

RELIGIOUS TOURISM: DEVOTION OR BUSINESS OPPORTUNITY?

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ABSTRACT: Religious tourism can be understood as an activity in which people travel either for worshipping purposes or to participate in events of religious significance. It can be seen as an alternative to mass tourism activities, aiming for specific targets. Portugal has a significant and rich religious heritage which can help to revitalize traditionally neglected rural areas. The active participation of the Church is of utmost importance as far as the visitors are concerned. On one hand it should assure the maintenance of the places' main functions and religious features. On the other it should prevent this type of activity to become related to mass tourism losing therefore its essence. This case study focuses on the analysis of the individual's profile who visits religious places, having in mind the national statistics. It is complemented by a practical study with individuals who participate in *Nossa Senhora dos Remédios* festivity, in Lamego, on September 8th. 196 questionnaires were elaborated and completed in order to understand the motivations that lie behind religious tourism. This analysis can add some valuable information to the people or institutions in charge of religious policies, when it comes to develop the most suitable strategies to the local context, so that the modern approach of the monument coexists with its religious function in perfect harmony. **Keywords:** Devotion, Religious tourism, Sanctuary.

RESUMEN: El turismo religioso puede ser entendido como un tipo de actividad de viaje por motivos de adoración o participación en eventos de significado religioso. Puede ser visto como una alternativa al turismo de masas, siendo una actividad dirigida a un segmento específico. Portugal tiene un extenso y valioso patrimonio religioso que puede contribuir para la revitalización de las áreas rurales menos favorecidas. La participación activa de la Iglesia Católica es de gran importancia en lo que se refiere a la atracción de visitantes. Por un lado, cabe preservar la función y las características religiosas de los locales de visita; por otro, debe prevenir que este tipo de actividad se masifique para no perder su esencia. Este estudio de caso tiene como enfoque el análisis del perfil de los individuos que visitan lugares religiosos, teniendo por base las estadísticas nacionales, y se complementa con un estudio empírico sobre los individuos que participan en la fiesta de Nuestra Señora de los Remedios, en Lamego, el 8 de setiembre. En una encuesta dirigida a 196 turistas se pretenden conocer las motivaciones subyacentes al turismo religioso. Este análisis confiere información útil a las personas e instituciones responsables por las políticas de turismo religioso, ayudándoles a definir estrategias a nivel local con vista a armonizar el usufructo turístico de los monumentos y su función religiosa. **Palabras clave:** Devoción, Turismo Religioso, Santuario.

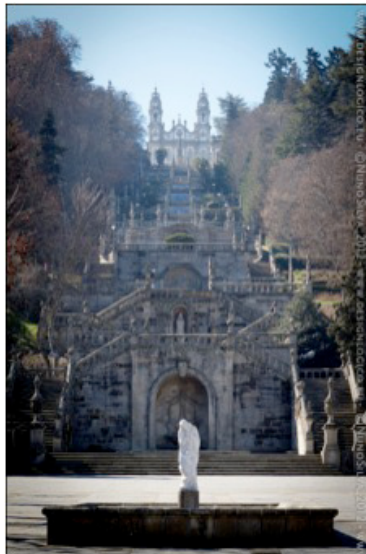
RESUMO: O turismo religioso pode ser entendido como um tipo de atividade de viagem por motivos de adoração ou participação em eventos de significado religioso. Pode ser visto como uma alternativa ao turismo de massas, sendo uma atividade dirigida a um segmento específico. Portugal tem um vasto e valioso património religioso que pode contribuir para a revitalização das áreas rurais menos favorecidas. A participação activa da Igreja Católica é de extrema importância no que se refere à atração de visitantes. Por um lado, cabe-se preservar a função e as características religiosas dos locais de visita; por outro, deve prevenir este tipo de atividade se massifique para não perder a sua essência. Este estudo de caso tem como foco a análise do perfil dos indivíduos que visitam lugares religiosos, tendo por base as estatísticas

nacionais, e é complementado com um estudo empírico sobre os indivíduos que participam na festa de Nossa Senhora dos Remédios, em Lamego, a 8 de Setembro. Num inquérito dirigido a 196 turistas pretendeu-se conhecer as motivações subjacentes ao turismo religioso. Esta análise fornece informação útil às pessoas e instituições responsáveis pelas políticas de turismo religioso, ajudando-as a definir estratégias a nível local com vista a harmonizar o usufruto turístico dos monumentos e a sua função religiosa. **Palavras chave:** Devoção, Turismo Religioso, Santuário.

DEFINITION OF THE STUDY AREA

The Shrine of Nossa Senhora dos Remédios was built in the second half of the eighteenth century, in the municipality of Lamego, Viseu's district, in a Baroque-Rococo style, in accordance with the guidelines of Trent which called for the visual message of the buildings, surrounding and capturing the common spectators.

Illustration I - Shrine of Nossa Senhora dos Remédios



Source: Aida Carvalho/ Nuno Silva

The chapel valued the load decorative façade flanked by two bell towers of four floors, each showing the niche of the patron saint, flanked by windows in the portal. The interior is lavishly ostentatious and instructive with several seventeenth/eighteenth centuries' altarpieces and a panel of polychromous tiles. The chancel is octahedral, firming up the vault into twelve arches adorned with the royal shield on the locks and the boarding supported by composite pilasters.

The sanctuary became a living space over which revolved much of the life of man/believer whose aspects of human life were strongly imbued with religious feeling, making it sometimes difficult to disentangle the spiritual from the civil level.

The town of Lamego suffers, like the rural places in the interior of our country, from the pathologies associated with the desertification and the demographic aging of the population. This growing weakness is due essentially to the combination of several factors which by their action undermined the attractiveness of the territory thus generating migratory movements of local people in and outside the country. The agricultural past experiences have left their mark on the local heritage with the construction from terraces to large vineyards making it a beautiful landscape and one of the most reputable in the world, internationally recognized in 2001 through the prize of World Heritage Site, awarded by the *United Nations Educational, Scientific and Cultural Organization* (UNESCO).

Map I – Location



Source: Own elaboration, based on Geographic Information System GIS – Geographic Information System

The region has been witnessing an attempt to boost the economic base by diversifying sources of income through the restoration of traditional buildings to a subsequent conversion to tou-

ism. Tourism is pointed out according to the National Strategic Plan for Tourism (PENT 2007), as an engine of social, economic and environmental development, either at a national or regional level and has contributed to the development of regions and designed the Douro as a tourist destination as well as contributing to the (re) construction of some hotel equipment, especially units of Rural Tourism (TER).

THE SHRINE AND ITS AUDIENCE:

TOURIST OR DEVOTEE?

The term Shrine, despite having boundless interpretations in the anthropological language is understood as a center of worship, a place guarded with attractiveness ability. This ability made the space unique and point of communication between the earthly and the heavenly worlds. According to (Rosendahl,1994) the power of spirituality that attracts is the same as that radiates, so they are centers of affluence and religious faith, shelter and refuge for the believers. They were preferably built on the higher hills imbued with a symbolic significance in that the mountain was seen as the closest point on the sky, a symbolism of ascension.

