



Exploratory Analysis of the Promotional Activities of Krishna-Conscious Communities in Europe

Krisztina Bence-Kiss¹ 
Orsolya Szigeti² 

Received: June 30, 2022

Revised: October 7, 2022

Accepted: October 7, 2022

Published: December 30, 2022

Keywords:

Religion;
Religious behavior;
Transtheoretical Model of
Behavior Change;
Consumer behavior;
Krishna consciousness



Creative Commons Non Commercial CC BY-NC. This article is distributed under the terms of the Creative Commons Attribution-Non-Commercial 4.0 License (<https://creativecommons.org/licenses/by-nc/4.0/>) which permits non-commercial use, reproduction and distribution of the work without further permission.

Abstract: *Marketing religions have been studied frequently in the past decades, however, there are still areas less covered by the literature. Krishna-conscious communities are considered as one of the most successful new religious movements in terms of marketing in the past decades. This research studies the promotion tools applied by the Krishna-conscious communities in Europe with the involvement of seven rural communities in six countries, where quantitative research was carried out to discover the initial means of encountering the religion and the exposure to the different promotion tools applied in the further phases of communication. The research results have shown that traditional tools of promoting Krishna Consciousness still have huge importance when people meet the religion for the first time, but in keeping longer term contact, media may be applied efficiently as well, but there is still space for improvement in the promotion tool portfolio.*

1. INTRODUCTION

There is competition among the various churches and religious groups to retain and attract followers as a result of the emergence of new religious movements and the coexistence of several religions in constrained geographic regions. The pool of potential followers is predetermined because there are only a finite number of people on Earth, but this number is growing. Churches seek to win the greatest share of this pool. This entails recruiting people from various religious backgrounds as well as obtaining new followers who may not have previously practiced religion. Many academics have referred to this member competition as a market scenario comparable to those researched in regard to products and services, where religious groups engage in specific marketing activities to outperform their rivals. (Becker, 1986; Crockett, 2016; Culliton, 1958; Einstein, 2008; Iyer, Velu & Mumit, 2014; Kedzior, 2012; Kuran, 1994; McAlexander, Dufault, Martin & Schouten 2014; Shaw & Thomson, 2011; Stark, 1997; Wijngaards & Sent, 2012).

Krishna consciousness was – and still is – one of the best known religions of their promotional activities, which were initiated by people stopping pedestrians on the streets, telling them all about the teachings of their Lord Krishna. Today, ISKCON (International Society for Krishna consciousness) has a significant number of churches, villages, and visitors' centers all over the world. They also conduct several festivals, participate in charity endeavors, and engage in active online and social media communication. Being able to attract the interest of more and more individuals in nations distant from India is an accomplishment that points to a clearly thought-out strategy that has strangely garnered little recognition in recent decades (Bence, 2014; Goswami, 2001; Harvey, 2000; Isvara, 2002; Kamarás, 1998; Klostermaier, 2000; Wuaku, 2012).

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

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

2. THEORETICAL BACKGROUND

According to Juravle, Sasu, and Spataru (2016), religion should be included in the study area of services marketing, specifically non-profit marketing, based on three key factors that distinguish for-profit companies from non-profit ones: economic, legal, and social characteristics. Economically, we can discuss non-profit marketing when the object of the marketing activity is not a tangible good or a service that needs to be paid for, but rather something more ethereal, like a goal, a cause, or a set of beliefs. Legally speaking, the classification is obvious because it is controlled when we can discuss a non-profit business. From a social standpoint, nonprofit marketing focuses on more broad goals, such as modifying behavior or attitudes or promoting awareness, rather than on meeting a specific need (Juravle et al., 2016).

Juravle et al. (2016) proposed the application of the 7P of services marketing to religions as well, emphasizing that even though there are some notable differences in the goals, target audiences, and measures of services marketing and non-profit marketing, the general principles are similar. This was based on the classification of religions into the category of non-profit marketing (Juravle et al., 2016). However, they also took into account services offered by religious organizations, as well as several product categories, as the practical and concrete realizations of the services and the religion. Other studies have also concentrated on the similarities between religions and services (Bence, 2014; Hashim & Hamzah 2014; Iyer et al., 2014; Kuran, 1994; Shaw & Thomson, 2013). However, a large number of their elements are fixed by the basics of the religion and cannot be altered for better customer orientation, which is the biggest restriction on the use of the services marketing mix concepts on religions (Ann & Devlin, 2000; Bence, 2014; Juravle et al., 2016; McDaniel 1986; Mulyanegara, Tsarenko & Mavondo, 2010; McGraw, Schwartz & Tetlock, 2011).

