

DIFFERENCES IN ATTITUDES AND BEHAVIORS OF RELIGIOUS TOURISTS: COMPARATIVE RESEARCH BETWEEN BRAZIL AND PORTUGAL

DIFERENÇAS DE ATITUDES E COMPORTAMENTOS DE TURISTAS RELIGIOSOS: INVESTIGAÇÃO COMPARATIVA ENTRE BRASIL E PORTUGAL

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ABSTRACT

Purpose – The study aims to explore the particularities of religious tourists' attitudes and behaviors with different demographic profiles. Therefore, this work aims to verify if there are differences between the attitudes and behaviors of Brazilian and Portuguese religious tourists in terms of gender, nationality, and religiosity.

Design/methodology/approach – A survey was carried out with 396 religious tourists residing in Brazil and Portugal, who have visited religious destinations in their country or abroad, to carry out a comparative analysis between groups, according to gender, nationality, and religiosity through Student's t-test.

Findings - The results show significant differences in tourists' attitudes and behaviors who visit sacred places divided between women and men, Brazilians and Portuguese, and finally, between those who consider themselves religious and non-religious.

Research limitations/implications – The study's limitations involve the use of an instrument with a particularly Christian bias.

Practical implications – The practical implications of this study include contributions to improving local infrastructure related to hotels, commerce, and tourist services.

Originality/value – From a theoretical perspective, this study contributes to the advancement of administrative sciences as it engenders the intersection between religious tourism and public and non-profit marketing, placing the discussion in two countries with a strong religious tradition in the West, Brazil and Portugal.

Keywords - Religious Tourism. Religious Marketing. Brazil. Portugal. Student's t-test.

RESUMO

Objetivo - O estudo visa explorar as particularidades de atitudes e comportamentos de turistas religiosos com diferentes perfis demográficos. Assim, este trabalho tem como objetivo verificar se existem diferenças entre as atitudes e comportamentos de turistas religiosos brasileiros e portugueses em termos de gênero, nacionalidade e religiosidade.

Concepção / metodologia / abordagem - Foi efetuado levantamento com 396 turistas religiosos residentes no Brasil e em Portugal que visitaram destinos religiosos no seu país ou no exterior, para realização de análise comparativa entre grupos, de acordo com o sexo, nacionalidade e religiosidade por meio do Teste t de Student.

Resultados - Os resultados mostram diferenças significativas nas atitudes e comportamentos dos turistas que visitam locais sagrados divididos entre mulheres e homens, brasileiros e portugueses e, por fim, entre aqueles que se consideram religiosos e não religiosos.

Limitações / implicações da pesquisa (se aplicável) - As limitações do estudo envolvem o uso de um instrumento com viés particularmente cristão.

Implicações práticas (se aplicável) - As implicações práticas deste estudo incluem contribuições para melhoria de infraestruturas locais relacionadas a hotéis, comércios e serviços turísticos.

Originalidade / valor (obrigatório) - Do ponto de vista teórico, este estudo contribui para o avanço das ciências administrativas na medida em que engendra a intersecção entre turismo religioso e marketing público e sem fins lucrativos, situando a discussão em dois países com forte tradição religiosa no Ocidente, Brasil e Portugal.

Palavras-chave - Turismo religioso. Marketing religioso. Brasil. Portugal. Teste t de Student.

1 INTRODUCTION

Among the different spheres of tourism, researchers worldwide have studied religious tourism, as religion and tourism are intrinsically rooted and are considered among the oldest activities of global mobility, emerging as an essential aspect of current tourism (Collins- Kreiner, 2010).

In this scenario, since the 1990s, studies from different institutions have sought to clarify the themes of tourism and religiosity (Collins-Kreiner, 2010; Eade, 2011). In this context, questions to researchers emerge, highlighting the need to study these themes in depth. The worldwide growth in these aspects has sharpened the correlation with themes of pilgrimage, materiality, race, gender, ethnicity, heritage, social media, technologies, etc. (Timothy & Olsen, 2006). Among these convictions, the concept of religious tourism is intensified (Irimiás & Michalkó, 2013).

Some research indicates that religious architecture attracts tourists on different aspects resulting in different behaviors (Prazeres & Carvalho, 2015) and related knowledge of culture, historical political, and educational reasons (B. Kim & Kim, 2019). Collins-Kreiner (2010) conceptualizes that religious tourism is the displacement of pilgrims from one place to another and can be done alone or in groups.

Religious tourism is the scene of different religions around the world. Tourists travel intending to get to know the sacred places, as well as to emerging spirituality. In this context, religious tourism enhances visitors' spiritual values (B. Kim, Kim, & King, 2019). Besides, information technologies, such as social media, contribute to visiting these places and strengthening the local economy (Kirillova, 2019). Studies highlight that religious tourism aims to get to know the sacred places (W. Wang, Chen, & Huang, 2016). However, in addition to visiting holy sites, other variables were found, such as culture, heritage, architecture, country history (Nyaupane, Timothy, & Poudel, 2015).

