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Kyle M. Woosnam¹ and Kayode Dare Aleshinloye¹

Abstract

In the context of resident and tourist relationships in a destination, perspectives of the former are rarely considered. This is likely a function of the continued attention paid to studies focusing on the former in addressing sociocultural impacts of tourism. This work examines the relationship as perceived by tourists, utilizing the theoretical framework of emotional solidarity. Confirmatory factor analysis was used to examine the factor structure of the four constructs (i.e., shared beliefs, shared behavior, interaction, and emotional solidarity) within Durkheim's model. This work shows continued support for the framework with each of the antecedent constructs significantly predicting emotional solidarity, explaining approximately 55% of the variance in the construct. Implications and limitations of the work along with future research opportunities are discussed.

Keywords

CFA, SEM, interaction, community tourism planning, visitor attitudes

Introduction

Few can argue the fact that most research concerning the relationship between residents and tourists over the past four decades has focused on the former. This is largely a function of the work evolving from tourism impacts to resident attitudes to sustainable tourism research. The perspectives of host residents and the perceptions of how their community is impacted by tourism and development are at the forefront of the work, whereby tourists are largely conceived of as the "other" (Wearing, Stevenson, and Young 2010). Such a perspective is fraught with problems. It assumes that the very presence of tourists is problematic: that visitors are negatively impacting the social or cultural fabric of the community or the fragile natural environment (Robinson 1999). The perspective discounts the fact that some tourists are mindful of their impacts (Frauman and Norman 2004), that particular individuals make concerted efforts so as to minimally alter the community or environment that they are visiting. In addition, the relationship between residents and tourists from the perspective of the latter is still largely missing from the literature (Raymond and Brown 2007).

The theory of emotional solidarity (Durkheim [1915] 1995), which indicates that solidarity arises from sharing beliefs and behaviors and interacting with others, has been most recently used in the tourism literature (see Woosnam, Norman, and Ying 2009; Woosnam and Norman 2010; Woosnam 2011) to explain the relationship between residents and tourists. While this body of work shows empirical

support for Durkheim's framework, the research has been almost exclusively done from the perspective of residents.

To date, the framework of emotional solidarity remains empirically untested from the vantage point of tourists. Ultimately, understanding the relationship from the perspective of tourists can potentially shed light on travel motivations, travel behavior, and likelihood of returning to a destination—all things important to practitioners. Therefore, the purpose of this paper is to test the model of emotional solidarity to determine if tourists' shared beliefs, shared behavior, and interaction with residents significantly predict their level of emotional solidarity with residents—in an effort to provide empirical findings that either support or fail to support Durkheim's ([1915] 1995) framework in explaining the relationship between residents and tourists.

Literature Review

Existing Theory Explaining the Relationship between Resident and Tourist

A limited number of theories or theoretical frameworks have been utilized to examine the relationship between resident

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and tourist. This may be a function of the fact that the relationship can be highly contingent on factors in the destination such as location of the destination, history of tourism in the area, resident dependence on the tourism industry, planning for development, etc. (Deery, Jago, and Fredline 2011). Ultimately, one can deduce that the relationship is contextual (Vargas-Sanchez, Porras-Bueno, and Plaza-Mejia 2011), making it difficult to arrive at consistent patterns in empirical findings that would contribute to theoretical development and testing. Despite this, tourism academics have been using frameworks such as the social exchange theory (e.g., most recently, Burns and Fridman 2011; Lee et al. 2010; Nunkoo and Gursoy 2012; Nunkoo and Ramkissoon 2010), social representations theory (Moscardo 2011; Fredline and Faulkner 2000), social distance (Sinkovics and Penz 2009; Tasci 2009), intimacy theory (Cederholm and Hultman 2010; Trauer and Ryan 2005), the contact-hypothesis theory (Reisinger and Turner 2003; Tomljenovic 2010; Ward and Berno 2011), and the integrative theory of cross-cultural adaptation (Brown 2009; Lee and Woosnam 2010) when explaining the relationship or interactions that exist between host community residents and those travelers or tourists to a destination.

