

THE CITY, THE WAY, AND US

THINKING, TELLING, FEELING, AND CARING FOR THE CITY AND ITS PEOPLE. THIS IS THE CHALLENGE.

We present four exhibitions (this general one and three others which will circulate through city neighborhoods) which mark a synthesis of some of the results of the research carried out by the Galabra Network since the year 2008 on visitors in general and, in particular, the effects of the Way of Saint James on our city.

Members from 9 different universities analyze the discourse, images, and practices taking place in Santiago both from businesses and residents of Compostela, as well as people from countries who provided the largest number of visitors at the time our analysis is begun in 2008: those from other parts of Galicia, visitors from the rest of the State, Portugal and Brazil (first in terms of European and non-European number of visitors, respectively).

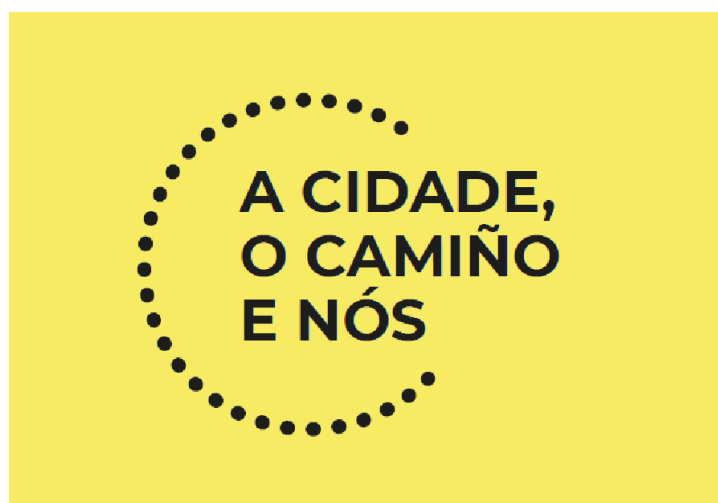
We study the ideas present in the books read by those who visit us, the films they watch and the websites they consult. We derive solid and meaningful facts regarding who comes here and who experiences the city from out of the questionnaires and qualitative interviews we conduct.

And beyond this main exposition we urge participation in a variety of parallel activities:

- Sectorial exhibitions in the City Council's sociocultural centers: *The city and its inhabitants / The city and its visitors / The city and commercial activity.*
- Thematic round tables discussions with city specialists and representatives.
- Education and schoolchildren participation from the city's Secondary Schools.
- Citizen participation and photographic exhibition: "How does the Way influence your daily life? Citizens (re)thinking the Way"

We invite you to walk through this first exhibition looking for possible answers to the many questions that the city places before us.

All information at redegalabra.org



Technical Details

Type of inquiry carried out:

Personal with a structured questionnaire

Accuracy level

Sampling procedure:

Convenience-based

Geographic location: Santiago de Compostela

Catalogued:

559 books

211 websites

90 audiovisual materials

Universe:

Visitors from Galicia, the rest of the State, Portugal and Brazil (largest number of visitors from EU and from outside the EU in 2008

[Source: CETUR].

Sampling error: $\pm 2.15\%$

Dates: From March 2013 to March 2014

Residents in Santiago de Compostela or in surrounding municipalities (Teo and Ames):

Infinite population (>100,000)

Sampling error: $\pm 3.2\%$

Dates: Second half of 2014 to May of 2015

Economic and commercial activity in Santiago de Compostela

Population (sampling section): 4,096

Sampling error

Dates: April and May, 2015

Sample size:

Visitors Inquiries

2,081 valid inquiries

Galicia: 398

Rest of the State: 878

Portugal: 408

Brazil: 396

Local inquiries

929 valid inquiries

Santiago: 684

Teo: 104

Ames: 101

Economic and commercial activity inquiries: 410 valid inquiries

Qualitative interviews:

Visitor interviews: 271

Rest of the State: 100

Galicia: 56

Rest of country: 100

Portugal: 56

Brazil: 59

Interviews to pilgrims: 34 from Porto Alegre (Brazil)

6 conversation groups in the local population

Control inquiries to test tendencies

155 visitors

50 inhabitants

50 shops

The results of the control inquiries made in 2018 are fully reliable but not statistically representative. Their value lies in detecting signs of evolution or, if it were the case, confirming the trend consistency manifested in the 2013-2015 inquiry.

