

Motivations for participating in religious events: Analysis of the perspectives of World Youth Day attendees

BÁRBARA SOFÍA PASACO-GONZÁLEZ¹ [sofiap@unex.es]

JOSÉ MANUEL HERNÁNDEZ-MOGOLLÓN² [jmherdez@unex.es]

ANA MARÍA CAMPÓN-CERRO³ [amcampon@unex.es]

RICARDO RODRIGUES⁴ [rjagr@ubi.pt]

Abstract | Religious events have become one of the fastest-growing forms of religious tourism and have also become important tourism resources for destinations. Despite this, few studies have explored the motivations that drive people to participate in this type of celebration. This study aims to identify the motivational factors that encourage individuals to participate in religious events. World Youth Day (WYD) was selected as the context for the study. A total of 191 WYD registrants responded to a face-to-face survey. The results obtained indicate that people participate in religious events mainly driven by religious motives and by the interest of achieving greater spiritual growth. The results also indicate that motivations differ according to socio-demographic variables such as gender, age, and occupation.

Keywords | Religious tourism, tourist motivations, religious events, tourism marketing, destination management

¹PhD by the Universidad de Extremadura. Post-doctoral researcher at the Universidad de Extremadura, and at the Universidad de Beira Interior, NECE-UBI.

² PhD by the Universidad de Extremadura. Professor Catedrático of University, Departamento de Dirección de Empresas y Sociología, Universidad de Extremadura.

³ PhD by the Universidad de Extremadura. Titular Professor at the Universidad de Extremadura, and Post-doctorate in Management at the Universidad of Beira Interior, NECE-UBI.

⁴ PhD in Management by the Universidad de Beira Interior. Auxiliar Professor at the Universidad de Beira Interior and coordinator of the NECE - Research Center for Business Sciences.

1. Introduction

Religious tourism is one of the most important market segments in the tourism industry. This is due both to the exponential growth it has experienced in recent years, and because it represents one of the oldest travel typologies (Amaro et al., 2018). Given the relevance of religious tourism travel, practitioners and academics have focused their attention on gaining a better understanding of both religious tourism in general, as well as each of the travel categories it encompasses, such as visiting sacred sites or participating in religious events (Tsai, 2021).

Religious events have become one of the fastest-growing forms of religious tourism (Kasim, 2011). This can be attributed to the fact that they constitute a form of cultural expression that reflects how religion has retained a significant place within society (Raj, 2012). As a result of this growing trend, literature has emphasised the need to identify the characteristics and motivations of individuals who participate in religious events (Wang et al., 2020).

While there are studies on the profile of religious tourists, more information on primary and complementary motivations and socio-demographic indicators is still lacking (Liro, 2021). Moreover, most of these studies have focused on exploring the experience of visiting sacred sites or monuments. In contrast, there are few studies on religious events that provide information on the motivations of participants attending such celebrations (Wang et al., 2020).

Based on these considerations, this study is applied to the context of religious tourism and proposes to study the motivations of individuals who participate in religious events. In turn, it proposes to examine the differences between motivations according to socio-demographic variables. The study of these questions is relevant to understand the current state of modern religious tourist behaviour and identifying the new trends towards which their needs are oriented. This is because cultural and social transformations have led to a change in consumer attitudes (Liro et al., 2018).

2. Religious tourism and tourist motivations

Traveling for religious reasons is a common practice in several cultures around the world. Religion is one of the oldest reasons to travel and one of the main reasons to visit places considered sacred (Abad-Galzacorta et al., 2016). This has led to religiously motivated travel being considered one of the most important market segments in the tourism industry. This can be reflected in religious tourism travel figures that exceed around 600 million trips each year

(Das et al., 2023). Additionally, the supply of religious tourism has increased, since, in addition to the already established major religious centres, more and more spiritual and/or religious destinations and/or experiences are being offered to visitors (Abad-Galzacorta et al., 2016).

Religious tourism refers to travel that people make primarily for religious or spiritual reasons (Tsai, 2021). These trips can be made to different types of sites. For example, Nolan and Nolan (1992) identified three categories of religious sites: 1) pilgrimage shrines, 2) religious tourist attractions, and 3) religious festivals. Abad-Galzacorta et al. (2016) also defined three types of religious travel: 1) pilgrimage travel, 2) travel for religious events or celebrations, and 3) travel to sacred sites. According to these authors, each category retains a symbolic value that can be more or less religious depending on the interests of individuals. Thus, a pilgrimage to a shrine may have a more religious or spiritual background, while a visit to a cathedral may have a more touristic or cultural interest.

