EL DESARROLLO DEL TURISMO ESPIRITUAL EN EL SUR DE BRASIL THE DEVELOPMENT OF SPIRITUAL TOURISM IN SOUTHERN BRAZIL

SHYARRA ROBERTA ROBL BECKER[1]
Universidade do Vale do Itajaí | Univali
GISELE MAGRINI GARCIA[2]
Universidade do Vale do Itajaí | Univali
SARA JOANA GADOTTI DOS ANJOS[3]
Universidade do Vale do Itajaí | Univali

RESUMEN:

Este estudio busca demostrar, a través de múltiples métodos, la tendencia creciente del turismo espiritual, aportando nuevas perspectivas sobre el tema para el área académica y para el mercado turístico. La revisión bibliográfica se realizó en bases de datos de revistas internacionales, buscando la palabra turismo espiritual, resultando en 41 artículos relacionados con turismo religioso, peregrinación, marketing espiritual, entre otros temas. Posteriormente, se realizó una encuesta sobre el número de posadas centradas en el turismo espiritual en la costa este de Santa Catarina, Brasil. A través de los 678 comentarios sobre las 10 pensiones estudiadas, se realizó un análisis categórico de las opiniones de los clientes, según las técnicas metodológicas propuestas por Bardin (2015). Los resultados muestran un aumento en el número de casas de huéspedes integrales en los últimos 10 años. El análisis de contenido señaló el escapismo y el contacto con la naturaleza como algunos de los principales motivos de interés para los turistas, cumpliendo con los factores presentados en la revisión de la literatura. Para estudios futuros, se sugiere un estudio de campo con turistas.

Palabras clave: Turismo espiritual. Casa de huéspedes espiritual. Espiritualidad.

ABSTRACT:

This study seeks to demonstrate, through multiple methods, the growing trend of spiritual tourism, bringing new perspectives on the subject for the academic area and for the tourism market. The bibliographic review was carried out in databases of international journals, searching for the word Spiritual Tourism, resulting in 41

1 Av Argolo- 817 – Centro – São Bento do Sul – SC – Brasil. arqshyarra@uol.com.br
2 Rua São Marcos, 426 apto 103. Camboriú – SC Brasil. gimagrinigarcia@gmail.com
3 – 5ª Avenida, 1.100 - Bloco 07 - sala 204- Bairro: Municípios - CEP 88337-300 Balneário Camboriú-SC – Brasil. Sara@univali.br

articles related to religious tourism, pilgrimage, spiritual marketing, among other topics. Subsequently, a survey was conducted on the number of posadas focused on spiritual tourism on the east coast of Santa Catarina, Brazil.

Through the study of 678 comments on the 10 guesthouses studied, a categorical analysis of the customer reviews was carried out, according to the methodological techniques proposed by Bardin (2015). The results show an increase in the number of holistic guesthouses in the last 10 years. The content analysis pointed out escapism and contact with nature as some of the main reasons of interest to tourists, meeting the factors presented in the literature review. For future studies, it is suggested a field study with tourists

Keywords: Spiritual Tourism. Spiritual guesthouse. Spirituality.

1. INTRODUCTION

The fast pace of life, stress at work and structural changes in society have influenced the search for tourism that provides physical, psychological and spiritual well-being (Voigt et al, 2011; De la Barre et. al, 2011). Meeting this trend, spiritual tourism has emerged worldwide, although it is not yet recognized as a separate area within tourism. It is noted, paradoxically, the scarce literature directly related to the theme, despite the fact that Spiritual Tourism has been practiced since ancient times. (Quintela, Costa, & Correia, 2016; Willson, 2016; Haq, 2011).

For Ambroz & Ovsenik (2011), tourists have different reasons to travel, some seek relaxation, others travel for pleasure, others to obtain a mystical experience. There are several tools aimed at the pursuit of the longed-for self-knowledge: meditation, yoga, psychotherapy, immersions. In the scientific literature, different nomenclatures were found to define similar themes: wellness tourism, holistic, mystical or spiritual, were presented with different terminologies in order to name this subject, which faces difficulties in its conceptualization and definition. Therefore, when verifying the relevance of the phenomenon - spiritual tourism - the general objective of this work was to demonstrate how this niche has been developing and what is the direction of this search.

