Marketing a religion by the tools of business and tourism
- Case study of The Krishna Valley -

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Én, Bence Krisztina teljes felelősségem tudatában kijelentem, hogy a jelen szakdolgozatban szereplő minden szövegrész, ábra és táblázat – az előírt szabályoknak megfelelően hivatkozott részek kivételével – eredeti és kizárólag a saját munkám eredménye, más dokumentumra vagy közreműködőre nem támaszkodik.
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1. Introduction

'Religion is the most effective way of marketing, humanity has ever met’ – a phrase we often hear from non-religious people; and is often strongly opposed by their religious fellows. But what is the truth? Most religions would find this statement clearly and definitely deteriorating. However, when we think about it without any prejudices, we can see that spreading the word to people about something and raising their attention to things they did not know about before is not at all necessarily a negative thing. If we look around in the world, we can see that the followers of some religions do use the tools of marketing in their everyday life consciously and effectively; by which they ensure their survival in our rushing world, and try to help people to escape from the destructive and stressful life of the twenty-first century.

The first and most important experience for me concerning the connection of religion and marketing was my first meeting with Krishna believers. We see the followers of Krishna on the streets every now and then; talking about their home, their culture, their religion – their life. Sometimes they sell books, the words of their Master, Krishna. On other occasions they are singing and dancing, entertaining the people of the street; and occasionally they are also stopping pedestrians to explain what their religion is about, and why it means a better life for those, who follow the teachings. What is it, if not a way of marketing itself?

My research about the Krishna-believers and the Krishna Valley has started somehow unconsciously many years ago. Ever since the foundation of the Krishna Valley in Hungary I have paid attention to the development of this religious community, and my curiosity has always been supported by my mother, Andrea Bencéné dr. Fekete, who is doing research and making lectures in the field of religious pedagogy. The regular visits in Krishna Valley and meeting Krishna-believers this often has provided me with a basis of knowledge about the religion, the people and the touristic attraction itself and proved to be useful when I started my conscious research on this topic.

What made me study the life and marketing activities of the Hungarian Krishna Valley was pure curiosity. How can marketing and religion exist together in one community in a world, which finds these two concepts too far from each other – or even contradictory in a sense? How can the Krishna-believers be so successful in the brand building of their purely religious home without damaging the image of their religion, holding values so much different from nowadays’ materialistic, commercialized world?
And what do non-believers think about the marketing activities they apply? These questions have followed me in the past years all over; meeting with the believers of this unique religion every now and then due to several unexpected circumstances – and now, in my research I hope to get the answers for my questions; and probably even more: I would like to gain a better understanding of a world I did not really know before.

2. Theoretical background

2.1. Definitions and basic concepts

Before discussing in details about the activities of Krishna believers and the Hungarian Krishna Valley, some important concepts need to be clarified, in order to ensure a clear understanding of the explanations in further parts of my research.

2.1.1. Religion and Church

According to the findings of archeologists, religion is one of the oldest phenomena of humanity – probably equally old as mankind itself. Religious beliefs have been determining human life for centuries, and have shown various forms of appearance during history: people have believed in several things in different eras; therefore it is not easy to define, what religion exactly means. There are already some uncertainties concerning the origin of the English word ‘religion’: some researchers found that it can be tracked back to the Latin word ‘religare’, meaning to tie; however, others find the term ‘relegere’ (read over something once more) more appropriate. Considering the definitions of religion discussed below, the first word seems to be closer to what it currently means to the people of Western societies. The Oxford Advanced Learners’ Dictionary describes religion as ‘Belief in the existence of a god or gods, who has/have created the universe and given man a spiritual nature, which continues after the death of the body’ (Oxford University Press; 1989; p. 1064), which is quite a detailed explanation, matching the essence of the best-known world-religions of our times. However, if we consider a broader perspective, this might not always be true in the case of religions with smaller population. Joseph Runzo, American professor and researcher of the philosophy of religion has formulated a much broader concept: ‘Religious tradition is a set of symbols and rituals, myths and stories, concepts and truth-claims, which a historical community believes gives ultimate meaning to life, via its connection to a Transcendent beyond the natural order.’ (Runzo; 2001; p. 23).
When discussing religious topics, besides religion, church is also a crucial concept to understand. However, even though finding a clear definition of religion was hard enough, clearly defining what a church is proved to be far more complicated. First of all, in English language this term is used in various meanings, for which Hungarian, my mother tongue has some different expressions in order to distinguish easily. The English word ‘church’ has a primary meaning of the religion-related building, often referred to as ‘The House of God’, where people go to pray and win absolution from their sins. However, church also means the community of people sharing the same religion and performing the same religious rituals together – and here I do not write ‘worshipping the same god’ intentionally; since it is not sure that they are worshipping one god only, or that they worship a god at all. And this question leads to the next problem of defining the meaning of church: if the term is used in the meaning of a religious community, it is most often understood as a group of Christians. However, originally this concept may be used to address any religious community officially approved as existing (not illegal or banned). In several countries church is a legal term as well, meaning those religious communities, which are registered in that country and officially supported or accepted by the state; but since the rules of each government may use slightly different terms to describe how these churches should operate, these definitions will not be discussed now. As not finding a suitable, not Christianity-centralized definition of church; I have based my interpretation of church on the religion concept of Joseph Runzo as the following: ‘One historical community believing in the same religious tradition in order to give ultimate meaning to life via its connection to a Transcendent beyond the natural order; sharing the same set of symbols and rituals, myths and stories, concepts and truth-claims.’ (Runzo; 2001; MacArthur; 2008).

In the following, the term ‘church’ will be used in this meaning, except for the section ‘History of Krishna Consciousness and its appearance in Hungary’, where, due to the boundaries of the language, the term has to be used in the meaning of a sacred building as well. Generally a church as a community consists of believers of a certain religion, people, who share the common set of beliefs (as described above) and worship the same Transcendent.

2.1.2. Categorization of religions
According to Harvey (2000) religious movements can be divided into three main subcategories: world religions, indigenous religions and new religious movements. The
term *world religion* refers to the biggest religions of mankind, which were able to go beyond the borders and appear in several countries of the world, less influenced by the different local cultures than other churches. Nowadays the four world religions are: Christianity, Islam, Hinduism and Buddhism – in the order of their size, respectively. These four churches have currently the strongest influence on the religious life of people in the world. *Indigenous religions* may also be addressed as *ethnic religions* as they are indeed influenced by the local culture. These religions are much smaller in population than the world religions, and are mostly specific for one nation, culture or geographic area. Even though they may be equally old as world religions, they have not spread in the world as fiercely; and therefore some of them are barely known. Some of the better-known ethnic religions are: Taoism (China), Shinto (Japan), Judaism (Jewish); but all of these religions are not possible to be listed due to the existence of smaller communities’ beliefs, which are not easy to study and therefore their number is also hard to estimate. However, the least exact knowledge we have is about the number of *new religious movements* (often abbreviated as NRM s). As religious pluralism (a situation, when more religions may exist in a country in the same time peacefully, without being negatively discriminated by the state or other bodies (Wuaku; 2012)) is characteristic of most of the Western countries nowadays, religious movements can develop, recruit followers, become stronger and be officially accepted in these societies very quickly. There is no exact date, from which a movement can be regarded as a new religious movement; therefore their number is vague and always changing; also due to the fact that ‘religions relatively recently born’ is a concept unambiguous enough. However, Jehovah’s Witnesses, Scientology, Seventh-Day Adventist Church and Wicca belong to this category; and so does International Society for Krishna Consciousness (founded in the 1960s), which is going to be discussed later on (Harvey; 2000).

Those religions, which are new, and do not traditionally belong to the culture of a country or a subculture did not have followers from the beginning. They needed to find a way to recruit people, who will support and follow their religion in order to stay alive. Most of these newborn churches did not bear with a huge set of material and financial resources at the time of their initiation; however, they had remarkable examples in front of them. As Wuaku exhibits in his 2012 article about the spreading of Krishna Consciousness in Ghana; many of the new religious movements have learnt a lot from the world religions in the area they entered, and started proselytizing, just like for example Christians did. Proselytizing means to ‘convert or attempt to convert someone from one
religion, belief, or opinion to another’ (Oxford University Press; 1989; p. 996); therefore it can be regarded as one of the most basic and traditional way of spreading the teachings of a religion to the public. As the churches have grown stronger and more popular, naturally their own techniques also developed for recruitment; but in many cases the influence of world religions is still visible (Wuaku; 2012).

2.2. Relation of religion and marketing

As already mentioned before, some people vigorously deny the relationship between religion and marketing; however, more and more people – civilians, researchers, teologists, and even religious leaders – acknowledge an actually existing tie between these two fields. In my research my aim was to overview the existing literature in the topic and understand what exactly the concept of religious marketing means and how it works in real life. I aimed to find out whether parallelisms between religious and business life may be drawn, and if yes, how much this knowledge is applied by religious actors.

As the time passes, several churches have become conscious of the urgent need for the precise and controlled management of their image and communication; and if we look at it from a different perspective, it becomes clear, that what they are doing is really similar to what a business company does in order to maintain good reputation and attract customers. Therefore, in a sense, religious market can be regarded as one of the many markets existing in our world. So far this has been an area less discussed by the academics, which can also be originated from the fact that several countries are strongly bound to one or some religions culturally. These traditions often yet nowadays make it practically impossible to research religion from non-traditional perspectives. As in many cases before, in the case of the research of the religious markets, once again the scientists of the United States of America proved to be the liberal ones to take the first step. This was also urged by the cultural and religious diversity of the country, which makes the American sacral life more complex than that of other, traditionally religious nations. The article of Peter A. Berger in 1963 bearing with the title A market model for analysis of ecumenicity; published in Social Research 30 was the first one to introduce the religious market perspective, which was further revised by Finch and Stark in 1988 (Wuaku; 2012).

The other reason why the researchers of the United States had a motive to start working on the marketing of religion is that the religious market of the United States was the first place, where such a big religious market has emerged. The First Amendment
clearly states the right to the freedom of religion, which meant that there was no state
religion and religious communities could compete freely for attracting new worshippers.
But the past fifty years were those, which had caused the greatest changes in the religious
market: the new generations were more opened for new things than their parents and
grandparents, therefore were more likely to leave their old ‘inherited’ religion and join a
new community. These factors have highly contributed to the emerging of new churches
and the so-called religious market. By the socio-political changes in Europe slowly more
and more countries have developed religious markets like the American (Einstein; 2008).

2.2.1. Religious market and rational choice theory

According to the definition of Finch and Stark a religious economy means ‘all religious
activities going on in a specific society; a spiritual market of present and potential
worshippers and the religious cultures offered by the organisations’ (Finch-Stark; 1988,
p.42). This explanation seems to be almost identical with the market definition of the
Business Dictionary: ‘An actual or nominal place where forces of demand and supply
operate, and where buyers and sellers interact.’(Business Dictionary; n.d.). Considering
this, on the religious market we can look at the churches as the sellers of their product –
in this case the religious services and the spiritual capital of the church –; and the public
as the potential buyers of this specific product; which means, to put it simple, the supply
and demand side of an economy (Wrenn-Mansfield; 2001).

Certainly, as in the case of business markets, there is a difference between
regulated and non-regulated markets. Where the state has less interference in the sacral
life, naturally the market mechanisms can work more freely, and smaller and bigger
players will appear in the competition for worshippers. Just like in an average business
market, the players will differ in size, market share, strength and their ‘business’ strategy
as well. Christianity (Catholicism, Protestantism, Lutheranism, etc.), Islam, Hinduism
and Buddhism are the four biggest religions, which are often also referred to as world
religions, meaning that these churches have the most members in the world. Their share
of a country’s religious population differs by location, due to primarily cultural and
historical factors. As we can see on the map below, forms of Christianity dominate the
European countries, Australia and North and South America together with the southern
territories of Africa. Islam is characteristic of the countries usually referred to as ‘The
Arabic Countries’ of the Near East and Northern Africa, while Hinduism and Buddhism
have the most followers in the Far East. This geographical distribution does not
necessarily mean that the World Religions are not present in the countries out of their territory – but there they are in minority compared to other churches. Besides the dominant religions, many minor religions exist and operate in almost every country, where religion is not strongly regulated by non-religious forces (Berger; 1963).

![Religion distribution](image)

*Picture #1 'Religion distribution' (Source: TheGreenEditor & Britannica, Think Quest, Wadsworth.com)*

To understand why I have chosen this theory as a basis for my research, and why it is becoming more and more appreciated in the scientific world, some important factors affecting the spread and popularity of religion need to be clarified.

For long time in history churches have had a strong influence in a country’s life, covering practically every field. In turn, the state has protected the church from competitors, which has resulted in a monopolistic situation in most of the countries – regardless of which religion existed as the national church. With the social, cultural and economic development of the societies, this phenomenon has faded away, and diversity started to appear on the religious markets. The diversification was also facilitated by the increased mobility and tolerance in the developed countries; and these factors together has led to the appearance of more, smaller religious communities, often referred to as new religious movements in these countries. This change has meant the beginning of competition for worshippers among religious communities: new religious movements aimed to grow, to attract more followers; while indigenous and world religions naturally
did not want to lose any of their people. And with the religious pluralism people were
suddenly facing many choices: Should they leave their old religion, in which they were
born? If yes, should they choose another one? If yes, which one? In most cases these
questions did not occur in people’s head consciously, but they truly appeared – otherwise
new religious movements would never have survived. And they had to choose.
Iannaccone (1992; 1995) explains these choices by the details of the rational choice
theory, defined before. He defines religion neither as a good, nor as a service, but rather
as a ‘household commodity’, which means ‘valued goods and services that families and
individuals produce for their own consumption’ (Iannaccone; 1992; p. 125), which,
according to his explanation, may be understood to such abstract things as emotional ties
between family members as well. However, the definition includes both goods and
services, which make up elements of the commodity, therefore religion perfectly fits into
this category: it is an abstract commodity, which includes a great set of services provided,
and in many cases material goods as well. Yet still religions are more than just goods and
services: these elements make up as a whole something, which is hard to describe by
economic terms. Iannaccone also explains that religious goods are far more complex and
abstract than anything else: their quality can never be evaluated, not even after
‘consumption’, as in the case of many services (the so-called experience goods and trust
goods): humans will never be able to decide rationally whether it was worth or beneficial
for them choosing one religion or not. Even religious ‘sellers’ – the leaders and
proselytizers of a church cannot themselves decide whether what their claim is true and
worthwhile to listen. They believe – but they will never know (Einstein; 2008; Wrenn-
Mansfield; 2001; Iannaccone; 1990).

2.2.2. Consumer choices in the religious market
But anyhow abstract they are, people still need to choose between different religions, and
this is by far not a random choice. Just like everything else, religion also does have a
price, even if not (only) in financial terms. When someone chooses to put faith in a
religion, the person has to dedicate time to participate in the activities of the church on a
regular basis; and in most cases there is also a need to forgo of certain things (e.g. drinking
alcohol, eating meat, smoking), give up certain habits, and take some new ones like
praying, preaching and attending church events. Just like goods or services, religions may
also have higher or lower price: some communities expect followers to only attend
worships on a regular basis, while others require to break every relationship with one’s
family and friends. Some churches also ask for financial contribution or donation from
the members, but generally in the case of religion financials are not the primary means or
evaluating costs for somebody. These rather non-financial costs are – either consciously
or unconsciously – evaluated by people before deciding whether they will join a church
or not (Iannaccone; 1992).

The rational choice theory and the phenomena described above explain very well why
religious communities need to engage themselves in marketing activities; and why it is
not enough anymore to enjoy the protection and support of the state and wait for
worshippers to come. Rational choice theory explains very well that people have choices,
alternatives to choose from – and even though they do not do it completely rationally,
they do make a choice. Since the primary aim of my research is not the discovery of
consumer behavior related to religious communities and revealing the underlying motives
behind people’s choice of church; but rather to reveal the acts of churches to attract and
retain worshippers, this theory serves as a satisfactory base to start from.

2.2.3. The importance of services in religious marketing
The choice of potential customers concerning religion may be fostered in many different
ways, other from the costs as well. Even though religious products themselves are
household commodities, a church existing around them makes many of the religious
activities similar to consuming different services. According to Attila Chikán (2008)
services mean ‘the application of resources for fulfilling consumer needs by non-
producing activities’ (Chikán; 2008; p. ). If we consider this definition, we can recognize
that churches do use their resources (knowledge about the religion and their right to carry
out certain religious rituals etc.) in order to fulfill the needs of the public for religious
products and the benefits they offer: happiness, peace belongingness and positive changes
in life. During this process no tangible products are created and there is no change in
possession either. The services provided by churches may differ by religion, culture,
location and several other factors – some offer their services in the form of regular
worships, others in forms of visits to one’s home or performance of given religious rituals.
The price of these services is, in most cases, identical with the price of the religious
product; but more often than in the previous case, monetary means may appear as well.
This connection of religion implies that in many cases the marketing activity of religious
products will often resemble to those of services in general (Einstein; 2008).
Religious products and religious services described above are highly intangible and therefore there is a high risk in the decision people need to make: people are not able to determine the real effect of joining a church; they are not capable of evaluating whether a religious service was performed well or not. As it is very often emphasized in services marketing as well, it is a good strategy to make the abstract commodity more tangible, more visible to customers in order to decrease uncertainty. What churches can do to tangibilize their abstract offers is to put an emphasis on the facilities they own (such as church buildings and common houses); look carefully at the printed and online material published concerning their community (e.g., books, fliers, web pages); manage their human capital efficiently (things like dressing, behavior, proselytizing, face shown towards non-members); and to supervise the overall image spread about the given church. Many communities also sell some products characteristic, or even branded by their church, which can also diminish uncertainty about the intangible religious commodity (Kolos – Kenesei; 2007).

2.2.4. Criticism of religious market theory
Clearly, the religious market theory – like practically all scientific theories – has been criticized from many aspects as well. Some researchers (e.g., Bruce; 1993 and Robertson; 1992) claim that this concept ignores the human and cultural aspects of one’s decision in religious questions. They highlight that decisions are not rational, and are not happening simply based on cognitive processes, but include several emotional and situational factors as well – which, on the other hand is a characteristic of normal consumer behavior in any market (Wuaku; 2012).

True, the religious market theory is primarily based on the rational choice approach, which says that ‘individuals weigh the anticipated costs and benefits of their actions and act so as to maximize net benefits.’ (Iannaccone; 1992; p.124). Scientists, who study religion on the basis of the rational choice theory, assume that humans act this way when choosing the products they buy; and also when they choose which religion they put their faith in. The fact is that neither goods, nor services, religious products nor anything else is chosen barely on the basis of rational choice. However, in many cases this simplified understanding of reality explains the situation better than anything else.

2.3. Tourism of religious places
Nowadays the majority of the religious locations are subject to touristic activities as well. This fact has a significant effect on the marketing activities of a location, and of the
religion as well. In the following chapter I will define religious tourism and reveal the main motives for visiting a religious place as a tourist.

In order to understand religious tourism, we have to understand the phenomenon of tourism as a whole. In the famous book of dr. Márton Lengyel, The general theory of tourism, tourism is described as the following: “Tourism includes every change of place of humans – excluding place of living and work - ; and the process to satisfy needs emerging from this activity in the form of various goods and services.” (Lengyel; 2004; p. 79). According to his explanation this is a new definition of the concept, as previously only the ‘consumer’ side of tourism (the activity of traveling) was included, the ‘supply’ side (the touristic providers, such as hotels and visitors’ centers) was missing. This adaptation of the concept was necessary, because the nature of tourism itself has significantly changed over the centuries: at the beginning the ‘supply’ side of tourism was only the object of visit itself, while nowadays numerous businesses – service providers and distributors of different goods – have moved to the locations with high popularity. Tourism, which has been born to be a simple phenomenon, has become a business – a business, which makes up a huge proportion of several countries’ income (Lengyel; 2004).