Marketing of religion is also a sensitive topic: ‘present and potential consumers’ may regard promotion inappropriate for a religious organization – which is supposed to be non-profit. According to studies, many people believe that, despite being important for existence, churches’ marketing and for-profit endeavors damage their reputation (Attaway, Boles & Singley, 1997; McDaniel 1986; McGraw, Schwartz & Tetlock, 2011; Kuzma et al, 2009).

According to Juravle et al. (2016), marketing religions may be the key to offsetting the negative effects of social change by promoting values and counterbalancing the negative effects of mass media; while it is also a key for religious communities to adapt to modern society in order to survive. Nowadays, most religious communities apply a wide range of different tools in order to keep contact with their followers and also to attract new people to the community. Most religious entities are present on Facebook, and some also use Instagram and YouTube, but at the moment the importance of these tools are still lower in the portfolio of most of them (Ann & Devlin, 2000; Bence-Kiss, 2019a; Chen, 2011; Hashim & Hamzah 2014; Wilson, 2012).

The way the fundamentals of Krishna Consciousness influence the marketing mix is an expressive example of religious economics with all its benefits and limitations (El-Bassiouny, 2014, 2015; Hashim & Hamzah, 2014; Sandikci, 2011; Sandikci & Jafari, 2013; Wilson, 2012). The principles of Krishna Consciousness determine the majority of the elements of the marketing mix, however, the example of Krishna-conscious farming communities shows how religion may overcome these boundaries by shifting the focus away from the marketing of the religion itself. The largest Krishna-conscious farming communities in Europe have solved both the challenges of limited marketing mix and prejudices of religious marketing by transforming the product

from religion to tourism by establishing farming communities all over the continent. These locations exhibit the most important aspects of the religion within a small settlement and attract a huge number of tourists all over the year. This shift has put the tourist attraction in the focal point of the marketing mix instead of religion, which is an area, where the 7Ps of service marketing is commonly applied. Moving the product into the realm of tourism has increased the freedom to change the components of the marketing mix: on the tourist level, religious communities may add certain components to create a complex touristic product, which suits the needs of the customers without violating the fundamentals of the religion, and they can set the other components of the marketing mix to reach the audience the most effectively (Aminbeidokhti, Zargar & Nazari, 2010; Bence-Kiss, 2019a; Bence-Kiss, 2019b; Mendoza Vargas & Culquitan-ta Salazar, 2019; Piskóti, 2007; Sheikhi & Pazoki, 2019).

3. RESEARCH METHODS

During the research different primary and secondary research methods were applied to get an insight into the area. During the secondary data analysis, articles and research concerning the topics of religious marketing and the promotion of religious communities were overviewed, with special respect to the existing works concerning Krishna Consciousness. Nine of the continent's eighteen farming villages, which range in size from small to large, answered the original inquiry and consented to take part in the follow-up study. The population of the three largest communities, Krisna Völgy (HUN), Radhadesh (BEL) and Bhaktivedanta Manor (GBR) were over 100 inhabitants and they are visited by approximately 20-30000 tourists a year. Four communities, Krisnuv Dvur (CZE), Almviks Gard (SWE), Simhachalam (GER) and Goloka Dharma (GER) had a population of between 30 and 60 devotees each and hosted about 2-3000 visitors a year. Due to the small population of ten inhabitants or below and not so enhanced focus on tourism, Prabhupada Desh (ITA) and Nova Ekacakra (SVK) were eliminated from the sample, and seven communities from six different nations were examined.