These religious places are visited by other religions to symbolize exploratory tourism (Pinkney & WhalenBridge, 2018). Furthermore, Collins- Kreiner (2016) identified that pilgrimages to sacred places are no longer within the religious travel scope. Among the interviewees, the purpose and motivation for traveling are based on searching for spirituality, wisdom, and social experiences (B. Kim, Kim, & King, 2016).



Consumers' behavior point of view, the notion of consumption targets the construction or alteration of people's identity. In other words, the consumer may have a structural role in the identity and social distinction (Araujo, Vieira & Turano, 2013; Holt, 2002). In this process, individuals assign meanings of symbolic objects, tangible or not. The concept of self - extended (or extended self) is essential to understand the consequences of possessions in consumers' behavior (Belk, 1988). In this work, the extended self is aligned with the context of faith (Strand, 2009).

Religious habits include objects and events considered in a sacred perspective, and, through the subsidence of the faith brought to different countries through the religious tourism, people can see it differently, improve self-esteem or develop, Silva, Braga Junior and Nascimento, 2017).

Field studies about tourism, consumption, and religiosity entails reflections on the theme of fragmentation, highlighting suggestions for future studies (Durán-Sánchez, García-Álvarez del Río-Rama, & Oliveira, 2018). In this same sense, Irimias, Mitev and Michalko (2016) point out that although religious tourism is an object of a large number of studies, emerges the need to establish research that explores the peculiarities of attitudes and behaviors of tourists religious with distinct demographic profiles. The economic importance of religious tourism activity that moves billions of dollars a year and generates thousands of jobs in different nations (Ambrose et al., 2019).

The study sought to study religious tourists residing in Brazil and Portugal who have already visited religious destinations anywhere in the world. The choice of Brazil and Portugal is due to these countries' importance in different studies regarding pilgrimages to their sanctuaries, for example, Nossa Senhora Aparecida (Brazil) and Nossa Senhora de Fátima (Portugal).

The question of research drew up about the importance of the subject in contemporary times and the gaps identified by researchers: are there differences in attitudes and behaviors of religious tourists, depending on gender, nationality, and religion? Therefore, this study has the general objective of checking for differences between religious tourists' attitudes and behaviors due to gender, nationality, and religion.

The article is structured in five sections. In the next section, the theoretical framework of the study is presented, followed by the methodology, results and finally, by the final considerations.

2 THEORETICAL CONTRIBUTION OF THE STUDY

2.1 Context of religious tourism and main destinations

Religious tourism is characterized by being a type of motivated tourism, either partially or exclusively, for religious reasons or, in other words, it is a journey permeated by beliefs whose destination is considered a sacred place (De La Torre & Pérez, 2017; Lin & Fu, 2020). In the countryside it is debated the existence, or not, of differences between pilgrims and religious tourists. In the wake of what Eade (1992) proposes, it makes no sense to differentiate them since both use the same services and have the same motivation. However, from the point of view of self-identification, those who identify themselves as pilgrims have greater religious motivations, and those who perceive themselves as tourists have more recreational and cultural reasons (Nyaupane et al., 2015).

Pilgrimage is a mobility phenomenon whose main motivation is religion. Thus, religious tourism is marked by trips to places of a religious nature, for reasons of faith and holiness (B. Kim & Kim, 2019). Therefore, traditional tourism is differentiated from religious tourism by the visit towards a sacred center of a religion (B. Kim & Kim, 2019; Lin & Fu, 2020).

Religious tourism is also seen as cultural heritage tourism, according to which motivation involves experiences focused on festivals, activities related to products such as art, traditions, rites,



architecture, among others. Issues related to the cultural policies of religion seem to be one of the most important fields of research in the next decade, which can contribute to the debate on cultural, social, and environmental conservation of areas affected by mass tourism (Buckley, 2012; Heydari Chianeh, Del Chiappa, & Ghasemi, 2018; Koren-Lawrence & Collins-Kreiner, 2019).

In the union of archaeological and religious characteristics, one of the world's main destinations is Jerusalem, Israel (Urien-Lefranc, 2020), the so-called Holy Land, a place that has been visited mainly at Easter since the 19th century. Therefore, there is a particular concern with the cultural care of called Samaritans; populations visit the "relics" of biblical times and should be preserved. Israel carries archaeological treasures, which promotes religious tourism in the region but also imposes the need for careful archaeological heritage.

