EXAMINING RESIDENTS' AND TOURISTS' EMOTIONAL SOLIDARITY WITH ONE ANOTHER AT THE OSUN-OSOGBO FESTIVAL: A MODIFIED DURKHEIMIAN MODEL

A Dissertation

by

KAYODE D. ALESHINLOYE

Submitted to the Office of Graduate and Professional Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Chair of Committee,	Kyle M. Woosnam
Committee Members,	Alex McIntosh
	Lou Hodges
	David Donkor
Head of Department,	Gary Ellis

August 2015

Major Subject: Recreation, Park, and Tourism Sciences

ABSTRACT

Festivals provide an avenue for communities to showcase their cultural identity for outsiders while at the same time allowing tourists to interact with residents in developing potential relationships. Cultural festivals provide a platform for residents and tourists to interact in an unscripted manner within a confined place and time, ensuring a cultural exchange, social interaction and display of social identity. Researchers have generally focused more on economic impacts and marketing of cultural festivals, placing less emphasis on its social impacts on the festival community, prompting call for more research on socio-cultural impacts of festivals and events. The theoretical framework of Durkheims' emotional solidarity offers a lens through which to examine not only the social impacts of festivals and events but also the relationship that results from resident and tourist interaction.

The present study modified and employed the theoretical framework of Durkheims' emotional solidarity in examining the relationship between residents living adjacent to and tourists attending the Osun Osogbo Festival. In the tourism setting, some degree of emotional solidarity will occur as residents and tourists interact with each other behaviorally and through shared beliefs. In expanding the emotional solidarity model, place attachment, motivation and perceived safety was added to the antecedent constructs of shared beliefs, shared behavior, and interaction to predict emotional solidarity residents and tourists have for one another.

Data for this study were collected in the ancient city of Osogbo, State of Osun, Nigeria in August, 2014 during the annual celebration of the Osun Osogbo Festival. Samples were drawn from the residents of Osogbo and tourists to the annual Osun Osogbo Festival (OOF) during the 12-day event. The study provides empirical evidence in support of placement attachment through its two factors, *place identity* and *place dependence*, predicting the three factors of the ESS, *welcoming nature*, *emotional closeness,* and *sympathetic understanding,* within the residents' model.

The findings of the study have theoretical and practical implications. Despite mixed findings and modest variance explained in emotional solidarity, the six predictor constructs do provide valuable theoretical insight surrounding solidarity, especially its applicability within a global context involving diverse cultures. For practice, the study offers support and some guidance for festival organizers and destination marketing managers in promoting peaceful co-existence between the residents and tourists in forging emotional bonds. It also gives direction in making the festival more internationally known and accepted.

DEDICATION

First and foremost, I dedicate this work to the Supreme Being, God Almighty, the giver of life and wisdom, without whom, this study will be impossible. Also to my late father, Ezekiel Obafemi Aleshinloye (1926 – 1998), who brought me into this world and provided a strong foundation for me to build on. May your soul rest in perfect peace.

ACKNOWLEDGEMENTS

I would like to thank my committee chair, Dr. Kyle M. Woosnam, and my committee members, Professor Alex McIntosh, Dr. Lou Hodges and Dr. David Donkor, for their guidance and support towards my successful completion of this study. Most especially, Dr. Kyle Woosnam for his inspiration, encouragement, and assistance given to me over the years. Also the love extended to me by his entire family will never go unnoticed.

My special thanks goes to my family, especially my mother for her love, prayers, and support in getting me where I get today. Also my appreciation further goes to Abimbola, Daniella, Chelsea, Tory, Bankole, and Bimbo Fashakin for your love, support, encouragement, and prayers through all these years. I wish also to thank my sisters, Dr. Joyce Ekong and Mandy Aleshinloye for support and love. I will be ever grateful to Mrs Bolanle Abegunde for her motherly role and prayers in my life.

Prof. Kayode Makinde, Prince Segun Oyewole, Odunayo Olawuyi, Kunle Buraimoh, Yemi Alao, Adewuyi Fajinmi, Akinyode Salako, Dapo Oriola, Fisayo and Tunde Ajewole, Odunayo Babatunde, Femi Afolabi, Segun Terebo, Tayo Awojobi and Lanre Oliyide are people that have special interest in my career. I will be forever indebted to you all for your kindness and affection towards me and my family.

I wish to also thank the head of the department and the entire staffs of Recreation, Parks, and Tourism Sciences, Texas A&M University for their welcoming nature and support given to me throughout the duration of my studies here. God will

bless you all. Finally, this project would not have been possible without the time and effort of the Osogbo residents and the stakeholders such as the Oba Jimoh Oyetunji Olanipekun Larooye II (Ataoja of Osogbo), Chief Jimoh Buraimoh, Chief Kayode Faniyi, and Kunle Makinde (Site Manager & Curator, Osun Sacred Grove). You all made a lot of difference in the completion of this work.

TABLE OF CONTENTS

viii

LIST OF FIGURES

LIST OF TABLES

CHAPTER I

INTRODUCTION

1.1 EMERGENCE AND IMPORTANCE OF CULTURAL FESTIVALS

Festivals are emerging globally as a growing and vibrant sector of the tourism

and leisure industries (Arcodia & Whitford, 2006). Over the past decades, festivals and

special events have significantly increased in number, size, and frequencies of staging, in

both rural and urban areas, at a global and local scale, and with various purposes and

program contents (Park, Reisinger, & Kang, 2008). Many communities in all parts of the

world have increased efforts in promoting and sustaining their cultural identity through

the creation of cultural festivals with the growing tourist markets, national and

international in mind. Since the late 1960s, a steady increase in the number of newly

created festivals in all continents has been noted (Arnold, 2000; Chako & Schaffer,

1993; Getz, 1997). Festivals with long histories have been rediscovered, reinvigorated

and reinvented, while others have been created, often as a response to a myriad of social,

political, demographic and economic realities (Picard & Robinson, 2002).

The reason for the recent proliferation of festivals is very complex but mostly

centered on communities seeking to re-assert their identities in the face of feeling

cultural dislocation brought about by the rapid structural change, social mobility and

globalization processes (De Bres & Davis, 2001; Quinn, 2003). Moreover, Getz (2008)

argues that festivals and special events not only serve tourism-oriented roles, but also

play a significant part in community building by way of promoting community

1

development through fostering identities. Indeed, in the context of festivals and local community development, De Bres and Davis (2001) have highlighted the significance of festivals in terms of enhancing place identity, strengthening traditions and values, and increasing community pride and spirit, which in turn help to develop and maintain community and regional identity. Community festivals provides unique opportunities for residents to showcase their rich intangible heritage, local traditions, ethnic backgrounds and cultural landscapes to tourists, all the while providing opportunities for such visitors to experience an authentic cultural atmosphere and meet the local people (McKercher, Wei & Tse, 2006). Thus, cultural festivals provide an avenue for tourists and residents to interact in an unscripted manner within a confined place and time, ensuring a cultural exchange, social integration and display of social identity (Gursoy, Kim, & Uysal, 2004).

This form of tourism provides travelers with a unique look into residents' daily lives while helping to preserve and strengthen the local culture and its history (Huang, Li & Cai, 2010). The importance of cultural festivals cannot be overemphasized as they present an opportunity for the celebration of a common goal, achievement or cultural heritage within the local community. Cultural festivals have a strong communal dimension, functioning as practices through which communities express beliefs, celebrate identities and variously confirm or contest the social structure and value systems that bind residents together (Gursoy & Hannam, 2013).

More specifically, cultural festivals can be used as a medium to improve the local community's image (Getz, 1991), boost the local economy (Derret, 2003; Arcodia &

Lee, 2008), and develop social capital (Moscardo, 2008). Festivals are also used to celebrate cultural heritage and identity in many communities and are considered vital to the socio-economic structure of the populace (Ferdinand & Williams, 2013). Traditions, norms and cultural values of different ethnic groups and through various community settings are passed down from one generation to the other through the celebration of festivals (Bres & Davis, 2001). Furthermore, festivals can serve as agents of cultural transmission among its people (Quinn, 2003). Lastly, communal celebrations, such as festivals aid in building and strengthening the community ties and often enhance the development of its base infrastructure while also providing significant spending channels for the local residents and visiting tourists (Pegg & Patterson, 2010).

Academic scholars have defined cultural festivals in various ways. McClinchey (2008), in his definition, stated that such festivals entail a public celebration of events displaying the ethnic culture of communities living in an area following their migration from other places. Falassi (1987) mainly finds a festival to be a "periodically recurrent, social occasion in which, through a multiplicity of forms and a series of coordinated events, participate directly and indirectly and to various degrees, all members of a whole community, united by ethnic, linguistic, religious, historical bonds, and sharing a worldview". Lee, Arcodia and Lee, (2012) focusing on the visitor perspective, defined a multicultural festival as "a public, multicultural-themed celebration at which people of a range of ethnicities, including members of both the ethnic minorities and dominant population, have extraordinary and significant experiences deemed in some way beneficial" (p. 336).

Duffy (2005) stated that "multicultural festivals are sites for on-going dialogues and negotiations within communities as individuals and groups attempt to define meaningful concepts of identity and belonging, as well as notions of exclusion, which adequately account for complex sets of belonging to multiple spatial and communal sites"(p. 679). Furthermore, the South Australian Tourism Commission (1997, p. 2) defined the term festival in a more detailed fashion as:

"Festivals are celebrations of something the local community wishes to share and which involves the public as participants in the experience. Festivals must have as a prime objective a maximum amount of people participation, which must be an experience that is different from, or broader than day to day living."

In general, a festival is defined as a themed public celebration that involves tourism, leisure and cultural opportunities such as shows, dance, film, music, visual arts, crafts, harvest celebrations, sporting events, rituals and agricultural products (Getz, 1991).

According to Arcodia and Robb (2000), a festival revolves around the marking of special occasions and the celebration of significant events. Usyal, Gahan, and Martin (1993) asserted that festival events are the cultural resources of any community which is based on the successful hosting of visitors. Festivals are unique travel attractions (or even destinations) as they do not require or depend upon an expensive physical development, only on support from the local community to be successful (Kim, Uysal, & Chen, 2002).

Cultural festival celebrations typically occur over a brief period of time, generally are held at a specific time of the year, are most often held annually and take

place typically in a restricted place, making interaction between residents and tourists inevitable. A festival provides a unique opportunity for resident and tourist interactions, providing unscheduled encounters outside normal daily life, which sometimes develop into a relationship between such individuals (Woosnam, 2011). At the center of this interaction, residents are able to showcase their rich intangible heritage, local traditions, ethnic backgrounds and cultural landscapes, all the while allowing tourists the opportunity to experience an authentic cultural atmosphere and meet community residents (McKercher, et al., 2008).

Studies concerning the relationship between residents and tourists to festivals are somewhat scant within the literature. Most studies focus on the economic gain for the hosting community and social impacts experienced by residents. Lee, et al. (2012) asserted that social interaction between tourists and residents is one of the three key attributes of multicultural festivals; others are cultural celebration, cultural identity and expression. Weichselbaumer (2012) asserted that interaction between tourists and residents could develop into emotional attachments between such individuals, resulting in intimate relationships. Thus, festivals and special events are likely to serve in building social cohesion and trust by reinforcing ties within a community (Gursoy, Kim & Uysal, 2004).

1.2   PROBLEM STATEMENT

Festival research has focused primarily on economic gain for communities, destination image and promotion, tourist satisfaction, development of social capital,

motivation and marketing (Arcodia & Lee, 2008; Arcodia & Whitford, 2006; Bourdeau, Coster & Paradis, 2001; Esu & Arrey, 2009; Huang, et al., 2010; Lee & Lee, 2009; Lee & Taylor, 2005; Lee, Lee & Wicks, 2004). In comparison, researchers have carried out far fewer studies concerning the social-cultural impacts of festivals and events (Deery & Jago, 2010; Fredline & Faulkner, 2000; Small, Edwards & Sheridan, 2005). Small, et al. (2005) asserted that the unique interaction between tourists, the destination area and its population makes it imperative for socio-cultural impacts to occur. Other studies related to festivals include visitors' reasons for participation (Bowen & Daniels, 2005; Li & Petrick, 2006), festival visitors satisfaction and behavioral intentions (Cole & Illum, 2006; Yoon, Lee & Lee, 2010), festival motivation and perceived benefits relationship (Crompton & McKay, 1997; Lee, et al., 2004; Yolal, Cetinel & Uysal, 2009).

Research on the social impacts of festivals has been given less attention in the literature in comparison with studies regarding its economic impacts. Thrane (2002) stressed that research examining the impacts of festivals and special events on host communities focuses on the economic impacts under the assumption that the expected economic benefit is the most important factor in organizing the festival. The reason why more festival economic impact studies have occurred in the tourism literature as illustrated by Crompton (2006) is that measuring the economic impact of festivals on host communities gives the opportunity to assess the net economic exchange as a result of tourist spending and to position tourism in the minds of elected officials and taxpayers as being a key element in the community's economy. Also, it helps provide event organizers and community leaders with microeconomic data, which may be useful for

their investment decisions (Kim, Scott, Thigpen, John & Kim, 1998). Interestingly, the economic impacts of festivals are often exaggerated and the success of an event should not be measured only by direct economic contribution (Dwyer, Forsyth, & Spurr, 2004). Lastly, economic impact studies are carried out often to gain political advantage by politicians justifying their decision on the use of taxpayers' money and resources (Cornelissen, 2007).

Of the existing studies focusing on social impacts of festivals, few works utilize theory to explain why community residents perceive festival impacts, both positive and negative. Some of the theoretical frameworks that have been used include the social exchange theory (Gursoy & Kendall, 2006; Waitt, 2003), intimacy theory (Trauer & Ryan, 2005), social identity theory (Grappi & Montanari, 2011), integrated threat theory (Jackson, Brown, Brown, & Marks, 2001; Sears, 1988; Stephan & Stephan, 2000), the contact hypothesis (Ward & Masgoret, 2006, 2008) and emotional solidarity theory (Woosnam, Aleshinloye, Van Winkle & Qian, 2014).

Some of the theoretical frameworks utilized to examine the relationship between residents and tourists to festivals have their shortcomings. For example, social exchange theory tends to limit the relationship between residents and tourists to financial transactions (Woosnam, Norman & Ying, 2009). Andereck, Valentine, Knopf & Vogt (2005) asserted that there has been mixed support (i.e., some with marginal support and others with inconclusive support) for the social exchange theory in the literature. Intimacy theory has also been applied in examining the relationship between residents and tourists (Trauer & Ryan, 2005). But it has been argued that such intimacy reduces

7

the relationships involving resident and tourist to that of a self-versus other dichotomy (Wearing & Wearing, 2001).

The assessment of social impacts of festivals using emotional solidarity theory provides an opportunity to study perceptions of residents toward tourists and vice-a-versa, and ultimately, attitudes concerning the festival in general. Emotional solidarity theory is fairly novel in the context of tourism and festivals and has the potential to capture an accurate relationship between residents and tourists. The concept and theoretical framework of emotional solidarity has its roots in the writings of Emile Durkheim, one of the most well-known structural-functional theorists in sociology, in his most notable work on religion within *The Elementary Forms of the Religious Life* (1995[1915]). He conceived of religion as being especially effective in developing common values and in turn a good source of integrating individuals within society (Wallace & Wolf, 2006).

Durkheim's theory of emotional solidarity posited as individuals within a particular religion interact with each other, share a belief system, and engage in similar behaviors; individuals would experience some sense of emotional solidarity with one another. In a tourism context, Woosnam (2011) found that as residents and tourists interact with each other, engage in similar activities, behavior in the destination and shared similar beliefs, a degree of emotional solidarity emerged, forming a bond between residents and tourists. Such a finding supports Durkheim's ([1915] 1995) model, and was one of the first of many works Woosnam has published concerning emotional solidarity between residents of and tourists to destinations.

8

Most of the research pertaining to emotional solidarity has been conducted in the travel and tourism literature (Woosnam et al., 2009; Woosnam, 2011; Woosnam, 2012; Woosnam & Norman, 2010; Woosnam, Shafer, Scott, & Timothy, 2015), not specifically within a festival context or within the festival literature. . Moreover, a majority of the research on emotional solidarity focuses solely on either the perceptions of residents or tourists, and not representatives from each group collectively (Woosnam, 2011). Furthermore, the emotional solidarity model needs to be tested in a festival context. To this point emotional solidarity has only been examined in a festival context in one study considering its relationship with length of residence and attendance at the festival (Woosnam, et.al., 2014). Lastly, while the three predictors (e.g., shared belief, shared behavior, and interaction) have been shown to explain a high degree of variance in emotional solidarity in a tourism context, Woosnam and Aleshinloye (2013) have called for more work that expands the model to include new constructs as predictors.

In expanding the emotional solidarity model, place attachment, motivation to attend a festival, and perceived safety could provide us a link to determine how people form or develop an emotional bond with a place, the environment in which the festival occurs and the event itself. Place attachment represents a positive connection or bond between a person and a particular place (Williams & Patterson, 1999) and it is defined as an affective bond or link between people and specific places (Hildalgo & Hernandez, 2001). It can be argued that festival events play a significant role in connecting people with their place (De Bres & Davis, 2001) through promoting cultural values and revalorizing a traditional way of life (Quinn, 2003). Gursoy, Spangenberg and

9

Rutherford (2006) point out that individuals visit festivals to experience unique, fun, and exciting moments, which implies that the underlying driving force behind festival visits is to consume an emotional experience. In the festival context, Lee, Kyle and Scott (2012) asserted that the experience of place reflects compound processes involving social interaction, emotional bonding, and identification with the town.

Motivation is the starting point that initiates the decision process in individuals (Yolal, Cetinel, & Uysal, 2009) and it is a vital element of festival selection (Crompton and McKay, 1997). Understanding the motives behind attending a festival is very important and also examining the kind of experience attendees desire helps in enhancing the overall quality and image (Bayrak, 2011). Middleton (1994, p.51) defined motivation as "the internal, psychological influences affecting individuals' choices". Motivation encompasses the psychological/biological needs and wants that arouse, direct, and integrate a person's behavior and activity (Dann, 1981; Iso-Ahola, 1980). Studies that directly link festival motivation to emotional solidarity are non-existence within the tourism literature. However, Lee et al, (2012) in their study of the benefits of a visiting a multicultural festival identified social benefits (e.g., social bonding, family togetherness, meeting new people, group solidarity, and kinship with significant others) as one of the most important aspects in participating in the multicultural festivals.

Lastly, perceived safety could potentially also be a useful link in explaining the relationship that exists between residents of and tourists to a destination. Safety is one of the key components that attracts tourists to any particular place, and destinations perceived to be highly unsecured or that have a high crime rate are likely to suffer from

10

negative image all the while deterring visitors, reducing visitors, reducing visitor numbers and contributing to negative word-of-mouth suggestions by visitors (George, 2010). Safety and security concerns affect both the residents and tourists of any destination, though the tourists are more susceptible to becoming victims of criminal activity due to their appearance and presence in an unfamiliar terrain. Markwell and Tomsen (2010) considered aspects of risk, safety, and hostility as perceived and experienced by participants at large-scale gay and lesbian festivals in Australia. The result of their study indicated that participants and spectators comprised of social groups that were emotionally bound together by a shared purpose perceived less or no risk and safety at the event.

The aforementioned predictors (e.g., place attachment, motivation and perceived safety) will potentially provide us with another perspective in explaining how people develop emotions or bonds with others brought together by a festival in celebration of culture and tradition. The present study proposes to expand the emotional solidarity theoretical framework and its model by including additional constructs (beyond the original three predictors of shared beliefs, shared behavior, and interaction) as predictors of emotional solidarity. The Osun Osogbo Festival in Osogbo, Nigeria will serve as the study site for the current research to test the proposed modified model of emotional solidarity among both residents of the area as well as tourists that have come to partake in the annual event.

1.3   PURPOSE STATEMENT AND RESEARCH QUESTIONS

The aim of the present study is to modify and employ the theoretical framework of emotional solidarity (Durkheim, 1995[1915]) in examining the relationship between residents living adjacent to and tourists attending the Osun Osogbo Festival. Very few studies exist that focus on the relationship between residents and tourists using the emotional solidarity theory in festival settings. Findings from this study will fill the gap in the literature about the social and emotional bonds shared by such individuals.

A majority of the studies involving festivals within the tourism literature focus on Western and developed countries. Research focusing on the social impacts of festivals within developing countries, especially sub-Saharan African countries is sparse. The present study seeks to extend the existing research (focusing on emotional solidarity in the context of festivals) to Nigeria—a developing sub-Saharan African country.

The findings of this study will have useful managerial implications for numerous stakeholders—local and state government, local community planners, investors and sponsors, informing them how best to work as a team in projecting the image of the festival, increasing the visitors' presence before, during and after the event, as well as assessing social-cultural impacts of the festival and the extant relationship between residents and tourists so as to improve planning for subsequent festivals. More specifically, the findings concerning emotional solidarity between residents and tourists will help planners to foster unity and understanding among participants in an effort to maintain a continual peaceful atmosphere for the festival.

This current study uses a quantitative research approach by surveying both residents that live adjacent to as well as tourists to the annual Osun Osogbo Festival in Osogbo, Nigeria. Self-administered questionnaires were used to collect data from both samples that included all the construct measures mentioned above (i.e., shared belief, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity) in the modified Durkheim ([1915]1995) model. Data for this study were collected in two phases in order to capture as true of a representation of each population. Data were collected from residents between August 11, 2014 and August 25, 2014. Data collection among tourists occurred from August 20, 2014 through August 25, 2014. The reason for such scheduling was due to the fact that a majority of the tourists to the festival tend to arrive toward the end of the 12-day period to witness the grand finale held on the closing day. As such, a large emphasis was placed on collecting data from residents at the beginning of the festival.

The Osun Osogbo Festival is held annually in August in Osogbo, Nigeria. Osogbo is considered a Yoruba town in the southwestern part of Nigeria, home to the goddess of fertility, Osun (Probst, 2011). Because of this strong link with the Yoruba culture, people are drawn from throughout Africa and other countries abroad to the area in effort to experience not only the sacred Osun Grove (where a majority of the festival occurs) but also the festival itself. The festival is the largest event in Nigeria dedicated to a traditional deity and has become an international tourist attraction drawing thousands to witness the grandeur of the festival and give praise to the Osun goddess (Murphy & Sanford, 2001). Probst (2004) asserted that many of the tourists attending the annual

13

festival are members of the African diaspora in Europe, the United States, the Caribbean, and South America, who come to Nigeria either to find or to reassert their ethnic identity.

The festival in the past two decades has become the most visible Yoruba religious celebration for the following reasons: (1) the State of Osun was named for the goddess in 1991 with Osogbo as its capital; (2) the 75-hectare sacred Osun Grove housing the Osun shrine was inscribed a World heritage site by UNESCO in 2005 and lastly, (3) the effort of Susan Wenger, an Austrian who came to Nigeria in 1950 to become one of the devotees, helping to preserve the sacred status of the Osun Grove and to heighten interest in the festival (Omojola, 2011).

1.3.1   Research questions

Considering the historical and cultural importance of the Osun Osogbo festival, coupled with the high influx of residents and the tourists to the annual event, it is imperative to examine the relationship between two, in assessing the intimate bond that exists with one another during and after the festival. The nature of these relationships or encounters is a major factor influencing the extent to which understanding and misunderstanding is fostered by the tourism process (Wall & Mathieson, 2006). The Osun Osogbo festival provides the medium for these encounters to take place and potentially lead to development of emotional bond between the residents and tourists to the event. The present study raised the following research questions in the attempt to carry out the study:

1. To examine the factor structure and the psychometric properties of the seven constructs comprised within the modified Durkheim (1995[1915]) model of emotional solidarity (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity).

2. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that Osogbo residents report with tourists at the Osun Osogbo Festival.

3. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that tourists to the Osun Osogbo Festival report with Osogbo residents.

4. To compare Osogbo residents and tourists to the Osun Osogbo Festival perceived emotional solidarity with one another.

CHAPTER II

LITERATURE REVIEW

This study intends to examine residents' and tourists' emotional solidarity with one another employing a modified Durkheimian model of emotional solidarity. This chapter focuses on the origin and definition of the emotional solidarity construct, its application in other disciplines including tourism, and the relationship between residents and tourists. Also, literature concerning the newly added constructs to the model (i.e., place attachment, motivations, and perceived safety) is reviewed. Proposed research questions and hypotheses are put forth at the close of this chapter.

2.1   EMERGENCE AND DEFINITION OF EMOTIONAL SOLIDARITY

The concept of solidarity came about from a French sociologist named Emile Durkheim at the end of 19th century. According to Fisher and Chon (1989), Durkheim is considered to be one of the architects of the social constructionist approach to emotions. This is clearly evidenced through his early work on *The Division of Labor in Society* (1893) and his later work, *The Elementary Forms of Religious Life* (1915 [2008]), where he likened the idea of emotional solidarity to the "the church" in a religion context. He defined religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden- beliefs and practices which unite into one single moral community called a church, all those who adhere to them" (p.47).

According to the social constructionist approach, emotions originate in social relationships so that most of the experiences that we usually attribute to human emotional nature are socially constructed (Gordon, 1981). The positive effects and consequences of solidarity are emphatically stated by Durkheim whereby he described the construct on a macro-level related to society at large (Merz, Schuengel & Schulze, 2007). In his opinion, solidarity was a moral phenomenon contributing to the cohesion and integration of society (Wagner, 2001). The family has always been the focus of concerns about solidarity; traditionally, it has been considered one of the most important and cherished cornerstones of a society built around harmony and solidarity (Komter & Vollebergh, 2002).

Merz et.al,. (2007) in their definition asserted that solidarity is a union of interests or purposes or sympathies among members of a group; for example the members of a family. They further opined that in a sociological context, solidarity has been conceptualized by Emile Durkheim as an inflexible concept on the macro-level of social systems. He specified solidarity in different ways: solidarity is a social fact that can be explained by causal legal constitutions and also as a moral phenomenon that cannot be observed directly but can be studied in its effects (Merz et. al, 2007).

Furthermore, solidarity can be seen as a relational modus that appears when social forms of organization and different sets of moral rules are coordinated in a mutually harmonic way within one certain group (Wagner, 2001). Bengtson, Olander and Haddad (1976) defined the solidarity construct as the simple sum of the dimensions affection, association, and consensus, which were all assumed to be highly correlated

17

with one another and thereby constitute dimensions of one single higher-order construct. Hammarstrom (2005) then gave a nominal definition of the various dimensions as follows: Affectional solidarity (a similar term used) refers to the degree of positive sentiments present in the intergenerational relationships, which include feelings of trust, understanding, respect, fairness, affection, and warmth.

In a familial context, the concepts of associational solidarity, functional solidarity, and normative solidarity have been utilized. Associational solidarity refers to the degree to which members of a lineage are in contact with one another and includes frequency of intergenerational interaction, formal, and ritualistic contacts and informal contacts. Functional solidarity refers to the degree to which financial assistance and service exchanges occur among family members while normative solidarity refers to the norms of familism held by the family members (Hammarstrom, 2005)

Merz et. al (2007) declared that even though solidarity was a positively co-notated term during Durkheim's time, the negative aspect also plays an important part in the general construct because it ranges between extremes of diverse dimensions that are related to different life areas such as affectional solidarity (intimacy vs. distance), functional solidarity (autonomy vs. dependence), consensual solidarity (agreement vs. dissent), associational solidarity (integration vs. isolation), structural solidarity (opportunities vs. barriers), and normative solidarity (familism vs. individualism).

Durkheim (2008 [1915]) categorized solidarity into two distinct types, namely mechanical and organic. Mechanical solidarity entails the cohesion that is created with shared concepts, associations and feelings of sameness and evolves from the similarity

18

of individuals on the field of work (Merz et.al., 2007). Mechanic solidarity arises from external pressure away from the environment (Fisher & Chon, 1989). Mostly within the mechanical solidarity system, groups are constituted by members similar in age, education, moral ideas, such as for example trade unions, striving for a certain goal (Merz et.al., 2007).

Society is made up of similar and coequal families, clans or tribes and every single subsystem regards the inner societal environment as a conglomeration of same or similar systems. Thus, the family is also seen as a prototype of mechanical solidarity as it supposed to be a strong social community based on shared norms and values and consisting of members with a natural function to help and care for each other (Komter & Vollebergh, 2002).

Organic solidarity centers mostly on functional differentiation and division of labor and develops from the differences between individuals concerning their contribution to the maintenance of society (Tyrell, 1985). It is a result of changes in society on a macro level and a type of solidarity adapted to the new demographic structures (Merz et.al., 2007). Durkheim envisioned the concept of emotional solidarity as being an affective connection that comes through shared beliefs and rituals of believers in any religion (Barbalet, 1994). In the same vein, Jacob and Allen (2005) described the idea as a feeling of solidarity that binds individuals together fostering a sense of "we together," as opposed to a "me-versus-you" sentiment.

Emotional solidarity can be thought of as being synonymous with a sense of identification an individual feels with the group resulting from a common value system

(Wallace & Wolf, 2006). Durkheim highlights the role shared sentiments, ideas, and beliefs play in the integration of simple societies in his concept of organic solidarity (a spiritual or subjective unity among specialists based on functional interdependence of parts and activities) and mechanical solidarity (shared values, beliefs, norms, rituals and outlooks as the basis for social order) (Perrin, 1995). In examining Aboriginals and their religion in Australia, Durkheim revealed that members, apart from their social interaction, also possess shared rites (i.e., behavior) and beliefs that serves to bind them together.

Despite receiving limited research attention in disciplines such as sociology, social psychology, religious studies, and gerontology, Durkheim's emotional solidarity model remains largely untested (Fish, 2002). Exceptions to this include the extensive work conducted by Woosnam and colleagues (see Woosnam, et al., 2009; Woosnam & Norman, 2010; Woosnam, 2011a; 2011b). Prior to this work, Woosnam and Norman (2009) asserted that no explicit mention of the framework could be found in the travel and tourism literature. Applying the emotional solidarity framework to the field of tourism offers us another perspective with which to investigate the complex relationships of residents and tourists in destinations. As Durkheim (2008 [1915]) purported and Woosnam, et al. (2009) advanced, when individuals possess similar beliefs, engage in similar activities, and interact with each other, a feeling of solidarity arises.

2.1.1 Application of emotional solidarity

Emotional solidarity is a multi-dimensional construct that has been widely used across various disciplines such as sociology, psychology, anthropology, family studies and social gerontology (Gronvold, 1988; Hammarstrom, 2005; Merz et.al., 2007; Silverstein & Bengtson, 1997; Steinbach, 2012) and as of late in tourism (Woosnam, 2010; Woosnam, 2011; Woosnam, 2012; Woosnam & Norman, 2009; Woosnam et. al., 2009). In the field of family studies, emotional solidarity has been used to understand the intergenerational relationship between parents and their children (Lowenstein, 2007; Schans & Komter, 2010; Silverstein et. al., 1998) adult children with their ageing parents (Ferring, Michels, Boll & Sigrun-Heide, 2009; Lowenstein & Bengtson, 2003), and conflict among older family members (Lowenstein, 2007; Pillemer & Luescher, 2004). Intergenerational solidarity refers to emotional closeness at various levels of interaction including that which occurs within families, communities and broader in society (Knode, 2014). As Bengtson and Roberts (1991) asserted, intergenerational solidarity at the level of the family refers to cohesive relations between adult children and their older-aged parents.

Knode (2014) in his study examined whether and how intergenerational solidarity at the family level, including family support exchanges, have changed in Thailand during the recent years. Findings showed that family support networks involving adult children remain intact despite extensive social and economic development. In a similar vein, Baker and Silverstein (2012) view households of older Chinese whose children have migrated as embedded in a multigenerational, multi-

21

household economic system within which resources are mutually shared. According to these perspectives, strategies to deal with modernization in Asia remain family-based, anchoring care of the aged and of the young centrally within the family. Thus the intergenerational contract is preserved but with filial and family obligations renegotiated and reinterpreted to accommodate changes within the distinctive socio-economic and cultural context of Asia today (Croll, 2006; Göransson, 2013a, 2013b).

Hammarstrom (2005), in his study of intergenerational solidarity, made a distinction at the theoretical point of departure in Durkheim's concept of mechanical solidarity and the presumed analogy between solidarity at a societal level and solidarity among individuals. The author opined that the concept of mechanical solidarity does not seem appropriate for analyzing relations across family generations, neither on theoretical nor empirical grounds. Hammarstrom (2005) based his argument on the development of the Western family triggered by competition and universalism instead of the traditional ideal family-type premised on emotional solidarity.

Likewise, Merz et. al (2007) emphasized the importance of investigating the affectional and emotional dimension of solidarity in the family context as it can explain how close bonds are being developed. They stressed that solidarity could stimulate affective feelings in the participants within an act of solidarity. Thus, the construct of solidarity is the sum of dimensions affection, association, and consensus which were all assumed to be highly correlated with one another and thereby constitute dimensions of one single higher-order construct (Bengtson, Olander, & Haddad, 1976).

Komter and Vollebergh (2002) in their study on solidarity in Dutch families found out that solidarity towards one's parent appears to be based more on the Durkheimian norms of moral obligation rather than on feelings of affection and emotional bonds, unlike solidarity towards friends (which is primarily accompanied by feelings of love). In another study on intergenerational solidarity and the structure of adult child-parent relationships in American families, Silverstein and Bengtson (1997) found the effect of marital disruption such as divorce or widowhood on intergenerational relationship and the fragile role played by the fathers in the lives of their biological children. They stated that since the widowed or divorced father has a greater chance than widowed or divorced mothers to get married, they may more likely to have dual family allegiances. Lowenstein (2007) stated in her cross-cultural study of solidarity that strong and positive emotional solidarity was higher and negative intergenerational emotions were lower among respondents, giving credence to the fact that extended families today have maintained considerable cross-generational cohesion with some conflict.

Emotional bonds occurring between individuals, whether at the family or societal level, invariably encourage solidarity. This form of solidarity can be likened to residents and tourists as they interact within destinations. Beyond the fields covered above, mention of emotional solidarity or Durkheim's framework is limited in both the tourism and leisure literatures (Woosnam, 2009).

2.1.2 Tourism and emotional solidarity

The concept of emotional solidarity was first introduced in the tourism and travel literature by Woosnam et.al. (2009) who provided measures for each of the constructs within Durkheim's framework. Woosnam (2010) asserted that Durkheim's framework can be applied in the context of tourism that as residents and tourists share beliefs and behavior and interact with one another, some degree of emotional solidarity will be forged between such individuals. The relationship that exists between residents and tourists in most destinations is seen as a form of economic or financial exchange that is superficial in nature, divisive and non-committal (Woosnam et.al. 2009).