The aim of the research was to assess the effectiveness of Krishna Consciousness's promotion tools communities after learning about and analyzing the marketing mix of the organization in Europe and identifying the important components of their marketing toolbar. Paper-and-pencil questionnaires were distributed among the visitors of the farming communities, where a non-representative sample of 667 respondents answered the questions. Since the focus of the research was farming communities and the modified marketing mix of the religion where the product was shifted to tourism, it was ensured that all the respondents have already gotten acquainted with the newly created product. The majority of respondents have been to Krisna Völgy in Hungary, which was the area with the most active farming throughout the inquiry. The bulk of the research participants belonged to different religious communities (47,8%, 319 responses), were atheists (2,2%, 15 responses), did not belong to any religious group (16,9%, 113 responses), or preferred not to specify their religion (9,1%, 61 responses), but 23,8% of the respondents (159 replies) declared to be devotees of Krishna Consciousness. 13 statements were created concerning how often the respondents are exposed to the different marketing tools, which they had to evaluate on a Likert-scale of 1-5, where 1 meant 'Never' and 5 'Repeatedly'. The statements were formed based on field research and in-depth interviews carried out prior to the quantitative research phase.

The representatives of the communities taking part in the research validated and approved the questionnaire. SPSS 21.0 statistical software was used to evaluate the data that were gathered. Besides descriptive statistics and frequencies, in the case of nominal responses cross-tabulations

and the scale variables ANOVA tables were applied. The findings of the independent sample T-tests and the One-Way ANOVA tests were unreliable because, in the vast majority of cases, Levene's test of homogeneity revealed that the groups under investigation were not homogeneous and that their sizes varied. Welch ANOVA and Games-Howell post-hoc tests, which are more resistant to heterogeneity and various group sizes, were used to address these issues. In order to prevent replies from people already devoted to the faith from skewing the research findings, the tests were conducted both with and without Krishna-conscious respondents. (Malhotra, 2009; Sajtos & Mitev, 2007).

4. RESEARCH RESULTS

In order to attract more followers, Krishna-conscious communities of Europe apply a wide range of methods of promotion, most of them focusing on the touristic product created by farming and rural communities. All the communities have an active websites and put a lot of emphasis on social media while applying traditional methods, such as fliers and posters as well. In order to determine a person's future interaction with the religious community, the quantitative research set out to identify the respondents' early places of encounter with religion. Although the initial questionnaire only focused on the very first point of contact with the religious community, the testing phase clearly indicated that many cannot remember the actual first contact point, while others were exposed to more than one source of information at the same time. Accordingly, in the final form of the questionnaire, the respondents were allowed to list more than one option, which they considered the most important regarding the beginning of their relationship with the religious community. 784 replies were received as a consequence, which is just a little bit more than the original sample size.

The most common form of encountering Krishna Consciousness was via a person already involved in the Krishna-conscious community, which was indicated by 198 (25,26%) respondents. This primarily refers to the evangelizing efforts of followers in the larger cities, as well as more casual interactions. 118 respondents, or 15,05% of the total, indicated that they had first encountered religion informally, such as through friends or family. There was overlap in six cases where the respondents listed friends or family members as well as devotees as the first point of contact, which is possible given that the friends or family members may already be devotees of Krishna Consciousness. Even though these six instances were only considered as one, the results nevertheless demonstrate that personal relationships and word-of-mouth, which combined account for 39,54% (310) of the responses, are the most significant ways that people come into contact with religion. Additionally, traditional media is important for reaching a wider audience because 23,59% (185) of initial encounters are with television programs (122, 15,56%) and newspaper articles (63, 8,03%). It's noteworthy that four respondents added the 1979 musical "Hair" to the "Other" section, which allowed respondents to add selections not previously listed. Members of the Hare Krishna Movement could be seen dancing and singing the Hare Krishna mantra in scenes from the legendary film.

Social media was mentioned only in 40 (5,10%) cases, out of which Facebook was by far the most common with 33 (4,20%) organic reaches and 7 (0,89%) mentions of advertisements, while Instagram appeared only in 3 (0,38%) responses. Other social media sources were not mentioned, neither organic, nor paid reaches. These numbers only make up a small portion of those using the previously mentioned tools, but since Krishna Consciousness has existed in these nations for more than 50 years and all of the communities were founded before social

media, many of the respondents had the opportunity to learn about Krishna Consciousness long before social media tools were widely used. In this regard, there were no appreciable variations across the age categories. Both younger and older respondents, including those over the age of 56, 66, and even 76, identified social media as one of their primary sources of contact.

