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Tourist segmentation in an intangible heritage setting: the Holy Week processions in the city of Popayán, Colombia

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ABSTRACT

 This research intends to establish a characterisation of the tourists who attend a representation that has been recognised as intangible cultural heritage by UNESCO, specifically, the Holy Week processions in the city of Popayán, Colombia. To achieve this goal, segmentation we conducted on the basis of two models that are widely used in the segmentation of tourists in World Heritage Sites: the McKercher model, based on cultural motivations, and Poria, Butler, and Airey's model, based on the emotional perception of the visited heritage. Within this segmentation, there are four underlying types of visitors: incidental cultural, sightseeing cultural, serendipitous cultural and purposeful cultural tourists. The results show that there are three motivational dimensions among tourists who attend the Holy Week processions in the city of Popayán: hedonic, cultural, and convenience. The innovation of this research is, therefore, to reinforce the validation of types of tourists in the literature on World Heritage Site destinations but, in this case, we apply it to an intangible cultural heritage resource in Latin America.

ARTICLE HISTORY

Received 22 January 2019
 Accepted 8 November 2019

KEYWORDS

Intangible cultural heritage;
 tourism; segmentation;
 Popayán; Colombia

Introduction

Culture in modern societies develops over time, defining people into singular and differentiated social groups. This slow transformation in the creation of a cultural identity of different communities is currently fighting against the quick and, in some aspects, dehumanising emergence of a globalisation that is imposing standardisation coming from the dominant societies of the **twenty-first** century, resulting in the loss of the cultural diversity of people. This danger, even more pressing in the realm of intangible culture, led UNESCO in its 2003 convention in Paris, to develop a protective framework. This new safeguards refer to cultural assets of an intangible nature, such as the customs, practices, celebrations, representations, knowledge, and tools of the societies, communities, and even the individuals that contribute to the historical and heritage legacy (UNESCO, 2003).

The UNESCO declaration intended to introduce the critical need to safeguard intangible heritage, creating a recognition of those cultural assets that require special protection and to those known as intangible cultural heritage (ICH). This difference implies for tourists, in a similar way to what already happens with the registration of World Heritage Sites, that UNESCO also recognises a difference in quality and, as such, the attraction of tourist flows (Indera & Yahaya, 2016; Scott & Chhabra,

2017; Williams, 2016). In this case, UNESCO itself (2007) already suggested the need to coordinate economic development supported by ICH-based tourism, through an appropriate heritage management framework that prioritises safeguarding these cultural assets and avoids excessive commercialisation. As such, the overall management of ICH requires the appropriate balance regarding its scientific, historic, and educational value and, at the same time, its potential for economic development for the local community (Del Barrio, Devesa, & Herrero, 2012). Thus, it is necessary to establish an interconnection and interrelation between ICH and tourism (Sotiriadis, 2017).

Focusing on ICH, one of the most important cultural and religious expressions of Latin America is found in the Holy Week processions in the city of Popayán, Colombia, registered in 2009 on UNESCO's Representative List of Intangible Cultural Heritage. This tradition corresponds to the life of a people and a culture full of feeling, tradition, and respect, which began in 1556 with night-time processions associated with the conquest and settlement of different religious communities in Popayán. However, certain original aspects of the processions have been gradually transformed with the passing of time in terms of the political and religious situation of each era. Despite this, the event has essentially remained intact. In fact, the Holy Week processions represent a cultural tradition of the local community that has been passed from generation to generation.

The city of Popayán is also recognised by UNESCO as a Creative City of Gastronomy, being the first city to receive this recognition in 2005. This means a clear attraction for gastronomic tourism within its plans for local development (Pearson & Pearson, 2017). These two recognitions on an international level, along with the Agreements for the Peace Process of Colombia, which were formulated in 2016 for the reconciliation and integration of former combatants now reinserted into society, as well as the victims of this political conflict, are enabling tourism to be converted into an important economic force for Popayán.

The main aim of this research is to classify and group the tourists that visit the city of Popayán during the Holy Week processions. To accomplish this, we undertook a segmentation exercise based on the tourists' emotional perceptions and cultural interest related to event they were visiting. Thus, the specific purpose of the study is to elucidate different patterns in the motivations and the satisfaction based on different levels of emotional perception and the grades of tourists' cultural interests during the Holy Week. For this purpose, we used two research models from the field of heritage tourism. These are the McKercher model (2002) and the Poria, Butler, and Airey (2003) model. However, in this research we do not replicate these models, but present one we developed based on the previously noted models. In relation to McKercher's (2002) model we imply four different ways of segmenting different groups. These groups answer exclusively to this model. As such, the motivations tourists have for visiting the city during the Holy Week processions were analysed, as have tourists' level of satisfaction with the intangible heritage event.