Of the aforementioned classifications, religious events have become one of the most expanding forms of religious tourism (Tsai, 2021). This can be attributed to the fact that these celebrations provide individuals with a personal and emotional experience in which they can experience feelings of bonding with others, the realisation of their religious vocation, spiritual closeness, and connection with divinity (Kasim, 2011). They also allow them to experience intercultural exchange, cultural heritage, natural landscapes, and interact with the local community (Patwardhan et al., 2020). In this way, religious events can provide a holistic experience, since, in addition to offering spaces dedicated to the profession of faith, they are also an opportunity to reach out to new cultures.

Motivations for participating in religious tourism activities can be broad. For example, Bond et al. (2015) identified that religious shrines and festivals attract people with more spiritual motivations. Conversely, people focused on religious history and cultural heritage prefer to visit religious monuments. Amaro et al. (2018) found that the motivations for walking the Camino de Santiago are associated with the search for spirituality, living a new experience, enjoying natural environments, and engaging in a sporting activity. Verma and Sarangi (2019) found that the motivation to participate in religious events is influenced by the desire to visit new places, strengthen spiritual and religious learning, and take a break from the daily routine. These previous studies reveal that different categories of religious sites attract different types of visitors, each seeking experiences related to specific interests.

The literature indicates that the socio-demographic characteristics of individuals influence

tourists' motivations. For example, Shuo et al. (2009) identified that gender influences the assessment of motivations to visit sacred temples. Oviedo et al. (2014) found that there are differences in motivations according to the age of individuals who follow the Camino de Santiago route. Amaro et al. (2018) found that tourists' motivations differ according to gender, nationality, and how pilgrims undertook their journey. According to these studies, socio-demographic variables play a relevant role in determining the motivations that drive individuals to engage in a certain behaviour. Therefore, this paper considers that motivations to participate in religious events may differ according to socio-demographic aspects.

3. Methodology

3.1. Context of the study

World Youth Day (WYD) has been selected as the setting for this research. WYD was established by Pope John Paul II on 20 December 1985 in Rome, the first edition of this event, was attended by 300,000 young people from all over the world. Since then, 15 cities around the world have hosted this important event, which takes place every two, three, or four years (Fundação JMJ Lisboa, 2023). Table 1 shows the cities that have hosted WYD, the year of the event, and the number of participants in each edition. As can be seen, the numbers of young people who have taken part in this event are quite significant. This highlights the importance of WYD as an international event of a religious nature and, according to Rymarz (2007), as one of the largest gatherings of young people in the world.

Table 1. Numbers of participants in the different editions of WYD

City	Country	Year of celebration	No. of attendees
Roma	Italy	1985	300.000
Buenos Aires	Argentina	1987	1.000.000
Santiago de Compostela	Spain	1989	500.000
Czestochowa	Poland	1991	1.600.000
Denver	United States	1993	700.000
Manila	Philippines	1995	5.000.000
Paris	France	1997	1.200.000
Roma	Italy	2000	2.200.000
Toronto	Canada	2002	800.000

Colony	Germany	2005	1.100.000
Sydney	Australia	2008	500.000
Madrid	Spain	2011	2.000.000
Rio de Janeiro	Brazil	2013	3.700.000
Krakow	Poland	2016	3.500.000
Panama City	Panama	2019	700.000
Lisbon	Portugal	2023	1.500.000

Source: Own elaboration based on data from the Agenzia Info Salesiana (ANS).

WYD aims to provide all participants with an experience of faith and communion with Jesus Christ. It also seeks to address and reflect on issues facing society today (Fundação JMJ Lisboa, 2023). The WYD experience is characterised by involving three main types of acts: catechesis, Eucharist, and penance or reconciliation (Norman and Johnson, 2011). In addition to these are the multiple activities that make up the WYD program, which includes cultural festivals (e.g., music, cinema, theatre, dance, etc.), religious festivals (e.g., exhibitions, conferences, vocation fairs, catechesis, etc.), sports (e.g., football and beach volleyball tournaments), and the central ceremonies presided over by the Holy Father (Fundação JMJ Lisboa, 2023). At the same time, a week before the official meeting, there are pre-days called "Days in the Dioceses". These take place in the parish communities of the various dioceses of the host country, and during these days the young people experience closer contact with the Church, population, and local culture of the host country (Norman and Johnson, 2011).

