# CONCEPT FOR A REFORMATION-THEMED EUROPEAN CULTURAL ROUTE

D.T1.2.1

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# 1. Cultural Routes and their added value

The main goal of the Project is to establish a Reformation-themed Cultural Route, driven by the work done within its duration, but being open for other Reformation-relevant territories out of its geographical scope. Moreover, the Project goal goes beyond the establishment and implementation, as it strives to apply for the recognition as a European Cultural Route by the Council of Europe.

The Council of Europe officially defines Cultural Routes as:

> *"A cultural, educational heritage and tourism cooperation project, aiming at the development and promotion of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure of phenomenon with a transnational importance and significance for the understanding and respect of common European values. From this definition, a Cultural Route is to be understood not in the restricted sense of physical pathways. "Cultural Route" is used in a more conceptual and general sense, expressing a network of sites or geographical areas sharing a theme* (CM/Res (2013)66)".

In order to advance towards the project's goals in an efficient and effective manner, it is very important to observe the requirements for the certification from the very beginning, in designing and conceptualising the route.

According to the Resolution CM/Res (2013)67, the theme of the Cultural Route must fulfil the following criteria:

- theme must be representative of European values and common to different (at least 3) countries;
- theme must be researched and developed by multidisciplinary experts (from different regions);
- theme must illustrate European memory history and heritage, contributing to an interpretation of the diversity of present day Europe;
- theme must lend to cultural and educational exchanges for young people;
- theme must permit the development of initiatives and exemplary innovative projects in cultural tourism and sustainable cultural development;
- theme must lend to the development of tourist products in partnership with tourist agencies and operators aimed at different publics, including school groups.

The theme of **Reformation** appears to have the potential to fulfil all of these criteria, however how the execution of the "plan" and establishment of the cultural route takes place will play a fundamental role in their accomplishment. Each of the aforementioned criteria corresponds to a priority field of action that has to be covered by the Route, in order to achieve the certification.

In the establishment of a new Cultural Route, competitive thoughts and fears, as well as scepticism towards its meaning and goals may appear; especially in regions where related cultural heritage is already being capitalised. In order to be able to establish a high quality, sound, socially and environmentally sustainable Cultural Route, these concerns and doubts have to be considered and approached, as well as the benefit of a cultural route clearly communicated.

Even in cases where the cultural heritage is already being capitalised, Cultural Routes have to be conceived as a **complement**, which enables positive synergies through the connection and bundling of sites, objects and pathways with a shared theme and common narrative, and as an opportunity to cooperate and further develop new experiences and connections across borders.

The ICOMOS Council (International Council on Monuments and Sites) synthesises some reflections on this topic in the 5th draft of the ICOMOS Charter on Cultural Routes:

> *The consideration of Cultural Routes as a new concept or category* ***does not conflict with established and recognised categories of Cultural Heritage. It enhances their significance within an integrated, interdisciplinary and shared framework****. It does not overlap with other categories or types of properties - monuments, cities, cultural landscapes, industrial heritage, etc. - that may exist within the orbit of a given Cultural Route. It simply includes them within a joint system and creates new relationships among them by means of an innovative scientific perspective that provides a multilateral, more complete and more accurate vision of history.*

The benefits of Cultural Routes include both material/pragmatic benefits and symbolic/soft ones. They may enhance tourism development in involved regions and, at the same time, represent and pass on European unity and common values, as well as embody shared history. Through a **common platform, image and narrative** the recognition value of single sites and other points of interest increases, co-marketing opportunities with other heritage grow and their effectiveness might do it too, thanks to being part of a bigger unit.

Cultural routes offer great chances for networking and learning opportunities for members, as well as high potential for developing **innovative and comprehensive tourism products** and generating new subject-specific outputs. Through its offers and activities, Cultural Routes have great potential for adopting educational and awareness raising roles. These opportunities enable the expansion of target groups' profiles and a diversification of offers, increasing the resilience of single sites, other points of interest, municipalities and existing pathways, as well as of potential positive impacts on the territories.

Additionally, cultural routes, their connecting narrative and binding character beyond geographic boundaries foster a sense of belonging, cohesion, intercultural dialogue and shared goals among the route members, strengthening and raising awareness about shared values and history.

# 2. Definition of Reformation-themed cultural heritage

In order to be able to determine the character and features of the reformation-themed cultural route, it is very important to clarify what is understood as "Reformation-themed cultural heritage" within the framework of its conception and establishment.

The Interreg CENTRAL EUROPE Project "European Cultural Route of Reformation" (ECRR) has developed and agreed a common definition for this term: the process of its development and the outcomes are included in the Project's deliverable D.T1.1.4.

A transnational workshop approaching the topics of the historical, theological, cultural heritage and touristic dimensions of Reformation set the foundations for the development of a common definition. After having jointly formulated a general draft for the definition, the Project Partners (PPs) and associated partners (APs) were asked for their comments, additions and expertise. Several reformulations and far-reaching feedback on the draft definition were sent and then combined in three finalist definitions, which were made available to PPs and APs for online voting and final commenting.

