EXPLORING ATTENDANCE AT A TRADITIONAL CULTURAL EVENT: THE CASE OF A HOLY WEEK CELEBRATION

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Holy Week is one of the most important traditions in many parts of the world and a complex expression of cultural heritage. The main goal of this article is to explore which factors determine participation in Holy Week celebrations in the city of Palencia (Spain), measured through the number of processions attended. For this purpose, an econometric count data model is used. Variables included in the model not only reflect participants' sociodemographic features but other factors reflecting cultural capital, accumulated experience, and social aspects of the event. A distinction is drawn between three types of participants: brotherhood members, local residents, and visitors, among whom a survey was conducted to collect the information required. A total of 248 surveys were carried out among brotherhood members, 209 among local residents, and 259 among visitors. The results confirm the religious and social nature of this event, especially in the case of local participants. However, in the case of visitors, participation also depends on aspects reflecting the celebration's cultural and tourist dimension—such as visiting other religious and cultural attractions—suggesting the existence of specific tourism linked to the event. All of this suggests the need to manage the event, ensuring a balance is struck between the various stakeholders' interests and developing a tourist strategy that prioritizes public-private cooperation.

Key words: Attendance; Intangible heritage; Cultural event; Holy Week; Count data model

Introduction

The last few years have seen an increase in the number of cultural festivals and events as well as in the number of those attending (Devesa & Báez, 2017). Together with newly created festivals, which are often innovative in nature and devoted to new trends and art forms, there are also traditional events that seem to be enjoying a revival and a resurgence thanks, in part, to cultural tourism.

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Therefore, today we are witnessing a kind of *festivalization* of certain locations and the creation of *eventful cities* (Richards, 2007, 2017).

One event that boasts a long-standing historical and cultural tradition in many parts of the world is the celebration of Holy Week, the annual Christian commemoration of the Passion, Death, and Resurrection of Christ. In most towns and cities in Spain, it is expressed through processions and other religious acts that make it a social, cultural, tourist, and economic event of particular importance, and one that is deeply rooted among inhabitants—who take part *en masse*—and which attracts numerous visitors from many and far flung places (Lafuente, Devesa, & Sanz, 2017).

Holy Week celebration comprises three basic elements (Lafuente, 2012). *Brotherhoods*, or associations of people brought together through charity or a sense of companionship and who pursue religious goals. The principal goal of these brotherhoods is to organize the Holy Week processions in which the life of Christ is represented. Members take part by carrying or pushing, or simply accompanying, the images during the processions. *Images*, or sculptural representations of the moments of the Passion and Death of Christ. *Processions*, a succession of religious images escorted by brotherhood members. The aim of the processions is to accompany the sacred images in prayer, sacrifice, and austerity. These may include other liturgical acts such as prayers, recreations, or chants.

Holy Week is an element of cultural heritage thanks to its historical and artistic value, which over the centuries has become reflected in traditional, idiosyncratic, and hugely popular and participatory celebrations in society (Lafuente, 2012). It is a complex cultural good, because it is an example of intangible cultural heritage—a celebration bringing together values, traditions, beliefs, music, visible scenery, etc.—but that also evidences features of tangible cultural heritage such as sculptures, dress, historical buildings, etc. (Palma, Palma, & Aguado, 2013). Furthermore, it is a major cultural expression of the social and tourist life of a town and entails a high degree of social involvement; firstly, there are the main actors, namely brotherhood members who take part in the processions and secondly the public who, for a variety of reasons (religious, family, cultural, entertainment, etc.), attend the processions.

Finally, there are also the tourists who travel to take part in and enjoy them, either as their principal goal or as a complementary activity. In sum, it is a multifaceted event that embraces a number of different features and attracts a variety of attendees, who take part for a variety of reasons and who become involved to varying degrees of intensity.

Objectives of the Research and Case Study

Taking into account the above, the main goal of the present work is to explore which factors determine participation in this traditional cultural event, Holy Week, measured through the number of processions attended. Our case study is the celebration of Holy Week in Palencia (Spain), a city situated in the heart of the country, and an event declared to be of International Tourist Interest by the Spanish government in November 2012 thanks to the quality of its sculptures, the value of its traditions, and the importance of its acts.

Holy Week in Palencia is a tradition that dates back to the 15th century. Its nine brotherhoods (comprising nearly 5,000 members) take part in 17 different processions characterized by their elegance, austerity, and respect for the acts and images. In 2012, the reference year for the study, this event drew 110,453 visitors over the 9 days it was held: almost 91,000 local attendees, 9,655 visitors from outside the city, and 10,179 brotherhood members watching the processions. It is a popular event in a city of some 81,000 inhabitants and for the year in question generated an economic impact approaching 2.3 million euros, mainly benefiting the area's tourist sector, although it also had a significant spillover effect on traditional craft industries (Lafuente et al., 2017).

The study draws a distinction between three types of participants, each of whom are explored independently: brotherhood members, who constitute the active part of celebrating the event, because they accompany the images during the processions; local population or residents, who make up the bulk; and visitors from outside the city or tourists. These latter two groups play only a passive role by merely attending the processions. To achieve this, an econometric model for count data will be developed, and the results from a survey conducted among participants during the Holy Week

celebration in 2012 will be used. The variables included in the model aim to reflect the various dimensions that might determine participation in a topic such as this, and embrace not only sociodemographic characteristics but also religious, social, or tourist aspects.

The work contributes to the literature in three ways. Firstly, it explores a complex cultural object, which belongs to intangible cultural heritage, but which is linked to other aspects of heritage and the arts, with an underlying religious component and entailing an important social dimension. Secondly, the participation of three types of attendees is explored and, with it, the different experiences they have. The complexity of the subject matter coupled with the analysis of three kinds of participants allows us, thirdly, to progress further in the theoretical and applied development of the factors that influence participation and demand for culture, leisure, and events.