Woosnam and Norman (2010) then developed scales for each of the four constructs (i.e., shared beliefs, shared behavior, interaction and emotional solidarity) in the model, revealing strong psychometric properties (e.g., reliability and validity) for each of the scale. Accordingly, the interaction construct had five items (i.e., on the weekend, during off-peak vacation season, during peak vacation season, during the week, and during holidays) and was unidimensional. The shared belief construct had seven items (i.e., an appreciation of the area, respect for nature within the area, belief that the area is a unique place, belief that the area is a great place to vacate, belief that preserving the local way of life in the area is important, belief that there is a wide variety of dining choices throughout the area, and belief that there is a wide variety of entertainment choices throughout the area), shared behavior had 12 items (i.e., relaxing on the beach, talking a walk on the beach, swimming in the ocean, sightseeing, visiting historic sites, taking local tours, inshore boating, offshore boating, inshore fishing,

shopping at local merchants' store, and dining at local restaurants) and emotional

solidarity had 10 items, which was multidimensional existing of three factors:

sympathetic understanding (four items – identify with visitors, have a lot in common

with visitors, feel affection towards visitors, and I understand visitors); welcoming

nature (four items – I am proud to have visitors come to the area, I feel the community

benefits from having visitors in the area, I appreciate visitors for the contribution they

make to the local economy, and I treat visitors fairly); and emotional closeness (two

items – I feel close to some visitors I have met in the area and I have made friends with

some visitors in the area). Their study offers a unique theoretical framework to examine

the likelihood of intimate relationships between residents and tourists in both developing

and developed countries, but was done solely from the perspective of the resident,

excluding the tourists' perceptions of emotional solidarity and the other constructs.

Taking this line of research one step further, Woosnam (2010) tested a model of

Durkheim's theory of emotional solidarity among residents of a tourism community in

an effort to examine if the residents' shared beliefs, shared behavior, and interaction with

tourists significantly predicted their level of emotional solidarity with said tourists. As

hypothesized, the three antecedents of emotional solidarity all distinctively predicted

emotional solidarity, explaining 33% of the variance in the construct. It should be noted

that Woosnam (2010) found shared beliefs, shared behavior, and interaction to

contribute equally in such explained variance of emotional solidarity. The criticism of

this study (as in others previously undertaken) was that emotional solidarity was only

addressed from the residents' perspective, relying on their perception of commonalities with the tourists.

Woosnam and Aleshinloye (2013) therefore tested the model of emotional solidarity to determine if tourists' shared beliefs, shared behavior, and interaction with residents significantly predicted their level of emotional solidarity with residents in an effort to further or fail to support Durkheim's framework in explaining residents and tourists' relationship. As postulated, each of the antecedents constructs significantly predicted emotional solidarity. This study marked the first time the emotional solidarity framework was examined from tourists' perspectives. The three antecedent constructs explained 55% of the variance in emotional solidarity (Woosnam and Aleshinloye 2013), which is a considerable improvement over Woosnam (2010). However this study was limited as well given it only involved tourists and their perceived emotional solidarity with residents.

The only current study examining residents and tourist emotional solidarity with one another was done by Woosnam (2011) whereby the author measured and compared residents' and tourists' emotional solidarity with one another. Differences were found across two of the three emotional solidarity factors (i.e., welcoming nature and emotional closeness). Overall results showed that residents and tourists had a positive degree of emotional solidarity with one another. The shortcoming of this study was that it did not seek to test the model as put forth by Durkheim ([1915] 1995) but just examined the differences among residents and tourists on the outcome of the emotional solidarity model. Thus, necessitating further studies on the use of data from the residents

and tourists in examining the relationship between Durkheim's antecedent constructs (i.e., shared beliefs, shared behavior, and interaction) and emotional solidarity (Woosnam, 2011). Studies involving interaction between residents and tourists using emotional solidarity in the festival context are limited in the literature and mostly from Western and developed countries. Woosnam et. al (2014) is the only study to date that looks at emotional solidarity between residents and tourists in a festival context but the authors did not actually test Durkheim's model and the relationships between its corresponding constructs (i.e., shared belief, shared behavior, interaction and emotional solidarity) in the study, but only considered its relationship with length of residence and attendance at the festival which gives ever more justification to this current study. Not only has Durkheim's model never been tested in a festival context, a need exists to expand the model to include additional predictors such as place attachment, motivation, and perceived safety to better understand individual's emotional solidarity with one another. By including such antecedents, the potential exists for explaining a greater degree of variance in the emotional solidarity construct.

2.2   PLACE ATTACHMENT

The concept of place attachment has been rooted in controversy theoretically and empirically, making it difficult for scholars to be in agreement regarding it name, definition or methodological approach (Hidalgo & Hernandez, 2001). Many authors have argued that similar terms such as community attachment (Kasarda & Janowitz, 1974), sense of community (Sarason, 1974), place attachment (Gerson, Stueve, & Fisher,

1977), place identity (Proshansky, 1978), place dependence (Stokols & Shumaker, 1981), sense of place (Hummon, 1992), etc., often make it difficult to ascertain whether each is the same concept with a different name or if they are different concepts overall. Notwithstanding, a consensus is apparent in currently utilizing the term, "place attachment"(Billig, 2006; Hidalgo & Hernandez, 2001; Lee et.al., 2012).

Place attachment has been adapted in many disciplines to study human behavior in relation to the physical environment. Geographers and environmental psychologists have defined attachment to a place ranging from homes, communities, and societies (e.g., Altman & Low, 1992; Hidalgo & Hernández, 2001; Kaltenbron, 1997; McAndrew, 1998; Milligan, 1998; Tuan, 1976). In comparison to other disciplines, the construct of place attachment has been widely used in the tourism literature to explore tourists' behavior (Cheng, Wu, & Huang, 2013; Loureiro, 2014), tourism development (Kajan, 2014), and tourism experiences (Gross & Brown, 2008).

The word "attachment" emphasizes affect and the word "place" focuses on the environmental settings to which people are emotionally and culturally attached (Altman & Low, 1992). Each individual is likely to be "attached" to places if they have emotional links and if they derive meanings through social interactions in the place (Milligan, 1998). This affective bond to a particular place may vary in intensity from immediate sensory to long-lasting and deeply rooted attachment (Tuan, 1976).

The environmental psychology literature has defined the concept of place attachment by embracing the broader phenomenon of human-environment relations. It "subsumes or is subsumed by a variety of analogous ideas, including topophilia, place

identity, insidedness, genres of place, sense of place or rootedness, environmental

embeddedness, community sentiment and identity, to name a few" (Altman & Low,

1992, p. 3). It could also be expanded in a tourism context. Tourism embodies "service

relationships with emotional attachment through the special interest focus (activity

and/or destination) and the kind (situational and/or enduring) and level (high/low) of

involvement on the part of participants" (Trauer & Ryan, 2005, p. 486).

In an attempt to define "place attachment" in a leisure context, Schreyer, Jacob,

and White (1981) suggested that the meanings a recreationist ascribes to a particular

setting have two dimensions: emotional-symbolic meanings and functional meanings.

The recreationist gives a meaning to a particular place because it is perceived as special

to him/her for emotional and symbolic reasons or because it is a suitable setting to take

on a certain activity (Moore & Graefe, 1994). Williams and Roggenbuck (1989) later

developed scales to measure three theorized dimensions of place attachment by testing

129 students from different universities. These distinct dimensions are place identity,

place dependence, and place indifference.

The place identity dimension corresponds to emotional-symbolic meanings

proposed by Schreyer et al. (1981), whereas the place dependence dimension

corresponds to functional meanings. Many researchers have noted that (1) each

dimension of the construct tends to predict other constructs differently and (2)

association between variables is heterogeneous depending on the types of activity and

setting and individual characteristics (Backlund & Williams, 2003; Bricker & Kerstetter,

2000; Kyle, Graefe, Manning & Bacon, 2003; 2004a; 2004b; 2004c; Kyle, Bricker,

Graefe, & Wickham, 2004; Kyle, Mowen, & Tarrant, 2004). Place identity refers to "the dimensions of the self that define the individual's personal identity in relation to the physical environment" (Proshansky, 1978, p. 155). It can be developed through (1) positively-balanced cognitions rather than negatively-balanced cognitions (Proshansky, Fabian, & Kaminoff, 1983) and (2) repeated exposure of a place regardless of whether that exposure is based on actual experiences (e.g., mere-repeated-exposure theory (Backlund & Williams, 2003; Zajonc, 2001).

Another dimension of place attachment is place dependence, which deals with "the opportunities a setting affords for fulfillment of specific goals or activity needs" (Williams, Anderson, McDonald, & Patterson, 1995, p. 78). The concept of place dependence, based on transactional theory (Backlund & Williams, 2003; Stokols & Shumaker, 1981), is used to assess how the current setting compares with other available settings that may provide the same attributes (Roggenbuck, & Watson, 1992; Stokols & Schumaker, 1981; Williams & Patterson, 1999). For example, golfers may become attached to a physical setting (e.g., a golf course) due to its attributes or characteristics given for desired activities (Petrick, Backman & Bixler, 2000). These two dimensions of place attachment have been found to be reliable across various samples (Lee, Graefe, & Burns, 2007; Moore & Graefe, 1994; Moore & Scott, 2003; Mowen, Graefe, & Virden, 1997; Warzecha & Lime, 2001; William & Vaske, 2003).

The series of studies examining recreationists' relationships with leisure activities and settings by Kyle et al. (2003, 2004a, 2004b) found that involvement in leisure activities plays a key role in developing emotional attachment to particular

30

places. Other salient factors that have been found to determine the level of place attachment are past experiences (Hammitt, Backlund, & Bixler, 2004, 2006; Young, 1999) and substitution for alternatives (Hammitt & MacDonald, 1983). Furthermore, attachment to a particular place has been found to be predicted by frequency of use and proximity of destination (Moore & Graefe, 1994), as well as level of satisfaction in the setting (Hou, Lin, & Morais, 2005; Lee, 2001). Lee (2001) also found that other factors influence visitors' attachment to different destinations with varying physical features. His findings indicated that destination attractiveness, past experience, satisfaction, family trip tradition, and tourists' age at their first visit were the significant variables of attachment to a particular beach area, while only place attractiveness and family trip tradition were the significant predictors of attachment to the city.

Little doubt exists that research on place attachment has received much wider mention in recreation and leisure studies than within the travel and tourism literature. Gross and Brown (2008) in their study examined whether research that has been developed in leisure and recreation contexts could be established in a tourism context with tourism activities and settings. In doing so, they demonstrated the viability of combining involvement and place attachment in a tourism context and have shown the importance of centrality to lifestyle as a determinant of tourism outcomes.

The model pioneered in a recreation context by Kyle et al. (2003a) has been shown to be applicable in a tourism context. It has the flexibility to accommodate variations in different destinations. Importantly, it can be used to help understand how

31

tourists respond in different settings and how they evaluate different dimensions of their destination experience.

In linking tourists' behavior at destination with the concept of place attachment, Loureiro (2014) in her tourists' behavior study, carried out novel research to empirically test the effect of the experience economy on place attachment and intentions through emotions and memories. She found that place attachment exercises a positive impact on intentions to recommend the rural place and return there. Also her findings indicated pleasant arousal has a positive and significant effect on both place attachment and behavioral intentions. This findings support the work of Yuksel, Yuksel and Bilim (2010) who found that self-identification with a place and/or lodging, the preference and satisfaction achieved from being in one place rather than another has a significant and positive effect on intentions to return or recommend to others.

Another study of tourists' behavior by Chen, Wu, and Huang (2013) examines the causal relationships between place attachment, destination attractiveness and environmentally responsible behavior (ERB), and the mediating effect of place attachment among tourists to Taiwan's Penghu islands. Their findings revealed that the higher the tourists' perception of destination attractiveness, the higher their level of place attachment, leading the authors to conclude that destinations that possess the core resources of travel activities can better attract a greater volume of visits and stimulate tourists' place attachment.

Furthermore they reported that tourists with higher place attachment to the Penghu islands would voluntarily exhibit ERB, picking up street garbage and convincing

friends and relatives to adopt pro-environment behaviors. The results correspond to those of Lee (2001) and Warzecha and Lime (2001), and support destination attractiveness's role as an antecedent variable in predicting place attachment. Therefore, destination attractiveness can be considered a strong and effective predictor of place attachment.

Kajan (2014) has explored place attachment in relation to tourism development. Findings were highly contextual and community-specific. In his study of two villages in Finnish Lapland, Kajan (2014) specifically aimed to map where place attachments exist as well as to discuss how these special places might be affected by further development. The author contended that tourism contributes to both place dependence and the creation of place identity, thus these categories are connected and overlapping.

2.2.1 Festivals and place attachment

Place attachment is an indication of how people care about or value the tangible (physical) and the intangible (social) aspects of their environment. Also meaningful social interactions in specific settings could be an essential element of emotional attachment to those settings (Hidalogo & Hernández, 2001; Kyle, Graefe, & Manning, 2005; Kyle, Mowen, & Tarrant, 2004; Low & Altman, 1992). It is particularly true that a festival setting provides the context for social relationships and shared experiences. Lee, Kyle & Scott, 2012) in their study of the mediating effect of place attachment on the relationship between festival satisfaction and loyalty to the festival hosting destination found out the experience of place reflects compound processes involving social interaction, emotional bonding, and an identification with town.

Lee et.al (2013) asserted that place attachment has a significant effect on the intention to revisit and positive word-of–mouth (WOM). Furthermore, people who are attached to an ethnic minority community are more likely to revisit and spread positive WOM than people who are not attached. Place attachment has been created and maintained through interactions with the environment and it includes interconnections between biological, environmental, psychological, and sociocultural processes (Low & Altman, 1992). Galliano and Loeffler (1999 as cited in Trentelman, 2009), asserted that place attachment can be seen as a resultant effect of long-term interaction and experience with a place that may be passed through one generations to the other. Some scholars argued that at times, intensity of experience can serve as substitute for long exposure to the place (Trentelman, 2009).

Place attachment can also be developed through hearing stories and memories from others (Backlund & Williams, 2004). Lee, Kyle, and Scott (2012) emphasized that in a festival context, the experience of place attachment reflects compound processes involving social interaction, emotional bonding, and an identification with the town. Research studies examining placement attachment in a cultural festival context are very scarce or non-existence in the literature. However, considerable work has been carried out in recreation studies on place attachment such as social and environmental conditions in a natural setting (Kyle, Graefe, Manning, & Bacon, 2004); place attachment in recreational setting (Kyle, Graefe, & Manning, 2005), thus, necessitating study of this nature in the travel and tourism field.

Research linking the concept of place attachment with cultural festival will gives us insight into the degree of emotions such as intangible and cultural practice bonds one person experiences with another in and outside of the community. It provides us the tools to measure and examine the emotional bonds people share with the experience of a place and cultural events. Most importantly, place attachment observes the identity created around a community, or a specific place, and influences the well-being and quality of life of both the individual and the community (Adger, Barnett, Brown, & O'Brien, 2012).

2.3   MOTIVATIONS

Festivals and cultural events have emerged as one of the fastest growing types of tourism attractions with a growing research interest in the field of study (Savinovica, Kim, & Long, 2012). Festivals are an essential part of cultural production and consumption in cities and urban settings offering temporary attractions and unique experiences to the attendees (Bayrak, 2011). It is imperative to understand the tourist motivations in attending these festivals so as to help managers achieve a productive festival marketing position and strategy in the competitive tourist market (Crompton & McKay, 1997; Bansal & Eiselt, 2004; Lee & Hsu, 2013).

According to Wagner (1999) psychologists and even those not concerned with social or behavioral sciences have always wanted to explain why people do the things they do. He contends that motivation controls behavior and is usually regarded as having

two aspects: energizing behavior and directing it towards some goal. Motivation is the starting point that initiates the decision process in individuals (Yolal et. al, 2009).

Motivation is defined as "the internal, psychological influences affecting individuals' choices" (Middleton, 1994, p.51). Iso-Ahola (1980, as cited in Yolal et. al., 2009), declared that motivation is composed of psychological/biological needs and wants that arouse, direct, and integrate a person's behavior and activity. Thus, a decision to visit a festival is a directed action which is triggered by the desire to meet a need (Gelder & Robinson, 2009). According to Crompton and McKay (1997), motivation is conceptualized as a dynamic process of internal psychological factors (needs and wants) that generates a state of tension and equilibrium within individuals. These inner needs and the resulting dis-equilibrium lead to actions designed to restore equilibrium through satisfying the needs (Crompton, 1979).

Furthermore, according to Moutinho (1987, as cited in Nicholson and Pearce, 2001), motivation "is a state of need, a condition that exerts a 'push' on the individual towards certain types of action that are seen as likely to bring satisfaction" (p.450). Nicholson and Pearce (2009) asserted that the study of motivation is one of the most complex areas of tourism research because of challenges regarding the intangible nature of the phenomenon, issues of multiple motivation and questions of measurement and interpretations. Tourism motivation rarely results from a single motive for tourism (Lee & Hsu, 2013).

Motivation is generally complex and multifaceted (Crompton, 1979). Crompton and McKay (1997) stated three reasons why greater effort should be put into better

understanding the motives of attending festivals. Firstly, understanding the motives is crucial in designing offerings for the tourists. Secondly, better understanding the motives lies in its close relationship with satisfaction because motives are in place before the experience occurs, with satisfaction following. Lastly, identifying and prioritizing motives is a key component in understanding attendees' decision making processes, which is likely to facilitate effectiveness in other marketing activities.

According to the Iso-Ahola (1982) motivation model, there are two forces that influence tourist behavior. The forces are escapism (i.e., the desire to leave the everyday environment) and seeking (i.e, the desire to obtain a psychological intrinsic reward through travel). Each force has a personal and interpersonal dimension as tourists seek to satisfy their extrinsic (i.e, outside the person) and intrinsic (i.e, inside the person) needs. Park, et. al. (2008) asserted that since people cannot satisfy all motivations, they are usually motivated by only a few of them.

Crompton (1979) develops the push and pull model of tourist motivation, which has identified specific push and pull effects on tourist destination choices and experiences. Accordingly to this model, push forces are responsible for tourists leaving their home to seek some unspecified vacation destination, whereas pull forces induce tourists to visit specific destinations that possesses attractive attributes (Kozak, 2002). In other words, push factors are internal forces that are psychological in nature (e.g., the needs for escape from routine life, relaxation, prestige) and create desire to travel while pull factors are external forces that are aroused by the object, product, or destination

(e.g., climate, landscape, infra-structure) prompting the tourist to visit a destination (Crompton, 1981).

2.3.1 Festival studies and motivations

Getz (2010) indicated that the study of festival motivation is well-established and it has been used extensively in the tourism literature to determine why people travel to festival events drawing heavily upon consumer behavior and other marketing concepts. Festival motivation research has also centered on perceptions and attitudes of visitors and residents (Mair & Whitford, 2013). Motivation to attend a festival and event may vary depending on the visitor segment, type of festival, and the regions visited (Crompton & McKay, 1997; Formica & Uysal, 1998), socio-demographic and cultural variables (Yuan, Cai, Morrison, & Linton, 2005).

Park et. al (2008) in their study of visitors' motivation for attending the South Beach Wine and Food Festival found that taste, enjoyment, social status, change, meeting people, family, and meeting experts are the major motivating factors for first-time visitors attending the festival. Yolal et. al., (2009) in their study of understanding the underlying dimensions of motivation for attending a prominent city festival in Turkey revealed that younger attendees place more importance on socialization and event loyalty while the older attendees places more importance on family togetherness. Also in their study, female visitors place significantly more importance on escape and excitement, family togetherness and event novelty.

Similarly, in investigating the motivation factors that attracted individuals to the Efes Pilsen Blues Festival in Turkey, Bayrak (2011) found that socialization, festival,

38

and escape were the major factors for the attendees, explaining 54.35% of the variance in the construct. Zyl and Botha (2004) took a look at the motivational factors (i.e., push and pull) that would have a positive influence on future attendance of local residents at the festival and discovered that family togetherness and event novelty were the strongest overall push factors for attending the Aardklop Festival while information and marketing were the most important pull factors. Examining the reason why visitors were motivated to attend the Dayton international Festival, Wamwara-Nbugua and Cornwell (2010) found that individuals were most interested in distinctive and unique items that the international festival provided.

Lee, Lee, and Wick (2004) identified six motivational factors: cultural exploration, family togetherness, novelty, escape, event attractions, and socialization, in their study visitors' motivation and satisfaction for attending the 2000 World Culture Expo. The six factors explained about 61.9% of the total variance with cultural exploration having the highest variance (i.e., 12.1%). In determining the main motive of visitors attending the Tamworth Country Music Festival, Pegg and Patterson (2010) found out that love of country music was the primary reason for attending the festival, however the overall results indicated that it was the variety of activities and festival atmosphere that were considered by the visitors as being the most important aspects of their participation. Woosnam, McElroy and Winkle (2009) in their study of the role of personal values in determining tourist motivations at Winnipeg Fringe Festival in Canada, found that individuals who value excitement, enjoyment, and a sense of belongings were the most motivated to attend the event.

Cultural festivals, like any specialized event, draw people from all over with varying motivational instincts. As revealed by Li and Petrick (2006), that within the festival literature, no standard set of motives currently exists. It is therefore imperative to examine the core motives for attending the festival as Woosnam, et al. (2009) calls for a wider approach in addressing festival attendees' motivation. Studies linking motivation with emotional solidarity will provide another perspective within the tourism literature.

Also, emotional solidarity could further provide insights on the level of motivation people in diaspora have in returning home to celebrate cultural festivals with local residents. Delbosc's (2008) research on motivations to attend cultural festivals presented interesting findings that motivation to attend cultural festival are different between members and non-members of particular communities. Finally, emotional solidarity could better explained by how emotionally connected or attached the tourists are with the place and the people as the case of blacks in diaspora have continued to seek their roots back to Africa in efforts to reconnect with certain cultural communities (Probst, 2004).

2.4   CULTURAL FESTIVALS AND PERCEIVED SAFETY

Perceived safety and security are essential components for travelers and the tourism industry (Woosnam, Shafer, Scott, & Timothy, 2012). Tourist safety and security is a very important factor for the success of any festival events and studies have indicated that perceived safety is the most paramount motivating reason drawing a visitor to a festival celebration (George, 2010). Brunt, Mawby, and Hambly (2000) in

their assessment of the nature of tourist victimization and fear of crime exhibited by British holidaymakers found out majority of respondents ruled out at least one country/area when choosing a holiday because of how much they considered crime and threats to lives.

This is not surprising because tourists are so conspicuous and subject to attacks at destinations. Thus, Ryan, (1993, p. 177) argued that tourists can be considered vulnerable to criminal victimization, in part, because 'they are obvious in their dress and carry items of portable wealth… they are relaxed and off guard… they are also less likely to press charges should the criminal be caught'. Previous studies have identified five major risks factors regarding tourism safety, namely: terrorism (Aziz, 1995), war and political instability (Gartner & Shen, 1992), health concerns/spread of disease (Carter, 1998), natural disasters (Faulkerner & Vikulov, 2001), and crime (Pizam & Mansfeld, 1996).

Furthermore, tourists may be unaware of risky locations and exhibit a 'culture of carelessness', acting in ways which are typical behavior at home. They may, for example, spend less time indoors and more 'on the street', a habit closely associated with risk (Maxfield, 1987). Tourists with safety concerns at the destination are more prone to stay indoors at their accommodation facilities or not participate in any activities. Ultimately such behavior could lead to a diminished likelihood of returning or potential to share their experiences with others, which could be damaging to the overall tourism industry (George, 2003).

Several studies have investigated the relationship between tourism and safety concerns at destinations (Dimanche & Lepetic, 1999; Levantis & Gani, 2000). A common finding in the literature is that safety and security is a major requirement for a prosperous tourist destination. Creating conditions for tourists to feel safe before and during the trip may be critical to the success of a destination competing internationally (Huan & Beaman, 2004). It is argued that the industry requires a concerted unified partnership between tourism industry officials, the public and private sectors and law enforcing agencies in tourism destinations to create a safe environment for tourists (Prideaux & Dunn, 1995). George (2010) pointed out that destinations perceived to have high crime rates will result in a negative destination image, a reduced number of travelers desiring to visit, and negative word-of-mouth recommendations.

George (2003) in his study on tourists' perceptions of safety-security while visiting Cape Town, South Africa found out that the purpose of the respondents' visit was a significant factor in their perception of crime-safety because respondents visiting friends and relatives on vacation might be less likely than business tourists to return. On the contrary, Holcomb and Pizam (2006) stated that being a victim of personal theft or knowing someone that was a victim on a trip does not affect the likelihood of revisiting destination where the theft occurred. This claim was also supported by George (2003) that found tourists who experienced personal theft or knowing someone who has had such an experience would still return to the afflicted destination.

Similarly, studies in tourism suggest that tourists' perceptions of risk and safety can significantly influence decisions to travel internationally, as well as the likelihood to

travel to certain regions or destinations (Floyd, Gibson, Pennington-Gray, & Thapa, 2004; Lepp & Gibson, 2003; Reisinger & Mavondo, 2006). Risk perceptions may also depend on social, cultural, or psychological characteristics, such as tourists' preference for familiarity or novelty, gender, income, past experience, nationality, or cultural background (Carr, 2001; Lepp & Gibson, 2003; Seddighi, Nuttall, & Theocharous, 2001). Furthermore, perception of risk can also vary depending on the type of risk itself, for instance risk perception associated with crime or terrorism (Maser & Weiermair, 1998). Sonmez & Graefe, (1998a), for example, found that Canada, New Zealand, Switzerland, Sweden, and Australia were perceived to be the safest destinations in terms of risk perceptions, while Iraq, Somalia, Libya, Lebanon, and Syria were perceived to be the most risky destinations.

Schroeder, Pennington-Gray, Kaplanidou, & Zhan (2013) in their study seeks to explore the variables that may affect destination risk perception in the context of United States residents' perceptions of the destination of London, England as the host city of the 2012 Summer Olympic Games. They found that those with higher travel risk perceptions were less likely to travel to a host city than those with lower travel risk perception. Also, U.S. residents that are risk-averse had the highest perceived destination risk. Their findings were in agreement with Sonmez and Graefe's (1998a) findings that travelers who do not have a high tolerance for risk are less likely to travel when faced with risks.

Despite the steady increase on safety research in the tourism industry, studies linking perceived safety with emotional solidarity are very limited in the tourism and festival literature. The work of Woosnam et. al (2015) is one exception to this. In such

work, the authors attempted to examine tourists' perceived safety through emotional solidarity with the residents in two U.S.-Mexico border communities (e.g., the Lower Rio Grande Valley or LRGV and the Big Bend region). In their study, perceived safety was examined as a potential antecedent of emotional solidarity through the three factors – *feeling welcomed*, *emotional closeness*, and *sympathetic understanding*. The findings indicated that tourists to the LRGV indicated a higher level of emotional solidarity with the residents that their counterparts from the Big Bend area. More specifically, emotional solidarity significantly predicted tourists' perceived safety in the LRGV region.

In conclusion, feelings of safety in a destination can potentially help explain the level of emotional solidarity one has for the place or event. This is evident from the study by Markwell and Tomsen (2010) exploring the aspects of risk, safety, and hostility as perceived and experienced by participants at large-scale gay and lesbian festivals and special events held in Australia. They asserted that the spectators and participants are made up of social groups who are emotionally bound together by a shared purpose and belief.

2.5   RELATIONSHIP BETWEEN RESIDENTS AND TOURISTS

Residents and tourists interaction within destinations is unavoidable. A positive feeling toward each other is crucial in forming an emotional bond to the place as well as establishing the attractiveness of the destination. Community festivals provide ample opportunity for the resident to showcase their rich intangible heritage, local traditions,

ethnic backgrounds and cultural landscapes so that the tourist can experience an authentic cultural atmosphere and meet local people (McKercher et.al., 2006). Researchers have generally placed less emphasis on the social impacts of festivals and have instead focused on economic impacts and destination marketing (Lee, Arcodia & Lee, 2012), prompting Mair and Whitford (2013) to call for more research on socio-cultural impacts of festivals and event.

Encounters between residents and tourists are a manifestation of social interaction and such encounters occur in innumerable touristic contexts (Griffiths & Sharpley, 2012). There are limited studies involving residents and tourist interaction in a festival setting within the literature (Woosnam et. al., 2012). Lee et.al. (2012), in their study of benefits of visiting a multicultural festival among South Koreans indicated that festivals present ample opportunities for residents to showcase their cultures and to offer activities for visitors to participate in fostering understanding and interaction. They found that transformation benefit is the greatest single benefit of attending a multicultural festival as this promotes understanding and integration between the residents and the tourists.

Derrett (2003b) in her study involving four community cultural festivals in Australia asserted that residents and festival visitors are brought together by the events and are closely linked through forging a sense of place together. Interactions between residents and tourists often develop from a superficial level to a passionate one as revealed by Weichselbaumer (2012), in her study of sex, romance and the carnivalesque between female tourists and Caribbean men during carnival festival at Trinidad and

Tobago. She asserted that the carnival fosters emotional attachment between tourists and the residents through the thrills and funfair associated with the intimate relationships forged among white western women and black Caribbean men.

2.6 RESEARCH QUESTIONS AND HYPOTHESIZED MODELS

Event celebrations such as the Osun Osogbo Festival offer a unique opportunity for interaction between residents and tourists along with the potential for an emotional bond to develop. The theory of emotional solidarity is one framework that can be helpful to examine such bonds. The Osun Osogbo Festival was selected for this study being a religious and cultural event and its perceived importance in the culture and tradition of the Yoruba people at home and in diaspora. The study of social impacts of festivals in sub-Saharan Africa, especially in a developing country like Nigeria, is scant within the literature.

Applying the emotional solidarity theoretical framework will help bridge the gap in the literature regarding the interaction between residents and tourists and ensuing relationships. More specifically, place attachment, motivation and perceived safety will be used along with antecedents constructs of shared beliefs, shared behavior, and interaction to predict emotional solidarity.

The findings from this study will help planners and other stakeholders create innovations that will aid in the planning for and managing of this great African cultural festival. This research strives to answer the following research questions:

1. To examine the factor structure and the psychometric properties of the seven constructs comprised within the modified Durkheim (1995[1915]) model of emotional solidarity (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity).

2. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that Osogbo residents report with tourists at the Osun Osogbo Festival.

3. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that tourists to the Osun Osogbo Festival report with Osogbo residents.

4. To compare Osogbo residents and tourists to the Osun Osogbo Festival perceived emotional solidarity with one another.

In considering the four research questions above, the following hypotheses were formulated:

1. (a) Residents' shared beliefs with tourists will not significantly predict their degree of emotional solidarity with tourists.

   (b) Residents' shared behavior with tourists will not significantly predict their degree of emotional solidarity with tourists.

   (c) Residents' interaction with tourists will not significantly predict their degree of emotional solidarity with tourists.

(d) Residents' perceived place attachment will not significantly predict their

degree of emotional solidarity with tourists.

(e) Residents' motivation to attend the Osun Osogbo Festival will not

significantly predict their degree of emotional solidarity with tourists.

(f) Residents' perceived level of safety at the Osun Osogbo Festival will not

significantly predict their degree of emotional solidarity with tourists.

2.   (a) Tourists' shared beliefs with residents will not significantly predict their

degree of emotional solidarity with residents.

(b) Tourists' shared behavior with residents will not significantly predict their

degree of emotional solidarity with residents.

(c) Tourists' interaction with residents will not significantly predict their degree

of emotional solidarity with residents.

(d) Tourists' perceived place attachment will not significantly predict their

degree of emotional solidarity with residents.

(e) Tourists' motivation to attend the Osun Osogbo Festival will not significantly

predict their degree of emotional solidarity with residents.

(f) Tourists' perceived level of safety at the Osun Osogbo Festival will not

significantly predict their degree of emotional solidarity with residents.

3.   (a) Residents' and tourists' reported level of *sympathetic understanding* with

each other will not be significantly different.

(b) Residents' and tourists' reported level of *welcoming nature* with each other

will not be significantly different.

(c) Residents' and tourists' reported level of *emotional closeness* with each other

will not be significantly different.

Figure 1 below is the theoretical model of the study depicting the antecedents for emotional solidarity for residents and tourists.
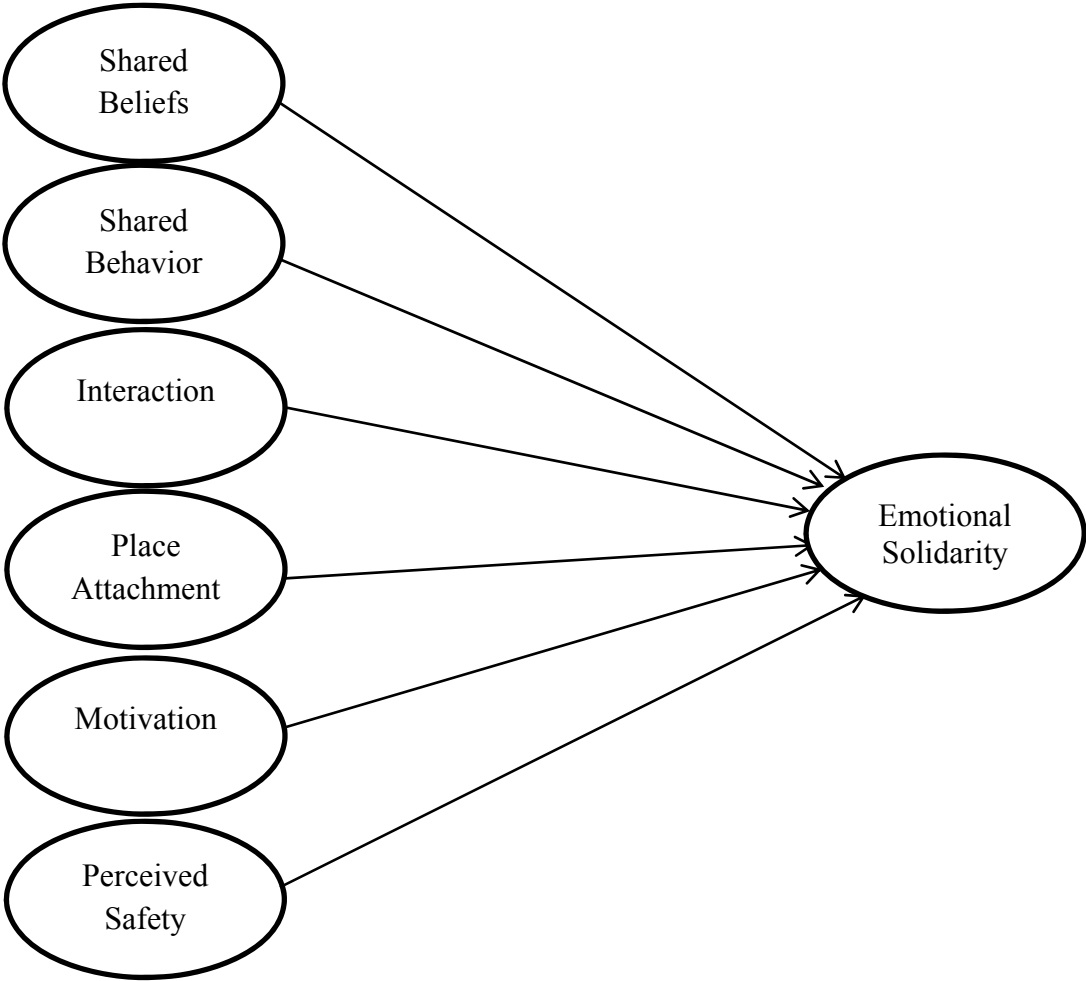
Figure 1: Theoretical model of emotional solidarity antecedents for both residents and tourists

CHAPTER III

RESEARCH DESIGN AND METHODS

This chapter includes a discussion of the methods used within this study. More specifically, the chapter includes a discussion of the study site and the design of this research. The remainder of this chapter includes the discussion of the scale development procedures, sampling strategies, data collection techniques and statistical analysis procedures that were used to analyze the data.