A lower percentage of respondents—51 (6,50%), 44 (5,61%), and 37 (4,71%)—also noted books, festivals, and flyers, while only 1,53% (12) of interactions were attributable to tourist organizations. The lack of statistically significant variations between the various demographic factors demonstrates the diversity of the respondents' first experiences with Krishna Consciousness.

The respondents were asked how frequently they encounter information about Krishna Consciousness in their daily lives via various tools, and this information was utilized to calculate the frequency of further interactions with the religion. 647 correct answers to this question have been recorded. These statements included the goods and services provided by the various Krishna-conscious institutions, with a focus primarily on the tourist product, except for personal proselytizing and book selling, which, as we could see, are among the most crucial points of contact. The question focusing on the first encounter included tools promoting Krishna Consciousness in general.

Table 1. Frequency of exposure of the respondents to the marketing tools of Krishna-conscious institutions by means

	N	Mean	Std. Dev.
I meet people selling books about Krishna Consciousness on the streets.	587	2,41	1,306
I see Facebook posts of a Krishna-conscious village in my news feed.	645	2,36	1,628
I see posters about the events organized by the Krishna-conscious community nearby.	643	2,29	1,32
I see Facebook advertisements about a Krishna-conscious village.	644	2,27	1,485
I see fliers about festivals of Krishna-conscious communities.	646	2,18	1,246
I receive newsletter from a Krishna-conscious community.	636	2,07	1,577
I see Krishna-products sold in shops or online.	647	2,06	1,198
I see YouTube videos of a Krishna-conscious village.	642	2,02	1,449
I see educational offers of Bhaktivedanta College.	636	1,85	1,372
I see advertisements of Govinda Restaurants.	636	1,77	1,237
I see TV shows about Krishna-conscious communities.	643	1,62	1,038
I see posts of a Krishna-conscious village on Instagram.	642	1,51	1,126
I see tourism agencies advertising a Krishna-conscious village.	644	1,46	0,928
Valid N (listwise)	551		

Source: Own elaboration

With 2,41 as the highest value in Table 1, the means of the replies in all situations are fairly low, indicating that the majority of respondents do not frequently receive information about Krishna Consciousness through the methods described. Only official forms of promotion were listed in this question, so there was no chance to list information from friends and family. Nevertheless, personal interactions continued to be the most significant method of contact, with a mean of 2,41 (Std.=1,31). The least common source of information was from travel agents (M=1,46; Std.=0,93). Facebook posts from a Krishna-conscious farming community were the second most frequently high-ranked mode of information acquisition in the case of recurrent encounters (M=2,36; Std.=1,63), and Facebook adverts likewise attained a mean of 2,27 (Std.=1,49). The third and fifth highest means were given to flyers (M=2,18; Std.=1,25) and posters (M=2,29;

Std.=1,32). This demonstrates that, despite the fact that few respondents mentioned social media when asked about their first encounter, it is an effective tool for maintaining participation over time, whereas the effectiveness of other marketing tools is typically low and direct contact is still the most effective form of communication.

Figure 1 shows that the low means in table 1 are mostly due to the enormous number of “Never” responses, which, in the majority of situations, accounted for more than 30% of the total responses. Personal encounters were the lone exception, with respondents most usually selecting “Seldom” as the answer. The tools that the majority of respondents (140, 21, 64%) reported being frequently exposed to were Facebook posts from farming communities that practiced Krishna consciousness, while 103 (15, 92%) reported being frequently exposed to Facebook advertisements. This finding once again demonstrates the importance of these institutions focusing on their social media presence, particularly on Facebook. The newsletters of the rural villages were another instrument that frequently (113, 17,47%) received the response “Repeatedly.” This information is crucial because signing up for a newsletter necessitates giving contact information, which shows additional interest in community life. However, as table 1 and figure 1 show, few people are exposed to various promotional tools daily. The majority of respondents receive information via various communication methods infrequently or never.

