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the Council of Europe
Certification cycle 2021-2022

Regular evaluation:
ROUTE OF SAINT OLAV WAYS

Independent expert report

Cultural route
of the Council of Europe
Itinéraire culturel
du Conseil de l'Europe



Cultural Routes of the Council of Europe Evaluation Cycle 2021-2022

Independent expert report

Route of Saint Olav Ways

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**The opinions expressed in this independent expert report are those of the author, and do not engage the Enlarged Partial Agreement on Cultural Routes of the Council of Europe.*

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1. Executive Summary

“St Olav Ways-the pilgrim path to Trondheim” is was recognised as a Council of Europe European Cultural Route in May 2010. The Route includes heritage trails and ancient pilgrimage paths that now stretch across Norway, Denmark, Sweden and Finland. The theme of the route is focused on heritage, culture and religious traditions of the Nordic countries and is relevant to the European values that form the basis of the Cultural Routes.

In this evaluation cycle, the Route has managed to address some of the recommendations of the previous evaluation report. First, the Association for the Route of St Olav Ways has been established (2019) as a legal entity with headquarters in Trondheim, Norway. Second, the Route was expanded to the east with new members of the network in Finland. Third, the Route managed to expand its provision of cultural exchanges to young Europeans and work with various stakeholders to enhance its visibility and popularity which in turn has resulted in a much better appeal to both domestic and international visitors.

Despite the notable progress been made in several areas, there are noticeable concerns which relate to the long term financial sustainability of the Route, the extent to which partner organisations are involved in the decision-making process, and the level of scientific research dedicated to St Olav and associated themes. Last but not least, there is still an urgent need to diversity sources of income and work in a more collaborative way with travel, tourism and hospitality businesses.

Expert summary conclusions		
	Yes	No
The theme complies with criteria listed in Resolution CM/Res(2013)67, I. List of eligibility criteria for themes.	x	
The Cultural Route complies with the criteria for actions listed in Resolution CM/Res(2013)67, II. List of priority fields of action.		x
The Cultural Route complies with the criteria for networks listed in Resolution CM/Res (2013)67, III. List of criteria for networks.		x
The Cultural Route implements the Guidelines for the Use of the Logo “Cultural Route of the Council of Europe”	x	

2. Introduction

Pilgrimage is defined as a devotional practice consisting of a journey toward a specific destination of spiritual significance. Although the means or motivations in taking part in pilgrimage vary, in its nature is the transient experience that involves the physical separation of the participant's home and environment, and inner spiritual journey (Turner & Turner, 1978). Ancient pilgrimage is often considered as a fundamental pillar of society and pilgrimage is still very popular and alive, particularly in the context of tourism development (Timothy & Olsen, 2006), although its precise definition has changed its meaning. Traditional pilgrimages rooted in religious and spiritual motivations for travel (e.g. Santiago de Compostela, the routes to Jerusalem) are still alive but modern pilgrimage and religious tourism have also emerged embracing a more fluidly spiritual experience, open to people regardless of their religious and spiritual belongings. In that context, during the last decades, medieval pilgrimage routes have received much attention.

“St Olav Ways-the pilgrim path to Trondheim” (hereafter SOW) was recognised as a Council of Europe European Cultural Route in May 2010. The Route includes heritage trails and ancient pilgrimage paths that now stretch across Norway, Denmark, Sweden and Finland. The theme of the route is focused on heritage, culture and religious traditions of the Nordic countries and is relevant to the European values that form the basis of the Cultural Routes. SOW is managed by the Association for the Route of St Olav Ways (hereafter, ACSOW) which was established on 10 Jan 2019 with headquarters in Trondheim, Norway.

The following report is a part of a regular 3-year evaluation cycle and focuses upon the past three years of performance of the route. The purpose of the evaluation report is to assess the progress and developments of the SOW, evaluate the success of the various projects associated with SOW, and examine the strategic expansion of the network and collaborative work between the partner institutions and entities. Attention is drawn to the weaknesses and recommendations specified in the previous evaluation report.

The following evaluation is based upon:

- A detailed content analysis of the self-completion dossier and relating documents provided by ACSOW
- Examination of ACSOW official website and social media channels and partner organisations
- A 4-day field visit to few places and sites in Norway (see Annex 1)
- Interviews, informal conversations and online meetings with members of ACSOW and associated partners involved with or interested in the Route from Norway, Sweden and Finland (see Annex 1)

3. Main Body Evaluation

2.1 Cultural Route Theme

2.1.1 Definition of the theme of the route

SOW is a cultural route dedicated to St Olav, his travels and his legacy which is a very strong theme for a cultural route that draws upon the shared history, culture and heritage of the Nordic countries but also on the history of religious travel and the widespread of Christianity in North Western Europe. In general, the route combines two sub-themes: the history of religious travel, pilgrimage and religious heritage associated with St Olav and the introduction of Christianity in the Nordic countries, and the widespread of modern pilgrimage which is defined by shared culture, outdoor recreation and nature-based experiences, and opportunities for cultural exchange across boundaries.

Firstly, SOW is about the legacy of King Olaf, King of Norway (1015-1028). After he fell in the battle of Stiklestad in 1030, he was declared as a saint and martyr. St Olav takes a prominent place in the history of Scandinavia and his popularity stretches way beyond Norway. He is a patron saint of Norway and even included in the national anthem. Numerous churches and shrines dedicated to him can now be found in Norway, Sweden, Iceland, the Baltic states and Novgorod, Russia (Kvam, 2009). Pilgrims across Europe have taken the pilgrimage journey to Nidaros Cathedral in Trondheim, the northernmost Gothic cathedral in Europe and the resting place of St Olav, since 1032. These journeys have caused many cultural and religious exchanges taking an important role in the construction of European identity and memory.

Secondly, SOW defines pilgrimage not as a religiously motivated journey but as a modern-day phenomenon focused more on spirituality, simplicity, and freedom. In the context of SOW, pilgrimage is a journey that seeks to provide authentic and meaningful experiences to modern pilgrims. At the heart of those experiences are outdoor recreation, cultural exchanges, and hospitality. Moving from one place to another, from one part of the route to the other, is an opportunity to experience nature, meet fellow pilgrims, share common history and find inner peace and spirituality. All parts of SOW provide opportunities for revitalisation of local crafts and arts, involvement of small businesses and (re)establishment of new ones. Cultural tourism development and regional development are also potential perspectives for development, both of which are well demonstrated in the context of SOW. On the other hand, creative tourism, creative industries and hospitality are sectors related to the activities and services modern pilgrims seek and SOW provides opportunities for involvement and integration of products and services. Particularly important in this context are rural development and the provision of services to the pilgrims by local communities as well cross-border partnerships between counties, municipalities and regions which again is well demonstrated across Norway, Finland, Denmark and Sweden in the context of SOW.