2.3.1. The history of tourism and religious tourism

Tourism is dating back to an incredibly long history – and as the sources have proven, religious tourism is the oldest form of touristic activity in the world. Ever since religion has existed – which is equally old as mankind -, sacred places, locations for religious gathering and centers for practicing one’s religion were present in the life of religious communities as well. Caves, menhirs, stupas, pyramids, mosques and cathedrals and the sacred places like Mecca or Olympia all have something in common: people visited these places for religious reasons. As there were no such developed forms of traffic as nowadays, visiting these places was only possible for people living in close proximity of the religious centre; but with the improvement of transportation, the scope of audience has broadened. Many times events and festivities happening at these sacred places have also boosted the attendance of the sacred place and motivated people from farther distances to take the time and effort to visit. These efforts have meant the first appearances of tourism – of religious tourism - in history (Rinschede; 1992).

But what has motivated people to visit these places? And what motivates them nowadays? In the early ages – as mentioned before – tourism was in the vast majority of
cases religiously motivated. Back in those times religious tourism, the activity of visiting religiously important places was practically identical to pilgrimage. Noga Collins-Kreiner in her 2009 article about pilgrimage explains, that not just the concept of tourism and religious tourism, but also the concept of pilgrimage has changed throughout the years. ‘A journey resulting from religious causes; externally to a holy site, and internally for spiritual purposes and internal understanding.’ (Barber, 1993, p. 1). In the modern era visiting religiously important places is not solely due to religious motives. According to Collins-Kreiner now pilgrimage is defined as ‘a traditional religious or modern secular journey’ (Collins-Kreiner; 2009, p. 440); however, many people are not any more motivated by religion in visiting a sacred place (Collins-Kreiner; 2009).

By the emerging of social development, tourism has started to gain more importance in people’s life, and the motives for travelling were also becoming more and more diversified. Holiday tourism was already present in the Greek and Roman times: it was a common phenomenon that the rich and ones in high position spent their free time at seaside resorts, spas or in the mountains – somewhere away from their place of living, which is included in the general definition of tourism as well. And nowadays usually this is what people associate tourism with: holiday. Even though some people seldom think about it, tourism cannot only mean holiday, just like visiting religious places cannot only mean pilgrimage (Lengyel; 2004; Irimiás-Michalkó; 2013).

2.3.2. Motives for touristic activities

Motives for tourism may have a really wide range, and an extremely large number of categorizations exist. On categorization is that of Gisbert Rinschede (1992), who created six main categories of motivation for touristic activity. The first category is – certainly – holiday tourism, which focuses on pleasure, recreation and relaxing, regardless of the location, which may be the seaside, a spa, a luxury hotel, or basically any place where people go to escape from their everyday life with an aim of relaxing. The second – and from religious point of view the most important – category he lists is cultural tourism. Cultural tourism embraces all touristic activities with an aim of gaining cultural knowledge of a certain location (such as history, national heritage and tradition, architecture etc.), and it includes educational tourism - and religious tourism as well, since religion is a part of one’s culture as well. The next category, labeled social tourism is often also referred to as group tourism. Here the focus is on the interaction and the time spent together with the members of a specific group, which may be family, a club, class
or simply a tourist group. If we consider these categories, we can recognize that their borders are quite dim, and the definition is also somehow vague, as very often there may be overlapping as well: one can visit culturally important places during holiday, which the person probably spends as a family event. This example shows that mostly no exact categorization of touristic motivation can be established. The situation is much easier in the case of the following three categories: sport tourism, economic tourism and political tourism. In these cases we can mostly identify the motives clearly: players and supporters of a sport (for example waterpolo) travel to a location for a specific event (match, race of game) to participate or watch; a manager or a financial advisor visits a partner in a different town or country motivated by a present or potential business partnership; and politicians visit their colleagues in different points of the world for diplomatic reasons. These latter three categories can also be viewed as forms of ‘professional tourism’ (excluding supporters of a sports event), as sportsmen, businessmen and politicians are all taking their travels for a professional reason, related to their jobs and qualifications (Malota-Mitev; 2013; Rinschede; 1992).

As already mentioned before, religious tourism is a subcategory of the broad label of cultural tourism. By analyzing the definitions of both of them, we can easily conclude that in many cases the site of cultural and religious tourism may occur to be identical: one single cathedral may attract visitors for both religious and cultural reasons (for example the famous Notre Dame of Paris or the Dome of Cologne). What distinguishes between the tourists of these places is simply the inner motive of people to go there, which is often unclear to the scientists – and often to the visitors themselves as well. As religious sites are becoming touristic attractions, the relative proportion of religious tourism to the given location is significantly decreasing. As Irimiás and Michalkó (2013) indicate in their study, in 2012 92 religious objects of Europe were listed among the World Heritage sites of UNESCO. This also shows means that they have not only religious, but also cultural and historical importance, and therefore people will not visit them only for the religious significance, but also for numerous other reasons and interests (Irimiás - Michalkó; 2013).

2.3.3. Services provided at sites of religious tourism
Services in connection with religious activities have already been described in the chapter dealing with the issues of religious marketing. However, the appearance of tourism at religious sites makes the appearance of services much more intensive and diverse than before: besides the provision of religious services (which, in the majority of the cases is
undisturbed or only slightly modified by the touristic activity) a huge number of new
needs occur in the area, which seek for fulfillment. These needs are various, but include
the need for sanitary facilities, catering and probably accommodation among others.
Besides these basic needs providing information about the possibilities and the history of
the site are expected, which sometimes appears only in the form of a touristic office; but
usually a whole set of opportunities, such as guided tours, audio-guides and information
packages are also available. And not just services, but even the sales of goods are more
and more common at these places: there is an increasing demand for the possibility to
purchase informative booklets, tokens, souvenirs and relics at the given attraction
(Lengyel; 2004; Irimiás – Michalkó; 2013).

Nowadays many service providers focus their activity around touristic attractions,
many of which are strongly bound to religion. The appearance of these services at
locations of religious tourism initiates phenomena, which are rather disregarded by many:
the attenuation of the previously clearly religiously motivated pool of visitors,
commercialization of the touristic activity of the area, which is also often followed by
price increases and the appearance of exclusive rights and potential changes in the
reputation of the location. Many strive for stopping this process, but so far only a few
advances have been achieved. What it means for touristic and marketing perspective is
that the motivation of touristic activities and the marketing communication of these places
will be highly determined not only by the religious characteristics, but also by the services
available in close proximity (The Economist; 2013).

2.4. Krishna Consciousness
As many people in the world, I have also met Krishna-believers on several occasions,
when they were selling books or collecting funds in the streets. For a long time I did not
completely understand why they are doing so and who exactly they are. As a part of my
research I have read many of the books they actually sell on the streets in order to know
who these people are, where this religion comes from and how it has become so well-
known in Hungary, where people do not have many things in common with Indian culture
and religion. In the following pages I summarize the essence of the history and teachings
of Krishna Consciousness, which helps to understand the world Krishna-believers live in.

2.4.1. History of Krishna Consciousness
Even though this religion has arrived to us only in the past decades, the fact is that
worshipping Krishna is not new at all: According to the Vedas – the sacred books of
Hindu religions – it is equally old with the world itself, since the teachings are originated from Krishna himself. The theological roots of the Krishna-consciousness date back to the 15th and 16th century; when a Bengali man, the last incarnation of Krishna on the Earth called Caitanya Mahaprabhu (1486-1534) lived. He followed the Vaishnava traditions, worshipping Vishnu and his incarnations – and he was considered as the founder of the Gaudiya Vaishnavism, a branch of Vaishnavism, which has the emotional relationship between the believers and Krishna in focus. As the Vaishnavas believe, Krishna and Rama are incarnations of Vishnu; and according to the Gaudiya Vaishnavism, Lord Caitanya was also an incarnation or avatara (Ambassador of the Highest Person, the matching link between the spiritual and the material world) of Krishna (Goswami; 2001). He has spread the congregational worshipping of the sacred names of God:

‘Hare Krsna, Hare Krsna,
Krsna Krsna, Hare Hare,
Hare Rama, Hare Rama,
Rama Rama, Hare Hare’
(Kamarás; 1998; p.24)

This small verse or mantra is repeated by a Krishna-believer every day almost 2000 times: they repeat the Hare Krishna mantra sixteen times at each bead of their prayer bead – or mala (Sanskrit) -, which consists of a hundred and eight beads. This takes approximately two hours a day from a true Krishna-believer, who gets up early to start the day with worshipping Krishna by repeating his sacred names, and keeps on stopping by all through the day to always remember the Highest Person (Barker; 1992).

Therefore we can conclude that the Krishna-consciousness is a new-old religious movement originating from the Vaishnava branch of Hinduism; which has been initiated by Caitanya Mahaprabhu in the sixteenth century in India; and was introduced to the Western world by A.C. Bhaktivedanta Swami Prabhupáda in the 1960’s. They both have reformed the original Vaishnavism of India in many ways, which has lead to the development of the Krishna-consciousness in the Western societies in the past decades.
2.4.2. Bhaktivedanta Swami Prabhupāda – the founder of modern Krishna Conciousness

Abhay Csaranaravinda Bhaktivedanta Swami Prabhupāda (1896-1977) was born in 1896 in Calcutta, India with the name Abhay Charan De in a Vaishnava family. Vaishnavism is a branch of Hinduism, which worships Vishnu and his ten incarnations; therefore it may be considered as a henoteic religion - which means worshipping one single God, but not excluding the possibility of the existence of others, such as Krishna in the case of Vaishnavism (Klostermaier; 2000).

Abhay was raised in religious manner, focusing really much on the wishes and joy of Krishna. His spiritual master, Bhaktisiddhanta Sarasvati Thakura has always encouraged him to spread the ancient teachings of his religion to the society in English language as well. This request of his master has put Abhay on crossroad; and forced him to make an important decision: so far he has lived in Calcutta with his wife and family, leading a growing business of medicine. However, spreading the messages of his religion in English - as his master asked - would have required leaving this cozy and peaceful community. Some years later, as his business went better and better, Abhay and his family moved to Allahabad, where he opened a bigger store and had more contact with the sannyasis (order of saints, who have ‘left the world’ and their families to live a pure life). The sannyasis have appreciated his wisdom so much that they invited him to live with them – but as his master said, he had another mission in life (Klostermaier; 2000).

Before his death Bhaktisiddhanta Sarasvati Thakura asked Abhay once more to spread Krishna-consciousness all over the world in English language; therefore in 1944 he started his biweekly paper, Back to Godhead, for which he acted as editor and distributor as well as the producer of the content. In 1959 he has finally joined the order of sannyasa and took the name A.C. Bhaktivedanta Swami, from which Bhaktivedanta means "one who has realized that devotional service to the Supreme Lord is the end of all knowledge" (Bhaktivedanta; 2003 – Ending Glossary); and Swami stands for the Sanskrit equivalent of spiritual master. His other title,
Prabhupáda has a meaning ‘one who has taken shelter of the lotus feet of the Lord’ (Bhaktivedanta; 2003), which is a Bengali honorary title for spiritual masters used by their followers in order to show their respect. He was renowned as a conscious and strict sannyasi (Goswami; 2001).

After writing and translating numerous books to English language, in 1965 he decided he is ready to travel to the United States of America. Following a long and difficult trip he has arrived to New York and he has started to spread the teachings of Krishna to the young people, who turned out to be receptive for the words of the wise master from India. With the help of a couple of his young friends, he started to teach the people of America for the pure life in delight of Krishna. In the following years Bhaktivedanta has published several books in English language; and the phenomenon called the ‘Hare Krishna movement’ has become more and more famous and popular among the youth of the United States. Considering the international political situation - especially the American intervention into the Vietnamese War (1965-1973) - people thought that they actually do need a spiritual leader in this world. The Hippies – the group of young people standing up strongly against the cruelty of the war – also started to sympathize with the Hare Krishna movement, which has made the spreading of Bhaktivedanta’s teachings even quicker. Even though the hippies did not fully identify themselves with the spiritual meaning of the Krishna-consciousness, and insisted too much on some parts of material life; they were opened enough to adopt at least parts of what Bhaktivedanta has preached: the focus on peace and unconditional love and the rejection of cruelty. The search of them, and the young people of the world as a whole towards the culture of India has helped the work of Bhaktivedanta and enhanced the spread of Krishna-consciousness (Satsvarupa-Sesa; 1995; Goswami; 2001).

This movement has meant the beginning of the modern Krishna-consciousness in the Western world; therefore A.C. Baktivedanta Swami Prabhupáda is often referred to as the founder of the Krishna-religion. In fact he was the one, who has spread the worshipping of Krishna in the Western world, who initiated the Hare Krishna movement, and was also the founder of the International Society for Krishna Consciousness (ISKCON) (Kamarás; 1998).

2.4.3. The essence of Krishna-consciousness

Basically the Vaishnavism - and naturally also Krishna-consciousness – divides the world into spiritual and material world, two completely different ‘places’. The spiritual world
exists for the immortals bearing with a spiritual body, who worship Krishna unconditionally. Happiness and conscious knowledge is the characteristic of this world. Krishna is generally depicted on paintings and in religious books as a happy, young boy looking after the cows and enjoying joyful activities with his immortal fellows. This world has always existed, and is said to have neither beginning, nor ending. The material world on the other hand has been created as a prison for those little creatures, who wished to live without a God. This world can be described as lacking consciousness and happiness and being temporary. Creatures living in this world have a temporal body, which they believe to be their real one. Only those, who live a pure life, may be able to return to the spiritual world (Isvara; 2002; Goswami; 2001).

The teachings of Krishna-consciousness do not deny the existence of life on other planets. What more – according to the Vedas several small universes exist as bubbles next to each other; even though from human perspective they seem enormous. These universes together make up the material world. According to the sacred books, these universes have a life-cycle as well; and are going to be destroyed when the time arrives, just to be born again. According to the Vedas, souls are not temporary at all: even though the body dies, they will be reborn in a different creature again and again, according to the rules of the universe. Being reborn in different bodies is function of several factors, but most importantly on the actions taken by the body and the soul. The karma – the rule of effects and counter-effects – determines the birth of souls in different forms in different lives; and affects the positive and negative things happening to a creature during one life. Even in spite of this, the souls have their own will – and the wrong use of this will is exactly the reason of suffering in the material world. The real aim of a soul’s life is to set one’s self free of the effect of karma; which may be achieved by pure, selfless life – only in the human life-form. (Bhaktivedanta Book Trust; 2004; Isvara; 2002).

These truths may all be found in the Bhagavad-gita (Songs of God); the most important book of Krishna-consciousness; the talk of Krishna and Arjuna, written down by Arjuna, a hero of the Kurukshetra war thousands of years before time (Bhaktivedanta Book Trust; 2004).

2.4.4. Marketing from the very beginning

As it has already been explained before, Krishna Consciousness is one of those new religious movements, which had to fight their way to gain appreciation and rights in societies, where world religions bear with thousand years of traditional background and
support. Yet, in spite of the difficulties, besides Asia, Krishna Consciousness is nowadays present in the majority of Western cultures, and in many areas of Africa as well. And this is a result of conscious marketing activity from the beginning, which had been initiated by A.C. Bhaktivedanta Swami Prabhupáda upon his arrival to the United States of America in 1965. In the Western Cultures from the very beginning, the Hare Krishna movement has always primarily relied on personal selling. Prabhupáda, when arrived to the US, did not do anything else, but talked to people about Krishna and his teachings and tried to convince them that their life will be better and purer, if they live as Krishna teaches to (Klostermaier; 2000).

But Krishna-believers were far more sophisticated than just going and talking to everybody on the streets about Krishna. They, just like well-qualified marketing specialists, followed the three basic steps of target marketing in order to be able to specify whom it is worth to talk to. In the segmentation phase Krishna-believers have chosen two basic segmentation variables: age and place of living (Einstein; 2008). They assumed that young urban citizens are more likely to be receptive for Krishna Consciousness than older people or inhabitants of the countryside. This assumption proved to be valid, as young individuals of the United States of America in the 1960s (the time during and after the Vietnamese war, which has emotionally shaken many people of the United States and left them in emotional and value-crisis) were open to new, socially sensitive religions. Krishna-believers have found the right target group, who did not just accept the teachings of Krishna, but also spread them among their fellows and promoted to the world as an opponent of wars and cruelty of their age. Primarily, but not only the group of Hippies were the most enthusiastic followers of Krishna Consciousness, and this is because not just the target group, but also the positioning strategy has matched perfectly to the socio-political environment of the 1960s. Promoting a religion based on love and the elimination of cruelty was extremely attractive to those people, who have suffered from the terrors of the war: many have lost their beloved ones, brothers and fathers; many feared for their families – and by the end of the Vietnamese war many were fed up with cruelty and fighting. In such a disillusioned society Krishna Consciousness and the teachings of Krishna was welcomed by many (Kamarás; 1998; Wuaku; 2012; Kotler; 2010; Bhaktivedanta Book Trust; 2002).

After its successful introduction to the United States, by the help of enthusiastic ambassadors, Krishna Consciousness has started to spread in other countries of the world as well. As the twentieth century was full of wars, international and minority conflicts,
the core competence of this religion, peace was and is always valid. Also according to the
so famous pyramid of Abraham Maslow, humans have a basic need for security and safety
and also for love and belonging to somewhere. Krishna Consciousness in the 1960s has
built on exactly these human needs, which have suffered from so much offense those days
at many places (Robbins-Judge; 2013).

Besides the conscious intention to make Krishna Consciousness more popular and
accepted around the world, the Broadway and Hollywood have given some useful aid to
fuel this process: in 1979 the iconic movie Hair – directed by the Czech Milos Foreman
– has been introduced to the public. This story has already existed as a Broadway musical
(book written by James Rado and Gerome Ragni; music by Galt MacDermot , first played
in 1967) in the sixties and told a story of a young American man preparing to go to the
Vietnam War (1955-1975) and meeting a group of hippies in New York. The positive or
negative effects of the world-famous movie telling the same story are questioned by
many; however it has highly contributed to Krishna Consciousness being known all over
the world. One famous scene of the movie is when Claude, the main character and his
hippie companions meet their fellows in a park, where Krishna-believers are singing and
dancing in the crowd. On one side their appearance in the movie has communicated the
core values: love for living creatures and denying cruelty and homicide. However, on the
other hand many have associated Krishna-believers with the subculture of hippies, who
were challenging the norms of the modern society, using drugs and having a different
attitude of life (Miller; 2001).

In spite of the questionable effect of the movie, the contribution to spreading the
religion worldwide is clear.

3. Research questions and methods

3.1. Secondary data analysis

In order to be able to form concrete research questions, and plan my future workflow, I
turned to online and printed secondary data sources, which helped me to identify the core
questions and create a schedule for further research. Following the literature review I
could identify three main areas, which served as guidelines to be able to target my
research in the right fields. My three guidelines were the following: Krishna
Consciousness, religious marketing and religious tourism. After the literature review I
have already recognized that secondary data exists about only small segments of the
problem addressed and there are only a few cases, when at least two of these three areas
are merged in one study. After collecting a set of valuable information I needed to evaluate the validity and relevance of the data found; and eliminate the irrelevant sources (Elekes; 2007; Malhotra – Simon; 2009).

In the process of secondary data collection I identified one important fact, which has determined the future flow and topic of my whole work: the Krishna Valley plays a central role in the life of Krishna Consciousness in Hungary; practically serves as a heart of the religion in the country. Relying on this fact I centralized my research on this institution as well.

After analyzing the literature of religious marketing and religious tourism in general and getting more acquainted with Krishna Consciousness as a religion, I turned to the actual questions I aimed to find answers to. Based on the secondary data analysis I created a research structure based on the three pillars, identified previously and determined the main research questions and assumptions based on this information.

### 3.2. Assumptions and research questions
First of all I started over with general questions concerning Krishna Consciousness in Hungary, which serve the aim of giving guidance for the directions of further research. The first and most important question of all is how could such a different religion as Krishna Consciousness, originating from the Far East spread in a Central-European country like Hungary and determine the life of thousands of people in a quarter of a century? How was it possible to recruit such a strong basis of church followers and build up even an own village in the country? And this issue already leads to the next one: how could the village become so important from the touristic point of view? In what proportion is it due to religious tourism and other factors?

Concerning religious tourism there was one question, which determined the whole flow of my research: is the Krishna Valley subject to religious tourism? Prior to the research my first assumption was that Krishna Valley, being a purely religious settlement, is a location subject to religious tourism. But in order to achieve this, Krishna-believers needed to inform people about the existence of Krishna Consciousness and the Krishna Valley, which means the presence of marketing efforts as well.