Social exchange theory is one of the most widely used frameworks in seeking to explain relationships between residents and tourists (Deery, Jago, and Fredline 2011; Nunkoo and Gursoy 2012). Central to the framework is the idea that the way we perceive relationships with others is based on the balance that we strike with one another (i.e., give-and-take), the kind of relationship we believe we deserve, and the chance of having a better relationship with someone else (Homans 1958). Oftentimes in the tourism literature, social exchange theory is used to explain residents' level of support or opposition for tourism and tourism development (Ap 1992), disregarding any relationship between "actors in the play." Such actors, as residents and tourists (along with the corresponding relationship that binds them), are of paramount importance to the theoretical groundwork established by Homans (1958) and the framework forged by Emerson (1976).

Theories that have arguably addressed the relationship more adequately include the intimacy theory, contact-hypothesis theory, and the integrative theory of cross-cultural adaptation. Trauer and Ryan (2005) purport two forms of "intra-group" intimacy exist among residents and tourists: (1) an intimacy that occurs between residents, whereby members of the host community interact with one another through time to establish a sense of intimacy or closeness and (2) an intimacy forged between tourists that is fostered through experience with the place. Implicit in such distinctions is the idea that intimacy is either too difficult to establish between residents and tourists or nonexistent. The relationship between residents and tourists may better be explained through the contact-hypothesis. According to Allport (1954), who is

credited with developing the contact-hypothesis, claimed that interaction and communication between individuals from different cultures fosters a greater sense of understanding and appreciation of various viewpoints, thus improving relationships and breaking down stereotypes. Allport (1954) purported that in order for improved interactions to occur, representatives from each group must (1) be of equal status, (2) share common goals, (3) have the opportunity to get to know one another as friends, and (4) be from a culture that supports contact. When examining the relationship between residents and tourists, one is drawn to the fact that residents and tourists are not typically from the same social status (Wearing, Stevenson, and Young 2010) and that interaction tends to be brief and, arguably, superficial (Wall and Mathieson 2006).

In addition to the points raised about the aforementioned theories utilized in the field, a number of limitations exist in the application of such frameworks. Many times, frameworks are only focused on the residents' perspectives of tourism and tourism development (McGehee and Andereck 2004; Nunkoo and Gursoy 2012; Nunkoo and Ramkissoon 2010; Vargas-Sanchez, Porras-Bueno, and Plaza-Mejia 2011; Ward and Berno 2011) and not on the relationships that exist between residents and tourists. This is largely a function of the four decades of research focusing on social-cultural impacts that has relied on social exchange theory, albeit with mixed findings in some instances (e.g., Andereck et al. 2005; McGehee and Andereck 2004; Ward and Berno 2011). Theories are also used regularly as either guiding frameworks (e.g., McGehee 2012) or as a means to interpret empirical findings in a "post hoc" sense. Rarely are theoretical frameworks (e.g., social representations theory) or models tested in the context of relationships between residents and tourists (Woosnam and Norman 2010). The theoretical framework of emotional solidarity affords such an opportunity, especially to examine the model from the perspective of tourists.

Emotional Solidarity

Hammarstrom (2005) refers to emotional solidarity as the affective bonds individuals experience with one another, which are characterized by perceived emotional closeness and degree of contact. As Gronvold (1988, p. 74) points out, "The word most often used to represent affectual solidarity is closeness." While the concept of emotional solidarity has been around for many centuries, conceptualizations of the framework were first presented by Emile Durkheim in his work *The Division of Labor in Society* (1893). It was in this work that the French sociologist first conceived of mechanical and organic solidarity. Durkheim ([1893] 1997) argued the former comes about in less advanced societies from individuals feeling connected through work, education, lifestyles, etc., whereas the latter emerges from the dependence

one feels with one another in a more industrialized society in an effort to perform specialized tasks.

Roughly two decades after *Division* was written, Durkheim began focusing more on the mechanical form of solidarity whereby in *The Elementary Forms of Religious Life* he proposed what we know to be the framework of emotional solidarity. In *Forms*, Durkheim ([1915] 1995) purported that members of a religion would forge a feeling of solidarity with one another as a result of sharing beliefs, engaging in similar, ritualistic behavior, and being in the physical presence of one another. Given Durkheim formulated his framework using an extreme form of religion (which was perceived as rudimentary and basic)—Aborigines in Australia—many discounted the framework (Nisbet 1974). As a function of such opposition, few have empirically tested Durkheim's framework; however, many have formulated various measures of emotional solidarity.