Within the ECRR project, and for the establishment of the European Cultural Route of Reformation, "Reformation-based Cultural Heritage" is understood as:

> *"A set of tangible and intangible legacies from movements related to Christianity that took place across Europe mainly in the 16th Century, but rooted in ideas and processes from the 12th Century onwards, which unfolded with diverse regional and national characteristics. These movements led to cultural and religious pluralisation, a transformation of daily Christian practices and in the clergy and contributed to changes in social, cultural and political values and ideas.*
>
> *Their legacies are manifold and range from buildings, written documents, sites of historical events, effects of the counter-reformation, travelling paths, works of art, museums and exhibitions, to culinary traditions, music, oral storytelling, legends and celebrations, as well as contributions such as an expansion in education, a promotion of national identities - mostly through translations into local languages - and values like individual responsibility.*
>
> *These movements' heritage is an integral part of the European cultural environment".*

This definition should lay the foundations for being and becoming part of the route, as well as for all working steps to be made within the project until achieving this goal.

# 3. Reformation-themed European Cultural Route

## 3.1. Overall Objectives of the Route

1. Highlighting and **raising awareness of the bonding character of Reformation and its heritage**, as well as the long-lasting and far-reaching impacts of its legacies in Europe and beyond.
2. Valorising, enhancing and promoting **Reformation-themed Cultural Heritage in Europe**.
3. Reach a **larger audience and create awareness** on the different aspects, peculiarities and unique features of Reformation movements that took place in Europe from the 12th Century onwards.
4. Support **local economies and sustainable tourism**.
5. Promote the **values of solidarity, hospitality, interculturalism and cooperation,** by fostering learning, exchanges and common projects among the partners along the Routes.

## 3.2. Types of Cultural Routes

If we wish to conceive and establish a new cultural route, it is necessary to consider which kind of route it should become. To reflect upon that, it is necessary to be aware of the different types of Cultural Routes - which are already established and certified - their features and requirements, as well as the available conditions and peculiarities of their own theme and "available" legacies and resources on this behalf all over Europe.

Through the assessment and research of 32 certified European cultural routes, and with the analysis carried out by the European Institute of Cultural Routes, it is possible to identify three "cultural route profiles/types".

These types are shortly summarised below and discussed, in connection with the reformation topic, in the forthcoming paragraphs:

a) **TERRITORIAL PATTERN ROUTES**: routes involving territories with a common theme, being generally geographically "concentrated", close to each other. Thus, it is possible to establish and offer several paths to explore them. Generally based on civilisation trends, shared agricultural practices/products, historically relevant events/episodes, etc. Some examples of this kind of route are: *El Legado del Andalusi*, Routes of the Olive Tree, *Iter Vitis* Route.

b) **LINEAR ROUTES**: trails, ways, routes used for travel and trade, linked to historical events/ phenomena, etc. connecting diverse territories and influencing their development and evolution. The history behind the paths is the connecting element and the shared theme, holding the territories together. The routes themselves exist before and without the establishment of the cultural route. Some examples of this kind of route are: Santiago de Compostela, *Via Francigena, Via Regia*, Huguenot and Waldensian Trail.

c) **RETICULAR PATTERN (ARCHIPELAGO) ROUTES**: routes linked by a common theme, without having territorial continuity, forming a network of points of interest bond together by a shared topic and common narrative/story. They may be a compilation of single sites, parts of cities, whole cities, etc. What is part of the route is determined by the theme of the route. These networks are usually complex and plural. Archipelago routes may overlap with linear routes. They may be called "virtual routes", because they are not "self-explaining", but require a binding narrative and interpretation of the common theme. Some examples of this kind of route are: Jewish Heritage, Transromanica, Historical Thermal Towns, etc.

Depending on the type of route, its members and constituents will also vary. Reformation-themed cultural heritage and their level of implementation highly differs among the territories. Consequently, a discussion and deep reflection on what are the components of the cultural route is unavoidable.

While, in some regions, Reformation-themed hiking "pilgrim" paths are stably consolidated or in the process of being developed, in others, Reformation-themed cultural heritage is not significantly acknowledged and is mostly present in form of relatively unknown single sites, landmarks or objects. Taking into consideration regional differences and the openness of the Route to be established towards other territories beyond the Central Europe Program's boundaries, the following options regarding the **content** of the **Reformation-Themed Cultural Route** have been identified:

1. ***Collection of linear routes***: each involved territory tries to use existing trails to "reproduce" path and ways that have historical relevance in their Reformation processes. Quality criteria should be fulfilled by the integrated paths, which are then presented as a "thematic unit" through common denominators, shared image and narrative.