2.1.2 Historical and cultural context

Olav II Haraldson, born in 995 in Ringerike, was a son Harald Grenske, king of Vestfold, and a great-grandson of Harald Fairhair, the first ruler of a unified Norway. The Icelandic historian Snorre Sturluson (1179-1241) describes Olav as a very calm and fine boy who possessed good archery skills, was a good spear-caster and a quick learner. Olav grew up at during the

Viking period (790-1050) and more specifically, when Viking raids would conquer major parts of Iceland, Atlantic islands, parts of England and Ireland. Norwegian, Swedish and Danish Vikings conquered lands and lay the foundations of cities and towns. Olav first boarded a ship of war for the first time at the age of 12 and he knew he would want to become a Viking. He went east to the Baltic Sea and then west to south-east England, most notably, part of the Vikings who captured Canterbury in 1011. He entered the military services in Normandy, hosted by Richard II, the duke of Normandy (1013-1014). Now part of France, Normandy at a time was a Viking territory, having been conquered by the Vikings in 881. Olav spent his time at Rouen, where it is believed he had much time to visit the beautiful Rouen Cathedral, talk to monks and spend time with the duke, an amble statesman and zealous Christian. Olav spent most of his time abroad and never really practiced his pagan beliefs. It is believed that he converted to Christianity while in Rouen. Upon his return to Norway, he embarked on a long and difficult journey to spread Christianity across Norway. Being the heir of the throne, he was elected as King of Norway in 1015, at a time when the country where mostly pagan earls, chieftains and foreign powers ruled. Olav wanted to unite the nation by spreading Christianity but faced furious opposition among the pagan rulers spread across the country which eventually forced him to flee Norway in 1028 and took refuge in Novgorod, Russia. Hosted by his brother-in-law Jaroslav I, Olav had to live in exile until 1030 when he returned to Norway. However, on his way back to his own homeland, he was defeated at the battle of Stiklestad on 29th July (Sturluson & Hollander, 1991).

Shortly after his dead, King Olav was canonised as Saint Olav and his resting place, Nidaros Cathedral, quickly became one of the most popular pilgrimage destinations across northern Europe. As early as 11th century AD, pilgrims started to take short and long journeys via mountains, rivers and valleys on trails and paths to reach the fjord coastline of what is today the city of Trondheim. Their journeys were the reason behind the very first inns and hostels emerged in which pilgrims could stay overnight and feed their horses. Despite their basic appearance and primitive facilities (very often just a fireplace and wooden bed) those resting places were the early predecessors of the modern accommodation facilities which can be found across SOW today. Seven different routes to Trondheim were established:

- (1) Sea Route (from the Baltic Sea, through Denmark, the area of Oslo, southern Norway and then Trondheim)
- (2) Gudbrandsdalsleden (from Oslo through the Gudbrandsdal Valley and Oppdal, Rondane and Dovrefjell massif in the direction of Trøndelag and Nidaros)
- (3) Østerdalsleden (from the Hedmark region through the Østerdal valley to Nidaros)
- (4) Värmland-Trysil Way (connects the Swedish region of Värmland with Østerdalsleden and led away along the common tract to Nidaros)
- (5) Romboleden Way (from Jämtland and Härjedalen in Sweden, combines St. Olav with the cult of Saint Brigid, popular in Sweden)
- (6) St. Olavsleden (one of the oldest routes of the St. Olav's trail, running along a historic tract, used by king Olav and his army to arrive in Norway to finally fight the battle of Stiklestad; the route connects the Baltic Sea coast in Selånger with the coast of the Norwegian Sea in Trondheim);
- (7) Nordleden (between the medieval church of Gløshaug in Grong and place of the historical battle of Stiklestad; in the past the way was used by the pilgrims traveling from distant regions of northern Norway (Duda, 2016, p.30-32)

2.1.3 Council of Europe values represented by the theme

Cultural Routes of the Council of Europe are considered as tools suitable for the development and promotion of a cultural, sustainable, and ethical form of tourism which is respectful of the regions travelled through and which provides a concrete demonstration of the founding values of Europe: human rights, the rule of law, cultural democracy, diversity and European cultural identity, dialogue, exchange and mutual enrichment regardless of spatial and temporal considerations.

The theme of SOW is focused on the history of St Olav and most importantly, his legacy as the one who contributed the most for the widespread of Christianity in Norway and also in the context of Nordic countries. As previously suggested, this is a very powerful theme for a cultural route and is representative of the European values advocated by the Council of Europe. It provides opportunities for cultural enrichment and appreciation and encourages the development of a cultural, sustainable, and responsible forms of tourism. First, the route theme promotes cross-border history and provides opportunities for cultural exchanges and appreciation of common history. SOW provides a platform for various stakeholders in Norway, Sweden, Denmark and Finland to cooperate and develop projects together united by the shared history of St Olav, the history of Christianity in the Nordic world and potentially the Viking history. This in turn provides an arena for cultural appreciation and awareness. However, there is a lot of room for further development and more specifically, projects to showcase that common history and put a more explicit link on how the legacy of St Olav provides an arena for the Nordic countries to celebrate their history and heritage. For example, the medieval seven routes (now collectively referred as St Olav Ways) show us a lot about how those paths link Norway and Sweden both physically and conceptually. However, this is not manifest enough as the two countries seem to focus more on their own parts of the route.

Second, SOW is about modern pilgrimage and incorporates a more ethical, sustainable, and responsible way of tourism. The variety of paths and heritage trails provides opportunities for local businesses to get involved, for local residents to provide services to the pilgrims, and for the wider stakeholders to take part in the organisation and management of the various paths and trails. Each trail takes us on a long journey through history, heritage and memory which may be Nordic in nature but very European from a history perspective. In this context, SOW provides many educational opportunities, particularly for young Europeans to learn more about the history of pilgrimage in Scandinavia, its roots and links to heritage and culture.

Third, the theme of the route, provides many opportunities for the development of alternative forms of tourism, all in line with the principles of sustainable development. There is sound evidence of tourism development across SOW, particularly in Norway and Finland which is demonstrated by the provision of accommodation for pilgrims (e.g. in Norway), the development of various educational trips in Norway and Finland, as well as the notable work of pilgrimage centers with Visit Norway, Visit Finland and Visit Sweden. Again, the potential for tourism development is underexplored exponentially and there is a lot of room for development (see section 2.2.5)

2.2 Fields of Action

2.2.1 Co-operation in research and development

Pilgrimage is a truly multidisciplinary concept and research focused on pilgrimage can be found in the wider domains of theology, sociology, anthropology, religious studies, cultural studies, etc. (Collins-Kreiner, 2010). In the context of tourism, religious tourism, religious heritage and spirituality take a prominent position and engage a great number of academics, researchers and practitioners (see for example, Griffin & Raj, 2018; Kim, Kim & King, 2020). As stated in the previous evaluation report, the concept of SOW is based upon solid research theme and there is a substantial body of literature to indicate a scholarly interest on the history, life and legacy of St Olav. However, those works are not thematically related to SOW and there is little to suggest a focused engagement in research and development within the networks associated with SOW.

