



Mercados y Negocios

ISSN: 1665-7039

ISSN: 2594-0163

revistamercadosynegocios@cucea.udg.mx

Universidad de Guadalajara

México

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Beliefs and attitudes of religious consumption in young people from Hidalgo, Mexico
Mercados y Negocios, no. 44, 2021, July-, pp. 43-66
Universidad de Guadalajara
México

DOI: <https://doi.org/10.32870/myn.v0i44.7568>

Available in: <https://www.redalyc.org/articulo.oa?id=571867949004>

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Beliefs and attitudes of religious consumption in young people from Hidalgo, Mexico

Creencias y actitudes del consumo religioso en jóvenes de Hidalgo, Mexico

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Received: March 29, 2020

Accepted: June 29, 2021

ABSTRACT

The article aims to know what young people believe in and what consumer attitudes they take towards religious organizations in Hidalgo, Mexico. Descriptive research was developed with a survey with a Likert scale, interval, and proportion to 383 young people from the Autonomous University of the State of Hidalgo. The main result is that depending on the religion they tend to be more dedicated to it and that the generations have created changes. The conclusion is that, unlike Catholicism, young people of other religions show greater focus, however, the generational change affects the interest in religion in a decreasing way, also affecting consumption for religious reasons. Not only in religion but also other products or services, brand loyalty is fragile.

Keywords: youths; religious consumption; beliefs; consumer attitudes.

JEL Code: M3, Z10



RESUMEN

El objetivo del artículo es conocer en qué creen y qué actitudes de consumo toman los jóvenes frente a las organizaciones religiosas en el estado de Hidalgo, Mexico. Se desarrolló una investigación descriptiva con una encuesta con escala de *Likert*, de intervalo y de proporción a 383 jóvenes de la Universidad Autónoma del Estado de Hidalgo. El principal resultado es que dependiendo de la religión tienden a tener mayor dedicación hacia la misma, y que las generaciones han creado cambios. La conclusión es que, a diferencia del catolicismo, los jóvenes de las otras religiones demuestran mayor enfoque, sin embargo, el cambio generacional afecta el interés por la religión de modo decreciente, afectando también el consumo por motivos religiosos. No solo en la religión, también en otros productos o servicios, la lealtad hacia la marca es frágil.

Palabras clave: jóvenes; consumo religioso; creencias; actitudes de consumo.

Código JEL: M3, Z10

INTRODUCTION

From the beginning of his existence, man has been overwhelmed by everything that surrounds him, filling himself with questions and doubts, to which his natural will have led him to investigate. Everything that initially happened to him became learning, through conditioning. Thus, he was having a judgment on what was bad and good for his being. With the passage of time and empiricism, he began to perfect the formalism before questions with the ultimate aim of satisfying his needs or desires. However, when he realized that solo actions entail difficulty and loss of resources, then he gave rise to the genealogy of socialization. The latter is taken for granted that it is something natural. It also opened the door to consumption through socialization (Morales, 2018).

Guzmán (1984) mentions that man requires social life to satisfy his needs, this complements his deficiencies, limitations, ineptitude, and shortcomings, they complement his deficiencies. That was an impulse to create the first social groups ranging from tribes to civilizations or peoples. First, as nomads, this up to the practice of agriculture where they become sedentary. With all this, a greater system of culture is formed, which leads to its values, customs, traditions, and beliefs. The system that governs the conduct of man in society. Rousseau (cited by Anda, 2002) stated that the first man was a lonely, wild animal and later became a social animal, since men cannot generate forces, but they can add them so that they can overcome resistance. 45

Man contributed more and more to society, improved his quality of life in all areas, and highlighted the search for truth, the reason for certain things or events, the origin of life, and the universe. This led to various discoveries and intrigues, when his cognitive ability was still distant, causing uncertainty. To which he blamed the higher entities for that without response. In his selfishness of wanting to be in control and right in everything.

When he was in uncertainty, a deficiency was created important enough to become a necessity, leading him to the search for satisfaction. It led him to believe in something and name it "true." When he did not find answers, he took this deficiency in his favor and created something superior to man to satisfy himself, this he named God. Schopenhauer (2017) mentions that human desires start from a need, followed by deprivation and with it suffering, it is an endless circular process. When a man is satisfied, other desires are reborn, thus being endless demands. This is how man creates the diversity of gods. Each god for a different situation and these deities depend, depending on the culture, on the purpose of curbing anxiety towards the unknown.

The objective of this research was to know the beliefs (knowledge about their religion or belief that they practice and others, as well as their signs) and attitudes (feelings and emotions generated by religion) of the consumer generations "y, z" of the state of Hidalgo. This offers insight into how religious ideas are found in young consumers.

