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The changing world of coastal, island and tropical tourism

Dossier : The changing world of coastal, island and tropical tourism

Regional Development Through Religious Tourism

San Juan de los Lagos and Jalostotitlán in Los Altos de Jalisco Region, Mexico

Développement régional par le tourisme religieux : San Juan de los Lagos et Jalostotitlán à Los Altos de Région Jalisco, Mexique

Desarrollo Regional por medio del turismo religioso: San Juan de los Lagos y Jalostotitlán, en Los Altos de Jalisco Region, México

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Résumés

Développement régional par le tourisme religieux : San Juan de los Lagos et Jalostotitlán à Los Altos de Région Jalisco, Mexique

Cet article propose quelques-unes des principales conclusions de la recherche menée dans les villes de San Juan de los Lagos et Santa Ana de Guadalupe, Jalostotitlán, au Mexique, sur l'impact de la politique menée par le ministère du tourisme en matière de promotion du tourisme religieux comme source potentielle de développement économique.

L'accent est mis sur le projet d'une route similaire à la "Camino de Santiago" en Espagne dont le but est d'impliquer les populations dans l'accueil des visiteurs et la mise en valeur des sites religieux. Un autre résultat important concerne la commercialisation des produits fabriqués localement ou régionalement. Cela permet d'éviter les retombées économiques du tourisme profitent davantage aux villes voisines qu'aux populations locales.

Desarrollo Regional por medio del turismo religioso: San Juan de los Lagos y Jalostotitlán, en Los Altos de Jalisco Region, México

El presente documento, muestra varios de los principales hallazgos del trabajo de investigación realizado en las poblaciones de San Juan de los Lagos y Santa Ana de Guadalupe, Jalostotitlán, México, con motivo de conocer el impacto que ha tenido la política utilizada por la Secretaría de Turismo, referente a la promoción del turismo religioso en ambas poblaciones como fuente generadora para su desarrollo económico.

Entre los hallazgos, se encuentran que el proyecto cuya intención es desarrollar una ruta similar a la del "camino de Santiago" en España, y que incluiría ambas poblaciones, es desconocida para los visitantes a estos sitios religiosos.

Otro resultado importante, se refiere a la escasa comercialización de productos manufacturados en de manera local o regional. Este hecho impide que los beneficios económicos del turismo religioso que visita esta poblaciones, tenga muy poco beneficio para las poblaciones vecinas.

This document shows several of the main findings of the research work in the towns of San Juan de los Lagos and Santa Ana de Guadalupe, Jalostotitlán, Mexico, on the occasion of knowing the impact it has had the policy used by the Ministry of Tourism, regarding the promotion of religious tourism in both populations as a source for economic development.

Among the findings are that the project whose intent is to develop a similar route to that of the "Camino de Santiago" in Spain, and include both populations is often unknown to visitors to these religious sites.

Another important result concerns the data were limited marketing of products manufactured locally or regionally. This prevents the economic benefits of religious tourism that visits this population, have very little benefit to people nearby.

Entrées d'index

Mots-clés : Tourisme, Tourisme religieux, Développement économique, Altos de Jalisco, Religion

Keywords : Religious tourism, Economic development, Altos de Jalisco, Religion, Tourism.

Palabras claves : Turismo religioso, Desarrollo económico, Altos de Jalisco, Religión, Turismo.

Notes de l'auteur

I thank Professor Lee Jolliffe for their support and comments to the translation of the document because I was allowed to improve their understanding in the English language.

Texte intégral

Introduction

- 1 Since the seventeenth century religious tourism has been associated with the region of the Altos de Jalisco in Mexico, in particular for the people of San Juan de los Lagos. However, since 2000 devotional sites located in this territorial space have increased due to the canonization of "martyrs Cristeros". During the second decade of the twentieth century once the Mexican Revolution, there was a difference between the Catholic Church and the State, which came to a military confrontation between Catholics and the army. To those who fought in support of the Catholic Church are called Cristeros because many of them wore a crucifix hanging from his chest with Christ when he died shouting, "Long live Christ the King". Since 2000, the Vatican has taken recognition of faith as a defence to the action of several priests and civilians who participated in that conflict to bring to
- 2 the altar through sanctification and beatification of them. Of the new Catholic saints, some were born in the region of the Altos de Jalisco and others were killed while doing his pastoral work in this region.
- 3 Tourism officials from the state government of Jalisco, have recognized that religious tourism potential could be the trigger for the economic development of this area. The importance of religious tourism to the region is noted in Table 1.

