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**Impact of religious tourism – Portuguese
perspective.
A case study of Fátima.**

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Religious tourism – Portuguese perspective.

A case study of Fátima.

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«Fátima, não é só da Igreja, não é só de Portugal, é do mundo inteiro» – Cardeal D. António Marto

«Fátima, it is not only church, not only Portuguese, but of the whole world» - Cardinal D. António Marto

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1. Abstract

Following a worldwide trend, the number of religious tourists to the city of Fátima, in Portugal has increased continuously during the last decade. Using a combination of methods this study aimed to assess the impact of religious tourism development on the local community and economy. I found that the effect is mainly positive. Most visitors use services of the local restaurants and hotels, as well as patronize local shops and businesses. The development of religious tourism has also led to the creation of many new jobs.

Data was collected through a questionnaire survey amongst tourists and local residents. The findings of the study revealed that the majority of residents welcome religious tourists in the city and perceive the socio-economic impacts as positive. Differences in perceptions were found on the basis of religiousness measured as the frequency of church attendance and age of residents. Furthermore, the study found that whilst religious tourists are perceived as being different from “ordinary” tourists they are not necessarily preferred to non-religious tourists. Overall, there is strong evidence that economic considerations override other concerns by local residents.

Keywords: pilgrimage, religious tourism, impact of tourism, Fátima

2. Introduction

The human tendency to interpret the elements of their world from a spiritual point of view has been a common feature of many different civilizations. The Mesopotamians, Egyptians, and Greeks once believed that natural disasters (such as floods, fire, and famine) were the result of the anger of the gods against humans who did not obey their rules. Thus, people talk to their god or gods through ceremonies, sacrifices and, in some cases, pilgrimages to their religious center in order to escape the anger of god (s) and practice their religious beliefs (Taylor, 2004) (Ross-Bryant, 2013). Although the religious significance of some ancient sacred sites has been lost over time, interest in their cultural values and artifacts still persists (Blackwell, *Motivations for Religious Tourism, Pilgrimage, Festivals and Events*, 2007). In this regard, Kamil (2000, p. 1) argues that religious tourism is “an integral part of both ancient and modern tourism, and that although religious tourism was practiced during ancient civilizations, its importance is now being revealed as a pillar of secular tourism in many countries”.

In recent years, religious travel has become more organized, industrial and commercially oriented (Menzie, 2014). It plays a key role in improving the economies of countries and cities such as the Vatican, Jerusalem and Saudi Arabia. According to the United Nations World Tourism Organization (UNWTO), an estimated from 330 to 380 million pilgrims visit the world's key religious heritage sites annually (www.unwto.org, 2018).

Religious heritage sites attract visitors whose motives are varied, both religious and secular. However, pilgrims are poles different from their secular counterparts, as their visits are motivated by factors related to religion (Blackwell, 2007) (Bond, 2013). Consequently, pilgrims in places of religious heritage seek to experience experiences that transcend them from the mundane world to the spirit world, where they can experience a sense of spirituality and have a connection with priesthood (Blackwell, 2007) (Bond, 2013) (Shackley, 2001).

These strong emotional ties between pilgrims and sacred sites have led some scholars to believe that pilgrims have different experiences than secular tourists and therefore should be distinguished from each other in religious heritage sites (De Sousa, 1993) (Cohen, 1996) (Digance J. , 2003). From their perspective, while pilgrims are religiously or spiritually motivated, secular tourists are motivated by pleasure, education, curiosity, and relaxation (Ozkan, 2013).

2.1. The purpose of the research

Religious tourism for me belongs to religion, and I am not really interested in religion as such, rather I am interested in impact of religious tourism on society and on the site where the place of worship is located.

I believe that religious tourism is a growing sector in tourism as more and more niche markets develop when tourists need something that meets their specific needs. Religion as such no longer attracts people as much, in fact, the number of people attending churches is declining, but spirituality, on the other hand, is becoming a growing trend. In the rush and fuss of everyday life, many seek solitude and a deeper meaning in life. Religious or spiritual tourism definitely has potential for growth in the future.

So, based on this I decided to study the impact of religious tourism on one of the most important religious cities in Portugal – Fátima.

2.2. Aims and objectives

The research objectives can be formulated as the following questions: What impact the city of Fátima experienced since the place of the apparition was approved as a holy one? What are the Portuguese views on religious tourism? How do citizens of Fátima understand religious tourism?

The aim of the study is to calculate how strong is the impact of religious tourism on the city of Fátima and its citizens, also to deepen the understanding of religious tourism from a Portuguese perspective. The goal is to find answers to questions about how religious tourism affected the life of the city of Fátima and its citizens, whether they are happy about big amount of people coming to the city or no, and to find out how their lives, economy been improved or got worse. In addition, another important goal is to find out about people's understanding of religious tourism, which groups of people by age, gender and education are least and most interested in religious tourism and how these people would prefer to travel during their religious holidays.

2.3. The structure of the thesis

Chapter 2, Characteristics of Religious Tourism, will show where religious tourism can be placed in the broader tourism sector. The chapter will answer questions such as: what is religious tourism and pilgrimage? What types of religious tourism are there? What are the directions of religious tourism? Who are religious tourists and how do you define them? What motivates religious tourists? Later in the same chapter, the elements of spirituality, authenticity and secular pilgrimage are also presented as important components of religious

tourism that shape and give it character. Finally, predictions of what the future of religious tourism might look like will be presented.

Chapter 3, Religious Life in Portugal, provides basic information about what religion is, as well as its place in Portuguese society and people's lives. Some recent studies are presented showing the general importance of religion among Portuguese. Below are the main tour operators organizing religious holidays in Portugal.

Chapter 4 and 5, Case study selection criteria and characteristics of the case study.

Finally, chapter 7 Impact of tourism on the chosen site.

Chapter 9, Conclusions.

2.4. Research methodology

The data for this thesis was collected through a survey of tourists and residents of Fátima. The research tool was based on the questionnaire build by author. The first type of the questionnaire measured the attitude of residents towards religious tourists and the nature of the relationship between local residents and religious tourists. The second type of the questionnaire measured the visitors' overall experience in Fátima. The questionnaire also collected demographic information about residents and visitors, such as age, marital status, annual income, level of education, church participation, in order to explore possible connections with residents' perceptions.

The survey was conducted in the summer of 2021 in the city of Fátima. The sample contained information from 10 local residents. Residents were contacted at their working places such as cafes, hotels, tourist information point, shops...

Moreover, some of the tourists and residents refused to participate in the survey due to the pilgrimage, which made them less willing to participate in the study.

3. Characteristics of religious tourism

3.1. The concept of religious tourism and pilgrimage

The connection between tourism and religion has been studied as a phenomenon of the search for balance between the hectic world of modern man and his innate search for divinity through walking “that, oriented towards divinity, towards the lost sacred space-time, it becomes a religious 'tourist' trip inasmuch as there is a displacement outside the usual framework of residence due to a motivation not linked to the pure need for subsistence ” (Esteve, Turismo y religión: aproximación a la historia del turismo religioso, 2000). It was through the pilgrimage that said spiritual approach was carried out justified in “the pretense of being like God, the longing for immortality lost in Eden” (Esteve, Turismo y religión: aproximación a la historia del turismo religioso, 2000).

The pilgrimage has been defined as “a trip, for religious reasons, externally to a holy place and internally for spiritual purposes and self-knowledge” (Collins-Kreiner, 2010, p. 159). The most visited places in the world world Mecca, Tokyo, Jerusalem, Santiago de Compostela, Lourdes and Rome (Holderness, 2009) (Collins-Kreiner, 2010).

These pilgrimage trips that, since ancient times, have been carried out as a process of individual sacrifice in honor of the sacredness, were consolidated around sanctuaries built on the ruins of ancient temples or religious myths in function of saints or deities to which some miracle or apparition was attributed and around which cities and more recently an entire tourist and commercial infrastructure were formed (Sarasa, J., Espejo, C. , 2006) that has meant a motor for the development of cities and towns throughout the world (Perales, 2002).

This hybrid between religious rituals, recreational activity and the commercial component that has developed in parallel has not been without controversy caused by the radical positions of parishioners, clergy, religious representatives or residents, who in many cases support the unwanted effects of the tourist-excursionist-pilgrim or see their centers of prayer and meditation “desecrated” (McCabe, 2002).

To understand this conflict of interest, we must go deeper and try to get closer to what the motivations, needs and desires of each of those involved are. From the other side, there is the vision of religious communities and, on the other, the perspective of travelers –tourists, where the former go to ceremonies typical of their religious creeds and their trips have “spiritual reasons”; while tourists do it more for “secular reasons such as curiosity or pleasure” (Collins-Kreiner, 2010) and the interest of the industry that focuses on obtaining economic profits from the exchange.

Therefore, it is necessary to know and deepen on the needs, motivations, beliefs, origin and other sociodemographic variables that characterize the religious tourist in order, on the one hand, to join efforts for the development of policies aimed at strengthening, preserving and promoting the architectural wealth that the city has and generate mechanisms that allow converting and / or evaluating its potential as a generator of development.

When consulting the literature on religious tourism in the world, it is reported that the main motivations of visitors to religious sites are: personal growth, cultural exchange, spiritual development and general culture (Collins-Kreiner, N. & Kliot, N. , 2000) (Drule, A.; Chis , A.; Bacilam, M. & Cioner, R. , 2012).

On the other hand, there is evidence of a positive effect in economic, social and cultural terms of the growth and deepening of tourism to emblematic places of religious content, impacting not only the areas or centers, but also the surrounding region (Lorenzo, L.

& Ramón, F. , 2011) (Pourtaheri, M.; Rahmani, K. & Ahmadi, H. , 2012) (Vidic, 2007). The case of Israel is emblematic for the number of visitors it receives annually to travel the religious routes of the Catholic, Jewish and Islamic religious creeds, providing important resources for the regional and national economy (Collins-Kreiner, N.; Kriot, N.; Mansfeld, Y. & Sagi, K. , 2006).

To render main forms of religious tourism, we can address the book of Boris Vuconić (Vuconić, 1996, p. 216) :

- pilgrimages
- religious events (large-scale gatherings on the occasion of significant religious dates and anniversaries)
- a tour of and visit to important religious places and buildings within the framework of a touristic itinerary

3.2. Emergence of religious tourism. History of pilgrimage.

In the history of religious tourism, which is undoubtedly very rich, pilgrimage can be considered the very first type of tourism. A huge number of religious cult monuments were preserved till today, when religious tourism is in great demand, so is topic of pilgrimage as a cultural phenomenon.