Credits

General Coordination of the Exhibition Project: Discourse, images and cultural practices regarding Santiago de Compostela as a goal of the Saint James Way.

General Curator of the Exhibition The City, the Way and Us.

Curator of Thematic Exhibitions

The City and who Inhabits it

The City and who visits it

The City and Commercial Activity

Current Team

Earlier participation

Support and associated teams

Collaborators

Compostela and the Routes

Creation of a new story about the city

Year	Pilgrims
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Holy Year

*Number people accredited by the Pilgrim Office

In 1970 68 people arrive to Compostela on the pilgrimage
in 2018 327,378 pilgrims arrive

The institutionalization process of the Routes of Saint James, which begin in the 1980s with the establishment and signposting of the various possible routes, is aided by the evolution and recognition of organizations and administrations at various levels (local, autonomous, state, and international).

1993 Year of the first Xacobeo promoted by the government of Manuel Fraga Iribarne.

It would have important effects on the city's configuration.

Upgrade to the capital of Galicia with the autonomous regime of 1981, in little more than twenty years the local and student population of Compostela turns into a (pre)occupied city of tourism and pilgrimages.

The current idea of the city of Santiago de Compostela is founded primarily on three notions, largely convergent and created already in the 1980s.

#1

The narrative of the Catholic Church identifies the Way and the Pilgrimage as key element to Europe's formation, with Christianity as the fundamental identitarian and cohesive basis for the people inhabiting the continent, and the Apostle and the Way, respectively, as both goal and Catholic processes of conversion and overcoming.

#2

The discourse of international organizations (particularly UNESCO and the EU) assign an idea of the city and Way linked to Europeanism, Christianity (likewise referring to its role with regards to the Muslim world), medievalism and the heritage value of Compostela.

#3

The work of Paulo Coelho and other later works referring to the Way and Compostela offer three constants: the identification of the Route with the process of the individual's search and transformation, a religious/mystical conception of life, and the search for happiness as life's goal. Ever since the publication of *The Pilgrimage* (1987) and *The Alchemist* (1988) by Coelho, winner of the Galician *Medalla de Ouro* award in 1999 and with a street bearing his name since 2008, this discourse reaches millions of people worldwide.

The weight of three macro-narratives

Next to these three foundational narratives and the actions undertaken by the agents who support them, other institutions contribute to changing the city with noticeable impacts beginning in the nineteen-nineties. Among these, with a narrative connected to the aforementioned macro-narratives—beyond those promoted by the Santiago City Council itself (with Xerardo Estévez at the helm from 1983-1986 and 1987-1988)—work by the Xunta de Galicia, first through the concept of *Xacobeo* each Holy Year since 1983, and then in the twenty-first century with the promotional campaign *Galicia o Bo Camiño* [Galicia the Good Way].

Chronology of the shift towards the current city

- 1981 Capital of the Galician Autonomous Community
- 1982 Holy Year Visit by Pope John Paul II
- 1984 European Prize (European Council)
- 1985 World Heritage (UNESCO)
- 1987 *The Pilgrimage* (Paulo Coelho)
- 1988 *The Alchemist* (Paulo Coelho)
- 1989 Visit by Pope John Paul II IV World Youth Day
- 1991 Royal Patronage of the City of Santiago de Compostela
- 1992 Consortium of Santiago
- 1993 World Heritage (UNESCO) Xacobeo '93. [Holy Year]
- 1999 Galician City of Culture Paulo Coelho Galician Medalla de Ouro. [Holy Year]
- 2000 European Cultural City (EU)
- 2004 French Route = Important European Cultural Itinerary Flag of Honor (European Council)
- 2008 Paulo Coelho Street
- 2010 Xacobeo '10 [Holy Year]
- 2013 *Galicia o Bo Camiño* [Galicia the Good Way]
- 2014 Franciscan Year

1991

The Xacobeo Plan was passed unanimously by the Galician Parliament in 1991.