Regarding the hypotheses, it is expected that the generation will be influential in the perception (the younger the generation, the less the influence of religion or belief in them), the devotion (religion they practice) influences how much they know and on their attitudes and the system of symbols of religions or beliefs (Barbeta, 2015) are in loss of significance for the young generations.

THEORETICAL FRAMEWORK

Franz (1990) examined religions from different perspectives, an observation that he grants is the similarity that myths have with language, expressing that they all come from a single one on which they were based. Thus, he mentions the similarity between deities, events such as the flood, and rituals, having as variance the cultural factors but which are essentially similar, reaching the statement that everything comes from a religion that marked the beginning of the satisfaction of this need.

46

It names those myths in different cultures about a period of peace and joy without disdain, a primitive golden age. Just like in the book the Avesta of Zoroastrianism where the pastor Yima entered into communication with Ahu-ra-Mazda, called "the creator", to be guided in the creation of an underground society. Society in which the evils of the world did not exist, such as poverty, deformities, violence, etc.

The Greek poem "The works and the days" speaks of man and his ages, taking the "golden age" as the key. In this the same situation occurs, everyone is obedient to Saturn. In China, the yellow emperor ruled. The golden age was attributed to him since in his task there were no conflicts, there was only peace. These examples are just a few.

Within all cultures, they speak of a time, space, and action in perfect harmony, and just as they have the good in common. In the same way, evil is duality, equivalent to the existence, proclaiming the punishment of men for their rebellion, expelling them from "paradise". The latter is foreseen in each one differently, that, following the coincidences, it is mentioned that in front of bad humanity there is a superior entity. This entity chooses to eliminate these except for a few through the flood. All this give way to a new stage where they reproduce and later end up scattered throughout the world.

Talking about each religion and its history would take a long analysis and presentation of these, an analysis that does not correspond to this work, but it is expressed that religion has always been part of man's life and that, like consumer products, different religions are molded to develop alternatives that fit the consumer, all having something in common, without forgetting the purpose fundamental of the marketing that is to satisfy needs and wants.

Knowing the beliefs and attitudes of consumers is a fundamental pillar for any marketing exercise (Dvoskin, 2004; Díaz, Hernández & Ibarra, 2012). The other parts of marketing cannot be substantiated without an understanding of the consumer. Strategies or actions start with understanding the market. Offering a product, service, or idea without a reason for being (something to satisfy) is meaningless. It is important to understand the proper way to represent it.

Some scholars emphasize that the current concept of marketing is social (Crane & Desmond, 2002; da Silva & Minciotti, 2005; Drumwright & Murphy, 2001), which cares for or cares about the environmental and social environment (Díaz, 2002; França et al., 2019). Marketing is not just about sales or profits. In this context, religion offers peace, salvation, harmony, truth, love, or a better life as a service, so the study of religion from a marketing perspective is the same as any other organization. Additionally, religion affects consumer interests and attitudes. It even has the power to transform the ways it is consumed. It is also possible to consider the market as a religion and the economy as its theology (Loy, 1997).

47

Generations change over time, as do their beliefs and habits of religious consumption (De la Torre & Zúñiga, 2005; Mardones, 2005; da Silva, 2010; Vallverdú, 2011). The changes in faith are notorious. There are more and more atheists and believers of religions that are outside the traditional Mexican context (Catholicism). Some assure their faith in religion but do not have the motivation, discipline, or intention to do what that religion promotes. Finally, there is deism, which is the belief in a higher being called God, but without the acceptance of the rules of a religious institution. The latter can even come to be considered a kind of narcissism.

Lowen (1983) describes it as a psychological and cultural determinant that generates an individualistic state, characterized by an extremist personality in terms of concern for their image, worrying more about their appearance than about what they feel, even denying feelings. It should be mentioned that reality is an effect of space-time.

What was allowed or true yesterday is no longer so. So this cycle continues, with its thesis and antithesis. Whether due to scientific, cultural, political, and economic advances, it causes an impact on society, determining the new judgment of good and bad. For this, it is

appropriate to mention Foucault in Geel and Beyers (2018), about the theory of the panopticon. In this theory, the environment is similar to a kind of jail, a place saturated by observation and social judgment (compared to a jail that is by guards or cameras) that leads to acting in a certain way that is accepted by others.

Fromm (1959) considers that what is real is found within people, while what is around is real only in terms of what we need. With this, you can think that the process of getting also becomes real. Perception is reality and this comes from where attention is concentrated, influenced by experience, promoting scenarios and contexts, that is, encouraging faith.

Social reality is a half-truth because it depends on the time when it happens. The reality today was not before. This seems incongruous, but it is. It is the influence of the innate and the acquired (consciousness and morals) that both produce, represented in symbols and meanings. Klaric (2016) mentioned that things are not worth what they objectively are, rather, they are immersed in a set of symbols with collective meaning, being conditioned by the environment.

