



PLACE ATTACHMENT APPLICATION IN THE PROCESS OF BUILDING TOURISM BRAND IDENTITY: the case of Festa de Sant'Ana (Brazil)

APLICAÇÃO DO PLACE ATTACHMENT NA CONSTRUÇÃO DA IDENTIDADE DE MARCAS TURÍSTICAS: um estudo da Festa de Sant'Ana (Brasil)

Aline Mayara Marinho Xavier da Silva
Universidade Federal do Rio Grande do Norte,
Brazil (alinemayaramarinho@hotmail.com)

Lissa Valéria Fernandes Ferreira
Universidade Federal do Rio Grande do Norte, Brazil
(lissaferreira.iadb@yahoo.es)

Maria Carolina Cavalcante Dias
Universidade Federal do Rio Grande do Norte, Brazil
(diasmcarolina@gmail.com)

Mauro Lemuel de oliveira Alexandre
Universidade Federal do Rio Grande do Norte,
Brazil (mauro_alx@yahoo.com.br)

ABSTRACT

The place attachment has been approached in the studies of tourism marketing as a significant dimension of the construction of the identity and image of tourist brands as destinations or attractions and associated activities such as events. In this context, this paper analyses the dimensions of place attachment in the process of building the tourist brand identity of Festa de Sant'Ana event, in Caicó, Rio Grande do Norte, Brazil. The party has been going on for 270 years and is considered an intangible cultural heritage by the National Historical and Artistic Heritage Institute (IPHAN) in Brazil. The study is based on Scannell & Gifford's (2010) Tripartite Model, which helps to understand place attachment through three components: Person, Process, Place (PPP). Through qualitative, descriptive-exploratory approach, in-depth interviews were conducted with the stakeholders involved event organization.



The results reveal the dimensions of place attachment in terms of behavioural and affective processes, social relationships, cultural groups, individual relationships and event brand, as well as their contributions to the characterization of the touristic brand Festa de Sant 'Ana. It is concluded that the symbolic and affective dimensions such as faith and attachment are the most significant variables in the brand identity of the Sant'Ana party. Building and strengthening these brand elements will signal a relevant strategic positioning for the location.

Keywords: Place attachment, Brand Identity, Tourism Brands, Festa de Sant'Ana, Caicó – RN.

RESUMO

O *place attachment* tem sido abordado nos estudos do marketing turístico como dimensão significativa da construção da identidade e da imagem de marcas turísticas, sejam elas dos destinos ou de atrativos e atividades associadas como é o caso dos eventos. Neste contexto, o presente estudo analisa as dimensões de *place attachment* no processo de construção da identidade de marca turística da Festa de Sant'Ana, na cidade de Caicó, Rio Grande do Norte, Brasil. A festa acontece há 270 anos e é considerada patrimônio cultural imaterial pelo Instituto do Patrimônio Histórico e Artístico Nacional (IPHAN, Brasil). Tem-se como base teórica norteadora o modelo tripartido de Scannell & Gifford (2010) - *Tripartite Model* - que auxilia a compreensão do apego ao lugar por meio dos componentes: *Person, Process, Place (PPP)*. Trata-se de um estudo de abordagem qualitativa, descritivo-exploratória, no qual foram realizadas entrevistas em profundidade com os *stakeholders* envolvidos na organização do evento. Os resultados revelam as dimensões de *place attachment* quanto aos processos comportamentais e afetivos, as relações sociais, os grupos culturais, as relações individuais e o composto de marca do evento, bem como suas contribuições para a caracterização da marca turística da Festa de Sant'Ana. Conclui-se que as dimensões da fé e de vínculos de apego ao lugar são as variáveis mais significativas na identidade de marca da festa de Sant'Ana. Construir e fortalecer estes elementos de marca sinalizarão um relevante posicionamento estratégico para a localidade.

Palavras-chave: *Place attachment*, Identidade de Marca, Marcas Turísticas, Festa de Sant'Ana, Caicó - RN.

INTRODUCTION



Place attachment has been widely studied by different disciplines and applied to tourism studies to understand relations between individuals-places (Dwyer, Chen, Lee, 2019). Defined as the connection that occurs between individuals and their environments (Scannell, Gifford, 2010), it is considered as primary mechanism in the construction of the tourism relations with their environments and experiences (Davis, 2016, Gross & Brown, 2006) and meaning dimension for the practice and studies of tourism marketing, management, and commerce of destinations (Dwyer, Chen, Lee, 2019; Vada, Prentice, Hsiao, 2019).

In this scope, different studies approach place attachment as dimension of the construction of the identity and image of the brand of destinations, through tourism attractions and associated activities such as events. For Mainolfi & Marino (2018) the festivals and events are performing each day more relevant role in tourism destinations and might impact their competitiveness, making it essential to better understand the possible results from the visitor's experiences in such livings.

In the view of Getz & Page (2016), the events provide acknowledgment of the place establishing a positive image of the destination and contribute to the preservation of the cultural identity of the community, from gastronomic, cultural, religious, among other activities. For Aragão (2014, p.54), in Brazil, the religious parties and sacred places have greatly attracted many fans, devotees and pilgrims, who *"create an annual mobility through the displacements to sanctuaries, processions and patron saint's parties, making the segment of religious tourism related to popular religiousness, one of the main tourism activities in the country"*.

According to the Brazilian Association of Companies of Events (ABEOC, 2017), in the year of 2017, religious tourism has become one of the most growing segments in the world. Still, according to this research, 96 Brazilian destinations have a unique calendar for religious tourism. This phenomenon is a strong encourager of commerce, services, from the local production



associated to tourism and have contributed to the maintenance of small business.

In face of this overview, the present study has the main purpose of analyzing the dimensions of the place attachment in the process of construction of an identity of the brand of Festa de Sant'Ana, in Caicó, Rio Grande do Norte, Brazil, by means of the vision of the *stakeholders* who compose its organization. For that, it was searched how the party is performed and the acting of actors involved in its organization and identifying the dimensions of the place attachment and its contributions in the process of construction of an identity of its tourism brand.

It has as guiding theoretical basis of the present research, the tripartite model proposed by Scannell & Gifford (2010), named *Tripartite Model*, which helps the comprehension of the process of the place attachment through three components, *Person, Process, Place (PPP)*, translated to Portuguese as people, processes and places.

The choice of Festa de Sant'Ana as object of study for this research is through its relevance as social-cultural, religious manifestation and as valuation of the identity of the city of Caicó, recognized as Cultural Asset, Imaterial Patrimony from the city by the National Historical Artistic Patrimony Institute - Iphan, and enrolled in the Book of Registration of Brazilian Celebrations in the year of 2010, one year after having reached the estimated public of one hundred thousand people (IPHAN, 2010).

In addition, it is highlighted the representativeness that the celebration has for the regional tourism. According to a study of demand performed by the Institute of Research and Development of Commerce of Goods, Services and Tourism from RN (IPDC/Fecomércio RN) in 2016, most visitors (83.2%) come from cities from the state of Rio Grande do Norte. In addition, the party attracts visitors from neighbor states such as Paraíba, Ceará, Pernambuco, and from other regions as São Paulo and Minas Gerais.



This way, the present study aims at contributing to a better comprehension of the role of such celebration as constituent of the identity of the tourism brand from Caicó destination, Rio Grande do Norte. It is believed that the execution of researches in this scope may help managers, the community and other *stakeholders* in the development of strategies for the positioning of events and for the destinations in the tourism field, in addition to highlight the role of the community and their bonds in the construction and development of the local tourism identity and to benefit the studies of sustainable tourism, resilience of tourism destinations and competitiveness of tourism destinations as pointed out by Dwyer, Chen & Lee (2019).

As follows, the research contemplates the discussion on theoretical perspectives of the *Place Attachment*, their relations with the identity and tourism brands, and with tourism events of religious nature. Subsequently, the methodological procedures, results and discussion of the study are presented. At last, the conclusions are presented.