The visit to the shrine is an important moment in the life of the believer and is expressed in the motivation behind the search for the place. We call this trip / journey a pilgrimage. The fulfillment of promises gives a religious and/or magic dimension to the journey serving as a stimulus on the part of believers and revealing the ability of the Senhora to listen and care for her believers in the hardships of their lives.

In Portugal, the number of Marian invocations is high contrasting with the low number of Christological invocations (Lages 2000). This relationship means that the call of the Portuguese people is, in its aspect, expressive and lively, deeply Marian. It will therefore be logical to think that the closer you consider people to their devotions, the greater is the influence of the religion on them. The consciousness of belonging to a religious community can be determined by a set of factors containing several dimensions: one faith, one doctrinal body, a cult, an ethics of conduct and an experience in community. A religious person is one that formally integrates into her/his life all these dimensions in a coherent manner.

CASE STUDY

In our study we consider individuals who visited the shrine of *Nossa Senhora dos Remédios*, on September 8th, in 2007 and in 2009. The sample consisted of 196 individuals.

The religious feast of *Nossa Senhora dos Remédios* is a regional reference, from the modern age, gaining prestige and mixing elements of sacred nature and/or profane nature. The preservation of this religious festival requires a mixed organization and the existence of social groups interested in maintaining it. On the one hand, the Brotherhood of *Nossa Senhora dos Remédios* takes the responsibility for the organization of the religious festival, assisted by a Committee of brothers, on the other hand the civil festival is the responsibility of the municipality of Lamego. Each part is responsible for the festival's program in order to attract the target audience.

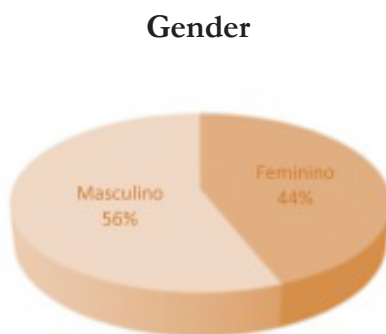
In the last fortnight of August, until the eighth day of September, the city remodels itself to greet its visitors in a contingent of up to ten times the number of locals. The highest point is on September 8 at 10 am, with the festive Mass in honor of the patron saint, and at 4 p.m., with the output of the majestic Procession of the Triumph, from the Church of Wounds to the Church of Santa Cruz. The procession combines elements of the tradition with certain picturesque scenery and some folk biblical scenarios, creating a scene of ostentation in conjunction with official programs. In the main places of the city there are the street shows trying to mobilize the public through concerts of music bands and folk dancing. In the city there is an apparatus in the decorations highlighting the spectacular apotheosis of light. It creates a cosmopolitan atmosphere, eager for distractions - a perfect marriage between the sacred and the profane worlds. It is the world of the ephemeral. The community awakens to a different journey with the set off of fireworks - it is the birth of a day of festival and celebration. The sessions of firework, performances and street animation also end with ending of the festival.

Overall characterization of the respondents

We begin by presenting some demographic and economic indicators that allow us to better understand the respondents. Thus, in demographic terms it behooves us to say that, roughly speaking, there aren't very significant differences in participation levels of individuals by gender, age and marital status. In terms of gender distribution, we see a greater participation of women, with about 56% of respondents compared to 44% of male participation. However, the preponderance of girls may be associated with the female figuration of the Virgin, that is, it is common to associate the logical and appropriate social rhythms of women with the Virgin. This observation was also made in part by other investigators (Santos 2001). These results can be viewed in the following illustrations - A and B:

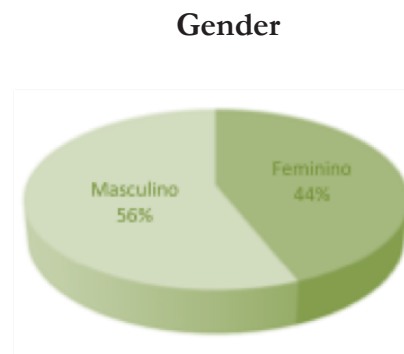
Graph I - Levels of participation

Illustration A



Source: Inquiry (2007-2009)

Illustration B



Source: SANTOS, Maria da Graça Mougá

The graphs show that the Marian virgin devotees attract more women, perhaps because Her figuration instills a purpose directly related to this social group, sharing their interests - Women and Virgin become companions and confidants.

Marital status

Regarding the marital status of the participants, we verified that most people are married, (about 74.4%). However, these results do not prove that married individuals are more devout than

the single, divorced or widow ones, in fact the visit is made by individuals with a marital relationship, Table I.

Table I – Marital status

		Absolute frequency	%
Marital status	Single	35	17,9
	Married	145	74,4
	Divorced	10	5,1
	Widow	5	2,6
	Total	195	100

In terms of age, we noted that there aren't significant differences in the distribution of respondents in terms of age groups. The festival encompasses a diversity of age groups, ranging between the 18 and the 80 years old being the average age of respondents between the 35 and the 44 years old represented by the majority, with 20.9% and immediately afterwards the population aged between 65 and 74 years old. It is mainly a majority of young adult visitors (about 63.2%) under 55, being the average age of the individuals of 45.72 years old, with a standard deviation of 17.28 years.

The younger stratum - perhaps by the association that the religious festivals have with devotion - feel little motivated to participate in the pilgrimage, possibly because they don't share the same goals as those the festival provides or lack of participation habits, they wouldn't place this in the spectrum of possible outputs, table II.

Table II – Age of the Inquirees

	Age Group	Absolute frequency	%
Age	15 to 24	24	12,2
	25 to 34	36	18,4
	35 to 44	41	20,9
	45 to 54	23	11,7
	55 to 64	30	15,3
	65 to 74	37	18,9
	75 to 84	5	2,6
	Total	196	100,0
Descriptive statistics	N=196	Min.= 18 Max.= 78	$\bar{x} = 45,72$ $S = 17,28$

In terms of age as they are two independent and large samples we used the T-Student test to proceed to compare the average ages in each group. The shortfall is statistically significant at 1% because the value of evidence obtained is less than this value of reference being the average age of the devotees who attended the festival of *Nossa Senhora dos Remédios* of 49.09 years old, Table III.

Table III – Age average

Devout of Senhora dos Remédios?	N	Average	Standard Deviation	Test statistic	Admissibility in evidence
Yes	154	49,09	15,790	t=5,646	p=0,000*
No	41	33,12	17,206		

* Significant at 1%

Academic Qualifications and Occupation

For the educational capital or qualifications, it is important to refer that the level of education of respondents is very heterogeneous. The two most represented groups have very different levels of schooling which proves that the festival has an ability to attract the masses, given its sensory nature, capturing both the educated public and the less educated. Therefore, we have 27.5%

of individuals with a lower education on the one hand, between the 1st and the 4th grade, and another where the 22.3% of respondents reported owning middle and higher courses.