Its mission was to streamline efforts by political, civic and ecclesiastical powers in order to achieve the Way of Saint James's physical, cultural and economic recovery. The Xacobeo entails a threefold goal:

1. Reaffirm Galician identity through an element which is essential to its history and personality.
2. Connect Galicia and the Way of Saint James with an idea of Europe
3. Promote Galicia in general each Holy Year.

Xacobeo: Worldwide promotion of a Pilgrimage destination

Year Investment

Since 1991, the S.A. receives a large public investment for its management of the Xacobeo, and is made up of a group of organizations whose primary objective is the tourist development of Galicia. Among these the Consortium of the City of Santiago is noteworthy as the executive organism of the Royal Patronage of Santiago (1991), which embodies the institutional cooperation between the Archbishopric of Santiago, the Spanish Government, the Xunta de Galicia, and the Santiago City Council.

Source of Investment:

Council of Accounts and the Xunta de Galicia

Compostela, re-invented?

These investments, political decisions and aforementioned narratives account for the image currently projected outwardly by Santiago de Compostela. A city identified, for those who visit us, to a large extent with the Cathedral and the heritage sites surrounding it, in an old town losing its local population and which revamps its businesses mainly towards gastronomy and souvenirs.

Thus, the oldest part of the city adopts a significance which had been much less emphasized or forgotten before (medieval, mystic/spiritual) which is quite present nowadays on the streets and in local businesses.

As a rule, the local population (whether businesses or individuals) does not identify itself with this image of the city. Conversely, neither does it feel its day to day way of life strongly modified by the impact of tourism, though it is possible to detect a tendency in this regard in the ancient part, the place with highest presence of visitors, as well as in the neighborhoods crossed by the French and Portuguese Routes.

What are the effects, particularly in the historic part of the city, of these narratives centered on the city?

Could it be that Compostela was in fact re-invented?

It is now more the city of the Way and less the capital, heritage city...?

Does the Way of Saint James form a part of our identity?

Does the Way form a part of Santiago's identity?

Does the Way form a part of the Galician identity?

*2018 results

In the 1982 Holy Year Less than 2,000 people make the pilgrimage to Compostela

In the 1982 Holy Year Less than 2,000 people make the pilgrimage to Compostela

In the 1993 Holy Year More people arrived as pilgrims than the total of its legal inhabitants—almost 100,000 people.

In little time, THE CITY IDENTIFIED ITSELF WITH THE WAY to the extent that it is now considered by the whole of Compostela as a central element both of Santiago and Galician identity, though in the latter case slightly less.

The majority of the city seems to be beholden to a shared identity, strongly highlighting a feeling of being Galician.

Collecting samples of responses given by people registered in Ames and Teo—the municipalities with the most inhabitants after Santiago, the identity declared by the people living in the municipality of Santiago are practically the same as the earlier ones: feels of being Santiagan and Galician increase slightly, next to a small decrease in terms of feeling Spanish.

A feeling of belonging or identification in relation to:
Santiago
Without Ames and Teo

Galicia
Without Ames and Teo

Spain
Without Ames and Teo

2018 results

What is our feeling of belonging?

A feeling of belonging does not appear to alter our identification with the Way, detecting that an increased feeling of being Spanish contributes to slightly increasing a consideration of the Way as part of the Santiagan or Galician identity.