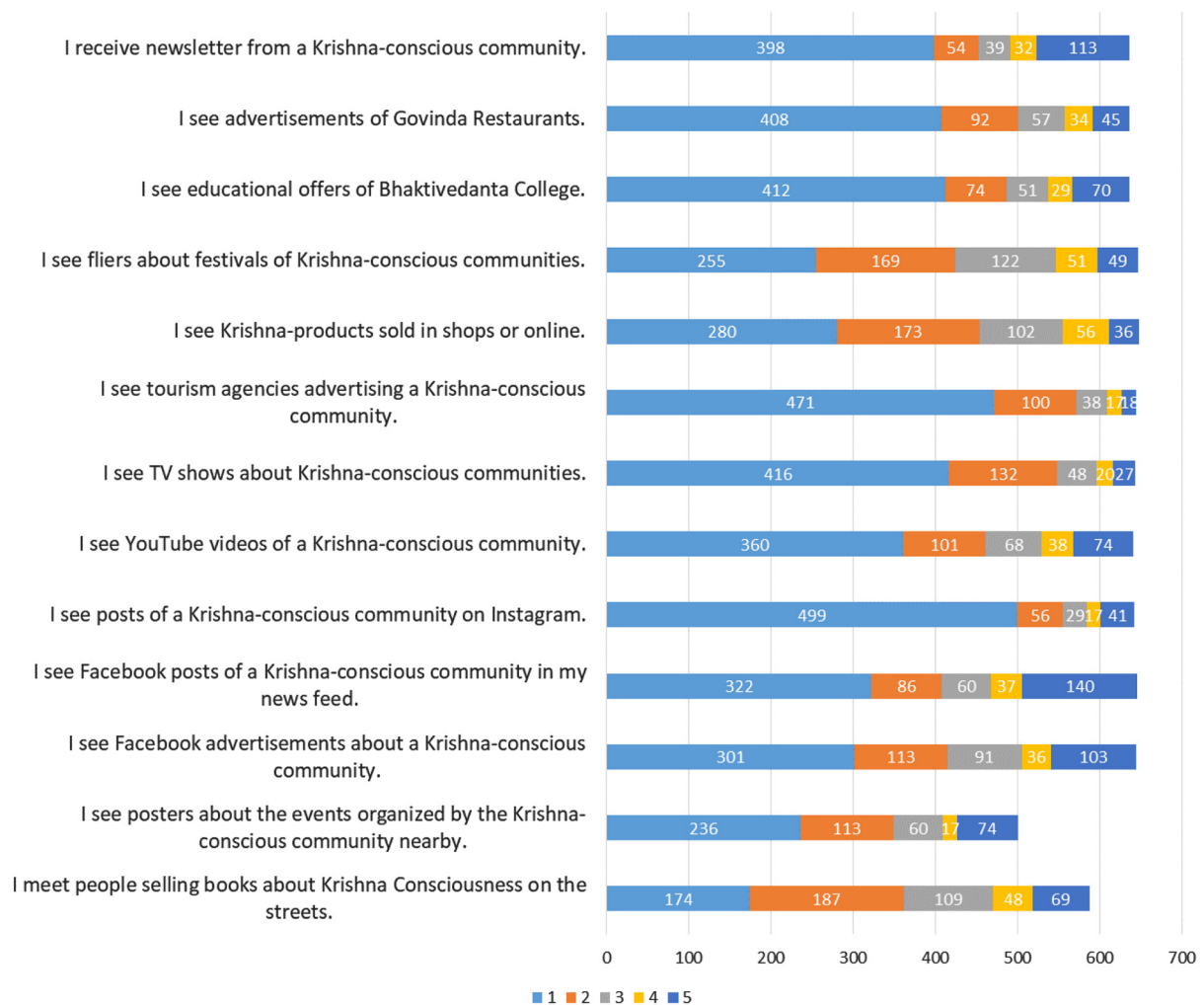


Figure 1. Frequency of exposure of the respondents to the marketing tools of Krishna-conscious institutions broken down to separate responses (number of mentions)

Source: Own elaboration

Significant differences were discovered concerning the gender, age and level of education of the respondents and the exposure to the different promotion tools. Women were more often exposed to many of the promotion tools including Facebook advertisements ($p=0,000$), Facebook posts of the rural communities ($p=0,000$), they see television programs concerning the farming communities more often ($p=0,010$) and meet devotees proselytizing selling books on the streets more frequently too ($p=0,001$). However, male respondents receive newsletters more often than women do, which indicates that different communication tools may be applied concerning men and women efficiently.

