



## Call for papers

International Conference 4 and 5 April 2024  
Toulouse, France



# The Pilgrims' Way to Santiago de Compostela, a European cultural route and World Heritage Site *History, issues and outlook*

The pilgrimage to Compostela, where the tomb of Saint James the Greater is located, has been going on for thousands of years (Rucquoi, 2014). This pilgrimage has been enjoying a revival for over 25 years now, and it is still going strong. The number of pilgrims travelling to the shrine to collect their Compostela increased 30-fold between 1992 and 2022, reaching a total of 440,000 pilgrims recorded by the Compostela Pilgrims Office. We could say that this reflects man's desire to reconnect with his origins, since "the human species begins with the feet" (Leroi-Gourhan, 1982: 168). So we see that Homo Viator is perpetuated, this man on the move who is first and foremost the marker of Homo Sapiens in his colonisation of the planet, and closer to home, he embodies the figure of the pilgrim. "Walking is opening up to the world" (Le Breton, 2000:11). It is also a way for humans to appropriate, or at least to reappropriate, the universe around us. On the basis of these observations, this multidisciplinary international conference is structured around four themes open to a broad spectrum of academic disciplines such as history, geography, philosophy, law, sociology, theology, management sciences, political science, information and communication sciences, etc.

### **AXIS 1: History of a pilgrimage: territory and memory**

This theme examines the history of the pilgrimage to Santiago de Compostela, one of the three most important pilgrimages in Christianity, along with Jerusalem and Rome. The 1,000 years of history of Compostela provide a rich field of study for understanding and refining the perception of the pilgrimage in several fields: history, spirituality, art, literature, archaeology, sociology, geography and political science. These are all possible entry points for examining the history of the pilgrimage routes, the metamorphoses and values of the pilgrimage, the historiography of the pilgrimage up to the 21st century and its future.

### **PRIORITY 2 : Heritage trails**

The growth in the number of people taking the Pilgrim's Way to Santiago de Compostela bears witness to a shift from the cultural to the religious sphere. The Council of Europe's designation of the routes as the first European cultural route in 1987, followed by UNESCO's World Heritage listing of the Camino Francés in Spain in 1993 and the Camino de Compostelle in France in 1998, are all signs of this shift.

By definition, "heritage is the process by which a collective recognises the status of tangible or intangible objects as heritage, so that this collective becomes the heir of those who produced them and, as such, has an obligation to conserve them in order to pass them on." (Davallon, 2014: 1), so it is through this prism that the paths will be studied. In operational terms, papers are expected that will take an interest in the status of heritage by questioning the various actors at different scales who contribute to giving it this specific status. Questioning "the organisation of collective access to the heritage object" (Davallon, 2017, 2), i.e. the management and enhancement of the asset by local players, is one possible scientific approach. Questioning the economic dimension and territorial development represented by the paths is another possible approach. Finally, the field of investigation in this area is completed by raising the question of the transmission and durability of cultural recognitions: world heritage and cultural routes, the desire or lack of desire to appropriate them on the part of institutions, associations, civil society or individuals, and their consideration in public policy or voluntary action from local, regional, national and transnational perspectives.

### **AXIS 3 : Media, mediation and the public**

The revival of the pilgrimage routes is generating considerable media interest. The mainstream media regularly produce articles on Compostela. Similarly, the cinema is taking an interest in the routes, through fiction and documentaries. Finally, the web, and social networks in particular, are witness to a web ecosystem dedicated to the Pilgrim's Way to Compostela and to online pilgrim testimonials, and this is happening with unprecedented virality. At the same time, those working on the ground are appropriating the history of the pilgrimage routes as a means of mediation, in order to meet and/or renew the public who frequent or are interested in the Pilgrim's Way to Santiago de Compostela. This theme therefore looks at the media treatment of the routes, the different forms of mediation at work and an analysis of the public who embark on a long walk to Compostela.

### **AREA 4 : Pilgrimage and/or spiritual tourism**

The Pilgrim's Way to Santiago de Compostela raises questions about slow tourism and, more specifically, spiritual tourism. Walking is the corollary of this new way of conceiving travel. This theme looks at how attractive the routes are for this new form of tourism. Studies are also expected on other pilgrimages and walks in France and/or around the world that can be analysed through the prism of spiritual travel. The aim will be to put into perspective the reality of current use of the Pilgrim's Way to Santiago de Compostela in relation to the practices and use of other pilgrimage sites, in order to examine this possible underlying trend.

## **Submission of a communication proposal :**

**Form:** The proposal must be sent in Word format. It must include a title, the surname, first name and institution of each author. The proposal must not exceed 8,000 characters, including spaces and bibliography (2 pages).

