

A woman with a backpack is looking at a map in front of a large cathedral. The scene is set in a city with green trees in the foreground. A large blue graphic with a white sunburst pattern is overlaid on the image.

Elias J. Torres Feijó  
M.<sup>a</sup> Felisa Rodríguez Prado  
Emilio Carral Vilariño (eds.)

# The Way of Saint James, Tourism, and Local Community

eman ta zabal zazu



Universidad  
del País Vasco

Euskal Herriko  
Unibertsitatea

*CIP. Biblioteca Universitaria*

The **Way** of Saint James, tourism, and local community [Recurso electrónico] / Elias J. Torres Feijó, M. Felisa Rodríguez Prado, Emilio Carral Vilariño (eds.). – Datos. – Leioa : Universidad del País Vasco / Euskal Herriko Unibertsitatea, Argitalpen Zerbitzua = Servicio Editorial, [2022]. – 1 recurso en línea: PDF (221 p.) – (Ikertuz)

Modo de acceso: World Wide Web.

ISBN. 978-84-1319-460-8.

1. Camino de Santiago. 2. Santiago de Compostela (La Coruña). 3. Turismo cultural. I. Torres Feijó, Elías J., ed. II. Rodríguez Prado, María Felisa, ed. III. Carral Vilariño, Emilio, ed.

(0.034)910.4(460.111)

(0.034)338.48(460.111)

A presente edição contou com umha ajuda do Grupo Galabra, GI-1811, da Universidade de Santiago de Compostela, procedente das ajudas da Xunta de Galicia para Grupos de Potencial Crescemento, Ref. ED431B 2020/40. Contou com a colaboración para a tradución do Centro de Estudos Humanísticos da Universidade do Minho (CEHUM), do Grupo de Estudos Territoriais da Universidade da Coruña (GET-UDC, código G-000361) e do Grupo Galabra (GI-1811) da Universidade de Santiago de Compostela.

Esta edición contou con la ayuda del Grupo Galabra, GI-1811, de la Universidade de Santiago de Compostela, procedente de la Xunta de Galicia para Grupos de Potencial Crescemento, Ref. ED431B 2020/40. Contó con la colaboración para la tradución del Centro de Estudos Humanísticos de la Universidade do Minho (CEHUM), el Grupo de Estudos Territoriais de la Universidade da Coruña (GET-UDC, código G-000361) y el Grupo Galabra (GI-1811) de la Universidade de Santiago de Compostela.

Obra financiada por la Xunta de Galicia.

© Servicio de Publicaciones de la Universidad del País Vasco  
Euskal Herriko Unibertsitateko Argitalpen Zerbitzua

ISBN: 978-84-1319-460-8

---

# Summary

<b>Presentation. Starting from the local community,</b> <i>Elias J. Feijó Torres, M. Felisa Rodríguez Prado, Emilio Carral Vilariño</i> .....	5
<b>1. Dominant Contemporary Macro-narratives about Santiago and the Way: the Invisibility of Culture as Hypothesis</b> <i>Elias J. Torres Feijó</i> .....	9
<b>2. Impacts of the Ways in the Local Community of Santiago de Compostela: Results of Ongoing Research</b> <i>Roberto Samartim and Carlos Pazos-Justo</i> .....	42
<b>3. Reinventio and Unanimity. Impact of Cultural and Tourism Policies in the Local Community of Santiago de Compostela</b> <i>Carlos Pazos-Justo, M. Luisa del Río Araújo and Roberto Samartim</i> .....	60
<b>4. Transformations in Santiago de Compostela as a Function of the Way of Saint James</b> <i>Elias J. Torres Feijó</i> .....	82
<b>5. Identity Sustainability, Identity Affectivity, and the Ithaca Traveler: Conceptual Tools for Measuring and Modeling Tourism as an Opportunity</b> <i>Elias J. Torres Feijó</i> .....	123
<b>6. Tourism and Gastronomy in Santiago de Compostela (Galiza): A Case Study Under Polysystem Perspective in Relationship with Other System Analysis</b> <i>Emilio V. Carral Vilariño</i> .....	143
<b>7. Gastronomy and Tourism: Socioeconomic and Territorial Implications in Santiago de Compostela-Galiza (NW Spain)</b> <i>Emilio Carral Vilariño, M. Luisa del Río Araújo and Zósimo López Pena</i> .....	153

<b>8. The Existence of a Luso-Galician Community as an Emotional Element in the Visits to Santiago de Compostela from Portugal. First Results through Quantitative-Qualitative Surveys</b>	
<i>Raquel Bello Vázquez</i> .....	187
<b>9. Polysystem Theory and Research Applications: Planning and Social Research Commitment in an Analysis of the Expositive and Dissemination Project The City, the Way and Us as a Case Study</b>	
<i>Elias J. Torres Feijó</i> .....	201

---

# Presentation. Starting from the local community

*Elias J. Feijó Torres, M. Felisa Rodríguez Prado, Emilio Carral Vilariño*

The organizers

## **The Way of Saint James, Tourism, and Local Community**

Tourism, as an organization or organizational sphere, determines social organization and institutions, particularly political and social ones, and is itself determined by them: gradation and intensity are different things, according to the innumerable cases that can be analyzed.

Tourism clearly conditions people's daily lives in a double sense: certainly, because of the inputs it constitutes, via human (and other) resources it mobilizes, and the goods and expenses it generates; but also, in many communities, because of the social, spatial, temporal and/or cultural reorganization that its operation implies in the community social space. In many cases, this impact does not occur in mere peripheral or marginal spaces, but rather in places that are central - physical spaces that are fundamentally relevant to the community in which it develops. Tourism is not, therefore, a cookie manufacturing company located in an business park; it is not an array of vegetable gardens or meadows surrounding a certain city.

Although the work we present here focuses on the case of the The Way of Saint James and the city of Santiago de Compostela, we believe that it has even greater potential. Santiago is one of the communities most impacted by the phenomenon of the Way which is, in turn, one of the most relevant phenomena of tourism today and which increasingly affects many other realities, including the Basque Country. The very activity of pedestrian or bicycle tourism, in general, serves as a paradigmatic and exemplary case in the Ways of St. James, both as an example of its reality and its effects. The example

of Compostela can thus serve as a privileged comparison and contrast with other social realities that are beginning to experience or are already significantly feeling the impact of this phenomenon at the cultural, social, economic, and environmental dimension.

The tourism phenomenon has many angles of analysis. But it lacks analytical attempts that are more comprehensive in their approach, that try to proceed with a conciliating perspective of the object in question and seek to respond to questions that allow a global understanding of its impacts. The main thrust of the research we have developed and presented here is to know to what extent the visitor is a threat or an ally to the local community, as seen through a variety of lenses.

This was the reason why we assembled a truly transdisciplinary team - with researchers from the fields of ecology, economics, literary studies, discourse analysis and audiovisual studies, computational linguistics, sociology, and anthropology - around two research projects, carried out by a team within the Galabra Network: "Discourses, images, and cultural practices about Santiago de Compostela as a goal of the Ways," financed by the Ministry of Economy and Competitiveness of the Spanish government, between 2012 and 2015 (reference: FFI2012-35521) and "Narratives, uses and consumptions of visitors as allies or threats for the well-being of the local community: the case of Santiago de Compostela," funded by the Ministry of Science, Innovation and Universities, through the State Agency for Investigation (AIE), between 2018 and 2021 (reference: FFI2017-88196-R). These projects establish a universe of people - visitors from Galicia, Portugal, Brazil and the Spanish state: the first is the local and national community that shares social and cultural space with Santiago de Compostela. Most visitors to Santiago de Compostela and travelers on the Way come from the Spanish state. Portugal, at the beginning of our work on the subject, in the year 2012, was the European state sending the most visitors to Compostela and the Way, just as Brazilian pilgrims was the most important extra-European group in number partaking of the Way and visiting the city. All of the above were sustained by theoretical frameworks and methodological approaches, deriving in a robust and productive fieldwork.