PLACE ATTACHMENT: THEORETICAL PERSPECTIVES

Place attachment is a concept studied by disciplines such as environmental psychology (Scannell & Gifford, 2017, 2013; Raymond, C., Brown & Weber, 2010), humanist geography (Brown & Raymond, 2007), sociology (Gustafson, 2002), ecology (Brehm, 2007) and tourism and leisure studies (Su, H-J, Cheng, K-F & Huang, H-H., 2011; Yuksel, Yuksel & Bilim, 2010; Kyle, Graefe & Manning (2005)). It is generally conceived by researchers with a multidimensional construct, which comprehends the relationship between people and the environment (Liu *et al.*, 2020; Dwyer, Chen, Lee, 2019; Scannell, Gifford, 2010; Lewicka, 2010).

For Liu *et al.* (2020), in addition to the attention that the relationship between person-place acquired in the field of social sciences, it has been interpreted through many concepts, such as sense of belonging (Campelo *et al.*, 2014), identity and place dependency (Kyle, Graefe, & Manning, 2005),



satisfaction of place (Yuksel, Yuksel & Bilim, 2010) and place insertion (Ram, Björk & Weidenfeld, 2016).

In the perspective of humanist geography, the bond with a significant space or "sense of belonging" from individuals is an affective universal bond that attends the fundamental human needs (Scannel & Gifford, 2013). In environmental psychology, it is verified a broad discussion on the interactions between individuals and physical environment, in which, since the early studies performed between the years 1980 and 1990, different types and sub-types of *place attachment* concepts are presented, which, together, enable the comprehension of several connections that may be developed by individuals with the environment (Scannel; Gifford, 2013).

In the studies of tourism and leisure, many researchers adopt the comprehension of *place attachment* or commitment to the place as process through which human beings form emotional bonds with places (Yuksel, Yuksel & Bilim, 2010). Such bonds may be observed, for example, when an individual develops the sense of being and feeling physically "in place" or the same feeling of being "home", which represents the creation of an emotional bond with a place.

For Felipe & Kuhnen (2012) *place attachment* is defined as an emotional bond, which is constituted in physical spaces, which means, it involves already lived experiences or those that have not been lived yet, but are already attached to an emotional context, since the individual creates an expected image of how such experience would be.

Silva (2015, p.20) relates that the *place attachment* includes, in addition to the physical space, the social interactions that occur in its specific context. To him, "we can conclude that individuals created attachment bonds by the physical aspects of the place and, also, establish bonds with the social actors from the space, this happens due to the multiple contacts and interactions that happen in this environment" (Silva, 2015, p.22).



In a review of the investigations developed in the period from 1970 to 2010, Lewicka (2010) presents that, in spite of the processes of mobility and globalization, the place still remains as object of strong bonds. From the theoretical point of view, the author highlights among the studies identified with the proposed model by Scannell & Gifford (2010), result form extent revision of the productions related to *place attachment* in different disciplines, and published in the year of 2010 in the *Journal of Environmental Psychology*.

The so-called *Tripartite Model* helps the comprehension of this process through personal components, processes and places (*Person, Process, Places - PPP*), and highlights the elements that characterize the process of the individual with the space and glosses over the psychological processes and the dimensions that lead to an attachment to a certain physical space (Figure 01).

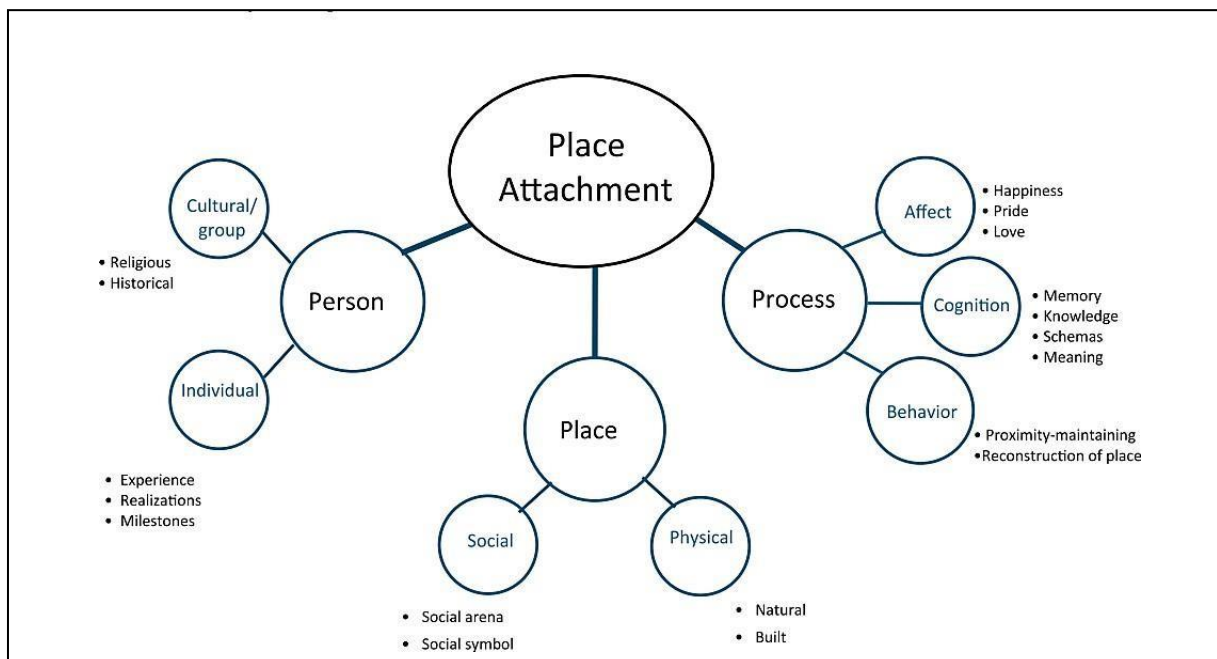


Figure 01. *Place Attachment* model proposed by Scannell & Gifford (2010).

Source: Scannell & Gifford (2010).

In the seminal study, Scannell & Gifford (2010) describe that the *Person* dimension is related to the group and individual relations and historical and



religious factors. According to the authors, such dimension involves several elements, such as experiences, marked events, performances that lead to the individual relations of the person to the place and at group level. Regarding the historical and cultural factors, these are shared between the members of the group and they establish a connection of the person with the physical space, leading, therefore, to a connection of attachment.

The dimension, *Process*, corresponds to the psychological processes, in which the "attachment to the place regards to the way that individuals and groups relate to a place, and the nature of psychological interactions that occur in the environments, and that are important to them" (Scannell & Gifford, 2010, p.3). Which means, such dimension evaluates the behavioral processes, the way that the individuals react in face of emotional involvement to one place. The same authors mentioned that the Person-Place connections include cognitive elements, memories, and beliefs. Such elements are associated to the personal construction and lead to an attachment connection that creates meaning.

The third dimension, *Place*, is considered by the authors as the most important regarding the attachment to a place, since it refers to the place itself, to what there is in it and why people connect themselves to it. This way, the place is analyzed by different spacial levels – such as house, neighborhood and city – and by aspects and social bonds present in them, such as daily living relations, creating of family bonds, living in mass society. Such dimension also involves cultural factors, identity, religion, which means, everything that leads to a social interaction in a community (Scannell & Gifford, 2010).

Scannell & Gifford (2010) summarizes, therefore, that the *Tripartite Model* refers to the relation between the person, place and the processes that involve the attachment. The authors relate that the bond that exists between an individual and a group may vary between special, social and physical



level of the place, being manifested by psychological, affective and behavioral processes.

When analyzing the *Tripartite Model*, Qi, Li & Ka (2020, p.375) summarize that the first dimension is focused, therefore, on the individual, which is, "who is attached?". The second dimension corresponds to the psychological process, including affective, cognitive and behavioral aspects of attachment; and the third dimension explores the place itself, including social attributes (*i.e.* social arena and social symbol) and physical attributes (*i.e.* natural and constructed).