48

Rifkin (2010) cites an experiment in Parma, Italy. Some macaques had electrodes attached to the region of the brain intended for movement. It was discovered that neurons in the F5 region in the frontal cortex were active when the macaque watched a researcher take a peanut and eat it. It was as if the macaque felt the action without doing it. The experiment was applied to people by Rozzillati with his team. The same effect was found and found to occur with more actions, such as gestures and body language. In this way, the empathy that youths have towards religion through symbols and meanings, mainly for the most important deities and their conscious suffering for society is little valued.

MacLean (cited by Klaric, 2016) talks about the triune brain theory. This area is divided into three, the rational, emotional, and reptilian parts, the latter being the one with the greatest influence. The reptile affects everything we do. We may be able to reason actions, but it has an instinctive background. The search for stability, the sense of belonging, the meaning of life, and the reduction of uncertainty are fundamental parts that the human being seeks.

Lindstrom (2009) points out that this need for control can be obtained, not only with religion but with even nonsense things; that is, with a product, service, or idea. All this being an effect caused by an area of the brain that names the imula region, responsible for union, loyalty, and granting of meaning, considering that what is felt is more real than what is known or reasoned. This also gives rise to a sense of brotherhood in people with similar consumption and conflict in different consumption.

The theory of reasoned action of Fishbein and Ajzen (cited by Reyes, 2007) explains that this theory implies the attitude of the person towards behavior based on the eyes of society. The

attitude is influenced by criticism, what others believe about it, and by the subjective norm that is what the subject believes personally. This leads to intention and behavior. It is to be considered that this kind of religious theme comes to be criticized by young people, sometimes in the form of ridicule except for a minority, which is usually linked to thoughts of the new era, where spiritualism is highlighted.

The generational profile facilitates the study of marketing and consumer habits, thus the “X”, “Y”, “Z” and “baby boomer” generations have been outlined (Díaz, López & Roncallo, 2017). Kotler and Armstrong (2017) mention that generation “Y” corresponds to those born between 1977 and 2000. They are characterized by having a larger population than generation “X” and the “baby boomer”. Generation “Y” has fewer economic resources, a high unemployment rate, greater indebtedness, few savings. Technology is part of their life because they grew up alongside computers, cell phones, tablets, and media players. They are committed to what happens with brands. They are attentive to social networks.

Generation "Z" consists of those born from 2000 to date. It's the market for kids, tweens, teens, and young adults. Like the “Y” generation, technology is part of them, with the difference that the “Z” generation was born with these technological devices. So it has more fluidity and comfort. This generation is much of the time connected, in constant contact with social networks. Before acquiring a product, they look for it on the internet to observe and compare characteristics, they look for experiences with brands that are somewhat closer and more sensory. (Kotler & Armstrong, 2017)

Jean M. Twenge (cited by Rifkin, 2010) collected 12 different studies on the behavior of 1.5 million young Americans. He came to the discovery that those born in the 70s, 80s, and 90s tend to be the greatest narcissists ever. They have excessive self-esteem. These young people believe they are special, that they are worth a lot, and deserve to be recognized. This is caused by the upbringing of their parents and the schools that even tend to inflate grades. In addition to a social influence on the subject, there is even an increase in the production of self-esteem books.

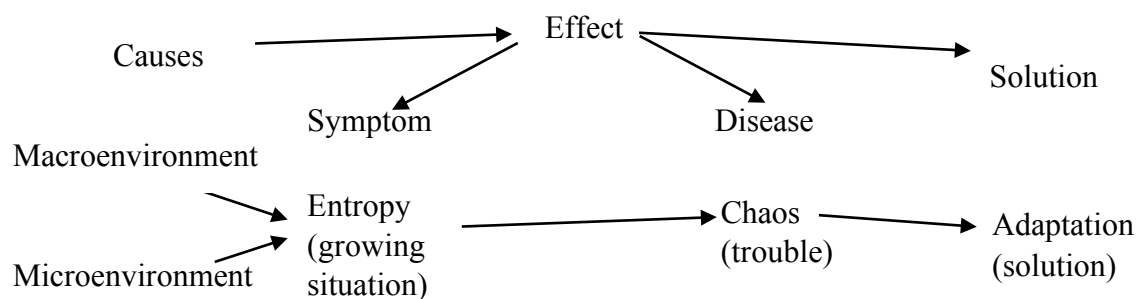
The baby boomer generation rebelled against their parents. Generation X was neglected by their parents (baby boomer generation). The millennial generation is closer to their family and their children, spending more time with the family than any other generation. Millennials tend to be more concerned about the environment, are more tolerant, and are willing to defend the rights of different people. Their empathy is superior, unlike older generations.

What do young people believe and what attitudes do they have today?

To explain the current situation of religion it is prudent to make use of psychophysics (Figure 1). Rifkin (2010) mentions Einstein's laws of thermodynamics. The first law is the constant energy of the universe, the second law is that energy only changes direction, for example, from useful to useless, from order to disorder.