The search for spiritual tourism refers to reasons that are intertwined with enchantment and spiritual growth, where psychological peace, meditation and the so-called "inner self" are sought, while a certain connection with spirituality occurs (Sharma et. al., 2019). Therefore, a paradigm shift in tourism is perceived from "sun, sand and sea" to "serenity, sustainability and spirituality". (Akbar et al., 2019).

This study aimed to analyze the growth of spiritual tourism on the east coast of the state of Santa Catarina, Brazil. The spatial profile was chosen due to the high incidence of establishments in the industry in these areas of direct contact with nature, whether it has mountain or sea landscapes. In

these spaces, the visitor can deepen, through various methodologies, his studies of self-knowledge and search for personal achievements, provided by specialized inns in the industry.

The bibliographic review was carried out through the databases of international journals, considering the last 15 years. Subsequently, a content analysis was carried out, based on the comments of the social networks of ten spiritual inns located on the east coast of Santa Catarina. The categorical analysis method was based on the author Bardin (1977, 2015) and its dimensions were removed from the literature review. The article contributes to demonstrate, through the analysis of the Costa Catarinense Region, whose State has 95.345 km2 of area, this global trend of the growth of global spiritual tourism.

2. SPIRITUAL TOURISM AND ITS ASPECTS

Spiritual tourism can be associated in different segments simultaneously. Several definitions and nomenclatures are found in the academic area to define tourism with similar purposes, as Smith, & Puzckó, (2015) ratify when mentioning that this industry has different characteristics, for including different segments such as spa, holistic and tourism. spiritual. In addition, elements that involve physical, mental, nutritional, relaxation and environmental awareness activities are presented. (Lopes, 2014).

Table 1: Tourism classification by type.

Type	Description
Vacation Tourism	Characterized by the interruption of usual work, destined to the rest that workers and students are entitled to, or usually enjoy, at each annual activity cycle
Cultural tourism	The basic or fundamental characteristics of cultural tourism are not expressed by the trip itself, but by its motivations, whose foundations are located in the willingness and effort to know, research and analyze data, works or facts, in their various manifestations.
Business Tourism	Set of travel, accommodation, food and leisure activities practiced by business travelers, referring to the various sectors of commercial or industrial activity or to know markets, establish contracts, sign agreements, train new technologies, sell or buy goods or services.
Sports Tourism	All specific travel activities with a view to monitoring, performance and participation in sporting events.
Health Tourism	Set of tourist activities that people perform in the search for means of maintaining health, through the acquisition of the proper functioning and health of their physique and their psyche.
Religious Tourism	Set of activities with partial or total use of equipment and visits to receptives that express mystical feelings or raise faith, hope and charity to believers or people linked to religions.

Source: Rodrigues, (2003 p. 4).

Corroborating this theme, Poncela (2014) mentions that one of the new current trends in the search for meaning in all

planes of existence - the tourist activity - plays a liaison to provide the meeting, the balance between the reflection of your own be, an opportunity to reflect where we are, our identity, emotions, memory, nature. It is the search for meaning, running through the veins, which seems to have been lost during our daily lives. Thus, tourist motivations can be guided more by an emotional nature than by the space itself, since the reason may be socializing with friends and family. (Pesonen, Laukkanen, & Komppula, 2011). The table below shows this classification of the tourist segments, according to the author Rodrigues (2003 p. 4).

Comparatively, Table 2, below, shows the result of the search carried out on the Ebsco platform for the word Spiritual Tourism. Analyzing the two tables, the different themes related to spiritual tourism can be observed, as well as the many similarities in the terms found. Spiritual tourism can be inserted into three tourism classification terms: Cultural Tourism, Health Tourism and Religious Tourism. As in the search for Spiritual Tourism, the three terms were mentioned again.

Table 2: Theme by author: Result of research carried out through a international platform, using the term: Spiritual Tourism.