Table 1: Reasons to visit the state of Jalisco by tourists (Percentage)

			Towns			
Grounds	Jalisco State	Altos de Jalisco Region	San Juan de los Lagos	Lagos de Moreno	Tepatitlán de Morelos	Santa Ana de Guadalupe (Jalostotitlán)
Business	10.18	2.49	0.67	7.00	10.48	2.68
Shopping	1.30	0.83	0.27	1.00	4.76	0.80
Rest and leisure	45.43	10.78	7.09	43.00	39.05	1.61
Conferences and conventions	0.87	0.30	0.13	0.00	2.86	0.00
Health	2.11	0.53	0.13	0.00	4.76	0.27
Sports	0.00	0.00	0.00	0.00	0.00	0.00
Studies	1.66	0.38	0.13	2.00	1.90	0.00
Family or friends	11.18	5.96	4.01	27.00	6.67	4.02
Religion	23.55	76.70	85.83	6.00	29.52	90.62
Honeymoon	0.85	0.15	0.27	0.00	0.00	0.00
Other	2.87	1.89	1.47	14.00	0.00	0.00
Sum	100.00	100.00	100.00	100.00	100.00	100.00

Source: Ministry of Tourism 2009

- 4 Tourism officials here have therefore created a tourist route called "Route Cristera" modelled on the Camino de Santiago in Spain (Figure 1). It is intended that the pilgrims visiting the various shrines will contribute to the achievement of economic benefits through tourism for the different municipalities from the region of the Altos de Jalisco.