Since the beginning, religious motivation was the reason for the emergence of the pilgrimage. Decades of destruction of religion have passed, and now there is a huge need to acquire religious sacred values. This trend can be traced now in almost all spheres of human life. All this suggests that the phenomenon of religiosity, and, consequently, of pilgrimage is maturing.

It is the religious consciousness that prompted people to commit such acts as pilgrimage, for example, on foot to Mecca. We can say that religious tourism has its roots in ancient times. In the Christian world, pilgrimage was commonplace already several centuries after the birth of Christ. Since then, many Christians have dreamed of visiting the Holy Land and seeing biblical sights with their own eyes. Initially, travel was directed to Jerusalem, and then to Rome and other sanctuaries, where relics could be exhibited. Helena, mother of Emperor Constantine, is considered a pioneer in this tourist niche and is said to have made the first pilgrimage to the Holy Land as early as 324 AD. It was at this point that the first descriptions were created. The oldest known description of the Jerusalem Path dates back to 333 AD and describes the journey from Bordeaux to the Holy Land. However, there is a problem in simply associating the pilgrims with the Christian faith (pelegrin, pilgrim = stranger). (Thomas Blom, Mats Nilsson, Xosé Santos Solla, 2008)

One of the most famous documents of this period, besides the Jerusalem Route, is the so-called Jerusalem Breviary, which is a form of a walking tour guide to Jerusalem and was probably written in the 6th century. These guidebooks, like today's ones, were designed to help visitors understand what they should see and experience during their visit. Points of interest were the Temple of the Lord (Templum Domini), the Sculpture of the Lord (Sepulchrum Domini), the tomb of the Virgin Mary, Pilate's palace and the tomb of Lazarus in Betania. (Thomas Blom, Mats Nilsson, Xosé Santos Solla, 2008, p. 66) Thus, all the attractions that were designated as tourist destinations were associated with the Bible. Therefore, it is unlikely that a person made his own choice, but before starting his journey, the pilgrim had a relatively clear picture of what he (and this was usually a man) should see.

Undoubtedly, during the Middle Ages, religious tourism entered its heyday. The pilgrimage acquired completely different features, namely, it took on a mass character in the form of the Crusades. Which proclaimed their goal to get rid of the infidels.

After some decline in demand for this type of tourism at the end of the 1st millennium (Rinschede, 1992) there was a resurgence of pilgrimage in the 12th century and it evolved into today's form of "mass tourism", in particular, people traveled in "organized groups". Approximately, 20 to 50 percent of the European population has taken part in various forms of pilgrimage. The pilgrims were supplied by church with a robe, heavy boots or shoes, a backpack, a hat for the sun and rain, and a staff. (Sorabella, 2011) Pilgrims seem to have believed that their prayers could flow up towards heaven with the intervention of friendly agents, and blessings could be drawn downward by the same influential members of the heavenly court. Some were looking for repentance, others wanted to pray for help for themselves and others, and some were looking for themselves and God. The main destinations were Jerusalem, Santiago de Compostela, Rome and Nidaros (Trondheim) - destinations that still attract attention today. (Greenia, 2019)

However, during the Middle Ages pilgrimage lost its basic objectives in some sense with the appearance of the crusades, which usually meant war against groups who were assumed to be enemies of Christianity. It was hardly a matter of ethical travel, despite the religious overtones.

Monasteries located along the pilgrimage roads provided food and lodging and also offered masses and prayers. The need to accommodate larger numbers of pilgrims caused many churches to undertake major renovations, for example, Saint-Denis, which was dramatically altered under Abbott Suger in the early twelfth century. (Sorabella, 2011).

It was then when a trade, similar to the modern souvenir industry developed. The veneration of relics provided a springboard for the creation of works of art. Monks were the first producers of souvenirs for purchase. Sculptors and goldsmiths made the reliquaries required to enshrine the holy objects, which were often in the form of relics (Figure 3, 4). It was possible to purchase some kind of badge or sign as a confirmation that the bearer had visited the particular holy shrine. (Sorabella, 2011) (Thomas Blom, Mats Nilsson, Xosé Santos Solla, 2008)

For Christians, the pilgrimage to Jerusalem in Israel, Rome in Italy, Lourdes in France, Fatima in Portugal and Santiago de Compostela in Spain plays an important role, as well as for Muslims their Hajj to Mecca, Hindus to the city of Allahabad and Sangam.

In the 19th century, religious tourism took on organized forms. For example, since 1861, a pilgrim caravan has been equipped in France as a sign of repentance for the crimes of the republican government against the church. In 1869, Thomas Cook, the founder of modern tourism, brought his first group to Jerusalem, and by the end of the century an estimated 12000 people visited it. Cook's excursions combined elements of adventure, learning and devotion. During the same period, cathedrals started to draw the attention of visitors by offering a mix of historical, cultural and spiritual experiences. (Dyas, n.d.)

And already in the XX century, religious tourism took over a wide flow of tourist services. In the decades after World War II, strict separation between Catholic and Protestant spirituality began to fade. Christians of all confession began to visit the Holy Land and other major foreign pilgrimage sites.

In the XXI century, there are may well be no particular religious beliefs, but instead some departing in such journey just as a "time out," as a chance to explore the world and their place in it. While some travel on their own, many prefer to join a group or immerse themselves in a shared experience on the road or upon arrival at their destination. For people in countries where the sense of community is radically undermined, this exchange of experience can be very moving. The past decades happened an exceptional revival of interest in pilgrimage to Santiago de Compostela, as the center of travel, often by walking, for weeks or months, by believers and non-believers alike. (Dyas, n.d.)

3.3. Categories in religious tourism

The most popular forms of religious tourism are:

1. Pilgrimages and tours
2. Missionary and volunteer travel
3. Religious events

4. Fellowship travel

(Yeoman I. , Tomorrow's Tourist, Scenarios & Trends, 2008, p. 181) (Wright K. , The Christian Travel Planner, 2008, pp. 10-15) (Papathanassis, The Long Tail of Tourism. Holiday Niches and their Impact on Mainstream Tourism, 2011, pp. 50-53)

Pilgrimages and missionary travel are the biggest forms of religious tourism (Papathanassis, The Long Tail of Tourism. Holiday Niches and their Impact on Mainstream Tourism, 2011, p. 49). Among purposes for Christian pilgrimages are:

- exploration of the roots of Christian faith,
- research about the contributions of Christianity to Western civilization,
- search of inspiration from some great people of Christianity,
- learning about radical Christians in the past,
- seeking for spiritual or emotional healing
- a combination of physical holidays together with a pilgrimage like as an example Santiago de Compostela trail.

According to professionals, pilgrimages are indeed much more than a walk to Santiago de Compostela or Mecca. Tours to Biblical sites, though much less famous, can also be defined as pilgrimages. Such tours can be build based on the routes of famous apostles, such as apostle Paul or Martin Luther, where the tourist will find out about the places and the history and their significance for today while traveling. More detailed information about the destinations will be dealt with in chapter 3.4. Destinations for religious tourism.

In his book “The Christian Travel Planner” Kevin Wright highlight Christian evangelism, church planting and humanitarian work as the main purposes of the missionary journey. Nowadays, there are countless opportunities for such trips as there are numerous organizations for this purpose. Missionary missions could be long and short-term. (Wright K. , The Christian Travel Planner, 2008, p. 187) Usually, volunteer tourists offer their help in different humanitarian needs- during floods, hurricanes, severe fires, etc.. Both missionary and volunteer travel are organized by churches and mission organizations. (Papathanassis, The Long Tail of Tourism. Holiday Niches and their Impact on Mainstream Tourism, 2011, p. 52) (Wright K. , The Christian Travel Planner, 2008, p. 187)

To religious events, we can include meetings camps, conferences, and retreats. The involvement of tour operators, hotels and airlines are also often make a significant part in religious tourism. (Papathanassis, The Long Tail of Tourism. Holiday Niches and their Impact on Mainstream Tourism, 2011, pp. 50-51) Unfortunately, it is impossible to calculate the amount of people travelling to religious events inside countries, but, for example, such event

as The World Youth Day held in Krakow in July 2016 attracted more than three million young people from 187 countries. (Narbona, Narbona & Arasa, Daniel, 2019)

Fellowship travel assumes the engagement of people of the same interests and goals in order to go on religious tours together, which also makes the experience more joyful and meaningful and in itself strengthens the faith and the purpose of the trip. (Wright K. , The Christian Travel Planner, 2008, pp. 9,12) To give a spiritual meaning to the tour, it should combine the past with participation of the present in form of recreation or play or fun, which assures that being happy while on a religious tour is important as a part of more serious travel agendas. (Kasim, 2011, p. 449) (Jafari J. , 2000, p. 438) This is guaranteed at its best while engaging with others. The most popular forms of fellowship tours are cruises. No matter what is the itinerary, in fellowship tours, there is often common time for devotions, or lectures by theologians included in the program (Wright K. , The Christian Travel Planner, 2008, p. xiii).

It must be taken into concern, that Wright often describes religious travel from the American point of view. I don't find fellowship tours and especially cruises a very common form of religious tourism in Europe. Also, groups organized by a church, where fellowship is important part of the motive to travel, just making a day trip to another town in the country as an example.

3.4. Sanctuaries places in the world

Jerusalem – the first city which will come to mind of an average follower of the Christian religion if you will ask about pilgrimage destinations. Since Constantius, the husband of Helen of Constantinople made his way through all the places Jesus had passed through it is believed that he found the site of the crucifixion, as well as the respective cross, having then ordered the construction of several churches, such as the Nativity in Bethlehem and the Basilica of the Holy Sepulcher in Jerusalem. After this pilgrimage, Constantine, son of Helen, who had become emperor in 313 A.D., promulgated the Edict of Milan in which Christianity had the same rights as other religions. These facts somehow marked the beginning of regular pilgrimages to Jerusalem whose search for the sacred and defense of Christian values culminated in the first crusade proclaimed by Pope Urban II in 1095. (Nogueira, 2018)

Mecca (Figure 5) is a city located in Saudi Arabia with great importance to Islam, as it is the birthplace of the Prophet Mohammed (570-632 A.D.), it is considered a holy place. For this reason, Muslims pray five times a day in the direction of Mecca and have the obligation to make the hajj (or Hadj = pilgrimage) to this city at least once in their lifetime (Qurashi,

2018). The Mosque in the city of Medina (Figure 6) is for Muslims the second holiest place in Islam, as it is here that the tombs of Muhammad and his daughter Fatima are found. The beginning of the Muslim calendar it was due to an event known as Hegira, the expulsion of the prophet Mohammed from Mecca and his going to Medina in the year 622 A.D. (www.snpcultura.org, 2015).