	Thematic	Authors
Spiritual Tourism	**Religious Tourism (9 papers)**	(Eade, 2006), (Geary, 2008), (Norman, 2008), (Coats, 2009), (Stausberg, 2012), (Grimshaw, 2013), (Landry, 2015), (Sousa & Rosa, 2017), (Singh & Pukhrambam, 2017).
	Pilgrimage Tourism (9 papers)	(Tilson, 2005), (Coats, 2009), (Grimshaw, 2013), (Cui, Xu, Yang, 2014), (Willson & Suhud, 2016), (Sousa & Rosa, 2017), (Rehma, Fida Gardazi, Iqbal &Aziz, 2017), (Singh & Pukhrambam, 2017), (Coats, 2018).
	Spiritual Tourism(7 papers)	(Grimshaw, 2013), (Sánchez & Pérez, 2016), (Kau, 2016), (Brian, 2016), (Houqiang, Lihua & Changjuan, 2016), (Yuxia, 2018), (Hüwelmeier, 2018).
	Cultural Tourism (7 papers)	(Parker, 2011), (Spoon, 2012), (Basset, 2012), (Lei, Yu-ming, Wen-jia & 2012), (Boruna, 2016), (Brian, 2016), (Buchko, Rudenko, Rudenko & Yeremiia, 2016).
	Spiritual Tourism Marketing (5 papers)	(Joukes, 2011), (Bone, 2015), (Kau, 2016), (Brian, 2016), (Buchko, Rudenko, Rudenko & Yeremiia, 2016).
	Wellness Tourism(2 papers)	(Joukes, 2011), (Bone, 2015),
	Medical / Aesthetic Tourism (2 papers)	(Haiying, 2016), (Joukes, 2011)
	Buddhism Tourism (4 papers)	(Geary, 2008), (Qingming, Honggang & Yang, 2014), (Nectar, Chen, Lijun & Shaolin, 2016), (Spoon, 2012).
	Ritual (2 papers)	(Basset, 2012), (Guo, Guihua, 2018)
	Other terms found	Drug tourism (Winkelman, 2005), Yoga tourism (Joukes, 2011), post-trip (Huifang & Yanping, 2017), Social Media (Gurung & Goswami, 2017), Adventure tourism (Robledo & Batle, 2017), Ancient City (Yee Et al., 2018), Mass tourism (Peihai, Qinglei & Wei, 2019), Philosophy (Maligi, 2019).

Source: Authors (2020)

Thus, from the tables mentioned above, it is possible to verify the scope and complexity in the categorization of Spiritual Tourism, which may eventually intertwine with religious tourism, health tourism, nature tourism. These overlays are adapted according to the tourist's desire and objective, but make it difficult to categorize. This justifies the scarce existing literature, although spiritual tourism has been practiced for millennia.

Tourism for health and well-being has its roots around 5000 BC with the practice of Indian Ayurveda, in 3000 BC. There are records of some beauty rituals for women in ancient Egypt, and practices of Chinese medicine in 1000 BC (Quintela, Costa, & Correia, 2016). In the academic area, the first studies on wellness and medicinal tourism are from the 1980s (García et al., 2014). Aimed at health tourism, Goodrich, & Goodrich (1987, p. 217) define health tourism as: "The attempt by a tourist facility (eg hotel) or destination (eg Baden, Switzerland) to attract tourists by deliberately promoting their health services and facilities, in addition to their regular tourist facilities. The authors Chen & Prebensen (2009, p. 231) bring the idea of wellness tourism as "a phenomenon to improve the personal well-being of those who travel to destinations that offer services and experiences to rejuvenate the body, mind and the spirit of the participant". With a more comprehensive definition of this type of tourism, de la Barre et al. (2011) state, concerning health and wellness tourism:

> To be the sum of all relationships and phenomena resulting from travel and residence by people whose main motive is to preserve or promote their health, in whole or in part, is to maintain or promote their health and well-being, and to remain at least one night in a facility specifically designed to enable and improve people's physical, psychological, spiritual and / or social well-being. (p. 27).

Wellness tourism, in addition to Spa and resort, can include spiritual retreats, which provide a certain spiritual development and enlightenment, with or without a religious nature. These places generally include meditative elements, based on some teaching of specific philosophies (Voigt et al., 2010). According to the authors Ambroz & Ovsenik (2011), many people see travel as an effective means of finding their "true self", therefore, spirituality has been an important reason for traveling. Corroborating with the authors, Poncela (2014) states that the search for peace is an important demand, making this tourist niche emerge.

Within nature tourism, the mystical and spiritual focus can be found among the various products offered by agencies and operators in this sector. Willson (2016) corroborates this understanding by saying that "non-religious individuals can experience transcendence through other" sacred "things such as nature." (p. 163). Identifying the different motivations that

lead tourists to search for a destination and planning spaces aimed at different segments and personal specifics is the goal of modern hotels to offer transformative experiences to their accommodation. (Goeldner et. al., 2003).

For Willson (2017), the terms that define religious tourism and spiritual pilgrimage may have been used in the early 20th century. Today, the term has unfolded and the authors question whether the pilgrimage should involve a physical journey. This diversity of thought represents a challenge for those looking to research spiritual tourism.