The main contribution of this research includes the use of segmentation models for tourists, which are widely used in the context of material heritage. Here, however, they are applied to intangible cultural heritage. This study contributes to understanding tourists' perceptions of ICH is key in developing it properly as an expression of the cultural identity of the local community.

Literature review

Tourism, culture, and ICH

Cultural heritage is born and generated through the heritage of a society which it takes as its own, which it passes from generation to generation and which allows it to develop a unique identity opposite to from the homogenisation that globalisation tends to (and impose) on some communities. Part of this heritage is tangible, but there are many aspects of cultural heritage that are defined by their intangibility. However, the supposedly 'sealed departments' found between the tangible and the intangible are diluted continuously in our own culture (Bonomi, 2004; Van Zanten, 2004) as well as in other communities where this difference is not recognised or classified (Ahmad, 2006;

Anh, 2017; Kurin, 2004; Kurin, 2007). The current process of globalised economic restructuring is leading to the tourist use of all possible places, and while some realities democratise tourism, others go against traditions (see Greenop, Jukes, & Landorf, 2016; West & Carrier, 2004).

Strategies to transform elements of ICH into cultural tourism products include the following (UNWTO, 2012): the creation of primary attractions or facilities specifically dedicated to the exhibition of the ICH; the combination of different attractions which may generate a greater interest for tourists; the creation of cultural spaces; the use of pre-existing itineraries; and the promotion or revitalisation of traditional festivals and events. Moreover, the World Tourism Organization (UNWTO, 2012) has indicated that the main risks for ICH in developed countries relate to the authenticity and commercialisation of the intangible heritage, while in developing countries, as in the case of the Holy Week procession, the main problems are found in the need for economic equity that is reflected in the local community itself and in appropriate levels of sustainable use through the relationship between ICH assets and tourist flows.

The UNWTO has indicated the need to conduct scientific research that enables analyses of the purposes that tourism has in places with recognised ICH (UNWTO, 2012), with the aim of giving guidelines and answers for these relationships. In this case, the relationship between ICH and tourism has been analysed by different studies. Among these studies, we singled out one done by the UNWTO (2012) itself, which indicates the need to encourage the responsible use of ICH for tourism purposes, as tourism can help to preserve and enable ICH to thrive. On the other hand, Stefano, David, and Corsane (2012) analysed the concept of ICH and presented different initiatives that have been developed in different regions of the world. In turn, Dorfman (2012) conducted an analysis of ICH following a triple perspective: a philosophical and conceptual discussion regarding what ICH means, an analysis of the relationships between ICH and the place where it develops, and a presentation of different case studies in the field of ICH. Bendix, Eggert, and Peselmann (2016) addressed the relational purposes that occur between UNESCO and different government agents, describing the coordination among the local, regional, and state administrations to preserve and promote culture.

The scientific literature on heritage tourism has traditionally focused on tangible heritage and World Heritage Sites (WHs). In this case, and in relation to ICH, few academic studies have been carried out owing in part to the difficulty of relating a specific physical location to ICH and tourism (Vidal González, 2008). However, Schmitt's (2008) research focused on the relationship between culture and tourism in the Jemaa el-Fna square of Marrakesh. Likewise, Aoyama (2009) investigated the relationship between tourism and flamenco dancing in Andalusia, Spain. Similarly, Gómez Schettini, Almirón, and González Bracco (2011) analysed tango as a tourist resource in the city of Buenos Aires. Bille (2012) studied the relationship of the Bedouin culture in Petra and Wadi Rum in Jordan in terms of increasing tourism, as well as the synergy after the declaration of the city of Petra as a WHS. López-Guzmán and González Santa Cruz (2017) analysed the experiences tourists have with ICH, in this case the Fiesta of the Patios in Córdoba, Spain.

The present study helps reinforce the empirical research in this field, addressing the connection between tourism and ICH in a city in Latin America.

Segmentation of tourists

Researchers have well addressed the segmentation of cultural tourists (Chen & Huang, 2018). Thus, Silberberg (1995), on the basis of the motivations of tourists for visiting a specific cultural destination, segmented them into four types: accidental cultural tourists, adjunct cultural tourists, in part cultural tourists, and greatly cultural tourists. McKercher (2002) based his grouping on two dimensions, the transcendence of the cultural motives in the choice of the place and the experience. On this basis, he described five segments of heritage tourists: the purposeful cultural tourist, the sightseeing cultural tourist, the casual cultural tourist, the incidental cultural tourist, and the serendipitous

cultural tourist. This model was recently validated by Morita and Johnston (2018) and is currently one of the most used models in understanding the cultural heritage market.