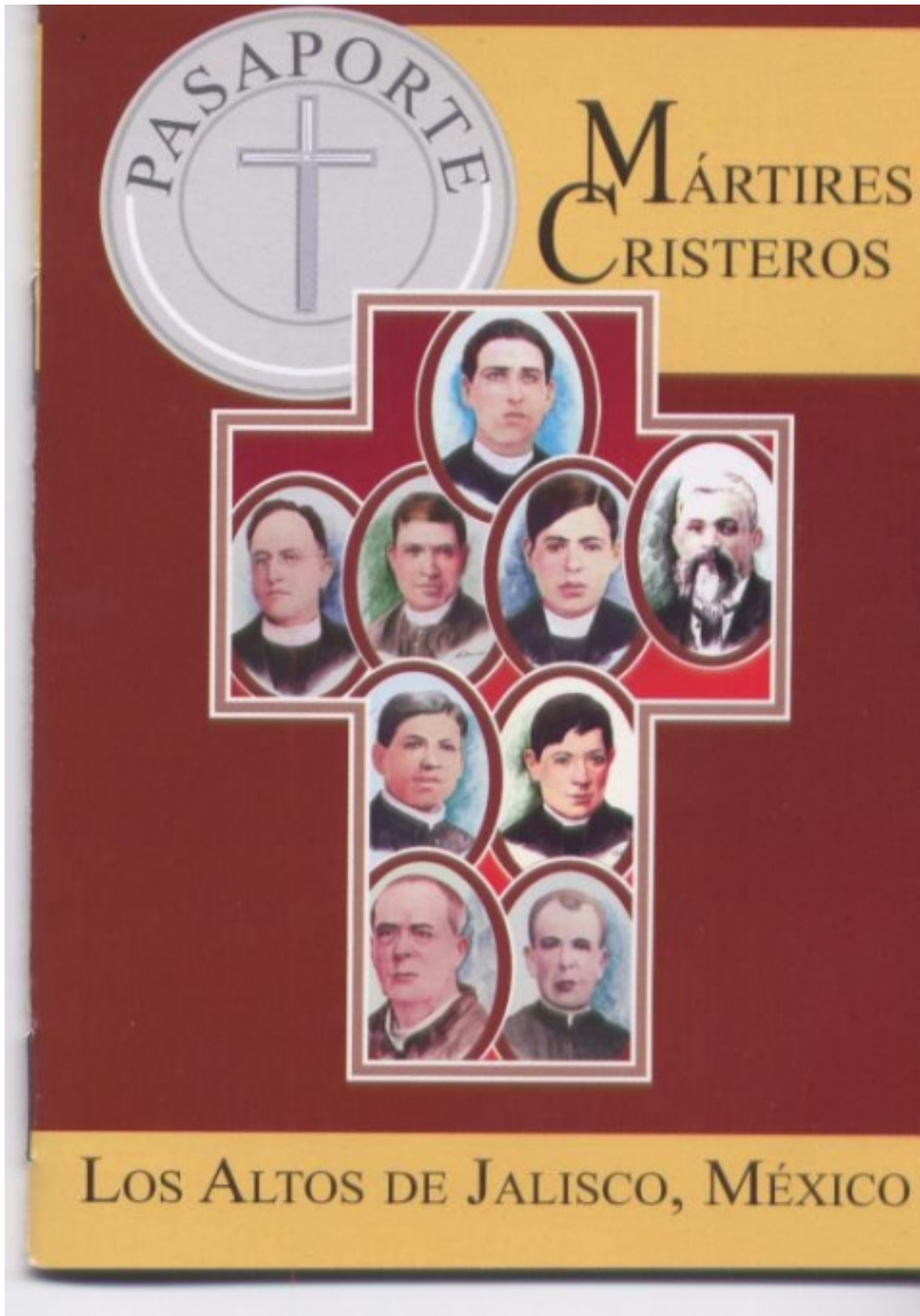


Figure 1: Passport issued to tourists as souvenirs of touring the Route Cristero

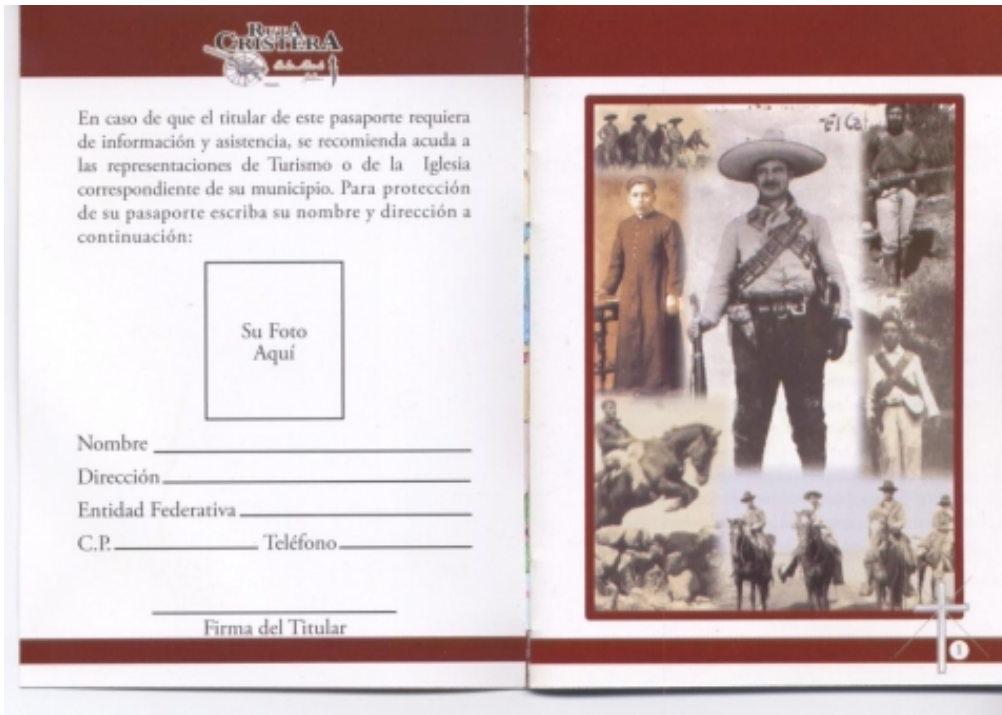


Figure 2. Map of the different circuits of the route printed on the Passport Cristero

5 Currently, the route has four different circuits known as north, east, south and west, which if traversed in its entirety, result in the pilgrims visiting the 24 municipalities of the region. On two of the circuits is the final or initial point depending on how you make the trip, the shrine of San Juan de los Lagos, while the other two, carrying pilgrims from population areas whose sanctuaries are newly established or have not yet reached the established popularity of that of the Virgin of San Juan de los Lagos.



6 Of the nine Mexican saints canonized by John Paul II, to which have been dedicated a shrine in El Alto, the one who has achieved popularity among the devotees, is located in

Jalostotitlán and dedicated to Santo Toribio Romo. Interest in this particular saint, who quickly gained popularity among the faithful protector of migrants, has generated a lot of faithful travelling to his shrine located in one of the areas. According to data from the 2030 Development Plan of the State of Jalisco this area faces a problem of lack of employment generation, which has resulted in a very high migration to the United States by the inhabitants of the area villages.

- 7 Despite the region of the Altos de Jalisco receiving approximately six million pilgrims a year, is a not known what benefit that tourism has been generating in the population, a research gap addressed in this paper.

1. Methodology

- 8 Studies of religious tourism in Mexico are very recent; the first formal study was conducted by Martinez "The sizing of spiritual tourism in Mexico" and published by the Ministry of Tourism in 2009. Therefore with little empirical work on this topic there is a need to conduct research with visitors to these sites to identify aspects as the main areas of residence of visitors, periods of stay in the town visited, average spending of each visitor, knowledge of the region by tourists, the quality of tourist services offered, etc. To obtain information, it was determined that the best method was using a survey of visitors.