India also has historical archaeological sites, where the trip is motivated by the Hindu practice of mass bathing in rivers or reservoirs and by praying in sacred places (Singh, 2004). The impacts of mass travel for religious tourism in sacred places must be analyzed from an anthropological (Singh, 2004), sociological (B. Kim & Kim, 2019) perspective, focusing on sustainability through the triple bottom line perspective of social, economic development and environmental (Buckley, 2012; Elkington, 1994; Paiano, Crovella, & Lagioia, 2020), and with an interdisciplinary orientation of marketing studies (Hosany, Ekinci, & Uysal, 2006; Muriuki, Bururia, & Mutegi, 2018)

In the context of Europe, the sanctuary of Fatima, located in Portugal, attracts about seven million of the ten million religious tourists of Portugal per year, and its population has more than doubled in 45 years (Ambrose et al., 2019. Pleasures & Carvalho, 2015). The Shrine of Fatima is an international reference regarding religious offering, information, transport, organization, and cleaning (Pleasures & Carvalho, 2015). In Spain, Santiago de Compostela is one of the most important religious tourism sites in Europe, together with Rome, forming a center of Christian pilgrimage since the Middle Ages. (De La Torre & Pérez, 2017). Finally, Rome, where the Vatican is located, is the central destination city for Christians, mostly due to the centralization of history, ceremonies, personal figures and unique architecture (B. Kim & Kim, 2019).

In the Brazilian context, the National Sanctuary of Nossa Senhora Aparecida was built in the state of São Paulo, in the city of Aparecida, in homage to Nossa Senhora Aparecida, the patron saint of Brazil in 1930 (Moreno, 2009). Destination of thousands of pilgrims every year, Aparecida's city has a wide hotel structure, complete road network, infrastructure for religious services, and infrastructure for receptive well evaluated by pilgrims (Moreno, 2009; Paiva, 2020).

It is evident that there are numerous emblematic places of religious tourism in the world, such as Montserrat - Spain, Czestochowa - Poland, Loreto - Italy, Lourdes - France, Medjugorje - Bosnia and Herzegovina and Guadalupe - Mexico. There are plenty of religions in Asia as Buddhism, Confucianism, Christianity, Hinduism, Islam, Jainism, Sikhism, Shintoism, and Taoism (Lin & Fu, 2020; Shinde, 2015). Therefore, without the intention of exhausting the places and their beliefs, it is important to emphasize that religious tourism is of great importance for pilgrims and the community.

Religious tourism can benefit from other forms of tourism development, including community-based tourism (Li, Wang, Zheng, & Huang, 2020), sustainable tourism, or ecotourism (Wondirad, Tolkach, & King, 2020), and cultural tourism (McKercher, 2020). This happens because it is important to seek, at the same time, the preservation of biodiversity combined with the development of local communities (Hiwasaki, 2006), with a focus on preserving the social, cultural, economic, and environmental environment while promoting religious tourism actions. In this way, religious tourism must integrate public policies capable of aligning the tourist desires with the organizational and implementation capacities through management tools that ensure the local economic, social, and environmental development (Dalonso, Lourenço, Remoaldo, & Panosso Netto, 2014).



In contrast to the secularization experienced by society, religious tourism has been marked by one rediscovery, in which religious destinations are gradually more popular. It is estimated that approximately 330 million people travel due to religious issues, with a highly positive economic impact in the localities (Durán-Sánchez et al., 2018). In addition to economic development, mass tourism can cause negative repercussions for the natural environment through increased pollution and waste generation, and tourism today is an industry with large participation in greenhouse gas emissions (Buckley, 2012; El Hanandeh, 2013).

As such, the need to establish a pragmatic and planned perspective of tourism becomes evident, aimed at the social empowerment of the local community, economic development, and environmental preservation (Li et al., 2020; Nesticò & Maselli, 2020; Weaver, 2010). The articulation of public policies and sustainability in the orchestration of religious tourism is essential to avoid resident resistance to tourists since the unbridled growth of tourism activities can lead to tourism (Hughes, 2018; Martín, Martínez, & Fernández, 2018). Finally, it should be noted that the relationship between increasing the competitiveness of tourism and sustainability is positive, evidence that can assist managers in the development of strategies and policies for the promotion of religious tourism (Rodríguez-Díaz & Pulido-Fernández, 2020).

2.2 Intersections between consumer behavior and religious tourism

Consumer behavior is affected by external and internal issues. From the point of view of intrinsic aspects, the concept of “I” has acted as an important requirement for predicting consumer behaviors (Baumhammer, Silva, & Freitas-da-Costa, 2017; Belk, 1988). The notion of the extended self encompasses things that can be characterized as belonging to people, from the body and the mind to clothes, diverse objects, relatives, reputation, work, and faith (Araujo et al., 2013; Strand, 2009).

Belk (1988) created the theory of the extended self to address the reasons why certain products acquire special meaning for a person, or even why they are used as a means of identifying personality characteristics. According to the author, the self (me) is different from the extended self (mine), so that the extended self integrates objects, places, and groups.

From a religious point of view, due to its strong emotional appeal, the notion of extended self can generate important insights for religious tourism. Thus, objects, souvenirs, churches, places, and rites can favor the connection with faith. At the same time, they connect the individual with himself, acting in the expanded self sphere. This has positive implications for the success of religious marketing and initiatives such as the sale of tickets, souvenirs, donations, travel, tours, among others (Araujo et al., 2013; Bartsch & Hartmann, 2017; Hammer, 2001).

