



The Modern Swedish Pilgrim

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INTRODUCTION AND PEER-TO-PEER REVIEW

The Modern Swedish Pilgrim is a study that is a part of the Green Pilgrimage Inter-reg project financed by the European Union. The purpose of the study is to better understand the modern pilgrim is and what influences him or her to set out on pilgrimage trails.

Digitalisation is a key driving force in today's society, influencing both the ways through which we seek information and our expectations on digital support.

As an introduction to this study, a peer-to-peer review has been conducted with the purpose of understanding the digital maturity of four selected trails and of the organisations behind them:

- Pilgrimage Trail **KENT**
- Pilgrimage Trail **NORFOLK**
- Pilgrimage Trail **SÖR-TRÖNELAG**
- Pilgrimage Trail **ÖSTERGÖTLAND**

The following questions were asked:

1. When it comes to digitisation of the pilgrimage routes, what have you done?
2. Please describe the situation before, what changes have been made and the result afterwards. Please tell us about the benefits of doing this and the bottlenecks you have experienced.
3. What driving forces would you say are behind the effort of digitalisation?
4. What do you see as the next step in your digitalisation process?
5. Are there any obstacles for implementing this?

The answers are presented in detail in Appendix 1 with links to different websites. The general findings are presented below.

When it comes to digitisation of the pilgrimage routes, what have you done?

Digitalisation of the pilgrimage routes is not as developed as the participants would have wished for and very few routes are actually digitalised. Pilgrimage trails in Kent have been filmed for Google Street view and presented on their websites. Östergötland has one digitalised trail and one with digital descriptions. In Norway, it is the National Pilgrim Centre that is responsible for the digitalisation of the trails.



Please describe the situation before, what changes have been made and the result afterwards. Please tell us about the benefits of doing this and the bottlenecks you have experienced.

Benefits from presenting the trails with Google Street view on the website is that they get better exposure, and that there is a closer relationship between the trail managers and the customers. This has created an accessibility to people who for different reasons cannot experience the trail themselves, since they can view it from their homes. It is also a good way to identify what needs to be done on the trails as well as a communication tool for influencing authorities. Another benefit with digitalising the trails is that with a reliable digital system and network the trails would not need to be marked as extensively.

Something which could be perceived as a bottleneck is the challenge of finding a good and reliable system for digitalising the trails and the financing of such an investment. Wi-Fi points on the trail would help connectivity.

What driving forces would you say are behind the effort of digitalisation?

The main driving forces are the global digitalisation, where the expectations and the digital maturity of the pilgrims have risen the last couple of years. Digitalisation facilitates finding, booking, planning and execution of the walk and the next generation of pilgrims will chose trails that are easy to book.

Customers' expectations on the possibility of giving feedback is today a "need to have", and being able to take part of other pilgrims reviews is seen as an essential part of the planning phase. The possibility to interact with other pilgrims, view the trails and getting in contact with accommodations are not only important practical tools but also contribute to a sense of community among pilgrims.

What do you see as the next step in your digitalisation process?

More digital routes are one of the main actions pointed out as the next step for the participants in the study. In a broader perspective, this will facilitate information seeking and booking. A more 'touristic' approach is needed, where different stakeholders are involved in the process, in order to create bookable product that tour operators can promote. In parallel to this, focus needs to be put on sustainable development of the trails in order to assure the protection of the nature and of the religious heritage.

Are there any obstacles for implementing this?

The obstacles for implementing this are clear and it is mainly a question of financing.



The top challenges where financing is needed in terms of time and money are:

- Software and development
- Collaborative platforms where different stakeholders can meet and discuss (digitally or physically)
- Better connectivity on the trails

All participants in this peer-to-peer review agree that digitalisation of the pilgrim trails would lead to:

- Better visibility of the trails for pilgrims, accommodation providers and public stakeholders
- Clearer communication regarding the trails
- Facilitating the information seeking, booking and planning phases
- Augmenting accessibility for those who cannot access the trails
- Creating feedback possibilities, interactions between different stakeholders and creating a community



1. THE MODERN SWEDISH PILGRIM AN INNER AND OUTER JOURNEY

Pilgrimages have been part of all the major religions since ancient times. Today, believers are still walking by foot to holy places to get closer to God and walk in the footsteps of religious authorities, but the driving forces behind setting out on pilgrimage trails have become more diverse and do not necessarily have to do with religious faith. The modern pilgrim might be looking for **historic sights**, for a meditative hike in **silence** to getting to know him- or herself better through an **‘inner journey’** – or, to the contrary, for **socialising** with other pilgrims. For some, feeling **a historical connection to saints or other pilgrims** who have walked the trails before themselves is at the centre of the pilgrimage.

