bento da Porta Aberta, Cossourado, Paredes de Coura	X	X	X	X	-	✓	X	X	X	X	X	X	X	X	X	X
Capela de São Gabriel o Padroeiro, Fontoura, Valença	X	X	X	✓	-	X	✓	X	X	X	X	X	X	X	X	X
Capela do Senhor dos Aflitos, Fontoura	X	X	X	X	✓	X	X	X	X	X	X	X	X	X	X	X
Igreja Matriz de Fontoura	X	X	X	✓	✓	X	X	X	X	X	X	X	X	X	X	X
Igreja Matriz de Valença	X	X	X	X	-	X	✓	X	X	✓	X	X	X	X	X	X
Igreja de Santa Maria dos Anjos, Valença	X	X	X	X	-	X	X	X	X	X	X	X	X	X	X	X

In all the scenarios studied, accessibility issues are manifestly insufficient or non-existent. We highlight positively the case of the Romanesque Church of Cedofeita, Porto, with parking places suitable for people with special needs, or the fact that almost 60% of the sample studied has adequate lighting (natural or artificial).

However, regarding temple interiors, for example, the gaps are not identified in any of the places included in the study and, for ramps, only nine temples fulfilled this requirement. The same applies to the regulatory dimension of doors or corridors, which are not suitable for people in wheelchairs.

Concerning issues related to access to information (indoor/outdoor) the scenario is more encouraging, especially in the centres of the localities. We refer to timetable or to historical elements of heritage, such as the positive example of the Igreja Matriz of Valença, although, sometimes written with small characters. We also highlight the historical centre and the Church of Vila Nova da Cerveira (Coastal Way), which already offer the QR CODE in the information boards. However, in what concerns audio guides or Braille information, they are non-existent, and only the Clérigos church in Porto, Matriz of Póvoa de Varzim and Esposende (Coastal Way) present multimedia facilitators. In fact, accessibility issues have not been considered in the Central Way, despite the continuous increase of pilgrims and/or tourists who travel in this route.

As far as the guiding signage of the Central Way is concerned, it is exaggerated and diverse. The Way is signalled by yellow arrows or scallops of diverse types and support (due to signalling programs under various financial projects) on the ground, walls, stones, guideposts, trees, roads, granite or cement trail marks, among others. The existing information, in addition to the various guides and scripts published in paper or on the Internet in association sites, is not significant.

The numerous studies that the authors have done, as well as the Galicians, have shown that there is no Way that is totally suitable for people with reduced mobility, since at all stages help would be necessary to continue the itinerary. In addition, it is not just a matter of physical accessibility, but it also includes blind people or people with hearing or intellectual problems. The biggest problems related to accessibility are centred on pavement and safety.

Regarding the positive uniform signage of all the Coastal Way (Figure 4), it come with two types: directional and informative. The directional type is intended to replace the common yellow arrows. In the upper right corner of these it may appear complementary information, such as hostel, access and diversion, or other information considered as strictly necessary. In the case of the access indication, the signalling appears in places where pilgrims arrive to begin their journey, such as train, bus or other stations. Not being directly located in the itinerary, it is necessary to indicate the access to the actual route of the Way of Santiago.



**Figure 4:** Examples of directional signalling models in the Portuguese Coastal Way (<http://www.caminhoportuguesdacosta.com/pt>)

The informative signage appears in the territory associated with the stopover points for pilgrims or in places where the Way takes distinctive characteristics from what has been encountered until then, such as entry into urban perimeter.

The information panels have different information about the Way and its profile, accompanied by a text and useful and emergency contacts such as pharmacies, first aid stations, accommodation, as well as the cultural heritage associated with the Way. In this case it is accompanied by a descriptive text.

The extension of the Way crosses areas with greater rurality and others with a more urban character, so that two signalling models have been developed: one related to rural signalling (using a wood base material in which the directional signalling is applied in phenolic resin) and other related to urban signage, used for

monuments and classified zones, in corten steel. In any of these models we find the two variants: directional signalling placed on a guidepost, wall or pavement and information signalling.

The information given, in addition to the usual guides and scripts published in paper, includes those made by the ten municipalities involved, or is given on the Internet on their own websites and in a mobile application, unique in Portugal.

In Porto, the Capela das Verdades, was adapted to be the Interpretation Centre of the Pilgrims of the Coastal Way. This Centre is also unique, and it has contributed to rehabilitate and give new use to a ruinous architectural structure, which is now with new functionality and usefulness.

This improvement in the general conditions of informative accessibility resulted in the fact that the number of pilgrims passed from virtually non-existent to 2.600 in 2016, tripled in 2017 (7.329) and in August 2018 had already reached 8.768, but is not withdrawing users to the Central Way as feared.

## **6. Hostels accessibility limitations**

In the fieldwork carried out, a diagnosis was also made to evaluate the accessibility of hostels in the Central Way (Table 3), considered fundamental for the support and rest of pilgrims. All of them, except for the Seminário de Vilar (Porto), were rehabilitated to fit their new function. Despite this important contribution to the requalification of this architectural heritage and to the dynamics of the territories, issues related to accessibility were not considered a priority.

