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Abstract

The purpose of this study was to test the theoretical framework of emotional solidarity in seeking to better explain the dynamic, complex relationships existing between residents and tourists. Measurement and structural models pertaining to the framework were simultaneously estimated, both of which were deemed to have good model fit based on incremental and absolute model fit indices. Three antecedent constructs (i.e., shared beliefs, shared behavior, and interaction) were all found to be significant predictors of emotional solidarity, explaining approximately 33% of the variance in the construct. This work provides support for Durkheim's theoretical framework and provides a gateway into future studies surrounding emotional solidarity.

Keywords

resident and tourist interaction, Durkheim, emotional solidarity, structural equation modeling, EQS statistical program

Introduction

Research concerning the relationships between residents and tourists has largely focused on residents' attitudes about impacts, development, and tourism as a whole (Andereck, Valentine, Knopf, and Vogt 2005; Harrill 2004; McGehee and Andereck 2004). A major assumption of much of this research (most recently reviewed in great depth by Huh and Vogt 2008; Wang and Pfister 2008; Zhou and Ap 2009) is that a disconnect exists between residents and tourists; that the "host" is separate from the "guest" (Aramberri 2001) and a perception on the part of residents that their lives will be potentially altered with increased tourism and accompanying development (Wall and Mathieson 2006). This idea of the "other" or a self versus other dichotomy has been well documented both on the part of tourists looking at residents as outsiders (Caton and Santos 2009; Krippendorf 1999; MacCannell 1999; Urry 2002; van den Berghe 1994) and residents treating tourists as outsiders (Laxson 1991; McNaughton 2006). Such a dichotomy discounts the common ground and degrees of closeness that potentially exist between residents and tourists.

While not accepted as the norm, examples of common ground between residents and tourists are becoming more prevalent within the literature. For instance, possessing similar ideologies in the way of religion (Cohen 2004; Johnston 2006) or a sustainability ethic (Gezici 2006) has served to bridge gaps. Research has also shown that the shared use of space, whether it be used as a respite from a fast-paced city

life (Sherlock 2001), for shopping (Snepenger, Murphy, O'Connell, and Gregg 2003), or festivals (Derrett 2003), has brought residents and tourists together. As residents and tourists are found in the same locations, interaction increases and can potentially foster greater understanding and even endearment, as Prentice, Witt, and Wydenbach (1994) found.

Common ground implies that a degree of emotional closeness exists, whether it is positive or negative. Intimacy has been examined in tourist destinations between residents and tourists in the work of Trauer and Ryan (2005) and Reisinger and Turner (2003). However, in both works, the relationship is reduced to the dichotomy of self versus other, whereby conflict, prejudice, and tension are a primary focus. As Wearing and Wearing (2001) note, money has been at the center of the resident and tourist relationship, whereby mere "sight-seeing, curiosity, objectification, inferiorization and exploitation" are all performed by tourists visiting resident communities (p. 156). In response to this, Wearing and Wearing (2001) call for a greater examination of emotional relationships between residents and tourists as the other and the self are inextricably intertwined through emotional connections and interactions that exist, and are not entirely separate as past literature has indicated. Ultimately examining emotional relationships

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can potentially help to move beyond the traditional disconnect between individuals within a destination.

A theoretical framework that can explain connections between residents and tourists and the degree of closeness is that of emotional solidarity first conceived of by Emile Durkheim (1995 [1915]). Durkheim claimed that a sense of solidarity between individuals comes about based on people possessing similar beliefs, engaging in common behaviors, and interacting with one another. To date, this theory has never been tested empirically. Therefore, the purpose of this paper is to test the model of emotional solidarity to determine if residents' shared beliefs, shared behavior, and interaction with tourists significantly predict their level of emotional solidarity with tourists.

Literature Review

Guiding Theoretical Frameworks

By and large, tourism research has been marked by limited theoretical development and testing (Cohen 1995; Franklin and Crang 2001; Pearce and Moscardo 2005). Echoing the sentiments of Cohen (1995), Franklin and Crang (2001) communicated that "a wide variety of conceptual and theoretical approaches to tourism have yet to be rigorously tested, as well as the proliferation of field studies which lack an explicit theoretical orientation and therefore contribute little to theory building" (p. 6). It goes without saying that we only serve to strengthen our field of tourism (i.e., gain greater respect from allied disciplines and other fields, connect many disjointed travel phenomena, etc.) by developing and testing models and theoretical frameworks (Pearce and Moscardo 2005).

A minimal number of frameworks (e.g., growth machine theory, community attachment, social representations theory, and social exchange theory) have been used recently to guide studies concerning the relationship between residents and tourists, primarily within the resident attitudes literature (Harrill 2004). Woosnam and Norman (2010) offer an extensive examination of these theoretical frameworks in resident attitudes research. Most notably, the authors suggest that such frameworks capture disconnect between residents and tourists and, in many ways, the superficiality surrounding the resulting relationship. Two additional issues with these frameworks concern the lack of consistent findings (Andereck et al. 2005; Harrill 2004; McGehee and Andereck 2004) and the fact that such frameworks are primarily used as guiding frameworks and are not tested empirically.

In addition to those frameworks used in resident attitudes studies, other theories have recently received attention in tourism research to gain a greater understanding of the complex relationships that exist between residents and tourists in destinations. Such frameworks include social distance, intimacy theory, and contact-hypothesis theory. Most recently,

Tasci (2009) examined social distance that potential American tourists felt with residents of Turkey based on a promotional video of Turkey and their image of the destination and intention to visit. For those participants who watched the video, Tasci (2009) claims that watching the video appears to bridge social distance between such potential tourists and residents of Turkey. While this work is a step in the right direction to better understand the emotional relationship between residents and tourists, the study simulated a relationship through a quasi-experimental design, making it difficult to fully ascertain how tourists felt about residents based on actual encounters.