The physical challenge tends to be much more important for those travelling far from home to walk a longer trail – such as the popular *Camino de Santiago* in northern Spain and southern France, also known as The Way of Saint James – than for those spending a Sunday on a trail close to home. Something all modern Swedish pilgrims have in common is a love of nature.

1.1 HOW THE STUDY HAS BEEN CONDUCTED

The study has been conducted in the form of a qualitative analysis of online discussions of pilgrimage. The source material includes blogs, forums, photo-sharing sites, and other social media. Text and photos have been analysed to identify common driving forces behind pilgrimage and different profiles of pilgrims. On top of this, online search statistics from Google has been used to see trends in the search interest as well as topics that people search for in connection to pilgrimage

The study has been focused on the Swedish market, and the Swedish concept of ‘pilgrimsvandring’. This concept is apparently only used within a Christian discourse, and is for example not used by Muslims discussing pilgrimage to Mecca. (Although the search term ‘Mecca’/‘Mecka’ does indeed have a weak connection to ‘pilgrimsvandring’ in the Google searches, as can be seen in the word cloud in Section 4.)

1.2 NATURE MORE IMPORTANT THAN FAITH AND SPIRITUALITY

One might have expected religious faith to be at the basis of all pilgrimage. Indeed a part of the online discussions of pilgrimage and pilgrimage trails are connected to a traditional religious sphere, for example when walks along a pilgrimage trail are organised by churches and parishes. A larger share of the online discussion connects to spirituality in a broader sense, relating to the **meditative potential of walking** and describing the pilgrimage as **an ‘inner journey’ of personal development**.



What all modern pilgrims have in common, however, is a **love of nature and outdoor activities**. No matter what the specific goals when embarking on a hike along a pilgrimage trail might be – learning more about history, getting closer to God, or something else – those who are not fond of nature would most likely have chosen a different activity.

Some social media users, typically in discussions of the popular *Camino de Santiago* through northern Spain, explicitly state that you don't need to be religious to be a pilgrim:

Why not a pilgrimage? It doesn't need to have a religious nature. You got an amazing trail from Saint Jean Pied de Port to Santiago de Compostela

Anonymous, Flashback

*I've got an itch to pilgrimage. I'm **not really a believer** but it would be a **fun thing** to do. I'm considering Spain*

Anonymous, Familjeliv.se

*I have walked the pilgrimage from Pamplona to Santiago de Compostela in Spain. It was with my Spanish class in high school, **none of us was religious**.*

Anonymous, Familjeliv.se

While religion or spirituality is at the core of the pilgrimage for some, for others it is more of a 'theme' that makes a hike more interesting through an added layer of 'storification'.

2. DRIVING FORCES: FROM INNER JOURNEYS TO FOOD AND WINE

The following driving motives can be seen in blogs and social media posts discussing pilgrimages. They will be described in more detail in the following sections, and are here roughly ordered by estimated importance to the average pilgrim. (Although driving forces vary widely between pilgrims and between different types of pilgrimages.)

- An '**inner journey**': finding stillness and getting to know oneself better
- Visiting **historic** places
- **Walking in the footsteps** of Jesus Christ, other religious authorities, or pilgrims in earlier times
- Getting closer to **God**



- Beautiful **scenery**
- **Socialising**: strengthening the relation with co-walking friends and family members, or making new friends along the trail
- The **challenge** of a demanding trail
- A sense of **freedom**
- Inspiration from celebrities
- Enjoying food, wine, and a local life that is different from back home

2.1 FIVE TYPES OF PILGRIMS

Through the way in which pilgrimages are discussed in blogs and social media posts, different profiles can be identified. The profiles are based on the different driving forces that are expressed, and can be viewed as separate target groups. They are ‘ideal types’, meaning that real individuals will often match more than one profile.

Three of the types are more relevant for pilgrimage trails in Sweden today: ‘*the organised Christians*’ (2.1.1), ‘*the history buffs*’ (2.1.2), and ‘*the spiritual*’ (2.1.3).

2.1.1 *The organised Christians*

This is a group which typically **joins group hikes organised by churches** or other civil society organisations, often in the form of **one-day hikes in the local area**. Some associations announce and discuss pilgrimage events in dedicated Facebook groups. This is for example the case for *Pilgrim Vallentuna*, which is a collaboration between the Church of Sweden parish, the municipality, and local NGOs in Vallentuna north of Stockholm. This kind of collaboration with religious organisations should be an opportunity also for destination marketing organisations (DMOs).