Most of the research focusing on emotional solidarity has been conducted in social science fields and disciplines outside of tourism, such as sociology, anthropology, social psychology, gerontology, and family studies. One of the most important contributions came in the form of a five-item affectual solidarity scale developed by Gronvold (1988). In spite of such work to develop a sound measure of emotional solidarity, many have relied on single-item measures in collecting data. Those single items include degree of closeness, identification, and agreement (Bahr et al. 2004); loyalty to one another (Street 1965); praise or criticism of others (Rosengren 1959); and degree of friendship (Suchman 1964). As of late, research focused on the construct has come from the fields of gerontology and family studies utilizing measures of "affective" solidarity. Examples of this can be seen in the work by Lee and Gardner (2010), examining the level of involvement and affective solidarity grandparents possess with their grandchildren with disabilities or the work by Birditt et al. (2009) that highlights how degree of tension between individuals is explained through the level of solidarity each has with one another.

Woosnam, Norman, and Ying (2009) first introduced the concept of emotional solidarity to the tourism literature and provided measures for each of the constructs within Durkheim's framework. Emerging items from the qualitative analysis done in Woosnam, Norman, and Ying (2009) qualitative analysis were then used by Woosnam and Norman (2010) to develop scales for each of the constructs, examining psychometric properties. Most recently, Woosnam (2011) tested the theoretical framework of emotional solidarity and found the antecedents of emotional solidarity to be significant predictors of the outcome construct. The existing work in the context of tourism has focused on residents' emotional solidarity with tourists, with little attention given to the tourists' perspectives. Furthermore, it is unclear as to whether Durkheim's ([1915] 1995) model holds in examining tourists' emotional solidarity with residents. Therefore, the main purpose of this article is to test the model of emotional

solidarity to determine if tourists' shared beliefs, shared behavior, and interaction with residents significantly predict their level of emotional solidarity with residents (while assessing the degree of variance explained in emotional solidarity by the three predictor constructs). In so doing, the factor structure of each scale and its psychometric properties (i.e., various forms of reliability and validity) will be examined. Based on the findings of Woosnam (2011), three hypotheses (each corresponding to the relationship between predictor constructs and emotional solidarity) are formulated for this study:

Hypothesis 1: Tourists' perceived level of shared beliefs with residents will significantly predict the level of emotional solidarity they feel with such residents.

Hypothesis 2: Tourists' perceived level of shared behavior with residents will significantly predict the level of emotional solidarity they feel with residents.

Hypothesis 3: Tourists' perceived level of interaction with tourists will significantly predict the level of emotional solidarity they feel with residents.

Research Design and Methods

Study Site

Galveston County, Texas, located approximately 40 miles southeast of Houston (the fourth largest city in the United States) was selected as the study site for this research. Tourists are drawn to the county for the diversity of leisure experiences to be had, including various theme and water parks, museums, historical districts, festivals, outdoor adventure pursuits, shopping, beach-going, and nightlife—making Galveston County one of the most visited coastal destinations in all of Texas. According to Leah Cast, Public Relations Manager for Galveston Island Convention and Visitors Bureau (personal communication, January 11, 2012), the most recent data indicate that approximately 5.4 million tourists visit the area each year (Angelou Economics 2009).

In September 2008, the third costliest hurricane in U.S. history—Hurricane Ike—made landfall in Galveston Island causing more than US\$27 billion in damages (Hurricane Recovery Network 2010). Amid the chaos and rebuilding from the hurricane, Galveston County has continued to rank 10th in the state among counties in visitor spending (US\$674 million in 2010), making it the top coastal county in Texas for visitor spending (Texas Tourism 2012a). While this number is trending upward from the US\$647 million visitors spent in 2009 (Texas Tourism 2012b), it is still down from the US\$765 million visitors spent in 2008 (Texas Tourism 2012c), prior to Hurricane Ike. The same trend is seen in number of tourism jobs throughout the county: 9370 in 2008, 8090 in 2009, and 8180 in 2010 (Texas Tourism 2012a).