Thus, in analogy, it responds to the main marketing error of religion, mainly the Catholic, being this the one with the highest consumption and today in decline. Entropy (disorder or dispersion) in the consumer happens when changing perception, due to new generations that are “y” and “z” (it transforms and changes direction). These two generations are influenced by globalization, which leads to more options (constant energy). Wiener (cited by Siles, 2007) points out that the more knowledge there is, the less entropy and vice versa. It is not that both observations are contradictory, not everything is knowledge. Knowledge is considered to be what is understood, not all existing information is knowledge; furthermore, knowledge is internalized.

Figure 1. Organizational entropy diagram



Source: Own elaboration (Rifkin, 2010; Darwin, 2017; Hair, Bush & Ortinua, 2010; Kotler & Armstrong, 2017; Reyes, 2007).

Both situations are of the macro environment (generations and globalization) while in the microenvironment the problem stands out in the lack of congruence on the part of religious institutions. The image transmitted by these institutions is not accurate and clear about what they offer. The truth depends on space, time, and action, thus the question arises: How is it possible for the church to change its mind? Originating doubt in consumers. Ries and Trout (1992) mention that the main problem is in communication from an identity crisis.

This crisis arises from Vatican Council II, due to changes in law and order positions, being more flexible, reducing punishment and rewards. Also because of its remoteness from the internet. Remoteness is a mistake to reach new markets. The internet is the most consumed publicity source of dissemination and without forgetting the news about the disobedience of the institutions or their members to the imposed norms.

The church or religion as an institution for the sale of ideas must have a constant situational analysis to determine what course to follow based on changes in the environment. It is possible to observe different companies with clear goals, objectives, vision, and mission, giving meaning to their existence, being reflected in their commercial essence with changes regarding the way of thinking of society. These three factors are the originators of chaos giving rise to a disease while entropy is the representation of symptoms and the causes are generations, globalization, and lack of congruence.

Ries and Trout (1988) point out strategic principles for defending market leadership. These are summarized in three. First, never be considered with total certainty that it is a leader, this by the amount of market consumption. The second principle, stay in constant improvement and update of what is offered, self-attack would be a term indicated in the context of always finding yourself in constant improvement hand in hand with the new. The third principle is to stop the competition's attempts to remove the leadership position, under the constant and deep observation of their actions.

Taking these principles to religion, it is well known that the Catholic religion has long been the market leader in Mexico, but transmitting its service in the same way as it was years ago has generated a negative effect in terms of impact and scope, they did not produce the auto-attack in the entire period. The appearance of new tendencies against religious institutions by current generations and to a lesser extent the participation of other religions are the opportune blockades that Catholicism did not carry out due to little importance to the micro and macro environment, remaining behind for a long time until today, where their participation decreases more and more (Table 1).

51

Table 1. Descent of the Catholic religion in Mexico

Period	Catholic Population 5 years and over	Percentage Increase	Other religions Population 5 years and over	Percentage Increase	Without religion Population 5 years and over	Percentage Increase
1990	63,285,027 (100%)	-	4,526,751 (100%)	-	2,288,234% (100%)	-
2000	74,612,373 (118%)	18%	6,466,522 (143%)	43%	2,982,929 (130%)	30%
2010	84,217,138 (133%)	16%	10,076,056 (223%)	123%	4,660,692 (204%)	104%

Source: Own elaboratio (INEGI, 2010).

RESEARCH METHOD

A descriptive investigation was carried out with a finite population sample. 383 young people from the municipalities of Pachuca, Tizayuca, Tulancingo, Ixmiquilpan, Actopan, Mineral de la Reforma, and Tula de Allende were surveyed, these being the most important.

$$n = \frac{Z^2 \sigma^2 N}{e^2 (N - 1) + Z^2 \sigma^2}$$

Where:

- N = Population = 415, 306
- Z α = Confidence level = 1.96
- p = Percentage of the population with the expected attribute = 50%
- q = Percentage of the population without the expected attribute = 50%
- e = estimation error = 5%
- n = Sample size = 383

Research instrument and software

52 The research instrument was a survey with items based on the beliefs and attitudes constructs, while the independent variables were age and devotion. For the reliability of the instrument, the Cronbach's Alpha analysis and the Guttman coefficient of two halves were used through the SPSS statistical package, considering the results as positive towards the constructs (Table 2).

Table 2. The Cronbach's Alpha
Cronbach's Alpha

Beliefs	.905
Attitudes	.897

Source: Own elaboration.

The compilation process was carried out by surveying young people in places where they are concentrated, such as the Institute of Economic-Administrative Sciences of the Autonomous University of the State of Hidalgo, young people in central squares, and students from High School 3 of the Autonomous University of the State of Hidalgo.