People interviewed declare themselves

Only Galician	More Galician	Galician and Spanish	More Spanish
Only Spanish			

With slightly more than 30% with a dominant feeling of Galician nationality, also notable is the level of identification of people with a strong feeling of belonging both to Galicia and Spain.

2018 results

The control data indicates a tendency towards an increase in feelings of being Galician (from less than a third to more than half) and an increase as well in a predominance of feeling Spanish (from 4.4% to 8.3%). Feelings of being exclusively Spanish disappears from the sample and the balance of feeling equally Galician and Spanish drops 25 points.

Do we identify ourselves with the city?

Our declared idea is also related to the city and its spaces

Galicia = Old Town

When the feeling of belonging that most defines us is Galician, we prefer the old part of the city.

Santiago = Old Town + New Town

Regarding a Compostelan identity, preference goes both for the Old Town (with its Rúa do Vilar in the lead) and the New Town, and we tend to identify less with the Cathedral, Belvís Park and the University Campus, and even less with the A Cidade da Cultura [City of Culture] and with shopping centers.

Spain = University Campus

In the case of a predominantly Spanish feeling of belonging, we highlight the Campus and identify less with *Améndoa San Pedro and Bonaval*.

Places we consider to be most emblematic

Old Town

Cathedral

Alameda

Obradoiro Square

Quintana

Abastos Market

New Town

Parks and green areas

San Pedro Street

A Cidade da Cultura [City of Culture]

Crossing of Preguntoiro and Orfas Streets

Shopping centers

Which places do we least identify with?

The New Town, the A Cidade da Cultura [City of Culture] , and shopping centers, in this order, are the places most referred to among answers to the question “In seeking out the true Santiago, where would you never go?”

Outside of its own use and our work duties, the Old Town stands out among the different city spaces we prefer for our leisure and our shopping.

1. Old Town
2. Green spaces, New Town
3. Alameda

In general, we use it most to stroll (45.5%), have a drink (31.4%), go shopping (15.1%), and attend cultural events (13%), though with regards to the latter students and retirees attend less.

What do we use the city for?

Age appears to determine the use that we make of the city's spaces:

People over the age of 65 go to the Old Town to stroll, shop or window shop, and go less for pleasure than younger people, who rarely mention these activities.

In terms of spending, retirees and students go to fewer bars and cafes and the latter shop more in traditional stores and less in the Abastos Market.

Where are we most at ease?

Places we consider to be most loved

Old Town
Cathedral
Alameda
Obradoiro Square
Quintana
Abastos Market
New Town
Parks and Green Areas
San Pedro Street
A Cidade da Cultura [City of Culture]
Crossing of Preguntoiro and Orfas Streets
Shopping centers

Increase
Decrease

Women over the age of 65 are particularly at ease in the Alameda, the green area of the city that maintains its tradition structure and organization, which combines with Bonaval and other parks and green areas to comprise almost 50% of the first place mentioned on the list of our most beloved spaces.

In the control test of 2018 and affection for Green Areas increases to 70% (Alameda + Belvís + Bonaval + Parks).

1. Old Town
2. Green Areas

Our most beloved spaces are the Old Town and the Green Areas, and the longer one lives in the city the more the shift in identifying with our favorite spaces.

Shift in favorite places as related to the number of years residing in Santiago:

From 5 to 19 years
More than 20 years
Less than 5 years

According to the data collected in 2018, this tendency to shift (favorite places) is insignificant in people with less than 5 years of permanent residence in Compostela and remains fixed in those who have been here for 19 years, however it increases strongly—to 47.2%—in the case of those who have been in the city for more than two decades.

Do you like Santiago more than 20 years ago?

31.00% Like less
28.00% Like the same
40.00% Like more

Among the people who remember Santiago from 20 years ago, there are more who like the city nowadays, but not by much. People who like the city less now perceive a bigger shift in their lives due to tourism, and close to half of them (47.30%) would prefer another type of tourist.