- 9 We conducted a survey of surveys around the shrines of San Juan de los Lagos Santo Toribio Romo, identified as being those sites with the greatest number of visitors received. The survey was done during the weekends for a period of approximately three months, resulting in collection of a total of approximately 1,800 surveys to tourists, of which 1,406 could be used and processed for analysis. Also, there were approximately 140 surveys to merchants, 98 of them being valid for analysis. The statistical processing of the information used SPSS version 15.0 for Windows, and the network analysis program UCINET 6 for Windows and for the representation of networks, the program NetDraw 2.096

2. Literature Review

- 10 Religious tourism is the result of a faith that leads a sector of the population to move from one place to another in order to enter a place that is considered sacred, and whose main peculiar characteristic is that it allows visitors to have a closeness with the divine that can not be achieved anywhere else or appreciated as profanely. As noted by Secall (2001) "the use of religion is a constant throughout history, will survive, no matter under what kind of spirituality or what economic system" tourism as an activity reflecting the religious aspect has the potential for generating a dedicated market segment, that of religious tourism.

- 11 The promotion of religious tourist sites is an important distinction from other tourist sites, since the decision to visit a site reflecting a particular faith is not influenced by the services offered on that site, but by devotion to the image

- 12 Worshipped on the site. An important aspect for the pilgrim who visits a place of faith is the uniqueness of the site. While secular tourists

"have many more choices and more demanding on all variables of the tourism product, before deciding to visit a place first or repeat their stay in it, so that tourism development must be based on sustainability criteria, benefiting all stakeholders, be

economically viable, environmentally sustainable, socio-culturally acceptable and provide a high degree of satisfaction"(García & Evans, 2008).

- 13 The challenge for the tourism planners is to ensure that the pilgrim also become a tourist in the traditional sense, so they consume tourism products offered by the population when they are motivated by purely religious grounds

"we must distinguish between myth, Intangible supply, the set of mental representations aimed at a clientele, which at first called Pilgrims-and-housing material supply, equipment of all kinds, with which make the simple pilgrim tourist or hiker."(Sarasa & Marín, 2006).

- 14 According to (Sarasa & Mirror, 2006) to reach a religious myth of a tourism product requires three steps aimed at achieving change the image of the city and reassess its position.

- 15 The first requirement to become a tourist site is the renewal of the infrastructure available to the city for the visitor's attention. The second is to develop an expertise to make the city competitive in relation to nearby towns and finally, establish public policies that promote sustainable development of the city endogenously, since it is the surest way to encourage it.

- 16 As can be seen encouraging a place of faith to become a tourist centre of religious motivation is not a minor problem as it requires the involvement of the government sector at three levels, and the social sector, i.e., local society that is affected or benefited by the development project of the population. In addition in the case of religious tourism, it also requires the participation of the church, since it is the institution who manages the factor that gives rise in devotional beginnings that encourage in a person motivation for visiting such sites.

- 17 In addition

"to carry out tourism promotion is not enough to have money to invest (economic capital). It must also have "social capital" to tell us where to invest, [...] we must also have a "cultural capital", which allows not only to understand the complicated technical intricacies of urban planning, but how a different culture can be seen as an attractive tourist resort or what for others is not only unproductive space."(Santana, 2007).

- 18 Converting a space, that is considered socially unproductive in a location that generates the desire to be visited by people, is the essence of creating a tourism product. This is not only to recoup the different areas that allow visitors to stay longer in place, giving use so-called 'recreational value of natural' (Miller, 1998), but also bring new tourism site not abruptly destroy the social dynamics of the population.

"A large-scale tourism can completely alter the character of a community, making it a 'staged' with actors portraying the natives and native inhabitants, fleeing to other places when the tourist season approaches"(Toselli, 2004)

- 19 A segment of the Catholic Church does not endorse the idea that parties or religious rituals to become the main reason for the tourism industry. His argument is based on the idea that you lose the original sense of devotion and faith that should be the support of pilgrimages and religious festivals. As a tourism product, are at risk of becoming a trade show and not an act of faith.

- 20 However, against this argument is a reality in a world that increasingly technology, an

increasing number of people are looking for a

"return to the encounter with the gods, with nature [...] a new form of religious tourism, which coexist in perfect harmony, religion and party (Mariscal, 2007).

- 21 Despite the boom that is taking place in religious tourism, there is still much debate on what is really what should be understood as such tourism. According to Parellada (2009)

“religious tourism, hidden internal ambivalences and if not paying attention tends surreptitiously to change the traditional practice of pilgrimages and the concept of the Tourism (in capitals). [Is] a reality that is growing as noted one of the main conclusions of the International Conference on Tourism, religions and dialogue with the cultures of the WTO in October 2007 in Cordoba. ”

- 22 According to the summary report on Tourism and Religion, a contribution to dialogue between religions, cultures and civilizations of the UNWTO prepared by Lanquar (2007): “Ecumenism is a trend seen increasingly in tourism religious”. The other trend favouring the knowledge of other religions and cultures is the so-called spiritual tourism or spirituality.