Another widely used model is that of Poria et al. (2003), whose segmentation was based on the relationship between the tourists and the cultural heritage they visit—whether the visitor considers this heritage to be part of his or her own cultural heritage. On the basis of this emotional attachment, three segments of heritage tourists were established: tourists who visit a cultural destination that is not related to their own heritage; those who consider the heritage visited as part of their own; and visitors who are unaware of whether the destination is part of their heritage (Poria et al., 2003). Nguyen and Cheung (2014) specified the need to recognise heritage tourist types, their perceptions, their motivations, and their degree of satisfaction to be able to manage heritage tourism better and thus differentiate them from other visitors in a heritage destination (Saipradist & Staiff, 2008) whom might have little interest in the cultural characteristics that make the destination unique. In this study, we use McKercher's (2002) and Poria et al.'s (2003) concepts to segment ICH tourists in Popayán, Colombia.

Chen and Huang (2018) reviewed the main studies related to cultural tourist segmentation, including those who visit places with WHSs. This also can be applied to the tourists who consume ICH. Due to the short period of time since the inscription of ICHs, the number of studies that focus exclusively on ICH tourists is scarce. Thus, one of the contributions of this study is to contribute a better understanding of ICH tourist segmentation. In line with the extant literature, the first hypotheses is as follows:

H₁: On the basis of emotional experiences and interest in a cultural event, different types of tourists can be identified.

Motivation

Motivation is a determining factor in the behaviour of tourists (Albayrak & Caber, 2018). The decision a tourist takes regarding which destination to visit takes place based on different motivations, among which the cultural and heritage value of each destination stands out (Correia, Kozak, & Ferradeira, 2013). This involves strong competition among destinations on national and international levels (Remoaldo, Vareiro, Ribeiro, & Santos, 2014). For Abuamoud, Libbin, Green, and Alrousan (2014), tourist demand is influenced by the services offered by service providers and by the involvement of the local community itself in terms of promoting the destination and demonstrating hospitality towards the traveller. In this case, Vong and Ung (2012) identified four fundamental elements that underlie correct and sustainable management: the history and culture of the destination, the services and facilities in these places, an understanding of the heritage, and the cultural attractions offered to visitors. Vareiro, Freitas Santos, Remoaldo, and Cadima Ribeiro (2016) note that heritage tourists' motivations for visiting a specific place can be placed into four blocks: historic references and accessibility, shopping and entertainment, convenience, and efficiency.

The study of tourist motivations is usually based on three alternative frameworks (Yolal, Woo, Cetinel, & Uysal, 2012): Iso-Ahola's (1982) motivational theory, the travel career ladder (Pearce & Lee, 2005), and the push–pull model (Crompton, 1979; Dann, 1977). The push–pull model is the most developed in the scientific literature and the most used in classifying research that addresses the motivations of cultural tourists (Antón, Camarero, & Laguna-García, 2017; Maumbe & Arbogast, 2015). This research also uses the push–pull concept.

Satisfaction

Tian-Cole and Crompton (2003) indicate two conceptualisations of satisfaction: a needs-based definition, which analyses the close relationship between motivation and satisfaction, and an

appraisal approach, which considers that satisfaction comes from a process of comparison between expectations and actual experiences. In this research, we decided to consider the relationship between motivations and satisfaction (Albayrak & Caber, 2018).

The measurement of tourists' satisfaction levels in a specific destination is usually through their opinions of quality (Kozak, 2003; Prayag, 2008). In this case, the level of satisfaction from a visit can be considered an assessment of the quality of experience and a way to understand how tourists feel about their visit. As such, analysing the appropriate level of satisfaction for a heritage tourist is considered a fundamental tool for measuring performance in terms of sustainability. In this case, the ability of site managers to enhance visitor satisfaction, and to reduce the factors that cause dissatisfaction, provides the destination with a strong element of competitiveness (Çoban, 2012).

In any case, it should be remembered that satisfaction has a cognitive component (Albayrak & Caber, 2018) and an emotional component (Del Bosque & San Martín, 2008). In this case, this approach has its starting point in the idea that feelings are an important element for the assessment of a worldly experience, mainly composed of enjoyment and sensorial pleasures (Decrop, 1999) and, additionally, by the previous cultural motivation of the tourist (López-Guzmán, Torres, Pérez, & Carvache, 2017).

Additionally, the measure of satisfaction may be addressed from both a unidimensional and a multidimensional approach (Albayrak & Caber, 2018). In this research, we have selected a unidimensional approach.

In line with the literature review, we thus propose the second hypothesis:

H₂: Tourist satisfaction is significantly different, being greater among the tourists that have a deeper emotional experience with the cultural event they are visiting.