According to Trauer and Ryan (2005) who applied the intimacy theory to destination imaging and place experience, two intimate relationship forms exist concerning residents and tourists. The first is exclusively among residents who interact with one another and intimacies are formed through interaction. Tourists are of course excluded from this form of intimacy because locals can cheapen the relationship by commodifying tourist experiences just as tourists can showcase self-serving, self-caring behaviors as Trauer and Ryan point out. The second form of intimacy occurs entirely among tourists in a destination, when relationships are strengthened between family members or lovers on vacation. Both of these forms of intragroup intimacy discount the potential for emotional closeness or solidarity to occur between residents and tourists. Based on the idea that social contact between divergent groups of people can improve relationships as Reisinger and Turner (2003) point out, the contact-hypothesis theory has been used recently (see Pizam, Uriely, and Reichel 2000; Litvin 2003) to explain resident-tourist relations more thoroughly. Two major assumptions surround the contact-hypothesis theory—groups of individuals are of a comparable socioeconomic/demographic status and that they are intrinsically in conflict with one another (Pizam, Jafari, and Milman 1991). By interacting with one another, individuals can seek to minimize hostility and prejudice as Pizam, Uriely, and Reichel (2000) point out, and potentially move closer to an understanding of one another.

Existing theoretical frameworks are limited in seeking to explain the complex nature of relationships and potential degree of closeness or solidarity that may exist between residents and tourists. As Stokowski (2002) claims, oftentimes the relationships are reduced to superficial encounters or "functional exchanges" as the theory of social exchange would purport. In addition, many of the frameworks used to explain resident attitudes are focused primarily on the issue of tourism development and tourism impacts, and not how the resident feels about tourists or what the two have in common with one another. Given the inconsistent findings by using existing frameworks, Harrill (2004) and McGehee and Andereck (2004) encourage greater exploration of novel theoretical frameworks within the tourism literature. If the tourism field is to grow and expand with knowledge as

Wanhill (1995) claims, alternative frameworks should be developed and tested that can potentially complement existing frameworks whereby the dynamic, complex relationships between residents and tourists is explained in more intimate terms. As Franklin and Crang (2001) claim, "It seems all too clear that the theoretical net needs to be cast much wider so that tourist studies are constantly renewed by developments in social and cultural theory and theory from other disciplines" (p. 6). The theory of emotional solidarity can offer a different lens in which to peek through, but more importantly with this study, provide an opportunity to test a new framework and move toward greater theory development and testing in the tourism field.

Emotional Solidarity and Its Antecedents

The theory of emotional solidarity originated from the research Durkheim (1995 [1915]) conducted among Aborigines in Australia at the turn of the 19th century. It was Durkheim's idea that he would find the most fundamental attributes of religion by observing and keeping detailed accounts of life amid the most primitive form of religion of which he was aware. What Durkheim claimed was that every religion must have followers who share beliefs with one another and engage in similar practices (i.e., shared behavior), which serve to strengthen the solidarity of its followers. Durkheim passed away shortly after writing *The Elementary Forms of Religious Life* and was never able to empirically support his theory of emotional solidarity. Adding to this, at the time Durkheim wrote his book, he had more critics than followers who sought to debunk his theory given its contextual nature (making it difficult to generalize findings to other settings) and lack of empirical support. One exception to this was the work by Collins (1975), who conceived that Durkheim did not explicitly include interaction among individuals as being central to solidarity. Throughout most of his life, Durkheim was a structural functionalist as he viewed social structures (i.e., religion, laws, etc.) serving a greater purpose of integrating society. In a sense, he possessed a holistic or systematic perspective of the world, where all parts fit together and complement one another to remain in balance. Such a systematic perspective has been accepted in the tourism field as well (Blank 1989; Leiper 1990; Murphy 1985), whereby residents and tourists make up two of the largest components within the systems model. To date, the model that Durkheim put forth following his theoretical framework remains untested.

Emotional solidarity has been conceptualized in numerous ways. Jacobs and Allen (2005) conceive of the concept as a feeling of solidarity that binds individuals together creating an us or we sentiment as opposed to the me versus you or self versus other dichotomy that Wearing and Wearing (2001) mention. Wallace and Wolf (2006) purport that emotional solidarity is comparable to individuals identifying

with one another. Probably the most widely accepted conceptualization of emotional solidarity is that of the affective bonds that individuals experience with each other, which are characterized by perceived emotional closeness and degree of contact (Hammarstrom 2005). Research surrounding emotional solidarity has been conducted in sociology, social psychology, family studies, gerontology, and anthropology, with many of the initial studies being empirical in nature (see Geiger 1955; Klapp 1959; Rosengren 1959).

As of late, more of an interest in emotional solidarity has been shown in family studies research, with Gronvold (1988) creating the affectional solidarity scale consisting of five items (e.g., understanding, trust, fairness, respect, and affection). Interestingly within this same work, Gronvold claims that single-item measures of the construct would be more suitable for data collection given the exploratory nature of the scale development. However, Churchill (1979) argues that "no single item is likely to provide a perfect representation of the concept [in question]" (p. 68). Currently, common single items of emotional solidarity that have been used include degree of closeness, identification, and agreement (Bahr, Mitchell, Li, Walker, and Sucher 2004; Harwood 2000). Even though emotional solidarity research is still being conducted in family studies, no model of the construct has been tested. Furthermore, emotional solidarity has yet to be examined in a tourism context. In fact, Durkheim's work overall has only been briefly mentioned in tourism work (see MacCannell 1999; Rojek 2000). This is likely a function of the more widely accepted sociological conflict theory models used in tourism research.