Santiago de Compostela is a world-renowned pilgrimage center that grew significantly after the discovery of the tomb of the apostle St. James in Compostela (Figure 7). The news of this discovery quickly spread throughout Europe making so hundreds of Christians made the pilgrimage to this place (Editorial Buen Camino, 2019). With the constant increase of pilgrims from various locations and parts of the world in this sanctuary, the trade gained life, with hospitals, churches, inns and even abbeys being built on these roads that connect the various countries to the sanctuary of Santiago de Compostela. The Camino de Santiago was, in 1987, the first European Cultural Itinerary to be declared as such by the Council of Europe. Later, in 1993, it was considered a World Heritage Site by UNESCO and awarded the Prince of Asturias Prize in 2004 (Jaluska, T., & Junqueira, S. , 2012).

Lourdes in France (Figure 8) is one of the best-known places in the world due to the different appearances of Our Lady that occurred in a cave. Witnessed only by a 14-year-old girl, Bernadette, these apparitions took place between February and April and in July of 1858 (www.lourdes-france.org, n.d.).

The Vatican in Rome is one of the centers of pilgrimage with greater importance for the Christians (Figure 9). Here it is not only possible to know the history of Catholicism, as well as enjoying Western art in-depth due to the numerous works of art spread throughout the city (Jaluska, T., & Junqueira, S. , 2012).

In India, Varanasi is considered the holiest city in the Hindu religion, attracting tourists from all over the world interested in its rituals (Figure 10). In this city lies the Ganges River, which is visited by thousands of people every year. For Hindus, one should take a bath in this river at least once in a lifetime for it to be complete (Encyclopaedia Britannica, n.d.).

For Buddhists, Lhasa City, the capital of Tibet, is the most sought-after destination (Figure 11). In this city is located the Potala Palace, former residence of the Dalai Lama, spiritual leader of the Buddhists. It is a city visited by thousands of tourists due to its spiritual aura (Encyclopaedia Britannica, n.d.).

The Angkor Wat Temple, located in the city of Siem Reap in Cambodia (Figure 12) is considered the largest religious monument (complex) in the world. Was built as a way to honor the Hindu goddess Vishnu, however over the years has become a Buddhist temple.

Angkor is made up of several smaller temples such as the Ta Prohm that although being in a degraded state is unique for the way nature was involved in its structure and even Angkor Thom, the former capital of the Khmer empire between the years from 1975 to 1979, the Khmer empire was made up of the followers of the Communist Party of Kampuchea led by Pol Pot, who in turn was referred to as the Khmer Rouge. The Angkor temple has been abandoned for many centuries, however, it is currently used for tourist activity, and it has been a World Heritage Site since 1992 (Vieira, 2016) (Lusa, 2019).

3.5. The religious tourist

In 2019, 60,4% of international travelers to Saudi-Arabia were pilgrims or motivated by religious considerations (Globaldata Travel and Tourism , 2020), thus, clearly outside the Middle East, pilgrimage and religion are not the main reasons for traveling. Christians are the largest religious group in the world with 2.1. billion followers. (Yeoman I. , 2008, pp. 188-190)

In 2018, an estimated one-third of 1.4 billion international tourist arrivals traveled for religious purposes (Munro, 2020). This means that approximately 450 million international trips were made for religious purposes. The popularity of faith-based tourism cannot be understated, as even 25% of travelers are interested in this kind of tourism (Unathi Henama, Portia Sifolo, 2017).

Christian religious tourism can be split into two large groups: Catholics and Protestants. Catholics are mainly interested in visiting churches and cathedrals, and Protestants in biblical decorations. According to Papathanassis, Catholics are most interested in the places where biblical events took place, as their sacred place. (Papathanassis, 2011, pp. 47-48) Interestingly, travel in an Orthodox context is very rarely mentioned in the literature on religious tourism.

Often, pilgrims around the world travel in groups, and most of them belong to traditional and conservative social groups, most trips last ten days on average, if only one city is not visited, then the trip can last only five to six days, but on the other hand, if multiple countries are covered, they can last up to fourteen days or even longer. (Jafari J. , 2000, p. 438) (Wright K. , 2008, p. 113)

A distinction should be made between pilgrims, religious tourists and tourists. According to Cohen (2001, Richards, 2007, 218), religious tourists are those who come to observe, but occasionally also take part in worship. Pilgrims are the ones who worship the gods / god in this place, while the tourists are just spectators who do not participate. However, the character may change along the way. According to Haab (1996, Richards, 2007, 218), a

person who starts a tour as a cultural tourist may turn into a religious tourist along the way due to some kind of enlightenment. What characterizes true godly pilgrims is that they often interact only with holy places, and religious tourists and tourists spend less time in these places as they want to visit other places of interest (Digance, 2003, 145).

Here one can question the earlier claim of Wright, Jafari and Qasim, who all agree that religious travel must also include an element of entertainment in order for it to have any meaning to the traveler. It can be said that travel, even if it is sacred, can and should indeed be enjoyable while traveling. Naturally, if the pilgrimage lasts only one day, it may focus solely on visiting holy sites, but even for a day trip, restaurants are usually also used, unless you choose to fast all day. However, I find it difficult to fully agree with the statement that true pilgrims only interact with holy places.

A distinction should be made between pilgrims, religious tourists and tourists. According to Richards (2007, p. 218) religious tourists are those who come to observe, but occasionally also take part in worship. Pilgrims are the ones who worship the gods / god in this place, while the tourists are just spectators who do not participate. However, the character may change along the way. According to Richards (2007, p. 218) a person who starts a tour as a cultural tourist may turn into a religious tourist along the way due to some kind of enlightenment. What characterizes true godly pilgrims is that they often interact only with holy places, and religious tourists and tourists spend less time in these places as they want to visit other places of interest (Digance J. , 2003, p. 145).

A religious tourist can also be identified by the level of religious motivation when traveling to a destination. Some are motivated by materialistic motives, which makes them secular tourists, while on the other side there are those driven by faith, religion and spiritual self-realization, which make them pilgrims, as shown in Table 1. The continuum of pilgrims and tourists. In the middle are those who can be called religious tourists, as they are slightly less spiritually motivated than real pilgrims, or slightly more motivated than tourists.

(Simone-Charteris, Maria Teresa & Boyd, Stephen W, 2011, p. 461)

Protestants are the two largest groups in religious tourism, and most religious tourists are traditional and conservative in their social group.

3.6. Motives behind religious tourism

The number of people traveling solely for religious reasons is small. The spiritual motives of the pilgrimage often outweigh the religious ones. According to a study by Richards (2007, p. 217), the motivation for religious tourism is often purely religious in about 50% of cases and mixed religious and cultural motivation in about 20%. Religious tourists also often have cultural motives, and not just the other way around (Richards G. , 2007, p. 219).

Today's pilgrimages often combine a spiritual dimension with traditional attractions. The most important element of such a journey is spiritual gain, such as a renewed spirit, deeper faith, better Bible knowledge, theology, conversion, or other life experience. (Wright K. , 2008, pp. 10, 192). Motivating factors are often things like seeking comfort, blessing, seeking answers, and faith (Yeoman I. , 2008, p. 181). They can also be practical, such as healing, fulfilling a wish, or even out of religious commitment (Jafari J. , 2000, p. 438).

Pilgrimage is not only a destination, but also a journey, starting with planning the trip, departure, the trip itself as a whole and its consequences - blessings or spiritual achievements that come long after a person has returned home. (Liguorian, 2012) In addition, the motivations for religious tourist can be:

- deep soul-searching,
- intimacy with deity,
- admiration of architectural or natural wonders,
- educational interest in the history of the site,
- motive to observe and search understanding of other cultures, different ways of life, traditions, values and belief systems,
- political,
- nostalgic/patriotic/commemorative reasons/desire for authentic experiences or
- curiosity (Simone-Charteris, Maria Teresa & Boyd, Stephen W, 2011, p. 465) (Kasim, 2011, p. 442)

Thus, it can be said that the motives for religious tourists are either

- spiritual
- intelligent
- physical
- emotional reasons (Wright K. , 2008, p. 111)

Inevitably, there are some problems with access to and use of pilgrimage sites, often manifested in problems such as problems with parking around these sites, and thus local residents often have problems accessing sites due to the masses coming from abroad. All of this, together with differences in the motivation of site visitors, raises an interesting question about who actually owns the site and who has the greatest right to visit those sites. The motives of the pilgrims differ: some just want to admire the architecture, while others are waiting for some kind of miracle. Interests and motivations of different people often clash, as some worry when the motivations of others are less spiritual. This raises the question of whose motives are most important, such as a real need for prayer and spiritual peace, versus, for example, admiration for a landscape. Good examples are Santiago de Compostela or the large masses of tourists who spoil the atmosphere in the cathedral due to the excessive noise they create and thereby interfere with the desire of a person to experience a religious experience. (Digance J. , 2003, pp. 143-155)

Thus, the motives for religious travel are very varied, and it may happen that a person making such a trip may not even know the ultimate motives that induce him or her to make such a trip. To better sell religious tourism packages, understand well the different driving forces behind religious tourism. In addition, not all tourists who go on so-called religious trips are religious, or at least they may not admit it all. Rather, many may have a spiritual longing for something deeper and more significant that they hope to find while traveling.

4. The religious life and religious tourism in Portugal

4.1. Religion in Portugal

In 2011, Portugal recorded a percentage of the Catholic population of 81% (INE, POPULAÇÃO RESIDENTE COM 15 OU MAIS ANOS, SEGUNDO A RESPOSTA À PERGUNTA SOBRE RELIGIÃO, 2011). Among the 308 Portuguese municipalities, 223 surpass this national percentage and 128 surpass 90% of the Catholic population. Although with important regional differences, Catholicism remains the prevailing majority religion.

In Portugal, the Catholic Church presents a more unitary, traditional and organized reality than religious minorities, in particular Protestants. The ecclesiastical organization has remained strong and structured, resisting the emergence of new cultural values, seeking to adapt to the changes in Portuguese society. Despite some discrepancies, more open and cosmopolitan communities are beginning to be common, structured from a dense network of territories of belonging and material and immaterial sacred places, which include cyberspace, social networks included (Franca, 2016). Contemporary Catholic communities are multiterritorial, multitemporal and transterritorial (Teixeira, 2017).

In 1981, minority religious groups represented only 1.5% of the Portuguese population, but in the last census period they doubled in absolute and percentage terms (3.9%) (Table 3). Between 2001 and 2011 the number of believers from other Christian and non-Christian groups increased from around 216 thousand to 347 thousand faithful, translating into an increase of 60.9% (Table 4). It means that, progressively, the Portuguese religious universe has become more diversified and, as we can see from Figure 4 onwards, religious pluralism has spread to all Portuguese regions.