Methods

Questionnaire and procedure

A structured questionnaire was given to a representative sample of tourists who visited the city of Popayán during the celebration of the Holy Week procession in 2018. The questionnaire was based on similar tools in previous research (e.g. Correia et al., 2013; Mc Kercher, 2002; Poria et al., 2003; Remoaldo et al., 2014). The review of the questionnaire was done in three stages: consideration by a researcher specialising in heritage tourism, analysis of the questionnaire by some of the city's tourism managers, and the completion of a pre-test by 50 tourists.

The survey was developed for different itineraries of the Holy Week procession and for tourists who had already experienced the procession, with the aim that those surveyed could give a qualified opinion of them (Correia et al., 2013; Remoaldo et al., 2014). The questionnaire was divided into two sections. The first section looked at the motivations for visiting the city during the Holy Week procession, the perceptions of the tourist regarding this intangible heritage, and the degree of satisfaction with the visit. The second section dealt with the socio-demographic characteristics of the respondents, including age, gender, education, occupation and country of origin. A non-probability sampling technique was used, which is common in this type of research where participants are found in the same space and time (Finn, Elliott-White, & Walton, 2000).

Regarding the first part of the survey, the items used to determine the motivations to visit an ICH followed the 'Push-Pull' concept. The push motivations were those that influence the decision itself to take the trip. In this study, these included 'To get to know new places', 'To break away from daily routine', and others. On the other hand, pull factors were those cause people to choose a specific destination. In this case we chose some questions like these to go in the survey: 'The city's wealth of monuments and history' and 'The Holy Week processions in Popayán'. Regarding the perceptions of the ICH tourists, the items used are based on Poria et al. (2003), which focuses on tangible heritage but which were modified to the context of intangible heritage and, more particularly, to this instance. Some of these items were: 'My presence in the Holy Week procession moved me' and 'My presence

in the Holy Week procession made me feel good'. Finally, regarding the items that measure satisfaction based in a single-dimensional vision of itself, we proposed statements such as: 'My presence in the Holy Week of Popayán was the right decision', 'My level of satisfaction with the Holy Week is high' or 'After my experience, I will definitely come back'. The team of surveyors who carried out the fieldwork were connected to the University of Cauca (Colombia). This work was done between March 29 and April 1, 2018, coinciding with the Holy Week processions in Popayán. In total, 643 surveys were obtained, of which 615 were completed and valid. In terms of the nationality of those surveyed, 86.6% were Colombians, while the remaining 13.4% were foreigners. Among this group, the presence of European tourists (45.3%) stands out, followed by Latin Americans (32.3%) and North Americans (21.2%).

Sample and sampling error

The focus of the fieldwork was on tourists who visited the city of Popayán when the Holy Week processions were held in 2018, regardless of whether they stayed overnight or not, or whether they visited other places in the Department of Cauca, Colombia, or not. In terms of the size of the research cohort, we considered the number of tourists who contacted different points for tourist information during a Holy Week procession in 2017, which was 22,560 tourists. Using this as a guiding figure and to achieve a random sample, the sampling error for a confidence level of 95% was $\pm 3.90\%$.

Data analysis

The statistical processing was completed with SPSS v. 23. In the empirical study, statistics were applied to evaluate the reliability and validity of the answers to the questionnaire (Cronbach's alpha). Additionally, the multi-variant technique for case grouping (K-means clustering) was used with the aim of analysing the similarity among those surveyed. On the other hand, a discriminant analysis technique was used to validate the grouping of cases obtained in the cluster analysis. From the groups or segments obtained, statistical measures of association were applied, which provided the necessary information needed to study the possible factors of association that existed among the variables through a table of bi-dimensional contingencies. In the same way, non-parametrical statistical procedures were used (Kruskal-Wallis' H test and Mann-Whitney's U test) with the goal of analysing possible meaningful differences among the different sample groups.

Results

Perception of historical heritage and cultural interest

The segmentation of tourists was done by following the models of Poria et al. (2003), which used four items to discover their emotional perception, and McKercher (2002), which used two items to understand cultural motivations. These six items are presented in Table 1. The Cronbach's alpha coefficient of the final scale reached a value of 0.861, indicative of good internal consistency among the elements of the scale. Vallejo, Sanz, and Blanco (2003) consider at minimum a value of 0.5 if it is a basic research, as it is in our case, and over 0.85 if it is diagnostic research. The critical level (p) associated with Friedman's χ^2 statistic (79.922) of the analysis, to contrast the null hypothesis that all the elements of the scale had the same means, was less than 0.001. As such, the null hypothesis regarding the equality of the means of the elements can be rejected.