According to the marketing activities of Krishna Consciousness in Hungary the question was much more complex. Concerning this topic a huge number of questions occurred, which I divided into three segments: activities, efficiency and attitudes. First of all my aim was to reveal the types of marketing activities Krishna-believers have been
applying since their appearance in Hungary. The central question of my research was: what kind of role does the Krishna Valley play in the marketing strategy of Krishna Consciousness in Hungary? Prior to my researches I assumed that Krishna Valley serves the aim of raising awareness of Krishna Consciousness in Hungary. In the first part of my research I carried out a detailed field research in the Krishna Valley to be able to summarize, analyze and evaluate the marketing activities taken by the Krishna-believers.

In the second part of my research about religion, I focused on the efficiency of marketing activities applied by the Krishna-believers. My primary aim was to evaluate the marketing activities revealed in the first part of the research of religious marketing and find the most and least efficient techniques. As my third assumption I posed that as being the most traditional and oldest form of promotion in Krishna Consciousness, personal means of promotion should be the most efficient of all.

Finally, my aim was to find out the main attitudes of the public towards the marketing activities of Krishna-believers. The core question of the research seeks to find out if people regard it positive or rather negative that Krishna-believers engage in marketing activities in Hungary. Since even many of the secondary data sources have expressed a negative attitude towards churches engaging themselves in marketing activities, as my fourth assumption I stated that people regard it more negative than positive if a church applies marketing activities openly.

3.3. Research structure

After forming the research questions and creating the assumptions, in order to be able to determine the methods of empirical research to find answers to my research questions I carried out an in depth interview with Mr András Kun, the representative of the Krishna Valley. This qualitative research was necessary to get a better understanding of the activities Krishna Consciousness and the Krishna Valley in Hungary and to be able to plan the further steps and methods of my research. I chose to carry out a professional interview in order to get an insight into the problems I have addressed in the process of secondary data analysis and develop a clear structure of my research with certain focus points (Bloor – Wood; 2006; Malhotra – Simon; 2009).

In order to keep the focus of my research and receive feedback of my findings I carried out multiple interviews in the Krishna Valley with Mr András Kun, touching a wide range of topics, for which an interview plan may be seen in Appendix #2. After the
first professional interview I identified three necessary steps of research concerning the research questions determined.

3.3.1. Qualitative research about touristic activities

According to the touristic activity of the Krishna Valley there was a need for further professional interviews to understand the process and relationship network in Hungary and the place of Krishna Valley in it. These interviews gave me the opportunity to collect valuable information about touristic activities related to the Krishna Valley and examine the need for further research and determine the methods of it.

In this phase I carried out interviews with the representatives of two tourist offices: one in the town of Fonyód by Lake Balaton and one in Kaposvár, the capital of Somogy County. The reason for choosing these locations is the fact that these two cities are the ones in the closest proximity of the Krishna Valley (Kaposvár is 35km and Fonyód is 26km away from the Valley), which have an operating Tourinform office. Tourinform Association is a non-governmental organization in Hungary, which operates countrywide in over a hundred locations, with an aim of providing information for tourists in various languages. Tourinform is one of the greatest touristic information-providers of Hungary, operating since 2002 and managed by Magyar Turizmus Ltd. (the Hungarian National Tourism Office) (www.tourinform.hu).

The two interviews took place in the local Tourinform offices, on 16th June 2014. in Fonyód and on 5th July 2014. in Kaposvár, with colleagues of the office Erika and Anna, who have been working in the given offices for at least one year. This criterion was set in order to get an overall picture, in which probable seasonality may also be included. The information acquired has helped me to construct the quantitative research carried out in the Krishna Valley. The list of questions for the interviews may be found in Appendix#3 (Bloor – Wood; 2006; Malhotra – Simon; 2009).

3.3.2. Field research and observation of marketing practices

Based on the interview with Mr András Kun the second step necessary to do was to carry out an unstructured observation of the marketing practices of Krishna-believers. Prior to the observation I determined the main objective of the research, based on the interview with Mr András Kun, but was opened for all the possible opportunities occurring. Certainly, the main objective of the research was to observe the marketing practices applied by the Krishna Valley, which have already been determined by my interviewee,
but since the list of activities was by far not comprehensive, I did not exclude tools other than mentioned either (Falus – Ollé; 2008; Malhotra – Simon; 2009).

Based on the observations I was able to build up the next, quantitative part of my empirical research, which aimed to analyze the effects of the marketing activities identified and the general attitude towards these activities taken by the Krishna Valley.

### 3.3.3. Quantitative research in the Krishna Valley

Based on the information acquired in the previous steps of the research I built up a questionnaire of twelve questions (please see Appendix #1), intending to reveal the motives of people visiting the Krishna Valley and evaluate the efficiency of the marketing activities and get acquainted with the overall attitude of people towards the Krishna Valley and its marketing efforts.

During the questionnaire I applied various types of questions, matching the kind of information I aimed to collect. In order to increase the willingness to reply, the questionnaire was anonym, but I asked for demographic data such as gender, date of birth and place of living for statistical analysis. I started the questionnaire with a qualitative question of free association: I asked the respondents to write down the first three things, which came to their minds about the Krishna Valley. The aim of this was to reveal the picture in the head of people about the Krishna Valley in general; and the reason for asking this in the beginning is to prevent the distortion of associations by other questions (Malhotra – Simon; 2009).

As a next step I asked about the motivation of respondents to visit the Krishna Valley. I have chosen to pose it as an open ended, rather qualitative question, because my aim with asking this was to reveal the underlying motives of people; and I did not want to distort the answers by offering possible replies to this question. By posing an open ended question respondents have had the freedom to really explain in a few words what has brought them to the Krishna Valley. This method has turned out to be really efficient, as besides discovering some main trends, which I am going to analyze later, I have had the chance to receive unique answers and opinions as well. These replies would have probably been obliterated by a set of given possibilities (Elekes; 2007).

To find the most efficient means of marketing tools for the Krishna Valley I applied a set of structured, selective questions concerning the marketing practices of the Krishna Valley. After the phase of personal observations it was not hard to create a list of marketing tools applied by the Krishna Valley, but the questions always left a space for
individual answers by the added ‘Other’ option. In these questions people had to identify, which means of marketing they have already met and which have motivated them for any kind of action. I chose these type of questions to make the questionnaire less complicated for the respondents and to ease the analysis of replies as well, while acquiring the necessary data (Elekes; 2007; Malhotra – Simon; 2009).

To reveal attitudes towards the marketing activities of the Krishna Valley I applied a Likert-scale of five dimensions (5=Completely agree; 1=Completely disagree). In order to avoid distortions resulting from boredom I applied both positive and negative statements, all referring to different areas of marketing actions taken by the Krishna Valley (Elekes; 2007; Malhotra – Simon; 2009).

After testing my questionnaire on a small sample of fifteen respondents in Kaposvár; in the summer of 2014 I carried out my quantitative research at the Krishna Valley Fair – the one of the annual events of the Valley, which attracts the highest number of visitors each year. During the three-day-long event out of the approximately 6000 visitors 238 people volunteered to answer the questions of my survey, which can be found in Appendix #1. The reasons, why the questionnaire research took place at this event were simple: first of all, to be able to find the main motives of visiting the Krishna Valley, there is a need for at least one visit. In order to be able to identify the most efficient means of marketing for the Krishna Valley, people were needed, who have met at least one tool; and finally, in order to be able to evaluate the attitudes of people towards the marketing activity, they need to have a concept about the Krishna Valley and the activities of Krishna-believers as well.

In the case of the Krishna Valley Fair I applied a two-step stratified sampling method: I chose the population of all Fair-visitors as the pool for my research and respondents were chosen from this one stratum. Filling in the questionnaire was absolutely voluntary for all visitors. From the pool of six thousand people 238 applied for filling in the survey. Answering happened on a voluntary basis, with no restrictions concerning age, gender or any other characteristics. During the time of questioning I received 238 valid responses, which is a sample big enough to carry out analysis on.
Concerning the demographic characteristics of the sample, 187 of the respondents (79%) were females, and only 51 (21%) males (Diagram #1). This inequality may be explained by two different things: generally said it is true that ladies are more willing and likely to fill questionnaires than men are. This was also confirmed by my observations during the process of questioning: very often, when couples arrived to the questionnaire desk, the gentlemen asked their fiancées to answer the questions, while they are waiting or looking around. The other fact explaining the larger proportion of female respondents is that on average more females than males visit the Krishna Valley, both on average touristic days and during the time of the Krishna Valley Fair (Database of the Krishna Valley). This fact was also confirmed by what I have observed during the three days: several families and couples came, and also groups of two, three or more ladies visited us often, while the majority of men (apart for some rare exceptions) were accompanied by at least one lady (personal observations).

![Diagram #1 – Gender distribution of the respondents (Source: Research of 18-20. July 2014)](image)

The age distribution of the respondents is visible on Diagram #2. The youngest of the visitors filling the survey was 9 years old, and the oldest was 75. The average age of the respondents is 44.7 years, and the most common year of birth was 1969, which means that the mode of age is 45.
Concerning the geographic distribution it is clearly visible that the majority of the respondents arrived from the cities of Hungary (197 people, 82.7%), out of which sixty people (25.2%) arrived from the capital, Budapest, and 137 (57.5%) from other cities of Hungary. 38 of the respondents (15.9%) live in villages of the country and three (1.2%) members of the sample answered that they live abroad. It is important to notice that all the respondents were originally Hungarians, and they received the questionnaire in Hungarian, which they all have completed in their mother tongue.

*Diagram #2 – Age distribution of the respondents (Source: Research of 18-20. July 2014)*

*Diagram #3 – Geographic distribution of the respondents (Source: Research of 18-20. July 2014)*
3.3.4. Statistical methods and analysis

The following chart shows a summary of the research questions and the corresponding research methods applied during my analysis. In order to find a more detailed explanation of the statistical methods applied during the analysis, please see Appendix #9!

<table>
<thead>
<tr>
<th>Question categories</th>
<th>Research questions</th>
<th>Method(s) applied</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Religion</td>
<td>How could Krishna Consciousness spread in Hungary?</td>
<td>Secondary data analysis</td>
</tr>
<tr>
<td>2. Religious tourism</td>
<td>Is the Krishna Valley subject to religious tourism?</td>
<td>Professional interviews Survey</td>
</tr>
<tr>
<td>3. Religious marketing</td>
<td>What kind of role does the Krishna Valley play in the marketing strategy of Krishna Consciousness in Hungary?</td>
<td>Field research and observation Professional interview</td>
</tr>
<tr>
<td>3.1. Activities</td>
<td>What kind of marketing activities does the Krishna Valley apply?</td>
<td>Field research and observation</td>
</tr>
<tr>
<td>3.2. Efficiency</td>
<td>How efficient are these marketing activities?</td>
<td>Survey</td>
</tr>
<tr>
<td>3.3. Attitudes</td>
<td>Do people regard it as positive or negative that Krishna Consciousness engages in marketing activities?</td>
<td>Survey</td>
</tr>
</tbody>
</table>

Chart #1 – Summary of the research questions and methods applied to analyze the case of the Krishna Valley

4. Research results and analysis

4.1. Krishna in Hungary

This religion in Hungary is pretty young in fact; and for a long time it has not been approved as a religion at all. For a long time the believers of Krishna were treated as members of a sect, something unpleasant and destructive. The first followers of Krishna appeared in Hungary in the seventies – but the religion has got approved as a church only after the end of Communism in 1989. Before that they had to practice their religion
secretly, without the majority noticing; therefore it was hard to estimate the number of people following Krishna in these days. And the negative discrimination did not stop until 1994, when the Parliament has voted for granting state fund to the church. Before that the religion has been subject to press attacks stigmatizing its followers as member of a sect, harmful for the society. In 1989 the Krishna Consciousness has been listed as an officially accepted religion in Hungary; and from 1994 on the church receives support from the state as well (Barabás; 1997).

According to Kamarás (1998) the religion had approximately ten thousand followers in Hungary in those years, which number has since then been doubled – however, the number cannot be accurately determined, since only a small proportion of the believers (in 2014 135 people) do live in the Krishna Valley, and further approximately 70 in Somogyvámos; and a far bigger number is made up by the followers of Krishna living in bigger cities or villages all over the country. The studies make it clear that only about ten percent of the Krishna Conscious people do practice their religion actively, and the majority can be explained as sympathizing with the values of Krishna believers. According to the demographic characteristics, the members of the Society of Krishna Consciousness are dominantly younger than thirty years old the representation of male and female believers is practically even. The proportion of believers having finished higher education is significantly lower than among Christians and numerous other religious groups (Kamarás; 1998).

4.1.1. Finding a home for Krishna

In the early 1990s there was a growing need for a place for a peaceful community, where the followers of Krishna could set up their own church and village and practice their religion far from the rushing, noisy, polluted environment of big cities. According to Langer (2013) several factors were considered by the founders when choosing place for the village of Krishna-believers. First of all the area had to be clean – which means free of heavy traffic and factories, which pollute the soil and the air; and are also loud, noisy and crowded. The other very important aspect was the quality of natural environment, which had to be almost untouched by the human activities and bearing with a rich flora and fauna. The third of the important criteria was the usability of natural, renewable resources – therefore the village needed a location with several hours of sunshine; but also with satisfying amount of rainfall and wind in order to replace electricity (Langer; 2013).
Mayor of Somogyvámos in 1993, László Henzel welcomed the idea of hosting the religious society in the small village with decreasing population and often called as a ‘dead end’, since it is accessible via one road, which has its ending in the village itself. This location was perfectly suitable for the needs of the community wishing for a peaceful land, therefore a small group of Krishna-believers started to move to the grounds and build their homes and sacred places. The founders of the Krishna Valley have bought the fields given to the villagers as compensation after the end of Communism on a price absolutely favorable for the owners – therefore the relationship of the Krishna-conscious and the original inhabitants of the village have had a perfect initiation. Later on, this moment has become a crucial point of the integration of the Krishna Valley into the village; just like the fact that the building of the Church and the houses of the inhabitants of the Valley has provided important workplaces in a village, where at least 3% of the population was unemployed. These initial steps have led to two very different cultures living together in a small community in the heart of Somogy county (Barabás; 1997).

The first festival in the Krishna Valley was organized on 5. September 1996., when the Church has been finished and consecrated. The consecration ceremony was the first important event organized by the inhabitants of Somogyvámos and the Krishna Valley together – so in a sense this moment may be regarded as the beginning of the touristic activity of the Valley. The first visitors of the Krishna Valley were the relatives of the inhabitants of the Valley Krishna-believers of the country and from abroad, who were aiming to visit the first real church of Krishna in Hungary. Since the guest house of the Krishna Valley has not yet been built at that time, the believers needed to cooperate with the inhabitants of Somogyvámos in order to be able to provide accommodation for the guests. The relatives and pilgrims were followed by sociologists and scientists aiming
to make research about this ‘newborn’ religion and the new community, and soon some curious tourists have also arrived, to see what happens in this small village far from everything. The growing number of visitors to the Valley has provided the villagers with another important form of income: those, who were able to separate a part of their house in order to give accommodation to the tourists, pilgrims and scientists, have soon started to cooperate with the leaders of the Valley. After the first few guests the owners of these houses started to consciously focus on the opportunity of providing accommodation for the visitors; and interactive communication started to develop between the so-called ‘guest-houses’ and the Krishna Valley (Barabás; 1997).

We can now see that the foundation of the Krishna Valley in Somogyvámos has been profitable for both parties in several forms: for the Krishna conscious group it has meant finally a place far from the noise of the world, where they could practice their religion without any disturbance. For the inhabitants of Somogyvámos the building of the Church, the houses of the Krishna-believers, the guest house for pilgrims and several other institutions has meant important workplaces – and since the Krishna Valley is continuously developing, there is always a need for some helping hands. What more, the rapidly growing tourism of the Valley provides a continuous need for accommodation; which has made many households of Somogyvámos to focus their activity on tourism as well. A growing number of guest houses and restaurants appear in the small village, surrounding the entry of the Krishna Valley. According to sociologists an interesting form of intercommunal cooperation has developed in the village of Somogyvámos, where two absolutely different cultures live together peacefully, helping each other. This cooperation has become conscious and coordinated: both in the question of workforce and accommodation questions, the two parties communicate with each other on a regular basis, trying to optimize the situation for both (Fejős; 1992).

4.1.2. The Krishna Valley nowadays
Since the consecration of the Church in 1996 the Krishna Valley has gone through a quick and continuous process of development: after the Church a Tourist Centre has been raised at the entrance of the Valley to welcome guests and provide information about the visitor opportunities and events happening in the area. Some years later the so much desired Guest House has also been built; and the Valley was finally capable of hosting more guests – mostly pilgrims, or some more adventurous tourists. This progress, however, has not undermined the cooperation and the good relationship with the village of
Somogyvámos: since there is no electricity in the Krishna Valley, many tourists choose the more comfortable option of staying in one of the village-houses, equipped with the elements of the modern technology. Also, on some occasions so many tourists arrive that both the Valley and village facilities need to be utilized to be able to serve all needs (Isvara; 2002).

After the 2000s not only a Bio-farm, but also the Cowshed and Rescue Centre, the Apiary, Workhouse of Arts and Crafts have been founded, to serve the self-sufficient lifestyle of the inhabitants of the Valley. During the years Krishna-believers have learnt how to produce everything necessary for their lives and diets. In the past years the Krishna Valley has bought – and is going to acquire some more – agricultural areas in order to cover their needs concerning catering and to be able to produce grain, fruits and vegetables free from chemicals and pure enough to be healthy and religiously adequate to consume. These areas for agricultural production are labeled as ‘Mezőgazdaság’ (Agriculture) on the official map provided to me by András Kun, author of the book ‘Beszélgetések az önellátásról’ (Talks about self-sufficiency), which introduces the eco-friendly agricultural practices of the Eco Valley Foundation operating in the Krishna Valley. The Eco Valley Foundation has been founded in 2009 and the main aim of the project is to introduce green practices to the public via the example of the Krishna Valley, where people are conscious about their consumption and sustainability. The section denoted ‘Kert’ (Garden) on the map shows the area, which is dedicated to eco-friendly growing of different spices, fruits and vegetables. As the activity of the Valley is getting wider and production exceeds the needs of the inhabitants, Krishna-believers have the opportunity to sell some of their pure bio-products to the public. Visitors of the Krishna Valley may buy flour, oils, juices, mustards or jams, all made of organic ingredients produced in the Valley (Ökovölgy Alapítvány; 2012).

Besides the agricultural growth and development of the Krishna Valley, the first steps have been made in order to create a local system of education as well. Kindergarten and primary school education has already been present in the Valley for a long time, and now the one and only school of the Krishna Valley – located in a beautiful building, not far from the Cowshed and Rescue Centre – is also officially accredited and therefore accepted as an educational institution in the Hungarian education system. The school is helped and guided by Kaposvár University as well, and children attending the institution can later on enter secondary schools and any parts of the Hungarian educational system just like children learning in non-religious primary schools. From 2003 on and accredited
institution of higher education – Bhaktivedanta College of Theology also exists in Budapest, in strong cooperation with the Krishna Valley. The Bhaktivedanta College may be attended not only by Krishna-believers, but also by non-believer individuals, who would like to be qualified in the field of theology or as yoga instructors. The school also bears with a library, open for the public in order to spread more of the knowledge about Krishna, the religion – and of course the Valley (Bhaktivedanta Hittudományi Főiskola; 2013).

Krishna-believers are also professionally prepared for tourism by now. The Krishna Valley bears with a huge playground for children, a shop of oriental gifts, religious objects, dresses and books about the religion, customs, the Valley and vegetarian cuisine and there is also a an restaurant operating, where the guests may experience the vegetarian cuisine of India and get insight into what the inhabitants of the Valley eat every day. The main attraction of the area is clearly the main Church dedicated to Krishna located at the end of a long and colorful road leading to the cultural centre of the Valley (‘Kulturális Központ’ on the map). In the Church there are guided tours hourly, introducing the core of the religion, the sculptures and the sanctuary in the heart of the Valley as well as the history of Krishna-consciousness in Hungary. Visitors may walk around the whole building with the guidance of not a tour guide – who would be definitely an outsider -, but one of the inhabitants of the Valley, who answers all the questions and gives a perfect insight into the daily life of a Krishna-conscious individual (personal observations).