The article is structured in five sections. Together with this introduction, the second section reviews the literature addressing studies into demand for and participation in the arts; section three presents the methodology; and section four offers the findings to come out of the research. The article closes by looking at the main conclusions to emerge and suggesting some implications for management.

Literature Review

Demand and Cultural Participation Studies

Exploring determinants of cultural demand and arts participation is a key area of research in cultural economics and much work has been conducted to date (Lévy-Garboua & Montmarquette, 2003; Seaman, 2006). Numerous theoretical and empirical studies have appeared in recent years and many variables have been subject to analysis.

Broadly speaking, these may be classified into three large groups. [For a more thorough review see, amongst others, Seaman (2006), Willis & Snowball (2009), Diniz & Machado (2011) and Kirchberg & Kuchar (2014)]. Firstly, economic variables—such as the price of the good, the price of related commodities, and individuals' income—provided the focus of early studies; despite their importance, these variables fail to accurately reflect individual

preferences and determinants, such that other factors have been included in the analysis. Secondly, demographic variables such as age, gender, marital status, labor occupation, or place of residence, given the importance of the urban environment in cultural consumption. Finally, other variables of a qualitative nature, which are key to cultural participation studies, and which depend on the kind of analysis carried out and the case study in hand.

These latter variables cover many areas, ranging from the role of aesthetic aspects and features concerning product quality (Abbé-Decarroux, 1994; Throsby, 1990), to consumer attitude to risk (Abbé-Decarroux & Grin, 1992; Willis & Snowball, 2009), and including the role played by supply (S. Cameron, 1999; Corning & Levy, 2002). More recently, studies have explored the role of public cultural policies (Falk & Katz-Gerro, 2016) and even the role played by tourism in the demand for cultural goods and services as a result of the growing importance of cultural tourism (Borowiecki & Castiglione, 2014; Zieba, 2016).

One of the key variables in cultural demand and participation studies is perhaps the role of education and arts appreciation. There is wide consensus in the literature that demand for cultural goods and participation in cultural activities, including festivals and events, are determined by education—general or specific—as well as by taste formation; in other words, by previous exposure to the good and past consumption experience. In this vein, many studies highlight the importance of early exposure to the arts (S. Cameron, 1999; Dobson & West, 1997; Gray, 1998), provision of human capital or general education (Ateca-Amestoy, 2008; Fernández-Blanco & Prieto-Rodríguez, 2004; M. Saayman & Saayman, 2016), or the learning process derived from cultural experience itself ("learning by consuming") (Lévy-Garboua & Montmarquette, 1996). [For further details concerning theories on the role of education and cultural capital in cultural participation studies, see Seaman (2006), Diniz & Machado (2011) and Castiglione & Infante (2016).] In sum, a range of variables have been introduced into the models to reflect this *cultural capital*, which always emerges as a key factor in participation in culture (Seaman, 2006).

In addition, recent studies have also introduced variables related to *social capital*, because

culture—particularly that which is consumed outside the home—not only involves an individual component linked to each person's preferences but also a social or group component, linked to the need to share experiences, enjoy certain common values and meanings, or to make the most of a leisure opportunity (Radbourne, Johanson, Glow, & White, 2009). In this regard, social capital is defined as an individual's capacity to ensure benefits through participation in social structures (Arcodia & Whitford, 2006), with cultural participation emerging as a deeply social phenomenon not only determined by individuals' experiences but also their social relationships. A number of variables have sought to reflect this idea, such as participation with other family members (Ateca-Amestoy, 2008), attending with friends and colleagues (Brida, Dalle Nogare, & Scuderi, 2016), or taking part with children, which implies an early socialization process (Palma et al., 2013). This proves particularly important in the case of festivals and events, in which socializing is one of the key elements of the experience (Tkaczynski, 2013).

Most of these studies focus on the performing arts and cinema (see the review by Seaman, 2006) whereas studies into historical heritage or cultural events and festivals are less commonplace. Yet, in the case of heritage, a growing number of studies can be found for museums (see Brida et al., 2016; Jaffry & Apostolakis, 2011; Kracman, 1996, among others), as well as for heritage visits, including historical monuments and archaeological sites (Ateca-Amestoy, 2013; Falk & Katz-Gerro, 2016).

Determinants of Attendance at Cultural Festivals and Events

All of these factors also determine participation and attendance at cultural events and festivals. However, in the case of temporary cultural activities, the reasons for attending acquire particular relevance given their capacity to attract tourist flows. Motivation research in the event and festival field is well established. Motivations for attending have mainly been explored from the theory of push and pull factors (Crompton & McKay, 1997; Ross & Iso-Ahola, 1991). Pull motivation refers to the tangible attributes that the specific festival can offer and usually includes entertainment, music, or activities (Van Zyl & Botha, 2004). Push motivation deals with the internal motives to attend a festival and refers to the sociopsychological benefits that a festival offers; these include novelty, escapism, socialization, relaxation, prestige, or family togetherness, among others (Fredline & Jin, 2017).

However, studies into demand and participation in festivals and events continue to remain scarce, and there is a lack of broad studies (most are case studies) that allow results to be generalized and common patterns to be pinpointed. Prominent among the general studies that do exist are those by Devesa, Báez, Figueroa, and Herrero (2015) and Devesa, Herrero, and Sanz (2009) for the case of two film festivals. In both instances, the variables related to an interest in cinema, previous experience, or usual place of residence affect intensity and attendance as well as cultural consumption. The work by Schimmelpfennig (1997) into the *Copenhagen Royal Ballet Summer Season* is a seminal demand study, focusing on the role played by prices in attendance. The work by Willis and Snowball (2009) explored the key role played by features of supply or programming in the case of the African National Arts Festival, focusing on the performing arts. Finally, A. Saayman and Saayman (2005) examined the factors that determine participation in three festivals in South Africa, all of which are performing arts, distinguishing between sociodemographic variables and tourist behavior variables. Even though differences exist for each specific case, variables such as age, previous attendance, or participation at other festivals emerge as significant and, together with other participation studies into festivals or culture as a whole, shed light on certain common ideas.

