

The Way of St. James as an Educational Resource

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Abstract: The Camino de Santiago has experienced a notable resurgence of pilgrimage since the last decade of the twentieth century. It has become a global phenomenon that has attracted the interest not only of people who want to walk it but also academics. Numerous studies in books and journals address issues related to the history, art, touristic opportunities, landscapes, etc. of the Camino de Santiago. In this article we propose a less common perspective: the Camino as an educational tourism resource. More specifically, the goal is learning Spanish as a foreign language through a direct experience of the pilgrimage to Compostela.

We start from the idea that the Camino itself can be a useful tool for learning content material related to the history and art of Europe incorporating the dynamism of its landscapes with tourism as an avenue to approach cultural, social and economic phenomena. We use the model of the International Courses of the University of Santiago de Compostela, a public entity managed by the University, the government of Galicia, and other partner institutions, which has developed a strategy in which the Camino de Santiago becomes a tool for learning Spanish language and culture through the use of diverse elements available along the route in its varied spatial/historical dimensions.

Keywords: Language, culture, ELE (Spanish as a foreign language), Camino de Santiago, cultural itinerary, tourism.

El Camino de Santiago como Recurso Educativo

Resumen: El Camino de Santiago ha experimentado un notable resurgimiento de la peregrinación desde la última década del siglo XX. Se ha convertido en un fenómeno global que ha atraído el interés no solo de las personas que quieren caminar sino también de los académicos. Numerosos estudios en libros y revistas abordan temas relacionados con la historia, el arte, las posibilidades turísticas, los paisajes, etc., del Camino de Santiago. En este artículo

proponemos una perspectiva menos común: el Camino como recurso turístico educativo. Más concretamente, el objetivo es aprender español como lengua extranjera a través de una experiencia directa de la peregrinación a Compostela. Partimos de la idea de que el Camino en sí puede ser una herramienta útil para aprender contenidos relacionados con la historia y el arte de Europa incorporando el dinamismo de sus paisajes con el turismo como vía de aproximación a fenómenos culturales, sociales y económicos. Utilizamos el modelo de los Cursos Internacionales de la Universidad de Santiago de Compostela, entidad pública gestionada por la Universidad, la Xunta de Galicia y otras instituciones colaboradoras, que ha desarrollado una estrategia en la que el Camino de Santiago se convierte en una herramienta para aprender la lengua y la cultura españolas mediante el uso de diversos elementos disponibles a lo largo del recorrido en sus variadas dimensiones espacial e histórica.

Palabras clave: Lengua, cultura, ELE (español como lengua extranjera), Camino de Santiago, itinerario cultural, turismo.

O Camiño de Santiago como Recurso Educativo

Resumo: O Camiño de Santiago experimentou un notable rexurdimento da peregrinación desde a última década do século XX. Converteuse nun fenómeno global que atraeu o interese non só das persoas que queren camiñar senón tamén dos académicos. Unha morea de estudos en libros e revistas abordan temas relacionados coa historia, a arte, as posibilidades turísticas, as paisaxes etc., do Camiño de Santiago. Neste artigo propoñemos unha perspectiva menos común: o Camiño como recurso turístico educativo. Máis concretamente, o obxectivo é aprender español como lingua estranxeira a través dunha experiencia directa da peregrinación a Compostela. Partimos da idea de que o Camiño en si pode ser unha ferramenta útil para aprender contidos relacionados coa historia e a arte de Europa incorporando o dinamismo das súas paisaxes co turismo como vía de aproximación a fenómenos culturais, sociais e económicos. Empregamos o modelo dos Cursos Internacionais da Universidade de Santiago de Compostela, entidade pública xestionada pola Universidade, a Xunta de Galicia e outras institucións colaboradoras, que desenvolveu unha estratexia na que o Camiño de Santiago se converte nunha ferramenta para aprender a lingua e a cultura españolas mediante o uso de diversos elementos disponibles ao longo do percorrido nas súas variadas dimensións espacial e histórica.

Palabras clave: Lingua, cultura, ELE (español como lingua estranxeira), Camiño de Santiago, itinerario cultural, turismo.

Introduction

The Camino de Santiago has enjoyed a contemporary resurgence that dates back to 1993, the year in which the number of pilgrims reached a considerable volume, almost a hundred thousand. In 2019, nearly 350,000 pilgrims received a Compostela from the Pilgrims Office, a figure that was exceeded in 2022 after the COVID-19 crisis. This extraordinary growth is the subject of much debate among scholars who

consider how a religious itinerary that reached its maximum splendor in the Middle Ages can have such a recovery in the post-industrial era. The year 2023 marked 30 years in which the Pilgrims' Routes to Santiago have demonstrated their great dynamism and capacity to adapt to contemporary forces. The evidence tells us that, despite all the historical vicissitudes of Europe, there have always been pilgrims travelling the roads to Santiago, but its current popularity presents particularities that make it a more complex phenomenon. The contemporary Camino cannot be separated from the resurgence of pilgrimages in Europe, with Lourdes as a paradigmatic case, which took shape from the mid-19th century onwards as a reaction of the Church to changes associated with modernity. Similarly, a new *fin-de-siècle* impulse, which became visible in 1993, is associated among other things with the Europeanism of Pope John Paul II and the need to show that Spain was also part of the Continent as it negotiated its entry into the European Union in 1986. The widespread development of tourism that promotes experiences and cultural immersion makes the Way of Saint James a coveted option among tourism products for an increasingly demanding clientele eager for fresh options.

This discussion aims to show that the Way of St. James is a complex cultural expression that, through over a thousand years of history, has maintained many of its earliest features while adapting to cultural differences over time. It was a multifaceted phenomenon during the Middle Ages with diverse implications for various segments of society, but we are more interested in its contemporary resurgence. We want to focus on how the Way of St. James is a useful tool not only for cultural dissemination, as it always was, but also for language acquisition and cultural understanding in the context of experiential tourism.

The link between the Way of St. James and cultural dissemination has been evident from the beginning. Multiple research disciplines demonstrate how the historical routes to Compostela were channels for cultural beliefs and organizational practices. UNESCO, in its 1993 recognition of the Pilgrims' Roads to Santiago as a World Heritage Site, recalls their historical roles as routes for cultural dialogue and dissemination of knowledge. Even in its contemporary resurgence, attention to culture has played a fundamental role in the motives and decisions of organizational actors. It might seem that the revitalization of pilgrimages in Europe in the 19th century was a counter movement of the Church against the encroachment of "modernity." It can also be understood as religious adaptation to new social forces. The 1993 declaration of world cultural heritage was not a chance occurrence. It demonstrated antecedents going back decades and foregrounding material and immaterial culture. The UNESCO honor culminated a long process of recovery of historical motives and interpretations of enduring value.

