

Marketing and religious tourism: profile and satisfaction of visitors to the works of the first Brazilian saint

Marketing e turismo religioso: perfil e satisfação dos visitantes das obras da primeira santa brasileira

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RESUMO

A partir do anúncio da canonização da primeira santa brasileira, a média mensal de visitas à sede das Obras Sociais Irmã Dulce (OSID), em Salvador, aumentou consideravelmente. Diante disto, uma articulação de instituições públicas e privadas foi iniciada, para o desenvolvimento do Arranjo Produtivo Local Território Santo, que visa planejar o acolhimento e ordenamento deste fluxo de visitantes, maximizando os seus resultados para os moradores do entorno. Com foco em contribuir com o projeto, o objetivo deste estudo foi identificar o perfil e grau de satisfação dos visitantes da OSID. Este marco teórico transita pelos temas do turismo religioso, desenvolvimento territorial e marketing. Os dados foram coletados através da aplicação presencial de questionários. Já os resultados foram analisados de forma qualitativa (análise de conteúdo) e quantitativa (Net Promoter Score e Regressão Linear Múltipla). Dentre os achados, destacam-se sugestões para a melhoria da experiência de futuros visitantes da instituição religiosa: como preços, clareza e tradução de conteúdo escrito do memorial, além da oferta de mais vagas de estacionamento. Agradecimento à Fundação de Amparo à Pesquisa da Bahia.

Palavras-chave: Marketing, Turismo e Religiosidade, Peregrinação, Satisfação do Visitante, Desenvolvimento Territorial, Destino Religioso, Santa Dulce dos Pobres.

ABSTRACT



From the announcement of the canonization of the first Brazilian saint, the monthly average of visits to the headquarters of Social Works Irmã Dulce (OSID), in Salvador, increased considerably. In view of this, an articulation of

public and private institutions was initiated, for the development of the Local Productive Arrangement Território Santo, which aims to plan the reception and ordering of this flow of visitors, maximizing its results for the surrounding residents. With a focus on contributing to the project, the objective of this study is to identify the profile and degree of satisfaction of OSID visitors. This theoretical framework goes through the themes of religious tourism, territorial development and marketing. Data are collected through the application of face-to-face questionnaires. The results are analyzed in a qualitative (content analysis) and quantitative (Net Promoter Score and Multiple Linear Regression) way. Among the findings, we highlight suggestions for improving the experience of future visitors to the religious institution: such as prices, clarity and translation of the written content of the memorial, in addition to offering more parking spaces. Thanks to the Bahia Research Support Foundation.

Keywords: Marketing, Tourism and Religiosity, Pilgrimage, Visitor Satisfaction, Territorial Development, Religious Destination, Santa Dulce dos Pobres.

INTRODUCTION

Faith and religiosity are genuine elements of Brazilian people's identity and are motivations for the displacement of large flows of people to some destinations in the country, consecrated as tourist and pilgrimage spots. According to the Ministry of Tourism, religious tourism is a modality that represents 20% of all income generated in the national tourism market, with a turnover of R \$ 15 billion per year, and in the country, 300 cities have some attraction in this segment (Santos, 2015; Gurgel, 2018).

Among the best known Brazilian destinations, the following stand out: Juazeiro do Norte (CE), for its devotion to Padre Cícero; Nova Trento (SC), with the Sanctuary of Madre Paulina; Belém do Pará, for the festival of Círio de Nazaré; Aparecida do Norte (SP), with the Sanctuary of the Patroness of Brazil Nossa Senhora Aparecida; Jesus da Lapa (BA), for the feast dedicated to the patron; and São Cristóvão (SE), for the celebration of Nosso Senhor dos Passos (Aragão & Macedo, 2011).



The capital of Bahia is also highlighted in this list due to its expressive number of Catholic communities. According to a survey carried out by the press office of the Archdiocese of São Salvador da Bahia, on October 31, 2019, the city had 680 chapels. This amount refers to Catholic communities, including parent churches, which are part of the 101 parishes in Salvador. Another factor to be highlighted is that Salvador offers a diversified calendar of syncretic festivals that mobilize a whole symbology associated to devotions of African origin.