The three main antecedents in Durkheim's framework (i.e., shared beliefs, shared behavior, and interaction) are minimally mentioned within the literature in the context of residents and tourists. Such beliefs have taken the form of concern for environmental impacts on the local community, functionality of a destination, and religious perspectives. Hernandez, Cohen, and Garcia (1996) found that residents of Puerto Rico held similar perspectives to tourists in that they both believed a proposed resort may have negative consequences for local resources. Escape from modernity and urban life were similar beliefs both residents and tourists sought in rural destinations of Australia (Sherlock 2001) and Thailand (Cohen 2004). Reverence for Native American rites and rituals were shared among Pueblos and tourists in New Mexico (Laxson 1991). In fact, such reverence was exhibited through engaging in public ceremonies and dances.

Shared behaviors are more apparent than beliefs as they are more readily observable and quantifiable. Participation in festivals and special events has been one common form of shared behavior in the literature (Derrett 2003; Fredline and Faulkner 2002; Snepenger, Reiman, Johnson, and Snepenger 1998). According to Derrett (2003), such events can serve to bring people together in a way they move toward greater understanding of one another. Prentice, Witt, and Wydenbach

(1994) examined shared behavior through common recreational activities such as walking on the beach, swimming, sightseeing, and the like. Sharing a space for shopping and dining is another form of shared behavior between residents and tourists that almost always present in a destination (Snepenger et al. 1998, 2003). What Snepenger et al. (2003) found was that the use of a downtown space for shopping was not intended primarily for tourists, and in fact served as a forum for residents to socialize and interact with tourists on a regular basis.

Of the three predictor variables in the Durkheim model, interaction has received the most attention. In an earlier study of residents and transients in Delaware, Rothman (1978) focused on interactions using a one-item measure assessing intimacy of interactions (from “almost no contact” to “guest in my home”), which is comparable to the social distance conceptualization used by Tasci (2009). Others have examined interaction based on frequency such as number of days residents interacted with tourists per week (Sirakaya, Teye, and Sonmez 2002) and how often they spoke with tourists during an average week in the peak season (Akis, Peristianis, and Warner 1996). Such operationalizations of interaction focusing on when and frequency were closely allied with Collins’ (1975) conceptualizations of the construct in his work amending Durkheim’s (1955 [1915]) model. Empirical research testing Durkheim’s model and examining the relationship between emotional solidarity and its antecedents (i.e., shared beliefs, shared behavior, and interaction) is lacking in the field. Therefore, the purpose of this paper is to test the model of emotional solidarity to determine if residents’ shared beliefs, shared behavior, and interaction with tourists is related to their level of emotional solidarity with tourists. More specifically, three hypotheses exist for this study:

Hypothesis 1: Residents’ perceived level of shared beliefs with tourists will significantly predict the level of emotional solidarity they feel with said tourists.

Hypothesis 2: Residents’ perceived level of shared behavior with tourists will significantly predict the level of emotional solidarity they feel with tourists.

Hypothesis 3: Residents’ perceived level of interaction with tourists will significantly predict the level of emotional solidarity they feel with tourists.

Research Methods

Study Site

Beaufort County, South Carolina, situated in the Lowcountry region of the state is considered an international destination for Hilton Head Island family vacationers and as a day-trip destination among Charleston, South Carolina, and Savannah, Georgia, tourists to Beaufort and Bluffton. The cultural and natural amenities of the area are the major draw

for tourists. The towns of Beaufort and Bluffton have roughly 80 structures (i.e., residential and business) in their downtowns dating back to the Revolutionary War and Civil War that are listed on the National Historic Register. The county is also home to the still functioning Penn Center, one of the first schools in the United States to educate freed slaves. In the way of natural resources, Beaufort County has five rivers converging into the Atlantic Ocean, approximately 100 miles of shoreline, and countless beaches, which make it a prime location for the outdoor enthusiast (Rowland, Moore, and Rogers 1996).

According to the Travel Industry Association of America (2008), Beaufort County ranked third in the state in 2007 with \$1.03 billion in domestic travel expenditures and approximately 3 million tourists. The county is growing exponentially to accommodate such tourists and a 21.8% increase in new residents over the past eight years (U.S. Census Bureau 2008). Given the sheer number of tourists, the tourism and hospitality industry is the largest employer in the county, employing 13,230 individuals (Travel Industry Association of America 2008). Beaufort County, South Carolina, was selected as the study site for this project given the large percentage of tourists and new residents, the diversity of residents (e.g., approximately 30% senior citizen, 20% African American, and 60% being born outside of the state according to the U.S. Census Bureau), and the likelihood that many residents encounter tourists on a year-round basis given the temperate climate and the large percentage of residents working in the tourism sector.

Data collection and Analysis

This study is part of a larger project employing a sequential exploratory mixed methods design. The current paper constitutes the third and final portion of that project. The first stage included initially generating items pertaining to each of the four constructs in Durkheim’s (1955 [1915]) model through qualitative focus groups and a review of pertinent literature. Greater discussion of this work can be found in the work of Woosnam, Norman, and Ying (2009). The second stage of the larger project involved conducting two pilot studies of the scales to further refine item-factor structure as Churchill (1979) recommends. Exploratory factor analysis using principal axis factoring (with a varimax orthogonal rotation) yielded similar structures (for greater detail, see Woosnam and Norman, 2010).

The current study to test Durkheim’s (1955 [1915]) model (based on the developed scales) is the third and final portion of the overall project. Permanent resident heads of household (or spouses) in Beaufort County comprised the sample for this study. Over five weekends in August and September 2007, an onsite self-administered questionnaire was distributed door to door throughout the county following a multistage cluster sampling strategy (Babbie 2010). To begin with, the

county was reduced to census tracts established by the U.S. Census Bureau to comprise homogenous clusters of residents based on similar sociodemographic variables. Using a random numbers table, census tracts were randomly chosen. Within each selected census tract, block groups (a further refinement of sociodemographic variables) were then randomly selected. Using a random starting point within each block group, every k th house was visited and the head of household was asked to participate. Questionnaires were distributed between 10 a.m. and 3 p.m. on both Saturdays and Sundays, and picked up between 4 and 6 p.m. on the same days. To allow for a greater response rate, two return contacts were made to each home to gather completed questionnaires (McGehee and Andereck 2004).