As documented in the submitted dossier (p.17), SOW includes research centres involved in scientific work on the route in Finland (Åbo Akademi) and Denmark (Roskilde University). Although there has been a notable progress in terms of increasing popularity of the route through media publications and social media outputs, there is a need to expand academic collaboration, initiatives and more specifically, publications, reports, and conference papers of the route's themes. It is surprising to see that there is no research centre as such established in Norway. It was noticed during the visit that SOW is supported by University of Oslo and members of ACSOW have worked together with academics to develop educational seminars and other activities for students and school pupils. Given the particularly strong focus on archaeology and history, it is recommended that ACSOW should prioritise this as a potential partnership.

It is recognised that SOW now has a Scientific Committee, but it is fairly small in numbers and limited in scope of activities and initiatives. A good example of engagement is the Annual Pilgrim Conference which (last time) took place on 18th March 2021 and it was attended by 175 delegates. The event discussed current topics and perspectives on cultural tourism, religious tourism and pilgrimage with a focus on the implications of the COVID-19 pandemic. Another good example is the involvement of around 40 students from Novia University of Applied Sciences (Finland) in different projects about the development of SOW: experiencing the route, small research projects and four Bachelor's theses.

It is recommended that ACSOW should take the leading role and organise various events to promote the theme of SOW across the wider academic communities in Sweden, Norway, Finland and Denmark. Given the good number of partnerships with museums, schools, the church and the wider engagement with school pupils and students, it is suggested that academic/scientific events could be organised at universities, engaging both students and practitioners.

The wider body of academic literature include publications that explore the themes of SOW. However, there is no evidence to suggest how these rather quality scholarly works have any collaboration and linkages to ACSOW. It is recommended that ACSOW should put more efforts and work with academics and research centres to engage with research activities and produce their own research. For example, a multidisciplinary team of experts from all four participating countries could produce reports and white papers on the role of pilgrimage in the Nordic world and conduct research on the differences/similarities in terms of stakeholders' perceptions on the value of pilgrimage from economic and socio-cultural perspectives. It would be extremely valuable for the SOW to focus particularly on quantitative

research and study the economic impact (e.g. tourist expenditure) and/or focus on establishing the visitor profile. Comparative studies could result in data which would potentially be useful in securing funding across all countries concerned.

In the context of tourism development, having a strong research team is essential to provide empirical evidence about the progress, successes, and further development of SOW. For instance, more research should focus on the needs of local businesses and their engagement, the development of various tourist packages, segmentation of visitors, etc.

Last but not least, ACSOW should facilitate a cross-border collaboration and work with associated partners to engage and produce valuable empirical research.

2.2.2 Enhancement of the memory, history and European heritage

As specified in the Resolution CM/Res(2013)67 the 'identification of European values and a common European cultural heritage may be achieved via cultural routes tracing the history of peoples...'. SOW is about the shared history of the Nordic countries but also about the common heritage of Europe as a whole. European memory, history and heritage are all represented in the Route through the history of St Olav and more specifically, its legacy across many European states. SOW as a cultural route focused on pilgrimage provides trans-national, cross-border and trans-cultural links to sacred sites across Europe such as Rome, Santiago, Jerusalem, Lourdes. As such, it establishes a continuity between the past and present – it links the historical pilgrimage sites and trails to the present landscapes, experiences, and spiritual journeys. Moreover, SOW provides a window to the rich Christian history and heritage, promotes the religious heritage of Scandinavia, and traces back the history of the Nordic states in a meaningful, spiritual, and sustainable way.

SOW focuses primarily on the paths to Trondheim but there is an underexplored and potentially appealing development perspective to promote and expand the route beyond the networks of already existing partners. The legacy of St Olav is well-known in the Nordic world but the history and heritage associated with it connect to other places such as United Kingdom, Ireland, France, Poland, Iceland, Estonia and Russia. Sites of interest are located in those countries and although the extent to which they relate to St Olav vary, it is no doubt that they possess a considerable potential for linkages to SOW. There is an opportunity to enlarge the network and make it trans-European by adding new partners, new sites and places of interest which will eventually extend the existing routes. This will also address one of the weaknesses of SOW – its dependency on Norway and explicit focus on Norwegian heritage. While there have been considerable activities from partners in Sweden and Finland, SOW is mainly developed in its Norwegian side. However, all SOW routes have the potential to be extended by having new partners and associated members. This will in turn encourage a wider participation and stimulate pilgrimage activities at different parts of Europe.

Another area of development is the Viking history of St Olav. At present, the theme of SOW has a strong focus on pilgrimage and spirituality. There is a missed opportunity to capitalise on the Viking history and St Olav's roots, travels and history. These could provide new opportunities to expand the route to different countries, engage various stakeholders and enhance the European memory and history. The Viking history is already embedded in some educational activities and cultural exchanges and the interviews with associated partners (e.g. Oslo Pilgrim Centre) revealed the continued interest to reveal more about the Viking history. From a tourism perspective, this in turn could provide opportunities for specialist tourism activities, cultural tours and heritage trails.

2.2.3 Cultural and educational exchanges for young Europeans

The theme of SOW provides an excellent platform for cultural and educational exchanges for young Europeans. There is sufficient evidence to suggest that different partners of SOW engage with schools, universities and other educational establishments to enable young people to learn and appreciate the act of pilgrimage and its values, and also share their experiences. Regional Pilgrim Centres in all participating countries organise tours, workshops, host internships and engage with marketing activities. Some good practices are given below as examples.

In Finland, college students have collaborated with a tour operator to design a pilgrimage-based package and develop guided tours for young people. Local schools in collaboration with a local pilgrim centre have established a creative art competition adopting pilgrimage as a main theme. Most importantly, school children have been involved in the development of pilgrim passports for children aimed at exploring local cultural heritage (see https://visitparainen.fi/en/st_olav/). In a similar vein, children-friendly activities and study materials dedicated to St Olav have been developed in Turku, Kaarina, Parainen, Nauvo and Korppoo (see https://visitparainen.fi/en/st_olav/)

In Norway, there are good examples of collaboration between the local pilgrim associations, educational institutions, and the church. For example, in Sarpsborg, the local church and the bishop in particular, have developed projects with school children. Some of most interesting ones include the baby/toddlers singing groups, heritage trails for school children to walk part of SOW, and the engagement of children and young people as volunteers. In addition, staff members from the history museum in Sarpsborg have developed audio-visual contents for young learners and regularly organise activities and competitions for school children.