It is imperative for tourism planners and managers to gain a better sense of visitors coming to Galveston County so that continued efforts can be made to increase potential visitor numbers to the area. To begin this, a sense of the relationship that exists between residents of and visitors to Galveston County is necessary. As Gunn and Var (2002) and others have said, residents can play a major role in tourists making the effort to return. This is especially true in a destination that has a rich history in tourism development that is in need of tourists to return post-Ike.

Sampling and Data Collection

The sample for this study consisted of visitors to Galveston County during the peak tourist season (i.e., July and August). Following a systematic sampling scheme with a random start, researchers were stationed throughout the county at five of the most popular attractions (i.e., Stewart Beach, the Strand Historical District, Moody Gardens, and the Seawall—all of which were on Galveston Island—and the Kemah Boardwalk in Kemah, Texas) intercepting tourists as they walked past. Numerous locations were utilized to help ensure a diverse sample of tourists (e.g., senior travelers, beach-goers, heritage tourists, family vacationers, nature tourists, day trippers) would participate. Data collection occurred during Saturdays and Sundays on five weekends during the summer between 9:00 AM and 6:00 PM. Starting with a randomly selected individual, every fifth person was approached and asked if they were a visitor to the area and if they would be willing to complete an on-site self-administered survey instrument. Given the timing and location of data collection, bottled water was offered to potential participants as an incentive.

Ultimately, 660 individuals were contacted and asked to participate in the study. Of those, 61 claimed to be residents and were excluded. From the 599 tourists approached, 142 declined to participate, resulting in 457 individuals accepting an instrument to complete (76.3% acceptance rate). Of those 457, only 10 individuals did not complete the instrument (97.8% completion rate), yielding a final sample of 447 individuals and a 74.6% effective response rate. It should be noted that a sample size of 447 is well within the required 384 individuals needed with a population of 5.4 million visitors to Galveston County, while specifying a confidence level of 95% and confidence interval of 5 (Creative Research Systems 2012).

Survey Instrument and Data Analysis

The survey instrument used in this study was very similar to that used by Woosnam (2011), consisting of the four scales developed from Durkheim's ([1915] 1995) framework. However, scale items were slightly altered so that each was written for a tourist audience as opposed to residents.

Participants were asked to indicate their level of agreement (on a 7-point scale from *strongly disagree* to *strongly agree*) with 7 shared belief items and 10 emotional solidarity items. Tourists were also asked to indicate how often (on a 7-point scale of *never* to *always*) they interacted with residents (5 items) and participated in common tourist activities with residents (12 items). Each of the 34 items across the four scales can be found in Table 1. Questions pertaining to travel behavior, history, and origin were also asked of tourists on the survey instrument.

Prior to beginning any data analysis, the data were screened for univariate outliers by examining *z* scores and multivariate outliers by examining Mahalanobis distance, based on suggestions by Tabachnick and Fidell (2007). Following this, missing data were imputed through expectation-maximization procedures by predicting scores in a series of regressions, where each missing variable was regressed on remaining variables for a particular case (Kline 2011). All of these procedures helped to ensure more accurate results from the statistical tests. In order to address the purpose and hypotheses within this paper, confirmatory factor analysis (CFA) and structural equation modeling (SEM) using EQS 6.1 statistical software package were utilized.

Findings

Description of Sample

The average age of visitors in the sample was 40 years. Slightly more than half of the participants were female (53.7%), having at least a four-year college degree (53.0%). Nearly three in four participants (71.3%) were Caucasian, earning at least \$60,000 per year (67.9%). In terms of travel behavior, most visitors had been to Galveston before (74.9%). Such visitors had been to the county on numerous occasions ($M = 14.4$ times), traveling on average 190.8 miles (straight-line distance from origin to the center of Galveston County) to visit. The average number of days and nights spent in Galveston County by survey participants was 2.67 and 1.89, respectively.