    - ✓ Advantages: easier narrative, clearer targeting of user and interest groups, use of already existing stakeholder networks and dynamics (in territories where such initiatives are already established), more reduced stakeholder constellation (in territories where they are to be established).
    - ✓ Disadvantages: infrastructural investment for trails, ownership and use rights issues for existing trails, exclusion of relevant and interesting single sites and points of interest in territories with no physical route, more limited visitor profile, lower economic impulse for the regions; in some cases it may support the "personification" of Reformation (focus on specific personalities); may hinder the incorporation of new territories, expansion of the route, because it implies and requires more initial effort from each potential territory to set a "regional" linear route.

2. ***Collection of single points of interest***: based on selection and quality criteria and through an established application process, single reformation-related points of interest are integrated in the route, without being physically connected but under the same roof (image and shared narrative). For those territories in which several highlights/points of interest are located in a municipality, the option of including the municipality as such as a part of the route is worth considering.

    - ✓ Advantages: specific points of interest might be easier to select and evaluate than given, already existing, trails; easier to link the route to visitor profiles other than pilgrims (e.g. cultural tourists), possible to include more remotely related, interesting sites, less connected to specific personalities.
    - ✓ Disadvantages: risk of dismissing relevant but less well-known sites; difficulties to incorporate travelling/escaping paths; risk of redundancy in regions where established pilgrim routes exist (sites connected through paths being included as singular sites could be confusing and not showing any added value of the cultural route to the related actors, as well as questioning the sense, goal and quality of the route itself); more complex territorial marketing strategies, as sites and/or cities are not geographically contiguous.

3. ***Combined collection of single points of interest and linear routes***:, **single sites and objects, points of interest, as well as existing trails/ pathways, are integrated in the route**. This means that some of its components would be physically connected and count with an own-guiding thread, while others would be physically disconnected and relate to the rest of the Route "exclusively" through the common narrative and "virtual route". Both types of components should complement each other and foster the potential benefits of the Route for the regions. For those territories in which several highlights/points of interest are located in a municipality, the option of including the municipality as such as a part of the route is worth considering.

    - ✓ Advantages: already available "resources" and highlights in the participating regions could be integrated, complement existing initiatives and offer, cover wide spectrum of reformation-themed heritage - comprehensive and holistic route; broad spectrum of visitors, target groups profiles can be approached/reached.
    - ✓ Disadvantages: lacking examples of cultural routes with similar profile/content; difficulties in communication (consolidation of unifying narrative and marketing) due to "hotchpotch" of Route's content (disperse and very varied); challenges to avoid repetition/overuse of labels for the points of interest included in linear routes (some are already part of other pathways, have other certificates, etc.); challenging design of management structure and membership system.

Independently from the components of the Route, due to the manifold and diverse "manifestations" of Reformation at regional and national levels, **the common narrative should be strong and represent all involved territories**, while leaving enough space for each territorial awareness to be acknowledged, properly communicated and presented.

## 3.3. European Cultural Route of The Reformation

After an attentive examination of the possible route types and content, with the agreement and approval of the Project Partners, it has been determined that it is not possible to constitute the Reformation-themed Cultural Route as a unique linear or territorial route. The diversity of the Reformation processes,

their legacy and geographical differences **require a reticular pattern route**, also called **archipelago route**.

In terms of the Route's components, OPTION 3 depicted above has been considered the most suitable, combining a **collection of single points of interest and linear routes**. This feature is both a challenge and a great opportunity for the Reformation-themed Cultural Route, since **there is no other Cultural Route with this profile**.

This option offers the possibility of **embracing already existing paths,** which are **consolidated and well-known; paths in development**, that could benefit from a broader launching platform like the European Cultural Route to gain presence and recognition; and also **single points of interest and sites**, in territories where no special focus or interest on establishing a physical pathway exists, but several, widespread highlights are available and could be activated for cultural and touristic purposes. For the latter, their incorporation in the European Cultural Route could also be very beneficial and advantageous.

Even though the linear routes can be part of the European Cultural Route as a whole, it is also possible and desirable to integrate specific points of interest and sites from these territories. For instance, if the "Luther Weg Sachsen-Anhalt" wishes to join the European Reformation-themed Cultural Route, some of the sites/landmarks representatives connected by that route (e.g. Eisleben and Wittenberg) can also be part of the European Route on their own. This could happen, for example, if the city of Eisleben or some of its specific sites, as the "Luther's Death House" museum or the St. Petri Church, decide to join the Route; the same could happen with the city of Wittenberg or its "Cranach Yards" or "Castle Church".

The combination of already well-functioning and experienced initiatives and sites with those that are still at a development stage, or that would be hard to activate, makes the Cultural Route rich, diverse and interesting. At the same time, it presents great opportunities for learning, increasing and diversifying the number of visitors for all members.

However, for the European Cultural Route of Reformation it is fundamental to **develop a very solid common narrative** and clearly **depict and communicate the additional benefits** for those already successfully exploiting the economic, touristic and cultural opportunities of Reformation-themed cultural heritage. On the one hand, this is very important in order to awake their interest and willingness to join the Route; on the other, it would generate, disseminate and guarantee a feeling of belonging and unity among all the members, both inwards (shared goals and cause) and outwards (communication, positioning and marketing). The development of the unifying narrative, together with the depiction of the Route's uniqueness and essence, should be carried out with the stakeholders onsite in the framework of the participatory events.