In this scenario of faith, the city still stars in an important chapter of world Catholic history, starting with the announcement, in May 2019, of the canonization of the bahian religious Sister Dulce, who became the first Brazilian saint: Santa Dulce dos Pobres, that is, Saint Dulce of the Poor. The canonization process of Irmã Dulce - the “good angel of Bahia”, as she was known - started in 2000, and the validation of her first miracle was in 2003. In 2009, she received the title of Venerable and in 2011, she was beatified. After the confirmation of an hemorrhage cure, a second miracle was attributed to Sister Dulce, that of curing a case of blindness.

In May 2019 her canonization was announced, and on October 13 of the same year, a ceremony took place at the Vatican, in Rome, with the presence of Pope Francis (Valadares, 2019). This fact reveals that Sister Dulce's legacy is recognized not only by the Catholic Church, but also by Brazilians and foreigners who share the faith. In 2013, 57% of the Brazilian population (about 116 million people) was mobilized by Catholicism, a religion declared in 2017 by 64.7% of the population (Anjos & Lima, 2017; Azevedo, 2017).

Since the canonization of the nun was announced, the number of visits to the Social Works of Irmã Dulce (OSID), based in Largo de Roma, in Salvador, has grown considerably. In addition to the health facilities, the institution has a sanctuary, a memorial dedicated to the life of the Bahian nun, a shop and a café. Between April 14 and May 14, 2019, only the



memorial had received 1,746 visitors and, in the following 30 days, the space received 3,667 people (Santos, 2019).

The social works of the Brazilian saint are a reflection of her legacy in caring for the most needy. OSID currently serves the annual average of 3.5 million people through the Unified Health System (SUS), being considered one of the largest health complexes in the country (OSID, 2020).

In view of the increase in visits, a territorial reorganization became necessary, which gave rise to the Santo Território Project. The initiative mobilizes several public and private institutions with focus on creating a local productive arrangement based on tourism, around the OSID, aiming to maximize the experience of visitors and the benefits to the community (Santos, 2019).

The territorial base of the Local Productive Arrangement Território Santo comprises the region of the city known as the Itapagipe Peninsula, which also includes the sanctuaries of Nossa Senhora da Conceição da Praia, Nossa Senhora dos Alagados and Nosso Senhor do Bonfim. The project foresees actions such as: urban requalification, revitalization of commercial establishments and structuring of hotels, bars and restaurants.

Based on this context, the present study emerges from marketing and its contribution to religious tourism, with a focus on conducting a survey on the satisfaction and profile of OSID visitors. The collected information aims to serve as input for the definition of marketing and publicity actions for the social businesses of this religious destination.

The objective of this research was, therefore, to identify the profile and level of satisfaction of visitors to the OSID memorial, sanctuary, store and cafe, and data collection was carried out in August 2019, with the application of questionnaires. The next section is devoted to the theoretical foundations of this study, to then address the methodological procedures adopted, the analysis of the results and the final considerations



RELIGIOUS TOURISM

Religious tourism is a part of cultural tourism, since it is established around elements that constitute the material and / or immaterial heritage of a given society, related to the "search for the sacred and the spiritual in spaces and events related to religions "(Brasil, 2010, p. 19). Religious practice, in turn, has ten characteristics in common, which are listed by Lindstrom (2016): "feeling of belonging, narrative, rituals, symbols, clear vision, sensory appeal, power of enemies, evangelism, mystery and greatness" (p. 139).

In this sense, the existence of the temples represents a sacred element for those who share the belief or are interested in knowing more about the subject. It is understood that visiting sacred sites is a way of being close to the gods and affirming religiosity and faith, factors that attribute identity to a society characterized by belief (Eliade, 2008; Aragão, 2014). Religion also has celebrations, which for Aragão and Macedo (2011), are events that enable an experience incorporated into culture and identity. These religious celebrations are part of festive calendars and become a heritage for a particular destination. In the case of Salvador, in particular, Lavagem do Bonfim, for example, takes place in January and brings together thousands of people in procession from the basilica of Conceição da Praia to the basilica of Bomfim, passing through OSID. The theory anchors the meaning of the party, as, according to the authors, the cultural heritage of the festivities gives meaning to the event, since the "act of celebrating refers to a heritage that is living, dynamic, updated and subject to change" (Aragão & Macedo, 2011, p. 402).

