THE VIA FRANCIGENA AS A TOURIST PRODUCT FOR LOCAL DEVELOPMENT: THE CASE OF LUCCA AND ITS PROVINCE

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Summary

The European programmes and the local policies toward the valorization of Via Francigena have been always promoting a general diffusion of cultural heritage, both at scientific level (through numerous archeological, historical and geographic publications) and at tourist level (through specific tourist guides and the information technology communication). After a concise overview of the tourist's features involved in this type of tourism, of this heritage usage methods and of the effort in collecting data concerning the tourists just as pilgrims, the present work has the aim to examine the level of popularity of the Via Francigena in the area of Lucca and find a possible more suitable way of promotion. This research study has been carried out through a survey involving both tourists and residents focusing on the religious or tourist relevance of the path, the advertisement efficacy and the degree of Internet use. The surrey has been carried out in different periods, between May and July 2014 in order to better understand the impact of an important event in Lucca concerning the official opening ceremony of the trail in the Province of Lucca. A particular interest has been given to the community involvement in the process of a more tourist development of the Francigena path, as a mean to highlight and capitalize also other resources and specificities of the area. The survey addressed to the residents in Lucca let us understand the perception level of Via Francigena as a resource and at what extent the community can be involved in boosting it as a tourist product for an image coming back and an economic upturn of Lucca and it's Province.

Keywords: tourist development, Via Francigena valorization, community involvement, creative tourism.

An introductory overview

The track of theVia Francigena which crosses Tuscany consists of a set of ancient roads encompassing art, architecture, important sites from historical and religious point of view[2] and an intangible heritage such as traditions and toponyms. It is a complex patrimony that contributes in pointing out the local identity (Arcamone, 1998, 2001; Lemmi, Siena

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[1] Although the work is a result of a collective reflection, paragraphs 1, 2 and 4 are by Enrica Lemmi and paragraphs 3, 5 and 6 are by Monica Siena Tangheroni.

[2] See: Stopani, 1984, 1985, 1986, 1988, 1995; Ceccarelli Lemut, Garzella, 1998; Gelichi, 1998; Morelli, 1998; Pescaglini Monti, 1998; Patitucci Uggeri, 2004.

Tangheroni, 2013). Interest in this extraordinary heritage has encouraged a kind of promotion of these routes aimed to a new tourist demand oriented both to cultural and spiritual aspects of life, a responsible, slow and captivating tourism. We are witnessing the growth of a model for territorial development inspired on the thematic trails or the creation of new ones to link up assets of similar typology (la "Strada delle Abbazie", "Andar per Pievi", ecc.). These tourist products, which may be considered thematic clusters, mainly based on a close contact with local people are a valid methods of gaining an intimate knowledge of places through history and traditions. They can provide the so called "authentic" experience. The religious routes are in themselves a valid tourist resource even more so when they ease the approach to the local culture (landscape, historical buildings, traditions, typical products, handicraft) and to the development of new practices through the sustainable mobility and thorough a tourism that can be both active and passive. A sort of 'heritage production chain' connecting an entrepreneurial network with the heritage of the region should be developed with the aim to reach this evolution. Areas of minor cultural interest, although unique, should not stand alone but be promoted as sharing in the common denominator of the cultural identity and historical value of the whole area of interest, while tourists should be encouraged through new initiatives (Lemmi, Siena Tangheroni, 2009; Lemmi, Siena Tangheroni, 2013).

The Via Francigena is a cultural and religious brand that covers a large geographical area in Europe. It embraces identity values (mainly Christian) that characterise the whole route which has always been used by both pilgrims and tourists. The pilgrimage, revisited following a current point of view, has a fundamental feature of the experience-based tourism, beyond the main motivation: the wish for a close contact and the interaction with the host communities, as sometimes indicated by the present trend of the tourist communication, where the residents themselves promote and illustrate their territory, building a story (Rossi e Goetz, 2011; Lemmi, Siena Tangheroni, in print). This peculiar feature may foster the visitor's involvement. The interaction between hosts and of pilgrims/tourists who changes their behaviour from that of a mere spectators to that of actors, create the experiential value of his stay when the discovery of the places is combined with authenticity and emotions. The enhancement of the sites crossed by the Via Francigena, thanks to the network of a multiform heritage, represents an advantage to the small and medium urban centers revitalization: once they were rest–stop centers with exclusive service functions to the pilgrims, today they are integrally part of a system. This historical richness opens up the possibility of resources being promoted in a new way through creative interactions that will attract tourists who are interested in this kind of cultural heritage (Rizzo, Rizzo, Trono, 2013). On a spiritual level there

have always been some ecclesiastical celebrations and religious rites that have attracted numbers of visitors. Lucca, for instance, during the period of the broader expansion of the pilgrimage, was considered as an important station for the adoration of "Volto Santo"[3], whom the Glorification of the Holy Cross is consecrated to.