This phenomenon has often been seen from a perspective that analyzes the effects on the local community. This is also the central axis of this volume, which concentrates a selection of texts produced between 2011 and 2022. Our primary concern is that tourism is framed, especially by public administrations, in the perspective of the local community. And we attempt, from the outset, to draw the reader's attention to an aspect that is sometimes overlooked in this type of work, namely, the discourse surrounding the destination, to quote in tourist jargon "about what is said and what is not said" about the visited place: "Dominant Contemporary Macro-narratives about Santiago and the Way: the Invisibility of Culture as Hypothesis" was the starting point of the subsequent analytical construction and finds much of its investigative development in a specific book, to be released in Portugal, parallel to this one: *Contar o Caminho de Santiago: literatura, discurso(s) e efeitos sociais na comunidade local* (Torres Feijó, Rodríguez Prado, and Iriarte Sanromán, eds. Lisboa, Colibri, 2022).

In the same vein, in this volume one can find "Impacts of the Ways in the Local Community of Santiago de Compostela," —from Galician-Portuguese version in

*Madrygal. Revista de Estudios Gallegos*, 23, 2020, pp. 307-322— an analytical synthesis of the various modes of impact on the local community derived from these discourses and elaborated from various contributions of the team, which allows us to establish, as will be seen, that it is neither the economic nor the legitimate cultural capital that determines the behavior and spending of visiting people, at least in the case of Santiago de Compostela. It is the prior image —often one previously constructed by these discourses, directly or indirectly— that is the greatest determining factor on the type of visit.

From this overview we move on to palpable effects on the city, with two complementary strands: the first —initially published in Galician-Portuguese in *Sémata*, 20, 2018, pp. 233-256—, “*Reinventio and Unanimity. Impact of Cultural and Tourism Policies in the Local Community of Santiago de Compostela*,” starts from the idea of a reinvented city and its community, resemanticized, with remarkable impacts on collective identities themselves, presenting a thorough and graphic analysis of part of the massive fieldwork conducted; the second, “*Transformations in Santiago de Compostela as a Function of the Way of Saint James*,” focuses attention mainly on the evolution of the population and the use of public spaces and its identity affectation in the city.

These overviews give way to two texts that combine the theoretical framework used in the concrete analysis of results and focuses on two specific perspectives. The first, “*Identity Sustainability, Identity Affectivity, and the Ithaca Traveler: Conceptual Tools for Measuring and Modeling Tourism as an Opportunity*,” seeks to offer some of the analytical tools developed by the team for examining the community from its emblematic and affective spaces and, postulating the tourist phenomenon as a potential community ally, and which focuses on a visitor profile linked to characteristic ways of traveling, in life itself, as expressed in the poem “*Ithaca*” by C. Cavafis. Already “*Tourism and Gastronomy in Santiago de Compostela (Galiza): A Case Study Under Polysystem Perspective in Relationship with Other System Analysis*” —previously in *Circuits in motion. Polysystem theory and the analysis of culture*. Ed. David Souto, Aiora Sampedro and Jon Kortazar. Bilbao: UPV/EHU, pp. 182-191— compares the relationship of tourist practices with gastronomy and local production, one of our priorities coming from the field of biology intermixed with polysystems theory, and one of the strong points in the team’s cultural research.

Gastronomy occupies a necessarily noteworthy dimension in this volume. To eat is a daily and necessary practice for people; offering, or not offering the products of the place visited is a way of understanding the community and the visitor; to consume them or not is a strong indicator of the visitor’s understanding and connection to the local community, its identities, ways of life, and culture. Hence the relationship of this activity with local economic dynamics and with the use of the territory occupies central a role, and makes gastronomy, undoubtedly, one of the best tools for gauging the local well-being and the visitor’s interpretation. This is what the work “*Gastronomy and Tourism: Socioeconomic and Territorial Implications in Santiago de Compostela-Galiza (NW Spain)*” is geared towards.

In keeping with ways of understanding and being understood, we also wanted to open up a space for the manner in which the visitor interprets him or herself in relation

to the identity profiles of the local community. Here, the universe of the four origins analyzed is particularly useful, because they all present, to varying degrees and with different compositions, political, social, cultural, and linguistic linkages to the community of destination. In this specific case, we offer results of a particular and relevant subject, the Luso-Galician relationship, through “The Existence of a Luso-Galician Community as an Emotional Element in the Visits to Santiago de Compostela from Portugal: First Results through Quantitative-Qualitative Surveys” - from Galician-Portuguese version in *Estudos da AIL em Teoria e Metodologia. Relacionamento nas Lusofonias II*. Ed. Elias Torres, Raquel Bello, Roberto Samartim e Manuel Brito-Semedo. Coimbra: AIL, 87-96. At play here is the perspective of the bordering subject, those who live next door, those who—even though they have been politically separated for centuries— perhaps maintain fundamental links of relationship. In general, understanding the networks of identification and affection (or not) that visitors and locals are able to perceive regarding themselves and their relationships is thus a basic tool to understand what is expected from these visits and how to guide this dynamic throughout its myriad dimensions.

Our insistence on “thinking from the local” motivated us to begin work with the Municipality of Santiago de Compostela in order to organize an exhibition to divulge a portion of the project’s results, aimed at the citizens of Santiago de Compostela and visiting people alike. Fortunately, an agreement was signed between the University of Santiago de Compostela and the Municipality of Santiago and this exhibition took place in 2019, accompanied by several events and round tables with various groups, political representatives, associations, merchants, residents, institutions... whose full results can be seen here: *The City, the Way and Us* ([https://redegalabra.org/wp-content/uploads/2022/01/2020\\_ACidadeOCaminhoENos\\_DEF\\_Andavira.pdf](https://redegalabra.org/wp-content/uploads/2022/01/2020_ACidadeOCaminhoENos_DEF_Andavira.pdf)) and *Visit, Trade, Inhabit the City* ([https://redegalabra.org/wp-content/uploads/2022/01/2020\\_VisitarComerciarHabitarACidade\\_DEF\\_Andavira.pdf](https://redegalabra.org/wp-content/uploads/2022/01/2020_VisitarComerciarHabitarACidade_DEF_Andavira.pdf)).

Analyzing this entire process falls to the last of the works that we present here and with which we close this volume: “Polysystem Theory and Research Applications: Planning and Social Research Commitment in an Analysis of the Expositive and Dissemination Project *The City, the Way and Us* as a Case Study” —previously in *Circuits in motion. Polysystem theory and the analysis of culture*. Ed. David Souto, Aiora Samp Pedro and Jon Kortazar. Bilbao: UPV/EHU, pp. 162-181,— not before thanking Argitalpen Zerbitzua of the University of the Basque Country/Euskal Herriko Unibertsitatea, with its director Elisabete Alberdi Celaya at its head, as well as the esteemed colleague Jon Kortazar for their generosity in steering this book towards the port we wanted to see it in. Mila esker, bihotz-bihotzez.



# Impacts of the Ways in the Local Community of Santiago de Compostela: Results of Ongoing Research

*Roberto Samartim*

GET and Galabra Network – Universidade da Coruña and Galabra Network

*Carlos Pazos-Justo*

Galabra – Universidade do Minho

## 1. Introduction

This contribution seeks to summarize and discuss the main findings present in the results of the research project *Discourses, Images and Cultural Practices about Santiago de Compostela as a goal of the Caminos de Santiago* financed by the Ministry of Economy and Competitiveness of the government of Spain between 2012 and 2015. Work on the project was carried out between 2011 and 2017 by an international team referenced in the Galabra Network and during the course of the work numbered upwards of fourteen researchers and investigators, from seven different areas of expertise —studies in literature and culture, linguistics, communication, anthropology, sociology, economics and ecology— and seven universities located in Galiza, Spain, Portugal, Brazil and the USA.