**Substance:** The paper proposal must clearly set out a problem, a theoretical framework, a methodology and a field of study (if the paper is an empirical study), as well as an indicative bibliography in APA format. Authors are asked to clearly explain the originality of their proposal.

## **Deadline for submission of proposals : 30 October 2023.**

All submissions must be sent by e-mail to the following address:  
contact@compostelle-lecolloque.org

An acknowledgement of receipt will be sent systematically within 24 hours.

## **Indicative bibliography :**

Alcantara C. (2022), « Les chemins de Compostelle : Du pèlerinage à la marque ! », *Communiquer* n°34, 95-114.

Amirou R. (2012). *L'imaginaire touristique*. Paris, France : CNRS éditions.

Cazes Q. et Rayssac S. (dir), (2022), *Vers Compostelle – Regard contemporain sur les chemins de Saint-Jacques*, Toulouse, Presses universitaires du Midi.

Cerezales N. (2013). Santiago de Compostela, vers une redéfinition patrimoniale du chemin de pèlerinage. *Conserveries Mémoires* (14). 1-14.

Chélini J et Branthomme H. (1982). *Histoire des pèlerinages chrétiens des origines à nos jours*. Paris, France : Editions Hachette

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Davallon J. (2006). *Le don du patrimoine. Une approche communicationnelle de la patrimonialisation*. Paris, France : Lavoisier.

Davallon J. (2014). A propos des régimes de patrimonialisation : enjeux et questions. *Patrimonialização e sustentabilidade do património: reflexão e prospectiva*, Nov 2014, Lisboa, Portugal. ([halshs-01123906](https://halshs.archives-ouvertes.fr/halshs-01123906)).

Debray R. (2012). *Jeunesse du sacré*. Paris, France: Editions Gallimard.

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Dupront A. (1985) (dir.) *Saint-Jacques-de-Compostelle. Puissances du pèlerinage*. Turnhout, Belgique : Brepols.

Dupront A. (1987). *Du sacré. Croisades et pèlerinages, images et langages*. Paris, France : Editions Gallimard.

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Le Breton D. (2012). *Marcher. Eloge des chemins et de la lenteur*. Paris, France : Editions du Métailié.

Leiris M. (2016). *Le sacré dans la vie quotidienne*. Paris, France : Editions Allia.

Leroi-Gourhan A (1982). *Les racines du monde*. Paris, France : Belfond

Ohler N. (1995). « *In viam pacis dirige nos* ». *L'apport des pèlerins à la formation de l'Europe. Leçon inaugurale*. Paris, France : Collège de France, chaire européenne.

Paquette J., Lacassagne A., Alcantara C. (2021). *Cultural roads and itineraries. Concepts and cases*. Palgrave Macmillan editions.

Picq P. (2015). *La Marche. Sauver le nomade qui est en nous*. Paris, France : Les éditions Autrement.

Rucquoi A. (2014). *Mille fois à Compostelle. Pèlerins du Moyen-Âge*. Paris, France : Édition Les belles lettres.

Rucquoi A. et al. (2018). *Le voyage à Compostelle. Du Xe au XXe siècle*. Paris, France : Édition Laffont.

**Scientific committee** : Adeline Rucquoi (Emeritus Research Director CNRS), Christophe Alcantara (University Toulouse 1 Capitole), David Le Breton (Université de Strasbourg), Sébastien Rayssac (Université Jean-Jaurès Toulouse), Jonathan Paquette (University of Ottawa, Canada), Martine Regourd (Université Toulouse 1 Capitole), Alain Lavigne (Université Laval de Québec), Philippe Delvitt (Université Toulouse 1 Capitole), Manuel Castiñeiras (President of the International Committee of Experts on the Pilgrim's Way to Santiago de Compostela, Autonomous University of Barcelona, Spain), Marco Piccat (University of Trieste, Italy), Piotr Roszak (University of Toruń, Poland), Francine Charest (Laval University, Quebec), Klaus Herbers (University of Erlangen, Germany), Jean Davallon (Professor Emeritus, University of Avignon), Mathieu Boisvert, (University of Quebec in Montreal-UQAM- Canada).

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**Organising committee** : Toulouse Capitole University (Institut du Droit de l'Espace, des Territoires de la Culture et de la Communication-IDETCOM) and the Compostela Trail Agency.

**Timetable :**

30 June 2023: Publication of the call for papers

30 October 2023: Receipt of short communication proposals

15 December 2023: Notification to authors

23 March 2024: Receipt of communications in publisher's format

4 and 5 April 2024: Toulouse conference

December 2024: Publication of the collective work

**Partners involved :**



Agence française  
des chemins  
de Compostelle



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**For more informations :**

[www.compostelle-lecolloque.org](http://www.compostelle-lecolloque.org)