Table IV – Education and Occupation

	Absolute Frequency	%	
Level of Education	Uneducated	18	9,3
	1st to 4th grade	53	27,5
	5th to 6th grade	26	13,5
	7th to 9th grade	19	9,8
	10th to 12th grade	34	17,6
	High school or higher	43	22,3
	Total	193	100
	Occupation	Primary sector	35
Secondary sector		13	6,6
Tertiary sector		87	44,4
Domestic		30	15,3
Retired		10	5,1
Student		19	9,7
Unemployed		2	1,0
Total		196	100

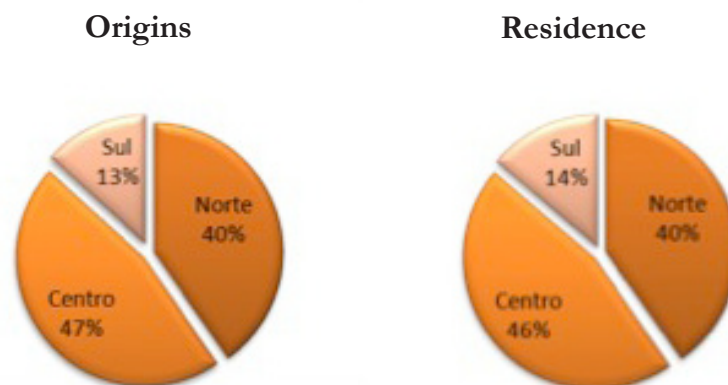
In professional terms it is a population that registers a high degree of activity and active participation in employment. About two thirds of respondents (more exactly 68.9%) have a paid occupation, in the remaining 30.3% housewives are included (15.3%), retired (5%) and students with a rate of 10%. The percentages of individuals who have an occupation are naturally higher among men than among women.

In economic terms, the services of a social nature, directly or indirectly dependent on the State/third sector, have a weight of 44.4% in the system of employment of the respondents, followed by the primary sector, with 17.9%. The secondary sector occupies only a small residual percentage of the individuals with 6.6%. These figures didn't surprise us given the fact that the ma-

nufacturing sector is very low in rural areas and the primary sector has undergone several transformations over the sharp decline of agriculture, once the most important sector of economic activity. Nevertheless, being the majority of respondents from small rural towns is very likely that many of them engaged in farming as a regime of pluriactivity. But in the inquiry they mentioned only the activity they considered to be their main occupation, undervaluing agriculture, which gives a limitation to this study. These results can be seen in Table IV.

Then we wanted to know the flow and origin of the respondents. To achieve this end we considered a set of regions - North, Central and South (We didn't consider the NUTS regions defined by the Decree-Law n. 244/2002 of 05 November, because the regional areas of the Algarve and Alentejo Interior didn't any expression).

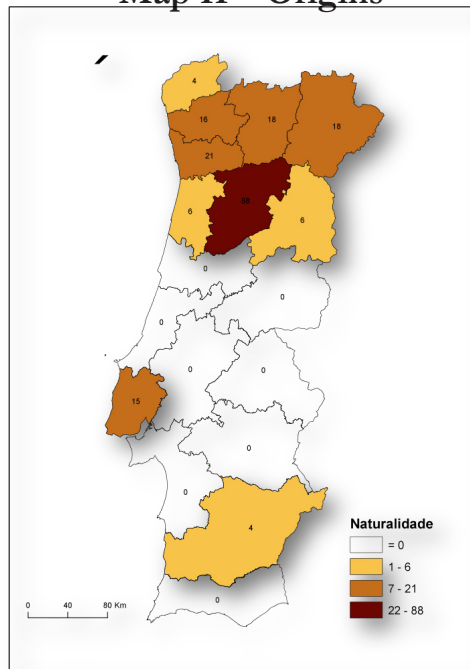
Graph II – Participation levels



Graph II indicates that most respondents didn't travel great distances to worship the Virgin, residing in the adjacent area to the Sanctuary or in neighboring counties. Weigh, although some discrepancy in percentage terms standing two major regions: North and Centre, with about 47% - 40% with respect to origin and 46% - 40% with respect to place of residence. Only 13% of natural respondents and 14% of residents in the southern region have moved to the pilgrimage. A reflection arises immediately upon analyzing these data - the *Senhora dos Remédios* doesn't drag masses of more

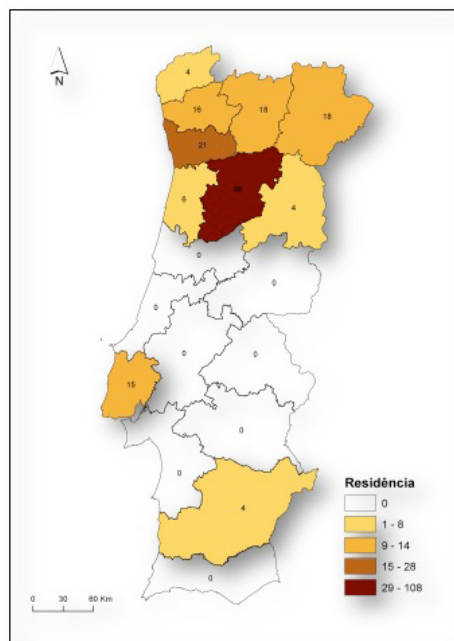
distant locations. However, without wanting to fall into apologetic considerations, neither in a simplistic and reductionist view of reality, it seems that coming to the festival is less, as further south the individual is natural, as density maps II and III show.

Map II – Origins



Source: Own elaboration, based on Geographic Information System GIS – Geographic Information System

Map III – Residence



Source: Own elaboration, based on Geographic Information System GIS – Geographic Information System

The density maps allow us to trace the mapping capacity of irradiation of the festival. The present results of this analysis can be useful to improve the classification previously presented in an abstract in the graph II. In this sense, we found that the districts near the sanctuary are those with a higher irradiation of the festival, figuring intermediate cities located in the north, as Bragança, Vila Real and Braga, as well as the city of Porto, considered the second largest city in the country. In addition to the strategic location to the city of Lamego, people in these districts are therefore potentially more familiar with the festival, and commitment, to the extent that these regions' dioceses provide, under a devotive "shadow effect", there is, individuals from these regions are strongly predisposed and accustomed to Marian worship taking into account the local mentality. However, in these dioceses there is a large collection of devotions, as well as a very valuable heritage of religious buildings: the case of Braga that although with a capacity comparable to the attractiveness of the district of Lisbon (15 of our respondents resided and/or were born in this district), roughly speaking, has been valued as a center of tourist attraction capable of international irradiation. In fact, social reality cannot be cut of phase of the spiritual side as it is impossible to separate one reality from the other, without realizing their connection.

However, we believe that the festival will not have conditions that make it so especially attractive to visitors from more distant inter-regional/national locations, however it is expected that it may become a national hub of irradiation, since it has boundless resources and attractiveness, when they are sufficiently advertised or valued. Hopefully one day, doing this work, it will attract new audiences and ascend to a higher category.