Overall, 1229 homes were visited, of which approximately 40% of the homes had no answer and 41 of the homes had a head of household who was a seasonal resident. Of the remaining 671 homes, 117 individuals declined (82.6% acceptance rate). Of the 554 surveys that were distributed, 455 were completed by residents (82.1% completion rate), yielding an overall response rate of 67.8%. As an added measure of rigor, a chi-square goodness-of-fit test (Sheskin 2007) was conducted for racial makeup and income comparing the sample to the population (i.e., county estimates). No significant difference was found for either test. As a means to remove outliers potentially causing data to be skewed and non-normally distributed, univariate data screening (i.e., examining z -scores) and multivariate data screening (i.e., testing Mahalanobis' Distance) were conducted as Tabachnick and Fidell (2007) recommend. Ten cases were removed, resulting in a final sample of $N = 445$ for analysis.

The survey instrument consisted primarily of the four scales from Durkheim's model. Participants were asked to respond and indicate their level of agreement (on a 7-point scale of *strongly agree* to *strongly disagree*) with statements concerning the beliefs they shared with tourists (7 items) and feelings they had about tourists (12 items). More specifically, residents were asked, "How much do you agree with the following statements regarding beliefs you share with Beaufort County tourists?" (each of the 7 items were placed directly after this root question). In the way of feelings, residents were asked, "How much do you agree with the following statements regarding your feelings toward Beaufort County tourists?" (each of the 12 items were placed directly after the root question). Residents were also asked to indicate how often (on a 7-point scale of *never* to *always*) they interacted with tourists (5 items) and participated in common activities among tourists (13 items). For interaction items, residents were asked, "How often do you interact with Beaufort County tourists . . . ?" (items such as "during the week" and "on the weekend" were placed directly after the root question). Such interaction terms were used following Collins' (1975) work whereby items were focused on "when" and "frequency" of interaction. For shared behavior, residents

were asked, "How often do you participate in the following activities alongside Beaufort County tourists?" (each of the 13 items were placed directly after the root question). Items within each of the four scales can be found in Table 1. Other items were asked surrounding tourism use history, residency, and sociodemographics. Based on the usable 445 surveys, slightly more respondents were female (51.9%). More than three of four participants (76.7%) had at least some college education, which corresponded to the roughly 60% who had a household income of at least \$60,000. A large percentage (64.6%) of the sample had lived in Beaufort County for at least 10 years, but only 16.2% were born in the county. Overall, the average age of participants was 50 years.

Results

Measurement Model

Before addressing each hypothesis, a measurement model consisting of the 10 factors was estimated using confirmatory factor analysis. This is referred to as "specifying the measurement model" (Byrne 2006). According to Kline (2005), fit indices for the structural model will never improve on the fit indices specified in the measurement model, so the intent was to develop the best-fitting measurement model initially. In addition, this procedure allows for the assessment of psychometric properties of scales used (Li and Petrick 2008). Based on the factor structure resulting from the second exploratory factor analysis, the measurement model was built one factor at a time (with corresponding items) by requesting LaGrange Multiplier tests (Kline 2005). Factors were allowed to covary with one another as Byrne (2006) specifies. The LaGrange Multiplier test is synonymous with forward stepwise regression, whereby factors are added sequentially to move toward an "ideal model." As each factor was added to the model, error parameters (i.e., cross-loaders and error covariances) were identified and specified within subsequent models. On adding all 10 factors to the measurement model, 86 error parameters (30 cross-loaders and 56 error covariances) were found and specified.

At that point, Wald tests (synonymous with backward stepwise regression) were conducted to trim the model and remove each error parameter in such a way that the $\Delta\chi^2/\text{degrees of freedom}$ was less than the 3.84 critical value as indicated by (Tabachnick and Fidell 2007). Following this procedure, 83 error parameters were removed. The remaining three error parameters (which were all cross-loaders) were addressed by removing the items that cross-loaded onto multiple factors (Byrne 2006). For the final measurement model, 34 items remained across the 10 factors, Satorra-Bentler Scaled $\chi^2(482, N = 455) = 819.16, p < .001$, comparative fit index = 0.960, goodness-of-fit index = 0.932, root mean square error of approximation = 0.040. According to Hu and Bentler (1999), a rule of thumb for the comparative