In general, growth of religious tourism when considered globally has been remarkable (Morazzoni, Boiocchi, 2013). However, global statistics show that while the high numbers of pilgrims who flock to the major religious destinations (Rome, Lourdes, Mecca etc) are counted in millions, other religious pilgrimage centres are, for obvious motives, less frequented. Considering that visitors are pushed by different inclinations it is difficult to estimate how much of the interest generated by pilgrimage routes like the Via Francigena is religious or secular and whether the purchase of services and goods may be inspired by a desire of personal spiritual growth (Rizzo, Rizzo, Trono, 2013). So the question is are those who take the Via Francigena pilgrim or tourist? All things considered we could think about the policies that could be assumed for a suitable development of the route.

The aims of this paper, which is mainly concerned with the tract of the Via Francigena in the Province of Lucca, is to:
• identify the heterogeneity of the pilgrims/tourists of the consumer of the Via Francigena;
• encourage the exchange of information between the local community and the route's users;
• encourage the development of a creative tourism that is able to meet the tourists demand for a different experience through eco-compatible and sustainable methods using form of digital games in order to involve the young people;
• give more visibility to the route, centres and heritage through an advertisement aimed at the satisfaction of the more computer skills tourists as well as the other tourists.

Pilgrims or Tourists?

Even in the Middle Ages pilgrimage had both a spiritual and a commercial value as is shown by the increase in the number of market towns, inns and infrastructures of different kinds that aided travellers (Melczer, 1993; Murray, Graham 1997). The Via Francigena was part of ancient trails widely-known by troopers and merchants that maintained their

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[3] The Holy face is a wooden crucifix located in the Cathedral of San Martino in Lucca.

previous functions even in the period of the maximum expansion of the pilgrimage. The constant flow of goods and pilgrims was the reason for the change in the development of some centres (Stopani, 1985; Patitucci Uggeri, 2004; Lemmi, Siena Tangheroni, 2013), which improved buildings along the route. The question of the profile of the pilgrim/tourist has been widely discussed in different religious contexts (Turner, Turner, 1978; Cohen, 1992; Nolan, Nolan, 1992; Poria, Butler, Airey, 2003) and highlights how the model of the visit my change according to the "central" or "peripheral" value of the heritage in a site in comparison with the visitor's community; in other words, according to the place perception that may be influenced by one's personal culture. The Smith's model "pilgrim-tourist continuum" has been often presented in literature; it consists of two poles of a segment (as an interval) one for the "sacred pilgrim" and the other one for the "secular tourist" whose interests may variously combine with different values, such as pilgrim>tourist, pilgrim=tourist, pilgrim<tourist. The symbols > and < mean different incidence of one of the profile generating an "heterogeneous phenomenon". In order to update the pilgrim's profile according to the present consumer inclination, we may imagine four categories of pilgrim/tourists, each with different behaviour: the traveller motivated by his faith considering the visit to the religious building from a religious point of view, the traveller who is attracted by the religious value of the route and at the same time interested in the heritage of different kind and inclined to carry out an integrated tourism; the occasional tourist on the Via Francigena who is not having a pilgrimage, discovering by chance that his tourist destination is not far from the religious route and is curious about the cultural aspects of the route; finally the tourist who is not at all interested in the religious value of the route but wishes to have a cultural and creative experience.

Each of these types of pilgrim/tourist is linked to uneven visit patterns and his distinctive cultural and behavioural profile has an effect on the tourist demand and generate different impacts (Lemmi, 2009). Basically, contemporary use of the Via Francigena as well as other religious routes, creates tourist sub-markets depending on the tourists profiles (Murray, Graham, 1997). Even the cinema has recently reinterpreted the meaning of the religious journey in the film "The Way" (directed by Emilio Estevez) which shows people drawn together seemingly joined by the will to "search for himself" (possibly, due to a New Age philosophy), actually divided by various motives: from the desire to carry out a religious pilgrimage, to the wish to have a healthy experience.