In fact, if it is to a district-wide scale that the festival raises the larger number of people, what are the factors that contribute to the construction of religious its memory and motivate the individual to go to the pilgrimage?

We believe that there are certain variables depending on each other, taking into account the values of evidence obtained in the

chi-square test, which prove that the origins of the respondent can positively influence and lead him to join the celebration.

Table V- Birthplace variable

		Place of Birth			Chi-square test
		North	Centre	South	
Fulfillment of promise	Yes	32 (40,5%)	53 (58,2%)	3 (11,5%)	$\chi^2 = 18,861$; g.l.= 2; $p = 0,000^*$
	No	47 (59,5%)	38 (41,8%)	23 (88,5%)	
Reason for the promise	Disease	21 (95,5%)	35 (83,3%)	2 (100%)	NR
	School Results	0	1 (2,4%)	0	
	Military Service	0	1 (2,4%)	0	
	Success	1 (4,5%)	5 (11,9%)	0	
Faith or cult	Yes	39 (49,4%)	54 (59,3%)	10 (38,5%)	$\chi^2 = 4,073$; g.l.= 2; $p = 0,13^{NS}$
	No	40 (50,6%)	37 (40,7%)	16 (61,5%)	
Visiting relatives or friends	Yes	15 (19%)	3 (3,3%)	3 (11%)	$\chi^2 = 10,904$; g.l.= 2; $p = 0,004^*$
	No	64 (81%)	88 (96,7%)	23 (88,5%)	
Meeting new places and people	Yes	0	0	5 (19,2%)	NR
	No	79 (100%)	91 (100%)	21 (80,8%)	
Material Heritage	Yes	3 (3,8%)	1 (1,1%)	7 (26,9%)	$\chi^2 = 26,281$; g.l.= 2; $p = 0,000^*$
	No	76 (96,2%)	90 (98,9%)	19 (73,1%)	
Immaterial Heritage	Yes	1 (1,3%)	0	10 (38,5%)	NR
	No	78 (98,7%)	91 (100%)	16 (61,5%)	
Procession	Yes	43 (54,4%)	39 (42,9%)	9 (34,6%)	$\chi^2 = 3,959$; g.l.= 2; $p = 0,138^{NS}$
	No	36 (45,6%)	52 (57,1%)	17 (65,4%)	
Leisure and entertainment	Yes	7 (8,9%)	16 (17,6%)	2 (7,7%)	$\chi^2 = 3,581$; g.l.= 2; $p = 0,167^{NS}$
	No	72 (91,1%)	75 (82,4%)	24 (92,3%)	

NS – Não significant; * - significant at 1%;

These results confirm the previous ones, verifying that the individuals born in the central region are the ones who visit the festival in order to fulfill promises compared to the ones from the southern region. These last ones go to the festival, but above all they enjoy visiting relatives or friends, as well as the respondents from the north.

The table confirms that the birthplace variable influences the coming to the festival, repositioning the respondents in the Portuguese cultural-historical context. We can only show that many of these respondents have lived a kind of confessional state situation, in which the attitudes of political-institutional order accompanied their religious convictions. If this is an obvious and consistent conclusion with the fundamental objectives of the festive practice, that is, individuals hold-up in front of the Virgin which arouses their attention without ambition and / or need to deepen the religious knowledge, but as a matter of civic participation. Individuals from the more distant districts do not feel this need because they are not devotees of the *Virgem dos Remédios*, depriving before the Virgin of their hometowns.

Behavioral Profile: preferential and reasoning

The methodology was based on an intensive qualitative component, which was based on the survey-interview in which individuals had to justify some of their answers giving them the opportunity to reflect on their own practice and justify their choices, motivations, expectations, perceptions, emotions and assessments of the festival and worship. The technique required accuracy, a logical observation, taking into account the impartiality that can motivate an always complex in terms of information exchange interview situation. Hence, we took into account its context at the time of analysis, since the interaction between interviewer and interviewee can create some effects conditioning the responses given by the latter, that is, the interviewer cannot be completely neutral nor the respondent is absolutely spontaneous. Moreover, as Madureira Pinto advocates moving from sociological and epis-

temological acquisitions that science is produced in a social context, by social workers and through social processes, it is possible to achieve increasingly demanding levels of rationality, objectivity and responsibility in scientific practice. Just by being aware of the limits is possible to regulate them, learning how to better control meaning and content and not save the analysis of concrete institutional and social settings in which scientific activity takes place (Madureira Pinto 2001). Hence, a survey of this kind has no objective course of representativeness. It was intended above all to capture subjectivities the natural logic that must be considered as a means to go beyond the usual statistical tools to grasp what is sought is to understand and interpret the experiences of visit/festival, the meaning attributed to the visit/festival, the mediation and the ways of worship.

Through the information gathered, it was possible to detect some dimensions of the context of the visit, especially the different motivations and intentions of those seeking the festival taking into account the heterogeneous public. Being sure that the public brings a diversity of expectations, the fruition of faith (52.6%) and Procession (46.4%) were the most cited hypotheses. In addition to these reasons, other reasons were mentioned - to fulfill the promise was one of them (44.9%). The responses of 88 individuals do assume a certain relation of cause and effect, being the coming to the festival a program and clearly framed in the life and precepts of Christian morality. That is, these players represent a range of Portuguese people who went to the festival with the urgency of achieving spiritual graces.

Next, we wanted to understand that what were the reasons for this extraordinary investment that could be translated into personal sacrifice or financial bias. Of the 88 respondents who fulfilled the promise, 83 indicated to reap dividends, having stood out in the first place and unequivocally favors for life, as a solution to the illness of themselves or relatives. Soon after, but with a much lower value, individuals aim to great success in academic achievement, and success in the military service, in third place.

This leads us to believe that the devotee seeks a religion in the multifunctional feature, with a view to achieve health and success, and short-cutting the disastrous fragile situation in which they are. Nevertheless, there are other reasons for the visit, such as visiting relatives and friends (10.7% of respondents). This component has acquired a great relevance in the current tourism - tourism reunion (Georges Cazes and Françoise Potir 1996). The enjoyment of the landscape and experience the material and/or immaterial heritage in the region are other motivations for the 11.2% respondents to visit the festival. In this context it should be interpreted in the interference of the spiritual in the cultural, and vice-versa being that both the religious tourism and the cultural tourism can motivate the coming to the festival. Of course, sometimes in the course of the visit it is not so much a specific will, one or another particular element or any interest in concrete that motivates the coming, but the simple desire of evasion and willingness to revive the festival with its colorful movement, imbuing themselves in the local atmosphere and enjoying a few days of rest. These results are presented in Table VI.

At the time of deciding on a trip to the festival there are some attributes to which participants attach more importance and will be the focus of one analysis at this point. Therefore, they were asked to rank their answers in a Lickert type scale – from nothing important to very important (1-4), with the possibility of answering that they had no opinion (0). These results are presented in Table VIII. For all factors the average and the standard deviation were considered between 3.08 and 3.79, being, in this case, excluded the answers “no opinion” on each factor. Note that, in any of the factors there is a great predominance of responses in the categories important and very important being the religious motives/devotion the most important choice of visitors, when they decided to travel. The nature / landscape and tourism in rural areas were categorized as very important by over 50% of visitors. Several other reasons express a positive evaluation, distinguishing essentially all the values.