The combined results of this project number 48 references —accessible at <https://redegalabra.org/impactos-caminho-comunidade-local-santiago-compostela/>— from academic papers —three master’s papers and a doctoral thesis—, to communications at international conferences —28— and publications —16 references—, among journal articles and book chapters. From this vast array of materials, for this textual analysis we’ve chosen a set consisting of —almost half of these products— the 20 contributions

that were actually published as articles or book chapters and the doctoral thesis defended within the project and accessible in the USC repository. From these materials, chosen by virtue of having been published and being publicly accessible in analogical or digital format, we extracted and culled the focused objectives, the examined corpus, the theoretical, methodological and procedural tools used, and the conclusions or hypotheses raised in each of them. Finally, we discuss the information thus garnered and synthesize the knowledge generated in the aforementioned research project until the end of 2017, the year in which a second phase in the research on the same object of study begins in the framework of a new project partially funded between 2018 and 2021 by the Spanish Ministry of Economy and Competitiveness: *Narrativas, usos e consumos de visitantes como aliados ou ameças para o bem-estar da comunidade local: o caso de Santiago de Compostela* (Narratives, uses and consumption of visitors as allies or threats for the well-being of the local community: the case of Santiago de Compostela - FFI2017-88196-R).<sup>1</sup>

## 2. The research project *Discourses, Images, and Cultural Practices about Santiago de Compostela as a Goal of the Ways*

The project *Discourses, Images and Cultural Practices* has as its object of study the impact of the Ways of Saint James on the local community of Compostela and has two general objectives. On the one hand, the team wants to know the ideas of people who visit Santiago de Compostela in relation to the products they know and consume, their experiences in the city and the images of the local Compostelan community they had before, during, and after their stay. For this, it was necessary to analyze the consumption and cultural practices actually carried out by these people and contrast them with the imaginary brought by these visitors and with the subsequent memory of the experience in the city. On the other hand, the project also focuses on another class of objectives aimed both at cultural planning and at specific methodological developments. In the case of the former, the aim is to improve the quality of life, the sustainability of practices and processes related to the influx of visitors and their interaction with the city. In the latter case, the intention is to advance the development of specific methodologies, techniques and tools for analyzing the impacts of this influx of visitors on the local host communities; There is a great deal of literature on both subjects (Conde, 2009; Ateljevic, Pritchard & Morgan, 2007; Colombo, 2011 and 2012; Squire, 1994; Light, 2007; Frost, 2006; Xie, Osumar & Ibrahim, 2007; Andereck & Nyaupane, 2011; Ruiz & Hernández, 2007; Church & Hanks, 1990; Garcia & Gamallo, 2015; Guinovart & Simões, 2009; Lage, Losada & Gómez, 2012, among others).

In other words, the objectives of the project are to answer the following questions: What cultural products do people who visit Santiago de Compostela consume? What discourses and practices are present regarding the Way, and about Compostela and

---

<sup>1</sup> One of the first actions taken by the team in this second phase of the project was the synthesis and partial dissemination of the results of the initial project through the exhibition "The city, the Way and Us", physically located in the central promenade of the Alameda in Santiago de Compostela from early May to late June 2019 and whose digitized panels are accessible at <https://redegalabra.org/exposicion-a-cidade-o-camino-e-nos/> [consulted: 24/06/2019].

Galiza? Who issues these discourses? How do they (re)produce and socialize the images formed around the Way or about the city? To what extent do these discourses, images, and practices impact on tourism and the local population? What instruments of analysis have to be used to approach our object of study? And, lastly, what is the usefulness for the community —both scientific and local— of an investigation of these characteristics?

For the purposes of the research begun in 2011, we have identified the period between the concluding Jacobean years 2010 and 2021 as being of strategic importance, which is why we have chronologically set our research in the first phase of the period 2008-2015. We have also framed the research to four specific geocultural areas —Galiza, Spain, Portugal and Brazil— because these are the origins of the largest number of visitors to Compostela in 2008 according to the Center for Tourist Research and Study at the Universidade de Santiago de Compostela [CETUR-USC], which places the Portuguese and the Brazilian as the most numerous European and extra-European visitors that year —this fact matches the strengths of the team, coming mostly from Lusophone studies.

To achieve its object of study, the project selected a corpus of two types: 1) a documentary corpus inventoried and catalogued in a database —*Catalogador*— built for this purpose (Samartim 2015) which contained, by the end of the period under analysis, 2017, 559 books —fiction, travel guides and diaries—, 211 websites and 90 audiovisual products produced since 2008; and a living corpus made up of 2,081 surveys of visitors from Galiza, other parts of the Spanish state, Portugal and Brazil, 922 surveys of inhabitants of the city and another 410 surveys of merchants and people who carry out various types of economic activities in Santiago de Compostela.

These questionnaires were designed by the team and generally consisted of the following thematic divisions: visitors were asked about the process of deciding to take the trip, the sources of information used during the visit and their trip's management and planning. On the other hand, the local population and the shopkeepers were asked to identify the most significant places for the community, the level of identity affectivity felt in relation to the municipality, the effects of tourism, and the presence of the Way of Saint James in Compostela. In addition to recording the corresponding socio-demographic characteristics of each group, the surveys of visitors, merchants, and locals also included questions related to their perception of the city, the image of Compostela and Galiza, as well as about the uses made and the spaces frequented in the city.

The 2,081 surveys made to visitors from March 2013 to March 2014 are distributed among people coming from Galiza (398), Spain (878), Portugal (408) and Brazil (396). The 929 surveys of people living in Santiago de Compostela were carried out from the second half of 2014 to May 2015, differentiating here between people who were surveyed in Compostela (684) and those who spend most of their day in the city, but actually live in the neighboring municipalities of Teo (104) and Ames (101). The 410 questionnaires on economic and commercial activity in the city were given in April and May 2015 to people who own or manage commercial establishments open to the public in the municipal area of Santiago and who sell products or provide various types of services to both the local population and visitors —accommodation, food, clothing, personal care and grooming, culture, leisure, etc.

## TECHNICAL DATA

<p><b>Type of survey conducted:</b> Personal with structured questionnaire</p> <p><b>Confidence level:</b> 95%; <math>p = q = 0.5</math></p> <p><b>Sampling Process:</b> Convenience</p> <p><b>Geographic Ambit:</b> Santiago de Compostela</p> <p><b>Catalogued:</b> 559 books 211 webs 90 audiovisuals</p> <p><b>Universe:</b> Visitors from Galiza, the rest of the state, Portugal and Brazil (highest volume of visitors from the EU and outside the EU in 2008 [Source: CETUR]. Population: Infinite (100.000) Sample error: <math>\pm 2,15\%</math> Date: March 2013 to March 2014 Residents in Santiago de Compostela or in neighboring concellos (Teo and Ames): Infinite Population (&gt;100,000) Sampling error: <math>\pm 3.2 \%</math> Dates: Second half of 2014 to May 2015 Economic and commercial activity in Santiago de Compostela Population (Sample frame): 4,096 Sample error: <math>\pm 4.6 \%</math> Dates: April and May 2015</p>	<p><b>Sample size:</b> Visitor surveys 2,081 valid surveys Galiza: 398 Rest of the State: 878 Portugal: 408 Brazil: 396 Local surveys 929 valid studies Santiago: 684 Teo: 104 Ames:101 Economic and commercial activity surveys 410 valid surveys</p> <p><b>Interviews:</b> Visitor interviews: 271 Galiza: 56 Rest of State: 100 Portugal: 56 Brazil: 59 Pilgrim interviews: 34 from Porto Alegre (Brazil) 6 conversation groups with local people Control surveys to check trends (2018) 155 visitors 50 inhabitants 50 stores 6 conversation groups with local population Control surveys to check trends (2018) 155 visitors 50 inhabitants 50 shops</p>
--	---

FIGURE 1

**Project fact sheet**

Source: Exhibition "The City, the Way and Us"  
(<https://redegalabra.org/exposicion-a-cidade-o-camino-e-nos/>  
[Last consulted: 24/06/2019]).

Some of the people who filled out these questionnaires were selected to be interviewed in person or by telephone, in conversations with an average length of 45 minutes. A total of 271 interviews were conducted and recorded with people from

Galiza (56), Spain (100), Portugal (56) and Brazil (59). In addition, the project also included a complementary corpus of 34 interviews conducted in Porto Alegre with people from Rio Grande do Sul who had done or planned to do the Way of Saint James; with six conversation groups with local people and with a series of control surveys conducted in 2018 with visitors from the four geographical areas mentioned above (155) and with inhabitants of Compostela and merchants —50 for each category; see the summary of the information about the corpus in Figure 1.

This corpus was explored by the team through a varied array of methodologies and procedural tools, from the multidimensional analysis of texts, consisting largely of a close reading of the bibliography that allowed the extraction and abstraction of ideas and categories. The performance of descriptive statistical and factor analyses —using the computer program SPSS—, the use of Natural Language Processing (NLP) techniques via various computer programs —among which Iramuteq stands out for its productivity: <http://iramuteq.org/>—, and empirical observation in the field.