For the specific case of a traditional event such as Holy Week, we must cite the work of Palma et al. (2013), the only study known to date. Said work explores participation in the so-called *Seville Spring Fiestas*, which include the April Fair as well as the Holy Week celebrations. The study includes variables that seek to reflect the key aspects of attendance at such popular events, like preferences, taste formation, or socioeconomic and demographic features. The results are consistent with the literature, yet also highlight the specific factors involved in this kind of cultural experience, such as traditional links or intergenerational transfer in consumption.

The lack of research in the field in question, together with the particular features of cultural events, make scholarly inquiry into the area both necessary and appealing. Although they form a part of culture, the arts, and heritage, events display particular features that must be taken specifically into account when carrying out participation studies. First, there are the different facets of events (social, cultural, leisure, tourism) that attract different kinds of attendees who take part for a variety of reasons and interests. Second, attendees of the various types of festivals and events are expected to differ quite substantially (M. Saayman & Saayman, 2016). Finally, events play a key role in helping to achieve participants' personal and social goals (Mackellar, 2009). In this sense, it should be highlighted that with regard to festivals and events, audiences are not usually mere passive consumers of the art form, but actively use such events to participate in the community, engage with other community members, and display a shared interest (Fitjar, Rommetvedt, & Berg, 2013), thus reflecting the social nature of the arts (Snowball & Webb, 2008). All of these ideas are taken into account in the empirical application set out in the following section and allow us, in the final section, to reflect on the implications the results obtained have for managing the event and for the city's cultural and tourist authorities.

Methodology

Data Collection

In order to achieve the pursued goals, three different types of surveys were devised, all aimed at gauging social and economic traits, as well as any other aspects of interest displayed by the various types of attendee. Field work was conducted during Lent and Holy Week in 2012.

Firstly, brotherhood members were surveyed. The survey was given to the various brotherhoods, who were asked to respond during the last days of Holy Week so as to ensure reliable participation data were obtained. Almost all the surveys were answered on Easter Sunday at the premises of the various brotherhoods, with a total of 248 being obtained. Secondly, to study the general public during Holy Week—local residents and visitors—468 surveys were obtained (209 from local

residents and 259 from visitors; the sampling errors of the three surveys carried out are members of the brotherhoods ±5.7%, residents ±6.6% and visitors ±5.6%) at the principal tourist and cultural information points around the city of Palencia.

Variables

As pointed out, the goal of the article is to explore which factors influence participation in Holy Week in the city of Palencia, distinguishing between three types of participants mentioned in the introduction: brotherhood members (model 1), local residents (model 2), and visitors (model 3). Therefore, the *dependent variable* for each of the three models is the number of processions attended, which reflects intensity of participation and, to a certain extent, attendees' level of involvement in this popular event. In the first case, we analyze the frequency of active participation (as an actual part of the processions) and in the other two study a more passive attendance, as spectators in the processions.

The *independent variables* aim to show the main aspects highlighted in the literature, adapted to the case study and applied to the three types of attendees being analyzed. These variables—which differ in each of the models—seek to reflect the various dimensions and facets of the subject matter and, in sum, its complexity. In this sense, we may distinguish seven main groups of variables, which are explained below and subsequently summed up in Table 1. Descriptive statistics of these variables may be consulted in Table A1 of the Appendix.

Preferences. These are variables related to participants' tastes. The first addresses the cultural importance attendees attach to Holy Week processions in Palencia (*imp*) and is common to all the models. The second deals with the reason for remaining in the city in the case of local attendees, or the reason for making the trip in the case of visitors, reflecting in sum this event's importance in consumption decisions. It is divided into three variables: main motive (*main_mot*); secondary motive (*secon_mot*); did not influence the decision (*no_influ*).

Religious Beliefs. This vector covers two variables related to the religious dimension of the

Table 1
Variables in the Model

Variable	Description	Type	Model
Dependent variable			
y_i	Number of processions attended	N	1, 2, 3
Independent variables			
Preferences			
imp_i	Do you consider Holy Week to be an important cultural event in the city? 0 = No, 1 = Yes	D	1, 2, 3
mot_i	Are the Holy Week processions the reason for your remaining in/visiting Palencia? Type of motive *main_mot* 0 = No, 1 = Yes; *secon_mot* 0=No, 1=Yes; *no_influ* 0 = No, 1 = Yes	D	2, 3
Religious beliefs			
$acts_i$	Do you go to other liturgical acts? 0 = No, 1 = Yes	D	1, 2, 3
$pract_i$	Do you practice your religion? 0 = No, 1 = Yes	D	1
Sociodemographic and economic variables			
sex_i	0 = Female, 1 = Male	D	1, 2, 3
age_i	Age: *young* (18–34 years old) 0 = No, 1 = Yes; *adult* (35–54) 0 = No, 1 = Yes; *senior* (55 or over) 0 = No, 1 = Yes	D	1, 2, 3
$income_i$	Income level: *low_inc* (<1,200€) 0 = No, 1 = Yes; *mid_inc* (1,200€–2,400€) 0 = No, 1 = Yes; *high_inc* (>2,400€) 0 = No, 1 = Yes	D	1, 2,3
$residence_i$	Place of residence: *Palencia* 0 = No, 1 = Yes; *CyL* 0 = No, 1 = Yes; *Spain* 0 = No, 1 = Yes	D	3
Formation of tastes and accumulated experience			
$university_i$	0 = Non-university, 1 = University	D	1, 2, 3
$children_i$	Do you attend the processions with children? 0 = No, 1 = Yes	D	1, 2,3
$other\_proc_i$	Have you been to see the Holy Week processions elsewhere? 0 = No, 1 = Yes	D	2, 3
rep_proc_i	Have you seen the Holy Week processions in Palencia before? 0 = No, 1 = Yes	D	3
Social dimension of Holy Week			
$other\_adult_i$	Are you attending the processions in the company of other adults? 0 = No, 1 = Yes	D	1, 2, 3
Tourist-cultural dimension			
rep_vis_i	Have you ever visited the city of Palencia before? 0 = No, 1 = Yes	D	3
n_days_i	Number of days you will be in Palencia: *few_days* (1–2) 0 = No, 1 = Yes; *seve_days* (3–4) 0 = No, 1 = Yes; *many_days* (>4) 0 = No, 1 = Yes	D	3
$attrac\_rel_i$	Have you visited other religious attractions during your stay? 0 = No, 1 = Yes	D	3
$attrac\_cul_i$	Have you visited other cultural attractions during your stay? 0 = No, 1 = Yes	D	3
$attrac\_nat_i$	Have you visited other natural attractions during you stay? 0 = No, 1 = Yes	D	3
$attrac\_gas_i$	Have you visited other gastronomic attractions during your stay? 0 = No, 1 = Yes	D	3
Overall satisfaction			
sat_i	Categories: *low_sat* (1–6) 0 = No, 1 = Yes; *mid_sat* (7–8) 0 = No, 1 = Yes; *high_sat* (9–10) 0 = No, 1 = Yes	D	1, 2, 3