As it was done for the analysis of places of worship, in the case of hostels and lodging places, we focused the field work in previously defined and tested records.

The summary table given covers two sets of issues. The first group deals with physical external accessibility and the second with information about the hostel. The second group analyses interior accessibility (doors, pavements, corridors, ramps, handrails, stairs, elevators and their command buttons), analysing compliance with existing norms. A second point is the adapted bedroom and bathroom, always considering the physical and informative accessibility.

Although briefly it is worth mentioning some of the official hostels, examples of the built heritage that has been rehabilitated and whose function was modified.

The hostel of the Monastery of Vairão had several services throughout the ages, namely Colégio de Freiras, and several owners, from ecclesiastics to the current Vila do Conde Town Hall. Its transformation into a hostel allowed the recovery of its facilities and opened the Monastery to the local and international community, promoting its dissemination.

The Casa da Recoleta, Tamel originated in 1633 was a hermitage until 1737. After several services and several owners, the Municipal Council of Barcelos made the reconstruction and adaptation to a hostel, in 2007, being currently its owner and manager.

The hostel of Ponte de Lima is housed in a 19<sup>th</sup> century building (Casa do Arnado). The restoration and conservation works have respected, like the others, traditional techniques and materials, preserving its original characteristics, authenticity and memory, transforming it into a multifunctional building such as a hostel and Portuguese Toy Museum.

The hostel of Rubiães, in Paredes de Coura, is another example of the dynamics that the Way has created in the local populations by recovering and revaluing the old primary school of the Costa, built in early twentieth century. The requalification into a hostel allows accommodation in the dormitory for 48 people with access to basic services being the only one that includes accessibility for people with disabilities, including a room with adapted WC.

**Table 3:** Pilgrim hostels accessibility in Portuguese Central Way (Silva and Borges, 2018)

Legend: ✓ – Yes; X – No

PILGRIM HOSTELS	INITIAL FUNCTION	PARKING			ACCESS Interior			INFORMATION Interior and exterior							ADAPTED TOILET	ROOMS FOR PEOPLE WITH SPECIAL NEEDS
		PARKING PLACES People with special needs	MARKED GAPS	RAMPS	ADAPTED DOORS AND ADJUSTED DIMENSIONS	CORRIDORS AND OTHER ACCESSES WITH REGULATORY WIDTH	LOCAL INFORMATION	TIMETABLE	SIGNAGE GUIDANCE	ORIENTATION PLANTS	WRITING READABLE/UNDERSTANDABLE	AUDIO INFORMATION	BRAILLE	MULTIMEDIA		
Albergue de Peregrinos do Porto	Old building	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue do Peregrinos Nª Sª do Rosário de Vilar, Porto	Seminar	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue do Mosteiro de Vairão, Vila do Conde	Monastery dependencies – College of Nuns	X	X	X	X	X	✓	✓	✓	X	X	X	X	X	X	X
Albergue de Peregrinos de Rates, Póvoa de Varzim	Old farm house	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue Cidade de Barcelos	Old building, in the historic centre	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue de Peregrinos “Recoleta”, Tamel, Barcelos	Hermitage and other functions	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue Residência Senhor do Galo, Barcelos	Historic building	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue Amigos da Montanha	Historic building	X	X	X	X	X	✓	✓	X	X	✓	X	X	X	X	X
Albergue de Peregrinos Ponte de Lima	Casa do Arnado, 19 <sup>th</sup> century building	X	X	X	✓	✓	✓	✓	X	✓	X	X	X	X	✓	X
Albergue do Peregrino de Rubiães, Paredes de Coura	Centennial Elementary School	X	X	X	X	X	✓	✓	✓	X	✓	X	X	X	✓	✓
Albergue de Peregrinos São Teotónio, Valença	Housing building of judges of the judicial district	X	X	✓	X	X	✓	✓	X	✓	X	X	X	X	X	X

Between 2004, opening year of the first official Portuguese hostel (S. Pedro de Rates) and 2006 there were only three official hostels, and after 2010 another three were opened. In Porto there is still no official public hostel.

In addition to the mentioned hostels, there are many others of distinct types, that have proliferated in recent years, such as Tourism in Rural Space (TER) and Local Accommodation (AL). These are fruit of the socioeconomic dynamics generated by the thousands of pilgrims from the Portuguese Way in the various areas, highlighting the Alto-Minho. In addition, several restaurants have a great dynamic, including, like the various places of Spain, the menu of the pilgrim.

However, the results of fieldwork have shown that most hostels have not foreseen any type of physical accessibility, opting to minimize this weakness through a room on the ground floor, such as the S. Pedro de Rates Hostel. On the other hand, we have found that, because there is still a small number of pilgrims with accessibility limitations, hostels do not feel the need to invest in this area. As a positive note we highlight the hostels in Rubiães and Ponte de Lima, where health technicians are available to support the recovery of the pilgrims. Regarding the Coastal Way, this fieldwork is under development.

