



# Testing the Promotion Tools of Touristic Destinations Operated by Krishna Conscious Communities on Different Target Groups

Krisztina Bence-Kiss<sup>1</sup>   
Orsolya Szigeti<sup>2</sup>

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**Abstract:** *Krishna Consciousness has made an impact in terms of marketing by creating a touristic product to promote their community and beliefs. Communities devoted to Krishna Consciousness have built up farming communities to introduce their religious organization to the wider public. This makes these entities not only touristic destinations but also parts of a two-step marketing model, where the first step is attracting people to visit a touristic attraction, while the second is educating them about a religious organization. In the first step, numerous promotion tools including social media, websites, events, posters, fliers and means of personal selling are applied to attract wider audiences. This research studied the efficiency of the model by revealing the promotion tools that most people are exposed to via quantitative methods, while also identifying the most receptive target group for Krishna Conscious communities and tourist destinations.*

*According to the findings, respondents between the ages of 26 and 55 are those who are exposed to the first three factors (retention, confirmation, and attracting new audiences) the most, whilst respondents 56 and older are typically exposed at a low level. Education made a difference in both audience retention and attraction; people with university degrees were more likely to use these information sources.*

## 1. INTRODUCTION

Worldwide, ISKCON (International Society for Krishna Consciousness) maintains a great number of churches, villages, and visitor centers. They also organize several festivals and take part in charity initiatives. At the same time, they are present on the streets proselytizing and selling books, and they also communicate actively online and use different tools of social media to spread the word about religious organizations all over the Western World. These are some of the reasons, why Krishna Consciousness is known as one of the most elaborate religious communities in terms of marketing. Communities devoted to Krishna Consciousness stand out from all religious communities by applying unique, progressive ways in their promotional activities. Previous research (Bence, 2014; Bence-Kiss, 2019a, 2019b, 2020) have revealed that in Europe they have created a touristic product, a destination, where people may meet the religious organization without obligations. They get to know the culture in an informal, non-intrusive way, which is an interesting co-existence of tourism and religious marketing. The aim of this paper – as a part of more extended research – is to evaluate the efficiency of these marketing tools all over Europe, and to find the most efficient combinations for further activities.

<sup>1</sup> Hungarian University of Agriculture and Life Sciences, H-7400, Kaposvár, Guba Sándor u. 40, Hungary

<sup>2</sup> Hungarian University of Agriculture and Life Sciences, H-7400, Kaposvár, Guba Sándor u. 40, Hungary

## 2. THEORETICAL BACKGROUND

First of all, it is necessary to study religious organizations from a marketing perspective to be able to determine the suitable and essential toolbars for promoting them. [Vokurka et al. \(2002\)](#) in their study emphasized the importance of comprehending both the consumers and the core values of religious communities. They stressed that there is no single, effective marketing strategy for religious organizations, just as there isn't one for businesses. However, just like in the case of for-profit companies, it is necessary to identify a model and a specific set of tools that could be used to promote religious organizations ([Vokurka et al., 2002](#)).

When considering religious organizations from the traditional goods-services perspective, we are faced with a difficult decision: should we see them as a product, a service, or something else? According to [Attila Chikán \(2008\)](#), services refer to the use of resources for non-producing activities that satisfy customer needs. If we take this definition into account, we can see that religious communities do make use of their resources (religious knowledge, the ability to practice particular rituals, etc.) to fulfil the demand of the general public for religious products and the advantages these entities provide — wellbeing, peace, sense of belonging, and changes in people's course of life in a positive way. The process does not result in the creation of any tangible goods or a transfer of ownership. In light of this, we can conclude that, from the perspective of marketing, religious organizations share many traits with services. Additionally, religious groups themselves provide services that can be examined similarly to any other service offered in the market. The services offered by religious organizations can vary depending on the community, culture, region, and many other aspects. Some religious organizations offer their services through regular worship services, while others do so through home visits or the performance of specific religious ceremonies. Based on three crucial criteria that separate for-profit from non-profit organizations – economic, legal, and social aspects, [Juravle et al. \(2016\)](#) have also included religious organizations in the study field of services marketing, specifically non-profit marketing. Economically, we can talk about non-profit marketing when the object of the marketing activity is not a tangible good or a service that needs to be paid for, but rather something more ethereal, like a goal, a cause, or a set of beliefs. Legally speaking, the classification is obvious, because it is controlled when we can discuss a non-profit business. From a social perspective, non-profit marketing focuses on more broad interests, such as changes in behavior, and attitude, or creating awareness, rather than on meeting a specific need ([Einstein, 2008](#); [Juravle et al., 2016](#); [Kolos & Kenesei, 2007](#)).