Model 1: Brotherhood members; Model 2: Local residents; Model 3: Visitors.

event: firstly, attending other religious acts (*acts*) gives us an idea of participants' level of religious involvement in Holy Week, beyond their passive attendance, just watching the processions, and it appears in all the models. Secondly, and only for brotherhood members, it gauges whether they practice the religion (*pract*).

Sociodemographic and Economic Variables. This merges the usual variables of a demographic and socioeconomic nature: gender (*sex*); age, grouped into three categories: from 18 to 34 years old (*young*), 35 to 54 years old (*adult*), and 55 or over (*senior*); level of income, also split into three categories: low income (*low_inc*), medium income (*mid_inc*), and high income (*high_inc*); and, in the case of visitors, usual place of residence, again with three categories: visitors from elsewhere in the province of Palencia (*Palencia*); visitors from elsewhere in the region Castilla y León (*CyL*); and visitors from elsewhere in Spain and abroad (*Spain*).

Formation of Taste and Previous Experience. These variables are recognized as being key in all demand and cultural participation studies. Thus, in addition to university level education (*university*) or general human capital, three variables have been included concerning the type of attendee. Attending with children is considered in the three models (*children*) because in this type of act there is a strong tradition which parents try to instill in their children. Thus, this variable would reflect parents' concern for their children's education, the social dimension of this popular celebration, and early exposure to (or appreciation of) the event. In this sense, it may also be perceived as a variable of preferences or the social dimension. Participation in other Holy Week celebrations elsewhere in Spain (*other_proc*)—in the case of local residents and visitors—as well as repeat visitors to Palencia to attend the processions (*rep_proc*)—only in the case of tourists—are variables that reflect accumulated experience, interest in, and appreciation for this type of cultural heritage.

Social Dimension of Holy Week. This variable reflects whether attendance has been with other adults (*other_adult*), in other words the event's collective demand. This variable is present in the three models.

Tourist Cultural Dimension. Only applicable to visitors, this dimension is reflected in six variables. Firstly, repeat visits to the city of Palencia (*rep_vis*). Secondly, length of stay, split into three categories: 1 or 2 days' stay (*few_days*), 3 or 4 days' stay (*seve_days*), or more than 4 days' stay (*many_days*). Finally, there are four variables for visits to complementary tourist attractions, divided into religious (*attrac_rel*), cultural (*attrac_cul*), natural (*attrac_nat*), and gastronomic attractions (*attrac_gas*). This variable aims to reflect other goods that can be consumed during the trip, thus allowing us to examine their link to the event and to attempt to describe what kind of tourism is involved.

Overall Satisfaction. Finally, the model contains one variable addressing the overall satisfaction with the event, which has been divided into three categories: low satisfaction (1–6) (*low_sat*), medium satisfaction (7–8) (*mid_sat*), and high satisfaction (9–10) (*high_sat*). A positive link is expected to emerge between level of satisfaction and participation intensity, once again reflecting the idea of preferences, a key variable in cultural participation studies.

In sum, listed below are the theoretical variables included in each model:

(a) $Y_{members} = f(imp, acts, pract, sex, age, income,$
$university, children, other\_adult, sat)$

(b) $Y_{residents} = f(imp, mot, acts, sex, age, income,$
$university, children, other\_proc, other\_adult,$
$sat)$

(c) $y_{visitors} = f(imp, mot, acts, sex, age, income,$
$residence, university, children, other\_proc, rep\_$
$proc, other\_adult, rep\_vis, n\_days, attract\_rel,$
$attract\_cul, attract\_nat, attract\_gas, sat)$