Based on the above premises, WYD is characterised as a religious celebration that has achieved a strong continuity over time, has the potential to attract a significant number of attendees at each edition, and provides a unique religious and spiritual experience for individuals. These aspects make WYD an ideal context for exploring what motivates people to participate in religious events. It also represents a phenomenon of interest at the tourism level, due to the substantial flow of travellers it generates. Indeed, as Norman and Johnson (2011) state, some people travel long distances to participate in these events, making it as much a physical journey as a spiritual one. Thus, this study is framed within the field of religious tourism and aims to identify the motivational factors that drive individuals to participate in religious events. This would allow for a better understanding of the needs and preferences of modern religious travellers.

3.2. Data collection

This study applies an exploratory approach. Data collection was carried out through a face-to-face survey for which a structured questionnaire was developed and translated into the five official WYD languages (i.e., English, French, Spanish, Italian, Portuguese, and French). The questionnaire included a section of questions aimed at identifying the socio-demographic profile of the sample such as gender, age, country of residence, educational level, and occupation. It also included another section composed of 15 questions concerning the motivations of the travellers. These were determined based on previous research on religious tourism travel (Amaro et al., 2018; Liro, 2021; Tsai, 2021). A pilot test was conducted before the launch of the survey. The non-probability convenience sampling method was used to select the sample.

The sample is composed of participants aged 18 years or older. The data collection took place days before the official meeting, specifically, the survey was administered from 28 to 30 July 2023 during the celebration of the Days in the Dioceses. As a result of the fieldwork 191 valid questionnaires were obtained. The IBM SPSS 26.0.0.0 statistical programme was used for data analysis. The following analyses were carried out with this software: 1) characterisation of the socio-demographic profile of the sample, 2) descriptive analysis of the importance of the motivations, 3) identification of the dimensions underlying the motivations using exploratory factor analysis, and 4) establishment of differences between the motivational factors according to demographic variables.

The results of the socio-demographic profile show similar figures in terms of the gender of the participants, with the percentage of women being slightly higher than that of men (55.61% compared to 44.39%). The most representative age group is made up of individuals aged 18 to 25 (72.73%). As a place of residence, a total of 25 countries were identified, of which most of the tourists in the sample came from Chile (26.74%), the Netherlands (18.18%) and France (12.83%). It was also observed that, of the total number of respondents, the highest percentage had higher university studies (76.76%), their main occupation was studying (51.09%), they participated in WYD for the first time (79.58%), they registered as pilgrims (87.94%) and they stayed for the whole week of the event (86.39%).

4. Results

4.1. Importance of tourist motivations

Table 2 shows the results of the analysis of tourists' motivations. According to the evaluation,

it can be seen that the majority of tourists have attributed a degree of importance between 4 (*i.e.*, important) and 5 (*i.e.*, very important) to all the indicators. However, when analysing the average score for each motivation, "having a unique experience" (4.58), "spiritual growth" (4.53), "having a unique religious experience" (4.46), and "personal development" (4.42) are positioned as the most relevant motivations for individuals. In contrast, "escape from the daily routine" (3.72), "learn about the local culture" (3.71), and "visit new tourist destinations" (3.55) are positioned as complementary aspects of visiting the destination, but do not represent the main motivation for attending a religious event.