Measurement Model

Following the work of Woosnam (2011), a measurement model comprising the 10 factors was built to confirm the factor structure of the four constructs (i.e., shared beliefs, shared behavior, interaction, and emotional solidarity) of Durkheim's framework. A sound measurement model resulting from confirmatory factor analysis is necessary when examining relationships of latent factors within a structural model. Anderson and Gerbing (1988) were one of the first to term this measurement model–structural model sequence as a “two-step process.” Ultimately, if one proceeds to a structural model without first considering a measurement model,

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

Construct	Factor and Corresponding Item	Composite Mean	Reliabilities (α)		
			Maximal Weighted	Composite	Standardized Factor Loading (t Value ^a)
Shared beliefs (SHBLF)	<i>Preservation of Area (PRSRV)</i>	5.73 ^b	.937	.931	
	Belief Galveston Co. is a unique place (prsrv1)				.900 (22.21)
	An appreciation for Gulf Coast region (prsrv2)				.876 (17.61)
	Belief Galveston Co. is a great place to vacation (prsrv3)				.873 (22.17)
	Respect for nature within Galveston Co. (prsrv4)				.864 (20.24)
	Belief preserving the local way of life in Galveston Co. is important (prsrv5)				.753 (13.99)
	<i>Amenities of Area (AMENITY)</i>	5.40 ^b	.884	.877	
	Belief there is a wide variety of dining choices throughout county (amenity1)				.897 (16.50)
Shared Behavior (SHBHV)	Belief there is a wide variety of entertainment choices throughout the county (amenity2)				.871 (17.43)
	<i>Beach Activities (BEACH)</i>	4.98 ^c	.956	.926	
	Relaxing on the beach (beach1)				.951 (26.90)
	Taking a walk on the beach (beach2)				.933 (26.93)
	Swimming in the ocean (beach3)				.829 (23.32)
	<i>Cultural Heritage Activities (CULTH)</i>	3.20 ^c	.915	.900	
	Visiting historic sites (culth1)				.916 (25.05)
	Sightseeing (culth2)				.858 (25.09)
	Taking local tours (culth3)				.824 (20.81)
	<i>Outdoor Recreation Activities (OREC)</i>	1.99 ^c	.928	.902	
	Inshore boating (orec1)				.930 (17.95)
	Offshore boating (orec2)				.904 (16.65)
	Inshore fishing (orec3)				.764 (15.28)
	<i>Local Patronage Activities (PATRON)</i>	4.43 ^c	.901	.898	
	Shopping at local merchants' stores (patron1)				.884 (27.68)
	Shopping at grocery stores (patron2)				.856 (26.42)
	Dining at local restaurants (patron3)				.849 (24.12)
Interaction (INTER)	<i>Interaction</i>	3.61 ^c	.958	.957	
	During off-peak vacation season (inter1)				.923 (35.36)
	During weekend (inter2)				.912 (32.80)
	During peak vacation season (inter3)				.901 (31.70)
	During week (inter4)				.898 (32.13)
	During holidays (inter5)				.883 (30.15)
Emotional Solidarity (EMSOL)	<i>Emotional Closeness (EMCLOSE)</i>	4.18 ^b	.990	.916	
	I feel close to some residents I have met in Galveston Co. (emclose1)				.951 (30.62)
	I have made friends with some Galveston Co. residents (emclose2)				.886 (24.39)
	<i>Sympathetic Understanding (SYMPUND)</i>	4.73 ^b	.943	.924	
	I identify with Galveston Co. residents (sympund1)				.935 (26.96)
	I feel affection towards Galveston Co. residents (sympund2)				.847 (20.70)
	I understand Galveston Co. residents (sympund3)				.842 (22.78)
	I have a lot in common with Galveston Co. residents (sympund4)				.840 (21.34)
	<i>Feeling Welcomed (WLCOM)</i>	5.59 ^b	.868	.865	
	I am proud to be welcomed as a visitor to Galveston Co. (wlcom1)				.804 (17.87)
	I feel residents appreciate visitors for the contribution we make to the local economy (wlcom2)				.792 (14.78)
	I treat residents fairly (wlcom3)				.785 (16.14)
	I feel residents appreciate the benefits associated with me coming to the community (wlcom4)				.759 (14.63)

a. All t tests were significant at $p < 0.001$.b. Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.c. Items were rated on a 7-point scale, where 1 = *never* and 7 = *all of the time*.