Model Specification

The number of processions attended during Holy Week is a clear example of data reflecting the number of times an event occurs over a given time period, as a result of which they may be deemed

realizations of a random variable that takes non-negative whole values. Due to their discrete and nonnegative nature, standard regression models are not suited to this kind of data. The most appropriate is the Poisson model (A. C. Cameron & Trivedi, 1986), whose density function is:

$$\text{Pr}ob(Y_i = y_i) = \frac{e^{-\lambda}\lambda_i^{y_i}}{y_i!} \; y_i = 0, \; 1, \; 2,\dots \quad (1)$$

$$\lambda_i = E[y_i \mid x_i] = \exp(x_i^t\beta) \quad (2)$$

The Poisson Model assumes equality of the conditional mean and variance in what is known as the hypothesis of *equidispersion*. When equidispersion is not satisfied, in other words, when there is overdispersion, A. C. Cameron and Trivedi (1998) proposed a transformation of the Poisson distribution into a negative binomial distribution—less restrictive—distributed in accordance with the following density function:

$$f(y/\lambda\alpha) =$$
$$\frac{\Gamma\left(y_i + \alpha^{-1}\right)}{\Gamma\left(y_i + 1\right)\Gamma\left(\alpha^{-1}\right)} \left(\frac{\alpha^{-1}}{\alpha^{-1} + \lambda_i}\right)^{\alpha^{-1}} \left(\frac{\lambda_i}{\alpha^{-1} + \lambda_i}\right)^{y_i}$$
$$(3)$$

where $\lambda_1 = \exp(x_i^t\beta)$, $(\cdot)$ is the gamma function and 0 is the overdispersion parameter.

In order to determine the existence of overdispersion and be able to choose between the Poisson Model and the negative binomial model, A. C. Cameron and Trivedi (1990) proposed various tests, the best and most straightforward being that based on linear regression by least squares (OLS) of

$$z_i = \left[\left(y_i - \lambda_i\right)^2 - y_i\right]\Big/\left(\sqrt{2}\lambda_i\right) \quad (4)$$

over $w_i = g(\lambda_i)\big/\sqrt{2}\lambda_i$ where g(${}_i$) is equal to ${}_i$ or ${}_i^2$, and subsequently analyzing the significance of the coefficient thereof.

In the linear regression model, goodness of fit is measured using the coefficient of determination. However, given the particular nature of the count data models, this coefficient cannot be used. A. C. Cameron and Windmeijer (1996) proposed several alternative coefficients to measure goodness of fit in

Poisson and negative binomial models. All of these measures vary between 0 and 1. Of the measures proposed, those we apply to our data are based on Pearson residuals and Deviance residuals for both models. The formulas are:

$$R_{P,P}^2 = 1 - \frac{\sum\limits_{i=1}^{n}\left(y_i - \hat{\lambda}_i\right)^2\Big/\hat{\lambda}_i}{\sum\limits_{i=1}^{n}(y_i - \overline{y})^2\Big/\overline{y}} \quad (5)$$

$$R_{P,NB}^2 = 1 - \frac{\sum\limits_{i=1}^{n}\left(y_i - \hat{\lambda}_i\right)^2\Big/\left(\hat{\lambda}_i + \hat{\alpha}\hat{\lambda}_i^2\right)}{\sum\limits_{i=1}^{n}\left(y_i - \overline{y}\right)^2\Big/\left(\overline{y}_i + \hat{\alpha}\overline{y}^2\right)} \quad (6)$$

$$R_{D,P}^2 = 1 - \frac{\sum\limits_{i=1}^{n}\left[y_i\log\left(y_i\Big/\hat{\lambda}_i\right) - \left(y_i - \lambda_i\right)\right]}{\sum\limits_{i=1}^{n}y_i\log\left(y_i/\overline{y}\right)} \quad (7)$$

$$R_{D,NB}^2 = 1 -$$
$$\frac{\sum\limits_{i=1}^{n}\left\{y_i\log\left(y_i/\hat{\lambda}_i\right) - \left(y_i + \hat{\alpha}^{-1}\right)\log\left[\left(y_i + \hat{\alpha}^{-1}\right)\Big/\left(\hat{\lambda}_i + \hat{\alpha}^{-1}\right)\right]\right\}}{\sum\limits_{i=1}^{n}\left\{y_i\log\left(y_i/\overline{y}\right) - \left(y_i + \hat{\alpha}^{-1}\right)\log\left[\left(y_i + \hat{\alpha}^{-1}\right)\Big/\left(\overline{y} + \hat{\alpha}^{-1}\right)\right]\right\}}$$
$$(8)$$

Regression models for count data have been used to analyze participation intensity as well as consumption of various cultural goods, including cultural events (Devesa et al., 2015; Palma et al., 2013), theater attendance (Ateca-Amestoy, 2008), museum attendance (Brida, Meleddu, & Pulina, 2012; Brida et al., 2016), performing arts (Wen & Cheng, 2013), and book reading (Fernández-Blanco & Prieto-Rodriguez, 2009).

Results

This section sets out the main results to emerge from the study. First, it should be pointed out that in the sample of brotherhoods, 22 of the 248 surveyed (8.9%) did not attend any procession as members of the general public, and that the mean number of

processions seen was 6 with a standard deviation of 4 and a median of 6. Among the residents, 24 of the 209 surveyed (11.5%) did not see any procession, and mean attendance was 4.8 processions with a standard deviation of 3.9 and a median of 4. As regards visitors, 8.1% (21 out of 259) did not attend any procession, with the mean number of processions seen being 2.8, with a standard deviation of 2.3 and a median of 2. In the three groups, the range of processions seen ranged between 0 and 16. In the three following studies, a 10% level of significance is used.

Participation of Brotherhood Members

The first model proposed seeks to analyze the factors determining the number of processions in which brotherhood members actively take part as opposed to merely attending as spectators. The econometric model used is the Negative Binomial Model because the tests conducted reject the hypothesis of equality of conditional mean and conditional variance, meaning that the Poisson Model cannot be used (see Table 2, and Table A2 in the Appendix).

Of the variables included in the model (10 theoretical variables, which come down to 16 dichotomous variables), five are statistically significant, in addition to the constant (Table 2).

Attending other religious acts (*acts*), with a positive sign, increases attendance at the processions. This supports the religious nature of the event and highlights the deep-rooted involvement the brotherhood members display in the Holy Week celebration.

