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STRATEGY SET BY FAITH - ANALYZING THE MARKETING CONCEPTS OF COMMUNITIES DEVOTED TO KRISHNA CONSCIOUSNESS IN EUROPE

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1. Introduction

For a long time in history practicing one religion or another was not a matter of choice. People were born into a community, which determined the set of beliefs one will share; and most often any other choice was discouraged or even punished. However, the progress of the recent decades brought the freedom of religion; the possibility to choose the religious community people would like to belong to. The initial platform of these changes was the United States of America, where – due to the mixed ethnicities and the continuous migration – people of different faith have lived together for a long time. The First Amendment, effective of 15 December 1791 clearly stated the freedom of religion, which highly contributed to the appearance of a huge religious market in the country. But later on – especially after the fall of Communism in Europe – many other countries have stepped on the path of religious freedom, enabling people to make free choices on their beliefs. This phenomenon was also supported by the appearance of new religious groups and the emerging of new religious movements. However, the religious movements and trends appearing mostly from the 1960's were not in fact new, as some would think (Barker, 1992; Berger, 1963, 1969; Culliton, 1958; Einstein, 2008; Harvey, 2000; Stievermann et al., 2015; Wuaku, 2012).

The term 'new religious movement' means nothing more than a religion with usually Oriental or tribal roots appearing in the Western society, where it is considered as new in spite of the fact that it might have a history dating back to centuries. In the past decades these religions – being so new and mostly exotic; offering values people could easily identify themselves with – have gained a large number of followers in the Western world, which meant that competition has also appeared with religious pluralism: new movements needed to attract people, while the 'old and traditional' religions were striving to keep their members (Barker, 1992; Berger, 1963, 1969; Culliton, 1958;

Einstein, 2008; Finke & Stark, 1988; Harvey, 2000; Stievermann et al. 2015; Wuaku, 2012).

Krishna consciousness was one of those new religious movements, which conquered the Western world around the 1960's. Originating from India, the movement had reached the United States of America during the era of the Vietnamese War, spreading all over Europe as well during and after the Communist Era. After the fall of Communism in Eastern-Europe, and the consolidation of the post-World War II. situation, when practicing religions had become more free and new religious movements could also gain more place in the life of most of the European countries, Krishna consciousness was one of the first ones to spread; and soon communities started to form all over the continent (Harvey, 2000; Isvara, 2002; Kamarás, 1998; Klostermaier, 2000; Rochford, 2007).

Krishna consciousness was – and still is – one of the best known religions of their promotional activities, which were initiated by people stopping pedestrians on the streets, telling them about the teachings of their Lord Krishna. Nowadays ISKCON (International Society for Krishna consciousness) has numerous churches, villages and visitors' centers all over the world, hosting a large number of festivals, and engaging themselves in charitable activities, while communicating actively online and using the social media. Being able to raise the attention of thousands of people in countries both geographically and culturally far from India is an achievement suggesting a carefully set strategy of reaching and targeting people, which has received surprisingly small attention in the past decades. This research aims to fill this gap by analyzing the marketing activities of Krishna-conscious communities in Europe; finding the best practices and seeking for possible extensions of the methodology of marketing and its analysis on further religions as well (Bence, 2014; Goswami, 2001; Harvey, 2000; Isvara, 2002; Kamarás, 1998; Klostermaier, 2000; Rochford, 2007; Wuaku, 2012).

2. Literature review

Being a relatively new field of study, the literature of religious marketing is still somewhat limited; especially in terms of the different religions studied. The subject of this study, Krishna Consciousness, has also received moderate attention concerning the marketing activities they carry out, therefore the literature review takes a broader scope of religious markets and religious marketing and tourism instead of focusing only on studies concerning Krishna Consciousness.

When analyzing the existing literature five main areas came into focus, which were significant from the perspective of studying the marketing activities of Krishna-conscious communities of Europe:

- the relationship of religions to the market situation
- the process of choosing religion and engaging with a set of beliefs
- the marketing activities concerning religion, which may foster these choices
- the effect of religions on marketing practices and toolbars
- tourism and tourism-related marketing activities bound to religious locations.

Deciding whether the mass of different religions may be regarded as a market situation is crucial to be able to analyze marketing activities, therefore this was the first area to be discussed. There are two reigning theories analyzing the religious markets: sacred canopy and religious economies, which both agree on the existence of religious markets and the importance of studying religious market situations, but debate on whether monopoly or competitive markets are more favorable, therefore both theories are analyzed.

Though the choice of religions belongs more to the area of social sciences, these decisions are significant from the religious market perspective, just like any other consumer choices. The aim of this study is

therefore not to analyze theological or psychological questions of choosing a religion, but to focus on the economic side of the process. The frequently debated rational choice theory has been applied by a few researchers to explain choices of religious devotion, however the process through which individuals get engaged with a religious community is even less frequently studied from economic perspective (Brittain, 2006; Bruce, 1993, 1999; Iannaccone, 1988, 1990, 1991, 1992a, 1992b, 1998, 2012, 2016; Stark & Iannaccone, 1994; Lundskow, 2006; Ott, 2006; Robertson, 1992; Sharot, 2002). To overcome this gap, the Transtheoretical Model of Behavior Change (Newcomb, 2017; Prochaska & DiClemente, 1983; Szabó, 2016; Szakály, 2006; University of Maryland, 2020; Velicer et al., 1998) – usually applied to analyze health behaviors and addictions – was introduced to the study for a better understanding of consumer behavior on the religious markets. Due to being discussed by so different groups of researchers and study fields, in spite of being related, these two models are discussed in two chapters separately for a better understanding.

Following the analysis of religious choices, the methods applied to foster these choices were analyzed from two different perspectives: not only the marketing tools and theories applicable in the case of religions were examined, but also the way religions may alter these models for their own purposes, which is covered by the field of religious economics. One of the areas, where religion has always had a huge effect is the touristic sector. This industry has always been strongly bound to religion in history, which raises the attention to the importance of studying both sectors, their relationship and the means of support one may provide to the other.

2.1.Religious markets

The appearance of new religious movements and the presence of multiple religions within small geographical areas has led to a competition between

the different religious communities in order to keep and gain followers. The pool of potential followers is given, since the Earth has a limited – though increasing – number of inhabitants; and religious communities aim to win the largest possible proportion of this pool. This means both gaining new followers, who may not have been religious before, but also attracting people belonging to different religious groups. Many researchers have described this competition for members as a market situation similar to those studied in relation to products and services, which has created debates concerning whether or not religions may be approached this way and what kind of effects religious markets may have on the nature and development of religion (Becker, 1986; Crockett, 2016; Culliton, 1958; Einstein, 2008; Iyer et al. 2014; Kedzior, 2012; Kuran, 1994; McAlexander et al. 2014; Shaw & Thomson, 2013; Stark, 1997; Wijngaards & Sent, 2012).

As early as in 1958, when new religious movements were just emerging, Culliton (1958) was one of the first ones in the 20th century to have written about religious markets. In his paper he considered the religious market just like any other market and compared it to the television industry. According to Culliton (1958) religion was one of the oldest 'industries' in the world, where religions are present as different brands; however he expressed that even though 'religious industry' is much older than television industry, it is far behind the latter in terms of market development. Culliton (1958) admitted that considering religions from business perspective might seem sacrilegious, however, he explained that taking this perspective does not mean having to see them identical with for-profit companies. On the other hand, bringing a business approach to religions may contribute to their survival and development. He explained that organizations can force people neither to buy products, nor to accept a religion, therefore free will and choices are important in both cases (Culliton, 1958).

Thinking along the religious market theory, Bainbridge & Iannaccone (2010) identified three key players on the religious markets: consumers, producers and investors and they enhanced that these are not just analogies; the roles defined may be identified in the interactions of people and religious communities, thus forming a religious market. In this sense religion itself is the product – the set of beliefs and offers of benefits to the ones participating, who were labelled as the consumers (Collins-Kreiner, 2020). On the other hand, religious communities – often referred to as churches – may be understood as producers in this case, providing religious services for the public. The two terms (religious community and church) are synonyms, therefore are going to be used with identical meaning in this study; but it is important to note that they are not equal to religion, which is considered as the product as mentioned before. Bainbridge & Iannaccone (2010) interpreted the people participating in religious services as investors into the religion in the sense that they invest their time, efforts and sometimes also money, for which they hope to receive afterlife, supernatural rewards. They compared religions to life insurances, as the investments today will pay off at a later point of time, and the fulfilment of the service cannot be evaluated by the investors themselves in either of the cases. In some cases even a certain level of portfolio management may be observed, as some people may engage in more religions at the same time, which they interpreted as a mean of decreasing risk (Collins-Kreiner, 2020; Bainbridge & Iannaccone, 2010).

Berger (1963, 1969, 1979) expressed concerns about religions being forced into a market situation due to the appearance of religious pluralism – the presence of multiple religions in one society. Religious pluralism was present in most of the Western countries in the second half of the 20th century, thanks to the emergence of new religious movements, which Berger (1979) observed to be a threat. According to him religious monopoly results in deeper faith, as it acts as a so-called ‘sacred canopy’, providing meaning for

different aspects of life, therefore the presence of choices may be harmful for commitment. Finke and Stark (1988) on the other hand – like Culliton (1958) before – have interpreted religious markets as an opportunity of religious communities for growth and development. They explained that supply and demand are equally present in the religious life as in other markets, since there are churches offering different sets of beliefs together with preferred acts and habits, while there are people on the other side, who – in free religious markets – may choose which religious group to join to, based on their individual judgement (Berger, 1963, 1969, 1979; Culliton, 1958; Finke & Stark, 1988, 1989; Hagevi, 2017; Stark & Bainbridge, 1985; Woodhead et al. 2002; Walrath, 2017).

As Wuaku (2012) defined based on Finke and Stark (1988) a religious market means '*all religious activities going on in a specific society; a spiritual market of present and potential worshippers and the religious cultures offered by the organisations*' (Wuaku, 2012, p. 337). This implies that as soon as there are choices of religious cultures in a specific society, and the religious communities are competing against each other to gain worshippers, it can already be considered as a religious market. Wuaku (2012) supported the positive effects of religious pluralism creating a market situation via the example of Ghana, where new religious movements started emerging in the 1970's besides the traditionally dominant religion, Pentecostalism (Finke & Stark, 1988, 1989; Wuaku, 2012).

In their papers McCleary & Barro (Barro & McCleary 2003; McCleary & Barro, 2006) and Iannaccone (1988, 1990, 1991, 1992a, 1992b, 2012) raised the attention to the statement of Adam Smith in his renowned book, *The Wealth of Nations* [1776] (Published in Hungarian: 1959) about the new religious movements challenging and attacking the old ones, creating a market situation occasionally also controlled by the state, where the actors are driven by self-interest, just like in any other market. This theory remained

undiscussed for several years afterwards, but Iannaccone (1991) made an analysis of it over 200 years later, in 1991. His work – based on Smith's original statement – also supported the positive effects of religious pluralism over religious monopoly. Schlicht (1995) accepted the original assumption of Smith (1959) [1776] and Becker (1986) that like other areas of life, such as marriage or crime, religious choices may also be described and understood with the help of economics, therefore accepting the religious market theory. On the other hand he argued that perfect competition would provide space for individuals to provide religious services on a too low price, generating a price competition, and also undermining the credibility and perceived quality of religious institutions; therefore he argued for entry constraints on the religious market and supported possible government intervention and monopolization (Barro & McCleary 2003; Becker, 1986; McCleary & Barro, 2006; Iannaccone, 1988, 1990, 1991, 1992a, 1992b, 2012; Schlicht, 1995; Smith [1776] 1959).

McAlexander et al. (2014) took it as a fact that churches are marketized – though the level may differ among different groups – and may engage themselves in market research and invest time, money and effort in segmentation and well-tailored campaigns based on consumer needs. They introduced the Mormon Church as an example in the United States, where Mormons identified themselves as a brand to be managed and started an advertising campaign resulting in significant growth in the number of church members. McAlexander et al. (2014) found that this so-called detraditionalization of the church may create a more profane and down-to-earth image of the religion in the minds of people. Their researches have shown that the consideration of churches engaging in marketing activities varies till the extremes: for some people it means destabilizing their pillar of life which they formerly identified themselves with; and some find marketing activities incompatible with the essence of churches, while others regard it as

a positive thing that religious communities apply the tools of marketing and modern technologies to make the world a better place by spreading religious views. Based on their research results McAlexander et al. (2014) and Kenneson & Street (1997) concluded that even though some accept the business side of religion, marketization can be rather harmful for the reputation of religious communities (McAlexander et al., 2014; Kenneson & Street, 1997).

According to Warner (1993), Pearce et al. (2010), Engelberg et al. (2014), Iyer (2016) and Correa et al. (2017) churches focusing more professionally on gaining more followers are going to be more successful, as they direct their efforts on effective activities, which makes them more rational in business terms. They regarded this rationality as the main reason for the growth of the Neopentecostal church in Brazil, a country, which they described as an increasingly competitive religious market, based on the definitions of Iannaccone (1991). Nowadays in the United States many churches are even trained in marketing by for-profit companies such as Disney; and several times elements of for-profit business and marketing models are adopted fully or partially by religious communities, such as drive-thru prayer services offered by a large number of American churches, based on the original idea of McDonald's (Correa et al., 2017; Engelberg et al., 2014, Iannaccone, 1995; Iyer, 2016; Pearce et al., 2010; Stieverman et al., 2015).

Walrath (2017) took a universal approach to studying the religious markets and found that both the theories of religious economies (supporting religious competition) and the sacred canopy (supporting religious monopoly) have validity. According to him when free competition appears on a religious market, the theory of religious economics is true for the first few entrants, which are able to attract new people towards religion, therefore increasing participation. On the other hand, on mature religious markets and

beyond a certain amount of participants (determined by numerous factors, such as population, culture and the characteristics of the religious market), new entrants cannot increase religious enthusiasm, which partially supports the argument of the theory of sacred canopy concerning competition not always having positive effect. However, the researches of Walrath did not clearly support religious monopoly, just indicated that competition is favorable only till a certain amount of competitors (Berger, 1969; Hagevi, 2017; Iannaccone, 1988, 1990, 1991, 1992a, 1992b, 2012; Iannaccone & Bainbridge, 2010; Stark & Bainbridge, 1985; Walrath, 2017).

The literature analyzed above suggests that most of the researchers agree on the existence of a religious market, where religions (and the benefits offered) are the products, religious groups are the suppliers and members and potential worshippers are the customers, who interact with each other on the so-called religious marketplace. There is also a consensus on the fact that religious markets have gone through significant changes in the past approximately fifty years, thanks to the changes in consumer needs and emergence of new religious movements, which boosted the religious markets in most parts of the world – however, about whether these changes take a positive or negative effect on religious life and the reputation of churches, the opinions vary. Table 1 summarizes the findings of this chapter by providing an overview on which researchers support the theory of sacred canopy (religious monopoly) and who are the ones for religious economies (competitive religious markets) in a chronological order.

Table 1 – Researchers supporting one of the two main theories of religious markets

Sacred Canopy (religious monopoly)	Religious Economies (competitive religious market)
Berger 1963, 1969, 1979	Culliton 1958
Schlicht 1995	Finke & Stark 1988, 1989, 2000
McAlexander et al. 2014	Iannaccone 1988, 1990, 1991, 1992a, 1992b, 2012
Stievermann et al. 2015	Stark & Bainbridge 1985
Crockett, 2016	Simpson 1990
Walrath 2017	Warner 1993
	Stark 1997
	Einstein 2008
	Bainbridge & Iannaccone 2010
	McCleary 2010
	Pearce et al. 2010
	Wuaku 2012
	Wijngaards & Sent 2012
	Engelberg et al. 2014
	Iyer 2016
	Correa et al. 2017
	Hagevi 2017
	Walrath 2017

(Source: own edition)

In Table 1 we can see that more researchers have argued for religious pluralism than monopoly, however, not all of them have exclusively stood up for one theory or another. Since both of the theories emphasize important and valid aspects concerning the religious market theory, which may be valuable when studying religious marketing; this research – in line with the findings of Walrath (2017) – accepts both of them, supporting the argument of Walrath (2017) claiming that depending on the market situation, culture and several other factors, both may have their benefits.

The theories analyzed so far focused mainly on the supply side of religion, discussing the changes in religious supply and its effects on the religious markets. However, as some researches emphasized (Hagevi, 2017; Schlicht, 1995; Stievermann et al., 2015; Walrath, 2017), the main

shortcoming of these theories is that they focus primarily on the supply side of religion and study the demand side mostly from supply-driven perspective.

2.2.Rational choice theory

Trying to overcome the excess supply-focus of the theory, Iannaccone (1995, 2012, 2016), relying primarily on the religious market theories of Becker (1986) and Finke & Stark (1989) took a different approach and analyzed the demand side of religion as well. He explained the choice of religion by a rational decision based on weighing the costs and benefits of it, just like in the case of consuming goods and services. Both Culliton (1958) and Iannaccone (1995, 2012, 2016) enhanced that just like everything else, religion also has a price, even if not (only) in financial terms. When someone chooses to put faith in a religion, the person has to dedicate time to participate in the activities of the church on a regular basis; and in most cases there is also a need to forgo of certain things (e.g. drinking alcohol, eating meat, smoking), give up some habits, and take some new ones like praying, preaching and attending church events. In some cases church membership may also have costs in terms of stigma or exclusion from the society, due to being 'different' in terms of clothing, habits or the way of living. Just like goods or services, religions may also have higher or lower price: some communities expect followers only to attend worships on a regular basis, while others require to break every relationship with one's family and friends. Some churches also ask for financial contribution or donation from the members, but generally in the case of religion financials are not the primary means of evaluating costs. These rather non-financial costs are – either consciously or unconsciously – evaluated by people before deciding whether they will join a church or not. Iannaccone (1990, 1991, 2012) argued that the price of the religion may have huge effects on the willingness to join: while too low entry requirements cannot eliminate the free-rider problem (people

joining only to benefit from membership, without, or with very low contribution), but requiring too much effort may result in less followers, due to the high costs of membership. On the other hand higher costs may imply exclusiveness of the group as well, which may be beneficial for the reputation of the church (Becker, 1986; Culliton, 1958; Iannaccone, 1988, 1990, 1991, 1992a, 1992b, 1998, 2012, 2016; Stark & Iannaccone, 1994).

The theory of people being able to choose rationally between the sets of beliefs and values by weighing what they will gain and the sacrifices they need to make has been argued against by many researchers (Brittain, 2006; Bruce, 1993, 1999; Lundskow, 2006; Ott, 2006; Robertson, 1992; Sharot, 2002), claiming that the assumption of rational choices in religion is a distortion of reality.

Bruce (1993, 1999) argued that choosing a religion cannot be compared to daily consumption habits, as it is a more complex process than the choices of products. In his view human mind is far more complex than being simply rational, weighing just the costs and benefits of the decision. He accepted that humans may be rational to a certain level in any decision, but found it inappropriate to compare religious choices with consumption habits. Bruce (1993, 1999) and Jerolmack & Douglas (2004) claimed that there are different types of rationality and it is not economic rationality, but rather an area of social sciences to understand how religions are chosen (Bruce; 1993, 1999; Jerolmack & Douglas, 2004; Zafirowski, 2018).

Ott (2006) lacked the humanistic and sociological perspective of Iannaccone's theory (1991, 2012, 2016); and also opposed the commodification of religion; claiming that the sets of beliefs, hope and values cannot be broken down to the profane level of products or services. He also called the theory the 'sacrilegious distortion of the meaning and purpose of religion' and claimed that regarding religion as a commodity deteriorates the real values of the concept (Ott, 2006). Brittain (2006) added that modelling

the choices of religion simplifies human behavior to a large extent and excluded the complex psychological and cognitive processes going on during decisions (Brittain, 2006; Iannaccone, 1991, 2012, 2016; Ott, 2006).

Sharot (2002) and Kalenychenko (2016) criticized that the rational choice theory focuses too much on the American religious markets, and emphasized that while in that environment the theory may be valid, it cannot be accepted as a universally working model. They did not entirely oppose the validity of the rational choice theory, just highlighted that while on macro level it may be applicable, on micro level it might overlook some important factors, such as the differences between cultures and history and the offered benefits of religions (Kalenychenko, 2016; Sharot, 2002).

Iannaccone, (1995, 2016) as a defense of his theory – and in response to the criticisms primarily generated by his and Stark's work – argued that Becker (1986), when defining the rational choice theory, had relied on the basic maximizing approach of humans, which turned out to be relevant in many senses. He claimed that people will choose the religion, which they can most easily identify themselves with, which they think is the best for them – or in other words which maximizes their benefits. Iannaccone (1995) also enhanced that this model indeed is a simplification of reality, like all models are; however, this does not mean that it is also incorrect (Iannaccone, 1995, 2016).

Finke & Stark (2000) raised the attention to the contradiction that even though humans are mostly considered to be rational in most cases (such as economic, political or sociological studies), religion seems to be an exception, as in this case many researchers regard them irrational in their decisions. Their support of the rational choice theory relies on the principle that human beings are considered to be rational in their decisions and claimed that religion cannot be the only exception from this rule (Finke & Stark, 2000).

According to Wijngaards & Sent (2012) profit-maximizing behavior is present in the case of choosing church membership as well, however, in the case of religions the utility maximizing behavior should be approached as a symbol and not entirely the same way as in the case of products and services. According to their findings, if one does not consider utility in monetary terms, but rather as 'receiving' a sacred canopy – a meaning of life – and afterlife consequences of one's actions, the theory of rational choices may be applied in the case of religions as well (Berger, 1963, 1969, 1979; Schlicht, 1995; Wijngards & Sent, 2012).

Schlicht (1995) and Kuran (1994) enhanced that people being perfectly rational is only a model and reality is more complex than that, but also stressed that some level of rationality may be observed, which is combined with cultural factors (Kuran, 1994; Schlicht, 1995). Supporting these arguments, McKinnon (2011), based on McClosky (1998) – taking a diplomatic approach – called the religious market theory a metaphor (a way to organize the thoughts) instead of a model. He approved the usability of the concept, when studying religions from economic perspective, but raised the attention to religious beliefs being psychologically more complex than costs and benefits. By taking the concept slightly away from the core of the debate, he created a neutral perspective on the topic, which accepts that religious beliefs are more complex, but still justifies the applicability and validity of the findings of Becker (1986), Stark & Iannaccone (1994), Iannaccone (1988, 1990, 1991, 1992a, 1992b, 1998, 2012, 2016) and their fellow researchers (McClosky, 1998; McKinnon, 2011).

Table 2 summarizes the approach of the researchers studying the topic of the rational choice theory. In the table those researches are labeled neutral, which have not opposed the theory of rational choice, but either interpreted it as a metaphor or even though accepting it, suggested some fundamental changes of the original theory. We can see that there are significantly less

researchers clearly opposing the theory than those, who accept its applicability at least partially.

Table 2 – Researchers' opinions on the rational choice theory of religion

Supporting	Neutral	Opposing
Culliton, 1958;	Schlicht, 1995	Robertson, 1992;
Azzi & Ehrenberg, 1975	Kuran, 1994	Bruce, 1993, 1999
Becker, 1986	McClosky, 1998	Brittain, 2006
Iannaccone, 1988, 1990, 1991, 1992a, 1992b, 1998, 2012, 2016;	Sharot, 2002	Lundskow, 2006
Stark & Iannaccone, 1994	McKinnon, 2011	Ott, 2006
Finke & Stark, 2000	Wijngaards and Sent, 2012	
McCleary, 2007	Kalenychenko, 2016	
Hagevi, 2017	Zafirowski, 2018	

Source: own edition

In this research rational choice theory is accepted as an initiating point of studying religious behavior, accepting that just like any other model, this one is also a simplified interpretation of reality, which may vary by individuals, groups or cultures. However; rational choice theory is missing one crucial factor: the timely manner of decision making, which is rather a process than an instant change at one point of time. To overcome this gap, the Transtheoretical Model of Behavior Change was introduced to the research, to be able to study and understand this process of change better, which may be crucial to more efficient marketing of religions.

2.3.Transtheoretical model of behavior change

As the studies above have suggested, besides a certain level of rationality, choices of religion cover the area of sociology and psychology as well, which are not an aim of the current research. However, this decision – regardless of whether it is a rational choice or not – can be described as a process, which may cover various time spans depending on the individual and the circumstances and can result in different levels of engagement, which is realized in certain levels of behavior change (Iannaccone, 1988, 1990, 1991,

1992a, 1992b, 1998, 2012, 2016; McClosky, 1998; McKinnon, 2011; Schlicht, 1995).

The Transtheoretical Model of Behavior Change (TTM) is a model developed by Prochaska and DiClemente (1983) to conceptualize the intentional changes in human behavior. The model aimed to interpret what processes people fighting addictions or seeking for a healthier life are going through. It was tested and validated on twelve different health behaviors and showed consistency in the stages and processes of change. The model identified five stages of behavior change: precontemplation, contemplation, preparation, action and maintenance, as Figure 1 shows (Newcomb, 2017; Prochaska & DiClemente, 1983; Szabó, 2016; Szakály, 2006; University of Maryland, 2020; Velicer et al., 1998).

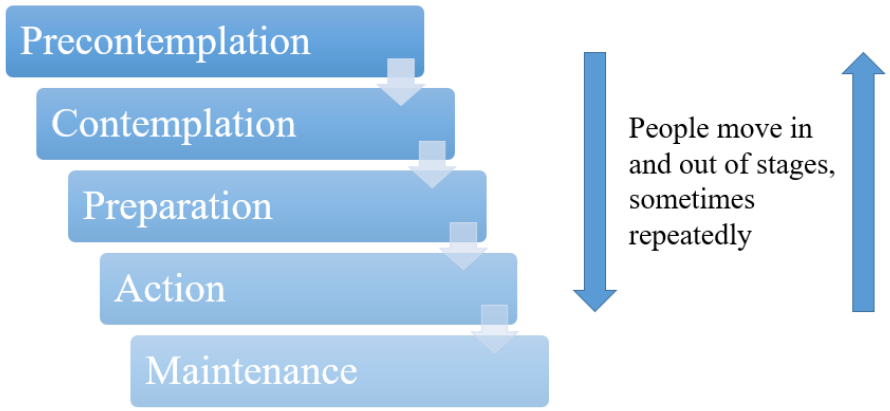


Figure 1 – The stages of change in the Transtheoretical Model of Behavior Change (Source: own edition based on Newcomb, 2017)

In the first, *Precontemplation* stage people are not about to make any changes to their behaviors and are sometimes not even aware of the changes that could be made. In the next, *Contemplation* stage awareness already arises and a motivation to change the behavior in the near future of approximately half a year appears. This stage is characterized by weighing the costs and benefits

of making the changes and active information seeking, and the beginning of the rational decision making process. In the *Preparation* phase the information seeking continues, but the decision has already been made to change the behavior within a short period of time of approximately a month. In this stage individuals are usually not entirely committed to their decision to make changes. In the *Action* phase individuals start to change their behavior actively; and this is the stage where relapse to the earlier stages is most likely in case of difficulties or the lack of reassurance. The fifth – and last – stage is *Maintenance*, when people have already been able to maintain the changed behavior patterns for at least half a year. In this stage there is still a chance of relapse, but by the time it decreases compared to the action phase. The movement along these stages is often not linear and may take different time spans depending on numerous internal and external factors influencing the individual (Newcomb, 2017; Prochaska & DiClemente, 1983; Prochaska & Velicer, 1997; Szabó, 2016; Szakály, 2006; University of Maryland, 2020; Velicer et al., 1998).

When making a change in their behaviors through the five stages of change, individuals go through different processes of change, which may appear in numerous forms of behaviors. Prochaska & Velicer (1997) identified ten different processes of change categorized into two groups: experiential and behavioral factors. In their research both factors were made up of five elements: the experiential factor including more internal experiences, while the behavioral factor focusing on the overt activities. Table 3 introduces the processes within the two factors (Newcomb, 2017; Prochaska & Velicer, 1997; Szabó, 2016; Szakály, 2006; University of Maryland, 2020; Velicer et al., 1998).

Table 3 – The processes of behavior change

Experiential processes	Behavioral processes
Consciousness raising	Contingency management
Dramatic relief	Helping relationships
Environmental reevaluation	Counterconditioning
Self-reevaluation	Stimulus control
Social liberation	Self-liberation

(Source: own edition based on Prochaska & Velicer, 1997; University of Maryland, 2020)

According to Prochaska & Velicer (1997) the number of processes can change depending on the behavior intended to change; the elements of the two factors are not present in every case and there may also be slight differences among the processes, when studying changes in different behaviors. Figure 2 shows the distribution of the processes among the five stages of change, based on the twelve health behaviors examined in the original study, but we can already see that in this aggregated figure only nine out of the ten processes appear because of the processes not being consistent for every health behavior (Prochaska & Velicer, 1997; University of Maryland, 2020).

Stages of Change in Which Change Processes Are Most Emphasized					
	Stages of Change				
	Precontemplation	Contemplation	Preparation	Action	Maintenance
Processes	Conciusness raising				
	Dramatic relief				
	Environmental reevaluation				
		Self-reevaluation			
			Self-liberation		
				Contingency managment	
				Helping relationship	
				Counterconditioning	
				Stimulus control	

Figure 2 – Stages of change in which change processes are more emphasized (Source: own edition based on Prochaska & Velicer, 1997;pp. 43.; Velicer et al., 1998)

Since the Transtheoretical Model of Behavior Change also relies primarily or rational choice theory, assuming individuals to weigh the costs and benefits of the behavior change to be made in the contemplation phase, but analyzes the decision by a timeline approach and not at one point of time, it may be applied to analyze not only health behaviors and addictions, but also decisions concerning religious engagement, which requires dedication and behavior changes similar to when engaging in a new lifestyle. Presumably, behavior changes bound to religion would result in a different distribution of processes and behaviors in the stages of change compared to the twelve health behaviors originally examined, which however is again a research area of behavioral sciences.

2.4.The classification of religion from marketing perspective

In the sections above we could see that people have the opportunity to choose between religions nowadays, which choices may be rational to a certain level and are usually followed by a process of changes in human behavior. The reason why people choose one religion or another may be an area of

behavioral sciences, but the religious market theory has shown that as sellers can influence consumer choices on any product or service market, so can religious groups on a religious marketplace. In their article Kotler & Levy (1969) have also enhanced the importance of broadening the concept of marketing beyond the scope of business firms, including education, arts, public safety and religion among others (Cutler, 1992; Kotler & Levy, 1969; Kotler, 1980; Kuzma et al., 2009).

However, the marketing of religion is a sensitive topic: 'present and potential consumers' meaning members and potential members of the church may regard promotion inappropriate for a religious organization – which is supposed to be non-profit – to engage in commercial activities. According to the researches many of the people generally think that churches doing marketing and for-profit activities – even though it is usually necessary for their survival – undermines the credibility and the sacredness of a church (Attaway et al., 1997; McDaniel 1986; McGraw et al., 2011; Kuzma et al., 2009).

In the past years the general attitude has slightly changed, and also the clergy and church members are more accepting towards a certain level of commercial activity, which aims to provide the survival of the religious group, but according to McGraw et al. (2011) a lot depends on the strategy itself. Marketing strategies will work well, if people cannot misunderstand the aims of them: when the communication suggests that the church is seeking for material benefits, people are more likely to strongly oppose it. If the aim is visibly good, such as renovating a church building or supporting a charitable case, the public is likely to accept that there are problems even churches cannot solve without money. Mulyanegara et al. (2010) have found that market orientation is an important aspect of positive consideration as well: churches engaging in marketing should know their consumers, continuously monitor the satisfaction of their members and strive for fulfilling

their needs. However, churches should always focus on keeping their good reputation – their image as a decisively social institution and not a for-profit entity (Ann & Devlin, 2000; Bence, 2014; McDaniel 1986; Mulyanegara et al., 2010; McGraw et al., 2011).