The reported scenario favors the emergence of religious pilgrimages, in which people travel to these destinations and temples, referring to the notion of space-territory that "differs from space-place through its construction based on the dynamism of individuals who live in it [...] (and are) the result of the confrontation of the individual spaces of the actors in their economic,



socio-cultural and environmental dimensions "(Carrière & Cazella, 2006, p. 33).

Territories are unique, as they are the result of a collective construction arising from the appropriation of space by social groups, whether it's physical or symbolic. When thinking about a territorial development process based on religious tourism, it is intended to mobilize and articulate the knowledge and resources existing locally, in an innovative way and with a view to taking advantage of a common opportunity (Pecquer, 2004 as quoted in Carrière & Cazella, 2006).

For Maio (2006), religious tourism can contribute to the development of the economy and culture, and may have positive impacts on the life quality of the local population, as long as it is planned. The author also points out that the growing flow of visitors in the localities contributes to job generation, growth of artisanal production, incentive to real estate and hotel development, in addition to the preservation of cultural and religious identity. Almeida, Enoque and Júnior (2020, p. 4) reinforce this importance of religious tourism in the development of cities, "generating employability and moving various sectors of the economy".

As a territorial development strategy, planning for tourist destinations presupposes the availability of information that facilitates the understanding of the complex expression of local cultures (Guillaumon, 2011). In order for "positive consequences to be maximized and negative ones to be minimized", Lanes Filho and Oliveira (2018, p. 308) suggest that religious tourism be carefully planned, in view of the set of goods and services that the activity demands.

This is what Serra (2017) highlights when dealing with the range of entities that need to be mobilized in this initiative. Curado and D'Abadia (2018) portray initiatives of the religious destination definition, "taking advantage of



local material, immaterial and natural manifestations”, as potential to attract tourists and inputs for the elaboration of public policies.

Both the government, represented by the municipal and state cultural and tourism bodies, such as the Catholic Church and market agents directly or indirectly related to tourism, act in partnership to make this festivity more attractive not just for tourism. An important concept for understanding this process is the Local Productive Arrangement (LPA), which characterizes the scope of Território Santo and which, according to Lastres et al. (2002) is constituted by agglomerations of society agents in a given territory. Such agents establish bonds and interact, being able to be represented by companies and other public or private institutions.

For Silveira et al. (2005), LPAs suggest interactions between agents in the same sector, that is, enterprises that operate in the same geographic space and that share the same culture. In addition to the links established between them (and with governmental, business and financial and research institutions), these groups have productive specialization and governance (Brazil, 2018).

The LPA brings beneficial effects to the network of institutions that integrate it and also contributes to the development of sustainable tourism, as it “meets the needs of today's tourists and host regions, while protecting and expanding opportunities for the future ”, constituting a legitimate instrument of territorial development (OMT, 2003, p. 24). This articulation around a productive activity can be highlighted and promoted for the market. This is also the role of marketing, which can contribute to several actions, providing inputs for the development of strategies focused on the agents involved in this process, as described in the next section.



Marketing contributions to tourism

Consumption is inherent to the practice of religious tourism, whether due to accommodations and food for visitors or purchase of objects with meaning related to faith. From this productive context emerges marketing and its contributions to the structuring and dissemination of a religious destination. The effort of the visited destination is aligned with the principles of marketing, of building the affective component of loyalty, and this is possible from the offer of an exceptional service that exceeds the customer's expectations, providing them with a memorable experience and promoting enchantment (Silva & Barreto, 2018).

Tourism marketing, as explained by Krippendorf (1980, p. 50), aims to achieve the full satisfaction of "the needs of certain groups of consumers, thus obtaining an appropriate profit". This process takes place when companies or tourism organizations identify visitors (real or potential), create and adapt their products to meet their desires and wishes (Beni, 2000). The objective, therefore, of these destinations is "the formation of an environment favorable to the satisfaction of the tourists needs" (Castro & Gândara, 2019, p. 1).