Prior to conducting this study, a proposal was submitted to the Institutional Review Board (IRB) at Texas A&M University. Through an exempt review procedure, approval was granted by IRB. The approval number for this project was # IRB2014-0276D.

3.1   STUDY SITES

Data for this study were collected in the ancient city of Osogbo, State of Osun, Nigeria in August, 2014 during the annual celebration of the Osun Osogbo Festival. Nigeria, officially the Federal Republic of Nigeria, is a federal constitutional republic comprised of 36 states and its Federal Capital Territory, Abuja (See figure 2 showing the map of Nigeria and the location of Osogbo within the county). The country is located in western Africa on the Gulf of Guinea and has a total area of 923,768 square kilometers (356,669 square miles), with the Republic of Benin to the west, Chad and Cameroon to the east, and Niger to the north. Its coast in the south lies on the Gulf of Guinea in the

Atlantic Ocean. A former British colony, Nigeria gained its independence from the

United Kingdom on 1 October 1960 (Karatepe and Aleshinloye, 2009).

Figure 2. Map of Nigeria showing Osogbo located in the southwestern part of the

country. (Lonely Planet, 1989).

Nigeria is the most populous country in Africa, accounting for about 18% of the continent's total population; however, exactly how populous is a subject of speculation (World Bank Report, 2011). The total number of Nigerians was 140.4 million in 2006 and is expected to reach 367 million by 2020 (National Population Commission, 2006). The United Nations estimates that the population in 2009 was at 154,729,000, distributed as 51.7% rural and 48.3% urban, and with a population density of 167.5 people per square kilometer (UN World Report, 2010).

One out of every four Africans is Nigerian (Akanle, 2013). Presently, Nigeria is the seventh most populous country in the world, and even conservative estimates conclude that more than 20% of the world's black population lives in Nigeria (International Energy Agency, 2012). There are over 250 ethnic groups in Nigeria of which the three largest ethnic groups are the Hausa, Igbo and Yoruba (Random House, 2002).

Osun State is one of the 36 states in Nigeria with Osogbo as the state capital. The name Osun was derived from the great Osun River that runs across the town in commemoration of the Osun river goddess (Probst, 2009). It is bounded in the north by Oyo state, in the south by Ede North and Atakumosa local government councils, in the east by Okuku, Ifelodun, Boripe and Obokun local government councils, and in the west by Irepodun and Egbedore local government councils (See figure 3 below showing the map of Osun State with the local government areas). Osogbo is the seat of Osogbo local government and Olorunda local governments, with their headquarters in Oja Oba and Igbona respectively (Abegunde, 2009).

Osogbo is located on latitude 7° 46' N of the equator and longitude 4° 33' E of the Greenwich meridian (Jiboye, 2014) covering approximately 140 square kilometers (Fadare & Salami, 2004) and relatively situated on an undulating topography (Agbola, 1992). The city falls in the tropical rainforest of southwestern Nigeria with two distinct seasons (i.e., dry and rainy).
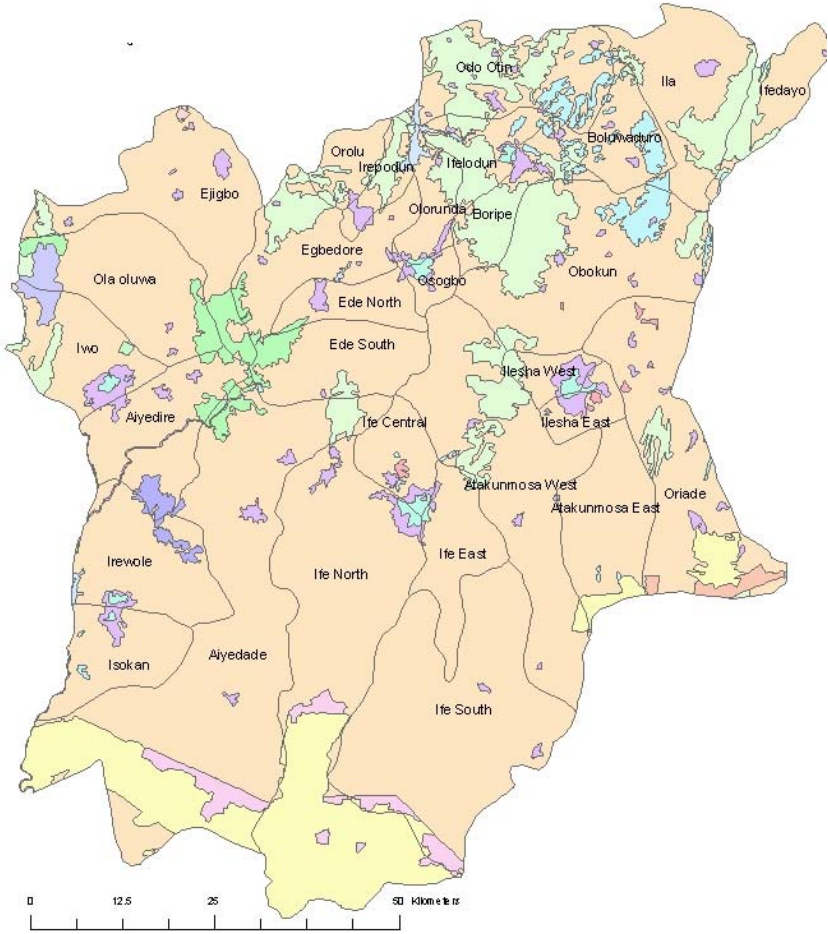
Figure 3. Map of Osun State of Nigeria showing all the 30 local government areas. (UPCINN, 2008).

While the dry season occurs between October and February, the rainy season falls within the months of March and September. Its mean annual rainfall is between 160 and 200 cm. Its annual mean temperature is between 75 and 85° F, with high humidity (Agbola, 1994).

Osogbo has vibrant and evergreen vegetation, being supported by sandy-clay and laterite soil, which are common in the tropical regions of West Africa. The town is dissected by river Osun and its several tributaries. According to the national census (2006) Osogbo metropolis has a population of 287,268 people and it predominately an agrarian society, but with the creation of the State and being the seat of power, the city has grown to witness many capital developments and the establishment of many medium- and large-scale manufacturing outfits (Abegunde, 2009).

Osun Osogbo is an annual religious cultural festival held at the ancient Osun Grove located in the outskirts of Osogbo, in honor of Osun, one of the Yoruba deities (orisa) (Omojola, 2011). It is a twelve-day event held in August which involves prayers, rituals, dancing and on the last day a grand possession to the Osun Grove for divination and sacrifice (Jones, 1997). The dense forest of the sacred grove is one of the remaining remnants of primary high forest in southern Nigeria, regarded as the abode of the goddess of fertility Osun, one of the famous Yoruba gods (UNESCO, 2005). The landscape of the grove and its meandering river is dotted with sanctuaries and shrines, sculptures and art works in honor of Osun and other deities.

In 2005, United Nations Educational, Cultural and Scientific Organization (UNESCO) named the Osun grove a World Heritage Site (WHS), thereby joining the

elite list of special cultural or physical significant sites in the world. The sacred grove, which is now seen as a symbol of identity for all Yoruba people, is one of the last in the Yoruba culture. The Osun Groove is a remnant of the once widespread practice of establishing sacred groves outside all settlements throughout Nigeria (UNESCO, 2005). The Grove is an active religious site where daily, weekly and monthly worship takes place. The annual processional festival was created to re-establish the mystic bonds between the goddess and the people of the town in an effort to sustain the living cultural traditions of the Yoruba people.

The history of Osun Osogbo Festival dates back to the founding of the Osogbo town in 1370 AD when a pact was made between the founding king (Ataoja) and the Osun deity. Since that time, the festival has grown dramatically, attracting people from far and near, national and internationally. The twelve-day festival begins with the traditional cleansing of the town referred to as 'Iwopopo', followed by the lighting of the 500 year old 16 points lamp three days later, called Ina 'olojumerindinlogun' (Omojola, 2011). This is then followed by 'Iboriade' some four days later, which is the assemblage of all the crowns of the past rulers (Ataojas), for blessings (Omojola, 2011).

The festival's grand finale showcases the cultural procession of the people to the Osun Groove. As a mark of respect to the Osun deity, people visit the grove to pay homage led by the Ataoja, who is the traditional ruler and the votary maid (Arugba), propelled by Yeye Osun, and her committee of priestesses (Probst, 2011). The Arugba bears the peoples' age long prayers to the grove, in her calabash of effigy which can only be carried by a virgin, which signifies purity (Omojola, 2011). The procession begins at

the palace of the monarch, when the Ataoja is paid homage by the Arugba (Probst, 2004). From there, she commences the procession to the grove.

As usual, festival participants come with all of their demands, as they visit the river within the grove that has been preserved for the annual convergence. It is the general belief of the people that through the covenant between the goddess and their founding fathers, Osogbo has remained a peaceful, progressive and benevolent city without any ravage of war or pestilence (Badejo, 1995, pg.107). The Osun Osogbo festival with its international status has become a major tourist attraction worldwide, with an estimated 150,000 individuals having attended the 2012 festival (Vanguard newspapers, 2013).

3.2   SAMPLING AND DATA COLLECTION PROCEDURES

This study focused on two populations of individuals: the residents of Osogbo and tourists to the annual Osun Osogbo Festival (OOF). Samples were drawn from each population. The OOF, as mentioned above, is a 12-day event and in 2014 (when this data were collected), the festival occurred from August 11th to August 22nd. The festival occurs not only at the sacred Osun Grove but also at venues throughout Osogbo, near where individuals live as well as gather together to pay homage to the Osun goddess. Data for this study were collected in two phases in order to capture as true of a representation of each population. Data collection from residents began on August 11th and continued for exactly two weeks, concluding on August 25th. Data collection among tourists occurred from August 20th through August 25th. The reason for such scheduling

was due to the fact that a majority of the tourists to the festival arrive toward the end of

the 12-day period to witness the grand finale held on the last day. As such, a large

emphasis was placed on collecting data from residents on the front-end of the festival.

Two different random sampling strategies were employed so as to collect data

from each population of individuals. For residents, a random cluster sampling strategy

was used while for tourists, a systematic sampling strategy with a random start was

utilized. Both strategies are probability forms of samplings whereby every element in the

target populations has a known and non-zero likelihood of being selected (Daniel, 2012).

For both populations, data were collected with the help of ten students enrolled at

the local university (i.e., University of Osun) within the Department of Tourism and

Hotel Management. Prior to data collection, each student was briefed regarding the

purpose of the study, role of research participants, benefits and compensation and

contact information. Such training prepared the researchers for the task at hand to be

able to identify individuals and administer the questionnaire to individuals from both

populations.

Random cluster sampling is a probability sampling procedure in which elements

of the population are randomly selected in naturally groupings (clusters) (Daniel, 2012).

This sampling design is best suited when it is impossible or impractical to create a

sampling frame of a target population, and/ or the target population is widely dispersed

geographically, making data collection costs to be relatively high (Daniel, 2012). The

strength of cluster sampling, when compared to simple random sampling, is if the

clusters are geographically defined, cluster sampling requires less human and capital

resources (Groves, Fowler, Couper, Lepkowski, Singer, & Tourangeau, 2009). Also for the same level of costs, cluster sampling with a higher sample size may yield less sampling error than that resulting from simple random sampling with a smaller sample size and much easier to implement (Daniel, 2012).

The city of Osogbo (comprised of Osogbo and Olorunda local government areas) was divided into political wards or clusters initially. It should be noted that these political wards were designed by the Independent Electoral Commission of Nigeria (INEC, 2007) whereby the Osogbo local government was comprised of 15 wards (i.e., Ataoja A, Ataoja B, Ataoja C, Ataoja D, Ataoja E, Otun Jagun, Alagba, Are Ago, Jagun A, Jagun B, Baba Kekere, Otun Jaguna, Eketa, Ataoja, Otun Balogun A, and Ekerin Ataoja) and the Olorunda local government was comprised of 12 wards (i.e., Igbona/ Agbowande, Ajegunle, Kolawole, Atelewo, Sabo, Owode, Ayetoro, Ire-Akari, Oba-ile, Oba-oke, and Ilie). From a list of each of these wards (or clusters), wards were randomly selected. At that point then, members of the research team randomly selected every 5th house within the randomly-selected wards.

As research team members visited the houses, they introduced themselves and indicated the purpose of the study, ultimately asking if one individual from the house would participate in the study and complete the self-administered questionnaire. The residents were made aware that they could discontinue from the study at any time if they so desired and that their confidentiality would be protected. Residents' at least 18 years of age were allowed to participate in the study and the survey occurred on-site at individuals' homes between 9:00am and 6:00pm each day.

58

Data for the tourists were then collected following a systematic sampling strategy with a random start at the Osun Osogbo Festival. Systematic sampling with a random start is a probability sampling procedure in which a random selection is made of the first individual for the sample, and then subsequent individuals are selected using a fixed or systematic interval until the desired sample size is reached (Daniel, 2012). Visitors to the festival were intercepted on-site and asked initially if they were tourists to the area. If they indicated they were, at that point they were then briefed on the purpose of the study and asked to participate. If they agreed, they were handed a self-administered questionnaire to be completed immediately.

For the purpose of this study, after randomly selecting the first individual that reported being a tourist, every 5th person was approached and asked to partake in the survey. The research team were strategically positioned in and around the festival venue and at the various hotels and relaxation points mostly patronized by tourists. Most specifically, the tourists were intercepted at notable areas within Osogbo metropolis where the festival activities take place – the King Palace (Oja-Oba), Osun Grove, Osogbo Museum, Isale- Osun, Oke-bale and the Osun cultural center. As with the resident population, only tourists 18 years of age and older were allowed to participate in the study.

3.3 RESPONSE RATES

As indicated, data were collected on-site for both the residents and tourists during the two-week time frame of the study. Distributing on-site administered questionnaires were used for three primary reasons. First, it is likely to increase response rate (Babbie, 2005). Second, it is likely to increase the inclusion of some minority groups as well as different resident groups within Osogbo. And third, on-site data collection is efficient and allows for quick data collection (Dilman, 2006).

Of the 628 residents contacted and asked to participate in the study, 147 declined to accept the questionnaire, which translates to a 76.6% survey acceptance rate. Of the 481 surveys that were distributed, 470 were completed by the residents, amounting to a survey completion rate of 97.7%. The overall response rate of the Osogbo residents (i.e., 470 completed surveys from the 628 individuals that were contacted) was 74.8%. From the tourists, a total of 655 individuals were intercepted, with 175 people declining to participate in the study. This resulted in a 73.2% survey acceptance rate. Of the 480 surveys that were distributed, 461 were completed by the festival tourists, which amounts to a survey completion rate of 96.0%. The overall response rate among tourists (i.e., 461 completed surveys from the 655 individuals that were contacted) was 70.4%.

3.4 SURVEY INSTRUMENTION AND MEASUREMENT

This study utilized a quantitative approach to modify and employ the theoretical framework of emotional solidarity in examining the relationship between residents living adjacent to and tourists visiting a cultural festival. Measures for all constructs consisted

60

of multiple items on the basis of previous literature and were modified to fit the context of this study. All measures of these constructs have been empirically tested and found to be valid in various contexts. Lastly, residents were asked about their length of residence, travel history, and attitudes about tourism development, while tourists were asked about the city and country in which they reside as well as their travel behavior. Both residents and tourists were asked a series of questions involving festival attendance as well as socio-demographic variables such as age, gender, education, marital status, race and ethnicity (See appendix A and B for the residents and tourists questionnaires).

3.4.1 Shared Beliefs (SBL)

The seven items for the shared beliefs construct—one of the three antecedent constructs of emotional solidarity from the work of Durkheim (1995[1915])—was adapted from Woosnam (2010). The construct was used to measure the belief shared by the residents and tourists regarding the Osun Osogbo festival and the Osogbo town. Based on previous work (Woosnam and Norman, 2009), the construct is comprised of two factors--*amenities of the area* (2 items) and *preservation of the area* (5 items).

Amenities of the area included two items: "the belief that there is a wide variety of dinning choices throughout the Osogbo area," and "the belief that there is a wide variety of entertainment choices throughout the Osogbo area." The factor, *preservation of the area*, included five items: "the belief that preserving the local way of life in Osogbo area is important," "the belief that the Osun Osogbo is a unique place," "a respect for Osun Osogbo traditional beliefs," "the thought that the Osun Osogbo is a great place to vacation," and "an appreciation for the Osun Osogbo festival." All of the

61

items were measured on a 7-point Likert scale (where 1 = *strongly disagree and 7 =*
strongly agree).

3.4.2   Shared Behavior (SBH)

Adapted from Woosnam (2010), 11 items made up the shared behavior construct.
Serving as a second antecedent of emotional solidarity within the model, the 11 items
were used to measure how often residents and tourists participated in various activities
with one another. Items included: dining at local restaurants, participating in nightlife
activities, shopping at local artifact stores, shopping at open market stores, walking
around the town, attending public events (dancing, traditional shows, etc), visiting the
Osun festival shrine, visiting historic cultural sites, sightseeing, taking local tours, and
praying at the Osun festival shrine. As with the shared beliefs construct, the 11 items
were measured on a 7-point Likert scale (where 1 = *never and 7 = all the time*).

3.4.3   Interaction (INTER)

Extent of interaction between residents and tourists was assessed with five items
as developed by Woosnam (2010). This third antecedent of emotional solidarity was
used to assess how often members of the two population groups interacted with one
another before, during, and after the Osun Osogbo Festival. The five items included
interaction: during the week, on the weekend, during peak holiday season, during off-
peak holiday season, and during public holidays. Each item was measured on a 7-point
Likert scale (where 1 = *never and 7 = all the time*).

3.4.4 Place Attachment (PA)

In expanding the emotional solidarity framework, place attachment was added to the model. Place attachment refers to the emotional and psychological bonds formed between an individual and a particular place (Tsai, 2012). The 12-item place attachment scale that was developed by Williams and Vaske (2003), was modified to fit the present study. The construct has been shown to be comprised of two factors – *place identity* (6 items) *and place dependence* (6 items). Place identity focuses on the emotional and symbolic meaning people ascribe to recreational settings, and place dependence relates to the functional utility attributed to the setting because of its ability to facilitate desired leisure experiences (Williams, Patterson, Roggenbuck, and Watson, 1992).

The *place identity* items included: "I feel the Osun Osogbo festival is a part of me," "I identify strongly with the Osun Osogbo festival," "the Osun Osogbo festival is very special to me," "I am attached to the Osun Osogbo festival," "visiting the Osun Osogbo festival says a lot about who I am," and "the Osun Osogbo festival means a lot to me." *Place dependence* items took the form of: "no other place can compare to the Osun Osogbo festival," "doing what I do at the Osun Osogbo festival is more important to me than doing it at any other place," "I would not substitute any other area for doing the types of things I do at the Osun Osogbo festival," "the things I do at the Osun Osogbo festival I would enjoy doing just as much at a similar site," "the Osun Osogbo festival is the best place for what I like to do," and "I get more satisfaction out of visiting Osun Osogbo than any other place." All place attachment items were measured on a 7-point Likert scale (where 1 = *strongly disagree and 7 = strongly agree*).

3.4.5   Motivation (MOTIV)

Motivation is defined as "the internal psychological influences affecting individuals' choices" (Middleton, 1994, p.51). Similar to place attachment, motivation was added to model to determine its predictive ability of emotional solidarity. The modified 10-item motivation scale was adapted from Woosnam, McElroy, Van Winkle (2009) and has resulted in a three factor structure (i.e., *social interaction*, 4 items; *escape*, 3 items; and *knowledge gain*, 3 items).

The 4-item *social interaction* factor was made of items such as, "to be entertained," "to be with others who enjoy the same things I do," "to spend time with my friends," and "to be with a group of people." *Escape* items were comprised of statements such as, "to be relieve of boredom," "to recover from my usually hectic pace," "and to reduce built-up tension." Lastly, the *knowledge gain* factor in the motivation scale was made up of statements that included, "to learn new things," "to attend a cultural event that I don't normally have the opportunity to go to," and "to increase my knowledge of local culture." Each motivation items was measured on a 7-point Likert scale (where 1 = *strongly disagree and 7 = strongly agree*).

3.4.6   Perceived Safety (SAFETY)

The final newly-added construct to the emotional solidarity framework was the measure, perceived safety. The six-item *perceived safety* scale was adapted and modified from George (2010) to suit the purpose of this study. The unidimensional scale included such items as, "the Osun Osogbo Festival is unsafe," "I might fall victim to crime at the Osun Osogbo Festival," "Osun Osogbo Festival is just unsafe as other destinations,

64

people told me that the Osun Osogbo Festival is dangerous," "I felt worried about my personal safety at the Osun Osogbo Festival," and "I will tell other people to be careful of crime at the Osun Osogbo Festival." Once more, each of the items was measured on a 7-point Likert scale (where 1 = *strongly disagree and 7 = strongly agree*).

3.4.7 Emotional Solidarity (ES)

The ultimate dependent variable in the model, emotional solidarity, was measured using the *emotional solidarity scale* from Woosnam and Norman (2010) and Woosnam (2011b). The wording for each of the ten items was slightly modified to reflect the Osun Osogbo Festival context. The 10-item scale has been shown to consist of three factors – *emotional closeness* (2 items), *welcoming nature* (4 items), and *sympathetic understanding* (4 items).

The two items from the *emotional closeness* factor are, "I feel close to some residents/visitors I have met in Osogbo" and "I have made friends with some residents/visitors in Osogbo". The four items comprising the *welcoming nature* factor include "I am proud to have visitors come to Osogbo/ I am proud to be welcomed as a visitor to Osogbo," "I treat visitors to Osogbo fairly/ I treat Osogbo residents fairly," "I appreciate visitors for the contribution they make to the local economy/ I feel resident appreciate visitors for the contribution we (as visitors) make to the local economy," and "I feel the community benefit from having visitors in Osogbo/ I feel residents appreciate the benefits associated with me (a visitor) coming to the community." The four items from the *sympathetic understanding* factor are, "I identity with visitors to Osogbo/ I identity with Osogbo residents," "I have a lot in common with visitors to Osogbo/ I have

a lot in common with Osogbo residents," "I feel affection towards visitors to Osogbo/ I feel affection towards Osogbo residents," and "I understand visitors to Osogbo/ I understand Osogbo residents." The *emotional solidarity scale* was presented on a 7-point Likert scale (where 1 = *strongly disagree and 7 = strongly agree*).

3.5   RESEARCH QUESTIONS, HYPOTHESES, AND DATA ANALYSIS

This study attempted to answer the following research questions in examining residents' and tourists' emotional solidarity with one another at the Osun-Osogbo cultural festival:

1. To examine the factor structure and the psychometric properties of the seven constructs comprised within the modified Durkheim (1995[1915]) model of emotional solidarity (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity).

2. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that Osogbo residents report with tourists at the Osun Osogbo Festival.

3. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that tourists to the Osun Osogbo Festival report with Osogbo residents.

4. To compare Osogbo residents and tourists to the Osun Osogbo Festival perceived emotional solidarity with one another.

In considering the four research questions above, the following hypotheses were formulated:

1. (a) Residents' shared beliefs with tourists will not significantly predict their degree of emotional solidarity with tourists.

   (b) Residents' shared behavior with tourists will not significantly predict their degree of emotional solidarity with tourists.

   (c) Residents' interaction with tourists will not significantly predict their degree of emotional solidarity with tourists.

   (d) Residents' perceived place attachment will not significantly predict their degree of emotional solidarity with tourists.

   (e) Residents' motivation to attend the Osun Osogbo Festival will not significantly predict their degree of emotional solidarity with tourists.

   (f) Residents' perceived level of safety at the Osun Osogbo Festival will not significantly predict their degree of emotional solidarity with tourists.

2. (a) Tourists' shared beliefs with residents will not significantly predict their degree of emotional solidarity with residents.

   (b) Tourists' shared behavior with residents will not significantly predict their degree of emotional solidarity with residents.

   (c) Tourists' interaction with residents will not significantly predict their degree of emotional solidarity with residents.

   (d) Tourists' perceived place attachment will not significantly predict their

degree of emotional solidarity with residents.

(e) Tourists' motivation to attend the Osun Osogbo Festival will not significantly predict their degree of emotional solidarity with residents.

(f) Tourists' perceived level of safety at the Osun Osogbo Festival will not significantly predict their degree of emotional solidarity with residents.

3. (a) Residents' and tourists' reported level of *sympathetic understanding* with each other will not be significantly different.

(b) Residents' and tourists' reported level of *welcoming nature* with each other will not be significantly different.

(c) Residents' and tourists' reported level of *emotional closeness* with each other will not be significantly different.

In addressing the first research question, the factor structures and the psychometric properties of the seven constructs comprised within the model (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity), a confirmatory factor analysis (CFA) was employed using the statistical program, EQS 6.2. For the second research question (and corresponding hypotheses: 1a, 1b, 1c, 1d, 1e, and 1f) and the third research question (and corresponding hypotheses: 2a, 2b, 2c, 2d, 2e, and 2f) of the study, multiple regression analyses were conducted with each of the three factors of emotional solidarity (i.e. *welcoming nature*, *emotional closeness*, and *sympathetic understanding*) serving as dependent variables for the six independent variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) in both the residents' and tourists' samples. Lastly, for the fourth and final research question and corresponding hypotheses (i.e., 3a, 3b, and 3c), multiple analysis of variance (i.e., MANOVA) was undertaken to

determine if a significant difference existed between residents' and tourists' emotional

solidarity with one another.

CHAPTER IV

RESULTS

Analysis for this research was carried out in six major steps. The first step included data screening and cleaning to minimize potential error involving the data. More specifically, this involved performing an examination of the descriptive frequencies for each variable within the dataset to detect any irregularity as well as univariate data cleaning. Following this, and in an effort to address the first research question, each of the seven constructs (i.e., six serving as independent variables and the remaining one as the dependent variable) within the model was subjected to confirmatory factor analysis (CFA). This CFA allowed for an examination of factor structures as well as psychometrics (i.e., various forms of reliability and validity) for each construct.

The third step included calculating new variables for each resulting factor (within each construct) from the CFA. Using the composite factor variables, three models using multiple linear regression analysis were examined for the resident sample to determine if resulting factors from the six predictor constructs (i.e., shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) significantly predicted the dependent construct (i.e., emotional solidarity). The same procedure was undertaken for the tourist sample in conducting three additional models with multiple linear regression. The sixth and final step involved conducting MANOVAs to determine if

significant differences existed between residents' and tourists' degree of emotional

solidarity with one another.

4.1   DATA PREPARATION AND SCREENING

Data preparation and screening involved three steps: (1) checking the data set for

errors and outliers; (2) dealing with missing observations in the data file; and (3)

screening the data to check the normal distribution of the observed variables. Descriptive

statistics in SPSS were used to detect any errors in each of observed variables and

corrected them in the data file. Furthermore, the data set was inspected for out-of-range

scores by running the distribution of z-scores (i.e., for univariate outlier detection)

(Kline, 2005).

For the univariate data screening, it is critical prior to further data analysis of the

hypothesis to clean the data and remove cases that were outliers, causing data to be

skewed and non-normally distributed. The variables that were to be used in the

hypothesis testing were screened initially by requesting corresponding z- scores. Those

variables included the 61 items across the seven scales and demographic variables (i.e.,

age, residential and travel information. Based on Tabachnick and Fidell (2001), a cut-off

point of 3.29 was used to determine whether some cases were problematic (i.e., with z-

scores greater than 3.29). Instances where the scores were above the cutoff is then

checked to see whether or not they fell within the data distribution by examining a

graph. If not, the original value for that case were considered an outlier. At that point

outlying cases were assigned raw score on the offending variable that was smaller than

71

the next most extreme score in the distribution (Tabachnick and Fidell, 2001).

Subsequently, none of the individual scores were considered extreme or out of place in

the analysis.

4.2 PARTICIPANT PROFILES

Sociodemographic characteristics of the participants from the OOCF festival are

presented in Table 1. For the residents' profile, gender distribution was nearly equal.

Almost 80% of the respondents were younger than 40 years of age ($M = 30.6$ years of

age), with a vast majority (54.9%) being single. Approximately half of the residents

indicated that they had graduated from college and/or earned an advanced degree. Over

72% of the residents have been living in Osogbo for more than 10 years and a vast

majority (61.7%) had attended the festival at least once, with participants indicating they

had attended roughly more than eight times in the past, on average.

For the visitors' profiles, a slight majority of the participants were male (53.8%)

and were married (51.2%). The vast majority of the visitors (45.7%) were between the

ages of 18 and 29 ($M = 32.9$ years of age). Almost half of the respondents had at least a

four-year college degree. Concerning previous attendance at the OOCF, 62.5% of the

tourists had visited the festival before, averaging nearly eight times. Race composition of

the residents and tourists to the festival were mainly of black origin (94.5% and 97.8%

respectively).

Majority of the tourists to the festival (62.3%) were from the outside Osun State.

Next to this were tourists within Osun State making up about 33.8% of the sample, while

those from outside Nigeria but within Africa were comprised of 13% and the remaining 2.4% making up tourists from other countries besides Africa. In determining the place of birth of the tourists, a vast majority of them were born outside Osogbo (81.3%), while 18.7% were born in Osogbo. In the same vein, 44.7% of the tourists have lived in Osogbo at one point in their lives before, while 55.5% have never at all.

Similarities existed between first time attendance to the OOCF among the residents and tourists. The residents attending the festival for the first time was 61.7% while that of the tourists were 62.5%. More than half (53.4%) of the tourists planned to spend 1-3 days at the festival, closely followed by 25.6% of the visitors planning to stay longer (4-6 day) for the event. Lastly, tourists interacted more with the residents during the festival as depicted by the mean scores 3.29 against 2.72 for the later.

Table 1.*Descriptive Summary of Participants*

Variable	Residents (%)	Tourists (%)
Socio-demographic and economic		
Gender ($n_{residents}$ = 470; $n_{tourists}$ = 461)		
Female	50.9	46.2
Male	49.1	53.8
Age ($n_{residents}$ = 470, $M_{residents}$ = 30.6 years; $n_{tourists}$ = 461, $M_{tourists}$ = 32.9years)		
18-29	58.3	45.7
30-39	21.5	28.5
40-49	12.1	16.1
50-59	4.7	6.7
≥ 60	3.4	3.0
Marital status ($n_{residents}$ = 470; $n_{tourists}$ = 460)		
Single	54.9	43.6
Married	41.1	51.2
Divorced	2.1	3.0
Widowed	1.5	2.0
Others	0.4	0.2
Education ($n_{residents}$ = 470; $n_{tourists}$ = 461)		
Primary/ elementary school	5.1	1.3
Secondary/high school certificate/ diploma	36.8	27.5
Technical, vocational or trade school	10.9	20.4
Four-year college	34.9	40.6
Master's degree	9.8	8.9
Ph.D./M.D./professional	2.6	1.3
Race/ethnicity ($n_{residents}$ = 470; $n_{tourists}$ = 461)		
White alone	0.4	1.5
Black alone	94.5	97.8
Two or more races	5.1	0.7
Origin[a] ($n_{tourists}$ =)		
Outside of Osogbo (but within Osun State)		33.8
Outside of Osun State (but within Nigeria)		62.3
Outside of Nigeria (but within Africa)		13.0
Other countries outside of Africa		2.4
Length of residence[b] ($n_{residents}$ = 470, $M_{residents}$ =15.6 years)		
Less than 10 years	35.7	
10-19 years	37.2	
More than 20 years	27.0	
Born in Osogbo[a] ($n_{tourists}$ = 461)		
No		81.3
Yes		18.7
Did you ever lived in Osogbo[a] ($n_{tourists}$ = 461)		
No		55.5
Yes		44.7
Osun Osogbo Festival participation and interaction		
First time to OOF ($n_{residents}$ = 463; $n_{tourists}$ = 461)		
No ($M_{number\ of\ previous\ times\ (residents)}$ = 8.3; $M_{number\ of\ previous\ times\ (tourists)}$ = 7.6)	61.7	62.5
Yes	36.8	37.5
Interaction with others[c] (($n_{residents}$ = 470, $M_{residents}$ = 2.72; $n_{tourists}$ = 461, $M_{tourists}$ = 3.29)		

Table 1. continued

Variable	Residents (%)	Tourists (%)
Days planned to be at OOC[a] ($n_{tourists} = 461$)		
1-3 days		53.4
4-6 days		25.6
7—9 days		11.2
>10 days		9.6

[a] Only asked of tourists
[b] Only asked of residents
[c] Composite score from five items concerning frequency of interaction between residents and tourists; asked on scale of 1-7 (where 1 = *never*, 7 = *always*)

4.3 CONFIRMATORY FACTOR ANALYSIS OF THE MODEL CONSTRUCTS

Factor structures and psychometric properties for each of the seven constructs in the model are presented in subsequent sections, initially for residents and then tourists. The order for which CFA results are presented is as follows: shared beliefs (SBL), shared behavior (SBH), interaction (INT), place attachment (PA), motivation (MOTIV), safety (SAFETY) and emotional solidarity (ESS).

4.3.1 Residents

4.3.1.1 Residents' shared beliefs with tourists

Factor structure of residents' shared beliefs with tourists

CFA was conducted on the seven items making up the SBL scale. A two-step sequence for CFA was performed following the work of Woosnam (2011) to formulate an "ideal model" with all factors added and error parameters included (synonymous with forward stepwise regression). The second step involved trimming the model to remove error terms (synonymous with backward stepwise regression) in ultimately formulating an acceptable measurement model. From such a measurement model, factor structure and corresponding psychometric properties can be examined. Given that the SBL has

been shown in previous research (Woosnam & Norman, 2010) to result in a two-factor structure, a CFA was performed to determine if the same factors would result from the data collected from Osogbo residents in Nigeria.

In formulating the model, one factor was added at a time using LaGrange Multiplier (LM) tests to reveal error parameters (i.e., cross-loading items and error covariances) and then adding them to each subsequent model (along with each new factor). The "ideal model" was formulated with five error parameters (i.e., four covariates and one cross-loading item) following the LM tests. After three Wald test iterations, each of the five error parameters was removed or "trimmed" successfully from the final measurement model, so as not to exceed a $\Delta x^2/df$ critical value of 3.84 per Tabachnick and Fidell (2013) recommendations.