In this research we use the segmentation approach suggested by Dolnicar (2008), which implies we have to do a direct grouping of the original scores. The use of original scores provides more precise segmentation, as it retains to a greater extent the original data (Dolnicar, 2002; Prayag & Hosany, 2014; Sheppard, 1996). The researchers decided to use a hierarchical grouping followed by a non-hierarchical method (Fair, Black, Babin, & Anderson, 2010). The Ward

Table 1. Characterisation from perception of historical heritage and cultural interest.

	Tourist Clusters				H-Kruskal Wallis	
	1	2	3	4	χ^2	Sig.
<i>Perception of Historical Heritage (Average)</i>						
During my presence in the Holy Week procession I felt as part of the heritage.	1.35^(*)	1.85^(*)	3.43^(*)	4.14^(*)	372.021	< 0.000
My presence in the Holy Week procession moved me.	1.44^(*)	1.93^(*)	3.72^(*)	4.24^(*)	272.610	< 0.000
My presence in the Holy Week procession has contributed to increase my knowledge about the culture of the city.	1.34^(*)	2.46^(*)	3.79^(*)	4.33^(*)	320.866	< 0.000
My presence in the Holy Week procession made me feel good.	1.41^(*)	1.99^(*)	3.90^(*)	4.42^(*)	323.017	< 0.000
<i>Cultural Interest (Average)</i>						
To know the city's wealth of monuments and history.	1.51^(*)	4.28	3.06^(*)	4.31	304.663	< 0.000
To get a deeper knowledge of the city's heritage.	1.56^(*)	3.58^(*)	2.23^(*)	4.26^(*)	338.921	< 0.000

(*)The values in boldface type present significant differences in three of four of the means clusters. To test for the significant differences between the different means, the U-Mann-Whitney test was applied.

Source: Own elaboration.

method and the complete link method were used as the two hierarchical algorithms. We initially applied them with squared Euclidian distances to identify the possible data groups. Both techniques are used in market segmentation studies (Dolnicar, 2002). The objective is to identify tourists that are similar to each other in terms of emotional perceptions of their visit and their cultural motives for visiting. The chronograms of resulting agglomerations and of the dendrograms suggested three, four and five solutions of the cluster. A more detailed test of the group assignation and the size of the group using the non-hierarchical K-means grouping algorithm confirmed that optimal solution was to use four clusters.

In Table 1, the different groups of visitors are presented, by means of four items that measured tourists' perceptions of Popayán's ICH (Poria et al., 2003); two items measured their cultural motivation to visit the city (McKercher, 2002). The Kruskal Wallis H test and Mann-Whitney U test allow for the validation of the statistical meaning of the segmentation performed. Kruskal-Wallis H test checks that the medians compared in each of the five items are not the same among the four segments identified (Table 1). However, it does not allow for the determination of where the significant differences are found. To know which median differs from the other, a Mann-Whitney U test was applied. Thus, as summarised in Table 1, the Mann-Whitney U results show the medians compared in each segment, in relation to others, differ significantly, with the sole exception of segments 2 and 4 in the item: To get to know the city's wealth of monuments and history. The four groups obtained in our study, using the models of Poria et al. (2003) and McKercher (2002), were labelled 'incidental cultural tourists', 'sightseeing cultural tourists', 'serendipitous cultural tourists' and 'purposeful cultural tourists'.

The first group, incidental cultural tourists, was composed of 11.1% of the visitors participating in the research. This cluster presented low scores in the six questions asked; these are visitors whose cultural identity was not related to the intangible heritage represented in the Holy Week processions. The second segment, sightseeing cultural tourists, was composed of 14.5% of the respondents. It is a unique group because these visitors have a cultural motivation or interest but they do not relate to the event or visited heritage. The third segment, serendipitous cultural tourists, consisted of 28.4% of the sample. These scored highly on the questions or items related to the perception of intangible heritage and medium-low scores on the items related to cultural interest in the destination. The fourth segment, purposeful cultural tourists, representing 46.0% of the sample, was characterised by having high scores on the four items related to an emotional link with the intangible heritage and the two items related to a cultural interest in the destination.

The results were validated through a discriminant analysis to confirm the percentage of subjects assigned correctly. This showed that the classification into four groups is valid due to 95.6% of individuals being correctly sorted.

The results allow us to check the first hypothesis: On the basis of emotional experiences and interest in a cultural event, different types of tourists can be identified (Bruner, 1996; McKercher & du Cros, 2003; Poria et al., 2003; Poria, Reichel, & Biran, 2006; Silberberg, 1995; Urry, 1990).

Table 2 synthesises the main socio-demographic characteristics of tourists that visited Holy Week processions of Popayán. Among others, a relevant detail is the fact that the presence of Latin American visitors is much higher in the cluster of sightseeing cultural tourists and purposeful cultural tourists than in the rest of groups. This serves as evidence of a shared cultural identity: the Ibero-American culture.