In the case of religious tourism, Stiel and Carneiro (2008, p. 113) warn that "religious subjects incorporate tourism as a mediation to the experience of the sacred that absorbs elements of leisure, consumption and marketing", and that is when tourism gains contours of business opportunity (Silveira, 2007). The satisfaction of visitors to a religious destination is related to the prospect of enchantment, resulting from the post-consumption assessment and the awakening of positive emotions (Silva & Barreto, 2018). The emotional bond with the place is therefore related to the religious dimension and the meeting of visitors needs, to the point of offering a satisfactory experience regarding consumption (Silva & Barreto, 2018; Castro & Gândara, 2019).



The importance of marketing is also evident in the destination promotion. Santana (2006) points out that the image of the place is built from personal conversations, the media or promotional content. Non-profit organizations can also use these tools, differentiating product offerings and communication (Kotler & Levy, 1969). This is the case of OSID, which became even more prominent in the press and in marketing actions after the announcement of the canonization of Sister Dulce.

However, unlike companies that already have marketing experience, some nonprofit organizations "are typically more casual about collecting vital information about how they are doing and what is happening in the market" (Kotler & Levy, 1969, p. . 14). It is as if the institution's purpose was only related to the destination of donated money for social benefits and not for the market itself (Porter & Kramer, 1999).

From this perspective, the appropriation of marketing strategies is also justified in the field of religious tourism, through market research. The collected data can contribute to the definition of offered products and services, elements that translate the evidence of consumption as genuine also from the practice of religious tourism. Through these inputs, religiosity materializes and these symbols are "consumed by tourists, even though the trip was not motivated by the religiosity present there", as a reminder of the passage through the place (Guillaumon, 2011, p. 20; Ouriques, 2006).

The next section focuses on detailing the methodological procedures adopted in this research, from a qualitative and quantitative perspective. The collection instruments are also available, in order to enable new initiatives for data collection by researchers, with comparative effect.

METHODOLOGICAL PROCEDURES

The methodological procedures adopted in this study are qualitative and quantitative. Data collection was carried out during the month of August



2019, at OSID headquarters, in Largo de Roma, Salvador, in the morning and afternoon shifts. The tourists and residents of Salvador who visited the place were randomly approached for an interview, after visiting the institution's facilities.

99 questionnaires were applied, by means of the questions expressed in Tables 1, 2 and 3 (with a 10% margin of error and 95% confidence level), with 21 closed and three open questions. The discursive questions results are analyzed using the content analysis method, which for Roesch (2005) consists of three stages: pre-analysis (definition of the procedures to be followed); exploration of the material (implementation of such procedures); and data treatment and interpretation (when categories are established to make viable the inferences about the collected data).

Chart 1

Data collection instrument: profile of visitors to Sister Dulce's memorial and sanctuary

Questions / Statements	Response Alternatives
1 - Age group	From 18 to 25 years; 26 to 35; from 36 to 45; from 46 to 55; 56 to 65; Over 65 years
2 - Gender	Female; Male
3 - Marital status	Single; Married / Stable Union; Divorced; Widower; others
4 - Education level	Without formal instruction; Incomplete Elementary School; Complete Elementary School; Incomplete High School; Complete High School; Incomplete Higher Education; Complete Higher Education; Incomplete Graduate Studies; Complete Graduate Studies
5 - Current Occupation	Short response text
6 - Monthly Income	Up to 1 Minimum Wage; Between 1.1 and 3 Minimum Wages; Between 3.1 and 5 Minimum Wages; Between 5.1 and 8 Minimum Wages; More than 8 minimum wages
7 - Place of residence	Salvador; Another municipality in Bahia; Another State of Brazil; Another country
8 - If you are not a resident, you are in Salvador at:	Leisure Travel; Work / Business travel; Visiting relatives; Medical appointment; Religious Tourism (to know the OSID); Others
9 - How many times have you visited Sister Dulce's	This is the first visit; 2 times; Three times; 4 or more times



memorial?	
10 - What is the main motivation of your visit?	Devotion to Sister Dulce; I want to know more about Sister Dulce and her work; Health services; Others
11 - You visited the memorial	Alone; with relatives; with friends; on tour
12 - Did you come with a child up to 12 years old?	Yes; No
13 - How did you find out about the Sanctuary?	OSID website; Social networks; Tourism agency; Indication of friends or relatives; Through the Health Service; TV
14 - What form of transport did you use to get to the memorial?	Bus; Own vehicle / ride; App / Taxi; On foot; Other

Source: prepared by the authors (2020).