2018 results

The tendency indicates some shifts: according to our data, in 2018, those who liked the city more before (33.3%) surpassed those who liked it (29.6%), and those who like both equally increased (37%).

Does tourism change our perception of the city?

Do you like the city more before or now? (by age)

Do you like the city more before or now? 30-40 years old. Etc.

I like the city before more.

I like the city before the same as now.

I like the city now more.

People aged 30 to 49 prefer to a greater degree the city in the past (or they like the Santiago of today as much as that of yesteryear), while people over 65 express a preference for the current city. The most notable difference between both age groups can be found in their preference for the current city, which is the opinion of 52.4% of those 65 and older, as compared to only 31.6% of the 30-49 year old group.

2018 results

The tendency points to a lowering of the opinion of the current city. The over 65 group that showed preference for the current city decreased to 33.3% and the 30-49 age group dropped slightly to 28.6%.

Compostela *constructed*?

The Xacobeian phenomenon was consolidated in a very short time. The Way is now at the center of Compostela's attention and it is part of the identity of a city that feels itself primarily Galician, but also Santiagan and Spanish as well.

The heart and emblem of the city is the Old Town, together with Parks and Green Zones. These are the places we love and use (the Cidade da Cultura is in the opposite place). In general, We *construct* the city through these dear and frequented spaces, two places where the small and traditional businesses are located and where shops, including the Abastos Market. From this point of view, we can say that it is basically women who construct Santiago.

The transformation of the city over the last twenty-five years pleases many people from Santiago. However, it is important to note that almost a third of those interviewed liked how Compostela was before more and over a quarter like the city as much as before.

At any rate, it seems that we visit less or think less of certain spaces that were once more frequented. We are abandoning the Cathedral, Obradoiro Square, the Quintana and Franco Street, who are considered to be very much a part of Santiago (as emblematic), but are less beloved and even less frequented. We are replacing them with others such as the New Town, which is seen as more Santiagan and beloved.

Which are our most beloved spaces?

To what extent do visitors interact with the community and local culture?

Do we know anything else about how we are and how we view ourselves?

How do they imagine us before they visit us?

Cathedral
The Way – Pilgrimage
Type – City size
Others
Apostle
Religion – spirituality
Obradoiro Square
University
Old Town

The general initial image of visitors to SANTIAGO DE COMPOSTELA is marked by elements connected to the city in its Xacobeian dimension: Cathedral, The Way – Pilgrimage, Apostle Religion – spirituality, Obradoiro Square...

People imagine Compostela to be a city of, on average, 160,279 inhabitants: this is quite close, yet they attribute 25,228.1 inhabitants, on average, to the Old Town. This is six times the actual numbers. This overestimation of the Old Town implies that they feel that a living, heritage entity of such magnitude would be correlated in number of its inhabitants...However, this is not the case.

The initial image that non-Galician visitors have of Galicia involves the landscape, nature, geography and climate; certain small towns, cities and counties, and also for the gastronomy.

The Old Town is losing inhabitants.

The biggest drop being in places like the Rúa do Vilar and the streets nearest to the Cathedral.

Year	Inhab. Old Town	Inhab. Compostela
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Census areas of the Old Town: Quintana, Market, Porta do Camiño, Carretas, San Martiño Pinario, Algalias, Mazarelos, Castrón Douro, Pexigos, San Clemente, Obradoiro, Toural.

How do they view us when they arrive?

Image of Santiago during the visit?

Cathedral
The Way – Pilgrimage
Type – City size
Others
Apostle
Religion – spirituality
Obradoiro Square
University
Old Town

Stone/stone streets
Gastronomy
Climate
Free time
Landscape/Nature
Capital of Galicia
Botafumeiro
Friendship, family

For Galicians the visit appears to imply a readjustment to the image, since they associate more Xacobeian attributes to the city (23.4%) than, with exception to the Cathedral, they had previously declared (14.8%). When Galicians visit the city they don't only discover a Xacobeian Compostela, but even more.