Table 2. Discriminant Validity Analysis from Emotional Solidarity Confirmatory Factor Analysis.

Factors	1	2	3	4	5	6	7	8	9	10
1. Preservation of Area	.73^a									
2. Amenities of Area	.54 ^b	.78								
3. Beach Activities	.17	.13	.82							
4. Cultural Heritage Activities	.34	.26	.41	.75						
5. Outdoor Recreation Activities	.14	.16	.27	.50	.76					
6. Local Patronage Activities	.24	.29	.58	.55	.45	.75				
7. Interaction	.29	.26	.31	.39	.35	.53	.82			
8. Emotional Closeness	.22	.20	.24	.34	.28	.39	.45	.85		
9. Sympathetic Understanding	.50	.32	.23	.44	.25	.36	.42	.62	.75	
10. Feeling Welcomed	.43	.35	.25	.35	.13	.36	.31	.51	.53	.62

a. The bold diagonal elements are the square root of the variance shared between the factors and their measures (i.e., average variance extracted).

b. Off-diagonal elements are the correlations between factors. For discriminant validity, the diagonal elements should be larger than any other corresponding row or column entry.

absolute and incremental model fit indices would likely be compromised because of error parameters (i.e., cross-loaders and error parameters) not being specified (Kline 2011).

To begin with, each of the 10 factors were added in the same order as Woosnam (2011) requesting LaGrange multiplier tests as suggested by Kline (2011). With every subsequent factor added (as a new model), cross-loaders and error parameters were included, culminating in an “ideal model” that is virtually incomprehensible. The “ideal model” resulted in the addition of 94 error parameters—31 cross-loaders and 63 error covariances. These error covariances were both intra- and inter-factor, with the latter being more problematic. In an effort to deconstruct or trim the “ideal model,” Wald tests were requested so as to remove as many error parameters in such a way that the $\Delta\chi^2/df$ was less than the 3.84 critical value, as indicated by Tabachnick and Fidell (2007). Adhering to such value, all 94 error parameters were removed without compromising the model χ^2 . Each of the 34 items (Table 1) resulting from Woosnam’s (2011) CFA measurement model loaded onto the appropriate factors with a Satorra-Bentler $\chi^2(482, N = 447) = 872.58, p < 0.001$, comparative fit index (CFI) = 0.965, non-normed fit index (NNFI) = 0.959, and root mean square error of approximation (RMSEA) = 0.043.

According to Kaplan (2009), incremental model fit indices (e.g., CFI, NFI, GFI, NNFI) should exceed 0.95 to be considered acceptable. Hu and Bentler (1999), who have become widely cited in this regard, claim that 0.90 is an acceptable critical value for such indices. Absolute model fit indices (which do not rely on a comparison drawn to the null model) such as the root mean square residual (RMR) or RMSEA with values less than or equal to 0.05 indicate a close proximate fit according to Browne and Cudeck (1993). Considering such critical value cut-offs, one can infer that the measurement model fit the data reasonably well. Furthermore, each of the 34 standardized factor loadings exceeded the value of 0.700, which Fornell and Larcker (1981) consider to be ideal. Twenty-nine of the loadings exceeded 0.800.

Examination of psychometric properties. Various forms of reliability and validity were examined to determine if the factors within each construct were sound. Concerning the former, both maximal weighted alphas and composite reliability coefficients were calculated given they are two of the most robust reliability measures when conducting CFA and SEM. Factors displayed strong internal consistency, with all 10 maximal weighted alphas ranging between 0.86 and 0.99 (Table 1). According to Lance, Butts, and Michels (2006), those reliabilities exceeding 0.80 are acceptable. As an added measure, composite reliabilities were calculated for each factor following Fornell and Larcker (1981) and found to exceed the alpha critical value of 0.60, as suggested by Bagozzi and Yi (1988). Construct validity was examined through convergent and discriminant validity per Churchill (1979). These forms of validity are considered two sides to the proverbial “construct validity coin.” Each of the *t* values associated with loadings on corresponding factors were found to be significant ($p < 0.001$), exceeding the critical value of 3.29 (per Tabachnick and Fidell 2007), indicating that each factor (across all constructs) demonstrated convergent validity. Discriminant validity was also established (Table 2) as the variance extracted estimate (i.e., square root of the average variance) for each factor exceeded 0.50 and was greater than any of the factor inter-correlations (Fornell and Larcker 1981).