[Juravle et al. \(2016\)](#) suggested applying the 7P model of services marketing to religious organizations too, emphasizing that although there are some notable differences in their aims, target audiences, and measures, the core of their principles are quite similar. This proposal was based on the classification of religious organizations into the category of non-profit marketing. Religious organizations nevertheless continue to exhibit a variety of traits that make them distinct and fascinating subjects to study. Since it would have caused widespread outrage, it was for a long time even impossible to bring up religious organizations and marketing in the same sentence. However, the world has evolved, and in recent years it has been more common to advertise religious organizations and ideologies. [Oslington \(2000, 2004\)](#) suggested that not only religious communities should open up more towards economics; economic sciences would have to focus more on theology too since religious organizations affect people on the markets in many different ways. Depending on the level of involvement of the individuals, religious organizations may have an impact on the culture, norms, and values of a society, which in turn may have an impact on consumer behavior. For instance, a religious organization may establish guidelines for required consumption patterns or have an impact

on lifestyle, the environment, or peers (Hashim & Hamzah, 2014; Iannaccone, 2012; Juravle et al., 2016; Kumar et al., 2014; Oslington, 2000, 2004; Sandikci, 2011; Sandikci & Jafari, 2013).

The 7Ps of service marketing were suggested to be modified to include Islamic principles by Wilson (2012) and Hashim and Hamzah (2014) to increase efficiency and better accommodate Muslim consumer behavior. El-Bassiouny (2014) drew attention to the significance of regularly updating scientific research. He has also supported the inclusion of cultural factors to create a dynamic, multi-dimensional model, as Islam and culture are currently undergoing dynamic change, making it impossible for their impact on economic life to be static. However, studies on how religious organizations affect marketing are still scarce and primarily concentrate on world religions, necessitating efforts to find new, yet untouched areas of religious marketing (El-Bassiouny, 2014; Hashim & Hamzah, 2014; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012).

Not only Islamic, but other religious organizations, such as Krishna Consciousness, may have a significant impact on some aspects of economic life. Religious organizations cannot just engage in economic activities, they may also form the economic life to conform to their system of values. This phenomenon can create bring new models and solutions to life, which are interesting to study. The core values of a religious organization are going to set the fundamentals of how the economic activities of a religious community are managed and organized (El-Bassiouny, 2014; Hashim & Hamzah, 2014; Iannaccone, 1998; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012).

**Table 1.** The way marketing mix has changed by shifting the product focus from religious organization to tourist destination

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

Source: Bence-Kiss, 2020, pp. 85.

As previous research has already revealed (Bence, 2014; Bence-Kiss, 2019a, 2019b, 2020), communities devoted to Krishna Consciousness have made an impact in terms of marketing by creating a touristic product to promote their community, religious organization and beliefs. As seen in Table 1, several elements of the original services marketing mix (7P) were altered in the religious communities, promoting the touristic product instead of the religious organization, while some other aspects (underlined) remained the same even after the transformation.