The model yielded a Satorra-Bentler Scaled $x^2(13, N = 470) = 24.05$, $p < 0.01$, comparative fit index (CFI) = 0.99, and root mean square error of approximation (RMSEA) = 0.04. (See Table 2). According to MacCallum, Browne, and Sugawara (1996), an RMSEA between 0.08 and 0.10 provides a mediocre fit and below 0.08 indicates a good fit. Most recently, a critical value close to 0.06 (Hu and Bentler, 1999) or a stringent upper limit of 0.07 (Steiger, 2007) seems to be a general consensus among experts in this area (Hooper, Coughlan, and Mullen, 2008). Additionally, standardized factor loadings of the model ranged from 0.86 to 0.91, surpassing the 0.70 recommendation put forth by Fornell and Larcker (1981).

Table 2. *Confirmatory Factor Analysis[a] of Residents' SBL Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Preservation of the area	**5.46**		**.94**	**.94**	**.76**
The belief that the Osun Osogbo is a unique place	5.55	.89 (21.61)			
An appreciation for the Osun Osogbo Festival	5.48	.87 (21.19)			
A respect for Osun Osogbo traditional belief	5.42	.90 (24.18)			
The thought that the Osun Osogbo is a great place to vacation	5.42	.86 (22.65)			
The belief that preserving the local way of life in Osogbo area is important	5.36	.86 (23.06)			
Amenities of the area	**5.23**		**.89**	**.89**	**.66**
The belief that there is a wide variety of entertainment choices throughout the Osogbo area	5.29	.91 (24.76)			
The belief that there is a wide variety of dinning choices throughout the Osogbo area	5.18	.87 (24.91)			

[a]Satorra-Bentler Scaled x^2(13, $N = 470$) = 24.05, $p < 0.01$, CFI = 0.99, RMSEA = 0.04
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and* 7 = *strongly agree.*
[c] All t tests were significant at $p < 0.001$.

Psychometrics of residents' shared beliefs with tourists

Different measures of reliability and validity were used to evaluate the psychometric properties of the SBL scale and the resulting two-factor structure. In measuring for internal consistency or reliability, two strong estimates were employed: composite reliabilities (calculated per guidelines in Hatcher, 1994, p. 326-329) and maximal weighted alphas (as reported from EQS 6.2 output). Boley and McGehee asserted that although Cronbach's alpha is the most commonly used measure of reliability, calculating construct reliability is much more acceptable when using CFA because it factors measurement error into the calculation, as suggested by (Hair, Babin, & Anderson, 2010). Composite reliabilities can be calculated by the following equation:

Composite reliability =

$$\frac{(\Sigma L_i)^2}{(\Sigma L_i)^2 + \Sigma \, Var \, (E_i)}$$

Where: L_i = standard factor loadings for that factor

$Var \, (E_i)$ = error variance associated with the individual item

For each of the factors, composite reliabilities were very high: 0.89 for *amenities of the area* and 0.94 for *preservation of the area*. Maximal weighted alphas were identical as can be seen from Table 2.

Whereas reliability assesses internal consistency of the measure, validity is usually defined as the degree to which a test measures what it claims to be measuring. There are three prominent ways of establishing a scale validity test- face or content validity, criterion validity, and construct validity (Oppenheim, 1992).

Face or content validity is the most basic way of determining the goodness of measures and is subject to criticism, as great variation can exist between individuals' perceptions of the content of the measure under question (Babbie, 1999). Criterion validity is used to investigate the extent at which a scale is able to predict some other external criteria or "gold" standard (Lemke and Wiersma, 1976). Construct validity refers to providing evidence about the factors that underlie the construct (Sirakaya-Turk, Ekinci, and Kaya, 2008). Construct validity is the most complex form of validity (Tull and Hawkins, 1993) and is defined by (Hair et.al., 2010) as "the extent to which a set of measured items actually reflect the theoretical latent constructs those items are designed to measure" (p.686).

78

Tull and Hawkins (1993) asserted that construct validity can be examined by two types of validity tests: convergent and discriminant validity. Convergent validity is defined as "the items that are indicators of a specific construct should converge or share a high proposition of variance in common" (Hair et al., 2006, p. 776). Results from *t*-tests corresponding to factor loadings were used to estimate the relative amount of convergent validity among item measures. As it can be seen from Table 2, all *t* values associated with each loading on corresponding factors were significant ($p < 0.001$) as they exceeded the critical value of 3.29 (per Tabachnick & Fidell, 2013).

Discriminant validity examines the distinctness of each construct from the other constructs included in the model. As suggested by Hair et.al. (2010), discriminant validity is tested by comparing the average variance extracted (AVE) for any two factors to the square of the correlation between the two factors. According to Hair et al. (2010), researchers want the AVE to exceed 50% because it demonstrates that the items within a particular scale explain more variance than left unexplained. AVE was calculated following Fornell & Larcker's (1981) equation:

$$AVE = \frac{\Sigma L_i^2}{N}$$

Where:

L_i = item reliability (calculated as square of the standardized factor loading for the item) for that factor

N = number of items for that factor.

AVE from each SBL factor was calculated and exceeded the 0.50 cutoff recommended by Hair et al. (2010). Despite AVE exceeding such critical value, discriminant validity was not demonstrated given the squared correlation between each factor exceeded both AVE values (Table 3).

Table 3. *Discriminant Validity Analysis from Residents' SBL CFA*

Factors	1	2
1. Preservation of the area	**.76[a]**	.86[c]
2. Amenities of the area	.93[bd]	**.66**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.3.1.2 Residents' shared behavior with tourists

Factor structure of residents' shared behavior with tourists

The same two-step CFA procedure was followed in assessing factor structure of the SBH scale. SBH was initially comprised of 11 items across two factors—*local patronage activities* and *cultural heritage activities*—each involving unique activities at the festival and throughout Osogbo. The former factor initially included five items while the latter possessed six.

Following LM tests, 26 error parameters (i.e., 21 error covariances and five cross-loading items) were identified. Using eight Wald test iterations, the model was trimmed and all but one error terms was removed successfully. However, the item, "attending public events" exceeded the 3.84 critical value for $\Delta x^2/df$ for the model and had to be removed from the final measurement model.

The final measurement model with ten items and all factors included was significant ($p = 0.01$) yielding a Satorra-Bentler Scaled $x^2(34, N = 470) = 197.60$, CFI =

0.96, and RMSEA = 0.10. (See Table 4). As with the SBL, these absolute and incremental fit indices indicate an acceptable fit. Additionally, standardized factor loadings all eclipsed the threshold of 0.70, ranging from 0.76 to 0.90.

Table 4. *Confirmatory Factor Analysis[a] of Residents' SBH Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Local patronage activities	**3.04**		**.94**	**.95**	**.75**
Walking around the town	3.27	.76 (25.94)			
Shopping at open market stores	3.21	.90 (37.27)			
Dining at local restaurants	2.96	.90 (33.22)			
Participating in nightlife activities	2.92	.89 (32.48)			
Shopping at local artifact stores	2.84	.88 (28.68)			
Cultural heritage activities	**2.67**		**.94**	**.94**	**.75**
Taking local tours	2.89	.90 (31.40)			
Sightseeing	2.85	.90 (29.92)			
Visiting heritage cultural site	2.67	.89 (25.89)			
Visiting the Osun shrine	2.62	.87 (24.67)			
Praying at the Osun festival shrine	2.32	.77 (18.98)			

[a]Satorra-Bentler Scaled x^2(34, N = 470) = 197.60, $p < 0.01$, CFI = 0.96, RMSEA = 0.10
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and* 7 = *strongly agree.*
[c] All t tests were significant at $p < 0.001$.

Psychometrics of residents' shared behavior with tourists

Considering reliability of the SBH, the same two measures of internal consistency were examined. For each of the factors, composite reliabilities were extremely high: 0.94 for *local patronage activities* and 0.94 for *cultural heritage activities*. Maximal weighted alphas were also examined and found to be nearly identical to the composite reliabilities (Table 4). Convergent validity was shown by significant (*p* < 0.001) *t* values associated with each loading on corresponding factors. Lastly, AVE from each SBH factor was calculated and exceeded the 0.50 cutoff recommended by

Hair et al. (2010). Given AVEs for each factor exceeded the squared correlation between factors (Table 5), discriminant validity was demonstrated for the SBH scale among residents.

Table 5. *Discriminant Validity Analysis from Residents' SBH CFA*

Factors	1	2
1. Local patronage activities	**.75[a]**	.71[c]
2. Cultural heritage activities	.84[bd]	**.75**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.3.1.3 Residents' interaction with tourists

Factor structure of residents' interaction with tourists

The five-item scale of interaction (INTER) has been shown to be unidimensional in previous research. After subjecting the scale to CFA, two error covariances were identified from the LM tests. Following two iterations of Wald tests, each error term was removed successfully. A review of the various fit indices (CFI = 0.10; RMSEA = 0.07) as shown in Table 6 revealed that the final measurement model, comprised of a single factor structure, was considered to have an adequate fit to the sample data. The model was significant examining the robust Satorra-Bentler Scaled x^2(5, $N = 470$) = 17.94, $p <$ 0.01. As with the previous scales, standardized factor loadings exceeded the critical value of 0.70, ranging from 0.89 to 0.93.

Table 6. *Confirmatory Factor Analysis[a] of Residents' INTER Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Interaction	**2.72**		**.87**	**.97**	**.86**
During public holidays	2.92	.89 (31.11)			
During peak holiday season	2.76	.90 (37.73)			
On the weekend	2.71	.96 (34.17)			
During off-peak holiday season	2.68	.93 (31.38)			
During the week	2.56	.90 (25.71)			

[a]Satorra-Bentler Scaled x^2(5, N = 470) = 17.94, p < 0.01, CFI = 0.10, RMSEA = 0.07
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and* 7 = *strongly agree.*
[c] All *t* tests were significant at p < 0.001.

Psychometrics of residents' interaction with tourists

Estimates of internal consistency were considered high; composite reliability of 0.87 and maximal weighted alpha of 0.97. While each were high, there is a slight discrepancy in the estimates. While it is not possible to determine whether discriminant validity is present (given only one factor resulted from the CFA; leaving no comparison of squared correlations to the AVE), convergent validity was established as shown by each of the *t* values exceeding the 3.29 critical value.

4.3.1.4 Residents' place attachment with the Osun Osogbo Festival

Factor structure of residents' place attachment

Table 7 displays the results of the two-step CFA procedure for the place attachment (PA) construct. Twelve items were included in the CFA for the construct: six for each PA factor—*place identity* and *place dependence*. From the LM tests, 18 error parameters (i.e., 14 error covariances and four cross-loading items) were found. After four Wald iterations, the model was trimmed and all error terms were eliminated, except one item "no other place can compare to the Osun Osogbo festival" as it exceeded the

3.84 critical-value for $\Delta x^2/df$ for the model. The item was subsequently removed from the final measurement model.

The estimation of the final measurement model with the 11 items resulted in an overall fit with a Satorra-Bentler Scaled $x^2(43, N = 470) = 105.31, p < 0.01$, CFI = 0.99, and RMSEA = 0.06. The standardized factor loadings ranges from 0.86 to 0.95, well above the recommended 0.70 cut-off point.

Table 7. *Confirmatory Factor Analysis[a] of Residents' PA Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Place identity	**3.35**		.97	.97	.84
I identify strongly with the Osun Osogbo festival	3.50	.91 (41.69)			
The Osun Osogbo festival is very special to me	3.44	.92 (42.21)			
The Osun Osogbo festival means a lot to me	3.33	.93 (47.36)			
I feel the Osun Osogbo festival is a part of me	3.31	.90 (38.42)			
Visiting the Osun Osogbo festival says a lot about who I am	3.30	.91 (40.12)			
I am attached to the Osun Osogbo festival	3.23	.93 (40.15)			
Place dependence	**3.42**		.96	.97	.84
The things I do at the Osun Osogbo festival I would enjoy doing just as much at a similar site	3.59	.86 (34.39)			
I get more satisfaction out of visiting Osun Osogbo than any other place	3.44	.92 (43.75)			
The Osun Osogbo festival is the best place for what I like to do	3.38	.95 (40.69)			
Doing what I do at the Osun Osogbo festival is more important to me than doing it at any other place	3.36	.93 (44.65)			
I would not substitute any other area for doing the types of things I do at the Osun Osogbo festival	3.34	.93 (40.04)			

[a] Satorra-Bentler Scaled $x^2(43, N = 470) = 105.31, p < 0.01$, CFI = 0.99 RMSEA = 0.06
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and 7 = strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of residents' place attachment

Composite reliability and maximal weighted alphas were extremely high and nearly identical. *T* values corresponding to each standardized factor loading were

significant ($p < 0.001$), indicating convergent validity. Despite AVE estimates surpassing the 0.50 threshold, the squared correlation between the factors exceeded each AVE. As a result, discriminant validity was not demonstrated for the PA scale among residents (Table 8).

Table 8. *Discriminant Validity Analysis from Residents' PA CFA*

Factors	1	2
1. Place identity	**.84**[a]	.90[c]
2. Place dependence	.95[bd]	**.84**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.3.1.5 Residents' motivation to attend the Osun Osogbo Festival

Factor structure of residents' motivation

The 10-item motivation (MOTIV) scale revealed a three-factor structure—*social interaction, knowledge gain,* and *escape*—each describing various reason for participating at the Osun festival. The *social interaction* factor had four items while *knowledge gain* and *escape* have three items each. The LM tests yielded 13 error parameters (i.e., nine error covariances and four cross-loading items) but after five Wald test iterations, the model was trimmed and all the error terms were successfully removed. The final measurement model with no error parameters and all factors included was significant ($p = 0.01$), yielding a Satorra-Bentler Scaled $x^2(32, N = 470) = 82.05$, CFI = 0.98, and RMSEA = 0.06. (See Table 9). As with the previous five construct CFAs, each of the standardized factor loadings exceeded the 0.70 threshold.

Table 9. *Confirmatory Factor Analysis[a] of Residents' MOTIV Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Social interaction	**5.32**		**.91**	**.92**	**.71**
To be entertained	5.48	.83 (20.21)			
To be with others who enjoy the same things I do	5.34	.88 (25.13)			
To be with a group of people	5.26	.84 (23.43)			
To spend time with my friends	5.19	.82 (23.76)			
Knowledge gain	**5.40**		**.89**	**.89**	**.72**
To increase my knowledge of local culture	5.61	.84 (18.90)			
To learn something new	5.36	.88 (23.67)			
To attend cultural event that I don't normally have the opportunity to go to	5.25	.83 (23.27)			
Escape	**4.96**		**.93**	**.96**	**.64**
To relieve boredom	5.12	.85 (23.98)			
To recover from my usually hectic pace	4.90	.95 (37.32)			
To reduce built-up tension	4.87	.92 (35.94)			

[a]Satorra-Bentler Scaled x^2(32, $N = 470$) = 82.05, $p < 0.01$, CFI = 0.98, RMSEA = 0.06
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of residents' motivation

Internal consistency of the MOTIV construct was determined using composite reliabilities and maximal weighted alphas. The composite reliabilities of the three factors were found to be very high: 0.91 for *social interaction,* 0.89 for *knowledge gain,* and 0.93 for *escape.* Additionally, maximal weighted alphas were also examined and were found to be high and nearly identical to the composite reliabilities. Convergent validity was established for each corresponding loading factors as the *t* values was significant (*p* < 0.001). While the resultant AVE for each factor surpassed the 0.50 suggested by Hair et al. (2010), the square correlation between *social interaction* and *knowledge gain*

86

exceeded the AVEs for the two factors, revealing that discriminant validity was not

demonstrated for the MOTIV scale among residents.

Table 10. *Discriminant Validity Analysis from Residents' MOTIV CFA*

Factors	1	2	3
1. Social interaction	**.71**[a]	.90[c]	.69
2. Knowledge gain	.98[bd]	**.72**	.62
3. Escape	.83	.79	**.64**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All t tests were significant at $p < 0.001$

4.3.1.6 Residents' perceived safety at the Osun Osogbo Festival

Factor structure of residents' perceived safety

As with the interaction scale, the six items comprising the perceived safety

(SAFETY) scale have proven to load onto one factor. Using the identical two-step CFA

procedure, a single factor resulted. In so doing, LM tests initially revealed five error

covariances and one cross-loading item. Through three Wald test iterations, the model

was trimmed and all error terms were eliminated successfully. The final measurement

model was considered an adequate fit to the sample data yielding a Satorra-Bentler

Scaled $x^2(9, N = 470) = 137.28$, $p < 0.01$, CFI $= 0.99$, and RMSEA $= 0.08$. Additionally,

the standardized factor loadings ranged from 0.80 to 0.91.

Table 11. *Confirmatory Factor Analysis[a] of Residents' SAFETY Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Safety	**2.89**		.94	.95	.74
I will tell other people to be careful of crime at the Osun Osogbo festival	2.97	.85 (27.13)			
I might fall victim to crime at the Osun Osogbo festival	2.91	.88 (27.43)			
I felt worried about my personal safety at the Osun Osogbo festival	2.90	.88 (28.70)			
Osun Osogbo is just unsafe as other destinations	2.85	.91 (28.93)			
People told me that Osun Osogbo is dangerous	2.83	.85 (25.02)			
Osun Osogbo festival is unsafe	2.83	.80 (22.23)			

[a]Satorra-Bentler Scaled $x^2 (9, N = 470) = 137.28$, $p < 0.01$, CFI = 0.99, RMSEA = 0.08
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of residents' perceived safety

Two measures (i.e., composite reliabilities and maximal weighted alphas) were employed in examining the reliability of the single SAFETY construct of the model. Each estimate was extremely high (0.94 and 0.95). Convergent validity was shown by significant ($p < 0.001$) *t* values associated with each loading on corresponding factors. While the AVE value was high, discriminate validity was not considered due to the fact that SAFETY was univariate.

4.3.1.7 Residents' emotional solidarity with tourists

Factor structure of residents' emotional solidarity with tourists

The final construct that was examined among residents was that of emotional solidarity and its corresponding Emotional Solidarity Scale (ESS). Thirteen error parameters (i.e., nine error covariances and four cross-loading items) resulted from the LM tests. After five Wald iterations, the model was trimmed and all but two error terms were removed successfully. However, the items, "I treat visitors to Osogbo fairly" and "I understand visitors to Osogbo" exceeded the 3.84 critical value for $\Delta x^2 / df$ for the model

88

and had to be removed from the final measurement model. CFA for the 10-item scale

revealed a three factor structure: *welcoming nature*, *emotional closeness*, and

sympathetic understanding. In removing the two items from the scale, e*motional

closeness* then consisted of two items, while the other factors each had three items.

The final measurement model with eight items was significant ($p = 0.01$) yielding

a Satorra-Bentler Scaled x^2(17, $N = 470$) = 42.56, CFI = 0.99, RMSEA = 0.06 (See

Table 12). These absolute and incremental fit indices indicate an acceptable fit for the

model. Additionally, standardized factor loadings all eclipsed the threshold of 0.70,

ranging from 0.81 to 0.95.

Table 12. *Confirmatory Factor Analysis[a] of Residents' ESS Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Welcoming nature	**4.95**		.90	.90	.74
I appreciate visitors for the contribution they make to the local economy	5.01	.81 (21.45)			
I feel the community benefits from having visitors in Osogbo	4.98	.88 (26.23)			
I am proud to have visitors come to Osogbo	4.85	.89 (29.61)			
Emotional closeness	**4.37**		.93	.93	.87
I have made friends with some visitors to Osogbo	4.37	.93 (38.65)			
I feel close to some visitors I have met in Osogbo	4.37	.94 (39.04)			
Sympathetic understanding	**4.36**		.93	.95	.82
I feel affection towards visitors to Osogbo	4.43	.95 (34.13)			
I identify with visitors to Osogbo	4.38	.94 (38.65)			
I have a lot in common with visitors to Osogbo	4.29	.86 (29.55)			

[a]Satorra-Bentler Scaled x^2(17, $N = 470$) = 42.56, $p < 0.01$, CFI = 0.99, RMSEA = 0.06
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of residents' emotional solidarity with tourists

Composite reliabilities were extremely high for *welcoming nature* (0.90),

emotional closeness (0.93), and *sympathetic understanding* (0.93). Maximal weighted

alphas were also examined and found to be nearly identical to the composite reliabilities

(Table 12). As with all six previous constructs, convergent validity was shown by

significant ($p < 0.001$) t values associated with each loading on corresponding factors.

Lastly, AVE from each ESS factor was calculated and exceeded the 0.50 cutoff

recommended by Hair et al. (2010). Given AVEs for each factor exceeded the squared

correlation between factors, discriminant validity was demonstrated for the ESS scale

among residents.

Table 13. *Discriminant Validity Analysis from Residents' ESS CFA*

Factors	1	2	3
1. Welcoming nature	**.74**[a]	.64[c]	.69
2. Emotional closeness	.80[bd]	**.87**	.81
3. Sympathetic understanding	.83	.90	**.82**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All t tests were significant at $p < 0.001$

4.3.2 TOURISTS

Confirmatory factor analysis was also undertaken on the seven constructs for the

tourist sample. The same two-step procedure mentioned above was followed. Factor

structures and psychometric properties for each scale is presented here.

4.3.2.1 Tourists' shared beliefs with residents

Factor structure of tourists' shared beliefs with residents

With knowledge that the SBL had revealed two factors above—*preservation of the area* and *amenities of the area*, an identical two-step CFA was conducted on the tourists' data set regarding beliefs shared with Osogbo residents. From the LM tests, five error parameters (i.e., two error covariances and three cross-loading item) were identified. But after four Wald iterations, the model was trimmed and all the error terms were successfully dropped. The final measurement model yielded a Satorra-Bentler Scaled x^2(13, $N = 461$) = 12.08, CFI = 1.0, RMSEA = 0.00 (See Table 14) indicating an acceptable fit. Standardized factor loadings ranged between 0.86 and 0.90, exceeding the 0.70 standard.

Table 14. *Confirmatory Factor Analysis[a] of Tourists' SBL Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Preservation of the area	**5.79**		.95	.95	.94
A respect for Osun Osogbo traditional belief	5.93	.88 (14.91)			
An appreciation for the Osun Osogbo Festival	5.84	.86 (15.04)			
The thought that the Osun Osogbo is a great place to vacation	5.79	.90 (16.45)			
The belief that the Osun Osogbo is a unique place	5.78	.88 (16.92)			
The belief that preserving the local way of life in Osogbo area is important	5.59	.85 (17.44)			
Amenities of the area	**5.62**		.90	.90	.82
The belief that there is a wide variety of entertainment choices throughout the Osogbo area	5.69	.90 (18.20)			
The belief that there is a wide variety of dinning choices throughout the Osogbo area	5.56	.90 (20.58)			

[a] Satorra-Bentler Scaled x^2(14, $N = 461$) = 34.53, $p < 0.01$, CFI = 0.98, RMSEA = 0.01
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' shared beliefs with residents

Composite reliabilities for the two factors were not only identical to the maximal
weighted alphas, but very high. Convergent validity was shown by significant ($p <$
0.001) t values associated with each loading on corresponding factors. Even though the
AVEs exceeded the benchmark of 0.50, the squared correlation between the factors
exceeded that of either AVE. Consequently, discriminant validity was not established for
the SBL scale among tourists.

Table 15. *Discriminant Validity Analysis from Tourists' SBL CFA*

Factors	1	2
1. Preservation of the area	**.94**[a]	.92[c]
2. Amenities of the area	.96[bd]	**.82**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All t tests were significant at $p < 0.001$

4.3.2.2 Tourists' shared behavior with residents

Factor structure of tourists' shared behavior with residents

CFA was also conducted on the 11 items within the SBH scale, which had been
shown to exist of two factors—*local patronage activities* and *cultural heritage activities*.
The LM tests identified 20 error parameters (i.e., 17 error covariances and three cross-
loading items). Following five Wald test iterations, the model was trimmed and all but
two error terms were successfully removed. The two items, "walking around the town"
and "attending public events" were removed from the final measurement model because
they exceeded the 3.84 critical value for $\Delta x^2/df$ for the model. The removal of the

former item was in keeping with what was undertaken in the residents' CFA of the construct.

The final measurement model with no error parameters and all factors included was significant ($p = 0.01$) yielding a Satorra-Bentler Scaled $x^2(26, N = 461) = 58.85$, CFI = 0.99, RMSEA = 0.05. (See table 16). Also the standardized factor loadings all eclipsed the threshold of 0.70, ranging from 0.79 to 0.94, indicating an acceptable fit for the model.

Table 16. *Confirmatory Factor Analysis[a] of Tourists' SBH Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Local patronage activities	**3.66**		.96	.96	.84
Shopping at open market stores	3.74	.93 (32.81)			
Dining at local restaurants	3.68	.90 (28.55)			
Shopping at local artifact stores	3.65	.94 (32.97)			
Participating in nightlife activities	3.57	.91 (28.93)			
Cultural heritage activities	**3.74**		.95	.95	.78
Taking local tours	3.85	.91 (34.69)			
Visiting the Osun shrine	3.78	.87 (27.57)			
Sightseeing	3.75	.92 (31.88)			
Visiting heritage cultural site	3.65	.92 (31.15)			
Praying at the Osun festival shrine	3.65	.79 (22.80)			

[a]Satorra-Bentler Scaled $x^2(26, N = 461) = 58.85$, $p < 0.01$, CFI = 0.99, RMSEA = 0.05
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and* 7 = *strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' shared behavior with residents

For each of the two factors comprising the SBH, composite reliabilities and maximal weighted alphas (both identical in this case) were exceptionally high: 0.96 for *local patronage activities* and 0.95 for *cultural heritage activities* (Table 16). Examining

the *t* values associated with factor loadings, it was made known that each was significant

(*p* < 0.001), exceeding the 3.29 critical value. This displayed the scale's convergent

validity. AVEs for each SBH factor were calculated and found to surpass the 0.50 cutoff.

Despite this, the squared correlation between the resulting factors exceeded the AVEs,

thereby indicating discriminant validity was not demonstrated for the SBH scale among

residents.

Table 17. *Discriminant Validity Analysis from Tourists' SBH CFA*

Factors	1	2
1. Local patronage activities	**.84**[a]	.86[c]
2. Cultural heritage activities	.93[bd]	**.78**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at *p* < 0.001

4.3.2.3 Tourists' interaction with residents

Factor structure of tourists' interaction with residents

The single and unidimensional factor structure of the INTER scale comprised of

five items was subjected to the CFA procedure in determining tourists' interaction with

residents at the Osun Osogbo festival. Three error parameters (i.e., all error covariances)

were found following the LM tests. After two Wald test iterations, the model was

trimmed and all the errors terms were removed successfully. A review of the various fit

indices (e.g., CFI = 0.10, RMSEA = 0.04) as shown in Table 18, indicated that the final

measurement model was considered an adequate fit to the sample data yielding a

Satorra-Bentler Scaled $x^2(3, N = 461) = 5.25, p < 0.01$. Additionally, the standardized

factor loadings were exceptionally high, ranging from 0.86 to 0.92.

94

Table 18. *Confirmatory Factor Analysis[a] of Tourists' INTER Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Interaction	**3.30**		.96	.96	.81
During public holidays	3.35	.91 (26.77)			
During peak holiday season	3.32	.92 (29.77)			
During the week	3.29	.86 (22.49)			
During off-peak holiday season	3.28	.92 (25.94)			
On the weekend	3.27	.90 (26.87)			

[a] Satorra-Bentler Scaled $x^2(3, N = 461) = 5.25$, $p < 0.01$, CFI = 0.10, RMSEA = 0.04
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' interaction with residents

The reliability of the INTER construct was determined using the composite reliability and maximal weighted alphas, which were found to be high (0.96 and 0.96 respectively). Given the INTER construct was unidimensional, construct validity is irrelevant. With this said however, it should be mentioned that each of the *t* values for the standardized factor loadings were significant ($p < 0.001$), indicating the presence of convergent validity.

4.3.2.4 Tourists' place attachment with the Osun Osogbo Festival

Factor structure of tourists' place attachment

CFA was then undertaken on the place attachment (PA) construct items. As with the residents' sample, twelve items were included in the analysis. Following LM tests, 15 error parameters (i.e., 13 error covariances and two cross-loading items) were identified. After four Wald iterations, the model was trimmed and all error terms were eliminated except one item, "the Osun Osogbo festival means a lot to me," as it exceeded the 3.84 critical value for $\Delta x^2/df$ for the model. The item was subsequently

removed from the final measurement model. It should be noted that one item within the residents' sample was also removed. The estimation of the final measurement model resulted in an overall fit with a Satorra-Bentler Scaled $x^2(43, N = 461) = 94.02, p < 0.01$, CFI = 0.98, RMSEA = 0.05. The final measurement model included a two-factor structure: *place identity* (with five items) and *place dependence* (with six items). All standardized factor loadings surpassed the 0.70 critical value, with one exception. As Comrey and Lee (1992) have noted, standardized factor loadings of at least 0.50 are acceptable.

Table 19. *Confirmatory Factor Analysis[a] of Tourists' PA Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Place identity	**5.40**		.96	.96	.82
The Osun Osogbo festival is very special to me	5.51	.90 (19.97)			
I identify strongly with the Osun Osogbo festival	5.43	.90 (19.98)			
Visiting the Osun Osogbo festival says a lot about who I am	5.41	.92 (23.32)			
I am attached to the Osun Osogbo festival	5.33	.92 (25.67)			
I feel the Osun Osogbo festival is a part of me	5.32	.90 (22.20)			
Place dependence	**5.49**		.95	.96	.76
The Osun Osogbo festival is the best place for what I like to do	5.61	.90 (21.01)			
No other place can compare to the Osun Osogbo festival	5.59	.91 (19.91)			
I get more satisfaction out of visiting Osun Osogbo than any other place	5.55	.90 (20.94)			
Doing what I do at the Osun Osogbo festival is more important to me than doing it at any other place	5.50	.91 (21.47)			
I would not substitute any other area for doing the types of things I do at the Osun Osogbo festival	5.44	.91 (21.62)			
The things I do at the Osun Osogbo festival I would enjoy doing just as much at a similar site	5.24	.68 (14.90)			

[a]Satorra-Bentler Scaled $x^2(43, N = 461) = 94.02, p < 0.01$, CFI = 0.98, RMSEA = 0.05
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and 7 = strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' place attachment

Composite reliabilities and maximal weighted alphas were examined to assess internal consistency of the factors and construct overall. Each of the measures were either 0.95 or 0.96 for the two factors, indicating extremely high reliability in each factor (Table 19). Convergent validity was established for each corresponding loading factors as the *t* values were significant ($p < 0.001$). The resultant AVE of each factors surpassed the 0.50 suggested by Hair et al. (2010), yet the squared correlation between the factors exceeded each of the AVEs. As a result, discriminant validity was not established for the PA scale among tourists.

Table 20. *Discriminant Validity Analysis from Tourists' PA CFA*

Factors	1	2
1. Place identity	**.82**[a]	.84[c]
2. Place dependent	.92[bd]	**.76**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.3.2.5 Tourists' motivation to attend the Osun Osogbo Festival

Factor structure of tourists' motivation

The factor structure of the motivation (MOTIV) scale was measured using the same CFA procedure. MOTIV has been shown in previous research to consist of three factors—*social interaction, knowledge gain,* and *escape*—each describing various reason for participating at the Osun festival. The LM tests yielded 14 error parameters (i.e., nine error covariances and five cross-loading items), but after six Wald test iterations, the model was trimmed and all the error terms were successfully removed.

The final measurement model with no error parameters and all factor included was

significant ($p = 0.01$) yielding a Satorra-Bentler Scaled $x^2(32, N = 461) = 80.13$, CFI =

0.93, RMSEA = 0.06. (See Table 21). The same three-factor structure resulted as in

previous work with *social interaction* comprised of four items, while *knowledge gain*

and *escape* each had three items. Finally, each of the standardized factor loadings

surpassed the 0.70 threshold.

Table 21. *Confirmatory Factor Analysis[a] of Tourists' MOTIV Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Social interaction	**6.11**		.84	.86	.57
To be with a group of people	6.18	.73 (10.75)			
To be with others who enjoy the same things I do	6.14	.81 (11.13)			
To be entertained	6.07	.81 (11.27)			
To spend time with my friends	6.04	.66 (9.46)			
Knowledge gain	**6.18**		.82	.82	.60
To increase my knowledge of local culture	6.23	.73 (9.00)			
To learn something new	6.16	.80 (10.15)			
To attend cultural event that I don't normally have the opportunity to go to	6.11	.79 (13.27)			
Escape	**5.96**		.89	.90	.73
To recover from my usually hectic pace	5.97	.88 (13.27)			
To relieve boredom	5.96	.85 (12.98)			
To reduce built-up tension	5.95	.85 (14.38)			

[a]Satorra-Bentler Scaled $x^2(32, N = 461) = 80.13$, $p < 0.01$, CFI = 0.93, RMSEA = 0.06
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and 7 = strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' motivation

Composite reliabilities and maximal weighted alphas were found to be high for each

factor, above 0.80 in every instance. Convergent validity was established for each

corresponding loading factors as the *t* values were significant ($p < 0.001$). While the

resultant AVE for each factor surpassed the 0.50 suggested by Hair et al. (2010), the

squared correlation between *social interaction* and *knowledge gain* exceeded the AVEs

for the two factors, revealing that discriminant validity was not demonstrated for the

MOTIV scale among visitors.

Table 22. *Discriminant Validity Analysis from Tourists' MOTIV CFA*

Factors	1	2	3
1. Social interaction	**.57**[a]	1.0[c]	.24
2. Knowledge gain	1.0[bd]	**.60**	.19
3. Escape	.49	.44	**.73**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.3.2.6 Tourists' perceived safety at the Osun Osogbo Festival

Factor structure of tourists' perceived safety

The same two-step CFA was carried out on the six-items within the perceived

safety (SAFETY) construct. Following LM tests, seven error parameters (i.e., all error

covariances) were discovered and after two Wald test iterations, the model was trimmed

with all error terms successfully eliminated. The final measurement model was

considered an adequate fit to the sample data, yielding a Satorra-Bentler Sca0led x^2(7, *N*

= 461) = 18.89, $p < 0.01$, CFI = 1.0, RMSEA = 0.06. Standardized factor loadings

ranged from 0.85 to 0.93.

Table 23. *Confirmatory Factor Analysis[a] of Tourists' SAFETY Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Safety	**3.01**		**.95**	**.96**	**.78**
I will tell other people to be careful of crime at the Osun Osogbo festival	3.22	.85 (29.65)			
I felt worried about my personal safety at the Osun Osogbo festival	3.11	.86 (30.99)			
People told me that Osun Osogbo is dangerous	3.01	.88 (28.84)			
I might fall victim to crime at the Osun Osogbo festival	2.94	.93 (29.98)			
Osun Osogbo is just unsafe as other destinations	2.91	.91 (28.43)			
Osun Osogbo festival is unsafe	2.89	.86 (23.51)			

[a]Satorra-Bentler Sca0led $x^2(7, N = 461) = 18.89, p < 0.01$, CFI = 1.0, RMSEA = 0.06
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree and* 7 = *strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of tourists' perceived safety

Composite reliability and maximal weighted alphas were high and nearly identical (0.95 and 0.96 respectively) (Table 23). Convergent validity was shown by significant ($p < 0.001$) *t* values associated with each loading on corresponding factors. Although, the AVE value exceeded the 0.50 cutoff recommended by Hair et al. (2010), discriminant validity was not measured because SAFETY was univariate.