Composite factor means. As can be seen from Table 1, composite means were calculated for each factor within the model. Tourists indicated a high level of agreement in possessing similar beliefs with residents (e.g., $M_{\text{Preservation of area}} = 5.73$; $M_{\text{Amenities of area}} = 5.40$). Frequency with which tourists engaged in similar activities or behaviors with residents was somewhat mixed (e.g., $M_{\text{Beach activities}} = 4.98$; $M_{\text{Local patronage}} = 4.43$; $M_{\text{Cultural heritage activities}} = 3.20$; $M_{\text{Outdoor recreation activities}} = 1.99$). Interaction with residents occurred “some of the time” ($M_{\text{Interaction}} = 3.61$). Finally, tourists agreed that they felt welcomed ($M_{\text{Feeling welcomed}} = 5.59$) by residents more than a sense of sympathetic understanding ($M_{\text{Sympathetic understanding}} = 4.73$) or emotional closeness ($M_{\text{Emotional closeness}} = 4.18$) with residents.

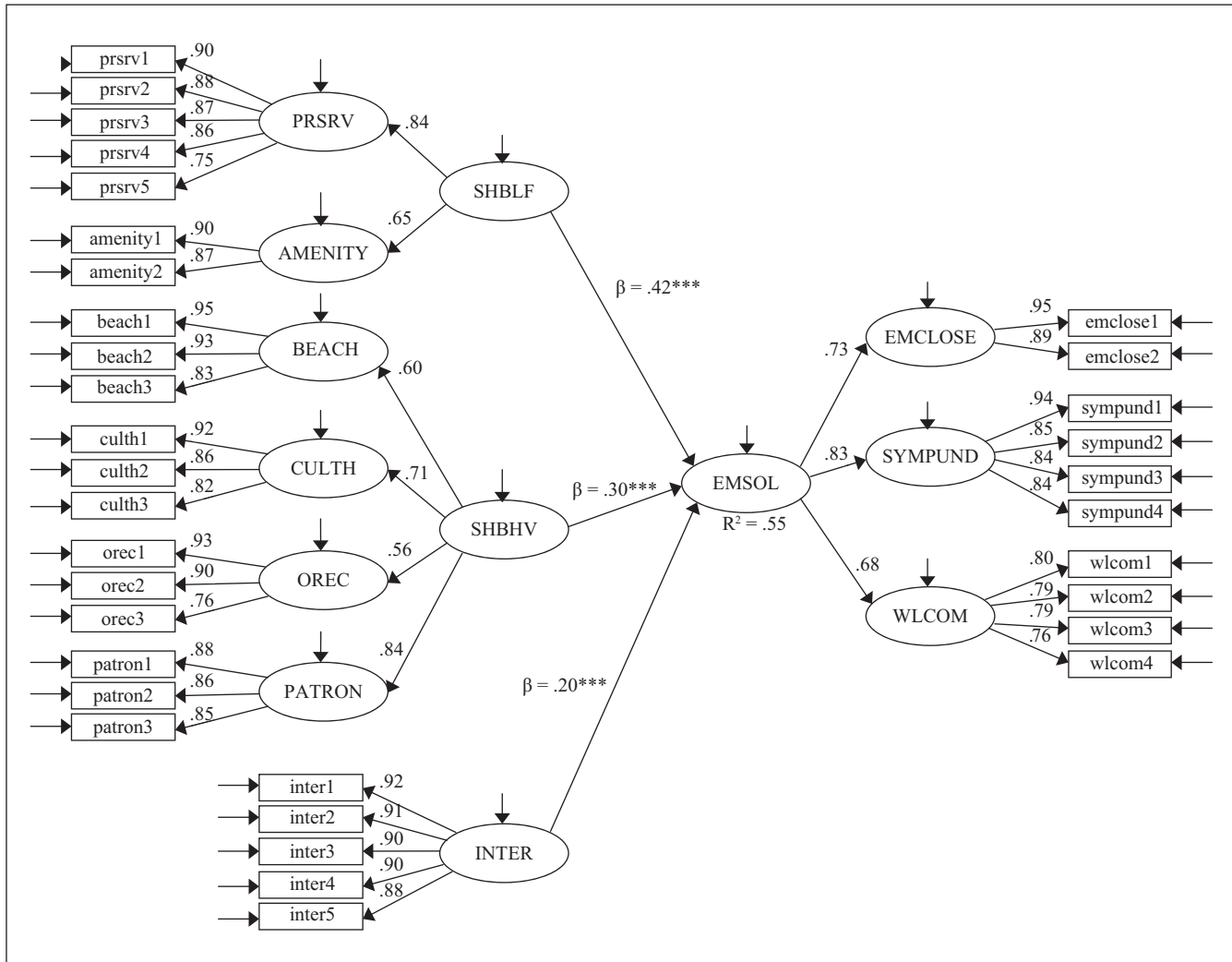


Figure 1. Structural model testing Durkheim's Theory.

Note: Satorra-Bentler scaled $\chi^2(511, N = 447) = 969.79$, $p < 0.001$, comparative fit index = 0.958, non-normed fit index = 0.954, root mean square error of approximation = 0.045.

Structural Model

Given sound psychometric properties for each factor across the four constructs as well as a nearly identical factor structure (to that of previous work) for the measurement model, examination of the paths between each of Durkheim's ([1915] 1995) antecedent constructs (i.e., shared beliefs, shared behavior, and interaction) and emotional solidarity could then take place by building a structural model. In so doing, each of the three formulated hypotheses were examined. Kline (2011) asserts that once a measurement model is formulated with acceptable fit, each of these paths (as represented by hypotheses) can be examined simultaneously by assessing both the measurement and structural models. It should be mentioned that model fit can never improve from the measurement to the structural model, which is why it is important to initially determine the best-fitting measurement model (Kline 2011). The structural model examining

Durkheim's framework from the perspective of tourists (Figure 1), Satorra-Bentler scaled $\chi^2(511, N = 447) = 969.79$, $p < 0.001$, CFI = 0.958, NNFI = 0.954, RMSEA = 0.045, demonstrated acceptable fit. Furthermore, all paths within the model were significant ($p < 0.001$).