For Moulay, Ujang, Maulan & Ismail (2018), aligned with the study of Nielsen-Pincus, Hall, Force & Wulforth (2010), the structure of the *Tripartite Model* proposed by Scannell & Gifford (2010) has shown to be adequate in studies on the correlations between individuals and specific places, in which the different behavioral tendencies present themselves more measurable.

In this sense, studies such as Moulay *et al.* (2018) and Hosany *et al.* (2017) approached indirectly the *Tripartite Model* in their investigations on the relations of the *place attachment*. Thus, Qi, Li and Ka (2020) used in a direct form the *Tripartite Model* to examine the place attachment of tourists in China, which involve at the same time, work activities with tourism and leisure activities. In this study, the tripartite model of Scannell & Gifford (2010) offered a coherent structure to portray the several definitions of place attachment and such authors confirmed the applicability of the model in the context of the proposed investigation.

In face of this scenery, the present study aims at contributing with the studies that used the model of Scannell & Gifford (2010) and, as well as Qi, Li and Ka (2020), adopts the *Tripartite Model* as basal study for the analysis of the dimension of the *place attachment* in the context of tourism experiences, once it allows the conclusion that social interactions are responsible for the creation of place attachment and that living in society stimulate emotional bonds which are rooted in the location. In this sense, the



interactions and livings of visitors and tourists in locations defined as tourism and non-tourism locations but that are used with such finality, involve attachment to physical places and social processes and the establishment of bonds, once they are included in a social context, enabling the creation of affective connections.

PLACE ATTACHMENT AND IDENTITY OF TOURISM BRANDS

In tourism marketing studies, the *place attachment* has been approached as meaningful dimension in the construction of the identity and image of tourism brands, whether they are form the destinations, attractions and associated activities and their developments are analyzed under different perspectives such as loyalty to the brand, satisfaction and experience (Liu *et al.*, 2020; Mainofi, Marino, 2018; Davis, 2016; Tsai, 2012).

In this scope, Tsai (2012) defines that *place attachment* refers to the emotional and psychological bonds formed between an individual and a certain place and proposes the model *Strategic Management of Place Attachment* (SMPA). In this model, it is suggested that a broad base of bonding creations is constituted by the holistic experience of the tourist, who has emotional pleasure, cognitive stimulation, psychological growth, self-expressiveness and community conscious, and gives support to the place attachment, which is converted into a powerful booster of the revisiting behavior from tourists.

Focused on the subjective relation among participants, environments of music festivals, identity of the place and place attachment, Davis (2016, p.55) suggests that the identification with the place may occur first, without the need of a direct experience; or only when the direct experience of a specific place has occurred. Although the overlapping of such concepts may exist, they also may exist independently, however, when they do coexist, the cognition and perceptions from an individual regarding the environment



become stronger, instigating other mechanisms as bond, rooting, dependency, climate and affection. .

Mainofi and Marino (2018) analyze the beliefs of the destination, satisfaction with the event Luci d'Artista (Salerno) and the tourist's motivation in the forecast of the revisiting intention and receptiveness of local products in Southern Italy. The results suggest that the satisfaction with the event has a mediating role between previous variables such as destination's beliefs, motivation of tourism booster and loyalty.

In addition, the study suggests that the beliefs that the visitors have regarding the destination reveal a direct impact in the satisfaction and indirect influence in the behavior patterns through the satisfaction with the event. Moreover, the cognitive image of the place may create a positive inspiration and result in a gratifying experience; and the experience and tourist's motivation take on the role of main influencers of a future behavior (Mainofi & Marino, 2018).

The study of Liu *et al.* (2020) shows, by the analysis of the loyalty to brands from international companies associated to European destinations, what the effect of brands in places is where not only the cognitive level occurs, but also in the affective level. According to these authors, only when a brand is perceived as authentic, loyalty is extended to the place through its affective image. Thus, the mechanisms that connect loyalty of the brand to the place attachment are more prominent when tourists come from different cultural backgrounds than the destination.

In a review of the literature on the role of the *place attachment* tourism, Dwyer, Chen & Lee (2019) gloss over that short-term researchers with tourists, some studies found problems since a dimension such as the place identity generally requires long-term to be formed.

These authors bring as reference the study of Chen, Dwyer & Firth (2014) that proposes the addition of two dimensions to reflect the time dynamic of



place attachment: memory of the place and expectation regarding experiences from an individual within a place.

Dwyer, Chen & Lee (2019) explain that the memory of a place may be described as recovery memory that reflects the attachment to a place based on individual experiences. On the other hand, expectation of a place is understood as the expectation reflected from future experiences in this place. With the addition of these two dimensions, Dwyer, Chen & Lee (2019) stated that Chen, Dwyer & Firth (2014) discovered that the explanation power of the place attachment was improved in the comprehension of the attachment of people to a place from short- and long-term interactions with this destination.

This discussion allows, then, an association of the *place attachment* and its unfoldings in the composition of the tourism brands. Vela (2013, p.5) explains that "the brands of places are defined above all by the influence that pursue over the perceptions of the individuals" and are composed by three main purposes: positioning, sensation of the brand's property and its identification by part of the local communities; and the acting of the brand as mechanism of representation bringing, therefore, positive perceptions of the space it represents.

For Vela (2013), brand is the creation of an identity, it is a strategy that allows to configure the place through culture, human capital and history factors, and such attributes are important since it is through them that a value and positioning in the market are created. Within this perspective, the differentiation strategies and positioning are strongly connected to the brand's identity, factor responsible for the creation of competitive sustainable advantages (Balakrishnan, Nekhili e Lewis, 2011).

Such identity should include the components of the brand comprehended in three dimensions. According to Balakrishnan, Nekhili & Lewis (2011), the first one is the functional dimension, formed by tangible or practical attributes or by the delivery of benefits considered important to the



brand. The second dimension is defined by symbolic or emotional aspects that consist of more intangible attributes. At last, the third dimension refers to the experiential components of the brand and correspond to the symbolic components that represent the needs of superior order and may be presented, for example, in the way that the brand relates itself with the self-concept of the client, intuitive preferences and lifestyle.

In addition, Balakrishnan (2009) points out that for the brands of tourism destinations it is necessary to consider their complex character, since they act as "umbrella" brands for the multiplicity of products and services that may or may not be related to them, or that have a diversity of consumer public. For Merrilees, Miller & Herington (2012) for the analysis of the brand of the place, it is necessary to consider the multiplicity of *stakeholders* and their purposes since these different groups attribute different meanings associated to the brand of location and each one applies their own filter to interpret the meaning of such brand.

In face of the dimensions and attributes described by Balakrishnan (2009), it becomes evident the need that destinations identify their attributes and how they can subsidize the processes of strategic management from their brands. Another determining factors of the branding strategy is present in the experiential attributes, representation of the relation between the brand and its public and where it becomes evident the dimensions of *place attachment*. Once that the brands of services and tourism products may present impacts on the destination's brand and, therefore, on the experiences and perceptions related to them, it becomes relevant the comprehension on how the attachment dimensions are incorporated to their identities, then reflected on their positioning and differentiation.

TOURISM AND RELIGIOUS PARTIES

When observing the practice and tourism studies, it is possible to state that the segment of events gathers space as field of investigation (Getz &



Page, 2016) and as activity with unfolding in the social, cultural, history and economy scope for different locations (Moreira & Batista, 2009).

According to Melo *et al.* (2015) the cultural events, parties and mega-events favor the development and valuation of spaces, whether they are related to tourism or not. For this author, an interaction among visitors, inhabitants, the environment, and local activities occur.

The events are considered as motivating factor and catalyzing of tourism since they promote the development and the marketing of most destinations, are appreciated as attractions, uplifting and of commercialization of the place, are established are image creators for tourism places and promote tourism in the destination, both for business area as well as for leisure (Getz, 2008).

Marujo (2014) highlights that it is through the events that many times tourism destinations are promoted and the event itself presents as a tourism experience of multi-dimensional nature, involving the tourist in several activities and senses. For this author, *"each tourism experience assumes a different meaning for each event tourist, and one keeps in memory, after the event, is essentially the experience one has acquired"* (Marujo, 2014, p.30).