The papers that discuss the theme Tourism related to Buddhism, come from the Asian continent and address tourism-related to historical places and temples related to Buddhist culture. (Geary, 2008; Qingming, Honggang & Yang, 2014; Gan, Chen, Liu & Liu, 2016; Spoon, 2012). One of the issues raised in the articles is the conflict between Buddhist beliefs, tourism and financial gain.

The integration between space and nature is inevitable. Environment, landscape and space, integrated with nature, complementing each other. The new recycling technologies, sustainability methods and new scientific studies show that the future turns to the natural as a way of reorganizing spaces. Sustainability is truly a path of no return. (Oliveira et al., 2016).

The emotional factor has been considered the key to the search for spiritual tourism. (Maslow, 1968; Privette, 1983; Xie, 2005; Zhang and Shi, 2017). In this regard, it is considered that travel takes people towards unknown situations, allowing them to try new ways of living, readjusting their lives, introducing the term transformative travel. Corroborating with the authors above, Kottler defines travel as a process that involves the realization of "something that is lacking", driven by "intellectual, emotional curiosity, need or physical challenge" (Kottler, 1998, p. 26). In man's search for transcendence, tourism is intrinsic to man, in spaces of nature. The fascination with rural landscapes, as an antithesis in city life, develops tourism in rural areas. Debora Jepson (2015); Norman, (2011), Narayanan and Macbeth, (2009.) For Robledo et. al. (2017), in the contemporary global world, cultural awareness and interconnectivity systems predominate in humanity. This trend is coupled with the development of the global tourism industry, which arouses interest in sacred travel. He also affirms that this tourism opens additional opportunities and new horizons, which aim at the realization.

There are several points of view about conceptualizations of spirit, soul, spirituality. This diversity of thoughts and nomenclatures represents a challenge for those who seek to research spiritual tourism (Willson, 2016). Spiritual tourism can be classified as special interest in tourism and cultural tourism, in addition to having aspects of religious and

pilgrimage tourism. (Haq, 2011). This statement can be supported by Killion (2003: 25) who suggests that "pilgrimage tourism shares a common boundary with cultural and educational tourism and a border that overlaps with heritage and religious tourism". Some research found deals with tourism in Spas, Resorts, yoga and even health. Other authors deal with the reasons for searching for places that offer contact with nature and with the search for the balance of body and mind. (Quintela, Costa, & Correia, 2016; Lehto, Brown, & Morrison, 2006).

As a consequence, spiritual and mental satisfaction has been increasing the tourism sector of interior renovation. Personal growth, as well as spiritual healing, and the improvement of your self-knowledge are modern goals and need tourist destinations for this purpose. These environments, often natural, intended for spiritual experiences, with quality services. Spontaneously green and lush spaces that provide integration with other guests, accelerating healing and spiritual growth. (Ambroz & Ovsenik, 2011). Poncela (2014) stresses that it is interesting to know how tourists perceive and feel the emotions and joy that arises from the tranquility of a destination, which is one of the new trends in tourism in the world.

The torpor that surrounds humanity today, the social and psychological needs, the daily social problems, make people seem to have lost their memories and emotions. Opportunities for reflection are suggested, observing themselves, helping in the search for meaning in all planes of existence (Poncela, 2014). Memories, emotions and identity circulate in the veins of the search for meaning in life. The appreciation of the other brings well-being, not only for tourists, who renew their energy but also for residents of a community, for example, who end up rebuilding their attachment to their land, revaluing themselves with visitors. It's an exchange. (Poncela, 2014).

Corroborating the idea of identifying this segment, Norman (2012) managed to define the sector more clearly, characterizing tourism as an intentional search for spiritual benefits and that coincides with religious practices. The spiritual tourist, therefore, would be considered as one who takes on or appropriates spiritual practice or seeks spiritual progress in the course of his journey, usually intending to gain transcendental benefit.

The search for the intangible is a fact. According to Jensen (1999), the incentive of emotional marketing today is a reality to motivate tourists in the search for emotions and experiences. In addition to the need to find spaces and times in everyday life, for a rest, when there is a need for a certain "escape".

Transforming the "self", through tourism, aims at a spiritualization process that promotes the gradual

transformation of your inner world and the emergence of a healthier "I". Based on his interviews, Norman (2012) finds that, typically, these spiritual tourists have no traditional religious commitments and have established connections with the "religious practices" in which they engage or witness in their destinations.