As for the project's output, the team presented surveys at numerous international conferences on the corpus of the aforementioned research project. As can be seen from Chart 1, the results of these surveys constitute more than half of the total research output (59%), and several of them were then developed for publication in reviews or book chapters, thus feeding publications related to the project, which in turn account for one-third of the project's total output.

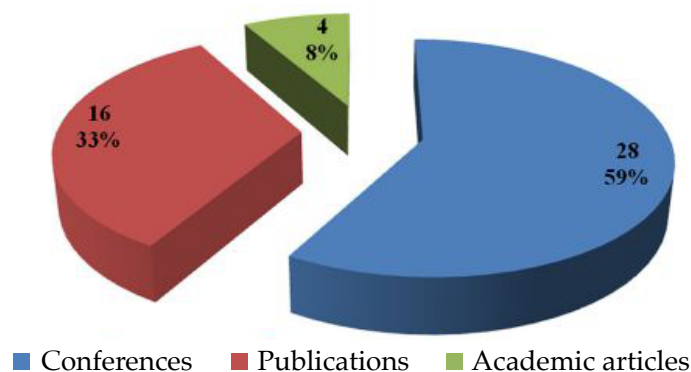


FIGURE 2

**Overall production of the project "Discourses, images and practices..."**

*Source:* Our elaboration.

This strategy of presenting partial results of the project in international scientific meetings, to be subsequently developed in publications —whether or not sponsored to the specific events—, also explains the annual rate of publication, concentrated mainly in 2014 and notably 2015, as shown below in Figure 3. In fact, the previous years were devoted to planning, writing, and preparation of the project to apply for the call

for public funding under competitive bidding launched by the Ministry of Economy and Competitiveness of the Government of Spain in 2011, the conceptualization and construction of the database for the collection of the documentary corpus, the design of questionnaires for visitor surveys (2012), and the completion of these surveys on the city streets —done daily, between March 2013 and March 2014— and those of the local population and shopkeepers, in an information gathering procedure that only closed in May 2015. Both the information collected in the project Cataloger and the information collected at various stages through the surveys conducted during this period could be partially processed for the participation of several team members in these international scientific conferences.

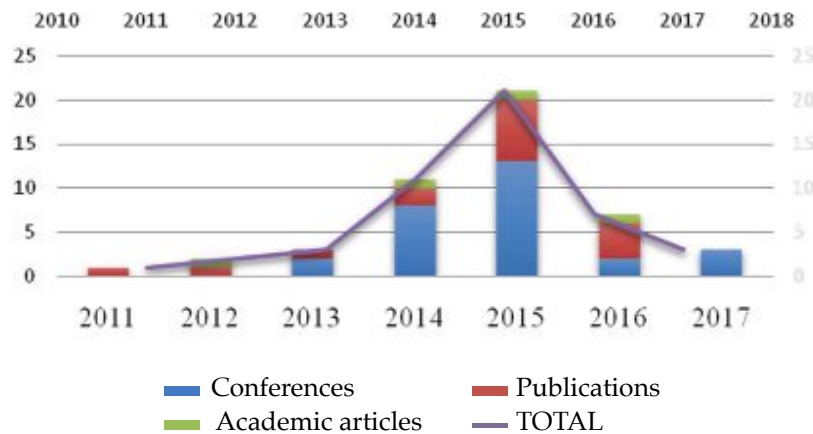


FIGURE 3

### Annual project output between 2011 and 2017

*Source:* Our elaboration.

As for the individual distribution of the production of the project under focus (Figure 3), the irregularities are to a large extent due to the different moments in which the team members were incorporated into the project. In this sense, Carreira, Carral, López Pena and del Río have only been part of the team since 2016, by which time both the bulk of the project corpus survey and the funding period from the Spanish Ministry of Economy and Competitiveness had already concluded, and by then several people had already presented surveys on said corpus in some of the 21 scientific meetings in which the results were disseminated. Among them we can highlight the XI Congress of the International Association of Lusitanistas held in Cape Verde in July 2014, because it is in this event where the largest participation of team members with academic contributions linked to the project is concentrated. Its proceedings were published as book chapters (Bello Vázquez, 2015b; Rodríguez Prado, 2015b; Villarino, 2015 and Samartim, 2015).

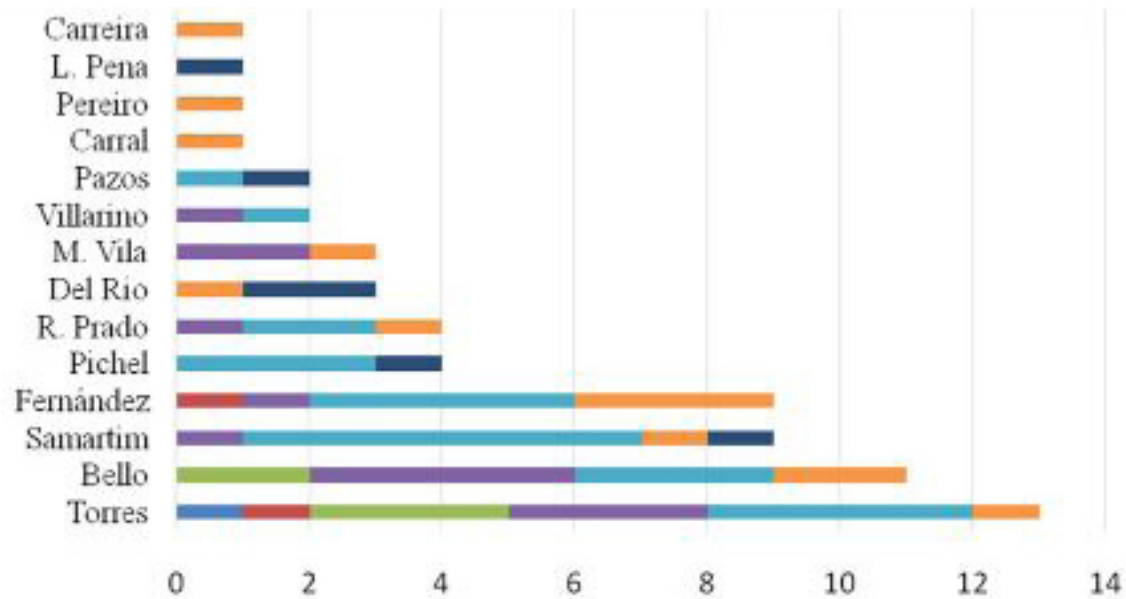


FIGURE 4

#### Individual project output between 2011 and 2017

Source: Our elaboration.

On the other hand, specialization in the tasks linked to the project help explain both the individual distribution of its results and the subjects focused upon therein. Thus, in the set of 48 references resulting from the project under analysis, the contributions of Pichel, Martínez Vila, and Fernández Rodríguez are linked to the moment at which they begin their line of research, its development, and their own academic obligations as students, being responsible for results stemming from their masters theses (Fernández Rodríguez, 2012; Martínez Vila, 2014, and Pichel, 2015) and the PhD thesis defended in 2016 by Fernández Rodríguez, in this case finding previous contributions both individually (Fernández Rodríguez, 2015) and in collaboration with several of his advisors, Professors Samartim and Torres Feijó (Fernández Rodríguez and Samartim, 2015a, 2015b and 2016; Torres Feijó and Fernández Rodríguez, 2014).

Likewise, despite the relatively transversal nature of the contributions of the senior research staff producing the highest production (Torres Feijó, Bello Vázquez and Samartim), the specialization mentioned earlier is also evident in the subjects addressed by several members of the team. This is the case of the approach focusing on the project's audiovisual aspects by López Pena (2017); in the studies on tourism by Professor Pereiro (2016); or in the imagological focus in which Pazos-Justo (2017) works, which also implies the earliest approaches to concepts such as *reinventio* and the impact of cultural and tourism policies on the resemantization of the city that took place after the institutionalization of the Jacobean Holy Year by the Galician autonomous government in 1993, and which will be developed in the final part of the project in partnership with other team members—for example in Pazos-Justo, del Río and Samartim (2018).