Statistics on the pilgrimage and the use of Via Francigena would be important in defining the tourists profiles and accordingly to diversify the destination tourist offer and indentify the right forms of communication. At the moment, there is an estimate from 2012 of 689.212 over-

nights of tourist connected to Via Francigena in Tuscany. The number was calculated by a recent survey carried out by IRPET (Conti, Iommi, Rossignoli, Piccini, 2014) which took into consideration the tourist accommodation facilities within 1km of the route. 27 municipalities crossed by the Via Francigena and having a small tourist commitment have been identified, and an estimated 493.865 number of overnights; and 10 municipalities with a well-developed tourist industry which had an estimated 195.347.

The methodology of the survey and the questionnaire given to the residents

In order to carry out the analysis of the pilgrim/tourist behaviour patterns and to understand the importance of the role of the residents in promoting the area, two different types of questionnaires were handed out: one for residents and one for tourists. Residents were interviewed in Lucca City centre; the questionnaire for tourists were handed out in different areas: they were distributed in the street of the City centre, inside the "Biblioteca Civica Agorà", "Lucca Itinera – La Guida per Lucca e Dintorni", the cultural association "Lucca Ospitale" and " Biblioteca of IMT". This initiative was the first survey of this kind and was carried out over a very short period of time. It had a moderate response and for this reason could be repeated next year during the tourist season in the hope of a higher level of response.

The questionnaire for residents had three aims: to check the level of general knowledge about the Via Francigena in the Province; understand the cooperation the citizens might offer to pilgrims accommodation and their possible collaboration in promoting services and attractions of the area; and to find out how much citizens are aware of publicity, guide-books, Internet sites, etc. 93 of the questionnaires were collected, of which 56 during a first survey carried out prior to the official launch of the Lucca section of the Via Francigena (June 2014) and 37 during a second survey. In both cases there was an equal distribution of male and female respondents, while with regard to age, in the first survey, 63% of those interviewed were 18–30 years old, 21% were 31–50 years old and only 16% were in the over 50 age bracket. The second survey however, showed a more even distribution among the various age groups, where the over 50s were 38% which was a little higher than the others; 31–50 were 30% and 18 to 30 were 32%. There were some differences among the groups interviewed regarding the level of education. In the first survey the majority had a Higher School Certificate (59%), and in the second, those with a Degree were the majority (51%). This may have had an effect on some of the answers. Residents in the second group seemed

to be more aware of both cultural and religious importance of the route and were more open to new ideas and willing to involve others. It should be said that those interviewed in the second survey had seen publicity and information about the event, had read tourist guides regarding the route, and had visited blogs and websites.

Tab. 1. Percentage of positive answers of the two groups of residents interviewed

Questions	Group I	Group II
Do you know what the Via Francigena is?	76,8	90,9
Do you know that Lucca and its Province are crossed by the Via Francigena	82,1	86,7
Do you believe that tourism along the Via Francigena could be an opportunity for		
the economic development both of the town and the province?	92,9	90,9
Would you like to have more information in order to have a different experience?	71,4	75
Would you like to have more information in order to publicize this kind of tourism		
to friends and relations?	66,1	77,3
Have you ever read a specific guide-book?	26,8	50
Have you ever seen advertising messages concerning the Via Francigena?	26,8	52,3
Have you ever visited Internet sites or blogs concerning the Via Francigena?	25,0	56,8
How do you evaluate the organizations of trekking and events along the Via Francigena to		
promote local heritage?	94,6	100,0
Which kind of social and environmental impact could it have on Lucca's territory?	97,3	97,7

(Authors' elaboration)

In fact their answers were probably influenced by the publicity that had intensified from the end of May as the date for the official opening of the Via Francigena Lucchese grew nearer. Also the building known as ' La Casa del Boia' had recently been restored and was due to become a multimedia centre for pilgrims and tourists interested in the route.