An interesting but rather underdeveloped project is the idea for archaeology tourism started by Ola Rønne, (Viken County, Norway) in collaboration with University of Oslo. Through series of workshops and guest lectures, students and school children will embark on a treasure hunt around Oslo seeking to find the treasures of St Olav.

Despite the notable progress since the last evaluation cycle, there is a room for a more structured approach to creating and developing activities aimed at attracting the young generation to the theme of SOW. As outlined in the previous evaluation report, there is a limited degree of collaboration between the partners and no structured program/approach in terms of how to engage young learners. The members of ACSOW are well aware of this as outlined in the dossier (p.24):

“St. Olav Ways has a great potential for cultural and educational exchange for young Europeans, but it requires coordination, administration and a strategy in order to function on a more permanent basis. This is something we need to look into”

It is necessary to outline the great potential of SOW for cross-cultural exchanges and the provision of some excellent opportunities for young learners to engage with the theme. However, it is recommended that partners in all represented countries should develop a structured approach which is coherently planned, has a clear aim, and, provides opportunities for cross-border collaboration. At the moment, there is good evidence of cross-border collaborations between Norway and Finland but rather limited information on individual and/or collaborative activities in Denmark and Sweden.

2.2.4 Contemporary cultural and artistic practice

SOW, like many other cultural routes, could stimulate cultural and artistic activities both directly and indirectly related to the theme. Due to the wider appeal of the theme, many artistic practices, art and community art events can be developed. Such events and initiatives exist across all participating countries but there is little evidence to suggest any involvement from ACSOW. There is a limited information on contemporary cultural and artistic practices as a part of SOW and nothing submitted as evidence of activities in the dossier. It is recommended that SOW should capitalise on the activities already in place and related to St Olav. Through cross-border collaboration and working with associated partners, SOW could be represented in those events and activities and this will have a significant impact from a marketing perspective. Moreover, engagement in such activities will emphasise the Europeaness of the route and stimulate visitors' interest in its activities. Further, it is suggested that ACSOW should engage more with stakeholders who organise those events and work to initiate/coordinate activities to take place. For instance, Olavsfest, an annual music and cultural festival held in Trondheim since 1962, and one of the four junction festivals (knutepunktfestivaler) of national importance in Norway, is dedicated to St Olav and it begins on the day of his death (29th July). Despite the obvious links to SOW, there is no sign of the route, and nor information about it on its website. In a similar vein, there are annual festivals to celebrate St Olav in Sweden, Finland, Faroe Islands and Denmark. SOW should be represented in those events and take part in their organisation.

A good example to follow is the proposed St Olav art installation which is a project coordinated by two of the Finnish partners of ACSOW. The idea includes three floating figures of St Olav around the island of Korpo and their installation outside the Savolinna Castle in the summer of 2022. These figures were produced in collaboration with a local art collective and represent the efforts to increase the visibility of SOW in Finland (see <https://drive.google.com/file/d/18PtXXm27rc3l4opFsJZ8dYn4gg1m6OtJ/view?usp=sharing>)

2.2.5 Cultural tourism and sustainable cultural development

The last evaluation report commended the efforts and engagement of SOW with the tourism sector, and particularly, the work with tour operators, tourism business and destination management organisations. In the current evaluation cycle, it is evident that SOW has continued to improve and engage with various tourism stakeholders. In essence, SOW is promoted in the lines of cultural tourism and most tours are either self-managed or designed for individual travellers or small groups. Parts of SOW are promoted via different distribution channels and a quick online search results in related tourism/packages advertised by companies in Norway, Denmark, Sweden, the Netherlands and Germany. While there is a shared consensus that the primary market is domestic visitors in Norway, Finland, Denmark and Sweden, there is a growing international market, particularly around the Gudbrandsdalen path which has proven to be the most popular among international visitors. In addition to the Dutch and German visitors who tend to dominate the markets in Norway and Sweden, we have a rising profile of Italian and Spanish markets as well as a small but steadily growing US community.

It is noteworthy to recognise the efforts of SOW partner organisations to popularise the route and engage with tour operators and travel businesses. In Finland, members of St Olav Waterways have organised and conducted over 50 workshops (since 2018) to consult tour operators about how to adapt their offerings for pilgrims, including the development of new products and services (e.g. homestay packages). In the same vein, in early 2021, a national webinar was organised for travel professionals including the production of culturally appropriate content for the Sami people, best practices to develop pilgrimage trails, etc. In

addition, 10 self-managed tours have been developed in collaboration between St Olav Waterways and partners. Another commendable work is the partnership at a national level between St Olav Waterways and Visit Finland. The collaboration involves the popularisation of virtual events and associated to St Olav products and packages to the German, Russian, Italian and other markets. SOW is also part of Visit Finland's data hub which is their new sales and marketing channel.

In Norway, the National Pilgrimscenter has arranged a good number of fam trips for journalists and tour operators to popularise SOW as a cultural route in the period of 2018-2021. These tours have been organised in collaboration with Visit Norway at a national level and regional tourism destination companies at a regional level. Representatives from the National Pilgrimscenter arranged and guided the tours together with representatives from one or several of the regional pilgrimcentres. The tours normally lasted for 5 days and covered the distance from Oslo to Trondheim, following the Gudbrandsdalen path. Along the path, the arrangement cooperated with local hosts, museum guides, historians and priests and tourism companies. The aim of these trips was to provide the participants with a real experience of walking around the route, take photographs, do some travel writing and meet local travel businesses and service providers. Participants at those tours have included The Financial Times, The Guardian, The Telegraph, USA Today, etc.

A notable success from a tourism development perspective is LET, a trails and event-based tourism project funded through Interreg Sverige-Norge (2019-2021). The project involved organisations at national level in Norway and Sweden such as Visit Greater Oslo, Visit Hedmark, Dalsland, Visit Värmland and others. The objectives of the project were to establish quality standards of the trails/paths, develop different products (45) and involve new partners (40), including cooperation with 10 new tour operators and participation at 10 fairs and workshops (e.g., sales, storytelling, online bookings, marketing in social media, etc.) (see Annex 3, Figure 1 & Figure 2).

Another example of success was realised within the Interreg Central Baltic Programme (2016-2020). The project was a collaboration between eight partners in Finland and the Swedish-speaking Åland Islands and resulted in the development of St Olav Waterway, part between Turku and Eckerö on the Åland Islands, which formally became part of SOW in 2018. The 625- kilometre route is a classic example of cross-border collaboration – it spans from Turku to Åland Islands and finishes in Grisslehamn in Sweden. The route provides opportunities for walking, cycling and water sports. It was awarded the Development Award at Scandinavian Outdoor Awards 2020 for the provision of sustainable travel experience that connects three countries by a historic pilgrimage route.