Table 2. Degree of importance of motivations

Tourist motivations ^a	1	2	3	4	5	M	DE
Personal development	1,57%	2,62%	8,38%	27,23%	60,21%	4,42	0,872
Religious devotion	1,05%	3,66%	12,04%	21,47%	61,78%	4,39	0,911
Learning about local culture	5,76%	11,52%	27,23%	17,28%	38,22%	3,71	1,247
Spiritual growth	0,00%	1,05%	12,57%	18,32%	68,06%	4,53	0,752
Participate in programmed activities	1,57%	4,19%	23,04%	35,08%	36,13%	4,00	0,951
Experience a cultural exchange	2,09%	3,14%	15,71%	34,03%	45,03%	4,17	0,948
Visiting religious pilgrimage sites	0,00%	9,95%	19,37%	24,61%	46,07%	4,07	1,026
Meeting new people	0,52%	3,66%	13,61%	29,32%	52,88%	4,30	0,878
Escape from the daily routine	8,38%	9,42%	20,94%	24,08%	37,17%	3,72	1,282
Have a unique experience	0,00%	2,09%	9,95%	15,71%	72,25%	4,58	0,756
Reflecting on the meaning of life	1,05%	4,19%	16,75%	24,61%	53,40%	4,25	0,951
Visiting new tourist destinations	5,24%	15,71%	24,08%	28,80%	26,18%	3,55	1,186
Enjoying a multicultural environment	1,05%	6,28%	14,66%	29,32%	48,69%	4,18	0,975
Being at an event with the Pope	2,09%	7,33%	16,75%	16,75%	57,07%	4,19	1,090
Living a unique religious experience	1,06%	2,65%	12,17%	17,4%	66,67%	4,46	0,884

Note: M= Mean; SD=Standard Deviation

^a Motivations were measured on a 5-point Likert scale where 1 = "not important at all" and 5 = "very important".

Source: Own elaboration

4.2. Factor analysis of tourist motivations

To identify the dimensions underlying the motivations of individuals, an exploratory factor analysis (EFA) was carried out. To carry out the EFA, the adequacy of the sample was verified through the Kaiser-Meyer-Olkin index (KMO) and Bartlett's test of sphericity (Hair et al.,

2010). The results show a KMO index value of 0.836 (>0.5) and a significance level of 0.000 (<0.05) for Bartlett's test. In both cases, the values obtained are within the limits recommended by Hair et al. (2010). Therefore, the sample data of this study are valid for applying factor analysis.

The principal components method was used for the PCA, as it is one of the most widely used factor extraction techniques (George and Mallery, 2019). Table 3 shows the results of the PCA using a varimax rotation with the 15 motivational indicators. As can be seen, four factors were extracted that together explain 64.28% of the total variance and whose eigenvalues are greater than 1.00 (Hair et al., 2010). Each factor has been labelled according to the average scores of the most relevant indicators in each factor.

Factor 1 "Social interaction and cultural learning" reflects individuals' interest in experiencing an encounter with new cultures, meeting new people, and learning about the local culture. This factor contributes 34.40% of the total variance explained and the internal consistency reliability presents acceptable levels with a Cronbach's alpha of 0.814 (Hair et al., 2010). Factor 2 "Search for a unique experience" is focused on the experience provided by the event itself, which in the case of WYD could be mainly marked by the presence of the Pope and the opportunity to visit sacred places. This factor contributes 15.01% of the total variance explained and the internal consistency reliability presents acceptable levels with a Cronbach's alpha of 0.678 (Hair et al., 2010).

Factor 3 "Religious and spiritual achievement" reveals deeper motivations associated with religious experience as a personal and intimate encounter with the divine, leading to spiritual growth and strengthening of faith. This factor contributes 8.12% of the total variance explained and the internal consistency reliability shows acceptable levels with a Cronbach's alpha of 0.780 (Hair et al., 2010). Factor 4 "Personal development and well-being" questions related to the pursuit of benefits at the subjective level, such as personal development and individual well-being. This factor contributes 6.75% of the total variance explained and the internal consistency reliability shows acceptable levels with a Cronbach's alpha of 0.643 (Hair et al., 2010).

These results show an evolution of motivations in religious tourism, which is consistent with Amaro et al. (2018) who found that, although religion makes up part of the motivations of the modern religious tourist, a progression towards other less traditional motivations is observed. Along these lines, the results of the present study point to the emergence of more experiential motivations, such as sociocultural interaction and cultural learning, and the search for

subjective benefits such as personal development, individual well-being, and spiritual growth. This can be attributed to the fact that, in the face of the emerging experience economy, the world has become intentionally more experiential, and therefore its needs are now oriented towards the pursuit of subjective benefits (Pine and Gilmore, 2013).