Historically one can go back to 1950 when the Société Française des Amis de Saint-Jacques de Compostelle was founded in Paris. Its creation directly involved people from disciplines interested in the medieval origins of the route as a disseminator of

culture. Other relevant antecedents go back even further, such as the work of Vázquez de Parga, Lacarra & Uría¹ or the three volumes by Georgiana Goddard King.² In the second decade of the 20th century, this North American author travelled the Camino de Santiago by train or by more traditional means of transport with the explicit purpose of describing the artistic legacies preserved along the Way of Saint James and the historical records associated with them. King was not so much interested in the landscapes or labors of the people she encountered as in the cultural heritage linked to the Camino. She stood apart from the Grand Tour movement to align herself with the tradition of travel literature in which writing is not a consequence of the journey but as something that motivates the journey to take place.³

The renowned American writer Edith Wharton made two trips to Santiago, in 1925 and 1928,⁴ contributing her own witness about the historical and cultural legacy of the Pilgrims' Route to Santiago at a time when the main interest in the Camino de Santiago was a historical curiosity. From the 1940s onwards this type of pilgrim arrived from various countries, although most from Europe and in particular from France.⁵

Events such as recognition by the Council of Europe (1987) and by UNESCO (1993) underscored the global importance of the Camino beyond a simple religious itinerary. The enormous influx of modern walkers gives it an excessively touristy appearance: the swelling crowds (Spanish *masificación*), commercialization and multiplication of pilgrim services can end up conveying the impression of a pre-packaged tourist product. This perception does not capture the Camino's complex social or educational valence.

The Camino's multifaceted and dynamic character makes it especially interesting as a laboratory for understanding contemporary mores and values. Its classification as a cultural itinerary undoubtedly links it to tangible and intangible manifestations of society over time. Pilgrims' motivations for walking have also become more fluid. At the same time, the Camino has become an effective educational tool for language learning in a double sense: the Way of Saint James as an opportunity for cultural exchange that includes language, and the Way as an environment for studying a foreign language.

We focus on two central themes, the first that of cultural routes. UNESCO, the International Council on Monuments and Sites (ICOMOS, a professional association that strives to protect sites of cultural heritage around the world), and the Council of

1 Vázquez de Parga, Luis; Lacarra, José María and Uría Riu, Juan, *Las peregrinaciones a Santiago de Compostela*, Madrid, Consejo Superior de Investigaciones Científicas, 1948.

2 King, Georgiana Goddard, *The Way of St. James*, 3 vols., New York, Hispanic Society of America, 1920.

3 Le Huenen, Roland, "El relato de viajes: la entrada en la literatura", *Quimera*, 298 (2008), pp. 40-47.

4 Fra López, Patricia, *Edith Wharton: Back to Compostela, Regreso a Compostela*, Santiago de Compostela, Universidad de Santiago de Compostela, 2011.

5 Agence française de chemins de Compostelle. <https://www.chemins-compostelle.com/la-revitalisation-des-chemins-de-saint-jacques>

Europe all highlight the importance these organizations give to enshrining cultural routes, among which the Way of St. James plays a signature role. This concept emphasizes their capacity to promote learning and intercultural dialogue. The second theme, through a specific case study, focuses on the Way as a tool for the study of languages as one of the most important cultural markers of the peoples who find themselves companions along the multiple routes to Santiago de Compostela.

Cultural Itineraries

Regardless of its religious origin, the Way of St. James has always co-functioned as a cultural itinerary, historical routes that in this case lead to a final destination. All along the way there are tangible and intangible traces left over time by the millions who have travelled and still travel the routes that lead to Compostela. The necessary freedom of movement that enables discretionary travel connects directly with tourism. Although usually associated with leisure, the World Tourism Organization (WTO) defines this activity as a temporary trip up to a full year in duration that takes place outside one's habitual residential environment for other than work-related reasons. The purposes are purely recreational or for enhancing cultural or religious aims, or for personal health. There is sometimes a reluctance to overlap tourism with religion,⁶ in this case with pilgrimage, but this does not imply that religious motivations do not fall squarely within the scope of the tourism phenomenon. Some might counterclaim with equal force that displacements due to religious practices are at origin of tourism itself.⁷

What is certain is that cultural itineraries, regardless of the motivation behind them, can be connected in several dimensions with the emergence of modern tourist movements, what is commonly known as the Grand Tour. Richard Lassels invented the term in his 1670 *The Voyage to Italy*,⁸ and the concept took root among European society all the way through the late 19th century. In essence it implied an initiatory journey characteristic of the wealthy social classes in the United Kingdom and promptly emulated by other nations. Its destinations were mainly throughout continental Europe and suggested a cultural attainment of sophistication, especially among a younger generation who would return home to lead their countries into a more savvy and cosmopolitan future.⁹

6 T. Palmer, Craig; O. Begley, Ryan and Coe, Kathryn, "In defence of differentiating pilgrimage from tourism", *International Journal of Tourism Anthropology*, 2, 1 (2012), pp. 71-85.

7 Esteve Secall, Rafael, *Turismo y religión. Aproximación a la historia del turismo religioso*, Málaga, Universidad de Málaga, 2002.

8 Lassels, Richard, *The voyage to Italy*, Vicent Du Moutier, Paris, 1670.

9 Brodsky-Porgers, Edward, "The Grand Tour. Travel as educational device, 1600-1800", *Annals of Tourism Research*, 8, 2 (1981), pp. 171-186.

Francis Bacon's 1615 *Of Travel*, popularized in Mary Augusta Scott's translation of 1908,¹⁰ is considered to be the first work to validate the cultural capital acquired through a Grand Tour, an intangible attainment later insisted upon by Enlightenment authors such as Jean Jacques Rousseau (1712-1778). The journey came to imply twin dimensions. One was spatial, and movement among the monuments of classical cultures was essential. The other dimension was educational since contact with these sites represented an apprenticeship in a cultured life. According to Bacon, the first thing to secure was a working mastery the language of the country visited, an element Bacon considered fundamental. The British philosopher also advised maintaining a personal travel diary. As an increasingly generalized practice, these often-publicized diaries gave rise to a rich trove of celebrated travel literature.

The development of the modern tourism industry in the 20th century changed the expectations of a population that had become sedentary. Destinations were defined as specific target locales where a range of cultural products (antiquities, reproductions) and services (tours, lectures, performances, classes) were offered for consumption by visitors of any rank or condition. First in the United Kingdom and then in other countries, many towns and cities were transformed to accommodate visitors or even manufacture entirely new centers created specifically for inquisitive guests. They abandoned mere wandering in favor of travel between their point of origin and a prized destination. The distinction often made between travelers and tourists attempts to capture this difference between these two models of culturally motivated journeys. Authors such as Mehmetoglu¹¹ reflect on the concept of traveler versus other-directed tourist and how the two words that initially were taken as synonyms became differentiated, generating an interesting debate on their interpretation.

To a certain extent today's cultural itineraries bring back some of the elements typical of the historical Grand Tour. The explicitly educational character of the journey for example would be more characteristic of traveler than of tourist. The latter became more passive subjects who limited themselves to buying and enjoying a commodity, as opposed to the traveler who welcomes experiences and learning. Whatever the circumstances, the fact that culturally honored international organizations such as UNESCO, ICOMOS and the Council of Europe recognize the value of cultural itineraries as tools for education and dialogue endorses for contemporary societies some of the features of the venerable Grand Tour. The Way of St. James is a good example of the implied benefits that such itineraries should retain.