Table 2

Determinants of the Demand for Holy Week in Palencia (Brotherhood Members)

Variable	Coefficient ( )	*SE*	/SE	*p* Value	e
Constant	1.014	0.282	3.601	0.000	2.757
Acts	0.432	0.124	3.491	0.001	1.541
Adult	−0.253	0.119	−2.123	0.034	0.802
Senior	−0.221	0.127	−1.743	0.081	0.777
other_adult	0.472	0.258	1.828	0.068	1.603
Children	0.189	0.104	1.811	0.070	1.208
Overdispersion parameter for negative binomial model					
Alpha	0.297	0.044	6.802	0.000	

Note. Summary of statistics in the model: Chi-square = 134.710; *p* value = 0.000; $R^2_{P,NB}$ = 0.050; $R^2_{D,NB}$ = 0.073,

Age also emerges as a significant variable: older people (*senior*) and adults (*adult*) participate an average 19.8% and 22.3% less, respectively, than youngsters in the processions. The nature of this event (long routes, the physical effort involved in carrying the images, musical accompaniment, etc.) means that it is the young who take part more in the processions, which is also true of the study into Holy Week in Seville (Palma et al., 2013).

Participation with other adults (*other_adult*), also with a positive sign, is another important variable in the model. This variable underpins the social dimension of this kind of traditional and popular celebration, particularly in the case of the brotherhood members, because they are bound by a common religious objective and organize themselves in groups.

Finally, brotherhood members who are accompanied by children attend the processions an average 20.8% more that those who are not (*children*), underscoring the other social dimension linked to the family and to tradition. Holy Week is perceived as more than just a religious event. It is a cultural festival that participants try to enjoy together as a family and a tradition that parents attempt to instill in their children.

As can be seen in Table 2, the model proves significant and although the R^2 values are not high, the results may be considered valid.

Participation of Local Residents

In the second model, focusing on the attendance of residents or people from the area, the Negative Binomial Model has again been used because it rejects the hypothesis of equidispersion (see Table 3, and Table A3 in the Appendix). In this case, of the 11 theoretical variables introduced in the model (and which in practice translate to 19 dichotomous variables), seven are statistically significant (Table 3).

Once again, being present at other religious acts (*acts*) positively affects the number of processions attended, evidencing the events' religious nature. Gender (*sex*), with a negative sign for the reference variable, indicates that women attend a larger number of processions. This stronger female presence is also in evidence in other cultural participation studies (Ateca-Amestoy & Prieto-Rodríguez, 2013).

Table 3

Determinants of Demand for Holy Week in Palencia (Residents)

Variable	Coefficient ( )	*SE*	/*SE*	*p* Value	e
acts	0.238	0.090	2.627	0.009	1.268
sex	−0.199	0.090	−2.210	0.027	0.820
low_sat	−0.765	0.157	−4.879	0.000	0.466
mid_sat	−0.322	0.092	−3.491	0.001	0.725
other_adult	1.490	0.139	10.749	0.000	4.437
main_mot	0.618	0.128	4.825	0.000	1.855
secon_mot	0.369	0.131	2.821	0.005	1.446
Overdispersion parameter for negative binomial model					
Alpha	0.108	0.037	2.887	0.004	

Note. Summary of statistics in the model: Chi-square = 26.646; p value = 0.000; $R^2_{P,NB}$ = 0.559; $R^2_{D,NB}$ = 0.527.

Table 4

Determinants of the Demand for Holy Week in Palencia (Visitors)

Variable	Coefficient ( )	*SE*	/*SE*	*p* Value	e
Constant	−0.759	0.340	−2.231	0.026	0.468
acts	0.252	0.078	3.217	0.001	1.287
imp	0.746	0.225	3.320	0.001	2.108
main_mot	0.695	0.142	4.887	0.000	2.004
secon_mot	0.533	0.126	4.238	0.000	1.705
other_proc	0.277	0.142	1.956	0.051	1.320
rep_proc	0.203	0.083	2.439	0.015	1.225
few_days	−0.527	0.128	−4.128	0.000	0.590
seve_days	−0.507	0.108	−4.709	0.000	0.603
attrac_rel	0.472	0.235	2.003	0.045	1.602
attrac_cul	0.187	0.091	2.070	0.038	1.206

Note. Summary of statistics in the model: Chi-square = 135.381; p value = 0.000; $R^2_{P,P}$ = 0.383; $R^2_{D,P}$ = 0.350.

As with the brotherhood members, being accompanied by other adults (*other adult*) increases participation. Moreover, in this case, the increase is extremely high, reaching 343.7% on average. Once again, this underscores the social dimension of the arts and cultural events, particularly in this kind of popular celebration.

Preferences are fundamental in participation. Local attendees who remain in the city for the Holy Week celebration participate in more processions than those for whom Holy Week had no bearing on their decision to stay. Specifically, locals who remained in the city mainly for Holy Week (*main_mot*) watch an average 85.5% more processions, and those who stay for secondary motives (*secon_mot*) watch 44.6% more processions on average. Furthermore, the opinion of the Holy Week affects participation therein. Residents with a low level (*low_sat*) and a medium level (*mid_sat*) of satisfaction attend fewer processions. Put differently, the greater the satisfaction, the greater the number of processions attended, as expected.

The model is significant and the R^2 values are high (Table 3) such that once again the results may be considered valid.

Visitor Participation

Finally, in the attendance model for visitors, we find no overdispersion (see Table 4, and Table A4 in the Appendix), such that the Poisson Model is used. In this case, of the 19 theoretical variables included in the model, specified in 31 dichotomous variables, 10 are statistically significant in addition to the constant (Table 4).

Firstly, attending other religious acts (*acts*) positively affects participation in the processions, again highlighting the religious nature of the event as in the previous cases. Secondly, the variables reflecting preferences are also significant. Those who see Holy Week as an important cultural event (*imp*) attend far more processions on average than those who do not feel it to be important (110.8%). Moreover, the fact that Holy Week is the main (*main_mot*) or secondary motive (*secon_mot*) for the journey leads them to attend a greater number of processions than when it has not influenced their decision to travel.