Table VI - Reasons for participation in the festival

		Absolute Frequency	%
Fulfilment of the promise	Yes	88	44,9
	No	108	55,1
	Total	196	100
Reason for the promise	Personal or relative's illness	75	90,4
	School results	1	1,2
	Military service	1	1,2
	Professional success	6	7,2
	Total	83	100
Faith or cult	Yes	103	52,6
	No	93	47,4
	Total	196	100
Visiting relatives or friends	Yes	21	10,7
	No	175	89,3
	Total	196	100
Meet new places and people	Yes	5	2,6
	No	191	97,4
	Total	196	100
Material Heritage	Yes	11	5,6
	No	185	94,4
	Total	196	100
Immaterial Heritage	Yes	11	5,6
	No	185	94,4
	Total	196	100
Procession	Yes	91	46,4
	No	105	53,6
	Total	196	100
Leisure and enter- tainment	Yes	25	12,8
	No	171	87,2
	Total	196	100

Table VII - Importance given to each factor when choosing this destination

	Not important (1)	Little important (2)	Important (3)	Very important (4)	No opinion (0)	N	Average (standard deviation)
Religious motivations / Devotion	2	2	30	156	6	196	3,79 (0,25)
Craft / Arts and Traditions	3	13	73	88	18	195	3,39 (0,49)
Alto Douro Wine Region (World Heritage)	0	33	64	82	17	196	3,27 (0,57)
Amusement / Entertainment	7	37	63	65	24	196	3,08 (0,75)
Gastronomy	6	37	55	77	21	196	3,16 (0,77)
Cultural specificities of the target	2	15	87	72	20	196	3,30 (0,45)
Historical and cultural heritage	2	8	77	95	14	196	3,46 (0,40)
Nature / Landscape	1	5	66	110	14	196	3,57 (0,34)
Rural tourism	1	7	69	100	19	196	3,51 (0,36)
Accommodation capacity	2	13	88	75	18	196	3,33 (0,44)

Then we wanted to know if the age and sex factors affect the different experiences of socialization, encouraging the visitor to go to the festival. For this we used the Chi-square test to study the hypotheses concerning the role of gender, Table XXIV, and the Student t-test and Mann-Whitney test for the age question, Table XXV. These results allow us to validate the hypothesis that there are several dependency relationships between the, the age and the religious motivations of the respondents. Thus, for 61.3% of women the religious factors are the main reason for coming to the festival, while for men this was only a valid reason in 42.2% of the cases. There are also other significant differences in that women shyly surpass men as regards the fulfillment of promise:

thus 45.3% of women and 44.4% men came to the festival and fulfilled a promise. The sample data give an expression for women, as the historiography has pointed out.

The results of promise tend to increase with age and especially in the elderly, with an average age of 51.3 years old, those who make promises because of illness while the younger hope they succeed in life, 34.83 years old hope to succeed in school results, with an average age of 38. In fact, respondents require the Virgin according to the experiences and expectations that they have or aim for in life or on more technical aspects involved in their conception.

Among the various events of a religious nature the Procissão do Triunfo distinguishes itself by its spectacle, more popular among men and women, chose by 56.7% and 37.7% respectively, with an average of age of 47. The Mann-Whitney test also allows us the sense that respondents under the age of 30 give more importance to programs for recreation and socializing, as well as meeting new places and people, while respondents with ages ranging from 30-35 years are more sensitive to cultural and heritage issues. (For the purposes of promise and meeting new people and places we couldn't perform the chi-square test of independence due to the non-validation of the assumptions of applicability).

Table VII - Gender Variable

		Gender		Chi-square test
		Male	Female	
Fulfilment of the promise	Yes	40 (44,4%)	48 (45,3%)	$\chi^2 = 0,014$; g.l.= 1; $p = 0,906^{NS}$
	No	50 (55,6%)	58 (54,7%)	
Reason for the promise	Disease	36 (97,3%)	39 (84,8%)	NR
	School results	0	1 (2,2%)	
	Military service	1 (2,7%)	0	
	Success	0	6 (13%)	
Faith or cult	Yes	38 (42,2%)	65 (61,3%)	$\chi^2 = 6,375$; g.l.= 1; $p = 0,012^{**}$
	No	52 (57,8%)	41 (38,7%)	
Visiting relatives or friends	Yes	7 (7,8%)	14 (13,2%)	$\chi^2 = 0,986$; g.l.= 1; $p = 0,321^{NS}$
	No	83 (92,2%)	92 (86,8%)	
Meet new places and people	Yes	0	5 (4,7%)	NR
	No	90 (100%)	101 (95,3%)	
Material Heritage	Yes	11 (12,2%)	0	$\chi^2 = 11,516$; g.l.= 1; $p = 0,001^*$
	No	79 (87,8%)	106 (100%)	
Immaterial Heritage	Yes	9 (10%)	2 (1,9%)	$\chi^2 = 4,614$; g.l.= 1; $p = 0,032^{**}$
	No	81 (90%)	104 (98,1%)	
Procession	Yes	51 (56,7%)	40 (37,7%)	$\chi^2 = 6,273$; g.l.= 1; $p = 0,012^{**}$
	No	39 (43,3%)	66 (62,3%)	
Leisure and entertainment	Yes	16 (17,8%)	9 (8,5%)	$\chi^2 = 2,984$; g.l.= 1; $p = 0,084^{***}$
	No	74 (82,2%)	97 (91,5%)	

*NS – Non-significant; NT – No test; * - significant at 1%; ** - significant at 5%; *** - significant at 10%*

Table VIII - Age Variable

		Age			T-Student or Mann-Whitney Test
		N	Average	Standard deviation	
Fulfilment of the promise	Yes	88	49,68	15,727	t = 2,95; p= 0,004*
	No	108	42,50	17,886	
Reason for the promise	Disease	75	51,36	15,984	NT
	School results	1	38	-	
	Military service	1	60	-	
	Success	6	34,83	5,307	
Faith or cult	Yes	103	46,71	15,745	t = 0,831; p= 0,407 ^{NS}
	No	93	44,63	18,868	
Visiting relatives or friends	Yes	21	50,10	17,294	MW = 1546; p= 0,235 ^{NS}
	No	175	45,20	17,257	
Meet new places and people	Yes	5	22	-	NT
	No	191	46,35	17,07	
Material Her- itage	Yes	11	32,55	17,963	MW = 508; p= 0,005*
	No	185	46,51	16,972	
Imaterial Her- itage	Yes	11	28,45	10,113	MW = 367; p= 0,000*
	No	185	46,75	17,092	
Procession	Yes	91	47,20	16,770	t = 1,112; p= 0,268 ^{NS}
	No	105	44,45	17,697	
Leisure and en- tertainment	Yes	25	29,28	8,463	MW = 771; p= 0,000*
	No	71	48,13	16,940	

*NS – Non-significant; NT – No test; * - significant a 1%;*

It is therefore appropriate to compare the motivations for coming to the party according to the male/female genders. From the results obtained by the T-Student test, we conclude that there were significant differences between the different genres. Thus,

men give more importance than women to crafts / arts and traditions. This interest is a crucial phase in which the populations of rural communities have been declining and their lifestyles tend to disappear. Therefore, the social and artistic events recognized the importance given to its originality and interest of the aesthetic point of view or reunion with the origins, such as handicrafts, cooperage, basketry, pottery, pack-saddle shops and tin-smith's shop, as well as Lazarim masks, hand-carved wood, are one of the most typical and unique expressions of local crafts and one of its most interesting aspects.