The table illustrates how the concentration on tourism rather than religious organization has significantly altered price, place, and promotion. However, people, procedures, and physical evidence were only marginally altered, keeping the essential traits associated with the religious organization, while being supplemented with new elements to serve the tourism industry. The table shows how devotees were effective in neutralizing the binding effects of religious economics for the first four components of the marketing mix, while it continued to have an impact on the final three. Maintaining the traditional components of these final three factors supports the touristic product in informing the audience about the religious organization by offering a rich cultural experience (Bence, 2014; Bence-Kiss, 2019a, 2019b, 2020; Einstein, 2008; Juravle et al., 2016; Kolos & Kenesei, 2007).

### 3. RESEARCH METHODS

The goal of the research was to evaluate the efficiency of the marketing model built on the touristic product, therefore first of all the promotional activities of Krishna Consciousness in Europe were analyzed, identifying the key elements of their marketing toolbar. Currently, there are eighteen farming communities registered in Europe; nine of them (Krisna Völgy (HUN), Radhadesh (BEL), Bhaktivedanta Manor (GBR), Simhachalam, Goloka Dhama (GER), Krisnuv Dvur (CZE), Prabhupada Desh, Villa Vrndava (ITA), Nova Ekacakra (SVK)) have responded to the call to participate in the research carried out in June-August 2019. Since the marketing efforts in the two farming villages with populations under ten were not substantially more active than the nations without rural communities, they were removed from the sample.

The Krishna-conscious farming communities that took part in the research were provided with paper-and-pencil questionnaires, and a non-representative sample of 667 respondents was collected. In Hungary, the questionnaires were given out in both Hungarian and English languages. The respondents were all familiar with the religious organization because they had all visited at least one of the Krishna-conscious communities taking part in the study. 23,8% of them (159) answered that they were devoted to Krishna Consciousness, whereas the majority of the respondents were part of other religious communities (47,8%, 319), were atheists (2,2%, 15), did not belong to any religious group (16,9%, 113), or preferred not to specify their religion (9,1%, 61). Table 2 introduces the detailed demographic characteristics of the sample examined.

**Table 2.** Demographic information of the respondents

Demographic characteristics	Number of respondents (person)	Ratio of respondents (%)
<b>Gender</b>		
Female	444	66.5
Male	193	28.9
Not specified	30	4.5
<b>Age</b>		
<18	7	1.0
19-25	35	5.2
26-35	60	9.0
36-45	135	20.2
46-55	140	21.0
56-65	132	19.8
66-75	114	17.1
76+	20	3.0

Not specified	24	3.6
<b>Education</b>		
University or college	303	45.4
High school	221	33.1
Technical/vocational school	77	11.5
Elementary school	30	4.5
Not specified	36	5.4
<b>Occupation</b>		
Working in a village devoted to Krishna Consciousness	34	5.1
Working for the national ISKCON organization	35	5.2
Active blue-collar worker	87	12.9
Active white-collar worker	152	22.8
On maternity leave	9	1.3
Pensioner	131	19.6
Student	25	3.7
Housewife	8	1.2
Unemployed	8	1.2
Other inactive earner	12	1.8
Dependent	1	0.1
Not specified	166	24.9
<b>Place of living</b>		
Capital	167	25.0
Regional center town/city	156	23.3
Other town/city	168	25.2
Other settlement	98	14.7
A community devoted to Krishna Consciousness	33	4.9
Other	6	0.9
Not specified	39	5.8
<b>Religious organization</b>		
Christian	302	45.3
Islam	4	0.6
Buddhist	5	0.7
Hindu	8	1.2
Krishna-conscious	159	23.8
Atheist	15	2.2
Not belonging to any religious group	113	16.9
Not specified	61	9.1

**Source:** own edition

The questions covered exposure to the different promotion tools applied by Krishna-conscious communities. Thirteen statements were attributed to the topic, which the respondents had to evaluate on a Likert-scale ranging from 1 to 5. 1 meant 'Never' and 5 meant 'Repeatedly'. The data collected were analyzed with SPSS 21.0 statistical software, using frequencies and descriptive statistics; and factor analysis was also carried out. The factors were created utilizing Varimax rotation and Kaiser Normalization. Bartlett, Kaiser-Meyer-Olkin, and Tests were conducted to determine whether the variables were appropriate for factor analysis. Welch ANOVA and Games-Howell post-hoc tests were used, which are able to handle heterogeneity and various group sizes. The descriptive statistics of the Welch ANOVA test reveal the differences between the means of the group and the factors, while the Games-Howell post-hoc test displays the pairwise differences between the groups. To prevent replies from people already involved in the religious organization from skewing the research findings, the tests were conducted both with and without Krishna-conscious respondents.