The morning mass starts at 9am in Klashagen, whit Karl-Erik Forsgren and the Trifolium chorus. After the service and coffee, the hike continues with focus on nature.

Woman, Pilgrim Vallentuna, Facebook

Image 1. The triptych in Lillkyrka church in Åkerbo, visited during a pilgrimage (Instagram). The church featured in Ingemar Bergman's film *Nattvardsgästerna*.



For the 'organised Christian' pilgrims, pilgrimage is one among many forms of worship and means of getting closer to God. Pilgrimage is sometimes used as a starting point for theological seminars, as seen in the Facebook post in Image 2:

Image 2. Invitation to a seminar on pilgrimage theology (Facebook).



Other organised Christians join pilgrimages in **the Holy Land** – today's Israel and Palestine. Here we can see an overlap between this group and the 'history buffs', introduced in Section 2.1.2, as part of the appeal for pilgrims in the Holy Land is to experience a connectedness to historical and biblical figures through visiting the places where they were active.

Hans Weichbrodt teaches about Elia and the prophets of Baal on Karmel mountain in #israel. Amazing to be here in person! #pilgrimsresa

Anonymous, Instagram

Image 3. Instagram post from a pilgrimage in Jerusalem 'in the footsteps of Jesus'.



Experience of pilgrimage in the Holy Land can also add credibility when organising local pilgrimages back home:

“Look we are walking to Jerusalem! Begin the Easter with a hike to Frösunda church together with Thomas Kuntze who recently pilgrimaged in the Holy Land. The hike ends at 2pm with the traditional Easter play in the church.”

Woman, Facebook

2.1.2 The history buffs

For pilgrims visiting Israel and Palestine, **a historical interest** can be just as important as the religious motives, and places where well-known **historical events** have taken place are central.

Via Dolorosa was ok in its historical context. But at the same time very modified and hyped. I don't like that. Masada was better.

Anonymous, Flashback

Old churches, castles, and monuments along the trails are appreciated for their historical value not only in the Holy Land. The pilgrim who posted the below photo of a church along the *Camino de Santiago* speculates that it might have been built by the Knights Templar:

Image 4. The Santa Maria de Eunate church along the Camino de Santiago (Facebook).



For others, **a sense of historic connection** to pilgrims who have walked the same trails in past centuries is more important than the monuments:

Whatever you believe or not, it is something certain with walking a road where thousands upon thousands have walked during the centuries. To follow the footsteps of past pilgrims. I believe that does something to the road, with the people living alongside or walking on it.

Woman, Nätmagasinet Livskraft

Image 5. Photo from a break along the Camino de Santiago (Instagram).



Walking in the footsteps of a saint can add a special attraction to a pilgrimage trail, such as *St Olavsleden* between Sundsvall, Sweden, and Trondheim, Norway:

I received my pilgrimage passport. The 27 October I will follow Olav the Holys example and plod through the forests of Norrland and fjords of Norway.

Man, Instagram

A blogging pilgrim reports from a meeting with Sweden's most well-known historical pilgrim, Saint Bridget of Sweden, in Vadstena:

When we turned around, Holy Birgitta was there! Alive in the flesh on the fence behind us! It was just Ingegärd Lindaräng dressed up, but so realistic... Thanks also to Birre who wrote such a nice material about Birgitta as a background to these pilgrimages to her honour.

Woman, Sturellas fotoblogg

Image 6. Saint Bridget (Sturellas fotoblogg).



2.1.3 The spiritual

For some pilgrims, the pilgrimage has strong spiritual connotations without being explicitly religious. Many of these **seek stillness and silence for doing an 'inner journey'**, while others are looking for deep conversations with other pilgrims to **meditate on life's mysteries together**. The question of how much interaction

pilgrims wish to have with others is a divider, and different posts reveal different ideas about whether a pilgrimage is fundamentally about ‘me’ or about ‘us’:

*You have to do it **like a real pilgrimage** with long silent meditations. Or else it is a risk that you just chat and **miss out on the introspective and spiritual.***

Anonymous, Flashback

Such a diversity of people who meet each other, and the conversations along mountain paths, lakes, wild nature and oceans are both deep and unsuspected in the context.

Anonymous, Instagram

Image 7 (left). Notes from a pilgrimage seminar (Facebook).

Image 8 (right). Photo from a pilgrimage travel diary on the forum MinTur.se.



This difference between pilgrims is also a topic that is discussed online, and first-timers are reminded to be attentive to when fellow pilgrims wish to get some time on their own:

Respect the other pilgrims need of solitude. Be attentive! Maybe the person does not speak out that he/she wants to be left alone, listen and watch the signs! If someone says “I’m thinking of staying a while” it might be a way to get to be alone.