According to Bahl (2004) the events involve a broad possibility in the formatting of tourism products and for the rescue of social and cultural activities of a certain region since the field of events is one of the most dynamics to economically move the locations.

In the scope of religious parties, these are considered as historical events, characterized by cultural celebrations that brings livings and human experiences, also considered as expressions of cultural identities. It is observed the relation man/ritual, in which the *homo festus* and the *homo religiosus* are inseparable actions that encompasses differences and identities (Alves, 2013). Religious parties are composed by a group of behaviors and habits acquired by the tradition that keeps the memory of people alive (Alves, 2013).



Regarding the religious parties in Brazil, Aragão & Macedo (2011) highlight that since the XVI century until the current days, Brazilian religious parties of devotion to saints keep attracting a big number of people who come from several places of the country, aiming at giving grace, participating in rituals of promises to pay, processions and pilgrimage. Such moments represent cultural traditions and turn the festive happenings into an immaterial cultural patrimony.

According to D'Abadia (2010) the parties promoted by the Catholic Church have been widespread as national identity marks, with highlight for the execution of parties of patron saints, with the own Catholic Church programming an annual calendar for the parties that involved the religious celebrations linked to gold-mining pastoral and agricultural practices.

In this sense, Aragão & Macedo (2011) corroborated by saying that since the XVI century up to the current days, Brazilian religious parties of devotion to saints, still keep attracting a big number of people who come from different places in Brazil, in search of giving thanks, participating in rituals of paying promises, processions and pilgrimage. These special moments of parties keep alive the cultural tradition, turning the festive happenings into immaterial cultural patrimony.

In the view of Silva & Barroso (2015), the parties act as maintenance of the local memory, since they bring a new social and tourism mobility, for the locations and broaden the relations of cultural development. For them, it is possible to notice that the religious parties present themselves as spiritual and socialized moments, where a community shares experiences in a social living, dealing with also being involved in their spiritual intimacy.

In this sense, Alves (2013, p.28) states that the "religious tourism has been highlighted in the economy, once pilgrims are consumers of goods and services, in a practically uninterrupted flow movement. On the other hand, religious parties have become a double source of income, while being provider of potential consumers and as tourism attraction in itself."



According to Rodrigues *et al.* (2014), among the typologies of events, the brand events are highlighted, identified, and characterized by the culture of a certain region, which generates attractiveness and result in social and economy growth. According to the authors, the name of the event becomes significant associating both to the activity as well as the location, and in this context, the event has communication activities with the purpose of reaching specific audiences, according to each one of its typologies.

In face of this, it is possible to comprehend that religious parties may be presented, therefore, as representative brands of certain location to beyond the meaning that have for the faithful, devotes and the local community, becoming part of tourism routes (Alves, 2013). It becomes relevant, therefore, the investigation of how such representations are managed and articulated by the locations that embody the religious parties to the tourism activity, as product and element of identity from destinations.

METHODOLOGICAL PROCEDURES

The investigation proposed in this study has adopted a qualitative methodological approached, characterized regarding its purposes as descriptive-exploratory. The qualitative research "have as characteristics the objectification of the phenomenon, ranking of the actions of describing, comprehending, explaining, precision of the relations between the global and the local in certain phenomenon, observing the differences between the social and the natural world (...)"(Gerhardt & Silveira, 2009, p.32).

According to Prodanov & Freitas (2013) the descriptive and exploratory researches are usually performed by social researchers worried with the practical acting. According to such authors, in its simpler form, descriptive researches are close to exploratory ones, when provide a new vision of a problem. They embody the researches that have as purposes to raise opinions, attitudes and beliefs from a population.



The use of such approach has allowed a deep analysis of the *place attachment's* dimensions, proposed by Scannell & Gifford (2010) in the process of constructing a brand identity of Festa de Sant'Ana, in the city of Caicó (RN, Brazil), through the view of *stakeholders* who compose its organization. In this research, the perception of the visitors of the Party are not included. This group was researched separately, whose collected data are analyzed and discussed in another study developed by the authors.

The participants were selected based on the Project of Research: Arrangements and Local Productive and Innovating Systems in Intensive Areas of Culture and Mobilization of Social Development – Local Productive Arrangements (APL) from Festa de Sant' Ana of Caicó- RN: Faith, art and gastronomy, developed by Apolinario (2008). Participated in this research the following respondents:

- Interviewed 1: Secretary of Tourism, manager of the Secretary of Economy and Tourism Development of Caicó (SEDETUR).
- Interviewed 2: Parish priest responsible for the Parish of Sant'Ana - Diocese of Caicó.
- Interviewed 3: Advisor of the unit of Support Service to Micro and Small Companies in Caicó (SEBRAE/Caicó/RN).
- Interviewed 4: Researcher Professor from the Department of History, from the Center of Superior Teaching in Seridó (CERES/Caicó Campus) from the Federal University from Rio Grande do Norte (UFRN).

Data from the research were gathered through open semi-structured interviews, guided by a specific script to each one of the four *stakeholders* participants identified (See Table 01). In addition, the first author of this study was present at the party's environment, in a way to perform observations and direct contact with the religious visitors, and with the actors who are involved in the event's organization.

In this study, the performed interviews were recorded with previous authorization from the participants, with the purpose to help the process of



content analysis and gathered information. The identities from the participants were preserved, maintaining, therefore, the use of their respective institutional identifications.

Table 1:
Research Instrument: Scripts of the Interviews Used .

Interviewed Participant	Open semi-structured questions
Participant 01: Secretary of Economy and Tourism Development From Caicó-Sedetur	<ol style="list-style-type: none"> 1) How is the planning of the religious party developed? 2) How is the participation of the actors who work in the organization of the party? 3) Does the event represent an identity to the city? 4) Does the religious event express a positive image to the city? 5) Has the party of Sant'Ana been created with the purpose of becoming a brand to the city of Caicó? 6) Is the image of Sant'Ana Saint a brand for the event? 7) Which historical-cultural factors are linked to the brand identity of the party? 8) How is the promotion of the party done? Which strategies are used? 9) Does the party of Sant' Ana have a purpose of reaching a specific public? 10) Is the party of Sant'Ana considered a brand for the city of Caicó? Why? 11) Is the party considered a tourism event?
Participant 02: Service of Support to Micro and Small Companies – Sebrae (Caicó)	<ol style="list-style-type: none"> 1) How is the planning of the religious party developed? 2) Which actions does the Sebrae develop during the planning of the Festa de Sant'Ana? 3) How does the institution help the actors that work in the organization of the religious party? 4) Does Sebrae promote <i>stakeholders</i> to develop marketing strategies that will promote the party? 5) Is there any initiative by part of the Sebrae in proposing the consolidation of a brand for the party of Sant'Ana? 6) Is the party of Sant'Ana considered a religious brand for the city of Caicó? 7) Is the image of Sant'Ana an element of branding for the event? 8) Is the city of Caicó recognized by the Festa de Sant'Ana? 9) Has the brand of the party been created as a market compound? 10) Is the party considered a tourism event?
Participant 03: Diocese Of	<ol style="list-style-type: none"> 1) What does the party of Sant'Ana represent to Caicó?



Caicó – Sant'ana Parish Church	<ol style="list-style-type: none"> 2) What is the responsibility of the Sant'Ana Parish Church in the planning and organization of the party? 3) Is the party developed with other purposes rather than a religious celebration? 4) Is the party of Sant'Ana performed for a specific public? 5) Which historical-cultural factors are linked to the brand identity of the party? 6) Is the image of Saint Sant'Ana a branding element for the event? 7) Is there any other city party that also stands out? 8) Is the party considered a tourism event?
--------------------------------	---

Source: the authors (2019).

The used instrument was developed base on the theoretical review here presented and the model proposed by Scannell & Gifford (2010), focused on the comprehension of the dimensions of the *place attachment* considering five categories of analysis: behavioral and affective processes, social relations, cultural group, individual relations, brand (Table 2).