Regarding Table 2, another aspect worth highlighting is the young average age of the visitors. Notwithstanding, older tourists appear more often in the segments which show a greater cultural interest in the destination (Kruskal-Wallis H statistical = 11.780; $p = 0.008$). Furthermore, visitors in this study have a higher level of education, with there being significant differences between segments (Kruskal Wallis H statistical = 15.343; $p = 0.001$). Thus, 'incidental cultural tourists' are characterised by a lower level of higher education. This alludes to a greater cultural interest on the part of visitors with more education. As regards monthly family income, there are salient differences among the segments (Kruskal Wallis H statistic = 14.523; $p = 0.002$). The average level of income among tourists with a greater cultural interest is greater than that of the other groups. The average income declared (USD-\$-/month) by purposeful cultural tourists is \$3,404.08, while that of incidental cultural tourists is \$2,455.88. Finally, there is a positive relationship between family income and planning visitor spending (gamma coefficient = 0.253; $p = 0.000$). Tourists with more direct interest in intangible heritage have greater purchasing power and are bigger spenders than other segments and tourist types. The average daily spend of purposeful cultural tourists was \$155.76, being somewhat greater than the average of \$145.13. All of these findings corroborate the findings of many previous studies on the characteristics of cultural heritage tourists.

Motivations for visiting

Another objective of this research was to identify and analyse the main motivations for visiting a specific UNESCO ICH phenomenon. The motivation is a dynamic process where the consumers

Table 2. Sociodemographic profile of the tourists.

Variables	Categories	Tourist Clusters				Total
		1	2	3	4	
Sex ($N = 593$)	Man	64.5%	53.7%	49.7%	51.8%	52.8%
	Woman	35.5%	46.3%	50.3%	48.2%	47.1%
Age ($N = 596$)	Under 30 years of age	59.0%	50.0%	51.7%	41.6%	47.5%
	30-39 years old	24.6%	36.6%	32.8%	32.3%	32.2%
	40-49 years old	13.1%	3.7%	8.0%	13.3%	10.4%
	50-59 years old	1.6%	7.3%	3.4%	8.6%	6.2%
	60 years old or more	1.6%	2.4%	4.0%	4.3%	3.7%
Educational level ($N = 586$)	Primary education	12.3%	8.4%	6.5%	4.7%	6.5%
	Secondary education	17.5%	4.8%	12.9%	9.8%	10.8%
	University education	66.7%	62.7%	60.6%	63.4%	62.8%
	Master/PhD	3.5%	24.1%	20.0%	22.1%	20.0%
Tourist origin ($N = 593$)	Colombia	91.7%	85.7%	76.6%	84.4%	83.3%
	Latin America	1.7%	4.8%	10.5%	3.2%	5.4%
	Europe	6.7%	6.0%	9.9%	6.0%	7.6%
	North America	—	3.6%	2.3%	5.1%	3.5%
	Otros	—	—	0.6%	—	0.2%
Income (pesos-\$-/month) ($N = 518$)	Under \$1,500	52.9%	39.7%	40.3%	30.2%	36.7%
	From \$1,500 to \$2,999	25.5%	30.1%	30.9%	30.6%	30.1%
	From \$3,000 to \$4,499	15.7%	13.7%	14.1%	15.9%	15.1%
	From \$4,500 to \$7,499	2.0%	12.3%	10.1%	15.5%	12.2%
	From \$7,500 to \$10,499	2.0%	2.7%	3.4%	5.3%	4.1%
	Over \$10,500	2.0%	1.4%	1.3%	2.4%	1.9%

Source: Own elaboration.

Table 3. Motivational dimensions to visit the Holy Week processions in Popayán.

		Motivational Dimensions	Mean	Ranking	
405	Hedonic	Cronbach's alpha (0.771) Mean (3.67)	To know new places	3.80	1
			To break away from daily routine	3.65	3
			To taste the gastronomy	3.56	5
			To know the city's wealth of monuments and history	3.64	4
			To get a deeper knowledge of the city's heritage	3.29	9
410	Cultural	Cronbach's alpha (0.814) Mean (3.49)	The city's tourist attraction and reputation	3.54	6
			To attend cultural events: exhibitions, festivals, concerts, etc.	3.30	8
			To know the Holy Week processions in Popayán	3.69	2
			Because it is a tourist destination than suits my budget	3.42	7
			To increase my tourist itinerary	3.09	10
	Convenience	Cronbach's alpha (0.660) Mean (2.83)	Popayán is close to my place of residence	2.65	12
			To visit friends and relatives	2.90	11
			Work or business trip (meeting, conferences, etc.)	2.09	13

Source: Own elaboration.

modify their motivation in terms of their experience, status or age (Pearce, 1982). The analysis of tourists' motivation was done using 13 items, measured on a 5-point Likert scale (1 = unimportant and 5 = very important). These items identified the relevance of a series of motives that tourists had when visiting Popayán during the Holy Week processions. The selected items are displayed in Table 3. The Cronbach's alpha coefficient of the final scale reached a value of 0.866, indicating good internal consistency among the elements of the scale. The critical level (p) associated with Friedman's χ^2 statistic (1,108.516) was less than 0.001. This value allowed us to reject the hypothesis regarding the equality of the means.