The values with which the routes can be associated have led organizations such as the Council of Europe to make sustained efforts for their recovery, creation, and revitalization. These are the European Cultural Routes, thematic itineraries of historical

10 Scott, Mary Augusta, *The essays of Francis Bacon*, New York, Charles Scribner's Sons, 1908.

11 Mehmetoglu, Mehmet, "Tourist or traveller? A typological approach", *Tourism Review*, 59, 3 (2004), pp. 33-39.

and touristic appeal which, following a common thread, seek to help in the economic development of the territories crossed, promote the conservation of heritage, and contribute to the creation and reinforcement of European identity and awareness. Together with this European institution, UNESCO has also incorporated cultural routes as a new heritage category and the World Tourism Organization (WTO) is actively working in this new field.

A central element of itineraries is the idea of freedom of movement. This means that the traveler's trajectory is not limited to the ultimate destination, if one exists, as is usual in tourism. What gives value to the journey is the route itself. Pleasure and enjoyment are represented by the spaces traversed and the time invested in the journey, whether passage is by train, car, boat or on foot. Through varying but interconnected locales, the possibility of intercommunication, of learning, of lived experiences shared with local communities and with other travelers opens up.

A landmark moment in the validation of itineraries began in 1987 with the proclamation of the Way of St. James as the First European Cultural Itinerary by the Council of Europe. In 1988 the same body affirmed a follow-up program in which the Silk Road became the central axis of intercultural dialogue. In 1993, the Way of St. James was included the list of World Heritage Sites, representing an important step forward on a theoretical level because it meant accepting a new idea of heritage, its challenges, and the demands of tourism management. From that date onwards a conceptual debate began on the meaning of this new heritage category, starting at a meeting of experts held in Madrid in 1994 under the title Routes as part of Our Cultural Heritage. UNESCO's decision opened a new stage in which cultural routes gained prominence. In 1998 the International Committee on Cultural Routes (CIIC) was created within ICOMOS, whose seminars and working documents set a line to be followed in the management of such routes.

One of the most interesting theoretical debates lies in the definition of the concept of cultural itinerary. Since its creation, the CIIC has worked on incorporating its tangible, intangible, and dynamic dimensions. Even more important is that ICOMOS echoes these reflections by recognizing that a cultural route cannot be the sum of heritage elements but that all of them, tangible and intangible, are agglutinated into a unique and singular whole.

In alignment with ICOMOS, UNESCO, in the Operational Guidelines for the Implementation of the World Heritage Convention, included, in February 2005, heritage routes as a category to be protected. Its definition indicates that they are "composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time."¹²

12 UNESCO, *Operational Guidelines for the Implementation of the World Heritage Convention*, Paris, 2005, p. 88.

In addition to possessing exceptional universal value, it must form a whole, which is much more than the sum of its parts, and be linked to the ideas of movement, exchange, continuity, or multidimensionality.

This enriching debate culminated at the 16th General Assembly of ICOMOS in 2008, when the definition of cultural routes, drawn up in 2006 by the CIIC, was ratified in the International Charter of Cultural Routes or the Quebec Charter. This gave rise to a new heritage category, cultural routes that are characterized by having a defined and recognizable route, whether by land, water, or other means, with a long historical trajectory and which have served as a means of cultural exchange and enhancement as a result of the flow of people. That migratory flow created a heritage, both tangible and intangible, as a recognized benefit of these exchanges. This recognition did not automatically mean that UNESCO would declare the inclusion of new routes which, on the contrary, are still under-represented on the UNESCO master list. Authors such as Martínez Yáñez¹³ point out that the routes are often diluted under other categories, which reveals some of the ambiguities when thinking about and designing cultural routes. For example, management issues when these routes cross through different countries; or the lower visibility that certain heritage elements may have if, instead of individual recognition, they are subsumed within a route. This is a particularly sensitive issue for UNESCO. As an international organization specializing in education and culture, it is always aware of their potential as instruments for promoting peace and interculturalism.

In addition to ICOMOS and UNESCO, the Council of Europe has also done interesting work on the enhancement of cultural routes. Again, the starting point is the Pilgrim's Way to Santiago de Compostela, specifically in 1987 when the program was launched based on the Declaration of Santiago de Compostela. Next came in 1998 with the creation of the European Institute of Cultural Routes, based in Luxembourg. Its functions, among others, are to evaluate and disseminate advice, act as a documentary fund, participate in research projects that help to give visibility, better manage routes, promote good practices in the Institute's daily activity.

The next important step of the Council of Europe was in 2010 with the inauguration of an Enlarged Partial Agreement (EPA) on Cultural Routes. Its ensuing 2013 resolution speaks of their importance as an essential tool for strengthening European identity by raising awareness of a common past that is also about how pluralism and diversity contributes to quality of life and intercultural dialogue. This normative document elevates the European Institute of Cultural Routes as the body that guarantees those objectives that gave rise to the recognition of the routes, and everything related to them. The Baku Declaration issued in Azerbaijan

13 Martínez Yáñez, Celia, "Los itinerarios culturales: caracterización y desafíos de una nueva categoría del patrimonio cultural mundial", *Apuntes*, 23, 2 (2010), pp. 194-209.

ratifies the importance of these routes for the Council of Europe for intercultural dialogue, as elements for sustainable social and economic development, as educational tools that allow us to understand past conflicts and ease tensions, and, finally, as guardians of the memory and living history of Europe.

The interest that all these institutions have in cultural routes also gives rise to occasional disagreements. María Rosa Suárez Inclán, then president of the International Scientific Committee on Cultural Routes of ICOMOS said in the International Symposium of the 15th General Assembly that from the scientific point of view an itinerary “has nothing to do with the common, today widely diffused idea that a Cultural Route is created by applying one’s imagination and will to the establishment of a set of associated cultural assets.”¹⁴ While recognizing the positive aspects, including cultural ones, in the creation of routes, she insists on their groundedness, pointing out that “they are historical/cultural realities based on profound and evident heritage assets which have arisen in response to their own, substantive, internal dynamic”, and not a mere association of ideas or elements. She was critical of some of the Council of Europe’s proposals that were no more than tracings with a common element, such as a character or a landscape, but without a historical argument to give them unity and coherence. In her effort to specify the definition of a cultural route she points out that “the Council of Europe employs the following slogan: ‘Create your own cultural route,’ and that it should not ... “be surprising that ICOMOS’ ISC on Cultural Routes (CIIC) should be bombarded with innumerable proposals that aim to promote tourist or intellectual routes that have nothing at all to do with the scientific premises on which this Cultural Heritage category is based.” Martorell Carreño¹⁵ concurs when he refers to the confusion between cultural itineraries and other tourist routes, especially supposed cultural ones which for him are “neither invented nor designed: [they are] discovered [as] a physical route of historic importance.”