Participation in religious events and the consumption of tangible goods of a religious nature can act as a mechanism for building/reinforcing identity and as means of social interaction, therefore, the possible relationship between religious tourism and the extended self. Thereby consumer policies and practices, ethical criteria must be observed in marketing strategies, *pari passu* to sustainable consumption, and in this sense, consumption must observe the values of the church and religion where the consumer is inserted (Klein & Lacznik, 2009).

Marketing strategies in religious tourism must also consider the characteristics of human temperament. In this sense, more emotional temperaments (characteristics of the faithful, when highly involved with religion) lead people to be more compulsive in the buying process (Luiz, 2011). From the perspective of religious marketing, it is possible that tourism will benefit, in an ethical way, from this temperament profile, by providing sustainable and quality products aligned with important emotional aspects and needs of this public.

In addition to individual differences, the choice of a specific religion and the level of immer-

sion in religiosity can influence consumer behavior. A study by Mathras, Cohen, Mandel, and Mick (2016) pointed out that more centralizing religions, whose origin in a supreme power permeates values and rituals, give rise to more intense purchasing behavior, marked even by luxury products.

Public and non-profit marketing can benefit, in the field of religious tourism, from information and communication technology tools that enhance religious destinations' experience, thus favoring a positive posture for consumers and pilgrims (Dwivedi & Narula, 2020). Therefore, the digital age requires establishing strategies that enrich experiences and facilitate consumer consumption, satisfaction, and loyalty (Pessoa, Abreu, & Barbosa, 2020).

2. 3 Attitudes and behavior of religious tourists

The individual motivations for religious tourism vary between secular and spiritual motives, guided by internal, personal, interpretive, and spiritual goals (H. Kim, Yilmaz, & Ahn, 2019). The reasons for tourism, especially religious, are multifaceted, permeated by different objectives and activities.

A study by Scaffidi Abbate and Di Nuovob (2013) found differences between men's and women's forms of participation in religious tourism trends. It was identified that male travelers seem to be motivated by their need for discovery and women by the desire to socialize with others. Young people and the elderly are also dedicated to pilgrimages to holy places; however, there is no difference in the reasons for non-religious (Scaffidi Abbate & Di Nuovob, 2013). Finally, Scaffidi Abbate & Di Nuovob (2013) identified two personality traits: first, religious tourists are motivated by the need to discover, have traces of energetic personality, and are more confident and enthusiastic under the circumstances of life; second, religious tourists guided by the need for socialization have personality traits characterized by pleasantness/cooperation.

By strengthening gender discussions in the field of religious tourism, women are more likely to visit sacred sites to pray and seek comfort (W. Wang et al., 2016). In general, the primary motivations for men and women involve fulfilling their spiritual desires and searching for authenticity in the religious experience (W. Wang et al., 2016).

Considering the age, the elderly and young travelers have different motivations as to the nature of religious tourism. Senior tourists have educational and healing purposes, while younger, go by aspects and cultural events (Irimias et al., 2016). In addition to these motivations, Olsen (2013) found that tourists' expectations, people expect to experience emotional experiences during the trip, added to the establishment of human connections. From a marketing perspective, this has important implications to experience marketing (Skandalis, Byrom, & Banister, 2019).

It is important to highlight that the motivations of religious tourism are influenced by the intimate and dynamic performance of people and religion, in constant mutation, favouring experiences, especially for women, which is crucial for the development of the places themselves, which can promote visitation patterns (Irimias et al., 2016). This must be observed in the development of public and marketing policies in order to increase the recurrence of visitation. The religious authorities can, in the alternative, build strategies that reinforce the local identity, in an authentic way (Irimias et al., 2016).

As per the above, one can see that knowing attitudes and behaviors of visitors can improve the segmentation market and the initiatives marketing and at the same time aligning products and processes for sustainable development (Irimias et al, 2016. Rodríguez-Díaz & Pulido-Fernández, 2020; Skandalis et al., 2019).



3 METHOD

This work starts from a post-positivist research philosophy, in a deductive approach, in which a theory is used, and a strategy is sought to test the hypotheses (Saunders, Lewis & Thornhill, 2012). The method is quantitative through the survey strategy. As for the time horizon of the research, a cross-section was chosen.

As can be seen in Figure 1, the questionnaire used in this research is a translation and adaptation of the instrument Irímias et al. (2016), consisting of 11 items that measure the attitudes and behaviors related to religious tourism, through scale Likert of five points, with a rating of 1 = ‘strongly disagree’ to 5 = ‘strongly agree.’ In the original research, by Irímias et al. (2016), it was applied in the Hungary context, located in Central Europe. This work continues to this research, replicon the instrument data collection in the context Brazil and Portugal, for the detection of possible differences between the attitudes and behaviors of religious tourists to gender, nationality, and religiousness in these two countries.

The snowball sampling procedure was initiated by researchers and students from the researchers’ working environment at national and international levels (Brazil and Portugal). This research population in a total of 396 respondents, being 194 Brazilian and 202 Portuguese tourists who made trips to sacred places. The data collection of the study was from January to March 2020. The non-probabilistic sampling method for convenience was adopted.