This relative specialization can also be detected in the approaches on environmental sustainability by Carral and Carreira —who signed on with Martínez Vila and Torres Feijó in 2016 to develop the masters thesis presented by the former and directed by Torres Feijó at the University of Santiago de Compostela two years earlier—, or in the research on the Brazilian undertaken by Villarino Pardo (2015) and Rodríguez Prado (2015a) as well as by Bello Vázquez (2015c and 2016), although the latter two researchers have also carried out work based on the corpus of Portuguese visitors (Bello Vázquez, 2015b; Rodríguez Prado, 2015b).

In the same way, the methodological and conceptual elaboration is explored since the beginning of the project mainly by its lead researcher, Professor Torres Feijó (2013 and 2015a), and by Bello Vázquez (2015a), the description and testing of tools aimed both at cataloguing and categorizing materials and at computerized textual analysis is, in this first phase, fundamentally based on the individual works of Samartim (2015 and 2016) and Fernández Rodríguez (2015, 2016a, 2016b), and on the joint contributions of both (Fernández Rodríguez and Samartim 2015a, 2015b and 2016). In the next phase of research this aspect will be reinforced with developments concerning the application of textometry techniques to the project corpus carried out by Iriarte, with Gamallo and Simões (2018).

As pointed out, among the 48 generated by this project, we chose to analyze those that were actually published —a set of 20 texts— as part of the corpus of the present contribution, together with the doctoral thesis of Luisa Fernández Rodríguez (2016a), the only one of the four academic works carried out within the project's scope which is currently accessible for consultation through the USC repository. It is worth recalling that these are the materials of interest to us: 1) the focused objectives, 2) the corpus used, 3) the methods and tools used, and 4) the conclusions or hypotheses drawn from each of the 21 contributions that constitute the core of this work. The four elements mentioned above were extracted from these 21 concrete references and synthesized through categories elaborated for this purpose —we present below a fragment of the table used for this purpose, as a simple example demonstrating the procedure. The information thus extracted will be analyzed and discussed below, taking into account the elements that represent an advance in knowledge about the object of study, and also reflecting on any possible deficits or absences we might find in the team's performance during the time it was in operation.



**Table 1**

Procedure used for gathering information about the corpus – example

Author/Year	Goals	Corpus	Methods/Tools	Conclusions/Hypotheses
1. Pazos-Justo 2017	Impact on tourism	Biblio-graphic revision  327 and 252 survey visitors	Imagology  Multidimensional text analysis	1. Functioning of affinity imagery: Galician- Portuguese community. 2. Impact of the Jacobean image (public policies). 3. First references to <i>Reinventio</i> .
2. Bello Vázquez 2016	Cultural consumption Pilgrims Porto Alegre (PA)?34 in- depth interviews (Porto Alegre)	34 in-depth interviews (Porto Alegre)	Imagology  Multidimensional text analysis	1. The existence of a culture and ethics of the Way. 2. “Cultural neutrality”: international experience of ready consumption. 3. Endogamy/ Concealment]: no interaction with local culture/population, only with other pilgrims. 4. [“Detachment”]: detachment/ austerity (“playing at being poor”). 5. [“Spirituality”]: spiritual journey (not tourism).
3. Fernández Rodríguez and Samartim 2016	Does Paulo Coelho impact practices / consumption connected to the Way?	Bibliographic revision	Multidimensional text analysis Participant observation	1. The impact of Paulo Coelho’s discourse is confirmed. 2. Practices/Consumptions/ Image of the city: spirituality, medievalism (e.g. Templar souvenirs). 3. Concealment of the local culture/population.

Source: Our elaboration.

### 3. Discussion

Among the results effectively published, a first line of analysis concerns the design, construction and testing of tools, namely the Database invented and built for the collection, cataloging, categorization and exploration of the textual corpus, task undertaken by Samartim (2015). This tool, built in the course of Galabra’s technological growth —discussed in Samartim (2016)—, allows for the compiling and cataloguing of large quantities, varieties and origins of corpora; it enables the application of multiple and varied approaches and analyses of several types —quantitative, qualitative,

relational,...— and, in turn, it can also incorporate the use of other auxiliary tools —Social Network Analysis, textometry, PLN, etc.<sup>2</sup> In fact, both automatic categorization and geo-localization of contents and materials are part of the objectives set out in the design of this tool, subjects that were scheduled for later phases of the research according to the available resources.

As for the other tools developed or used in the project, following the thesis of Fernández Rodríguez (2016a), attempts were made using methods and procedures with computer support aimed at testing techniques as well as tools suitable for working with large volumes of textual corpus, through unsupervised analysis of materials. These contributions have been presented at conferences and have not yet been published (Fernández Rodríguez, 2015; Fernández Rodríguez and Samartim, 2015a and 2015b), but they resulted in the team preferred use of the aforementioned Iramuteq computer program in later work. On the other hand, the presentation of the surveys and interviews designed within the scope of the research has yet to be developed by members of the team.

A second area of analysis has to do with the methodological and conceptual elaborations developed in the project. In this sense, the contributions made by Torres Feijó (2013, 2015a and 2015c) around the concepts of Sustainability and Affective Identity are worth highlighting:

Identity sustainability is what guarantees the continuity of a community and consensus on the community's identity, understanding sustainability in a twofold way: as the action of the community to keep the same items, and as the action of the community to preserve its identity and its limits. (Torres Feijó, 2015c: 148)

Alongside these conceptual contributions aimed at understanding the object of study and its derivatives, some contributions were dedicated to reflecting upon the responsibilities and impacts —personal, social, environmental— of the team's own research activity. In this sense, the concept of Socially Responsible Researcher [SRR], also elaborated by Professor Torres Feijó, stands out:

By Socially Responsible Research we mean (SRR) the commitment to share results and the explanations of the research processes that lead to them with the human subjects involved in it and/or the social sectors potentially interested in or affected by those results. A generic definition of SRR might describe it as the commitment acquired by a research entity with the communities that are potentially interested in or affected by its research. We talk about result analysis and explanation in order to refer to those actions that lead to the understanding of research questions and their objectives, the processes used to arrive to the results and the information derived from them. (Torres Feijó, 2015b)

---

<sup>2</sup> Part of this knowledge about the application of digital technologies to the study of literature was shared with the Reading and Literary Collection Group of the University of Passo Fundo (UPF). From this collaboration arose the design of a database adapted to the needs of the collection of the gaúcho writer Josué Guimarães, presented in Samartim and Rettenmaier (2015).

Also meeting this same objective are the concepts of “Academic Resilience” and “Investigator Sustainability” proposed by Samartim:

Integral to this process of change, transition and self-reflection, the Galabra group understands research as a public service aimed at the common good, develops research practices geared towards the (scientific/empirical) explanation of social phenomena related to culture, and places *academic resilience* at the center of its interests, that is, the ability to adapt the nature of its discourse and practice to stimuli outside of the academic field, in order to contribute to *research sustainability*, continuity, and the well-being of the community(ies) in which it is inserted and operates. (Samartim, 2016: 272; italics ours)<sup>3</sup>

On the other hand, the first results connected to the project, written by Torres Feijó, explore a documental (Torres Feijó, 2011) and fictional (Torres Feijó, 2012) corpus and are aimed at raising hypotheses that were central to further developments and upon which, to a large extent, the general conceptualization of the research is based. Thus, in the first case, the hypotheses raised about the three macro-discourses on which current perceptions of the city and the Way rests —responsibility of the Catholic Church, international organizations such as UNESCO, and the writer Paulo Coelho and those influenced by him— appear later in several project’s results, as we will see below, and also confronted —and confirmed— in the thesis of Luisa Fernández Rodríguez (2016a).<sup>4</sup> The same can be said for the proposal launched in 2012 by Torres Feijó in relation to the elaboration of a set of *cultural parameters*, by which the project’s lead researcher intends to establish both the motivations of visitors to make the journey or to visit the city —motivated for reasons of fitness, cultural, spiritual, friendship or adventure, etc.— and the ideas and images present in the cultural products about the Jacobean phenomenon or about the city of Compostela itself: heritage —material and immaterial—, landscape and organization of the territory, religion and spirituality, esotericism and mystery. This in turn combines with the lifestyle, idiosyncrasies, and differential identity of

---

<sup>3</sup> The concept of Investigative Sustainability is addressed in later works by Samartim (2019), who defines it as the “property of people, organizations or communities that over time maintain the practices and processes proper to work (professional or otherwise) in so-called scientific research, without exceeding the carrying capacity of the people, teams or communities involved, making appropriate use (efficient, effective, ...) equitable and self-managed use of capital or resources (natural, social, cultural, economic, ...), time and technologies, minimizing the consumption of non-renewable goods or materials and contributing to the well-being and human and social fulfillment of both the researcher staff and the communities that host them”. In this same article (Samartim, 2019), carrying capacity is defined as the “maximum threshold of significant negative impacts generated in the environment (natural, institutional, social, ...) that can support a person or organization without altering its conditions of stability, cohesion, and continuity”.