Despite the notable progress and achievements demonstrated above, there is a lot of room for development in many different perspectives. First, it is recommended that SOW work more with small businesses and help them develop products and services to cater for the pilgrims. One of the most inspiring projects is to develop accommodation for the pilgrims at different parts of SOW and it is pleasing to see that different options (from forest shelters to glamping and luxury hospitality) are being considered. One particular recommendation is to work with local farms and help them develop farm stays. These would provide authentic and experiential aspects to the pilgrim experience and would also relate to the idea of having a sustainable and meaningful experience.

Second, there is a much-needed focus to diversify the tourist packages and provide more varied and diverse set of options. It is essential to study market demands, trends and perspectives of tour operators. This need has partly been addressed by commissioning Marit Larsen, a tour operator based in Fredrikstad, to provide a report on the current market needs

related to pilgrimage travel. However, the findings of this report as expected to focus more on Norway and the inbound/outbound markets of Norway and not necessarily to the other participating countries.

Third, it is evident that all parts of SOW work in different ways when it comes to cultural tourism development. Although it is recognised that country legislations and governance play a crucial part in the decision-making process, there is a noticeable gap in terms of how the network members collaborate together at regional and sub-regional levels. There is a missed opportunity for cross-border promotions and linkages between the route network. There is again a need for a structured approach which to establish a system on how partners develop initiatives together which are shared across the four participating countries. As outlined by one partner organisation member:

“We would like to develop more cooperation through the network through concrete projects and also knowledge and best practice sharing. I hope the continued development of ACSOW will make this more structured. At the moment it comes about by reaching out to initiatives that we happen to hear about”

2.3 Cultural Route Network

2.3.1 Overview of institutional/legal structure of the network

SOW is managed by the Association for the Route of St Olav Ways (ACSOW) which was established on 10 Jan 2019 with headquarters in Trondheim, Norway. National Pilgrim Centre of Norway (NPS) is responsible for the secretariat of the Association executing the role as Route Manager. The Association has a legal status which is major achievement and a recommendation of the last two previous reports. The main purpose of ACSOW is to manage the status of SOW as a European Cultural Route and promote the common European heritage represented through SOW.

2.3.2 Current composition of the network by country and type of member

The association has a has a common structure with elected members, president and committee members. The network governance includes the Governing Board (Board of Directors), Secretariat, and Scientific Committee. The Governing Board consists of seven members, including President, Vice-President and Board Members elected for a period of two years (re-election available once). There is good representation across all four participating countries. Secretariat is comprised of five members and there is a good representation across all four participating countries again. As previously noted, there is a Scientific Committee but it is only limited to five members at the moment. There is a Route Manager who is in charge of most operations and employed by the National Pilgrim Centre of Norway. In addition, there are further operational bodies and initiatives in Denmark, Sweden and Finland.

Although there is a good representation of members at all levels of governance, there are some inter-related issues in terms of the structure of the association and most importantly, its funding mechanisms. The association is comprised of members of different types, including pilgrim centres and associations, municipalities, county councils and one diocese. The funding mainly comes from membership fees and financial support from the Norwegian National Pilgrim Centre (under National Ministry of Culture) (which also covers the salaries of those employed by the centre). The total funding of EUR 92.831,58 (2019), EUR 75, 000

(2020) and EUR 32,000 (2021) is barely sufficient to cover the operational and administration costs for the day-to-day operations of the route. Funding is organised in different ways in all participating countries and while we should acknowledge the structural and governance differences, we should also highlight the decreasing funding from membership fees and the dependency on the Norwegian funding of the network. On the other hand, Association Pilgrim in Sweden, the governing body for SOW, does not provide any funding to SOW and financial responsibility (and capacity) is in the hands of local municipalities which do not necessarily priorities funding for pilgrim routes. In Finland, most funding comes from grants (e.g. EUR 70,000 by Finnish Ministry of Education and Culture to develop basic infrastructure for pilgrims, packages, cultural activities and historical interpretation) or by municipal funding for which associations (such as St Olav Waterways) should apply for (for example, the establishment of the pilgrim centre in Turku, Finland which was funded by City of Turku in collaboration with the Finnish Evangelist Church). In addition, a significant portion of the funding successfully used for route development, has come through cross-border funded projects such as Interreg Sverige-Norge 2019-2021 and Interreg Baltic Sea Region. While all of those funding mechanisms provide viable options for development and financial independence, there are by no means guaranteed sources of funding. Moreover, it is clear that there is a high risk for the financial sustainability of the association and there is a critical need for creating more diverse sources of revenue. While it is not uncommon for cultural routes to rely on public funding, the only guaranteed state funding is through the National Pilgrim Centre which not only creates dependency but also raises questions about the functioning of the entire network and the decision-making power of its members.

2.3.3 Network extension since last evaluation

During the 2018-2021 period, the association has welcomed 19 new members as specified in the dossier (p.13-15) and there is a list of other five potential partners interested in joining the association. Most notably, the network has expanded with new partners in Finland part of St Olav Waterways which joined in 2018. The new members are expected to enlarge the network and contribute both financially and thematically for its development.

2.3.4 Strategy for the network extension in the three years to come

The proposed strategy for the next three years indicate that there is no expectation of financial independency. While it is proposed that expanded number of partner organisations will increase the revenue generated from membership fees, it has been acknowledged that the operational costs will still be covered by the National Pilgrim Centre of Norway. The proposed expansion of the network to Iceland and Russia is thematically appropriate and could provide new sources of income. In addition, it is expected that, given the legal status of ACSOW, more time and efforts will be spend on applying for various grants and funding from different sources. However, in order to diversify the sources of income and eventually gain financial independence, it is recommended that the association should change its organisational structure in order to allow business ventures, and commercial organisations to join. The nature of the route, including its theme, provides opportunities for tourism and hospitality businesses to become full members and this in turn could provide ACSOW with new sources of income through sponsorships, marketing, etc. Given the importance of working with tourism organisations and hospitality establishments, this is a rather needed consideration to be made. In addition, particularly in the rural parts of SOW, funding could be generated by working with local businesses and provide opportunities for visibility and advertising of their products.

2.4 Communication tools

2.4.1 Current state of communication tools developed by the network (graphic charter, communication materials, logo, communication channels, signposting, maps, etc.)

The Route has good communication tools. Its own logo is clearly presented in all communication channels, including social media networks and all signage at the visited destinations that relate to the Route had the logo on display. The logo of the Route as well as the logo are presented in the official websites for partner organisations. The Norwegian site (<https://pilegrimsleden.no/en/>) is available in English and Norwegian, the Swedish site (<https://www.stolavsleden.com/>) is available in English and Swedish, and the Finnish site (<https://stolavwaterway.com/en/>) is available in English, Swedish and Finnish. In addition, there is a brand new web for ACSOW (<https://www.acsow.org/en/frontpage/>) available in English and Norwegian which is however, at a basic stage of its development. App pages are very informative, engaging and full of images and related contents. The Norwegian site is really interactive, full of maps, related information and guidance for pilgrims on their itineraries, places to stay, etc. Those sites, however, do not seem to be very connected to one another and tend to put an emphasis on their own parts of the route. In particular, this is the case for Sweden which does not make any explicit statements that the route belongs to SOW. On the other hand, the Finnish web page is very well developed, with clear links to social media and a map that presents the entire SOW.