4.3.2.7 Tourists' emotional solidarity with residents

Factor structure of tourists' emotional solidarity with residents

The final CFA for the tourists' sample concerned the emotional solidarity scale (ESS) and its 10 items. In determining the factor structure, the same two-step CFA procedure was performed with the resultant LM tests indicating 15 error parameters (i.e., 14 error covariances and one cross-loading item). After five Wald iterations, the model was trimmed and all error terms were removed successfully.

The final measurement model with no error parameters and all factors included was significant ($p = 0.01$), yielding a Satorra-Bentler Scaled $x^2(32, N = 461) = 101.04$, $p < 0.01$, CFI = 0.93, RMSEA = 0.07 (See Table 24). These absolute and incremental fit indices indicate an acceptable fit for the model. The CFA resulted in a three-factor structure across the 10 items: *welcoming nature* (four items); *emotional closeness* (two items); and *sympathetic understanding* (four items). All but two of the standardized factor loadings exceeded the 0.70 critical value.

Table 24. *Confirmatory Factor Analysis[a] of Tourists' ESS Items*

Factor and Corresponding Item	Mean[b]	Standardized factor loading (t value[c])	Composite Reliability	Maximal Weighted Alpha	AVE
Welcoming nature	**5.90**		.80	.82	.50
I am proud to be welcomed as a visitor to Osogbo	6.06	.73 (10.39)			
I feel residents appreciate the benefits associated with me (a visitor) coming to the community	5.99	.64 (9.45)			
I treat Osogbo residents fairly	5.91	.86 (13.76)			
I feel residents appreciate visitors for the contribution we (as visitors) make to the local economy	5.67	.57 (10.05)			
Emotional closeness	**5.87**		.80	.80	.67
I feel close to some residents I have met in Osogbo	5.91	.86 (15.61)			
I have made friends with some Osogbo residents	5.83	.78 (12.02)			
Sympathetic understanding	**5.94**		.90	.91	.69
I feel affection towards Osogbo residents	5.97	.82 (13.81)			
I identify with Osogbo residents	5.95	.84 (14.18)			
I have a lot in common with Osogbo residents	5.94	.77 (14.44)			
I understand Osogbo residents	5.89	.90 (15.35)			

[a]Satorra-Bentler Scaled $x^2(32, N = 461) = 101.04$, $p < 0.01$, CFI = 0.93, RMSEA = 0.07
[b] Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree.*
[c] All *t* tests were significant at $p < 0.001$.

Psychometrics of residents' emotional solidarity with tourists

The reliability of the ESS scale was assessed using two measures. For each of the three factors, composite reliabilities were high: 0.80 for *welcoming nature,* 0.80 for

emotional closeness, and 0.90 for *sympathetic understanding*. Maximal weighted alphas were also examined and found to be nearly identical to the composite reliabilities (Table 24). Convergent validity was shown by significant ($p < 0.001$) *t* values associated with each loading on corresponding factors. Lastly, AVE from each ESS factor was calculated and exceeded the 0.50 cutoff recommended by Hair et al. (2010). While the resultant AVE for each factor surpassed the 0.50 suggested by Hair et al. (2010), the squared correlations between factors exceeded the AVEs for the three factors, revealing that discriminant validity was not demonstrated for the ESS scale among visitors.

Table 25. *Discriminant Validity Analysis from Tourists' ESS CFA*

Factors	1	2	3
1. Welcoming nature	**.50**[a]	1.0[c]	.94
2. Emotional closeness	1.0[bd]	**.67**	1.0
3. Sympathetic understanding	.98	1.0	**.69**

[a] The bold diagonal elements are the measures of average variance explained (AVE) for each factor.
[b] Below diagonal is the correlation between factors.
[c] Above diagonal is the squared correlation between factors.
[d] All *t* tests were significant at $p < 0.001$

4.4   MULTIPLE LINEAR REGRESSION FINDINGS

In addressing the second research question (and corresponding hypotheses: 1a, 1b, 1c, 1d, 1e, and 1f) and the third research question (and corresponding hypotheses: 2a, 2b, 2c, 2d, 2e, and 2f) (of the study, multiple regression analyses were conducted with each of the three factors of emotional solidarity (i.e. *welcoming nature*, *emotional closeness*, and *sympathetic understanding*) serving as dependent variables. The six independent variables in each of the models were shared beliefs, shared behavior, interaction, place attachment, motivation, and safety. As mentioned above, new variables

were calculated for resulting factors from the constructs (following the CFA results) prior to the analysis.

The way in which this was done was by summing means for each item and dividing by the total number of items within each factor (Woosnam & Norman, 2010). Three models were run initially for the residents' sample followed by three models for the tourists.

4.4.1 Residents

Model summary statistics, predictor coefficients, and multi-collinearity diagnostics (i.e., tolerance and VIF values) are presented in Table 26. Tolerance values were all above the 0.10 commonly recommended minimum level (Tabachnick & Fidell, 2012). Additionally, the variance inflation factor (VIF) scores for the independent variables were less than the recommended maximum value of 10.0 (Hair, Anderson, Tatham, & Black, 1995). While these measures are related to one another, it should be noted that such results indicate that no presence of multi-collinearity exists within the data (O'Brien, 2007).

Table 26. *Multiple Regression Output for the Residents*

ESS Models with predicting factors[a]	B	Beta(β)	*t*	tol[b]	VIF[c]
Model 1: ESS *Welcoming nature* (F = 35.88, *p* < 0.001, *R²* = 0.45)					
Amenities of the area	0.02	0.02	0.30	0.27[d]	3.75[d]
Preservation of the area	0.05	0.05	0.64	0.23	4.28
Local patronage	0.29	0.30	4.16***	0.23	4.31
Cultural heritage	-0.02	-0.20	-0.31	0.28	3.59
Interaction	-0.32	-0.03	-0.64	0.44	2.25
Place identity	0.24	0.26	3.00**	0.16	6.39
Place dependence	0.17	0.18	2.02**	0.14	7.10
Social interaction	-0.17	-0.16	-1.89	0.17	6.08
Knowledge gain	0.23	0.21	2.76**	0.20	4.99
Escape	-0.15	-0.15	-2.64**	0.35	2.82
Safety	-0.21	-0.18	-5.08***	0.93	1.07
Model 2: ESS *Emotional closeness* (F = 45.4, *p* < 0.001, *R²* = 0.52)					
Amenities of the area	0.22	0.18	2.90***		
Preservation of the area	-0.03	-0.02	-0.29		
Local patronage	0.25	0.23	3.47***		
Cultural heritage	-0.03	-0.02	-0.39		
Interaction	0.07	0.05	1.40		
Place identity	0.42	0.42	5.10***		
Place dependence	0.09	0.09	1.01		
Social interaction	0.00	0.00	-0.00		
Knowledge gain	-0.11	-0.09	-1.27		
Escape	-0.03	-0.03	-0.57		
Safety	-0.06	-0.05	-1.43		
Model 3: ESS *Sympathetic understanding* (F = 45.19, *p* < 0.001, *R²* = 0.52)					
Amenities of the area	0.14	0.13	2.00**		
Preservation of the area	-0.06	0.08	-0.72		
Local patronage	0.28	0.27	0.27***		
Cultural heritage	-0.03	-0.20	-0.02		
Interaction	0.12	0.12	0.12**		
Place identity	0.23	0.24	0.24***		
Place dependence	0.19	0.21	0.21**		
Social interaction	-0.11	-0.10	-0.25		
Knowledge gain	0.01	0.01	0.08		
Escape	0.04	0.04	0.67		
Safety	-0.08	-0.07	-1.93		

[a]Each item within the factors was asked on a 7-pt scale, where 1 = strongly disagree and 7 = strongly agree, except for the items comprised within the four shared behavior factors and the interaction factor, which were asked on a 7-pt scale, where 1 = never and 7 = all of the time.
[b]Tolerance is a measure that assesses the degree of multi-collinearity in the model. It is defined as 1 minus the squared multiple correlation of the variable with all other independent variables in the regression equation.
[c]VIF or variance inflation factor is another measure that assesses the degree of multi-collinearity in the model. VIF is defined as 1/tolerance; and is always greater than 1.
[d]Same tolerance and VIF across each of the three models given the same three predictor factors were considered in each model.
**p< 0.01
***p< 0.001

4.4.1.1 Residents: Model 1 (*Welcoming Nature*)

Model 1 was significant ($F = 35.88$, $p < 0.001$; $R^2 = 0.46$) indicating that a combination of the independent variables significantly predicted residents' *welcoming nature* toward tourists. Upon closer inspection of each independent variable, factors within the shared beliefs construct and interaction construct were not significant in the model. From the shared behavior construct, only the *local patronage* factor ($t = 4.16$, $p < 0.001$; $\beta = 0.30$) significantly predicted *welcoming nature* in the model. Each of the place attachment factors, *place identity* ($t = 2.99$, $p < 0.01$; $\beta = 0.26$) and *place dependence* ($t = 2.02$, $p < 0.01$; $\beta = 0.18$) significantly predicted *welcoming nature*. Only two of the motivation factors, *knowledge gain* ($t = 2.76$, $p < 0.01$; $\beta = 0.21$) and *escape* ($t = -2.64$, $p < 0.01$; $\beta = -0.15$) were significant in the model. Finally, *perceived safety* was also a significant predictor in the model ($t = -5.08$, $p < 0.001$; $\beta = -0.18$) (See Table 26).

4.4.1.2 Residents: Model 2 (*Emotional Closeness*)

The second model involving *emotional closeness* was also significant ($F = 45.40$, $p < 0.001$; $R^2 = 0.52$). None of the factors from the interaction, motivation, or perceived safety constructs were significant. From the shared beliefs construct, only *amenities of the area* ($t = 2.90$, $p < 0.001$; $\beta = 0.18$) was significant in the model. Also, only *local patronage* from the shared behavior construct ($t = 3.47$, $p < 0.001$; $\beta = 0.23$) was significant. Lastly, the *place identity* factor from the place attachment construct was significant ($t = 5.10$, $p < 0.001$; $\beta = 0.42$) in the model.

4.4.1.3 Residents: Model 3 (*Sympathetic Understanding*)

The third and final model for the resident sample pertained to the last emotional solidarity factor, *sympathetic understanding*. As was the case with the initial two models, the overall model was significant ($F = 45.19$, $p < 0.001$; $R^2 = 0.52$). No factors from the motivation or perceived safety construct were significant. Both place attachment constructs, *place identity* ($t = 2.94$, $p < 0.001$; $\beta = 0.08$) and *place dependence* ($t = 2.39$, $p < 0.01$; $\beta = 0.08$), were significant in the model. The *interaction* factor was also significant in the model ($t = 2.44$, $p < 0.01$; $\beta = 0.12$). Only *amenities of the area* from the shared beliefs construct was significant ($t = 2.00$, $p < 0.01$; $\beta = 0.13$). Finally, just the local *patronage* factor from the shared behavior construct ($t = 4.05$, $p < 0.001$; $\beta = 0.27$) was significant in the model.

Across the three models, only the factors *local patronage* and *place identity* significantly predicted the three emotional solidarity factors. The findings from the regression analyses have a lot of implications on the hypothesis formulated in examining the relationship between the six predictor variables (SBL, SBH, INTER, PA, MOTIV, and SAFETY) and emotional solidarity that residents report with the tourists at the Osun Osogbo Cultural festival. The first hypothesis (H1a) stated as 'residents' shared beliefs with tourists (as measured through two factors: *preservation of the area* and *amenities of the area*) will not significantly predict their degree of emotional solidarity with tourists (as measured through the three factors: *welcoming nature*, *emotional closeness* and *sympathetic understanding*)' was not supported based on the findings so it could not be to rejected.

106

The second hypothesis (H1b) stated as 'residents' shared behavior with tourists (as measured through two factors: *heritage activities* and *local patronage activities*) will not significantly predict their degree of emotional solidarity with tourists (as measured through three factors: *welcoming nature*, *emotional closeness* and *sympathetic understanding*)' was also not fully supported as only local patronage factor significantly predicted all the three factors of emotional solidarity. In consequence, H1b could not be rejected. The third hypothesis (H1c) stated as 'residents' interaction with tourists will not significantly predict their degree of emotional solidarity with tourists (as measured through three factors: *welcoming nature*, *emotional closeness* and *sympathetic understanding*)' was also not supported in the model as it was only significantly in the *sympathetic understanding* factor in the ESS.

The fourth hypothesis (H1d) stated as 'residents' perceived place attachment (as measured through two factors: *place identity* and *place dependence*) will not significantly predict their degree of emotional solidarity with tourists (as measured through three factors: *welcoming nature*, *emotional closeness* and *sympathetic understanding*)'. The place attachment factors were positively significant across two of the three ESS factors (*welcoming nature* and *sympathetic understanding*). So therefore, it was partially rejected. The fifth hypothesis (H1e) on residents' motivation to attend the OOCF will not significantly predict their degree of emotional solidarity with the tourists was not supported in the model, so could not be rejected. The last hypothesis in the resident model (H1f) on residents' perceived level of safety at the OOCF will not

significantly predict their degree of emotional solidarity with tourists was also not

supported. In essence, it could not be rejected.

4.4.2 Tourists

Likewise for the tourists models, in addressing the third research question (and

corresponding hypotheses: 2a, 2b, 2c, 2d, 2e, and 2f) of the study, multiple regression

analyses were conducted with each emotional solidarity factor serving as dependent

variable. Model summary statistics, predictor coefficients, and multi-collinearity

diagnostics (i.e., tolerance and VIF values) are presented in Table 27.

Tolerance values for the six predictor variables in the three models were all

above the minimum value of 0.10. VIF was also under the maximum value of 10.0. Once

more, multi-collinearity was not an issue for the three models.

Table 27. *Multiple Regression Output for the Tourists*

ESS Models with predicting factors[a]	B	Beta(β)	t	tol[b]	VIF[c]
Model 1: ESS *Welcoming nature* (F = 33.54, *p* = < .000, R^2 = 0.45)					
Amenities of the area	0.16	0.23	2.89***	0.20	5.10
Preservation of the area	0.14	0.19	2.28**	0.18	5.66
Local patronage	0.09	0.15	1.92	0.20	4.97
Cultural heritage	-0.09	-0.15	-1.89	0.21	4.83
Interaction	-0.01	-0.01	-0.23	0.52	1.93
Place identity	0.07	0.11	1.38	0.20	4.97
Place dependence	0.01	0.01	0.11	0.23	4.32
Social interaction	0.22	0.19	2.82***	0.26	3.84
Knowledge gain	0.18	0.16	2.33**	0.28	3.60
Escape	-0.05	-0.05	-1.32	0.74	1.35
Safety	0.03	0.04	1.10	0.86	1.17
Model 2: ESS *Emotional closeness* (F = 21.67, *p* = < .000, R^2 = 0.35)					
Amenities of the area	0.20	0.25	2.93***		
Preservation of the area	0.05	0.06	0.68		
Local patronage	0.15	0.06	2.74***		
Cultural heritage	-0.16	-0.24	-2.89***		
Interaction	-0.01	-0.15	-0.28		
Place identity	0.11	0.15	1.75		
Place dependence	-0.08	-0.11	-1.39		
Social interaction	0.36	0.29	3.83***		
Knowledge gain	0.13	0.10	1.39		
Escape	-0.06	-0.06	-1.34		
Safety	0.03	0.04	0.90		
Model 3: ESS *Sympathetic understanding* (F = 20.16, *p* = < .000, R^2 = 0.33)					
Amenities of the area	0.25	0.34	3.88***		
Preservation of the area	-0.02	-0.03	-0.30		
Local patronage	0.08	0.14	1.57		
Cultural heritage	-0.09	-0.14	-1.59		
Interaction	0.01	0.01	0.16		
Place identity	0.00	0.01	0.07		
Place dependence	0.07	0.10	1.19		
Social interaction	0.25	0.22	2.85***		
Knowledge gain	0.14	0.09	1.56		
Escape	-0.02	-0.02	-0.46		
Safety	0.03	0.04	1.01		

[a]Each item within the factors was asked on a 7-pt scale, where 1 = strongly disagree and 7 = strongly agree, except for the items comprised within the four shared behavior factors and the interaction factor, which were asked on a 7-pt scale, where 1 = never and 7 = all of the time.

[b]Tolerance is a measure that assesses the degree of multi-collinearity in the model. It is defined as 1 minus the squared multiple correlation of the variable with all other independent variables in the regression equation.

[c]VIF or variance inflation factor is another measure that assesses the degree of multi-collinearity in the model. VIF is defined as 1/tolerance; and is always greater than 1.

[d]Same tolerance and VIF across each of the three models given the same three predictor factors were considered in each model.

**p< 0.01

***p< 0.001

4.4.2.1 Tourists: Model 1 (*Welcoming Nature*)

The overall model with six predictor factor variables (i.e., shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) serving to explain *welcoming nature* was significant ($F = 33.54$, $p < 0.001$; $R^2 = 0.45$). In the analysis of the findings, only four of the 11 potential variables significantly predicted the emotional solidarity factor. Both of the shared beliefs factors, *amenities of the area* ($t = 2.90$, $p < 0.001$; $\beta = 0.23$) and *preservation of the area* ($t = 2.28$, $p < 0.01$; $\beta = 0.19$) were significant in the model. Two of the three motivation factors, *social interaction* ($t = 2.82$, $p < 0.001$; $\beta = 0.19$) and *knowledge gain* ($t = 2.33$, $p < 0.01$; $\beta = 0.16$) significantly predicted *welcoming nature*. None of the factors comprising the shared behavior, interaction, place attachment, and perceived safety constructs were significant in the model.

4.4.2.2 Tourists: Model 2 (*Emotional Closeness*)

The second model involving *emotional closeness* as dependent variable was also significant ($F = 21.67$, $p < 0.001$; $R^2 = 0.35$). Further analysis from the model indicated that the two shared behavior factors were significant. Specifically, *local patronage* ($t = 2.74$, $p < 0.001$; $\beta = 0.23$) and *cultural heritage* ($t = {}^-2.89$, $p < 0.001$; $\beta = -0.24$) were significant predictors in the model. Additionally, *amenities of area* ($t = 2.93$, $p < 0.001$; $\beta = 0.25$) from the shared beliefs construct and *social interaction* ($t = 3.83$, $p < 0.001$; $\beta = 0.29$) from the motivation construct were each significant predictors of *emotional*

closeness. No factors from the interaction, place attachment and perceived safety were significant in the model.

4.4.2.3 Tourists: Model 3 (*Sympathetic Understanding*)

The third and final model included the emotional solidarity factor of *sympathetic understanding*. While the model was significant ($F = 20.16$, $p < 0.001$; $R^2 = 0.33$) like the other two, Model 3 included the least amount of significant predictors. Only *amenities of the area* ($t = 3.88$, $p < 0.001$; $\beta = 0.34$) from the shared beliefs construct and *social interaction* ($t = 2.85$, $p < 0.001$; $\beta = 0.22$) of the motivation construct were significant in the model. Factors from the shared behavior, interaction, place attachment and perceived safety construct were not significant in the model.

For the three models, only *amenities of the area* and *social interaction* significantly predicted the three factors of emotional solidarity. In examining the relationship between six predictor variables (SBL, SBH, INTER, PA, MOTIV, and SAFETY) and emotional solidarity that tourists report with residents at the OOCF, it is imperative to if the formulated hypothesis were supported or not. The first hypothesis (H2a) stated as 'tourists' shared beliefs with residents (as measured through two factors: *preservation of area* and *amenities of area*) will not significantly predict their degree of emotional solidarity with residents (as measured through three factors: *welcoming nature*, *emotional closeness* and *sympathetic understanding*) was partially supported as only the *amenities of the area* factor of the SBL was significant across all the three factors of ESS. Hypothesis 2b was also not fully supported in the model as the SBH construct was only significant in one of the ESS factors – *emotional closeness*.

The third hypothesis (H2c) stated as 'tourists' interaction with residents will not significantly predict their degree of emotional solidarity with residents (as measured through three factors: sympathetic understanding, welcoming nature, and emotional closeness)' was not supported in the model, so it could not be rejected. Also the fourth hypothesis (H2d) on tourists' place attachment on their degree of emotional solidarity with residents was not positively significant, so therefore, it could not be rejected. The fifth hypothesis (H2e) on tourists' motivation to attend the OOCF will not significantly predict their degree of emotional solidarity with the residents was not fully supported in the model as only one of the three factors of motivation – *social interaction* was significant across all the three factors of emotional solidarity. The last hypothesis in the tourist model (H2f) on tourists' perceived level of safety at the OOCF will not significantly predict their degree of emotional solidarity with residents was also not supported. In essence, it could not be rejected.

4.5   MANOVA FINDINGS

To address the fourth and final research question and corresponding hypotheses (i.e., 3a, 3b, and 3c), a MANOVA was undertaken to determine if a significant difference in residents' and tourists' emotional solidarity with the other existed. As indicated in Table 28, the overall model ($F = 86.55$, $p < 0.001$) was significant. Overall, tourists reported a significantly higher degree of agreement with items in each of the three factors. More specifically, a significant difference was found between tourists ($M = 5.90$) and residents ($M = 4.95$) level of *welcoming nature*. *Emotional closeness* levels

were also different between tourists ($M = 5.87$) and residents ($M = 4.37$). Finally, degree

of *sympathetic understanding* between tourists ($M = 5.94$) and residents ($M = 4.36$) was

significantly different. Taken collectively, it is apparent that tourists feel a stronger sense

of emotional solidarity with residents than do residents with tourists. Therefore, H3a,

H3b, and H3c was rejected.

Table 28. *Emotional Solidarity Factor Differences between Residents and Tourists*[a]

Emotional solidarity factors	M[b](SD)		ANOVA Results	
	Residents	Tourists	*F*	*P*
Welcoming nature	4.95 (1.86)	5.90 (1.02)	92.83	.000
Emotional closeness	4.37 (2.04)	5.87 (1.12)	192.38	.000
Sympathetic understanding	4.36 (1.94	5.94 (1.05)	236.38	.000

[a.] MANOVA model: Wilks's $\Lambda = 0.78$, $F(3, 927) = 86.55$, $p < 0.001$.
[b.] Measurement scale: 1 (*strongly disagree*) to 7 (*strongly agree*)

CHAPTER V

113

CONCLUSION AND SUMMARY

This final chapter of the dissertation is divided into four sections. The first section is concerned with revisiting the purpose of the study, research questions and summary of the study's findings. Results are then compared with existing literature. A discussion follows that encompasses hypothesis findings along with theoretical and practical implications of the results. The remainder of this chapter includes a discussion of the study's limitations and provides recommendations for future research.

5.1   REVIEW OF THE STUDY

The emergence and importance of cultural festivals in urban and rural communities has been unprecedented in the past decades, providing destination marketers an avenue to increase the inflow of tourists and to extend tourist seasons. At the same time, tourists are provided travel experience alternatives that allow for greater interaction with residents and are afforded an opportunity to learn about different cultures. Such festivals offer a unique opportunity for residents and tourists to interact in an uncommon manner within a restricted environment and period. Arguably, such encounters can contribute to the development of an emotional relationship between members of each group.

The purpose of this present study was to modify the theoretical framework of emotional solidarity (Durkheim, 1995[1915]) in examining the relationship between residents living adjacent to and tourists visiting a cultural festival. Findings from this

study serve to fill the gap in the literature concerning the social and emotional bonds shared by such individuals. To date, a majority of the studies involving festivals within the tourism literature focus on Western and developed countries. Research focusing on the social impacts of festivals within developing countries, especially sub-Saharan African countries is sparse. The present study sought to extend the existing research (focusing on emotional solidarity in the context of festivals) to Nigeria—a developing sub-Saharan African country. More specifically, the study raised the following research questions in the attempt to carry out the study:

1. To examine the factor structure and the psychometric properties of the seven constructs comprised within the modified Durkheim (1995[1915]) model of emotional solidarity (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, perceived safety and emotional solidarity).

2. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that Osogbo residents report with tourists at the Osun Osogbo Festival.

3. To examine the relationship between six predictor variables (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) and emotional solidarity that tourists to the Osun Osogbo Festival report with Osogbo residents.

4. To compare the perceived emotional solidarity that Osogbo residents and tourists to the Osun Osogbo Festival experience with one another.

5.2   SUMMARY AND INTERPRETATION OF RESULTS

Key findings and interpretation of such findings are presented below. These findings surround the study demographics, CFA and psychometrics of each model construct, multiple linear regression analysis, and MANOVA analysis. Results are presented for both resident and tourist samples.

5.2.1   Respondent demographics and travel behavior

Mean age for the resident sample ($M = 30.6$ years of age) was nearly identical to that of the tourists ($M = 32.9$ years of age). Given tight quarters and limited space at the Osun Osogbo Festival, this might serve to explain why both samples were fairly young. A high percentage of residents (36.4%) and tourists (40.6%) had at least a four-year college degree, which is consistent with cultural festival respondents in similar research (Lee, Kyle, & Scott, 2012; Woosnam, Aleshinloye, Van Winkle, & Qian, 2014). Past attendance at the festival was also nearly identical across the samples; 61.7% for residents and 62.5% for tourists. Lee and colleagues (see Lee, Arcodia, & Lee, 2012; Lee, Lee, & Arcodia, 2013) claim high revisitation rates may be explained by a shared motivation of participants to interact with others from a similar culture or who possess the same interests in a particular culture.

5.2.2   CFA and psychometrics of each construct across the samples

This study marks the first attempt to examine Durkheim's ([1915] 1995) theoretical framework of emotional solidarity among residents and tourists in the context of, not only a cultural festival, but also one occurring in a developing country in the

116

Global South. While prior studies concerning the construct and framework have occurred within the United States, the current study allowed the opportunity to examine the applicability of the construct in a new context while modifying the framework. In modifying the framework, additional antecedents (e.g., place attachment, motivation, and perceived safety) were considered in conjunction with the existing three antecedents (e.g., shared beliefs, shared behavior, and interaction) to explain the ultimate dependent variable, emotional solidarity. Prior studies on emotional solidarity have indicated sound psychometric properties (i.e., reliability and validity) of each of the four construct scales (e.g., shared beliefs, shared behavior, interaction, and emotional solidarity) (Woosnam & Norman, 2010; Woosnam, Norman, & Ying, 2009). It is highly imperative to compare psychometric properties of each construct within the modified model to what has been found within the literature. This will confirm the consistency of the results with the finding from previous studies.

In comparing the residents and tourists CFA and psychometric properties across the samples, the resulting factor structure of the residents' and tourists' shared belief was identical within each model. The seven items that comprised the SBL loaded onto the two factors for the residents with a: Satorra-Bentler Scaled x^2(13, $N = 470$) = 24.05, $p <$ 0.01, CFI = 0.99, RMSEA = 0.04. For the tourists, the Satorra-Bentler Scaled x^2(13, $N =$ 461) = 12.08, CFI = 1.0, RMSEA = 0.00. Though the RMSEA fit index of the residents are slightly highly than the tourists, values less than 0.8 is considered a good fit (MacCallum et. al., 1996). Also, Brown and Cudeck (1993) asserted that RMSEA values

117

less or equal to 0.05 is an indication of close approximate fit. The standardized factor

loadings of both samples were very high, exceeding the 0.70 cut-off point.

Reliability was also assessed by examining maximal weighted alphas for each

SBL factors within the resident and tourist model. The factors revealed strong internal

consistency with maximal weighted alphas exceeding the 0.70 alphas critical value.

Furthermore, composite reliability for both models was robust as it surpassed the

suggested 0.60 critical value as suggested by Bagozzi and Yi (1988). This finding is

consistent with previous studies on emotional solidarity constructs indicating strong

psychometric properties (Woosnam & Aleshinloye, 2012; Woosnam, 2011; Woosnam &

Norman, 2009).

The SBH constructs for the residents' and the tourists' samples were comprised

of two factors: *local patronage* and *cultural heritage*. The final measurement model for

residents was: Satorra-Bentler Scaled x^2(34, N = 470) = 197.60, CFI = 0.96, and

RMSEA = 0.10., with the tourist model also yielding a: Satorra-Bentler Scaled x^2(26, N

= 461) = 58.85, CFI = 0.99, RMSEA = 0.05. For the resident model, the RMSEA value

(0.10) was higher than the tourists one (0.50) but RMSEA values ranging from 0.08 to

0.10 provide a mediocre fit and below 0.08 show a good fit (MacCallum et. al., 1996).

The CFI of residents and tourists samples showed a good fit (0.96 and 0.99 respectively)

as suggested by Hu and Bentler, (1999), that a CFI ≥ 0.95 is an indication of good fit.

The standardized factor loadings of the residents and tourists samples were of similar

values (0.76 to 0.90 and 0.70 to 0.94 respectively) exceeding the critical level of 0.70

(Fornell & Larcker, 1981).

Reliability and validity was assessed for both the residents and tourists samples. The maximal weighted and composites reliabilities were high, ranging from .94 to .95 for the former and .95 to .96 for the latter. According to Lance, Butts, and Michael (2006), factor reliabilities greater than .80 are good, and those above .90 are considered excellent. Both samples indicated strong internal consistencies for each factors of SBH with corresponding items.

Similarities exist in the comparison between the residents' CFA and psychometric properties of the INTER construct and the tourists one. The residents sample as indicated by the various fit indices (CFI = 0.10; RMSEA = 0.07) and the standardized factor loadings ranging from 0.89 to 0.93, adequately fit into the data sample. So also is the tourists sample with almost a replica fit indices with the residents (e.g., CFI = 0.10, RMSEA = 0.04) and an exceptionally high standardized factor loadings ranging from 0.86 to 0.92. The residents' RMSEA (0.07) was slightly higher than the tourists one (0.04) but values below 0.08 is considered a good fit (MacCallum et. al., 1996). The good psychometric properties from the INTER construct is consistent with Woosnam and Aleshinloye (2013) findings in providing support for the Durkheim's framework.

The two factor structure of the place attachment construct: *place identity* and *place dependence* for the residents and tourists produces comparable findings. Both have a similar overall fit with (residents) CFI = 0.99 and RMSEA = 0.06 and (tourists) CFI = 0.98 and RMSEA = 0.05 with all the factor loadings well above the 0.70 critical value, except one for the tourist model. Comrey and Lee (1992) asserted that standardized

119

factor loadings of at least 0.50 are acceptable. Composite reliability and maximal weighted alphas were extremely high and nearly identical for both samples.

The samples from the residents and tourists on the three motivation factors was consistent with each other. From the resident sample, the CFI = 0.98, and RMSEA = 0.06 was similar to the tourist sample: CFI = 0.93, RMSEA = 0.06 with each of the standardized factor loadings exceeding the 0.70 threshold. The composite reliabilities and maximal weighted alphas of the three factors: *social interaction, knowledge gain, and escape* were found to be very high with each surpassing the critical threshold for both samples. Additionally, convergent validity was established for each corresponding loading factors as the *t* values was significant ($p < 0.001$).

The CFA and the psychometric properties from the residents and tourists samples produced an adequate fit to the model. In their comparison, the residents sample yielded a CFI = 0.99, and RMSEA = 0.08 while the tourists sample have a CFI = 1.0, and RMSEA = 0.06. The closer the CFI values to 1.0, the indication of a good fit (Hu & Bentler, 1999). Also, in examining the reliability of the single SAFETY construct of the model, two measures (i.e., composite reliabilities and maximal weighted alphas) employed were extremely high for the samples. Lastly, the convergent validity was shown by significant ($p < 0.001$) *t* values associated with each loading on corresponding factors for both the resident and tourist samples.

From the last construct in the model, emotional solidarity, a comparison of the CFI and psychometric properties of residents and tourists samples was similar within each model. From the residents model, the CFI = 0.99, RMSEA = 0.06 while that of the

tourists was CFI = 0.93, RMSEA = 0.07, thus, indicating an absolute fit. This findings is consistent with Woosnam et. al. (2014) study on factor structure confirmation of emotional solidarity scale.

In line with previous studies on ESS, the CFA resulted in a three-factor structure across the 10 items: *welcoming nature* (four items); *emotional closeness* (two items); and *sympathetic understanding* (four items) (Woosnam & Aleshinloye, 2013; Woosnam, 2011; Woosnam & Norman, 2009). Additionally, standardized factor loadings all eclipsed the threshold of 0.70, except two from the tourist model. Composite reliabilities for the resident model were extremely high for *welcoming nature* (0.90), *emotional closeness* (0.93), and *sympathetic understanding* (0.93) while for the tourists were high: 0.80 for *welcoming nature,* 0.80 for *emotional closeness*, and 0.90 for *sympathetic understanding*. As with all six previous constructs, convergent validity was shown by significant ($p < 0.001$) *t* values associated with each loading on corresponding factors for both residents and tourist model.

5.2.3 Multiple regression findings

In addressing the second and third purpose of this paper, examining the solidarity residents and tourists report with one another at the Osun Osogbo Cultural Festival, a multiple regression analysis was carried out for each of the three factors of emotional solidarity (*welcoming nature*, *emotional closeness*, and *sympathetic understanding*) serving as dependent variable with the six independent (i.e. shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) for both models. The overall result of each model was highly significant and positively correlated

with some of the items from the six independent variables. But from within the models, some of the findings gave an unpredictable outcome with the factors.

The place attachment factors: *place identity* and *place dependence* significantly predicted the residents' emotional solidarity to the tourists. The three factors of ESS shows a significant positive relationship with items from the place attachment in the model. For example residents' place attachment significantly predicted their *welcoming nature* and *sympathetic understanding* to the tourists at the festival. This could be taken as a form of appreciation by the residents to welcome the tourists warmly because the latter affection or connection to their place and the festival. From the tourists model, the place attachment construct through its two factors: place identity and place dependent has no significant correlation with emotional solidarity. The implication here is that the tourists share no degree of emotional solidarity based on their perceived attachment to festival and the place with resident.

Derret (2003b) in study of four community cultural festivals in the Northern Rivers region of New South Wales, Australia, asserted that residents and festival visitors are brought together by the events and closely connected through forging a sense of place together. Researchers have shown that attachment is often associated with the meanings tied to the relationship shared with significant others (i.e., family and close friends) and place experiences in that occur in the presence of others (Lee et. al, 2012). Festival environments truly provide a context for social relationship and shared experiences (Kyle & Chick, 2007).