The men also give much importance to the fact that the Alto Douro Wine Region has been classified as World Heritage.

Table IX - Importance given to the motivations vs. male/female genres

	Importance (range 1-4)				T-Student Test
	Gender	N	Average	Standard deviation	
Religious motivations	Male	90	3,67	0,948	t = - 0,107; p= 0,915 ^{NS}
	Female	106	3,68	0,698	
Craft / Arts and Traditions	Male	90	3,30	1,116	t = 2,593; p= 0,010 ^{**}
	Female	106	2,86	1,245	
Alto Douro Wine Region (World Heritage)	Male	90	3,21	1,096	t = 2,467; p= 0,014 ^{**}
	Female	106	2,80	1,206	
Amusement / Entertainment	Male	90	2,89	1,302	t = 1,847; p= 0,066 ^{***}
	Female	106	2,55	1,281	
Gastronomy	Male	90	2,96	1,253	t = 1,352; p= 0,178 ^{NS}
	Female	106	2,71	1,302	
Cultural specificities of the target	Male	90	3,00	1,218	t = 0,387; p= 0,699 ^{NS}
	Female	106	2,93	1,165	
Historical and cultural heritage	Male	90	3,28	0,948	t = 0,817; p= 0,415 ^{NS}
	Female	106	3,15	1,186	
Nature / Landscape	Male	90	3,42	0,861	t = 1,333; p= 0,184 ^{NS}
	Female	106	3,22	1,227	
Rural tourism	Male	90	3,29	0,974	t = 1,253; p= 0,212 ^{NS}
	Female	106	3,08	1,343	
Accommodation capacity	Male	90	3,28	0,936	t = 2,943; p= 0,004 [*]
	Female	106	2,80	1,268	

* significant at 1%; ** significant at 5%; *** significant at 10%

We know today that the importance given to the factors related to the visit is educational, so we crossed this variable with the different factors in order to draw some descriptive conclusions in order to better understand the motivational and preferred profile from tourists, and ultimately guide the strategic management in terms of behavior (motivations, interests, habits and preferences) according to their qualifications. Because there are six categories in relation to academic qualifications the most appropriate test for statistically significant differences in the importance given to each factor would be an ANOVA one. But since there is no normality of the dependent variable (degree of importance) or the homogeneity of variances we had to resort to the Kruskal-Wallis, subsequently comparing the average of the orders as described by Maroco (2007).

Table X presents the averages obtained in these tests for each of the factors, as well as the statistic and the value obtained in the test, and in Table XI we present the multiple comparisons between the academic qualifications for each factor focusing on only those statistically different. The reading of this table should be made taking into account that, for example, SI differs from 1-4, logically 1-4 also differs from SI, but to avoid the duplication of information we present only the first, which means that the differences in the lowest to the highest qualifications are presented, and therefore there is no column for higher education (M/HE).

By observation it was concluded that there are significant differences for all the factors, regarding to the different educational background, for every test values obtained are less than 1%.

With the exception of individuals with 10-12 grade, all other age groups give notorious importance to religious motivations. The interest in learning and preserving the crafts / arts and traditions is also transverse to all age groups except, once again, for individuals with the 10-12 grade. The enjoyment of cultural heritage, especially the importance attached to the Alto Douro Wine Region as a World Heritage Site covers a wide range of ages. We justify this data because it is a more “cultural” issue and not as implied in relation to income level of learning - is less le-

arning and more understanding. Nevertheless, we were pleasantly surprised by the degree of importance given to the issue by respondents with low educational capital. We point out the justification for these values the fact that some individuals reside in the town awarded by UNESCO and exult in the title of World Heritage expecting that this recognition will value their territory and bring profit, increasing their income and value their endogenous resources, thus debunking the idea that this recognition “is one thing and for elites.” The traditional festive entertainments, such as amusement and entertainment were also major focus for all age groups perhaps because the fun is a key ingredient of the popular festival. Organizations use this artificial festive to attract and integrate all social groups in the same order and in the same spirit by going to the fantastic and fanciful, leaving them spellbound before the shining spaces of the city. The tourist or visitor to the rural asks for a direct contact with the simple country life, including the authenticity of social relationships, the feeling of solidarity and mutual assistance in daily activities (Leal, 2001), maybe this is the reason they gave great importance to the visitor’s festive, the local specificities, such as gastronomy and historical and cultural heritage, as well as Nature and Landscape. With its creation of tourism in rural areas it was intended to protect and enhance the cultural heritage, through the recovery of regional architecture and contribute to improving the quality of life of rural populations, through a possible additional income (Cunha 2001), which is why is strange that this age group who give less importance to the rural tourism and accommodation capacity are those exactly with very low levels of education, between the 5-6th grade as well as individuals with the 10-12th grade, as that this would be an opportunity to redevelop and revitalize rural areas where they live in. Nevertheless, these results can be explained by the fact that, although the region has an appetite for this type of tourism development to be successful, and in fact the according to Kastenholz (2003) the opportunities that rural tourism makes to the local and regional development have been much emphasized in the academic and political discourse, raising sometimes

exaggerated expectations, leading to the native and locals feeling disappointed with this form of development. Anyhow, every other group of respondents have the perception that this form of development provides both the economic and social balance they ambition and a range of accommodation, individual quality, with prices that are known to be beneficial may be, moreover, an important variable in choosing a destination thus recognizing that the rural tourism and accommodation capacity can be an engine of social, economic and environmental development, designing the Douro as a tourist destination (Table X and XI).

The result shows that a number of factors influenced the respondent's decision on the choice of his destination - festival, whether by devotion, or just for a holiday or short-break. Therefore, the challenges facing the organization of the festival are to assure the public on the one hand, and, second, diversify and develop new ways of attracting and creating new products adjusted to the real needs of each segment.

However, we admit that these results are still very preliminary and it is unwise to deduce any more consistent conclusion. Thus, in future studies would be appropriate to proceed to a subsequent segmentation or, commonly referred to as *Post Hoc* Segmentation, crossing the obtained results through the motivations, interests, habits and preferences, with cutting sociodemographic variables, based on multivariate methodologies. Through this intersection it would be possible to access more detailed information/results and more robust analyzes.