- 23 With the development of new tourism products associated with mystical aspects, some places traditionally considered sacred have become meeting points for tourists (Canova, 2006).

- 24 These sites many visitors arrive after making a pilgrimage in his quest to live the religious experiences, other motivations are not necessarily religious, but go for the interest to know the place and try to understand cultural historical significance; and others, just out of curiosity to have an encounter with an area considered sacred.

- 25 The center of the debate about what should be regarded as religious tourism is to define the initial motivation of the tourist. To analyse the progressive diversification as observed by Valiente (2006)

"the closest relationship between tourist and pilgrim tourist could be the ‘existential’ or ‘spiritual’ tourist”.

- 26 However, for Parellada (2009) the essential of this type of tourism is to live the religious experience rather than on cultural aspects, as seen in the definition that postulates,

"For religious tourism is understood that type of tourism that is motivated by visiting holy places (shrines, convents, monasteries, churches, chapels, cathedrals) or participation in religious celebrations (Easter in Seville, for example) to discover the "genius loci", i.e., the religious essence, their message, the historical and artistic beauty. This does not, but one which in many cases the prayer, the celebration of the sacraments"

- 27 An undeniable fact is that as more and more tourists go to religious sites, visits are culturally based for enjoying the artistic, architectural, and historical, features of these religious sites.

- 28 But the intention of promoting tourism as a place of religious faith centre is not only attracting tourist’s laity,

Opportunities to practice these activities 'tourism' along the route and at the holy site will be conditioned by the characteristics of travel and destination, and more specifically, the existing tourism infrastructure and services them as well as the stage where are in the process of transforming resources into products "(Porcal Gonzalo, 2006)

29 **Because**

"in recent years we have witnessed a change in the trends of tourism demand to which the offer must adapt to this new situation and position in areas far away from tourist traffic. These new contributions are the creation of tourist routes, which can be defined as the creation of a cluster of activities and attractions that encourage cooperation among different areas and serve as a vehicle to stimulate economic development through tourism (Briedenhann and Wickens, 2003).

However, should not forget that any tourist route is a productive element to be sold and, as such, is subject to a number of variables, including their own marketing " (López-Guzmán Guzmán & Sánchez Cañizares, 2008)

30 **When we talk about religious tourism routes, we are referring to**

"cultural heritage, and within it the religious and the latter regarding religious tourism, make up a crossroads of interests, conflicts, negotiation, and also opportunities for everyone: locals and visitors".(Fernández Ponce, 2010)

31 **Even when we are talking about different elements that can be identified as part of cultural heritage, the creation of the route search of the economic development of a region along which the pilgrim, therefore, we refer to all that tangible and intangible components as**

"... focused on commercial property sales and consumption for visitors and tourists, including pilgrims. It is an economic resource where hoteliers, transporters, traders and local political and religious authorities take action on the matter. There are recreation and entertainment for tourist consumption (Santana, 1997), as he had to use identity (García Canclini, 1993). There are commercial (Santana 1997), but also development opportunities (Salgado Robles 2004), ability to be profitable for the host population and "economic benefit" (Mariscal, 2007), and a commitment to the territory and local communities can be positive (Lanquar, 2007). Besides benefiting the private sector and policy makers may be a source of income for local people (Ostrowsky, 2002), not to mention the feeling of being recognized by belonging to a place considered "important" (Fernández Ponce, 2010)

3. Research Findings

32 The various religious orders who arrived in Hispanic America (mainly Franciscans, Dominicans and Augustinians) began missionary work touring the region looking to spread the gospel, but along with it also able to consciously or unconsciously the foundation of small villages where built chapels.

33 In this vein that it the foundation of San Juan Bautista Mezquititlán now San Juan de los Lagos, whose establishment is attributed to Fray Miguel de Bolonia in 1542.