#### 4. RESEARCH RESULTS

Communities devoted to Krishna Consciousness have built up farming communities intending to introduce their religious organization to the wider public. This makes these entities not only touristic destinations but also parts of a two-step marketing model, where the first step is attracting people to visit a tourist attraction, while the second is educating them about a religious organization. In the first step numerous promotion tools – including social media, websites, events, posters, fliers and means of personal selling – are applied to attract wider audiences.

The most significant factors describing the exposure of the respondents to the various sets of applicable promotional activities were determined through the factor analysis of the promotion tools. Four components were found throughout the research, and together they account for 74,06% of the total variation. The sample passed the KMO and Bartlett's tests for validity and adequacy, and Cronbach's alpha values validated the reliability of all four components.

The four components, their means, standard deviations, the variance they explain, and the variables associated with each factor are displayed in Table 3. One factor with four items was produced, and three factors had three statements each.

**Table 3.** The factors describing the exposure of the respondents to promotional activities

I see educational offers of Bhaktivedanta College.	<b>Retaining existing audience – other institutions and long-term relationship</b> M=1,90 Std.=1,24 Var. exp.=49,74%
I see advertisements for Govinda Restaurants.	
I receive newsletter from a Krishna-conscious community.	
I see Facebook advertisements about a Krishna-conscious village.	<b>Confirming existing audience - Social media of the farming communities</b> M=2,04 Std.=1,20 Var. exp.=10,71%
I see posts of a Krishna-conscious village on Instagram.	
I see Facebook posts of a Krishna-conscious village in my news feed.	
I see YouTube videos of a Krishna-conscious village.	
I meet people selling books about Krishna Consciousness on the streets.	<b>Attracting new, interested audience – Traditional promotion methods</b> M=2,32 Std.=1,08 Var. exp.=7,09%
I see posters about the events organized by the Krishna-conscious community nearby.	
I see fliers about festivals of Krishna-conscious communities.	
I see tourism agencies advertising a Krishna-conscious village.	<b>Raising the attention of the new audience – Touristic and physical products</b> M=1,72 Std.=0,85 Var.ex.=6,53%
I see TV shows about Krishna-conscious communities.	
I see Krishna-products sold in shops or online.	

**Note:** Extraction Method: Principal Component Analysis.; Rotation Method: Varimax with Kaiser Normalization; Rotation converged in 7 iterations; KMO=0,909; Bartlett (Approx. Chi Sq.)=4065,100; Sig=0,000; Total variance explained: 74,062; Cronbach's Alpha: F1=0,857; F2=0,865; F3=0,743; F4=0,717

**Source:** own edition

The degree of involvement of the target audience in the case of the different promotion tools could be used to categorize the factors. Methods to approach people who have already encountered Krishna Consciousness and have also expressed their interest in the religious organization are included in the first factor. The components of the second factor are meant to boost the

commitment of those, who have already had a first encounter but have not yet become involved. While the fourth factor's promotional actions target those, who are most likely unaware of Krishna Consciousness, the third factor's instruments aim to draw people, who already have some level of receptivity toward the religious organization. Again, looking at how the promotion tools were distributed between the four factors, we can observe the way the touristic product is applied to promote the religious organization. The activities included in factors four, three and two are focused on the touristic offers created by the farming communities, to raise the awareness of the public, attract tourists, and support their involvement. Factor one, on the other hand, seeks to keep people interested, and includes the activities of other institutions associated with Krishna Consciousness (restaurants and universities).