Juravle et al. (2016) drew the attention to the importance of religious communities keeping up with the modern society to be able to stay alive: according to their findings marketing religions may be the key to compensating the negative effects of social change by promoting values and counterweighting the negative effects of mass media. They also emphasized that applying a set of marketing tools does not necessarily mean practicing marketing; this also requires a conscious strategy, not just the usage of some elements of it, therefore religious communities need to build their strategies consciously in order to be successful. They have also emphasized that engaging in marketing is not equal to commercializing a religion; it rather means the utilization of skills and taking advantage of the opportunities to keep the religious communities alive (Juravle et al., 2016).

Vokurka et al. (2002) enhanced the need for understanding the consumers and the essence of the different religions. They emphasized that just like in the case of business entities, there is no universally working marketing method for religions either. However, just like in the case of for-profit businesses, there is a need for the determination of a model, a certain set of tools, which may be applicable for marketing religions (Vokurka et al., 2002).

To be able to identify the appropriate and necessary toolbars for marketing religions, first of all there is a need for defining religion from the marketing perspective. If we think about it from the classical goods-services classification point of view, we face a serious challenge: should we consider religion as a product, a service, or rather as something else? The

understanding of religions from this perspective supports the understanding of marketing religions.

According to Chikán (2008) services mean 'the application of resources for fulfilling consumer needs by non-producing activities' (Chikán, 2008, p.120). If we consider this definition, we can recognize that churches do use their resources (knowledge about the religion and their right to carry out certain religious rituals etc.) in order to fulfill the needs of the public for religious products and the benefits they offer: happiness, peace, belongingness and positive changes in life. During this process no tangible products are created and there is no change in possession either. Considering this we may conclude that in many senses religions have some similar characteristics to services from marketing perspective. What more, religious communities offer services themselves, which one may analyze just like any other service on the market. The services provided by churches may differ by religion, culture, location and several other factors – some offer their services in the form of regular worships, others in forms of visits to one's home or the performance of given religious rituals. The price of these services is, in most cases, identical with the price of the religious product; but more often than in the previous case, monetary means may appear as well. Certainly, religions are not made up solely of these services, but this connection implies that in many cases the marketing activities of religious products will resemble to those of services in general (Kolos and Kenesei, 2007; Einstein, 2008).

Juravle et al. (2016) have pronounced religion to belong to the study field of services marketing, more precisely non-profit marketing, based on three important criterion, which distinguish for-profit and non-profit organizations: economic, legal and social aspects. Economically we can talk about non-profit marketing if the subject of the marketing activity is not a physical product or a service requiring financial compensation, but something more abstract, such as a mission, cause, or sets of beliefs. From legal

perspective the classification is clear, as it is regulated when we can talk of a non-profit entity. From social perspective non-profit marketing does not focus on fulfilling one particular need, but focuses on more general interests, such as changes in behavior, attitude or raising awareness (Juravle et al., 2016).

Relying on the classification of religions into the category of non-profit marketing, Juravle et al. (2016) proposed the application of the 7P model of services marketing to religions as well, enhancing that even though there are some significant differences in the goals, target groups and measures of services marketing and non-profit marketing, the general principles are similar (Juravle et al., 2016).

Iannaccone (1990, 1992a, 1992b) classified religion into the category of household commodities, meaning '*valued goods and services that families and individuals produce for their own consumption*' (Iannaccone, 1992a, p. 125). This category embraces things even more abstract than services, such as emotional ties and relationships with other people. This lets us separate religion from the traditional commodities of the markets, and identify the term in the category of numerous other things, which are often referred to as 'priceless'. However, the definition also includes both goods and services, which make up elements of the commodity, therefore religion perfectly fits into this category: it is an abstract commodity, which includes a great set of services provided, and in many cases material goods as well. As for McAlexander et al. (2014) 'The realization of a church as a marketing institution can result in consumers understanding religion as a constellation of products and services in a marketplace offering many alternatives. This in turn may shift the church from the realm of the sacred to that of the profane.' (McAlexander et al., 2014, p. 860).

Religion and religious services are highly intangible and therefore there is a high risk in the decision people need to make: people are not able to determine the real effect of joining a church; they are not capable of

evaluating whether a religious service was performed well or not. As it is very often emphasized in services marketing as well, it is a good strategy to make the abstract commodity more tangible, more visible to customers in order to decrease uncertainty. What churches can do to tangibilize their abstract offers is to put an emphasis on the facilities they own (such as church buildings and common houses); look carefully at the printed and online material published concerning their community (e.g. books, fliers, web pages); manage their human capital efficiently (things like dressing, behavior, proselytizing, face shown towards non-members); and to supervise the overall image spread about the given church. Many communities also sell some products typical of the religion or even branded by their church, which can also diminish uncertainty about the intangible religious commodity (Kolos & Kenesei, 2007; McAlexander et al., 2014; Usunier & Stolz, 2014).

On the other hand, profane and tangible things are not always positive from consumer perspective. Iannaccone (1990, 1992) had already expressed the importance of uncertainty in religion, comparing it to experience goods and trust goods of service marketing, but he suggested that tangibilizing religions in the ways McAlexander et al. (2014) expressed will result in more understanding, less uncertainty and therefore religions may become more attractive. However, researches have shown (Lee & Qiu, 2009; Pickard, 2008; Shaw & Thomson, 2013; Wilson et al., 2005) that a certain level of uncertainty in religious practices is not a drawback, but might even be rather an attractive feature of churches. Finke and Stark (1988) described that people may have different needs on religion: while some are seeking for ‘worldly’ (more tangible) religions, others prefer more ‘other-worldly’ (intangible) churches, which implies that while tangibilizing religions may be suitable for one segment of customers, it may push some others away. According to the findings of Lee & Qiu (2009) and Wilson et al. (2005), mysticism is also a characteristic of religions, and in the words of Rindfleish (2005, 2007) the

pleasure of seeking does have a positive effect and attract people towards religion. Shaw & Thomson (2013) studied the perception of uncertainty concerning religion itself, and their studies have also shown that just as Rindfleish (2005, 2007) found, people regard the uncertainty in religions as a journey, as a path of discovery both within the religion and inside their minds and souls; and this is something they found pleasurable and completely positive (Shaw & Thomson, 2013; Rindfleish, 2005, 2007). Shaw & Thomson (2013) have also found that traditional Western religions might even be too stable and too well known for the individualistic, self-fulfilling people of nowadays, and this is why, in their seek for meaning, self-expression and something new and special, people of the 21st century are more prone to turn towards Eastern religions and new religious movements. The spiritual paths, often offered by religions originating from the Eastern region may be attractive to modern people due to their curiosity and desire to find a meaning in life. Interestingly enough, in many cases joining a church provides people with a feeling of security and stability, even though it includes engagement in more mystical and uncertain practices and ideologies (Finke & Stark, 1988; Iannaccove, 1990, 1992; Lee & Qiu, 2009; McAlexander et al., 2014; Pickard, 2008; Rindfleish, 2005, 2007; Shaw & Thomson, 2013; Wilson, et al., 2005).

Based on the previous researches we can conclude that from the marketing perspective religion may be defined as a set of beliefs, values, norms and traditions and even a state of mind, which are offered to the potential devotees by different churches and religious groups; and which are highly characterized, but not solely defined by the products and services offered by the church.

Culliton (1958) was one of the first ones to study religious marketing considering the marketing mix of 4Ps, where the product is not only the salvation and afterlife happiness offered by religions, but also a guidance to

life including a set of standards of what is right or wrong. Price in this case may be identified as the rules, which followers of a religion are required to observe and in most cases the secular pleasures they need to forgo of, while place either as the institutions, where people meet the religion (a church building for example), or the place religion takes in the life of people. Culliton (1958) enhanced that the elements of the marketing mix – especially in the case of religions – are inseparable and interrelated, since every aspect aims to sell the product. The marketing mix has since then been applied to religions by many researchers in the following decades, even though it does not cover all the important aspects of religious marketing and there are certain limitations in its applicability (Culliton, 1958; Cutler, 1992; Kuzma et al., 2009).

Abela (2014) relied on Iannaccone's (1990, 1992a, 1992b) definition of religion as a household commodity, claiming that the marketing of religion falls into the category of social marketing. Social marketing means those forms of marketing activities, where the focus is not on selling a product or service, but on spreading certain ideas, beliefs or worldviews among the public, which 'may involve modifications in their attitudes, values, norms, and ideas' (Brenkert, 2002, p. 16). This definition fits religion as well, which suggests that social marketing may be applied to market religions. Fine (1992) also included religions in his book of Marketing the Public Sector, and proposed an expanded marketing model of the 7P's of social marketing, changing three of the 7Ps of service marketing: 'people', 'process' and 'physical evidence' are replaced by 'producer', 'purchaser' and 'probing', which approach was applied by numerous researchers further on (Abela, 2014; Brenkert, 2002; DiGiuseppi et al, 2014; Iannaccone, 1990, 1992; Fine, 1992, 2009). Table 4 shows the two marketing mixes next to each other, the elements different in the two models in italics.

Table 4 – The difference between the 7Ps of service marketing and social marketing

7P of service marketing	7P of social marketing
Product	Product
Price	Price
Place	Place
Promotion	Promotion
People	*Producer*
Process	*Purchaser*
Physical evidence	*Probing*

(Source: own edition based on Fine (1992) and Kolos & Kenesei (2007))

The social marketing approach focuses on the intangible part of religion by including the human side of both parties: producer and purchaser. Producer in this sense is practically similar to 'people' of the marketing mix of services, putting a slightly greater emphasis on the importance of people actually carrying out the religious services. Purchaser may be a little misleading term concerning religions, since in most of the cases there is no monetary transaction happening in return for the religious services; however this element highlights the importance of the person receiving the service, not only the one giving it. This model raises the attention to the importance of the members of the churches offering religious services and the nature of people potentially receiving it. However, probing or market research is less applicable to religions, since the nature of religious services does not allow the possibility of testing or trying out religious services; which – as described before, may decrease the uncertainty, therefore the attractiveness of the religion. Another weakness of the social marketing approach is the lack of the focus on processes and physical evidences, which play important role in characterizing religions (e.g. the schedule of the different ceremonies; design of churches and sacred items). These elements are important in characterizing and distinguishing the different religions, therefore the marketing mix of social marketing should be extended at least this way in order to be applicable

for studying religious marketing efficiently. These may be the reasons why Bence (2014), Hashim & Hamzah (2014), Iyer et al. (2014), Kuran (1994), and Shaw & Thomson (2013) took a different approach and focused mainly on the resemblance of religions to services, services provided by religious organizations and different product categories as the material and tangible realizations of the services and the religion, which lead to the application of the marketing mix of services marketing.

Relying on the classification of religions into the category of non-profit marketing, Juravle et al. (2016) proposed the application of the 7P of services marketing to religions as well, enhancing that even though there are some significant differences in the goals, target groups and measures of services marketing and non-profit marketing, the general principles are similar (Juravle et al., 2016).

Chen (2011) found that the literature dealing with religious marketing is also old-fashioned, most of the relevant studies focus on traditional forms of marketing; and emphasized the importance of keeping up with progress not only for religions, but also for researchers studying them from marketing perspective (Chen, 2011).

The better applicability of the marketing mix of services marketing proven, this study relies mainly on this model, but also proposes a new approach due to the lack of ability to provide a thorough analysis on marketing religions. The main limitation of the applicability of the marketing mix concepts analyzed above on religions is that numerous of their aspects are predetermined by the fundamentals of the religion and cannot be altered for better customer orientation. Product and prices are given by the principles of the religion, as the offers of afterlife benefits and certain requirements to be followed set the fundamentals of each religion and date back to a history of centuries. Place, processes and physical evidences are also factors, which have strong traditions in religions, just like the requirements towards people,

who represent the churches. This implies that religious communities have limited margins in the field of marketing mix, the only area, where they have a certain level of freedom is the field of promotion, but they face challenges even in this sense due to the prejudices towards religious marketing. These limits call for a new approach, providing greater freedom for religious communities (Ann & Devlin, 2000; Bence, 2014; Juravle et al., 2016; McDaniel 1986; Mulyanegara et al., 2010; McGraw et al., 2011).

2.5.Religious economics

The problem of religion restricting the elements of the marketing mix has led researchers to a new field of study, equally important when studying any economic activity related ro churches: religious economics. Religions may not only benefit from the study field of economics – and marketing among others – ; they can also have a huge influence on how the economies of different countries work, including market mechanisms, financial services and marketing among others.

Iannacconne (1998) emphasized that religious market theory should not be confused with religious economics, which is a different area, focusing on organizing economic activities based on the teachings of one religion, such as 'Islamic banking' or 'Christian Economics'. The science of religious economics deals with certain areas of the economy driven by religious principles written in sacred documents, such as the Quoran or the Bible. Religious economics covers topics such as property, exchange of goods and production and has existed ever since religions appeared, as these aspects of life were inevitable to deal with all through history and religion and a sacred canopy was expected to provide guidance for people in daily matters throughout centuries (Iannaccone, 1998; 2012).

According to Kuran (1994), religious economics – an area neglected for a long time – gained more attention in the past decades of the 20th century

partially due to the lack of satisfaction with the Western economic policies and welfare systems. Not only religious people have attacked the systems of the present and the recent times; some economists also argue for turning back to the old redistribution systems. The essence of religious economics is resolving the problems and setting principles not based on previous experiences, scientific researches or legislation, but by following the guidelines of the religion concerning expected behaviors and concepts of right and wrong (Kuran, 1994).

Oslington (2000, 2004) pressed that not only religious communities should open up more towards economics, it should also be true the other way around: economic sciences should have a greater focus on theology; since religions affect people acting on the markets in numerous ways. Religion can influence culture, norms and values of a society and therefore also consumer behavior; for example via setting principles on required consumption patterns, taking effect on lifestyle, environment or peers, depending on the level of involvement of the individuals (Hashim & Hamzah, 2014; Iannaccone, 2012; Kumar et al., 2014; Oslington, 2000, 2004; Sandikci, 2011; Sandikci & Jafari, 2013).

Wijngards & Sent (2012) – based on Weber (2001) – found that even some principles of capitalism may root in Protestant ethics; emphasizing that the religion has put a huge stress on hard work, which was correlated with salvation. Although in a slightly different way, hard work paying off at a later point of time is a determining principle of capitalism (Weber, 2001; Wijngards & Sent, 2012).

The effect of Islam on certain areas of economic life is one of the most studied areas of religious economics; Islam banking for example is a topic of great interest among scholars in the recent years (El-Bassiouny, 2014, 2016; Hashim & Hamzah, 2014; Iannaccone, 2012).

The effects of religious economics may be observed in the field of marketing as well. Wilson (2012) and Hashim & Hamzah (2014) proposed a modification of the 7Ps of service marketing to include the Islamic principles to increase efficiency and suit Muslim consumer behavior better. El-Bassiouny (2014, 2016) raised the attention to the importance of continuously renewing researches and the inclusion of cultural aspects to create a dynamic, multi-dimensional model, since Islam and culture are dynamically transforming nowadays; therefore its effect on economic life cannot be static either. Researches about the effects of religions on marketing however are still limited and focus mostly on world religions, which calls for action to discover new, so far undiscovered areas of religious marketing (El-Bassiouny, 2014, 2016; Hashim & Hamzah, 2014; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012).

Not only Islam, but also other religions – Krishna Consciousness for example – may have a strong effect on certain areas of economic life, depending on the culture and the strength of the influence of religion in a certain area. However, in any case, the essence and the fundamentals of the religion will at least determine how the economic activities of a religious community are carried out and managed, therefore religions will not only embrace economic activities, they can also form them to suit their value systems, which may create new models and solutions worth studying. Since currently there is a lack of literature concerning the economic effects of Krishna Consciousness as a new religious movement, this research aims not only to discover and analyze the marketing activities of Krishna-conscious communities in Europe, but also to identify and understand the effect of the well-known activities of groups devoted to Krishna Consciousness on the field of marketing religions (El-Bassiouny, 2014, 2016; Hashim & Hamzah, 2014; Iannaccone, 1998; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012).

2.6.Religious tourism

While in many sectors the relationship of economics and religion is still debated, there are certain areas of life, in which the role of religion has been accepted for a long time. Religious tourism dates back to a history equally old as mankind – sacred places, centers and locations of religious gathering have always attracted huge number of people even from faraway locations, which is why religious tourism is regarded as one of the oldest forms of touristic activities. Festivities and celebrations have always attracted larger number of visitors to sacred places from greater geographical distances too, which made the relationship between religious communities and economic activities more acceptable, since these people had to be lodged and catered during their visit (Collins-Kreiner, 2020; Cristea et al., 2015; Jackowski & Smith 1992; Rinschede, 1992).

However, the increasing popularity of sacred places is regarded as a non-desirable phenomenon by many: the previously exclusively religious pool of visitors attenuates, motives other than religion may start to dominate, which may move the focus towards commercialization and profit-orientation instead of the former religious orientation. These changes may be observed in the marketingcommunication of destinations of religious tourism as well, since the focus of the communication may shift from religious values to other, non-religious offers. The secularization of the destinations of religious tourism may deteriorate the reputation of the sacred locations and decrease its popularity among the religious audiences (Collins-Kreiner, 2020; Griffin & Raj, 2017; Timothy & Olsen, 2006).

The attenuation of the religious motives for tourism pose a real challenge to researchers working in the field of tourism and religious tourism. Centuries ago visiting a religiously bound destination was equal to the concept known as pilgrimage, however, in an article Collins-Kreiner (2009) raised the attention to important changes in the nature of tourism and religious

tourism throughout times. Barber (1993) defined pilgrimage as ‘a journey resulting from religious causes, externally to a Holy site, and internally for spiritual purposes and internal understanding.’ (Barber, 1993 p. 1), but according to Collins-Kreiner (2009, 2020) in the modern world visiting sacred places does not solely mean religious motivation. Many still associate religious tourism solely with pilgrimage, but even this form of visiting religious destinations may have multiple formats (Griffin & Raj, 2017), while visits can be motivated by numerous other factors as well. Recent studies have highlighted that even pilgrimage has changed in the past centuries; the formerly solely religious reason for pilgrimage often turns into a broader goal of spiritual and mental refreshment, gaining knowledge and motivation and establishing social relationships (Collins-Kreiner, 2009, 2020; Griffin & Raj, 2017; Jackowski, 2000; Terzidou et al., 2017, 2018; Timothy & Olsen, 2006).

Terzidou et al. (2017, 2018) also highlighted that previously pilgrimage may have been considered as a duty, sometimes even an obligation enforced by the religious communities, which has also shifted in the past decades; even purely religiously motivated journeys have become more of a question of free will in most parts of the world. Collins-Kreiner (2020) emphasized that currently there is no clear definition of religious tourism, as the motives to visit a sacred place may vary, pilgrims and tourists cannot always be clearly differentiated and therefore researches show a trend of de-differentiation, studying visitors of religious destinations as a whole, claiming that it is impossible to divide them into numerous segments of different motivation (Collins-Kreiner, 2009, 2020; Griffin & Raj, 2017; Terzidou et al., 2017, 2018).

Collins-Kreiner (2020), Timothy & Olsen (2006) and Terzidou et al. (2017, 2018) among others therefore pressed the necessity of a more holistic, universal approach of studying the tourism of religious places, by taking the post-secular tourist approach into account, which may be realized in the form

of a scale rather than different groupings. In the post-secular society visiting religious destinations is not a duty anymore, motives may be mixed, and even if spiritual, not necessarily bound to the religion characteristic of a certain place, but more to the experience in general. According to the tourism religion relationship model of Santos (2000) shown in Figure 3, the aims of visiting a religious destination may be described by a five-step scale:

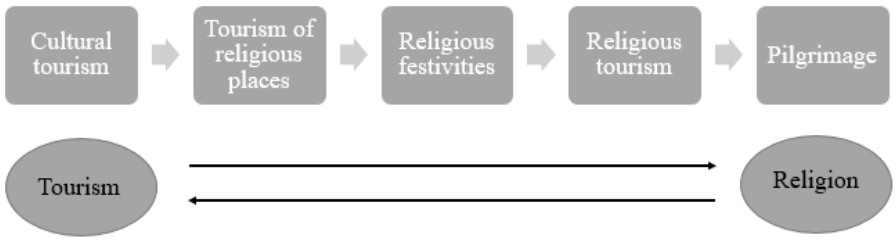


Figure 3 - Tourism-religion relationship model of Santos (Source: Own edition based on Santos (2000))

As Figure 3 shows, the tourism of religious destinations may be motivated purely by religion, which is called pilgrimage. This is followed by religious tourism on the scale, in which motives different from religion may occur as well, like culture, free-time activities or other factors, but the main attraction still lies in religion. In these two cases, however, spiritual development is included in the motives (Barber, 1993; Belhassen & Bowler, 2017; Bowers & Cheer 2017; Collins-Kreiner, 2009, 2020; Jackowski, 2000; Lopez et al., 2017; Rinschede, 1992).

Attending religious festivities is a special segment of religious tourism, since these events may mean additional attractiveness due to their exoticism, therefore the pool of visitors may attenuate by those not belonging to the religious community, but are interested in the ritual for various reasons. On the other hand religious motivation is still characteristic for a certain proportion of visitors, but differentiation is starting to become less easy from

this point onwards (Santos, 2000; Somogyi, 2012; Terzidou et al., 2017, 2018).

Many understood these stages as subcategories of cultural tourism (Collins-Kreiner, 2009; Griffin & Raj, 2019), but according to Santos (2000) and Somogyi (2012) there is a linearity as the level of religious influence increases in the different steps of the scale and we may talk about tourism on religious locations when the motive is generally cultural, but the destination bears with religious characteristics. According to their findings we can talk about cultural tourism only when religion is not important at all, otherwise there is a difference between cultural and religiously motivated tourism (Collins-Kreiner, 2009; Griffin & Raj, 2019; Irimiás & Michalkó 2013; Santos 2000; Somogyi 2012).

Defining different motives is further complicated by the nature of touristic destinations, where often numerous factors of motivation (religious, historical, geographical, leisure, recreational, etc.) are combined; and different needs are fulfilled by the same attraction. Based on these findings, Griffin & Raj (2017) created a scale slightly broader than that of Santos (2000) ranging from accidental visit of a religious place through general (cultural) interest till fervent religious motivation, as seen in Figure 4; illustrating that nowadays the proportion of non-religious motives of visiting such a sight is decisively higher (Griffin & Raj, 2019).

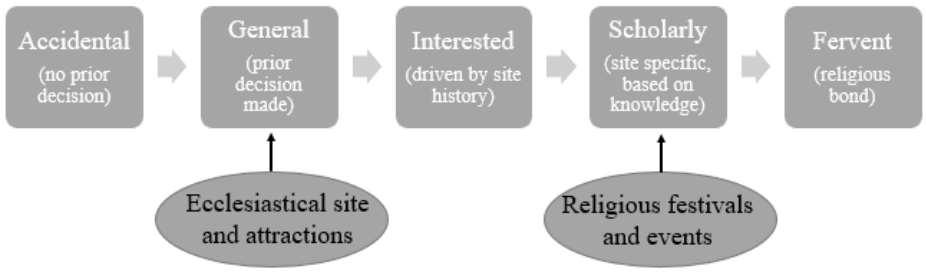


Figure 4 – Type of visitors arriving to religious touristic destinations (Source: Own edition based on Griffin & Raj (2017))

These scales and analyses show how complex the analysis of the tourism of religious sights may be, however Duda & Doburzynski (2019) found that in most cases skillful combinations of religious and non-religious elements may be found concerning a touristic destination with religious characteristics, which fulfil the needs of both pilgrims and cultural tourists, which does not make total separation necessary; however, - just like Collins-Kreiner (2020) they emphasized that complete de-differentiation may not be the right decision, since multiple needs and interests need to be considered. In this study the term religiously motivated tourism is going to be used, understood as touristic activities motivated by someone's religious beliefs (Duda & Doburzynski, 2019; Collins-Kreiner, 2020).

The increase of touristic activities on a sacred place therefore generates the need not only for maintaining religious services, but also for a more diversified service portfolio. The basic needs of visitors are going to have to be fulfilled, therefore bathrooms and catering options need to be available at least, in most cases complete with opportunities for overnight stay; however it is equally important to provide information and guidance to the visitors. The need for information may be fulfilled by a combination of goods and services, such as booklets and albums, guided tours and special workshops or

sessions, while touristic activities can also boost the sales of souvenirs and gifts besides a wide variety of other needs, which creates a complex touristic product (Lengyel, 2004; Irimiás-Michalkó, 2013; Terzidou et al., 2017).

Thanks to this phenomenon and the mixture of different motives for visit, religiously motivated tourism is way easier to analyze from marketing perspective, than religion; most studies do not differentiate it from other forms of touristic activities in this sense. Srinivasan (2012), similarly to numerous other researchers (Aminbeidokhti et al, 2010; Bence, 2014; Kolos & Kenesei, 2007; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Sheikhi & Pazoki, 2019) applied the marketing mix of services marketing to analyze the marketing of touristic destinations. Thanks to their significant number of service elements, the 7P may efficiently be applied for the marketing of touristic destinations – therefore those with religious characteristics too, and like in the case of any service, the different elements of the marketing mix may bear with different weights for customers. Product – as seen in Figure 4 – may bear with variable significance, and thanks to the different motives, the same is true for place and price (Barghi & Kazemi, 2013; Barghi et al., 2012; Mendoza Vargas & Culquita Salazar, 2019).

However, regardless of the motives of the touristic activity, physical elements of a sacred location are crucial in determining the experience, whether religious or not; but it has increased importance as the motive of the visit becomes more religious. Researches (Barghi & Kazemi, 2013; Duda & Doburzynski, 2019; Terzidou et al., 2017) emphasized that the physical environment embroidered with religiousness and symbolic meanings may affect those visiting for non-religious reasons as well, while non-religious elements of the destination will affect those arriving with purely religious motives. People and processes are equally important, since these factors highly determine the credibility of the religious aspect, which may not be disregarded, speaking both of religiously and non-religiously motivated

visitors. Institutions serving the needs of visitors (accommodation, catering) are also often maintained and managed by religious organizations, bearing with traditionally religious characteristics, which further contributes to the coherent image of the destination (Barghi & Kazemi, 2013; Barghi et al., 2012; Bence, 2014; Collins-Kreiner, 2020; Duda & Doburzynski, 2019; Kolos & Kenesei, 2007; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Terzidou et al., 2017).

Whether religious destination or not, promotion is one of the most important elements of the marketing mix of touristic destinations, suitable for 'superior valorization of the religious touristic product' (Cristea et al., 2015, p. 303). Formerly, this was mainly carried out by the mass media, however, nowadays the emphasis of the online platforms has significantly increased. Promotion however also contributes to the attenuation of the pool of visitors, especially when communicating not solely religious values, which, even though having positive economic effects, may generate negative consideration as well (Barghi & Kazemi, 2013; Collins-Kreiner, 2020; Cristea et al., 2015; Timothy & Olsen, 2006).

However, in most cases promotion of touristic places bound to religion are not considered as negatively as in the case of religions, since many have recognized that the development of numerous industries on religious touristic destinations contribute highly to the conservation of the sacred places via donations and funds invested in restauration and development. People can also see that tourism may also have favorable effects on the trade flow and the labor market of a certain area, sometimes boosting the economies of otherwise handicapped regions. Enhanced need for services provides job opportunities for the locals in various fields of hospitality, which can strongly influence the population by decreasing expatriation, retaining white blue and collar workforce and sometimes even resulting in immigration (Cristea et al., 2015; Griffin & Raj, 2017; Jackowski & Smith, 1992; Olsen, 2003).

3. Aims of the dissertation

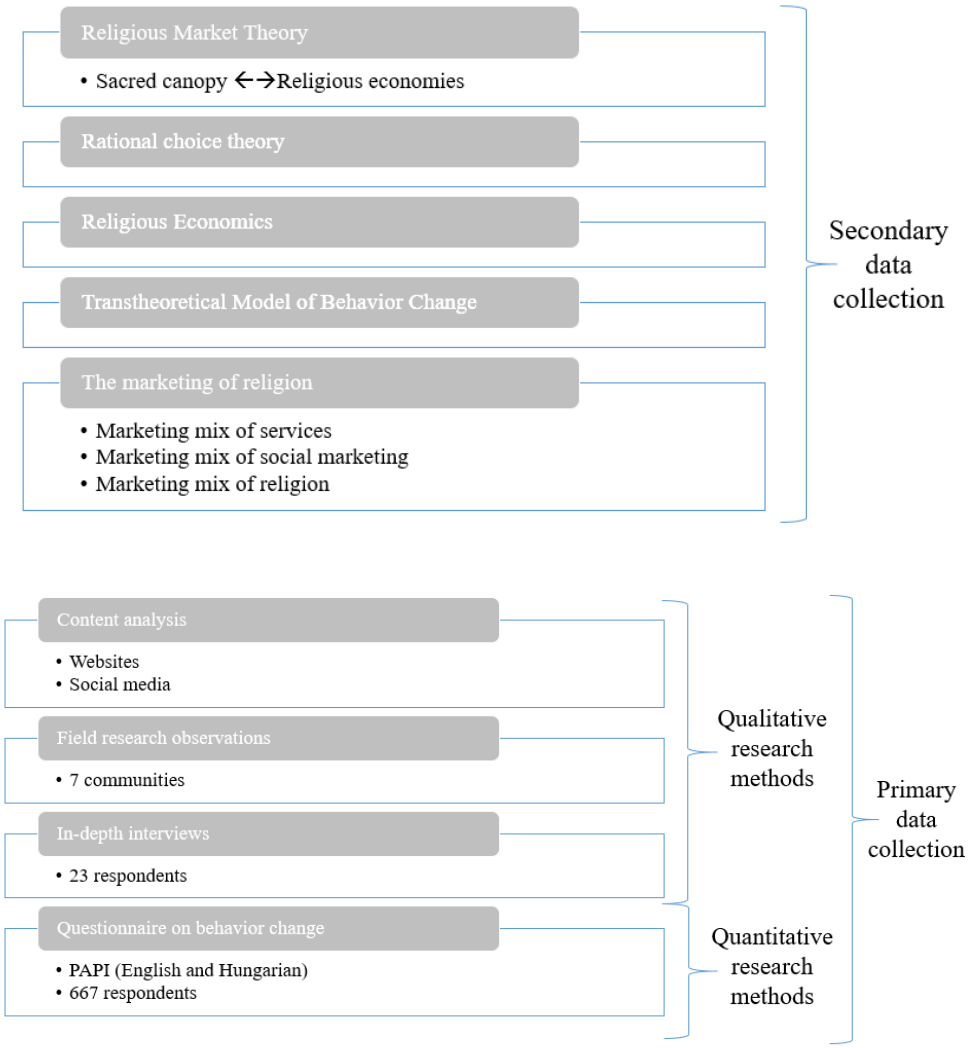
Since the amount of research existing on the marketing activities and strategies of the different religious communities is limited, the primary aim of this research is to start filling this gap by carrying out an exploratory analysis on the marketing activities of a new religious movement, Krishna Consciousness on the European continent; with a goal of discovering and analyzing any existing strategies applied by marketers of the religion. To achieve this, four goals have been determined to be realized by the end of the research:

- G1: Determining the marketing mix of the Krishna-conscious communities of Europe
- G2: Examining the effects of Krishna-conscious farming communities of Europe operating as touristic destinations on the behavior of people getting acquainted with them
- G3: Analyzing the reach of promotion tools applied by Krishna-conscious communities of Europe among the visitors of the farming communities as touristic destinations
- G4: Identifying and analyzing the behavior changes implied by the marketing activities of Krishna-conscious communities of Europe with the help of the Transtheoretical Model of Behavior Change
    - H1: The Transtheoretical Model of Behavior Change is applicable to analyze behavior changes concerning religion
    - H2: Promotion tools match the different stages of behavior change
    - H3: There is a relationship between the promotion tools applied and the behavior changes

4. Materials and methodology

Figure 5 shows the progress of the research, introducing how one research method and its results have led to the other. Following the initial secondary research focusing on the evolution of religious marketing and the theories religious markets and the market decisions taken were also analyzed, then the theory was examined on a living religious marketing example of Krishna Consciousness. In the primary data collection phase a set of qualitative and quantitative methods were applied to get a thorough overview of the research area.