Chart 2

Data collection instrument: satisfaction of the visitors to the Sister Dulce memorial and sanctuary

Response alternatives

15 - From 1 to 10, rate the Memorial regarding its location

16 - From 1 to 10, rate the Memorial regarding ease of travel / parking

17 - From 1 to 10, rate the Memorial regarding its physical structure

18 - From 1 to 10, how do you rate the information provided about Sister Dulce?

19 - From 1 to 10, how do you rate the prices of souvenirs sold?

20 - From 1 to 10, how do you rate the cafeteria?

21 - From 1 to 10, what is your general assessment of the visit to the memorial?

Source: prepared by the authors (2020).

Chart 3

Data collection instrument: open questions

Response Alternatives

22- What did you find most interesting about the visit?

23 - What do you think can be improved?

24 - Describe in one word your experience at the sanctuary

Source: prepared by the authors (2020).



The satisfaction analysis of frequenters is made using the Net Promoter Score methodology, which classifies respondents into three groups, according to their level of satisfaction. Created in 2003 by Reichheld, it aims to measure customer satisfaction and / or loyalty to a given company. It was brought into this study since it can objectively translate, in numbers, the results of the questions whose answers are requested on a value scale.

In the first group are the interviewees classified as "Promoters", whose evaluation corresponded to notes 9 and 10 and indicates those who had a positive experience to the point of recommending it to other people; in the second group are those classified as "Neutrals", who assigned ratings between 7 and 8 and are considered "passively satisfied", that is, although they enjoyed the experience, they were not excited or, in the analyzed case, positively touched; and, finally, the third group is formed by the "Detractors", those who rated less than 6 and can be classified as dissatisfied with the experience or part of it. The measure of the satisfaction index, by assessed item or general, occurs when the percentage of "Detractors" respondents is subtracted from that of "Promoters". Thus, if this measure is less than 0, it is considered to be a "bad" result; between 0 and 49 is considered "moderate"; between 50 and 74, as "good" and between 75 and 100, as "excellent" (Reichheld, 2011).

This study uses yet another quantitative methodological procedure, for the analysis of 14 variables using the Multiple Linear Regression method, based on the Ordinary Least Squares model. The parameterization of the data is made from the creation of dummy variables and scales to transform qualitative elements into quantitative ones, thus enabling this study. The database for this study is created in Excel, but the analysis is carried out using the Gretl software.

To avoid collinearity, NOTASATSGERAL is established in the model as a dependable variable, created through the averages of seven variables related to the grades attributed to different aspects of the visit to the OSID.



The mathematical model is represented in Figure 1 and the quantitative theoretical model illustration in Figure 2:

$$Y(\text{NOTASATISFGERAL}) = B_0 + B_1\text{NOTALOC} + B_2\text{NOTAESTAC} + B_3\text{NOTAESTRUT} + B_4\text{NOTAINFO} + B_5\text{NOTALOJA} + B_6\text{NOTACAFE} + B_7\text{NOTAGERALMEM} + u$$