Collecting the inputs from the regions, looking for common denominators and combining them, bringing them onto paper in a shared core message and definition of the initiative and Cultural Route is fundamental for its sustainability.

## 3.4. Implications for the Management Structure

According to the Resolution CM/Res (2013)67, the networks conceived and settled in combination with the cultural route have to fulfil the following criteria:

1. present a **conceptual framework** based on research on the chosen theme and accepted by the different network partners;
2. involve several **Council of Europe member States** through all or part of their project(s), without excluding activities of a bilateral nature;

3. plan to involve **the largest possible number of States Parties to the European Cultural Convention** (ETS No. 18) as well as, where appropriate, other States[1];
4. ensure that the proposed projects are **financially and organisationally viable**;
5. have a **legal status**, either in the form of an association or a federation of associations;
6. Operate democratically.

The type of route to be established and its content are intrinsically linked to the **membership scheme** and structure for the Route's **management**. Members and organization with vary according to what is included in the Route and how it is structured.

In the case of being a collection of (regional) linear routes, for example, the route members would probably be the bodies managing and running the member routes (possibly associations, foundations, etc.) and possibly public administration representatives. In the case of being composed by single points of interest, the members would range from the operators of specific sites (private, associations, public entities, foundations) to municipalities and other public administration bodies.

Consequently, **the potential members of a combined route** would involve all of them: member trails/routes management bodies, operators of specific sites, municipalities and other public or non-profit bodies and associations.

Members' diversity in terms of dimension, management structures, goals, financial capacities, etc. must be considered when designing the management structure and decision-making of the route. Similarly, the option of engaging other members, not directly linked to the "content" of the Route (e.g. research and education institutions, regional agencies, etc.), has to be taken into account and discussed. In fact, the Cultural Route will probably have the support of an advisory board and supporting members, which will contribute with other means to the successful implementation of the Route.

The high diversity among the Route's components could encourage the establishment of different kinds of "Points of Interest" and consequent differences in their "status and selection" within the Route. For example, the (not certified) European Cultural Route of Industrial Heritage (ERIH[2]) has two different components: the **Anchor Points** and the **Individual Sites**. The first ones fulfil all the established criteria, have historical importance, are tourist attractions on their own and are accepted as such by the ERIH board. Individual Sites, in turn, do not fulfil all the high quality criteria, but can still be part of the Route. They pay lower fees and have less detailed entries on the website than the Anchor Points. In addition to this, ERIH counts with membership options for corporate members (related and interested public and private institutions), individuals (interested singular actors) and supporters (donors, with no voting rights).

Including different member types and accordingly different rights and duties within the Route's structure will be considered. For example, different financial contributions of the members will depend on the kind of entity they are (e.g. municipality, association or SME). In case of cities and municipalities, it is worth considering their size or the amount of sites and Points of Interest they offer when designing the management structure of the route, or, in case of entities as foundations, the amount of sites they run.

Regardless of which legal form the management body may take (federation or association), such "nuanced" membership arrangement would enable the Route to welcome and accommodate as many actors as possible, within their capacities, without "busting" their financial boundaries and willingness and guaranteeing a broad enough support base to run the Route sustainably. Therefore, the Route's

1 Members of the Enlarged Partial Agreement on Cultural Routes (September 2016): Andorra, Armenia, Austria, Azerbaijan, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, France, Georgia, Germany, Greece, Hungary, Italy, Lithuania, Luxembourg, Monaco, Montenegro, Norway, Portugal, Romania, Russian Federation, Serbia, Slovak Republic, Slovenia, Spain, Switzerland.

2 http://www.erih.net/about-erih/erih-membership/

composition would mirror the diversity of Reformation-themed cultural heritage and of the actors involved in activating it throughout the regions.

# 4. Roadmap for the Establishment of a Cultural Route

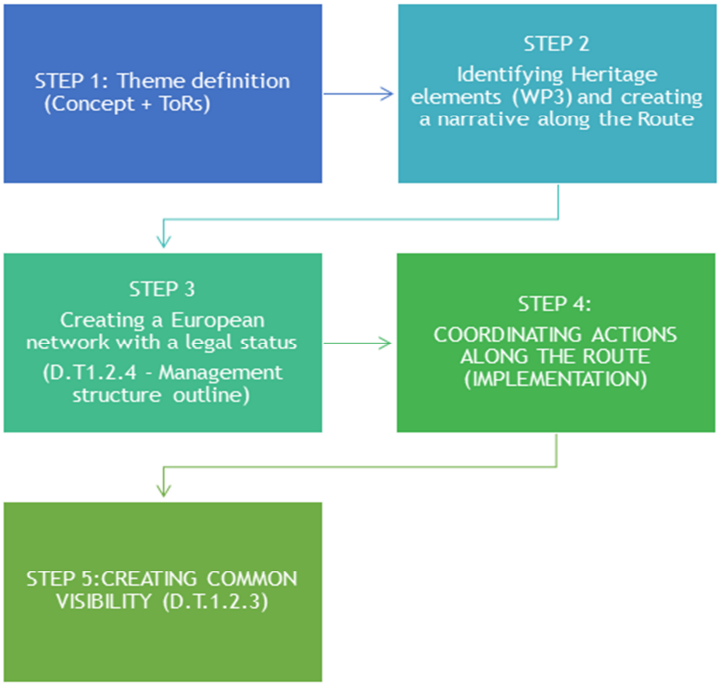
In this section, we summarise the main steps that will lead to the establishment of the Route and the Transnational Action Plan.