Table 3. Factor analysis of tourists' motivations

Factors extracted	Factor loadings	Average score	Own values	Explained variance	Cronbach's alpha (α)
Factor_1: Social interaction and cultural learning	-	3,98	5,160	34,40%	0,814
Learning about local culture	0,693	3,71			
Experience a cultural exchange	0,834	4,17			
Visiting new tourist destinations	0,739	3,55			
Enjoying a multicultural environment	0,784	4,18			
Meeting new people	0,585	4,30			
Factor_2: Search for a unique experience	-	4,28	2,251	15,01%	0,678
Visiting religious pilgrimage sites	0,617	4,07			
Have a unique experience	0,595	4,58			
Being at an event with the Pope	0,835	4,19			
Factor_3: Religious and spiritual achievement	-	4,46	1,218	8,12%	0,780
Living a unique religious experience	0,581	4,46			
Spiritual growth	0,717	4,53			
Religious devotion	0,868	4,39			
Factor_4: Personal development and well-being	-	4,10	1,014	6,75%	0,643
Personal development	0,740	4,42			
Participate in programmed activities	0,382	4,00			
Escape from the daily routine	0,688	3,72			
Reflecting on the meaning of life	0,532	4,25			

Source: Own elaboration

4.3. Difference between factors according to demographic variables

Table 4 shows the analysis of possible differences between motivational factors according to socio-demographic variables. The results show that there are significant differences between

men and women in the dimension search for a unique experience and religious and spiritual achievement. This indicates that women are more motivated by the fact that participating in WYD is a unique experience, and to achieve greater religious and spiritual development through it. The results also show differences between age groups, specifically, individuals aged 46 to 60 are more motivated by cultural learning and social interaction than people aged 18 to 35. Finally, for the occupation variable, no significant differences were detected for each factor. These findings are similar to those obtained by Shuo et al. (2009), Oviedo et al. (2014), and Amaro et al. (2018) who found that the reasons that motivate individuals to travel for religious tourism may differ according to socio-demographic variables.

Table 4. Differences between motivational factors according to socio-demographic variables

Gender					
	Female		Male		p-value
Factor_1	3,98		3,98		0,961 ^{ns}
Factor_2	4,41		4,11		0,008*
Factor_3	4,56		4,33		0,027*
Factor_4	4,19		3,99		0,064 ^{ns}
Age					
	18-25	26-35	36-45	46-60	p-value
Factor_1	3,97	3,88	4,24	4,56	0,017*
Factor_2	4,22	4,44	4,40	4,60	0,299 ^{ns}
Factor_3	4,38	4,65	4,55	4,93	0,000*
Factor_4	4,08	4,19	4,11	4,10	0,860 ^{ns}
Occupation					
	Study	Work	Study and work	Unemployed	p-value
Factor_1	3,89	4,07	4,16	3,55	0,274 ^{ns}
Factor_2	4,22	4,52	4,22	4,08	0,138 ^{ns}
Factor_3	4,40	4,57	4,44	4,41	0,602 ^{ns}
Factor_4	4,03	4,19	4,18	4,19	0,646 ^{ns}

Source: Own elaboration

5. Conclusions

This study is applied to the context of religious tourism and has aimed to identify the motivational factors that drive individuals to participate in religious events. WYD was selected as the research context, as it is one of the largest gatherings of young people in the

world. Through the analysis of 191 surveys of WYD participants, it was found that the motivations and behaviours of individuals participating in religious events are varied and multifaceted, and include mainly religious factors, but also cultural, social, and personal interests (Liro, 2021). These findings are in line with previous studies that argue that religious and more touristic motivations can occur simultaneously and be complementary to each other (Amaro et al., 2018; Bond et al., 2015; Liro et al., 2018; Tsai, 2021; Wang et al., 2020). The results also show that the importance attributed to motivations may differ according to gender, age, and occupation of individuals. Overall, this paper seeks to elucidate the factors that define the behaviour of religious event participants, which is particularly relevant in a context where tourists' motivations are constantly evolving.

On a theoretical level, this study contributes to the marketing and tourism literature with empirical evidence on the motivations of participants of religious events. According to Liro (2021), although research exists on the profile of religious tourists, there is still a lack of information on the main and complementary motivations and socio-demographic indicators. Furthermore, it is important to know the current state of modern religious tourists' behaviour and to identify the new trends towards which their needs are oriented. This is because cultural transformations and social changes have led to a modification in consumer attitudes (Liro et al., 2018). Therefore, the characteristics of the traditional religious offer nowadays may no longer be sufficient to meet the new needs of the tourists. On the other hand, considering the experiential context in which the tourism industry develops, it is necessary to know the expectations in terms of the experience that individuals participating in a religious event wish to have. The results of this study also contribute to the tourism literature by confirming that the motivations of modern religious tourists are varied, including both religious and non-religious interests. This is in line with the assertions of Liro (2021) who argues that motivations in religious tourism have been coupled with elements of other forms of travel, which has meant that the religious tourism market has already broadened and differentiated. Finally, another contribution of this work lies in its application to the field of religious events. Wang et al. (2020) point out that few studies examine the motivations of participants attending religious events. Therefore, this study provides empirical evidence that identifies the main traits of participants of religious events and their specific motivations.