Figure 5 – Progress of the research



(Source: own edition)

4.1 Qualitative methods

As the secondary data available concerning Krishna-conscious communities and their activities in Europe is limited, the work was initiated by combining different qualitative research methods in order to gain a general overview of the situation of the religion on the continent.

4.1.1. Content analysis

The qualitative research begun with a content analysis of the online presence of Krishna Consciousness in the European countries, the first goal of which was to identify in which countries of Europe is the religion present and what its most important forms of appearance are. The content analysis was initiated on the central websites of Krishna Consciousness, which contained a thorough list of all the Krishna-conscious institutions in the world – and in Europe. The website analysis has shown that the institutions of Krishna Consciousness in every country may be categorized into four different types, which were temples or centers, farming or rural communities, educational centers and restaurants. Appendix 1 summarizes all the institutions present in the European countries (ISKCON, 2019, ISKCON Desire Tree, 2019). In the next step the online presence (websites and social media sites) of these institutions were analyzed from marketing perspective. First of all the target audiences of the different platforms were identified, then the main question of the analysis was how much and in which forms the different institutions contribute to promoting the religion to people outside the religious community. This was important to help filtering those tools and institutions, which focus mainly on intra-religious communication and find the ones, which take active part in promotion among the wider public. The comparison of the websites of the different institutions has shown that rural and farming communities are the ones, which focus mainly on attracting people, who are not familiar with Krishna Consciousness yet, while the websites of the other institutions communicate mostly with devotees or people already interested in the religion or its certain aspect (cuisine, education). Based on these findings rural and farming communities were the institutions chosen to be analyzed more closely in the further stages of the research.

Currently there are eighteen farming communities registered in Europe; nine of them have responded to the initial enquiry and all have agreed to

participate in the research. Two of the farming communities had population below ten, and since the marketing activities in their countries were not significantly more active than in the ones without rural communities, they were excluded from the sample.

The second phase of the content analysis focused on the website and social media contents of the seven communities participating in the research. This phase was also initiated with the evaluation of the focus on the different target audiences and marketing the religion. The analysis aimed to identify in what proportion the farming communities focus on people not acquainted with the religion yet and categorizing the types of information the rural communities communicate to the public. Following this, the main focus was on how the rural communities seek to attract people towards Krishna Consciousness and whether there are any similarities or differences in the practices of the rural communities of the different countries. This meant identifying the bundles of products and services and the overall experiences the farming communities offer to those arriving for a visit; with special focus on the different courses, festivals and any kind of events.

4.1.2. Field research observations

The content analysis was followed by field research observations in the farming communities examined in order to clarify and confirm the findings of the content analysis. This meant a personal visit of 1-2 days in each community at a pre-arranged time. Some communities provided a person responsible for guiding the visit, while in other cases the observations were carried out without any guidance. The observations were unstructured and took place between June 2017 and July 2019. Since Krisna Völgy in Hungary is the community of the largest population and most diverse set of portfolio and marketing activities in Europe, this entity was set as a benchmark for studying other villages.

During the field research the main goal was to observe and identify the most important characteristics, which make the countries with farming communities stand out in Europe and to find similarities or differences in their activities compared to the countries without rural entities. The communities were analyzed along the marketing mix of services marketing (7P), aiming to identify the common characteristics in marketing services and religions, while also highlighting the most important shortcomings of the model in the case of religious communities. Each element of the 7Ps were analyzed and evaluated separately, then the rural communities were compared in order to find the patterns in the practices of Krishna-conscious farming communities. Since – as the literature analyzed suggested – many of the elements of the marketing mix are bound by the fundamentals of the religion, special emphasis was put on how the devotees of Krishna Consciousness overcome these problems, how the different elements of the marketing mix are altered to serve the purpose better. The work was initiated by the analysis of the product itself and the elements of the marketing mix, which were subject to the most modification – price, place and promotion -, then followed by those of minor changes (people, processes, physical evidences). The focal points of the observations may be found in Appendix 2. Notes were taken of each rural community and their most important characteristics, including facilities and programs offered and marketing tools applied and the data collected through observation were summarized in a database.

Following the content analysis and the data collection of the field research observations, the molecular model – created by Shostack (1977) and applied by Srinivasan (2012) – was used to evaluate and summarize the most important characteristics of each country. Shostack and Srinivasan created the molecular model to analyze the offers created by service providers in details by visualizing the good and service elements of certain offers, which may own both tangible and intangible characteristics. The molecular model is

applicable to visualize and analyze complex service offers, which – besides the core service – may contain a set of tangible and intangible elements. Molecular models usually mark tangible and intangible parts by different colors or lines in order to show clearly, whether a certain service offer is more based on tangible or intangible elements. This research applies an altered molecular model (based on the original work of Shostack) in order to distinguish and visualize the different elements of appearances of Krishna Consciousness in certain countries, regardless of tangibility. The aim of the modified molecular model is to identify those institutions and activities, which contribute to spreading the knowledge about the religion in a certain country. In these molecular models the core product is not a service, but always the religion marked in grey color, while the institutions operated by the religion in the country and other activities – just like the tangible and intangible elements of the original molecular model – are grouped around them. The model does not interpret the weight of the different institutions and activities, therefore the sizes of the circles do not carry any meaning, they solely serve the purpose of better separability. Since they are the focal point of the research, farming and rural communities are marked with grey color and bold circles; and their offers and activities are grouped around them. This analysis of the institutions and activities shows the fields on which the different countries are the most active; and the visualization makes comparisons and finding patterns easier. After creating the molecular model for each country separately (Appendix 3), the aggregated model of Krishna-conscious communities of Europe was created (Shostack, 1977; Srinivasan, 2012).

4.1.3. In-depth interviews

In order to confirm and clarify the results of the observations and to receive more detailed information on the operation of the communities, in-depth interviews were carried out at each location. The draft of the interviews –

which was created based on the content analysis and the observations may be found in Appendix 4. Since the interviews closely followed the observations, as both happened during the same visit, the observations did not have such a huge influence on the original draft of the interviews, however, in all cases necessary modifications and additions were included. The only exception was Krisna Völgy in Hungary, where multiple visits were possible due to its geographical proximity, which further strengthened the benchmark role of this community. In this case it was possible to separate the time of the observations and the in-depth interviews, therefore the experiences in Krisna Völgy supported the formation of the draft of the interview as well. The interview questions discussed were structured around six main areas: general information, self-sufficiency and production, external relations, marketing activities, future plans and vision.

Twenty three interviews were carried out in the seven communities, focusing on respondents, who are involved in the fields of marketing, tourism or guest management. In the case of larger entities these roles were usually clearly separated, while it was characteristic of the smaller ones to have these combined, or not to have a person dedicated to these areas at all. In these cases the respondents were chosen based on having been a member of the community long enough to have an overview of the operations. Appendix 5 introduces the most important information concerning the subjects of the interviews. Only one respondent decided not to answer the questions of the interview due to the sensitivity of the topic, all the others were open to discuss every area covered during the interview.

Following the quantitative research phase, contact was taken with the participants of the interviews one more time for the sake of making clarifications on the information gathered.

4.2.Quantitative methods

After discovering and analyzing the marketing activities of Krishna Consciousness in Europe and identifying the key elements of their marketing toolbar, the next goal of the research was to evaluate the efficiency of the marketing model and the promotional activities communities devoted to Krishna Consciousness have built up on the continent.

Paper-and-pencil questionnaires were distributed among the Krishna-conscious farming communities participating in the research – in Hungary both in Hungarian and English language, while in other countries in English only –, where a non-representative sample of 667 respondents have answered the questions concerning the marketing activities of Krishna-conscious communities in Europe. The respondents have all visited at least one of the Krishna-conscious communities participating in the research, therefore were all acquainted with the religion. Almost a quarter of the respondents (23,8%) have confirmed to be devoted to Krishna Consciousness, whereas the majority of the research participants belonged to other religious communities (47.8%,), and 16.9%, 9.1% and 2.2% did not belong to any religious group, preferred not to specify their religion, were atheists, respectively. Appendix 6 contains the further demographic data of the respondents.

Besides the demographic data and general information on the communities visited, the questions (Appendix 7) covered two main topics: the level of active participation in the life of the Krishna-conscious community and exposure to the different promotion tools applied by Krishna-conscious communities. Statements were attributed to each topic; 26 and 13 respectively, which the respondents had to evaluate on a Likert-scale of 1-5, where 1 meant ‘Never’ and 5 ‘Repeatedly’. When forming statements concerning the level of participation in the life of the Krishna-conscious community, the Processes of Change Questionnaire of Maryland University were taken as a base and adapted to religious behaviors, based on the results

of the qualitative research (Newcomb, 2017; Prochaska & Velicer, 1997; University of Maryland, 2020; Velicer et al., 1998). The statements concerning the exposure to promotional activities were formed based on the experiences of the field researches and the in-depth interviews. The questionnaire was validated and approved by the representatives of the communities participating in the research.

The data collected were analyzed with SPSS 21.0 statistical software, using frequencies and descriptive statistics. For the two sets of statements concerning participation and promotion, factor analysis was carried out. The factors were created using Varimax rotation with Kaiser Normalization. Kaiser-Meyer-Olkin and Bartlett Tests were used to evaluate the suitability of the variables for factor analysis. The KMO Test is acceptable, when its value is higher than 0.5. During the factor analysis the results showed values over 0.8, which means very good, and over 0.9, which means excellent, therefore the samples were adequate for factor analysis in all cases. The Bartlett's test of sphericity showed a p-value of 0.000 in all the cases analyzed, therefore the factor analysis was valid, there may be a statistically significant relationship between the variables. The factors were tested for reliability using Cronbach's Alpha test, which is acceptable over the value of 0.7. For the statement sets regarding the level of active participation and exposure to marketing tools, all factors showed reliability above 0.7, but most of them above 0.9, which means excellent reliability, therefore the factors could be subject to further analysis (Malhotra & Simon, 2009; Sajtos & Mitev, 2007).

The factors were further analyzed with the help of independent sample T-test and One-Way ANOVA. Independent sample T-test was applied to compare the means of two groups (female and male) and One-Way ANOVA analysis of variance to see whether there are differences in the means of the different groups considering further demographic characteristics. As in the

majority of the cases the Levene's test of homogeneity has shown that the groups examined are not homogeneous and the sizes of the different groups were examined, therefore the results of the independent sample T-tests and the One-Way ANOVA tests were not reliable and had to be excluded. To overcome these problems, Welch ANOVA and Games-Howell post-hoc tests were applied, which are more robust to heterogeneity and different group sizes. The Games-Howell post-hoc test shows the pairwise differences between the groups, while the descriptive statistics of the Welch ANOVA test show the differences of the means of each group from the factor means. The tests were carried out both including and excluding Krishna-conscious respondents in order prevent the responses of those already involved in the religion distort the research results. Appendices 8 and 9 contain the significant differences shown in the factor means of marketing activities and behaviors, respectively (Malhotra & Simon, 2009; Sajtos & Mitev, 2007).

Further on the relationship between the two sets of factors was tested with the help of the Pearson correlation coefficient, which shows the strength and direction of the relationship between two variables. The value of the coefficient may move between 0 and 1, were zero means there is no relationship between the variables, while one indicates perfect correlation. Below 0.2 the relationship may be considered week, up to 0.7 it is moderate, while above 0.7 means a strong relationship. The sign in front of the coefficient refers to the direction of the relationship: it is positive when bearing a + sign and negative in case of a – sign. The correlations shown between the variables are summarized in Appendix 9 (Malhotra & Simon, 2009; Sajtos & Mitev, 2007).

Hierarchical cluster analysis applying Ward's method was used to identify respondent groups based on the stages of behavior change, as the variables were non-correlated and no significant outliers were detected, which permits the use of Ward's methodology. The number of clusters was decided

in two, based on the agglomeration schedule coefficients, as seen in Appendix 10. The clusters were further analyzed with the help of descriptive statistics to identify the most important characteristics of each group created (Malhotra & Simon, 2009; Sajtos & Mitev, 2007).

5. Research results and evaluation

5.1.The marketing model of Krishna-conscious communities in Europe

In this section the research results of the content analysis, the field research observations and the in-depth interviews are going to be introduced jointly due to their interdependence: these two methods have provided an overview on the marketing tools applied by devotees in different countries; and supported the composition of the questionnaire of the quantitative research phase.

After carefully analyzing the methods devotees use to promote the religion, it became clear that some things have not changed in the past decades: the traditional way of promoting the religion was proselytizing to people on the streets and selling books, ever since the appearance of the religion in the Western World in the 1960's (Kamarás, 1998; Wuaku, 2012). These methods are still visible nowadays, and they could be found in all the countries examined; and according to the in-depth interviews they still have a highly significant role in promoting Krishna Consciousness. However, marketing and technology have developed a lot in the past fifty years, and people devoted to Krishna Consciousness consciously apply numerous new methods in order to fulfill the most important goal set by their spiritual leaders: to spread the teachings of Krishna.

The content analysis of the central websites of the religion had shown that we can distinguish four different types of institutions, which are responsible for the majority of the marketing activities related to Krishna Consciousness in Europe:

- temples or centers
- rural or farming communities
- educational centers
- restaurants (ISKCON, 2019, ISKCON Desire Tree, 2019).

These labels provided the basis for further analysis, where the presence of the religion in the European countries was examined by the number and variety of the Krishna-conscious institutions existing within their borders.

The institutions of largest density were the temples and centers, 178 of them may be found in various European countries, while there are only 37 restaurants, 18 farming or rural communities and just five educational institutions, as shown in Appendix 1. The countries with the most institutions were Russia (33), Ukraine (25), the United Kingdom (24) and the Netherlands (12) and Germany (12). In all of these countries temples and centers were the most frequent forms of appearance, but there are also farming and rural communities in Ukraine and Germany and restaurants in Russia. The country with the most diverse set of institutions was the United Kingdom, where besides the 16 centers and temples one rural community, two educational institutions and four restaurants may also be found.

When analyzing the marketing activities of the Krishna-conscious communities in Europe, three groups of countries could be identified in terms of density of the activities, where the most important distinguishing factor was the existence of farming communities.

In the countries where no farming communities exist, Krishna-conscious communities are moderately active in terms of marketing and usually rely on the traditional forms of spreading religion, such as proselytizing and selling books on the streets. Charitable activities are also a traditional element of the activities of the Krishna-conscious community, however, they are important primarily from PR perspective, their aim is not promoting the religion but fulfilling the duties set by the fundamentals of the religion. Figure 6 shows the forms of institutions and means of promotion, which exist in most of the countries regardless of the presence of rural communities.

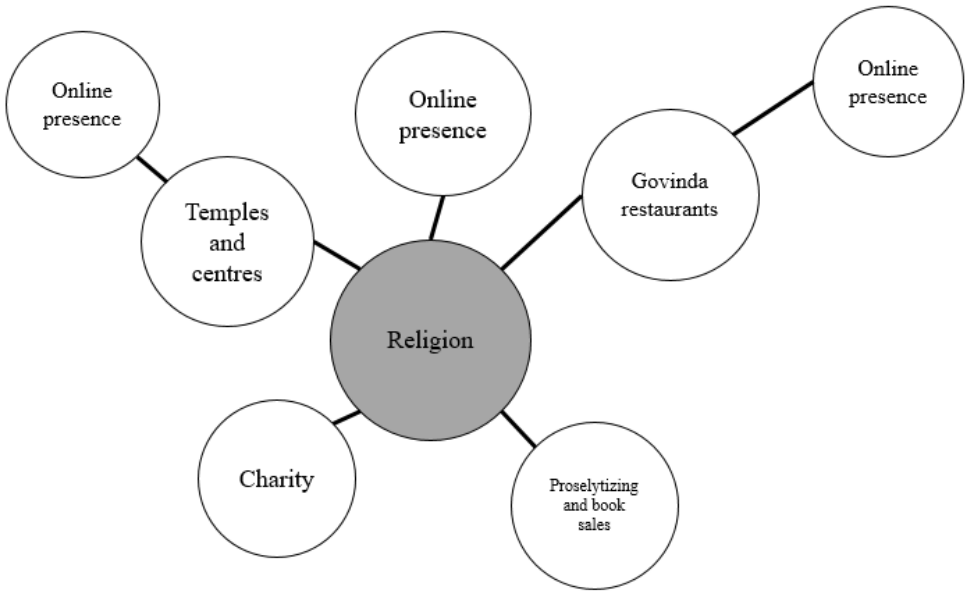


Figure 6 – Molecular model of marketing Krishna Consciousness in the countries without farming communities (Source: own edition)

Activities on the streets and charity are present in practically every country, while most of them host at least one temple or center as well to serve those already involved in the religion. Govinda Restaurants are less frequent in the countries without farming communities; and even where they exist, they focus their communication on people already following a vegetarian or vegan diet; and less on the religious aspects, which usually appear on their websites in the form of a short introduction only. Some countries operate a national website or social media page of the religion, while others rely on the online platforms managed by the temples and centers, but in both cases the communication focuses mainly on existing devotees and members of the community and provide only general information for visitors from outside the religion.

Numerous researchers have suggested the usage of the 7P, the marketing mix of services marketing to analyze the marketing activities of religious communities, (Abela, 2014; Bence, 2014; Brenkert, 2002; Chen, 2011; Culliton, 1958; Hashim & Hamzah 2014; Iannaccone, 1990, 1992; Iyer et al., 2014; Juravle et al., 2016) while others have raised the attention to the shortcomings of the model, which do not make it entirely suitable for the purpose (Ann & Devlin, 2000; Kuran, 1994; McDaniel 1986; Mulyanegara et al., 2010; McGraw et al., 2011; Shaw & Thomson, 2013). One of the main concerns was that the majority of the elements of the marketing mix are predetermined by the fundamentals of the religion; therefore marketers of religious communities may only have freedom in the field of promotion, which is also limited due to the presence of negative attitude towards the idea of marketing religions (Ann & Devlin, 2000; Attaway et al., 1997; Bence, 2014; Kuzma et al., 2009; McDaniel 1986; McGraw et al., 2011; Mulyanegara et al., 2010; McGraw et al., 2011). These boundaries are present in the case of Krishna Consciousness as well; Figure 6 had shown that when considering the religion as a product, the effect of religious economics takes effect; the remaining elements of the marketing mix are hugely characterized by the religion – such as temples as physical evidence, proselytizing, book sales and charity as promotion – with only limited freedom appearing in the form of online presence, which, however is still characterized by religion mainly (El-Bassiouny, 2014, 2016; Hashim & Hamzah, 2014; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012).

More enhanced and diverse marketing activities targeting people not involved in Krishna Consciousness could be observed in those countries, where farming or rural communities are present. Figure 7 shows that the same forms of institutions and means of promotion exist in these countries as shown in Figure 6, but there are a large number of additional facilities and activities organized around the farming communities. This molecular model was

created after the analysis of each country with a farming community, where data was available and drawing their models separately and aggregating their contents; therefore it contains those elements and institutions, which may be found in more than one country. The molecular models applied to create the summarized figure may be found in Appendix 3.

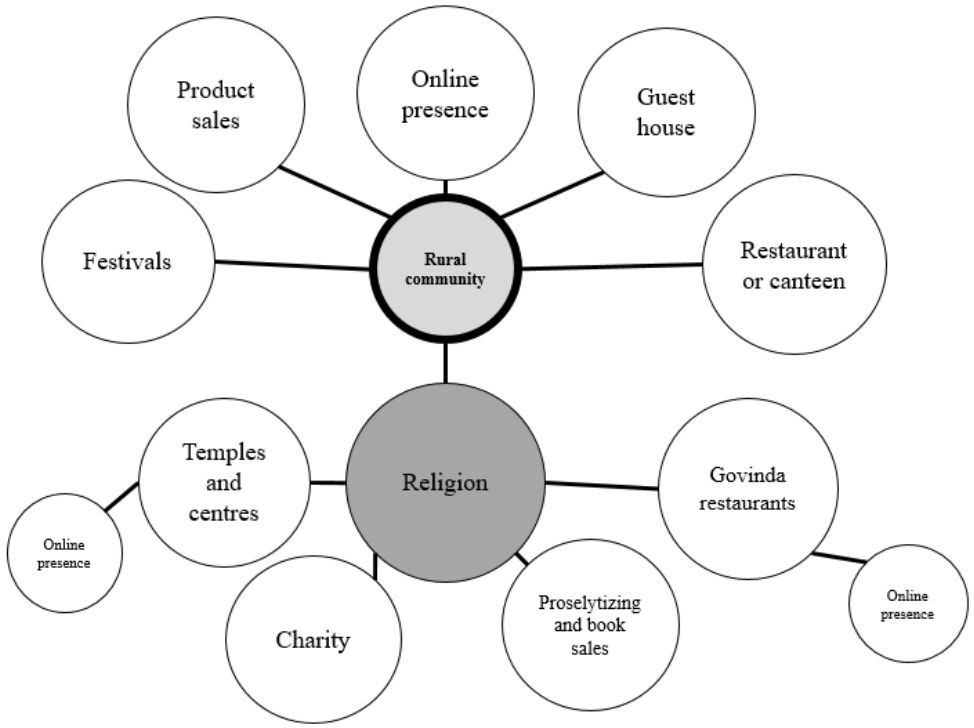


Figure 7 – Molecular model of marketing Krishna Consciousness in the countries with farming communities (Source: own edition)

As seen in Figure 7, the activities and facilities grouped around the rural communities are not purely religiously bound anymore; additional elements, such as guest houses, restaurants and product sales appear, which seemingly do not fit into a sacred place, but are characteristic of a religious touristic destination described by Terzidou et al. (2017) and explained in chapter 2.6.: religious locations (visited both by religiously and non-religiously motivated tourists), where additional facilities have appeared to fulfil the needs of the

visitors, regardless of their motives (Lengyel, 2004; Irimiás-Michalkó, 2013; Terzidou et al., 2017).

This implies that these farming communities are more than just another institution of the religious life; the content analysis has proven the presence of touristic destinations with religious characteristics. As it was visible on Figure 7, devotees managed to partially overcome the boundaries of religious economics and received larger freedom in the marketing mix by shifting the focus on tourism, which suggests the possibility to analyze rural communities separately, by the use of the 7P of services marketing, as in the case of other touristic destinations (Aminbeidokhti et al, 2010; Bence, 2014; Kolos & Kenesei, 2007; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Sheikhi & Pazoki, 2019).

Figure 8 shows all the European rural communities located in thirteen different countries, complete with population data at the time of the enquiry, where this information was available.

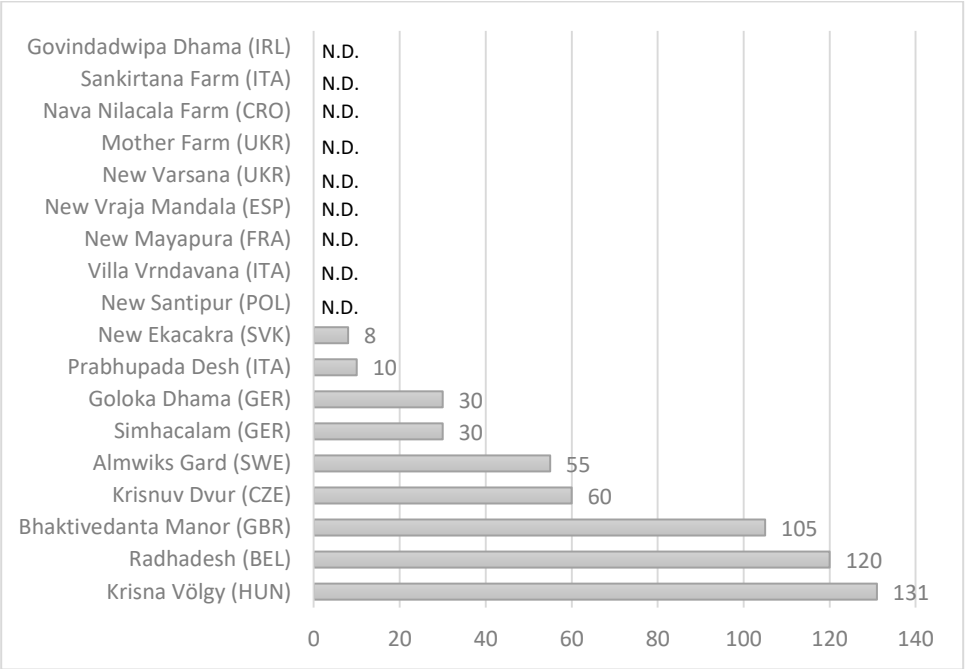


Figure 8 – **Population of Krishna-conscious communities in Europe (person)** (Source: own edition based on the data provided by the communities)

Nine out of the eighteen farming communities have responded to the initial enquiry and all have agreed to participate in the further research. The three largest communities – Krisna Völgy, Radhadesh and Bhaktivedanta Manor – and four smaller ones – Krisnuv Dvur, Almviks Gard, Simhachalam and Goloka Dhama – are the institutions subject to the current research. Due to the small population and not so enhanced focus on tourism, Prabhupada Desh (ITA) and Nova Ekacakra (SVK) were excluded from the sample and seven communities of six countries were analyzed during the next parts of the qualitative research phase. Table 5 introduces the most important characteristics of the seven communities, where the field research observations took place, including the country of their location, the date of their foundation, population, the main profile of their activities and the

facilities available on their grounds. We can see that the larger communities have a focus on tourism, sometimes complemented with other elements, while the smaller ones engage mainly in other types of activities.

Table 5 – Core information of the communities visited during the qualitative research phase

Village	Country	Founded	Population	Main profile	Facilities available	
Krisna Völgy	HUN	1993	131	Tourism and organic products	•Temple •Restaurant •Guest house •Gift shop	•School •Cowshed center •Bio garden •Apiary
Radhadesh	BEL	1980	120	Tourism and cuisine	•Temple •Restaurant •Guest house •Gift shop	•Bakery •Museum •Bookshop •University
Bhaktive-danta Manor	GBR	1973	105	Tourism, weddings	•Temple •Wedding center •Guest house •Gift shop	•Bakery •School •Cowshed center •Botanical garden
Krisnuv Dvur	CZE	1990	60	Flour and biscuit production	•Temple •Flour-mill	•Apiary •Cowshed center
Almviks Gard	SWE	1981	55	Yoga retreats	•Temple •Temple shop •Guest house	•Bakery •Farm store
Simhacha-lam	GER	1980	30	Guest house	•Temple •Restaurant •Gift shop	•Guest House •Cowshed center
Goloka Dhama	GER	1998	30	Volunteers	•Temple •Restaurant •Gift shop	•Guest House

(Source: own edition)

Marketing activities focused on the rural communities could be observed in the case of all farming communities participating in the research, however, there are significant differences in their level of activeness. Krisna Völgy (HUN), Radhadesh (BEL) and Bhaktivedanta Manor (GBR), which are the settlements of significantly larger population, show *enhanced marketing activities*, while the density and level of activities of Almviks Gard (SWE), Krisnuv Dvur (CZE), Simhachalam (GER) and Goloka Dhama (GER), which rural communities have approximately one third of the population than the ones mentioned above is *moderate.* In the following chapters the marketing activities these two groups of countries are going to be introduced.

5.1.1. Farming communities of enhanced marketing activities

As Figure 8 and Table 5 had already shown, the farming communities of Hungary, Belgium and the United Kingdom are of the largest population in whole Europe with approximately 100 inhabitants each. These entities share numerous characteristics from marketing and management perspective. Krisna Völgy, Radhadesh and Bhaktivedanta Manor are all farming communities well-prepared for visitors, offering a number of facilities, such as guest house, restaurant and one or more shops selling religious items, gifts and tokens, books and vegan treats and spices among others. As concluded before, thanks to these touristic features, the marketing activities of these institutions may be analyzed with the help of the marketing mix of services (Aminbeidokhti et al, 2010; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Sheikhi & Pazoki, 2019).

Table 6 summarizes the most important elements of the marketing mix of the three farming communities of enhanced marketing activities. The shared cells of the table represent common characteristics of the three communities, while the separated cells show the differing practices. In the table we can see that most of the differences among the rural communities are present among the first three elements of the marketing mix – product, price

and place – since these are the elements, in which they have the most freedom thanks to the touristic product. There is freedom in promotion too, however, thanks to the best practices in promotion being shared among the management of the farming communities, as mentioned by the interviewees, these activities are still decisively similar. The last three elements – people, processes and physical evidence – are more uniform, since they are still determined by the fundamentals of the religion and religious economics, however their role in the image of the religious destinations is still crucial.

Table 6 – Marketing mix of the farming communities of enhanced marketing activities

	Krisna Völgy (HUN)	***Radhadesh (BEL)***	***Bhaktivedanta Manor (GBR)***
Product	Complex touristic product • Temple • Parking lot • Signposts and information boards • Reception • Guest house • Gift shop • Festivals • Workshops		
	• Restaurant • School • Cowshed center • Bio garden • Apiary • Camps	• Restaurant • Bakery • Museum • Bookshop • University • Camps	• Wedding center • Bakery • School • Cowshed center • Botanical garden • School education programs
Promotion	• Online marketing o Website o Facebook o Instagram o YouTube • Cooperation with agencies o Fliers o Posters o Organized tours • PR activities o Newspapers o Television		

Place	• Tourist attraction of high reputation • The place to get acquainted with Krishna Consciousness • An opportunity for outsiders to get an insight		
Price	• Opportunity cost • Guest house prices • Prices of workshops • Product prices		
	• Entry fee to visit • Entry fee for festivals • Meal prices	• Fee of the guided tour • Museum entry fee • Meal prices	
People	• Following the principles of Krishna Consciousness • Aiming to transmit the knowledge about their religion • Fulfilling tourism-related duties • Working for highest possible customer experience		
Processes	• Rituals guided by religious principles BUT open for visitors • Reception services • Guest house booking • Official vegan catering		
	• Guided tours	• Guided tours	
Physical Evidence	• Additional facilities to fulfil customer needs		
	• Following Indian traditions	• Following Indian traditions BUT adapting to local culture	• Following Indian traditions BUT adapting to local culture

(Source: own edition)

Shifting the **product** to the area of tourism has created larger freedom in altering the elements of the marketing mix. Devotees have explained that opening up the gates for the public was not intentional in the beginning, but as the interest had risen, they have adapted to the demand, aiming to fulfil the needs of visitors by adding facilities for convenience, which has created a complex touristic product, as Table 6 shows. The initial eventuality of tourism has turned into conscious planning and strategy in terms of guest management and marketing and nowadays all three farming communities have well-established departments for guest management, event management, marketing and communication. The aim of these units is to attract people from outside the religious community to visit the farming communities and provide them with an excellent touristic experience.

Roughly 20-30000 visitors arrive in a year to each of the rural communities, most of them not devotees, but tourists and people interested in the religion or the Indian culture. The interviews with the management of the rural communities have confirmed that in most of the cases the main motive for visiting the farming communities is not religious, but rather cultural,: which puts farming communities devoted to Krishna Consciousness in the category of tourism of religious places (Santos, 2000; Somogyi, 2012), since the destination is decisively religious, but the motives are mostly not. Visits are further boosted by festivities organized in the farming communities (Terzidou et al., 2017, 2018), which is the next stage of the tourism-religion relationship model of Santos (2000), but the further phases, religious tourism and pilgrimage make up only a small proportion of the visits, which - on the scale of Griffin & Raj (2017) are in most cases accidental, general or based on interest, but rarely scholarly or fervently religious (Griffin & Raj, 2019; Santos, 2000; Somogyi, 2012; Terzidou et al., 2017, 2018).