Important differences were discovered concerning the age of the respondents too: those between 26 and 55 years are the most exposed to many promotion tools, while those 56 years old or older meet any form of communication less often. Interestingly, not only the elderly, but also respondents 18 years old or younger were less exposed to fliers ($p=0,000$) and posters ($p=0,000$) than those between 26 and 55. Respondents of 56 years or older have also shown significantly lower exposure to Facebook posts ($p=0,000$) and advertisements ($p=0,000$), YouTube videos ($p=0,000$) and products sold by the Krishna-conscious communities ($p=0,000$). Surprisingly, the respondents between 36 and 45 years were the group most exposed to television programs on Krishna-conscious communities ($p=0,000$), while those 56 years old or older were exposed significantly less often.

The level of education turned out to be another significant factor; the respondents with a university level of education showed more frequent exposure to posters ($p=0,000$), fliers ($p=0,000$), Facebook advertisements ($p=0,001$) and the ads of Govinda Restaurants ($p=0,000$) and Bhaktivedanta College ($p=0,000$) than those with high school or technical or vocational school education. Holders of university degrees have also shown significant differences from those with elementary school education concerning exposure to Facebook posts of the rural communities ($p=0,008$), but no difference appeared compared to other levels of education in this sense.

Those living in the capital accounted for higher exposure to posters ($p=0,000$) and fliers ($p=0,000$) and meeting proselytizing devotees more often ($p=0,045$) than inhabitants of regional centers, which is not surprising, as these activities are typically centralized; however, interestingly no differences were shown concerning other types of settlements. Respondents from the capital were also more exposed to advertisements of Govinda Restaurants ($p=0,001$) and the Bhaktivedanta College ($p=0,001$), naturally, since these are most often located in capitals too. These results suggest that there is a heavy geographical emphasis on the capital compared to other larger towns, which reveals areas for further improvement to target the significant audiences available in these settlements too.

Considering the results of the quantitative research one may think that the marketing model of Krishna-conscious communities is not successful, since the frequency of exposure to the different promotion tools is generally low. However, previous research (Bence, 2014; Bence-Kiss, 2019a; Bence-Kiss, 2019b) have shown that most of the tourists arriving to the Krishna-conscious communities are newcomers and may only account about their first encounters with the religion, but not so much about frequency of the exposure yet. This emphasizes the importance of the tools – primarily personal contact, but also traditional promotion tools and social media – accountable for the first encounters; but also raises the need for focusing on retention and loyalty. The touristic product may foster promotion differently too: as the research has shown, personal encounters are the most important initial form of making contact with the religion, including word-of-mouth. Applying the touristic product and the elements of the marketing mix to

provide visitors with positive experiences may have an important effect on spreading the word about the religion. This way all the seven elements of the marketing tools contribute to the promotion of the religion indirectly. In the process of promoting religion, the tourist product may not be the most important first contact, however, in the second phase of transmitting knowledge its significance is much higher. It was visible that currently, Facebook is the most important tool in the social media communication of religious communities, which may reach a wide range of audiences in terms of age, but limited in terms of education for example. The research results suggest that the range of the promotion toolbar needs to be extended not only considering the marketing trends and technological advances but also keeping the demographic characteristics of the audiences in mind; as different segments may be reached via various channels in terms of age and education level. There is also a heavy geographic focus on the capital, which may be extended to larger regional centers at least to reach broader audiences.

5. FUTURE RESEARCH DIRECTIONS

This research is only a pilot in this field and there is still a lot of work to do. Extending the sample further in population, geographic location and religion may result in more reliable information and robust conclusions, which may support marketing religions – not only Krishna Consciousness but religions in general as well. As researchers (Chen, 2011; Juravle et al., 2016) have highlighted, studies and religious marketing activities usually do not follow the advance of present times, which calls for innovation in the application of marketing practices and studies. Communities devoted to Krishna Consciousness are pioneers in terms of applying new media for promoting religion, which could be a way to go for other communities as well.