In the analysis process, the surveys were emptied first in the Excel office and later transferred to the SPSS statistical package where the information was submitted to Chi-square, Phi, P-value, degree of significance, influence, and acceptance or rejection of the hypothesis.

ANALYSIS OF RESULTS

Frequency data of the different ages were obtained, these being 19 to 30 years (generation Y) and 18 or less (generation Z). Regarding devotion, data were obtained from the religions: Catholic, Christian, Jehovah's Witnesses, and the so-called others, which are those that are not considered part of the aforementioned religions or have other beliefs such as atheism, deism, etc.

Frequency analysis

The first results obtained were from frequency analysis, where the independent variable is age, with 62.2% belonging to the “Y” generation and 37.8% from the “Z” generation. Finally, the independent variable referring to devotion with 70.6% participation by Catholicism, 13.8% by Christianity, 10.4% by some other religion or belief other than those set out as an option, and 5.2 % of Jehovah's Witness. That is, generation “Y” is made up of 62.2% and 37.8% of generation “X”.

Table 3. Analysis of Chi square inferences towards the consumption of religion by age

<i>Item</i>	<i>Chi square</i>	<i>Phi</i>	<i>P value</i>	<i>Significance</i>	<i>Influence between variables</i>	<i>Ho Hypotesis</i>
I identify the different prohibitions and rules to be followed by the religion or belief that I adopt.	8.445	0.148	0.025	Is significant	Yes	Is rejected
I understand what happens when I do not follow the rules imposed in the religion or belief that I adopt	12.109	0.178	0.007	Is significant	Yes	Is rejected
My belief or religion helps me feel happy in front of life	24.075	0.25	0.048	Is significant	Yes	Is rejected
I feel more confident being with someone who carries signs related to religion or belief in their car, house, or body as accessories or decorations	12.785	0.182	0.029	Is significant	Yes	Is rejected
It makes me feel protected to wear any accessory or decoration about my religion or belief	10.701	0.167	0.01	Is significant	Yes	Is rejected
It makes me feel that "I attract the positive into my life" to wear an accessory or decoration about my religion or belief	12.234	0.178	0.024	Is significant	Yes	Is rejected
It makes me feel that I worship wearing any accessory or decoration about my religion or belief	12.388	0.18	0.026	Is significant	Yes	Is rejected

Source: Own elaboration

Independent variable "age"

Table 3 is regarding the independent variable "age" together with the variables of each dimension and each construct that was significant, excluding those items without relevance. The construct "beliefs of religion" was found with the dimension of "knowledge about the religion or belief that I adopt", the construct "attitudes" has the dimensions of "feelings and emotions generated by religion", "attitude towards signs ”.

Beliefs and attitudes of religious consumption in young people from Hidalgo, Mexico

Ho: Items towards the consumption of religion are independent of age.

Hi: Items towards the consumption of religion are not independent of age.

Identifying the degree of significance according to the value of $p > 0.05$ is not significant and $p < 0.05$ is significant.

Independent variable "devotion"

Tables 4 and 5 are representative of the independent variable "devotion" (religion or belief to which it belongs) together with the variables of each dimension and each construct that was significant; in addition to the generational filter. The construct on "beliefs of religion" includes the dimensions "knowledge about the religion or belief that I adopt" and "knowledge towards signs". The construct "attitudes" has the dimension of "signs, feelings, and emotions generated by religion."

Ho: Items towards the consumption of religion are independent of devotion in generation Z

Hi: Items towards the consumption of religion are not independent of devotion in Gen Z

Identifying the degree of significance according to the value of $p > 0.05$ is not significant and $p < 0.05$ is significant.

54

Table 4. Analysis of Chi-square inferences towards the consumption of religion by devotion

<i>Item</i>	<i>Chi square</i>	<i>Phi</i>	<i>P value</i>	<i>Significance</i>	<i>Influence</i>	<i>Ho Hypotesis</i>
I can describe the history of the religion or belief that I adopt	39.329	0.320	0.000	Is significant	Yes	Is rejected
I identify the different prohibitions and rules to be followed by the religion or belief that I adopt	41.071	0.327	0.000	Is significant	Yes	Is rejected
I understand what happens when I do not follow the rules imposed in the religion or belief that I adopt	40.543	0.325	0.000	Is significant	Yes	Is rejected
I know the purpose of the religion or belief to which I am a believer	43.242	0.336	0.000	Is significant	Yes	Is rejected
I can describe the history of religions or beliefs other than what I am a believer	29.080	0.275	0.004	Is significant	Yes	Is rejected
I identify the different prohibitions and rules to be followed by other religions or beliefs different from mine	28.221	0.271	0.004	Is significant	Yes	Is rejected
I understand what happens when the rules imposed by religions or beliefs other than the one to which I am a believer are not followed	23.424	0.247	0.024	Is significant	Yes	Is rejected
I know what other religions or beliefs are looking for	26.923	.265	0.008	Is significant	Yes	Is rejected
I know the main characters (Gods, prophets, gurus, etc.) of the religion or belief that I adopt	27.982	0.270	0.006	Is significant	Yes	Is rejected