A large shift caused by the creation of the touristic product happened in terms of **price**. As discussed before, price of religious products may be interpreted in non-financial terms in most cases; and in the case of Krishna Consciousness it means significant changes in lifestyle, such as forgoing of eating meat, consuming caffeine or alcohol, while taking the habit of chanting the Hare Krishna mantra, doing services for Krishna and being exposed to stereotypes by the public. These are usually perceived as a high price for joining the community, which, according to the interviewees prevents many people from getting to know the religion at all. By creating the touristic product this barrier has decreased significantly, since people take no obligations by simply visiting an attraction. This way the only non-financial cost visitors are going to face is the opportunity cost of not choosing another place to spend their free time (Iannaccone, 1995, 2012, 2016).

On the other hand, price in financial terms has appeared by the introduction of the touristic product, which, however is found by researchers to be less important in the case of the tourism of religious destinations (Barghi & Kazemi, 2013; Barghi et al., 2012; Mendoza Vargas & Culquita Salazar, 2019). The products and services offered by the communities, as indicated in Table 6 have to be paid naturally by the customers, but often these prices are labelled as donations to the community. One respondent of the interviews mentioned financials to be a sensitive topic, but generally most of the interviewees shared the opinion that as long as they do not go for profit, visitors generally accept having to pay for the services.

During the interviews it became clear that the most important aim of the touristic attractions is to make people acquainted with the religion, to create a **place** where they can get involved without preconceptions or prejudices, and all the other elements of the marketing mix serve this purpose as well. Former locations of meeting the religion, such as temples and gathering points were less known by non-devotees, therefore did not attract new community members. Stepping on the field of tourism, Krishna-conscious communities became more visible to non-members as well, which is the reason why in spite of contradictory research results before (Barghi & Kazemi, 2013; Barghi et al., 2012; Mendoza Vargas & Culquita Salazar, 2019), farming communities as places of meeting Krishna Consciousness have become crucial in this case.

Promotion has received a clearly touristic focus too by enhancing the visitor experience on the online platforms, promoting festivals, courses, workshops and other events and cooperating with agencies and tourism offices. As seen in Table 7, most of the promotion tools – except for social media in some cases – focus on the touristic product. On the other hand religion appears at least as background information and receives more focus on some platforms, the proportion of which varies by country, since as Duda

& Doburzynski (2019) emphasized, the right combination of religious and non-religious elements is important in order to maintain credibility and communicate to those of religious interest as well in a differentiated manner (Collins-Kreiner, 2020; Duda & Doburzynski 2019).

Table 7 – Promotion tools applied by farming communities of enhanced marketing activities

Community		*Krisna Völgy*	*Radhadesh*	*Bhaktivedanta Manor*
Online marketing	Website	Clear touristic focus Detailed visitors' information		
	Facebook	Events and tourism	Religion, events and tourism	Religion and events
	Instagram	Tourism	Community life	
	YouTube	Tourism	Music festival	Religious broadcasts
Cooperation with agencies	Fliers Posters	Festivals Courses, workshops and camps		
	Organized tours	Tourist offices		School education
PR activities	Newspapers Television	Informative content Charity (food distribution)		
Other tools		Loyalty card		

(Source: own edition)

All three rural communities put a huge emphasis on online marketing, as the management of the large farming communities are of the opinion that religious communities should keep up with technological progress and should utilize the possibilities provided by the internet to increase their recognition.

Certainly, the rural communities do not only apply online marketing tools to promote the visiting opportunities; fliers and posters are applied to boost the promotion of certain events, tourism agencies organize special tours to the farming communities, while PR activities are important to keep up the positive image – and are an element of promotion generated not by strategy, but by the essence of the religion. However, as the interviewees responsible for marketing have clarified – in line with former researches of Barghi & Kazemi (2013), Collins-Kreiner (2020), Cristea et al. (2015) and Timothy &

Olsen (2006) among others – at the moment the online communication forms are the ones they can rely on the most besides personal relationships with the people outside the community and targeting them through proselytizing activities on the streets.

This leads to the human element of the touristic destinations, which, according to the researches is – together with processes and physical evidences – one of the marketing mix elements of highest significance (Barghi & Kazemi, 2013; Barghi et al., 2012; Bence, 2014; Collins-Kreiner, 2020; Duda & Doburzynski, 2019; Kolos & Kenesei, 2007; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Terzidou et al., 2017). In the rural communities **people** living there dress according to the Indian traditions and they do services for the community, which include daily maintenance tasks, but due to the touristic product also a set of non-religiously bound tasks, such as tour guiding, catering or working at the reception or in the guest house. Their actions and attitude represent the behaviors required from the devotees representing the principles of the religion. Certainly, this does not only serve marketing purposes, but usually the requirements are strict on who may live and work in these locations, which makes sure of a clear and credible image of people devoted to Krishna Consciousness.

Rituals and different **processes** are also determined mainly by religious requirements, however, also in this case the touristic product has made it possible – and necessary – to apply some changes to fulfil the needs of the visitors. Tasks, such as welcoming guests, tour guiding or organizing mass catering became daily duties of the devotees; many of the religious rituals were opened up to the public and sacred festivities became well-promoted festivals hosting hundreds of tourists. Many of the managers have admitted that these practices put a lot of extra burden on the inhabitants of the rural communities; however, most of the devotees regard this – just like selling books on the streets – as part of their service to their deity; while showing the

different rituals to outsiders is understood as showing a credible and clear picture of the religion with educational purpose (Barghi & Kazemi, 2013; Barghi et al., 2012; Bence, 2014; Collins-Kreiner, 2020; Duda & Doburzynski, 2019; Terzidou et al., 2017, 2018).

Physical evidences, such as temple buildings and the setup of the rural communities vary by country, as explained in Table 6, some showing Indian characteristics, while others matching the local culture; but the interiors usually show similar characteristics, exhibiting the traditional motives, colors and artworks of Indian Krishna-temples. Barghi & Kazemi (2013), Duda & Doburzynski (2019) and Terzidou et al., (2017) have found, these features to take a significant impact on visitors, regardless of their primary motives for the visit. Concerning the external design of the temples and community buildings in the different countries, adaptations were necessary for financial and practical reasons; however, some other physical elements were created clearly for the convenience of tourists, such as guest houses, restaurants, receptions or parking lots. These facilities are maintained and managed by the rural communities as well, therefore people, processes and physical evidences take their effects jointly in transmitting a coherent image of the religion (Barghi & Kazemi, 2013; Barghi et al., 2012; Bence, 2014; Collins-Kreiner, 2020; Duda & Doburzynski, 2019; Kolos & Kenesei, 2007; Mendoza Vargas & Culquita Salazar, 2019; Piskóti, 2007; Terzidou et al., 2017).

5.1.2. Farming communities of moderate marketing activities

In Table 8 the elements of the marketing mix of the four farming communities of moderate marketing activities – Almviks Gard (SWE), Krisnuv Dvur (CZE), Simhachalam (GER) and Goloka Dhama (GER) – are summarized; and similarly to Table 6, similarities are shown in shared cells, while differences separately. In the case of smaller rural communities the differences in the first three elements are not so significant due to the touristic product not having elaborated yet; promotional activities are moderate too

and the last three elements are again mostly uniform and determined by religion, but an interesting phenomenon may be observed, as these elements are not so significant as in the case of the larger institutions. Even though similar promotion tools are used as by the larger entities, the activity of their usage is significantly lower for the smaller farming communities.

Table 8 Marketing mix of the farming communities of moderate marketing activities

	Almviks Gard (SWE)	*Krisnuv Dvur (CZE)*	*Simhachalam (GER)*	*Goloka Dhama (GER)*
Product	Religious product with touristic elements • Temple • Opportunity to eat in the canteen • Festivals • Workshops			
	• Temple shop (open on request) • Guest house • Bakery • Farm store	• Guest rooms • Flour-mill • Apiary • Cowshed center	• Gift shop (open on request) • Guest House • Parking lot • Cowshed center	• Gift shop (open on request) • Guest House • Parking lot
Price	• Opportunity cost • Guest house prices • Prices of workshops • Product prices			
Place	• Peaceful places suitable for retreat • An opportunity for outsiders to get an insight			
Promotion	• Online marketing o Website o Facebook o Instagram o YouTube • Fliers • Posters • PR activities o Newspapers o Television			
People	• Following the principles of Krishna Consciousness • Aiming to transmit the knowledge about their religion • Fulfilling tourism-related duties occasionally			
Processes	• Rituals guided by religious principles BUT open for visitors • Opportunity to join in catering			
	• Guest house booking	• Guest room booking	• Guest house booking	
Physical Evidence	• Externally – local culture • Internally – Indian markings			
	• Few additional facilities for guests	• Few additional facilities for guests	• Few additional facilities for guests	

(Source: own edition)

In these countries, where the rural communities are less developed – and of smaller population –, the **product** is decisively still religious with certain touristic elements, which means that the touristic product is visibly less complex than in the farming communities discussed above. The farming communities are open to the visitors, but they are not prepared to host such a huge number of visitors as the larger ones; and conscious strategy and planning are missing too. To these, smaller farming communities there are only approximately 2-3000 guests arriving in a year and according to the experiences of the managers a significant proportion of them are devotees, or followers of other religions originating from India. The motives for visiting are decisively religious, falling into the categories of religious tourism or pilgrimage. From promotion perspective festivals are the most important, as these events attract tourists from outside the religion as well, while broader cultural tourism is not typical of these institutions. Fervent and scholarly tourism is the most common type of visitors arriving, while other forms of interested, general or accidental visitors are rare, which means that smaller rural communities do not rely so much on tourism at the moment (Griffin & Raj, 2019; Santos, 2000; Somogyi, 2012; Terzidou et al., 2017, 2018).

However, the leaders of all the three entities expressed their wish to follow the path of their Hungarian, Belgian and British fellow communities. In each of the smaller farming communities examined, Krisna Völgy, Radhadesh and Bhaktivedanta Manor are regarded as role models, but these entities are missing a number of necessary assets to step on the path of progress. According to the experiences of the respondents the cooperation between the farming communities of the different countries is strong; which fosters the exchange of experiences and best practices among larger and smaller entities.

As the touristic product is limited, significant changes in the perceived **price** have not happened either, which prevents the positive effects of the

product shift to take place. Meals, overnight stays and products do have prices as well, but since tourism is not dominant yet, the prices of the religious product are still in the mind of the majority; the openness, which could be observed in the case of larger farming communities is not yet present in the smaller ones (Iannaccone, 1995, 2012, 2016).

All the interviewees of the smaller rural communities agreed that it would be early for them to cooperate with tourism agencies, as currently they are not able to cope with greater number of tourists; this implies that the creation of a **place** for tourists to meet the religion has not fully happened yet; and the lack of the complex touristic product influences all the elements of the marketing mix as well, leaving further space for improvement to create a place with greater role in making the religion more widely known.

Since smaller farming communities are less able to serve a large number of visitors, their activity in terms of touristic **promotion** is significantly lower too, and just like the touristic product, this is also mainly centered on festivals.

Table 9 – Promotion tools applied by farming communities of moderate marketing activities

Community		*Almviks Gard*	*Krisnuv Dvur*	*Simhachalam*	*Goloka Dhama*
Online marketing	Website	Religious focus 'Visit' or 'Contact' menu for visitors			
	Facebook	Religion and festivals		Daily life	Religion and festivals
	Instagram	-	Farming	-	Religion
	YouTube	Religiously themed broadcasts			
Cooperation with agencies	Fliers	Festivals Courses, workshops and camps			
	Posters				
	Organized tours	_			
PR activities	Newspapers	Informative content Charity (food distribution)			
	Television				

(Source: own edition)

As seen in Table 9, most of the communication focuses primarily on religion and target religious audiences, with the exception of festivals, which are promoted both on the online platforms and via traditional means, such as

fliers or posters. In line with the findings of Cristea et al. (2015) in the case of the tourism of smaller farming communities mass media is still more dominant, online platforms still focus more on the religious product rather than tourism, as it happens in larger rural communities, which may be attributed to the lack of a complex touristic product and conscious planning of visitor management (Barghi & Kazemi, 2013; Collins-Kreiner, 2020; Cristea et al., 2015; Timothy & Olsen, 2006).

Interestingly, even though people, processes and physical evidences are uniform and mainly influenced by the religion, their level of development falls far behind the characteristics observed in the larger communities. **People** dress and behave according to the principles of the religion, but only a few inhabitants are prepared to manage guests; **processes** of handling visitors, are not well-established yet, which still supports credibility, but does not contribute so efficiently to visitors' experience, as in the larger communities. The only exceptions are the guest houses operated by the smaller farming communities, where there is more focus on the guests (Barghi & Kazemi, 2013; Barghi et al., 2012; Bence, 2014; Collins-Kreiner, 2020; Duda & Doburzynski, 2019; Terzidou et al., 2017, 2018).

Though Barghi & Kazemi (2013), Duda & Doburzynski (2019) and Terzidou et al. (2017) emphasized the importance of **physical evidence,** the religious influence is less observable in the case of smaller rural communities: in their cases the buildings generally follow the architectural patterns of the country of location, only the altars, the temple rooms and parts of the interior design follow the Indian traditions, they are not so embroidered with religious aspects as in the larger farming communities. According to the respondents this can be traced back to two important, interrelated factors: financials and the lack of tourism. As the managers of the larger farming communities have explained, many of the physical elements of the entities are created for the sake of tourism; devotees do not need them in daily life. Certainly, this means

the lack of larger guest houses, shops and restaurants, but also the simplicity of decorations. Limited tourism does not make these aspects necessary, however, the lack of them also prevents the community from hosting more visitors, which in turn could improve their financial situation and provide an opportunity for investing more in the infrastructure. As mentioned before by the respondents, the way to overcome this challenge would be to have a clear vision and a set of goals within the communities – which is already present in some of them, but missing in others.

5.1.3. The effects of the product shift on the elements of the marketing mix

The way the fundamentals of Krishna Consciousness influence the marketing mix is an expressive example of religious economics with all its benefits and limitations (El-Bassiouny, 2014, 2016; Hashim & Hamzah, 2014; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012). We could see that the principles of Krishna Consciousness have determined the majority of the elements of the marketing mix, leaving freedom for modifications only in the case of promotion, which may also be subject to negative consideration. However, the example of Krishna-conscious farming communities show how a religion may overcome these boundaries by shifting the focus away from marketing the religion itself to the field of the touristic product subject to not only pilgrimage and fervent and scholarly religious tourism, but also attracting wider audiences thanks to the festivals and planned and accidental visitors of a religious touristic destination. This enables marketers of communities devoted to Krishna Consciousness to promote their institutions to visitors applying all the elements of the marketing mix, like any other touristic destination of religious characteristics (Barghi & Kazemi, 2013; Barghi et al., 2012; Collins-Kreiner, 2020; Griffin & Raj, 2019; Mendoza Vargas & Culquita Salazar, 2019; Santos, 2000; Somogyi, 2012; Terzidou et al., 2017, 2018).

By comparing farming communities with enhanced and moderate marketing activities we can clearly see the benefits of shifting the product from religion to tourism, which was also confirmed by the management of them. Table 10 summarizes the changes the shift from religious to touristic products has caused in the elements of the marketing mix. These changes have happened thoroughly in the farming communities with enhanced marketing activities, as Table 6 has shown, while only some partial changes have been realized in the rural communities with moderate marketing activities, as Table 8 summarizes, yet, according to the in-depth interviews, their aims include moving towards more significant shifts in the future as well. The findings of these results are aggregated in Table 10 to show the generally appearing characteristics of the marketing mix elements in the rural communities analyzed. The factors underlined highlight the religious influences that have remained in the marketing mix in the case of the touristic product as well and the table shows how the freedom of Krishna-conscious communities has increased in terms of adapting the elements of the marketing mix to reach larger audiences.

Table 10 – The changes in the marketing mix by shifting the product from religion to touristic destination

	Religion	**Touristic destination**
Product	Set of beliefs, afterlife benefits	Complex cultural experience
Price	Lifestyle changes	Opportunity cost Entry/tour guiding fee Meal prices Guest house prices Prices of workshops Product prices
Place	Temples and gathering points Peaceful places suitable for retreat	Tourist attraction of high reputation The place to get acquainted with Krishna Consciousness An opportunity for outsiders to get an insight
Promotion	Proselytizing on the streets Via the rural communities	Online marketing Tourism agencies PR
People	Behavioral patterns set by religion Aiming to transmit the knowledge about their religion	Behavioral patterns set by religion Aiming to transmit the knowledge about their religion Fulfilling tourism-implied duties Ensuring positive customer experience
Process	Rituals guided by religious principles	Rituals guided by religious principles BUT made open for the public Additional processes to fulfil customer needs
Physical evidence	Following Indian traditions	Following Indian traditions BUT adapting to local culture Additional facilities to fulfil customer needs

(Source: own edition)

As seen in Table 10, several marketing mix elements were altered in the farming communities, where the shift of the product from religion to tourism was completed. The perceived price decreased, becoming more material instead of requiring lifestyle-related changes, which generates openness and reduces reluctance towards getting acquainted with religion (Iannaccone, 1995, 2012, 2016). Place – as mentioned before – is a crucial element of the marketing mix of rural communities devoted to Krishna Consciousness, since creating a place to get acquainted with the religion breaks the process of marketing Krishna Consciousness down into two phases, as the molecular

model introduced in Figure 7 of chapter 5.1 had already suggested. As a first step visitors are attracted to the touristic destination, where they may encounter the religion via a cultural experience, less biased by prejudices and preconceptions. The second phase aims retaining tourists to become regular visitors and get more engaged with Krishna Consciousness, probably taking it as a religion – at this phase the focus shifts back to the religious product and further institutions take their role in engaging audiences as well. The appearance of farming communities as such places opens up a wide range of possibilities in terms of promotion too, being able to reach wider audiences by applying a great variety of different tools of promotion (Barghi & Kazemi, 2013; Collins-Kreiner, 2020; Cristea et al., 2015; Terzidou et al., 2017, 2018; Timothy & Olsen, 2006).

The aggregated Table 10 makes it clear how devotees were successful in offsetting the binding effects of religious economics for the first four elements of the marketing mix, while it still takes its effect in the last three. However, as Barghi & Kazemi (2013), Duda & Doburzynski (2019) and Terzidou et al., (2017) found, keeping the traditional elements of these last three factors contributes highly to the purpose of the touristic product in educating the visitors about the religion via providing a complex and credible cultural and religious experience to all visitors.

5.1.4. Additional products of Krishna-conscious communities

Even though from marketing perspective the complex touristic products are the most important for the Krishna-conscious rural communities, most of them have widened their economic portfolio in numerous other directions too. However, devotees have clarified that these steps were not taken for the reasons of earning more money, rather just a way to handle excess supplies or – as the touristic product before – with educational purposes.

These additional products do not have such a huge influence on marketing Krishna Consciousness as the complex touristic product, still, their

significance cannot be overlooked from the perspective of the overall image of the religion.

The most common form of additional economic activities is selling different organic goods produced by the rural communities. Krisna Völgy has whole product lines of vegan and organic goods made of fruits and vegetables grown within their territories. The items made and sold in Krisna Völgy include comestibles, such as grains, syrups, jams and chutneys and chemical-free cosmetics; all bearing the Krisna Völgy brand label. Radhadesh produces only one fudge as a branded item; on the other hand one of the smaller farming communities, Krisnuv Dvur operates a mill and sells organic flour to nearby bakeries and bio shops; and also produces biscuits and sweets sold in the area, labeled with the Krisnuv Dvur brand. Simhachalam was previously engaged in candle-production, but by the years this activity has disappeared from the daily activities. On the other hand, the other German rural community, Goloka Dhama is associated with the Govinda Factory nearby, which is ran by a former temple president of the farming community and gives jobs to numerous devotees too. The factory produces Indian sweets bearing the Govinda label, which are distributed worldwide.

Bhaktivedanta Manor and Almviks Gard only operate small bakeries and sweet shops, suitable for local distribution, without having their own brand; however both of them are active in terms of services. In Bhaktivedanta Manor there is a company providing professional wedding services, for which a separate building has been built due to the high demand. Almviks Gard organizes yoga retreats and workshops, which attract people from all over the world – not only devotees, but also those interested in yoga. Yoga-related events and courses on different topics including spiritual life, vegan nutrition and cuisine and sustainability may be found in all of the farming communities examined, only the focal areas vary based on their core competences.

Also those communities, which do not work with tourism agencies cooperate with different volunteer-organizations, such as European Volunteer Service (EVS) or European Youth Portal, which enable the youth to fulfil volunteer services in the participating countries and organizations. In most cases they provide the volunteers – who do not necessarily have to be devotees of Krishna Consciousness – with meals and accommodation. Volunteers may participate in any type of activities within the rural communities including agricultural work or guest management too, based on their fields of expertise and the necessities of the community. Hosting volunteers is also an efficient way to attract people to get acquainted with the religion, however, as the experiences of the interviewees show, those, who apply for volunteering in the rural communities are already involved at least in Eastern religions, but usually in Krishna Consciousness too.

It is clearly visible in the larger rural communities that these are only side-products compared to tourism, however, not even the smaller farming communities put emphasis on the promotion of their non-touristic products. Krisna Völgy operates a webshop to sell its products and Bhaktivedanta Manor has created a subpage for wedding services, but most of the information on the different goods and services offered may be found only on the websites of the rural communities and on fliers and leaflets at their receptions; in most cases not even their social media sites provide information on these opportunities; but on the other hand their role in marketing Krishna Consciousness is significantly lower than tourism after all.

5.2. The touristic product of European countries and promotional activities related to them

After identifying the two-step model Krishna-conscious communities of Europe employ in order to attract more followers, the next phase of the research aimed to reveal, which are the promotion tools applied by the rural

communities that reach and attract the most visitors and how people's behaviors and attitudes are altered upon getting acquainted with the religion. 667 respondents answered the questions of the paper-and-pencil questionnaires placed in the Krishna-conscious rural communities participating in the research. Demographic data of the respondents are summarized in Appendix 6. Since the focal point of the research are the farming communities and the altered marketing mix of the religion with the product shifted to tourism, this way it was ensured that all the respondents have already got acquainted with the newly created product at least. Most of the respondents have visited Krisna Völgy in Hungary, which was the most active farming community during the research. Figure 9 shows that at least one respondent has visited every one of the eighteen farming communities of Europe, but the most responses arrived from the three largest communities with the most active marketing and the most involved in tourism, Krisna Völgy (83.96%), Bhaktivedanta Manor (9.75%) and Radhadesh (9.60%).

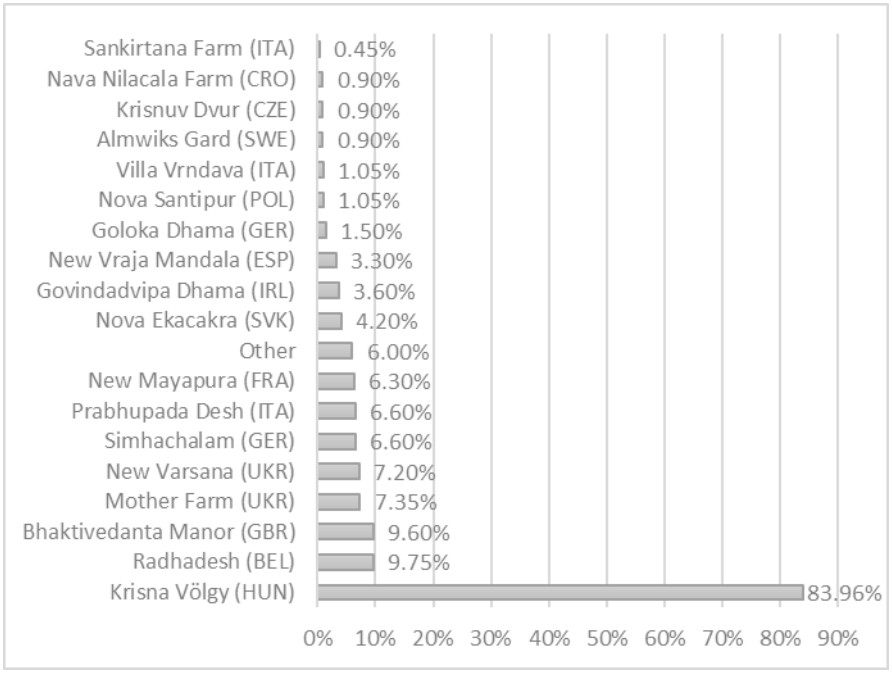


Figure 9 – Krishna-conscious communities of Europe visited by the respondents (%, N=1076) (Source: own edition)

82.31% of the respondents have visited only one of the farming communities, while 17.69% of them have been to multiple rural communities in Europe; and many of them have indicated having visited other institutions and rural communities outside Europe as well. 100 of the 118 respondents having visited multiple farming communities have marked Krishna Consciousness as their religion. This shows that non-believers visit mainly only one community, where – as the interviews have clarified – the motives for visit are decisively non-religious. In most of the communities the number of respondents were too small to carry out further analyses, but in Krisna Völgy the pool of 560 respondents has shown that 24.10% of them were devoted to Krishna Consciousness, but 67.68% of them from other religious groups, and 8,21% of the participants preferred not to disclose their religious views, which is in line with the experiences of the tour guides and guest managers, who

said that the visitors are decisively not devotees, but guests attracted by the touristic product.

As introduced in chapter 5.1., in order to attract more followers, Krishna-conscious communities of Europe apply a wide range of methods, most of them focusing on the touristic product created by farming and rural communities. As a first step, the quantitative research aimed to discover the initial contact points of the respondents with the religion, which could be crucial in determining the individual's further relationship with the religious community. Even though the initial questionnaire focused solely on the very first point of contact with the religious community, the testing phase clarified that many cannot remember the actual first contact point, while others were exposed to more than one sources of information at the same time, therefore in the final form the question allowed to list more than one options, which the respondents regarded as the most important concerning the beginning of their relationship to Krishna Consciousness. This resulted in 784 responses, which is slightly more than the initial sample size.

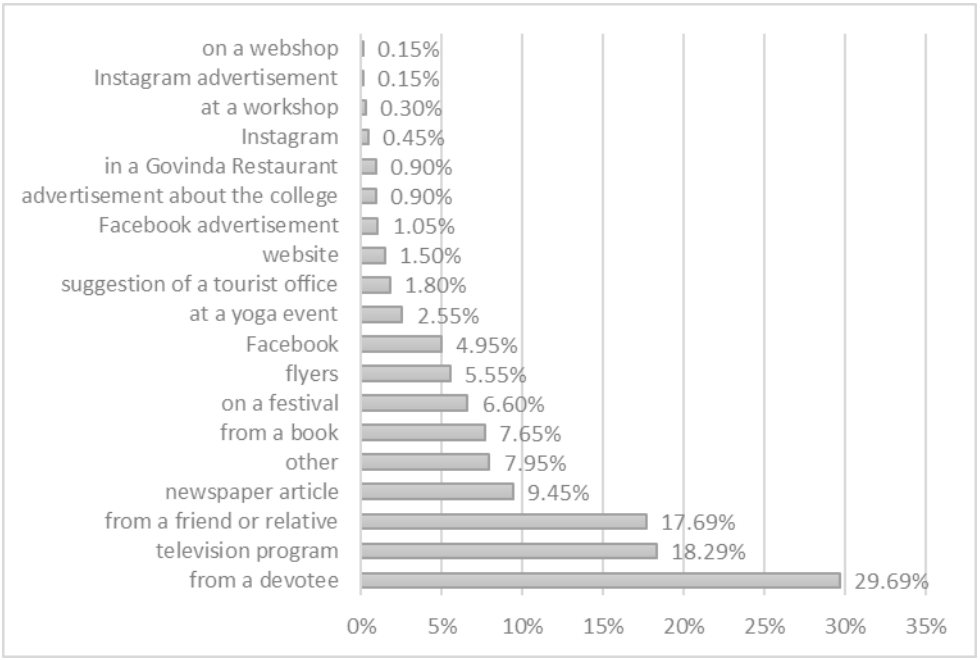


Figure 10 – The first encounter(s) of the respondents with Krishna Consciousness (%, N=784) (Source: own edition)

As Figure 10 shows, confirming the information gained from the in-depth interviews, the most common form of encountering Krishna Consciousness was via a person already involved in the Krishna-conscious community, which was indicated by 25.26% of the respondents. This includes mainly the proselytizing activities of devotees in the bigger cities, but also less formal encounters. Also significant number of respondents, 15.05% have got acquainted with the religion through informal encounters, such as relatives or friends. There was overlapping in six cases, where the respondents indicated both devotees and friends or relatives as the first point of contact, which may happen, as the friends or relatives may also be devotees of Krishna Consciousness already. These six cases were counted as only one, but still the results shows that the most important form of making contact with the religion

is the personal relationship and the word-of-mouth, which altogether make up 39.54% of the answers.

In line with the findings of Cristea et al. (2015), the traditional media plays an important role in reaching larger audiences, television programs (15.56%) and newspaper articles (8.03%) together make up 23.59% of the first encounters. In the 'Other' section, where the respondents could add options not listed before, interestingly, the musical 'Hair' (1979) was added by four participants. The movie featuring scenes of members of the Hare Krishna Movement dancing and singing the Hare Krishna mantra was also mentioned multiple times during the in-depth interviews as an important first encounter with the religion.

Social media was mentioned only in 5.10% of the cases, out of which Facebook was by far the most common with 4.20% in organic reaches and 0.89% in mentions of advertisements, while Instagram appeared only in 0.38% of the responses. Other social media sources were not mentioned, neither organic, nor paid reaches; as Cristea et al. (2016) found, there are still further opportunities in these platforms, when gaining new audiences. The number of people newly attracted by social media platforms is only a low proportion relative to the previously mentioned tools, however, Krishna Consciousness had been present in these countries for over half a century now and all the communities were established before the emerging of social media, therefore many of the respondents had the possibility to get acquainted with Krishna Consciousness many years before the availability of social media tools. There were no significant differences between the different age groups in this sense, respondents older than 56, 66 and even 76 years of age have marked social media as one of the first points of encounter, as well as the younger generations.

Books, festivals and fliers were also mentioned by a smaller proportion of the respondents, 6.50%, 5.61% and 4.71%, respectively, while touristic

organizations were responsible for only 1.53% of the encounters. No significant differences were shown concerning the different demographic characteristics, which shows that the respondents are heterogeneous concerning the first encounters with the religion.

As a next step the frequency of the further encounters was also measured, where the question focused on how often the respondents receive information about Krishna Consciousness during their daily lives via the different tools, where 1 meant never and 5 meant repeatedly. In this question different number of valid responses have been recorded in the case of each statement, which are indicated in Table 11; the percentages of each response are calculated relative to these numbers. While the question focusing on first encounter included tools promoting Krishna Consciousness in general, these statements have already focused more on the products offered by the different Krishna-conscious institutions – and primarily on the touristic product – , except for personal proselytizing and book selling, which was emphasized as one of the most important contact points by the interviewees, therefore, in spite of not being bound to institutions, it remained listed among the information sources.

Table 11 shows that in all of the cases the means of the responses are fairly low, with 2.41 as the highest value, which means that most of the respondents do not receive information of Krishna Consciousness via the channels mentioned very often. Table 11 contains the descriptive statistics of all the variables analyzed. In this question only official forms of promotion were mentioned, which means the lack of the option of receiving information from friends and relatives, yet the personal encounters remained the most important form of contact with a mean of 2.41 (SD=1.31).