The validity and reliability analysis was performed, with Cronbach’s alpha of 0.874. Therefore, the level of reliability is desirable.

Figure 1. The instrument for data collection.

Variables	
01	Visiting one or more churches is usually part of the journey.
02	I consider churches mainly for their architectural and historical value.
03	I usually buy some souvenirs when I attend religious events or when visiting a sacred place.
04	When traveling, I am also interested in visiting non-religious places.
05	I consider it important that my family and friends know the significant historical places of Christianity.
06	I usually travel to destinations where I can visit religious attractions.
07	Through a donation, I support the church I visited as a tourist.
08	I prefer to visit churches when I travel abroad.
09	Visiting sacred places reinforces my national identity.
10	I visited a sacred place to improve my health or ask my family.
11	I like to watch movies with religious themes.

Source: Adapted from Irímias, A., Mitev, A., & Michalko, G. (2016). Demographic Characteristics Influencing Religious Tourism Behavior: Evidence form a Central- Eastern-European country. *International Journal of Religious Tourism and Pilgrimage*, 4 (4), 20–32.



The techniques and procedures adopted were Student's test for independent samples with a significance level chosen of 0.05, to assess differences between gender, religiosity, and nationality. Levene's test was used to examine the homogeneity of the variances between each dependent variable's response categories.

The statistical software Statistical Package for the Social Science (SPSS), version 26.0, was used to operationalize the calculations.

4 RESULTS

The frequencies of responses on gender, nationality, and religiousness were measured to describe the sample's characteristics. This was composed of 262 female respondents and 134 male respondents; 12.4% aged up to 30 years old, 27.8% aged 31 to 40 years old, 21.5% aged 41 to 50 years old, and 38.4% over 50 years old. Regarding nationality, 49% of respondents are Brazilian, while 51% are Portuguese. Finally, 72.2% of respondents consider themselves religious. To proceed with the comparison of means, we verified that the data follow a normal distribution according to the criteria established by the Kolmogorov-Smirnov and Shapiro-Wilk tests, also obeying the Central limit theorem (Hair, 2006).

Table 1 shows the differences in religious attitudes between genders. Therefore, when considering the t-test values and the hypotheses, it is noted that buying souvenirs in religious events or other, the sacred site had a higher average (2.97) of the female gender, with statistical significance (p -value = 0.000). In this way, it is possible to infer that women buy more souvenirs than men when visiting a religious place.



Table 1 : Differences by gender

Group statistics	Genre	Average	Standard deviation	Std. Error Mean	P-Value	N
Visiting one or more churches is usually part of the journey.	Male	3.57	1,362	0.118	0.145	134
	Femini- ne	3.77	1,176	0.073		262
I consider churches mainly for their architectural and historical value.	Male	3.82	1,188	0.103	0.252	134
	Femini- ne	3.96	1,141	0.07		262
I usually buy souvenirs when I attend religious events or when visiting a sacred place.	Male	2.41	1.19	0.103	0.000	134
	Femini- ne	2.97	1.382	0.085		262
When traveling, I take the opportunity to visit non-religious places.	Male	3.72	1,368	0.118	0.032	134
	Femini- ne	4.00	1,092	0.067		262
I consider it important that family and friends know the significant historical places of Christianity	Male	3.48	1.358	0.117	0.151	134
	Femini- ne	3.66	1,142	0.071		262
I usually travel to destinations where I can visit religious attractions.	Male	2.29	1.102	0.095	0.000	134
	Femini- ne	2.76	1,184	0.073		262
Through a donation, I support the church I visited as a tourist.	Male	1.78	1,148	0.099	0.000	134
	Femini- ne	2.41	1,312	0.081		262
I prefer to visit churches when I travel abroad.	Male	2.00	0.926	0.08	0.001	134
	Femini- ne	2.37	1,147	0.071		262
Visiting sacred places reinforces my national identity.	Male	2.07	1,158	0.1	0.000	134
	Femini- ne	2.57	1,345	0.083		262
I like to watch movies with religious themes.	Male	2.81	1,184	0.102	0.001	134
	Femini- ne	3.24	1.26	0.078		262

Such a result may be related to the findings of Law & Ng (2016) and Hasan (2010), according to which men purchasing behavior is based mainly on perceived benefits and utilitarian motivation, or, in other words, men prefer to buy innovative products with high perceived utility. Soon, products characterized as memories (*souvenirs*), if not provided with utility and functionality, will not effectively reach the male audience.

Regarding the item on visiting non-religious places during the religious tourism trip, the female gender obtained a higher average (4.00) with statistical significance (p -value = 0.032). Given this, it can be inferred that there is a greater interest in women visiting other non-religious places than men. This is in line with studies on gender differences in traveling, where the rate of women traveling has grown at a fast pace (Frändberg & Vilhelmson, 2011), and yet, men travel more than women for business work purposes. However, women travel more than men for leisure (Collins & Tisdell, 2002).