Despite these differences, whether we speak of ICOMOS, UNESCO, the Council of Europe, or the European Union, tourism appears an activity closely linked to cultural routes. The Council of Europe, for example, holds that cultural tourism along these paths reinforces European identity and contributes to economic development. This is even more evident when the UNWTO is directly involved: in December 2015 it published a report on cultural routes highlighting their contribution to cultural

14 Suárez Inclán, María Rosa. “A new category of heritage for understanding, cooperation and sustainable development; their significance within the macrostructure of cultural heritage; the role of the CIIC of ICOMOS; principles and methodology”, in *Townscapes in their setting*, Ed. Miles Lewis. Fifteenth ICOMOS General Assembly and International Symposium: ‘Monuments and sites in their setting - conserving cultural heritage in changing townscapes and landscapes’, 8 pages, 2005, p. 2. Available in <https://openarchive.icomos.org/id/eprint/387/>

15 Martorell Carreño, Alberto, “Cultural routes: Tangible and intangible dimensions of cultural heritage”, in Fourteenth ICOMOS General Assembly and International Symposium: *Place, memory, meaning: preserving intangible values in monuments and sites*, 27-31 October 2003, Victoria Falls, Zimbabwe, 7 pages, 2003, p. 1. Available in <https://openarchive.icomos.org/id/eprint/473/>

affirmation and understanding alongside of being a vector for economic development. It points out that these routes are not new any more than cultural tourism in general, yet they have shown rapid growth in recent years.

The cooperation between UNWTO and UNESCO resulted in the joint conference on tourism and culture held in 2014 in Cambodia. At this meeting, the Siem Reap Declaration was adopted, which, among other things, insists on the benefits that tourism can generate for culture, peace, and sustainable development of peoples. These aspects became particularly visible in the panel dedicated to cultural itineraries, which need to be promoted despite the existing difficulties that often derive from the lack of international cooperation between the countries involved.

According to the UNWTO¹⁶, the effectiveness and efficiency of tourism management of cultural routes should be based on the following pillars:

- 1.) Having a common denominator for the route which can be organised in a linearly based on an area or a theme...on historical territories...or linked to a characteristic product...or a network of nodes;
- 2.) It is essential for the local community to have a sense of belonging about the project and to participate in enhancing the route and developing economic activities that help to create jobs and opportunities, especially for young people;
- 3.) It is important for the routes to be reflected as a real product rather than a mere intellectual creation; a product with a clear identity... that is far more than a leaflet or a website;
- 4.) A cultural route is in itself a destination, and it must be identifiable as such for the target audience...
- 5.) Destinations should engage in any way and encourage visitors to actively share their positive distinguished experiences through social media...
- 6.) An organization managing the route, generally with an executive secretariat with a political and managerial council, and a consultant advisory body formed by academics and professionals;
- 7.) A management plan lasting between three and five years, which includes goals, actions, outcomes, indicators, budget, agents involved in the implementation and financing, and a detailed timeline. It is also important to have a strategy in place whose horizon lasts between 10 and 15 years, at the very least. The first document is for a short- and medium-term planning and the second one is for long-term planning.

16 UNWTO, *Global report on cultural routes and itineraries*, Madrid, 2015, p. 69.

Cultural routes are much more than tourist products. Their spatial dimension, decentralized along a route that often crosses political or cultural frontiers reinforces their educational benefit. All international organizations involved highlight the potential for intercultural dialogue and local development. The Way of St. James represents a sort of *ground zero* from all other routes might emulate. The following example demonstrates how the Jacobean route fosters language learning to transmit knowledge, ideas, and values.

The Way of St. James as a didactic resource: Language and Culture

Knowledge and study of languages drive a globalized world with a swelling need and desire to master other languages and move confidently within other cultures. Policies at different hierarchical levels should focus on investing heavily in training – mainly at the level of foreign language instruction – and applied research. Professionals and workers from all fields who acquire linguistic competence and cultural adaptability will be able to participate on the global stage. Beck¹⁷ states that the study of languages enables a multidimensional cognitive map and strengthens global engagement.

The Way of St. James has been consolidated in recent decades as a cultural and tourist product advancing towards maturity. Although originally a religious itinerary, it now forms an ambit of coexistence with the cultural and tourism.¹⁸ The characteristics of today's pilgrims differ significantly from those of the Middle Ages in number, points of geographic origins, and driving motivations.

The Spanish tourism industry with its respective public and private norms have consolidated the Jacobean route as one of the most unique offerings located in Spain. In the case of the Autonomous Region of Galicia from the 1980s to the present day, the regional government has committed significant investments to promote the Way. The 2015-2021 Strategic Master Plan of the Camino de Santiago consists of four axes: governance, management, use, and the dissemination of awareness about the Camino. It also has eight strategic lines where sustainability is present. But perhaps the line that interests us most and fits our article is section 8 entitled Communication and dissemination of the Camino and the Jacobean Culture.

The University of Santiago de Compostela (USC) has much to contribute in terms of research and transmission of essential knowledge.

17 Beck, Ulrich, *¿Qué es la globalización? Falacias del globalismo, respuestas a la globalización*, Barcelona, Buenos Aires, México, Ediciones Paidós, 2008, p. 256.

18 Hospido, Almudena and Taboada-de-Zúñiga, Pilar, "El español como conector y vehículo de internacionalización en la Universidad de Santiago de Compostela", in *Internacionalización de la Educación Superior: estrategias, propuestas y reflexiones*, Ed. Juan Pablos, México D.F., Universidad Autónoma del Estado de México, 2021.

One of the most significant contributions is connected to research and it has two approaches:

- 1.- The University of Santiago de Compostela's Institutional Chair of the Camino de Santiago and Pilgrimages which was founded in 2016 with the goal of disseminating the inherent values linked with the Pilgrimage.
- 2.- Academic activities including courses, seminars and conferences also contributing to the dissemination of the Camino de Santiago knowledge through research groups studying the Way of Saint James from a multidisciplinary point of view.

In addition, the University of Santiago de Compostela (USC) has an instrumental company, International Courses of the University of Santiago de Compostela (CI-USC) that organizes a wide variety of courses focused on Language, culture and Camino de Santiago which are designed taking into account previous research on students' needs and motivations.

We will begin by reflecting on the learning of a foreign language which goes beyond grammatical structures and words to include the norms that regulate social interactions, becoming familiar with the typical conventions of that culture.¹⁹ We live in a global world, where mobility and information technologies are increasingly present.

These global dynamics bring people from different cultures into contact with each other constantly, through work relations, leisure, or culture. Thus, we consider that in addition to the acquisition of linguistic competence, it is necessary for the learner, in our case of ELE (Spanish as a foreign language), to acquire communicative competence.

It is important to stress that knowledge of cultural competence is essential to be able to truly learn a foreign language, and to this end there is a need to unite communication and culture. It is through a fundamental approach to the cultural aspects of a language that effective and complete learning can be achieved.

Miquel and Sants²⁰ examine the cultural competence of ELE learners, pointing out that "From a communicative perspective, we want the learner to be competent, that is to say, not only to have knowledge but also for this knowledge to be useful for acting in society or with the individuals who use the target language, the need to address cultural competence as an inseparable part of communicative competence."