Table 11 – Frequency of exposure of the respondents to the promotion tools of Krishna-conscious institutions by means

	N	Mean	Median	Mode	SD
I meet people selling books about Krishna Consciousness on the streets.	587	2.41	2	2	1.31
I see Facebook posts of a Krishna-conscious village in my news feed.	645	2.36	2	1	1.63
I see posters about the events organized by the Krishna-conscious community nearby.	643	2.29	2	1	1.32
I see Facebook advertisements about a Krishna-conscious village.	644	2.27	2	1	1.48
I see fliers about festivals of Krishna-conscious communities.	646	2.18	2	1	1.25
I receive newsletter from a Krishna-conscious community.	636	2.07	1	1	1.58
I see Krishna-products sold in shops or online.	647	2.06	2	1	1.20
I see YouTube videos of a Krishna-conscious village.	642	2.02	1	1	1.45
I see educational offers of Bhaktivedanta College.	636	1.85	1	1	1.37
I see advertisements of Govinda Restaurants.	636	1.77	1	1	1.24
I see TV shows about Krishna-conscious communities.	643	1.62	1	1	1.04
I see posts of a Krishna-conscious village on Instagram.	642	1.51	1	1	1.13
I see tourism agencies advertising a Krishna-conscious village.	644	1.46	1	1	0.93

(Source: own edition)

Tourism agencies were the least frequent way of receiving information (M=1.46; SD=0.93). In the case of the repetitive encounters social media achieved a relatively higher rank compared to the other media, than for the first encounters. Facebook posts of a Krishna-conscious farming community were the second most frequently high-ranked form of receiving information (M=2.36; SD=1.63), while Facebook advertisements have also reached a mean of 2.27 (SD=1.49), which confirms the findings of Cristea et al. (2015) and Juravle et al. (2016) on social media gaining more importance concerning the marketing of religions and religious touristic destinations. Posters

(M=2.29; SD=1.32) and fliers (M=2.18; SD=1.25) were rated with the third and fifth highest mean. This confirms that even though social media was not mentioned by many respondents concerning the first encounter with the religion, in the long run the devotees are right to say that these tools are important in keeping contact with the public. However, altogether we may say that – as the interviews have already clarified – personal sources of information are the most important, but regular contacts with the institutions and promotion tools of Krishna Consciousness are generally relatively low, below the median of the scale in all cases.

A deeper analysis of the distribution of the responses within the statements gave a more detailed picture on how often the respondents receive information about Krishna Consciousness via the tools listed (Appendix 12). The analysis has shown that the low means visible in Table 11 are caused primarily by the huge number of 'Never' answers for almost all the questions, which in most cases made up more than 30% of the responses. The only exception were personal encounters, where 'Seldom' was the most frequently chosen option.

The tools the most respondents (21.71%) are exposed to repeatedly were Facebook posts of Krishna-conscious farming communities, while 15.99% of the respondents indicated regular exposure to Facebook advertisements too, which, once more, as Cristea et al. (2015) suggested, confirms the necessity of the focus of these institutions on social media presence and especially on Facebook.

Another communication tool receiving the response 'Repeatedly' in a relatively high number of cases (17.77%) were the newsletters of the rural communities. This information is important, as receiving a newsletter requires the recipients to provide their contact data, which is a form of expressing further interest in the life of the community.

Still, as Table 11 has already shown, the number of people being regularly exposed to the different promotion tools is low, most of the respondents receive information via the different means of communication only seldom or never. The interviewees explained this phenomenon by the large proportion of one-time visits in their farming communities. This statement was also supported by previous researches (Bence, 2014) finding that over 60% of the people arriving to Krisna Völgy in Hungary for example are first-time visitors, which shows that in many cases people can only account of their first encounters, but not of regular flow of information.

The promotion tools were further analyzed with the help of factor analysis to identify the most important factors describing the exposure of the respondents to the different sets of promotional activities applied. During the analysis four factors were identified, which explain 74.06% of the total variance. KMO and Bartlett's tests have shown that the sample was adequate and valid for factor analysis and Cronbach's alpha values have confirmed all four factors to be reliable. Appendix 13 contains the rotated component matrix of the factors. Table 12 shows the four factors, their means, standard deviation, the variance explained by them and the variables belonging to each factor: three factors contained three statements each and one factor with four elements was created.

Table 12 – The factors describing the exposure of the respondents to promotional activities

I see educational offers of Bhaktivedanta College.	**Retaining existing audience – other institutions and long-term relationship** M=1.90 SD=1.24 Var. exp.=49.74%
I see advertisements of Govinda Restaurants.	
I receive newsletter from a Krishna-conscious community.	
I see Facebook advertisements about a Krishna-conscious village.	**Confirming existing audience - Social media of the farming communities** M=2.04 SD=1.20 Var. exp.=10.71%
I see posts of a Krishna-conscious village on Instagram.	
I see Facebook posts of a Krishna-conscious village in my news feed.	
I see YouTube videos of a Krishna-conscious village.	
I meet people selling books about Krishna Consciousness on the streets.	**Attracting new, interested audience – Traditional promotion methods** M=2.32 SD=1.08 Var. exp.=7.09%
I see posters about the events organized by the Krishna-conscious community nearby.	
I see fliers about festivals of Krishna-conscious communities.	
I see tourism agencies advertising a Krishna-conscious village.	**Raising the attention of the new audience – Touristic and physical products** M=1.72 SD=0.85 Var.ex.=6.53%
I see TV shows about Krishna-conscious communities.	
I see Krishna-products sold in shops or online.	

(Source: own edition)

Extraction Method: Principal Component Analysis.; Rotation Method: Varimax with Kaiser Normalization; Rotation converged in 7 iterations; KMO=0.909; Bartlett (Approx. Chi Sq.)=4065.100; Sig= 0.000; Total variance explained: 74.062; Cronbach's Alpha: F1=0.857; F2=0.865; F3=0.743; F4=0.717

The factors identified could be characterized based on the level of involvement of the target group the promotion tools aim to reach: while the first factor contains the methods that aim to reach those, who have already had previous encounters with Krishna Consciousness and Krishna-conscious lifestyle and have also expressed their interest towards the religions; the elements of the second one aims to increase the dedication of those, who have already had a first encounter, but are not engaged yet. The tools included in the third factor seek to attract those, who already have a certain level of

openness towards the religion, while the promotional activities of the fourth factor target those, who most probably do not have any knowledge about Krishna Consciousness yet. In the distribution of the promotion tools among the factors we can also see how the touristic product is applied to promote the religion: the activities in the fourth, third and second factor are focused on the touristic product of the farming communities, and their aim is to raise the attention, attract and confirm the engagement of the audiences, while the first factor aims for retention and includes the activities of other institutions bound to Krishna Consciousness (restaurants and universities) too.

The factor mean of the third factor is the highest (M=2.32; SD=1.08); the elements of this factor are the ones most of the people were already exposed to, which is again in line with the statement that most of the guests of the farming communities are one-time visitors, and this also explains the decreasing means of the second and the first factor (M=2.04; SD=1.20 and M=1.90; SD=1.24, respectively. The fourth factor achieving the lowest mean of 1.72 (SD=0.85) may seem surprising at first sight, however this may also be explained by the fact that they target those audiences, who do not have any information or knowledge about the religion yet, and even though they may reach wider audiences, the research has not measured the number of times these tools have reached the people, but have not managed to attract them to visit. Also, as the tour guides experienced, many of the people, who have come for a visit have already stepped into the third factor, having a certain level of openness before the visit, therefore they were also exposed to the elements of this factor.

Following the identification and interpretation of the factors, they were further analyzed with the help of Welch ANOVA tests to reveal the most important characteristics influencing the different factors.

5.2.1. Retaining existing audience – other institutions and retention

The first factor was made up of three components, which target those, who have already got acquainted with Krishna Consciousness before, therefore it included the advertisements of other institutions ran by the Krisna-conscious community as well, Govinda Restaurants and Bhaktivedanta College. These institutions target those, who are already involved in Krishna Consciousness or interested in certain elements of the lifestyle, such as theology, nutrition, or yoga practices. The third element of the factor are newsletters, which may come from a rural or farming community or any other institution of Krishna Consciousness, but also from the national community. This tool, naturally, communicates with those, who have provided their contact data, therefore expressed their interest towards the Krishna-conscious community.

In this factor the mean of the whole sample was 1.90 (SD=1.24), which shows that most of the respondents are not exposed to the messages of the universities, restaurants and newsletters, which is not surprising in the light of the experiences of the interviewees concerning the large number of one-time visitors. However, significant differences could be discovered concerning the age ($p<0.001$), level of education ($p=0.011$), occupation (whole sample: $p<0.001$; filtering those working for rural and farming communities or the national ISKCON organization: $p=0.001$), the place of living (whole sample: $p<0.001$, filtering those living in farming and rural communities: $p=0.103$) and the religious views (whole sample: $p<0.001$, filtering devotees of Krishna Consciousness: $p=0.090$) of the respondents, while there was no significant difference in the answers of male and female participants ($p=0.180$), or groups with different levels of income ($p=0.234$).

As Table 13 shows, in terms of age, the respondents between 26 and 55 years of age (26-35; 36-45; 46-55) generally deviated positively from the factor mean, they answered receiving information more often than the respondents below 26 (<18; 29-25) and above 56 years (56-65; 66-75) with

the only exception of those older than 76 years, whose responses have not shown significant difference from any of the age groups.

Table 13 – Significant differences in exposure to promotion retaining existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
<18	26-35 (p<0.001) 36-45 (p<0.001) 46-55 (p=0.005)
19-25	26-35 (p=0.030) 36-45 (p=0.008)
56-65	26-35 (p=0.037) 36-45 (p=0.002)
66-75	26-35 (p<0.001) 36-45 (p<0.001) 46-55 (p=0.001)

(Source: own edition)

These findings are in line with the experiences of the interviewees from the three largest farming communities, who noticed that those in their late twenties, thirties or forties are most often the ones, who are more interested in participating in the religious activities in the longer run. The interviewees have also mentioned that those with higher level of education get engaged with their community more often, which is again confirmed, as those with university degree were the only group deviating positively from the factor mean, while those with high school, technical/vocational school or elementary school qualifications received information from the sources included in the factor less frequently. The difference was significant between the respondents with university degree and elementary school education (p=0.023).

Pensioners are the group least often reached by the tools targeting people who are already involved in Krishna consciousness, their answers were below the factor mean of the whole sample and deviated significantly from those of the white collar workers (p=0.001) and blue-collar workers (p=0.011; after filtering p=0.007), whose replies were slightly above the

mean. Naturally, those working in of Krishna-conscious farming communities are more often exposed to these sources of information, however their replies showed significant difference only from those of the pensioners ($p=0.002$) and not the other occupations.

There were no significant differences among the exposure of the respondents based on the place of living, once those living in the farming communities were filtered from the sample; however it is not surprising that in their case the exposure is higher than the inhabitants of other types of settlements.

Differences were shown however in terms of religion, but only before filtering devotees of Krishna Consciousness: Christians were less often exposed to the factor elements than those not belonging to any religious groups ($p=0.008$), while the responses of Krishna-conscious participants differed significantly from those of Christians ($p<0.001$), Atheists ($p<0.001$) and those not belonging to any religious group ($p<0.001$), but not from Islamic ($p=0.249$), Buddhist ($p=0.213$) and Hindu (0.987) respondents.

5.2.2. Confirming existing audience – Social media of the farming communities

The second factor was comprised of promotion tools, which seek to keep contact with the people, who have already had encounters with Krishna Consciousness, but were not engaged yet. The elements of this factor all focus on the touristic product of the rural communities, it is made up of the social media tools applied by the farming and rural communities. As the analyses have shown before, even though social media was not yet so significant in terms of the initial contact with the potential followers; these tools have higher importance in maintaining the relationship with those, whose attention had already been raised. The mean of the whole sample reached a value of 2.04 (SD=1.20), which shows that more of the respondents receive

information repeatedly via the social media of rural and farming communities than from the first factor.

Similarly to the previous factor, significant differences were shown among the responses in terms of age ($p<0.001$), occupation (whole sample: $p<0.001$; filtering those working for rural and farming communities or the national ISKCON organization: $p<0.001$) and religious views ($p=0.004$; filtering devotees of Krishna Consciousness: $p=0.072$), however, there were no significant differences regarding gender, education, the place of living and income levels.

As Table 14 shows, similarly to the first factor, the respondents, who were 56 years old or older deviated negatively from the factor mean (including those of 76 years and above this time), while those between 26 and 55 years reported of higher exposure than the whole sample. In this case, however, there were no significant differences between the respondents 25 years or younger and the participants who are at least 26 years old.

Table 14 – Significant differences in exposure to marketing confirming existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
56-65	26-35 ($p=0.092$) 36-45 ($p<0.001$)
66-75	26-35 ($p=0.007$) 36-45 ($p<0.001$) 46-55 ($p=0.001$)
76+	26-35 ($p=0.006$) 36-45 ($p<0.001$) 46-55 ($p=0.001$)

(Source: own edition)

The differences based on occupation have shown similar patterns as in the case of the promotion tools of retention, which remained true also after filtering the sample; the answers of pensioners deviated the most negatively from the factor average and showed significant differences from white-collar workers ($p<0.001$; after filtering $p<0.001$) and blue-collar workers ($p<0.001$;

after filtering $p<0.001$), who were once again deviating positively from the factor mean; however, the replies of those on maternity leave differed significantly from blue-collar workers as well ($p=0.043$; after filtering $p=0.030$). No significant differences were shown in the case of people working in the rural communities or the national ISKCON organizations, however, these tools are dedicated to reach those, who are not yet engaged to the religion, which is obviously not true in their case.

Religious views have created difference only before filtering Krishna-conscious responses; devotees are more often exposed to these promotion tools, while Christians ($p<0.001$) and Islamic respondents ($p=0.047$) significantly less frequently.

5.2.3. Attracting new, interested audience – Traditional promotion methods

The third factor contained those activities, which devotees of Krishna Consciousness have traditionally used to attract new members to their religious community: first and foremost selling books and proselytizing on the streets, which was the way A.C. Bhaktivedanta Swami Prabhupada started to spread the religion in the Western World in the 1960's. As Table 11 has shown before, this was the source of information, which only 22.19% respondents have never met; but most of them are exposed to at least seldom. This practice, complemented by posters and fliers, mainly focusing on festivities and events has received the highest factor score of 2.32 (SD=1.08), showing that this is the most common way of receiving information about the Krishna-conscious community among the respondents. However, as explained before, the higher mean is mainly due to the higher level of exposure to the personal contacts with devotees.

The differences in the means of the responses based on demographic characteristics have shown similar patterns to the previous factors; age

(p<0.001) and occupation (whole sample: p=0.049; filtering those working for rural and farming communities or the national ISKCON organization: p=0.082) showed significant differences in this case too; and also education (p=0.001) and the place of living (whole sample: p=0.021; filtering those living in farming and rural communities: p=0.019) resembling the first factor, retention. On the other hand gender, income and surprisingly, religious views did not account for significant differences.

Table 15 – Significant differences in exposure to promotion confirming existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
56-65	26-35 (p=0.092) 36-45 (p<0.001)
66-75	26-35 (p=0.007) 36-45 (p<0.001) 46-55 (p=0.001)
76+	26-35 (p=0.006) 36-45 (p<0.001) 46-55 (p=0.001)

(Source: own edition)

Similarly to the second factor, those of 26 years or older deviated positively from the factor mean, while the respondents at least 56 years old negatively one more time, as Table 15 shows. This means that also in this factor there are significant differences between the generations of 26 to 55 years and those 56 or above, while those, who are 25 years old or younger have not shown significant differences from any other age group one more time.

Similarly to the first factor, the respondents with university degree have reported more frequent exposure to these promotion tools than the average of the whole sample; and their responses were significantly different from those with high school (p=0.004) and technical or vocational school (p=0.007) education, whose exposure was visibly lower.

The responses of pensioners have significantly differed in this case from white-collar workers (p=0.017) too, pensioners being less exposed to

these promotion tools. After filtering the responses of those working for Krishna-conscious institutions; the differences concerning occupation were significant anymore (p=0.082).

Differences appeared concerning the place of living; those living in the capital accounted of significantly higher exposure to promotional activities aiming to attract people already open towards the religion than the inhabitants of regional centers (p=0.046; after filtering p=0.033) and other towns or cities (p=0.003; after filtering 0.002). No significant differences were shown in the case of those living in farming communities devoted to Krishna Consciousness, but again, these tools do not target those already involved.

5.2.4. Raising the attention of new audience – Touristic and physical products

The last factor was made up of promotion tools, which target people, who possibly have none or only very low level of knowledge about Krishna Consciousness. The factor includes the activities of tourist offices, which clearly promote the farming communities from cultural and touristic, but not from religious perspective. According to the interviews, television programs about Krishna-conscious farming communities are usually made with an educational purpose, introducing the community from numerous aspects – certainly not excluding the religious side -, such as culture, tourism, charitable activities or sustainability. The third element of the factor were the products produced and sold by Krishna-conscious farming communities. Certainly, this meant primarily those products, which are available outside the rural communities as well, which are only available in Krisna Völgy (HUN) and Krisnuv Dvur (CZE), therefore the mean could have been expected to be low concerning this element – however; this has turned out to be the element with the highest mean (M=2.06; SD=1.20) and the least 'Never' responses (43.27%) in the factor. This may be explained by the large proportion of

responses of those having visited Krisna Völgy (83.96%), where the product line is the broadest among all the farming communities examined.

The overall mean of the factor was 1.72 (SD=0.85), which may also be attributed to the possibly high waste coverage already discussed above, especially concerning television programs and the activities of tourist offices, the latter exhibiting the lowest mean (M=1.46; SD=0.93) among all the promotion tools examined.

For this factor the only significant difference occurred based on the religious views of the respondents (whole sample: p=0.018; filtering devotees of Krishna Consciousness: p=0.034). Significant differences could be identified between devotees of Krishna Consciousness and Atheist (0.013) and Hindu (p=0.006) respondents, for which – according to the interviews – the products may accountable, which are consumed by devotees as well, whose responses deviated positively from the factor mean. 5.56% of the respondents have marked seeing products of Krishna-conscious communities sold repeatedly and 58.33% of them belong to the religious group of Krishna Consciousness, while including those, who meet the products frequently, this percentage changed to 47.25%. The replies of Christian participants did not deviate positively so much from the factor mean, but also showed differences from the answers of Atheists (p=0.042; after filtering: p=0.033) and Hindus (p=0.036; after filtering: p=0.029).

5.3.Behavior changes implied by the promotion tools of Krishna-conscious communities

Following the analysis of the promotion tools, the research focused on to what extent the respondents have become involved with Krishna Consciousness, fostered by the promotional activities of the Krishna-conscious communities. In these questions, the respondents had to evaluate how often they take each action related to the religion described in the statements, where one meant

‘Never’ and five ‘Repeatedly’. Once again, the number of valid responses arriving to this question were variable, which may be seen in Appendix 14. Percentages were calculated based on the number of valid responses for each statement.

The factor analysis carried out on the statements concerning the frequency of the activities taken by the respondents related to Krishna Consciousness has created four factors, as shown in Table 16, which could be distinguished based on the level of involvement in the religious life (Appendix 15). The factors explain 73.29% of the total variance and also in their case, the KMO and Bartlett’s tests have confirmed the adequacy and validity of the sample for factor analysis, while Cronbach’s alpha values have confirmed all four factors to be reliable.

Table 16 – The factors describing the activities taken by the respondents related to Krishna Consciousness

I follow/check the Facebook page of a Krishna-conscious village.	**Contemplation** M=2.28 SD=1.18 Var. exp.=59.50%
I follow the national Hare Krishna site/Facebook page.	
I read the articles about the Hare Krishna community.	
I check the news of the Krishna-conscious community.	
I follow/check the YouTube channel of a Krishna-conscious village.	
I follow/check the Instagram posts of a Krishna-conscious village.	
I buy books/give donations to Krishna devotees on the streets.	
I visit a Krishna-conscious village.	
I attend festivals organized by Krishna-conscious communities.	
I buy products of a Krishna-conscious village.	
I give the 1% of my income tax to a Krishna-conscious community.	
I eat vegetarian/vegan.	**Preparation** M=2.47 SD=1.43 Var. exp.=6.73%
I buy vegetarian/vegan products.	
I follow the guidance of the Bhagavad Gíta.	
I use the Hare Krishna mantra.	
I read books related to Krishna consciousness.	
I cook from Indian recipes.	
I visit Govinda Restaurants.	
I talk to people devoted to Krishna Consciousness.	
I visit Hare Krishna communities in different countries.	**Action** M=2.00 SD=1.21 Var. exp.=4.20%
I celebrate the festivities of Krishna Consciousness.	
I dress in traditional Indian dresses.	
I visit Hare Krishna temples.	
I attend workshops organized by Krishna-conscious groups.	
I visit the Bhaktivedanta College.	**Maintenance** M=1.52 SD=0.98 Var. exp.=2.86%
I attend yoga classes organized by Krishna-conscious groups.	

(Source: own edition)

Extraction Method: Principal Component Analysis.; Rotation Method: Varimax with Kaiser Normalization; Rotation converged in 6 iterations; KMO=0.966; Bartlett (Approx. Chi Sq.)=12779.511; Sig= 0.000; Total variance explained: 73.289; Cronbach's Alpha: F1=0.948; F2=0.961; F3=0.907; F4=0.779

The analysis of the factor elements has shown that the factors fit on the dimensions of the Transtheoretical Model of Behavior Change, confirming H1 hypothesis, showing that beyond the fields of studies already discovered before (such as forgoing of addictions or taking health behaviors), also involvement in a religion may be studied with the help of the model

(Newcomb, 2017; Prochaska & Velicer, 1997; University of Maryland, 2020; Velicer et al., 1998).

Since the research was carried out on people, who have already visited a Krishna-conscious community, therefore have already shown a certain level of interest towards the religion, the first phase, Precontemplation, which is characterized by people not even showing interest or thinking about changing their behavior, is missing. However, the other four stages of change may be observed in the factors made up of different sets of behaviors people take in relation to Krishna Consciousness.

The first factor, Contemplation includes methods of gathering information about the religion, up to establishing personal contacts with it, mainly in the forms of tourism via visiting the farming communities and attending festivals and contribution by giving donations to the religious community. The mean of this factor was 2.28 (SD=1.18), indicating that generally the respondents take these actions less than occasionally. However, it needs to be added that not all of the people in the Contemplation phase have already got to the level of visiting a community, but they still may take other actions of this factor and gather information via the different media.

If the involvement of the people becomes stronger, they move on to the next factor, representing the 'Preparation' phase, in which the respondents have already taken certain actions to be part of the religious community therefore focus not only on the touristic, but also on the religious product. This may happen in the form of changing nutrition patterns, reading sacred books and using the mantras and prayers. This was the factor of the highest mean among the respondents (M=2.47; SD=1.43), showing that these are the actions most of the respondents take with higher frequency. This shows that many of those, who visit the touristic destination have also already taken certain actions to become more involved in Krishna Consciousness. However, many of these actions are not yet so visible to the larger public and these can

still be taken without becoming an active member of the religious community (such as vegan nutrition), therefore the observed price is not so high. The factor of 'Action' showed a lower mean of 2.00 (SD=1.21), not surprisingly, since this phase involves all those activities visible to the public as well, which show clear engagement towards the religious community, such as dressing in traditional Indian dresses, celebrating festivities and attending temples and workshops, which means increased observed price of these activities. The fourth factor, 'Maintenance' was of the lowest mean, 1.52 (SD=0.98). This level of behavior change assumes the completed, successful change of behavior, therefore becoming a member of the Krishna-conscious community. Also in this factor there may be differences among the level of involvement of the different individuals, however, this stage already requires repetitive, visible efforts of maintaining this status, such as attending regular courses.

Just like in the case of analyzing promotional activities, we can see that the factor means are low concerning behavior as well; in all cases below the level of 3, 'Occasionally'. One more time, the low means can be attributed to the large number of 'Never' answers, which are of highest frequency, except for one statement, consuming vegetarian food, where the answer 'Repeatedly' was the most frequent. However, in many cases the responses are distributed more evenly than in the case of promotion; and some statements have reached higher means than before, showing that even though the respondents may not be exposed to the different promotion tools often, they are still relatively active concerning the religion. In Appendix 16 the detailed distribution of answers may be found.

After the identification of the factors and analyzing them along the line of the Transtheoretical Model of Behavior Change, they were also analyzed with the help of Welch ANOVA tests to identify, which characteristics of the individuals may have an influence on their level of behavior change.

5.3.1. Contemplation

As Table 16 has shown, in the first factor those activities appear, which individuals may take towards the religious group as an outsider, being interested probably not from religious, but from cultural perspective. These elements are related to the promotion tools discussed in chapter 5.2., most of them are activities related to the actions aiming to raise the attention, attract new audiences and confirm the existing ones. As seen in Table 17, the elements of highest mean in this category were the touristic activities, which are the main focus of the activities of this stage. Visiting Krishna-conscious communities was the activity most often marked with higher frequency (M=2.68; SD=1.56), followed by attending the festivals organized (M=2.66; SD=1.61), which are core elements of the touristic product.

Table 17 – Descriptive statistics of the different elements of the factor 'Contemplation'

	N	Mean	Median	Mode	SD
I visit a Krishna-conscious rural community.	647	2.68	2	1	1.56
I attend festivals organized by Krishna-conscious communities.	642	2.66	2	1	1.61
I read the articles about the Hare Krishna community.	652	2.52	2	1	1.46
I follow the national Hare Krishna site/Facebook page.	643	2.37	2	1	1.60
I follow/check the Facebook page of a Krishna-conscious rural community.	642	2.30	1	1	1.64
I buy books/give donations to Krishna devotees on the streets.	578	2.24	2	1	1.40
I check the news of the Krishna-conscious community on their websites.	645	2.23	1	1	1.52
I follow/check the YouTube channel of a Krishna-conscious rural community.	645	2.11	1	1	1.43
I give the 1% of my income tax to a Krishna-conscious community.	568	1.97	1	1	1.56
I buy products of a Krishna-conscious rural community.	570	1.87	2	1	1.10
I follow/check the Instagram posts of a Krishna-conscious rural community.	635	1.68	1	1	1.27

(Source: own edition)

This factor has also included many of the promotion tools already covered in section 5.2., however, while there exposure was measured, this question focused on deliberate activities, such as following different social media pages and reading articles about the religious community at will. The importance of both offline- and online media and social media – especially Facebook – emphasized by Cristea et a. (2015) and the qualitative research phase, were once more confirmed, as these were the activities of the factor related to promotion tools, which have received the highest means. Reading articles – both online and offline – about Krishna Consciousness (M=2.52; SD=1.46) was one of the statements with the answers most evenly distributed on the scale. 36.56% of the respondents reading articles about Krishna

Consciousness were 56 years old or older. However, if we take a closer look at the activities concerning the different media, we can see that in the case of the national Facebook pages (M=2.37; SD=1.60) and those of the communities (M=2.30; SD=1.64) even though the means were lower than for articles; the number of people checking these pages repeatedly is higher, 21.00% and 22.43%, respectively, while only 15.95% for the articles. This further confirms the importance of keeping up with the progress and paying attention to the online presence of the religious communities – even though YouTube (M=2.11; SD=1.44) and Instagram (M=1.68; SD=1.27) can still be strengthened; in their case the 'Never' replies were over 50%.

Concerning activities such as buying books from and giving donations to devotees proselytizing on the streets received a lower rate of positive responses than in terms of promotion (M=2.24; SD=1.27), which shows that even though the exposure is relatively higher compared to the other forms of promotion, the activity of the respondents is still low in this case.

In the Contemplation stage there were significant differences concerning the activities of the respondents based on the age group they belong to ($p<0.001$), their occupation (whole sample: $p<0.001$; filtering those working for rural and farming communities or the national ISKCON organization: $p<0.001$) and the religious belonging (whole sample: $p=0.013$; filtering devotees of Krishna Consciousness: $p=0.101$).

As previously observed concerning most of the promotional activities, also in the case of Contemplation, there were significant differences among those between 26 and 55 years and the respondents 66 years old or older, as seen in Table 18. The only exception were the age group between 56 and 65 years, who, even though differed from the factor mean slightly negatively, but still have shown significant difference from those 76 years or older ($p=0.002$), since the respondents falling into this category deviated greatly from the factor mean to the negative side.

Table 18 – Significant differences in Contemplation concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
66-75	26-35 (p=0.003) 36-45 (p<0.001) 46-55 (p<0.001)
76+ *56-65 (p=0.002)*	26-35 (p<0.001) 36-45 (p<0.001) 46-55 (p<0.001)

(Source: own edition)

Also in line with the results concerning the promotion tools and the previous findings regarding age, in terms of occupation pensioners were the least active segment, deviating negatively from the factor mean and showing significant differences compared to blue-collar workers (whole sample: $p<0.001$; after filtering: $p<0.001$) and white-collar workers (whole sample: $p<0.001$; after filtering: $p<0.001$). However, surprisingly, in Contemplation students have shown negative deviation as well, differing significantly from blue-collar workers (whole sample: $p=0.011$; after filtering: $p=0.008$) and white-collar workers (whole sample: $p=0.016$; after filtering: $p=0.011$). Respondents living in farming communities devoted to Krishna Consciousness deviated negatively from the factor mean – which is not surprising considering that they have already moved far beyond seeking for information – and their replies differed significantly from blue-collar workers ($p=0.017$) and white-collar workers ($p=0.023$). On contrary, when it came to religion, devotees of Krishna Consciousness deviated positively from the factor mean, showing significant differences from Christian ($p<0.001$) and Atheist ($p=0.005$) respondents.

5.3.2. Preparation

Preparation factor contained those activities taken by the respondents, which already go beyond interests as a tourist, but do not necessarily mean becoming wholly engaged with the religion. In this stage of change people already make

some steps to change their behavior; and here the focus starts to shift from tourism to the actual religious product, resulting in changes in the perceived price as well.

The activities of highest mean in this factor were buying vegetarian or vegan products (M=2.90; SD=1.65) and vegan nutrition (M=2.76; SD=1.70) – which were also the activities of highest mean among all the statements -, which shows that many people have already taken an important step towards the lifestyle of the devotees (Table 19). Buying vegetarian or vegan products was the only activity, which more respondents do repeatedly (31.63%) than never (30.85%). True though that the religion is by far not the only motive for changing nutrition patterns, the interviewees accounted of more openness towards the other aspects of the religion from those, who are already vegetarian or vegan, regardless of their motives, which also explains why the Preparation factor is focused on nutrition this much.

Table 19 – Descriptive statistics of the different elements of the factor 'Preparation'

	N	Mean	Median	Mode	SD
I buy vegetarian/vegan products.	645	2.90	3	5	1.65
I eat vegetarian/vegan.	653	2.76	2	1	1.70
I read books related to Krishna consciousness.	644	2.60	2	1	1.63
I talk to people devoted to Krishna Consciousness.	649	2.57	2	1	1.61
I use the Hare Krishna mantra.	643	2.42	1	1	1.72
I cook from Indian recipes.	644	2.33	2	1	1.53
I follow the guidance of the Bhagavad Gíta.	634	2.20	1	1	1.65
I visit Govinda Restaurants.	645	2.05	1	1	1.49

(Source: own edition)

Concerning this factor all the independent variables have shown some significant differences; all of which are summarized in Appendix 9. In terms of gender (p=0.006) male respondents were more active in the Preparation stage, which is also experienced by the interviewees, who accounted of

numerous young males choosing the religion. Table 20 shows that in terms of age ($p<0.001$) it is still the age group of 26 to 55 years, who take the most activities towards the religion, however, the younger generation of 19 to 25 years have also shown more activity in Preparation, differing significantly from the respondents of 66 to 75 years ($p=0.005$) and those 76 or older ($p=0.004$).