Anonymous, Flashback

2.1.4 The stressed

Related to meditation, silence, and the ‘inner journey’ is a desire to relax and find stress relief. A Swedish hiking blogger describes how two long pilgrimages along the *Camino de Santiago* and *St Olavsleden* helped her realise that she needed to quit her stressful career as an HR specialist:

This was where I finally became a PILGRIM. It me room to breathe. It gave me distance and put me in a context without expectations or

demands. I met people who did not compare accomplishments in the form of salary, titles or education.

To hike the camino is a good way to let go. You can't plan ahead, you can't be in a hurry.

Woman Vandringsbloggen (from two blog posts)

As stillness and meditation is central for many pilgrims (see Section 2.1.3), stress relief could be expected to be a also be a common goal. Stress relief is frequently mentioned as a benefit of pilgrimage in traditional media coverage.¹ In social media, however, **references to stress relief are mostly visible in posts marketing pilgrimage trails and events, rather than in posts by individual pilgrims** who describe their experience. *Pilgrim Vallentuna* (previously mentioned in Section 2.1.1), for example, has organised one-day pilgrimages with stress relief as a theme:

Time to "leave the stress behind!" Welcome to a stress free day on foot where nature, culture and spirituality helps us to find balance in life.

Tomorrow Saturday it is October 1! Then you are most welcome to hike with us again. Leave the stress behind! [...] A hike for people in the middle of life with focus on the methodology of pilgrimage to find balance. We practice shutting of the noise, daring to be slow and care free.

Woman, Pilgrim Vallentuna, Facebook (from two posts)

The Church of Sweden similarly describes pilgrimage as 'a temporary break from a hectic life' on its official website.²

The observation that stress relief is a smaller theme among the pilgrims themselves, than among those marketing pilgrimages, does not mean that a focus on stress relief cannot attract pilgrims to a trail. It would however be advisable to conduct further studies, for example through a survey, to **evaluate the potential of stress relief as a marketing theme before relying on it heavily**.

2.1.5 The backpackers

Finally, there is also type of pilgrims for whom a pilgrimage is similar to other forms of backpacking. They are primarily looking for adventure and for making friends with other pilgrims from around the world. This is a common attitude of

¹ E.g. Sveriges Radio (2008-03-06), 'Pilgrimsvandringar allt populärare i en stressad värld'; ÖP (2012-02-29), 'Pilgrimsvandring för både kropp och själ'; Skaraborgsbygden (2016-03-26), 'En vandring för pilgrimer'; Lokaltidningen Stenungsund (2017-06-21), 'Konfirmander på pilgrimsresa'

² <https://www.svenskakyrkan.se/pilgrimsvandring>



people who are discussing the *Camino de Santiago* – which takes up a large share of Swedish online discussion about pilgrimage trails.

When you have hiked six or eight hours and reach the place to spend the night it always is some pilgrims ending up in the same place. Eat, drink lots of wine and sangria together. Someone may have a guitar and you hopefully get friends for life. [...] Someone asked if people flirt on pilgrimage. Let's just say yes...

'GougeAway', Flashback

This attitude appears to be absent regarding pilgrimage trails within Sweden, however. **Marketing a Swedish pilgrimage trail as a backpacking adventure does therefore not appear to be a viable strategy** in the short term.

2.2 OTHER DRIVING FORCES: SOCIALISING, FREEDOM, AND CHALLENGE

Less common driving forces include **socialising with family and friends** who come along on a pilgrimage:

This summer I will do a #souljourney #pilgrimage with the world's best aunt. Approximately 350 km in 16 days! End of the road is #santiagodecompostela #leochvinka #minresaräknas #mosterochsysterdotterpåvift #själsvandring

Woman Instagram

Some pilgrims are primarily looking for **a sense of freedom**:

I'm too thinking on soon get on the road as a pilgrim. I have some romantic idea of just go and see where God takes me

Anonymous, Flashback

I would say that you shouldn't plan your days in detail. That's part of the fun, the freedom to walk as it feels there and then.

Anonymous, Flashback

There are also organised pilgrimages for which **the goal is something else** than the journey itself. *Pilgrimsvägen Skåne Blekinge* organised a pilgrimage for peace and justice in September 2017, something which was called for by the World Council of Churches:

6-9th of September we will pilgrimage for peace and justice in Lund and Malmoe. You can join all of the days or just one. The theme is being a refugee and vulnerability, and we hike together with Lunds friend diocese in Germany.