Regarding the possibility of traveling to destinations with religious attractions, the female gender obtained a higher average (2.76) with statistical significance (p -value = 0.000). Thus, in choosing the destination of the trip, women seek to choose those where there is the possibility of visiting religious places, probably because women prefer to relax while traveling, in opposition to men that prefer fun (Scaffidi Abbate & Di Nuovob, 2013; R. Wang & Hao, 2018; W. Wang et al., 2016)

Concerning donation as a form of support in a visited church, the female gender obtained a higher average (2.41) with statistical significance (p -value = 0.000). It is possible to highlight that women donate more than men during trips, possibly because they have greater empathy than men (Toussaint & Webb, 2005).

About visiting churches when traveling abroad, the female gender obtained a higher average (2.37) with statistical significance (p -value = 0.001), indicating that women visit more churches and basilicas during their trips (Fraser, 2015; W. Wang et al., 2016).

When visiting sacred places, females further reinforce their national identity, with a higher average (2.57) and statistical significance (p -value = 0.000), which can be explained by the fact that the pilgrimage involves more than religious affiliations, encompassing the characteristics of the destination (B. Kim et al., 2019).

Regarding the preference to watch films with religious themes, the female gender obtained a higher average (3.24) and with statistical significance (p -value = 0.001) than the male gender. In general, the higher averages obtained by women can be explained because women have higher connection role between family and religion (Terzidou, Scarles, & Saunders, 2018).

After analyzing gender differences, it is evident that women seem to have more willing and positive attitudes related to consumption during travel or religious contexts. There seems to be a greater possibility of engagement and construction of identity through faith by the female public, with possible impacts on the extended self (Strand, 2009) since female attitudes and behavior obtained higher averages than men in all items, which it has important repercussions for religious marketing initiatives, such as better access to the market (Einstein, 2011; Moberg & Martikainen, 2018).

Table 2 shows the differences in religious attitudes between the perceptions of respondents from different nations: Brazil and Portugal. Here, the results seek to consolidate the differences between the countries in the sample, in which the theoretical confrontations will be carried out in due course, given the differences found.

When asked whether visiting churches was part of the journey, the Portuguese obtained a higher average (4.00) with statistical significance (p -value r = 0.000). When considering the architectural and historical value of the churches, the Portuguese obtained a higher average (4.12) with statistical significance (p -value = 0.000). Regarding buying souvenirs while participating in religious events or during visits to sacred places, Brazilians obtained a higher average (3.05) with statistical significance (p -value r = 0.000). About considering the importance of family and friends to know historical places significant to Christianity, the Portuguese obtained a higher average (4.12) with statistical significance (p -value = 0.000).

Regarding supporting the church they visited through a donation, Brazilians obtained a higher average (2.53) with statistical significance (p -value = 0.000). When visiting sacred places, Brazilians reinforce their national identity more than the Portuguese, with a higher average (2.70) and with statistical significance (p -value = 0.000). Regarding the preference to watch films with religious themes, the Portuguese obtained a higher average (3.35) and with statistical significance (p -value = 0.000) than the Brazilians.



Table 2 : Differences by Nationality

Group statistics	Nationality	Average	Standard deviation	Std. Error Mean	P-value	N
Visiting one or more churches is usually part of the journey.	Brazilian	3.40	1.28	0.092	0.000	194
	Portuguese	4.00	1,135	0.08		202
I consider churches mainly for their architectural and historical value.	Brazilian	3.70	1.202	0.086	0.000	194
	Portuguese	4.12	1,074	0.076		202
I usually buy souvenirs when I attend religious events or when visiting a sacred place.	Brazilian	3.05	1.387	0.1	0.000	194
	Portuguese	2.52	1.255	0.088		202
When traveling, I take the opportunity to visit non-religious places.	Brazilian	3.80	1.207	0.087	0.087	194
	Portuguese	4.00	1,182	0.083		202
I think it is important that family and friends know the significant historical places of Christianity.	Brazilian	3.46	1.28	0.092	0.023	194
	Portuguese	3.74	1,148	0.081		202
I usually travel to destinations where I can visit religious attractions.	Brazilian	2.49	1,188	0.085	0.078	194
	Portuguese	2.70	1,159	0.082		202
Through a donation, I support the church I visited as a tourist.	Brazilian	2.53	1.34	0.096	0.000	194
	Portuguese	1.87	1.16	0.082		202
I prefer to visit churches when I travel abroad.	Brazilian	2.30	1,176	0.084	0.312	194
	Portuguese	2.19	1.001	0.07		202
Visiting sacred places reinforces my national identity.	Brazilian	2.70	1.382	0.099	0.000	194
	Portuguese	2.11	1.16	0.082		202
I like to watch movies with religious themes.	Brazilian	2.84	1,312	0.094	0.000	194
	Portuguese	3.35	1,137	0.08		202

Given the results, it is possible to see that Brazilians obtained higher averages only for three items, which will be discussed. From the point of view of the acquisition of souvenirs by pilgrims, the average was higher for Brazilians, which can be explained by the fact that the object is placed in the sphere of the sacred, because, as stated by Pereira and Christoffo (2013), Brazilians, regardless of the quality of the material, they purchase the religious product to be blessed before its return, to a greater degree than those who buy the object as a mere gift. About supporting and donating to the church in Brazil, Scheliga (2010) points out that the contribution of gifts and donations to the churches is part of a demonstration of faith, related to a plot of blessing and success, which in turn fosters donations in the Brazilian context. Finally, strengthening the national identity of Brazilians means high involvement and interrelationship between personal, national and church heritage for visitors, favoring self-knowledge (Irimias et al., 2016).