34 It is located in the state of Jalisco, Mexico, in the region known as Los Altos.

Figure 3: Location of Jalisco in Mexico

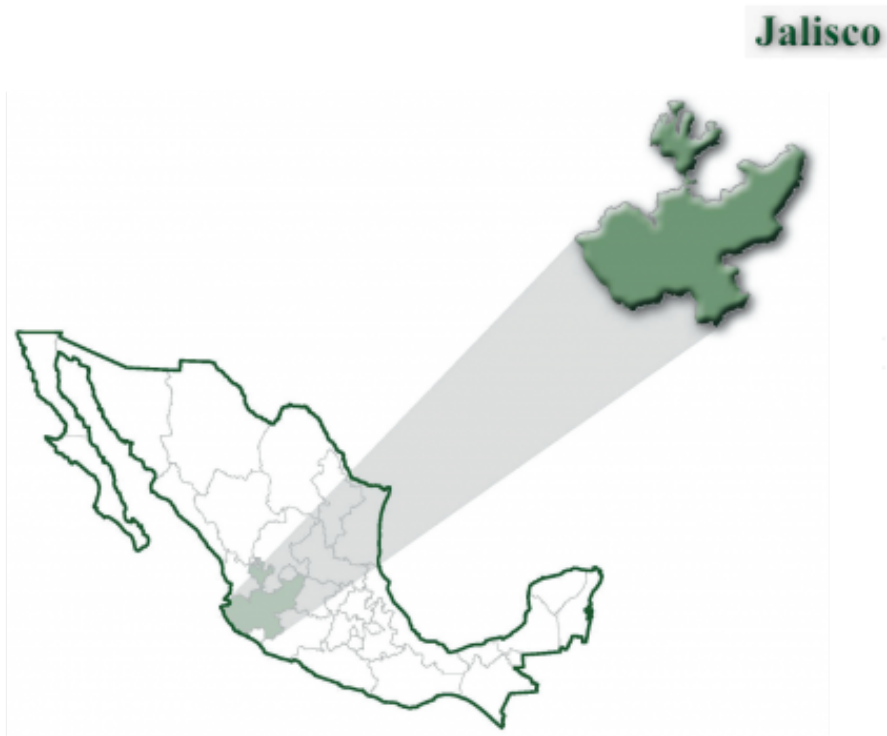


Figure 4: Location of San Juan de los Lagos in Jalisco



35 This population has a long tradition as a centre of religious devotion, since from the first third of the seventeenth century there was a miracle by the Virgin who was in the chapel of this place. This reported occurrence has generated a great devotion that continues to this

day; allowing for a niche for economic growth in the tourism and commercial sectors of the town.

36 This is an exploratory research, under which no previous studies linking the Mexican case the issue of marketing of handicrafts and religious items of local or regional manufacturing and the trade in a place of religious tourism.

37 To obtain information, surveys were conducted in 96 shops in the town of San Juan de los Lagos, all located around the Basilica, the main point of visit for tourists.

38 The selection of a store, we took the approach of surveying those located in the circuits of transit frequented by tourists.

39 Here are some of the most relevant findings were obtained.

**Table 2: Operating Years of shops around the Basilica. San Juan de los Lagos. (Number of units per five years)
Years**

	0-5	5-6	10-15	15-20	20-25	30-35	40-45	50-55	ND	Total
Religious articles	3	2	8	7	0	3	0	0	0	23
Shoeshine	1	0	0	0	0	0	0	0	0	1
Embroidery, openwork	0	0	0	1	0	0	0	0	0	1
Caps	1	1	0	0	0	0	0	0	0	2
Trader candles	0	0	0	0	0	0	0	1	0	1
Trade	1	0	0	2	0	0	0	0	0	3
Curtains	0	0	1	0	0	0	0	0	0	1
Sweets	5	1	0	1	3	1	1	0	0	12
Photography	0	1	0	1	0	0	0	0	0	2
Huarache	1	1	1	0	1	0	0	0	0	4
Jewelry	4	5	0	3	2	6	1	0	0	21
Toys	0	0	0	2	0	1	0	0	0	3
Tablecloths	0	0	1	1	0	0	0	0	0	2
Materials	0	0	0	0	0	1	0	0	0	1
Bakery	0	0	0	1	0	0	0	0	0	1
Leather Goods	0	0	0	2	0	0	0	0	0	2
Clothing	3	3	2	0	1	0	1	0	1	11
Seeds	0	0	0	1	0	1	0	0	0	2
Hats & couture	0	1	0	0	0	0	0	0	0	1
Wines & Spirits	0	0	0	0	0	0	0	1	0	1
Shoe store	1	0	0	0	0	0	0	0	0	1
Total	20	15	13	22	7	13	3	2	1	96

Source: Authors

40 As shown, the largest number of businesses are related to the sale of religious items,

given the characteristics of the population, increasing their growth during the past 20 years, and after that the largest number are the jewellery stores, which is a traditional marketing such products ranging from simple games medals to watches and fine jewellery.