On a practical level, the results contribute information that could guide destination managers in developing a religious experience according to the characteristics and needs of the participants. In this respect, religious events have the potential to provide a holistic experience

in which the experience resulting from participation in the event and the experience offered by the site where the event takes place converge. Regarding the latter, destinations where religious events take place must provide the necessary conditions and services to facilitate the participants' visit (Bond et al., 2015). This is because when people attend a religious event, they expect to find services of a comfortable level and an adequate tourism infrastructure to make their experience at the event satisfactory. Therefore, destination managers must be aware of the characteristics and expectations of this market segment to efficiently manage tourism facilities and infrastructure (e.g., accommodation, food, transport, signage, information, etc.). Additionally, given that some of the motivations refer to an interest in experiencing the local culture, destinations should plan the local tourism offer in a way that visitors do not encounter limitations or restrictions at the time of consumption. For example, during the days of the event, visiting hours could be extended, more ticket sales points could be offered, more tourist information points could be set up, and options for tourist circuits could be provided. In general, the aim is to understand the behaviour of this market segment to plan and organise the destination's resources, and thus facilitate the experience during the event.

In addition to destination managers, this study also contributes information that can guide the organisers of these events in designing a meaningful religious experience. Considering that the main motivations of those attending these events are related to religion and spirituality, organisers must direct their efforts towards maintaining the essence of the celebration. This is because, according to Nolan and Nolan (1992), attendees of religious events may perceive that they are facing a staged event that bears little relation to their religious devotions and the object of the celebration itself. Therefore, Tsai (2021) considers it important for event organisers to maintain a balance between tourism development, religiosity, and meeting tourists' expectations. In addition to this, they should develop actions to preserve the authenticity of religious events to ensure their sustainability over time and avoid issues associated with over-commercialisation. Finally, event organisers must offer spaces and/or activities that allow individuals to achieve the desired religious and spiritual experience. For example, Bond et al. (2015) note that religious events can include activities such as worship services, places for reflection, and spaces for prayers, for leaving offerings, among others.

The limitations of this study are related, first, to the use of non-probability convenience sampling, which may somewhat limit the generalisability of the results. Second, given the nature of the event itself, the largest percentage of the sample is composed of a young market segment. Therefore, future research could examine profiles of individuals with higher age

ranges or conduct comparative studies between groups with different age ranges. Thirdly, this study has been conducted from the tourists' perspective. Future studies could examine residents' perceptions of religious events and their impact on their communities. Finally, the information obtained from WYD participants has been limited to the collection of socio-demographic data and motivational factors. Further research could expand the collection of data on socio-demographic variables to include information on how the trip is organised, religious affiliation, travel expenses, daily expenses, and people travelling with, among others. This information could provide further insight into the behaviour of participants attending religious events.

Acknowledgements

Project developed within the framework of the Margarita Salas aid modality of the Universidad de Extremadura, granted within the actions for the concession of subsidies to public universities for the requalification of the Spanish university system (Ministerio de Universidades, R.D. 289/2021) (Ref. MS-23).



The dissemination of this research is funded by the European Regional Development Fund (FEDER) and the Junta de Extremadura (Consejería de Educación, Ciencia y Formación Profesional) through a GR24 grant.



Project developed in the NECE-UBI Research Centre for Business Sciences de la Universidad de Beira Interior. This research centre is funded by the FCT–Fundação para a Ciência e a Tecnologia, IP, proyecto UIDB/04630/2020.