The reasons tourists visited Popayán ICH were grouped into three motivational dimensions: hedonic, cultural, and convenience. The Cronbach's alpha coefficient of the three dimensions revealed the reliability of the subscales. Therefore, the results showed that motives in the hedonic category, followed by cultural motives, were the most relevant motivational dimensions of the tourists who visited.

The analysis completed by segments allowed us to verify the existence of meaningful differences in each one of the motivational dimensions (Table 4). In this way, the segment known as 'purposeful cultural tourists' was characterised by registering the highest values in a significant way in all the dimensions and in relation to the rest of the segments. In this case, it referred to visitors whose main motivation was the search for new experiences and the need to understand the cultural and intangible heritage of this tourist destination. On the other hand, the group known as 'incidental cultural tourists' presented the lowest scores, which indicated that these tourists were not clearly motivated by any of the three motivational dimensions outlined. As such, this segment should represent another type of tourist and psycho-social motivations which this research was not able to detect.

The tourists who participated in the 2018 Holy Week processions in Popayán had additional types of motivations of an economic, social, or psychological nature which influenced their behaviour.

Table 4. Motivation analysis of tourist clusters.

Motivational dimensions	Tourist Clusters				Kruskal-Wallis	
	1 (Average)	2 (Average)	3 (Average)	4 (Average)	χ^2	Sig.
Hedonic	2.19^(*)	3.75^(*)	3.37^(*)	4.19^(*)	154.767	<.000
Cultural	1.76^(*)	3.57^(*)	3.01^(*)	4.18^(*)	322.296	<.000
Convenience	1.86^(*)	2.93^(*)	2.56^(*)	3.21^(*)	112.425	<.000

(*) The values in boldface type present significant differences in three of four of the means clusters. To test for the significant differences between the different means the U-Mann-Whitney test was applied.

Source: Own elaboration.

Satisfaction with the visit

The average satisfaction among visitors, on a 5-point Likert scale, was high (3.53 points). Thus, 23.1% of the respondents declared themselves to be fully satisfied. The visitors in the segment known as 'purposeful cultural tourists' were concentrated in this group (38.2% indicated 5 points). For their part, 19.4% of those surveyed declared themselves to be dissatisfied, giving an average score of less than or equal to 2.

Once tourists' satisfaction with their visit was established, we studied the relationship between satisfaction and the motives for visiting the city at this time (Albayrak & Caber, 2018). The proposal was to identify the motivations that influenced the visitors' satisfaction. Results showed that the main motives for visiting Popayán during the ICH celebration were cultural. In this case, this motivational dimension discriminated in a meaningful way in relation to the satisfaction perceived by the visitor (Table 5).

The Spearman correlation indexes, although not being too high, showed that when there was a greater presence of cultural reasons, visitor satisfaction was higher. These results corroborate the hypothesis that tourists' satisfaction is significantly different, being greater in tourists that have a deeper emotional experience related to the event they are visiting (López-Guzmán et al., 2017) (H₂), with this being higher in tourists with a greater emotional motivation. That is to say, it will be higher in the segments known as 'serendipitous cultural' and 'purposeful cultural tourists' (Table 6).

Discussion

The relationships between tourism and ICH are consistent due to cultural tourism becoming a type of tourism that continues to grow and enables sustainable development in heritage destinations (Anh, 2017; Esfehni & Albrecht, 2018; UNESCO, 2007). All of this allows ICH to be researched in the field of tourism, despite the difficulties associated with ICH not coinciding in time and place with most tourists. For example, it would be very difficult to determine the relations between the Mediterranean diet as ICH, and tourism. Nevertheless, there are opportunities to establish this relationship, such as in the case of the Holy Week processions of the city of Popayán.

The segmentation of ICH consumers in tourist destinations has been done in previous studies (e.g. Chen & Huang, 2018; Mc Kercher, 2002; Poria et al., 2003; Silberberg, 1995). In these cases, as well as in the present research, it is clear that visitors have different attitudes towards heritage,

Table 5. Motivational dimensions and satisfaction of the visit.