As highlighted below, the Work Package and timeline of the project differ with the recommendations from the office from the European Cultural Routes. Particularly, the STEP 2 is the most critical, as the final selection of the sites will be ready a few months after the presentation of the Transnational Action Plan, based on the sites nominated by the regional stakeholders, in the framework of the participative processes.

STEP 4 is also a very important point. According to the Council of Europe, the actions, coordination with local stakeholders are very important aspects that should be conducted prior to the construction of the Route. Particularly, these are the actions recommended in step 4:

- Cooperation in research and development;
- Enhancement of memory, history and European heritage;
- Cultural and educational exchanges for young Europeans;
- Contemporary cultural and artistic practice;
- Cultural Tourism and sustainable cultural development.

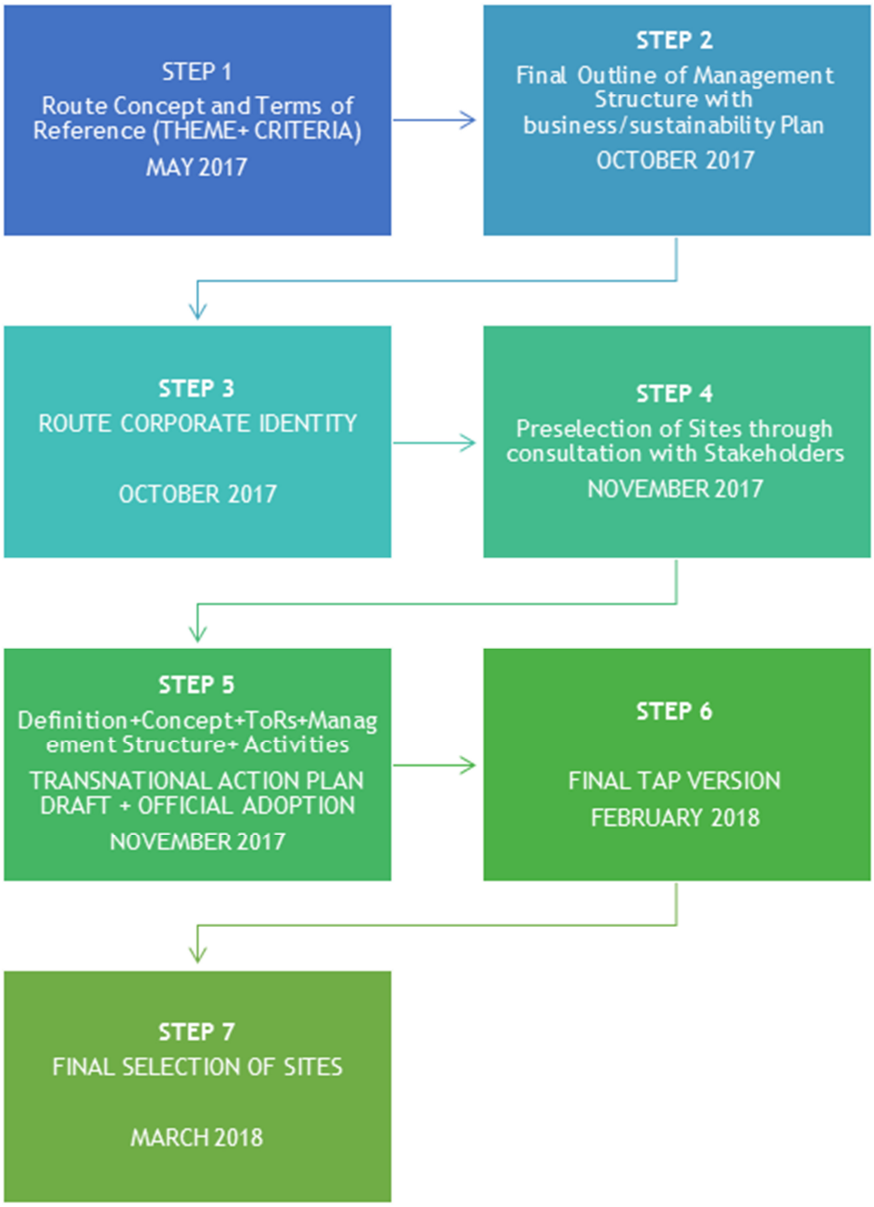
We have matched the guidelines with the project deliverables and the steps would look as below:




*Source: SiTI elaboration based on Council of Europe's "Cultural Routes Management: from theory to practice".*

However, for practical reasons, we will adapt the steps according to the current application form, taking into consideration the recommendations from the Cultural Routes office.