Table 20 – Significant differences in Preparation concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
56-65	26-35 ($p<0.001$) 36-45 ($p<0.001$) 46-55 ($p=0.003$)
66-75	19-25 ($p=0.005$) 26-35 ($p<0.001$) 36-45 ($p<0.001$) 46-55 ($p=0.001$)
76+	19-25 ($p=0.004$) 26-35 ($p<0.001$) 36-45 ($p<0.001$) 46-55 ($p=0.001$)

(Source: own edition)

Those with university degrees – who have already turned out to be more often exposed to the different promotion tools, than those of lower education – were the most active in the preparation phase ($p<0.001$), unlike people with high school ($p=0.002$) and technical or vocational school education ($p<0.001$), who showed negative deviation from the factor mean.

Pensioners were the group concerning occupation (whole sample: $p<0.001$; filtering those working for rural and farming communities or the national ISKCON organization: $p<0.001$), who were the least often exposed to most of the promotion tools; and they were those, who were the least active in the Preparation stage too, differing significantly not only from people working in Krishna-conscious farming communities ($p<0.001$), but also from blue-collar workers (whole sample: $p=0.002$; after filtering: $p=0.002$), white-collar workers (whole sample: $p<0.001$; after filtering: $p<0.001$), students

(whole sample: p=0.004; after filtering: p=0.003) and inactive earners (whole sample: p=0.049; after filtering: p=0.037).

Inhabitants of Krishna-conscious farming communities were more active in behaviors ($p<0.001$) related to Preparation than the respondents living in regional centers (p=0.001) and other towns ($p<0.001$) and the same was true for inhabitants of the capital (whole sample: $p<0.001$; after filtering inhabitants of Krishna-conscious farming communities: 0.001); deviating significantly from inhabitants of regional centers and other towns too (whole sample: p=0.025 and $p<0.001$; after filtering inhabitants of Krishna-conscious farming communities: p=0.018 and $p<0.001$, respectively).

Preparation was the only factor, where significant differences occurred concerning the income level of the respondents; in this case those, who could make ends meet and make savings were visibly more active than those, who could make only small savings (p=0.001), or had daily problems of subsistence ($p<0.001$); while the latter group was significantly less active than those making small savings too (p=0.001).

Table 21 summarizes the differences in the activeness in Preparation of the respondents concerning religion. We can see that not only Krishna-conscious respondents, but also Hindus (for which religion similar nutrition patterns are characteristic) and those not belonging to any religious group were typically active in this factor, while Christian respondents and the followers of Islam showed the least changes in behavior.

Table 21 – Significant differences in Preparation concerning religion

Positive deviation from factor mean	**Negative deviation from factor mean**	*Filtering devotes of Krishna Consciousness*
Krishna Consciousness	Christian (p<0.001) Islam (p<0.001) Atheist (p<0.001) Not belonging to any religious group (p<0.001)	
Hindu	Christian (p=0.049) Islam (p=0.029)	Christian (p=0.040) Islam (p=0.023)
Not belonging to any religious group	Christian (p=0.002) Islam (p=0.012)	Christian (p=0.002) Islam (p=0.009)

(Source: own edition)

5.3.3. Action

Action is the stage of behavior change where people already make changes in their behavior, which are also visible to the public. In this phase the product is already clearly religious and the perceived prices of the behavior changes in this stage are higher. The mean of this factor was lower than the previous one (M=2.00; SD= 1.21), which shows that less of the respondents have reached high level of activity in the phase of Action than in Preparation. The activities in this stage include attending temples (M=2.63; SD=1.56), celebrating festivities of the religion (M=2.07; SD=1.64) and dressing in traditional Indian dresses (M=2.07; SD=1.47) among others, which require clear dedication towards the religion (Table 22). Most of the respondents, 22.87% were repeatedly active in temple attendance within this factor, while in the case of all the other activities the proportion of 'Never' replies was over 30% again.

Table 22 – Means of the different elements of the factor 'Action'

	N	Mean	Median	Mode	SD
I visit Hare Krishna temples.	647	2.63	2	1	1.56
I celebrate the festivities of Krishna Consciousness.	642	2.07	1	1	1.65
I dress in traditional Indian dresses.	648	2.07	1	1	1.47
I attend workshops organized by Krishna-conscious groups.	641	1.72	1	1	1.20
I visit Hare Krishna communities in different countries.	645	1.58	1	1	1.15

(Source: own edition)

Since in this stage there is already a high level of engagement, in the Action phase all the significant differences occurred between devotees and non-devotees of Krishna Consciousness, indicated in terms of occupation ($p<0.001$), place of living ($p<0.001$) and – certainly – religion itself ($p=0.001$). Naturally, those, working in a Krishna-conscious farming community have shown higher level of activity than the factor mean and their responses differed significantly from blue-collar workers ($p=0.001$), white-collar workers ($p<0.001$), pensioners ($p<0.001$), students ($p=0.002$), those on maternity leave ($p<0.001$), but surprisingly also from those working for the national ISKCON organization ($p=0.033$). Similar pattern could be observed in terms of place of living, the activity level of those living in the capital ($p<0.001$), regional centers ($p<0.001$), other towns ($p<0.001$) or other types of settlements ($p<0.001$) was significantly lower than those living in the farming communities. It was unexpected that from occupation perspective even national ISKCON-workers deviated negatively from the mean of the factor, however, the interviewees explained that usually the dedication of those is the highest, who are members of the rural communities. In many cases devotees live outside the farming communities and even though they work for the national organization, their behavior change is not complete, they are sometimes less active than those living in the rural communities.

Christian ($p<0.001$) and Atheist ($p<0.001$) respondents and those not belonging to any religious group ($p<0.001$) showed significantly lower level of active participation than devotees of Krishna Consciousness.

No significant differences were shown after filtering these groups, which shows that at this stage the only influencing factor of behavior is engagement itself, while concerning any other characteristics the respondents of the different activity levels are heterogeneous. This forms a clear distinction from the previous two stages, where numerous demographic characteristics were still influencing the behavior.

5.3.4. Maintenance

The last factor, Maintenance stood slightly out of line compared to the previous three factors. It contained only two elements, both focusing on participating in education; at the Bhaktivedanta College ($M=1.37$; $SD= 0.95$) and in yoga workshops ($M=1.59$; $SD=1.11$). The specialty of these statements is that they do not necessarily require taking the religion itself, however, they assume similar level of behavior and lifestyle changes.

Interestingly, this was the factor of the lowest mean ($M=1.52$ $SD=0.98$) and no significant differences among the behavior of devotees and non-devotees were observed; nor were there any differences shown concerning other demographic characteristic. This research result was discussed with the subjects of the in-depth interviews as well, who have explained the phenomenon by an interesting experience: many of the devotees, especially those, who live outside the farming communities change their behaviors only partially, taking those habits only, for which they perceive the price to be reasonable; therefore many of them achieve only a partial level of engagement. This shows that many of the devotees never actually get to the stage of real Maintenance, since the behavior change was never completed; which phenomenon also explains the lower level of activity of devotees

working for the national ISKCON organization, but still being less active in the previous, Action factor.

Another reason given by the interviewees is that many of those, who reach the complete behavior change choose other, less promoted forms of maintenance, including study trips to India, attending retreats and tours organized by ISKCON or different communities or by consulting spiritual leaders. This confirms that interpreting participation in education as the stage of Maintenance is correct, however, there are forms of education, which are less visible to the public and in many cases not so 'officially organized' (such as private consultations).

5.4.The relationship between promotion tools applied and behavior changes

After carrying out a detailed analysis on the promotion tools applied by the Krishna-conscious communities and the behaviors taken by the respondents it became clear that connections can be made between the promotion tools the audiences are exposed to and the stage of behavior change they are in.

People in the phase of Precontemplation do not have an intention to change their behavior yet – they either have no knowledge about the religion or do not have the motivation to get more acquainted with it. In this stage the aim is to raise the attention of the people and attempt to attract them to the touristic destination in order to expand their knowledge and increase the level of their engagement. This may happen via introducing physical products and the touristic destination and applying different means, such as personal promotion, fliers or posters, focusing on the most attractive events to convince them to visit. After devotees have managed to attract the people to the touristic destination, they have the opportunity to introduce the religion to them personally – which, as we could see is important, as many respondents

have indicated the value of personal relationship in getting acquainted with the religion.

Following the first visit the aim is starting to switch from promoting the touristic product to focus on the religious aspects and thereby to achieve the phase of Contemplation, where the audiences already consider the possibility of getting more involved in the religion. In this stage the tools of confirming existing audiences comes into the focus, which are still initiated by the farming communities, but focus not only on the touristic attraction, but also on the religious community. In this phase there is a heavy emphasis on social media tools, especially on Facebook, which is a suitable platform to keep contact with wide audiences from different demographic groups.

Besides maintaining the relationship, these tools aim to introduce the religion to the audiences further and to try to move them to the Preparation phase, where they already start taking certain actions to change their behavior in forms yet less visible to the public. In this phase it is really important to confirm and try to retain those, who have already started acting, therefore the tools of social media are backed up with newsletters to ensure continuous flow of information and communication from other institutions of the Krishna-conscious community – restaurants and universities -, which may foster the lifestyle changes even further.

If the confirmation and retention practices were successful, individuals may move forward to the stage of Action, where they take on further habits, which are more visible to the public, such as clothing and temple attendance; while also maintaining the behaviors taken before. In this phase the promotion tools do not have such a strong influence anymore, since the integration to the community has already started, however, besides the retaining power of determination and the confirmation of the community, retention tools may still contribute to step into the stage of Maintenance. As the qualitative and quantitative researches have shown, at this level there is not so much

promotion can still influence, except for highlighting educational opportunities to foster engagement. However, at this stage there are many unofficial, not so promoted forms of supporting maintenance too, which are harder to measure.

Evaluating these, we can conclude that H2 was confirmed, promotion tools can be matched to the different stages of change.

After pairing the sets of promotion tools to the stages of behavior change a third hypothesis was set up assuming that there is a relationship between the stage the individuals are in and the tools they are exposed to, pairwise, as shown in Table 23 (Appendix 11).

Table 23 – The relationship between promotion tools and the stages of behavior change

Stage of behavior change	Promotion tools
Precontemplation	Raising the attention of new audience – Touristic and physical products Attracting new, interested audience – Traditional promotional methods
Contemplation	Confirming existing audience – Social media of the farming communities
Preparation	Confirming existing audience – Social media of the farming communities Retaining existing audience – other institutions and retention
Action	Retaining existing audience – other institutions and retention
Maintenance	Retaining existing audience – other institutions and retention

(Source: own edition)

This hypothesis was tested with the help of the Pearson correlation coefficient. As Table 24 shows, there were no data concerning those in the Precontemplation phase, therefore the relationship could not be tested with the exposure to the promotion tools in this stage. For the other four phases of behavior change the hypothesis was confirmed, except for one case: Preparation and Confirming existing audience. On the other hand

relationships were discovered between Contemplation and Retaining existing audiences and Action and Maintenance and tools Raising the attention of new audiences too. In the table confirmed relationships are market by a tick, while X represents those occasions, where no significant relationships were observed. The relationships marked with exclamation mark are those cases, where relationship was not assumed, yet significant correlation was discovered between the variables.

Table 24 – The correlation between promotion tools and the stages of behavior change

Stage of behavior change	Promotion tools	Pearson correlation coefficient	Significance level	Confirmed ?
Precontemplation	Raising the attention of new audience – Touristic and physical products	*No data available*		*X*
	Attracting new, interested audience – Traditional promotional methods	*No data available*		*X*
Contemplation	Confirming existing audience – Social media of the farming communities	0.764	<0.001	✓
	Retaining existing audience – other institutions and retention	*0.233*	*<0.001*	*!*
Preparation	Confirming existing audience – Social media of the farming communities	0.043	0.344	X
	Retaining existing audience – other institutions and retention	0.488	<0.001	✓
Action	*Raising the attention of new audience – Touristic and physical products*	*0.204*	*<0.001*	***!***
	Retaining existing audience – other institutions and retention	0.281	<0.001	✓
Maintenance	*Raising the attention of new audience – Touristic and physical products*	*0.347*	*<0.001*	*!*
	Retaining existing audience – other institutions and retention	0.373	<0.001	✓

(Source: own edition)

The relationship between the promotion tools and the stages of change were positive in all cases. The strongest relationship ($r=0.764$; $p<0.001$) was

observed between Contemplation and Confirming existing audiences, showing that there is a match between the platforms the respondents in the Contemplation stage are the most active in and the promotion tools communities apply to target them. A rather weak medium relationship ($r=0.233$; $p<0.001$) also occurred with Retaining existing audiences as well, which shows that those at the Contemplation stage may already be influenced by retention tools, therefore communication concerning educational opportunities may be targeted at them as well.

On the other hand there is no significant relationship ($r=0.043$; $p<0.001$) with the promotion tools Confirming existing audiences on the Preparation level; these respondents may be reached via the means of Retention, where a positive medium relationship ($r=0.488$; $p<0.001$) was detected.

As discussed before, only a few promotion tools target the audiences on the levels of Action and Maintenance, since at this level the power of the group is more important. Still, there was a medium – though not so strong – positive relationship concerning the tools Retaining existing audiences in both cases ($r=0.281$; $p<0.001$ and $r=0.373$; $p<0.001$, respectively). Surprisingly, in both Action ($r=0.204$; $p<0.001$) and Maintenance ($r=0.347$; $p<0.001$) stages there was also a medium positive relationship discovered concerning the promotion tools raising the attention of new audiences, however, as discussed in section 5.2.4., this may be attributed to the product sales of rural communities, for which not only the new audiences, but also people already devoted are target groups.

5.5.Types of tourists visiting communities devoted to Krishna Consciousness

To be able to select the right combination of tools to communicate with the potential audiences, it is crucial to know, which stages of behavior change the visitors of the farming communities are currently at. The cluster analysis

carried out based on the factor scores concerning behavior change has identified two clusters, which could be differentiated based on the type of touristic activities identified by Santos (2000) and Griffin & Raj (2017), as Table 25 shows.

Table 25 – Types of tourists visiting communities devoted to Krishna Consciousness (N=508, missing: 159)

Cluster 1 (N=410; 60.56%) ***Non-religiously motivated tourists*** *Cultural tourism, Tourism of religious places (Santos, 2000)* *Accidental, General, Interested tourists (Griffin & Raj, 2019)*	Cluster 2 (N=98; 14,48%) ***Religiously motivated tourists*** *Festivals, Religious tourism, Pilgrimage (Santos, 2000)* *Scholarly, Fervent tourists (Griffin & Raj, 2019)*
Contemplation phase dominant • touristic focus • information seeking activities ○ Facebook pages • decisively inactive in further actions	Preparation and Action phase dominant • vegetarian or vegan nutrition • event participation • deeper information gathering of the religion • using the Hare Krishna mantra
Exposure to promotion tools attracting and confirming new, interested audience • posters and fliers • Facebook pages and advertisements • generally rarely or never exposed to most other tools	Exposure to promotion tools of confirmation and retention • Facebook pages • Newsletter • generally rarely or never exposed to most other tools
Demographic characteristics • 56 to 75 years • pensioners • Christians	Demographic characteristics • 26 to 55 years • blue collar workers and employees of Krishna-conscious farming communities • Krishna-believers

(Source: own edition based on Griffin & Raj (2017); Newcomb (2017); Prochaska & Velicer (1997); Santos (2000); University of Maryland (2020))

The first cluster (60.56%) contained respondents of decisively non-religious motives, attracted more by the cultural aspects of the rural communities, being dominantly in the Contemplation phase, showing interest towards the religion, but not with the intention of taking it as well. The majority of these respondents were of 56 to 75 years (43.5%), pensioners (30.90%) and Christians (65.00%), who received information about the rural communities

via the Facebook pages (16.42%) of the rural communities and were exposed to both organic posts and Facebook advertisements. Still, this cluster is decisively inactive concerning most of the activities related to the religion and only rarely or never exposed to the majority of the promotion tools; therefore there is still space for further improvement in reaching these visitors (Griffin & Raj, 2019; Newcomb, 2017; Prochaska & Velicer, 1997; Santos, 2000; University of Maryland, 2020).

The second – significantly smaller – cluster (14.48%) was made up of religiously motivated visitors of various levels, ranging from attending festivals to pilgrimage, who were typically in the phases of Preparation and Action. The most common type of activity of the cluster was being vegetarian or vegan (84.70%); and they receive information about the rural communities via Facebook (50.00%) and newsletters (43.87%) the most often. These respondents were dominantly between 26 and 55 years (77.60%), blue collar (27.55%) and white collar workers (27.55%) and those working in the farming communities (12.24%) and 61.50% of these respondents described themselves as devotees of Krishna Consciousness (Griffin & Raj, 2019; Newcomb, 2017; Prochaska & Velicer, 1997; Santos, 2000; University of Maryland, 2020).

Analyzing these findings we may conclude that farming communities devoted to Krishna Consciousness are currently subject to non-religiously motivated tourism mainly; religiously motivated are only a small proportion of those arriving to these touristic destinations. Considering the tourism-religion relationship model of Santos (2000) this means decisively cultural tourism and tourism of religious places, while, applying the categorization of Griffin & Raj (2017) the visits of these places are dominantly accidental, general or based on cultural interest. From the perspective of the Transtheoretical Model of Behavior Change, most of the visitors are in the Contemplation stage, which means that further efforts are needed in order to

involve these visitors further in the religious life (Griffin & Raj, 2019; Newcomb, 2017; Prochaska & Velicer, 1997; Santos, 2000; University of Maryland, 2020).

6. Conclusions and further research directions

6.1. Conclusions

Analyzing the promotional activities of Krishna Conscious communities of Europe a new model was discovered, in which the national communities initiate their activities of promoting the religion by creating a touristic product in the form of a farming or rural community. The other three types of institutions operated by the Krishna-conscious organizations – temples and centers, restaurants and educational institutions – focus their promotional activities on people, who are already acquainted and possibly engaged with the religion, while the promotion of farming and rural communities focuses on the newcomer audiences mainly.

Since religions are highly bound by religious economies – meaning that the activities they carry out are highly determined by the principles of the religion –, creating the touristic product is a good mean of overcoming the limitations and achieving more freedom in the marketing mix. When marketing a religion applying the marketing mix of services marketing, six out of the 7Ps are mainly determined by the religion, leaving the marketers freedom only in terms of promotion. On the other hand, by creating the touristic product, the religion will only influence, but not so strongly restrict the marketing mix elements.

This model may be found in all the six countries participating in the research; and in three of them the model is already working successfully, while four smaller communities examined regard the three successful larger ones as role models for their progress. The farming communities of Hungary, Belgium and the United Kingdom offer visitors a complex touristic product, which serves the dual aim of providing a rich cultural experience to the visitors and transmitting knowledge about the religion. The management of the farming communities – both the larger and the smaller ones – apply a wide range of promotion tools in order to attract visitors.

In terms of first encounters with the religion the most important means of promotion were the personal contact points, which included proselytizing activities of devotees – but also the word-of-mouth, which is a tool that cannot be controlled by the religious communities directly. However, the positive effects of the word-of-mouth may be efficiently boosted by increasing the number of visitors in the rural communities and ensuring their positive experiences. Social media, though not so outstanding in terms of first encounters, turned out to be an important promotion tool in the longer run; Facebook pages were marked as a repeated source of information concerning Krishna Consciousness by the most respondents.

In terms of further, continuous communication with the potential followers, the promotion tools can be divided into four factors based on their main target groups:

- Retaining existing audience – other institutions and retention
- Confirming existing audience – Social media of the farming communities
- Attracting new, interested audience – Traditional promotional methods
- Raising the attention of new audience – Touristic and physical products

The quantitative research has shown that at the moment most of the visitors of the rural communities participating in the research are exposed to the tools attracting new interested audiences most frequently, which include fliers, posters and devotees proselytizing on the streets. Concerning frequency of exposure the second highest ranked group of promotion tools were the means of confirming existing audience, including the social media tools applied by the rural communities. Even fewer are exposed to those tools dedicated for retaining existing audience, which implies that more emphasis should be put on engaging those, who have already got acquainted and probably interested

in the religion. On the other hand, since at this level the product shifts back from touristic to religious, we need to admit that it is a natural phenomenon that the number of positive replies decreases. Also, the level of involvement in the religion each promotion tool requires from the target group is increasing; the observed price of remaining involved is higher, which again could be a reason for the lower number of positive replies. Since it is not the touristic product, which is in the focus anymore, the other institutions ran by the religious community gain higher importance in retention too, offering catering opportunities and education to those, who have started to get engaged in the Krishna-conscious lifestyle.

The level of exposure to the promotion tools aiming to raise the attention of new audiences was also low, however, being exposed to these tools does not necessarily mean that they visit the farming communities as well; which explains the seemingly low level of success of these means of promotion.

There were significant differences in the exposure to the different sets of promotional activities concerning numerous demographic characteristics. The analyses have shown that the respondents between 26 and 55 years are the groups most exposed to the first three factors (retention, confirmation and attracting new audiences), while the exposure of those 56 years and older is generally low. In terms of retention and attracting new audiences there were differences concerning education as well, those with university degrees were the most often exposed to these information sources. In line with the age groups, concerning occupation, pensioners were those, who met the tools of the first three factors the least often, while – consonant with the data gained from education – white-collar workers were the group of highest exposure. Tools attracting new audiences have reached more respondents in the capital, than in regional centers and other towns or cities. The tests were carried out both including and excluding the respondents already engaged in Krishna

Consciousness. The results have shown that devotees of Krishna Consciousness were significantly more exposed to tools of retention and confirmation but also partially to raising the attention of new audiences, which can mainly be attributed to the product sales of farming communities. An interesting phenomenon shown by the research was that while respondents belonging to Christianity were less exposed to the retention tools, they were more exposed to the means of raising attention than the mean of the whole sample.

The analysis of the behaviors of the respondents regarding Krishna Consciousness has shown that the Transtheoretical Model of Behavior Change may be applied not only to measure the changes in individuals' change of behavior concerning addictions and health behaviors, but also concerning engagement to a religious community. The activities taken by the respondents could be categorized into four groups based on the level of active participation in the life of the religion, which could be matched to four out of the five stages of the Transtheoretical Model of Behavior Change. The first stage, Precontemplation was missing, since the data were collected among the visitors of seven Krishna-conscious communities in Europe, therefore have already expressed their interests towards the religion, while Precontemplation is the phase where the subjects do not have any interests and possibly not even knowledge about the behavior changes, which could be made. This is why it is important to target these audiences with the help of the promotion tools raising attention and attracting people, who are interested to visit the rural communities. Precontemplation phase however could also be examined via discovering, which were the first contact points of the respondents with the religion. Here we can see that tools of attracting new, interested audiences were marked by the most respondents as the first channels of getting acquainted with the religions, which accounts of their success. However, promotion tools dedicated to raise the attention of those not having

knowledge about the religion were marked by a small group of respondents only, which shows that there is space for improvement at this stage.

Contemplation however has already appeared among the respondents, including activities primarily focusing on the touristic product of farming communities, such as information seeking, visiting and remaining informed about the community. Since the initial relationship has already been established, in this phase all the elements of the marketing mix of the touristic product gain importance to be able to provide a complex cultural experience, which may be crucial in terms of future contact with the religion. Here religions may utilize the positive effects of shifting the product to tourism, therefore being able to work with a much wider set of toolbar. Following the visit, the most important goal of marketers in the Contemplation phase is to confirm the audiences and keep them in connection with the religious community. At this stage they are going to return to focusing on promotion tools only, since other elements of the marketing mix are heavily determined by religious economics. Tools of retention – especially different forms of education are already starting to be important at this stage, but their importance further increases as the people step into the phase of Preparation, where they already take actions and make modifications in their lifestyle, therefore start to get actively involved in the religion. At the level of Preparation it is not the touristic product, what is in the focus anymore, therefore the perceived price of involvement – which was decreased by the touristic product – is starting to increase again, requiring more sacrifices from the individuals.

At these stages – Contemplation and Preparation – there are numerous demographic characteristics, which influence the actions the individuals are going to take. Respondents between 26 and 55 years are the most active in terms of behavior change; especially blue- and white-collar workers. Older visitors of 56 years or older, and pensioners in general were less active in

changing their behavior, they usually remain only tourists, but do not become more involved. Those with a higher level of education – university degrees – are more likely to reach also the level of Preparation and take actions to become parts of the religious community; starting over primarily with changes in nutritional patterns and engaging in a vegetarian or vegan lifestyle.

It is going to be however a demographically heterogeneous group, which may achieve a level of Action, where visible actions are taken, showing that the individuals are parts of the Krishna-conscious community, such as wearing traditional Indian dresses and attending temples regularly. At this stage the perceived price of the religion becomes the focal point again and by reaching this level individuals have accepted most – but in many cases not all – of the prices required by the religion to remain an active member. The only common characteristic of the respondents at this stage was their religious belonging; and the importance of retention tools started decreasing; leaving it for the power of the community and one's own determination to keep people involved. However, dropout rates are higher at this level, even after several years, which means that several members never really achieve the stage of Maintenance. Dropout is still possible at this level, and certain retention tools exist to prevent this, but their influences are not so strong. On the other hand informal means of retention exist, but they are less measurable and less visibly communicated to people involved in the religion, which may decrease their efficiency in retention.

The hypotheses formed concerning the relationship between promotion tools and stages of change were confirmed in four cases, strong correlations were found between the promotion tools confirming existing audiences and the stage of Contemplation and the tools of retaining existing audiences and Preparation, Action and Maintenance. The hypothesis was rejected regarding the correlation between confirming existing audiences and the Preparation phase, where no significant relationship was shown in this case. However,

new relationships were detected too; means of retention may already take their effect in the stage of Contemplation and – interestingly – certain elements of the methods raising the attention of new audiences gain importance on the level of Action and Maintenance too, which may be attributed to vegetarian and vegan products distributed by Krishna-conscious communities.

The analyses have shown that most of the tourists arriving to communities devoted to Krishna Consciousness are non-religiously motivated, generally in the contemplation phase; and only a small proportion of the visitors arrive for religious reasons or are in the phases of Preparation and Action; which confirms the need for rural communities as a first stage of marketing the religion, providing information and aiming to direct visitors towards further stages of behavior change.

6.2. Proposals and recommendations

R1: Evaluating the research results we could see that the Transtheoretical Model of Behavior Change can provide guidelines for scheduling and organizing the marketing activities to reach higher efficiency – but to achieve this it is crucial to know the current and potential audiences and to be able to identify which stage of change they are currently in. This may be realized with the help of statistics Krishna-conscious communities possess on the behaviors of their active members, but also by observations and researches via questionnaires among the members. In countries, where farming communities exist, their visitors are also an important pool for carrying out such researches. There are also possibilities for involving the wider public, cooperating with companies specialized in market research.

R2: After identifying the stages of behavior change the present and potential audiences are, setting up a marketing strategy based on the research results, by focusing on the most important tools taking effect at each stage. The

timeline of Figure 11 shows, which sets of promotion tools need to be considered in each stage.

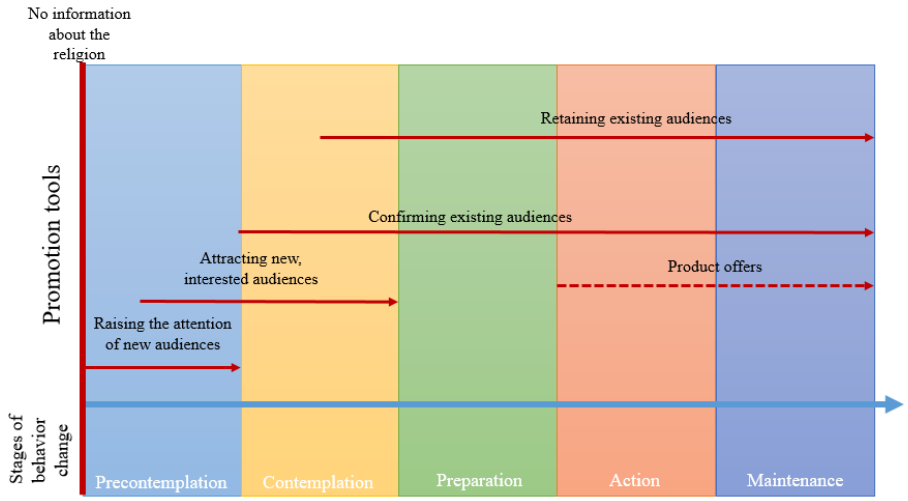


Figure 11 – Recommended timeline of scheduling the promotional activities based on the Transtheoretical Model of Behavior Change (Source: own edition)

R2.1.Precontemplation

As the timeline shows, in the Precontemplation stage tools of raising the attention and attracting new audiences take their effect. The tools of attracting new, interested audiences performed highest in establishing initial contacts, however, those of raising attention did not seem to have reached their goals. At this stage there is a need for development, which can be reached by extending the toolbar, also including new media (e.g. TripAdvisor; Facebook and Instagram advertising), which was mentioned more frequently as an initial contact, that the current elements of raising the attention.

R2.2. Contemplation

The touristic product is a crucial point of the Contemplation stage, which should be kept and maintained by those countries, where they already exist

and attract huge audiences; and improved in those, where the farming communities already exist, but lack touristic significance at the moment to be able to benefit more of utilizing all the elements of the marketing mix of services. It is recommended to countries without rural communities to invest in establishing these kind of institutions, as their benefits are clearly visible.

Also in the countries with successful tourist attractions, improvements may be made in terms of the promotion tools confirming existing audiences, since there are groups, which are less frequently exposed to the existing tools and less engaged to get further involved:

a) age groups younger than 26 years could be reached more efficiently by putting more emphasis on social media tools other than Facebook (Instagram, YouTube) and introducing new social media platforms, also used by these generations (e.g. TikTok) in the portfolio

b) age groups of 56 years and older may be reached in the form of online and offline articles providing information and news about the communities continuously

R2.3. Preparation

Currently Preparation phase lacks confirmation, even though the transtheoretical model of behavior change emphasizes its importance at this stage; and also the influence and range of the existing retention tools could be further improved:

a) the expansion of current and future tools of confirmation, such as the messages of social media tools could be extended to bear more relevance to people in the stage of Preparation, therefore decrease the rate of dropout

b) since the focal point of this stage is nutrition, product sales and the communication of restaurants fostering the changes in nutrition patterns should focus their communication more on people in the Preparation phase to make lifestyle changes easier

R2.4: Action and Maintenance

Similarly to the Preparation phase, those at the level of Action and Maintenance should receive more confirmation and be exposed to more means of retention too. Besides maintaining the actions of confirmation and activities supporting nutritional changes, a greater emphasis should be put on education by offering more opportunities in more visible ways, employing the platforms of social media as well.

6.3. Further research directions

D1: Since the research was carried out with the help of seven farming communities of six countries, whereas there are a total number of eighteen rural communities in fourteen countries, therefore the first step after the completion should be to establish relationship with the Krishna-conscious communities of all the countries with farming communities to increase the volume of the research.

D2: After the completion of the researches on the European continent the same research structure may be extended to countries outside Europe, where Krishna-consciousness is registered as a new religious movement, which includes North and South America, Australia and Africa as well, but also parts of the Asian continent.

D3: The research was already expanded further on to evaluate not only the marketing activities, but also their effects on the image and the reputation of the religious community.

D4: The complex analysis may further be extended to other religions, not only new religious movements, but also other religions of the world.