![Map of the Krishna Valley including the planned developments in the next years](Source: Database of the Krishna Valley)
Besides being open for visitors throughout the years, Krishna Valley offers several events as well, where people can taste the real spirit of Indian religious festivities. The most popular of all is the Krishna Valley Fair, held in July each year together with traditional Krishna-weddings, attracting 5-6000 visitors each every time. Also, this is the oldest of all festivities, happening regularly since the existence of the Valley. Besides the famous Fair there are many seasonal events happening too, traditional Indian festivities matching to the times of the year: the spring starts with the celebration of First Grazing in April, when the sacred cows are led out to the fields for the first time after the winter. May is characterized by the Celebration of Flowers, the real arrival of spring, followed by the most important event of the year, the Krishna Valley Fair summer festival. Krishna celebrates his birthday in August, which is also honored by his followers: Sri Krisna Janmastami is held to celebrate the day of birth of the Lord Krishna. Radhastami, the festivity of the appearance of Srimati Radharani, Krishna’s eternal partner is celebrated fifteen days after the birth of Krishna, in September. Besides the religious motives, many festivities are bound to agricultural activities characteristic of a season: the First Grazing was just one of them. The Karella and Tomato Day in August is held to celebrate the ripening of these important vegetables, important ingredients for nutrition in the Valley. The Pumpkin Day in October serves for the same reason. Govardhana Puja is the celebration of the Sweet Mountain – a pile of cookies and sweets made by the inhabitants of the Krishna Valley for the festival time. These festivities fall far behind the Krishna Valley Fair, if we consider the number of visitors, normally they attract 300-500 visitors each time, except for the Sri Krisna Janmastami, which usually attracts more than 500 guests (Database of the Krishna Valley).

Nowadays the Krishna Valley is a flourishing island of peace for its inhabitants and an attractive place for pilgrims, tourists and curious people passing by to experience something beyond our rushing, stressful life.

4.1.3. The future of the Krishna Valley
Since 1993 the area of the Krishna Valley has grown by 79%, which means that currently 269 hectares of woods and agricultural area is at the service of Krishna-believers, which they are trying to use always more and more efficiently. And not just the size of the area, but also the number of Krishna-believers living in and near the Krishna Valley is growing year by year. Krishna-believers need to practice their religion faithfully for approximately ten years before being granted with the honor of receiving a permission to move into the
Krishna Valley. Before that many people move to Somogyvámos to be close to the Valley and to do their services (which means to work) there before actually moving in. The chart below shows the changes in the number of people living in the Krishna Valley from 1998 (the first year when data is available). As we can see, there have been some breaks in the growth of the number of inhabitants of the Krishna Valley (which tendency is going to be explained in a further section), however, we can observe that the overall number of believers living in and around the Valley is constantly growing. So, as the tendencies show it now, the Krishna Valley is in the status of continuous growth; and according to the plans of the locals, in the future more development may be expected (Database of the Krishna Valley).

<table>
<thead>
<tr>
<th>Year</th>
<th>Krishna Valley</th>
<th>Somogyvámos village</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998</td>
<td>79</td>
<td>11</td>
</tr>
<tr>
<td>2002</td>
<td>143</td>
<td>15</td>
</tr>
<tr>
<td>2007</td>
<td>131</td>
<td>34</td>
</tr>
<tr>
<td>2012</td>
<td>115</td>
<td>62</td>
</tr>
<tr>
<td>2014</td>
<td>135</td>
<td>70</td>
</tr>
</tbody>
</table>

*Chart #2 – The changes in the number of inhabitant believers of the Krishna Valley over its history (Source: Database of the Krishna Valley)*

Besides the growing number of Krishna-believers and inhabitants of the Valley, the Krishna Valley is also becoming more and more important and popular touristic destination in the tourism of Somogy County and in Hungary in general as well. This increasing touristic activity requires the management of the Krishna Valley to be able to provide new ideas and development besides the old, traditional and well-working customs (such as the Krishna Valley Fair and other smaller, but still popular events). So far the Valley has done really good in the field of improvement, extending their activity to many different areas. The greatest challenge of the future is to find those core competences, which they need to focus on more specifically, as all fields in the same time cannot be developed efficiently.

In my research one of my aims is to find these core competences, which are the most important ones to the people and suggest strategies in order to focus more deeply on these competences, while always seeking for new challenges and opportunities of the constantly changing touristic and market environment.
4.2. **Tourism of Krishna Valley – is it religious tourism at all?**

As we can see, the Krishna Valley is strongly bound to not only religious marketing, but also to touristic activities. Since it was already obvious to me at the beginning of my research, I consciously focused on this topic as well, besides reviewing the literature of Krishna Consciousness and religious marketing.

After analyzing the literature of religious tourism, I had to pose the question to myself: is the Krishna Valley subject to religious tourism at all? Yes – and no. Certainly, pilgrims visit the Krishna Valley from all over the world regularly, but they are in minority. Even though there are no statistical data available about pilgrimage in the Krishna Valley, according to the experiences of inhabitants only a tiny little proportion of the 20-30.000 yearly visitors of the Valley are Krishna-believers, who come because of religious motives. According to the resources the majority of the visitors are non-believers, who have been informed about the Krishna Valley by various sources and arrived as tourists. In order to understand the case better, and support my findings and assumptions, I carried out three interviews and asked a sample of 238 respondents about what motivates people in general to visit the Krishna Valley.

4.2.1. **Professional interviews about the tourism of the Krishna Valley**

My first interviewee was Mr András Kun, who has supported me throughout the whole research process. He explained to me that most of the people, who visit the Krishna Valley, do not know much about the religion at all. On some occasions the visitors are well-informed about yoga, and have some general knowledge about India, Hinduism and Buddhism, but only a few of them are acquainted with Krishna Consciousness. András explained that the majority comes here because of curiosity. They have heard of the Krishna Valley somewhere, or have seen the signs by the road and decided to go and see what it actually is. Some come here because they have heard of the place from friends or relatives that it is something nice and unique. But people come here to see something new and get to know it – and not for religious reasons, such as pilgrimage. They are interested, they are curious, but not Krishna-believers.

After receiving this very important information I turned to the representatives of two tourist offices, Erika and Anna in order to receive information from another perspective as well. First of all I asked both Tourinform assistants about the nature of relationship their office maintains with the Krishna Valley; and in this question their answers were practically uniform: there is an active relationship between the Valley and
the office, supported by a contact person from the side of the Krishna Valley. My interviewees explained that the contact person of the Krishna Valley sends the Tourinform offices all the actual programs regularly, which they publish on their website among the upcoming events every month. As Erika and Anna said, fliers are also available in the offices all through the year, and new editions are also sent by the Krishna Valley on a regular basis.

When I asked whether there is any seasonality in the visits to the Valley, the answer was a clear yes. As I could already see the majority of the programs and festivities in the Krishna Valley are occurring between April and October; and according to the experiences in the Tourinform offices, most of the visits happen in this time interval as well. Erika explained that since it is a program, which is mostly outdoor, people do not really consider visiting the Valley in winter as an option. Furthermore, Anna added that in Fonyód, and in the cities around Lake Balaton tourism is highly seasonal anyway. She explained that people, who go to the Krishna Valley from around Lake Balaton are most often the holiday-makers in the area; and she highlighted that this program is much more successful on cloudy days, when people search for alternatives of spending the day by the lake. Both of them enhanced the importance of the Krishna Valley Fair, organized in July each year, which is far more popular than any other events organized in the Valley. When I asked him also about this topic, Mr András Kun explained to me that Krishna-believers normally have a huge range of different duties as well. In the summer season many people spend most of their time guiding the tourists arriving to the Valley and organizing the different events. These people also need some time to do other duties around the Valley, and do some proselitizing work outside as well. The other reason for not trying to change seasonality is the fact that they cannot do too much about it: most of the Valley is outdoor; and one of the essential factors of the visits is the peace, silence and proximity of the nature; which is not too attractive for tourists in cold and rain or snow. Mr András Kun emphasized that this location is still primarily a religious site, and when planning tourism, they also have to keep that in mind.

After gathering so much valuable information, I posed questions about religious tourism in the Krishna Valley. Just like Mr András Kun, Erika and Anna have also confirmed my assumption, that the Valley is not primary subject to religious tourism. Among the main motives of visiting Somogyvámos they mentioned curiosity, lack of knowledge about the place and the religion, the search for something new to do. They explained that there are a couple of loyal visitors of the Valley as well: these people have
visited the village of Krishna-believers many years ago, and since then they keep on returning practically every single year to see the progress and development of the area. There are no statistical data about the exact number of these visitors, neither in Tourinform, nor in the Krishna Valley, but Mr András Kun confirmed the existence of such visitors as well.

Erika explained that when promoting the Krishna Valley, they do not fiercely enhance the Valley being religious – they do not have to, they are not asked by the representative to do so. She told me that the main values they emphasize are the cultural richness of the Valley, the unique experience, the rich cuisine and above all the peacefulness. She added that probably less people would think it is worth a visit if they promoted it as a pilgrimage destination.

4.2.2. Survey in the Krishna Valley about the motives of visits
Considering these talks I could conclude that most of the people cannot be motivated primarily by religious motives to visit the Valley. But what makes them go there then? During my quantitative research in the Krishna Valley I asked people about the reasons that made them visit. Out of the 238 people volunteering to fill in the questionnaire 234 valid replies have arrived to the question ‘What motivated you to visit the Krishna Valley?’.

In many cases, the replies were surprising, but basically the answers of the visitors have confirmed the assumptions I have made after revising the literature of religious tourism: the majority of the visitors are not driven by religious motives. When I asked the question above, only seventeen respondents (7,2%) have mentioned religion among their motives in any form. But these were only references, not the clear expressions of pilgrimage: one respondent indicated that she is Buddhist, and therefore feels this religion close to herself. Two more respondents have written down, that they are interested in Krishna Consciousness, though did not explain, whether they would like to practice the religion or only appreciate it as outsiders. However, on the responses of seven other members (2,9%) of the sample it was clearly visible that Krishna Consciousness has achieved their recognition, but they do not plan to practice the religion actively. In their responses – and in those of seven other respondents – spiritual life and spiritual pureness appeared in general as main motives, but they did not refer exclusively to Krishna Consciousness. Summarizing the religiously related responses I could see that this is a
really small proportion, and the real attractiveness of the Krishna Valley lies in something different.

![Distribution of religious and non-religious motives of visiting the Krishna Valley](image)

_N=234

**Diagram #4 – Distribution of religious and non-religious motives of visiting the Krishna Valley (Source: Research of 18-20. July 2014)**

After identifying this small segment, I turned my attention to evaluate the remaining responses people have given to this question. During the analysis I could establish three great motive categories, and within those and eleven smaller subsegments among the main motives of visiting the Krishna Valley. The two clusters with the largest population were ‘Curiosity’ which word was 66 times mentioned (28,2% of the sample) and ‘Getting to know a new culture’ with 62 mentions (26,4%). Since there was no obligation to mention only one motivating factor and respondents were free to explain their own opinions, in six more cases it has happened that curiosity and meeting a new culture were both mentioned. There was also one smaller segment, those, who were motivated by the Krishna Valley Fair itself for their visit. Since the Fair is primarily a cultural event, these ten people (4,2%) were also motivated by somehow cultural motives.

These responses mean that significantly more than half of the respondents (144 people, 61,5%) were driven by rather cultural motives, and many of them did not know a lot about the Krishna Valley and Krishna Consciousness before – they described the place, the culture and the religion as something new and unknown. Besides getting acquainted with a new culture, four of the respondents mentioning culture did also indicate their intention to gain more knowledge about a new religion as well – but they emphasized the knowledge side as well more than the spiritual.
A third, smaller, but still significant segment was made up by those, who were above all interested in the Bio-farm and the sustainable agricultural activities of the Krishna Valley and the Ökovölgy Alapítvány (Eco-valley Foundation). 19 respondents (8,1%) has arrived to the Krishna Valley with specific interests towards the self-supporting economy Krishna-believers operate and the chemical-free, home-made materials they use in their daily lives. This motivating factor may be identified as a form of educational tourism, which also makes up a subcategory of cultural tourism according to the category definitions described above.

The above mentioned characteristics were the ones that have determined the most significantly the motives of the visitors arriving to the Krishna Valley, as religion, culture and eco-friendly lifestyle make up 76,9% (180 respondents) of the answers of the whole sample. In the following I am going to introduce the smaller categories, which proved to be interesting from the touristic and marketing point of view of the Krishna Valley.

Among the motives of people I was able to discover some usually mentioned phrases, which are important from touristic point of view to any destination (they are not Krishna Valley-specific); and therefore are important to the Valley too. Twelve people (5,1%) described their primary reason of visiting is the recommendation of some others: friends, fiancée, relatives or other people they trust. This appearance of word-of-mouth has appeared in other questions of the questionnaire; and therefore will be analyzed in the section discussing marketing, but it is important to enhance its significance concerning tourism as well.

Besides those, who arrived to the Krishna Valley on the recommendation of others, some respondents indicated that visiting the Valley was a social/group program for them. The characteristics of the social motives turned out to be very different in some cases, but the common factor was the aim and motive of social interaction with other people. Ten respondents (4,2%) have taken a family trip to the Krishna Valley to have some quality time together – and what is more important: three of these respondents (1,2%) labeled this trip with educational aims as well, to show a new culture, a religion to their children as well. The remaining six respondents (2,5%) have at least one relative or friend living and working in the Krishna Valley, therefore their primary aim was to visit their loved ones and as a secondary factor to get more acquainted with their culture and way of living. Another mean of social tourism has also appeared among the responses: some of the visitors have arrived via organized group excursions. According to the respondents, these excursions were organized by the Bhaktivedanta College of
Theology and by pensioners’ clubs. According to the results of the questionnaires five individuals have arrived by the help of their college (2.1%); and even though only one respondent has written arrival via organized excursion of pensioners’ club, from the amount of tourist buses arriving and the number of larger groups of elderly people in the area we can estimate that this number may be far larger. The demographic data of the respondents also confirms this assumption: among the 238 respondents the age-group category with the largest population was the cluster of older than 56 years (75 respondents, 32%). Knowing that these people were born in 1958 or before and according to the Hungarian legislation the majority of them have are on the edge or have already passed the age limit of pension, we can suppose that the proportion of group tourism in their age is also significant. When taking an overlook at these numbers, we can observe that even though not as significant as cultural tourism, social/group tourism is also visibly present in the Krishna Valley: 16 of the respondents (6.8%) has arrived in a form of social touristic activity; and in total 27 respondents (11.5%) were in any way socially motivated for visiting this touristic destination.

A very little segment of only four people (1.7%) described themselves as returnees: they indicated that they visit the Valley on a regular basis to meet the people there again and to see the development of the Valley in infrastructural and cultural terms. I separated these people from the ones visiting relatives and friends, because their personal ties to the Krishna-believers are apparently much looser – they do not only arrive because of social, but also because of cultural motives. One of these respondents has also indicated that she helps the Krishna Valley during her daily work; and the aim of her visit was also to consult with her colleagues about upcoming issues in their project. This group can be understood as the intersection of the previous two great categories; and one of the possible aims of the touristic management of the Krishna Valley could be to enlarge this tiny segment in the future.

The last major category identified may be described as holiday or recreational tourism. 23 of the respondents (9.8%) identified their primary motives as the search for peaceful and calm environment and an opportunity for relaxing. Different people have indicated different elements of the Krishna Valley, which help them to the environmental and spiritual peace and recreation: nice and happy people, silence, proximity of nature, environmental and mental purity, calmness and simplicity and healthy, respectful lifestyle.
4.2.3. Summarizing overview of tourism in the Krishna Valley

As it has already been clarified by the professional interviews – and further confirmed by the quantitative research – my first assumption has been denied: Krishna Valley is not subject to religious tourism at first hand.

Diagram #5 – Touristic motives ‘map’ of the Krishna Valley (Source: Research of 18-20. July 2014)

Closing the discussions about the touristic motives of visitors arriving to the Krishna Valley, I created a diagram (Diagram #1) for a better overview of the phenomenon. On this picture we can see that cultural motives are the most significant and most important concerning the attractiveness of the Krishna Valley. As we could see in section 10.1, religious tourism is also a subcategory of cultural tourism, therefore the number of people engaged in religious tourism also do belong to the category of cultural tourism – what more, the respondents have indicated mainly just partial motivation of religion; and also a number of other factors. However, since the aim of my research was to determine the reasons other than religion, I included religious tourism in the diagram with a different color. Therefore cultural tourism excluding religious tourism, but including educational tourism describes the motivating factors of 69,6% (163 respondents) of the 234 valid responses; out of which educational tourism makes up 8,1% (19 respondents). Social factors have motivated 27 respondents (11,5%) and three people (1,7%) put themselves in the intersection of the first two main categories. Holiday tourism in the Krishna Valley
is characteristic of 23 of the respondents (9.8%), but in many cases this motive overlaps with cultural incentives.

We could see before that 7.2% of the respondents are motivated by religious motives and 92.6% by primarily non-religious incentives (the missing 0.2% is subject to rounding error); which supports my initial assumption that people are not primarily motivated by religious motives (such as pilgrimage) to visit the Krishna Valley. Based on these findings we can conclude that the core competences of the Krishna Valley to attract visitors lie in cultural tourism, with special respect to educational tourism (Bio-farm). Further on the cultural factors are going to turn people’s attention to the religious culture as well, but first of all cultural diversity and attractiveness is a good value to emphasize in the marketing communication.

In the following chapter I am going to describe the means how Krishna-believers motivate people to visit the Valley and get acquainted with their religion there; and in chapter 12. I explain people’s ideas and opinion about the current activities. As a closing section I would like to suggest other possible solutions for the future concerning marketing activities.

4.3. Image of the Krishna Valley in the mind of the public

Prior to analyzing the marketing activities of the Krishna Valley I aimed to find out what kind of picture is present in the mind of the visitors about the Krishna Valley. In order to find this out I asked people to list the first things that came to their mind when thinking about the Krishna Valley. The results are displayed in the world cloud below, showing all the Hungarian words people have attributed to the place. As each respondent could mention a maximum of three words, and they were asked not to write the same word more times, at the end I have received 686 words collected by the 238 respondents of my research.

It was visible already at first sight that people attribute generally positive ideas to the Krishna Valley. The word, which has been mentioned by far by most of the people was tranquility (nyugalom), written 83 times, which makes up 34.8% of the respondents. Peace (béké) was mentioned 48 times, by 20.1% of the respondents, which is still significant; however, nature (természet) on the third place has a significantly less count with 29 mentions (12.1%) of the whole population. Among the words with countless than 29, but more than 5 a huge variety of concepts, such as love, India, vegetarian, religion, cow, happiness, bio, silence and harmony all appeared. The word cloud below contains
all the words appearing during the free association question, and the list of the words with more than five counts may be found in Appendix #4 together with the Hungarian world cloud and the original words. It is important to notice that the research took place in Hungarian language, and many of the words and exact translation of the different expressions do not always exist. In the translation I intended to keep the essence of the meaning of the words, but due to this translation error there may occur some slight differences in the word-lists of the two languages.

As the analysis has shown, the picture in the minds of people is absolutely positive, however, as the motivation-analysis has already clarified as well, religious concepts are not the primary attributes associated with the Krishna Valley – however they do appear among the twenty most common phrases. This means that first of all people find the Krishna Valley as a calm and peaceful place, close to nature, which is a perfect location for relaxing and recreation; and the religious attributes appear on a secondary level, less important than the positive emotions associated. The association of Krishna Valley with a lifestyle, a way of living has also significantly appeared, but primarily not from religious, but from sustainable, environmentally friendly and economic perspective.

These positive emotions bear with a good potential for marketing the Krishna Valley as a touristic destination. Apparently religion does not appear in the mind of people as consciously as these attributes; however, with conscious marketing efforts the positive

*Picture #5 – World cloud created on the basis of the answers of the respondents
(Source: quantitative research in the Krishna Valley)*
associations of the Valley may be extended to the level of marketing the religious product as well, which means an even greater potential in the marketing of Krishna Consciousness as a religion in the long run. The association of the Krishna Valley with a lifestyle certainly means a huge opportunity from religious and non-religious point of view as well, which may be applied in the marketing campaign of the Krishna-concept wisely in order to attract people to the community.