Table X - Kruskal-Wallis test for differences between the importance of each factor and the academic qualifications

	Factors	Little important (2)	Important (3)	Very important (4)	No opinion (0)	N	Average (standard deviation)				
HA	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	
SI	91,58	121,81	126,83	136,58	130,17	128,75	116,22	108,14	113,97	126,11	
1-4°	104,92	102,66	95,97	101,39	103,44	100,62	96,31	101,22	103,89	101,03	
5-6°	88,85	96,48	83,35	98,15	96,27	84,08	70,63	66,31	69,10	74,42	
7-9°	107,37	74,61	68,87	76,37	71,24	86,61	106,74	99,24	111,74	94,55	
10-12°	78,82	68,85	80,66	74,16	71,99	69,91	75,29	82,15	62,16	72,49	
CM/S	104,23	112,10	119,38	101,50	106,78	113,07	118,60	116,45	119,31	113,97	
ET	13,580	22,051	24,054	19,450	21,154	22,755	24,287	21,009	36,835	23,375	
gl	5	5	5	5	5	5	5	5	5	5	
VP	0,019**	0,001*	0,000*	0,002*	0,001*	0,000*	0,000*	0,001*	0,000*	0,000*	

* *significant at 1%***Legend:**

M1 – Religious motivations

M2 – Crafts / Arts and Traditions

M3 – Alto Douro Wine Region (World Heritage)

M4 – Amusement / Entertainment

M5 – Gastronomy

M6 – Cultural specificities of the target

M7 – Historical and cultural heritage

M8 – Nature / Landscape

M9 – Rural tourism

M10 – Accommodation capacity

Table XI - Multiple comparisons between orders' average

	SI	1-4	5-6	7-9	10-12
M1		10-12		10-12	CM/S
M2	7-9 10-12	7-9 10-12	CM/S	CM/S	CM/S
M3	1-4 5-6 7-9 10-12	7-9 CM/S			CM/S
M4	sl	10-12		CM/S	CM/S
M5	5-6 7-9 10-12 1-4	7-9 10-12			
M6	5-6 7-9 10-12	10-12	CM/S		CM/S
M7	5-6 7-9 10-12	5-6 10-12 CM/S	7-9 CM/S		CM/S
M8	5-6	5-6	7-9 CM/S	10-12	CM/S
M9	5-6 10-12	5-6 10-12	7-9 CM/S	10-12	CM/S
M10	5-6 10-12	5-6 10-12	CM/S		CM/S

Legend:

M1 – Religious motivations

M2 – Crafts / Arts and Traditions

M3 – Alto Douro Wine Region (World Heritage)

M4 – Amusement / Entertainment

M5 – Gastronomy

M6 – Cultural specificities of the target

M7 – Historical and cultural heritage

M8 – Nature / Landscape

M9 – Rural tourism

M10 – Accommodation capacity

Travel and expenses

By moving to the festival or the sanctuary, the respondents have implemented a plan for organizing the trip individually or in groups (Cunha, 1997), so we wanted to know with whom they made the visit, the resources they used and what the detours they made. When they started, 82.4% of respondents said they traveled in the company of family/relatives and 13.5% in the company of friends, 2.6% chose the company their spouse/companion and further 1.6% went alone. The weight of individual trips and trips outside the family bounds was very residual. The groups formed by the nuclear family were composed by the couple and its children, or an element of parental (father or mother) and children, or by grandparents. In some cases the children are replaced by nieces or nephews in addition to the group and sometimes, friends. Indeed, these results seem to indicate that the sanctuary movement and participation in religious ceremonies involve a social function being the opportunity to travel a family tradition or perhaps a family time of exploration and interaction.

In Table XII we observed that 52 of respondents have made the visit in an organized manner. Nevertheless, there are some differences within this group as 55.8% of respondents organized the trip through the parish, while 23.1% used a travel agency. Individuals who organized the trip privately represent 21.2% of the sample. The means of transport chosen by most respondents was the car, about 72.4%, and 26.5% chose the bus and only 1% went on a motorcycle.

It is important to us now to know whether the respondents have moved purposefully to the festival not having made any detour or rather took the opportunity to meet and visit the region and / or other places with tourist potential. As the surrounding area of study, is a historical-cultural area with many iconic tourist and cultural events, we put in the questionnaire three different places: the city of Régua, the Alto Douro Wine Region and the Shrine of *Nossa Senhora da Lapa*, in order to understand the relationship between these places and the festival.

87.2% of respondents made no deviation, claiming that they had no desire in visiting other places, perhaps because the participation in the festival overlaid a “kinetic” one-direction goal, and only 12.8% of respondents made detours to visit other touristic, cultural or religious attractions. This group seeks, above all, to know the area and enjoy with the family, spending time in a pleasant way. In terms of places visited two sites clearly emerge: thus 48% of respondents chose to make a detour to visit the city of Régua and 44% chose to visit the region of Alto Douro Wine Region. However, we admit that we can take these values together once the ruler of the city and the region of Alto Douro Wine mingle in one resort. Only 8% of respondents visited the Shrine of Nossa Senhora da Lapa.

But why did respondents choose to visit this or that place? It seem to us that, in most cases, the conditions to the visits are influenced by the multiple tourism potential of the territory, and the historical and cultural heritage, biodiversity, landscape and the very appealing oenological elements, benefiting from more notoriety with the award of World Heritage in 2001.

The conditions for the visit - affluence, monitoring arrangements - according to the time available, as well as intentions and motivations, personal interests and / or professional life trajectory of the visitor influence him in the choice of destinations according to factors related to his training. It seems that the number of respondents who did detours, 12.8% are neophytes visitors, hence explaining the fact that they have a different behavior from those who are accustomed to the place, having a natural desire to know the area. Nevertheless, even for these, the festival continues to be the “driving force” of coming to the region on September 8. Hence we consider of extreme importance to create a cultural and tourist destination with an integrated offering containing information about the characteristics and regional peculiarities, informing visitors about the region, including the religious festival. These results are shown in Table XII.

The cost of travel is the amount paid to travel the distance from the point of departure/origin of the respondent to his/her

destination and back, as shown in Table XIV. As a starting point/origin we don't understand the place of habitual residence, but the place where the respondent said he was when he took the decision to travel, having as a main goal to reach the shrine and the celebration. This option was taken as a way to circumvent the problems with the multiple destinations. The majority of respondents referenced fuel expenditure, spending on average 37.36 euros, and food expenses, having spent about 55.17 euros, as the main expenditure. Of the 196 respondents, 16 had accommodation costs spending an average of 143.44 euros.

Table XII - Characteristics of travel to the pilgrimage

		Absolute frequency	%
Whom went to the pilgrimage with	Companion	5	2,6
	Relative	159	82,4
	Friends	26	13,5
	Alone	3	1,6
	Total	193	100
Organized visit	By the parish	29	55,8
	By the travel agency	12	23,1
	By privates	12	21,2
	Total	52	100
Transportation	Car	142	72,4
	Bus	52	26,5
	Motorcycle	2	1
	Total	196	100
Did any detours?	No	171	87,2
	Yes	25	12,8
	Total	196	100
Which detours?	Régua	12	48,0
	Douro Vinhateiro	11	44,0
	Senhora da Lapa	2	8,0
	Total	25	100

The movement led 93.9% of respondents to a set of expenses that will be detailed in Table XIII.