Pilgrimsvägen Skåne Blekinge, Facebook

For some pilgrims, the **physical exercise** or the **challenge** of a demanding trail is at the core of the pilgrimage. Even when this is not the focus of the pilgrim, the achievement of completing a trail is often applauded in social media:

Image 9. 'Daddy 70 years today and has completed the 800 km long pilgrimage trail' (Instagram).



3. CHANNELS FOR ATTRACTING PILGRIMS

Pilgrimage experiences are often shared on **mainstream photo-sharing sites**, with the leading platform **Instagram** having 2,735 posts tagged ‘#pilgrimsvandring’ (‘pilgrimage’) and 2,540 tagged ‘#pilgrimsleden’ (‘the pilgrimage trail’).

Facebook is an important channel for people who have walked along a major pilgrimage trail, such as *Camino de Santiago*, or are active in pilgrim associations. The group *Camino de Santiago – Swedish Pilgrims* has most members (~3,700). The national association *Pilgrim i Sverige* (‘Pilgrim in Sweden’), which organises local pilgrimage associations, has 656 members in its Facebook group. *Pilgrim i Sverige* also promotes pilgrimage through its website www.pilgrimisverige.se. Local Facebook groups include *Pilgrim Vallentuna* (299 members) and *Pilgrimsvandring i Bergsslagen* (56 members). There are also a number of Facebook groups dedicated to specific pilgrimage events, but these tend to become inactive soon after the event has taken place.

Some discussion among people who are thinking about trying pilgrimage can be found on major **Swedish online forums** such as **Flashback** (dominated by young men) and **Familjeliv**, a forum used by (mostly female) parents, but it is a relatively small topic on both of these.

Churches constitute an important channel in the offline world as well as the online world. Parishes in the Church of Sweden are often involved in organising and promoting the trails, and pilgrimages along local trails are sometimes included as a part of the scheduled programs together with church services and other forms of worship. Churches should be considered as collaboration partners for any organisation aiming to promote a pilgrimage trail, as their active members can be an important target group who could potentially also be a way to reach a wider audience through word-of-mouth. The Church of Sweden is also an online promoter, both of pilgrimage in general³ and of specific trails. For example, the Facebook page of the trail *Pilgrimsvägen Skåne Blekinge*, with connection to the Church of Sweden, has ~1.300 likes (and likely a similar number of followers).

Media profiles can be another channel for reaching out with pilgrimage information. The TV presenter Agneta Sjödin, who has written a book⁴ about her pilgrimage along the *Camino de Santiago*, is a source of inspiration for some:

I've also considered the Agneta Sjödin trail

Anonymous, Flashback

Agneta Sjödin's name is frequent in Google searches about pilgrimage as well. (See Section 4.) Simon Reeve, a British author and TV presenter who made a BBC mini-series on pilgrimage in 2013, is also sometimes mentioned in blog posts. If possible, engaging other well-known persons with experience of pilgrimage as 'pilgrimage ambassadors' might have the potential to raise the awareness of pilgrimage trails among a wider audience.

4. TOPICS AND TRENDS IN ONLINE SEARCHES

The *Camino de Santiago* and its destination, *Santiago de Compostela* in northwest Spain, are by far the most common topics when internet users in Sweden are searching for online information about pilgrimage through Google's search engine. *Portugal*-related searches have increased most between March 2017 and February

³ <https://www.svenskakyrkan.se/pilgrimsvandring>

⁴ Agneta Sjödin (2007), *En kvinnas resa*, Bazar

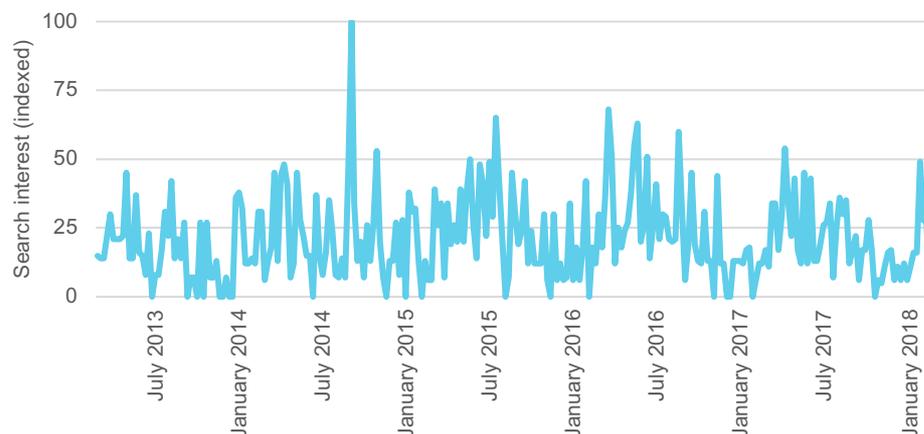
2018. The topics that have increased most in the last five years include *yoga*, indicating a growing interest in pilgrimage as a form of meditation (see Section 2.1.3). Other increasing topics are the *Church of Sweden* – one of the main promoters of pilgrimage in Sweden (see Section 2.1.1) – and *expense*, a search term which is likely used by those who are at an early stage of planning a pilgrimage.