Regarding the concept of spirituality and religion, (Willson, 2016) defined that the non-connection with institutions, subjective moral code, philosophical bases and association with some symbols, are the fundamental aspects of spirituality. In religion, the aspects would be institutionalization, codes with moral objectives, symbols, faith, revelation, reason. The table below helps to differentiate between spirituality and religion.

Table 3: Conceptualization of Spirituality and Religion.

Key aspects of spirituality	Key aspects of religion
All are spiritual;	Some people are religious;
Not linked to institutions;	Generally Institutionalized;
Subjective moral code seems largely inclusive;	Moral Objective Codes, seen by some as exclusive;
Mostly based on philosophy and reason;	Largely based on reason, faith and revelation;
Associated with some symbols.	Highly symbolic.

Aspects Shared between Spirituality and Religion
Multidimensional;
Three conceptual elements in common: Searched for meaning / purpose, Transcedency and Connectivity;
Interest in the sacred, final values, final reports;
Emphasis on experience.

Source: (Willson, 2016).

Currently, there is a generalized consensus, specifying that there is a correlation between religion and spirituality (Marra, 2000). For Burack (1999), the growth of spirituality, in addition to religion, occurred thanks to factors such as increased secularization in the Western world. Some aspects are shared between spirituality and religion, simultaneously, such as interest in the sacred, multidimensionality, the search for a purpose, transcendence and connectivity. (Willson, 2016). Proving this uniformity of opinions, many scholars (Benner, 1989; Tart, 1983; Vaughan, 1991) use the terms spirituality and religion, as synonyms.

However, to clarify the difference, it is observed that spirituality is greater than religion, not necessarily depending on dogmas or sects so that it, spirituality, can be experienced. And it is in this search that spiritual tourism appears, without religion, but focused on intense study and reflective thinking, silence and contemplation. (Burack, 1999).

3. METHODOLOGY

Examining the possibility of developing a unique segment, characterized by differentials of a specific audience, initially often, but which has been multiplying in an increasing way, this study sought to prove the growth of spiritual tourism, in the chosen space, presenting the growth the number of accommodation establishments focused on spirituality, on the east coast of the state of Santa Catarina, Brazil. In this context, the present research can be characterized as exploratory descriptive research, as it seeks to discover, describe, or map patterns. (Veal, 2011).

The constant changes in tourism phenomena, currently, cause the popularity of activities and social groups to change over time. To understand the patterns of these changes, frequent monitoring in scientific research is necessary. Just as tourism service providers must be aware of these changes to react to them (Veal, 2011). The co-word map created in the Voswiewer software contributes to the knowledge of the field of study through the keywords, presenting the topics that have been studied in the research field (Zupic & Cater, 2014)

For the theoretical foundation, a search was made in databases of international journals for the word Spiritual Tourism, filtered by articles reviewed by specialists, which resulted in 41 academic articles with a time frame from 2005 to 2019, on 06/20 / 2019. On the theme of health and wellness tourism, authors Goodrich & Goodrich (1987) and Quintela, Costa & Correia (2016) were used.

Regarding the historical understanding of the theme, the authors Voigt, Brown, & Howat, (2011) were selected, with their view on wellness and health tourism. The authors Ambroz & Ovsenik (2011), Poncela (2014) and Norman (2012) talk about spiritual tourism.

The research opted for the categorical analysis carried out based on the Facebook comments of the studied inns, using the Word Clouds software. The words with the greatest recurrence, taken from the guest comments about the Guest houses (in total, 678 comments), were later organized in a table, generating categories, for a greater understanding of the search of guests by this tourist segment. 678 comments were analyzed, from 2005 to 2019.

The Categories analysis method was based on Bardin (1977, 2015), forming dimensions to compare with the literature review. As most guest houses are not linked to specific travel platforms, such as "Booking" or "Trip advisor", just the Facebook comments were selected, common to all of them. As for the search for papers, the Ebscohost platform is the most used, in Brazil, for searches of international articles.

4. RESULTS

In order to highlight the correlations between the articles studied, the gaps in the literature and their correlations with other existing forms of travel, a mapping of the terms of the articles was carried out through the Vosviewer software for co-word analysis. A co-word analysis presents a conceptual framework for the field and associated topics (Zupic & Cater, 2014) with spiritual tourism. Comparing with table (2) we can observe the topics Religious tourism, spiritual tourism, pilgrims and marketing are also highlighted in the figure (1).