The mean of the third factor is the highest ( $M=2,32$ ;  $Std.=1,08$ ); the components of this factor are those that the majority of people have already been exposed to. The means of the second and first factors are declining ( $M=2,04$ ;  $Std.=1,20$  and  $M=1,90$ ;  $Std.=1,24$ , respectively), which shows that most of the guests of the farming communities are one-time visitors. The fourth factor achieving the lowest mean of 1,72 ( $Std.=0,85$ ) may seem surprising at first sight; but these methods target those audiences, who do not have any information or knowledge about the religious organization yet. To examine the reach of the promotion tools among those, who have not visited any communities yet was out of the reach of the current research, which explains the low mean in this case.

Welch ANOVA tests were used to further investigate the factors after their identification and interpretation, in order to identify the crucial traits impacting the various elements.ž

#### 4.1. Tools for Retaining Existing Audience – Other Institutions and Retention

The first element, which was composed of three parts and aimed at people, who have already encountered Krishna Consciousness, also featured advertisements for Govinda Restaurants and Bhaktivedanta College. These organizations are also run by the Krishna-conscious society. These institutions focus on people, who are already involved in Krishna Consciousness, or who have an interest in particular facets of the lifestyle, such as theology, diet, or yoga techniques. Newsletters make up the third component of the factor. They may be published by a farming or rural community, a Krishna-conscious institution, or even a religious organization as entity. Naturally, this tool also aims at those who have already learned about the religious organization, or at least one of its institutions, and provided their contact information, which means that they have shown interest in the religious organization.

The average was 1,90 ( $Std.=1,24$ ) for the entire sample for this component, indicating that the majority of the visitors, who have answered do not receive information about colleges, restaurants, and newsletters. However, significant differences were found in the respondents' age ( $p=0,000$ ), level of education ( $p=0,011$ ), occupation ( $p=0,000$ ; excluding respondents working for ISKCON organization or the touristic destinations:  $p=0,001$ ), place of living ( $p=0,000$ ; excluding respondents living in farming and rural communities:  $p=0,103$ ), and belonging to religious organizations ( $p=0,000$ ; excluding respondents belonging to the International Society for Krishna Consciousness:  $p=0,090$ ).

As shown in Table 4, respondents aged 26 to 55 (26–35; 36–45; 46–55) generally deviated positively from the factor mean; they indicated receiving information more frequently than

respondents aged 26 and younger (-18; 29–25); and those aged 56 and older (56–65; 66–75), except respondents aged 76 and older, whose answers did not significantly differ from groups of respondents of any ages.

**Table 4.** Significant differences in exposure to promotion retaining existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
-18	26-35 (p=0,000) 36-45 (p=0,000) 46-55 (p=0,005)
19-25	26-35 (p=0,030) 36-45 (p=0,008)
56-65	26-35 (p=0,037) 36-45 (p=0,002)
66-75	26-35 (p=0,000) 36-45 (p=0,000) 46-55 (p=0,001)

Source: own edition

In terms of education, only individuals with a university degree differed positively from the factor mean, whereas those with merely a high school diploma, a certificate from a technical or vocational school, or an elementary education were less likely to have access to the information. Between those with a university degree and those with only an elementary education, there was a significant difference (p=0,023).

Pensioners are the group that is least frequently reached by tools aimed at those already engaged in Krishna Consciousness; their responses fell below the mean of the entire sample for this factor, and significantly different from the answers of white collar workers (p=0,001) and blue collar workers (p=0,011; after exclusion, p=0,007). Their answers fell higher than the factor mean. It is not surprising, that individuals who work in rural communities devoted to Krishna Consciousness receive this kind of information more frequently; yet, only pensioners' responses (p=0,002) revealed a significant difference from those of other professions' respondents.