4.4. Analysis of the marketing activities of the Krishna Valley

4.4.1. Past marketing practices of Krishna-believers in Hungary

Krishna Consciousness in Hungary has had its beginnings in the same way as in many other countries: around the 1970s and 1980s the interest towards Hinduism and the Indian religious culture has increased – even in the strictly regulated Eastern Europe. For a very long time Krishna Consciousness was associated with yoga, and for political reasons this relationship was also much enhanced. In spite of the threat, some young and curious individuals – mainly from the capital – started to be interested and dig more into the ‘details behind yoga’. They were supported also by some highly experienced yoga masters, who were Krishna-believers in secret – but as it was not an officially accepted religion and was highly disapproved by the Christians, Krishna Consciousness did not have much space in Hungary, therefore at that time no actual marketing activities were applied. Even though they had to work in silence, the little community Krishna-believers has found ways to spread the word of Lord Krishna. Word of mouth was their only chance to fulfill the wish of A.C. Bhaktivedanta Swami Prabhupáda and share the knowledge about Krishna with the people. Yet this was a risky mission to do. After the end of Communism, and after being approved officially as a religion, the situation has changed a lot: Krishna-believers could start their real mission in Hungary (Bhaktivedanta Book Trust; 2002).

The target group in Hungary was the same as in several other countries: young urban individuals, who were opened for new things and curious about Krishna Consciousness. However, here, in one of the Post-Communist countries this religion, which in people’s eyes came from the United States, was even more attractive. Before the End of Communism Western cultures were regarded as bad and destructive by the leaders of the Eastern Block – and therefore seemed even more attractive to the people. In this era religion was also banned and even those, who were Roman Catholics, practicing their religion, were stigmatized and observed. After the fall of the Iron Curtain between the
East and West people of the East felt finally free and many people – primarily the youth – were open to the things from the West. As Krishna Consciousness has already spread in the United States, many of the youth saw this religion as something superior – while more conservative citizens regarded Krishna Consciousness as a destructive sect. As already described before, the community of the first Krishna-believers in Hungary had really tough years in the country until the religion has got accepted – however, being a religion of love and peace has attracted many young and curious followers in this country as well (Kamarás; 1998).

4.4.2. – A new era – founding of the Krishna Valley

The Krishna Valley can be clearly described as a breakthrough in the marketing of Krishna Consciousness as a religion. According to the statistics of Hungarian Society of Krishna Consciousness nowadays there are approximately twenty thousand followers of the religion nowadays, - but as explained before, no exact numbers can be determined – and this number is growing. Since the founding of the Krishna Valley the number of the followers of the religion has approximately doubled. Since the first year of its existence, the population of the Valley has been mostly growing – and if we consider the population the Krishna Valley and the Krishna-believers in Somogyvámos (who all do their services in the Krishna Valley on a daily basis too) together, we can observe a constant growth. And not just the population of Krishna-believers, but also the number of people interested in the religion has significantly grown (Database of the Krishna Valley).

After my initial observations concerning the marketing activities of the Krishna-conscious society I decided that I will analyze the marketing activities of the Krishna Valley with the help of the famous 7P model, for which a brief description may be found in the following picture (Kolos - Kenesei; 2007). It is a classical, yet not an old-fashioned model for the analysis of complex marketing activities. Even though it has been discussed before that according to Iannacconne (1992) religious ‘products’ are more like household
commodities than goods or services, however, in Hungary the existence of the Krishna Valley makes the situation of the marketing of Krishna Consciousness very different from being just a religion. As we could see in the previous chapter, the popularity of the Krishna Valley is determined by a huge number of factors other than religion. Combining tourism and religion itself implies that marketing activities will, in many cases, resemble to those applied in the case of services in general. And posing these questions brings us to one really complex question concerning the Krishna Valley: the topic of product. What product does the Krishna Valley actually offer to the potential consumers?

*Picture #7 – The Marketing Mix concept of services (7P) (Source: marketingmix.co.uk)*
– *Product*

The product offered by the Krishna Valley may be understood in several different ways, which I will describe in the following section. First and foremost, the product, which is the most visible for the average visitors, is the touristic product. The touristic product includes a visit in the Krishna Valley for the duration of one day (within the opening hours of 10-17h each day), access to all facilities of the Valley, which are available for visit and a guided tour in the Church in the heart of the area. For extra charges services, such as meals in the Govinda Restaurant in the Church may also be obtained, and there is a possibility for overnight stays as well. This touristic product, - targeting people interested in cultural tourism - is what the Tourinform offices and other tourism agencies promote to the public, and this is also the reason why most of the visitors arrive to the Valley during the year (own observations).

The touristic product is consciously developed by the inhabitants of the Valley. Besides the regular events people can not only take a look at the Church during their stay in the Krishna Valley, but the School, the Cowshed and Rescue Center, the Bio-farm and the Workhouse of Arts and Crafts may also be visited, where tourists may get an insight into the usual life of the Krishna-believers in the Valley. In the high season of the year (from April to October) there is at least one greater event in almost every single month, which boosts the number of visitors. These are mostly festivities strongly tied to Indian events celebrated by Krishna-believers, but on some occasions (such as Halloween) the effects of the Western traditions may also be observed. Yet still, it is interesting that the touristic leaders of the Valley do not take strong efforts to moderate the seasonality of the visits in the Valley. As explained before, the majority of visitors arrive to the Krishna Valley between April and October; and therefore – and also for religiously determined reasons – practically all the programs and events are scheduled to this season.
But as Mr. András Kun has previously explained: this is first of all a religious community, and tourism is only a secondary factor; therefore they need to keep the needs of Krishna-believers living in the Valley also in mind.

However, there are numerous facilities and opportunities, which focus on the needs of tourists as well. Besides the touristic product offered by the Krishna Valley, there are numerous tangible goods distribute in the Valley as well. Within these goods, three main product categories may be identified: souvenirs and traditional Krishna-related products, books and comestibles. There are two shops in the Krishna Valley: one directly at the entrance, together with the ticket sales and another at the Church, at the beginning of the guided tours. In these shops a wide variety of jewelry, dresses and accessories are available; all matching to the style and colors of the wears of Krishna-believers living in the Valley. Some general souvenirs, such as key rings, pens and postcards may also be found in these stores. Krishna-believers and the Krishna Valley also bear with a rich literature concerning different pieces of the Indian culture and Krishna Consciousness: they distribute books concerning their cuisine, containing hundreds of vegetarian and vegan receipts, suitable for not only Krishna-believers. Numerous books deal with introducing the religion and the tradition in different ways: some introduce it to the general public in some key-words and an easily understandable form, others focus more on the spiritual and theological side – targeting those, who would like to get more acquainted with the religion and probably start practicing as well. The Bhagavad-gīta (visible in the foreground of Picture #9), the ‘Bible of Krishna Consciousness’ may also be bought by those, who would like to get down to the essence of this religion. These books are also distributed outside the Krishna Valley by Krishna-believers, who are present in the towns and cities of Hungary, spreading the teachings of Lord Krishna. According to Mr András Kun (being the author of some of the books), lately there has been an increasing demand for books discussing the topic of self-
supporting economy and green practices in the Krishna Valley, therefore these books are also distributed now in the Valley (interview and personal observations).

Even though it is still only a tiny segment of the activities of the Krishna-believers, inhabitants of the Krishna Valley have started to distribute self-produced bio-comestibles in the Valley as well. Currently, the portfolio contains fruit juices with different flavors, honey, mustards and chutneys, different kinds of oils (pumpkin seed oil, linseed oil etc.) whole wheat flour and several other healthy ingredients. Selling of these comestibles is still happening in only a small circle, but as the demand for bio-ingredients increase, distribution may be improved. The primary selling platform at the moment for these products is the web-shop of the Krishna Valley available on http://bolt.krisnavolgy.hu (www.krisnavolgy.hu).

During the festivities in the Krishna Valley, which boost the number of visitors in the Valley the sales are peaking as well: in these occasions Krishna-believers put a huge emphasis on marketing their own products as well. As mentioned before, the greatest of these festivities is the Krishna Valley Fair happening in July. During this event several stands and stalls appear in the area of the Valley, where mainly Krishna-believers (and also some outside businesses) offer their products to the public. By the promotion of these products we may also recognize the offering of not just a product, but also a lifestyle to the people who buy it, but these efforts are still tiny and may be further improved.

We can see that Krishna-believers offer a wide range of opportunities: touristic products and services and a set of tangible goods fulfilling various needs. But no word has been written about the religious product so far. What do the previous goods and services have in common? How are they matched to Krishna-consciousness? The answer is as simple as complicated and surprising: material goods, touristic products and services all serve one simple aim: marketing Krishna Consciousness. At first sight this might seem odd, but if we take a closer look at the thing as a whole, we can recognize the truth of this statement. The primary aim of Krishna-believers is to live as Lord Krishna teaches to and to spread this to the people, who then have the opportunity to change their lifestyle and live a better, purer life – this is what Bhaktivedanta Swami Prabhupáda has taught to the people, when he arrived to the United States almost fifty years ago. This basic approach has not changed during all these years, only the means are more varied nowadays. Krishna-believers keep on going to big cities and talk to the people of the street there, but apparently they have realized that there are more efficient and sophisticated ways of transmitting the knowledge to the people about Lord Krishna. Addressing people on the
street, who might be in a hurry or may simply have a bad day and do not want to talk to anybody can be perceived as being pushy, intrusive and impolite. However, having an attractive religious centre, which provides a good opportunity to show people the essence of a religion, distributing books to show the traditions, cuisine and the main ideas of Krishna Consciousness are much more polite and sophisticated ways to introduce a religion to the people. Using the Krishna Valley and the religious-related goods for promotional reasons will be discussed further in chapter ‘Promotion’; but this issue needed to be discussed in order to explain one – and probably one of the most important – finding of my research: the religion is the core of the product of the Krishna Valley, and the touristic and physical products are physical extensions (and at the same time marketing tools as well) of Krishna Consciousness. This finding supports my second assumption as well, confirming that Krishna Valley is a tool of marketing the religion besides being a touristic attraction as well. In order to make the concept and the product structure of Krishna Consciousness in Hungary more understandable, I created a simplified molecular model (Diagram #2), including the most important forms of materialization of the religion in this country (Kolos - Kenesei; 2007; Srinivasan; 2012).

Diagram #6 – Molecular model of the most important appearances of Krishna Consciousness in Hungary (Source: own edition, based on Srinivasan; 2012)
In this picture we can see that all the institutions and physical appearances are organized around the religion itself, providing information about it. The darkness of the color indicates how well a given form of physical appearance is known in Hungary; the darkest the most popular, respectively. Tangible goods may seem odd considering that all the other circles contain institutions, but according to the experiences of Krishna-believers they are very well-known and popular, just like the Govinda vegetarian restaurant – and better-known than the Church and the Bhaktivedanta College in Budapest. We can see another important factor: practically more people are acquainted with the Krishna Valley as a touristic attraction than those, who have practical knowledge about Krishna Consciousness. Whether this is an advantage or a disadvantage to the Valley and to the religion, it is a question of further research (Database of the Krishna Valley; personal observations).

Ever since its appearance in the Western societies, Krishna Consciousness as a religion has offered the same values to people: living a purer life and winning a favorable reincarnation or being granted with the honor of entering the spiritual, immortal world of Krishna. The aim of Krishna-believers is purity, living a life free of sins and achieving spiritual happiness with the help of religious practices (Bhaktivedanta; 2003). However, these things do not come without efforts and sacrifices!

– Price

As seen before, the product of the Krishna Valley is pretty complex and may be interpreted in many different forms. When discussing the issues of prices, I will again follow the logic of the previous chapter: going from the most to the least visible elements, sequentially.

Finding information about the prices of the touristic and tangible products is not complicated at all: the prices collected in the following chart are all available for everyone on the website of the Krishna Valley.
<table>
<thead>
<tr>
<th>Type of service</th>
<th>Price/person/day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entry to the Valley (adult)</td>
<td>1490 HUF</td>
</tr>
<tr>
<td>Entry to the Valley (student/pensioner)</td>
<td>990 HUF</td>
</tr>
<tr>
<td>Organized group tour with programs (depending on the type of the program)</td>
<td>990-4240 HUF</td>
</tr>
<tr>
<td>Overnight stay in the Valley (adult)</td>
<td>3500 HUF</td>
</tr>
<tr>
<td>Overnight stay in the Valley (child over 6 years)</td>
<td>2500 HUF</td>
</tr>
<tr>
<td>Overnight stay in the Valley (child under 6 years)</td>
<td>free</td>
</tr>
<tr>
<td>Menu in the Govinda Restaurant (special Indian selection)</td>
<td>2000 HUF</td>
</tr>
<tr>
<td>Books about the religion</td>
<td>800-42,500 HUF</td>
</tr>
<tr>
<td>Cook books</td>
<td>990-5990 HUF</td>
</tr>
<tr>
<td>Comestibles produced in the Krishna Valley</td>
<td>250-1320 HUF</td>
</tr>
<tr>
<td>Souvenirs and tokens</td>
<td>100-10,000 HUF</td>
</tr>
</tbody>
</table>

*Chart #3 – Prices of goods and services in the Krishna Valley (Source: www.krisnavolgy.hu)*

Looking at the chart we can see that the touristic prices are fairly cheap compared to the national standards in the means of entry fees and accommodation and meal costs. Considering the price level of comestibles distributed by the Krishna Valley the price level fits into the average price level of bio-products marketed in Hungary, but are expensive compared to the average price levels of comestibles in the country. The prices of books and souvenirs are very variable – but so are they in terms of value, size and quality; therefore no exact conclusions may be drawn from their comparison to products distributed outside the Krishna Valley (KSH; 2014).

Determining the price of the religious product is far more complicated – it is nowhere actually indicated and usually not even the followers of a religion are able to identify the costs of their faith exactly. To understand it better, I turned back to the suggestions of Iannaccone (Iannaccone; 1992) about the religious product. He stated that in many cases the price of a religion cannot be – and in most of the times is not –
determined in financial terms. In the case of Krishna Consciousness non-financial costs of the religion dominate: people, who choose to actively worship Lord Krishna need to forego of eating meat, drinking alcohol, smoking and making love except for reproduction. Men need to shave their heads and take the traditional hairstyle of Krishna-believer men as well. On the other hand, these people need to take some new habits and customs as well: they have to wear the traditional Indian clothing, and they need to do the ‘japa’, which means to repeat the Hare Krishna-mantra (see Chapter 9.1) at every bead of their prayer beads consisting of 108 pieces sixteen times a day. This process takes at least one and a half hour of praying on daily basis. Krishna-believers also do different services to Krishna, which also depends on whether the individual lives in a community of Krishna-conscious people or practices the religion on one’s own. The most common of these services is to spread the word about Krishna Consciousness to the people – and ask for donations for the Lord as well. Many people understand these donations – incorrectly – as the price of Krishna Consciousness; however these are donations by outsiders, not a price paid by the believers. What Krishna-believers give to their Lord besides their services is not money, but rather food, dresses and special gifts. At the altar of Krishna in the Krishna Valley there is a statue of the Lord and his Loved One, who have several dresses and costumes, which Krishna-believers change on them regularly; and besides the regular services all foods and drinks are offered to Krishna as well before consuming. (Iannaccone; 1992; Bhaktivedanta Book Trust; 2002).

If we measure purely financial terms, Krishna Consciousness does not have a price. However, if we take the non-financial price into account, Krishna Consciousness does have a considerably high price: those, who choose to worship Krishna need to dedicate their whole lives for the religion. This compared to numerous other religions, which require ‘only’ praying and visiting services on a regular basis (daily, weekly, monthly or on special occasions) – means really high demands from an average 20th-century individual, who would like to make a choice in nowadays’ religious market.

– Place
In the case of Krishna Consciousness not only is the price high, but the availability is also limited: if a Krishna-believer in Hungary would like to attend a church, there are only two possibilities: Budapest or the Krishna Valley in Somogyvámos, Southwest-Hungary. The Church in Budapest is easily accessible with public transport, but Somogyvámos is a village, which may be approached via only one fairly old road. From the nearby village
of Somogyvár (3km) there are eight times buses going to Somogyvámos, but from the closest towns, such as Kaposvár, Marcali and Fonyód there are only 1-2 or no direct bus connections at all, and the village is not touched by a train line either. For these reasons Krishna Valley is the easiest accessible by private cars or tourist buses from larger distances. Krishna-conscious communities do exist in other towns and regions as well, but currently there are only two churches available in the country. If we compare this to the enormous number of Catholic churches for example, we can conclude that availability at the moment is really poor. On the other hand we also have to keep it in mind that the population of Krishna-believers is also significantly lower than that of Christians. The problematic accessibility is among others one of the reasons why many of the 20,000 Krishna-believers in Hungary practice their religion primarily in their homes, and only attend some greater events each year (Tomka; 2006).

The possibilities of getting acquainted with Krishna Consciousness in Hungary are wider though: as I have already referred to it, Krishna-believers do various kinds of services throughout the year. Many of these services are spent on the streets of bigger cities by introducing the teachings of Krishna to the public, inviting people to the Krishna Valley and distributing books published by the Krishna-conscious society in Hungary in return for small donations. Usually Krishna-believers also participate in charity activities, which raise publicity for the religion as well. As in the case of practically anything nowadays, internet has also helped a lot in the availability of knowledge and information about Krishna Consciousness: besides the web-page of the Krishna Valley, numerous sites formulate religious communities and spread the teachings of Krishna, just like the believers on the street do (personal observations).

In the case of the religious product it is very hard – if possible – to make distinction between the distribution channels and the means of promotion, therefore these tools are going to be discussed more in details in chapter ‘Promotion’.

In the aspect of distribution there is almost no difference significant between the availability of the touristic and the religious product. The touristic product is – clearly – geographically bound to one location, and cannot be moved. This availability problem is smoothened by organized tours offered by different communities and outside agencies (pensioners’ clubs, schools or for example Ken-Edi Travel), which eliminates the problem of complicated accessibility via public transportation. To maximize convenience, there is an online platform, which supports organizing and booking in advance. These groups can organize the important points of their trip online:
accommodation, meals, guiding, and programs of choice – they may choose from the topics of culture, religion, nature and sustainability. For individual visitors only a limited selection of these functions is available: they may book accommodation on internet as well, but programs cannot be chosen, and meals may be only selected on the spot. For anyone, who is interested in visiting the Krishna Valley, there is a phone number available for booking and urgent issues. One of the newest functions of the website is the 3D Panorama function, by which potential visitors may look around in the Church, the heart of the Krishna Valley in order to get a picture of what they may expect and decrease uncertainty. Besides the pictures, the web-site provides a set of practical information as well concerning the rules of the Valley, the daily routine, the expectable programs and events. Considering all these information we can conclude that the Krishna Valley has an efficient online selling and promotion platform for its touristic product, which is still under construction, but has a huge potential (www.krisnavolgy.hu).

The tangible products of the Krishna-conscious society are primarily distributed in religious locations, and therefore their accessibility is limited as well, like in the case of the religious and touristic products. Souvenirs are certainly sold on locations, where the arrival of tourists may be expected – but the books and comestibles are not available for the wide public either. Comestibles were in the past solely sold in the Krishna Valley; therefore the development of a web-shop linked to the webpage of the Valley has meant a great innovation of distribution channels to these products. Currently a limited selection of comestibles is available to order online. This platform was an advance for the distribution of the books of the Krishna Valley as well – even though yet again only a limited portfolio is available on the internet. The primary distribution channel for the books is again the Krishna Valley, but unlike in the case of comestibles, in the sales of Krishna-related books the Budapest facilities, such as the College and the Church also take a significant part. But still, probably the best-known form of spreading these books happens with the help of active Krishna-believers, who are out on the streets, offering these books to the public. Unfortunately there are no statistics about the number of copies being sold this way, so we cannot compare this with other means of distribution in these terms (bolt.krisnavolgy.hu).

However, with the help of the information summarized above we can conclude that the Krishna Valley relies highly on personal selling concerning the religious product and also both the touristic and tangible elements of their offers. Besides this primary
channel we can observe the emerging role of the internet and online platforms, which may be considered as secondary platforms of selling (Bauer-Mitev; 2008).