Year	Total	Catholic		Other religions		Not religious		Didn't answer	
	No	No	%	No	%	No	%	No	%
1981	7836504	6 352705	81,1	115398	1,5	253766	3,2	1114615	14,2
1991	8380947	6 527595	77,9	144008	1,7	225582	2,7	1477762	17,6
2001	8699515	7 353548	84,5	216158	2,5	342987	3,9	786822	9,0
2011	8989849	7 281887	81,0	347756	3,9	615332	6,8	744874	8,3

Table 3 Catholic Population, Other Religions, No Religion and Didn't Answer the Question of Religion, Portugal, 1981, 1991, 2001 and 2011 (INE, POPULAÇÃO RESIDENTE COM 15 OU MAIS ANOS, SEGUNDO A RESPOSTA À PERGUNTA SOBRE RELIGIÃO, 2011)

Geographic Zone	Other religious groups				Population variation other religious groups		
	1981	1991	2001	2011	1981-1991	1991-2001	2001-2011
Portugal	1,5	1,8	2,5	3,9	21,2	50,5	60,9
Continent	1,5	1,9	2,5	4,0	21,8	50,3	60,7
North	1,1	1,3	1,6	2,2	19,7	37,9	39,2
Centr	0,9	1,3	1,8	2,9	31,4	55,0	60,9
Lisbon	2,7	3,2	4,3	6,5	18,8	48,9	58,7
Alentejo	1,3	1,5	2,0	3,6	5,0	38,6	77,0
Algarve	1,4	2,4	4,6	9,2	75,8	129,4	127,4
RA Açores	0,8	0,9	1,2	1,8	9,2	45,8	59,4
RA Madeira	0,9	0,8	1,4	2,2	6,6	78,3	77,4

Table 4 Percentages and Variation of Other Religious Groups, Portuguese Regions, 1981, 1991, 2001 and 2011 (INE, POPULAÇÃO RESIDENTE COM 15 OU MAIS ANOS, SEGUNDO A RESPOSTA À PERGUNTA SOBRE RELIGIÃO, 2011)

In 2011, 3.9% of the Portuguese population belonged to minority religious groups (Table 3), and it is important to note the high percentage in the Algarve and Lisbon regions, where the plurality of cultures and ethnicities is a determining factor for religious diversity of the resident population (Table 4). In Lisbon, 6.5% of the resident population belongs to other religious groups and, in the Algarve, minority religions amount to 9.2% of the total Algarve population. Altogether, these two regions distance themselves from the rest of the national context, in particular from the autonomous regions, which, in 1981 and 1991, did not reach 1% of the population integrated into minority groups. In 2011, the Azores, with a percentage of 1.8%, is the Portuguese region with the lowest diversity of religious identities, being far below the national average. Madeira, in turn, progressively approached the other regions of the continent (Table 4).

Reading Figure 3 allows us to conclude that, from 1981 to 2011, minority religious groups have increased in all regions of the country, although their presence in the regions is more significant and continuing a less significant percentage persists in regions where Catholicism is more deeply rooted (North and Center).

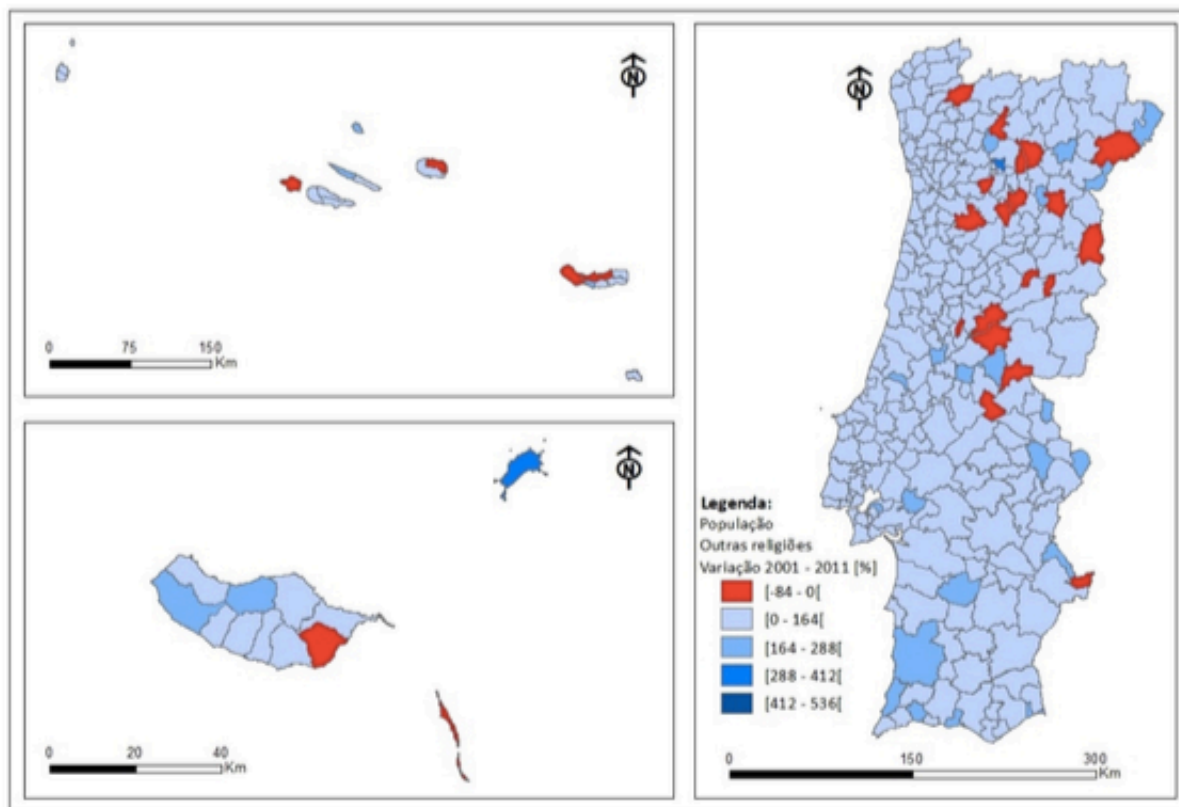


Figure 1 Population variation of other Christian and non-Christian religions, by municipality, 2001-2011. (INE, POPULAÇÃO RESIDENTE COM 15 OU MAIS ANOS, SEgUNDO A RESPOSTA À PERgUNTA SOBRE RELIgIÃO, 2011)

The emergence of other religious groups reflects the sharing and communion of different identities which, in the case of our country, is also the result of the increase in the population with foreign nationality residing in Portugal. Despite the change of country of residence, the foreign population continues to maintain its identity and religious practice, not weakening the ties of belonging to their religion as an institution that organizes and structures a particular community of belonging.

Confirming the global trend (www.pewforum.org, 2012), the Catholic religion occupies a top place in the beliefs of the foreign population in Portugal. In the 2011 censuses, of the total emigrant population, in particular foreigners from Cape Verde, France, Spain, São Tomé and Príncipe, Brazil and Guinea-Bissau, the largest percentage of the population is Christian, which includes the Catholic population. It follows that religious diversity in the national context is also supported by the diversity of experiences of Catholicism, with different community references and, certainly, with different practices and experiences of faith.

In addition to the internal diversification of a more plural and heterogeneous Catholicism, the foreign population contributed, in recent decades, to the increase of the population that professes other religions, such as Orthodox and Protestant. See the particular case of the Orthodox religion, with about 56,550 thousand followers in our country (INE, A População Estrangeira em Portugal 2011 [Destaque à Comunicação Social], 2011,). Of these, 72% are foreigners from Ukraine, Romania and the Republic of Moldova, thus confirming the weight that the foreign population has in the change in the profile of the religious population in our country (INE, A População Estrangeira em Portugal 2011 [Destaque à Comunicação Social], 2011,). In fact, from the set of nationalities, we highlight the foreign population from Eastern countries - Ukraine, Romania and Moldova - which represent almost 20% of the total foreign population residing in the country, with increases in excess of 200%. In fact, between 2001 and 2011, the population that grew the most in Portugal was the Romanian, registering a growth above 815% (INE, Instituto Nacional de Estatística, 2013)

Regarding non-Christian groups, we highlight the weight of Guinea-Bissau's natural emigrant population in the total Muslim population, since, of the 20,640 Islamic believers, 4,022 are Guinean nationals (INE, Instituto Nacional de Estatística, 2013).

Representing about 21% of the population included in religious groups other than Catholics, the Protestant group is identified, among others, by Baptists or Anglicans. After a decrease of around 15% between the 1980s and the 1990s, the group of Protestants registered a growth of 75.6% in the last census interval (Table 5), being more representative in the Alentejo and Algarve regions. (Table 6).

Geographic Zone	Other religious groups		%					
	No	%	Orthodox	Protestants	Other Christian	Jewish	Muslim	Other not Christian
Portugal	347756	100	6,3	21,7	50,5	0	5,9	8,2
Continent	339231	100	16,4	21,7	50,3	0	6,0	8,2
North	68802	100	9,2	16,1	37,9	0	3,3	8,6
Centr	57762	100	18,4	23,9	55,0	0	2,8	6,4
Lisbon	154119	100	14,4	22,5	48,9	0	9,2	9,4
Alentejo	23342	100	22,5	24,8	38,6	0	2,4	7,0
Algarve	35206	100	31,9	24,0	129,4	0	4,9	6,0
RA Açores	3604	100	6,2	22,8	45,8	0	3,8	9,2
RA Madeira	4921	100	13,4	20,7	78,3	0	3,4	8,5

Table 5 Percentage of Faithful Population of Other Christian and Non-Christian Religious Groups, by Region, 2011 (INE, Instituto Nacional de Estatística, 2013)

Other Religions	Variation of Other Religions		
	1981-1991	1991-2001	2001-2011
	%		
Orthodox	322,8	60,9	257,7
Protestants	-15,8	36,1	75,6
Other Christian	26,8	61,3	49,2
Jewish	-38,7	-47,8	87,6
Muslim	100,3	38,4	90,7
Other not Christian	133,9	52,3	126,5

Table 6 Variation of Other Religious Groups, Portugal, 2001-2011 (INE, Instituto Nacional de Estatística, 2013)

The Orthodox represented, in 2011, and in the total of other religions, more than 16.3%, having been the religious group that, in the last decade, registered the biggest increase

of faithful, in the order of 257.7% (Tables 5 and 6). As we stated above, this increase is a consequence of the increase in the foreign population residing in our country, in this particular case in the region of the Algarve, originating mainly from Ukraine, Romania and the Republic of Moldova.

4.2. Demand for religious tourism in Portugal

In order to characterize the tourist demand in Portugal, we can refer to the data published in the official report of 2018 in the National Institute of Tourism Statistics of Portugal. According to it, 130 400 residents were traveling for religious purposes in 2018, what makes 1.0% of all the travel motives (Figure 2). At the same time, 13 300 foreigners visited sacred sites in Portugal.