Findings from the residents' shared beliefs with tourists indicated that only one of the factors, *amenities of the area* predicted two of the ESS construct, *emotional closeness* and *sympathetic understanding*. Similarly from the tourists' model, *amenities of the areas* factor of shared beliefs predicted all the three factors of emotional solidarity. This is surprising because previous studies have indicated that shared beliefs as one of the antecedents of emotional solidarity. (Woosnam & Aleshinloye, 2013; Woosnam, 2011; Woosnam & Norman, 2009). The other SBL factor: *preservation of the area*, having to do about protection of both natural and cultural resources residents and tourists possesses, was not significant in all three ESS factors in both residents and tourists model may be due to low tourists presence and involvement at the festival because of government intervention on limiting tourists participation.

The *local patronage* factor of shared behavior construct was positively significant to the residents' emotional solidarity with the tourist to the festival but the other factor *cultural heritage* was not. On the tourist model, only *emotional closeness* factor of ESS predicted the shared behavior with the resident. This is not surprising because the Osun Osogbo Cultural Festival is mostly seen as a scared and religious event that involves rituals performance which may not go down well with most individual because of their religious beliefs, so they tend to develop bond with one another based local patronage activities such shopping and dining within the town. This findings was in agreement with what Woosnam (2011) found in testing a model of Durkheim's theory of emotional solidarity among residents of Beaufort County, South Carolina. Residents reported a higher degree of engaging local patronage activities than cultural activities.

123

But on the contrary, cultural heritage activities such as sightseeing and attending special events and festival were of more importance in the shared behavior between residents and tourists than local patronage activities (Woosnam, Norman, & Ying, 2009).

Resident interaction with tourist only predicted one of the factors of emotional solidarity: *sympathetic understanding* based on the findings from the model. But from the tourists' model, interaction was not significant to their level of emotional solidarity with the resident. This finding is unexpected because interactions is considered to be main precursor of emotional solidarity (Woosnam, 2011). Emotional solidarity can be forged based on degree of interaction between residents and tourists at destination. Encounters between residents and tourists are a manifestation of social interaction and such encounters occur in countless touristic contexts (Griffiths & Sharpley, 2012).

This finding is an indication of limited interaction between the two parties, which could be as result of government discouragement of the visitors to the festival due to the Ebola scare and the locals were wary of being infected by the virus because of its highly contagious nature. Woosnam (2011) indicated that residents' degree of interaction was a significant predictor of emotional solidarity they experience with tourists. Contact and interaction between residents and tourists brings individual together and foster a great understanding about one another (Reisinger, 1994).

Regression analysis from residents model indicated that only two of the three factors comprising the motivation construct: *knowledge gain* and *escape* predicted *welcoming nature* factor of ESS. On the contrary, from the tourists' model, *social interaction* factor from the motivation construct predicted all the factors of emotional

124

solidarity. Also *knowledge gain* factor was a significant predictor of *welcoming nature* factor of ESS. The varying motivation outcome from the residents and tourists to the festival is a clear manifestation of the later perception of personal value and cultural importance as motivating factors in their association with the Osun festival.

Pegg and Patterson (2010) in their study understanding visitors motivations and they experience they seek, found out visitors considered the variety of activities and festival atmosphere as the most important, coupled with welcoming feelings they received from locals. The visitors sense the event attracted people of similar desires, thereby creating safe and enjoyable moments. The three motivation factors did not significantly predict *emotional closeness* and *sympathetic understanding* in the residents' model. This unexpected findings could arise because of the negativity surrounding the festival due to Ebola threat and initial uncertainty concerning the festival, whether it will hold or not because of public health issues. All this contending issues might lower the morale of the residents in their attitudes to the tourists.

Lastly, safety construct was not a predictor of emotional solidarity in both the residents and the tourists' model, as it was not positively significant. But on the residents model, safety only was predicted the *welcoming nature* factor of the emotional solidarity. Recently, Woosnam et.al. (2015) concluded that perceived safety was considered a potential antecedent of emotional solidarity through the three factors – *feeling welcomed, emotional closeness*, and *sympathetic understanding*.

Their findings indicated that emotional solidarity significantly predicted tourists' perceived safety in the LRGV region, making them to conclude that the emotional

125

solidarity that tourists experience with residents can explain how safe the former might feel in a destination. Safety should be recognized as one of the most fundamental conditions for the development of tourism destinations (Fletcher & Morakabati, 2008). Residents and tourists having a sense of perceived safety create a peaceful environment to interact, build friendship, and development intimate relationship. Tourists feeling insecure or threatened at any specific destination might develop a negative impression (George, 2003).

5.2.4 MANOVA findings

The result of the current study revealed that the residents experience a lower degree of welcoming nature than the tourists. This is contrary to Woosnam (2011), where he reported that residents experienced a significantly higher degree of welcoming others than tourists among Galveston community in the US. This could due to cultural differences and perceived language barrier issues since most locals might not be confident enough to converse in spoken English and may decide to restrain themselves.

Generally, residents and tourists indicated a positive degree of emotional solidarity with one another based on the items comprising emotional solidarity constructs. Though the tourists display a higher agreement in all the three factors – *welcoming nature* ($M_{residents} = 4.95$, $M_{tourists} = 5.90$); *emotional closeness* ($M_{residents} = 4.37$, $M_{tourists} = 5.87$); and *sympathetic understanding* ($M_{residents} = 4.36$, $M_{tourists} = 5.94$). Woosnam (2011) tested a structural model based on Durkheim's (1995[1915]) theory on the complex relationship between residents and tourists. The results indicated that residents reported experiencing a significant higher degree of welcoming others than the

126

tourists. Tourists having a higher degree of emotional solidarity than the residents could be as a result of the former seeing the later as part of them because of sharing common heritage, values, and beliefs.

Urry (2002) asserted that tourists' interests in the local culture and openness in making friendship with the residents (Woosnam, 2011) could be a resulting factor. Furthermore, residents agreed that they welcomed ($M_{residents}$ = 4.95) tourists more than they experience emotional closeness ($M_{residents}$ = 4.37) or having a sense of sympathetic understanding ($M_{residents}$ = 4.36) with the tourists. While the tourists displayed a heightened level of sympathetic understanding ($M_{tourists}$ = 5.94) with residents, closely followed by feeling welcomed ($M_{tourists}$ = 5.90) and emotional closeness ($M_{tourists}$ = 5.87) with the residents.

5.3   DISCUSSION

Festivals are social and cultural phenomena that represent the living culture of a local community and are often used by residents to strengthen their natural bond and connect themselves either to past traditions or to existing cultures (Lau & Li, 2015). At the same time, festival offers an avenue for the tourists to witness and share cultural experiences with the host, creating and developing emotional bonds or attachments with one another during the process. Relationships between residents and tourists have been perceived as multifaceted and dynamic. Some researchers see the relationship as transactional in the form of financial exchanges (Gursoy & Kendall, 2006; Watt, 2003), against which Woosnam, et al. (2009) has argued.

Furthermore, other researchers sees a boundary between residents and tourists, as a relationship conceived as the "self versus the other" (Wearing & Wearing, 2001), limiting interaction that can potentially develop into intimate, close bonds. Also, the relationship between members of the two groups has been reduced to superficial encounters or "functional exchanges" (Stokowski, 2002), making it difficult to capture the potential intimacy or emotional relationship that could arise between residents and tourists. Each of these perspectives have given way to a call for greater examination of the relationships that exist between residents and tourists that have embraced the theoretical framework of emotional solidarity (Woosnam & Norman, 2010).

The framework of emotional solidarity conceived through the work of Durkheim (1995[1915]) has been used to explain the relationship between residents and tourists. Woosnam (2011) asserted that as residents and tourists interact with each other, engage in similar behavior and shared similar beliefs, some degree of emotional solidarity will emerge, forming a bond between members of the groups. To date, the work concerning the construct and framework of emotional solidarity focused on residents' perceptions of tourism and tourism development (Woosnam, 2010), scale development and validation (Woosnam & Norman, 2010), as well as the comparison of emotional solidarity among residents and tourists (Woosnam & Aleshinloye, 2013).

This current study is novel in three distinct manners. It is the first study of its kind to be carried out in a cultural festival setting where responses of both the residents and tourists are collected at the same point in time concerning the degree of perceived emotional solidarity experienced with one another. Woosnam and Aleshinloye (2013)

128

have called for concurrent models of emotional solidarity to be examined for both residents and tourists.

Secondly, the study was done in an entirely different geographical setting within the Global South—Nigeria, in order to further validate the scales. Lastly, an attempt was made to further expand the antecedents of emotional solidarity by including place attachment, motivation, and perceived safety to the extant model in an effort to explain a greater degree of variance within the construct. Woosnam (2011) calls for such studies in his study of emotional solidarity predictors among tourists.

Based on hypothesis 1 (i.e., 1a, 1b, 1c, 1d, 1e, and 1f), the six predictor constructs (i.e., shared beliefs, shared behavior, interaction, place attachment, motivation, and perceived safety) were examined through a multiple linear regression analysis. The findings from the output indicated some of the constructs were significant predictor of the ESS factors within the three models from the residents. From the resident Model 1, *local patronage* factor of SBH, place attachment, two factors from the MOTIV: *knowledge gain* and *escape* and safety predicted *welcoming nature* factor of ESS. The findings from model 2 indicated that *amenities of the area* factor of SBL, *local patronage* factor of shared behavior, and *place identity* factor of place attachment constructs predicted *emotional closeness* factor of ESS. Lastly from the resident model 3, *amenities of the area* factor of shared belief, *local patronage* factor of shared behavior, interaction, place attachment constructs all significantly predicted the *sympathetic understanding* factor of ESS.

129

It is worthy to state that some of the factors have a negative relationship with ESS constructs in the models. *Preservation of the area* factor from shared behavior was negatively significant with ESS construct. Also the motivation and safety constructs are not a significant predictor of *emotional closeness* and *sympathetic understanding* factors of ESS.

In examining hypothesis 1a, only one of the shared beliefs factors (i.e., *amenities of the area*) significantly predicted emotional solidarity. Furthermore, only two of the emotional solidarity factors (i.e., *emotional closeness* and *sympathetic understanding*) were significantly predicted by *amenities of the area*. Consequently, hypothesis 1a was not fully supported in the residents' model. Past studies on resident and tourist relationship found out that shared beliefs is one of the precursors of emotional solidarity (Woosnam & Aleshinloye, 2013). This findings is expected because items comprising the *preservation of the area* from the shared beliefs constructs mainly focused on respect for traditional beliefs, culture and tradition which may be resisted by the Osogbo residents because of their strong Christian and Islamic beliefs.

Concerning hypothesis 1b, shared behavior (as measured through *cultural heritage* activities and *local patronage* activities) was examined to determine whether it would significantly predict the three factors of emotional solidarity. Only the *local patronage* factor predicted each of the emotional solidarity factors. The reason for this could be as a result of frequent interactions between residents and tourists as they share the towns' resources during and after the festival. For example, they patronize the restaurants, make purchases in the local stores and walk around the town.

This gives credence to the works of Woosnam (2011) and Snepenger, Murphy, Connell, and Gregg (2003) which found that shared behaviors such as shopping among residents and tourists create an opportunity for socialization and interaction to occur, thereby aiding in the potential to bind individuals. The probable reason why the *cultural heritage activities* factor of the SBH did not predict any of the ESS factors was because a large majority of Osogbo residents were highly religious in Christianity and Islam, with only a handful practicing traditional religion. They perceive Osun Osogbo Festival as a form of idol worshipping, which stands counter to their religious beliefs. Items comprising the factors involve activities centered on praying and visiting the Osun shrine.

Hypothesis 1c considered the role interaction plays in explaining residents' emotional solidarity with tourists. The construct did not significantly predict any of the three ESS factors; therefore, hypothesis 1c was not supported. This finding found support from past studies that interaction was the weakest predictor of emotional solidarity (Woosnam & Aleshinloye, 2013; Woosnam, 2011).

Pizam, Uriely, and Reichel (2000) declared that interaction has been perceived as a mediator of change in reducing prejudice, conflict, and tension among individuals in the community. Woosnam and Norman (2009) countered this assertion that interaction cannot guarantee identifying with or experience solidarity with others. With an outbreak of Ebola in Nigeria that occurred during the Osun Osogbo Festival (banning international and many domestic tourists from attending), this may have contributed to the limited interaction that residents and tourists may have otherwise enjoyed in and

around the Grove. Additionally, residents may have potentially sought to minimize interaction with those tourists that did attend.

Hypothesis 1d, which pertained to place attachment predicting emotional solidarity, was partially supported across the three multiple linear regression models for residents. The factors *place identity* and *place dependence* were positively significant across two of the three factors of emotional solidarity (i.e., *welcoming nature* and *sympathetic understanding*). However, only the *place identity* factor was significant in predicting the *emotional closeness* factor.

Milligan (1998) asserted that people are attached to places provided they share an emotional tie and associate place-related meaning from social interactions occurring within the place. It is particularly true of festival settings providing a context for social relationships and shared experiences (Kyle & Chick, 2007). This also gives credence to the work by Lee, Kyle, and Scott (2012) that in a festival context, the experience of place reflects compound processes involving social interaction, emotional bonding, and an identification with the town.

Much like hypotheses 1a-1d, 1e was only partially supported among the three ESS models. Only two of the three motivation factors, *knowledge gain* and *escape*, were significant in the model predicting *welcoming nature* to the tourists. The items comprising these factor were in connection to attending cultural events and learning about local culture and tradition. This findings was consistent with past studies that festivals attendees tends to be more motivated with the purpose or theme of the event.

132

For example, the love of country music was the main motivating factor for attendees to the Tamworth Country Music Festival (Pegg & Patterson 2010).

The final aspect of hypothesis 1 (i.e., hypothesis 1f) concerned the impact that perceived safety had on residents' emotional solidarity with tourists. It was partially supported. Perceived safety only significantly predicted the *welcoming nature* factor. While considering the reverse relationship of emotional solidarity predicting perceived safety, Woosnam et. al., (2015) found a similar result in two Mexico-United States border regions whereby the *welcoming nature* factor was a significant predictor of perceived safety. Such a finding shows the correlative relationship between the constructs. Once more, the Ebola outbreak may have played a part in perceived safety, acting as a constraint in forging any sense of solidarity between members of the two groups.

The same set of three multiple linear regression analyses (i.e., one model with each of the emotional solidarity factors serving as dependent variable) were conducted for the tourists' sample, taking the shape of Hypothesis 2. Hypothesis 2 was considered in six parts (i.e., hypothesis 2a, 2b, 2c, 2d, 2e, and 2f), with each corresponding to the six predictor constructs. While each of the three models were highly significant, upon closer examination, a modest number of the predictor constructs were significant. Furthermore, hypothesis 2c, 2d, and 2f for the tourists were not supported based on analysis.

In addressing hypothesis 2a, only one of the shared belief factors (*amenities of the area*) significantly predicted emotional solidarity. Also *preservation of the area* was a predictor of *welcoming nature* factor of emotional solidarity. The hypothesis was

partially supported in the model. This finding was unexpected because shared beliefs was found to be the best predictor of emotional solidarity from the tourists' perceptive (Woosnam & Aleshinloye, 2013). The tourists to the festival were more motivated to factors relating to entertainment and dining than cultural and historic factors. This is surprising because tourists tend to drawn by the cultural experience as the festival provides alternatives to urban leisure facility and to identify with the town (Quinn, 2006).

In addressing Hypothesis 2b whether shared behavior (as measured through cultural heritage activities and local patronage activities) will predict the three factors of emotional solidarity. Only the SBH factors predicted emotional *closeness* factor of emotional solidarity. This implies that from the tourists' model, *welcoming nature* and *sympathetic understanding* factors of emotional solidarity were not significant to shared behavior. Thus, hypothesis 2b was partially supported in model. It was understandable in most cultural festival of this nature that tourists will normally make friends and the engage the residents hoping that they could learn about local knowledge and customs.

Hypothesis 2c considered the role interaction plays in explaining tourists' emotional solidarity with residents. The construct did not significantly predict any of the three ESS factors; therefore, hypothesis 2c was not supported. As mentioned above, limited interaction arising between the residents and visitors during and after the festival due to the Ebola scare may be responsible for this findings. Hypothesis 2d, which pertained to place attachment predicting emotional solidarity, was not supported across the three multiple linear regression models for tourists.

134

Furthermore, in addressing Hypothesis 2e, motivation (as measured through three factors: social interaction, escape, and knowledge gain) whether it will predict the three factors of emotional solidarity. The hypothesis was partially supported in the model. Out of the three factors comprising the motivation construct, only *social interaction* predicted all the factors of emotional solidarity in the model. Tourists are motivated by developing emotional solidarity with the residents based on their level of social interaction at the festival. Ko and Stewart (2002) asserted that interactions between residents and tourists is important for a successful outcomes at destination, if the latter acts as a welcoming host. Also, hypothesis 2f concerned with the impact that perceived safety had on tourists'' emotional solidarity with residents was not supported.

Lastly, the final hypothesis (i.e., 3a, 3b, and 3c) compared residents' and tourists' emotional solidarity with one another for each of the resulting ESS factors. The ANOVA on the welcoming nature was significant, $F(3, 927) = 92.83$, $p < 0.001$, thus rejecting the hypothesis 3a. Furthermore, hypothesis 3b was also rejected as the ANOVA on emotional closeness was also significant, $F(3, 927) = 192.38$, $p < 0.001$. On the final hypothesis 3c, the ANOVA on sympathetic understanding was also significant in the model, $F(3, 927) = 236.38$, $p < 0.001$, indicating the hypothesis was rejected.

Woosnam (2011) in his study of Galveston, Texas, compared residents' and tourists' emotional solidarity with one another using the Durkheim model. He found out that significant differences only existed in residents and tourists welcoming nature and emotional closeness with one another but not in sympathetic understanding. All told, findings suggest that residents and tourists indicated a positive degree of emotional

solidarity with one another. Further examination of the MANOVA results show that tourists perceived a higher degree of emotional solidarity with residents than the residents did with tourists.

Many factors may come into play why tourists display such an impressive attitude in expressing high degree of emotional bond with the residents of Osogbo. The Osun Osogbo Festival, being a religious, cultural and traditional event, normally attracts a specific type of tourists who share a similar beliefs and cultural orientation with the locals. Delbosc (2008) pointed out that cultural festival are significant attraction for members of the targeted cultural community who are strongly attached to that particular community. Level of attachment to multicultural community varies between visitors as Lee et al. (2012) asserted that visitors with high attachment display positive emotions, satisfaction and revisit intentions than visitors with low or no attachment.

5.4   THEORETICAL AND PRACTICAL IMPLICATIONS

5.4.1   Theoretical implications

Studies concerning emotional solidarity within the fields of travel and tourism focus primarily on perceptions of tourism and tourism development, and are unique to the United States (Woosnam & Aleshinloye, 2013; Woosnam et al., 2009), but extending this line of research to a festival context in another region of the world provides a diverse perspective concerning the complexity of resident-tourist relationships. The current study marks the first time the *Emotional Solidarity Scale* has been used in such a context. Furthermore, the present exploratory research is novel in that the extant

emotional solidarity model was amended by adding the constructs of place attachment, motivation, and perceived safety. Despite mixed findings and modest variance explained in emotional solidarity, the six predictor constructs do provide valuable theoretical insight surrounding solidarity, especially its applicability within a global context involving diverse cultures.

One of the major findings from the study indicated that placement attachment through its two factors, *place identity* and *place dependence*, predicted the three factors of the ESS within the residents' model. This is not entirely surprising given the Osun Osogbo Festival (held in the Osun Grove) is an ancient, cultural, religious and traditional event that is highly regarded among residents of Osogbo. The meaning people attach to a place will be revealed through the ways in which they interact with it (Jepson & Sharpley, 2014). This gives credence to the work of Lee, Kyle, and Scott (2012) conducted in a festival context, which indicates that the experience of place reflects compound processes involving social interaction, emotional bonding, and an identification with the town. Also as Wynveen, Kyle, and Sutton (2012, p.288) emphasized, "meanings ascribed to particular places often reflect the physical characteristics of the setting and the social interaction that occurs there".

The high level of emotional solidarity shared between residents and tourists as indicated by the factor means provides proof of the interconnectedness between members of each group. Woosnam (2011) found a similarly high level of emotional solidarity between representatives of the two groups, prompting the notion that individuals may indeed see a great commonality with one another as manifested through

137

their attendance at the Osun Osogbo Festival. This finding strengthens the concept of emotional solidarity as it gets closer to measuring the intangibles of the complex relationship between residents and tourists beyond financial exchanges (Andereck et al., 2005; Gursoy & Kendall, 2006).

Within the tourists' model, shared behavior with residents predicted their perceived welcoming nature with residents. This finding shows that as residents and tourists engaged in similar behavior, it tends to improve relationships and understanding, allowing for a greater appreciation for each other (Snepenger, D.J., Murphy, L., O'Connell, R., & Gregg, E., 2003). The Osun Osogbo Festival provides a platform for this type of participation to occur being that activities associated with this are mostly traditional and cultural (Derrett, 2003b).

Safety has been considered a key component of any destination or attraction given few will intentionally travel to a place that is perceived to be risky or dangerous, no matter its allure (Boakye, 2010; Brunt, Mawby, & Hambly, 2000). Perceived safety among residents and tourists as they interaction within a destination is invariably linked to the success of such a location (George, 2003). Woosnam, et al. (2015) asserted that emotional solidarity tourists experience with residents can explain how the former might feel in a destination. Moreover, the welcoming nature of destination residents has been shown to be highly related to tourists' perceptions of safety on-site, as was found in the present study.

Overall, the result of the study provides a modest support for the modified model of emotional solidarity both from the perspectives of residents and tourists. Findings

from the residents' model indicate that the *local patronage* factor of SBH and *place dependence factor of* place attachment are predictors of residents' emotional solidarity with the tourists at festival. On the tourists' front, *amenities of the area* factor of SBL and *social interaction* factor of motivation are predicting factors of visitors' emotional solidarity with the residents.

5.4.2 Practical implications

The results of this study have implications for festival planners and managers. For destination to be considered successful, residents must be hospitable in enhancing a suitable environment for the tourists to feel at home. Since interactions between residents and tourists play a key part in developing harmonious relationships (Armenski, T., Dragicevic, V., Pejovic, L., Lukic, T., & Djurdjev, B., 2011; Yu & Lee, 2014) and may even foster emotional bonds between the two (Woosnam, 2011b), festival organizers should increase efforts in educating residents on the economic and social benefits of tourists attending the festival, encouraging hospitality and tolerance of area tourists Local and state government bodies should empower corresponding tourism agencies in an effort to educate and enlighten local residents about the potential benefits of their tourism industry, which in turn can be reflected in their attitudes toward the tourists (Woosnam et. al. 2014; Oom do Valle, P., Mendes, J., Guerreiro, M., & Silva, J. A., 2011). Of course, one would hope that such positive perceptions would not be based on residents' potential for financial gain from tourists.

More specifically, local destination management organizations (DMOs) such as Osogbo Heritage Development Council, Nigerian Tourism Development Board, Osogbo

Zonal office, National Commission for Museums and Monuments, Osogbo, and Ministry of Home Affairs, Tourism and Culture, Osogbo should promote the Osun Osogbo Festival by emphasizing the hospitable attitude of local residents and the minimal perceived safety at the destination. This of course would be crucial following the Ebola outbreak of 2014 during the festival. Safety issues can be the deciding factor of the success of festivals so adequate security must be put in place to address any unforeseen circumstances that can compromise visitors' safety. Safety measures should include provision of adequate and well-trained security officers in and around the festival venue to maintain law and order, traffic control, and provision of health posts or emergency health care around the festival ground.

Most importantly, marketers should pay more attention to factors that enhance tourists' emotional ties not only to the festival but also the spatial context in which the festival is experienced. Extant place attachment literatures have indicated in addition to the provision of quality service, physical setting (e.g., ambience, place character, and destination attractiveness) and social character (e.g., customer mix and service personnel) are drivers of emotional bond with people and place (Kyle & Chick, 2007; Milligan, 1998). Apart from the fact that these elements enhance visitors' emotional attachment, they ultimately attract and retain more visitors to the host community (Lee, Graefe, & Burns, 2007).

In general, DMOs should promote cultural festivals beyond their immediate vicinities, emphasizing the core values, beliefs and the place significance to afford visitors the opportunity to reassert their place identity. For example, a media campaign

should be targeted across a large base both nationally and internationally through different print and electronic media and disseminated via the internet, television and radio advertisements. DMOs should also work directly with their country foreign embassies throughout the world to effectively reach out to the potential tourists wishing to seek their ancestral and cultural roots in providing the necessary information.

The festival organizers, DMOs, and the Local, State, and Federal government should endeavor to attend international trade and cultural exposition around the World to further market the annual event. Given the international and national focus of the Osun Osogbo Festival, it is highly probable that many potential visitors would glean much from such an approach. Lastly, DMOs should make sure that their information centers are well equipped with up-to-date information on culture, traditions, community values and festival calendars in the areas for easy availability to the visitors which could serve as a positive word-of-mouth to other potentials visitors.

Since the Yoruba culture is on display at the Osun Osogbo Festival, destination managers should work towards sensitizing local residents on the need to promote, sustain, and exhibit traditional cultural norms regardless of individuals' religious affiliation. More specifically, programs should be promoted that will encourage people to embrace the Yoruba cultural beliefs, which stand in stark contrast to many Western ways of life. Tourists' motivation for attending the festival were mostly to witness or experience a different culture other than theirs, so residents should be proud of their culture.

Since the festival is not scheduled on fixed dates each subsequent year, local DMOs should establish a 10-year calendar for the festival to help both domestic and international tourists plan for the event. Also an active website should be created where all information concerning the event can be easily accessed. Such information should include hotel information, tours organizers, transportation and other aspects that can help tourists plan for their travel to Osogbo and while they stay in the city.

The festival organizing committee should be reconstituted to involve a broader class of people within the community. This will give more people the opportunity to contribute their input in making the annual event a success. For example, youth organizations, trade and artisan groups, and essential service providers should be included in the planning, implementation, monitoring and evaluation of the festival. This will give the residents some sense of ownership and control, and most importantly see the festival more as a celebration of culture rather than an occult traditional ritual, as some presently see it. All told, these findings present the importance of understanding the emotional attachment residents have for the festival and the place. As such, DMOs should encourage activities that will promote cultural heritage, respect for traditional religion and social bonding among individuals participating in this grand cultural event.

5.5   LIMITATIONS AND FUTURE RESEARCH

Like all research, this present study is not without its own limitations. Unfortunately, the timing of the festival was coincidental with the outbreak of the Ebola virus in four West African countries (i.e., Sierra Lone, Guinea, Liberia, and Nigeria). At the time of the study, 19 cases were recorded leading to seven deaths in Nigeria (WHO, 2014). This unexpected situation likely deterred most international and national tourists (coming from outside of Osun) to the festival, thereby limiting the variation of tourists surveyed and potentially their responses. The pronouncement by the government banning out-of-state and international visitors for the event greatly reduced the quality of the survey exercise, as mostly in-state visitors comprised the respondents, making it very difficult to generalize findings to Osogbo tourists overall.

Given few outliers existed within the datasets for both residents and tourists, one can deduce that variation in responses is limited. An explanation for this may be due to the lack of understanding of particular items or lack of interest in completing questionnaires. Despite English being the official language of Nigeria, most people within Osogbo choose to speak in their local dialects. As a shortcoming, the research team did not make provisions for translating the questionnaire to Yoruba. Having a choice to select either form of survey would have likely contributed to participants feeling more comfortable and competent to complete the questionnaire.

Furthermore, despite having strong psychometric properties from the construct models, discriminant validity could not be confirmed for many of the constructs. Discriminant validity aims to provide evidence as to whether the scale provides a distinct and better measure (Sirakaya-Turk et al., 2008). This could have resulted from either

lack of understanding of the scale items or lack of interest in completing the survey, as potentially evidenced in questionnaire responses patterns.

The study was exploratory in nature providing ways to further investigate the social relationship between residents and tourists by applying other constructs to the emotional solidarity model. Findings from this study indicated that some measures were not significant in both the residents and tourist models. From the resident model, SBL factor, *preservation of the area* was not a predictor of ESS construct. Also, MOTIV and safety constructs did not predict *emotional closeness* and *sympathetic understanding* factors of ESS. From the tourists' model, place attachment, interaction, and safety were not significant in explaining emotional solidarity factors. Further studies need to be carried out to determine the role personal and collective identities of both residents and tourists play in determining perceived emotional solidarity with others and the environment. Studies have shown that festivals may contribute to the development of individual and collective identities, strengthen a sense of cohesiveness and belonging to a place, and also make places more visible, thereby increasing their capacity to attract people (Jaeger & Mykletun, 2013). Linking emotional solidarity to personal and collective identities in the festival context could further help in explaining the relationships between residents and tourists.

This study marks the first time emotional solidarity theory will be employed in a festival context in Sub-Saharan Africa, Nigeria to be precise. A replica study of this nature should be carried out in other African countries such as Republic of Benin, Togo, Ghana, Senegal, and South Africa, to establish the universality of the construct. The

144

aforementioned places share a similar cultural orientation and traditional events with the Osogbo people and Osun Osogbo Festival.

Studies linking emotional solidarity with demographic factors should be carried out in future to determine safety and risk perception based on segmentation. George (2010) declared that a number of individual factors such as age, nationality, frequency of visits, and purpose of visit influence perception of travel safety-crime and risk influenced tourists at Cape Town, South Africa. Visitors segmentation based on demographic variables will help explain which factors are more important in establishing or developing intimacy with the people and place.

Further studies need to be done in comparing diasporic and non-diasporic Africans in their assessment of emotional solidarity with others and the potential connections they have to the culture and the place. Since many individuals with roots to Africa return home for the annual festival in Osogbo, a qualitative study should be carried out to examine their feelings about place, people and the event. Also the opinion of the non-diasporic blacks that travel for the event from within Africa should be undertaken to further add to the findings of this study in order to assess their motivation to attend, and establish their degree of emotional solidarity based on traditional religious beliefs and cultural similarities.

Moreover, additional studies should be done to examine the relationship between emotional solidarity and effect of ethnic reunion and cultural affinity between residents and tourists in a cultural festival context. Ethnic reunion is the propensity of tourists to travel to regions considered to their ancestral home, while cultural affinity is the

145

propensity of tourists to travel to regions with a shared cultural identity (Fourie &

Santana-Gallego, 2013). The Osun Osogbo Festival cut across the entire Yoruba race

both at home and in the diaspora. This events provides a platform for people to get

together and realign with their roots and reaffirm the culture practice. Findings from

such studies will seek to explain the residents' and tourists' motivation and perspectives

about the place and event.

5.6   CONCLUSION

This study intended to modify and employ the theoretical framework of

emotional solidarity (Durkheim, 1995[1915]) in examining the relationship between

residents living adjacent to and tourists attending the Osun Osogbo Festival. It was

hypothesized that six predicting factors (i.e., shared belief, shared behavior, interaction,

place attachment, motivation, and safety) would be significant in explaining residents'

and tourists 'emotional solidarity with one another. In addition, it was hypothesized the

degree of emotional solidarity experienced between representatives of each group would

be significantly different. Data for this study were collected from the residents of

Osogbo and the tourists to Osogbo during and after the annual Osun Osogbo Festival

held at the ancient Grove, a UNESCO World Heritage Site in Osogbo, Osun State,

Nigeria.

An onsite self-administered questionnaire was distributed to the residents using a

cluster sampling technique and a systematic sampling method was employed for the

tourists. A CFA and factor analysis indicated high reliability and validity across all

constructs within each factor, even though construct validity could not be confirmed in most of the factors. The results from this study indicated that the modified Durkheim model of emotional solidarity was supported; albeit with modest effect sizes for those significant predictors. A significant degree of difference was also reported between residents' and tourists' level of emotional solidarity experienced with one another, with the latter group indicating a higher level of emotional solidarity with the former.

This study being an exploratory one, opens the gates for further studies in determining other possible antecedents of emotional solidarity. Moreover, similar study of this nature should be done in other developing countries which are culturally, socially, and economically different from the Western, industrialized, and developed countries to further strengthen the concept of emotional solidarity. This study will hopefully usher in a new chapter in understanding the complex relationships that exists between residents and tourists at most destinations, most especially in a cultural festival context.

REFERENCES

Abegunde, A.A. (2009). The role of community-based organizations in Economic Development in Nigeria: The Case of Osogbo, Osun State, Nigeria. *International NGO Journal 4*(5): 236-252.

Adger, W. N., Barnett, J., Brown, K., Marshall, N., & O'Brien, K. (2012). Cultural dimensions of climate change impacts and adaptation. *Nature Climate Change, 3*, 112-117.

Agbola, T. (1992). Osogbo. *Cities 9*(4), 249- 260.

Agbola, T. (1994). NGOs and community development in urban areas: A Nigerian case study. *Cities, 11*(1), 59-67.

Akanle, O. (2013). The development exceptionality of Nigeria: the context of political and social currents. *Africa Today, 59*(3), 30-48.

Altman, I., & Low, S. (Eds.) (1992). Place Attachment. New York: Plenum Press.

Andereck, K.L., Valentine, K.M., Knopf, R.C., & Vogts, C.A. (2005). Residents' perceptions of community tourism impacts. *Annals of Tourism Research, 32*(4), 1056-1076.

Anwar, S. A., & Sohail, S. M. (2004). Festival tourism in the United Arab Emirates: First-time versus repeat visitor perceptions. *Journal of Vacation Marketing 10*(2), 161-170.

Arcodia, C., & Lee, I. (2008). The role of regional food festivals for destination branding: A critical review of the literature. *Paper presented at the global events congress III, Guangzhou, China.*

Arcodia, C., & Robb, A. (2000). A taxonomy of my event management terms. In J. Allen, R. Harris, L.K.Jago, and A.J. Veal (Eds.), *Events Beyond 2000: Setting the Agenda: Proceedings of Conference on Event Evaluation, Research and Education.* Sydney: Australian Center for Event Management School of Leisure, Sport and Tourism, University of Technology.

148

Arcodia, C., & Whitford, M. (2006). Festival attendance and the development of social capital. *Journal of Convention and Event Tourism, 8*(2)*,* 1-18.

Armenski, T., V. Dragicevic, L. Pejovic, T. Lukic, and B. Djurdjev (2011). Interaction between Tourists and Residents: Influence on Tourism Development. *Polish Sociological Review 173*(1): 107-118.

Arnold, N. (2000). Festival tourism: Recognizing the challenges – linking multiple pathways between global villages of the new century. In B. Faulkner, G. Moscardo and E. Laws (eds.) *Tourism in the 21ˢᵗ Century – Lessons from Experience.* London and New York: Continuum.

Aziz, H. (1995). Understanding attacks on tourists in Egypt. *Tourism Management 16*(2), 91-95.

Babbie, E. (2005). The basics of research. Belmont, CA: Thomson Wadsworth.

Babbie, E. 1999. The basics of social research. Wadsworth, Belmont, Calif.

Backlund, E. A., & Williams, D. R. (2004). A quantitative synthesis of place attachment research: Investigating past experience and place attachment. In J. Murdy (Ed.), Proceedings of the 2003 Northeastern Recreation Research Symposium. (General Technical Report GTR-NE-317, PP. 320-325). Newtown Square, PA: U.S. Department of Agriculture, Forest Service, Northeastern Research Station.