Thirdly, we should draw attention to a number of different aspects related to previous experience and the tourist dimension of this cultural event. Those who have attended processions elsewhere in Spain (*other_proc*) watch more processions than those who have not. Likewise, those who have previously attended the processions in Palencia (*rep_proc*) also watch more processions now. Both variables might be pointing to a process of cultural appreciation or to the addictive nature thereof as well as tourist-cultural learning, which results from experience. The importance of preferences and previous experience also emerge in other cultural heritage participation studies such as Brida et al. (2012) or Verdaasdonk, Van Rees, Stokmans, Van Eijck, and Verboord (1996).

In addition, the number of days affects participation intensity. The variables *few_days* and *seve_days* evidence a negative sign, such that those who spend longer in the city see more processions. Although this is to be expected, it might be pointing to what is Holy Week tourism, and therefore tourism that is religious in nature, although one which also appreciates social and cultural aspects. In this sense, tourists who complement their stay by visiting cultural and religious attractions attend a greater number of processions. Specifically, those who visit other religious attractions (*attrac_rel*) watch an average of 60.2% more processions than those who do not pay such visits, and those who visit other cultural attractions (*attrac_cul*) watch 20.6% more processions on average than those who do not pay such cultural visits. This strengthens the notion of a tourism that is highly motivated by religion and culture, as two sides of the same coin.

As with the other two models, the latter is also significant and the R^2 values are appropriate (Table 4), again confirming the validity of the results obtained.

Discussion and Conclusions

The main goal of the present study is to explore the factors determining participation in a religious cultural event, the celebration of Holy Week in the city of Palencia (Spain), a complex good displaying many facets: religious, social, cultural, or tourist. The study draws a distinction between three types of attendees: brotherhood members, local residents, and visitors from outside the city.

In the case of brotherhood members, active participation is linked to religious aspects, attending with adults and children, and age, with the youngest being those who play the most active role in the processions. In this instance, it is a religious and social event, embracing an important family component: parents attending with their children in an attempt to instill in them this religious and popular tradition, a feature it shares with Holy Week in the city of Seville (Palma et al., 2013). Therefore, it is the brotherhood members who take charge of keeping this religious tradition alive.

Local spectator attendance at the processions also depends on religious involvement, attending in groups, or social capital, preferences (those who remain in the city specifically for the event attend more), and satisfaction. Once again, the results highlight that Holy Week for this group is an event in which the religious and social nature prevails. The variables linked to cultural capital do not appear to be significant, probably as a result of the religious and popular nature of this kind of event. Thus, local residents help to maintain the tradition as well as a collective identity.

Attendance in the case of visitors not only depends on religious involvement and preferences (motive for the journey, importance attached to the event) but also on aspects reflecting the cultural and tourist nature of this celebration. Accumulated experience (previous visits and visits to other similar celebrations) favors attendance intensity in Holy Week. This cultural capital does seem to appear in other studies (see Seaman, 2006). Likewise, the number of days and visiting other religious and cultural attractions also increases participation in the processions in Palencia. Both findings seem to point to the existence of a specific tourism linked to the celebration of Holy Week that has not only a religious but also a cultural character. The combination of cultural attractions is also reflected in other studies such as Brida et al. (2012). In sum, visitors enjoy an event that is organized by and receives strong support from the above-mentioned groups.

Therefore, the present study highlights that participation in Holy Week—a popular religious event and an important example of material and immaterial cultural heritage—depends, in addition to its religious nature, on variables linked to individual preferences, social capital, and cultural capital, particularly in the case of tourists.

Nevertheless, there are differences between participants, pointing to the different meaning the event has for each, as indicated by McDonald (2011). In the case of the brotherhood members, the religious and social dimension of the celebration is very much in evidence, with a clear effort being made to encourage children to carry on the tradition through a process of early socialization and, therefore, and appreciation of culture and traditions. As for spectators from the city, religion, preferences, and group participation are the key aspects of attendance, once again highlighting the events' religious and social dimension, while not overlooking the notion of collective leisure. Visitors also seem to appreciate the

cultural nature of the event—a celebration declared of International Tourist Interest in Spain—because they make the most of their trip not only to attend as many processions as possible but also to visit other religious and cultural attractions in the area. As a result, in addition to the variables linked to preferences, cultural capital also plays a vital role. This would seem to suggest the existence of a specific Holy Week tourism in which religion and culture are two sides of the same coin.

By contrast, and with certain exceptions, level of income, general education, sex, or age do not determine participation in this popular cultural celebration, these being variables that have, however, proved to exert some impact on demand, but have often proved to exert little explanatory power (Willis & Snowball, 2009). The same was also reported in other works such as Devesa et al. (2009) and Palma et al. (2013). In Kim, Cheng, and O'Leary's (2007) study, analysis of participation in local festivals and fairs (in contrast to other cultural attractions such as historical sites or performing arts festivals) also evidenced that income and general education are not important. The authors pointed out that this is the result of deep penetration of such attraction to a wide variety of public, such that they become popularized across a wide spectrum of social classes, something that we feel may also be applied to our particular case study.

From the managerial perspective, certain reflections may be derived. Firstly, the study shows that this event has a different value and meaning for each of those attending. As a result, the organizers as well as the public authorities responsible for ensuring its smooth running should take into account the different interests and needs of the participants. In this regard, public authorities must continue to lend their support to the event in all its various facets and manifestations, not so much from the financial standpoint but from the political institutional standpoint, in other words, aiding in the organization of the event, its safety, and success in terms of managing the public areas in which it is held.