Once individuals residing in farming communities were removed from the sample, there were no significant differences in the respondents' exposure based on where they lived; but it is no wonder that in their case, they were much more frequently exposed to these means of communication residents of other types of settlements.

Christian participants turned out to be less likely to be exposed to the factor elements than participants who did not identify with any religious organization (p=0,008). The responses of Krishna-conscious participants significantly differed from those of Christians, Atheists, and participants who did not identify with any religious organization (p=0,000), but not from Islamic (p=0,249), Buddhist, or Hindu participants (p=0,213).

#### 4.2. Tools Confirming Existing Audience – Social Media of the Farming Communities

The second factor is made up of promotional tools, that aim to confirm audiences, who have already encountered Krishna Consciousness but are not yet involved. The components of this factor, which were mainly the social media platforms used, are all focused on the touristic product of communities devoted to Krishna Consciousness. Given that they serve as the foundation for



marketing the tourism product, these tools are crucial to the community. The mean for the entire sample was 2,04 (Std.=1,20), higher than that of the previous factor, indicating that more respondents obtain information via social media about rural and farming communities.

In the case of the age of the respondents ( $p=0,000$ ), their jobs (whole sample:  $p=0,000$ ; excluding those employed in the ISKCON organization:  $p=0,000$ ), and their religious identification ( $p=0,004$ ; excluding people devoted to Krishna Consciousness:  $p=0,072$ ), there were significant differences between responses, but there were none for gender, education, place of residence, or income levels.

As shown in Table 5, the respondents who were 56 years of age or older (including those who were 76 years and above this time) deviated negatively from the factor mean, whereas those between the ages of 26 and 55 reported higher exposure than the entire group. However, in this case, there were no significant differences between the participants, who are at least 26 years old, and the respondents, who are 25 or younger.

**Table 5.** Significant differences in exposure to marketing confirming existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
56-65	26-35 ( $p=0,092$ ) 36-45 ( $p=0,000$ )
66-75	26-35 ( $p=0,007$ ) 36-45 ( $p=0,000$ ) 46-55 ( $p=0,001$ )
76+	26-35 ( $p=0,006$ ) 36-45 ( $p=0,000$ ) 46-55 ( $p=0,001$ )

Source: own edition

Similar patterns were observed in the differences based on the respondents' occupations, which persisted even after excluding people involved in Krishna Consciousness: the responses of those labeled as pensioners have shown negative deviation from the mean of the factor, and a significant difference was found between them and white-collar workers ( $p=0,000$ ; after exclusions  $p=0,000$ ) and blue-collar workers ( $p=0,000$ ; after exclusions  $p=0,000$ ) who deviated in a positive direction from the factor mean. Respondents on maternity leave have given responses varying considerably from those of blue-collar workers as well ( $p=0,043$ ; after exclusions,  $p=0,030$ ). Employees of rural communities and employees of national ISKCON organizations did not exhibit any significant deviations; nevertheless, these tools are intended to reach non-religious individuals, which is not the case in their situation.

Christian and Islamic respondents are much less likely to be exposed to these advertising tools than devotees ( $p=0,000$  and  $p=0,047$ ). Religious attitudes have only caused differences before filtering Krishna-conscious responses.

### 4.3. Tools Attracting a New, Interested Audience – Traditional Promotion Methods

Factor three was made up of those practices that devotees of Krishna Consciousness have historically utilized to attract new followers to their spiritual community, namely street preaching and book sales. These are the ways A.C. Bhaktivedanta Swami Prabhupada initially introduced the faith to the Western World in the 1960s. This practice has obtained the highest factor score

of 2,32 (Std.=1,08), indicating that it is the most popular way for respondents to learn about the Krishna-conscious community. This practice is supplemented by posters and leaflets, that mostly focus on festivities and events.