Figure 1. Topics related to Google searches for 'pilgrimsvandring' ('pilgrimage') from Sweden between March 2013 and February 2018. A larger size of a term represents a closer association to the theme. (Translations to English by Google.)



The rising popularity of pilgrimage, which is sometimes mentioned in media and by organisations promoting pilgrimage, is not reflected by the search statistics (Diagram 1), which instead shows a relatively stable search interest during the past five years. The interest has each year been highest during spring and/or summer, when the weather is most suitable for outdoor activities. A peak in the search interest can be seen in early September 2014, with most of the searches being made in the southern county of Skåne. Several pilgrimage events were organised in Skåne around this time, but the data from Google does not reveal any specific topic or event that might have triggered the peak.

Diagram 1. Indexed historic search interest on Google from Sweden for 'pilgrimsvandring' ('pilgrimage').





5. OUTLOOK: GERMANY AND JAPAN

5.1 THE LUTHER TRAILS

The Luther Trails is a network of pilgrimage trails in Germany. Similarly to *Birgittaleden* in Östergötland, its focus is on a historical person: Martin Luther, the central figure behind the Protestant Reformation. The Luther Trails were promoted as part of the 2017 anniversary of the Reformation in a collaboration between authorities on the national level as well as in five federal states, Protestant churches, and the organisation *Deutsche Lutherweg-Gesellschaft*.

Marketing focused on historical events and historical buildings, with the message that pilgrims and hikers will ‘discover the heritage of the Reformation in the region beyond that of the history books’ and walk along roughly the same trails that Luther used on his travels. The trails connect various museums and other sites with a connection to Luther and the Reformation, and pilgrims with an interest in architecture are promised the opportunity to see architectural shifts in how churches along the trails were built before and after the Reformation. More information on the trails can be found on the website *luther2017.de*.

5.2 KUMANO KODO

The only pilgrimage trail destination apart from *Camino de Santiago* which has been declared a World Heritage Sites by Unesco is the Japanese *Kumano Kodo*, which has seen a rising interest from international visitors in recent years. The area has seven ancient pilgrimage trails, and the marketing by regional tourism authorities draws heavily on the site’s thousand-year-old history and its mythical roots. The shrines and temples that the trails pass belong to an old religion combining Shinto and Buddhism, which the website of Visit Wakayama presents as particularly inclusive: ‘The Kumano faith was unique in Japan because it was open to everyone regardless of class or sex, also welcoming the disabled.’ The website also advertises the availability of hot spring baths, which should have the potential to reinvigorate many tired pilgrims. See *en.visitwakayama.jp* for more information.

6. RECOMMENDATIONS

Based on the observations from Swedish online discussions of pilgrimage, Kairos Future recommends Visit Östergötland to take the following measures when promoting Östergötland's pilgrimage trails:

- Use a combined focus on the following two themes:
 - **The 'inner journey'**: stillness, contemplation, and personal development
 - **The history**: historic persons and places, in Östergötland's case primarily Saint Bridget of Sweden and the historical sights connected to her

These two themes are both strong in online discussions and descriptions of pilgrimage trails, and partly appeal to different audiences.

- **Collaborate with churches** to attract Christians who are not active as pilgrims today, but for whom pilgrimage could be a form of religious service and worship.
- **Reach out to active pilgrims in other parts of Sweden** through established associations and Facebook groups, to attract them to make trips to the trails in Östergötland. Collaborations for 'cross-promoting' Östergötland to pilgrims in other parts of Sweden and vice versa should be considered.
- **A presence on mainstream social media** such as Facebook and Instagram, where a lot of online discussion of pilgrimage is taking place, can attract those who are curious. Advertisements might for example target people who are looking at photos from the *Camino de Santiago*, to raise their awareness of the option that trails in Östergötland constitute.
- **Consider recruiting a well-known person as a 'pilgrimage ambassador'**. Agneta Sjödin contributed to rising the awareness of pilgrimage after writing a book about her own pilgrimage to Santiago. Perhaps there is some celebrity from Östergötland with similar experience who might be willing to be 'ambassador' of the trails in the county?