Table 1. Confirmatory Factor Analysis Structure of Durkheim's Constructs

Construct	Factor and Corresponding Item	Reliabilities (α)		Standardized Factor Loading (t Value ^a)
		Maximal Weighted	Composite	
Shared Beliefs (SHBLF)	Preservation of Area (PRSRV)	.919	.896	
	An appreciation for the Lowcountry (prsrv1)			.912 (14.98)
	Respect for nature within Beaufort Co. (prsrv2)			.831 (15.40)
	Belief Beaufort Co. is a unique place (prsrv3)			.780 (12.30)
	Belief Beaufort Co. is a great place to vacation (prsrv4)			.730 (13.09)
	Belief preserving the local way of life in Beaufort Co. is important (prsrv5)			.713 (14.33)
	Amenities of Area (AMENITY)	.784	.786	
	Belief there is a wide variety of dining choices throughout the county (amenity1)			.848 (15.97)
Shared Behavior (SHBHV)	Belief there is a wide variety of entertainment choices throughout the county (amenity2)			.759 (16.34)
	Beach Activities (BEACH)	.997	.923	
	Relaxing on the beach (beach1)			.978 (41.34)
	Taking a walk on the beach (beach2)			.921 (32.96)
	Swimming in the ocean (beach3)			.772 (20.93)
	Cultural Heritage Activities (CULTH)	.918	.891	
	Sightseeing (culth1)			.917 (25.67)
	Visiting historic sites (culth2)			.875 (21.20)
	Taking local tours (culth3)			.769 (14.55)
	Outdoor Recreation Activities (OREC)	.868	.867	
	Inshore boating (orec1)			.834 (23.02)
	Offshore boating (orec2)			.833 (14.50)
	Inshore fishing (orec3)			.817 (18.03)
	Local Patronage Activities (PATRON)	.841	.782	
	Shopping at local merchants' stores (patron1)			.857 (23.23)
	Shopping at grocery stores (patron2)			.691 (14.67)
	Dining at local restaurants (patron3)			.657 (15.21)
Interaction (INTER)	Interaction	.904	.903	
	On the weekend (inter1)			.839 (24.45)
	During off-peak vacation season (inter2)			.814 (19.89)
	During peak vacation season (inter3)			.804 (24.88)
	During week (inter4)			.792 (20.75)
	During holidays (inter5)			.781 (20.36)
Emotional Solidarity (EMSOL)	Emotional Closeness (EMCLOSE)	.879	.881	
	I feel close to some tourists I have met in Beaufort Co. (emclose1)			.940 (25.24)
	I have made friends with some tourists in Beaufort Co. (emclose2)			.832 (18.59)
	Sympathetic Understanding (SYMPUND)	.906	.864	
	I identify with tourists in Beaufort Co. (sympund1)			.885 (23.32)
	I have a lot in common with Beaufort Co. tourists (sympund2)			.803 (19.85)
	I feel affection towards tourists in Beaufort Co. (sympund3)			.774 (17.34)
	I understand tourists in Beaufort Co. (sympund4)			.664 (13.82)
	Welcoming Tourists (WLCOM)	.846	.811	
	I am proud to have tourists come to Beaufort Co. (wlcom1)			.877 (20.40)
	I feel the community benefits from having tourists in Beaufort Co. (wlcom2)			.773 (13.39)
	I appreciate tourists for the contribution they make to the local economy (wlcom3)			.687 (15.70)
	I treat tourists fair in Beaufort Co. (wlcom4)			.513 (10.95)

a. All t tests were significant at $p < .001$.

Table 2. Mean Descriptives for Factors in Durkheim's Model

Construct	Factor	Composite Mean	Standard Deviation
Shared Beliefs (SHBLF)	Preservation of Area (PRSRV)	5.94 ^a	1.22
	Amenities of Area (AMENITY)	4.55 ^a	1.61
Shared Behavior (SHBHV)	Beach Activities (BEACH)	4.73 ^b	1.73
	Cultural Heritage Activities (CULTH)	3.56 ^b	1.44
	Outdoor Recreation Activities (OREC)	2.94 ^b	1.53
	Local Patronage Activities (PATRON)	5.32 ^b	1.29
Interaction (INTER)	Interaction	4.94 ^b	1.40
Emotional Solidarity (EMSOL)	Emotional Closeness (EMCLOSE)	4.36 ^a	1.58
	Sympathetic Understanding (SYMPUND)	4.51 ^a	1.28
	Welcoming Tourists (WLCOM)	5.81 ^a	1.08

a. Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.

b. Items were rated on a 7-point scale, where 1 = *never* and 7 = *all of the time*.

fit index and other incremental indices is that values greater than 0.90 may indicate reasonably good fit of the researcher's model to the data. In addition, Browne and Cudeck (1993) claim that values of root mean square error of approximation less than or equal to 0.05 indicate a close approximate fit. All but four standardized factor loadings were greater than 0.70, which Fornell and Larcker (1981) claims is an ideal critical value.

As a check of psychometrics properties, reliability and validity were assessed for each factor within Durkheim's (1995 [1915]) constructs. Reliability for each factor was assessed by examining the maximal weighted alphas (Table 1), which is a more robust estimate of internal consistency, weighting each alpha by factor loadings (Kline 2005). According to Byrne (2006), such weighted alphas should be examined because a major assumption of using Cronbach's alphas is that loadings are equal (as in exploratory factor analysis). However, in confirmatory factor analysis, loadings are not equal. Factors displayed strong internal consistency, with maximal weighted alphas in excess of the 0.70 alpha critical value (all but one was above 0.80) suggested by Lance, Butts, and Michels (2006) for newly developed scales. As an added measure, composite reliability was also assessed following Li and Petrick (2008) for each factor and each exceeded the alpha critical value of 0.60 suggested by Bagozzi and Yi (1988). Construct validity was examined through convergent validity and discriminant validity (Li and Petrick 2008). Measures displayed convergent validity as all the *t* values associated with each loading on corresponding factors were significant ($p < .001$) exceeding the critical value of 3.29 (Tabachnick and Fidell 2007). Discriminant validity was established by comparing intercorrelations of factors with the square root of the average variance (i.e.,

variance extracted estimate) for each factor (Li and Petrick 2008). Given that the variance extracted estimate for each factor was at least 0.50 and greater than any of the intercorrelations of the factors suggests each factor has discriminant validity (Fornell and Larcker 1981).