2018 results
Increase
Type – City size (%)
The Way – Pilgrimage (%)
Religion – spirituality (%)

As a Galician, what is Santiago de Compostela to you?

Capital, Symbol or reference in Galicia
Capital, Cultural city
Others
University city
End of the Way
Religious city, spiritual
Meeting place
Just another city
Tourist city

2018 results
A trend towards less importance as a capital city can be observed, as can an increase in the idea of a tourist/religious city. For the Galician people interviewed, and always in relation to the percentages of 2013-2015, in 2018 there is a marked increase in perceiving the city as a University town (31%) and as tourist city (12.6%), as well as a religious/spiritual city at 3.8%. The idea of Santiago as a cultural capital declines significantly (-17.1%) and as capital/referent in Galicia (-15%) and as the End of the Way (-4.6%).

People who arrive as pilgrims to Santiago de Compostela make up 30% of all visitors in our database. The majority come from other parts of the country, a minority from the rest of Galicia. Almost one third of Portuguese come via the Way, and less than a fifth from Brazil—the country with the largest number of people who call themselves Catholics and identify themselves as pilgrims.

Visitors to Santiago according to where they come from

Non-pilgrim
Pilgrim

Rest of Galicia
Rest of the country
Portugal
Brazil

2018 results

An increase in the number of pilgrims coming from Portugal (70.4% of all visitors) and from Brazil (30.0% of all visitors).

Decrease in visitors from the rest of Galicia and rest of Spain, with an increase in the total number of pilgrims (40.0%).

How do the people who arrive as pilgrims view Compostela?

Preconceived notion of Compostela

Image while being in Compostela

Non-pilgrim Pilgrim

Cathedral
The Way – Pilgrimage
Apostle
Religion – spirituality
Obradoiro Square
Type – City size
Old Town
University
Others

2018 results

Decrease in perceptions with regards to the Cathedral, the Apostle, Old Town, and Obradoiro Square. A substantial increase in terms of non-pilgrims who appreciate the city's diversity (Others), as opposed to the pilgrims, and the perception of city as a university city by non-pilgrims as opposed to pilgrims.

Do the people who visit us buy more things and spend more money than they had previously planned before arriving in Compostela?

Purchasing intent of the people who visit us, according to their country of origin:

Souvenirs/articles

Thought

Bought

Gastronomical products

Thought

Bought

Clothes/Jewelry

Thought

Bought

Books, magazines, films

Thought

Bought

ES: Rest of the country

PT: Portugal

BR: Brazil

GZ: Rest of Galicia

If one of the first images is the people: multiply by 10 spending in leisure.

If one of the essential aspects of the trip is strolling, multiply by 40 spending on leisure.

If one of the first things about Santiago they point out, multiply by 20 spending on lodging.

If one of the visit's essential elements is gastronomy, multiply by 4 spending on culture.

2018 results

General spending goes up in the control of 2018. In particular, purchased gastronomical products greatly increase to GZ: 23.1% ES: 54.4% PT 33.3% BR 40.0%

Where do people spend when they visit us?

People from outside of Galicia clearly choose the old part of the city to do their shopping: Santiago Cake, souvenirs, and to a lesser extent, clothes and jewels. Visitors from Galicia diversify to a greater extent the products that they purchase and where they buy them, and also shop in shopping centers and in the New Town.

Old Town

New Town

Shopping Centers

Street vendors

If we analyzed the purchasing patterns of the non-Galician people that visit us, which products they consume, and where they buy them, what opinion they have of the quality of products and services, Portuguese people are those who most closely resemble us.

GZ + PT buy

- +bread, sweets, books, clothes and jewels
- wine, Santiago Cake, cheese
- +In the New Town
- In the Old Town

Galician and Portuguese people also go more often to supermarkets and shopping centers and we are more demanding: we understand that prices are high and we have a low opinion of customer service.