I understand the reason for the ceremonies, rituals, events, etc., of the religion or belief that I adopt	43.347	0.336	0.000	Is significant	Yes	Is rejected
I understand the meaning of signs (accessories, representations, figures) of my religion or belief	44.220	.339	0.000	Is significant	Yes	Is rejected
I understand the meaning of mantras, chants, verses, prayers, etc., of the religion or beliefs to which I am a believer	45.607	.345	0.000	Is significant	Yes	Is rejected
I understand the reason for the ceremonies, rituals, events, etc., of other religions or beliefs	46.886	.349	0.000	Is significant	Yes	Is rejected
I understand the meaning of signs (accessories, representations, figures) of other religions or beliefs	46.133	.347	0.000	Is significant	Yes	Is rejected
I understand the meaning of mantras, chants, verses, prayers, etc., of other religions different from the one I believe	29.116	.275	0.004	Is significant	Yes	Is rejected
The religion or belief that I adopt makes me interested in knowing more about it	26.391	.262	0.009	Is significant	Yes	Is rejected
My belief or religion helps me to feel happy in front of life	24.698	.254	0.016	Is significant	Yes	Is rejected
I am proud to say the religion that I practice	43.763	.338	0.000	Is significant	Yes	Is rejected
My religion or beliefs make me feel confident about myself, as well as what is coming up in the future	32.741	.292	0.001	Is significant	Yes	Is rejected
I feel that without my religion or beliefs I would be afraid of life and the future	40.640	.325	0.000	Is significant	Yes	Is rejected
I feel sad when comparing my actions with the rules of my religion or belief	24.129	.251	0.020	Is significant	Yes	Is rejected
I feel more confident being with someone who carries signs related to religion or belief in their car, house, or body as accessories or decorations	31.270	.285	0.002	Is significant	Yes	Is rejected
Wearing an accessory or decoration about my religion or belief makes me feel protected	54.651	.377	0.000	Is significant	Yes	Is rejected
It makes me feel that "I attract the positive into my life" to wear an accessory or decoration about my religion or belief	32.878	.293	0.001	Is significant	Yes	Is rejected
It makes me feel that I worship wearing some accessory or decoration about my religion or belief	44.544	.341	0.000	Is significant	Yes	Is rejected
I feel protected when I sing, say or think of a mantra, song, verse, prayer, etc., of my religion or belief	48.619	.356	0.000	Is significant	Yes	Is rejected
I feel that "I attract the positive" when I sing, say or think of some mantra, song, verse, prayer, etc., of my religion or belief	37.520	.313	0.000	Is significant	Yes	Is rejected
I feel that I worship when I sing, say, or think of some mantra, song, verse, prayer, etc., of my religion or belief	42.272	.332	0.000	Is significant	Yes	Is rejected

Beliefs and attitudes of religious consumption in young people from Hidalgo, Mexico

How good of a devotee do you consider your religion or belief?	35.220	.303	0.000	Is significant	Yes	Is rejected
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Source: Own elaboration

Ho: Items towards the consumption of religion are independent of devotion in generation Y

Hi: Items towards the consumption of religion are not independent of devotion in generation Y

Identifying the degree of significance according to the value of $p > 0.05$ is not significant and $p < 0.05$ Is significant.

Table 5. Analysis of Chi-square inferences towards the consumption of religion by devotion in generation Y