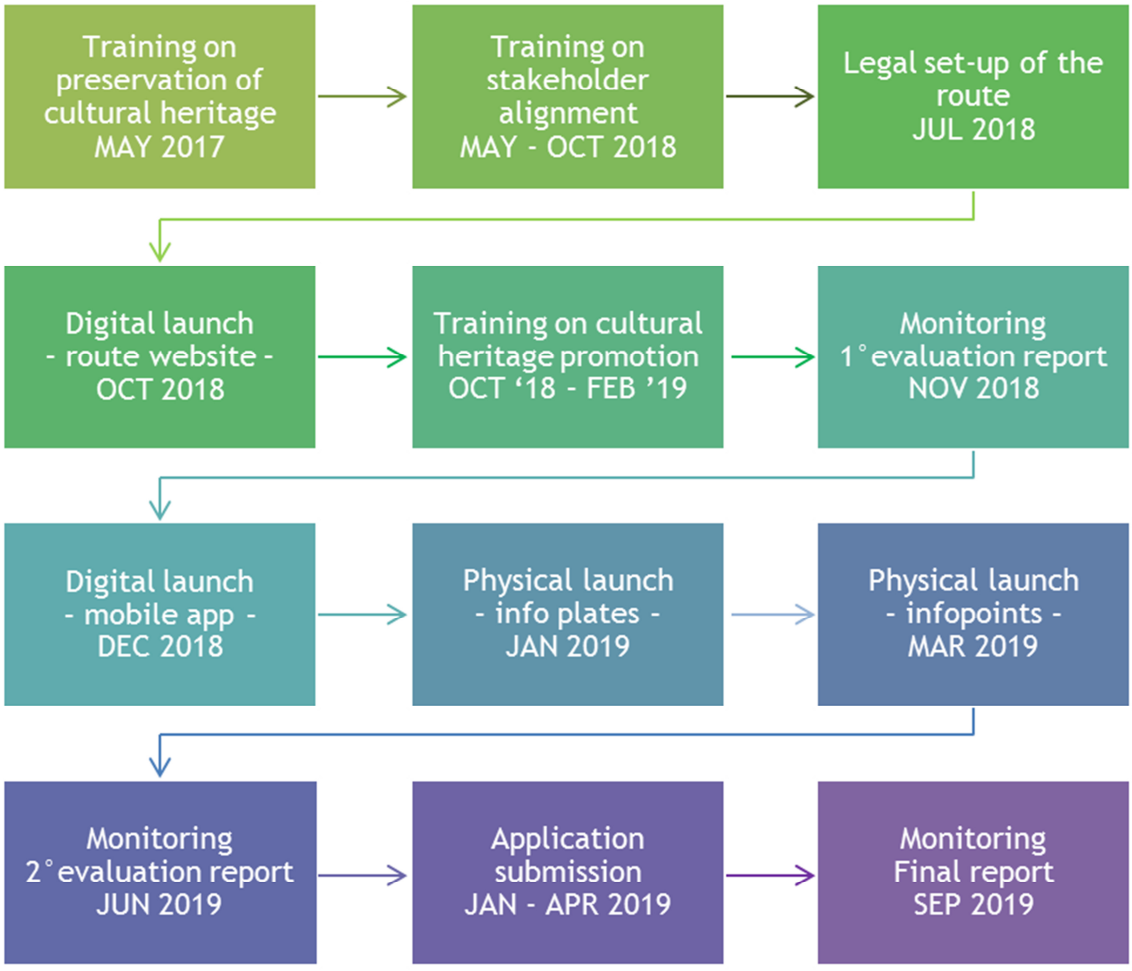
## PHASE 1: PREPARATION AND ESTABLISHMENT




*Source: SiTI elaboration based on the current application form.*

## PHASE 2: PILOT ROUTE IMPLEMENTATION AND MONITORING

Regarding route implementation and monitoring, we represent below the main steps foreseen by the current application form:




*Source: SiTI elaboration based on the current application form.*

# 5. Stakeholders involvement process

The relation between the Cultural Route as a tourism product and the communities living in the selected areas is very complex and plays a key role in the success and failure of the Cultural Route. The Council of Europe's main goals are:

> *"to foster **community-based development projects**, particularly focusing on enhanced cultural heritage management, and to promote employment and job opportunities through the creation of cultural, educational and tourist products and services, and the development of an SME network".*

The Council of Europe also recommends the following actions:

- Treat **community feasibility studies** as an unconditional prerequisite to be conducted prior to planning, development and operation of Cultural Routes;
- Such studies should dynamically measure communities' socio-cultural carrying capacity and LAC vis-à-vis the socio-cultural implications of a given Cultural Route;
- In any form of **community participation in the planning, development and operation** of Cultural Routes, ensure adequate representation of all leading components of the community;
- Set up some type of **cross-route community network** to allow communities living on a given route to cooperate and learn from each community's experience.