In practical terms, the differences found between the attitudes and behaviors of Brazilians and Portuguese favors the adequacy of brands, branding campaigns, and initiatives of the churches most appropriate to the public in each country (Einstein, 2011).

In general, people of Brazilian nationality seem to have a greater attachment to tangible and local-national aspects of religion, perhaps due to the difficulty in traveling or cultural characteristics. The holistic implications for religious marketing arising from the national differences found between Brazil and Portugal involve seeing the similarities or distinctions between countries beyond the neoliberal perspective to promote markets in an integrated way, from an economic, social and

cultural point of view (Moberg & Martikainen, 2018). It should be noted that the analysis of the origins of the differences between Brazil and Portugal can be viewed from a historical and cultural perspective, which transcends the objective of this work, but which puts in perspective the possibility of future studies in this area.

In Table 3, it is possible to observe the differences in religious attitudes between the group that considers itself religious and the group that does not. When asked whether visiting churches was part of the journey, those who considered themselves religious obtained a higher average (3.81) with statistical significance (p -value = 0.000). This means that religious are more likely and open to view the tangible and intangible aspects of the churches, also having more openness to cognitive and emotional repercussions (Thouki, 2019).

Table 3: Differences by Religiosity

Group statistics	Religious	Average	Standard deviation	Std. Error Mean	P-Value	N
Visiting one or more churches is usually part of the journey.	Yes	3.87	1,181	0.07	0.000	286
	No	3.25	1,295	0.123		110
I consider churches mainly for their architectural and historical value.	Yes	3.92	1,162	0.069	0.880	286
	No	3.90	1,149	0.11		110
I usually buy souvenirs when I attend religious events or when visiting a sacred place.	Yes	3.01	1,317	0.078	0.000	286
	No	2.20	1,247	0.119		110
When traveling, I take the opportunity to visit non-religious places.	Yes	3.97	1,145	0.068	0.102	286
	No	3.75	1,316	0.126		110
I think it is important that family and friends know the significant historical places of Christianity.	Yes	3.80	1,081	0.064	0.000	286
	No	3.07	1,399	0.133		110
I usually travel to destinations where I can visit religious attractions.	Yes	2.77	1,159	0.069	0.000	286
	No	2.16	1,113	0.106		110
Through a donation, I support the church I visited as a tourist.	Yes	2.40	1,343	0.079	0.000	286
	No	1.67	0,978	0.093		110
I prefer to visit churches when I travel abroad.	Yes	2.35	1.15	0.068	0.003	286
	No	1.98	0.867	0.083		110
Visiting sacred places reinforces my national identity.	Yes	2.62	1,334	0.079	0.000	286
	No	1.84	1,036	0.099		110
I like to watch movies with religious themes.	Yes	3.32	1.203	0.071	0.000	286
	No	2.52	1,187	0.113		110

Regarding buying souvenirs while participating in religious events or during visits to sacred places, those who consider themselves religious obtained a higher average (3.01) with statistical significance (p -value = 0.000). A study by Pereira & Christoffo (2013) showed that the religious who buy souvenirs with faith value represents more than twice the number of non-religious, and also that the most purchased products in this kind of tourism have family characteristics (Muriuki et al., 2018).

In relation to considering important that family and friends know historical places significant for religion, those who feel religious obtained a higher average (3.80) with statistical significance (p -value = 0.000). In the item on traveling to destinations where they can visit religious at-



tractions, those who consider themselves religious obtained a higher average (2.77) with statistical significance (p -value = 0.000). In these questions, it is evident that family trips and visits to religious attractions are characteristics of religious tourism, influenced by the need to educate family members in aspects related to religion (Pereira & Christoffo, 2013; Timothy & Olsen, 2006).

With regard to supporting the church they visited through a donation, those who consider themselves religious obtained a higher average (2.40) with statistical significance (p -value = 0.000), which was expected, since the relationship with religion involves the so-called emotional release, that is, the temporary release of social bonds (Eade, 1992; Timothy & Olsen, 2006).

About visiting churches when traveling abroad, those who consider themselves religious obtained a higher average (2.35) with statistical significance (p -value = 0.003). When visiting sacred places, those who consider themselves religious reinforce their national identity more than those who do not consider themselves, with a higher average (2.62) and with statistical significance (p -value = 0.000). This shows that those who consider themselves religious have a higher level of international travel to religious places and also have a greater sense of national identity, motivated, mostly, by the knowledge of local potentialities (Pereira & Christoffo, 2013; Prazeres & Carvalho, 2015).