– Promotion
As chapter ‘Product’ has already revealed, Krishna Valley and the tangible goods may be regarded as means of promotion for Krishna Consciousness. But why is it good for the religion? The main reason has already been revealed in chapter 8. – Religion and marketing: religion is even more abstract and intangible than most of the services and people find it really hard to evaluate the costs and benefits of the religion for them. What churches may do to bring the abstract religious product closer to the people is to tangibilize it in as many forms as possible, which makes decisions and understanding way easier (Kolos – Kenesei; 2007). Just like many religious communities had done before, Krishna-believers in Hungary have also recognized the need for making their religion less abstract: they consecrated the first church of Krishna Consciousness in the country in Somogyvámos in 1996. Soon enough, seeing the popularity of the church, Krishna-believers have recognized the opportunity in the Valley: they started to build up a village, which provided home for people actively practicing Krishna Consciousness and introduced the life and culture of a Krishna-conscious society at the same time (Bhaktivedanta Book Trust; 2002).

Back then the only marketing activities related to Krishna Consciousness were focusing on promoting the religion itself. Since then the emphasis has been moved from the religion to the tangible appearance of Krishna Consciousness: the Krishna Valley. This decision has proved to be wise from many aspects: in Hungary religion is usually a tender ground to discuss and also the majority of the country practices a form of Christianity, which makes it also harder to talk to them about such a different religion (Tomka; 2006).

Nowadays marketing Krishna Consciousness is a two-step process: marketing activities target people not based on religion, but on touristic and cultural motives (for detailed explanation please see chapter 4.3.2 discussing the motives of people visiting the Valley!). The strongest and most effective mean of this two-step marketing process is the Krishna Valley. Bhaktivedanta College, the Govinda Restaurants and the Church in Budapest do also have some effect, but the number of people the Krishna Valley attracts yearly (20-30,000 visitors) is far more significant than how big reach the other institutions may have. In the case of the Krishna Valley the two-step marketing process is built up as
the following: in the first step Krishna Valley as a touristic-cultural-religious sight is marketed via variable channels. As the second step to those, who arrive to the Valley, Krishna Consciousness as a religion and a lifestyle is introduced. Now, let’s see these two steps in details!

**First phase of the promotion process**

In the first step Krishna-believers intend to attract people to the Krishna Valley primarily, or also to other type of facilities of the religion. In this phase they highly rely on the activities of the touristic providers such as Tourinform: fliers of the Krishna Valley reach numerous people via the offices. When visiting the Krishna Valley and the Tourinform offices, I have collected samples of all booklets available in order to make a better analysis possible. In the following I am going to describe the main results of analyzing this data. These fliers are always colorful, creative and informative at the same time: they contain a colorful picture, always showing Krishna himself, or Krishna-believers, program opportunities for visitors, opening hours, contact information online and via phone as well, and availability information of the area with a small map as an aid. On the fliers the Hare Krishna-mantra is also often visible; and they are available in three languages: Hungarian, English and due to the large number of German and Austrian tourists in the Lake Balaton area in German language as well. Considering the needs of an average tourist planning a visit, this information fulfills basically all needs of those interested; and the fliers look unique enough in order to catch attention. Later on I am going to analyze the efficiency of these fliers together with other means of marketing.

Fliers may serve a purpose of promoting not just the Krishna Valley itself, but also events happening in the Valley. Among these events the Krishna Valley Fair, the
most popular one has the most intensive marketing coverage. Besides the fliers, small booklets are also available in touristic offices, which inform potential visitors about the Krishna Valley, the program and attractions of the three-day-long event together with practical information, such as a map, parking and rules of the area as well as short description of the religion, history, and the description of the most popular attraction: the Krishna-wedding. These informative booklets bear with all the positive features of the fliers and the added value is mainly the practical information, which people may get by these (personal observations).

The popular events of the Krishna Valley also create a good basis for media coverage. Since the Krishna Valley attract thousands of people yearly, local and national media often gives news about new developments and program opportunities in the Valley. Daily papers of the region, such as Somogyi Hírlap – the daily newspaper of Somogy county – and local and regional television channels inform people about smaller events of the Valley as well, while national channels and papers - such as the channels RTL Klub, TV2 or the national channel M1 and papers such as the classic Nők Lapja, or the newer Blikk – communicate events with greater news-value, such as big festivals or charity events. Concerning all these media presences we can conclude one very important fact: Krishna-believers appearing in the media in any form always remain consistent concerning their core values and religion; and no issues such as miscommunication or contradictory statements have reached the public ever since their presence in Hungary. This consistency highly improves their credibility in the eyes of people, who are anyway skeptic about the religion (Barabás; 1997; Wells-Burnett-Moriarty; 2011).

Events, news and opportunities are also actively promoted on the website and Facebook page of the Krishna Valley. As we can see on the pictures below, the site and the Facebook page – just like the fliers – apply a huge number of visual elements, pictures and colors in order to attract attention. According to the number of news and information posted, I could see that both pages are highly active: the web-page, which is primarily used for transmitting tourist information, publishes news on at least monthly – in the high season on weekly – basis; while the Facebook page, - which is less touristic and more informal – posts news, interesting facts and happenings daily. These two pages are in more ways linked to each other; and as it may be observed, one is a good complement of the other: the website contains all the important information about the touristic opportunities of the Krishna Valley together with the upcoming programs and direct links to the other facilities operated by Krishna-believers and the outside touristic partners of
the Valley. It also provides an opportunity to sign up for a newsletter, which will then inform members about the things that are publishes on the website. On the other hand the Facebook page posts more day-to-day news about the life of the Krishna Valley, such as pictures of the inhabitants during their daily work, photos of visitors’ groups, new dresses of Krishna on the altar, first pictures of a newborn cow in the Valley – things, which bring the Valley and its people closer to the public (personal observations).

Picture #11 – The main page of the website of the Krishna Valley (Source: www.krisnavolgy.hu)

Picture #12 – The Facebook page of the Krishna Valles (Source: www.facebook.com/krisnavolgy)
Unfortunately there is no statistical data about the website, but in the case of the Facebook page we can see that the page has 8,391 likes and 5,806 visits. If we compare it to touristic attractions of Hungary, such as the Zoological Gardens with over 100,000 likes and visits, the number seems to be very small – however, compared to the pages other Churches of Krishna Consciousness of the world and outside India, for which the likes and visits range between 3,000 and 10,000 this number may be considered as fairly good. Certainly, we may not compare these countries with India, where Krishna Consciousness has a greater tradition and has been widely spread in the country for several years – therefore the population of Krishna-believers is significantly higher as well. Due to its special characteristic, the Krishna Valley cannot easily be compared to other religion-related touristic attractions – and in fact very few of these kind of places have started to operate a Facebook page so far (www.facebook.com).

Second phase of the promotion process

As it is already visible, all the means of promotion introduced above contain the marketing of Krishna Consciousness as a religion as well – even though somewhat hidden in most cases. The fliers, the events and the media coverage primarily focus on the touristic product of the Krishna Valley and not the religious content. On the web- and Facebook page religion appears more visibly, in the form of articles, key words and description – but still it is not in the focus. Those people, who are informed about the Krishna Valley and choose to visit Somogyvámos, in the majority of cases, do not have a wide knowledge about Krishna Consciousness yet. In the second step of the marketing process Krishna-believers aim to make people acquainted with their religion by various tools, the most obvious of which are the guided tours. During these tours Krishna-believers introduce the essence of their religion, the ‘costs and benefits’ of it, and their life in general. This activity – when evaluated from the perspective of the religion – can be classified as personal selling; the face-to-face promotion of Krishna Consciousness to the people. Even though it cannot be considered as classical sales activity concerning the financial terms, an offer is made to the visitors to get deeper into Krishna Consciousness, which the people may accept or ignore. In this special case the success of the selling activity will not result in any monetary benefits for the Krishna Valley, nor for the religion itself, but for the ‘buyer’ – as Krishna-believers emphasize. Nevertheless, we can identify the selling activity. According to the experiences and talks, Krishna-believers are good
sellers and communicators: they are always bright and polite, they are perfectly aware of the religion they promote and they are truly dedicated to it (Bauer-Mitev; 2008).

Besides the strong presence of personal selling of Krishna Consciousness, printed material is also applied within the Krishna Valley as well: fliers and booklets promoting ways people may get more involved in the religion and the life of the Valley may be found at all important points of the Valley, where the most of the tourists pass by; and the density and variation of these materials grow significantly in times of festive events attracting more quests. These fliers mainly promote camps and sessions about the religion or direct people towards the Bhaktivedanta College offering similar services. There is also an edition of Bhaktivedanta Swami Prabhupáda’s initiation, ‘Back to the Godhead’ in the form of a regular magazine distributed in the Valley, edited by the Hungarian Society of Krishna Consciousness (personal observations).

As already mentioned before, a huge number of books dealing with Krishna Consciousness in details or in general are distributed in the Valley as well. These books do also serve an aim of promoting Krishna Consciousness as a religion, just like the guided tours do: people get informed about the costs and the benefits and the real nature of the religion by them; based on which information they may decide whether to enter the religion or not.

Means of promoting Krishna Consciousness outside the Krishna Valley

Even though promotion of Krishna Consciousness happens primarily via the Krishna Valley, there are other means of marketing applied as well.

Outside the Krishna Valley the most common way of promotion is personal selling – the most traditional way of promotion concerning Krishna Consciousness. The movement that Bhaktivedanta Swami Prabhupáda has started in the 1960s indicates that personal selling is in the culture and traditions of Krishna Consciousness: even nowadays in every single country, where Krishna Consciousness is present, Krishna-believers keep on promoting their religion on the streets by talking to people about Krishna and selling books describing the religion. Nowadays Krishna-believers of Hungary, who are out on the streets combine the promotional activity of the Krishna Valley with the traditional forms of describing the religion; however, in this mean of promotion the emphasis is still on Krishna and the religious context, not tourism (personal observations).

Besides the traditional form of promoting Krishna Consciousness, Krishna-believers more and more often participate in charitable activities, such as distributing food
for the homeless. They actively participate in the international ‘Food for Life’ movement by providing volunteers and aid for giving food to children, whose parents are unable to provide them with the necessary conditions. Besides working for a good aim, this activity is profitable for the reputation of Krishna Consciousness as well, since Krishna-believers are associated with a good aim and charity (www.krisnavolgy.hu; fliers).

Summary of the promotional activities concerning the Krishna Valley and Krishna Consciousness

Summarizing the means of promotion applied by the Krishna Valley we can see that there is a huge emphasis on personal contact with the potential buyers of the religion, current visitors of the Valley. Promotion of the Krishna Valley happens primarily by new media, mainly via the internet, while the traditional fliers are also usually applied. In the case of the religion the forms are mainly traditional: personal and printed forms are the most enhanced from the marketing toolbar, while the online media takes only a little proportion.

Krishna-believers practically do not use other traditional media, such as television, radio or newspaper advertising, but the effects of personal relations are mostly visible on these platforms.

– People

Krishna-conscious people – who play an extremely important role in the marketing activities of the religion and the Krishna Valley – show a perfectly consistent picture about the culture and values they are the ambassadors of: one never sees them without the traditional Indian dresses Krishna Consciousness is often associated with, and they are always kind and polite to both acquaintances and strangers. As an outsider can judge, these people always act in favor of Krishna and his teachings, and never break the rules they have accepted. According to my observations and experiences of the past fifteen years, and opinions many people asked as well, this is true of all Krishna-believers within and outside the Krishna Valley. When talking about their religion, they are always visibly enthusiastic and dedicated; and express their feelings for Krishna as one talks about a true, appreciated and beloved Master (personal observations).
If we consider this behavior from the marketing perspective, we can draw the conclusion that this consistent picture provided by Krishna-believers people meet is the ideal behavior of people in front-line in product and services sales. People working with tourists in the Krishna Valley bear with good communication and interpersonal skills; and also possess extensive knowledge about practically each aspect of the religion and are able to answer all the questions occurring. This knowledge makes the credible and honorable in the eyes of visitors. Among others, these qualities highly contribute to creating a positive image about this religion unknown and sometimes strange in the eyes of Hungarian people (Wells – Burnett – Moriarty; 2011; Kolos – Kenesei; 2007).

– Physical evidence
Serving the aim of tangibilization, inhabitants of the Krishna Valley put a huge emphasis on the physical evidences of Krishna Consciousness: there is a continuous developmental project of the area with special focus on cultural elements. Every single year the Krishna Valley builds new facilities, sanctuaries, sculptures and monuments, improve the accessibility options of their buildings and make new ideas attractive for tourists come true. All these improvements are made with careful design, following the traditional Indian style of architecture and depicting the religious symbols most important
in Krishna Consciousness. The are two symbols in Krishna Consciousness, which may be referred to as probably the most important ones: lotus and cow. In Krishna Consciousness – and in numerous Eastern religions – the lotus flower symbolizes eternal purity and beauty, also often associated with the incredible beauty of Krishna. These flowers can be found in a way in practically all buildings of the Krishna Valley in forms of paintings, carvings, fountains, but even whole buildings are often designed following the traditional shape of lotus. The other extremely important symbol of the religion is the sacred cow. Bhagavad-gita, the sacred book of Krishna Consciousness explains that all cows are descendants of the wish-fulfilling cows of the spiritual world, called surabhi cows. These creatures are sacred, and therefore Krishna often manifests in the form of a surabhi cow; this is why harming a cow is one of the most severe sins in Krishna Consciousness. In the buildings of the Krishna Valley Krishna is usually depicted accompanied by cows (Jagannath; 2014).

Not just certain objects, but also colors have important roles in the physical appearance of the religion: even the dresses Krishna-believers wear have different meanings based on colors (for example a man wearing orange is a monk, and a lady in red is a bride-to-be). The symbolism of colors appears not only in the case of dresses, but in other objects as well: as dark blue is usually the color of Krishna (he is most often depicted with skin-color like a cloud before storm), this color needs to be used with care (tourist guiding in the Krishna Valley).

Besides certain colors having symbolic meaning in some religions, they also have huge effect on human perception. Labrecque and Milne in their 2010 research have concluded that colors have an effect on the likability of a different object, product, building or logo. In the Krishna Valley – which, thanks to its Indian roots has a strong tie to colorfulness anyway – colors are used consciously in order to stimulate positive experience and feelings of Krishna-believers and visitors. The pastel shades of pink, blue and yellow, which dominate in the majority of the main buildings imply peace and harmony, which the whole Valley would like to communicate (Labrecque – Milne; 2010).

A final element of the physical appearance of the Krishna Valley, which highly contributes to the image of the whole area, is nature itself. The proximity of the nature and the freedom of all living creatures in the Valley is something, which highly contributes to the overall positive consideration of the community: living in harmony with nature and not harming it is something unique in the modern world, which communicates respect and appreciation.
Summarizing these aspects we can see that the elements of physical evidence and the tangibilization process of Krishna Consciousness transmit exactly the correct picture about the religion, which the followers would like to communicate: tradition, positive emotions and respect.

– Process

Processes of the marketing mix of the Krishna Valley may be discussed in two contexts: touristic and religious context.

Concerning the touristic product it is not hard to identify the elements of the process a visitor gets in touch with: upon arrival each guest is welcomed by a Krishna-believer at the entrance of the Valley. Here, besides the ticket purchase, guests receive general information and introduction of the rules and possibilities in the Valley. They are informed about the dos and don’ts of the area, and receive a map containing the sights to visit and pay attention to, which are also described by the Krishna-believers doing their services at the gate, together with the possible program options for the day. After this initial briefing people start their visit in the Krishna Valley on their own. They walk through the whole Valley, visit the Elephant-gate, the pavilions by the lakes, the small graveyard and see the school and the handicrafts houses before getting acquainted with Krishna-believers again. The second step of personal contact occurs at the Church: when people enter the building, they arrive into a small hall, where at least two people are waiting for them: one touristic coordinator, who also checks the entry tickets and informs the guests about the next guided tour, till when people may pass the time in the small gift-shop in the hall, ran by another Krishna-believer. Guided tours happen every fifteen or thirty minutes daily in the church, depending on the season, and one may enter the church only via these tours. During the tours visitors are led around the paintings of the church depicting the life of Krishna; and finally into the sanctuary of the building containing the altar of Krishna. Here people have the chance of getting closer to Krishna by cooling him down with the help of waving a fan made of the feathers of a peacock, after which Krishna will fulfill a wish of them. Ending the visit, guests are led to the Govinda Restaurant of the Church, where they may buy a vegetarian meal, after the Krishna-believers doing their daily services in the cafeteria have explained what the dishes are made of (personal experience).
All the visitors of the Krishna Valley go through this uniform process, by which they get acquainted with a general picture about the essence of the religion and the daily habits and life of Krishna-believers in the Valley. Besides these steps there is plenty of space for personal exploring of different parts of the Valley and free walks by one’s own. This type of planning is reasonable and flexible enough to serve the needs of different types of guests at the same time – a problem experienced by numerous touristic organizers: some tourists require much information and guidance when visiting a site, while others prefer peace, freedom and the joy of exploring the area alone. By welcoming all guests at the entry and leading them around the Church, Krishna-believers give the possibility to pose questions and start conversations, and they also give a suitable set of information, which is necessary to know about the religion and the Valley. On the other hand they provide visitors with the freedom of planning their own visit (there is a route suggested to those, who prefer, but there exist numerous alternative paths as well). According to the experiences of the touristic leaders of the Krishna Valley this flexible system has proved to be working very well in the Valley, therefore their plan is to keep this organization of touristic activity in the future as well (Database of the Krishna Valley).

Getting informed about the processes of the religion is far more complicated than experiencing the structure of tourism in the Valley. Krishna Consciousness is a religion with several rituals, many of which are seldom or never shown to the public. However, the most obvious ritual, which is followed by all the Krishna-believers is praying (japa) to Lord Krishna by saying his sacred names going through the 108-bead lace sixteen times daily (for further details please see chapter ‘The essence of Krishna Consciousness’). As Mr András Kun explained, the process of introduction and integration to the religion is the one of the deeper and more complex processes of the religion, which is majorly visible for the people outside the religion as well: first of all one gets acquainted with Krishna Consciousness via one of the means described in ‘Promotion’. Following this step people start to take the habits and rituals of the religion – these are often described as the costs of the religion, discussed in chapter ‘Price’ and in the Theoretical background (Iannaccone; 1992) -, such as not eating meat and drinking alcohol, wearing the traditional dresses and starting to pray. Following this step the integration process is more variable: some remain on this level, while others move on and move close to the Krishna Valley to be able to do their services there for ten years, which is now a precondition of being consecrated and moving into the Valley. The final step is the ceremony of consecration,
when one receives a given Indian name and receives the full rights and takes all obligations of living as a citizen of the Krishna Valley.

During the visits and events organized in the Krishna Valley numerous other, more specific processes are introduced to the public as well: daily prayers and services to Krishna in the Church, their way of treating the sacred cows, rituals bound to specific festivities. The most popular of these is the wedding ceremony, which may be seen during the time of the Krishna Valley Fair each year. This event introduces a traditional wedding ceremony to the public, narrated by one qualified Krishna-believer (personal observations).

These events help the people outside Krishna Consciousness to get more acquainted with the religion and understand Krishna-believers better; however, even though the religion is quite transparent to outsiders, one can fully understand the structure only when entering the religion personally as well.

4.5. Attitudes of visitors towards the marketing activities of the Krishna Valley

After analyzing the actual marketing activities applied by the Krishna-believers in order to attract so many visitors into the Krishna Valley, I turned back to my initial questions: what do people think about applying marketing in the religious context? From the number of visitors it is clear that the efforts are successful and the Valley attracts numerous visitors each and every year. But how do these people view the commercial activities of the Krishna-believers? Do they regard it as a positive or rather as a negative thing? Do they realize it at all?

4.5.1. Reputation and popularity of the marketing tools applied by the Krishna Valley

First of all I focused on the means of marketing Krishna-believers have used since their appearance in Hungary by intending to find out which of these means people are the most
conscious about. As I have already discovered before, people are primarily conscious about the Krishna Valley as a touristic destination, and Krishna Consciousness is in the majority of cases promoted together with the Valley, I posed my question focusing on the Valley, not the religion itself. In this question people have had the right to choose multiple options in order to increase the freedom of the answers.