Residents indicated a high level of agreement in possessing similar beliefs with tourists (Table 2). This is evidenced in mean scores for the two shared belief factors: *preservation of area* ($M = 5.94$) and *amenities of area* ($M = 4.55$). Mean scores for shared behavior were more mixed with residents indicating that they engage in *local patronage* ($M = 5.32$) and *beach activities* ($M = 4.73$) more frequently than *cultural heritage* ($M = 3.56$) and *outdoor recreation activities* ($M = 2.94$) with tourists. Frequency of *interactions* between residents and tourists was also somewhat high ($M = 4.94$). Ultimately, residents agreed that they *welcomed tourists* ($M = 5.81$) more than they felt a *sympathetic understanding* ($M = 4.51$) or *emotional closeness* ($M = 4.36$) with tourists. However, with that said, residents expressed a positive sentiment toward those visiting.

Structural Model

In addition to the measurement model demonstrating a good fit to the data based on appropriate indices, the scales used to examine the structural model were found to be both reliable and valid. According to Li and Petrick (2008), once the above criteria are met, it is appropriate to examine the structural model. Given the novelty of this study and the fact that no one has tested Durkheim's (1995[1915]) theory to this point, no competing models were examined as Byrne (2006) suggests. Rather, the focus of this study was largely exploratory, beginning a line of research surrounding emotional

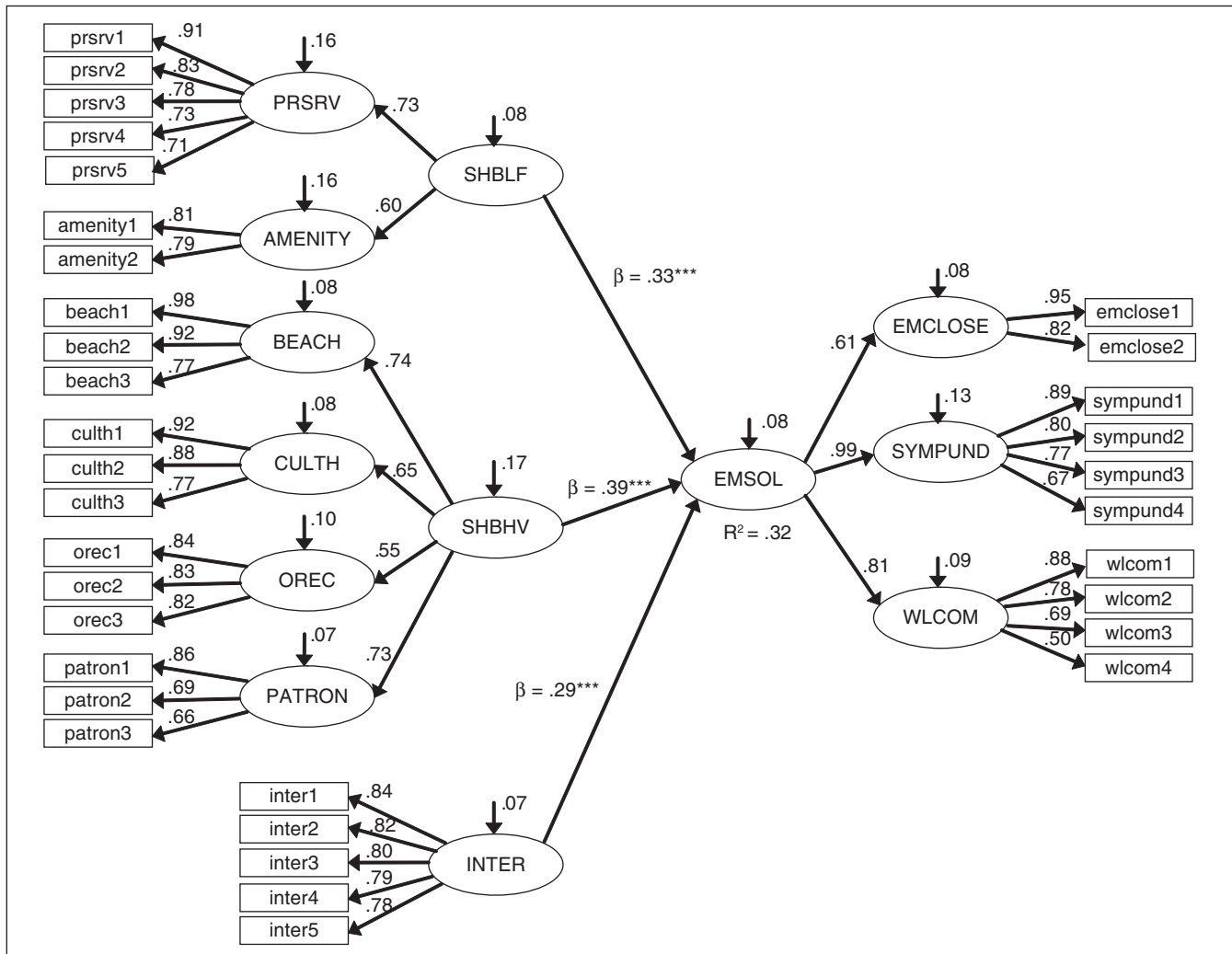


Figure 1. Structural model testing Durkheim's theory

Note: Satorra-Bentler Scaled χ^2 (510, $N = 455$) = 920.45, $p < .001$, comparative fit index = 0.946, goodness-of-fit index = 0.924, root mean square error of approximation = 0.043.

solidarity so that additional empirical research can be conducted in the future. As Kline (2005) claims, once the measurement model has been estimated and it demonstrates an acceptable fit, specific paths (as represented through hypotheses) can be examined by simultaneously assessing the measurement and structural model (Figure 1). The Durkheim structural model, Satorra-Bentler Scaled χ^2 (510, $N = 455$) = 920.45, $p < .001$, comparative fit index = 0.946, goodness-of-fit index = 0.924, and root mean square error of approximation = 0.043, demonstrated acceptable fit. All paths within the model were significant ($p < .001$).