The Via Francigena is for the most part a rural path which goes through small towns, sometimes mere hamlets, where the relationship between residents and tourists is unfortunately marked by scarce enthusiasm and insufficient direct contact. This lack has a deleterious effect on the de–

Fig. 1. The flier of "Festa dell'Ospitalità"

velopment of integration between the area and tourism, where the local community should have the job of providing information for the tourist who will then feel more engaged. In this way the community becomes one of the principal actors and should be considered as a resource. Being willing to get involved would facilitate the 'capitalisation' of resources (Garrod, Wornell, Youell, 2006). This theme has been amply dealt with in literature and shown in countries with very different characteristics. Specifically, the process of capitalization is a way for rural areas to attain a sustainable development through an approach that jointly embrace the social, economic and environmental objects, while the local resources could be estimated as rural capital. This process come about in every phases: previous, during and after the visit, having an important role in each phase. During the stay, the so called the "opening welcome" concerns the guest's first reception by the local community. The community's role is fundamental to make a stay pleasant, to give an help with information, to instil a sense of psychological well-being which will encourage the tourist to give a positive opinion about his stay (Garrod, Wornell, Youell, 2006; Iorio, Wall, 2012; Sánchez-Cañizares, Castillo-Canalejo, 2014) and, consequently, about a possible loyalty.

The Regione Toscana tried to support the involvement of the citizens of Lucca through the "Festa dell'Ospitalità" as an opportunity to receive pilgrims into the home of a 100 families who joined this event organized during the third weekend of June, when the opening ceremony of the Tuscan section of the Via Francigena and its 15 stations took place (Fig. 1).

According to the local newspapers, all the initiatives were followed with interest: the inauguration of the route, carried out in a "slow" traffic (on foot and by bicycle); the inauguration of the old customs house as

an educational information centre for the route and the informal lunch with a menu of typical pilgrim's fare. In this situation the tourist "is again…a guest of the local community rather than a mere consumer of the territorial attractions, and the community itself becomes the core of the tourist experience" (Pollice, Spagnuolo, in press).

The tourists on the Via Francigena: motivations and behaviour

As previously underlined, the Via Francigena takes on some meanings and values that may change according to the subjects the pilgrim/tourist considers as sympathetic with his own culture and attitudes. This is the reason why Via Francigena may be considered by quite different perspectives: 1) an itinerary connecting landscape heritage and historical one; 2) a road that links different settlement heritage offering an alternation of cities of art and villages; 3) a trail with remarkable architectural heritage –basilicas, parish churches, fortified farmhouses, Medieval inns; 4) multiple resources connected with local artisan products and a high quality Food and Wine; 5) a route with strategic secondary roads to Tuscan tourism: in direction of the coastal strip of the Tyrrhenian Sea, the mountainous inland of Garfagnana, the historical towns of Pisa and Florence. As to the peculiarity of the links all the most important sites on the routes of Via Francigena are accessible from the three cities of art (Florence, Pisa and Siena) by a short travel of 30-60 minutes (Lemmi–Siena Tangheroni, 2013).

The questionnaires was completed by 123 pilgrims/tourists of whom 89 were Italian and 34 foreigners. Only 36% declared to have already travelled along Via Francigena and the remaining 64% affirmed they would like to do it. The sample is formed by 60% males and mainly characterized by middle-aged people (49%) in the 30-50 group; the "over 50" group and the "18-30" group were less well represented with 27% and 24% respectively. More than a half of the pilgrims/tourists had a Degree (57%) and a third had a high school education.

Over 70% of them knew Lucca is an important stop-over along the Via Francigena but almost 57% did not know the reason why. It was mainly the Italians who were aware of the importance of the town (60%). Knowledge of relevant Internet sites and blogs and informative leaflets, guide books and brochures was not very common; in fact negative and affirmative replies were roughly equal.

Just over half of the sample preferred to do so on foot (59%); 50% preferred to travel part of the way on foot because they wanted to be in contact with nature and travel in an eco-friendly way (table 2) but to feel like real pilgrims getting the "pilgrims credentials" (67%). The latter behaviour pattern was particularly prevalent among Italian tourists (75%) in general, more important for the Italians who have already travelled along the Via Francigena in particular and less important for foreigners (47%).