6. CONCLUSION

Marketing religions has become an area more often studied in the past decades, however, there are still areas less covered by the literature. Krishna-conscious communities are considered as one of the most successful new religious movements in terms of marketing, being able to attract large audiences in the past decades. Just like any other religion, their activities are also bound by religious economics limiting most of the elements of the marketing mix, leaving the highest level of freedom in terms of promotion. Krishna-conscious communities of Europe have overcome this problem by establishing farming communities serving as touristic destinations. This shift of focus from religion to tourism in terms of marketing has not only created a new means of transmitting knowledge about the religion but also opened up a wide range of promotion opportunities for the religious community to operate with. This research studied the promotion tools applied by the Krishna-conscious communities in Europe – including those bound to the tourist destinations and the traditional means of promoting the religion – with the involvement of seven rural communities in six countries, where quantitative research was carried out to discover the initial means of encountering the religion and the exposure to the different promotion tools applied in the further phases of communication.

According to the research, word-of-mouth advertising, which is a method not directly under the control of religious communities but which can be effectively boosted by increasing the number of visitors in rural communities and ensuring their positive experiences, was one of the most effective methods for promoting first encounters with religion. Social media, while not very effective for initial interactions, proved to be significant in the long run. The majority of respondents cited Facebook sites as a recurrent source of information on Krishna Consciousness.

It is clear that the target groups of each promotion tool may differ, therefore the widening of the portfolio could ensure reaching wider audiences more successfully. Tools should be found to reach the generations younger than 18 years and older than 56, and to be able to attract those with a lower level of education too. Geographical focus should be expanded to more variable settlement sizes and types as well. In ongoing research, it is being examined how these promotion tools may affect the involvement of visitors in the life of the religious community, while further research could be extended to a higher number of farming communities, also outside Europe to get a broader picture of the marketing mix of Krishna-conscious communities in the world.

ACKNOWLEDGMENT

This research was supported by the ÚNKP-19-3-III. New National Excellence Program of the Ministry for Innovation and Technology.

REFERENCES

- Aminbeidokhti, A., Zargar M. & Nazari, M. (2010). A strategic marketing mix to tourist industry. *Journal of Strategic Management Studies*. 1(3) 49-68.
- Ann, S., Devlin, J. F. (2000). American and British clergy attitudes towards marketing activities: A comparative study. *Service Industries Journal*. 20(4) 47–61.
- Attaway, J. S., Boles J. S. & Singley R. B. (1997). Exploring Consumers' Attitudes toward Advertising by Religious Organizations. *Journal of Marketing Management*. 13 (Fall/Winter) 71–83.
- Becker, G. (1986). *The economic approach to human behavior*. Chicago: Chicago University Press.
- Bence, K. (2014). Appearance of marketing in religion – someone, who admits it. (Master's Thesis) Retrieved from: Corvinus TDK és Szakdolgozat Gyűjtemény.
- Bence-Kiss, Krisztina (2019a). Marketing Models of Krishna consciousness in Europe. *International Journal of Multidisciplinarity in Business and Science (IJMBS)* 5(8)
- Bence-Kiss, Krisztina (2019b). A Krisna-tudatú közösségek marketingmodellje Európában. Ifjúsági Tudományos Fórum 2019. Keszthely
- Chen C. H. (2011). Marketing Religion Online: The LDS Church's SEO Efforts. *Journal of Media and Religion*. 10(4) 185-205.
- Crockett, D. (2016): Religion and the marketplace in the United States. *Consumption, Markets & Culture*, Vol. 19., Iss. 2., pp. 206-227 Permanent link to this document: DOI: 10.1080/10253866.2016.1144861
- Culliton, J. W. (1958). A marketing analysis of religion: Can businesslike methods improve the „sales” of religion? *Business Horizons*. I. (Spring, 1958) 85-92.
- Einstein, M. (2008). *Brands of Faith: Marketing Religion in a Commercial Age*, (Media, Religion and Culture), New York: Routledge.
- El-Bassiouny, N. (2014). The one-billion-plus marginalization: Toward a scholarly understanding of Islamic consumers. *Journal of Business Research*. 67, 42–49.
- Fine, S. H. (1992). *Marketing the public sector – Promoting the causes of public and non-profit agencies*. Boston: Allyn and Bacon.
- Goswami, M. (2001). *Inside the Hare Krishna Movement: An Ancient Eastern Religious Tradition Comes of Age*. Torchlight Publishing, India.
- Harvey, G. (2000). *Indigenous Religions: A Companion*. London and New York: Cassell.
- Hashim N., Hamzah M. I. (2014). 7P's: A literature review of Islamic marketing and contemporary marketing mix. *Procedia - Social and Behavioral Sciences*. 130. 155-159.