The results turned out to be highly interesting: my initial assumption was that since personal selling is the oldest and most traditional form of promotion in Krishna Consciousness, this should be the most efficient form. However, only 13 respondents (5,4%) have indicated that they have noticed this kind of promotion of the Krishna Valley or Krishna Consciousness, which means that my third assumption has also been disclaimed: personal selling is not the most efficient tool of marketing in this context.

![Diagram #7 – Where did you hear about the Krishna Valley? (Source: Research of 18-20. July 2014)](image)

The graph above (Diagram #3) shows the distribution of the responses among the different tools of marketing. As we can see, fliers are the least effective of all the tools with only six mentions (2,5%), even though Krishna-believers use them very often. On the other hand touristic agencies (39 mentions, 16,3%) and the internet (44 mentions, 18,4%) are the best-known platforms, where the Krishna Valley appears. As the analysis of the marketing activities of the Krishna Valley has already shown, Krishna-believers highly rely on these two sources, which were correctly chosen to put emphasis on.
Surprisingly, the most common form of the spread of information turned out to be the word of mouth, which has been indicated as a source of information by 110 respondents (46.2%). In the case of this question there was no significant difference between the answers neither based on gender, nor based on the age of the respondents.

When I slightly modified the question, focusing on the marketing activities concentrated around a specific event, the Krishna Valley Fair (Diagram #4), the responses changed significantly at some points: the importance of the word of mouth has slightly dropped to 96 responses, (40.3%), while that of internet has significantly grown to 85 mentions (35.7%). On the other hand the importance of touristic offices has also dropped (in spite of their huge emphasis on the event according to the professional interviews) to 2.9% (7 times mentioned) and fliers have become more popular, mentioned 38 times (15.9%). The consideration of Krishna-believers on the streets has practically not changed, the significance of personal selling has remained moderate, (mentioned 16 times, 6.7%), which confirms to disclaim my assumption about being the most effective tool. Just like in the case of the general marketing activities, no significant differences occurred concerning the age or gender of the respondents.

![Diagram #8 – Where did you hear about the Krishna Valley Fair? (Source: Research of 18-20. July 2014)](image)

After analyzing the marketing tools in general, I turned my attention to the details. The effect of online sources was significant both in the case of the Krishna Valley Fair
and the Krishna Valley in general, therefore I examined the popularity of the two most important online platforms, where the Krishna Valley is present: their website and their Facebook page. From the diagrams below (Diagram #5 & #6) it is visible that the website is much better-known than the Facebook page: the first is known by 70% of the respondents, but the latter only by 30.6% (73 responses), and only 28 of them (11.7%) follow the Facebook page actively. This phenomena may be also due to the fact that the Facebook page of the Valley is much newer than the website, and not all internet-users use Facebook as well – however, it is interesting that neither in the case of Facebook, nor in that of the webpage did the age of the respondents show any effect on their knowledge. Slight differences were visible in the case of gender, as more ladies than men visited the website generally (the same difference did not occur in the case of the Facebook page), however, as the results of Chi-Square test were not suitable for analysis, no further conclusions may be drawn from this fact.

<table>
<thead>
<tr>
<th>Have you ever visited the website of the Krishna Valley?</th>
<th>Do you know the Facebook page of the Krishna Valley?</th>
</tr>
</thead>
<tbody>
<tr>
<td>No; 71</td>
<td><img src="image.png" alt="Pie chart" /></td>
</tr>
<tr>
<td>Yes; 167</td>
<td><img src="image.png" alt="Pie chart" /></td>
</tr>
</tbody>
</table>

N=238

28
45

165

Diagram #9 & #10 – The respondents’ knowledge of online presence of the Krishna Valley (Source: Research of 18-20. July 2014)

As the analysis of the marketing mix has already shown, not just the Krishna Valley, but also the events held there are identified as means of promoting the religion and the touristic destination, I intended to find out how effective this special marketing tool is. My research has shown that the Krishna Valley Fair has attracted a huge number of new visitors to the Valley: more than half of the visitors, 156 respondents (65.6%) are newcomers, which means a great potential for the future. The number of returnees is significantly less: 82 respondents (34.4%) indicated that they have already visited the Krishna Valley more times, but only ten (4.2%) regard themselves as regular visitors. No
differences concerning gender or age have appeared during the analysis of the data about the frequency of visits.

**Diagram #11 – How many times have you been to the Krishna Valley before? (Source: Research of 18-20. July 2014)**

### 4.5.2. Attitude towards the marketing activity of the Krishna Valley

After evaluating the efficiency of the different tools, I posed questions about the overall consideration of marketing activities carried out by the Krishna Valley. In the scale people had to rate thirteen questions based on how much they agree with each statement about different areas of marketing activities of the Valley. The list of statements may be seen in Appendix #1 and the mean values of the responses for the whole sample and for different categories in Appendix #6. During the analysis of the factors affecting the consideration of the Krishna Valley I managed to identify six aspects, which determine people’s attitude to the marketing activities. The following chart show the rotated factor matrix and the six factors determined as affecting the consideration of the Krishna Valley.

The first factor identified is named as ‘Positive effects of the marketing activities’. Two statements compose this factor, two of which appear with negative weight (Chart #4). This factor summarizes the consideration of the marketing activities applied by the Krishna Valley. The research has shown that people are really positive about this issue, which rejects my fourth assumption: the respondents do not disapprove the marketing activities taken by the Krishna Valley at all. 137 respondents (57,5%) have completely disagreed with the first statement of the factor and 112 (47%) with the second, while 164 (68,9%) of them supported the third statement saying that it is actually a positive thing that churches keep up with the modern age and are present in the media as well. Unfortunately the analysis of cross tabulation did now show any results applicable for
analysis regarding gender, age, place of living or the frequency of visits; however, taking a closer look on the means of the responses (Appendix #6) in different categories, some patterns may be observed. It was interesting to see that with the frequency of visits the tolerance towards the marketing activities increases: the regular visitors were the group, who least agreed with the statement ‘In my eyes a religion loses its credibility, if it is openly promoted’; while the mean of the whole sample was a score of 2.1 for this statement, the mean of regular visitors was only 1.5. The other two statements of this factor have shown the same pattern: the mean of responses was far below the sample average in the case of the negative (sample mean: 2.1, mean of regular visitors: 1.6) and above the mean in the case of the positive statement (sample mean: 4.5, mean of regular visitors: 4.7). In the case of the first statement a visible trend could be observed concerning the age of the respondents as well: the older the respondents were, the least tolerant they seemed to be towards the Krishna Valley engaging in marketing activities in general. Against of a sample mean of 2.1 of the first statement the mean of the age group 0-25 years was 1.88 and that of 56-65 years 2.78.

It is interesting though, that respondents were strongly supporting the marketing activities, but rather against the idea of creating a brand of a religion (93 respondents, 39% strongly disagree) and being present on the market as an economic actor (117 respondents, 49.1%) which statements compose the fifth factor ‘Negative effects of economic activity’. As the responses show, people have no problems with a church engaging in marketing activities so far as it is only promotion, but further economic activities are not welcome. Again, in this case the regular visitors were slightly more tolerant, they did not reject the idea of Krishna Valley being a brand so fiercely as the total sample: the mean of the sample was 3.4, while that of regular visitors only 2.9. In the second statement of this factor the age group of 26-35 years and inhabitants of the capital seemed to be the least tolerant, with the mean of 4.0 in both cases compared to a sample mean of 3.8. This indicates that these groups are more against the marketing activities of the Krishna Valley than the sample in general. ‘Financial terms’, composing the sixth factor are practically neutral to the respondents, 60 people (25.2%) regarded it as a good idea to have to pay for entering the Krishna Valley, while 55 of the answers (23.1%) were negative in this sense; and the majority, 70 (29.4%) of the respondents did neither agree, nor disagree with the statement. Regular visitors again seemed to be more flexible about the economic activities of the religion, with a mean of 1.9 they agreed with the statement that it is a bad idea to ask money for visiting a religious sight.
<table>
<thead>
<tr>
<th>Factors</th>
<th>Statements</th>
<th>Component</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive effect of marketing activities</td>
<td>I do not regard it as a good thing that religious communities, such as the Krishna believers do marketing activities.</td>
<td>-0.743</td>
</tr>
<tr>
<td></td>
<td>In my eyes a religion loses its credibility, if it is openly promoted.</td>
<td>-0.729</td>
</tr>
<tr>
<td></td>
<td>I think it is good that religious communities also keep up with the modern age and are present on the internet, in the media and on other platforms.</td>
<td>0.487</td>
</tr>
<tr>
<td>Effect of human characteristics of Krishna-believers</td>
<td>I think it is a good thing that Krishna Valley welcomes pilgrims and visitors, who can get to know this sacred place.</td>
<td>-0.185</td>
</tr>
<tr>
<td></td>
<td>I think the inhabitants of the Krishna Valley are nice and kind.</td>
<td>0.089</td>
</tr>
<tr>
<td></td>
<td>I do not have any problem with people promoting or explaining their religion on the streets to those who have not heard of it.</td>
<td>-0.039</td>
</tr>
<tr>
<td>Effect of street marketing</td>
<td>I often meet Krishna believers dancing, playing music or selling books on the streets</td>
<td>0.135</td>
</tr>
<tr>
<td></td>
<td>I do not like if unknown people start to talk to me on the streets, I find it impolite.</td>
<td>0.369</td>
</tr>
<tr>
<td>Effect of the Krishna Valley</td>
<td>I like the shapes and colors of Krishna Valley and its surroundings.</td>
<td>-0.129</td>
</tr>
<tr>
<td></td>
<td>I think the inhabitants of the Krishna Valley work for a good aim, which should be followed by others too.</td>
<td>0.117</td>
</tr>
<tr>
<td>Negative effects of economic activity</td>
<td>I could not think of Krishna Valley as a brand.</td>
<td>0.058</td>
</tr>
<tr>
<td></td>
<td>I think religious communities should keep their traditional way of being, independent from the markets.</td>
<td>-0.001</td>
</tr>
<tr>
<td>Financial terms</td>
<td>I do not think it is good that people need to pay for visiting a sacred place, such as the Krishna Valley.</td>
<td>0.234</td>
</tr>
</tbody>
</table>

*Chart #4 – Factors affecting the reputation of marketing activities of the Krishna Valley (Rotated factor matrix)*

The second, third and fourth factors specify one distinct form of marketing of the Krishna Valley: the ‘Effect of human characteristics of Krishna-believers’, the ‘Effect of street marketing’ and the ‘Effect of the Krishna Valley’. As the research about the
effectiveness of the marketing tools of the Krishna Valley have already shown, street marketing is not the strongest side of the marketing portfolio of the Valley: people were not really able to recall occasions of meeting Krishna-believers on the streets (59 respondents, 24.7% neither agreed nor disagreed that they have ever met them, and 50 respondents, 21% have not met them at all, while only 26 times (10.9%) was the statement strongly agreed). Naturally, it has been shown by the responses that people in the capital meet Krishna-believers on the streets the most often, (mean of 3.3 against the sample mean of 2.8), but since the inhabitants of the Krishna Valley admit that their penetration in the capital is much greater than in other areas of Hungary, this reply was not a surprise. Many of the respondents (89 responses, 37.3%) also did not have a strong opinion about whether strangers coming to them on the streets promoting their religion disturbs them at all. Also, the mean of both statements was very close to 3 (3.0 and 3.05, respectively). In this case also the regular visitors were slightly more flexible, the mean of their responses was 2.4, significantly below the sample average.

On contrary, people have had a clearly positive attitude to the human characteristics and openness of the Krishna-believers in general, 208 of the respondents (87.3%) strongly agreed that they are nice and kind and it is good that they welcome visitors at their place of living (196, 82.3% strongly agreed). The Krishna Valley in general concept and ideology was approved by 180 respondents (75.6%). After seeing the means of the previous factors it is not surprising that in the second and fourth factor again regular visitors have shown the most positive attitude towards the Krishna Valley and its inhabitants.

Even though the analysis of the relationship between the demographic characteristics and the frequency of the visits and the attitudes towards the marketing activities of the Krishna Valley did not bring results suitable for analysis— as already explained before - the patterns have shown that the frequency of the visits does in a way form the attitudes towards the activities of the Krishna Valley and its marketing activities, which is a phenomenon, which should be considered when planning the future activities of the Valley. As the sample shows, age does also have a slight effect in some cases, but since the research results were not analyzable, no determining conclusions may be drawn from this statement at this point. These facts imply that further, more complex research is necessary in order to be able to show relationship between these characteristics and the factors with confidence.
Diagram #12- Means of the statements concerning the attitudes towards the marketing activities of the Krishna Valley (Source: Research of 18-20. July 2014)

4.6. Summary and recommendations

Generally speaking the conclusion may be drawn that Krishna Consciousness uses its resources effectively and has engaged in a form of marketing activity, which does not damage the image of Krishna Consciousness, but operates well to promote a touristic destination and the religion at the same time. The image that lives in the head of the people is absolutely positive and the number of visitors arriving to the Krishna Valley is favorable as well. The marketing specialists of Krishna Consciousness have developed a centralized system for marketing, and a marketing mix, in the center of which there stands the Krishna Valley as a marketing tool and a touristic destination. All marketing mix elements built around this concept function well in order to promote a religion, which has been unknown to the people of Hungary before.

However, besides carrying on with the current set of activities there is still plenty of space for development of different areas to achieve higher efficiency. As it is visible,
probably the greatest problem of using Krishna Valley as a central point of the marketing is that the majority of the visitors do not move further from the level of one-time tourism. We could see that – even though the results are not suitable for generalizing the conclusions – the frequency of visits do form people’s opinion about the Valley and the religion, which phenomenon may be utilized in the future marketing activities of Krishna Consciousness and the Krishna Valley. Repetitive programs, events and new opportunities could increase the number of loyal visitors, who may later on become more involved in the religion as well. If Krishna Consciousness is able to overcome this challenge by improving its marketing strategy, the religion may gain greater popularity in the future.

Since the most powerful tool of spreading the reputation of the Krishna Valley and Krishna Consciousness is the word of mouth, which is also the least controllable by the marketers, it is not easy to create one single, working strategy for this. In a broader sense, what Krishna-believers may do to keep to positive effect of the word of mouth is to maintain a constant positive image of the religion with the help of all other tools applied. This may be achieved by improving a system integrated marketing communication embracing all current and potential areas of communication. In this integrated marketing concept the Krishna Valley maintains its central position, but more emphasis should be put on the different events, which are suitable for attracting more newcomers and confirming the positive picture in the heads of loyal visitors (Wells – Burnett – Moriarty; 2011).

There is also a picture in the head of people about Krishna Consciousness associated with a healthy and sustainable lifestyle, which is in line with the global trends of nowadays’ wish for a more environmentally friendly and conscious lifestyle. This opportunity may also be applied in order to win more followers to the religion via introducing them the benefits of this life in general. There have been some initiations to apply this concept for selling organic products produced in the Krishna Valley, but they are not widespread in the country yet. With the necessary care – since as we could see, if a religion leans too much into commercial direction of commercial activities, it can easily gain the disapproval of the public -, Krishna Consciousness could focus more on promoting not just the religion, but also the benefits of a lifestyle both in the means of services and tourism and carefully also by products.

Having to be careful is applicable in all fields of marketing and commercial activity of Krishna Consciousness: as the research has shown, religious marketing is still
a sensitive area, which needs to be treated with much prudence and awareness in order to function appropriately.

5. Conclusions

Going through this research, most of my questions posed in the introduction phase have been answered. Marketing and religion do have a connection with each other. Analyzing the case of the Krishna Valley, it is clear that marketing and religion may exist together and operate effectively in many cases, and it is also not a thing, which is disapproved by people in general. As the research results have shown, the focus should be not on whether people approve religions engaging in marketing activities or not, but rather on the means, consistency and refinement of delivering the message and the possible invisibility of the marketing efforts. People do not have problem with the efforts to show them a new culture, a new religion, which they did not know before. The core question is how a religious community does it: over-commercializing a religion is something, which may be disapproved, but sophisticated, moderate promotion does not earn the revulsion of the public.

My research has shown that the Krishna Valley is a good example of sophisticated religious marketing, which does not cross its boundaries in order to attract more worshippers. The tools they apply are creative, and in most cases do not resemble of the mainstream marketing tools, which are applied on the markets, therefore do not raise the feeling of ‘wanting to sell something’. Krishna-believers have posed the Krishna Valley, a touristic attraction in the centre of their marketing activities, which smoothenes the sharp end of marketing in general. The centralized, partially tourism-focused marketing strategy of the Krishna Valley is accepted by the public, and the general image of the Valley and Krishna-believers is positive in the mind of people, thanks to the efforts of the Krishna-believers for the past two decades.

Naturally there are areas, which may be further improved in the future to build up a more efficient marketing communication system, but the Krishna Valley is on a path of continuous improvement both in terms of reputation and communication; therefore the process of development of the integrated marketing communication of the is a potential subject of a further, more comprehensive research about the Krishna Valley-concept in Hungary.
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7. Appendices

7.1. Appendix # 1

Questionnaire for the visitors of Krishna Valley

1. Your gender: Female Male
2. Your date of birth: ..........................................................
3. Where do you live? (please name the settlement!)
   a) I live in the capital
   b) I live in another city ..................................................
   c) I live in a village......................................................
   d) I live abroad..........................................................
4. Please write down the first three things that come to your mind about the Krishna Valley!
   1. .................................................................
   2. .................................................................
   3. .................................................................
5. How many times have you visited the Krishna Valley?!
   a) I am here for the first time
   b) I have already been here more times (please specify the number of occasions!)........
   c) I am a regular visitor
6. What motivated you to visit the Krishna Valley?
   ...........................................................................
   ...........................................................................
   ...................
7. Where did you hear about the Krishna Valley? (you may choose multiple options)
   a) Newspaper
   b) Television
   c) Radio
   d) Internet
   e) Friend or relatives
   f) Topic-specific books
8. Where did you hear about the Krishna Valley Fair? (you may choose multiple options)
   a) Newspaper
   b) Television
   c) Radio
   d) Internet
   e) Friend or relatives
   f) Topic-specific books
   g) Fliers and promotional material
   h) Touristic agency
   i) Krishna-believers on the streets
   j) Other (please specify!):

9. Have you visited the web-site of the Krishna Valley?
   Yes
   No
   If yes, what did you find the best in it? (you may choose multiple options)
   a. News feed
   b. Introduction and description of the religion
   c. Description of the Bio Farm and sustainability
   d. Tourist information (accommodation, entry fee, parking)
   e. Pictures and video material
   f. Information about education opportunities
   g. Information about the Krishna Valley Fair
   h. Other (please specify!):

10. Do you know the Facebook page of the Krishna Valley?
    a) Yes, I follow the page and read the news
    b) I know the page, but do not follow
c) No, I did not know that it has a Facebook page

11. Have you ever found books and printed material (books, booklets, educational material) about the Krishna Valley in bookstores, thematic shops or at Krishna-believers on the streets?
   a. Yes
   b. No

If yes, where?
   a) In a bookstore
   b) On the streets at Krishna-believers
   c) In religious shops
   d) In esoteric shops
   e) In the Krishna Valley
   f) At a friend or relative
   g) Other (please specify!):

12. Please rate the following statements from one to five, based on how much you agree with the statements (1=completely disagree; 5=completely agree) Please put an X in the respective cell! Please put only one X in each row!

<table>
<thead>
<tr>
<th></th>
<th>1- completely disagree</th>
<th>2-rather disagree</th>
<th>3-neither agree nor disagree</th>
<th>4- rather agree</th>
<th>5-completely agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I often meet Krishna believers dancing, playing music or selling books on the streets.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I do not have any problem with people promoting or explaining their religion on the streets to those who have not heard of it.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I think it is a good thing that Krishna Valley welcomes pilgrims and visitors, who can get to know this sacred place.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I could not think of Krishna Valley as a brand.

I think religious communities should keep their traditional way of being, independent from the markets.

I do not like if unknown people start to talk to me on the streets, I find it impolite.

I think it is good that religious communities also keep up with the modern age and are present on the internet, in the media and on other platforms.