Table 2:
Categories of analysis of the research

Category	Purpose of the analysis
Behavioral and Affective Processes	To analyze the processes of connections existing between the person and the place of attachment. To understand how an individual feels attracted by certain element that exists in space. The psychological process measures the way that individuals relate themselves with the place, which means, an evaluation of the behaviors linked to elements is performed, such as memories, beliefs, which means, such elements that bring any meaning to the individual's life.
Social Relations	To comprehend the affective bonds in the relation person-place, occurring by the social living. In this dimension, the social interaction makes the individual many times dependent of a certain physical space, which is, whether bonded to it due to the already lived moments, promoting a sense of attachment that makes the person return to live the same experience.
Cultural Group	To understand why cultural groups feel attracted by historical, cultural and religious elements. Cultural identity of the place is used to attract people that search for spiritual moments, which means, the spiritual bond gains meaning and provides collective experiences that establish an attachment relation with the place.
Individual Relations	To identify if there is an individual involvement of the individual with the Party, whether if the memories and past experiences influence in the choice of the event, or if affective bonds are created due to the bonds of an existing attachment.
Brand	To identify the market composition that uses intangible elements which provide representativeness to a product or market service, leading to competitive advantage to products, services, locations and/or tourism



destinations.

Source: Adapted by the authors from Scannell & Gifford (2010).

In this study, data obtained were analyzed through the technique of category content that, according to Dellangelo & Silva (2005, p.103) may be understood as a technique for data treatment that "aims at understanding the message, the meaning transmitted by the message, that can be implicit". In this sense, Bardin (2011) defines it as a group of techniques of analysis from communication that uses systematic procedures and purposes of the content of the messages.

RESULTS AND DISCUSSIONS

Festa De Sant'Ana of Caicó and the acting of its *stakeholders*

In a way to answer the central purpose of this study, it aimed at, first, knowing how the Festa de Sant'Ana is performed, and, following, understanding the acting of the involved actors in its organization. According to Merrilees, Miller & Herington (2012) these different groups give different meanings associated to the brand of the location and each one applies its own filter to interpret its meaning, here represented by the associations that have with the environment in which the Festa de Sant'Ana occur, the party in itself and the actions developed by them.

According to the obtained data, it is possible to understand that the Festa de Sant'Ana is characterized as a religious, Catholic, cultural and social event. The celebration is a tribute to Nossa Senhora de Sant'Ana, the city's patron saint, and occurs annually between the months of July and August, with programming of duration of ten days, composed by religious rituals and cultural attractions such as masses, novenas and processions, horseback riding, rallies, artistic presentations, balls and kermesses with commercialization of gastronomical goods and local handcraft.



In 2018, the Party began with its 270 years of foundation. In its history, the celebration is linked to the religious and cultural expression of believers and followers of Sant'Ana who consider her as protector of the community of Seridó, and the performance of rituals presents as a form of exaltation, appreciation and retribution from the faithful.

In addition, the party shows its relevance as form of expression of the memory and collective cultural identity of the community. The event is recognized as historical and social happening, linked to the identity of the people from Caicó and to the development of the city of Caicó. According to the study of Pereira (2011, p.25) *"according to the local history, the first people from Caicó also appears within this context, as reinforces its oral tradition" and it is possible to "deduct from reports that Sant'Ana is historical and ontologically linked to Caicó"*.

In the oral tradition, the references and common leading roles of the relating between Sant'Ana and the city of Caicó are represented in the narrative on a traditional cowboy, who is responsible for the construction of the first chapel devoted to the Saint in appreciation for having had a requested attended.

According to local beliefs, the cowboy was attacked by a fierce bull while being in a sacred forest inhabited by an Indian god. The cowboy made a vow, asking Sant' Ana, to remove the animal's fury, and, if so, he would build the chapel in her honor. Saved by the Saint, the cowboy fulfilled his pledge, initiating the process of devotion by all the community.

Linked to this narrative, the traditions, stories, expressions, monuments and rituals regarding Sant' Ana are embodied to the history and identity of the city of Caicó, having strong religious, cultural appeal, and currently, tourism appeal in the region of Seridó and of the state of Rio Grande do Norte.



As identified by Apolinário (2008), the party is organized by actors representing the Parish of Sant'Ana from Caicó, local public power and private companies, who integrate the Organizing Commission of the Festa de Sant'Ana and play different roles. The activities of the Commission for the event's organization are initiated months ahead every year and has the Sant'Ana from Caicó Parish the main responsibility for the religious programming of the party and performs its planning in addition to partnerships with the city power, Commerce Social Service in Caicó (SESC – Caicó), Brazilian Service of Support to Micro and Small Companies in Caicó (SEBRAE – Caicó) and partners from the private initiative.

In addition to the religious programming, the social-cultural programming is developed, whose most attractions are in the Sant'Ana Pavilion. The social activities, entertainment and music attractions are performed in the Sant'Ana Island, together with the Arts and Crafts Fair from the Seridó's cities (FAMUSE), which occupies a representative space in the Festa de Sant'Ana to exhibit artwork from the embroiderer from Caicó and artisans from other cities from the region of Seridó.

SEBRAE, active member in the commission of planning of the Festa de Sant'Ana, develop actions that contribute with the organization of the party, with the financial support for the execution of the Arts and Crafts Fair (FAMUSE), and support for the exposition of local products such as embroidery work, clothing pieces and artisan cheese. In addition, SEBRAE highlights the tourism potential present in the city and the attempts that the entity performs in the perspective of developing actions linked to tourism and that would promote the Festa de Sant'Ana, in Caicó:

"Festa de Sant'Ana is a cultural symbol considered a tourism event. It is so since SEBRAE has already tried to make an integrated script, such script would include the city of Santa Cruz, Currais Novos and Caicó, with the intention of involving the three religious parties performed in these cities, the purpose is to show the traditional religious culture of each place" (Participant 3 - SEBRAE Caicó, 2018).



Regarding the acting of the public power, the Secretary of Economy and Tourism Development from Caicó (SEDETUR) points out that the city supports the event through planning of the physical structure of the party, in addition to the representations from the Organizing Committee, which develops specific functions during the event's organization. For this entity, the party expresses a positive image of the city and, by that, there is a concern of how public management plans the party, mainly by its growth throughout the years.

Although the party of Sant'Ana is a recognized event for the region, the Secretary highlights that there is no specific planning directed for the marketing in general terms, though, which makes the creation of a visual identity for the whole party difficult, since each attraction inserted in the event has its own promotion.

According to the deposition of the representation of the Secretary of Tourism, it was observed that the party of Sant'Ana is an event with several actions of promotion, but none is them is worked on specifically with the purpose of selling the party as a unique event. It was noticed that due to the tradition of the implementation of the party, its promotion as a unique event happens spontaneously, and there is no action of communication and integrated promotion for the Party.

At last, still related to the involved with the party's organization, the Federal University from Rio Grande do Norte (UFRN) presents a more discrete contribution regarding the development and planning of the party. Its main contributions correspond to the support of the construction of the Tourism Inventory of Caicó, by the involvement of professors and researchers, and the development of research focused on the Festa de Sant'Ana.



Place attachment dimensions on the construction of the Tourism Brand Identity of Festa de Sant'Ana

According to the presented theoretical discussion and the data gathered with the interviewed, the Party of Sant'Ana has become a tourism event that moves a significant demand of visitors to the region of Seridó, mainly for the city of Caicó, that currently posses a strong religious identity, reflected on the celebrations of devotion to the Saint.

In this sense, in a way of answering the second purpose of this study, it aimed at identifying the dimensions of the *place attachment* involved in the construction of the identity of the tourism brand of the event, in the view of the stakeholders involved, according to the categories of analysis defined based on the tripartite model from Scannell & Gifford (2010) (Table 3).

Table 3.