In this case, the age of the respondents ( $p=0,000$ ) and their jobs (whole sample:  $p=0,049$  after excluding those working for ISKCON organization:  $p=0,082$ ) have shown significant differences, and so did their level of education ( $p=0,001$ ) and place of residence (whole sample:  $p=0,021$ ; excluding respondents, who live in the farming communities:  $p=0,082$ ). Contrarily, there were no significant differences among groups, when it came to gender, income, or, surprisingly, religious beliefs.

**Table 6.** Significant differences in exposure to promotion confirming existing audience concerning age groups

Negative deviation from factor mean	Positive deviation from factor mean
56-65	26-35 ( $p=0,092$ ) 36-45 ( $p=0,000$ )
66-75	26-35 ( $p=0,007$ ) 36-45 ( $p=0,000$ ) 46-55 ( $p=0,001$ )
76+	26-35 ( $p=0,006$ ) 36-45 ( $p=0,000$ ) 46-55 ( $p=0,001$ )

Source: own edition

As with the second factor, respondents aged 26 or older have shown positive deviation from the mean of the factor, while those aged 56 or above have again shown negative deviation, as shown in Table 6. From this, we can conclude that the generations 26 to 55 years and those of 56 or older have significant differences in this component as well. The generations of 25 years or younger have not demonstrated significant differences from any other age group.

Similar to factor one, people owning a university degree answered being exposed to these tools of promotion more frequently than the mean of the entire sample. Their answers were also significantly different from that of respondents owning only a high school certificate ( $p=0,004$ ) and those with only technical or vocational education ( $p=0,007$ ), whose exposure to these tools was lower.

Pensioners were much less exposed to these promotion methods than white-collar professionals ( $p=0,017$ ). The disparities in the respondents' occupations were no longer significant ( $p=0,082$ ) after excluding replies from those employed by Krishna-conscious institutions.

There were differences based on the respondent's place of residence: those residing in the capital had significantly more exposure to these promotional tools than those residing in regional capitals ( $p=0,046$ ; after exclusions,  $p=0,033$ ) and other cities or towns ( $p=0,003$ ; after exclusions,  $p=0,002$ ). In the case of individuals residing in rural communities dedicated to Krishna Consciousness, no significant differences were observed, but once more, these tools do not target those already involved.

#### 4.4. Tools Raising the Attention of New Audiences – Touristic and Physical Products

The final component included marketing materials, that are aimed at those, who may know very little or nothing about Krishna Consciousness. The factor also includes television programs, that are typically more documentary - and educational-focused, as well as the work of tourism

agencies, who openly promote farming communities from a cultural and touristic perspective, rather than a religious one. The goods made and marketed by farming communities devoted to Krishna Consciousness were the third component of the factor. This referred to the products that are available outside the farming communities as well, which are only present in the cases of Krisna Völgy (HUN) and Krisnuv Dvur (CZE), therefore it was reasonable to anticipate that the mean would be low for this component. But this element ended up having the highest mean ( $M=2,06$ ;  $Std.=1,20$ ) and the least number of "Never" replies (280) in this factor. The high percentage of responses from those, who have visited Krishna Völgy (560), where the product range is the broadest among the rural villages under consideration, may help to explain this.

The factor's overall mean was 1,72 ( $Std. = 0,85$ ), which may also be related to the previously mentioned, potentially high waste coverage, particularly concerning tv-programs and the work of tourist offices. The activities of such offices had the lowest mean ( $M=1,46$ ;  $Std. = 0,93$ ) out of all the tools of promotion analyzed.

The religious beliefs of the respondents were the only variable for which there was a significant difference in this factor (whole sample:  $p=0,018$ ; excluding devotees of Krishna Consciousness,  $p=0,034$ ). Significant differences between respondents devoted to Krishna Consciousness and respondents, who identified as Hindu ( $p=0,006$ ) or Atheist ( $0,013$ ) might be attributed to the devotees' use of the products produced by the farming communities. The responses of devotees were significantly different from the factor mean. 36 of the visitors responding have confirmed seeing goods of communities devoted to Krishna Consciousness sold regularly and 21 (58,33% of the 'Repeatedly' responses) identify themselves as a member of the Krishna-conscious community. Also including those respondents, who encounter these goods often, this number raised to 43 (47,25% of the 'Repeatedly' and 'Frequently' answers altogether) from the total 92 responses. Christian participants' responses did not deviate significantly from the factor means in a positive direction, but they did differ from those of Atheists ( $p=0,042$ ; after exclusions,  $p=0,033$ ) and Hindus ( $p=0,036$ ; after filtering,  $p=0,029$ ).