<sup>4</sup> For Torres Feijó (2014: 293): “the various enunciated discourses correspond to several strategies, which can be synthesized, according to the organizations [...] involved, in the support of a proselytizing impulse of the Catholic Church, especially directed towards young people and in the grounding of this Church as the basis and foundation of Europe and in the will of European articulation and consolidation by the EU; and, equally, in the protection and valorization of the material and immaterial heritage that UNESCO pursues. Paulo Coelho’s speech [...] would be attracted and impelled by the speeches of the mentioned organizations. In fact, it does not deviate from them, at least explicitly: it is a spiritual itinerary along the Road to Santiago”.

the community(s), in conjunction with gastronomy and the Galician language (Torres Feijó, 2012).

In fact, connected to the discourses, images and ideas about the city and the Way, multiple works by members of the team explored —sometimes in a contrastive way and with the application of NLP techniques— both the documental corpus, namely the literary one, and the results of the surveys given to visitors —either to people coming from Portugal (as in Rodríguez Prado, 2015b) or to visitors arriving from Brazil (as in Villarino Pardo, 2015 or Bello Vázquez, 2014), in order to check the existence of the cultural parameters outlined above. The same happens in the case of macronarratives, while several contributions (Bello Vázquez, 2016; Fernández Rodríguez and Samartim, 2016; Fernández Rodríguez, del Río, and Rodríguez Prado, 2016) explore the impacts of Paulo Coelho's discourses on the practices, consumption, and discourses of —mostly— Brazilian visitors.

In addition to deriving from the same results a greater presence of the Way and the pilgrimage in literature and institutional discourses than in the information provided by the visitors, we can see the elaboration of a certain image of both Compostela —and Galiza— and the Way —for example in Torres Feijó (2014). This image rests on the identification of the city with a Christian sanctuary —with the Cathedral at its center—, marking the goal of the various Ways that lead to it. The city is fundamentally reduced to the monumental area of Compostela and projected as a medievalizing patrimonial setting, appropriated for the experience and the realization of espiritual and esoteric practices. Both in the city itself and in the populations that the Way passes through, local communities and cultures are present. To a large extent this is because the Ways to Santiago build their own culture and relationships, the former characterized by an ethic of austerity and detachment, and the latter simply by interaction with other pilgrims, involved in the same initiatory and spiritual journey, as opposed to the tourist one. The lack of correlation between production, consumption and practices of locals and visitors —tourists— pointed out in Carral *et al.* (2016) equally attests to this idea of the Way's self-referentiality —endogamy— and dearth of intersectional spaces and practices between locals and visitors.

Although this is the general characterization that is derived from the analyzed corpus, it is also possible to nuance this construction of Compostela as an image of destination according to the national origin of the visitor interview corpus. Thus, Fernández Rodríguez, del Río and Rodríguez Prado (2016) verify that alongside the centrality of the Cathedral and other elements linked to pilgrimage and the Camino —the latter of lesser importance in the information from Portugal— present in the three nationalities of informants focused upon —Spanish, Portuguese and Brazilian—, landscape and idiosyncrasy is one of the elements highlighted mainly by Spanish and Portuguese visitors, while gastronomy is one of the most valued cultural parameters in the case of people from Spain and Brazil, although the latter to a lesser extent, since they mention religion and the historical and architectural heritage of the city more often. Only the Portuguese surveyed point to a cross-community identification with people from Galiza, something that is not present either in surveys of visitors from the rest of Spain or in the Brazilian group, which highlights the Galician language as a distinctive element of identity for the local community.

Finally, there are also several studies that point to the perception of a Galician-Portuguese community in statements of visitors from Portugal. This Galician-Portuguese identity *continuum* (Bello Vázquez, 2015b), or transnational Euroregional identity (Pereiro, 2016), would be supported by the identification of several shared elements: geography, landscape, idiosyncrasy, customs and traditions, history and, to a lesser extent, language (also in Rodríguez Prado, 2015b and Fernández Rodríguez, del Río and Rodríguez Prado, 2016).

#### 4. Concluding synthesis

It seems appropriate to note the following issues, which run transversally throughout the results of the project:

1. With regard to the tools constructed and/or used in the first phase of the project presented over the course of these pages, we have verified the usefulness of questionnaire and interview work for the survey and subsequent analysis of information about the discourses and practices expressed by the analyzed groups. In addition to meeting the team's needs in this regard, the design and development of the database for the compiling, cataloging and classification of documentary materials also allowed us to transfer this technology and share this experience with other teams internationally. In this sense, we have also noted the productivity of the use of techniques and methods referenced in the PLN, as well as of computer programs of various types designed for the handling and mining of voluminous and varied corpora such as those used in the project in question.
2. In relation to the project team, we have verified a drive towards a meaningful transdisciplinarity, verifiable both in the processes leading up to the elaboration of the aforementioned tools —database, surveys and interviews—, and in the joint participation in scientific events from different areas —sociology, anthropology, literature, tourism, gastronomy, etc.— by team members coming from different academic cultures and research areas —economics, ecology, linguistics, literature, etc. In the same way, while this is not yet normal practice in the academic field, it seems important to us to note the attention paid by the research staff to reflection and (self)reflexivity about their own relationship with the object of study, about the position of the team itself and about the —internal and external— impacts of the research it conducted.
3. We verified the relevance of the information gathered and the knowledge generated in this first phase of the project, both for the transfer and for the planning of the communities involved, namely in terms of local sustainability of practices and consumption, of analysis of impacts produced by activities like tourism, and of crafting public policies. In this last instance, since knowledge is essential for a really informed and participative governance.
4. With regard to the project's research results, confirmation of the starting hypotheses may be underscored, both regarding the cultural parameters and, above all, regarding the following elements which present in the three narratives that explain the image and current discourse about Compostela —which often functions as metonymy for Galicia— and its Ways: 1) the identification of the

Way with a certain idea —religious, Christian— of Europe, where Compostela is the goal of the journey and the place where the process of Catholic conversion and overcoming takes place -idea constructed by the Catholic Church; 2) the patrimonial and medievalizing vision —tied somewhat to religion as well— present in the foci of international organizations such as UNESCO; and 3) the strong impact of the discourse —permeated by spirituality, self-knowledge and new age aesthetics— of Paulo Coelho in the practices, the consumption, and the discourse of —mostly— Brazilian visitors, where the accomplishment of the Way ends up being a proof of search, transformation, and individual happiness, based on a religious, mystical, and spiritual conception of life.

5. Furthermore, the resemantization of city *spaces* and the invisibilization of local communities and cultures is palpable. The research points to the construction of an image of Compostela as a sanctuary with the Cathedral at its center and of the old city as a setting for spiritual or esoteric practices and consumption typical of tourist spaces where lacking interaction from the local community.
6. It seems appropriate to mention in this summary of results that the information extracted from the Portuguese visitors also shows the existence of a Galician-Portuguese identity *continuum*, a Galician-Portuguese community sustained mainly by its common geography and landscape, the similar idiosyncrasies of its people, the shared history and, although to a lesser extent, the familiarity of the language of Minho and beyond.
7. Finally, among the aspects still under development and which will be addressed in the work of the project phase which began in 2018, we highlight the need to implement phases 2 and 3 of the Cataloger, aimed at automatic cataloging and geolocalization of documentary materials, respectively, in addition to our interest in documenting research processes themselves and their transparency and replicability. In this sense, the establishment of the survey preparation process and its publication, as well as the public and free availability of the databases generated by the project —the corpus of supporting documents and surveys—, to mention only a few of the elements we consider most relevant, may be addressed in the near future depending on the resources available.