Table XIII – Travelling expenses

	Yes	184	93,9
Had expenses?	No	12	6,1
	Total	196	100

It should be also noted that the 42 individuals who visited the pilgrimage showed expenditure on organized bus tickets, spending on average 15.52 euros. For public transport we consider the cost of travel equal to the cost of paid tickets. Costs were also presented with purchases, whose average was 30.25 euros and attractions, having spent 12.32 euros. Nevertheless, we emphasize that the greatest detours were recorded in the case of fuel expenses, accommodation, food and drinks and even in shopping. In terms of total expenditures made by each respondent it has a range between 5 and 760 euros, with an average of 107.48 euros and a standard deviation of 143.29. It deserves particular attention the maximum value of the expenditure recorded corresponds to the individuals who were on holiday and tend to have a longer stay and spend more throughout their trip.

Table XIV - Cost of travel (descriptive statistics)

U.m.: €

N	Minimum	Maximum	Average	Standard deviation	
Fuel expenses (private transport)	138	5,00	150,00	37,36	27,33
Tickets (public transport)	42	4,00	40,00	15,52	7,82
Accommodation	16	20,00	200,00	143,44	78,80
Food and drinks	151	5,00	200,00	55,17	55,10
Shopping	81	5,00	200,00	30,25	47,71
Expenses attractions	56	5,00	30,00	12,32	6,74
Total expenses	184	5,00	760,00	107,48	143,29

The remaining residence time in the festival is a dependent variable and reflects the number of days that the individual intends to remain in the place. Most people reported being of passing

through or dedicate one day to the pilgrimage, but it may have been some ambiguity in these responses and individuals who were reported to be passing through in fact dedicated the day to the festival. Given these results, we conclude that most of the visits, about 89.2%, it is in the context of travel that does not even involve overnight, falling into the excursions' category or a hiking one-day trip, that corresponds to the tourism concept itself, representing 11% of respondents. Despite these numbers, though tiny, they eventually escape from formal accommodation, as these movements were motivated by the simple desire to visit family and friends - tourism reunion (Cazes, Potier 1996). These results can be seen in the following Table XV.

Table XV - Time spent at the pilgrimage

		Absolute frequency	%
Days	Passing through	58	29,9
	1 day	115	59,3
	2 days	6	3,1
	4 days	13	6,7
	More 4 days	2	1,0
	Total	194	100

The length of participation/visit to the pilgrimage variable is grouped into three categories: first time, every year, every other year. One comment results *prima facie* in a large percentage of individuals (41.4%) with a loyalty to the festival, participating annually, and 30.9% repeated the visit every other year – in periods of less than five years. However, these data do not have a direct relationship with the religious beliefs and may even deduce to small mistakes, as we do not know if the reiteration of the individuals was due to religious affinity or prior to other causes, that is, as we had seen previously the target audience of the festival consists in large part of local devotees, and the geographic approach could trigger more frequent visits. Moreover, interest in the topic and / or experience and level of positive satisfaction may have motivated the respondent to repeat the visit, or the fact that

the people are proud of one of its festive icons, with no religious affinity at first sight, but a simple desire to participate in it. Furthermore, these data had been asserted (in the previous section) with the participation of the people in the festival. In fact, the participation in the festival is transversal to all kinds of audiences, that is, for those admitting to be a devotee of Nossa Senhora dos Remédios and also by those who only have the convenience to participate in the fun. The remaining approximately 27.7% of respondents are visiting the region for the first time, having taken the opportunity to travel to the festival. This group of respondents may or may not, repeat visits and/or being re-framed in an organized tour, depending on the impact of positive / negative experience that it had on them.

We must emphasize, however, that in the investigation five individuals refused to answer the question because they didn't find it relevant. As for the first visit to the region, only 16.5% replied in the affirmative, and 83.5% of respondents had visited the region, as shown in table XVI.

Table XVI - Attendance and participation in the feast

		Absolute frequency %	
How long does the feast exist?	First time	53	27,7
	Every year	79	41,4
	Every other year	59	30,9
	Total	191	100
First time in the region?	Yes	32	16,5
	No	162	83,5
	Total	194	100

Then we wanted to know if age is somehow connected with the participation / visit to the pilgrimage. One of the questions we immediately asked was if there were more likely ages to visit these specific areas. Therefore, we resort to comparing the average age in each of the three categories above, by analysis of variance (ANOVA), with the results presented in Table XXVIII.

From our results, we confirm that there are significant differences in the age of the pilgrims with older respondents participating more often each year, being in average 54.6, while the ones participating every other year are 44, with an average age of 33.3.

CONCLUSION

The human flows are aimed at achieving the sanctuary and it is shaping the decision to travel. The remaining time in the procession is, for most of respondents less than 24 hours. We also found that the sanctuary reveals several potential tourist enjoyments, not being recognized by most respondents. The tourist/believer has of his/her revenue to the service of faith, enabling architectures and sacred spaces to gain new attractiveness, contributing to the prosperity of the local community Buhalis (1999). According to Calimé (1997) tourism can be understood as an opportunity for realization of man, for understanding between cultures and traditions, before being considered a danger to the faith. Therefore, only a multi-functional perspective covering all characters - the local people, the members of the Church and the Brotherhood, the effective guardians and conservators of local and regional heritage and tourism operators - create a sustainable framework in perfect respect to the heritage structure, the emotional, religious and touristic monument. To this end, we enhance the importance in the qualification of human resources, improvement of infrastructure, diversify beyond animation and to increase the supply of quality accommodation and support services, including the entertainment.

Nevertheless, the space management faces many problems, of which we enhance the economic stagnation caused by the depletion of the economic sector in the region with the subsequent decrease in donations, a very conservative legal-institutional and a progressive aging of the members of the Diocese of Lamego and / or the Brotherhood of Nossa Senhora dos Remédios that protects the sanctuary.

The opening of the sanctuary to the surrounding community is a *sine qua non* for the valuation of the space and awareness by the Church and the Brotherhood of the need to program the flow of tourism in order to avoid any possible negative effects of this activity.

The church should set an example to the community and educate their audiences to this new reality, to which also, only now the Church/Diocese and Brotherhood begin to awaken repairing the valences believer/cult and visitor/tourism, so as to give new areas and functions of "fair use", to the religious site.

The Brotherhood should enhance the creation of trails built in "pathways of time and space," taking advantage of the technical and historical diversity of access and its landscape, according to the point 3, principle 3 of the Carta do Turismo Cultural. We recall that, in the town of Lamego there are still stretches of preserved Roman roads, in addition to one of the paths of Santiago and a Pombal track. Only in this way we rebuild this space, reversing the trends that currently score less positive.

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