The three hypotheses (each examining a separate predictor construct of emotional solidarity) within this study were nondirectional given the exploratory nature of the study. The first hypothesis was stated that residents' perceived level of shared beliefs with tourists would significantly predict the

level of emotional solidarity they felt with such tourists. Residents' shared beliefs with tourists was a significant predictor of emotional solidarity ($\beta = 0.334$, $p < .001$) within the model. This hypothesis was supported. The second hypothesis was stated that residents' perceived level of shared behavior with tourists would significantly predict the level of emotional solidarity they felt with such tourists. It was found that residents' self-reported shared behavior was indeed a significant predictor of emotional solidarity they possessed with tourists ($\beta = 0.386$, $p < .001$). The second hypothesis was also supported.

Finally, the third hypothesis was stated that residents' degree of interaction with tourists would be a significant predictor of the level of emotional solidarity they experienced with tourists. This study showed that interaction was also a significant predictor of emotional solidarity ($\beta = 0.294$,

$p < .001$). Thus, the final hypothesis was supported as well. Overall, each of the three predictor constructs from Durkheim's (1995 [1915]) model were found to be significant predictors of emotional solidarity. To determine the variance explained in emotional solidarity by the three constructs, the squared multiple correlation (R^2_{SMC}) was examined. Shared beliefs, shared behavior, and interaction between residents and tourists accounted for 32.4% of the variance in emotional solidarity ($R^2_{\text{SMC}} = 0.324$).

Discussion and Applications

Within the mainstream tourism literature, it can be all too common to approach the relationship between residents and tourists as one predicated on a sense of superficiality as the former provides a service to the latter in exchange for financial resources (Aramberri 2001), where interactions can be transitory (Wall and Mathieson 2006), and where members of each group can look at one another as the "other" (Caton and Santos, 2009; Krippendorff 1999; Laxson 1991; MacCannell 1999; McNaughton 2006; Urry 2002; van den Berghe 1994). The current study has challenged such perspectives by highlighting that commonalities do exist between residents and tourists (as seen through factor composite means across the three antecedent constructs); that some degree of closeness or solidarity is forged between the parties (Wearing and Wearing 2001). As proposed by Durkheim (1995 [1915]) and later Collins (1975), the three antecedents of emotional solidarity all uniquely predicted the dependent variable, with each having a comparable strength of prediction. Shared behavior between residents and tourists was found to be a slightly better predictor of emotional solidarity over shared beliefs and interaction. Such a finding adds credence to the work of Snepenger and colleagues (e.g., Snepenger et al. 1998, 2003), which has alluded to the fact that such shared behaviors as shopping among residents and tourists can serve to bind individuals, allowing for an opportunity of greater socialization and interaction to occur. The work of Fredline and Faulkner (2002) also exemplifies the importance of residents and tourists sharing similar behavior (i.e., attending motorsports events) focused on cultural heritage events, which can foster closeness and understanding. Sharing beliefs manifested as preservation of the area and amenities in the area was also a modest predictor of emotional solidarity. Such preservation of an area has been examined in the literature as a belief in the protection of resources, both natural and cultural, that residents and tourists possess (Cohen 2004; Gezici 2006; Hernandez, Cohen, and Garcia 1996; Johnston 2006). Ultimately, sharing such beliefs about an area can serve to increase empathy or understanding (Laxson 1991) and reduce stereotypes (Evans-Pritchard 1989) that provide an excellent opportunity for solidarity to exist.

Interaction served to be the weakest predictor among the three constructs. As indicated before, the scale was composed

of items pertaining to a temporal nature of interaction between residents and tourists. This was in keeping with the conceptualization of the construct from the work of Collins (1975) and the operationalizations of the construct in the research conducted by Sirakaya, Teye, and Sonmez (2002) and Akis, Peristianis, and Warner (1996). Perhaps a more complex operationalization of interaction (i.e., encompassing intimacy) as Woosnam and Norman (2010) suggested could have yielded a larger percentage of variance in explaining emotional solidarity. Despite interaction being the weakest of predictors among the three antecedents, the importance of the construct cannot be underestimated. Without a degree of interaction, it might prove impossible for either a resident or tourist to experience any form of closeness with one another. Prentice, Witt, and Wydenbach (1994) found in a study of tourists in South Wales that tourists may be endeared to a destination's inhabitants through informal social interactions such as chatting with local residents and participating in everyday social activities with residents. In fact, intimate social relations can occur more readily when encounters between residents and tourists are more frequent (Rothman 1978). All in all, the three antecedent variables explained approximately one third of the variance in emotional solidarity. While this is considered modest relative to some models (e.g., Gursoy and Rutherford 2004; Li and Petrick 2008), it is likely reflective of reality (Kline 2005). The modest variance may also be attributed to the fact that the study was exploratory, with minimal explanatory variables in the model. Despite the exploratory nature of this study, it should be pointed out that each predictor construct was a positive significant predictor of emotional solidarity, indicating that future work should emphasize such positive relationships between constructs.

Implications

This work has both theoretical implications for academics and practical implications for managers. As some (Harrill 2004; Pearce and Moscardo 2005; Wanhill 1995) have pointed out, the field of tourism has been marked by limited theoretical development and testing. Testing theoretical frameworks such as this work shows the move of our field toward one focusing on maturity and the need for greater theoretical examination (Mason 2008). In addition, this framework with its reliable and valid measures and significant relationships within the model allows researchers a new, novel perspective and lens with which to explain phenomena pertaining to resident-tourist relationships. This work refutes some of the traditional views of such relationships and indicates that a degree of emotional solidarity can exist based on individuals sharing beliefs, sharing behavior, and interacting with one another. Furthermore, the greater the level of these three antecedent variables, the greater the degree of emotional solidarity individuals will possess with each another.