Who consumes like we do?

In data from 2018, Santiago Cake purchase from people from ES and PT dropped and increased in those from BR and GZ. Purchases of cheese and sweets dropped, in general, and wine and liquor—and above all “Other products” increased.

Purchase of products (%)

- Cheese
- Wine
- Bread
- Sweets

Evaluation of supply/Prices/Quality (%)

- Ample/Sufficient
- Accessible prices
- Products of poor quality
- Poor customer service
- Generic positive evaluation
- Excessive focus on tourism

Evaluation of supply (food-spaces) (%)

- Accessible prices
- High prices
- Good customer service

What do people on pilgrimages do in Santiago?

The profile of the pilgrim is balanced in terms of gender, corresponding with:

-A person between the ages of 30 and 49

-With post-compulsory education

-Forms part of a family unit of three members

-Preference for Internet (and Apps) to research prior to visit

-Behavior similar to those who come for tourist purposes:

Purchase religious articles, primarily in the Old Town, and are generally less discerning with regard to the product quality and customer service than non-pilgrims.

Visitor habits in Compostela

Product purchase

Non-pilgrim

Pilgrim

Cheese

Meat, fish

Gastronomical products

Books

Religious articles

Area of purchases

Old Town

New Town

Shopping centers

Street vendors

Evaluation

Negative in particular areas

Information

El Corte Inglés

Internet/App

The external image of Santiago is now determined by the Way. One must only compare the most varied image that the people who visit us have of Galicia. It is noteworthy that Galician people that come to Santiago leave with a less plural idea of the city than that with which they arrived (i.e., that of capital and Galician referent, a heritage city, and a university and cultural town). Or verify that after their visit the image of the city is richer, more resembling that of Galicia (including climate, landscape or gastronomy).

And people who declare themselves to be pilgrims retain more of an idea linked to the Way and are less permeable to the city and its culture. This is, in general, a group with post-secondary education who does not not necessarily come on religious pretexts (less than 20% of the people from Brazil, the largest Catholic country in the world, declare a motivation of this sort), and have a more typical tourist behavior in function to the dominant offer and are the least critical of it.

This commercial offer is considered to be quite unvaried and homogeneous, despite tending to be valued as positive and of quality by those visitors. In general, people spend more than they had planned, and buy more souvenirs and cliché items (magnets, t-shirts, keychains, shells, etc.) than products of the local culture. Those people coming from Portugal are the most similar to Galicians in terms of their consumer habits. They both shop in the New Town and don't remain watching, like the rest of the visitors, except in the Old Town.

What visitor most resembles us?

Finally, do we know anything more about how we are viewed by those who come here?

It is now more the city of the Way, and less a cultural, university town?

Do we like the tourism that arrives in Santiago?

According to the part of the city we live in, we will exhibit varied opinions with regards to tourism and the effect that its presence has on the local community's daily life.

Do you like the tourism that arrives in Santiago?

Don't know.

Don't answer.

Don't like.

Like.

The Old Town and the entrances of the French and Portuguese Routes are the living places of the people who see their life most affected and who would prefer a different type of tourist. Those who recognize this feeling have attitudes which are different from the rest of the sample with regards to the city's shift and in relation to certain spaces in particular.

For whatever reason, in general the positive vision surrounding tourism is clearly in a majority, since 59.4% of people polled (except for residents of Ames and Teo) like the type of visitor that comes to Santiago, as opposed to 28.8% who do not like this type of tourism.

2018 results

This situation tends to shift: Without taking into account Ames and Teo, 48.3% continue to like this type of tourist, however 41.1% do not. I(Ns/Nr: 10.3% including Ames and Teo: 50% vs. 43%)

Do we prefer a different kind of tourism?