7. New scientific results

This chapter summarizes the new scientific results discovered during the research:

1. It was discovered that there has been a *shift of focus in terms of product from religion to touristic destination*. When marketing religions, most elements of the marketing mix are determined by the religion, whereas the marketing mix may be freely utilized in the marketing of the touristic destination.
2. Based on this it a *two-phase marketing model was identified*: in the first phase the touristic product is the subject of the marketing activities, but after the first visit had happened, the focus shifts back to religion and further institutions are employed too in order to gain more followers.
3. The researches have shown that the *Transtheoretical Model of Behavior Change may be applied* to analyze the behavior of people during the process of getting acquainted and engaged with a religion.
4. It could also be concluded that *promotion tools of a religious community may be aligned to the Transtheoretical Model of Behavior Change*, distinguishing the promotion tools, which may be applied the most efficiently in each phase.
5. It was proved that there is a *significant relationship between the exposure to the different promotion tools and the stage of behavior change* the respondents are in.
6. As a conclusion of the previous findings *promotion timeline was created*, which indicates the ideal sets of promotion tools to be applied targeting the audiences in the different stages of behavior change.

8. Summary

8.1 Summary

The marketing of religions is an actual, yet sensitive research topic, which is still emerging in terms of the number and scope of researches. Krishna Consciousness is one of those religions, which are well-known of the marketing activities applied; yet only a few researches have dealt with them. The aim of my research was to contribute to the literature of religious marketing by analyzing the marketing activities of Krishna-conscious communities in Europe. Since the existing literature mostly deals with religions in general or focuses on Christianity and Islam among others, an overall analysis was carried out covering the topics of religious market and rational choice theories, the classification of religions from marketing perspective and religious economics. Since there was a theoretical gap in studying the behavior changes attributed to engagement in one religion, the Transtheoretical Model of Behavior Change was introduced, assuming that this theory could be suitable to explain behavior changes related to religions.

A set of qualitative methods were applied to discover and analyze the marketing activities of Krishna-conscious communities in Europe. The content analysis of the online communication of the religious community in Europe, field research observations and in-depth interviews carried out in the farming and rural communities devoted to Krishna Consciousness on the continent have revealed a unique marketing model relying heavily on the touristic aspect of the farming communities. Since Krishna Consciousness – like any other religion – has strict principles, marketers of the religion had only a small freedom in terms of promotion, the other six elements of the marketing mix were strongly determined by religious boundaries. To overcome this problem, Krishna-conscious communities promote not the religion itself, but the touristic destination created in the farming communities; while the more detailed introduction of the religion happens

only after visitors have arrived on the spot. By shifting the product element of the marketing mix from religion to tourism, marketers gain more freedom in the other components. Seven farming communities of six European countries were examined; and in three of them – Krisna Völgy, Radhadesh and Bhaktivedanta Manor – there was a complete product shift from religion to tourism, which resulted in the application of a wide range of promotion tools and an appreciated touristic destination visited by tens of thousands of people yearly. In four further rural communities – Krisnuv Dvur, Almviks Gard, Simhachalam and Goloka Dhama – the focus is still less on tourism than on religion; these communities are less known and popular; and also their range of marketing tools is smaller. However, these communities regard the larger entities as role models; and their goals include achieving a more touristic focus in the future.

All the communities – but especially the larger ones – apply a set of different promotion tools to make more people acquainted with the religion. During the quantitative research phase carried out in the farming communities my aim was to discover which promotion tools applied reach the most respondents; how far these people are involved in the life of the religious community and whether there is a relationship between the promotion tools and the behavior changes. The research results have shown that in terms of initial contact with the religion personal relationships are the most important, such as devotees proselytizing on the streets and word-of-mouth originating mostly from devotees and former visitors of the rural communities. For keeping the contact with people already involved, social media turned out to be the most efficient tool, which is actively applied, especially by the larger communities. It was clear that different bundle of promotion tools need to be applied in the case of people bearing with different knowledge and attitude concerning Krishna Consciousness.

The quantitative research phase has shown that the Transtheoretical Model of Behavior Change is indeed applicable to study behavior changes concerning religion, what more, different bundles of promotion tools may be linked to the different phases of behavior change, which is valuable information for marketers of Krishna Consciousness to increase efficiency. A timeline was created to show the most optimal bundles of promotion tools for the five stages of change, Precontemplation, Contemplation, Preparation, Action and Maintenance, starting over with tools aiming to raise the attention and engage people from outside the religion in the first two phases, and turning more into focusing on confirmation retention in the later stages starting from Contemplation. The research results haves shown that the age groups between 26 and 55 years and those of higher education are generally the ones, who are the most likely to move further on in the behavior change, however, there is still space for improvement in retaining these groups and engaging others.

The research has revealed an important tool for analyzing religious engagement and the marketing tools bound to it, which provides us with the opportunity of not only increasing the efficiency of marketing Krishna Consciousness in Europe, but also extending the model to further countries and religions.

8.2 Összefoglaló

A vallásmarketing napjainkban egy aktuális, de sokak számára érzékeny terület, amely még fejlődőben van mind a kutatások számát, mind azok kiterjedését illetően. A Krisna-tudat azon vallások egyike, melyek jól ismertek az általuk alkalmazott kiterjedt marketingtevékenységről, ennek ellenére meglehetősen kevés kutatás foglalkozott ezzel a témával egyelőre. Kutatásom célja a vallásmarketing szakirodalmához való hozzájárulás az európai Krisna-tudatú közösségek marketingtevékenységének elemzése által.

Mivel a létező szakirodalom része vagy általánosságban foglalkozik a vallásokkal, vagy elsődlegesen a kereszténységre vagy az iszlámra fókuszál, az irodalmi áttekintés szakaszában a hangsúly a vallásokon átívelő elemzésre került a valláspiaci elméletek, a racionális döntések elmélete, a vallások marketing-szempontú megítélése, valamint a vallásgazdaságtan témaköreiben. Mivel a szakirodalmakban hiány mutatkozott a vallások iránti elköteleződés folyamán végbemenő viselkedésváltozásokat illetően, bevezetésre került a kutatásba a Viselkedésváltozás Transzteoretikus Modellje, feltételezve, hogy ez a modell alkalmas lehet a vallásokkal kapcsolatos viselkedésváltozás elemzésére.

Számos kvalitatív módszer került alkalmazásra az európai Krisna-tudatú közösségek marketingtevékenységének feltárása és elemzése során. A közösségek online platformjainak tartalomelemzése, valamint a vidéki gazdaságokban végzett megfigyelések és mélyinterjúk egy egyedi marketingmodellt tártak föl, amely jórészt ezen vidéki gazdaságok turisztikai célpontként való megjelenésén alapul. Mivel a Krisna-tudat – más vallásokhoz hasonlóan – szigorú szabályrendszerrel rendelkezik, ezáltal a valláshoz kötődő marketingtevékenységek tekintetében csak a marketing mix „promóció” elemében mutatkozik némi szabadság, a további tevékenységek jórészt a vallás által behatároltak. Ezen probléma kiküszöbölése érdekében a Krisna-tudatú közösségek nem a vallás promóciójára helyezik a hangsúlyt, sokkal inkább azon turisztikai célpontokra, amelyek a vidéki gazdaságokban jöttek létre; a vallás bemutatása pedig jórészt később, a látogatók helyszínre érkezését követően történik. A termék vallásról turizmussá történő módosítása nagyobb szabadságot engedélyez a marketingszakemberek számára a marketing mix további elemeit illetően. A hat európai ország hét vizsgált vidéki gazdasága közül három – Krisna Völgy, Radhadesh and Bhaktivedanta Manor – esetében a termék módosítása teljes egészében végbement, ennek köszönhetően ezek a közösségek promóciós eszközök

széles palettáját alkalmazzák egy széles körben elismert, tízezrek által látogatott turisztikai célpontok népszerűsítésére. Négy további gazdaság – Krisnuv Dvur, Almviks Gard, Simhachalam and Goloka Dhama – esetében a fókusz egyelőre sokkal inkább a vallás, mint a turizmus felé irányul; ezen közösségek kevésbé ismertek és népszerűek, valamint marketing-eszköztáruk is csekélyebb. A kisebb gazdaságok vezetői azonban követendő példaként, jó gyakorlatként tekintenek fejlettebb testvértelepüléseikre, jövőbeni céljaik között szerepel a nagyobb turisztikai fókusz elérése.

Minden egyes közösség – kiváltképp a nagyobbak – különböző promóciós eszközök kombinációit alkalmazzák a vallás ismertségének növelése érdekében. A vidéki gazdaságokban végzett kvantitatív kutatási szakasz során a fő cél a különböző promóciós eszközök elérésének elemzése, illetve a válaszadók bevonódásának vizsgálata volt, illetve az e két tényező között feltételezett kapcsolat feltárása. A kutatási eredmények alapján az első kontaktus megteremtése tekintetében legfontosabbak a személyes kapcsolatok, beleértve a Krisna-tudatú hívők utcákon történő könyvértékesítési tevékenységét és a szájreklámot, amely jellemzően a hívőktől, valamint a turisztikai célpontok látogatóitól ered. További kapcsolattartás tekintetében ezzel szemben a közösségi média bizonyult a leghatékonyabbnak, egy olyan eszköz, amelyet mindegyik közösség, de elsősorban a fejlettebbek aktívan alkalmaznak. A kutatás arra is rávilágított, hogy a vallásról különböző mennyiségű ismerettel rendelkező célcsoportok esetében eltérő promóciós eszközök alkalmazása szükséges.

A kvantitatív kutatási szakasz igazolta, hogy a Viselkedésváltozás Transzteoretikus Modellje alkalmazható a vallással kapcsolatos viselkedésváltozások vizsgálatára, valamint rávilágított arra is, hogy a változás egyes szakaszaihoz konkrét promóciós eszközcsoportok köthetők; amely hasznos információ a Krisna-tudat marketingjével foglalkozók számára a hatékonyság növelése tekintetében. A kutatás eredményeképp

létrejött egy idővonal, amely bemutatja az öt szakasz – Bezárkózás, Szemlélődés, Felkészülés, Cselekvés, Fenntartás – során leghatékonyabban alkalmazható módszereket. Az első két szakaszban a kívülállók figyelmének felkeltését, valamint az elköteleződést szolgáló eszközök kerülnek a fókuszba; a Szemlélődés fázisától kezdődően pedig egyre nagyobb szerephez jutnak a megerősítést és a megtartást elősegítő megoldások. A kutatási eredményekből látható, hogy a 26 és 55 éves kor közötti korcsoportok, valamint a felsőfokú végzettséggel rendelkezők esetében a legvalószínűbb, hogy aktív részeseivé válnak a vallási közösségnek; ennek ellenére ezen csoportok megszólításában, valamint a szélesebb közönség bevonásában is számos lehetőség kínálkozik a fejlődésre.

Kutatásom egy fontos eszközt tárt föl, mely segítségével vizsgálható a vallási elköteleződés folyamata, valamint azonosíthatóak az egyes fázisokhoz kötődően leghatékonyabb marketingeszközök; amely kiváló lehetőséget biztosít nem csak az európai Krisna-tudatú közösségek marketingtevékenységének hatékonyabbá tételére, hanem a más kontinensekre, valamint vallásokra történő kiterjesztésre is.

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Krisztina Bence-Kiss started her higher level studies at the University of Pécs, Faculty of Economy and achieved a degree as Bachelor of Arts in Business Administration in English language. She spent a semester in Finland at the Valkeakoski campus of HAMK (Hämeen Ammattikorkeakoulu) Valkeakoski studying International Businesswith Erasmus scholarship. In 2013 she continued her studies at Budapesti Corvinus University of Budapest, Faculty of Economy in Hungarian this time, graduating in 2014 as Master of Science in Marketing. During her studies she participated in a three-month-long internship at P&G Business Service Center Demand Planning and following her graduation she worked at Effektív Art Marketing Agency.

She returned to her hometown in 2016 to start her PhD studies at Kaposvár University, Doctoral School of Management and Organizational Sciences. She has participated in the educational activities of her department since the beginning of her studies in subjects, such as Marketingcommunication, Online Marketing and Media, Social Media, Digital Marketing and PR in Hungarian and Marketing and Regional and Settlement Marketing in English. During her work she consulted many bachelor's theses and supported the preparation of students to the Scientific Students' Conference. She was an active member of 'Image-audit of Kaposvár as a smart city' and 'Leaders' practices of small and mid-size companies and startups' research groups.

She speaks English on advanced, German and Spanish on intermediate and Finnish on lower-intermediate level.

14.Appendices

Appendix 1 – Distribution of Hare Krishna Institutions in Europe

Notations:

Grey – no institutions in the country

White – some institutions in the country

Bold frame – countries participating in the research

Country	Temples or centres	Rural or farming communities	Educational centres	Restaurants
Albania	0	0	0	0
Andorra	0	0	0	0
Austria	2	0	0	1
Azerbaijan	1	0	0	0
Belarus	2	0	0	0
Belarus	2	0	0	0
Belgium	3	1	1	1
Bosina & Herzegovina	0	0	0	0
Bulgaria	2	0	0	0
Croatia	8	1	0	0
Czech Republic	5	1	0	3
Cyprus	0	0	0	0
Denmark	2	0	0	1
Estonia	1	0	0	1
Finland	1	0	0	0
France	2	1	0	0
Georgia	0	0	0	0
Germany	10	2	0	0
Greece	1	0	0	0
Hungary	6	1	2	5
Iceland	1	0	0	1
Ireland	2	1	0	2
Italy	8	3	0	2
Kyrgyzstan	0	0	0	0
Latvia	1	0	0	1
Liechtenstein	0	0	0	0
Lithuania	2	0	0	1
Luxembourg	0	0	0	0
Macedonia	1	0	0	0
Malta	1	0	0	1

Moldova	2	0	0	0
Monaco	0	0	0	0
Montenegro	1	0	0	0
Netherland	12	0	0	0
Norway	1	0	0	1
Poland	3	1	0	0
Portugal	4	0	0	0
Romania	2	0	0	0
Russia	31	0	0	2
San Marino	0	0	0	0
Scotland	1	0	0	0
Serbia	1	0	0	0
Slovakia	2	1	0	3
Slovenia	1	0	0	2
Spain	5	1	0	1
Sweden	6	1	0	3
Switzerland	3	0	0	1
Tajikistan	0	0	0	0
Ukraine	23	2	0	0
United Kingdom	16	1	2	4
TOTAL	**178**	**18**	**5**	**37**

Source: own edition based on ISKCON (2019) and ISKCON Desire Tree (2019)

Appendix 2 – Main outlines of the observations of the field research

Product – touristic product

- level of general focus on visitors
- facilities and institutions present on the location
- presence of convenience facilities serving touristic aims
- applied means of providing visitor information (signposts, reception etc.)
- services and program opportunities offered (festivals, workshops etc.)
- products offered
- number and preparedness of personnel dedicated to tourist services (guides, receptionists etc.)

Price – touristic product

- entry fee
- service process
- product prices
- opportunities for donations

Place

- accessibility
- level of focus on transmitting knowledge about religion
- suitability for touristic purposes

Promotion

- traditional media
- new and social media
- PR

People

- inhabitants of the farming communities
- personnel dedicated to manage visitors
- personnel dedicated for marketing purposes

Processes

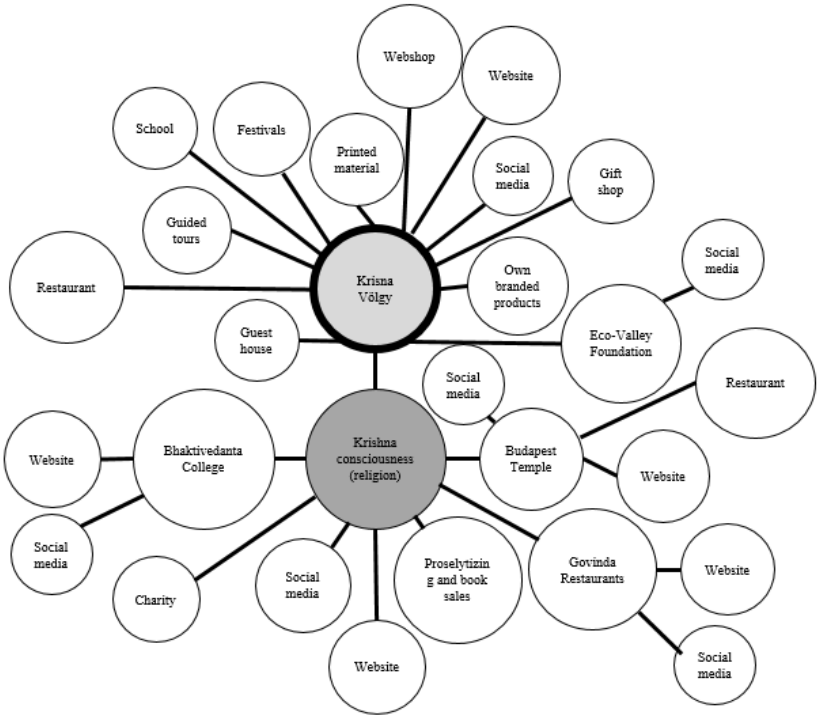
- religious processes and rituals
- processes dedicated to touristic purposes

Physical evidences

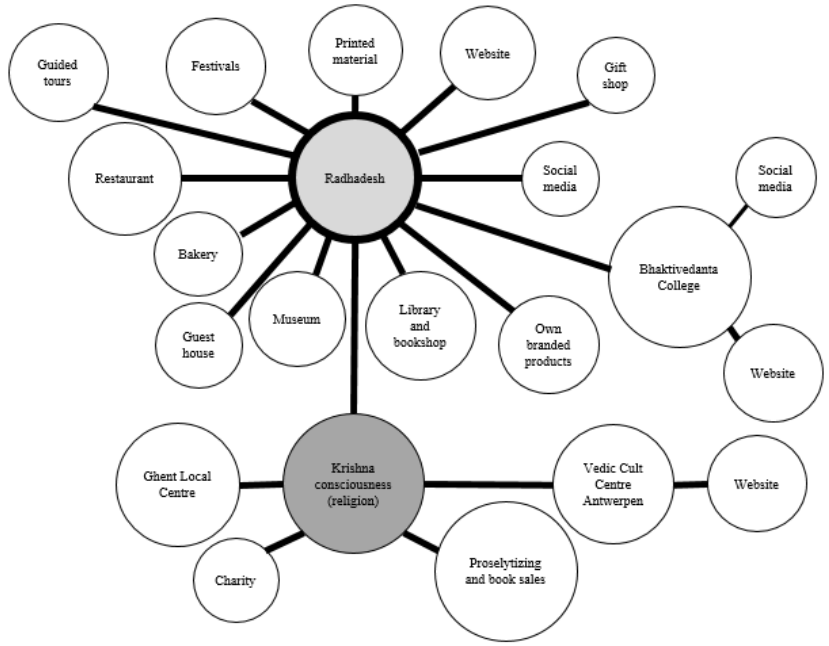
- interior and exterior design of the buildings
  - influences of Indian culture
  - influences of local culture

Appendix 3 – Molecular models of the communities analyzed

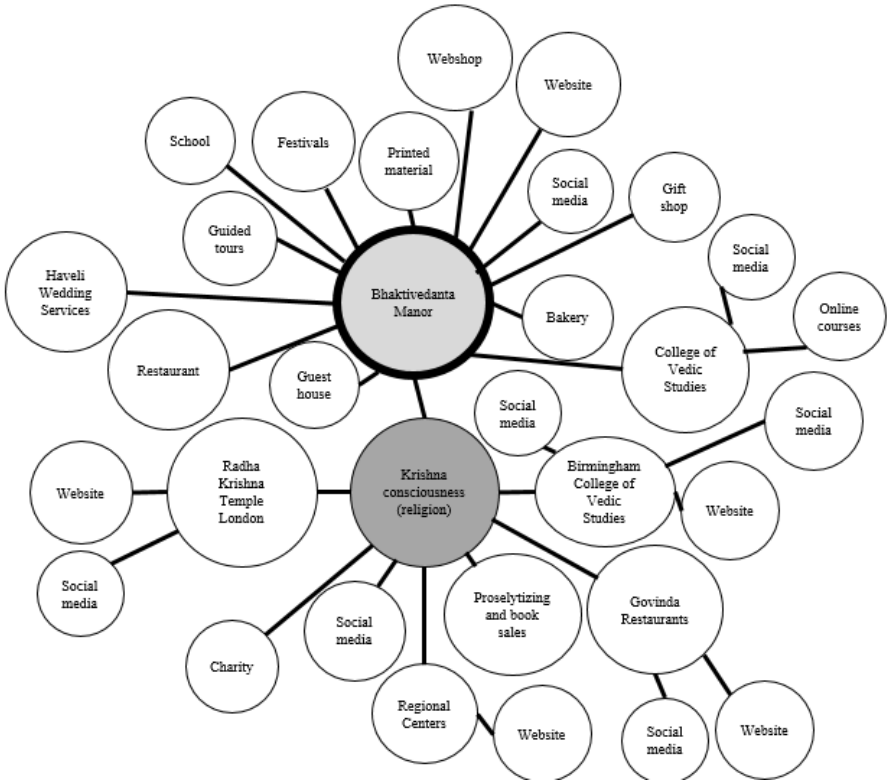
Hungary



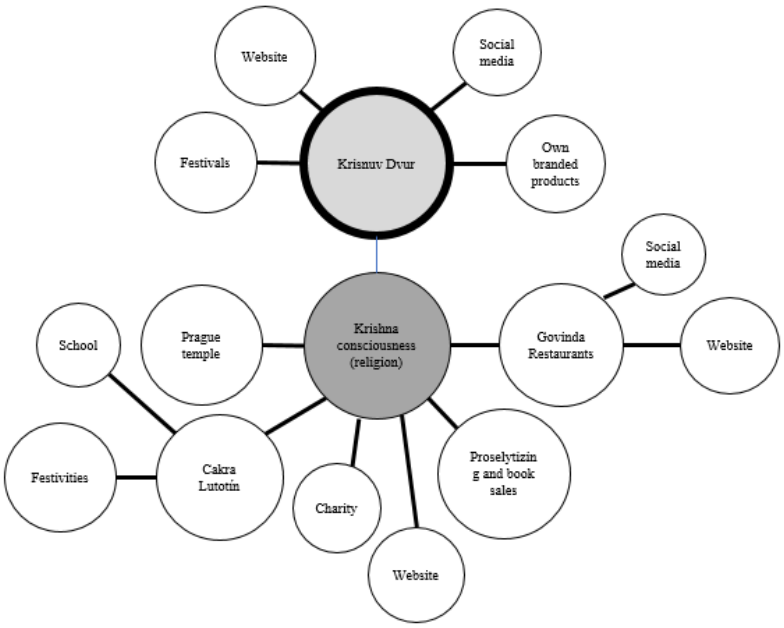
Belgium


Guided tours
Festivals
Printed material
Website
Gift shop
Restaurant
Radhadesh
Social media
Social media
Bakery
Bhaktivedanta College
Guest house
Museum
Library and bookshop
Own branded products
Website
Ghent Local Centre
Krishna consciousness (religion)
Vedic Cult Centre Antwerpen
Website
Charity
Proselytizing and book sales

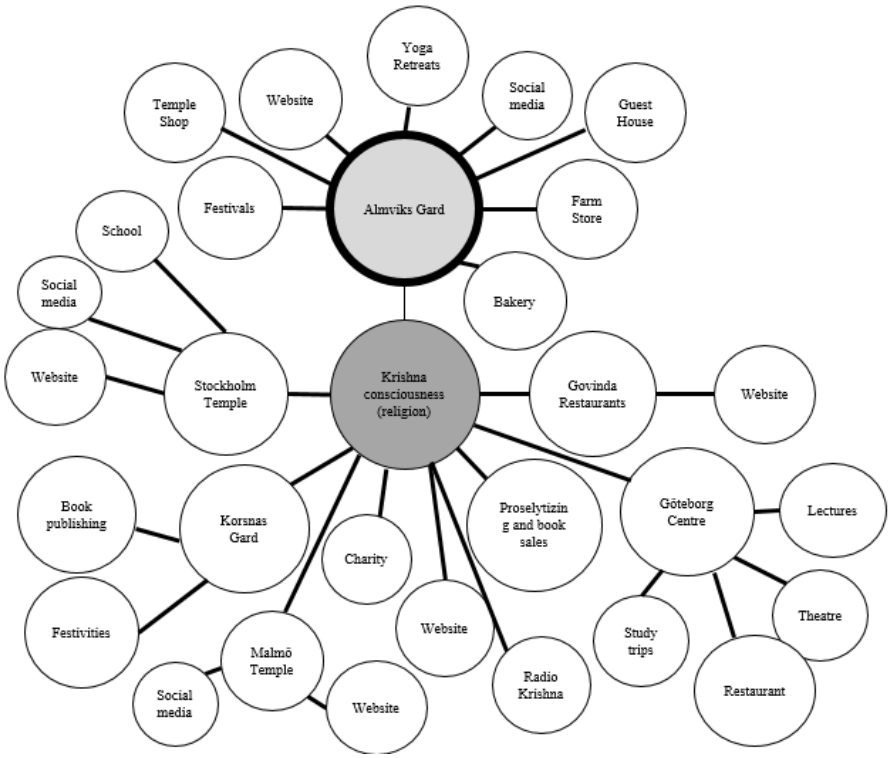
United Kingdom



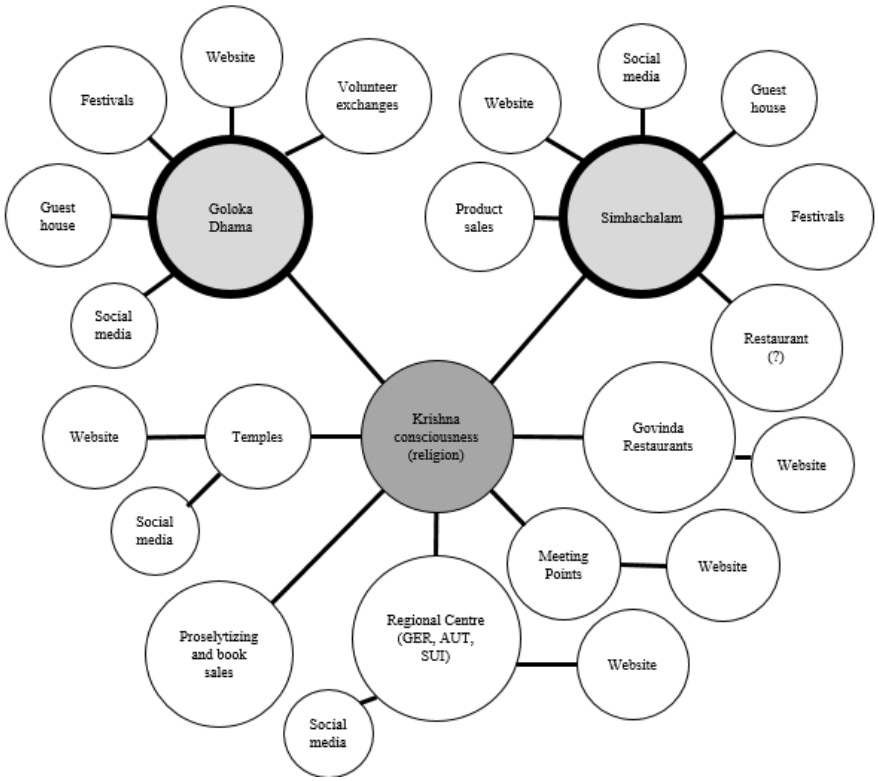
Czech Republic



Sweden


Krishna consciousness (religion)
Almviks Gard
Yoga Retreats
Social media
Guest House
Farm Store
Bakery
Temple Shop
Website
Festivals
School
Social media
Website
Stockholm Temple
Govinda Restaurants
Website
Book publishing
Korsnas Gard
Festivities
Charity
Proselytizing and book sales
Göteborg Centre
Lectures
Theatre
Restaurant
Study trips
Website
Radio Krishna
Malmö Temple
Social media
Website

Germany


Website
Festivals
Volunteer exchanges
Guest house
Goloka Dhama
Social media
Social media
Website
Guest house
Product sales
Simhachalam
Festivals
Restaurant (?)
Website
Temples
Krishna consciousness (religion)
Govinda Restaurants
Website
Social media
Meeting Points
Website
Proselytizing and book sales
Regional Centre (GER, AUT, SUI)
Website
Social media

Appendix 4 – Draft of the in-depth interviews

General information

1. How long have you been a devotee of Krishna Consciousness?
2. How long have you lived in the community?
3. When was the community founded?
4. How many devotees live in the community at the moment?
5. What are the main activities/what is the main profile of the community?

Self-sufficiency and production

6. Is the community self-sufficient in terms of nutrition and natural resources?
7. What kind of goods are grown or produced by the community?
8. What kind of products does the community purchase from external sources?
9. Are there any products sold to customers outside the community?
10. Does the community have any branded products?

External relations

11. How would you describe the acceptance of the religion on your country?
12. How would you describe the relationship of the community with its closer environment (nearby cities and villages)?
13. Is there any cooperation with the locals outside the community? If yes, in which forms?
14. Have there been any conflicts with the local citizens? If yes, please describe the case briefly!

Marketing activities

15. What kind of activities does the community take to make Krishna Consciousness better known in the country/region?
16. What kind of activities does the community take to attract people to the village/community?
17. What does the community offer to the people arriving for a visit?
18. Are there any festivals, workshops or other events held on a regular basis?
19. Are the different promotional activities planned in advance?
20. Is there a person or team planning these activities?
21. Is there a person or team dedicated to maintaining the online presence (website, Facebook and other social media pages) of the community?
22. What is the aim of the online presence of the community?

23. Has there been any negative feedback concerning any of the activities mentioned above (e.g. social media) from the people outside the community? If yes, what was the reason of it and how did the community handle it?
24. Does the community have any media appearances (TV, radio, newspaper)? If yes, how often?

Tourism

25. How many visitors arrive to the community yearly?
26. When do most of the visitors arrive?
27. What is the main purpose of the visits? Are they religiously driven?
28. How typical are touristic activities in your community?
29. If not, are you planning to focus more on tourism?
30. If yes, what kind of opportunities/services does the community offer for non-religious tourists?
31. What is the attitude of the community members towards the number of arriving tourists?
32. What is the attitude of the locals outside the community towards the number of arriving tourists?
33. Do the tourists pay for any of the services received in the community?
34. How do they accept the fact that they need to pay for these services?
35. Has there been any negative feedback concerning the community charging for certain things?

Future plans and vision

36. What are the plans of the community for the future?
37. Are there any best practices or examples the community would like to follow?
38. Is there any relationship or exchange of experiences with other European communities?