Figure 1: - Network visualization of co-words.

Source: Authors (2020).

The region chosen for this research on spiritual tourism, the East Coast of the state of Santa Catarina, Brazil, favors spiritual tourism, as it presents mountains and valleys very close, separated only by a few kilometers. (Consórcio Quiriri,

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2019). The decades between 1960 and 1980 generated new activities linked to mountain spaces. These were opening up as attractive to foreign residents (Cunha and Vieira, 2004). According to Fernandes (2012), by associating tranquility and purity with forest water resources, there is an increase in tourist activities in an area of mountainous relief.

Figure 2: Map of Santa Catarina and the inns for spiritual tourism.

Source: Slideplayer.com.br, 2019. (Complemented by the authors).

Mountains form landscapes of different uses because they occupy wide and steep areas, this fact generates particular dynamics in these environments (Carvalho, 2013). Spaces integrated with nature favor reflection and the continuous improvement of the Being, through cognitive experiences. (Shanti Gaia, 2019).

Therefore, researching the mystical and spiritual tourism of the state of Santa Catarina, it was found that most of the guesthouses with this focus are in mountains, more precisely those located in mountainous regions, very close to the sea, which favors unique and unexpected landscapes, conducive to immersion tourism (Consórcio Quiriri, 2019). Thus, Carvalho (2013b) concerns that mountainous environments favor and drive alternative tourism. The lodging facilities found in the present research, with these characteristics, were: Shanti Gaia; Mevlana Garden; Clarear Space; Pousada Verde Natur; Spirituality Center; Pousada Monte Crista; Pousada Ingleses; Country Life Health Space; Chacarananda Ashram; Villa do Ser. The figure 2 shows the privileged location of these guesthouese, in general interspersed by mountains and sea.

The location in the middle of nature is essential to facilitate access to the immersions and reflections common in this branch. The growing demand for solutions aimed at spiritual tourism, triggered a new creative need for mystical tourism destinations, containing spaces specially designed for this purpose.

Graph 1: Year of foundation of the inns.
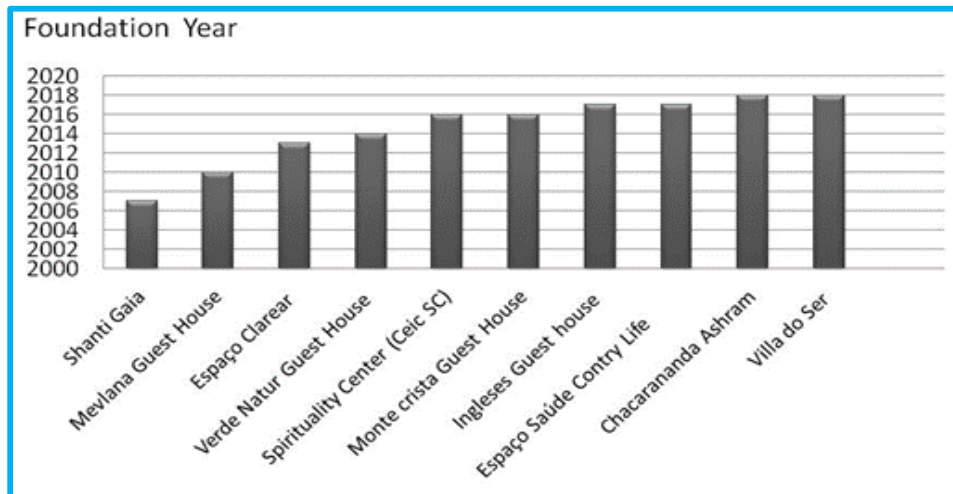
Source: Authors (2020).

Since, to meet this new needs program, the search must begin even before the implementation of the work. According to Rodrigues (2012, p.10) "to analyze the impact of the environment and buildings on the health of the inhabitants and the application of this knowledge in the construction of healthy spaces" are considered, by many, as a true medicine of

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housing, with guidelines for reducing the impact of the vibrational terrain/construction set on the inhabitants. Graph 1 shows the growth in the number of holistic inns in the last decade. Of the 10 inns found in the state with this theme, 8 were built in 2012.