41 However, even though most stores have been established for quite a few years, participation is limited to products produced in the region and are sold by these businesses, since the question was about where they are acquiring the products they offer, for the most part reported as being purchased outside of Los Altos as shown in the following table:

Table 3: Place of purchase of products sold in San Juan de los Lagos (Percentage)

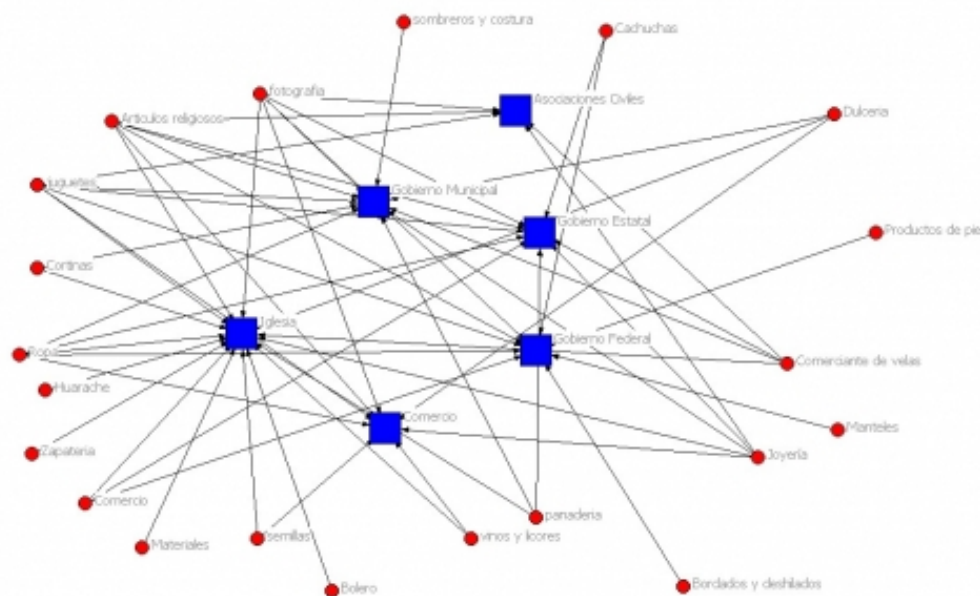
The region of Los Altos	In Jalisco outside Los Altos	Jalisco in Mexico	In foreign parts
37%	24%	24%	14%

Source: Authors

42 Since San Juan de los Lagos is in a population area highly visited by pilgrims, demand of the various stakeholders (government, private, social and religious) are directed towards conducting activities for maintaining or improving tourism services available to the locality.

43 The following chart shows traders who believe they do more work for tourists, with circles representing the lines of business, and tables that identify agencies to support the tourist.

Figure 4: Organizations that support the tourist as traders San Juan de los Lagos



Source: Authors

4. Faith Centres

44 Interviews were conducted with tourists in the towns of San Juan de los Lagos and Santa Ana de Guadalupe collecting 1,000 and 406 valid surveys respectively. The first thing we did was to identify the origin of visitors, finding that most came from the state of Guanajuato, followed by San Luis Potosi, Aguascalientes Mexico State, the following table

shows the total residence distribution of tourists interviewed.

**Table 4: Place of origin of visitors San Juan de los Lagos
Visitor numbers**

	San Juan de los Lagos		Santa Ana de Gpe.	
	Frequency	Percept	Frequency	Percept
Guanajuato	380	38%	125	31%
San Luis Potosí	150	15%	13	3%
Edo. México	118	12%	4	1%
Aguascalientes	109	11%	57	14%
Jalisco	80	8%	183	45%
Michoacán	42	4%	16	4%
D.F.	38	4%	1	0%
Querétaro	35	4%	1	0%
Zacatecas	17	2%	2	0%
Puebla	6	1%	-	0%
Coahuila	6	1%	-	0%
Nuevo León	5	1%	-	0%
Tlaxcala	3	0%	-	0%
Tamaulipas	3	0%	-	0%
Hidalgo	2	0%	-	0%
Chihuahua	2	0%	1	0%
Baja California Norte	2	0%	-	0%
Oaxaca	1	0%	-	0%
Guerrero	1	0%	1	0%
USA	-	0%	2	0%
Total	1,000	100%	406	100%

Source: Authors

- 45 To analyse spending by tourists in the town of San Juan de los Lagos following data were obtained, the visitors made their biggest expense in the payment of transport they use from their home to San Juan de los Lagos. Once you arrive in this population, the main expense is made in food consumption. Noteworthy is the low expenditure by lodging, which is explained by the short length of stay of visitors.

Table 5: Average spending of visitors San Juan de los Lagos

	Pesos
Per capita spending	\$893.61
Accommodation	\$31.10
Food	\$343.00

Transportation	\$349.15
Souvenir	\$198.35
Alms	\$22.95

Source: Authors

46 It should be noted that the average cost per person is not equal to the sum of other expenses for the reason that not all visitors make use of hotel services, is in fact one of the problems facing the population, the low retention time of visitors, which makes the per capita expenditure very small, yet due to the volume of visitors, the total income for the population is important. Based on data collected from tourists' consumption, there was a linear regression analysis; from which we obtain the following equation,

$$\text{Expense} = 948.501 + 3.889 \text{ Accommodation} - 0.309 \text{ Food} - 0.411 \text{ Transportation} + 0.360 \text{ Souvenir} + 0.093 \text{ alms}$$

47 The resulting equation results in both the food factor such as transport are negative, which can be interpreted as a decline in their share of total visitor spending, as they will increase their average expenditure.