Dimensions of the *place attachment* and characteristics of the Festa De Sant'Ana from Caicó (Rio Grande do Norte, Brazil)

Categories of Analysis	Dimension of the <i>place attachment</i> identified in the Festa De Sant'Ana from Caicó (Rio Grande do Norte, Brazil)
Behavioral and Affective Processes	The process of affective bonding from the visitor to the party of Sant'Ana is entirely connected to beliefs and historical, cultural and religious values from a community with the religious figure of Sant'Ana as a form of gratitude and reverence of its religious protection. The party allows an affective bond that keeps the faithful connected to the religious activity that are directed to Sant'Ana.
Social Relations	From the religious manifestations directed to Sant'Ana it is perceived that the relations were created due to the emotional bond that the faithful have with the Saint and the celebration. The execution of the Party provides to the visitors and locals from Caicó, experiences that connect them with the location and with the social-cultural and local religion dynamics. The experiences lived at the party make the visitor connected to the place and make one want to return to participate in the religious happenings.
Cultural Group	It is possible to comprehend that the cultural groups attracted by the Festa de Sant'Ana are composed in their majority by locals and by visitors who already lived in Caicó and currently do not live anymore. Therefore, the Festa de Sant'Ana is positioned, also, as an event in which the community from Caicó prepares itself to receive their families who return to Caicó with the intention of visiting family members and friends and give thanks to Sant'Ana for all the protection and achieved



	grace.
Individual Relations	The visitor establishes an individual relation with the party of Sant'Ana due to the religious character, whose devotion and participation in the party makes one connected to the spiritual context that provides an approximation to the religious representation of Sant'Ana. The participation in the event allows the faithful the expression of feelings of gratitude and faith.
Brand	The Festa de Sant'Ana reflects a religious identity. The religious tradition of the people from Caicó has become a brand that represents the cultural and historical identity from the city of Caicó. Although not being created with a tourism finality, the tradition and its representativeness, spontaneously, attract great flux of visitors that move to the city of Caicó aiming at participating at the celebration. The Festa de Sant'Ana has become a representation of the identity of Caicó and a local spontaneous brand that attracts visitors and tourists. Market actions that performs promotion and integrated communicated of the brand of the event were not identified.

Source: Data from the research (2019).

According to the data gathered within the interviewed *stakeholders* regarding the behavioral and affective processes, it is possible to identify that the affective connections of the visitors with the party of Sant'Ana are entirely connected to the beliefs and historical, cultural and religious values of a community that relies on trust in the Parish of its city. The party provides an affective bond that keeps the faithful connected to the religious activities directed to Sant'Ana. According to the Parish Priest, representative of the Sant'Ana Parish:

"The identity of the party is naturally linked to the image of the Patron Saint, we can say that the image of Sant'Ana is for the people of Caicó just as the image from Christ Redeemer is for the people from Rio de Janeiro or the Statue of Liberty is for the American, which means, the image is the party's icon "(Parish of Sant'Ana, Caicó 2018).

Still, the identified social relations are defined through religious manifestations directed to Sant'Ana, in which the relations created take place from the emotional bond that the faithful have with her. The execution of the celebration provides to the visitors and locals from Caicó experiences that connect them with the location and with the social-cultural dynamics and local religiosity. The experiences lived at the Party fulfill the visitor

connected to the play and can make one want to return to participate in other events.

Such results meet the perspective of Tsai (2012) who proposes that a broad base of creation of bonds is constructed, among other aspects, by the holistic experience of the tourist, who possesses emotional pleasure,, self-expressiveness and community consciousness, and gives support to the place attachment. In this sense, the Festa de Sant'Ana provides to the visitors and tourists moments of personal satisfaction, this establishes a deeper relation of the person with the place, the cultural manifestations attract the visitors, since the moments of social and religious interaction provoke the place attachment that is being explored.

It was possible to understand that the cultural groups attracted by the Festa de Sant'Ana are composed in its majority by locals and visitors that have already lived in Caicó and currently do not live there anymore. Therefore, the Festa de Sant'Ana positions itself, also, as an event in which the community from Caicó prepares oneself to receive their families that return to Caicó with the intention of visiting family and friends and express gratitude to Sant'Ana.

Here, the identified attachment relations meet the discussion proposed by Dwyer, Chen & Lee (2019), based on the study of Chen, Dwyer & Firth (2014) which proposed the addition of the memory dimensions of the place and expectations regarding the experiences from an individual within a place to reflect the time dynamic of the attachment. When identifying that among the visitors of Festa de Sant'Ana are individuals who have already lived in the city of Caicó, the memory of the place is highlighted by the reflection and, therefore, the attachment to the city, based on individual experiences lived by these visitors whether short- or long-term interactions.

In the perspective of individual relations, the interviewed considered that the visitors establish an individual relation with the party of Sant'Ana due to the religious character, where its devotion and participation in the party



makes one connected to a spiritual context that provides approximation to the religious representation of Sant'Ana. The participation in the event allows the devotees and faithful, the individual expression of the feeling of gratitude and faith.

At last, the data obtained has demonstrated that the Festa de Sant'Ana reflects a religious identity. The religious tradition of the people from Caicó has become a brand that represents the cultural and historical identity from the city of Caicó. Although not having been created with a tourism finality, the tradition and its representativeness, spontaneously, attract a great flux of visitors who go to the city of Caicó aiming at participating in the celebration. The event has become a representation of the identity of Caicó and a spontaneous local brand which attracts visitors and tourists. Planned market actions were not identified among the interviewed *stakeholders*, who promote and perform the integrated communication of the brand identity of the event.

This study also aimed at comprehending how the dimensions contributed for the characterization of the tourism brand of Festa de Sant'Ana. In face of behavioral and affective processes, of social relations, cultural groups, individual relation and the composition of identified brand, it was perceived that the tourism brand of Festa de Sant'Ana is constituted spontaneously, but represents the historical, social and religious identity linked to the city of Caicó.

Although the Party has not been created with tourism finality, due to its growth and historical-cultural value for the city, it was developed spontaneously an image with strong tourism appeal, recognized by its organizers. This image portrays the identity of the Party, composed by historical, social, religious and cultural characteristics of the community from Seridó and Caicó, which dedicates their faith and devotion to Sant'Ana. Such elements are linked to the symbolic aspects, portrayed and transmitted in the attractions and experiences promoted in the celebration, still in a



dispersed way, and without a promotion and integrated communication of its brand (Figure 2).

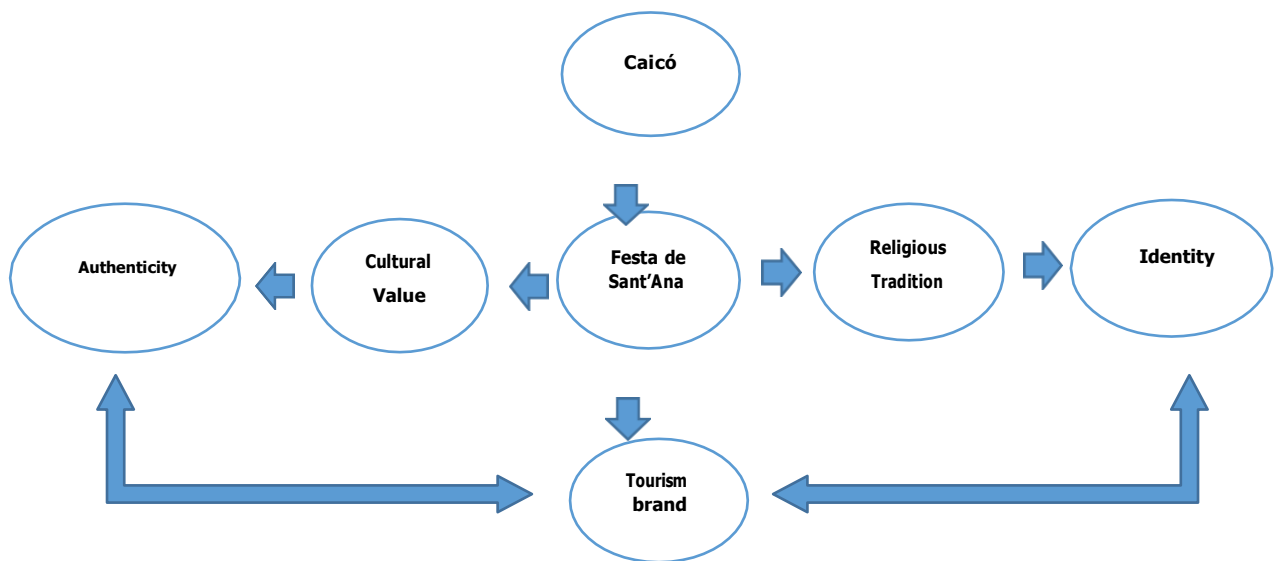


Figure 2. **Associations of the tourism brand of Festa de Sant'Ana from Caicó (Rio Grande do Norte, Brazil).**

Source: Data from the research, 2019.