I do not regard it as a good thing that religious communities, such as the Krishna believers do economic activities as well.

I think the inhabitants of the Krishna Valley work for a good aim, which should be followed by others too.

In my eyes a religion loses its credibility, if it is openly promoted.

I like the shapes and colors of Krishna Valley and its surroundings.

I do not think it is good that people need to pay for visiting a sacred
place, such as the Krishna Valley.

I think the inhabitants of the Krishna Valley are nice and kind.
7.2. Appendix #2

Interview questions to Mr András Kun, my personal contact in the Krishna Valley

1. How many Krishna-believers live in Hungary approximately?
2. How many inhabitants does the Krishna Valley have at the moment?
3. How many new members does the Krishna Valley have yearly?
4. How often do the inhabitants leave the Valley and why?
5. How many visitors does the Krishna Valley have yearly?
6. How many of them are normally pilgrims?
7. Is there any seasonality in the pattern of the visits?
8. If seasonality exists, do you take any steps to try to smoothen the waves in the number of visitors? Why or why not?
9. Which are the most popular programs of the Valley in a year, and how popular are they?
10. Do people visit the Krishna Valley rather for religious or for cultural reasons?
11. Does the Krishna Valley apply any kind of marketing activity in order to attract more visitors?
12. If yes, what kind of marketing tools are applied?
13. Do you promote Krishna Valley as a mean of religious tourism or do you enhance the cultural side?
14. What are the plans and expectations towards the future of the Krishna Valley?
7.3. Appendix #3

**Interview questions to the employees of Tourinform Offices**

1. Is your office maintaining any kind of relationship with the Krishna Valley?
2. If yes, what kind of cooperation do you have?
3. In which ways do you inform people about the Krishna Valley?
4. Are there any excursions organized to the Krishna Valley by the office?
5. Is there any seasonality in what Krishna Valley offers and concerning when people go there?
6. When are the most people aiming to go to the Krishna Valley?
7. Which are the most popular events of the Krishna Valley?
8. Do you promote Krishna Valley as a mean of religious tourism or do you enhance the cultural side?
9. Do people visit the Krishna Valley rather for religious or for cultural reasons?
10. Do you consider Krishna Valley as a potential destination of pilgrimage?
11. Do you see the Krishna Valley as a popular destination in general?
7.4. Appendix #4

The first things that come to people’s mind about the Krishna Valley – words mentioned five or more times

<table>
<thead>
<tr>
<th>Tranquility</th>
<th>Nyugalom</th>
<th>83</th>
<th>Cow</th>
<th>Tehén</th>
<th>12</th>
</tr>
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<tbody>
<tr>
<td>Peace</td>
<td>Béke</td>
<td>48</td>
<td>Eco</td>
<td>Öko</td>
<td>11</td>
</tr>
<tr>
<td>Nature</td>
<td>Természet</td>
<td>29</td>
<td>Natural</td>
<td>Természtes</td>
<td>10</td>
</tr>
<tr>
<td>Love</td>
<td>Szeretet</td>
<td>28</td>
<td>Happiness</td>
<td>Boldogság</td>
<td>9</td>
</tr>
<tr>
<td>India</td>
<td>India</td>
<td>24</td>
<td>Silence</td>
<td>Csend</td>
<td>9</td>
</tr>
<tr>
<td>Vegetarian</td>
<td>Vegetáriánus</td>
<td>24</td>
<td>Harmony</td>
<td>Harmónia</td>
<td>8</td>
</tr>
<tr>
<td>Faith</td>
<td>Hit</td>
<td>22</td>
<td>Organized</td>
<td>Rendezett</td>
<td>8</td>
</tr>
<tr>
<td>Religion</td>
<td>Vallás</td>
<td>20</td>
<td>Firendly</td>
<td>Barátságos</td>
<td>7</td>
</tr>
<tr>
<td>Eco-farming</td>
<td>Ökogazdálkodás</td>
<td>19</td>
<td>Colorful</td>
<td>Színes</td>
<td>7</td>
</tr>
<tr>
<td>Nice</td>
<td>Szép</td>
<td>17</td>
<td>Interesting</td>
<td>Erdekes</td>
<td>6</td>
</tr>
<tr>
<td>Clean</td>
<td>Tiszta</td>
<td>17</td>
<td>Community</td>
<td>Közösség</td>
<td>6</td>
</tr>
<tr>
<td>Bio</td>
<td>Bio</td>
<td>15</td>
<td>Self-sustaining</td>
<td>Önfentartás</td>
<td>5</td>
</tr>
<tr>
<td>Krisna</td>
<td>Krisna</td>
<td>12</td>
<td>Joy</td>
<td>Öröm</td>
<td>5</td>
</tr>
<tr>
<td>Self-supporting</td>
<td>Onellátás</td>
<td>12</td>
<td>Consciousness</td>
<td>Tudatosság</td>
<td>5</td>
</tr>
</tbody>
</table>
### Frequencies of the replies of respondents to questions 9, 10 and 11.

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Yes/No</th>
<th>When do you leave?</th>
<th>How old are you?</th>
<th>What is your gender?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 1**
7.6. Appendix #6

Means of the replies of the respondents to question 12.

<table>
<thead>
<tr>
<th></th>
<th>What do you spend?</th>
<th>How old are you?</th>
<th>Where do you live?</th>
<th>How many times have you visited the Krishna Valley?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Mean</td>
<td>Mean</td>
<td>Mean</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>0-35</td>
<td>36-45</td>
</tr>
<tr>
<td>Other means of transport</td>
<td>2.08</td>
<td>2.04</td>
<td>2.08</td>
<td>2.04</td>
</tr>
<tr>
<td>I do not have any problems with people accompanying or expecting them to join the tour as they have never been to the Krishna Valley before</td>
<td>3.07</td>
<td>3.07</td>
<td>3.07</td>
<td>3.07</td>
</tr>
<tr>
<td>I think it is good thing that Krishna Valley welcomes everyone who wants to visit, who can get to the region on their own pass</td>
<td>6.2</td>
<td>6.2</td>
<td>6.2</td>
<td>6.2</td>
</tr>
<tr>
<td>I think religious communities should keep their traditional way of being independent from the market</td>
<td>3.02</td>
<td>3.02</td>
<td>3.02</td>
<td>3.02</td>
</tr>
<tr>
<td>In general, a good person can always find someone who is willing to help</td>
<td>3.06</td>
<td>3.06</td>
<td>3.06</td>
<td>3.06</td>
</tr>
<tr>
<td>I do not think it is a good thing that religious communities, such as the Krishna Valley, keep their traditional way of being independent from the market</td>
<td>3.02</td>
<td>3.02</td>
<td>3.02</td>
<td>3.02</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination</td>
<td>2.18</td>
<td>2.18</td>
<td>2.18</td>
<td>2.18</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public and that people can visit on their own</td>
<td>3.06</td>
<td>3.06</td>
<td>3.06</td>
<td>3.06</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public and that people can visit on their own</td>
<td>4.77</td>
<td>4.77</td>
<td>4.77</td>
<td>4.77</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public and that people can visit on their own</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public and that people can visit on their own</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
</tr>
<tr>
<td>I think the Krishna Valley is a tourist destination that is open to the public and that people can visit on their own</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
<td>4.55</td>
</tr>
</tbody>
</table>
### Appendix #7

Factors determined based on the factor analysis of question 12.

<table>
<thead>
<tr>
<th></th>
<th>Component</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>I do not regard it as a good thing that religious communities, such as the Krishna believers do marketing activities.</td>
<td>-.743</td>
</tr>
<tr>
<td>In my eyes a religion loses its credibility, if it is openly promoted.</td>
<td>-.729</td>
</tr>
<tr>
<td>I think it is good that religious communities also keep up with the modern age and are present on the internet, in the media and on other platforms.</td>
<td>.487</td>
</tr>
<tr>
<td>I think it is a good thing that Krishna Valley welcomes pilgrims and visitors, who can get to know this sacred place.</td>
<td>-.185</td>
</tr>
<tr>
<td>I think the inhabitants of the Krishna Valley are nice and kind.</td>
<td>.089</td>
</tr>
<tr>
<td>I do not have any problem with people promoting or explaining their religion on the streets to those who have not heard of it.</td>
<td>-.039</td>
</tr>
<tr>
<td>I often meet Krishna believers dancing, playing music or selling books on the streets</td>
<td>.135</td>
</tr>
<tr>
<td>I do not like if unknown people start to talk to me on the streets, I find it impolite.</td>
<td>.369</td>
</tr>
<tr>
<td>I like the shapes and colors of Krishna Valley and its surroundings.</td>
<td>-.129</td>
</tr>
<tr>
<td>I think the inhabitants of the Krishna Valley work for a good aim, which should be followed by others too.</td>
<td>.117</td>
</tr>
<tr>
<td>I could not think of Krishna Valley as a brand.</td>
<td>.058</td>
</tr>
<tr>
<td>I think religious communities should keep their traditional way of being, independent from the markets.</td>
<td>-.001</td>
</tr>
<tr>
<td>I do not think it is good that people need to pay for visiting a sacred place, such as the Krishna Valley.</td>
<td>.234</td>
</tr>
</tbody>
</table>
7.8. Appendix #8

Frequencies of the replies given by the respondents based on question 12., distributed in factors

Factor #1

Please rate the following statements: I do not regard it as a god thing that religious communities, such as the Krishna believers do marketing activities.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Completely disagree</td>
<td>137</td>
<td>57.6</td>
<td>57.6</td>
<td>57.6</td>
</tr>
<tr>
<td>2.00</td>
<td>20</td>
<td>8.4</td>
<td>8.4</td>
<td>66.0</td>
</tr>
<tr>
<td>3.00</td>
<td>27</td>
<td>11.3</td>
<td>11.3</td>
<td>77.3</td>
</tr>
<tr>
<td>4.00</td>
<td>22</td>
<td>9.2</td>
<td>9.2</td>
<td>86.6</td>
</tr>
<tr>
<td>Completely agree</td>
<td>32</td>
<td>13.4</td>
<td>13.4</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: I do not regard it as a god thing that religious communities, such as the Krishna believers do economic activities as well.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Completely disagree</td>
<td>137</td>
<td>57.6</td>
<td>57.6</td>
<td>57.6</td>
</tr>
<tr>
<td>2.00</td>
<td>20</td>
<td>8.4</td>
<td>8.4</td>
<td>66.0</td>
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<tr>
<td>3.00</td>
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<td>11.3</td>
<td>11.3</td>
<td>77.3</td>
</tr>
<tr>
<td>4.00</td>
<td>22</td>
<td>9.2</td>
<td>9.2</td>
<td>86.6</td>
</tr>
<tr>
<td>Completely agree</td>
<td>32</td>
<td>13.4</td>
<td>13.4</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: In my eyes a religion loses its credibility, if it is openly promoted.

<table>
<thead>
<tr>
<th></th>
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<th>Percent</th>
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</tr>
</thead>
<tbody>
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<td>60.1</td>
</tr>
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<td>21.0</td>
<td>21.0</td>
<td>81.1</td>
</tr>
<tr>
<td>4.00</td>
<td>27</td>
<td>11.3</td>
<td>11.3</td>
<td>92.4</td>
</tr>
<tr>
<td>Completely agree</td>
<td>18</td>
<td>7.6</td>
<td>7.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
Please rate the following statements: I think it is good that religious communities also keep up with the modern age and are present on the internet, in the media and on other platforms.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>4</td>
<td>1.7</td>
<td>1.7</td>
<td>1.7</td>
</tr>
<tr>
<td>3.00</td>
<td>18</td>
<td>7.6</td>
<td>7.5</td>
<td>9.2</td>
</tr>
<tr>
<td>4.00</td>
<td>52</td>
<td>21.8</td>
<td>21.8</td>
<td>31.1</td>
</tr>
<tr>
<td>Completely agree</td>
<td>164</td>
<td>69.9</td>
<td>69.9</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Factor #2

Please rate the following statements: I think it is a good thing that Krishna Valley welcomes pilgrims and visitors, who can get to know this sacred place.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>1</td>
<td>.4</td>
<td>.4</td>
<td>.4</td>
</tr>
<tr>
<td>3.00</td>
<td>8</td>
<td>3.4</td>
<td>3.4</td>
<td>3.8</td>
</tr>
<tr>
<td>4.00</td>
<td>33</td>
<td>13.9</td>
<td>13.9</td>
<td>17.6</td>
</tr>
<tr>
<td>Completely agree</td>
<td>196</td>
<td>82.4</td>
<td>82.4</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: I think the inhabitants of the Krishna Valley are nice and kind.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.00</td>
<td>1</td>
<td>.4</td>
<td>.4</td>
<td>.4</td>
</tr>
<tr>
<td>3.00</td>
<td>3</td>
<td>1.3</td>
<td>1.3</td>
<td>1.7</td>
</tr>
<tr>
<td>4.00</td>
<td>20</td>
<td>10.9</td>
<td>10.9</td>
<td>12.6</td>
</tr>
<tr>
<td>Completely agree</td>
<td>208</td>
<td>87.4</td>
<td>87.4</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: I do not have any problem with people promoting or explaining their religion on the streets to those who have not heard of it.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>3</td>
<td>1.3</td>
<td>1.3</td>
<td>1.3</td>
</tr>
<tr>
<td>2.00</td>
<td>19</td>
<td>8.0</td>
<td>8.0</td>
<td>9.2</td>
</tr>
<tr>
<td>3.00</td>
<td>52</td>
<td>21.8</td>
<td>21.8</td>
<td>31.1</td>
</tr>
<tr>
<td>4.00</td>
<td>67</td>
<td>28.2</td>
<td>28.2</td>
<td>59.2</td>
</tr>
<tr>
<td>Completely agree</td>
<td>97</td>
<td>40.8</td>
<td>40.8</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Factor #3
Please rate the following statements: I often meet Krishna believers dancing, playing music or selling books on the streets.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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</thead>
<tbody>
<tr>
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<td>21.0</td>
<td>21.0</td>
<td>21.0</td>
</tr>
<tr>
<td>2.00</td>
<td>45</td>
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<td>18.9</td>
<td>39.9</td>
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<tr>
<td>3.00</td>
<td>59</td>
<td>24.8</td>
<td>24.8</td>
<td>64.7</td>
</tr>
<tr>
<td>4.00</td>
<td>58</td>
<td>24.4</td>
<td>24.4</td>
<td>89.1</td>
</tr>
<tr>
<td>Completely agree</td>
<td>26</td>
<td>10.9</td>
<td>10.9</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: I do not like if unknown people start to talk to me on the streets, I find it unpolite.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Complete disagree</td>
<td>40</td>
<td>16.8</td>
<td>16.8</td>
<td>16.8</td>
</tr>
<tr>
<td>2.00</td>
<td>26</td>
<td>11.6</td>
<td>11.3</td>
<td>29.6</td>
</tr>
<tr>
<td>3.00</td>
<td>89</td>
<td>37.4</td>
<td>37.4</td>
<td>66.0</td>
</tr>
<tr>
<td>4.00</td>
<td>40</td>
<td>16.8</td>
<td>16.8</td>
<td>82.8</td>
</tr>
<tr>
<td>Completely agree</td>
<td>41</td>
<td>17.2</td>
<td>17.2</td>
<td>100.0</td>
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<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Factor #4

Please rate the following statements: I like the shapes and colors of Krishna Valley and its surroundings.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
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<tr>
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<td>5</td>
<td>2.1</td>
<td>2.1</td>
<td>2.1</td>
</tr>
<tr>
<td>3.00</td>
<td>16</td>
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<td>6.7</td>
<td>8.8</td>
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<tr>
<td>4.00</td>
<td>37</td>
<td>15.5</td>
<td>15.5</td>
<td>24.4</td>
</tr>
<tr>
<td>Completely agree</td>
<td>180</td>
<td>75.6</td>
<td>75.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements: I think the inhabitants of the Krishna Valley work for a good aim, which should be followed by others too.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Complete disagree</td>
<td>1</td>
<td>.4</td>
<td>.4</td>
<td>.4</td>
</tr>
<tr>
<td>3.00</td>
<td>22</td>
<td>9.2</td>
<td>9.2</td>
<td>9.7</td>
</tr>
<tr>
<td>4.00</td>
<td>44</td>
<td>18.5</td>
<td>18.5</td>
<td>28.2</td>
</tr>
<tr>
<td>Completely agree</td>
<td>171</td>
<td>71.8</td>
<td>71.8</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Factor #5
Please rate the following statements! I could not think of Krishna Valley as a brand.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>44</td>
<td>18.5</td>
<td>18.5</td>
<td>18.5</td>
</tr>
<tr>
<td>2.00</td>
<td>16</td>
<td>6.7</td>
<td>6.7</td>
<td>25.2</td>
</tr>
<tr>
<td>3.00</td>
<td>56</td>
<td>23.5</td>
<td>23.5</td>
<td>48.7</td>
</tr>
<tr>
<td>4.00</td>
<td>29</td>
<td>12.2</td>
<td>12.2</td>
<td>60.9</td>
</tr>
<tr>
<td>Completely agree</td>
<td>93</td>
<td>39.1</td>
<td>39.1</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the following statements! I think religious communities should keep their traditional way of being, independent from the markets.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>30</td>
<td>12.6</td>
<td>12.6</td>
<td>12.6</td>
</tr>
<tr>
<td>2.00</td>
<td>12</td>
<td>5.0</td>
<td>5.0</td>
<td>17.6</td>
</tr>
<tr>
<td>3.00</td>
<td>44</td>
<td>18.5</td>
<td>18.5</td>
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<tr>
<td>4.00</td>
<td>35</td>
<td>14.7</td>
<td>14.7</td>
<td>50.8</td>
</tr>
<tr>
<td>Completely agree</td>
<td>117</td>
<td>49.2</td>
<td>49.2</td>
<td>100.0</td>
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<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Factor #6

Please rate the following statements! I do not think it is good that people need to pay for visiting a sacred place, such as the Krishna Valley.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completely disagree</td>
<td>60</td>
<td>25.2</td>
<td>25.2</td>
<td>25.2</td>
</tr>
<tr>
<td>2.00</td>
<td>29</td>
<td>12.2</td>
<td>12.2</td>
<td>37.4</td>
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<tr>
<td>3.00</td>
<td>70</td>
<td>29.4</td>
<td>29.4</td>
<td>66.8</td>
</tr>
<tr>
<td>4.00</td>
<td>24</td>
<td>10.1</td>
<td>10.1</td>
<td>76.9</td>
</tr>
<tr>
<td>Completely agree</td>
<td>55</td>
<td>23.1</td>
<td>23.1</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
I analyzed the results of my survey with the help of the program IBM SPSS Statistics 20. During the analysis I applied cross tabulation to reveal the relationship between the nominal variables of the analysis. For the analysis of the relationships between the variables I applied the Chi-Square indicator. The null-hypothesis of the Chi-Square test states that there is no relationship between the two variables (Malhotra – Simon; 2009).

In order to find the most important factors determining the attitude towards the marketing activities of the Krishna Valley I carried out a factor analysis on the scale variables of the questionnaire. The Kaiser-Meyer-Olkin Measure of Sample Adequacy took the value of 0.606, which is over 0.6, the variables are suitable for the factor analysis. The null-hypothesis of the Bartlett Test of Sphericity could be rejected with a significance level of 0.0; which indicates that there is a correlation between the variables. The scree-plot diagram has shown elbow-points at five and seven, therefore I started my work with an analysis with four factors. As the four factors of the initial factor analysis considering the factors with eigenvalues over one explained only 48.603% of the total variance I have decided to carry out the analysis with six factors as well. As the scree-plot diagram has shown an elbow-point at seven as well, six factors were also a potentially good solution, and as the variance this time explained was 63.487%, I decided to carry on my work with these factors, which may be seen in the rotated factor matrix in Appendix #7. As Appendix #7 shows, based on their factor weights I have chosen the six factors, which are also displayed in Chart #4 together with their labels. Except for one case, all the factor weights had an absolute value greater than 0.5, which means that they explain the factor well. The first factor included a variable with a factor weight of only 0.485, however, as the factor was explainable including this variable as well, and its weight did not fall too far below 0.5, I decided not to eliminate the variable. (Malhotra – Simon; 2009).