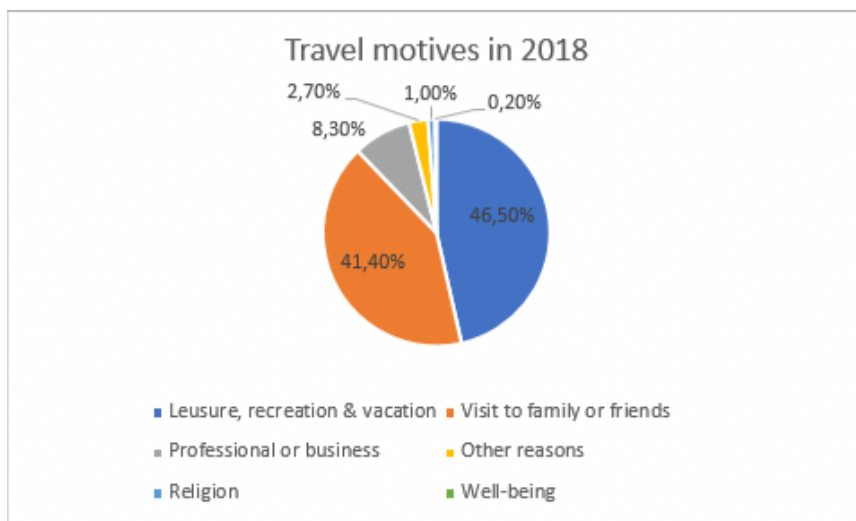


Figure 2 Data provided by National Institute of Tourism Statistics of Portugal (Statistics, 2019, p. 82)

Regarding religious tourist profiles, female pilgrims were predominant with 64,8% while males were more prevalent 35,2% (in 2017 62,6% against 37,45%). The division between average age of all the visitors (residents and foreigners) distributed in the following schemes:

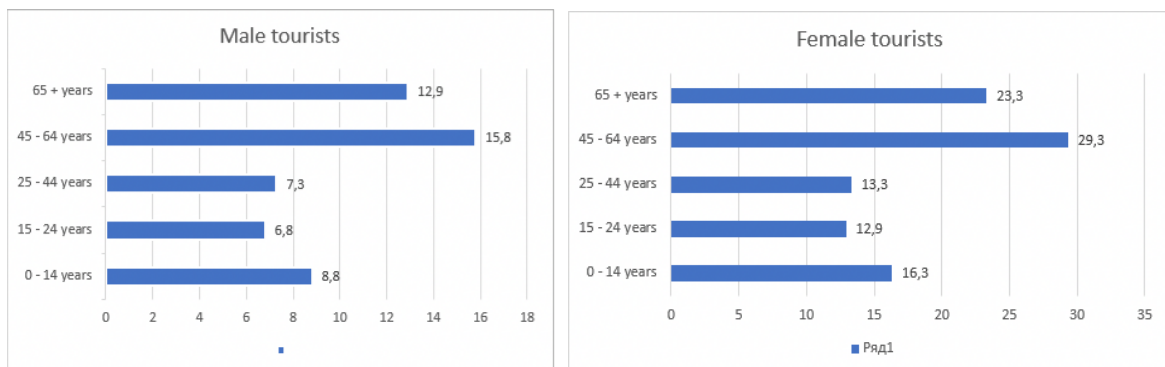


Figure 3 & 4 Data provided by National Institute of Tourism Statistics of Portugal (Statistics, 2019, p. 92)

A number of domestic trips that lasted at least one night have been calculated up to 195 300 of tourists of all the age groups, while a stay for four nights or more had the amount of 41 700. In the detailed data of the length of stay 153 600 religious tourists stayed 1 to 3 nights at the destination; 36 400 spent from 4 to 7 nights, what was the limit of stays.

In foreign destinations, at least one night was spent by 19 800 of Portuguese tourists (1- 3 nights were spent by 7 500 tourists) and 12 300 stayed for four or more nights (4-7 nights spent by 10 000 tourists).

There is also seasonality in religious trips. Religious tourism differs from all other market segments of tourism, it is based on faith. It is therefore deeply linked to the calendar and religious events of the localities that receive tourist flows. According to statistics of INE's Residents' Displacement Survey 195 300 trips were counted throughout the year, and that's how they spread:

1. August	15,41%	1. August	6,81%
2. May	13,57%	2. May.	6,50%
3. October	12,24%	3. October	5,27%
4. July	10,55%	4. July	4,66%
5. March	9,47%	5. March	3,69%
6. January	8,24%	6. January	3,58%

To spend only one night inside the country, 4 600 tourists used a plane to get to their destination; 52 100 went by buses; 126 500 had driven their own cars; 7 700 chosen other transportation methods. For four and more nights: 4 000 tourists arrived by plane, 10 000 by bus, 21 000 by private cars, and 4 800 had other methods.

With trips abroad the variety of transportation methods diminishes: for one night abroad went 19 800 of Portuguese, 16 100 of them chose terrestrial transportation, 9 500 of which were buses. Four and more nights went to spend 12 300, of which 8 600 had terrestrial type of transport.

As reported by INE, 13 300 tourists used services of travel agents, where all the services were included (7 800), or partly included (5 500). 201 800 of trips were planned by tourists personally.

More the four nights in Portugal were planned by 39 900 tourists without travel agencies, and only 1 800 used their help. The number of tourists, which were using services

of travel agencies increases for a foreign destination and reaches 6 100, almost equal to the self-planned trips abroad- 6 300.

So, where traveling pilgrims inside of their own country?

For one night only: destination of 104 500 tourists - is central Portugal; 40 400 headed north; 22 900 were in Lisbon area; 14 600 visited Alentejo and 600 Algarve regions. For four and more nights: 14 900 in central zone; 10 500 in north; 6 900 Alentejo zone.

Among abroad most popular destinations for Portuguese pilgrims are Spain, France and, Italy. All together they had 93 300 trips for one night stay only, and 73 700 for four and more nights. 10 000 trips (one day and more) were made to Americas, Asia and Oceania welcomed 20 200 tourists (one day and more).

Used accommodation inside of the country (total 728 300) can be divided by the following types of stays in it

1. Hotel and similar establishments	13,18%
2. Other establishments from collective lodging or specialized	11,60%
3. Private accommodation paid	3,65%
4. Secondary residence	22,35%
5. Free accommodation by family / friends	39,91%
6. Other provided accommodation	9,30%

Used accommodation outside of the country (total 193 400) will be divided next:

1. Hotel and similar establishments	39,81%
2. Other establishments from collective lodging or specialized	34,44%
3. Free accommodation by family / friends	20,48%
4. Other provided accommodation	5,27%

5. The characteristics of the case study

5.1. History

The name Fátima means “the shining one” in Arabic. It was the name of Mohammed’s most beloved daughter, Lady Fátima az-Zahra (Ordoni, 2015), who was described as a post-Christian type of Mary (Sheen, 2010, p. 204). A Portuguese legend, harking back to the time of Muslim control of the region, recounts that the area came to be called Fátima when a young

Muslim woman fell in love with a Christian boy, Gonçalo Hermigues. He kidnaped her, and she converted to Christianity, taking the name Oriana, which yielded the name of Ourém which is the name of the encompassing municipal area today.

Located in west-central Portugal, in the region of Leiria and approximately 140 km north-east of Lisbon, Fátima is a small rural village in a rocky region. (Olsen B. , 2007, p. 277) where, according to the legend, the three young cousins (Figure 5) were born and lived, herding their families' sheep. They were a brother and sister - Jacinta (1910-1920) and Francisco Marto (1908-1919), and their cousin Lúcia Santos (1907-2005), the oldest, who wrote her memoir (Maria Lúcia, Sister., & Kondor, L., 2007) about the events at Fátima that they claimed to have witnessed. The story of the apparitions is based on this book.



Figure 5. The three little seers: Lúcia, Francisco and Jacinta (Wikipedia, n.d.)

The Marian cycle mentions the apparitions of the Virgin Mary (Maria Lúcia, Sister., & Kondor, L., 2007, pp. 175-183) between 13 May and 13 October at Cova da Iria in a pasture that belonged to Lucia's family. Preceded by flashes of lightning, the Virgin Mary appeared to the children on a small holm oak tree, all dressed in white and shining more brightly than the sun. According to Lucia, in the first apparition, the Virgin Mary asked the three little shepherds to pray the rosary and return on the same day and at the same time for six consecutive months. In June, they were accompanied by about fifty people. The Virgin revealed that Jacinta and Francisco were going to die soon and that Lucia was destined to

begin the devotion to her Immaculate Heart. In July, with thousands of people accompanying them, the Virgin foresaw the end of World War I and requested that they take devotional communion on the first Saturday of every month. On August 13th, an ever-increasing number of people witnessed unusual phenomena and a small white cloud hovering above the holm oak where the Virgin had previously appeared, while the three visionaries were held for questioning at Vila Nova de Ourém. Upon the 19 August apparition, only in the presence of the three young shepherds, the Virgin suggested building a chapel at Cova da Iria. In September, a crowd of between 15,000 and 20,000 people gathered, witnessing once more unusual atmospheric phenomena and a luminous globe that moved slowly in the sky from the east to the west at the beginning of the apparition and in the opposite direction at the end. Meanwhile, in response to Lucia's request, Our Lady promised the three visionaries "a miracle so that all may believe" (Maria Lúcia, Sister., & Kondor, L., 2007, p. 182). Finally, in October, masses of people, between fifty and seventy thousand, waited in hard rain for the miracle. According to Lucia, the visionaries saw the Lady of the Rosary, who asked them to build a chapel at that site and, opening her hands, made them look into the sun, projecting her light and holding the reflection as she was ascending to Heaven. It was then that Lucia asked the crowd to look at the sun. It stopped raining, a bright clearing opened in the clouds, revealing a light-colored disk, which began to roll over their heads and slide in the sky like a fire wheel. As the edges turned scarlet, tongues of fire shot out and penetrated the earth with bright and colorful reflections. Suddenly, the sun began to tremble and seemed to rush, zigzagging in a manner that terrified the crowd, before settling into the zenith and resuming to normal. The atmosphere, meanwhile, had suddenly become quiet and bright. In the meantime, the shepherds had a vision of the Sacred Family blessing the world, followed by Jesus Christ and the Virgin Mary, who first appeared as Our Lady of Sorrows, and then revealed herself as Our Lady of Carmel.