Regarding the elements that are associated to the construction of the religious brand that exists in Caicó, such associations may be used as elements which characterize the cultural life of the community, this makes that a valuation of the history of the city of Caicó is developed, the cultural and historical manifestations are considered as an immaterial asset of the preservation of its memory. These associations correspond to the symbolic, emotional and experiential dimension proposed by Balakrishnan, Nekhili & Lewis (2011) as components of the brand identity in location.

The cultural valuation of the city of Caicó, described the interviewed, was pointed out as element of recognition of a place through the religious image expressed in ancient costumes, this led to a union of countless cultural, historical and religious elements that have been transformed into a brand identity reflected in the Festa de Sant'Ana.



Another point presented by the SEBRAE is that the city of Caicó is recognized by the events that performs, mainly the Carnival and the Festa de Sant'Ana. Although the events project distinct images from the city of Caicó, they contribute for the destination to be highlighted. Both events gather cultural and culinary activities and commerce of representative products from the region of Seridó.

Therefore, through the observed results, it is possible to comprehend that the event plays a role of characterizing the location and brings recognition. These results meet the proposition of Getz (2008) that certainly the issue of cultural preservation and local control, drifts from the standards that tourism links to local and regional events.

CONCLUSION

This study analyzed the dimensions of the *place attachment* in the process of constructing a brand identity of the Festa de Sant'Ana, in Caicó, Rio Grande do Norte, Brazil, through the view of *stakeholders* who compose their organization and used as theoretical guiding base the tripartite model of Scannell & Gifford (2010) - *Tripartite Model* – which helps the comprehension of the process of the *place attachment* through three components, *Person, Process, Place (PPP)*.

According to the obtained results, it was concluded that the city of Caicó has not created the Festa de Sant'Ana as a market compound, being the characteristics and historical and cultural elements inherent to the party directly related to the history and culture from the city of Caicó, and have enabled, spontaneously, the creation of a religious identity that is gathered and is overlapped by the brand of the city of Caicó.

Despite the representativeness of the event, it was concluded that there is not a specific planning for such event, especially focused on the communication and integrated promotion of a brand. The commissions that are part of all the events that happen within the party of Sant'Ana perform



spontaneous promotion actions, which makes the consolidation of a brand that integrates the organization segments of the event and its activities difficult.

Bearing in mind that the responsible actors for the organization of the event recognize the potential and relevance of such demand for the city and for the maintenance of the execution of the party annually, this context reveals the necessity of structuring strategies of tourism marketing considering the attachment's dimensions from locals and visitors and the way to reach the positioning of its brand in the tourism market, with consequent unfolding for the brand of the Caicó destination, such as satisfaction, loyalty to the brand. An integrated brand identity may provide differentiation and favorable positioning in the tourism market at regional, national and international level.

At last, although the present study has satisfactorily reached the purposed objectives, it is valid to highlight some limitations identified throughout its development. The first one corresponds to the lack of official statistical data related to the Party. Although being executed annually, there are no updated studies or follow-ups that dedicate themselves to the dimension of the celebration from a statistical point of view, in addition to the demand study performed by the Institute of Research and Development of Commerce of Assets, Services and tourism in RN (IPDC/Fecomércio RN) in 2016.

As follows, it is highlighted the limitation regarding to the samples of respondents participating in the study, which was composed exclusively by the actors responsible for the organization of the Festa de Sant'Ana. This cut presents, therefore, the institutional perspective of the event on the attachment relations, which may present divergences regarding the perspective of other actors such as visitors and locals from the city of Caicó – RN.



Therefore, in a way to complement the studies here obtained and to advance the proposed discussion, it is recommended the execution of new works that study (i) the perception of other public involved in the celebration, specially locals, (iii) how and when the production associated to the event influences the tourism brand of the event and of the destination Caicó, (iv) to investigate other dimensions of the *place attachment* rather than the ones here investigated, and that use different methodological approaches such as studies of mixed methods and quantitative studies, which contribute to the comprehension of the dimension of the party and the attachment relations linked to it.

Acknowledgments

The authors thank the Higher Education Improvement Coordination – Capes (Brazil), for the financial support received for the development of the research to which this study is linked.

REFERENCES

- Alves, M.L.B. (2013). Turismo e religiosidade: uma tentativa de diálogo. *Revista Iberoamericana de turismo*, 3(1), 25-37.
- Apolinário, V. (2008). APL da festa de Santa'Ana de Caicó- RN: fé arte e gastronomia. Projeto de pesquisa arranjos e sistemas produtivos e inovativos locais em áreas intensivas em cultura e mobilizadoras de desenvolvimento social". Recuperado em 20 set. 2020 de <https://bit.ly/2PC72LD>.
- Aragão, I. R. (2014). Reflexões Acerca do Turismo Cultural-Religioso e Festa Católica no Brasil. *Revista Grifos*. 23 (36/37), 53.
- Aragão, I.& Macedo, J. R. (2011). Turismo religioso, patrimônio e festa: Nosso Senhor dos Passos na cidade sergipana de São Cristóvão. *Caderno Virtual de Turismo*,11(3), 399-414.
- Associação brasileira de empresas de eventos – ABEOC. (2017). Turismo Religioso já movimentou R\$ 15 bilhões e atrai quase 18 milhões de pessoas. Recuperado em 20 ago. 2020 de <https://bit.ly/2DtPMpA>.
- Bahl, M. (2004). *Turismo e Eventos*. Curitiba: Prottexto.



- Balakrishnan, M. S. (2009). Strategic branding of destinations: a framework. *European Journal of Marketing*, 43 (5/6), 611 – 629.
- Balakrishnan, M. S., Nekhili, R., & Lewis, C. (2011). Destination Brand Components. *International Journal of Culture, Tourism and Hospitality Research*, 5(1), 4–25.
- Bardin, L. (2011) *Análise de conteúdo*. 7a ed. Lisboa: Edições 70.
- Brehm, J. M. (2007). Community attachment: The complexity and consequence of the natural environment facet. *Human Ecology*, 35, 477-488.
- Brown, G., & Raymond, C. (2007). The relationship between place attachment and landscape values: Toward mapping place attachment. *Applied Geography*, 27, 89-111.
- Campelo, A., Aitken, R., Thyne, M., & Gnoth, J. (2014). Sense of place: The importance for destination branding. *Journal of Travel Research*, 53(2), 154–166.
- Chen, C. F., & Tsai, D. C. (2007). How destination image and evaluative factors affect behavioural intentions? *Tourism Management*, 28, 1115–1122.
- Chen, N., Dwyer, L., & Firth, T. (2014). Conceptualization and measurement of dimensionality of place attachment. *Tourism Analysis*, 19(3), 323–338.
- Chen, N., Dwyer, L., & Firth, T. (2015). Factors influencing Chinese students' behavior in promoting Australia as a destination for Chinese outbound travel. *Journal of Travel & Tourism Marketing*, 32(4), 366–381.
- D'Abadia, M.I.V. (2010). *Diversidade e identidade religiosa: uma leitura espacial dos padroeiros e seus festejos em Múquem Abadiânia e Trindade-GO*. Tese (Doutorado). Universidade Federal de Goiás.
- Davis, A. (2016). Experiential places or places of experience? Place identity and place attachment as mechanisms for creating festival environment. *Tourism Management*, 55, 49–61.
- Dellangelo, E. H. L., & Silva, R. C. *Análise de conteúdo e sua aplicação em pesquisa na administração*. In: Vieira, M. M. F. & Zouain, D. M. (Orgs.). *Pesquisa qualitativa em administração: teoria e prática*. Rio de Janeiro: FGV, 2005.
- Dwyer, L., Chen, N., & Lee, J. (2019). The role of place attachment in tourism research. *Journal of Travel and Tourism Marketing*, 36(5), 645–652.