## 7. Benchmarking: the Spanish model

The Way of Santiago has become the flagship product for Galicia. Thanks to it, organizations such as Turgalicia, Management of Xacobeo and Consortium of city of Santiago and others were initiated under the presidency of Galician Government. In fact, in the *Plan de Accesibilidade turística de Galicia*, a specific chapter on the Way of Santiago is included, where the Way is highlighted as one of the main resources of the region.

The inclusion of accessibility methods and criteria, both in assistance services for pilgrims and in heritage, reflects the priority of this theme, which is mentioned in the *Plan Estratégico do Camiño de Santiago 2015-2021*. This document includes the *Plan de Accesibilidade Turística do Camiño de Santiago*, called *Camiño de Santiago Accesible*. The main point is the creation of a tourist offer adapted to all pilgrims, focused on the needs and accessibility of itineraries, monuments, hostels and information.

In Galicia, 1.141 kilometres of the Way were already studied, including 221 hostels (public and private) and 118 places of tourist interest, essentially associated with the historical heritage.

Regarding the results, accessibility issues are still deficient at various levels: ways not fit to accessibility or with barriers, weak access to shelters (only 17 are completely physically accessible), problems in information and communication in tourist sites, outside spaces and accesses, lack of training of professionals, among others. At the level of information and digital communication there are references to language and audio deficiencies; in the case of signalling, although varied, is not suitable for blind people.

In the meantime, a revision of the plan, made an update to a unified system of the *Manual de sinalización turística de Galicia* and the operational implementation of actions have been carried out to overcome identified weaknesses and thus improve the needs of pilgrims, regarding full accessibility.

## 8. Conclusions

With the information collected in the various locations studied, regarding the conditions of access to places of worship and places of lodging in the Portuguese Way to Santiago, we developed an analysis of the strengths and weaknesses of the visited places. So, as strengths we can mention: the identification of the Way with images that the pilgrims can easily interpret; very helpful hostellers; in some cases, the concern to have rooms on the lower floor, even though they do not have the appropriate conditions for people with reduced mobility or disability.

Regarding the weaknesses, we point out the lack of accessibility for blind and deaf people; the absence of braille texts or audio devices; insufficient width of wheelchair aisles; existence of obstacles in the interior spaces; absence of parking spaces reserved for people with reduced mobility or other disabilities; existence of very steep steps which do not allow the displacement of people with reduced mobility, blind or deaf in the vast majority of the sites; almost no adapted bathrooms; identification signs already damaged and not perceptible from a certain distance; unclear information of the timetable and inappropriate lighting inside the places of worship.

Despite the investment required in infrastructures and the reduced percentage of pilgrims with disabilities, we can highlight the existence of some rest parks with some adaptations, as well as the existence of new businesses and restaurants with some physical accessibility.

Concerning the study of the evolution of lodging (regarding the official hostels and some private ones studied) we conclude that the number of pilgrim hostels, official and, above all, private, have grown in number, creating an economic and social impact on populations. Unfortunately, in the various rehabilitation processes, although there was already an awareness, the various adaptations necessary to transform the sites into accessible equipment were not implemented.

These problems, among others, are mainly due to the absence in Portugal of an official and tutelary entity for the management of the Ways to Santiago. In fact, there is also no strategic planning at several levels, such as accommodation or the adaptation and valorisation of the architectural heritage related to the Way and their transformation into an accessible itinerary.

Planning and implementing more accessible tourism is not only a social responsibility but is also a way to increase the competitiveness of tourism. It is a fact that accessible tourism contributes to the social, environmental and economic sustainability of destinations, and has a positive impact on the local community.

Regarding Portugal, our outbound markets like the United Kingdom, France, Germany, Italy and Spain have more than 10 million people with special accessibility needs. Tourism as an economic, social and cultural factor has more and more relevance. It should oblige us to have more and better accessibility so that we can be visited by all, achieving, in fact, Tourism with All and for All, even if we consider that total accessibility is utopian.

Our final objective is to alert to the problems of the lack of physical, communicational and informative accessibility, and work with the stakeholders, like the municipalities, for the transformation of the Ways to Santiago into an accessible tourism for All. It will allow the creation of a positive impacts at distinct levels on pilgrims, cultural and religious tourists, heritage and in the various communities crossing the Way of Santiago, promoting an accessible territory.

When comparing the results of the study made between Tui and Santiago by the Xunta de Galicia with our results, we make this work accessible to communities other than the Portuguese, in a reciprocal learning way that is required.

Accessible Tourism must become more and more comprehensive, understanding the use of good practices in leisure equipments and services, so the tourist supply can be reconfigured to ensure the means necessary for the enjoyment and circulation in the different public and private spaces by All.

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