Social media channels have been developed and supported at a good level across the networks. However, there is a need for a better engagement here, particularly on Instagram. It is by all means necessary to credit the efforts to establish an online presence. The dedicated web portals contain some useful resources for navigation, accommodation, etc. All pages are relatively well designed, and the contents are organised at a good level. However, a particular recommendation is to link the portals to some travel agencies and other partners which organise tours for pilgrims and/or provide accommodation facilities.

There is a good social media presence that is growing in popularity. All Facebook pages have a good number of followers, and it is good to see that they are 'active' – images, videos, post sharing are some examples that demonstrate the activity of the pages. It is recommended that a more social engagement is promoted through online quizzes, games, and other activities.

2.4.2 Compliance with the Guidelines for the Use of the Logo “Cultural Routes of the Council of Europe”

The Route complies with the guidelines for the use of the logo “Cultural Routes of the Council of Europe”. The logo is displayed on all written materials, brochures and leaflets and clearly visible on the official site of ACSOW and National Pilgrim Centre of Norway. The logo is also clearly displayed at all promotion materials for St Olav Waterway. However, this is not the case with the Swedish partners when the CoE logo is not displayed on their web page or any social media channels. It is recommended that more attention is paid on how the logo is used and further efforts are needed not only to display the logo but also to tell the story of SOW is a designated Cultural Route. This was one of the recommendations of the previous report which has not been addressed to a great extent.

4. Conclusions and Recommendations

The theme **complies** with criteria listed in Resolution CM/Res(2013)67, I. List of eligibility criteria for themes.

The Cultural Route only **partly complies** with the criteria for actions listed in Resolution CM/Res(2013)67, II. List of priority fields of action.

The Cultural Route only **partly complies** with the criteria for networks listed in Resolution CM/Res (2013)67, III. List of criteria for networks.

The Cultural Route **implements** the Guidelines for the Use of the Logo “Cultural Route of the Council of Europe”

CRITERIA		Recommendations previous evaluation 2017-2018	Has the route addressed the recommendation since the last evaluation?		Recommendations current evaluation 2021-2022
			YES	NO	
I. Cultural route theme		Expand the theme to all partnering countries	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Incorporate more Viking history in the theme
			<input type="checkbox"/>	<input type="checkbox"/>	
II. Priority fields of action	Cooperation in research and development	Enhanced collaboration with universities and research centres	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Establish more research centres Add more members to the scientific committee Increase the number of scientific outputs related to the theme
			<input type="checkbox"/>	<input type="checkbox"/>	
	Enhancement of memory, history and European heritage		<input type="checkbox"/>	<input type="checkbox"/>	Viking history of St Olav
		Expand the network to other places associated with St Olav's history	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Partly achieved with the expansion to Finland. Further expansion to Estonia, Russia, Iceland and other countries where St Olav has left a

					legacy
	Cultural and educational exchanges for young Europeans	Develop a structured approach of developing cultural and educational exchanges that is shared across the network	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Not really addressed as such.
			<input type="checkbox"/>	<input type="checkbox"/>	
	Contemporary cultural and artistic practice	Collaborate with various events and initiatives to popularise the Route	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Partly addressed only. There is still a great need to capitalise on existing initiatives and events through collaboration
		Manage and organise various events	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Evidence of initiatives and projects led by ACSOW
	Cultural Tourism and Sustainable Cultural development	Expand the network to allow more businesses to join	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Addressed to an extent. Further recommendations are to amend the organisational structure and allow business to formally join the association
III. Cultural Route Network		Achieve a legal status	<input checked="" type="checkbox"/>	<input type="checkbox"/>	Achieved
			<input type="checkbox"/>	<input type="checkbox"/>	Expand to Iceland and Russia as planned
			<input type="checkbox"/>	<input type="checkbox"/>	Work with businesses to diversity income streams
Communication Tools			<input type="checkbox"/>	<input type="checkbox"/>	Ensure that CoE logo is displayed on every partner's resources
			<input type="checkbox"/>	<input type="checkbox"/>	

5. List of references

Collins-Kreiner, N. (2010), "Researching pilgrimage: continuity and transformations", *Annals of Tourism Research*, 37(2), 440-456.

Collins-Kreiner, N. (2020). Pilgrimage tourism-past, present and future rejuvenation: a perspective article, *Tourism Review*, 75(1), 145-148.

Kvam B. (2009) Olav Churches in Europe. In Thue, S. (Ed.) *In the Pilgrim Way to Trondheim*, (pp.48-50). Trondheim: Tapir Academic Press.

Timothy, D.J. and Olsen, D.H. (Eds) (2006), *Tourism, Religion and Spiritual Journeys*, Routledge, London and New York, NY

Turner, V. and Turner, E. (1978), *Image and Pilgrimage in Christian Culture*, Columbia University Press, New York, NY.

Sturluson, S. & Hollander, L. (1991). *Heimskringla: History of the Kings of Norway*. Austin, TX: University of Texas Press.

Duda, T. (2016). The St. Olav's Way – the origin, nature and trends in development of pilgrimage activity in Scandinavia. *Peregrinus Cracoviensis*, 27(1), 25-45.

I hereby confirm that all documents required for the evaluation had been duly submitted by the Cultural Route.

6. Annex 1: Expert field visit and/or online interviews with the network management and members

The field visit Itinerary took place between 2nd and 5th Nov 2021. The programme is provided below:

- Day 1 (2nd Nov 2021): Arrival at Oslo Airport, Gardermoen. Meeting with Hans Morten Løvrød, Route Manager and transfer to Østgaard Farm in Halden. Dinner with Lars and Nina Garder, Owners of Østgaard Farm about the route development and their collaboration with St Olav Ways.
- Day 2 (3rd Nov 2021): Meeting with Marie Fors, Vestre Götaland County, Sweden, and talk about the Norwegian-Swedish partnerships, route development ideas, etc. 7km trekking along the Borgdelen Pilgrims Path with Marie, Hans-Morten, Unni Skaar (The President of St Olav Ways) and Helene Selvik, Manager of Borgleden Pilgrimssenter, Sarpsborg. Meeting with Sindre Martinsen Evje, Mayor of Sarpsborg and Line Kjølberg, Borgarsyssel Museum i Sarpsborg to talk about the partnerships between the Municipality of Sarpsborg and St Olav Ways. Meeting with Helene Selvik, Unni Skaar and Knut Aandal, Visit Greater Oslo, to talk about tourism development and partnerships with Visit Oslo, Visit Greater Oslo and Visit Norway. Transfer to Sarpsborg. Dinner with Hans-Morten, Helene, Marit Larsen (Tour Operator, Explore Travel, Fredrikstad) and volunteers who take part of pilgrim tours.
- Day 3: Meeting with Atle Sommerfeldt, Bishop of Borg, priests and members of the local association for pilgrims St Maria Pilegrimsselleskap to discuss cooperation and development with the Regional Church and local voluntary organisations. Transfer to Oslo. Meeting with Anna Runesson, Manager at Pilegrimssenter Oslo and Ola Rønne, Viken County, to discuss the development of St Olav Ways in Viken and Oslo. Walking along the Route in Oslo.
- Day 4 (5th Nov 2021): Visit to Bispegården» in Oslo, an historical building and the office for the Bishop in Oslo. Online meetings with James Simpson(Project Manager, St Olav Waterways Finland) & Miika Ahola (Turku Pilgrimcenter, Finland) to discuss about the route development in Finland, collaborations and shared projects. Transfer to Oslo Airport and fly back to London Heathrow. End of the field trip.

People met/interviewed during the visit:

- Hans-Morten Lovrod, St Olav Waterways Cultural Route Manager, Trondheim, Norway
- Unni Skaar, Borgleden Pilegrimssenter Sarpsborg, Norway & St Olav Waterways Cultural Route President
- Sindre Martinsen Evje, Mayor of Sarpsborg, Norway
- James Simpson, Project manager – St Olav Waterway Finland, Archipelago Town Pargas, Finland (Zoom)
- Helene Selvik, Manager of Borgleden Pilegrimssenter, Sarpsborg, Norway
- Atle Sommerfeldt, Bishop of Borg bispedømme, Norway
- Mattias Jansson, Senior Adviser, National Pilgrim Center, Norway (e-mail communication)

- Knut Aandal, Visit Greater Oslo, Norway
- Line Kjølberg, Borgarsyssel Museum i Sarpsborg, Norway
- Marie Fors, Cultural Development Administrator, Vestre Götaland County, Sweden
- Ola Rønne, Viken County, Norway / Pilegrimcenter Oslo, Norway
- Anna Runesson, Pilgrimcenter Oslo, Norway
- Marit Larsen, Explore Travel AS, Fredrikstad, Norway
- Miika Ahola, Turku Pilgrimcenter/ Turku & Karina Parish, Finland (Zoom)
- Lars & Nina Garder, Østgaard Farm, Halden, Norway
- Monica Svarød Aasen and other members of the local association for pilgrims, St Maria Pilegrimsfelleskap, Sarpsborg, Norway

7. Annex 2: Expert assessment checklist

EXPERT ASSESSMENT CHECK-LIST						
QUESTIONS			Yes	No	Comments (if any)	
3.1 THEME	1	Does the theme of the Route represent a common value (historical, cultural, or heritage) to several European countries?	1			
	2	Does the theme of the route offer a solid basis for youth cultural and educational exchanges?	1			
	3	Does the theme of the route offer a solid basis for innovative activities?	1			
	4	Does the theme of the route offer a solid basis for cultural tourism products development?	1			
	5	Has the theme been researched/developed by academics/experts from different regions of Europe?		1	Not to a sufficient extent	
3.2 FIELDS OF ACTION	3.2.1 Co-operation in research and development	6	Does the Route offer a platform for co-operation in research and development of European cultural themes/values?	1		
		7	Does the Route play a unifying role around major European themes, enabling dispersed knowledge to be brought together?	1		
		8	Does the Route show how these themes are representative of European values shared by several European countries?	1		
		9	Does the Route illustrate the development of these values and the variety of forms they may take in Europe?	1		
		10	Does the Route have a network of universities and research center working on its theme at the European level?		1	
		11	Does the Route have a multidisciplinary Scientific Committee?		1	
		12	Does the Scientific Committee work on its theme at the European level?		1	

3.2.2 Enhancement of the memory, history and European heritage	13	Does the Scientific Committee carry out research and analysis of the issues relevant to its theme and/or activities on the theoretical level?		1		
	14	Does the Scientific Committee carry out research and analysis of the issues relevant to its theme and/or activities on the practical level?		1		
	15	Do the Route activities take into account and explain the historical significance of tangible and intangible European heritage ?	1			
	16	Do the Route activities promote the values of the Council of Europe?	1			
	17	Do the Route activities promote the brand of the Cultural Routes of the Council of Europe?	1			
	18	Does the route work in conformity with international charters and conventions on cultural heritage preservation?	1			
	19	Do the Route activities identify, preserve and develop European heritage sites in rural destinations?		1		
	20	Do the Route activities identify, preserve and develop European heritage sites in industrial areas in the process of economic restructuring?		1		
	21	Do the Route activities valorize the heritage of ethnic or social minorities in Europe?		1		
	22	Do the Route activities contribute to a better understanding of the concept of cultural heritage, the importance of its preservation and sustainable development?	1			
	23	Do the Route activities enhance physical and intangible heritage, explain its historical significance and highlight its similarities in the different regions of Europe?	1			
	24	Do the Route activities take account of and promote the charters, conventions, recommendations and work of the Council of Europe, UNESCO and ICOMOS relating to heritage restoration, protection and enhancement, landscape and spatial planning (European Cultural Convention, Faro convention, European Landscape Convention, World Heritage Convention, ...)?	1			
	exchanges of young Europeans	25	Are the youth exchanges (cultural and educational) planned to develop a better understanding of the concept of European citizenship?		1	
		26	Are the youth exchanges (cultural and educational) planned to emphasize the value of new personal experience through visiting diverse places?	1		
27		Are the youth exchanges (cultural and educational) planned to encourage social integration and exchanges of young people from different social backgrounds and regions of Europe?	1			