There are three areas of the city in which residents would prefer a different type of tourism, namely:

Old Town 35.4%

San Pedro Street (The entrance of the French Route) 52.8%

Choupana Santa Marta (Entrance of the Portuguese Route) 47.6% Santa Marta 37.5% A

Choupana

Despite the fact that the proportion of people preferring another type of tourism and even declaring themselves willing to reserve specific spaces for tourists in the Old Town is quite small, it is significantly larger (almost 10%) among those who would like a different type of tourist.

2018 results

A tendency to reject this type of tourist in the Old Town appears (66.7% vs. 16.7% Ns/NC: 16.7%)

Do we prefer a different type of tourism?

Would not prefer another type of tourism

Would prefer another type of tourism

Totals

Would not reserve spaces in the Old Town for tourists

Would reserve spaces in the Old Town for tourists

Does tourism change our way of life?

It is precisely those people who would prefer another kind of tourism who feel their everyday lives to be more affected by tourism. Of the 25 neighborhoods in question, once again the three areas most affected by the Way (San Pedro, A Choupana, and the Old Town) stand out as those who notice the biggest changes on their way of life due to tourism.

A Choupana

(Portuguese Route)

Old Town

San Pedro (French Route) The tendency also observed in San Lázaro)

Average

However it is not completely linear: Santa Marta, next to A Choupana, is below average in this case (2.35). There does not appear to be a correlation here between the eventual alteration of their way of life and rejection, there are other causes...

2018 results

Rejection increases: the average of our data from 2018 is 3.84 and in the Old Town it reaches 4.50...)

In general, s/he who prefers a different type of tourist finds everyday life to have changed more as a result of tourism.

Would prefer another type of tourist 3.11

Would prefer another type of tourist 2.46

2018 results

The tendency is towards an increase

Without results in Ames and Teo

Would prefer another type of tourist 4.25

Would prefer another type of tourist 3.00

Sample total

Would prefer another type of tourist 4.81

Would prefer another type of tourist 3.32

People who like the city now less perceive a bigger change on their lives as a consequence of tourism, and close to one half of them (47.3%) would prefer another type of tourist.

Those who particularly appreciate places considered to be most emblematic of Santiago, such as the Preguntoiro-Orfas axis or Parks and Green Areas, feel their everyday life to be more altered by tourism.

On the other hand, the less we like the type of visitors that arrive to Compostela, the more we identify with the Old Town.

It can be observed that areas are considered less authentic according to how much a certain type of tourist is liked: the highest preference of the least authentic tourism is the New Town.

Does tourism alter our relationship with the city?

The more I like tourism, what do I consider to be less Santiagan?

New Town (Rest of the New Town)

New Town (Commercial avenues)

Surrounding the Cathedral

Old Town

Touristy Compostela

In general, Compostelan society is satisfied with tourism and the type of tourism that visits us.

By no means large, nevertheless a problem of discomfort is growing for people inhabiting the city in the areas most frequented by the people that arrive on the Way of Saint James, especially in the neighborhoods of San Pedro, A Choupana and the Old Town. This in turn leads some of these people to take unfavorable positions with regard to a certain type of tourist.

Everything seems to indicate that we are beginning to see tourism as a phenomenon that affects places we consider to be important on several levels, spaces that represent us or where we feel at ease to shop, stroll or spend our leisure time.

Of these places, the traditional commercial axis from the old part (Preguntoiro - Orfas) is the most beloved by the people who feel their lives most altered by tourism. The New Town, on the other hand, gains in terms of appreciation and is seen as authentically Santiagan both by sectors of visitors (more than for those living in the city), as well as by people living in Compostela, especially for those who do not like this type of tourist. Taking this into account, and also that those who enjoy this type of visitor declare to a lesser extent that the New Zone is a typically santiagan space: Do people from Santiago, who do not like the type of tourism that arrives, seek refuge in the New Town and in the Parks?

What is the difference between a person on a pilgrimage and one who visits or is here for tourism?

Finally, do we know anything else about how we view those who visit us?