Motivational dimensions	Kruskal-Wallis		Correlation Spearman
	χ^2	Sig.	
Hedonic	53.179	<.000	0,27 ^(**)
Cultural	117.270	<.000	0,43 ^(***)
Convenience	45.119	<.000	0,23 ^(***)

(**) The correlation is significant at the 0.01 level (bilateral).

(*) The correlation is significant at the 0.05 level (bilateral).

Source: Own elaboration.

Table 6. Satisfaction analysis of tourist clusters.

Satisfaction	Tourist Clusters				Kruskal-Wallis	
	1 (Average)	2 (Average)	3 (Average)	4 (Average)	χ^2	Sig.
	1.49^(*)	2.27^(*)	3.84^(*)	4.22^(*)	248.780	<.000

(*) The values in boldface type present significant differences in three of four of the means clusters. To test for the significant differences between the different means the U-Mann-Whitney test was applied.

Source: Own elaboration.

whether tangible or intangible, as an influencer of their choice of destination. Most of these studies confirm that, in the segmentation of visitors, one group tends to be very interested in heritage, while other groups have little interest. The highly interested tourists have been called by various names, including greatly cultural tourists (Silberberg, 1995), absorptive tourists (Ramires, Bradao, & Sousa, 2018), or those tourists who visit the place because it is part of their heritage (Poria et al., 2006). This study also identified this type of visitor, which we refer to as the 'purposeful cultural tourist'. This study also identifies a group known as 'incidental cultural tourists'. These are characterised by a null relationship with the intangible heritage of the destination visited. This type of segment has also been identified in previous studies, where such tourists have been identified as 'accidental cultural tourists' (Silberberg, 1995) or 'casual tourists' (McKercher & du Cros, 2003).

Poria et al. (2003) studied the emotional perceptions of visitors to Jerusalem. In our study, making use of a similar analysis, a strong emotional connection was also identified in two tourist segments, known as 'serendipitous cultural tourists' and 'purposeful cultural tourists'. This implies that an analysis of the emotional perception of the tourist, following the model of Poria et al. (2003), may be applied to a tangible heritage site, as well as a representation of ICH.

Research on material heritage has found similar categories of tourists, but it uses different terminologies to identify them. With the adaptation of tourists identified in this case we reinforce that idea. One contribution of this research is, therefore, to reinforce the validation of a type of tourist accepted in the literature about World Heritage Site destinations. In this case, however, we have applied it to an intangible heritage setting in South America.

In terms of satisfaction, this study agrees with previous research (Cronin, Brady, & Hult, 2000; Romao, Neuts, Nijkamp, & van Leeuwen, 2015; Yuksel, Yuksel, & Bilim, 2009) in that satisfaction is greater among tourists who have a deeper emotional connection with the cultural event they are visiting.

Conclusions

The concept of ICH has evolved substantially in recent years through two cumulative achievements. The first one comes from the expansion of the concept of World Heritage, which in the past only took into account monuments, buildings or ruins, whereas today, gardens or landscapes are also included. The second achievement involves the incorporation of another set of elements that recognises a collective identity, including commemorations, folklore, festivals and traditions which are also part of cultural heritage, intangible in these cases. This way, the registration of an element of ICH by UNESCO, in addition to providing cultural recognition and an obligation for its safeguarding, may translate into a considerable attraction for a specific type of tourist. The important tourist potential of the Holy Week processions in the Colombian city of Popayán makes it necessary to understand visitor characteristics and their level of satisfaction. This can help improve the tourist offer in the destination. Popayán has also recently been branded a Creative City of Gastronomy by UNESCO, enhancing its appeal even further.

The segmentation outlined in this research, based on the models of Poria et al. (2003) and McKercher (2002), indicates four groups of tourists in Popayán during the celebration of the Holy Week processions: incidental cultural, sightseeing cultural, serendipitous cultural, and purposeful cultural tourists. Here we find that the link between intangible heritage and the cultural interest in the destination was established clearly in the group known as purposeful cultural tourists.

In relation to analysing the degree of visitor satisfaction, one of the main contributions of this study was to verify that the satisfaction level of visits during the ICH celebration was conditioned by travellers' motivations. Thus, the results support that the cultural dimension contributes, in large measure, to the overall satisfaction of the visit.

This research provides more depth to the links between tourism and intangible heritage, being one of the first pieces of research regarding this topic in Latin America. In this case, the main practical application of this study is based on the knowledge of the characteristics of different groups of

visitors. A better understanding of tourists and their characteristics allows managers to adapt cultural products and promotional strategies to satisfy tourists' needs and foster practices that are compatible with the sustainable management of ICH.




The main limitation of this research is the lack of previous data that might have been used as baseline data. For future research, we propose studies that focus on tourist activity during the celebration of the Holy Week processions from other points of view.

Disclosure statement

Q3 No potential conflict of interest was reported by the authors.

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