Figure 1. Mathematical model of Ordinary Least Squares

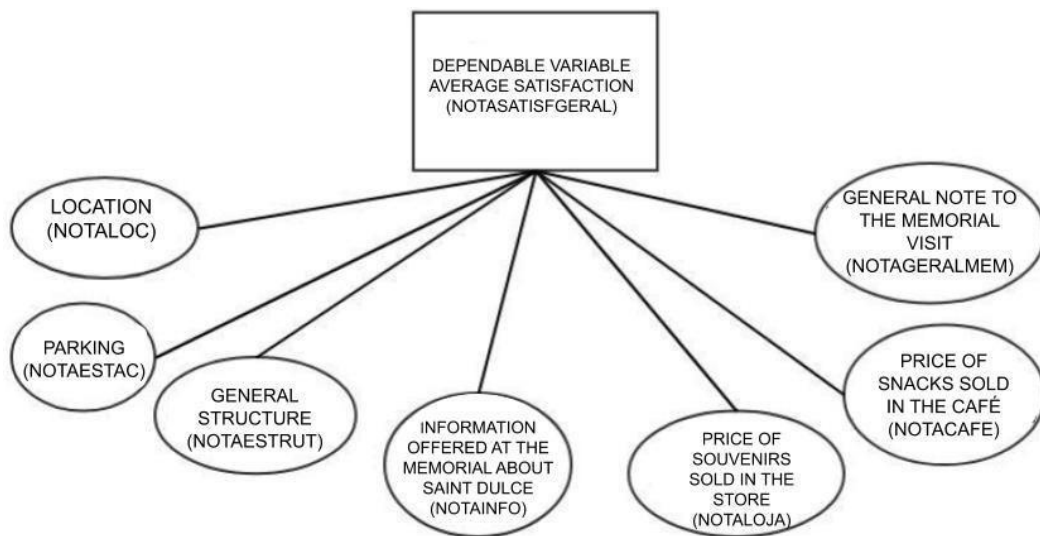


Figure 2. Quantitative theoretical model

In order to understand the meaning of the model, next is the description of the variables: "NOTALOC" (location); "NOTAESTAC" (parking); NOTAESTRUT (general structure); "NOTAINFO" (information provided at the memorial on the history of Saint Dulce); "NOTALOJA" (prices of souvenirs sold in the store); "NOTACAFE" (prices of snacks sold at the café); "NOTAGERALMEM" (general note regarding the visit to the memorial).

These variables are classified as explanatory (or independent) and the dependent variable is NOTASATISFGERAL (variable generated to measure

general satisfaction, based on the average of all others, except NOTAGERALMEM). The “B0” represents the regression coefficient (intercept); the “B1,” regression coefficient (slope); while “u” represents the error (residue). The next section focuses on the analysis of the data collected and the results of the application of the different qualitative and quantitative methodologies.

RESULTS ANALYSIS AND DISCUSSION

From the experience of field research and responses, it is possible to state that the majority of visitors to OSID are people aged between 36 and 65 years old (75%) and female (73%). Of the total, 47% are married or in a stable relationship, while 38% are single. As for the level of education, 30% of respondents have completed higher education. Of the total, another 27% finished high school and 24% completed elementary school. The monthly income of the interviewees is quite diverse, but it points to a profile of visitation, which falls into extremes: the largest share of visitors, 24.2%, is made up of people with an income of up to 1 minimum wage, a profile related to unemployed people or housewives; 22.2% of visitors have a monthly income above eight minimum wages.

Another interesting aspect is that 55% of the interviewees are tourists from other municipalities in Bahia and other states in Brazil. Of the non-residents in Salvador, 32.8% said they were there for religious tourism and another 27.6% for leisure, which clearly reveals the motivational distinction of pilgrims and cultural tourists. Regarding the Sister Dulce memorial, 46% said that this was their first visit, and another 30% had visited it four times or more. Regarding the motivation for the visit, the devotion to Sister Dulce was the option of 46% of the interviewees and the desire to know more about the new saint was the alternative chosen by 42% of the visitors. Half of the interviewees visited the memorial accompanied by relatives and 17.7% were accompanied by a



child up to 12 years old, which shows the need to develop actions aimed at children. Still on visitors, 55% went to the place by their own car or ride, and 35% by bus (public transport or chartered tourist bus).

Most of the visitors (48%) learned of the sanctuary's existence through reports shown on television or because they live in the city. Indication from relatives and friends was the answer of 30% and another 15% knew through travel agencies. Words like emotion, faith, love, peace, gratitude, hope and welcome were the most mentioned to describe the experience of most of the interviewees at the sanctuary. Regarding the degree of satisfaction of visitors with the experience of visiting the OSID, the questionnaire indicated scores from 1 to 10 for some aspects of visitation and the results can be seen in the table below:

Table 1

Satisfaction degree of OSID visitors according to the Net Promoter Score

Aspects	Detractors (em %)	Neutrals (em %)	Promoters (em %)	Net Promoter Score NPS (em %)	Concept
Location	3	13	84	81	Excelent
Ease of travel / parking	20	17	63	43	Moderate
Physical structure	3	14	83	80	Excelent
Information quality	1	8	91	90	Excelent
<i>Souvenirs</i> price	24	30	46	22	Moderate
Café	29	15	56	27	Moderate
General evaluation	0	7	93	93	Excelent