<i>Item</i>	<i>Chi-Square</i>	<i>Phi</i>	<i>P-value</i>	<i>Significance</i>	<i>Influence</i>	<i>Ho Hypothesis</i>
I can describe the history of the religion or belief that I adopt	35.300	0.360	0.000	Is significant	Yes	Is rejected
I identify the different prohibitions and rules to be followed by the religion or belief that I adopt	33.202	0.349	0.001	Is significant	Yes	Is rejected
I understand what happens when I do not follow the rules imposed in the religion or belief that I adopt	39.090	0.379	0.000	Is significant	Yes	Is rejected
I know what the religion or belief of which I am a believer in looking for	39.670	0.382	0.000	Is significant	Yes	Is rejected
I can describe the history of religions or beliefs other than what I am a believer	21.791	0.283	0.040	Is significant	Yes	Is rejected
I know the main characters (Gods, prophets, gurus, etc.) of the religion or belief that I adopt	30.402	0.334	0.002	Is significant	Yes	Is rejected
I understand the reason for the ceremonies, rituals, events, etc. of the religion or belief that I adopt	42.491	0.395	0.000	Is significant	Yes	Is rejected
I understand the meaning of signs (accessories, representations, figures) of my religion or belief	41.766	0.392	0.000	Is significant	Yes	Is rejected
I understand the meaning of mantras, chants, verses, prayers, etc., of the religion or beliefs to which I am a believer	40.631	.386	0.000	Is significant	Yes	Is rejected
I understand the reason for the ceremonies, rituals, events, etc., of other religions or beliefs.	27.610	.319	0.006	Is significant	Yes	Is rejected
I understand the meaning of signs (accessories, representations, figures) of other religions or beliefs	33.452	.351	0.001	Is significant	Yes	Is rejected
I am proud to say the religion that I practice	29.031	.327	0.004	Is significant	Yes	Is rejected
My religion or beliefs make me feel confident about myself, as well as what is coming up in the future.	25.474	.306	0.013	Is significant	Yes	Is rejected
I feel that without my religion or beliefs I would be afraid of life and the future	40.518	.386	0.000	Is significant	Yes	Is rejected
I feel sad when comparing my actions with the rules of my religion or belief	26.980	.315	0.008	Is significant	Yes	Is rejected
I feel more confident being with someone who carries signs related to	26.325	.311	0.010	Is significant	Yes	Is rejected

religion or belief in their car, house, or body as accessories or decorations						
Wearing an accessory or decoration about my religion or belief makes me feel protected	37.110	.369	0.000	Is significant	Yes	Is rejected
It makes me feel that "I attract the positive into my life" to wear an accessory or decoration about my religion or belief	23.708	.295	0.022	Is significant	Yes	Is rejected
It makes me feel that I worship wearing some accessory or decoration about my religion or belief	28.916	.326	0.004	Is significant	Yes	Is rejected
I feel protected when I sing, say or think of a mantra, song, verse, prayer, etc., of my religion or belief	38.033	.374	0.000	Is significant	Yes	Is rejected
I feel that "I attract the positive" when I sing, say or think of some mantra, song, verse, prayer, etc., of my religion or belief	28.290	.323	0.005	Is significant	Yes	Is rejected
I feel that I worship when I sing, say, or think of some mantra, song, verse, prayer, etc., of my religion or belief	36.101	.364	.000	Is significant	Yes	Is rejected
How good of a devotee do you consider your religion or belief?	31.153	.338	.002	Is significant	Yes	Is rejected

Source: Own elaboration.

Beliefs

It is believed that age influences different notions such as prohibitions, punishments, joy, trust, protection, and worship about a religion or belief. This influence consists in the fact that those between 19 and 30 years of age believe that their religion strengthens the aforementioned notions, but, the closer their age is to 19, the lower this affirmation, following in this order with those under 18 years of age. Regarding the panorama of generations, the "Z" is in an even more profane state than the generation "Y". The Jehovah's Witnesses along with the predominant Christians in devotion, while the Catholics were in the last other, below the so-called (other religion, belief or atheists).

Attitudes

Regarding the attitudinal, young people between 19 and 30 years old were more susceptible, both to positive emotions caused by their religion or belief and negative ones due to assumptions in the absence of these. A decrease in attitudes is noted, the closer they are to 19 years of age. In the 18, indifference is shown, this indifference indicates that generation "Y" tends to have a greater emotional relationship with their religion, while generation "X" is more indifferent. Jehovah's Witnesses proved to be at the forefront alongside Christians in devotion, both in positive and negative emotions. Unlike Catholics and the so-called others, who are located in the middle, at opposite poles.

DISCUSSION OF RESULTS

The present work denotes the loss of interest of young people in religion, causing a significant change in attitudes and beliefs. Oriented by globalization, like the rest of society, the results presented are consistent with other research. A Chilean study on young people by Romero (2011) indicates that young people have a closeness to religion due to sports, artistic and cultural activities, and groups. This data is complementary to the research carried out. Ideas in which both investigations agree is that age is a relevant variable, considering that younger age is equivalent to less trust towards religions, just as the lower the socioeconomic level, the greater the devotion.

Undoubtedly, the vast majority of young people believe in some denomination of God. What they reject are ecclesiastical institutions, having greater freedom to assimilate other kinds of information related to the new age, tarot, astrology, magic, etc. Young people who claim to be part of or identify with religion also coexist.

58 Romero (2011) affirms that the majority are people with a lower educational, socio-economic, and female sex level. Data that are complemented with the items of the present investigation, referring to actions, knowledge, and thoughts. For older people, their dependence on an institution that promotes faith is clear, based on the fact that they know more about the subject, symbols, signs, and their emotional appreciation for them, as reflected in the research carried out, and that enriches the discussion.

It is established that, in both investigations, the practice of religion is diminished by the search for information. It promotes alternatives that best suit your ideas. Romero (2011) also mentions the term of individuality; aYes like the way of thinking of young people that not only influences religion but also issues such as support for abortion, divorce, rejection of marriage, etc.