Eventually the question arises: What does culture mean? Numerous studies have explored the concept of culture in depth so that it is impossible to reduce it to

19 Domínguez, Noemí and González, Yerai, "Hacia una visión integradora de la pragmática intercultural en el aula de ELE", *Estudios humanísticos. Filología*, 37 (2015), pp. 23-49. <https://doi.org/10.18002/ehf.v0i37.3249>

20 Miquel, Lourdes and Sans, Neus, "El componente cultural: un ingrediente más en las clases de lengua", *Red ELE Revista electrónica de didáctica / español lengua extranjera*, número 0 (marzo, 2004), p. 2. Available in <https://www.educacionyfp.gob.es/dam/jcr:944a0387-f1ca-4204-8c55-1575678f4fa8/2004-redele-0-22miquel-pdf.pdf>

a single definition. Some focus on content, or on beliefs, norms, customs, and habits acquired either by formal education or folkways.²¹ Others point to social inheritance manifested in family relationships or the specific parameters that act within them. Some definitions characterize culture based on symbolic systems such as language that delimit and distinguish the traits of one society from another. All these definitions frame culture in the learning component, as they consider that there is a series of rules of life, values, and ideals that are necessary to be able to interact socially and comply with a series of established norms.²²

Harris²³ and others define culture as a socially learned/acquired set of traditions, lifestyles, and repetitive patterned ways of thinking, feeling, and acting. For his part, Bourdieu²⁴ speaks of a set of socially dominant norms, representations, values, and behaviors at a given historical moment and in a given society.

Perhaps the most appropriate definition relating to foreign language teaching would be Hofstede's²⁵ who points to the collective programming of the mind that distinguishes the members of one human group from another. Weiermair²⁶ complements this by considering the accumulation of shared meanings, rituals, norms, and traditions among the members of an organization or society. In the field of foreign language teaching, we note that, traditionally, two types of culture have been differentiated:

- Elite or *Highbrow culture*, which includes the arts, politics, history and personal economics (management of negotiable resources, monetary or not)
- Surface or *Lowbrow culture*, such as traditions or norms of behavior.²⁷

Of all these classifications, the most relevant and up to date is that of Miquel and Sans,²⁸ researchers in ELE teaching and pioneers in the creation of pedagogical materials. They urge making culture an accessible and functional content area for teachers of foreign languages, especially ELE. Their article "El componente cultural: un ingrediente más en las clases de lengua" (1992 and republished in 2004) has become a widely used reference in the field of ELE research and teaching.

21 Crawford, Joanne, *Antropología psicológica. El estudio de la personalidad y la cultura*, Barcelona, Anthropos, 1983.

22 Gonzalez di Pierro, Carlos, "Caracterización del concepto cultura en la didáctica de las lenguas", *Cartaphilus*, 10 (2012), pp. 84-108.

23 Harris, Marvin, *Antropología cultural*, Traducciones Vicente Bordoy y Francisco Revuelta, Madrid, Alianza, 1990.

24 Bourdieu, Pierre, "Estructuras, habitus y practicas", *La teoría y el análisis de la cultura*, Ed. G. Jiménez, Guadalajara, SEP/Comesco/Universidad de Guadalajara, México, 1987.

25 Hofstede, Geert, *Culture's Consequences: International Differences in Work, Related Values*, Beverly Hills, California, Sage, 1984.

26 Weiermair, Klaus, "Tourists' perceptions towards and satisfaction with service quality in the cross-cultural service encounter: implications for hospitality and tourism management", *Managing Service Quality*, 10, 6 (2000), pp. 397-409.

27 Bueno, Antonio, "Sociolinguistic and Sociocultural Competence", *A Handbook for TEFL*, eds. N. McLaren & D. Madrid. Alcoy Marfil, 1995, pp. 345-374.

28 Miquel, Lourdes and Sans, Neus, "El componente cultural...", *op. cit.* (first edition 1992).

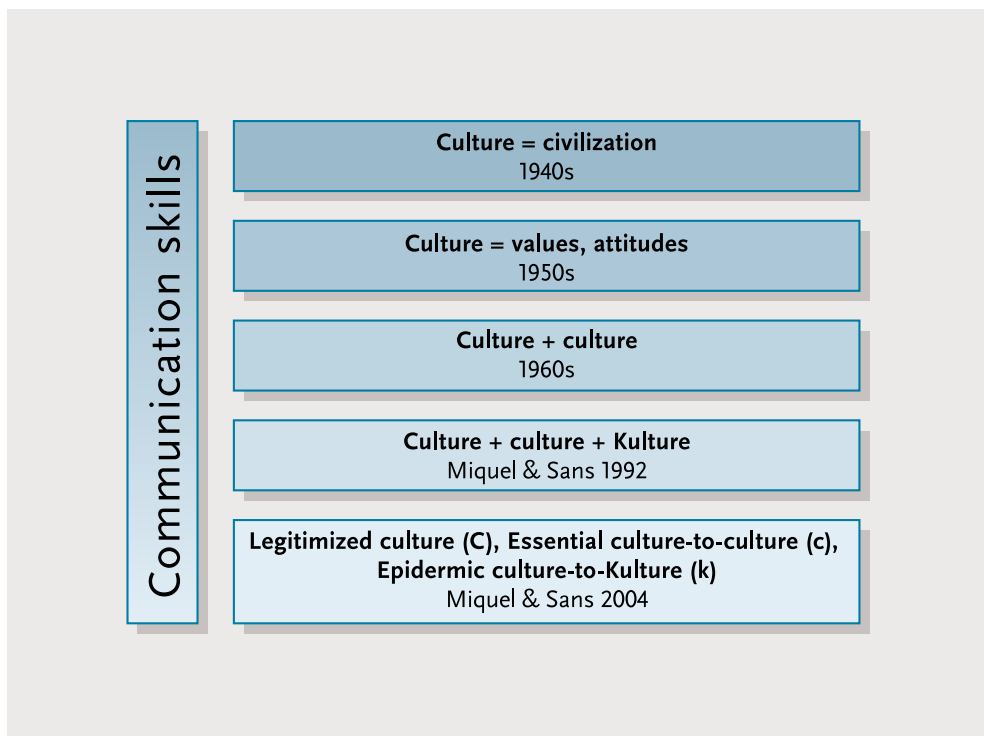


Fig. 1: Language and culture in the ELE classroom. Own elaboration (2023).

For these authors, culture “is an affective adhesion, an accumulation of beliefs which have the force of truth and which mark, in some sense, each of our actions as individual members of a society”²⁹. Based on this approach, these authors designed an approach in which culture can be seen and studied from three main perspectives:

- a. *Culture (with a capital C)*: refers to what we usually call “general culture”. It would include literature, music, religion, etc.
- b. *culture (with a lower case c)*: those everyday practices shared by a large number of speakers. It can be of a country, region or an area. Is that which refers to the beliefs and social conventions that regulate the interaction between the participants of a given linguistic community.
- c. *Kultura (with a K)*: those cultural manifestations of a particular group or minority. Such is the case of a neighborhood, village, or urban tribe.... Kultura is that which emerges from different social groups at a given time.

Throughout the 20th and, 21st centuries, the concept of culture in the ELE classroom has been changing (Fig. 1).

29 *Ibidem*, p. 4 (reed. 2004)

Of these three definitions, the authors consider culture (with a *lower case c*) to be the most important, and it also acts as a bridge between *Culture* (with a capital C) and *Kultura* (with a K).