## Bibliographical References

- Andereck, K. L. and Nyaupane, G. P. (2011) Exploring the Nature of Tourism and Quality of Life Perceptions among Residents, *Journal of Travel Research*. 50/3, 248-260.
- Ateljevic, I., Pritchard, A. and Morgan, N. (eds.) (2007) *The Critical Turn in Tourism Studies. Innovative Research Methodologies*. Amsterdam: Elsevier.
- Bello Vázquez, R. (2014) Discursos Religiosos, Recriação Histórica e 'Cultura do Caminho' nos Caminhos de Santiago, *Mosaico. Revista de História*, 7/1, 35-44.
- Bello Vázquez, R. (2015a) Measuring Identity: Indicators for Comparison of Real and Fictional Discourses on a Cultural Heritage City, in Ricci G. R. (ed.) *Travel, Tourism, and Identity*. New York: Routledge, 127-142.
- Bello Vázquez, R. (2015b) A existência de uma comunidade luso-galega como elemento afetivo nas visitas a Santiago de Compostela procedentes de Portugal. Primeiros resultados através

- de inquéritos quantitativo-qualitativos, in Torres Feijó, E. J., Bello Vázquez, R.; Samartim, R. and Brito-Semedo, M. (eds.) *Estudos da AIL em Teoria e Metodologia. Relacionamento nas Lusofonias II*. Santiago de Compostela / Coimbra: Associação Internacional de Lusitanistas / AIL Editora, 87-96.
- Bello Vázquez, R. (2015c) Homologias entre discursos literários, práticas sociais e consumos culturais. Um estudo de caso com peregrinos brasileiros a Compostela. Unpublished paper. *Colóquio O Brasil perante os desafios do século XXI: literatura, cultura, sociedade* (Budapeste, 12-13 of October 2015). Budapeste: University of Budapest - Associação Internacional de Lusitanistas.
- Bello Vázquez, R. (2016) Consumos Literários, Práticas Culturais e Habitus: O Paradoxo de Paulo Coelho e o Caminho de Santiago, *iS Working papers*, 36, <https://isociologia.up.pt/bibcite/reference/923> Accessed on 26 June 2019.
- Carral, E.; Carreira, X.C.; Martínez Vila, B. and Torres Feijó, E.J. (2016) A inter-relação entre gastronomia, cultura, turismo e comércio local em Santiago de Compostela. Primeiros resultados, in Tibério, M.L. et al. (orgs.) *Livro de Atas do III Seminário 'Alimentos e manifestações culturais' e II Simpósio Internacional 'Alimentação e Cultura: Tradição e Inovação na Produção e Consumo de Alimentos'*. Vila Real: Universidade de Trás-os-Montes e Alto Douro, 263-280.
- Church, K. W. and Hanks, P. (1990) Word association norms, mutual information, and lexicography, *Computational Linguistics*, 16/1, 22-29.
- Colombo, J. (2011) Community and Community Development: Conceptual Clarifications, *Innovation/Innovación/Inovação*. RICEC, 3/1.
- Colombo, J. (2012) *Two essays about community engagement*. Master Dissertation. Montreal: HEC.
- Conde, F. (2009) *Análisis sociológico del sistema de discursos*. Cuadernos Metodológicos. Vol. 43. Madrid: Centro de Investigaciones Sociológicas.
- Fernández Rodríguez, M. L. (2012) *A Cripta do Apóstolo e Santiago de Compostela contada aos nenos: Imaxinarios contemporáneos do Camiño de Santiago e Compostela en dous discursos literarios infanto-xuvenís galegos*. Unpublished Master's Dissertation. Santiago de Compostela: Universidade de Santiago de Compostela.
- Fernández Rodríguez, M. L. (2015) Peregrinación metodológico-textual por los caminos de Santiago y la Compostela literarias: las etapas de catalogación, digitalización y text mining y el corpus como meta. Unpublished paper. *International Conference of Digital Literary Studies* (14-15 Mai 2015). Coimbra: Universidade de Coimbra.
- Fernández Rodríguez, M. L. (2016a) *Discursos sobre Santiago de Compostela y el/los Camino(s) de Santiago en la novela española actual (2010) a través de técnicas analíticas digitales: Posibilidades y valor del conocimiento generado*. Unpublished Doctoral Thesis. Santiago de Compostela: Universidade de Santiago de Compostela.
- Fernández Rodríguez, M. L. (2016b) Análisis cultural de discursos ficcionales sobre Santiago de Compostela y el Camino de Santiago: exploración de métodos estadístico-computacionales para la categorización empírica del contenido léxico-semántico de corpus voluminosos, in Macedo, A.G. and Sousa, C.M. *Outros mapas: linguagem, migração, diáspora*. Braga: Universidade do Minho-Centro de Estudos Humanísticos, 277-298.
- Fernández Rodríguez, M. L.; Del Río Araújo, M. and Rodríguez Prado, F. (2016) Dous produtos e um destino: *The way* (2010), *O diário de um mago* (1987) e a imagem da Galiza como destino turístico, *iS Working papers*, 32, <https://isociologia.up.pt/bibcite/reference/919> Accessed on 26 June 2019.

- Fernández Rodríguez, M. L. and Samartim, R. (2015a) Métodos não-supervisionados de clustering para a análise de textos literários: a seleção de materiais sobre grandes volumes de corpus. Unpublished paper. *Congresso de Humanidades Digitais em Portugal (8-9 de outubro de 2015)*. Lisboa: Universidade Nova de Lisboa.
- Fernández Rodríguez, M. L. and Samartim, R. (2015b) Análise estatística do discurso para a exploração e classificação de textos literários: extração de conteúdos do romance jacobeu em espanhol de 2010. Unpublished paper. *II Simposium Internacional EDISo 2015 (18-20 de junio de 2015)*. Coimbra: Universidade de Coimbra.
- Fernández Rodríguez, M. L. and Samartim, R. (2016) Impacto dos discursos literários nas práticas e consumos culturais ligados aos Caminhos de Santiago: De Paulo Coelho aos souvenirs de cavaleiros templários. *iS Working papers*, 37, <https://isociologia.up.pt/bibcite/reference/916> . Accessed on 26 June 2019.
- Frost, W. (2006) Braveheart ed Ned Kelly: historic films, heritage tourism and destination image, *Tourism Management*, 27/2, 247-254, <https://doi.org/10.1016/j.tourman.2004.09.006>
- Garcia, M. and Gamallo, P. (2015) Yet Another Suite of Multilingual NLP Tools, in Sierra-Rodríguez, J.-L.; Leal, J.P and Simões, A. (eds.) *Languages, Applications and Technologies. Communications in Computer and Information Science*. Switzerland: Springer International Publishing, 65-75. <https://doi.org/10.1007/978-3-319-27653-3>
- Guinovart, X.G. and Simões, A. (2009) Parallel corpus-based bilingual terminology extraction, in L'Homme, M.-C. and Szulman, S. (eds.) *TIA-2009. Conference on Terminology and Artificial Intelligence. CEUR. Working Proceedings*, vol. 578. Available online: <http://ceur-ws.org/Vol-578/> Accessed on 26 June 2019.
- Iriarte, Á.; Gamallo, P. and Simões, A. (2018) Estratégias Lexicométricas para Detetar Especificidades Textuais, *Linguamática*, 10/1, 19-26, <https://doi.org/10.21814/lm.10.1.263>
- Lage, X.; Losada, A. and Gómez, M. (2012) La política cultural en la comunidad autónoma gallega: de la dependencia a la autonomía, *RIPS. Revista de investigaciones políticas y sociológicas* 11/3, 115-148.
- Light, D. (2007) Dracula tourism in Romania Cultural identity and the state, *Annals of Tourism Research*, 34/3, 746-765.
- López Pena, Z. (2017) Indicadores culturais relacionados co constructo identitario do Camiño de Santiago comunicados a través de contidos audiovisuais. Unpublished paper. *I Colóquio Internacional Galabra. Tecendo Rede. Sentidos, aplicações e cooperação na investigação em ciências humanas e sociais (9 e 10 de janeiro de 2017)*. Braga: Universidade do Minho-Rede Galabra.
- Martínez Vila, B. A. (2014) *Discursos, imagens e práticas culturais: análise e repercussão dos consumos gastronômicos em Santiago de Compostela de brasileiros, portugueses e espanhóis*. Unpublished Master's Dissertation. Santiago de Compostela: Universidade de Santiago de Compostela.
- Pazos-Justo, C. (2017) Turismo, imagem e comunidade. Reflexões a partir do caso de Santiago de Compostela, in Groba, F. e Dono, P. (orgs.) *Galegos no Minho. 20 anos do Centro de Estudos Galegos*. Braga: Universidade do Minho-Centros de Estudos Galegos, 79-92, <http://hdl.handle.net/1822/49490>
- Pazos-Justo, C.; Del Río, M. and Samartim, R. (2018) *Reinventio* e unanimidade. Impacto das políticas culturais e turísticas na Comunidade local de Santiago de Compostela, *SÉMATA-Ciencias Sociais e Humanidades*, 30, 233-256.