The Catholic Church hierarchy did not immediately recognize the apparitions. However, in response to the pressure of the large numbers of people who had begun to come to Fátima, D. José da Silva, Bishop of Leiria, nominated a commission to study the events. In October 1930, he wrote a pastoral letter "The Divine Providence", confirming that the visions at Fátima were officially "worthy of belief". This marked the recognition of the cult of Our Lady of Fátima by the Church, and Pope Pius XII then certified the Fátima apparitions in 1940. The Portuguese government failed to give any special attention to the events, until the dictatorial regime of Prime Minister Oliveira Salazar, called the Estado Novo. The regime sought to cement an alliance with the national Catholic hierarchy led by Cardinal Cerejeira so

that the church might legitimize and support state policies and propaganda. Despite some tensions, the relations between Church and State strengthened, culminating, in 1940, with the signature of the Concordat, “in which the establishment of recognized spheres of intervention was designed to improve effective collaboration” (Simpson, 2007, p. 331). In 1946, the sanctuary at Fátima obtained autonomy from the State and was allowed to nominate a rector to direct all administrative and judicial matters (Pinho, M. I. R. B., & Pinho, I. M. R. T. , 2007, p. 217). Two years later, a protected area was defined by Decree-Law 37008, of 11 August 1948, which authorized the expropriation of land to enlarge and renovate the entire area. The goal was to build a sanctuary worthy of the name of Fátima (Figure 6) and that would accommodate large crowds of pilgrims. Other lands were expropriated to build a road network and parking lots.



Figure 6 Sanctuary of Our Lady of Fátima (Therese, n.d.)

The relationship of the Popes with Fátima has become of more importance since the pontifical trip of Paul VI, on 13th May 1967, followed by the trips of John Paul II in the pilgrimages of May 1982, 1991, and 2000, when he presided at the celebration of the beatification of Francisco and Jacinta, the trip of Benedict XVI, on May 2010, and of the trip of Francis, on 2017. On 13th May 1982, John Paul II, at the Vatican, but at the feet of the image of Our Lady of Fátima brought from the shrine of Fátima, donated to Our Lady the bullet which struck him during the attempt on his life, on the same day, the year before. The bullet was later, in 1989, encased in the crown of the first image, designed as Venerable Image, of Our Lady, where it remains. Later, and again in the presence of this image, on 8

October 2000, in the Vatican, John Paul II, in the presence of approximately 1500 bishops from throughout the world and thousands of pilgrims, consecrated the Third Millennium to the Immaculate Heart of Mary, culminating the relationship of the Popes with Fátima along the second half of the twentieth century, which had been continued by Benedict XVI and Francis I.

The Marian cult at Fátima, after being officialized by the Church, was also legitimized by the State, as, over time, the place of Cova da Iria became to be referred by the name of the civil parish where it is located.

Irrespective of the aim of the journey this form of tourism, then, generates large sums of money every year, which is of importance for both regional and local development in the area which has the “tourist attraction”.

5.2. History of sacred site development

With the great influx of pilgrims to the place, in 1920, the bishop of Leiria, José Alves Correia da Silva, authorized the purchase of land next to the oratory in order to discipline popular worship, transforming it into a “great center of piety”.

On March 6, 1922, the little chapel was vandalized by placing bombs inside, partially destroying the building. However, reconstruction was immediate and a wall was built around the building for its protection. (Anex 11. The Little Chapel of the Apparitions of Cova da Iria in 1922) (Primeiros planos de ordenamento e edificação da Basílica do Rosário, n.d.)

With the continued influx of faithful to the place and with the growing donation of alms, its administration was necessary, as well as the decision to use them. Thus, the Bishop of Leiria began to draw up plans for the construction of a hostel for pilgrims, a fountain covered by a vault, an avenue from the entrance to the precinct flanked by a Via Sacra. (Anex 12, 13 (Santuário de Fátima , 2013) Since the main function of the Shrine is to welcome pilgrims, care has always been taken, with particular affection, to welcome sick pilgrims. In 1924, the construction of a hostel for the sick began and in 1926 a medical checkpoint" was installed. But as early as 1927, the construction of two Hospitals-Sanatoria" was considered. The " Hospital of the Sanctuary" was equipped to offer sick pilgrims the care required by the situation, in physical structures and health teams, made up of volunteers. This service gave rise to the "Association of Servitas de Fátima", and the structure to welcome sick pilgrims, especially on large pilgrimages, is today a service of high quality.

The initial fountain placed in the center of the Prayer Area of the Shrine of Fatima was fed by water wells opened for this purpose. Later, with the earthworks to end the so-called cova that gave rise to the name "Cova da Iria" and to straighten the soil, the wells were left

underground and are still active today and can be accessed through tunnels. One feature: These wells never ran dry even in years of severe drought. The "Church of Our Lady of the Rosary", with the laying of the first stone and its blessing by the Archbishop of Evora, D. Manuel da Conceição Santos on May 13, 1928, began to be built that same year, in neo-baroque style, according to a project by the Dutch architect Gerard Van Krieken. It stands at the place where the Little Shepherds were playing with a small stone wall when they saw the flash that made them think it was a thunderstorm, on May 13, 1917. The consecration took place on October 7, 1953, and in November of the following year it was proclaimed Basilica of Our Lady of the Rosary by Pope Pius XII. (Anexes 14, 15, 16 (Fátima - 100 anos, um século de construção, 2017))

The Basilica measures 70.50 meters long and 37 meters wide and was built entirely with stone from the region and the altars are made of marble from Estremoz, Pêro Pinheiro and Fátima. In front of the Basilica, a tribune with an altar, presidency, ambo and benches for the concelebrants was installed. The bell tower is 65 m high, topped by a 7000kg bronze wreath ("Fundação do Bolhão" – Porto) and topped by a cross that lights up at night. The carillon is made up of 62 bells, cast and tempered by José Gonçalves Coutinho (Braga), the largest bell weighing 3000 kg and the clapper 90 kg. At the entrance to the Basilica, above the main door, a mosaic can be seen that represents the Holy Trinity to crown Our Lady and which was carried out in the Vatican workshops.

At the opposite end is the Basilica da Santíssima Trindade, designed by architect Alexandros Tombazis and built by the Portuguese company Somague Lda., inaugurated on October 13, 2007, for the 90th anniversary of the apparitions.

5.3. Religious significance

The events in Fatima can be compared to many others that took place during the 19th and 20th centuries (Esteve, Turismo y religión. Aproximación a la historia del turismo religioso, 2002). On the one hand, the increase in the number of the sanctuaries of Mary is associated with unusual phenomena, the number of which increased from the second half of the 19th century to the beginning of the 20th century, and the most significant of them is Lourdes (France) in 1858 or the second invention of Santiago. On the other hand, we must link these processes with periods of great upheavals, such as the First World War in the case of Fatima or the advance of communism with its special vision of religions; or for Lourdes, the revolutionary years of the mid-19th century with the attitude of religion to nationalism and the search for a common past for all nations. During this period, more precisely in 1854, the dogma of the Immaculate Conception was proclaimed, which practically coincided with

the phenomena of Lourdes. Finally, there is also a common feature of the initial distrust of the church hierarchy, fearing a loss of control over the spirituality of the nation. In this sense, it is interesting to note that the first chapel built in Fatima was blown up at the same time that the shepherds were led away in chains and the parish priest was accused of being primarily morally responsible for the harm caused to the protagonists (Santos, Espiritualidade, Turismo e Território, 2006).

One way or another, the initial difficulties are always followed by a gradual process of recognition by the church hierarchy, together with an increase in pilgrimage visits to the sacred site. In the case of Fatima, unlike Lourdes, her miracles are not related to the healing of the sick, but have some specific characteristics that give them a great transcendence in their historical and geographical context. First, we must consider the strong religiosity of the Portuguese, which is the ideal cultural environment for the success of the sacred site. Second, the dictatorship that ruled the Lusitanian country for much of the 20th century was characterized by both a strong Catholic faith and deep-seated anti-communism. This last characteristic was also relevant during the Cold War, but mainly in recent decades. The election of John Paul II as Pope gave a significant impetus to the Sanctuary of Fatima, both thanks to his strong Marian spirit and his powerful anti-communism associated with one of the secrets of Fatima.

All these elements have helped Fatima become one of the great centers of pilgrimage for Catholicism since 1942, when Pope Pius XII confirmed her message, during the second half of the 20th century. The construction of the temple and all the sacred symbols that mark the site, together with the provision of public and private services, has brought together thousands of believers who come to the sanctuary every year, especially during the cycle from May to October, which corresponds to the period of the phenomena. The completion of the motorway that links north to south of Portugal in the 1990s and which constitutes the central artery of the country's territorial organization has facilitated frequent visits due to its proximity to the sanctuary and the direct access it provides (Santos, Espiritualidade, Turismo e Território, 2006).

Although the Portuguese consider Fatima to be the world altar, this definition needs to be changed. It is true that the estimated number of those attending liturgical events, on average about 5-6 million per year (Santos, Espiritualidade, Turismo e Território, 2006), is a significant figure, although this number will clearly decrease if only the visitors are taken into account. For this reason, the question of the universality of Fatima can be raised with a more detailed analysis. On the one hand, the sanctity of the place is very limited geographically. A

significant percentage of visitors, 70 to 75 percent, are Portuguese, so this site can be called a mostly national phenomenon. On the other hand, the internationalization of the destination is also associated with the Portuguese culture, as Portugal throughout the twentieth century suffered from significant emigration, which led to the creation of colonies of residents in countries such as Brazil, USA, Canada, Switzerland, France and others. In this process, Fatima was one of the centripetal elements around which the identity of the emigrants as members of the community was strengthened. Thus, many churches or shrines with the name of Fatima in the Catholic world originated at the initiative of the Portuguese living outside their home country, and many foreign visitors to the original temple are in fact immigrants, mostly from the first generation, who temporarily return to Portugal on vacation or for any other reason (Santos, *Espiritualidade, Turismo e Território*, 2006).

Despite what has been said, we cannot ignore the fact that Fatima is one of the great pilgrimage sites of Catholicism and one of the centers of the Virgin Mary in the world, included in the main religious tours to be found in Europe. From a small village with a small number of inhabitants, we moved to an urban complex where highly specialized trade, basic and secondary housing, tourist accommodation and mainly religious buildings associated with phenomena are mixed. The site continues to grow; with the construction of a new space for events, which allows us to talk about functional diversification with an eye to congress tourism. Official figures point to an increase in the urban area of Fatima from 793 inhabitants in 1911 to almost 8,000 inhabitants today. On the other hand, the number of places for tourists is 3700, to which must be added another 9,500 offered in the unregulated market (Santos, *Espiritualidade, Turismo e Território*, 2006), which gives a very clear specialization in tourism. This last aspect is reinforced when comparing different land uses. In her doctoral dissertation, Santos (2006) estimated that 27.5% of the built-up area in Fatima is occupied by religious buildings; 15% hostels and restaurants; almost 28% is in residential real estate, which, as we have already seen, is mainly focused on unregulated accommodation for tourism purposes; and 16% for trade of a specialized religious type.