Badejo, D.L. (1995). Osun Seegesi: The elegant Orisha of wealth, power, and feminity. Trenton, NJ: African World Press.

Baker, L., & Silverstein, M. (2012). The well-being of grandparents caring for grandchildren in China and the United States. In S. Arber & V. Timonen (Eds.), Contemporary grand parenting: Changing family relationships in global contexts (pp. 51–70). Bristol: The Policy Press.

Bansala, H. & Eiseltb, H.A. (2004). Exploratory research of tourist motivations and planning. *Tourism Management, 25(3),* 387-396.

Barbalet, J.M. (1994). Ritual emotion and body work: A note on the uses of Durkheim. *Social Perspectives on Emotion, 2,* 111-123.

Bayrak, G.O. (2011). Festival motivators and consequences: A case of Efes Pilsen Blues Festival, Turkey. *Anatolia: An International Journal of Tourism and Hospitality Research 22(3),* 378-389.

Bengtson, V. L., & Lowenstein, A. (Eds.). (2003). Global aging and its challenge to families. Transaction Publishers.

Bengtson, V. L., & Roberts, R. E. L. (1991). Intergenerational solidarity in aging families: An example of formal theory construction. *Journal of Marriage and the Family, 53*, 856–870.

Bengtson, V. L., Olander, E. B., & Haddad, A. A. (1976). The bgeneration gapQ and aging family members: Towards a conceptual model'. In J. F. Gubrium (Ed.), Time, roles, and self in old age. New York7 Human Sciences Press.

Billig, M. (2006). Is my Home my Castle? Place Attachment, Risk Perception, and Religious Faith. *Environment and Behavior 38*(2), 248-265.

Boley, B. B., & McGehee, N. G. (2014). Measuring empowerment: Developing and validating the Resident Empowerment through Tourism Scale (RETS). *Tourism Management, 45*, 85-94.

Bourdeau, L., Louis De Coster & Sylvie Paradis (2001). Measuring satisfaction among festivalgoers: Differences between tourists and residents as visitors to a music festival in an urban environment. *International Journal of Arts Management 3*(2), 40-50.

Bowen, H. E., & Daniels, M. J. (2005). Does the music matter? Motivations for attending a music festival. *Event Management, 9*(3), 155-164.

Bricker, K. S., & Kerstetter, D. L. (2000). Level of specialization and place attachment: An exploratory study of whitewater recreationists. *Leisure Sciences, 22*(4), 233-257.

Carr, N. (2001). An exploratory study of gendered differences in young tourists perception of danger within London. *Tourism Management, 22*, 565-570.

Carter, S. (1998). Tourists and traveler's social construction of Africa and Asia as risky locations. *Tourism Management 19*(4), 349–358.

Chako, H.E. & Schaffer, J.D. (1993). The evolution of festival: Creole Christmas in New Orleans. *Tourism Management 14*(6), 475-82.

Cheng, T., Wu, H.C., & Huang, L. (2013). The influence of place attachment on the relationship between destination attractiveness and environmentally responsible behavior for island tourism in Penghu, Taiwan. *Journal of Sustainable Tourism, 21*(8), 1166-1187.

Cole, S. T., & Illum, S. F. (2006). Examining the mediating role of festival visitors' satisfaction in the relationship between service quality and behavioral intentions. *Journal of Vacation Marketing, 12*(2), 160-173.

Comrey, A.L. & Lee, H.B. (1992). A first course in factor analysis. 2nd edition. Hillsdale, NJ: Lawrence Erlbaum.

Cornelissen, S. (2007). Crafting legacies: The changing political economy of global sport and the 2010 FIFA World Cup. *Politikon: South African Journal of Political Studies 34*(3), 241-259.

Crespi-Vallbona, M. & Richards, G. (2007). The meaning of cultural festivals. *International Journal of Cultural Policy 13*(1), 103-122.

Croll, E. J. (2006). The intergenerational contract in the changing Asian family. *Oxford Development Studies*, 34, 473–491.

Crompton, J., & McKay, S. L. (1997). Motives of visitors attending festival events. *Annals of Tourism Research, 24*(2), 425-439.

Crompton, J.L., (1979). Motivations for pleasure vacation. *Annals of Tourism Research, 24*(3), 408-424.

Crompton, J.L., (2006). Economic Impact Studies: Instruments for Political Shenanigans? *Journal of Travel Research 45*(1), 67-82.

Cudny, W., Korec, P., & Rouba, R. (2012). Resident's perception of festivals – a case study of Lodz. *Sociologia 44*(6), 704 -728.

Daniel, J. (2012). Sampling Essentials: Practical Guidelines for Making Sampling Choices. Thousand Oaks, CA: SAGE Publications, Inc. doi: http://dx.doi.org/10.4135/9781452272

De Bres, K. & Davis, J. (2001). Celebrating group and place identity: A case study of a new regional festival. *Tourism Geographies, 3*(3), 326-337.

Delbosc, A.R. (2008). Social identity as a motivator in cultural festivals. *Visitor Studies, 11*(1), 3-15.

Derrett, R. (2003b). Making sense of how festivals demonstrate a community's sense of place. *Event Management*, *8*(1), 49-58

Derry, M. & Jago, L. (2010). Social impacts of events and the role of anti-social behavior. *International Journal for Festival and Event Management 1*(1), 8-28.

Dilman, D.A. (2006). Mail and internet surveys: The tailored design method (2nd ed.). New York: Wiley.

Dimanche, F. & Lepetic, A. (1999). New Orleans tourism and crime: a case study. *Journal of Travel Research, 38*(1), 19–23.

Do Valle, P.O., J. Mendes, M. Guerreiro, and J.A. Silva (2011). Can Welcoming Residents Increase Tourist Satisfaction? Anatolia: *An International Journal of Tourism & Hospitality Research, 22*(2): 260-277.

Duffy, M. (2005). Performing identity within a multicultural framework. *Social & Cultural Geography, 6*(5), 677-692.

Durkheim, E. ([1915] 1995). The Elementary Forms of the Religious Life. New York: Free Press.

Durkheim, E. (1933). The division of labour in society. New York: The Free Press.

Dwyer, L. M, Forsyth, P., & Spurr, R. (2004). Evaluating tourism's economic effects: new and old approaches. *Tourism Management, 25*(3), 307-17.

Esu, B. B. & Arrey, V. M. (2009). Tourists' satisfaction with cultural tourism festival: A case study of Calabar carnival festival, Nigeria. *International Journal of Business and Management 4*(3), 116-125.

Fadare, O. & Salami, B.T. (2004). Telephone uses and the travel behavior of residents in Osogbo, Nigeria: an empirical analysis. *Journal of Transport Geography 12*,159-164.

Falassi, A., (1987). Festival: Definition and morphology. In: Falassi (Ed.), Time out of time, Albuquerque, NM, University of New Mexico Press.

Faulkner B., Vikulov S. (2001). Katherine, washed out one day, back on track the next: A post-mortem of a tourism disaster. *Tourism Management, 22*(4), 331-344.

Ferdinand, N., & Williams, N. L. (2013). International festivals as experience production systems. *Tourism Management 34*(1), 202-210.

Ferring, D., Tom Michels, Thomas Boll, & Sigrun-Heide Filipp. (2009). Emotional relationship quality of adult children with ageing parents: on solidarity, conflict and ambivalence. *European Journal of Ageing, 6*(4), 253-265.

Fish, J. (2002). Religion and the changing intensity of emotional solidarities in Durkheim's *The Division of labour in society (1893). Journal of Classical Sociology, 2*, 202-223.

Fisher, G.A., & Chon, K.K. (1989). Durkheim and the social construction of emotions. *Social Psychology Quarterly 52*(1), 1-9.

Fletcher, J., & Morakabati, Y. (2008). Tourism activity, terrorism and political instability within the Commonwealth: The cases of Fiji and Kenya. *International Journal of Tourism Research, 10(6)*, 537-556.

Floyd, M.F., Gibson, H., Pennington-Gray, L.Thapa, B. (2004). The effect of risk perceptions on intentions to travel in the aftermath of September 11, 2001. *Journal of Travel & Tourism Marketing, 15*(2–3) 19–38.

Formica, S. and Uysal, M. (1998). Market segmentation of an international cultural-historical event in Italy. *Journal of Travel Research, 36(4)*, 16–24.

Fornell, C., & Larcker, D. F. (1981). Structural equation models with unobservable variables and measurement error: Algebra and statistics. *Journal of marketing research,* 382-388.

Fredline, E., and Faulkner, B. (2000). Host community reactions: A cluster analysis. *Annals of Tourism, 27*(3), 763-784.

Gartner, W & Shen, J. (1992). The impact of Tiananmen square on China's tourism image. *Journal of Travel Research, 30*(4), 47–52.

Gelder, G., & Robinson, P. (2009). A critical comparative study of visitor motivations for attending music festivals: A case study of Glastonbury and V Festival. *Event Management, 13*(3), 181-196.

Geographica: The complete Atlas of the world, "Nigeria", (Random House, 2002).

George, R. (2003). Tourist's perceptions of safety and security while visiting Cape Town. *Tourism Management 24* (5), 575-585.

George, R. (2010). Visitor perceptions of crime-safety and attitudes towards risk: The case of Table Mountain National Park, Cape Town. *Tourism Management 31(6),* 806-815.

Gerson, K., Stueve, C. A. & Fischer, C. S. (1977). Attachment to place. In C. S. Fischer, R. M. Jackson, C. A. Stueve, K. Gerson, L. Jones, M. Baldassare (Eds), Networks and Places, New York: The Free Press.

Getz, D. (1991). Festivals, Special Events, and Tourism. New York: Van Nostrand Reinhold.

Getz, D. (1997). Event Management and Event Tourism. New York: Cognizant Communications.

Getz, D. (2008). Event tourism: Definition, evolution and research. *Tourism Management, 29*(3), 403-428.

Getz, D. (2010). The nature and scope of festival studies. *International Journal of Event Management Research 5*(1), 1-47.

Göransson, K. (2013a). Reassessing the intergenerational contract. *Journal of Intergenerational Relationships, 11*(1), 62–75.

Göransson, K. (2013b). Manoeuvring the middle ground: Social mobility and the renegotiation of gender and family obligations among Chinese Singaporeans. *Norsk Geografisk Tidsskrift-Norwegian Journal of Geography*, 67, 249–258.

Gordon, S. L. (1981). The Sociology of Sentiments and Emotion. Pp. 562-92 in Social Psychology: Sociological Perspectives, edited by M. Rosenberg and R.H. Turner. New York: Basic.

Grappi, S., & Montanari, F. (2011). The role of social identification and hedonism in affecting tourist re-patronizing behaviors: The case of Italian festival. *Tourism Management 32*(5), 1128-1140.

Griffiths, I. & Sharpley, R. (2012). Influences of nationalism on tourist-host relationships. *Annals of Tourism Research, 39*(4), 2051-2072.

Gronvold, R. (1988). Measuring affectual solidarity. In D. Mangen, V. Bengston, & P. Landry (Eds.) Measurement of Intergenerational Relations (pp.74-97). Newbury Park, CA: Sage.

Gross, M.J. & Brown, G. (2008). An empirical structural model of tourists and places: Progressing involvement and place attachment into tourism. *Tourism Management, 29*, 1141–1151.

Groves, R. M., Fowler Jr, F. J., Couper, M. P., Lepkowski, J. M., Singer, E., & Tourangeau, R. (2009). *Survey methodology*. John Wiley & Sons.

Gursoy E., & Hannam, K. (2013). Festivals, community development and sustainable tourism in the Karpaz region of Northern Cyprus. *Journal of Policy Research in Tourism, Lesiure and Events. 1*(5), 1-14.

Gursoy, D., & Kendall, K. W. (2006). Hosting mega events: Modeling locals' support. *Annals of Tourism Research, 33*(3), 603-623.

Gursoy, D., & Kendall, K.W. (2006). Hosting mega events-modeling locals' support. *Annals of Tourism Research, 33*(3), 603-623.

Gursoy, D., Kim, K.,& Uysal, M. (2004). Perceived Impacts of Festivals and Special Events by Organizers: An Extension and Validation. *Tourism Management*, *25*(2), 171-181.

Gursoy, D., Spangenberg, E., & Rutherford, D. (2006). The hedonic and utilitarian dimensions of attendees' attitudes towards festivals. *Journal of Hospitality and Tourism Research, 30*(3), 279-294.

Hair Jr, J. F., Anderson, R. E., Tatham, R. L., & William, C. Black. 1995. *Multivariate data analysis, 4*.

Hammarstrom, G. (2005). The construct of intergenerational solidarity in a lineage
perspective: A discussion on underlying theoretical assumptions. *Journal of
Aging Studies, 19*(1) 33–51.

Hammitt, W. E., & McDonald, C. D. (1983). Past on-site experience and its relationship
to managing river recreation resources. *Forest Science, 29*(2), 262-266.

Hammitt, W. E., Backlund, E. A., & Bixler, R. D. (2004). Experience use history, place
bonding and resource substitution of trout anglers during recreation
engagements. *Journal of Leisure Research, 36*(3), 356.

Hammitt, W. E., Backlund, E. A., & Bixler, R. D. (2006). Place bonding for recreation
places: Conceptual and empirical development. *Leisure studies, 25*(1), 17-41.

Hidalgo, M. C., & Hernández, B. (2001). Place attachment: Conceptual and empirical
questions. *Journal of Environmental Psychology, 21*(3), 273-281.

Holcomb, J. & Pizam, A. (2006). Do incidents of theft at tourist destinations have a
negative effect on tourists' decisions to travel to affected destinations?Y.
Mansfeld, A. Pizam (Eds.), Tourism, security and safety: From theory to
practice, Elsevier Butterworth-Heinemann, Oxford (2006), pp. 105–124.

Hooper, D., Coughlan, J., & Mullen, M. (2008). Structural equation modelling:
Guidelines for determining model fit. *Articles, 2*.

Hou, J., Lin, C., & Morais, D. B. (2005). Antecedents of attachment to a cultural tourism
destination: The case of Hakka and Non-Hakka Taiwanese visitors to Pei-Pu,
Taiwan. *Journal of Travel Research, 44*(2), 221-233.

Hu, L. T., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure
analysis: Conventional criteria versus new alternatives. *Structural equation
modeling: a multidisciplinary journal, 6*(1), 1-55.

Huan, T. C. T., & Beaman, J. (2004). Chapter twelve Context and Dynamics of Social
Interaction and Information Search in Decision Making for Discretionary Travel.
Consumer psychology of tourism, hospitality and leisure, 3, 149.

Huang J. Z., Li, M., & Cai, L. A. (2010). A model of community-based festival image.
International Journal of Hospitality Management, 29(2), 254-260.

Hummon, D. M. (1992). Community attachment: local sentiment and sense of place. In I. Altman & S. Low (Eds), Place Attachment, New York: Plenum.

International Energy Agency 2012.

Iso-Ahola, E. (1982). Towards a social psychology theory of tourism motivation: A rejoinder. *Annals of Tourism Research, 9(2),* 256–262.

Jackson, J.S., Brown, K.T., Brown, T.N., & Marks, B. (2001). Contemporary immigration policy orientations among dominant group members in Western Europe. *Journal of Social Issues, 57(3),* 431-456.

Jaeger, K., & Mykletun, R. J. (2013). Festivals, Identities, and Belonging. *Event Management, 17(3)*, 213-226.

Jepson, D., & Sharpley, R. (2014). More than sense of place? Exploring the emotional dimension of rural tourism experiences. *Journal of Sustainable Tourism,* (ahead-of-print), 1-22.

Jiboye, A.D., (2014). Significance of house-type as a determinant of residential quality in Osogbo, Southwest Nigeria. *Frontiers of Architectural Research,* ISSN 2095-2635. http://dx.doi.org/10.1016/j.foar.2013.11.006.

Jones, L.J. (1997). Performing Osun without Bodies: Documenting the Osun Festival in Print. *Text and Performance Quarterly, 17*(1): 69-93.

Kaján, E. (2014) Community perceptions to place attachment and tourism development in Finnish Lapland, *Tourism Geographies: An International Journal of Tourism Space, Place and Environment, 16*:3, 490-511.

Kaltenborn, B. P. (1997). Nature of place attachment: A study among recreation homeowners in Southern Norway. *Leisure Sciences, 19*(3), 175-189.

Karatepe, O. M. & Aleshinloye, K.D. (2009) Emotional Dissonance and Emotional Exhaustion among Hotel Employees in Nigeria. *International Journal of Hospitality Management*, *28*(3), 349-358.

Kasarda, J. D. & Janowitz, M. (1974). Community attachment in mass society. *American Sociological Review, 39*(3), 328-339.

Kim, C., Scott, D., Thigpen, J.F., & Kim, S. (1998). Economic impact of a birding festival. *Festival Management & Event Tourism 5*(1-2), 51-58.

Kline, R. B. (2005). Principles and practice of structural equation modeling (2nd ed.). New York: The Guilford Press.

Knodel, J. (2014). Is intergenerational solidarity really on the decline? Cautionary evidence from Thailand. *Asian Population Studies, 10*(2), 176–194.

Ko, D. W., & Stewart, W. P. (2002). A structural equation model of residents' attitudes for tourism development. *Tourism management, 23(*5), 521-530.

Komter, A. E., & Vollebergh, W. A. M. (2002). Solidarity in Dutch families — Family ties under strain? *Journal of Family Issues, 23*(2), 171−188.

Kozak, M. (2002). Comparative analysis of tourist motivations by nationality and destinations. *Tourism Management, 23*, 221–232.

Kyle, G. T., Bricker, K., Graefe, A. R., & Wickham, T. (2004). An examination of recreationists' relationships with activities and settings. *Leisure Sciences, 26*(2), 123-142.

Kyle, G. T., Graefe, A. R., Manning, R., & Bacon, J. (2003). An examination of the relationships between leisure activity involvement and place attachment among hikers along the Appalachian Trail. *Journal of Leisure Research, 35*(3), 249-273.

Kyle, G. T., Graefe, A. R., Manning, R., & Bacon, J. (2004a). Predictors of behavioral loyalty among hikers along the Appalachian Trail. *Leisure Sciences, 26*(1), 99-118.

Kyle, G. T., Graefe, A. R., Manning, R., & Bacon, J. (2004b). Effect of activity involvement and place attachment on recreationists' perceptions of setting density. *Journal of Leisure Research, 36*(2), 209-231.

Kyle, G. T., Graefe, A. R., Manning, R., & Bacon, J. (2004c). Effect of place attachment on users' perceptions of social and environmental conditions in a natural setting. *Journal of Environmental Psychology, 24*(2), 213-225.

Kyle, G. T., Graefe, A., & Manning, R. E. (2005). Testing the psychometric properties of a place attachment scale. *Environment and Behavior, 37*, 153-177.

Kyle, G. T., Mowen, A. J., & Tarrant, M. (2004). Linking place preferences with place meaning: An examination of relationship between place motivation and place attachment. *Journal of Environmental Psychology, 24*(4), 439-454.

Kyle, G., & Chick, G. (2007). The social construction of a sense of place. *Leisure sciences, 29*(3), 209-225.

Lance, C.E., Butts, M.M., & Michels, L.C. (2006). The sources of four commonly reported cutoff criteria: What did they really say? *Organizational Research Methods, 9*(2), 202-20.

Lee, C. (2001). Predicting tourist attachment to destinations. *Annals of Tourism Research, 28* (1), 229-232.

Lee, C., & Taylor, T. (2005). Critical reflections on the economic impact assessment of a mega-event: the case of 2002 FIFA World Cup. *Tourism Management, 26*(4), 595-603.

Lee, C., Lee, Y., & Wicks, B.E. (2004). Segmentation of festival motivation by nationality and satisfaction. *Tourism Management 25*(1) 61-70.

Lee, I., & Lee, T. J. (2009). The success factors of using events in destination branding: A case study of Woodford Folk Festival. *Paper presented at the 8th Asian Pacific forum for graduate students research in tourism,* Seoul, Korea.

Lee, I., Arcodia, C. & Lee, T.J. (2012). Benefits of visiting a multicultural festival: The case of South Korea. *Tourism Management, 33*(2), 334-340.

Lee, J., Graefe, A. R., & Burns, R. C. (2007). Examining the antecedents of destination loyalty in a forest setting. *Leisure Studies, 29*(5), 463-481.

Lee, J., Kyle, G., & Scott, D. (2012). The Mediating Effect of Place Attachment on the Relationship between Festival Satisfaction and Loyalty to the Festival Hosting Destination. *Journal of Travel Research 51*(6), 754-767.

Lee, T.H. & Hsu, F.Y. (2013). Examining How Attending Motivation and Satisfaction Affects the Loyalty for Attendees at Aboriginal Festivals. *International Journal of Tourism Research 15 (1)*, 18–34.

Lemke, E., & Wiersma, W. (1976). Principles of psychological measurement. Rand McNally College Pub. Co.

Lepp, A., & Gibson, H. (2003). Tourist roles, perceived risk and international tourism. *Annals of Tourism Research, 30*(3), 606-624.

Levantis, T. & Gani, A. (2000). Tourism demand and the nuisance of crime. *International Journal of Social Economics, 27 (7/8/9/10),* 959–967.

Li, X., & Petrick, J. F. (2006). A review of festival and event motivations studies. *Event Management, 9*(4), 239-245.

Lonely Planet (1989). Map of Nigeria showing Osogbo: www.lonelyplanet.com

Loureiro, S.M.C. (2014). The role of the rural tourism experience economy in place attachment and behavioral intentions. *International Journal of Hospitality Management 40*, 1–9.

Low, S. & Altman, I. (1992). Place attachment: A conceptual Inquiry. In I. Althman & S. Low (Eds), Place Attachment, New York: Plenum.

Low, S. (1992). Symbolic Ties that bind: place attachment in the plaza. In I. Altman & S. Low (Eds), Place Attachment, New York: Plenum.

Lowenstein, A. (2007). Solidarity-Conflict and Ambivalence: Testing two conceptual frameworks and their impact on quality of life for older family members. *Journal of Gerontology, 62B*(2), 100-107.

MacCallum, R.C., Browne, M.W., & Sugawara, H.M. (1996). Power analysis and determination of sample size for covariance structure modeling. *Psychological Methods, 1* 130–149.

Mair, J. & Whitford, M. (2013). An exploration of events research: event topics, themes and emerging trends. *International Journal of Event and Festival Management, 4*(1), 6-30.

Markwell, K., & Tomsen, S. (2010). Safety and hospitality at special events: Lessons from Australian gay and lesbian festivals. *Event Management 14*(3), 225-238.

Maser, B. & Weiermair, K. (1998). Travel decision-making: from the vantage point of perceived risk and information preferences. *Journal of Travel & Tourism Marketing, 7* (4), 107–119.

Maxfield, M.G. (1987). Household composition, routine activity and victimization: A comparative analysis. *Journal of Quantitative Criminology, 3*(4), 301-320.

McAndrew, F. T. (1998). The measurement of 'rootedness' and the prediction of attachment to home-towns in college students. *Journal of Environmental Psychology, 18*(4), 409-417.

McClinchey, K. A. (2008). Urban ethnic festivals, neighborhoods, and the multiple realities of marketing place. *Journal of Travel and Tourism Marketing, 25*(3), 251-264.

Mckercher B., Mei, W. S., & Tse, S.M. (2006). Are short duration cultural festivals tourist attractions? *Journal of Sustainable Tourism 14*(1), 55-66.

Merz, E., Schuengel, C. & Schulze, H. (2007). Intergenerational solidarity: An attachment perspective. *Journal of Aging Studies 21*(2), 175–186.

Middleton, V. T. C. 1994. Marketing in Travel and Tourism, Oxford: Butterworth-Heinemann.

Milligan, M.J. (1998). Interactional Past and Potential: The Social Construction of Place Attachment. *Symbolic Interaction 21*(1), 1-33.

Moore, R., and A. Graefe. (1994). Attachments to Recreation Settings: The Case of Rail Trail Users. *Leisure Sciences, 16*(1), 17-31.

Moore, R.L. & Scott, D. (2003). Place attachment and context: Comparing a park and a trail within. *Forest Science, 49*(6), 877-884.

Moscardo, G. (2008). Analysing the role of festivals and events in regional development. *Event Management, 11*(1-2), 23-32.

Mowen, A. J., Graefe, A. R., & Virden, R. J. (1997). A typology of place attachment and activity involvement. In H. Vogelsong (Ed.), Proceedings of the 1997 Northeastern Recreation Research Symposium (pp. 83-98). Radnor, PA: USDA Forest Service Northeastern Forest Experiment Station.

Murphy, J.M., & Sanford, M. (2001). Osun across the waters: A Yoruba goddess in Africa and the Americas. Indiana University Press.

National Population Commission, 2006.

Nicholson, R. E. and Pearce, D. G. (2001). Why do people attend events: a comparative analysis of visitor motivations at four South Island events? *Journal of Travel Research, 39*, 449–460.

Nicholson, R. E., & Pearce, D. G. (2001). Why do people attend events: A comparative analysis of visitor motivations at four South Island events. *Journal of Travel Research, 39*(4), 449-460.

O'brien, R. M. (2007). A caution regarding rules of thumb for variance inflation factors. *Quality & Quantity, 41*(5), 673-690.

Omojola, B. (2011). Osun Osogbo: Power, song and performance in a Yoruba festival. *Ethnomusicology Forum 20*(1), 79-106.

Oppenheim, A. N. (1992). Questionnaire design, interviewing and attitude measurement. Bloomsbury Publishing.

Park, K. S., Reisinger, Y. and Kang, H. J. (2008). Visitors' motivation for attending the South Beach Wine and Food Festival, Miami Beach, Florida. *Journal of Travel & Tourism Marketing, 25(2)*, 161–181.

Park, M. & Stokowski, P. A. (2009). Social disruption theory and crime in rural communities: Comparisons across three levels of tourism growth. *Tourism Management 30*(6), 905–915.

Pegg, S. and Patterson, I. (2010). Rethinking music festivals as a staged event: Gaining insights from understanding visitor motivations and the experiences they seek. *Journal of Convention & Event Tourism 11(2)*, 85-99.

Perrin, R.G. (1995). Emile Durkheim's division of labor and the shadow of Herbert Spencer. *Sociological Quarterly, 36*(4) 791-808.

Petrick, J., Backman, S., & Bixler, R. (1999). An investigation of selected factors' impact on golfers' impact on golfer satisfaction and perceived value. *Journal of Park and Recreation Administration, 17*(1), 40-59.

Picard, D., & Robinson, M. (Eds.). (2006). Festivals, tourism and social change: Remaking worlds (8). Channel view publications.

Pillemer, K. A., & Lüscher, K. (Eds.). (2004). Intergenerational ambivalences: New perspectives on parent-child relations in later life (Vol. 4). Elsevier.

162

Pizam, A. & Mansfeld, Y. (1996). Introduction.In A. Pizam, Y. Mansfeld (Eds.), Tourism, crime and international security issues, John Wiley & Sons, Chichester. 1–7.

Pizam, A., Uriely, N., & Reichel, A. (2000). The intensity of tourist–host social relationship and its effects on satisfaction and change of attitudes: the case of working tourists in Israel. *Tourism Management, 21*(4), 395-406.

Prideaux, B. & Dunn, A. (1995). Tourism and crime: how can the tourism industry respond? *Australian Journal of Hospitality Management, 2*(1), 7–15.

Probst, P. (2004). Keeping the goddes alive: Performing culture and remembering the past in Osogbo, Nigeria. *Social Analysis 48*(1), 33-54.

Probst. P. (2011). Osogbo and the art of heritage. Bloomington, IN: Indiana University Press.

Proshansky, H. M. (1978). The city and self-identity. *Environment and Behavior 10*(2), 147-170.

Proshansky, H.M., Fabian, A.K., & Kaminoff. R. (1983). Place identity: Physical world socialization of the self. *Journal of Environment Psychology. 3*(1), 57–83.

Quinn, B. (2003). Symbols, practices and myth-making: Cultural perspectives on the Wexford festival Opera. *Tourism Geographies, 5*(3), 329-349.

R.P. Bagozzi, R.P., Yi, Y. (1988). On the evaluation of structural equation models. *Journal of the Academy of Marketing Science, 16*, 74–94.

Reid, S. (2007). Identifying Social Consequences of Rural Events. *Event Management, 11*(1/2), 89-98.

Reisinger, Y. (1994). Tourist-Host Contact as a Part of Cultural Tourism. *World Leisure and Recreation 36*, 24-28.

Ryan, C., (1993). Crime, violence, terrorism and tourism: An accident or intrinsic relationship. *Tourism Management, 14*(3), 173-183.

Sarason, S. (1974). The Psychological Sense of Community: Prospects for a Community Psychology. San Francisco: Jossey-Bass.

Savinovica, A., Sangkyun Kimb & Long, P. (2012). Audience Members' Motivation, Satisfaction, and Intention to Re-visit an Ethnic Minority Cultural Festival. *Journal of Travel & Tourism Marketing 29 (7),* 682-694.

Schans, D. & Komter, A. (2010). Ethnic differences in intergenerational solidarity in the Netherlands. *Journal of Aging Studies, 24*(3), 194 – 203.

Schreyer, R., Jacob, G., & White, R. (1981). Environmental meaning as a determinant of spatial behavior in recreation. In J. Frazier & B. Epstein (Eds.), Proceedings of the Applied Geography

Schroeder, A., Pennington-Gray, L., Kaplanidou, K., & Zhan, F. (2013). Destination risk preceptions among U.S. residents for London as the host city of 2012 Summer Olympic Games. *Tourism Management 38*(1), 107-119.

Sears, D.O. (1988). Symbolic racism. In P.A. Katz & D.A Taylor (Eds.), Eliminating racism: *Profiles in controversy* (pp. 53-84). New York: Plenum.

Seddighi, H. R., Nuttall, M. W., & Theocharous, A. L. (2001). Does cultural background of tourists influence the destination choice? An empirical study with special reference to political instability. *Tourism Management, 22*(2), 181-191.

Shim, S., & Eastlick, M. A. (1998). The hierarchical influence of personal values on mall shopping attitude and behavior. *Journal of Retailing, 74*(1), 139-160.

Shumaker, S. A. & Taylor, R. B. (1983). Toward a clarification of people-place relationships: a model of attachment to place. In N. R. Feimer & E. S. Geller (Eds), Environmental Psychology. Directions and perspectives, New York: Praeger.

Silverstein, M., & Bengtson, V. L. (1997). Intergenerational solidarity and the structure of adult child-parent relationships in American families. *American Journal of Sociology, 103*(2), 429-460.

Silverstein, M., Burholt, V.,Wenger, G. C., & Bengtson, V. L. (1998). Parent–child relations among very old parents inWales and the United States: A test of modernization theory. *Journal of Aging Studies, 12*(4), 387−409.

Sirakaya-Turk, E., Ekinci, Y., & Kaya, A.G. (2008). An examination of the validity of SUS-TAS in cross-cultures. *Journal of Travel Research, 46,* 414-421.

164

Small K, Edwards D. & Sheridan L. (2005). A Flexible Framework for Evaluating the Socio-Cultural Impacts of A (Small) Festival. *International Journal of Event Management Research, 1*(1), 66-77.

Snepenger, D.J., Murphy, R. O'Connell, E. Gregg. (2003). Tourists and Residents use of a shopping space. *Annals of Tourism Research, 30*(3), 567-80.

Sönmez, S.F. & Graefe, A.R (1998a). Influence of terrorism risk on foreign tourism decisions *Annals of Tourism Research, 25(1)*, 112–144.

Steiger, J. H. (2007). Understanding the limitations of global fit assessment in structural equation modeling. *Personality and Individual Differences, 42*(5), 893-898.

Steinbach, A. (2012). Intergenerational relations across the life course. *Advances in Life Course Research 17*(3), 93–99.

Stephan, C.W., & Stephan, W.G. (2000). An integrated threat theory of prejudice. In S. Oskamp (Ed.), Reducing prejudice and discrimination (pp. 23-46). Hillsdale, NJ: Lawrence Erlbaum.

Stokols, D. & Shumaker, S. A. (1981). People in places: a transactional view of settings. In J. Harvey (Ed.), Cognition, Social Behavior and Environment, Hillsdale, NJ: Erlbaum.

Stokowski, P.A. (2002). Languages of place and discourses of power: Constructing new sense of place. *Journal of Leisure Research, 34*(4), 368-82.

Tabachnick, B. G., & Fidell, L. S. (2001). Using multivariate statistics (4th ed.) Pearson, Boston.

Tabachnick, B. G., & Fidell, L. S. (2013). Using multivariate statistics (6th ed.) Pearson, Boston.

Thrane, C. (2002). Jazz Festival Visitors and Their Expenditures: Linking Spending Patterns to Musical Interest. *Journal of Travel Research 40*(3), 281-286.

Trauer, B., & Ryan, C. (2005). Destination image, romance and place experience – An application of intimacy theory in tourism. Tourism Management, 26 (4), 481-491.

Trentelman, C.K. (2009). Place attachment and community attachment: A primer grounded in the lived experiences of a community sociologist. *Society and Natural Resources: An International Journal 22*(3), 191-210.

Tuan, Y. F. (1976). Geopiety: A theme on man's attachment to nature and place. In D. Lowenthal & M. Bowden (Eds.), Geographies of the Mind: Essays in Historical Geosophy in honor of John Kirtland Wright (pp. 11-39). Oxford, England: Oxford University Press.

Tull, D. S., & Hawkins, D. I. (1993). Market Research. Measurement and Method Maxwell Macmillan International, New York.

UN World Report, 2010.

UNESCO, 2005.

UPCINN (2008). Map of Osun State of Nigeria showing all the 30 local government areas: www.upcinn.com

Uysal, M., Gahan, L.W., & Martin, B. (1993). An examination of event motivations: A case study. *Festival Management & Event Tourism, 1*(1), 5-10.

Vanguard Newspapers - http://www.vanguardngr.com/2013/07/preparations-for-osun-osogbo-festival-in-top-gear/.

Wagner, H. (1999). The psychobiology of human motivation. London: Routledge.

Wagner, M. (2001). Soziale differenzierung, gattenfamilie und ehesolidarität. Zur familiensoziologie Emile Durkheims [Social diffentation, spousal family and solidarity within marriage. On the sociology of the family of Emile Durkheim]. In J. Huinink, K. P. Strohmeier, & M. Wagner (Eds.), Solidarität in Partnerschaft und Familie (pp. 19−42). Würzburg, Germany: Ergon.

Waitt, G. (2003). Social impacts of the Sydney Olympics. *Annals of Tourism Research 30*(1), 194-215.

Wall, G., & Mathieson, A. (2006). Tourism: change, impacts, and opportunities. Pearson Education.

Wallace, R. A., & Wolf, A. (2006). Contemporary sociological theory: Expanding the classical tradition (6th ed.). Upper Saddle River, NJ: Pearson.