With regard to the kind of experience, it is important to underline that the interviewees had the possibility to make more than one choice;

Tab. 2. The main kinds of experiences (Authors' elaboration)

Kind of Experiences	Italians		Foreigners	
	Yes	No	Yes	No
Religion	5	2	3	2
Eco-nature	8	17	2	4
Health		3	1	
Cities of art	2	12	3	8
Hamlets and villages		1		4
Relig.+Eco-Nature	2	4		
Relig.+Helth			1	
Relig.+Cities of Art				
Relig.+Hamlets and Villages	1			
Relig.+Eco-Nature+Cities of Art	1			
Relig.+Eco-Nature+Hamlets and Villages	2			
Eco-Nature+Health	5	5		
Eco-Nature+Cities of Art				2
Eco-Nature+Hamlets and Villages	1	5		
Eco-Nature+Cities of Art+Hamlets and Villages	2			
Eco-Nature+Healt+Cities of Art+Hamlets and Villages	1	2		
Health+Cities of Art	1			
Health+Hamlets and Villages		1		
Health+Cities of Art+Hamlets and Villages				1
Cities of arte+Hamlets and Villages				1
All	1	1		
No answer	2	2		2
Number of questionnaires	34	55	10	24

Note: Yes = people who travelled along the Via Francigena. No = people who never travelled along the Via Francigena, having in mind to do it

even so more than 63% indicated one kind only. Reading the statistics regarding the 'one answer' replies, it was evident that the main choice was for an ecological experience (45,5%), followed by the choice "visit to a city of art" (32,5%). The statistics regarding "religious experience" as the sole motive for the journey were not important. 37% of the sample stated they had had a combination of different experiences during the journey, or thought they would have, if they decided to undertake it. The most significant statistic was the combined choice of a healthy

Tab. 1. Most favourite local attractions (Authors' elaboration)

Most favourite local attractions	Italians					
	Yes	ni/N	ni/N%	No	ni/N	ni/N%
Religious buildings	22	0,15	15,1	28	0,10	10,0
Rural buildings	10	0,07	6,8	24	0,10	8,6
Historical buildings	21	0,14	14,4	37	0,13	13,2
Industrial heritage	0	0	0,0	3	0,01	1,1
Hamlet and rural villages	19	0,13	13,0	36	0,13	12,8
Museums	4	0,03	2,7	12	0,04	4,3
Handicrafts	4	0,03	2,7	9	0,03	3,2
Ancient crafts	3	0,02	2,1	9	0,03	3,2
Traditions	9	0,06	6,2	14	0,05	5,0
Festival, celebrations and fairs	5	0,03	3,4	15	0,05	5,3
Special markets (books, printings)	3	0,02	2,1	4	0,01	1,4
Enogastronomy	9	0,06	6,2	22	0,08	7,9
Caves	1	0,01	0,7	10	0,04	3,6
Quarries	1	0,01	0,7	5	0,02	1,8
Brooks, lakes…	11	0,08	7,5	15	0,05	5,3
Woods	12	0,08	8,2	14	0,05	5,0
Flora and fauna	12	0,08	8,2	18	0,06	6,4
Particular sports (canyoning)	0	0	0,0	5	0,02	1,8
	146	1	100,0	280	1	100,0

Local Attractions preferred	Foreigners					
	Yes	ni/N	ni/N%	No	ni/N	ni/N%
Religious buildings	7	0,11	11,5	12	0,11	11,4
Rural buildings	2	0,03	3,3	10	0,10	9,5
Historical buildings	19	0,31	31,1	14	0,13	13,3
Industrial heritage	1	0,02	1,6	3	0,02	2,9
Hamlet and rural villages	3	0,05	4,9	10	0,10	9,5
Museums	6	0,10	9,8	12	0,11	11,4
Handicrafts	2	0,03	3,3	4	0,04	3,8
Ancient crafts	1	0,02	1,6	2	0,02	1,9
Traditions	2	0,03	3,3	7	0,07	6,7
Festival, celebrations and fairs	6	0,10	9,8	4	0,04	3,8
Special markets (books, printings)	2	0,03	3,3	2	0,02	1,9

Enogastronomy	4	0,07	6,6	10	0,09	9,5
Caves	0	0	0	2	0,02	1,9
Quarries	0	0	0	1	0,01	1,0
Brooks, lakes…	1	0,02	1,6	0	0	0
Woods	2	0,03	3,3	6	0,06	5,7
Flora and fauna	3	0,05	4,9	6	0,06	5,7
Particular sports (canyoning)	0	0	0	0	0	0
	61	1	100,0	105	1	100,0

Note: Yes = people who travelled along the Via Francigena. No = people who never travelled along the Via Francigena, having in mind to do it.

pursuit and an eco-friendly contact with nature either by Italian tourists (12,5%) and potential tourist (12,5%).