By no means should the framework of emotional solidarity be considered the absolute or only framework to explain relationships between residents and tourists. Instead, emotional solidarity should be considered in conjunction with existing frameworks. For instance, residents' attachment to a community could better be explained by examining individuals' level of emotional solidarity with tourists, or vice versa. In addition, perhaps emotional solidarity could provide greater insight into the framework of social distance, through an examination of shared beliefs, shared behavior, and interaction among individuals. Finally, emotional solidarity could provide a lens in which to look through to understand the way in which social representations are transmitted between residents and tourists.

Practical implications also exist for managers. If a destination marketing organization (DMO) has an idea of the degree of emotional solidarity local residents experience with tourists, a marketing campaign can be implemented to appeal to potential tourists. Promoting this solidarity or closeness where a destination is known to be hospitable as residents are embracing and understanding of tourists could only help stimulate greater visitation. A number of practical means can be used by DMOs to convey residents' strong degree of emotional solidarity with visitors. First, serious consideration must be given to modify the existing promotional campaign so as to incorporate residents' emotional solidarity with visitors. If the potential return on investment looks positive, a short-term or long-term marketing campaign may be launched. In so doing, written promotional packets and websites should be modified so as to reflect the developed motto or slogan for the destination. Roughly a decade ago, Pigeon Forge, located in the Smoky Mountains of Tennessee, created its current marketing campaign, "Come to My Pigeon Forge," using residents in promotional commercials. Most recently, British Columbia, with the 2010 Winter Olympics in Vancouver, utilized some of its famous residents (e.g., Michael J. Fox, Sarah McLachlan, and Steve Nash) in a similar fashion as individuals exclaimed to potential visitors, "You gotta be here!"

On the contrary, if emotional solidarity levels are low, DMOs and other tourism planning entities should take action to improve emotional solidarity among residents and tourists. This could happen through a couple of different methods. DMOs may consider hosting focus groups with community residents (of various socioeconomic backgrounds, race, and perspectives of tourists) to gain a better sense of how and why they feel the way they do about tourists as well as what can be done to foster greater understanding and solidarity. In addition, the DMO could promote more special events and festivals whereby interaction is encouraged between residents and tourists. Such interaction, at that point, may aid in fostering shared beliefs and behavior, and ultimately emotional solidarity.

Limitations and Suggestions for Future Research

This study is not without its shortcomings. Emotional solidarity was only assessed from the perspective of residents, relying on their perceptions of commonalities with tourists. This was largely a function of the study being exploratory in nature and logistical constraints in collecting data from both residents and tourists. To address this limitation, similar work should be conducted including both samples. By having data from both residents and tourists, comparative analyses can be conducted to determine differences in emotional solidarity mean scores as well as concerning the three antecedent constructs in Durkheim's (1995 [1915]) model.

Of course, in collecting data from tourists, a number of considerations must be made. Each scale would require some modification so that questions pertaining to the scales were written for tourists. In the case with the interaction, shared beliefs, and shared behavior scales, simple wording of the initial root question is all that would be required. However, for the emotional solidarity scale, the root question would need to be modified as well as the wording of each item. For instance, the item pertaining to making friends is worded for residents as "I have made friends with some tourists in [insert destination or county]." Whereas the item would need to be changed to "I have made friends with some residents of [insert destination or county]." As with the current study, psychometric properties (reliability and validity) of each scale would need to be examined to see that the factor structure for each scale is comparable. A study involving both residents and tourists may have some logistical considerations as well. For instance, two separate surveys would need to be conducted, which would contribute to greater costs (e.g., time for survey instrument development and data collection and money for production). Administration of each instrument also needs to be carefully planned. Each survey would need to be conducted either concurrently or one directly after the other so as to ensure an accurate frame of reference for residents and tourists alike. In addition, the researcher must have some familiarity with the destination to determine key tourist locations throughout the area to intercept potential participants as well as the layout of the destination to contact residents at place of residence. Finally, probability sampling (e.g., systematic sampling with a random start for tourists and multistage cluster sampling for residents) must be used in such a way to ensure randomness to infer back to each population.

Another limitation pertains to the contextual nature of the work. For instance, while Beaufort County is an international destination (primarily due in part to Hilton Head Island), a majority of tourists are domestic and potentially possess greater cultural similarities (i.e., similar geographic region, religion, etc.) with residents than tourists from Europe or Asia might. Future research should examine Durkheim's

model in the context of resident–tourist relationships from dissimilar cultures to provide further support of this work. For example, studies consisting of residents from developing countries and tourists from developed countries would be of paramount importance to add credence to the current findings.

In addition, a modest amount of variance was explained by the three antecedent constructs within the model. Subsequent models should include a more complex operationalization of the interaction construct to account for intimacy of encounters and improve variance explained in emotional solidarity. In so doing, psychometric properties (i.e., construct validity and reliability) of the resulting scale of interaction would need to be examined. Furthermore, proceeding models should be examined that include additional predictor variables to explain a greater degree of variance in emotional solidarity. Similar work has been conducted by Gursoy and Jurowski in amending their models of resident attitudes research (Gursoy, Jurowski, and Uysal 2002; Gursoy and Rutherford 2004; Jurowski and Gursoy 2004). With the addition of multiple predictor variables, the variance explained in attitudes improved considerably (Gursoy and Rutherford 2004). The model should also be amended to include outcomes of emotional solidarity. For instance, measures of community attachment (Matarrita-Cascante, Stedman, and Luloff 2010), satisfaction with life (Deiner, Emmons, Larsen, and Griffin 1985), and the embrace–withdraw continuum (Snepenger, O’Connell, and Snepenger 2001) could be of interest to determine the role of emotional solidarity in predicting each of these latent measures. Despite these shortcomings, the current work opens many doors in the quest to understand the complex, dynamic relationship that exists between residents and tourists and will hopefully contribute to the maturation of our field by developing and testing this theoretical framework and model.

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Bio

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