## 5. CONCLUSION

A new model was discovered after analyzing the marketing efforts of Krishna-conscious communities in Europe. In this model, the national communities begin their efforts to spread the knowledge about the religious organization by developing a tourist attraction in the form of an agricultural or rural community. The creation of the touristic product is a good way to overcome the boundaries set by religious economics, which means that the activities they engage in are heavily influenced by the principles of the religious organization. This way, however, the promoters of the religious organization get more freedom in the marketing mix. When selling a religious organization using the marketing mix for services marketing, six out of the seven Ps are primarily determined by religious beliefs, leaving the marketers only with the freedom of promotion. The religious parts of the marketing mix, however, will only be slightly restricted by the creation of the touristic product.

Based on their main target groups, the promotion tools may be divided into four factors:

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

According to the study, the majority of people, who visit the rural communities that took part in the research, are currently exposed to the methods used to draw in new interested parties, such as fliers, posters, and street preachers regularly. Regarding exposure frequency, the methods for confirming existing audiences, including the social media tools used by rural communities, were the second highest-ranked group of promotion techniques. Even fewer are exposed to the tools designed to keep the audience they already have, suggesting that more focus should be placed on interacting with individuals, who are already familiar with and possibly interested in the religious organization.

However, since the product at this level returns to being religious rather than touristic, we must acknowledge that the decline in the frequency of positive responses is a natural phenomenon. Additionally, each promotion method demands a larger level of religious commitment from the target audience, and the cost associated with maintaining that commitment is rising, which could also be a factor in the decline in positive responses. Since the tourism industry is no longer the main focus, the other institutions run by the religious community are given more weight in retention efforts as well. These organizations provide catering services and educational possibilities to those, who have begun to adopt a Krishna-conscious lifestyle.

The amount of exposure to the promotion tools intended to attract new audiences was fairly low. However, exposure to these kinds of communication tools does not always entail that people visit the farming communities, which accounts for the seeming lack of success of these means of marketing.

Regarding a variety of demographic parameters, there were notable differences in the exposure to the various sets of promotional activities. According to the findings, respondents between the ages of 26 and 55 are those who are exposed to the first three factors (retention, confirmation, and attracting new audiences) the most, whilst respondents 56 and older are typically exposed at a low level. Education made a difference in both audience retention and attraction; people with university degrees were more likely to use these information sources.

White-collar workers were the group with the highest exposure, while retirees were the group, who encountered the first three factors' tools the least frequently. More people in the capital responded to tools drawing new audiences than in regional centers and other towns or cities. The tests were run both with and without the responders, who were already practicing Krishna Consciousness. According to the findings, Krishna-conscious devotees were substantially more exposed to retention and confirmation techniques, than they were to tools for attracting new audiences, which is partially attributable to farming communities' product sales included in the first factor. The research revealed an intriguing phenomenon: respondents who identified as Christians were more exposed to methods of attention-raising than the average of the entire group but had less exposure to instruments for retention.

## **6. LIMITATIONS**

The main limitation of the research is that it was carried out on a sample solely in Europe, with a heavy focus on the Hungarian community, where the most support was provided in the data collection. Extending the research to a higher number of respondents, and also to countries not only in Europe but also on other continents, where Krishna Consciousness may be considered a new religious movement could help in gathering more exact data, suitable to draw general conclusions.

The research may also be extended to other religious organizations, making it possible to compare the activities of the different communities and determine best practices. However, this research is a good initial point for designing more robust research.

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