Source: prepared by the authors, Field research, 2020

Based on the data, it is possible to state that, among the best evaluated aspects, are: location, physical structure and quality of information provided to visitors, including in this item the praise for the receptivity of the memorial guides. As for the points that can be improved, the following stand out: parking, which is seen as insufficient by many of the visitors arriving by car to



the place; café prices; security in the surroundings; and accessibility to the memorial, especially for the elderly and wheelchair users, given the presence of stairs. The general experience of visitors to the sanctuary (mainly due to the exposure of objects belonging to the saint and the presence of her room in its original form) is very well evaluated, obtaining NPS 93%.

This study uses yet another quantitative data analysis methodology. From Multiple Linear Regression, it is possible to better understand the impact of independent variables and their causal relationship.

The results of this model point to an R-square greater than 99%, which reveals its very high explanatory capacity. Another point to be highlighted is that all the quantitative independent variables are significant, with a p-value below 0.05, and have a directly proportional impact in relation to the overall level of satisfaction of the OSID visitor. That is, the higher the regression coefficient related to the variable score given to the location of Irmã Dulce Social Works, the greater the visitor's satisfaction.

The F test (ANOVA) is also performed for this suggested model, and the results indicate that the significance is equal to 0.99, which leads to the non-rejection of the hypothesis that the coefficients together are statistically equal to zero. This testifies to the explanatory capacity of the construct, whose multiple linear regression results (performed in the Gretl software) are presented in the following table:

Table 2

Multiple Linear Regression according to the Least Squares model - using 99 observations, with NOTASATISFGERAL as the dependent variable

	coefficient	standard error	t-ratio	p value	
constant (B_0)	0,0412499	0,130537	0,3160	0,7527	
NOTALOC	0,173848	0,00732607	23,73	9,49e-4	***
NOTAESTAC	0,151522	0,00348981	43,42	1,28e-62	***
NOTAESTRUT	0,152527	0,00880003	17,33	1,41e-30	***



NOTAINFO	0,157215	0,00878238	17,90	1,44e-31	***
NOTALOJA	0,166031	0,00421902	39,35	6,29e-59	***
NOTACAFE	0,164596	0,00371067	44,36	1,99e-63	***
NOTAGERALMEM	0,0313980	0,0129258	2,429	0,0171	**
Dependable Average	var. 8,865320		standard deviation of the dependable variable	0,832334	
Sum of square waste	0,487830		standard error of the regression	0,073217	
R-square	0,992815		adjusted R-square	0,992262	
F(7, 91)	1796,241		P value (F)	1,33e-94	
Likelihood log.	122,5140		Akaike criterion	-229,0281	
Schwarz criterion	-208,2671		Hannan-Quinn criterion	-220,6281	

Source: prepared by the authors, field research (2020)

The results of this regression, shown in Table 2, point to a small variation in the coefficients, although all of them are significant. This reveals the need to devote attention to all of these variables, in order to garner better visitor satisfaction scores. Therefore, there is no critical point to be prioritized, such as, for example, initiating adaptations based on the price reduction of products sold in the café. All aspects of the visitor's experience deserve attention, practically at the same level of priority. The exception to this rule can be identified by the lower expression of the NOTAGERALMEM variable coefficient, a variable that is not adopted as dependent, precisely because of its tendency to bias the analysis, since, motivated by the enchantment with the experience of visiting the memorial with the history of the Brazilian saint, the interviewees tend to give a high overall score, even though they give lower marks to aspects such as the offer of parking spaces. The interpretation of the regression results still indicates that investment in each of these aspects will have a positive impact on public satisfaction.

The devotion of the visitors was a factor that impacted the time of the questionnaires application, since amid the objective and open questions,



testimonies of miracles and other experience reports appeared, which serves as input for the qualitative analysis of the results. Chart 4 summarizes in categories the points considered by the interviewees who provided information in the open questions, such as positive, negative and other suggestions.