48 In the case of Santa Ana de Guadalupe, where Santo Toribio Romo is venerated expenditure data are:

Table 6: Average spending of visitors Santa Ana de Guadalupe

	Pesos
Per capita spending	\$458.49
Accommodation	\$0.00
Food	\$796.55
Transportation	\$838.42
Souvenir	\$287.44
Alms	\$25.12
Other expenses	\$14.29

Source: Authors

49 Applying the same regression analysis, the equation obtained is:

$$\text{Expense} = -0.082 + 0 \text{ Accommodation} + 0.180 \text{ Food} + 0.207 \text{ Transportation} + 0.436 \text{ Souvenir} + 0.654 \text{ alms} - 0.027 \text{ Other expenses}$$

Source: Authors

50 You can see that being a site that has lodging, spending behaviour is completely different to that performed at the Shrine of San Juan de los Lagos, taking the brunt of spending on souvenirs and alms.

51 Looking to increase visitors' stay and also claiming that the economic benefits of tourism reach other towns in the region of Los Altos de Jalisco, although tourism officials have created the Route Cristera, the results of surveys show that visitors are largely unaware of it.

Figure 5: Cristero route knowledge by tourists (Percentage)

52 To a large extent, the route cristera has not received the welcome expected by visitors has to do with the fact that most tourists do not go to tourism professionals to the organization of your trip as you can see in the chart below

Figure 6: Organizing the trip (Number of people).

Source: Authors

Conclusions

53 The region of Los Altos de Jalisco has had a connection with religious tourism since the seventeenth century, which has increased from the year 2000 with the canonization of the martyrs Cristeros. Government agencies responsible for tourism, especially at the state level have sought to promote the region through a project called Route Cristera. It was thought by these agencies that people are looking for this style of traveling such as on the Route of Santiago in Spain. However, despite the promotion that has been made of it, the data obtained during this investigation show that there is a lack of recognition of the route by visitors to the main sanctuaries located in the highland region. Also important to the definition of a policy of disseminating tourism in the area, confirming the results of this investigation, is the fact that over 90% of tourists who come to these centres of faith do not make use of a professional organization of tourism for trip planning. In the case of San Juan de los Lagos, despite having a major hotel supply, most visitors do not use it, so the biggest expense is the corresponding consumption of food, followed by the acquisition of mementos (souvenirs). The population of Santa Ana de Guadalupe do not have a hotel offering available for tourists; this is the reason that there is no expenditure by the visitor in this area.

54 When making a comparison of the results of regression analysis in both populations, we found a similarity in the trend of each of the variables measured, although its impact is different for each population.

55 The increase in spending by tourists generates a proportional increase in spending items he intended for of accommodation and alms.

56 While spending on food, transportation and souvenirs are inversely proportional to the total expenditure incurred by tourists.

57 With respect to the business of both populations there is a big difference, in the case of Santa Ana de Guadalupe, as it is a newly introduced population to tourism, almost all shops are mobile and operate only on weekends. However, in the San Juan de los Lagos, it has a lot of shops already established, in addition to the street vendors. Among the businesses that stand out are those relating to religious articles, jewellerys and textile articles, as well as those of sweets.

58 Despite the extensive commercial activity of these centres of religious tourism, the economic benefits have been extended to the area of El Alto, the data were limited in the relationship that existed between the productive activity of the region to trade in the sanctuaries, since according with data only 37% of the items sold are purchased from companies located in the highlands of Jalisco.

59 In short, religious tourism has not reached the potential for economic development of Los Altos de Jalisco, so tourism officials should rethink the way it has been promoted and disseminated, in order to to truly to achieve the objective of driving the development of this region.

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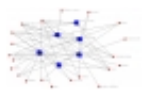
Document annexe

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- Desarrollo regional cimentado en el turismo religioso (application/pdf – 966k)

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Table des illustrations

	Crédits	Figure 1: Passport issued to tourists as souvenirs of touring the Route Cristero
	URL	http://etudescaribeennes.revues.org/docannexe/image/5352/img-1.jpg
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	Crédits	Figure 2: Map of the different circuits of the route printed on the Passport Cristero
	URL	http://etudescaribeennes.revues.org/docannexe/image/5352/img-2.jpg
	Fichier	image/jpeg, 92k
	URL	http://etudescaribeennes.revues.org/docannexe/image/5352/img-3.jpg
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	Titre	Figure 3: Location of Jalisco in Mexico
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	Titre	Figure 4: Location of San Juan de los Lagos in Jalisco
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	Titre	Figure 4: Organizations that support the tourist as traders San Juan de los Lagos
	Crédits	Source: Authors



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