Culture (*lower case c*) refers to the overall knowledge shared by a community of speakers of a given language, including linguistic, sociolinguistic, and pragmatic aspects. This is the cultural standard and knowledge of native speakers of a language possess in order to orient themselves in concrete situations, that is all that which is standardized without being said and which individuals ascribe to a language and culture, share and take for granted.

Years later, Miquel and Sans³⁰ renamed the three types of culture as follows:

- *Legitimized culture* to Culture with capital C
- *Essential culture* to culture
- *Epidemic culture* to Kultura with a K

They point out that culture “would be something like a cultural standard, the operative knowledge that all natives possess to orient themselves in concrete situations, to be effective actors in all possible communication situations and to participate adequately in everyday cultural practices.”³¹ They emphasize that only as a result of this knowledge shared and understood by the members of the same cultural community, can *culture* and *Kultura* be accessed. For this reason, culture should occupy a central place in foreign language learning-teaching processes; however, we should not underestimate the importance of inclusion of *culture* and *Kultura* when it comes to showing the linguistic and cultural reality of a given country.³²

Teaching Spanish as a foreign language is teaching culture, and the Camino de Santiago is an ideal tool in the ELE classroom to illustrate the cultural and linguistic differences that exist throughout the Spanish territory. In the case study presented here, the Camino de Santiago and ELE courses, all three are developed: the C, the *c*, and the *K of culture*, although greater emphasis will be placed on the C (capital C). (Following the model of the researchers Miquel and Sans) As Kramsch³³ points out, culture is inseparable from language, which is why the impact of culture on foreign language learning is an inseparable issue. We consider that the Camino de Santiago, by its very nature, provides an ideal context to show the cultural and linguistic differences existing in Spain. It presents a strong context for teaching ELE because it reflects the indissolubility of language and culture and core topics

30 *Idem*.

31 *Idem*.

32 López Vázquez, Lucía; Otero Doval, Herminda H., “El Camino de Santiago: recurso didáctico en la enseñanza de español para extranjeros”, in *XLV Congreso El Camino de Santiago: Encrucijada de lenguas y culturas*, A Coruña, 2010, pp. 545-551.

33 Kramsch, Claire, “Culture in language learning: a view from the States”, in *Foreign languages research in cross-cultural perspective*, eds. K. Bot, R.B. Ginsberg & C. Kramsch, Amsterdam, John Benjamin, 1991, pp. 217-240.

central to various scholarly disciplines (e.g., History, Geography, Art, Music, Cinema). There is also a clear parallel between engaging a pilgrimage structure and learning a language. The Camino is a pedagogical tool for the ELE teacher because it promotes the values of interculturalism, acceptance of others, and coexistence between different cultures while developing the value of sustainability.³⁴

Jacobeian-themed courses and the learning of Spanish as a foreign language (ELE)

Motivation can be defined as the individual's interest or inclination to learn.³⁵ Motivation is a mandatory starting point for understanding. The Spanish for Specific Purposes Certificate (SSPC) honors motivation as one of the features that enables educators to create and build academic programs that meet learners' needs and expectations.

As far as traveling pilgrims are concerned, motivations have varied over the centuries. Nowadays many different types of pilgrims decide to walk the Camino for a variety of intersecting reasons. The concept of *homo viator* coined by Marcel³⁶ presents characteristics of sojourners' historic moment that differentiate them in terms of their psychographic profile and modes of travel, their behavior during the journey and on arrival at the destination, and, of course, the motivations that led them to walk the Camino.

Statistical data from the Pilgrims' Office of Santiago (2004-2021) sort arrivals by three main motivations for undertaking the Pilgrim's Way to Santiago: religious, non-religious and a mix of both. In the Jacobeian years of 2004 and 2010 religious motivation was the main reason for doing the Way. Independent research enriches the varieties of motivations by incorporating possibilities such as a desire for liminal space, slow mobility, sharing experiences with other pilgrims, and a return to authenticity.³⁷

As far as motivation in the field of ELE is concerned, a similar trend has been observed in recent decades for language learners as for pilgrims. Among a multitude of motivations various studies have pointed out that Spanish for Specific Purposes (SSP) programs are increasingly gaining strength, as are experiential programs.³⁸

34 Taboada-de-Zúñiga Romero, Pilar, *El Camino de Santiago un contexto idóneo para promover y desarrollar la interculturalidad*, Instituto Cervantes, 2020.

35 Gardener, R. C., *Social Psychology and Second Language Learning. The Role of Attitude and Motivation*, London, Edward Arnold, 1985.

36 Marcel, Gabriel, *Homo Viator: Introduction to the Metaphysic of Hope*, Trans. Emma Craufurd, Paul Seaton, London, Gollancz, 1951.

37 Lois, Rubén; Santos, Xosé; Pilar Taboada de Zúñiga, "The Camino de Santiago de Compostela: The Most Important Historic Pilgrimage Way in Europe", in *Religious Pilgrimage Routes and Trails*, eds. D. Olsen, A. Trono, Wallingdorf, England, CABI Religious Tourism and Pilgrimage Series, 2018.

38 Aguirre Beltrán, Blanca, *Aprendizaje y enseñanza de español con fines específicos. Comunicación en ámbitos académicos y profesionales*, Madrid, ed. SGEL, 2012. Calvi, María Vittoria, *Lengua y comunicación en el español del turismo*, Madrid, Arco Libros, 2006. Long, Mary; Uscinski, Izabela, "Evolution of Languages for Specific Purposes Programs in the United States, 1990-2011", *Modern Language Journal*, 96 (2012), pp. 173-189.

It appears that students who take the Jacobean-themed courses seek to improve their level of Spanish as a foreign language and come to know and/or deepen from a multidisciplinary point of view everything related to the Camino. They value the cultural activities that complement the classes and the experiential part that actually walks a section of the Camino.

The city of Santiago de Compostela is a consolidated tourist destination that attracts a multitude of visitors. It is a place of pilgrimage and meeting of civilizations and cultures represented by hundreds of thousands of tourists and pilgrims every year including students who come to learn or improve their Spanish as a foreign language at the University of Santiago de Compostela (USC). Its long tradition of language instruction began in the 1940s when classes were only given during the summer. Growing demand prompted course offerings all year round. In 1995, the company International Courses of the University of Santiago (CI-USC) was constituted as a private venture (a "S.A." or Sociedad anónima) and later a limited liability company (a "S.L." or Sociedad limitada) 50% owned by the USC, 20% by the Galician Government through Turismo de Galicia, 20% by the City Council of Santiago de Compostela, and 10% by the Hospitality Industry Association of Santiago and its Region. Initially this center offered courses in Spanish Language and Culture, but as the years went by and demand changed, in 2008 it expanded to specific ELE courses or courses for specific purposes (SSP). These combined language instruction with business, tourism, or gastronomy. Further innovation came with the creation of a specific course on the Camino de Santiago. Its success was reflected not only in the high number of participants, but also in the impact on forums, academic institutions, study centers, and international associations of the Camino de Santiago.³⁹

The innovation in the ELE and Camino courses at CI-USC compared to other types of courses has been possible thanks to:

- First, an analysis of the needs of the learners, carried out by CI-USC, since 2016, through the collection of quantitative and especially qualitative data, which allowed us to improve the academic and complementary offer.
- Second, quality and specialization of the teaching staff, who teach the courses, both in the field of ELE and the specialist teachers who teach the Camino classes from a multidisciplinary point of view.
- Third, application in the design of the course of an integrated linguistic and cultural approach, where communicative competence is prioritized with a special emphasis on cultural competence: Sociocultural,

39 Taboada-de-Zúñiga Romero, Pilar, "El turismo idiomático uno de los contextos para desarrollar y promover la interculturalidad", in García Arce *et al.* (eds.), *Ensinar na sociedade actual*, Santiago de Compostela, Editorial Andavira, 2017, pp. 199-218.