Eliade, M. (2010) *O sagrado e o profano: a essência das religiões*. 3ed. São Paulo: Editora WMF.

Felippe, M.I & Kuhnen, A. (2012). O apego ao lugar no contexto dos estudos pessoa-ambiente: práticas de pesquisa. *Estudos de Psicologia*, 29 (4), 609-617.

Gerhardt, T. E., & Silveira, D. T. (2009) *Métodos de Pesquisa*. Porto Alegre: Editora da UFRGS. Recuperado em 20 set. 2019 de <https://bit.ly/3ihWQUO> .

Getz, D. (2008) Event tourism: Definition, evolution, and research. *Tourism Management*, 29(3), 403-428.

Getz, D., & Page.S.J. (2016). Progress and prospects for event tourism research. *Tourism Management*. 52, 593-631 (February).

Gross, M. J., & Brown, G. (2006). Tourism experiences in a lifestyle destination setting: The roles of involvement and place attachment. *Journal of Business Research*, 59(6), 696-700.

Gustafson, P. (2002). Place, place attachment and mobility: Three sociological studies. In Goteborg Studies in Sociology, No 6. Department of Sociology: Gotenburg University.

Hosany, S., Prayag, G., Van Der Veen, R., Huang, S. (S)., Deesilatham, S. (2017). Mediating Effects of Place Attachment and Satisfaction on the Relationship between Tourists' Emotions and Intention to Recommend. *Journal of Travel Research*, 56(8), 1079- 1093.

IPDC/Fecomércio RN (2016). Relatório Perfil do público participante da Festa de Santana Caicó - RN. Instituto de Pesquisa e Desenvolvimento do Comércio da Federação do Comércio de Bens, Serviços e Turismo do RN(IPDC/Fecomércio RN) Recuperado em 06 out 2020 de <https://bit.ly/30RCHP5>.

IPHAN (2010) Certidão de Inscrição no Livro de Registros e Celebrações do Instituto do Patrimônio Histórico e Artístico Nacional, Festa de Sant'Ana de Caicó. Recuperado em 20 set. 2019 de <https://bit.ly/30JfaQZ>.

Kyle, G., Graefe, A., & Manning, R. (2005). Testing the dimensionality of place attachment in recreational settings. *Environment and Behavior*, 37(2), 153-177.

Lewicka, M. (2011). Place attachment: How far have we come in the last 40 years? *Journal of Environmental Psychology*, 31(3), 207-230.



Liu, Y., Hultman, M., Eisingerich, A. B., & Wei, X. (2020). How does brand loyalty interact with tourism destination? Exploring the effect of brand loyalty on place attachment. *Annals of Tourism Research*, 81(February).

Mainolfi, G., & Marino, V. (2018). Destination beliefs, event satisfaction and post-visit product receptivity in event marketing. Results from a tourism experience. *Journal of Business Research*, (February), 1–12.

Marujo, N. (2014). Turismo e eventos especiais: a Festa da Flor na Ilha da Madeira. *Tourism & Management Studies*, 10(2), 26-31.

Melo, J.J.M. Araújo, A.M., & Figueiredo, S.J.L. (2015) Eventos Culturais como estratégia de fomento do turismo: análise do Festival Folclórico de Parintins. (AM). *Revista Brasileira de Ecoturismo*, 8 (2), 251-272 (mai/ago).

Merrilees, B., Miller, D., Herington, C. (2012) Multiple stakeholders and multiple city brand meanings. *European Journal of Marketing*, 46 (7/8), 1032 – 1047.

Moreira, A.C., & Batista, A. V. (2009). Turismo De Eventos: Desafíos Estratégicos De La Ciudad De João Pessoa (Brasil). *Cuadernos de Turismo*, 23, 31-46.

Moulay, A., Ujang, N., Maulan, S., Ismail, S. (2018). Understanding the process of parks' attachment: Interrelation between place attachment, behavioural tendencies, and the use of public place. *City, Culture and Society*, 14, 28–36.

Nielsen-Pincus, M., Hall, T., Force, J. E., & Wulforth, J.D. (2010). Sociodemographic effects on place bonding. *Journal of Environmental Psychology*, 30, 443–454.

Pereira, C.E.B. (2011). De volta para os braços da rainha dos céus: migração, memória e festa em Caicó/RN. 133f, (Dissertação de Mestrado), Universidade Federal do Rio Grande do Norte, Centro de Ciências Humanas, Letras e Artes. Programa de Pós-graduação em Antropologia, Natal.

Prodanov, C.C., & Freitas, E.C. (2013) *Metodologia do trabalho científico: métodos e técnicas da pesquisa e do trabalho acadêmico*. 2. ed. – Novo Hamburgo: Feevale.

Qi,H., Li, S(S), & Ka, X. (2020) Beyond traveling and working: Place attachment of the Chinese local working tourists. *Tourist Studies*, 20(3), 371–388.

Ram, Y., Björk, P., & Weidenfeld, A. (2016). Authenticity and place attachment of major visitor attractions. *Tourism Management*, 52, 110–122.

Raymond, C., Brown, G., & Weber, D. (2010). The measurement of place attachment: Personal, community, and environmental connections. *Journal of Environmental Psychology*, 30(4), 422–434.



Rodrigues, C. F. D. Toledo, C.R.E. Camara, B.C. Garcia, S.C. M. Lima, S.M.A. (2014). O Evento como Ferramenta de Atração e Retenção de Clientes no Setor Gastronômico. *XI Simpósio de Excelência em Gestão e tecnologia*. Recuperado em 20 set. 2019 de <https://bit.ly/2CbLjXM>.

Scannell, L., & Gifford, R. (2010). Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology*, 30(1), 1–10.

Scannell, L., & Gifford, R. (2013). *The Psychology of place attachment*. In *Environmental Psychology: Principles and Practice*. Edition: 5th, Chapter, 272–300. Optimal Books. Editors: R. Gifford.

Scannell, L., & Gifford, R. (2017). Place Attachment Enhances Psychological Need Satisfaction. *Environment and Behavior*, 49(4), 359–389.

Silva, C. A.O., & Barroso, H.P. (2015). Cultura, patrimônio e as festas religiosas: uma relação com o desenvolvimento turístico de Luziânia/GO. *Revista de Turismo Contemporâneo*, 3 (1), 16-35 (jan/jun).

Silva, R. M.G.M. (2015). O apego ao lugar como determinante das intenções comportamentais no turismo o caso do Alentejo. (*Tese de doutorado em turismo*), Faculdade de Economia, Universidade do Algarve. Faro, Portugal, p.262. 2015. Recuperado em 18 set. 2019 de <https://bit.ly/31Ogv8v>.

Su,H-J, Cheng, K-F & Huang, H-H. (2011). Empirical study of destination loyalty and its antecedent: the perspective of place attachment. *The Service Industries Journal*, 31 (16), 2721-2739.

Tsai, S. (2012). Place Attachment and Tourism Marketing: Investigating International Tourists in Singapore. *International Journal of Tourism Research*,

Vada, S., Prentice, C., & Hsiao, A. (2019). The influence of tourism experience and well-being on place attachment. *Journal of Retailing and Consumer Services*, 47(December 2018), 322–330.

Vela, J. S. E. (2013). Place branding: a conceptual and theoretical framework. *Boletín de la Asociación de Geógrafos Españoles*, 62, 467-471.

Yuksel, A., Yuksel, F., & Bilim, Y. (2010). Destination attachment: Effects on customer satisfaction and cognitive, affective and conative loyalty. *Tourism Management*, 31(2), 274–284.