The physical environment in the tourism and hospitality industry is often a factor of great relevance for the evaluation of service quality, based on their experience (Wu, & Liang, 2009). The creation of an attractive physical environment can influence service satisfaction, as it provokes a perception of comfort and positive intentions in the word of mouth marketing (Ryu et al., 2012). This emotion generated by the customer can be decisive in the buying behavior and brand loyalty. (Burns & Neisner, 2006). From the content analysis of the comments of the 10 hotels surveyed, formed the word cloud shown in Figure 2, with special emphasis on the words Wonderful, place and nature.

Figure 3: Facebook comment word cloud.

Source: Source: Authors (2020).

In the guesthouses selected for this study, in addition to the visual contact with nature, everything is an immersion: the food is prepared organically and sustainably, by the owners of the inns, often called by the illuminated guests. In others, you can harvest (or fish) and prepare your meal, meal, all amid spaces decorated in a simple, informal way, but lovingly humanized with tropical flowers harvested in the surrounding forest. The surveyed inns offer partnerships with nearby holistic institutions, which offer optional courses in immersion

and introspection, meditation, providing a rethink. That is, the experience is total. In general, courses take place from Friday to Sunday, with pre-booking, where the hostel closes only to participants. During this immersion, you should wear light clothes, walk barefoot, turn off any electronic device and breathe deeply. But the inns also accept guests who do not wish to participate in any course and simply want to enjoy the escapism that the environment provides. The inns prioritize sustainability in their buildings, in respect and exchange with the surrounding landscape.

Table 4: Categorical analysis of Facebook comments.

THE DEVELOPMENT OF SPIRITUAL TOURISM - CATEGORY TABLE FOR CONTENT ANALYSIS (Bardin, 1977, 2011). Matrix Board for organizing research data at Mystical Inns on the East Coast of Santa Catarina, Brazil.

Guest house / CATEGORIES	ENVIRONMENTAL — PEOPLE	VEGAN FOOD	PLACE	ESCAPISM — SENSE	CONECT	WONDERFUL	COMPLIMENT
SHANTI GAIA	COZY STRUCTURE	DETOXIFICATION	PLACE TRANQUILITY	PEACE DISCONNECT INSPIRATION	DIVINE CONNECTION MEDITATE ENERGIES		
MONTE CRISTA	TO SHARE LIVING	VEGETARIAN VEGETABLE GARDEN	NATURE GREEN AREA BIRDS BLESSED	MIND TO FEEL	DIVINE INCREDIBLE ENERGY MAGIC CONNECTION		
CHACARA NANDA ASHRAM	GREAT ALWAYS RECOM MEND	CAUTION	BUCÓLIC PRETTY	LOVELY RETREAT MAGIC	LIFE NAMASTÊ		
MEVLANA INN (CEIC.)	ADMIRABLE BEGIN SOLICITIES	FOOD TASTY CAUTION	PLACE STRUCTURE LOCATION	PEACE BEGIN CALM	TEMPLE		
NOVA TRENTO	HUMAN ATTENDANCE	SENSATIONAL	GARDEN TRANQUILITY	PEACE SIMPLY	DEEP SELF TRANSFORMATION INEXPLICABLE SPIRITUALITY ILLUMINATED		
SPIRITUALITY CENTER LIFE HEALTH SPACE	HUMAN	DEDICATION RETURN, CARE WE CAN	GREEN NATURE	GREAT	GOD BLESSED		
COUNTRY GUEST HOUSE INGLESES	SHARING LIFE	RELAXING REST	BEACH NATIVE TREES	LOVED IT	CALM PLACE DIVINE		
VERDE NATUR	PEOPLE SHARING	DEAR	CLEAN AND GORGEOUS PLACE	GREAT	FEELINGS HARMONY	GREAT EXCEPTIONAL	
VILLA DO SER	HOSPI TALITY	INCREDIBLE	COZY BEACH SEA	WONDERFUL	LOVE TRANQUILITY	WELFARE	EXCEPTIONAL
ESPAÇO CLAREAR	WORK IN GROUPS	GOOD FOOD	NATURE CALM PLACE ENERGY	PEACE LOVE	HOLY PLACE	WONDERFUL	

Source: Authors (2020)

Through content analysis Published by Bardin (2004), the main categories identified, with a literature review were: Escapism, Nature and People. On the topic of escapism, the author Da Palmer (2014), reports that the sacred serves as a catalyst and also as a link that forms interconnectivity, emotions and expansion. With regard to nature, the fascination with rural landscapes, as being an antithesis of urban life, development or spiritual tourism in rural areas. (Norman, 201; Narayanan & Macbeth, 2009; Jepson, 2015). Regarding the word People, the authors Robledo & Batle (2015) identify these factors: personal situation, being present performing unknown activities, interactions with people, living or the moment, reflection and integration. For them, the factors cited clarify how the conditions of tourist experiences promote transformation in their users.