Sociolinguistic, and Intercultural. The objective of these courses is the development of cultural competence so that the student acquires greater awareness of the target culture and their own culture, as well as other cultures that are present both in the classroom and during the course or those that the student will encounter in the future.

The courses are action-oriented with a task-based approach. They move from theory to engagement, from content to processes, from learning how to ask for information, give an opinion, give advice, and evaluate – in a word, to learn in a more real and effective way. These communication processes are activated and developed in class through simulations, and authentic communication processes are reached in the itinerant classrooms (during the Camino). At all times the teacher acts as a guide.

It is also important to note that, in general, cultural competence is not considered within the communicative competencies of the language, but rather within the general competencies, and for this reason it is not always given adequate attention.

This is also observed in the manuals that are generally used in language and culture courses. The CEFR (Common European Framework of Reference for Languages)⁴⁰ and the PCIC (Curricular Plan of the Cervantes Institute) are of great help to teachers, but it is not always easy because of the profusion of sociocultural content that should be present in courses with a Jacobean theme. In the specific case of the Camino, there are many manuals published in Spain which include this Jacobean route as a cultural reference and seek to promote the five skills with a greater emphasis on reading comprehension.

CI-USC has made a real effort in the development and design of its own materials made by its faculty for the ELE and Camino courses and for the Teacher Training and Camino courses offered in collaboration with the Spanish Ministry of Education for the United States, Canada, and Brazil, and other training courses entitled “Music, image, and words in the ELE classroom” in collaboration with the Cervantes Institute. The main objective of creating our own materials at CI-USC has been to adapt them to the needs and to different language levels.

The creation of materials adapted to the needs and language levels of the students has also been one of the keys to the success of the ELE courses with the Camino.

We observe that the Camino is very present in all the academic offerings of CI-USC, both in the Language and Culture courses (through language and culture workshops) as well as in specific courses on Jacobean themes or courses for ELE Teacher Training (whose pedagogical tool is the Camino), as we can see in the following graph (Fig. 2).

40 Madrid, Ministerio de Educación, Cultura y Deporte, Subdirección General de Cooperación Internacional y Secretaría General Técnica del MECD-Subdirección General de Información y Publicaciones, y Grupo ANAYA, S.A., 2002. https://cvc.cervantes.es/ensenanza/biblioteca_ele/marco/cvc_mer.pdf

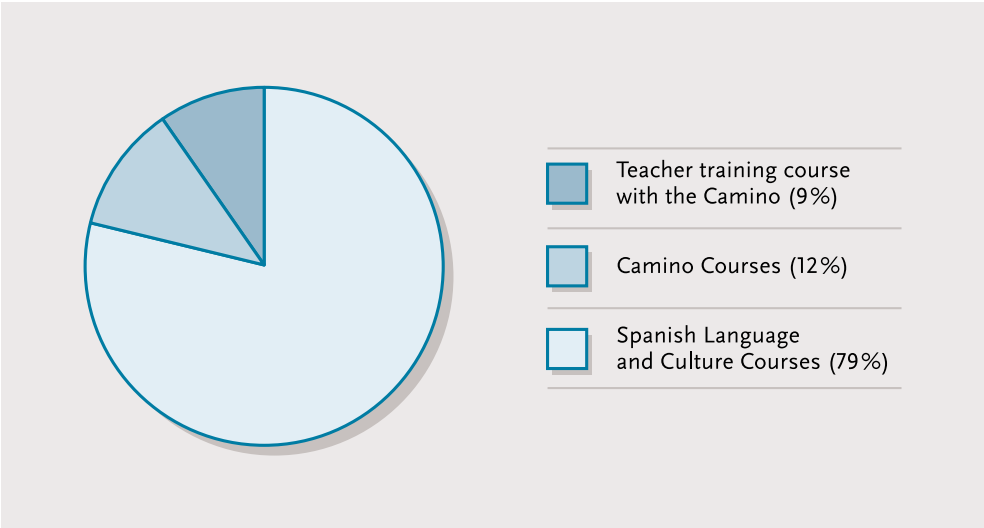


Fig. 2: Presence of the Camino de Santiago in the academic offerings of CI-USC in the year 2023. Own elaboration (2023).

If we analyze the figures for the number of students in 2019 versus 2023, the lower presence of Jacobean themed courses for teacher training is remarkable, only 4% (the year 2019) versus 9% (the year 2023). This is due to the intense promotional campaigns that have been carried out by CI-USC with teachers' associations in many countries, both in person and online.

Starting from this core program on the Camino, and to respond to the growing demand, CI-USC developed in subsequent years various academic formats. The Spanish and the Camino Course (initial and advanced levels), the Spanish Course for *hospitaleros*, Jacobean classrooms, training courses for teachers focused on the Camino, Camino courses for foreign universities, courses with practical study for students, and classroom workshops in the regular courses of Spanish Language and Culture. In short, the Camino became the flagship of this Centre.

These courses are successful because they satisfy the motivations and expectations of students, combining academic components with experiential ones. In the academic units, the Jacobean phenomenon is studied from a multidisciplinary point of view, taught by specialists in the field, and merged with a course in Spanish as a foreign language. On the experiential or more recreational units, students trek along a section of one or more stages of the Camino in a series of itinerant classes given by a USC specialized professor.

Always aiming for academic excellence, each of these programs has changed with different iterations. In the beginning only one level of knowledge on the Jacobean theme was offered, while later was divided into several levels. Earlier the program contemplated itinerant classrooms only on the French Way and more recently following the lines of the Strategic Plan for Tourism in Galicia it offers other routes such as the

Primitive or the Portuguese Ways, due to the French Way's overcrowding, and to cushion seasonal demand. As a measure to cushion the seasonal peaks of pilgrim demand in specific periods, such as summer, these courses are offered in spring and autumn.