- Isvara K. d. (2002). *Kérdések és válaszok a Krisna-tudatról. [Questions and answers about Krishna-consciousness]* Budapest: The Bhaktivedanta Book Trust.
- Iyer, S., Velu, C., Mumit, A. (2014). Communication and marketing services by religious organizations in India. *Journal of Business Research*. 67. 59-67.
- Juravle A. I., Sasu, C. & Spataru, G. C. (2016). Religious Marketing. *SEA - Practical Application of Science, Romanian Foundation for Business Intelligence. Editorial Department*, 11. 35-340.
- Kamarás, I. (1998). *Krisnások Magyarországon. [Krishna-believers in Hungary]* Budapest: Iskolakultúra.
- Kedzior, R. (2012). Materializing the spiritual. Investigating the role of marketplace in creating opportunities for the consumption of spiritual experiences. In (Eds.: D. Rinallo, L. Scott, & P. Maclaran), *Spirituality and consumption*. (pp. 178–194). New York: Routledge.
- Klostermaier, K. K. (2000). *Hinduism: A Short History*. Oxford: Oneworld Publications.
- Kolos, K. & Kenesei, Zs. (2007). *Szolgáltatásmarketing és – menedzsment. (Service marketing and management)* Budapest: Alinea Kiadó.
- Kuran, T. (1994). Economics and the Economics of Religion. *Journal of Institutional and Theoretical Economics (JITE) / Zeitschrift für die gesamte Staatswissenschaft*, 150(4) 769-775.
- McAlexander, J., Dufault, B., Martin, D., & Schouten, J. (2014). The marketization of religion: Field, capital and consumer identity. *Journal of Consumer Research*, 41(3) 858–875.
- McDaniel, S. W. (1986). Church Advertising: Views of the Clergy and General Public. *Journal of Advertising*. 15 (March) 24–29.
- McGraw, A. P., Schwartz, J. A., Tetlock, P. E. (2011): From the commercial to communal: reframing taboo trade-offs in religious and pharmaceutical marketing, *Journal of Consumer Research*, Vol. 39., pp. 157-173.
- Mendoza Vargas, C. & Culquita Salazar, S. G. (2019). Factores del marketing mix que tienen mayor relevancia en las agencias de turismo en la ciudad de Cajamarca en el periodo 2016 – 2019. PhD Dissertation, Universidad Privada del Norte.
- Mulyanegara, R. C.; Tsarenko, Y. & Mavondo F. (2010). Church Marketing: The Effect of Market Orientation on Perceived Benefits and Church Participation. *Services Marketing Quarterly*. 32(1) 60-82.
- Piskóti I. Dr. (2007) *Turizmusmarketing, Oktatási segédlet, Miskolci Egyetem.*
- Sandikci, Ö. (2011). Researching Islamic marketing: Past and future perspectives. *Journal of Islamic Marketing*. 2(3) 246–258.
- Sandikci, Ö., & Jafari, A. (2013). Islamic encounters in consumption and marketing. *Marketing Theory*. 13(4) 411–420.
- Shaw, D., Thomson, J. (2013). Consuming spirituality: the pleasure of uncertainty. *European Journal of Marketing*. 47(3/4) 557-573.
- Sheikhi, D. & Pazoki, M. (2019). Assessing and prioritizing the factors affecting rural tourism marketing using the marketing mix model (A case study: Jozan District, Malayer Township). *Journal of Rural Research*. 8(3) 488-501.
- Stark, R. (1997). Bringing Theory Back In. In (Ed. Young, L. A.) *Rational Choice Theory and Religion: Summary and Assessment*. (pp. 3-23) New York: Routledge.
- Wijngaards A. & Sent E-M. (2012). Meaning of Life: Exploring the Relation between Economics and Religion. *Review of Social Economy*. 70(1) 109-130.
- Wilson, J.A.J. (2012). Looking at Islamic marketing, branding and Muslim consumer behaviour beyond the 7P's. *Journal of Islamic Marketing*. 3(3) 212-216.
- Wuaku, A. K. (2012). Selling Krishna in Ghana's religious market: proselytising strategies of the Sri Radha Govinda Temple community of Ghana. *Journal of Contemporary African Studies*. 335-357.