Salas-Canales (2021) cites Rinallo and Alemany Oliver (2019), who affirm that religion has become competitive due to globalization. With this, consumers have had different beliefs. Somewhat by the observations given. He also cites Einstein (2008), who shares three reasons why faith has changed. The first is due to competition with other activities, followed by the market's accessibility to information and, finally, the lack of interest in religion by people under 30 years of age. The previous data coincide with what was presented in the research work, highlighting that generations "Y" and "Z" lack interest in religion. One of the most influential factors is globalization, due to access to information, changing beliefs, and having a disinterested attitude towards religion, mainly Catholic.

Mora (2017) mentions in his research carried out in Mexico that from the middle of the 20th century and the beginning of the 21st, the population shows diversification in religious beliefs. This diversification is based on 3 trends: the first is the decrease in believers in the Catholic religion; the second, the acceptance of other religious currents; and third, those who do not identify with any religion. The disaffiliated population is 60% under 34 years of age, data obtained by the author based on the national census. This was corroborated by the Pew Research Center (cited by Mora, 2017), which states that 1 in 3 people without religion have the age of 18 to 34 years). The previous data are similar to those obtained in the research work, age is related to the belief in some religions, generating a collective consciousness among their tribe.

Regarding practices and beliefs, Mora (2017) mentions that the disaffiliated are detached from religious services, but those who believe in a God within this position attend alternative sessions such as yoga, meditation, magic, shamans, etc., while that only 7% of Catholics and 3% of Protestants claimed not to attend religious services. According to the Per Research Center (cited in Mora, 2017), the data is related to devotion, studied in the research work. Mainly in the disaffiliated, supporting the notion that their attitudes to religious services are negative or indifferent. Although Catholics and Protestants indeed attend religious services, the author does not delve into the degree of attitude in different activities. Nor does it take 59

Martí-Villar and others (2018), in their research directed at adolescents between 13 and 18 years old, concluded that the so-called atheists or indifferent have a negative or unimportant attitude towards the Eucharist. In some cases, they do so infrequently and without any relevant meaning. Besides giving little importance to God in their lives.

Those who consider themselves Catholic attend religious services, in addition to giving importance to God in their lives. The authors point out that the indifferent give preference to individualistic values such as: being happy, intellectual, and independent. Something that in the study carried out combines with the idea that young generations seek to move away from patriarchal systems and find the feeling of freedom, promoted by access to new information, finding a change of direction. It is not that they stop believing, but that their beliefs change shape. Believing is something important in the lives of young people.

CONCLUSIONS

The patriarchal system is one that tends towards punishment and rewards to obtain acceptance or belonging of some kind, unlike the matriarchal system, which is unconditional. Young generations reject the patriarchal sense, seeking a sense of greater freedom about themselves. Not only in religion. This is comparable to any current consumer product or service. Brand loyalty is more fragile due to new possibilities.

Flexibility is required. The generations studied seek greater freedom and consistency due to the extensive information available to them. The existence of a deity is little denied. Globalization opens up multiple possibilities that adjust to what they are looking for and feeling (a change of figure and minimally of substance). Selecting instead of imposing encourages dedication, perceiving it with greater value, thus having an effect on the signs.

Many of the lines of knowledge that young people are accepting, new age, magic, tarot, Eastern religions, is because of the way they define an apparent problem or life in general. The most common religions revolve around punishment, guilt, and reward. The above are linked more to the why of situations, the way to solve them with actions that directly involve the problem, and the way in which it should be accepted as part of life or learning.

60

"Freedom" depends on the environment lived, which lives and will live, that is, all action is caused by the influence of memory and the context of the present. For organizations, the best solution is to adapt and understand the consumer in-depth with the most useful current tools, considering that the true nature of balance and control is not in the stability but in understanding movement.

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ANEXOS

Table 6. Population density of Hidalgo

Mens	Women	Total
1,369,025	1,489,334	2,858,359

Source: Own elaboration (INEGI, 2015)

Tabla 7. Population density of generation “Y” and “Z”

Municipality	Age	10-14 years	15-19 years	20-24 years	25-29 years	30-34 years
Pachuca		23,030	24,009	27,279	21,928	22,218
Tizayuca		13,287	10,394	9,175	8,694	10,971
Tulancingo		15,888	14,793	14,039	12,161	12,145
Ixmiquilpan		8,709	8,314	9,010	6,649	6,786
Actopan		5,164	5,067	5,341	3,925	3,828
Mineral de la reforma		13,372	13,815	14,115	13,160	13,174
Tula de allende		9,939	9,143	9,119	7,950	8,715
TOTAL		89,389	85,535	88,078	74,467	77,837

Source: Own elaboration (INEGI, 2015)