The questions regarding local attractions offered multiple choice answers- In this case the ratio between the frequencies (n_i) and the total (N) (composition ratio) has also been calculated as a percentage. The main attractions were cultural, especially buildings of historical and architectural interest, 31% of foreign tourists preferred them, while 16.2% of the Italians preferred buildings of religious interest (15.1%). Museums were slightly chosen by Italians, but were preferred by 9.8 % of foreign tourists and by 11.4 % of potential foreign tourists.

Gamification and the tourists on the Via Francigena

One of the questions for tourists concerned their interest in games, especially *geocaching.* The use of cell phones and other equipment for using the Web 2.0, links the virtual spaces of the Internet with real places, whose positioning is expressed through geographical co-ordinates: georeference is therefore the key element and is also used for *geocaching.* This is a treasure hunt guided by GPS and carried out by a 'community' of geocachers on a planetary scale, not only for hiding and finding symbols of the game on different sites (which may be an urban *ground* or elsewhere) but also as a means of furthering an interchange of geographical, geological, historical, and archaeological information at an international level. Acquired information is often in the form of descriptions of places visited, and in every case it is about activities experienced during *geocaching* activities. (Clough, 2010; Ihmäki, 2013). These may then be put up on the relative websites by the 'finders' and further enriched by others, over time. Each page of the website www.geocaching.com has various sections, one of which is 'geocache description', where it is

possible to add photos of places visited; others are invited to enlarge the information, in different languages, and to add the geographical co-ordinates of the place, as well as provide additional suggestions (hints) to facilitate research. It is an activity in which the desire to find the hidden object and discover places unknown to the player (tourist or tripper) is combined with a love of outdoor sports; the activity requires an inborn spirit of adventure, a strong desire to live new experiences and to leave a trace of one's journey not just in these places, but in the virtual spaces on the web, with the aim of involving others interested in the game. Information is put up in form of a story and is the main element for new creative tourist experiences. Stories put up by those who have already taken a journey or an excursion (past consumer) are considered more interesting than ready-made stories and have an enhanced evocative impact as well as containing creative elements (the game, the discovery, the adventure) linked with cultural aspects (Richards, 2006; Ihmäki, 2013).

The site (consulted on 18th July 2014) showed the presence of geo-caches, on the Via Francigena and for the Province of Lucca they can be found at Camaoire, at Rughi (a rest house), at Badia Pozzeveri, Lammari and Lucca City, where 22 geocaches are present, including a treasure hunt near the sculpted labyrinth on the wall of the church of San Martino, as well as multiple caches distributed throughout the city centre, and on the city walls. Despite this, knowledge and use of this form of tourism connected to the game was not evident on the questionnaire. No one stated they had, or would like to travel as a geocacher, which may depend on the age of the sample, mainly formed by middle-aged and older people. *Geocaching* is to all intents and purposes considered an innovative and creative activity and is carried out by tourists who are curious, very active and capable of using digital systems oriented towards cultural tourism, or the type of tourist that is guided and directed by multiple motives.

Creativity is becoming an important phenomenon, not just at an individual level but for groups of people of different social backgrounds because it is conceived as a means for them to fully express their originality, foster personal development and enhance personal experiences. "Creative tourists are 'cool hunters' in search of creative 'hot spots' where their own creativity can feed and be fed by the creativity of those they visit" (Richards, Marques, 2012, p. 9).