Wamwara-Mbugua, L. W. & Cornwell, T. B. (2009). Visitor motivation to attending international festivals. *Event Management, 13(4),* 277-286.

Wang, A.Y., & Pfister, R.E. (2008). Residents' attitudes toward tourism and perceived personal benefits in a rural community. *Journal of Travel Research, 47*(1), 84-93.

Ward, C., & Masgoret, A. M. (2006). An integrative model of attitudes toward immigrants. *International Journal of Intercultural Relations, 30*(6), 671-682.

Ward, C., & Masgoret, A. M. (2008). Attitudes towards immigrants, immigration and multiculturalism in New Zealand: A social psychological analysis. *International Migration Review, 42*(1), 222-243.

Warzecha, C. A., & Lime, D. W. (2001). Place attachment in Canyonlands National Park: Visitors' assessment of setting attributes on the Colorado and Green Rivers. Journal of Park and Recreation Administration, 19(1), 59-78.

Warzecha, C. A., and D. W. Lime. (2001). Place Attachment in Canyonlands National Park: Visitors' Assessment of Setting Attributes on the Colorado and Green Rivers. *Journal of Park and Recreation Administration, 19*(1), 59-78.

Wearing, S., & Wearing, B. (2001). Conceptualizing the selves of tourism. *Leisure Studies*, *20*, 143-159.

Weichselbaumer, D. (2012). Sex, romance and the carnivalesque between female tourists and Caribbean men. *Tourism Management, 33*(5), 1220-1229.

Williams, D. R., and J. Vaske. (2003). The Measurement of Place Attachment: Validity and Generalizability of a Psychometric Approach. *Forest Science, 49*(6), 831-40.

Williams, D. R., and J. W. Roggenbuck. (1989). Measuring Place Attachment: Some Preliminary Results. In Abstracts: 1989 Leisure Research Symposium, edited by L. H. McAvoy and D. Haward. Arlington, VA: National Recreation and Park Association, p. 32.

Williams, D. R., Anderson, B. S., McDonald, C. D., & Patterson, M. E. (1995). Measuring place attachment: More preliminary results. In V. Freysinger & P.

Stokowski (Eds.), Abstract: 1995 Symposium on Leisure Research (pp. 78). Arlington, VA: National Recreation and Park Association.

Williams, D. R., M. Patterson, J. W. Roggenbuck, and A. E. Watson. (1992). Beyond the Commodity Metaphor: Examining Emotional and Symbolic Attachment to Place. *Leisure Sciences, 14*(1), 29-46.

Williams, D.R., & Patterson, M.E. (1999). Environmental psychology: Mapping landscape meanings for ecosystem management. P. 141–160 in Integrating social sciences and ecosystem management: Human dimensions in assessment, policy and management Cordell, H.K, and J.C. Bergstrom (eds.). Sagamore Press, Champaign, IL.

Williams, D.R., & Vaske, J. J. (2003). The Measurement of Place Attachment: Validity and Generalizability of a Psychometric Approach. *Forest Science 49*(6), 830-840.

Williams, D.R., Patterson, M.E., Roggenbuck, J.W. & Watson, A.E. (1992a). Beyond the commodity metaphor: Examining emotional and symbolic attachment to place. *Leisure Science. 14*(1), 29-46.

Woosnam, K.M, & Aleshinloye K.D (2012). Can tourists experience emotional solidarity with residents? Testing Durkheim's model from a new perspective. *Journal of Travel Research. 52*(4), 494-505.

Woosnam, K.M. (2010). The Inclusion of Other in the Self (IOS) Scale. *Annals of Tourism Research*, *37*(3), 857-860.

Woosnam, K.M. (2011). Testing a model of Durkheim's theory of emotional solidarity among residents of a tourism community. *Journal of Travel Research, 50*(5), 546-558.

Woosnam, K.M. (2012). Using emotional solidarity to explain residents' attitudes about tourism development. *Journal of Travel Research*, *51*(3), 315-327.

Woosnam, K.M., & Aleshinloye, K.D., Van Winkle, C. & Qian, W. (2014). Applying and expanding the theoretical framework of emotional solidarity in a festival context. *Event Management. 18*(2), 141-151.

Woosnam, K.M., & Norman, W.C. (2010). Measuring residents' emotional solidarity with tourists: Scale development of Durkheim's theoretical constructs. *Journal of Travel Research.* *49*(3), 365-380.

Woosnam, K.M., McElroy, K.E., & Van Winkle, C. (2009). The role of personal values in determining tourist motivations: An application to the Winnipeg Fringe Theatre Festival, a cultural special event. *Journal of Hospitality Marketing and Management, 18(5),* 500-511.

Woosnam, K.M., Norman, W.C., & Ying, T. (2009). Exploring the theoretical framework of emotional solidarity between residents and tourists. *Journal of Travel Research, 48*(2), 245-258.

Woosnam, K.M., Shafer, C.S., Scott, D., & Timothy, D.J. (2015). Tourists' perceived safety through emotional solidarity with residents in two Mexico-United States border regions. *Tourism Management, 46*, 263-273.

World Bank Report, 2011.

Wynveen, C.J., Kyle, G.T., &Sutton, S.G. (2010). Place meanings ascribed to marine settings: The case of the Great Barrier Reef Marine Park. *Leisure Sciences, 32*, 270–287.

Yang, J., Ryan, C., & Zhang, L. (2013). Social conflict in communities impacted by tourism. *Tourism Management 35*, 82-93.

Yolal, M., Cetinel, F., & Uysal, M. (2009). An examination of festival motivation and perceived benefits relationship: Eskisehir international festival. *Journal of Convention & Event Tourism, 10*(4), 276-291.

Yoon, Y., Lee, J. & Lee, C. (2010). Measuring festival quality and value affecting visitors' satisfaction and loyalty using a structural approach. *International Journal of Hospitality Management 29*(2), 335-342.

Young, M. (1999). The social construction of tourist places. *Australian Geographer 30*(3), 373-389.

Yu, J. & Lee, T.J. (2014). Impact of tourists' intercultural interactions. *Journal of Travel Research, 53*(2), 225-238.

Yuan, J., Cai, L. A., Morrison, A. M. and Linton, S. (2005). An analysis of wine festival attendees' motivations: A synergy of wine, travel and special events. *Journal of Vacation Marketing, 11(1)*, 41–58.

Yuksel, A., Yuksel, F., & Bilim, Y. (2010). Destination attachment: Effects on customer satisfaction and cognitive, affective and conative loyalty. *Tourism Management, 31*(2), 274-284.

Zajonc, R.B. (2001). More exposure: A gateway to the subliminal. *Current Directions in Psychological Science, 10*(6), 224-228.

Zyl, C.V. and Botha, C. (2004). Motivational factors of local residents to attend the Aardklop National Arts Festival. *Event Management, 8*(4), 213-222.

APPENDIX A

Residents' perspectives of the Osun Osogbo Cultural Festival and its Visitors

TEXAS A&M UNIVERSITY

DEPARTMENT OF RECREATION, PARK AND TOURISM SCIENCES
College of Agriculture and Life Sciences
454 AGLS Building   2261 TAMU   College Station, Texas USA 77843-2261
979.845.9781   FAX 979.845.0446

2014

Osun Osogbo Resident Survey

<div style="background-color:green; border:2px solid black; padding:5px;">

SECTION A: Residential status information

</div>

1. How many years have you lived in Osogbo? _____ *(Please write in)*

2. Have you ever attended the Osun Osogbo Cultural Festival before? *(Please ✔ check one)*
    No → **if "no", please skip to Question #6**
    Yes

3. How many times have you been to the Osun Osogbo Cultural Festival in the past?

    _____ times *(Please write in number)*

4. Please indicate your likelihood of returning to the Osun Osogbo Cultural Festival *(Please ✔ check one)*
    Very low
    Low
    Unsure
    High
    Very high

5. In regards to your previous response to #4, can you elaborate on why you feel the way you do about returning?
    _____
    _____
    _____
    _____
    _____

6. Please indicate on a scale of 1-7 (where 1 = "strongly disagree" and 7 = "strongly agree"), your response to the following motivating factors for attending the Osun Osogbo cultural festival? *(Please circle one number per statement)*

Motivating factors for attending:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
To be entertained	1	2	3	4	5	6	7
To learn something new	1	2	3	4	5	6	7
To be with others who enjoy the same things I do	1	2	3	4	5	6	7
To spend time with my friends	1	2	3	4	5	6	7
To attend cultural event that I don't normally have the opportunity to go to	1	2	3	4	5	6	7
To be with a group of people	1	2	3	4	5	6	7
To increase my knowledge of local culture	1	2	3	4	5	6	7
To relieve boredom	1	2	3	4	5	6	7
To recover from my usually hectic pace	1	2	3	4	5	6	7
To reduce built-up tension	1	2	3	4	5	6	7

7. Please indicate on a scale of 1-7 (where 1 = "strongly disagree" and 7 = "strongly agree"), your response to the following statements regarding your feelings about the Osun Osogbo Cultural Festival. *(Please circle one number per statement).*

	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
I feel the Osun Osogbo festival is a part of me.	1	2	3	4	5	6	7
I identify strongly with the Osun Osogbo festival.	1	2	3	4	5	6	7
The Osun Osogbo festival is very special to me.	1	2	3	4	5	6	7
I am attached to the Osun Osogbo festival.	1	2	3	4	5	6	7
Visiting the Osun Osogbo festival says a lot about who I am.	1	2	3	4	5	6	7
The Osun Osogbo festival means a lot to me.	1	2	3	4	5	6	7
No other place can compare to the Osun Osogbo festival.	1	2	3	4	5	6	7
Doing what I do at the Osun Osogbo festival is more important to me than doing it at any other place.	1	2	3	4	5	6	7
I would not substitute any other area for doing the types of things I do at the Osun Osogbo festival.	1	2	3	4	5	6	7
The things I do at the Osun Osogbo festival I would enjoy doing just as much at a similar site.	1	2	3	4	5	6	7
The Osun Osogbo festival is the best place for what I like to do.	1	2	3	4	5	6	7
I get more satisfaction out of visiting Osun Osogbo than any other place.	1	2	3	4	5	6	7

8. Please rate how important each of the following cultural benefits are for attending the festival on a scale of 1-7 (where 1 = "very unimportant" and 7 = "very important"). *(Please circle one number per statement).*

How important are the following cultural benefits of attending the Osun Osogbo Cultural Festival?	Very unimportant	Unimportant	Somewhat unimportant	Neither	Somewhat important	Important	Very important
A greater respect for my cultural heritage	1	2	3	4	5	6	7
Greater knowledge of my own culture	1	2	3	4	5	6	7
Sharing my cultural heritage with visitors	1	2	3	4	5	6	7
Seeing visitors get excited about our cultural heritage	1	2	3	4	5	6	7
A stronger sense of who I am as a person	1	2	3	4	5	6	7
Maintenance of my traditional way of life	1	2	3	4	5	6	7
A better sense of my place in the history of Osun Osogbo	1	2	3	4	5	6	7
A greater appreciation for the arts	1	2	3	4	5	6	7
Greater pride in my community	1	2	3	4	5	6	7
Being part of a community rich in culture and history	1	2	3	4	5	6	7
Feeling good about the way we are caring for our cultural heritage	1	2	3	4	5	6	7
Increased acceptance of others	1	2	3	4	5	6	7
A stronger sense of ethnic identity	1	2	3	4	5	6	7

SECTION D: Interactions with Osun Osogbo visitors

9. Please answer the following questions regarding **your interactions** with Osun Osogbo visitors you encounter MOST OFTEN. The scale ranges from 1 = "never" to 7 = "all of the time." *(Please circle one number per question)*

How often do you interact with Osun Osogbo visitors…	Never	Rarely	Occasionally	Some of the Time	Often	Very Often	All of he Time
during the week?	1	2	3	4	5	6	7
on the weekend?	1	2	3	4	5	6	7
during peak holiday season?	1	2	3	4	5	6	7
during off-peak holiday season?	1	2	3	4	5	6	7
during public holidays?	1	2	3	4	5	6	7

10. How much do you agree with the following statements regarding **beliefs you share** with Osun Osogbo visitors you encounter MOST OFTEN? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

I share with Osun Osogbo visitors…	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
the belief that preserving the local way of life in Osogbo area is important.	1	2	3	4	5	6	7
the belief that there is a wide variety of dining choices throughout the Osogbo area.	1	2	3	4	5	6	7
the belief that there is a wide variety of entertainment choices throughout the Osogbo area.	1	2	3	4	5	6	7
the belief that the Osun Osogbo is a unique place.	1	2	3	4	5	6	7
a respect for Osun Osogbo traditional beliefs.	1	2	3	4	5	6	7
the thought that the Osun Osogbo is a great place to vacation.	1	2	3	4	5	6	7
an appreciation for the Osun Osogbo festival.	1	2	3	4	5	6	7

11. Please indicate **how often you participate** in the following activities alongside Osun Osogbo visitors you encounter MOST OFTEN. The scale ranges from 1 = "never" to 7 = "all of the time." *(Please circle one number per statement)*

How often do you participate in the following activities alongside Osun Osogbo visitors?	Never	Rarely	Occasionally	Some of the Time	Often	Very Often	All of he Time
Dining at local restaurants	1	2	3	4	5	6	7
Participating in nightlife activities	1	2	3	4	5	6	7
Shopping at local artifact stores	1	2	3	4	5	6	7
Shopping at open market stores	1	2	3	4	5	6	7
Attending public events (dancing, traditional shows, etc)	1	2	3	4	5	6	7
Visiting the Osun festival shrine	1	2	3	4	5	6	7
Fishing at the river	1	2	3	4	5	6	7
Visiting historic cultural sites	1	2	3	4	5	6	7
Sightseeing	1	2	3	4	5	6	7
Taking local tours	1	2	3	4	5	6	7
Walking around the town	1	2	3	4	5	6	7
Praying at the Osun festival shrine	1	2	3	4	5	6	7

12. How much do you agree with the following statements regarding **your feelings** toward Osun Osogbo visitors you encounter MOST OFTEN? The scale ranges from 1 = "strongly disagree" and 7 = "strongly agree." *(Please circle one number per statement)*

Your feelings toward Osun Osogbo visitors:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
I appreciate visitors for the contribution they make to the local economy.	1	2	3	4	5	6	7
I have made friends with some visitors to Osogbo.	1	2	3	4	5	6	7
I feel close to some visitors I have met in Osogbo.	1	2	3	4	5	6	7
I understand visitors to Osogbo.	1	2	3	4	5	6	7
I treat visitors to Osogbo fairly.	1	2	3	4	5	6	7
I feel affection towards visitors to Osogbo.	1	2	3	4	5	6	7
I identify with visitors to Osogbo.	1	2	3	4	5	6	7
I am proud to have visitors come to Osogbo.	1	2	3	4	5	6	7
I have a lot in common with visitors to Osogbo.	1	2	3	4	5	6	7
I feel the community benefits from having visitors in Osogbo.	1	2	3	4	5	6	7

13. Which diagram best represents **how close you feel** to Osogbo visitors? *(Please circle one letter)*
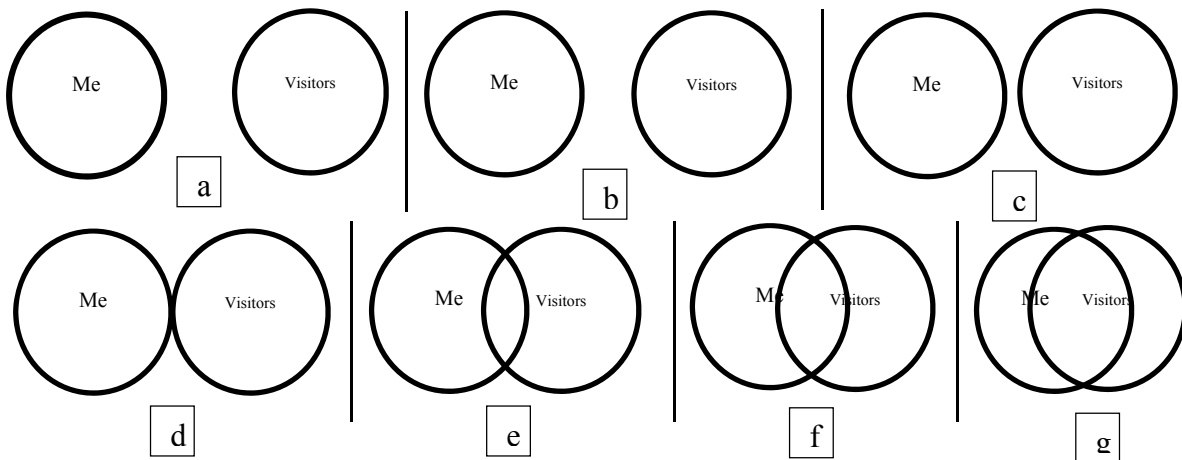
178

14. How much do you agree with the following statements regarding your attitudes about **tourism development** in the Osogbo area? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

Your attitudes about TOURISM DEVELOPMENT in the Osogbo area:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
I believe that tourism should be actively encouraged in Osogbo.	1	2	3	4	5	6	7
I support tourism and want to see it remain important to Osogbo.	1	2	3	4	5	6	7
I support new tourism facilities that will attract new visitors to Osogbo.	1	2	3	4	5	6	7
Osogbo should support the promotion of tourism.	1	2	3	4	5	6	7
In general, the positive benefits of tourism outweigh negative impacts.	1	2	3	4	5	6	7
Osogbo should remain a tourist destination.	1	2	3	4	5	6	7
Long-term planning by the government can control negative environmental impacts.	1	2	3	4	5	6	7
It is important to develop plans to manage growth of tourism.	1	2	3	4	5	6	7
The tourism sector will continue to play a major role in the Osogbo economy.	1	2	3	4	5	6	7
One of the most important benefits of tourism is how it can improve the local standard of living.	1	2	3	4	5	6	7
Shopping opportunities are better in Osogbo as a result of tourism.	1	2	3	4	5	6	7
Osogbo has better roads due to tourism.	1	2	3	4	5	6	7
The tourism sector provides many desirable employment opportunities for residents.	1	2	3	4	5	6	7
Quality of life in Osogbo has improved because of tourism facilities.	1	2	3	4	5	6	7
I have more recreational opportunities (places to go and things to do) because of tourism in Osogbo.	1	2	3	4	5	6	7
The quality of public services has improved due to more tourism in Osogbo.	1	2	3	4	5	6	7
My household standard of living is higher because of money tourists spend here.	1	2	3	4	5	6	7

SECTION I: Community life in Osogbo

15. How much do you agree with the following statements about living in your community? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

Attitudes about living in your community:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
The longer I live in this community, the more I feel I belong here.	1	2	3	4	5	6	7
I feel I am fully accepted as a member of this community.	1	2	3	4	5	6	7
If I was in trouble, most people in this community would go out of their way to help me.	1	2	3	4	5	6	7
Most of the people in this community can be trusted.	1	2	3	4	5	6	7
I feel this community is a real home to me.	1	2	3	4	5	6	7

16. How much do you agree with the following statements regarding **your perceived level of safety** at the Osun Osogbo festival? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

Your perceived level of safety at the Osun Osogbo festival…	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
Osun Osogbo festival is unsafe.	1	2	3	4	5	6	7
I might fall victim to crime at the Osun Osogbo festival.	1	2	3	4	5	6	7
Osun Osogbo festival is just unsafe as other destinations.	1	2	3	4	5	6	7
People told me that Osun Osogbo is dangerous.	1	2	3	4	5	6	7
I felt worried about my personal safety at the Osun Osogbo festival.	1	2	3	4	5	6	7
I will tell other people to be careful of crime at the Osun Osogbo festival.	1	2	3	4	5	6	7

SECTION K: Perspectives about the Osun Osogbo Sacred Grove being a UNESCO World Heritage Site

17. Did you know that Osun Osogbo Sacred Grove is a World Heritage Site? *(Please ✔ check one)*

 No
 Yes
 Don't Know

18. What does being a World Heritage Site mean to you? *(Please write in)*

 _____
 _____
 _____
 _____
 _____

19. How important do you think the World Heritage Site designation is for the Osun Osogbo Cultural Festival? *(Please* ✔ *check one)*

    Very <u>Un</u>important
    <u>Un</u>important
    Neither <u>Un</u>important nor important
    Important
    Very Important
    Don't Know

20. How has it impacted Osun Osogbo Cultural Festival? *(Please write in)*

_____
_____
_____
_____
_____

21. Do you think visitors should know about this World Heritage Site designation? *(Please* ✔ *check one)*

    No **→ if "no", why not**

_____
_____
_____
_____

    Yes **→ if "yes", why?**

_____
_____
_____
_____

    Don't Know

22. What else should visitors know about Osun Osogbo Cultural Festival before they leave? *(Please write in)*

_____
_____
_____

23. Has this World Heritage Site designation had any impact on you personally? *(Please* ✔ *check one)*

    No
    Yes **→ if "yes", how?**

_____
_____
_____

    Don't Know

24. Were you involved in any part of the process of Osun Osogbo Cultural Festival becoming a World Heritage Site? *(Please ✔ check one)*

No → **if "no", would you have liked to have been involved?**   No   Yes
Don't Know
Yes → **if "yes", how?**

_____
_____
_____
_____

Don't Know

SECTION L: Background information: This information is completely confidential and will <u>ONLY</u> be used to determine if we have satisfactorily represented the Osogbo residents.

---

25. What is your gender? *(Please ✔ check one)*
Male
Female

26. What is your age? *(Please write in number)*

_____ years

27. What is your current marital status? *(Please ✔ check one)*
Single
Married
Divorced or Separated
Widowed
Other _____ *(Please write in)*

28. What is your race/ethnicity? *(Please ✔ check one)*
White alone
Black alone
Two or more races
Other_____ *(Please write in)*

29. What is the highest level of education you have completed? *(Please ✔ check one)*
Primary/ Elementary school
Secondary/ High school certificate/ diploma
Technical, vocational or trade school
Four-year college (B.A., B.S., B.F.A.)
Masters Degree (M.A., M.S., M.F.A., M.Arch., M.B.A.)
Ph.D./Professional (M.D., J.D., D.V.M., D.D.M.)

Thank you for completing the survey!
We appreciate your time and willingness to share your opinion.
A researcher will collect your completed survey.

_____DAT _____LOC _____IDNR_____ADMINR

APPENDIX B

Visitors' Perspectives of the Osun Osogbo Cultural Festival and Local Residents

DEPARTMENT OF RECREATION, PARK AND TOURISM SCIENCES

College of Agriculture and Life Sciences

454 AGLS Building   2261 TAMU   College Station, Texas USA 77843-2261
979.845.9781   FAX 979.845.0446

2014

Osun Osogbo Visitor Survey

<div style="background-color: #9ACD32">**SECTION A: Travel information**</div>

1. What is the name of the city in which you reside? _____ *(Please write in)*

2. What is your home country? _____ *(Please write in)*

3. Were you born in Osogbo? *(Please ✔ check one)*
    No
    Yes

4. Did you ever live in Osogbo? *(Please ✔ check one)*
    No
    Yes

5. Is this the first year you have attended the Osun Osogbo Cultural Festival? *(Please ✔ check one)*
    No
    Yes → **if "yes", please skip to Question #7**

6. How many times have you previously attended the Osun Osogbo Cultural Festival?

    _____ *(Please write in number)*

7. How many days do you plan to partake in the festival this year?

    _____ days *(Please write in number)*

8. Including yourself, how many people are in your travel party this trip?

    _____ people *(Please write in number)*

9. Please indicate on a scale of 1-7 (where 1 = "strongly disagree" and 7 = "strongly agree"), your response to the following motivating factors for attending the Osun Osogbo Cultural Festival? *(Please circle one number per statement)*

Motivating factors for attending:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
To be entertained	1	2	3	4	5	6	7
To learn something new	1	2	3	4	5	6	7
To be with others who enjoy the same things I do	1	2	3	4	5	6	7
To spend time with my friends	1	2	3	4	5	6	7
To attend a cultural event that I don't normally have the opportunity to go to	1	2	3	4	5	6	7
To be with a group of people	1	2	3	4	5	6	7
To increase my knowledge of local culture	1	2	3	4	5	6	7
To relieve boredom	1	2	3	4	5	6	7
To recover from my usually hectic pace	1	2	3	4	5	6	7
To reduce built-up tension	1	2	3	4	5	6	7

10. Please indicate your likelihood of returning to the Osun Osogbo Cultural Festival. *(Please ✔ check one)*

    Very low
    Low
    Unsure
    High
    Very high

11. In regards to your previous response to #10, can you elaborate on why you feel the way you do about returning?

_____
_____
_____
_____
_____

12. Please indicate on a scale of 1-7 (where 1 = "strongly disagree" and 7 = "strongly agree"), your response to the following statements regarding your feelings about the Osun Osogbo Cultural Festival. *(Please circle one number per statement)*

	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
I feel the Osun Osogbo festival is a part of me.	1	2	3	4	5	6	7
I identify strongly with the Osun Osogbo festival.	1	2	3	4	5	6	7
The Osun Osogbo festival is very special to me.	1	2	3	4	5	6	7
I am attached to the Osun Osogbo festival.	1	2	3	4	5	6	7
Visiting the Osun Osogbo festival says a lot about who I am.	1	2	3	4	5	6	7
The Osun Osogbo festival means a lot to me.	1	2	3	4	5	6	7
No other place can compare to the Osun Osogbo festival.	1	2	3	4	5	6	7
Doing what I do at the Osun Osogbo festival is more important to me than doing it at any other place.	1	2	3	4	5	6	7
I would not substitute any other area for doing the types of things I do at the Osun Osogbo festival.	1	2	3	4	5	6	7
The things I do at the Osun Osogbo festival I would enjoy doing just as much at a similar site.	1	2	3	4	5	6	7
The Osun Osogbo festival is the best place for what I like to do.	1	2	3	4	5	6	7
I get more satisfaction out of visiting Osun Osogbo than any other.	1	2	3	4	5	6	7

SECTION C: Interactions with Osun Osogbo residents

13. Please answer the following questions regarding **your interactions** with Osun Osogbo residents you encounter MOST OFTEN. The scale ranges from 1 = "never" to 7 = "all of the time." *(Please circle one number per question)*

How often do you interact with Osun Osogbo residents…	Never	Rarely	Occasionally	Some of the Time	Often	Very Often	All of he Time
during the week?	1	2	3	4	5	6	7
on the weekend?	1	2	3	4	5	6	7
during peak holiday season?	1	2	3	4	5	6	7
during off-peak holiday season?	1	2	3	4	5	6	7
during public holidays?	1	2	3	4	5	6	7

SECTION D: Beliefs shared with Osun Osogbo residents

14. How much do you agree with the following statements regarding **beliefs you share** with Osun Osogbo residents you encounter MOST OFTEN? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

I share with Osun Osogbo residents…	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
the belief that preserving the local way of life in the Osogbo area is important.	1	2	3	4	5	6	7
the belief that there is a wide variety of dining choices throughout the Osogbo area.	1	2	3	4	5	6	7
the belief that there is a wide variety of entertainment choices throughout the Osogbo area.	1	2	3	4	5	6	7
the belief that the Osun Osogbo is a unique place.	1	2	3	4	5	6	7
a respect for Osun Osogbo traditional beliefs.	1	2	3	4	5	6	7
the thought that the Osun Osogbo is a great place to vacation.	1	2	3	4	5	6	7
an appreciation for the Osun Osogbo festival.	1	2	3	4	5	6	7

189

15. Please indicate **how often you participate** in the following activities alongside Osun Osogbo residents you encounter MOST OFTEN. The scale ranges from 1 = "never" to 7 = "all of the time." *(Please circle one number per statement)*
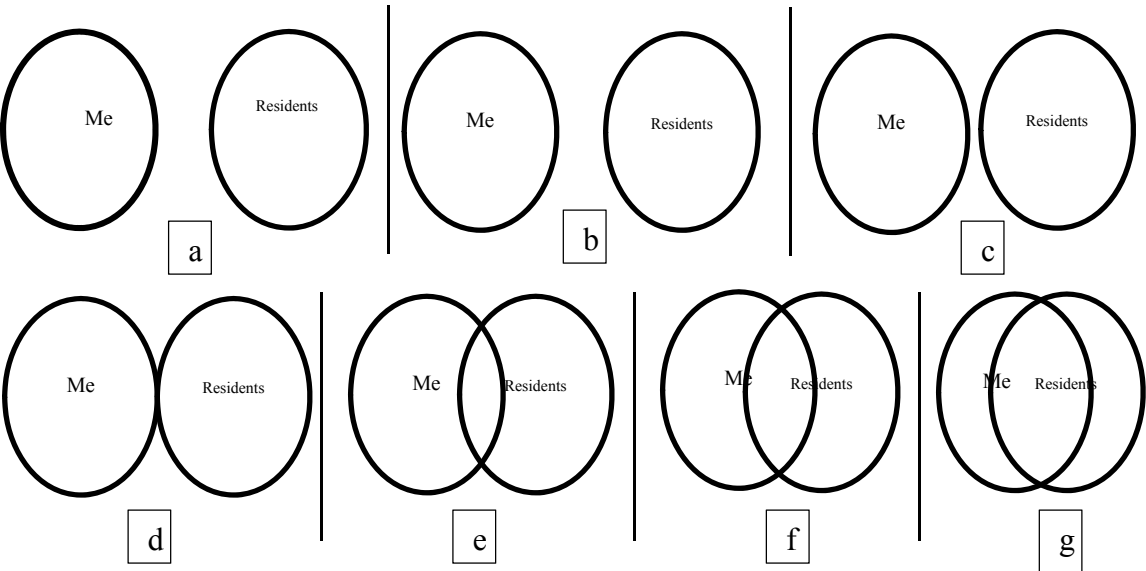
How often do you participate in the following activities alongside Osun Osogbo residents?	Never	Rarely	Occasionally	Some of the Time	Often	Very Often	All of he Time
Dining at local restaurants	1	2	3	4	5	6	7
Participating in nightlife activities	1	2	3	4	5	6	7
Shopping at local artifact stores	1	2	3	4	5	6	7
Shopping at open market stores	1	2	3	4	5	6	7
Attending public events (dancing, traditional shows, etc.)	1	2	3	4	5	6	7
Visiting the Osun festival shrine	1	2	3	4	5	6	7
Fishing at the river	1	2	3	4	5	6	7
Visiting historic cultural sites	1	2	3	4	5	6	7
Sightseeing	1	2	3	4	5	6	7
Taking local tours	1	2	3	4	5	6	7
Walking around the town	1	2	3	4	5	6	7
Praying at the Osun festival shrine	1	2	3	4	5	6	7

SECTION F: Feelings you have about Osun Osogbo residents

16. How much do you agree with the following statements regarding **your feelings** toward Osun Osogbo residents you encounter MOST OFTEN? The scale ranges from 1 = "strongly disagree" and 7 = "strongly agree." *(Please circle one number per statement)*

Your feelings toward Osun Osogbo residents:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
I feel residents appreciate visitors for the contribution we (as visitors) make to the local economy.	1	2	3	4	5	6	7
I have made friends with some Osogbo residents.	1	2	3	4	5	6	7
I feel close to some residents I have met in Osogbo.	1	2	3	4	5	6	7
I understand Osogbo residents.	1	2	3	4	5	6	7
I treat Osogbo residents fairly.	1	2	3	4	5	6	7
I feel affection towards Osogbo residents.	1	2	3	4	5	6	7
I identify with Osogbo residents.	1	2	3	4	5	6	7
I am proud to be welcomed as a visitor to Osogbo.	1	2	3	4	5	6	7
I have a lot in common with Osogbo residents.	1	2	3	4	5	6	7
I feel residents appreciate the benefits associated with me (a visitor) coming to the community.	1	2	3	4	5	6	7

17. Which diagram best represents **how close you feel** to Osogbo residents? *(Please circle one letter)*

191

18. How much do you agree with the following statements regarding **your perceived level of safety** at the Osun Osogbo festival? The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per statement)*

Your perceived level of safety at the Osun Osogbo festival…	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
Osun Osogbo festival is unsafe.	1	2	3	4	5	6	7
I might fall victim to crime at the Osun Osogbo festival	1	2	3	4	5	6	7
Osun Osogbo festival is just unsafe as other destinations.	1	2	3	4	5	6	7
People told me that Osun Osogbo is dangerous.	1	2	3	4	5	6	7
I felt worried about my personal safety at the Osun Osogbo festival.	1	2	3	4	5	6	7
I will tell other people to be careful of crime at the Osun Osogbo festival.	1	2	3	4	5	6	7

19. How much do you agree with the following statements regarding **your identification with other** Osun Osogbo festival attendees. The scale ranges from 1 = "strongly disagree" to 7 = "strongly agree." *(Please circle one number per question)*

	Strongly Disagree	Disagree	Slightly Disagree	Neither agree Nor disagree	Slightly Agree	Agree	Strongly Agree
I am attached to the group of other attendees of the festival.	1	2	3	4	5	6	7
I feel a sense of belonging to the group of other festival attendees.	1	2	3	4	5	6	7
I have a similar identity to that of the usual festival attendee.	1	2	3	4	5	6	7
I feel close to the usual festival attendee.	1	2	3	4	5	6	7

20. Did you know that the Osun Osogbo Sacred Grove is a World Heritage Site? *(Please ✔ check one)*

      No → **if "no", please skip to Question #22**
      Yes
      Don't know

21. Did this influence your decision to visit the Osun Osogbo Cultural Festival? *(Please ✔ check one)*

      No
      Yes
      Don't know

22. What does being a World Heritage Site mean to you? *(Please write in)*

    _____
    _____
    _____
    _____
    _____

23. How important do you think the World Heritage Site designation is for Osun Osogbo Cultural Festival? *(Please ✔ check one)*

      Very <u>Un</u>important
      <u>Un</u>important
      Neither <u>Un</u>important nor important
      Important
      Very Important
      Don't Know

SECTION J: Background information: This information is completely confidential and will <u>ONLY</u> be used to determine if we have satisfactorily represented visitors to Osun Osogbo festival.

24. What is your gender? *(Please ✔ check one)*

      Male
      Female

25. What is your age? *(Please write in number)*

    _____ years

26. What is your current marital status? *(Please* ✔ *check one)*
    Single
    Married
    Divorced or Separated
    Widowed
    Other _____ *(Please specify)*

27. What is your race/ethnicity? *(Please* ✔ *check one)*
    White alone
    Black alone
    Asian alone
    Hispanic/ Latino
    Two or more races
    Other_____*(Please write in)*

28. What is the highest level of education you have completed? *(Please* ✔ *check one)*
    Primary/ Elementary school
    Secondary/ High school certificate/ diploma
    Technical, vocational or trade school
    Four-year college (B.A., B.S., B.F.A.)
    Masters Degree (M.A., M.S., M.F.A., M.Arch., M.B.A.)
    Ph.D./Professional (M.D., J.D., D.V.M., D.D.M.)

Thank you for completing the survey!
We appreciate your time and willingness to share your opinion.
A researcher will collect your completed survey.

_____DAT _____LOC _____IDNR_____ADMINR