3.2.4 Contemporary cultural and artistic practice	28	Are the youth exchanges (cultural and educational) planned to offer collaborative opportunities for educational institutions at various levels?	1		
	29	Are the youth exchanges (cultural and educational) planned to place the emphasis on personal and real experiences through the use of places and contacts?		1	
	30	Are the youth exchanges (cultural and educational) planned to set up pilot schemes with several participating countries?		1	
	31	Are the youth exchanges (cultural and educational) planned to give rise to co-operation activities which involve educational institutions at various levels?	1		
	32	Do the Route's cultural activities promote intercultural dialogue and multidisciplinary exchange between various artistic expressions in European countries?		1	
	33	Do the Route's cultural activities encourage artistic projects that establish links between cultural heritage and contemporary culture?	1		
	34	Do the Route's cultural activities encourage innovative cultural and contemporary art practices* connecting them with the history of skills development?		1	
	35	Do the Route's cultural activities encourage collaboration between culture amateurs and professionals via relevant activities and networks creation?***		1	
	36	Do the Route's cultural activities encourage debate and exchange - in a multidisciplinary and intercultural perspective - between various cultural and artistic expressions in different countries of Europe?		1	
	37	Do the Route's cultural activities encourage activities and artistic projects which explore the links between heritage and contemporary culture?	1		
	38	Do the Route's cultural activities highlight the most innovative and creative practices?		1	
	39	Do the Route's cultural activities link these innovative and creative practices with the history of skills development?***		1	
	cultural development	40	Do the Route's activities (relevant to sustainable cultural tourism development) assist in local, regional, national and/ or European identity formation?	1	
		41	Do the Route's activities (relevant to sustainable cultural tourism development) actively involve 3 major means to raise awareness of their cultural projects: print, broadcast and social media?	1	
42		Do the Route's activities promote dialogue between urban and rural communities and cultures?		1	

	43	Do the Route's activities promote dialogue between developed and disadvantaged regions?		1	
	44	Do the Route's activities promote dialogue between different regions (south, north, east, west) of Europe?	1		
	45	Do the Route's activities promote dialogue between majority and minority (or native and immigrant) cultures?		1	
	46	Do the Route's activities open possibilities for co-operation between Europe and other continents?		1	
	47	Do the Route's activities draw decision makers' attention to the necessity of protecting heritage as part of the sustainable development of the territory?	1		
	48	Do the Route's activities aim to diversify cultural product, service and activities offers?		1	
	49	Do the Route's activities develop and offer quality cultural tourism products, services or activities transnationally?	1		
	50	Do the Route's activities develop partnerships with public and private organisations active in the field of tourism?	1		
	51	Did the network prepare and use tools along the route to raise the number of visitors and the economic impacts of the route on the territories crossed?	1		
3.3 NETWORK	52	Does the Route represent a network involving at least three Council of Europe's member states?	1		
	53	Was the theme of the route chosen and accepted by the network members?	1		
	54	Was the conceptual framework of the route founded on a scientific basis?	1		
	55	Does the network involve several Council of Europe member states in all or part of its projects?	1		
	56	Is the network financially sustainable?		1	
	57	Does the network have a legal status (association, federation of associations, EEIG,...)?	1		
	58	Does the network operate democratically?	1		
	59	Does the network specify its objectives and working methods?	1		
	60	Does the network specify the regions concerned by the project?	1		
	61	Does the network specify its partners and participating countries?	1		
	62	Does the network specify the fields of action involved?	1		
	63	Does the network specify its overall strategy in the short and long term?		1	
	64	Does the network identify potential participants and partners in Council of Europe member states and/or other world countries?	1		

	65	Does the network provide details of its financing (financial reports and/or activity budgets)?	1			
	66	Does the network provide details of its operational plan?	1			
	67	Does the network append the basic text(s) confirming its legal status?	1			
3.4 COMMUNICATION TOOLS	68	Does the Route have its own logo?	1			
	69	Do all partners of the network use the logo on their communication tools?	1			
	70	Does the Route have its own dedicated website ?	1			
	71	Is it the website available in English and French?	1			
	72	Is it the website available in other languages?	1			
	73	Does the network use effectively social networks and web 2.0?	1			
	74	Does the network publish brochures on the Route?	1			
	75	If yes, are the brochures available in English?	1			
	76	If yes, are the brochures available in French?		1		
	Cultural Routes of the Council of	77	Is the title of “Cultural Route of the Council of Europe” present on all communication materials (including press releases, webpages, publications, etc.)?		1	
		78	Is the certification logo present on all communication materials?		1	
		79	Is the certification logo used in accordance to the guidelines for its use (size and position,...)?	1		
		80	Are the logos (Cultural Route + certification logo) provided to all the members of the Route?	1		
		81	Does the Council of Europe certification logo appear on road signs/ boards indicating the cultural route?	1		
SCORE			53	28		

8. Annex 3: List of Tables ad Figures

Figure 1. Interreg Sverige-Norge 2019-2021 Media Coverage

Figure 2 Interreg Sverige-Norge 2019-2021 Travel itineraries

ND EN

Søk i interregstabi.com

PACKAGES IN SWEDEN | PACKAGES IN NORWAY | TOURSUGGESTIONS NORWAY | OTHER EXCURSIONS

Paddling is perfect in the borderland of Norway and Sweden

Welcome to explore

Experiences across the borderland of Norway and Sweden

PILGRIMAGE HIKING IN DALSLAND

UPPERUD 9-9

The package includes:

- 1 Accommodation at Grand duhaasen in Upperud 9-9
- 1 Dinner at Upperud 9-9
- 1 Breakfast at Upperud 9-9
- 1 Accommodation at Dalshagen Wildlife
- 1 Dinner at Dalshagen Wildlife

UPPERUD 9-9

Upperud 9-9 is a charming village in the heart of the borderland of Norway and Sweden. The area is known for its beautiful nature and rich cultural heritage. The package includes accommodation at Grand duhaasen in Upperud 9-9, dinner at Upperud 9-9, breakfast at Upperud 9-9, accommodation at Dalshagen Wildlife, and dinner at Dalshagen Wildlife.

UPPERUD 9-9

Upperud 9-9 is a charming village in the heart of the borderland of Norway and Sweden. The area is known for its beautiful nature and rich cultural heritage. The package includes accommodation at Grand duhaasen in Upperud 9-9, dinner at Upperud 9-9, breakfast at Upperud 9-9, accommodation at Dalshagen Wildlife, and dinner at Dalshagen Wildlife.

ROLSTAD FARM

Unique, short-distance excursions close by. Start your dream holiday in the forest!

Package 1
From NOK 500

Package 2
From NOK 850

Package 3
From NOK 850

ROLSTAD FARM
Rollstad Farm is a unique and beautiful holiday home in the heart of the forest. The farm is surrounded by lush greenery and offers a peaceful and relaxing atmosphere. The package includes accommodation at Rollstad Farm, dinner at Rollstad Farm, and breakfast at Rollstad Farm.

VIKEN AND INNLANDET COUNTY

Follow the Pilgrim way from the Swedish border

Follow the Pilgrim way from the Swedish border. The Pilgrim way is a beautiful and historic route that leads from the Swedish border to the heart of Viken and Innlandet County. The route is marked by a red cross and leads through beautiful nature and historic sites. The package includes accommodation at the Pilgrim Centre, dinner at the Pilgrim Centre, and breakfast at the Pilgrim Centre.

USE INFORMATION:

www.interreg.no
www.svein.no
www.viken.no
www.innlandet.no
www.norge.no

VIKEN AND INNLANDET COUNTY