In particular, cultural tourism associated with creativity is a model of tourism that, among other things, includes discovering and learning the heritage through a personal pattern. *Geocaching*, like any other form of post-modern tourism, is linked to the desire for dynamic participation and, like taking part in courses or workshops, requires tourist's total involvement. With regard to this second aspect of creativity, Catalan Gastronomy and Cookery in Barcelona, is an example, with guided tours to the fruit and vegetable markets and workshops where food is prepared

Fig. 1. A geocacher exploring a real space and looking for geocaches. Source: http://www.geocaching.com

under the guide of a master chef (Richards, Raymond, 2000). This is a formula which has already been tried out in many tourist destinations linked to Food and Wine, like Lucca. The creation of events associated with Food and Wine, artisan work, art, or produce that is typical of an area, which at the same time can be linked to Francigena centres, on a provincial level, could represent an additional attraction. Furthermore this type of "educational tourism" has the advantage of offering the tourist the possibility of constructing his own personal experience as well as exhibiting his creative abilities. The personal creativity is 'skill based' and a combination of "creative practices….involving the creative interplay of producers, consumers, policy makers and landscape to develop creativity in tourism experience." (Richards, 2001, pp. 1245-1246). In a similar way creative tourism contributes to the formation of networking on more than one level, involving consumers in the broad sense of the word, creative tourists, entrepreneurs, and local authorities.

Final notes

The present survey has pointed out a group of potential tourists still in search for information in traditional ways, such as guide-books, showing a small degree of engagement with the technology; while on the other hand a group of experts in *geocaching* is present in Internet sites. Therefore

two kinds of communication pattern should be available with different messages, traditional and digital, aimed at different consumer profiles. There is a generalized use of Information and Communication Technology which can present a more diversified offer that is always up to date for clients seeking new tourist experiences and flexible products according to one's own need. This kind of consumer is able to find more information in Internet and to exchange opinions about the products through blogs, portals and social networks (Buhalis, Law, 2008). That considered, a tourist is no more an ordinary consumer: thanks to his ability to search, choose, modify, buy and telling the story of his experience he has become a "prosumer" (Cozzi, 2010; Lemmi, Siena Tangheroni, in press).

The websites www.viefrancigene.org and www.camminifrancigeni. it give a computerised version of the route and provide information that enable pilgrims/tourists to customize their journey. The maps show the route and the alternative ones, the method of travelling (by bike, on foot) a long list of attractions, a whole range of different kind of accommodations (pilgrim rest houses, hostels, B&B, hotels, snack bars, restaurants) as well as stopping places and events. The research carried out by IR-PET, previously mentioned, regarding three limits of distance and three different means of travelling (1km for those on foot, or horseback, 3 km for those cycling, 10 km for those driving) has noted inequality in the distribution of accommodation available and heterogeneity in the kind of facilities. The survey made by IRPET confirms that of the 100 typical pilgrim rest houses, the ones for which there is the highest demand according to information collected from our questionnaires, only 4 are found in the Province of Lucca, and three of those are on the Pietrasanta- Lucca tract of the route, the other being at Altopascio, while Porcari and Capannori have none.

Generally the tract of the Via Francigena in the Province of Lucca is not particularly endowed with suitable accommodation, on the other hand, even though the survey was small it did not show any sign of an expansion of tourist demand for this specific itinerary. However, the area of Lucca crossed by the route is rich in environmental resources, in landscape specificities and sites of cultural interest and the strength of the present and potential development of the networks of Via Francigena are vital elements which imply a continuity in the tourist offer of the essential services (Polci, 2006, p. 20). Looking again at the "pilgrim/ tourist continuum" model and the concept of "community involvement" the survey in Lucca let us point out the profile of the pilgrim<tourist as that of a consumer interested in a fuller tourist experience through the integration of various typologies of tourism, with a marked interest in nature, environment and culture. He also shows an evident curiosity towards art and history and to a lesser degree local produce and traditions, which prefer to satisfy by a "slow tourism". This type of tourist who is

slightly motivated by a religious and a spiritual sentiment, is keen to behave like the pilgrims of old and try to be a real pilgrim staying in hostels and B&B. We should point out that this latter aspect fosters contacts with local residents and permits the tourists to deepen their knowledge, enrich their personal experience, following models of behaviour that are distant from those of the consumer-oriented mass tourism (Pollice, Spagnuolo, in press). The present pilgrim/tourist has a behaviour pattern which is similar to that found in the post modern form of tourism, defined as experiential. The ongoing trend towards an integrated religious and secular form of tourism where spirituality is mixed to history, landscape and natural environment and the territorial attractions are so evident, must be seen as a point of strength and as a perspective to promote territorial development in areas along the route (Cerutti, Dioli, 2013).

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