ABOUT KAIROS FUTURE

Kairos Future is an international consulting and research company that helps companies and business leaders to understand and shape their futures. We work as consultants for strategic futures, providing our clients with trend analysis and scenario planning, strategy and innovation, strategic change and capability development. Our aim is to make complexity actionable. The company was founded in 1993, has its head office in Stockholm and representatives as well as partners around the globe. For more information, please visit our website www.kairosfuture.com or contact us:

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Appendix 1. Peer-to-Peer review all answers

When it comes to digitalisation of the pilgrimage routes what have you done?	Please describe the situation before, what changes have been made and the result afterwards. Please tell us about the benefits of doing this and the bottlenecks you have experienced.	What driving forces would you say are behind the effort of digitalisation?	What do you see as the next step in your digitalisation process?	Are there any obstacles for implementing this?
<p>Pilgrimage Trail KENT</p> <p>C- We are part of a "National Trails Family" in the UK – our website and digital presence was picked up by an independent organization around 3 years ago, moved it from very bland government web pages to increase profile and function for people wanting trail info... https://www.nationaltrail.co.uk/north-downs-way</p> <p>- In March 2017, we launched the 1st Google streetview images of the trail, primarily so people can look at the trail and be inspired to walk. But, it is also useful for many management and maintenance issues, as well as the customer interface. https://www.nationaltrail.co.uk/north-downs-way/be-inspired</p>	<p>I was not in the post before, so this is anecdotal</p> <p>Before:</p> <p>The trails website was buried in a .gov website- very formal government website, little info or function- people couldn't find information or plan online.</p> <p>After:</p> <p>Each trail now has their own website with events listing, accommodations, news items and planning tools- there is also direct contact with each trail manager for customer enquiries. Local businesses can upload their details free of charge.</p> <p>Benefits:</p> <p>- The google images have given the trail some profile (via news stories) and also allowed people to "see the trail" from their home.</p>	<p>- Global Digitalisation</p> <p>- Mobile Devices</p> <p>- Less planning or planning on the go.</p> <p>- Apps and digital technology advances</p> <p>- Engaging with younger audiences (London for me)</p> <p>- Customer expectations/ demand/ feedback</p>	<p>- Off the peg planned holidays/ itineraries</p> <p>- Book & pay</p> <p>- More interactive planning function</p> <p>- Bespoke itinerary building- digital mapping and links to all accommodations food/ drink offers</p> <p>- Links with global brands like booking.com/ trip advisor</p> <p>- Trail apps and pilgrim apps for use on the trail</p> <p>- Wifi points on the trail</p>	<p>- Cash (Development and ongoing maintenance costs)</p> <p>- Expertise- relying on software developers (costs again)</p> <p>- Digital advances outpacing what we are capable of keeping up with- out of date before it goes live</p> <p>- Collaborative working with all partners- local authorities, businesses and tourism organisations – lots of competing technology/ programmes & schemes</p>
	<p>- It also allows people who cannot walk to experience the views and landscape.</p> <p>- We use the images also to identify faults and do surveying- local authority planning departments also use them for their work</p>			
<p>Pilgrimage Trail NORFOLK</p> <p>- Norfolk does not have one official pilgrimage route.</p> <p>- We have spent time researching and mapping the different locations of possible pilgrimage destinations in Norfolk and plotting them against the Norfolk Trail Network. This has shown us the existing links between holy sites and towns and even cities in Norfolk.</p> <p>- We hope to use this as a basis for developing one or more pilgrimage routes across the county.</p> <p>- We are in contact with the Norwich Diocese and are meeting with them next week to discuss an exchange of information regarding</p>	<p>As explained, I don't really think this is applicable in our case.</p>		<p>- If we are able to formalise a walking / cycling route for pilgrimage in Norfolk we would likely try to digitalise this to some extent.</p> <p>- We have mapping capabilities and our Trails in Norfolk are available on an interactive map which can be used on a phone but there is no specific app for this.</p> <p>- Also, the map does not have a GPS function so if you were out walking it</p>	<p>- The availability of / connectivity to the internet. Rural parts of Norfolk do not all have good mobile access.</p> <p>- The perceived demographic of visitors to Walsingham (not all would be walking) is that they are elderly so there might be a knowledge gap regarding mobile phones /</p>
<p>information on churches and existing walks in the county.</p> <p>- There are at least 3 organised groups that walk from their origins (over a number of days) to the Shrines at Walsingham in Norfolk. However, they each use their own route as there is not yet one official route which is promoted by the authorities.</p> <p>- We don't have anything on digitalization of the pilgrimage routes. But we have, for example, websites which promote the church and monasteries at national or local level.</p> <p>- At the national level we have, for example, the following websites:</p> <p>http://map.cimec.ro/Mapserver</p> <p>http://www.romanianmonasteries.org.ro/Bucovina/Bucovina-geografie</p> <p>https://www.crestinortodox.ro/manastiri</p> <p>At the destination level- https://www.bucovinaturism.ro</p> <p>- I also found a mobile application called Bucovina, but I don't know if this means digitalization... but I think that even this application has a database behind.</p>	<p>I don't know if we are in the situation ...before and after...</p>	<p>- At the national level, the Ministry of Culture and National Identity through its institutions specialize in protection and promotion of cultural heritage</p> <p>- The Counties Cultural Directions (belong to the Ministry of Culture), county/municipal/city/ communal councils through the cultural department</p> <p>- The Church, but...it's a big problem in our country</p> <p>- The civil society in the field, especially the Order of the Architects from Romania</p> <p>- The administrator of the monument</p> <p>- The representatives of the international specialized institutions from Romania: UNESCO, ICOMOS ETC.</p>	<p>would not be able to tell you where you are.</p>	<p>technological capability and users.</p> <p>The lack of collaboration between the representatives of the Romanian Orthodox Church, local and regional public authorities and Central Public Authorities (Ministry of Tourism, Ministry of Culture and National Identity).</p>