Finally, according to the preference for watching films with religious themes, those who consider themselves religious obtained a higher average (3.32) with statistical significance (p -value = 0.000), which can be explained by the fact of the appreciation of films be related to cognitive challenges and personal growth of this audience (Bartsch & Hartmann, 2017).

So, it is evident that those who consider themselves religious have greater openness and willingness to consume products, events, and religious tourism trips. The implications for religious marketing involve the discovery that the public who declare themselves religious may be more sensitive to the construction of identity through religion, with a possible fertile ground for the construction of the extended self in the field of faith (Strand, 2009). This is because the attitudes and behaviors of those who declare themselves to be religious have moved towards engagement with the area. Such insights can foster better match market needs of consumers. Religious marketing may, therefore, help the churches to promote products, to run campaigns with the use of the brand and the work reputation for that specific audience (Einstein, 2011).

5 FINAL CONSIDERATIONS

Studies lack on tourism, relatively to the exploitation of peculiarities, attitudes, and behaviors of religious tourists with different demographic profiles. Before that, the objective of this research was to check for differences between the attitudes and behaviors of religious tourists in relation gender, nationality and religion. The objective was to meet revealed attitudes and behaviors of religious tourists who visit holy sites. Thus, this work contributes to the field by distinguishing the attitudes and behaviors of male and female, Brazilian and Portuguese religious tourists and self-declared religious or not, demonstrating the implications of these differences in the scope of the consumption of products, experiences, and religious trips.

The results show that female buy more souvenirs, visit more non-religious places during the religious tourism trip, give preference to places that contain religious attractions, make more donations, visit more churches in other countries, with a positive impact strengthening national identity and, finally, watch more films with religious themes. By gender analysis, it is clear that women seem to have attitudes and behaviors, engaging consumption during travel or religious contexts.

In relation to the differences in attitudes between Brazilian and Portuguese, Brazilians are more willing to buy souvenirs during religious events, have more willingness to make donations to



churches, and finally, to visit holy places, Brazilian reinforce more its national identity when compared to the Portuguese. This shows that people of Brazilian nationality seem to have a greater attachment to tangible and local aspects of their religion and that initiatives from each country in relation to religious marketing can be taken considering the differences between the audiences of the two nations.

Finally, the results about the differences in attitudes between those who consider themselves religious and non-religious indicate a predominance of religious involvement on the part of the first group. People who claim to be religious buy more souvenirs, consider important that family and friends get to know religious places, travel to destinations where they can access religious attractions, donate more to churches, visit more churches abroad, feel their identity strengthened and enjoy watching films with religious themes. Given this, it is possible to infer that those who consider themselves religious are more open and willing to consume products, events, and religious tourism trips, and that appropriate brand initiatives must be undertaken to reach this audience so sensitive to the theme, with high potential market share. In general, the notion of extended self, which extends to beyond material existence, is fertile ground that can help understand the attitudes and behavior in the religious field.

This study's practical implications for the local structure of religious destinations include realizing that religious tourism trips may involve sharing travel experiences with numerous people, including family and friends. In this way, the hotel chain can stand out from competitors by creating promotional packages for such an audience. From this perspective, the existence of support points for tourists can foster the possibility that pilgrims expand the scope of religious tourism trips and carry out tourism in secular places. For religious products to reach a diverse audience, it would be interesting if the products' design considers aspects of functionality, quality and affordable price.

From a theoretical perspective, this study contributes to the advancement of administrative sciences as it engenders the intersection between religious tourism and public and non-profit marketing, placing the discussion in two countries with a strong religious tradition in the West, Brazil, and Portugal.

The study's limitations involve the presence of a particularly Christian in the instrument used for data collection. In this way, future studies can use different instruments, combining the analysis method with other quantitative and qualitative tools. From the point of view of methodological limitation, the analysis of variance by gender and religiosity was carried out in an aggregate way, with no separation between the sample of Brazil and Portugal in these two cases. This choice was motivated by the fact that the characteristics of nationality are already, in some way, represented by the analysis of variance by nationality, but the question remains about the existence of differences between Portuguese and Brazilian men and women, religious and non-religious from both nations.

Future studies may use other methods, such as correlation and regression analysis, to verify which attitudes most influence religious tourists' observed behaviors, thus separating attitude variables and corresponding behaviors. Another pertinent proposition for future studies involves analyzing the origins of the differences between Brazil and Portugal, which can be viewed from a historical and cultural perspective.



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1. Definition of research problem	√		√			√
2. Development of hypotheses or research questions (empirical studies)	√		√	√		
3. Development of theoretical propositions (theoretical work)	√	√			√	
4. Theoretical foundation / Literature review	√	√	√		√	
5. Definition of methodological procedures	√		√	√		
6. Data collection	√	√	√		√	
7. Statistical analysis	√			√		
8. Analysis and interpretation of data	√			√		
9. Critical revision of the manuscript		√			√	√
10. Manuscript writing	√	√	√	√	√	
11. Other: Suggestions and critical Review of the letters to reviewers						√