5.4.Visitors demographics

Demographic characteristics of age, education, gender and income have been included in this chapter in order to provide a descriptive profile of survey respondents. The overall response was 20 respondents. Where 10 were men (50%) and 10 were women (50%). After eliminating unsuitable responses, the responses were coded and used to analyze the data.

Among men visitors 70% were Portuguese 10 % French and 20 % Spanish. The age of respondents was divided in the next percentage 18-24 yo 20%; 25-34 yo 20%; 35- 44 yo

20%; 45-54 yo 20%; more than 64 yo -10 %. These respondents are mostly single 50%, 30% married, 10% divorced or separated and 10% widowed. 40% of the respondents have an annual income less than € 10 000, whether 20% have income of € 10 000- 15 000, and percentage for the income gaps of €15 000-20 000, €20 000- 30 000 and more than €30 000 got 10% each. Regarding the level of education 90% of the male participants have a degree or higher education. (Tables 7)

Age	Frequency	Percentage
Under 18		
18-24	2	20
25-34	2	20
35-44	2	20
45-54	2	20
55-64		
Over 64	1	10
Nationality		
Portuguese	7	70
Spanish	2	20
French	1	10
Marital status		
Single	5	50
In a relationship		
Married	3	30

Divorced or separated	1	10
Widowed	1	10
Education		
Comprehensive school		
High school	4	40
Bachelor's degree	2	20
Master's degree	3	30
Doctor's degree	1	10
Other		
Individual annual income in €		
Less than 10 000	4	40
10 000 - 15 000	2	20
15 000 - 20 000	1	10
20 000 – 30 000	1	10
More than 30 000	1	10

Table 7 Demographic statistics over men visitors

Among women visitors 40% were Portuguese, 10 % Hong Kongers, 10% Angolan, 10% French, 10% Indian, 10% American and 10 % Spanish. The age of respondents was divided in the next percentage 18-24 yo 10%; 25-34 yo 40%; 35- 44 yo 10%; 45-54 yo 20%; 55-64 yo 10%, more than 64 yo -10 %. These respondents are mostly married 50%, 20% are single, 10% are in relationship, 10% divorced or separated and 10% widowed. 40% of the respondents have an annual income between €20 000-30 000 , whether 20% have income of € 10 000- 15 000, and 20% earn less than € 10 000, and percentage for the income gaps of €15 000-20 000 and more than €30 000 got 10% each. Regarding the level of education 50% of the female participants have a degree or higher education, but still 30% remains with basic education. (Tables 8)

Age	Frequency	Percentage
Under 18		
18-24	1	10
25-34	4	40
35-44	1	10

45-54	2	20
55-64	1	10
Over 64	1	10
Nationality		
Portuguese	4	40
Spanish	1	10
French	1	10
Indian	1	10
Hong Konger	1	10
Angolan	1	10
American	1	10
Marital status		
Single	2	20
In a relationship	1	10
Married	5	50
Divorced or separated	1	10
Widowed	1	10
Education		
Comprehensive school	1	10
High school	2	20
Bachelor's degree	2	20
Master's degree	3	30
Doctor's degree	2	20
Other		
Individual annual income in €		
Less than 10 000	2	20
10 000 - 15 000	2	20
15 000 - 20 000	1	10
20 000 – 30 000	4	40
More than 30 000	1	10

5.5.Motivation and visitors experience

In 2017, Fátima was visited by about 9,4 million people. However, these statistics do not mention how many tourists came here for religious reasons. According to them, 14.326 official and private celebrations organized in the celebratory areas of the Shrine of Fatima. (fatima, 2018)

The place of apparition and religious structures in Fatima are attracting an increasing number of local and foreign tourists. Not all visitors to Fatima stay overnight, and among those who do, some have family and friends to stay with. Few stay in hotels and other types of accommodation, including camping. In 2010, the total number of tourists staying in hotels was 109,928 people, of which 100,320 were domestic tourists (91.3%) and 9,608 foreign tourists (8.7%). This represents 12.6% of the total number of tourists visiting Fatima in 2010. However, the study only included eleven hotels in Fatima, so the number of tourists staying at a hotel could be much higher.

The research include study includes hotels in Fatima. During the first eight months (January-August), 95,111 tourists stayed in these hotels, of which 88,754 tourists (93.3%) and 6,357 foreign tourists (6.7%). Based on the same monthly distribution as in 2010, the estimated total number of tourists staying at Fatima hotels in 2011 was 147,003, up 33.7% from 2010.

In our study sample, a higher percentage of visitors used accommodation in Fatima. About 50% stayed either in hotels (37%) or in boarding houses (11%). Of these, 47% stayed for two or three nights or a weekend, while 37% stayed for up to a week. Only 5% stayed more than a week and 11% spent only one night in a hotel in Fatima. The rest stayed with friends and relatives (31%) or did not stay overnight (21%).

6. Impact of Tourism in Fatima

6.1. Socio-economic impacts

The first and most obvious impact of religious tourism is manifested in the visit to a religious site and the visitor's contact with religious institutions. However, in addition to religious institutions, holy sites are often surrounded by religiously oriented businesses and facilities such as gift shops, travel agencies, hotels (Ambrosio, V. and Pereira, M. , 2007), and even hospitals that provide employment for the host community (Evans, 1998). In particular, the sale of religious souvenirs such as sacred water (Maseeh, 2002), icons and candles (Evans, 1998) or other religious figures (Dubisch, 1995) generates significant income. According to

Secall (2003), this material perspective of interest driven by pilgrimage has always been present in human history. Thus, religious tourism can have the same economic impact as other forms of tourism, such as job creation, population growth, and infrastructure development. The Catholic pilgrimage site of Fatima is a good example of how religious tourism can impact the city's economic growth. Fátima, which currently hosts about 6 million pilgrims a year from 140 different countries (Number of pilgrims who visited the Shrine of Fatima in 2017 exceeded all the expectations , n.d.) , has seen a steady increase in population since its founding as a pilgrimage site in 1948.

The survey among residence was divided equally between men and women- 50% of women, concentrated in the age groups 18-44 (80%). Most of the respondents were single (50%), relatively well educated (80%), with annual income less than 10 000 (70%). Finally, almost half of the respondents participated in church activities (60%).

Residents were asked to rate six statements reflecting their opinion of religious tourists. Statements were scored on a five-point scale: strongly disagree, disagree, neutral, agree, strongly agree. Average values are shown in parentheses for each reported item and in Table 9.

	strongly disagree	disagree	neutral	agree	strongly agree
Religious tourists are welcomed in our community					100%
Religious tourists are different from ordinary tourists		40%	10%	40%	10%
Religious tourists are different from local people		20%	30%	40%	10%

Religious tourists are more preferred than ordinary tourists	30%	50%	20%		
Religious tourists affect the community stronger than ordinary tourists	10%	30%	40%	10%	10%
Religious tourists contribute to the commercialization of the religion			10%	50%	40%

Table 9. Perception of the religious tourists in Fátima by residents

As can be seen from Table 9, residents welcome religious tourists at 100%. This result is not surprising given the importance of the city as a place of pilgrimage for the nation and the tradition of pilgrimage there. 40% of respondents believe that religious tourists are different from ordinary tourists, but on the contrary 40% also believe that they are not. Half of the respondents (50%) consider themselves to be like religious tourists. Regarding the question “Are religious tourists more preferred than other tourists?”, An average score of 80% indicates a marked disagreement among residents. Finally, 90% that religious tourists contribute to the commercialization of religion.

Residents were asked to rate eighteen impacts caused by religious tourism in the city. Statements were scored on a five-point scale: strongly negative, negative, neutral, positive, strongly positive.

Impacts	Strongly negative	Negative	Neutral	Positive	Strongly positive
Economic			10%	40%	50%

Job opportunities			10%	50%	40%
Wages			40%	30%	30%
Income			60%	30%	10%
Municipal Tax Revenue		10%	70%	20%	
Prices of goods		40%	40%	20%	
Prices of land and houses		30%	60%	10%	
Migration		30%	20%	40%	10%
Quality of life Infrastructure			30%	30%	40%
Morality			10%	60%	30%
Family			70%	30%	
Confidence			10%	90%	
Quality of cultural events			40%	30%	30%
Maintenance of tradition				60%	40%
Religious faith			50%	30%	20%
Social problems		60%	30%	10%	
Pollution		40%	60%		
Traffic	10%	60%	30%		

Table 10. Opinion of the residents about impacts of religious tourism on Fátima

In general, according to Table 10, residents have a positive or neutral attitude to the impact of religious tourism on the city. Religious tourism is believed to have a positive effect on employment opportunities (90%), wages (60%) and personal income (40%) but still 60% of respondents evaluated their personal income as neutrally affected by tourism. On the other hand, 40% of respondents believe that religious tourism affects negatively the price of goods, but the price of land and residential property is mostly evaluated as neutral.

Furthermore, most respondents believe that religious tourism has a positive impact on their quality of life and the infrastructure (70%), morality (90%), maintenance of tradition and religious faith (50%), quality of cultural events are also in the positive review. Only the impact on family was marked quite neutral. The most negative impacts have been reported on pollution (40% negative and 60% neutral) and traffic (70% negative). Finally, an important finding is the fact that respondents do not see religious tourism as a cause of social problems.

The overall measure of impacts indicates an overall positive view of the socio-economic impacts of religious tourism by the respondents. Having established the overall perception by residents, it became apparent that some within-group differences might exist. Following the findings of studies, it was hypothesized that age, gender, employment in tourism and involvement in church activities might make a difference in how residents view religious tourism and tourists.

Previous studies have shown that residents who receive economic benefits from tourism have more positive perceptions regarding the impacts of tourism (Schluter and Var, 1988; Pizam, 1978; Pizam, 1994; Haralambopoulos and Pizam, 1996; Lawson et al., 1998). On the other hand, residents participating in church activities held more positive views than residents who were not participating.

The findings, moreover, confirmed that the age factor influences residents' perceptions.

6.2. Participation of local authorities in promotion of tourism and religious tourism in Fátima?

Most of our respondents have heard about Fátima through word-of-mouth (40%) and through internet (30%) while tourism brochures (20%) and the media (10%) were somewhat less efficient in popularizing the province to potential tourists. Also, most of our respondents had a positive experience in Fátima, 70% of them expressing the intent to visit again later and 90% being willing to recommend Fátima religious sites to others. While these numbers may project a positive image of Fátima's potential for further tourism development, local authorities are aware of the fact that as more tourists arrive some of the infrastructure deficiencies will become more visible.