The categorical analysis table, elaborated by the authors from Bardin (2011), shows the categories generated by the recurring words, found in the texts of the Facebook comments of the ten researched inns. The breakdown of the text, in units, into categories, according to analogical groupings, can be seen in the table, where the largest words were the most recurrent (Bardin, 2011). The categorization confirms, therefore, that the most used words refer to the transcendental feelings provided by spiritual tourism. One can identify, as the main category, the one related to Escapism, demonstrating that the connection with the divine was considered by the guests as the culmination in this branch of tourism. The most repeated word was "wonderful". The comments of social networks also highlight the proximity of the mountains to the sea, in some of the inns, the invitation to reflection, the unique energy provided by these means of accommodation, due to the intense contact with nature. The combination of the mountain's calm and the magical landscapes is highlighted by most of the testimonies. Simplicity and learning are provided by the teachings transmitted by the inn owners.

Through the table above, it can be seen that spiritual tourism accelerates the opportunity to promote understanding and tolerance, through wisdom promoted by knowledge, since all people are connected to the same level of spirituality. (Talã and Pãdurean, 2008). This "new" tourism, turns to emotional values in search of personal experiences (Petrocchi, 2002). In this sense, Wright (2000: 23) stated that "religion offers a channel for the expression of our spirituality". Burack (1999) corroborates by stating that the growth of spirituality took place beyond the foundations in religious traditions.

The surveyed guesthouses offer partnerships with nearby holistic institutions, which offer optional courses in immersion and introspection, meditation. During this immersion, you should wear light clothes, walk barefoot, turn off any electronic device and breathe deeply. But the inns also accept

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guests who do not wish to participate in any course and simply want to enjoy the escapism that the environment provides.

5. CONCLUSION

The results showed that the number of means of accommodation, as well as the studies that address the theme of spiritual tourism, elucidate the growth trends of this sector and demonstrate the need to search for the "inner self". There may be many reasons for the development of spiritual tourism, including the need to escape from everyday life and achieve happiness. The increase in this spiritual sector has generated a new tourism sector.

To position and conceptualize spiritual tourism, the present study presented a bibliographic review, carried out in a database of international journals, suggesting possible positions between the types of existing tourism. The content analysis of Facebook comments sought to present the view of tourists who experienced the experience of staying in spiritual inns, giving rise to some themes on the subject.

From this research, it was identified that the concept of the term "spiritual tourism" still does not provide enough clarity to be understood separately and, mainly, according to the various authors cited, these terms are treated in an integrated and generalized way. However, the literature review presented the possible options for the classification of spiritual tourism, which can be inserted in different segments: Cultural Tourism, Health Tourism and Religious Tourism.

These terms were found both in table 1, which shows the tourism classifications and in table 2, which showed the search for the term Spiritual Tourism. It was possible to verify, from the bibliographic review, through the intertwining of so many segmentations within this theme, that there may be spirituality without religion. However, never religion without spirituality. And that, in the search for the identification of this intangible feeling, nature tourism helps and brings this individual encounter closer to the "me".

This study showed the growth of spiritual tourism, increasing the number of lodging establishments on the east coast of Santa Catarina. From these data, it is clear that in the last decade there has been an increasing number of open guesthouses and the probable increase in demand in search of these places as a form of escapism. At the end of this research, 4 more inns had already been identified in the region, all of which are still under construction. Therefore, the analysis of the social media content of the 10 hostels surveyed demonstrated the meaning and increase of this search, evidencing the search for places that can facilitate the connection with spirituality.

For future studies, it is suggested quantitative research on the theme. Also, qualitative in-depth interviews with users are suggested to identify the motivation that leads them to seek spiritual tourism.

This study was limited only to the state of Santa Catarina, which has a relief of mountains and nearby beaches, with landscapes suitable for those looking for a connection with nature, so we cannot say that the same phenomenon of the growth of spiritual tourism and means accommodation with this theme is taking place in other regions of Brazil, which do not have this privileged characteristic of unmatched beauty. Therefore, we also suggest carrying out the study and survey of new means of accommodation in regions with different characteristics.

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