Appendix 5 – Respondents of the in-depth interviews (Source: own edition)

Community	Role	Gender
Krisna Völgy (HUN)	tour guide	female
	guest manager	female
	marketing specialist	female
	founder of Eco Valley Foundation	male
	school director	female
Radhadesh (BEL)	director, Museum of Sacred Arts	male
	gift shop employee	female
	guest house employee	female
	restaurant employee	female
Bhaktivedanta Manor (GBR)	guest house manager	male
	gift shop/bakery employee	female
	event organizer	male
	devotee of 30+ years	male
Almviks Gard (SWE)	event organizer	female
	devotee of 30+ years	male
	devotee of 30+ years	female
Krisnuv Dvur	visitor contact person	male
	visitor contact person (refused to answer)	male
Simhachalam (GER)	guest house director	male
	guest house manager	female
Goloka Dhama	community director	male
	incoming volunteer, devotee	male
	incoming volunteer, devotee	male

Appendix 6 – Demographic characteristics of the sample

Demographic characteristics	Number of respondents (person)	Ratio of respondents (%)
Gender		
Female	444	66.5
Male	193	28.9
Not specified	30	4.5
Age		
<18	7	1.0
19-25	35	5.2
26-35	60	9.0
36-45	135	20.2
46-55	140	21.0
56-65	132	19.8
66-75	114	17.1
76+	20	3.0
Not specified	24	3.6
Education		
University or college	303	45.4
High school	221	33.1
Technical/vocational school	77	11.5
Elementary school	30	4.5
Not specified	36	5.4
Occupation		
Working in a village devoted to Krishna Consciousness	34	5.1
Working for the national ISKCON organization	35	5.2
Active blue-collar worker	87	12.9
Active white-collar worker	152	22.8
On maternity leave	9	1.3
Pensioner	131	19.6
Student	25	3.7
Housewife	8	1.2
Unemployed	8	1.2
Other inactive earner	12	1.8
Dependant	1	0.1
Not specified	166	24.9
Place of living		
Capital	167	25.0
Regional centre town/city	156	23.3
Other town/city	168	25.2
Other settlement	98	14.7
A community devoted to Krishna Consciousness	33	4.9
Other	6	0.9
Not specified	39	5.8
Income		

Can make ends meet well and make savings	64	9.6
Can make ends meet, but make only small amount of savings	215	32.2
Can just make ends meet. cannot make any savings	106	15.9
Sometimes barely enough to make ends meet	12	1.8
Has daily problems to make ends meet	2	0.3
Has no income	1	0.1
Not specified	267	40.0
Religion		
Christian	302	45.3
Islam	4	0.6
Buddhist	5	0.7
Hindu	8	1.2
Krishna-conscious	159	23.8
Atheist	15	2.2
Not belonging to any religious group	113	16.9
Not specified	61	9.1

Appendix 7 – Questionnaire placed in the rural communities

Dear Respondent,

I am Krisztina Bence-Kiss, a PhD student of Kaposvár University, Hungary. During my PhD studies I am carrying out a research on how Krishna Consciousness is spreading around Europe and the ways people become familiar with the culture and traditions. Please help my work by answering the questions about the channels through which you met Krishna Consciousness and the ways in which you got involved. Thank you for your help in advance!

1. Where have you heard of Krishna Consciousness for the first time? (If you cannot remember the actual first time, please choose one or more possibilities, which were the most influential for you)
   a. from a devotee
   b. newspaper article
   c. television program
   d. website
   e. Facebook
   f. Instagram
   g. suggestion of a tourist office
   h. Facebook advertisement
   i. Instagram advertisement
   j. flyers
   k. on a festival
   l. advertisement about the college
   m. in a Govinda Restaurant
   n. at a yoga event
   o. at a workshop
   p. from a book
   q. on a webshop
   r. from a friend
   s. other (please specify):
   ……

2. Which community have you already visited?
   a. Krisna Völgy (HUN)
   b. Radhadesh (BEL)
   c. Bhaktivedanta Manor (GBR)
   d. Almwiks Gard (SWE)
   e. Goloka Dhama (GER)
   f. Simhachalam (GER)
   g. Prabhupada Desh (ITA)
   h. Krisnuv Dvur (CZE)
   i. Nova Ekacakra (SVK)
   j. Nova Santipur (POL)
   k. Govindadvipa Dhama (IRL)
   l. Villa Vrndava (ITA)
   m. New Mayapura (FRA)
   n. New Vraja Mandala (ESP)
   o. New Varsana (UKR)
   p. Mother Farm (UKR)
   q. New Nilacala Farm (CRO)
   r. Sankirtana Farm (ITA)
   s. other (please specify)

3. Please evaluate how often you take the following actions!

	NEVER				REPEATEDLY	DON'T KNOW/ NON-APPLICABLE
I eat vegetarian/vegan.	**1**	**2**	**3**	**4**	**5**	**X**
I follow/check the Facebook page of a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I buy vegetarian/vegan products.	**1**	**2**	**3**	**4**	**5**	**X**
I visit a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I visit Hare Krishna temples.	**1**	**2**	**3**	**4**	**5**	**X**
I follow the national Hare Krishna site/Facebook page.	**1**	**2**	**3**	**4**	**5**	**X**
I buy books/give donations to Krishna devotees on the streets.	**1**	**2**	**3**	**4**	**5**	**X**
I visit Hare Krishna communities in different countries.	**1**	**2**	**3**	**4**	**5**	**X**
I give the 1% of my income tax to a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I attend festivals organized by Krishna-conscious communities.	**1**	**2**	**3**	**4**	**5**	**X**
I read books related to Krishna consciousness.	**1**	**2**	**3**	**4**	**5**	**X**
I follow/check the Instagram posts of a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I read the articles about the Hare Krishna community.	**1**	**2**	**3**	**4**	**5**	**X**
I follow/check the YouTube channel of a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I visit Govinda Restaurants.	**1**	**2**	**3**	**4**	**5**	**X**
I visit the Bhaktivedanta College.	**1**	**2**	**3**	**4**	**5**	**X**
I cook from Indian recipes.	**1**	**2**	**3**	**4**	**5**	**X**
I buy products of a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I use the Hare Krishna mantra.	**1**	**2**	**3**	**4**	**5**	**X**
I attend yoga classes organized by Krishna-conscious groups.	**1**	**2**	**3**	**4**	**5**	**X**
I dress in traditional Indian dresses.	**1**	**2**	**3**	**4**	**5**	**X**
I follow the guidance of the Bhagavad Gíta.	**1**	**2**	**3**	**4**	**5**	**X**
I attend workshops organized by Krishna-conscious groups.	**1**	**2**	**3**	**4**	**5**	**X**
I celebrate the festivities of Krishna Consciousness.	**1**	**2**	**3**	**4**	**5**	**X**
I check the news of the Krishna-conscious community on their websites.	**1**	**2**	**3**	**4**	**5**	**X**

I talk to people devoted to Krishna Consciousness.	**1**	**2**	**3**	**4**	**5**	**X**

4. Please evaluate how often you receive information about Krishna Consciousness and Krishna-conscious communities in the following ways!

	NEVER				REPEATEDLY	DON'T KNOW/ NON-APPLICABLE
I meet people selling books about Krishna Consciousness on the streets.	**1**	**2**	**3**	**4**	**5**	**X**
I see posters about the events organized by the Krishna-conscious community nearby.	**1**	**2**	**3**	**4**	**5**	**X**
I see Facebook advertisements about a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I see Facebook posts of a Krishna-conscious community in my news feed.	**1**	**2**	**3**	**4**	**5**	**X**
I see posts of a Krishna-conscious community on Instagram.	**1**	**2**	**3**	**4**	**5**	**X**
I see YouTube videos of a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I see TV shows about Krishna-conscious communities.	**1**	**2**	**3**	**4**	**5**	**X**
I see tourism agencies advertising a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**
I see Krishna-products sold in shops or online.	**1**	**2**	**3**	**4**	**5**	**X**
I see fliers about festivals of Krishna-conscious communities.	**1**	**2**	**3**	**4**	**5**	**X**
I see educational offers of Bhaktivedanta College.	**1**	**2**	**3**	**4**	**5**	**X**
I see advertisements of Govinda Restaurants.	**1**	**2**	**3**	**4**	**5**	**X**
I receive newsletter from a Krishna-conscious community.	**1**	**2**	**3**	**4**	**5**	**X**

5. Thank you for filling in everything so far! Please provide some general data about yourself before finishing!

a) Gender
   female
   male

b) Age
   1. <18
   2. 19-25
   3. 26-35
   4. 36-45
   5. 46-55
   6. 56-65
   7. 66-75

8. 76+

c) Which country do you come from?

……..

d) What is your highest level of education completed?

1. university or college
2. high school
3. technical/vocational school
4. elementary school

e) What is your occupation at the moment?

15. working in a community devoted to Krishna Consciousness
16. working for the national ISKCON organization
17. active blue-collar worker
18. active white-collar worker
19. on maternity leave
20. pensioner
21. student
22. housewife
23. unemployed
24. other inactive earner
25. dependant

f) What kind of settlement do you live in?

1. capital
2. regional centre city/town
3. other city/town
4. other settlement
5. a community devoted to Krishna Consciousness
6. other (please specify)…… …….

g) How would you rate the income of your family?

1. You can make ends meet well and make savings
2. You can make ends meet, but make only small amount of savings
3. You can just make ends, and cannot make any savings
4. Sometimes it is barely enough to make ends meet
5. You have daily problems to make ends meet
6. You have no income

h) Which religious group do you belong to?

1. Christianity
2. Islam
3. Buddhism
4. Hinduism
5. Krishna Consciousness
6. I am an atheist
7. I do not belong to any religious group
8. other

i) If you are a devotee of Krishna Consciousness, for how long? …….. years

THANK YOU FOR HELPING MY WORK!

For further information about my work please feel free to contact me on bence.krisztina@ke.hu !

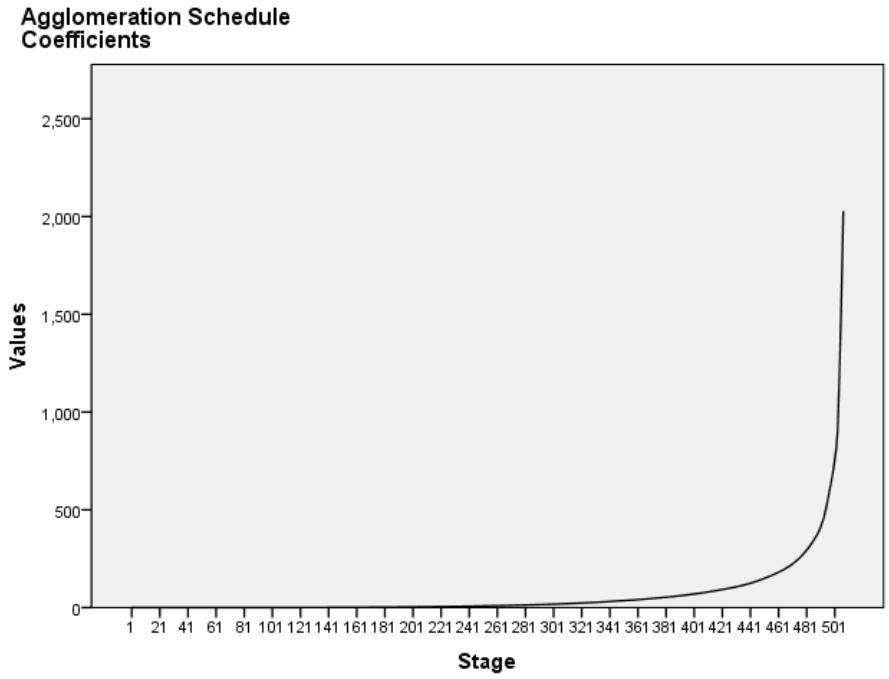
Appendix 8 – Significant differences in the means of the factors of exposure to promotion tools

	Retaining existing audience – other institutions and retention	Confirming existing audience – Social media of the farming communities	Attracting new, interested audience – Traditional promotional methods	Raising the attention of new audience – Touristic and physical products
Gender	p=0.180	p=0.252	p=0.075	p=0.445
Age	p<0.001	p<0.001	p<0.001	p=0.263
Education	p=0.011	p=0.695	p=0.001	p=0.855
Occupation	p<0.001	p<0.001	p=0.049	p=0.871
Occupation (filtered)	p=0.001	p<0.001	p=0.082	p=0.974
Settlement	p<0.001	p=0.723	p=0.021	p=0.229
Settlement (filtered)	p=0.103	p=0.606	p=0.019	p=0.251
Income	p=0.234	p=0.998	p=0.862	p=0.680
Religion	p<0.001	p=0.004	p=0.454	p=0.018
Religion (filtered)	p=0.090	p=0.072	p=0.601	p=0.034

Appendix 9 – Significant differences in the means of the factors of behavior change

	Contemplation	Preparation	Action	Maintenance
Gender	p=0.472	p=0.006	p=0.123	p=0.734
Age	p<0.001	p<0.001	p=0.209	p=0.153
Education	p=0.658	p<0.001	p=0.082	p=0.029
Occupation	p<0.001	p<0.001	p<0.001	p=0.058
Occupation (filtered)	p<0.001	p<0.001	p=0.170	p=0.120
Settlement	p=0.880	p<0.001	p<0.001	p=0.064
Settlement (filtered)	p=0.891	p=0.001	p=0.426	p=0.096
Income	p=0.557	p<0.001	p=0.694	p=0.158
Religion	p=0.013	p<0.001	p=0.001	p=0.494
Religion (filtered)	p=0.101	p=0.002	p=0.864	p=0.969

Appendix 10 Agglomeration Schedule Coefficients of the hierarchical cluster analysis based on the stages of behavior change

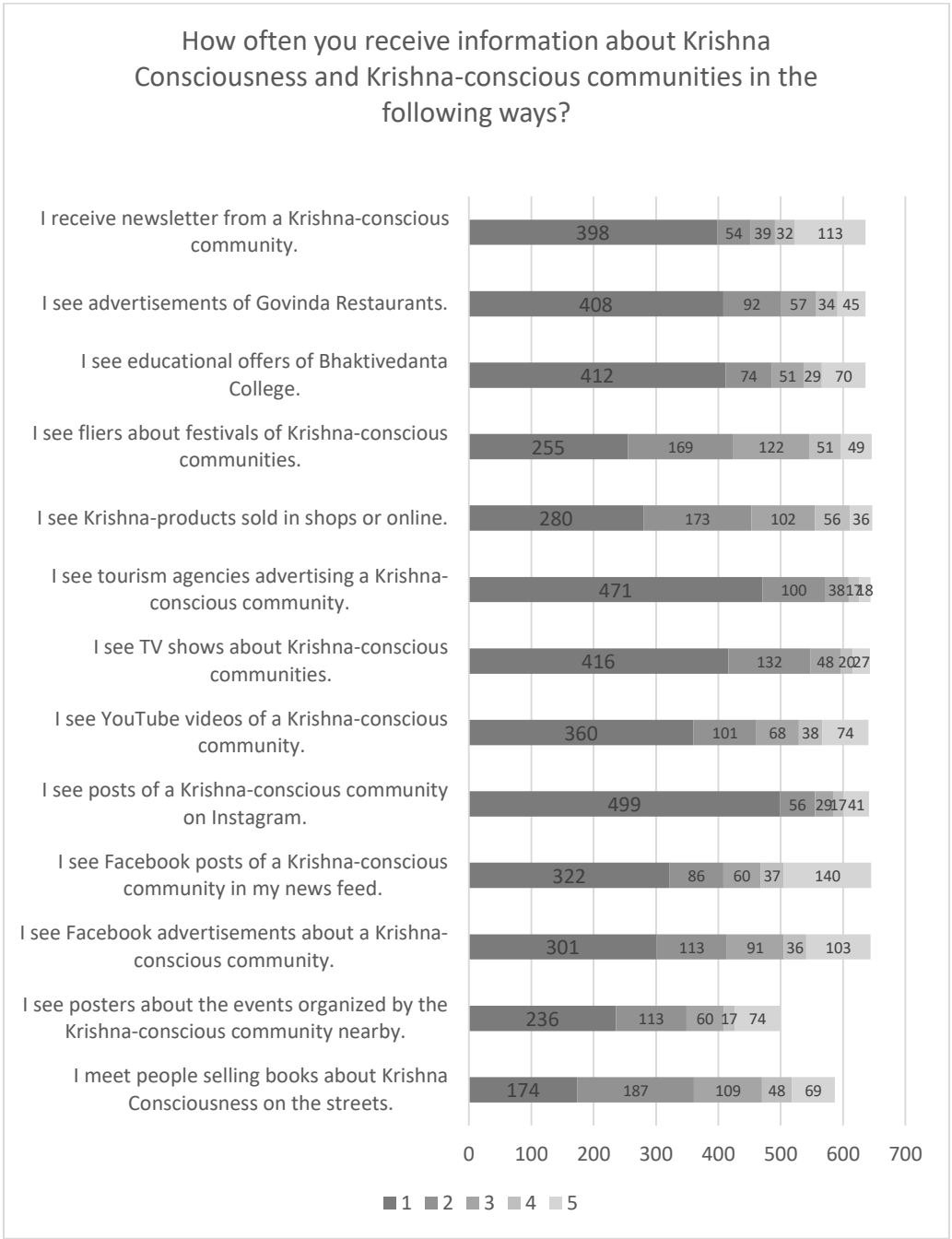


Appendix 11 – Correlations between exposure to promotion tools and behavior changes

Stage of behavior change	Promotion tools	Pearson correlation coefficient	Significance level	Confirmed?
Precontemplation	Raising the attention of new audience – Touristic and physical products	*No data available*	X	X
	Attracting new, interested audience – Traditional promotional methods	*No data available*	X	X
	Confirming existing audience – Social media of the farming communities	*No data available*	X	X
	Retaining existing audience – other institutions and retention	*No data available*	X	X
Contemplation	Raising the attention of new audience – Touristic and physical products	0.111	0.014	**X**
	Attracting new, interested audience – Traditional promotional methods	0.198	0.000	**X**
	Confirming existing audience – Social media of the farming communities	0.764	0.000	✓
	Retaining existing audience – other institutions and retention	0.233	0.000	✓
Preparation	Raising the attention of new audience – Touristic and physical products	-0.075	0.094	X
	Attracting new, interested audience – Traditional promotional methods	0.173	0.000	X
	Confirming existing audience – Social media of the farming communities	0.043	0.344	**X**

	Retaining existing audience – other institutions and retention	0.488	0.000	✓
Action	Raising the attention of new audience – Touristic and physical products	*0.204*	*0.000*	✓
	Attracting new, interested audience – Traditional promotional methods	0.053	0.273	**X**
	Confirming existing audience – Social media of the farming communities	*0.073*	*0.103*	*X*
	Retaining existing audience – other institutions and retention	0.281	0.000	✓
Maintenance	Raising the attention of new audience – Touristic and physical products	*0.347*	*0.000*	✓
	Attracting new, interested audience – Traditional promotional methods	*0.152*	*0.001*	*X*
	Confirming existing audience – Social media of the farming communities	*-0.068*	*0.132*	*X*
	Retaining existing audience – other institutions and retention	0.373	0.000	

Appendix 12 – Detailed responses concerning exposure to the promotion tools



Appendix 13 – Rotated component matrix of the factors concerning exposure to the promotion tools

Rotated Component Matrixa

	Component			
	Lifestyle-related advertising	Social media	Traditional media	Products and services
I see educational offers of Bhaktivedanta College.	.831	.271	.132	.134
I see advertisements of Govinda Restaurants.	.778	.271	.193	.212
I receive newsletter from a Krishna-conscious community.	.747	.392	.095	.163
I see Facebook advertisements about a Krishna-conscious village.	.403	.768	.245	.047
I see posts of a Krishna-conscious village on Instagram.	.097	.767	.046	.288
I see Facebook posts of a Krishna-conscious village in my news feed.	.391	.759	.216	.032
I see YouTube videos of a Krishna-conscious village.	.429	.696	.079	.246
I meet people selling books about Krishna Consciousness on the streets.	.032	.084	.884	.065
I see posters about the events organized by the Krishna-conscious community nearby.	.250	.200	.754	.220
I see fliers about festivals of Krishna-conscious communities.	.480	.167	.499	.418
I see tourism agencies advertising a Krishna-conscious village.	.171	.084	.124	.843
I see TV shows about Krishna-conscious communities.	.126	.465	.163	.643

I see Krishna-products sold in shops or online.	.443	.176	.429	.520

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.

Appendix 14 – Descriptive Statistics – Behavior changes of the respondents concerning religious activities

	N	Mean	Median	Mode	SD
I buy vegetarian/vegan products.	645	2.90	3	5	1.65
I eat vegetarian/vegan.	653	2.76	2	1	1.70
I visit a Krishna-conscious village.	647	2.68	2	1	1.56
I attend festivals organized by Krishna-conscious communities.	642	2.66	2	1	1.61
I visit Hare Krishna temples.	647	2.63	2	1	1.56
I read books related to Krishna consciousness.	644	2.60	2	1	1.63
I talk to people devoted to Krishna Consciousness.	649	2.57	2	1	1.61
I read the articles about the Hare Krishna community.	652	2.52	2	1	1.46
I use the Hare Krishna mantra.	643	2.42	1	1	1.72
I follow the national Hare Krishna site/Facebook page.	643	2.37	2	1	1.60
I cook from Indian recipes.	644	2.33	2	1	1.53
I follow/check the Facebook page of a Krishna-conscious village.	642	2.30	1	1	1.64
I buy books/give donations to Krishna devotees on the streets.	578	2.24	2	1	1.40
I check the news of the Krishna-conscious community.	645	2.23	1	1	1.52
I follow the guidance of the Bhagavad Gíta.	634	2.20	1	1	1.65
I follow/check the YouTube channel of a Krishna-conscious village.	645	2.11	1	1	1.43
I celebrate the festivities of Krishna Consciousness.	642	2.07	1	1	1.65
I dress in traditional Indian dresses.	648	2.07	1	1	1.47
I visit Govinda Restaurants.	645	2.05	1	1	1.49
I give the 1% of my income tax to a Krishna-conscious community.	568	1.97	1	1	1.56
I buy products of a Krishna-conscious village.	570	1.87	2	1	1.10
I attend workshops organized by Krishna-conscious groups.	641	1.72	1	1	1.20
I follow/check the Instagram posts of a Krishna-conscious village.	635	1.68	1	1	1.27
I attend yoga classes organized by Krishna-conscious groups.	640	1.59	1	1	1.11
I visit Hare Krishna communities in different countries.	645	1.58	1	1	1.15
I visit the Bhaktivedanta College.	575	1.37	1	1	0.95

Appendix 15 – Rotated component matrix of the factors concerning behavior change

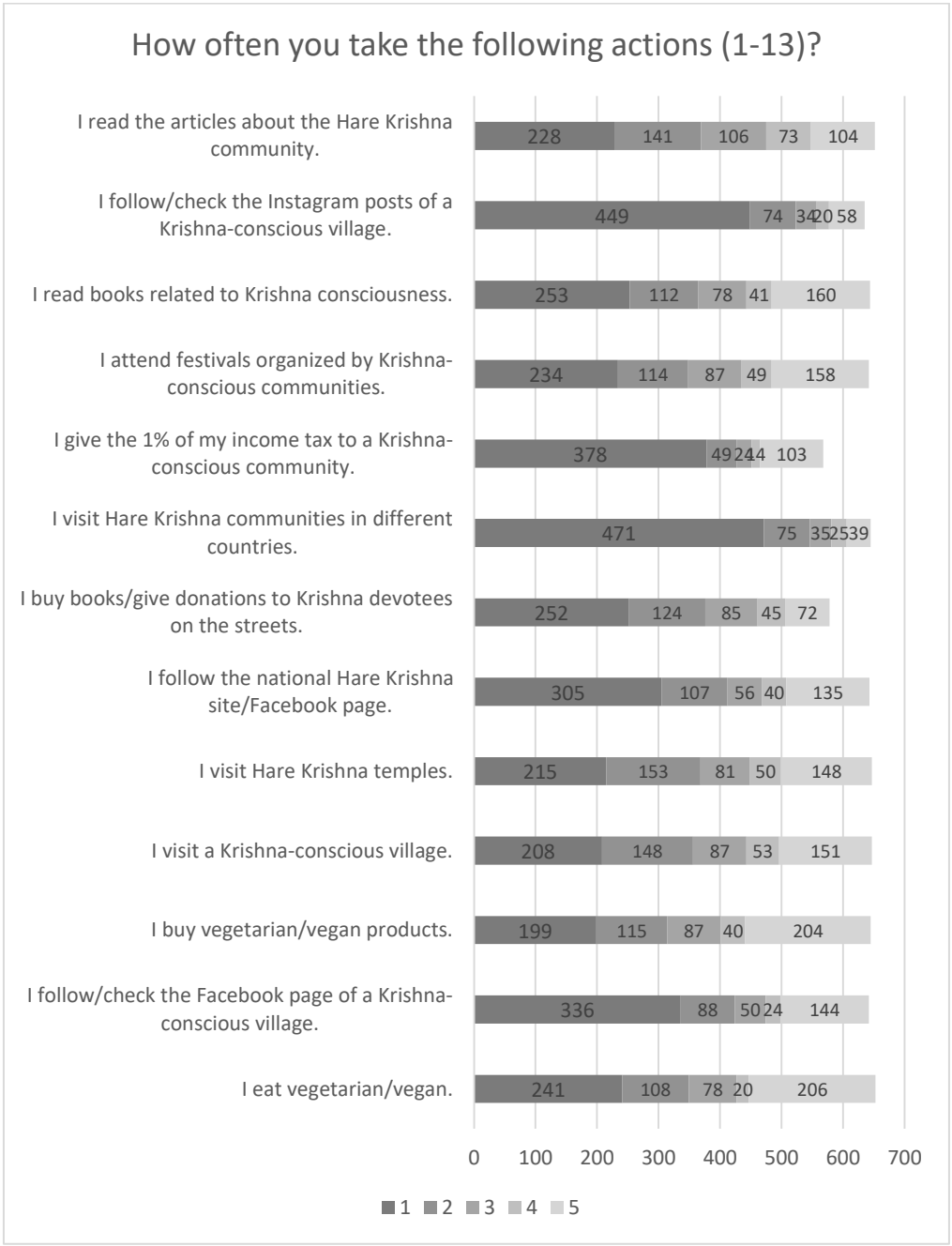
Rotated Component Matrixa

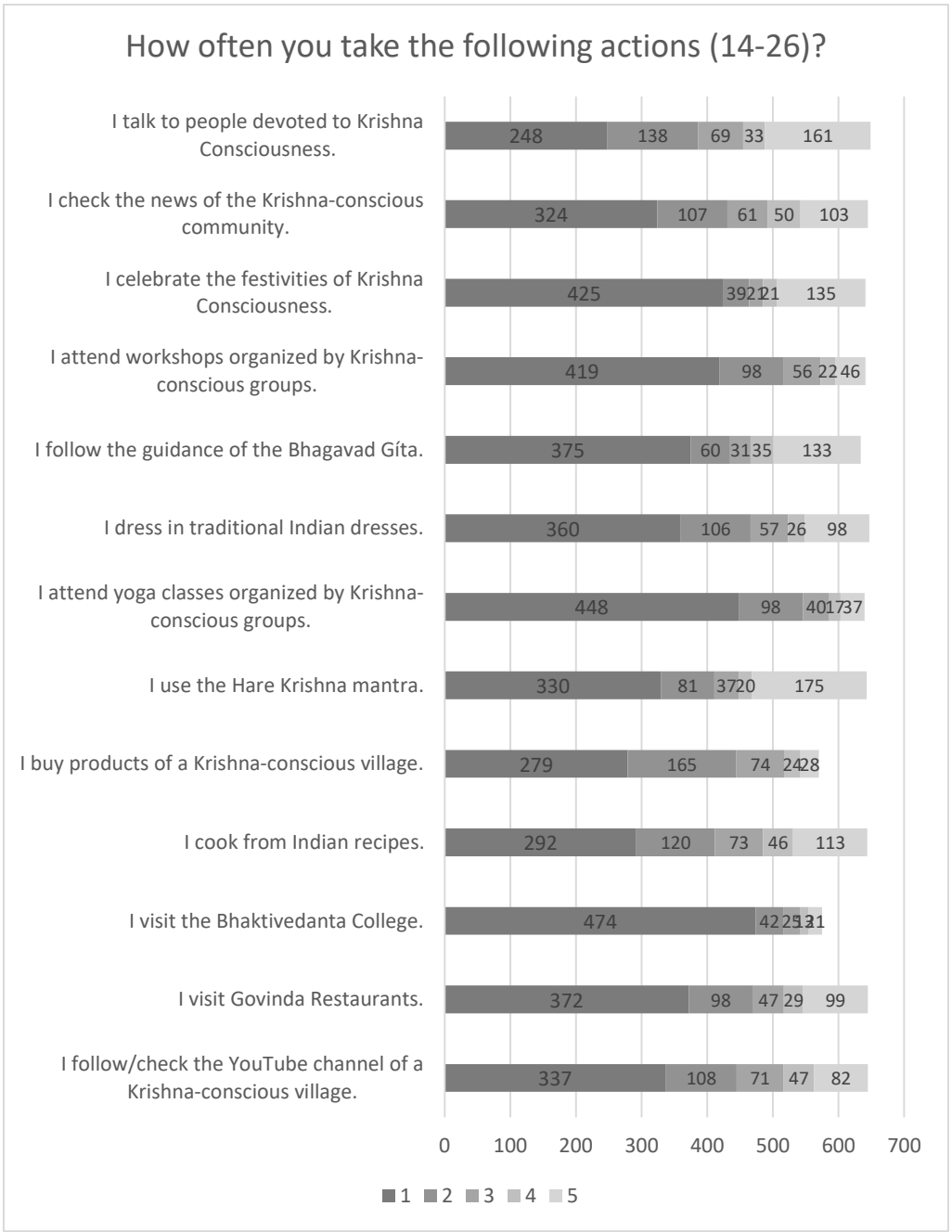
	Component			
	Information seeking without active participation	Moderately visible active participation	Visible active participation	Education
I follow/check the Facebook page of a Krishna-conscious village.	.833	.335	.082	.082
I follow the national Hare Krishna site/Facebook page.	.830	.375	.045	.109
I read the articles about the Hare Krishna community.	.744	.362	.220	.199
I check the news of the Krishna-conscious community.	.724	.438	.286	.216
I follow/check the YouTube channel of a Krishna-conscious village.	.723	.239	.321	.155
I follow/check the Instagram posts of a Krishna-conscious village.	.720	-.076	.276	.228
I buy books/give donations to Krishna devotees on the streets.	.612	.319	.117	.314
I visit a Krishna-conscious village.	.594	.272	.537	.137
I attend festivals organized by Krishna-conscious communities.	.567	.412	.486	.177
I buy products of a Krishna-conscious village.	.556	.182	.374	.409
I give the 1% of my income tax to a Krishna-conscious community.	.530	.466	.068	.288
I eat vegetarian/vegan.	.234	.815	.264	.158
I buy vegetarian/vegan products.	.313	.770	.251	.157
I follow the guidance of the Bhagavad Gíta.	.337	.610	.505	.245
I use the Hare Krishna mantra.	.449	.589	.383	.217

I read books related to Krishna consciousness.	.493	.568	.366	.233
I cook from Indian recipes.	.304	.540	.333	.309
I visit Govinda Restaurants.	.274	.512	.298	.480
I talk to people devoted to Krishna Consciousness.	.486	.489	.446	.235
I visit Hare Krishna communities in different countries.	.083	.210	.768	.264
I celebrate the festivities of Krishna Consciousness.	.297	.485	.633	.280
I dress in traditional Indian dresses.	.176	.336	.630	.348
I visit Hare Krishna temples.	.546	.393	.557	.161
I attend workshops organized by Krishna-conscious groups.	.377	.278	.517	.502
I visit the Bhaktivedanta College.	.146	.221	.210	.809
I attend yoga classes organized by Krishna-conscious groups.	.281	.172	.339	.735

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 6 iterations.

Appendix 16 – Detailed responses concerning the behavior patterns towards Krishna Consciousness




How often you take the following actions (14-26)?
I talk to people devoted to Krishna Consciousness.
248 138 69 33 161
I check the news of the Krishna-conscious community.
324 107 61 50 103
I celebrate the festivities of Krishna Consciousness.
425 39 21 21 135
I attend workshops organized by Krishna-conscious groups.
419 98 56 22 46
I follow the guidance of the Bhagavad Gíta.
375 60 31 35 133
I dress in traditional Indian dresses.
360 106 57 26 98
I attend yoga classes organized by Krishna-conscious groups.
448 98 40 17 37
I use the Hare Krishna mantra.
330 81 37 20 175
I buy products of a Krishna-conscious village.
279 165 74 24 28
I cook from Indian recipes.
292 120 73 46 113
I visit the Bhaktivedanta College.
474 42 25 13 21
I visit Govinda Restaurants.
372 98 47 29 99
I follow/check the YouTube channel of a Krishna-conscious village.
337 108 71 47 82
0 100 200 300 400 500 600 700
1 2 3 4 5