As for the design of the Camino de Santiago and Spanish programs offered by CI-USC, they have been designed since 2016 based on a series of previous studies on the profile of student demand, to meet their expectations and achieve maximum levels of quality. The study of the motivation of ELE students is fundamental for the construction of the programs; for this reason, at the XXXII Congresso Geografico Italiano (Rome, 7-10 June 2017), a proposal was presented for a model to measure the motivation of students who carry out a language stay with a Camino and ELE course at CI-USC. The proposed model was represented by an equilateral triangle, where the base was formed by students whose motivation is lower in terms of the Jacobean phenomenon, as opposed to those located at the top who present a high degree of motivation in the acquisition of knowledge related to the Jacobean phenomenon and the experience of religious/spiritual experiences through the realization of the Camino. In this triangle, the interest in learning the Spanish language was also represented, but the positioning was the opposite, the less knowledge of the language the less interest in the Camino, and the more knowledge of the language the more interest in the Camino and more specific courses on Jacobean themes.⁴¹

This model has been applied in the development of the Spanish and Camino programs offered in USC's International Courses until 2018. In 2018, during the XXIX International Congress of ASELE (Association for the Teaching of Spanish as a Foreign Language) and at the International Congress of Korean Hispanists (Seoul, 2019), this motivation measurement model was presented, this time represented by an isosceles triangle. The change in the shape of the model was to adapt the offer of courses with a Jacobean theme to the profile of the new students. The aim was to innovate the offer and improve the quality of the courses as student profiles changed. New courses were designed, with more contemporary themes, such as the role of women in the pilgrimage or sustainability on the Camino.

The isosceles triangle is better adapted to the current representation of the motivation of new learners of Spanish as it contemplates a wide range of Jacobean-themed courses combined with Spanish courses. In this new model, the base represents those pilgrims/students with a lower motivation for the Jacobean phenomenon, as opposed to those at the vertex (top of the isosceles triangle) who are highly motivated to acquire knowledge about the Jacobean phenomenon and open to experiencing the religious/spiritual experiences of the Camino.⁴²

41 Taboada-de-Zúñiga Romero, Pilar, "Turismo idiomático y Camino de Santiago. Nuevos peregrinos y nuevas motivaciones", in *L'apporto della Geografia tra rivoluzioni e riforme. Proceedings of XXXII Congresso Geografico Italiano in Roma, 7-10 June, 2017*, ed. F. Salvatori, Rome, 2019, pp. 1407-1416.

42 Taboada-de-Zúñiga Romero, Pilar. *El Camino de Santiago un contexto idóneo...*, *op. cit.*

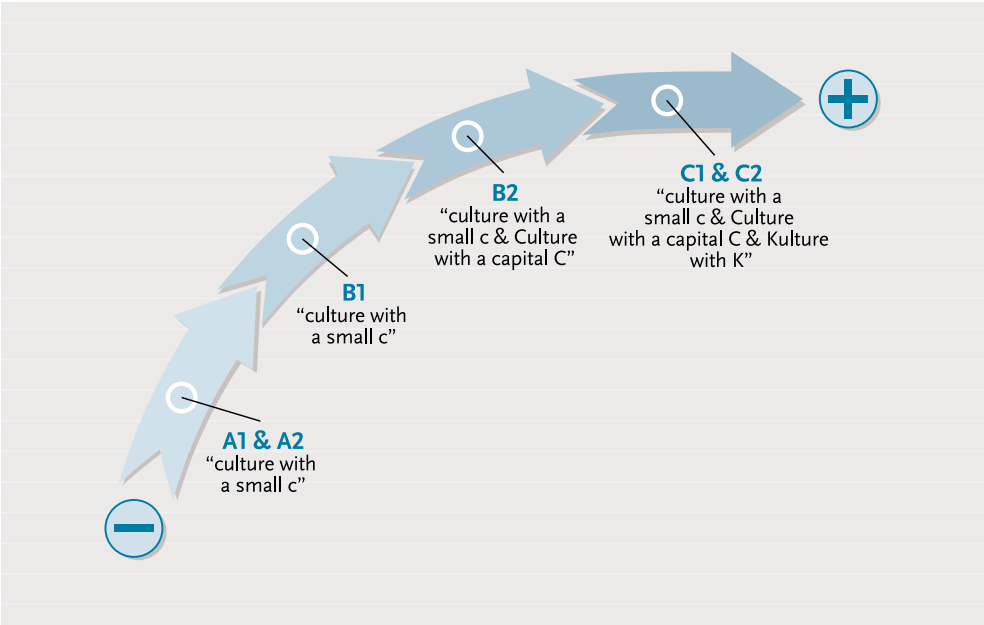


Fig. 3: Progression of culture according to Spanish language levels (CEFR) in the Camino de Santiago courses at CI-USC. Based on the theory of Miquel and Sans (2004). Own elaboration (2023).

In terms of motivation for learning the language, at the bottom are those who are most interested in learning the language, and at the top are those who are less interested, as they usually already have a high level of language proficiency. In addition, it is important to note that the most specific courses are at the apex; they are courses more in line with the current demand in which topics such as sustainability or the presence of women on the Camino are included. This confirms and adapts to new market trends: studying a language not as an end in itself but as a working tool and, in this case, a tool that brings us closer to many and varied disciplines.

This model is the result of statistical studies of the CI-USC student profile from 2008 to the present day, to find out their degree of motivation and satisfaction once they have completed the course. The study of the profile of demand allows us to improve quality, innovate the courses on offer, and thus meet and satisfy the expectations of ELE students.

To conclude this section, we propose a figure representing the level of the Spanish language, from levels A1-C2 (according to the Common Framework of Reference for Languages - CEFR) and the teaching of culture, following the model of Miquel and Sans,⁴³ about the Camino de Santiago and Spanish Language courses offered by CI-USC (Fig. 3).

43 Miquel, Lourdes and Sans, Neus, "El componente cultural...", *op. cit.*

We observe that in the Camino and Spanish programs there is a progression from the lowest to the highest level of teaching culture in all the concepts: “c, C and K”, where in the lower levels (A1 and A2) there is a small introduction to culture with lower case c, but in the higher levels (C1 and C2) culture is offered with all three perspectives (C, c, and K).

This leads us to affirm the indissolubility of language and culture when teaching a foreign language. All the programs of the Camino de Santiago and ELE taught by CI-USC are an ideal context for students to approach culture in a natural and progressive way. In this process of intercultural knowledge, the student adapts to the new culture without clichés or prejudices, and without losing their cultural identity, which helps them to accept the other and positively value diversity, difference, recognition, and mutual respect. In a word, to accept the values that represent the Camino de Santiago.

Conclusions

The recovery of the pilgrimage to Santiago in the last part of the 20th century has become a phenomenon of global interest that has opened unexpected paths. This essay focused on two of them that act in an interrelated way. On the one hand, the Jacobean route has been the basis on which cultural routes have been recognized as a new heritage category by UNESCO and other international agencies. The concept of cultural itinerary is linked to dialogue, exchange, and intercultural learning, making it an important tool for building a better world.

On the other hand, International Courses of the USC have used the Jacobean route to launch a training experience that offers all the richness associated with the Camino de Santiago, reinforcing the approach that organizations such as UNESCO want to give to cultural routes. The result has triggered interest in initiatives that go beyond the strictly touristic framework with which the revival of the Pilgrims' Routes to Santiago is sometimes interpreted.

Cultural routes as described by UNESCO and others continue to face great difficulties in their consolidation as durable cultural goods, mainly due to the difficulties of cooperation areas among competing stakeholders. The success of the Camino de Santiago shows us that it is possible to turn these routes into something more than a sum of their heritage elements. USC's International Courses are an example of the coherence of an endorsed journey and the multiple opportunities it may offer for learning, exchange, and intercultural dialogue.

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