Most of the ECRR Project Partners have decided on their majority to follow a less participatory approach on the beginning, involving the community and stakeholders participation from the phase of sites selection onwards.

In order to involve the highest and most diverse number of partners, the project is taking the following steps:

a) Stakeholder Analysis and Mapping: The matrix will be integrated with more indicators on influence and interest level, in order to determine and assess the interrelationships, political settings and relations between stakeholders. This phase will be useful to understand to which extent the local communities and stakeholders will be ignored, informed or involved (from lowest to highest engagement) for the development of the Cultural Route. **During this phase, it is very important to take into account the private sector operators** who are actively involved in the management and promotion of tourism services in each region involved.

   The mapping will need to be integrated with this information by all partners, in order to have an extensive and diverse picture of all key informants.

b) Stakeholders' consultations for the nomination of sites and objects (from June 2017 to November 2017): This activity refers to WP3: as requested by majority of partners during the working group meeting in Erfurt, it will be implemented with different methodologies and tools according to the involved regions (each region may apply different participation methodologies if the common goals are reached). In addition to the nomination of sites and objects, the regional narratives regarding Reformation and its legacies should be developed within this first phase of the participative process.

c) Stakeholders' involvement for further alignment (until March 2019): the involvement of stakeholders throughout the whole project's lifetime is a cornerstone of ECRR. Thus, regional and

stakeholders need to engage and actively participate in the establishment of the Route, its management and pilot actions, as well as contribute to conceive and develop activities and offers along the Route. The main goal of the participative process (incl. in WP3) to set a sound basis for further stakeholder support and alignment to sustain the Route during the project and after it. How this participative process will be organised is to be determined by the project partnership, with the advice of PP4. For more information about methodologies and types of consultation, please refer to the Toolkit produced by PP4, distributed to all partners and available on the Lead Partner's Platform.

d) Stakeholders' involvement through trainings (November 2017 - March 2019): the involvement of local and regional actors in the implementation of the project is also foreseen in form of trainings on preservation, stakeholder alignment and promotion of Reformation-Themed Cultural Heritage.

# 6. Main benefits of the Reformation-themed Cultural Route

In order to involve all relevant territories and points of interest in the Reformation Cultural Route, it is fundamental to be aware of the benefits for the potential members and to respond to their motivations and expectations. Section 1 explained the main benefits of Cultural Routes in general. In this section, we will focus on the benefits of the **Reformation Cultural Route**.

Additionally, in order to design an appropriate and well-functioning future marketing and communication strategy, it is worth considering what the benefits of the Route are, for those potentially interested in visiting it and its components.