- Pereiro Pérez, X. (2016) Turistas portugueses na Galiza: Imagens e relatos pós-experienciais, in Trillo Santamaría, J. M. and Pires, I. (coords.) *Las fronteras en la investigación peninsular: temáticas y enfoques contemporáneos*. Santiago de Compostela: Universidade de Santiago de Compostela, 161-181.
- Pichel Iglesias, I. (2015) *Best-sellers, Galicia y la imposibilidad de la identidad: un enfoque cuantitativo. La narrativa histórica actual como miscelánea didáctica*. Unpublished Master's Dissertation. Santiago de Compostela: Universidade de Santiago de Compostela.
- Rodríguez Prado, F. (2015a) Santiago de Compostela em produtos literários brasileiros: lugar (d) escrito ou apenas meta dos Caminhos? Unpublished paper. *Vème Colloque luso-hispano-français. Géographie, Langue et Textes Littéraires (23-24 de abril de 2015)*. Porto: Universidade do Porto.
- Rodríguez Prado, F. (2015b) Textos ficcionais e práticas culturais de portugueses com relação a Santiago de Compostela: contrastes e homologias, in Torres Feijó, E. J., Bello Vázquez, R., Samartim, R. and Brito-Semedo, M. (eds.) *Estudos da AIL em Teoria e metodologia. Relacionamento nas Lusofonias I*. Santiago de Compostela / Coimbra: AIL Editora, 143-158.
- Ruiz Ballesteros, E. and Hernández Ramírez, M. (2007) Identity and community Reflections on the development of mining heritage tourism in Southern Spain, *Tourism Management*, 28, 677-687.
- Samartim, R. (2015) Bases de dados para o estudo da cultura: apresentação do catalogador e possibilidades de abordagem sobre o corpus documental do Projeto Caminho de Santiago, in Torres Feijó, E. J., Bello Vázquez, R., Samartim, R. and Brito-Semedo, M. (eds.) *Estudos da AIL em Teoria e metodologia. Relacionamento nas Lusofonias II*. Santiago de Compostela / Coimbra: AIL Editora, 115-126.
- Samartim, R. (2016) Tecnologia para os estudos na cultura: Caminhos e ferramentas para a catalogação, a análise léxico-semântica e o mapeamento de materiais, in Macedo, A.G. and Sousa, C.M. *Outros mapas: linguagem, migração, diáspora*. Braga: Universidade do Minho, Centro de Estudos Humanísticos, 261-275.
- Samartim, R. (2019) Sustentabilidade investigadora e resiliência académica. Esboço para uma autoanálise. Unpublished paper. *III Encontro Internacional da Rede Galabra, Responsabilidade e Investigação em Ciências da Cultura (24-25 de janeiro de 2019)*. Corunha / Santiago de Compostela: Universidade da Corunha / Universidade de Santiago de Compostela.
- Samartim, R. and Rettenmaier, M. (2015) Desenho de ferramentas digitais para a catalogação e a exploração de informação e de documentação: os casos do Projeto Caminho de Santiago e do Acervo Literário de Josué Guimarães. Unpublished paper. *International Conference of Digital Literary Studies (14-15 de maio de 2015)*. Coimbra: Universidade de Coimbra.
- Squire, S. J. (1994) The cultural values of literary tourism, *Annals of Tourism Research*, 21/1, 103-120.
- Torres Feijó, E. J. (2011) Discursos contemporâneos e práticas culturais dominantes sobre Santiago e o Camiño: a invisibilidade da cultura como hipótese, in Lourenço, A. A. and Silvestre, O. M. (coords.) *Literatura, espaços, cartografia*. Coimbra: Centro de Literatura Portuguesa, 391-449.
- Torres Feijó, E. J. (2012) Interesses culturais e âmbitos receptivos em dous romances sobre o Caminho de Santiago: Frechas de Ouro e O Enigma de Compostela, *Romance Notes*, 52/2, 135-149.
- Torres Feijó, E. J. (2013) Sustainable identity. Tourism, as opportunity or menace. Proposal of some indicators. *International Critical Tourism Studies Conference*, Available online: [https://www.academia.edu/4178554/Sustainable\\_identity\\_Tourism\\_as\\_opportunity\\_or\\_menace\\_Proposal\\_of\\_some\\_indicator](https://www.academia.edu/4178554/Sustainable_identity_Tourism_as_opportunity_or_menace_Proposal_of_some_indicator). Accessed on 26 June 2019.

- Torres Feijó, E. J. (2014) Autor, texto e espaço geo-cultural mediatizado: processos de ressemantização, banalização e misturação de géneros em produtos sobre o Caminho de Santiago, in Quinteiro, S. and Baleiro, R. (eds.). *Lit&Tour: Essays on Literature and Tourism*. Lisboa: Húmus, 291-310.
- Torres Feijó, E. J. (2015a) Comunidades, coesão, sustentabilidade e fator visitante: ferramentas conceituais e parâmetros para a análise: o caso de Santiago de Compostela, in Marques, C. A. (org.) *Planeamento Cultural Urbano em Áreas Metropolitanas-Revitalização do Espaço Pós-Suburbano*. Lisboa: CAPP – ISCSP - ULisboa & CIAUD-FA-U, 121-123.
- Torres Feijó, E. J. (2015b) Tourism and local community: unperceived and imperceptible risks and socially responsible research (SRR). First stages to work SRR with merchants. Unpublished paper. *VI International Critical Tourism Studies Conference. Faculty of Tourism and Hospitality Management* (26-30 July 2015) Opatija, Croácia, Available online: [https://www.academia.edu/13124788/Tourism\\_and\\_local\\_community\\_unperceived\\_and\\_imperceptible\\_risks\\_and\\_socially\\_responsible\\_research\\_SRR.\\_First\\_stages\\_to\\_work\\_SRR\\_with\\_traders](https://www.academia.edu/13124788/Tourism_and_local_community_unperceived_and_imperceptible_risks_and_socially_responsible_research_SRR._First_stages_to_work_SRR_with_traders). Accessed on 26 June 2019.
- Torres Feijó, E. J. (2015c) Identity Sustainability, Identity Affectivity, and the Ithaca Traveler: Conceptual Tools for Measuring and Modeling Tourism as an Opportunity, in Ricci, G. R. (ed.) *Travel, Tourism and Identity - Culture & Civilization*, 7. London, U.K.: Routledge, 143-162.
- Torres Feijó, E. J. and Fernández Rodríguez, M. L. (2014) Literary discourse and local repercussions: Paulo Coelho and the cultural practice in Santiago de Compostela, capital of Galiza. Unpublished paper. *14th conference of the International Society for the Empirical Study of Literature and Media (21-25 de julho de 2014)*. Torino: Università degli Studi di Torino.
- Villarino Pardo, C. (2015) Produtos literarios e práticas culturais sobre Santiago de Compostela: proposta de análise contrastiva dos corpus (romances e inquéritos), in Torres Feijó, E.J., Bello Vázquez, R., Samartim, R. and Brito-Semedo, M. (eds.) *Estudos da AIL em Teoria e metodologia. Relacionamento nas Lusofonias I*. Santiago de Compostela-Coimbra: AIL Editora, 89-104.
- Xie, P. F.; Osumare, H. and Ibrahim, A. (2007) Gazing the hood: Hip Hop as tourism attraction, *Tourism Management*, 28/2, 452-460.