For example, increased numbers of tourists could lead to overcrowding. This, on the one hand can influence the character of the site as large crowds of tourists (especially when they do not behave appropriately) can affect the way people experience a religious place. On the other hand, a sudden increase in the number of tourists could lead to overuse of resources.

Still 30% of the respondents complained about the number and quality of existing restaurants, 44% found accommodation facilities mostly good. Most tourists visiting Fátim are actually day-trippers, who don't plan to stay overnight or visit local restaurants.

How have the authorities responded to this situation? They have encouraged the construction of new hotels and indeed the number of hotels and other forms of accommodation has increased considerably during the last five years or so. From a small village with few inhabitants, we have moved to an urban complex where a very specialized commerce, main and secondary housing, tourism accommodation, and, mainly, religious buildings linked with the apparitions are mixed. The site is still growing; with the construction of a new space for hosting events, which makes it possible to speak of functional diversification, with an eye to congress tourism. The official data indicate a growth in what is the Fatima urban area from 793 inhabitants in 1911 to almost 8,000 today. On the other hand, the number of tourists beds is 3,700, to which another 9,500 offered in the non-regulated market must be added (Santos, Espiritualidade, Turismo e Território, 2006), resulting in a very clear tourism specialization. This last aspect is reinforced a comparison is made of the different uses of the land. In her doctoral thesis, Santos (2006) estimates that 27,5 % of the built area in Fatima is occupied by religious facilities; 15% by hostelryes and restaurants; almost 28% is residential, which, as we have already seen, is mainly focused on non-regulated tourism accommodation; and 16% for commerce, specialized of the religious type.

There are also some accessibility problems. The city is situated quite far from Porto and Lisbon. Also, many tourists are arriving by car or bus.

7. Main problems of religious tourism for Portugal:

- Seasonality
- The higher cost of living for residents at the destination place
- With growing revenue contribution, locals at the religious sites suffering taxes increase
- Traffic problems in certain areas, rise up costs of transportation for people
- Rise of pollution, unsustainable production wastes, and noise
- Over- commercialization
- An uncontrolled and increasing number of shops and stalls selling souvenirs and the improper appropriation of religious elements and symbols
- Lack of capacity for tourist accommodation during picks
- A decreasing number of believers each year, degradation of religious values

- Hassling and Begging
- The landscape, acculturation

8. Conclusion

In this project, the unit of analysis considered was the municipality of Ourém. In this, is the city of Fátima, which, as mentioned, grew for religious reasons, with the apparitions of Our Lady in 1917 being therefore recognized worldwide. Thousands of pedestrian pilgrims flock to this place of worship every year, thus the issues related to the safety of pilgrims on these routes are relevant. At the same time, in the unit of analysis there are historical-patrimonial and natural resources that are historically relevant and that could give recognition and tourist development to this territory. It was then considered pertinent to make an association between the identified paths and the existing resources within the unit of analysis in its vicinity.

Fátima is a city developed in terms of tourism through religious tourism and with it the paths that lead to it are also known and used by thousands of people every year, especially on large pilgrimages (May and October), as mentioned above. However, despite the changes that have been carried out over the last few years, the main roads (north, east, west, south, southeast and southwest) still cross-national roads whose intense traffic makes them dangerous. In addition to recording the main paths, this project identified thirteen secondary paths, which mostly cross less dangerous areas. However, the fact that these routes pass through roads with less traffic, rural and mountain, leads to other weaknesses related to safety issues as some are covered at night. Some risk elements were then identified, namely, narrow berms and/or with uncut branches and weeds and inadequate signage or lack thereof that could expose pilgrims to various dangers. It is concluded that given the heat waves or cold waves, as well as the orography and the slope of the terrain (sharp or not), significantly hindering the walk, it is important that the hiker prepares the pilgrimage in advance and conveniently. In other words, pay attention to the type of route you choose, check the weather forecast so that you can better choose your clothing, footwear and provisions.

This set of recommendations is part of what are considered self-protection measures, such as adequate hydration, wearing comfortable shoes and cotton socks, hat, reflector vest and flashlight, walking in single file, not carrying significant weights, carrying out a reasonable number of stops and maintain a walking pace consistent with their physical condition.

It is also concluded that the existence of picnic parks or other well-kept places, identified as support points along the routes is also an important aspect in the identification of alternative routes for hikers, during their journeys. stops can easily be located and can thus enjoy a pleasant place with space and conditions to have a meal and regroup (if traveling in a

group). It is also recommended that groups of pilgrims should adapt their support cars to the group's dimensions and distance to be covered.

The risks to which pilgrims are exposed can have serious consequences for their safety which, as mentioned above, also depends on the vulnerability of each walker (physical condition and age group). However, this study allowed us to conclude that improvements can be made to guarantee the minimum safety conditions of secondary routes, thus reducing some risk factors. It is also aimed at investing in greater awareness of the institutions that organize the pilgrimages and lone hikers so that they can be better prepared. For example, prior contact with the public security forces, consulting websites related to pilgrimages (for example: paths of faith, paths of Fátima, sanctuary of Fátima, Jacobean space association) and sensitization of pilgrims to walk along the berms properly identified with reflective vests.

This study also allowed us to verify that hikers can look beyond the religious experience to other experiences that result from visiting historical, heritage and natural resources outside Fátima, thus making it possible and relevant to include and link tourist resources on routes for the experience. pilgrimage is more appealing and didactic. It is therefore recommended that, given the historical and heritage richness of the municipality of Ourém and the paths to Fátima, thousands of people use a deeper analysis of other paths, in future works, as a way to improve safety in them. and, if possible, proceed with the restoration and tourist activation of historical, heritage and natural resources in disuse and/or degradation.

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Anexo



Anex 1 (*Reliquary Pendant with Queen Margaret of Sicily Blessed by Bishop Reginald of Bath, 1174-77*)



Anex 2 (*Pilgrim's Badge of the Shrine of St. Thomas Becket at Canterbury , 1350-1400*)



Anex 3. *(A maior mesquita do mundo, 2012)*



Anex 4. *(A GRANDE MESQUITA CONSTRUÍDA POR MAOMÉ EM MEDINA NO SÉCULO VII DE NOSSA ERA, 2016)*



Anex 5. (*Santiago de Compostela: guía completo para peregrinos, 2020*)



Anex 6. (*Lourdes, France – A Town of Healing Water and Miracles, 2021*)



Anex 7. (*A Guide to the Holy City of Rome, Italy, 2016*)



Anex 8. (*Explore Varanasi, n.d.*)



Anex 9. (*Lhasa, the Capital City of Tibet, 2019*)



Anex 10. (*Angkor Wat, n.d.*)



Anex 11. The Little Chapel of the Apparitions of Cova da Iria in 1922.



Anex 12. Hostel during construction - 1929



Anex 13. Blessing of the sick in the hostel



Anex 14. Initial phase of the construction of the church



Anex 15. Initial phase of the construction of the church



Anex 16. Initial phase of the construction of the church

Anex 11. Questionnaire of survey of the tourists in Fátima

1. Gender

- Female
- Male

2. Age

- under 18
- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- over 64

3. Nationality

4. Country of residence

5. Marital status

- Single
- In a relationship
- Married
- Divorced or separated
- Widowed

6. Education

- Comprehensive school
- High school
- Bachelor's degree
- Master's degree
- Doctor's degree
- Other

7. Individual annual income in EUR

- Less than 10 000
- 10 000- 15 000
- 15 000- 20 000
- 20000–30000

- o More than 30 000

8. I have taken a holiday where the main motive was religion?

- o Yes
- o No

9. Motive on visiting Fatima

- o Tourism
- o Religious tourism
- o Pilgrimage
- o Business
- o Transit to another place

10. Who are travelling with:

- o Alone
- o with a partner
- o With family
- o With friends
- o With organized tour group
- o With a church group

11. Is it your first visit to Fatima?

- o Yes, 1st
- o 2d
- o 3d and more

12. How long will last your visit to Fatima

- o Few hours
- o 1 day
- o 2 days
- o 3 and more days

13. If you stay 1 day and more what is your accommodation?

- o Hotel
- o Guest house
- o Relatives
- o Friends

Other

14. What is your expected spendings here including accommodation, food, souvenirs, donations per person?

Less than 50

50 – 100

100 – 150

150 – 200

200 and more

15. Do you usually buy artifacts and gifts from the sites you visit?

Yes

No

16. Do you plan to visit local restaurants or cafes?

Yes

No

17. How do you know about Fatima?

Through word- of-mouth

Through internet

Through tourism brochures

Through media

18. How can you characterize your overall experience in Fatima

Strongly negative

negative

neutral

positive

strongly positive.

19. Would you recommend to other people to visit Fatima?

yes

no

20. Do you intend to visit again later?

yes

no

21. Are you satisfied with the number and quality of existing restaurants?

very unsatisfied

- unsatisfied
- neutral
- satisfied
- very satisfied

22.How would you rate accommodation facilities in Fatima?

- Very good
- Good
- Satisfactory
- Inadequate
- Neglected

Anex 12. Questionnaire to survey local citizens

1. O sexo

- feminino
- Masculino

2. Idade

- menor de 18 anos
- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- mais de 64

3. Estado civil

- Solteiro
- Num relacionamento
- casado
- Divorciado ou separado
- Viúvo

4. Educação

- Ensino basico
- Ensino secundário
- Licenciatura
- Mestrado
- Doutorado
- Outro

5. Rendimento anual em EUR

- menos de 10.000
- 10.000 a 15.000
- 15.000 a 20.000
- 20.000 - 30.000
- Mais de 30.000

6. Participa das atividades da Igreja?

- sim
- não

	discordo fortemente	disagree	neutro	concordo	strongly agree
Turistas religiosos são bem-vindos na nossa comunidade					
Os turistas religiosos são diferentes dos turistas comuns					
Os turistas religiosos são diferentes da população local					
Os turistas religiosos são mais preferidos do que os turistas comuns					
Os turistas religiosos afetam a comunidade mais fortemente do que os turistas comuns					
Turistas religiosos contribuem para a comercialização da religião					

Impactos	Muito negativo	negativo	neutro	positivo	muito positivo
Economicos					
Oportunidades de emprego					
Remunerações					
Renda					
Receita Tributária Municipal					
Preços de bens					
Preços de terrenos e casas					

Impactos	Muito negativo	negativo	neutro	positivo	muito positivo
Migração					
Infraestrutura de qualidade de vida					
Moralidade					
Família					
Confiança					
Qualidade dos eventos culturais					
Manutenção da tradição					
Fé religiosa					
Problemas sociais					
Poluição					
Trânsito					