## 6.1 Benefits for members of the Reformation-Themed Cultural Route and their territories.

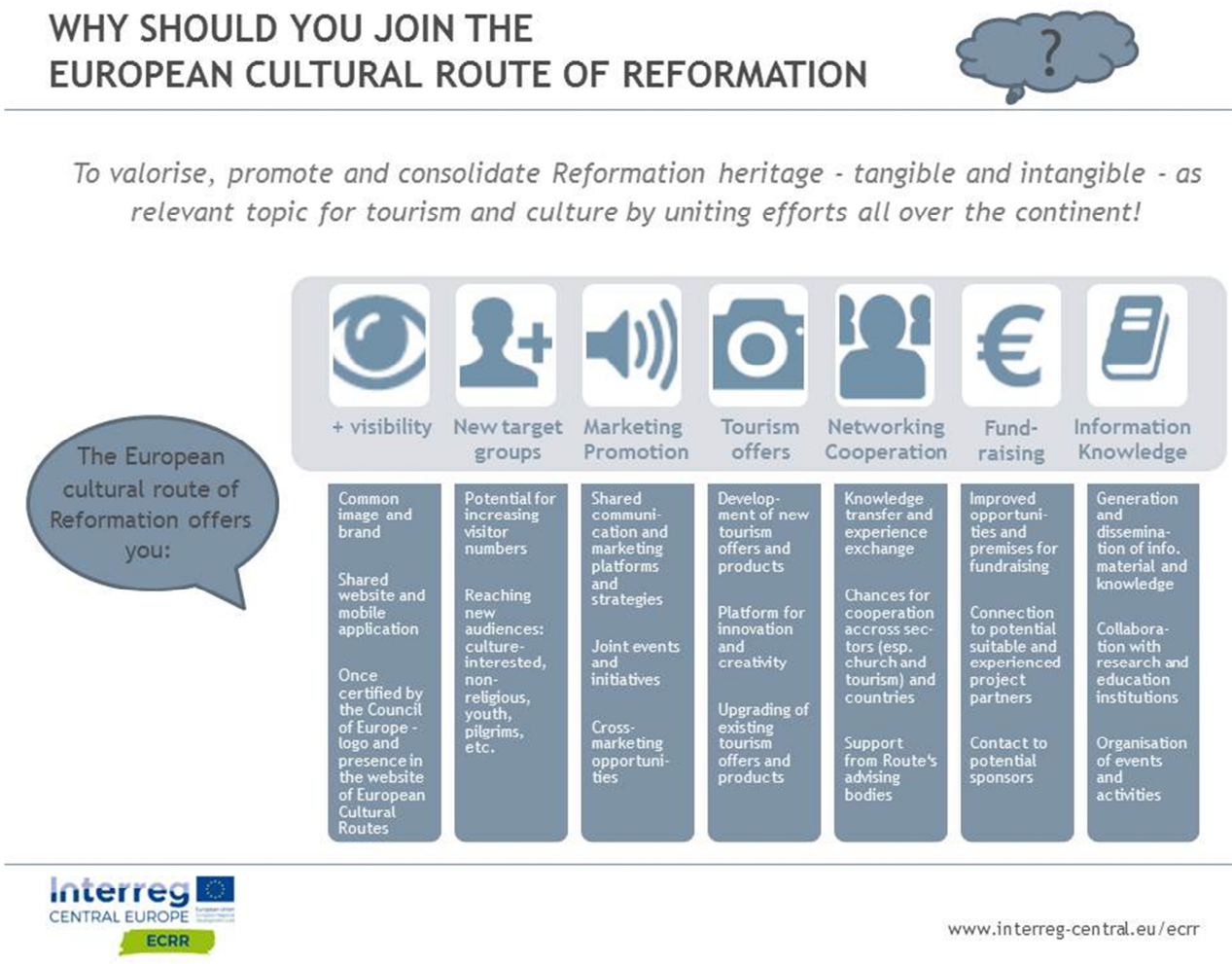
The main advantages of being part of the Reformation-themed Cultural Route are those resulting from the **connection to other attractions and points of interest,** as well as **the transnational character of the route** ("Economies of Scale"), offering new and expanding existing opportunities for stand-alone points of interest or limited routes. Some of these advantages are:

1. Establish and **activate synergies** with other (neighbouring) territories and countries based on the common theme of Reformation. In form of:
    a) tourism offers;
    b) mutual learning and exchange of experiences and expertise (qualification of available sites and offers through training and learning);
    c) joint research, examination and discussion of reformation-related topics;
    d) Cooperation projects and joint initiatives.
2. Common image, branding and promotion: **co-marketing strategies are enabled** between territories and sites from different countries.
3. **Reputation and brand-recognition** effect, through the Council of Europe logo and brand.
4. Access to exclusive **resources, events and platforms** for certified routes: support from the

European Institute for Cultural Routes, networking and exchange with already existing cultural routes, joint marketing and promotion actions, etc.

5. **Free digital marketing tools** for sites and routes: social media and backlinks from the European Cultural Routes' official website.
6. In regions where reformation cultural heritage is not yet capitalised, appreciation and awareness would grow and new opportunities for activating it could appear.
7. Great **transnational networking** opportunities.
8. High potential for developing **innovative and integrative tourism offer** and products related to reformation cultural heritage.
9. **Joint activities and initiatives** within the cultural route (education, youth exchange, tourism-focused, etc.).
10. Opportunities to **diversify the profile and increase the number of tourists,** reaching **new market segments** (in other countries) (functional and spatial expansion of tourism → wider audience).
11. A more **comprehensive approach -** applied in developing offers and products - as well as in developing the route, may allow to capitalise areas and resources which are not – or hardly – used. This could potentially encourage new economic activities and improve local population's quality of living.

The following infographic has been developed to facilitate the communication of these benefits to local and regional actors through a more visual message.




## 6.2 Benefits for visitors of the Reformation-themed Cultural Route

To successfully position the Reformation-themed Cultural Route, it is also important to know what are the benefits for the Route's visitors and, even more important, to communicate them through proper channels and right audiences. If this is not clear, it might be challenging to conceive the communication strategy, to reach the aimed audience and target groups and to approach their needs.

1. Common appearance and platform containing information on all partners (facilitates information collection, user-friendlier than individually collecting information).
2. Development and marketing of a shared product (not on geographical base but theme-based), promoting the chance of discovering several regions "at once".
3. Learning opportunities (research outputs generated, materials, etc.);
4. Improvement of available services, qualified offers.
5. Youth exchange programs/initiatives.
6. Quality Criteria to become part of the Route guarantee certain features/standards of the sites, points of interest, included pathways and related tourist services.

Imprint:
This document was written by Sabrina Espeleta, Carlotta Guaragna (SiTI) and Natàlia García (ThLG), project partner and lead partner in the EU Interreg Project 'European Cultural Route of Reformation' (ECRR).

Torino/Erfurt, 06/2017