Secondly, the brotherhoods and their members, the main actors in the event, should strive to preserve the event's authenticity and cooperate with public institutions in organizing it. Together with the quality of its cultural heritage, this is where the key to its success lies. Taking part in the event as

a family and instilling the tradition in children will ensure its continuity, as evidenced by the fact that it is the youngest members of the brotherhoods who are most involved in Holy Week.

From the standpoint of tourist management, two main ideas emerge: it is important to continue publicizing tourist awareness of the event and to enhance dissemination of cultural information concerning both the city and province so as to ensure a full and satisfactory visitor experience. This requires the involvement of the organizations charged with managing the destination, devising a strategic plan, and engaging in cooperation with businesses in the area. In this regard, the private sector should cooperate in creating specific tourist products, with combined admission to museums and monuments, or by offering specific tourist packages. In this regard, some ideas might involve the catering industry offering specific gastronomy by providing dishes that are typical at this time of year. Extending the opening hours of museums and historical monuments so as to make them compatible with the Holy Week processions is another idea. It might also prove interesting to create tourist routes for visitors, mainly of a cultural nature, both in the city and around the province, with one core feature being the area's Romanesque heritage. This would open out visitors' historical and cultural knowledge towards an interest in natural heritage.

Whatever the case, the tourist strategy should be coordinated with the city's cultural strategy. Holy Week should first and foremost be seen as a cultural and social resource for local residents—who make up the bulk of those attending the processions—and only then should it be viewed as a tourist resource to be promoted. In conjunction with traffic control, public safety, infrastructure, and so on, said coordination would thus ensure the success of the event and safeguard its future, thereby contributing to the identity of the area, social cohesion, the city's image, and its ability to attract tourism, which would ultimately have an economic impact in terms of revenue, business activity, and employment.

Finally, when pointing out the work's limitations, mention should be made of certain technical aspects—a small number of surveys or the use of highly specific statistical techniques given the type of data collected—as well as some conceptual elements: it is a specific case study, such that the results

cannot be generalized. The only information we have is from those who attended the celebration, and certain variables contained in the literature are not available in our survey. These latter limitations might be the ones that pose the greatest challenge vis-à-vis improving the work and, in particular, could point the way towards some interesting ideas for future inquiry.

In this regard, prominent among possible lines of research is to explore the importance of authenticity in participation in these events, examining barriers to attendance or analyzing in greater depth the social aspects of consumption as well as the role played by families, the weight of accumulated experience, or personal involvement in the event.

Appendix

Table A1

Descriptive Statistics

	Rank		Brotherhood Members (Model 1) [Mean (SD)]	Local Residents (Model 2) [Mean (SD)]	Visitors (Model 3) [Mean (SD)]
	Min	Max			
y	0	16	6.048 (3.954)	4.804 (3.940)	2.760 (2.265)
imp	0	1	0.988 (0.110)	0.900 (0.385)	0.919 (0.273)
main_mot	0	1		0.306 (0.462)	0.193 (0.395)
secon_mot	0	1		0.316 (0.466)	0.591 (0.493)
no_influ	0	1		0.368 (0.484)	0.212 (0.410)
acts	0	1	0.802 (0.399)	0.459 (0.500)	0.290 (0.454)
pract	0	1	0.847 (0.361)		
sex	0	1	0.573 (0.496)	0.589 (0.493)	0.610 (0.489)
young	0	1	0.472 (0.500)	0.283 (0.459)	0.103 (0.304)
adult	0	1	0.319 (0.467)	0.566 (0.497)	0.700 (0.459)
senior	0	1	0.210 (0.408)	0.151 (0.359)	0.198 (0.399)
low_inc	0	1	0.315 (0.466)	0.424 (0.496)	0.177 (0.382)
mid_inc	0	1	0.437 (0.497)	0.497 (0.501)	0.590 (0.493)
high_inc	0	1	0.248 (0.433)	0.079 (0.270)	0.233 (0.424)
Palencia	0	1			0.058 (0.234)
CyL	0	1			0.100 (0.301)
Spain	0	1			0.842 (0.366)
university	0	1	0.348 (0.477)	0.438 (0.497)	0.634 (0.483)
children	0	1	0.419 (0.494)	0.493 (0.501)	0.317 (0.466)
other_proc	0	1		0.577 (0.553)	0.861 (0.347)
rep_proc	0	1			0.398 (0.490)
other_adult	0	1	0.984 (0.126)	0.938 (0.242)	1.000 (0.000)
rep_vis	0	1			0.541 (0.499)
few_days	0	1			0.297 (0.458)
seve_days	0	1			0.564 (0.497)
many_days	0	1			0.139 (0.347)
Attrac_rel	0	1			0.905 (0.293)
Attrac_cul	0	1			0.681 (0.467)
Attrac_nat	0	1			0.590 (0.493)
Attrac_gas	0	1			0.695 (0.461)
low_sat	0	1	0.156 (0.364)	0.230 (0.422)	0.167 (0.373)
mid_sat	0	1	0.481 (0.501)	0.488 (0.501)	0.663 (0.474)
high_sat	0	1	0.362 (0.482)	0.282 (0.451)	0.171 (0.377)

Table A2

Equidispersion Tests (Brotherhood Members)

Variable	Coefficient ( )	SE	/SE	p Value
w_{i1}	1.363	0.208	6.568	0.000
w_{i2}	0.204	0.034	5.992	0.000

Table A3

Equidispersion Tests (Local Residents)

Variable	Coefficient ( )	SE	/SE	p Value
w_{i1}	0.526	0.152	3.470	0.001
w_{i2}	0.119	0.027	4.397	0.000

Table A4

Equidispersion Tests (Visitors)

Variable	Coefficient ( )	SE	/SE	p Value
w_{i1}	0.146	0.247	0.591	0.555
w_{i2}	0.093	0.082	1.139	0.256

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