References

Abad-Galzacorta, M., Guereño-Omil, B., & Makua, A. (2016). Pilgrimage as tourism experience: The case of the Ignatian Way. *International Journal of Religious Tourism and Pilgrimage*, 4(4), 48-66. <https://doi.org/10.21427/D7KT5N>

- Amaro, S., Antunes, A., & Henriques, C. (2018). A closer look at Santiago de Compostela's pilgrims through the lens of motivations. *Tourism Management*, 64, 271-280. <https://doi.org/10.1016/j.tourman.2017.09.007>
- Bond, N., Packer, J., & Ballantyne, R. (2015). Exploring visitor experiences, activities and benefits at three religious tourism sites. *International Journal of Tourism Research*, 17(5), 471-481. <https://doi.org/10.1002/jtr.2014>
- Das, A., Kondasani, R., & Deb, R. (2023). Religious tourism: a bibliometric and network analysis. *Tourism Review*. <https://doi.org/10.1108/TR-08-2022-0387>
- Fundação MJM Lisboa (2023). *World Youth Days Lisbon 2023*. Retrieved from <https://www.lisboa2023.org/pt>
- George, D., & Mallery, P. (2019). *IBM SPSS statistics 26 step by step: A simple guide and reference*. Routledge.
- Hair, J., Black, W., Babin, B., Anderson, R. (2010). *Multivariate Data Analysis* (7th Ed.). Prentice Hall.
- Kasim, A. (2011). Balancing tourism and religious experience: Understanding devotees' perspectives on Thaipusam in Batu Caves, Selangor, Malaysia. *Journal of Hospitality Marketing and Management*, 20(3-4), 441-456. <https://doi.org/10.1080/19368623.2011.562437>
- Liro, J. (2021). Visitors' motivations and behaviours at pilgrimage centres: push and pull perspectives. *Journal of Heritage Tourism*, 16(1), 79-99. <https://doi.org/10.1080/1743873X.2020.1761820>
- Liro, J., Soljan, I., & Bilska-Wodecka, E. (2018). Visitors' diversified motivations and behavior-the case of the pilgrimage center in Krakow (Poland). *Journal of Tourism and Cultural Change*, 16(4), 416-435. <https://doi.org/10.1080/14766825.2017.1332068>
- Nolan, M., & Nolan, S. (1992). Religious sites as tourism attractions in Europe. *Annals of Tourism Research*, 19, 68-78.
- Norman, A., & Johnson, M. (2011). World Youth Day: the creation of a modern pilgrimage event for evangelical intent. *Journal of Contemporary Religion*, 26(3), 371-385. <http://dx.doi.org/10.1080/13537903.2011.616034>
- Oviedo, L., De Courcier, S., & Farias, M. (2014). Rise of pilgrims on the "Camino" to

- Santiago: Sign of change or religious revival? *Review of Religious Research*, 56(3), 433-442. <https://doi.org/10.1007/s13644-013-0131-4>
- Patwardhan, V., Ribeiro, M., Woosnam, K., Payini, V., & Mallya, J. (2020). Visitors' loyalty to religious tourism destinations: Considering place attachment, emotional experience and religious affiliation. *Tourism Management Perspectives*, 36, 100737. <https://doi.org/10.1016/j.tmp.2020.100737>
- Pine, B., & Gilmore, J. (2013). The experience economy: Past, present and future. In J. Sundbo & F. Sorensen (Eds.), *Handbook on the Experience Economy* (pp. 21-44). Edward Elgar Publishing.
- Raj, R. (2012). Religious tourist's motivation for visiting religious sites. *International Journal of Tourism Policy*, 4(2), 95-105. <https://doi.org/10.1504/IJTP.2012.048997>
- Rymarz, R. (2007). Who goes to world youth day? Some data on under-18 Australian participants. *Journal of Beliefs and Values*, 28(1), 33-43. <https://doi.org/10.1080/13617670701251405>
- Shuo, Y., Ryan, C., & Liu, G. M. (2009). Taoism, temples and tourists: The case of Mazu pilgrimage tourism. *Tourism Management*, 30(4), 581-588.
- Tsai, H. (2021). Exploring the motivation-based typology of religious tourists: A study of Welcome Royal Lord Festival. *Journal of Destination Marketing and Management*, 21. <https://doi.org/10.1016/j.jdmm.2021.100623>
- Verma, M., & Sarangi, P. (2019). Modeling attributes of religious tourism: A study of Kumbh Mela, India. *Journal of Convention and Event Tourism*, 20(4), 296-324. <https://doi.org/10.1080/15470148.2019.1652124>
- Wang, K., Kasim, A., & Yu, J. (2020). Religious festival marketing: Distinguishing between devout believers and tourists. *Religions*, 11(8), 1-12. <https://doi.org/10.3390/re111080413>