When it comes to digitalisation of the pilgrimage routes what have you done?	Please describe the situation before, what changes have been made and the result afterwards. Please tell us about the benefits of doing this and the bottlenecks you have experienced.	What driving forces would you say are behind the effort of digitalisation?	What do you see as the next step in your digitalisation process?	Are there any obstacles for implementing this?
<p>Pilgrimage Trail SÖR-TRÖNELAG</p> <p>- The Green Pilgrimage Interreg project has an objective to influence on environmental policies.</p> <p>- It is not our objective to digitalize pilgrimage routes.</p> <p>- The National Pilgrim Centre of Norway are responsible for digitalization of pilgrimage routes. They have their own website with information about the different routes and a digital tour planner for visitors to use.</p>	<p>According to the National Pilgrim Centre, the flow of information has been improved after the launch of the online tour planner.</p>	<p>The driving force has been the National Pilgrim Centre, but we do experience that tour operators, software developers and other organisations with similar interests have been pushing for common solutions.</p>	<p>The next step will be to further develop the online tour planner and collaborate with other organisations on server solutions, digital maps, etc.</p>	
<p>Pilgrimage Trail ÖSTERGÖTLAND</p> <p>Before this project the Pilgrim center in Vadstena has digitalized one route. Other routes have digital descriptions but are not really digitalized.</p>	<p>I would say the situation is not changed. The work has just begun.</p> <p>Benefits:</p> <ul style="list-style-type: none"> - That a route doesn't have to be marked and it's possible to provide pilgrims with more information and information in different layers. <p>Bottlenecks:</p> <ul style="list-style-type: none"> - Finding a good system. There are a few hiking systems but it's hard to find one that is really good. - Time, a good digitalisation must include tracking which means that someone has to walk the route and that takes time, and money. 	<p>To get better support for unexperienced pilgrims and better contact with accommodations and other services along the route.</p>	<p>- To get some sort of interactivity which can make it easier to maintain the route.</p> <p>- More routes digitalized.</p>	<p>- Money</p>
Summary of the above comments:				
<p>When it comes to digitalisation of the pilgrimage routes what have you done?</p> <ul style="list-style-type: none"> → There are very few digitalised routes → Routes are promoted mainly through other websites such as monasteries 	<p>Please describe the situation before, what changes have been made and the result afterwards. Please tell us about the benefits of doing this and the bottlenecks you have experienced.</p> <ul style="list-style-type: none"> → Generally the biggest problem was low visibility → Better communication flow and clear webpages has improved visibility of the trails. → Benefits with digitalisation is trails do not have to be 	<p>What driving forces would you say are behind the effort of digitalisation?</p> <ul style="list-style-type: none"> → Tour operators and accommodation owners. → Global digitalization → Mobile Devices 	<p>What do you see as the next step in your digitalisation process?</p> <ul style="list-style-type: none"> → Interactivity which makes it easier to maintain the route. → Increased digitalization of routes. → Links to accommodation along the route etc. 	<p>Are there any obstacles for implementing this?</p> <ul style="list-style-type: none"> → Money → Lack of collaboration between all partners. E.g. local authorities, businesses and tourism organisations.
	<p>marked, more information can be given and increased profile for routes.</p> <ul style="list-style-type: none"> → Bottlenecks are finding finance and good systems for tracking the trails. 			<ul style="list-style-type: none"> → Increasing advancement of technology.