Chart 4

Summary of positive, negative and suggestion categories

Memorial organization	Positive Points	Improvement of the OSID structure.
		Prepared guides and monitors.
		Bus parking.
	Suggestions	Guides in the external area guiding the way to the sanctuary and the memorial.
Creation of personalized espresso cups for corporate gifts and the sale of other sizes of Saint Dulce images.		
Installation of an awning outside the OSID, connecting the memorial to the sanctuary.		
Negative Points	Lack of parking for private vehicles.	
Evangelization	Positive Points	Emphasis on the importance of the temple regarding evangelization.
		Rescue of faith.
Information and Communication	Suggestions	Improvement of the external visual signaling of the memorial.
		Creation of a television channel to publicize the legacy of Saint Dulce of the Poor.
	Negative points	Lack of orientation signs in the city indicating the paths to the OSID.
		The written content in the memorial is considered confusing in some aspects, which may hinder the visitor's interpretation. The translation into other languages is also required.
Local business	Positives / opportunities for improvement	Opportunity to create local businesses such as lodgings and restaurants for the reception of OSID patients companions.
		Canonization has sparked a series of entrepreneurial ideas among unemployed people living in the surrounding area.
	Negative points	Lack of surrounding restaurants open for lunch.



Urban infrastructure	Negative points	Homeless people and drug users who live in the Irmã Dulce square, creating a feeling of insecurity for OSID visitors.
		Strong urine odor around the OSID, lack of urban cleaning.
		Need to repair the sidewalk for pedestrians in the surroundings.
		Lack of orientation signs in the city indicating the paths to the OSID.
	Suggestions	Fixed policing around the OSID to assist tourists

Source: prepared by the authors (2020)

The collected data are elements for the LPA planning, focusing on maximizing the positive consequences of the project. The reports show the need for structural interventions both in and around the OSID facilities, in order to improve the visitor experience.

The negative points and suggestions serve as inputs for the planning of the religious destination in order to guarantee the visitor enchantment, not only because of the importance of Santa Dulce's work and devotion, but also for a product / service offer that exceeds the expectations of the public that frequents the place. In the next section, we will discuss study limitations, findings and alternatives for future research.

FINAL CONSIDERATIONS

This research contributions make it possible to understand the objective of this research (identifying the profile and degree of satisfaction of OSID visitors) and the future development of a marketing plan focusing on religious tourism. From the survey of strategic information (aiming to meet the social demands raised by the interviewees), it is possible to structure the Bahian destination.

Although the overall evaluation is considered excellent, in regards to satisfaction, some points of the experience can be improved: prices; clarity



and translation of written content of the memorial, and provision of parking spaces. The quantitative analysis points to the need of expending efforts on all these points, therefore, there is no bottleneck to be prioritized in terms of investment. The profile of the majority of visitors is also identified: tourists from outside the city; ages between 36 and 65 years; women; married or in a stable relationship.

From the findings of this study, it is possible to affirm that the marketing activity has much to contribute with several actions to be developed, such as: the elaboration of new products, the carrying out of promotional campaigns and the creation of websites. This work can be expanded, with a focus on meeting the needs and desires both of the local community and of tourists from the religious segment.

In the field of research limitations, the increase in the flow of tourists from other countries may directly interfere with future results, when compared to this sample. For example, the information provided about the saint's history may have an unsatisfactory evaluation from tourists who cannot find a translation of the exposed content in other languages. As these interviews and questionnaires were applied before October 13, 2019, when the religious became Santa Dulce dos Pobres, the volume of foreign visitors may have increased, which makes it opportune to expand this sample, focusing on the search for a new audience profile.

When focusing on structuring the Território Santo project, it is suggested that the research field be extended to the surroundings of the Bomfim Church and other parts of the route contemplated in the Território Santo project, in order to collect inputs that are representative of the public's profile and not only of those who choose OSID as their destination.

Another bias for future studies may be the mapping of the existing structure, from the basilica of Conceição da Praia to the church of Bomfim, both in terms of accessibility, as well as the presence of bars and restaurants,



hotels, commerce, in addition to the survey of community leaders activities that can be inserted as sources of information and as actors in decision-making that will directly impact the visitor's experience and the routine of those who already live there.

This research opens the path, from the point of view of comparison, for carrying out case studies in other religious destinations in the country and in the world, in order to support the managers of these institutions on the improvement of their services and visitor experience.

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