To examine each of the three hypotheses, three structural paths were assessed. Tourists' shared beliefs with residents was a significant predictor of emotional solidarity ($\beta = 0.422$, $p < 0.001$) within the model. In essence, with every unit increase in tourists' level of agreement with items pertaining to beliefs they shared with residents, the degree of emotional solidarity with residents increased by 0.42 units—this supports hypothesis 1. Similarly, tourists' shared behavior with residents was also a significant predictor of their emotional solidarity with residents ($\beta = 0.300$, $p < 0.001$), indicating support for hypothesis 2. Finally, tourists' degree of interaction with residents was a significant predictor of emotional solidarity ($\beta = 0.201$, $p < 0.001$). Overall, each of the constructs

serving as independent variables in the model was found to be significant predictors of emotional solidarity. Examining the squared multiple correlation (R^2_{SMC}), it was determined that shared beliefs, shared behavior, and interaction explained approximately 55% of the variance in emotional solidarity ($R^2_{\text{SMC}} = 0.545$).

Discussion and Applications

This study marks the first attempt at examining Durkheim's ([1915] 1995) theoretical framework of emotional solidarity from the perspectives of tourists. Through CFA and SEM, similar to the work of Woosnam (2011), the model provided support for the theoretical framework. From Table 1, composite means for each of the factors within the emotional solidarity scale are presented. In all but two factors, means were lower in this study for tourists than residents indicated in Woosnam (2011). The most noticeable difference in factor means in comparing previous work was the level of agreement with shared behavior items that tourists indicated possessing with residents of Galveston County. Even though Snepenger et al. (2003) indicated tourists and residents have a high degree of shared use of a shopping space, tourists in the present study indicated that beach activities were the most frequently shared form of behavior with residents. Such low levels of shared behavior may be explained by two reasons (which are two sides of the same coin): (1) the timing of the year where most of the individuals in Galveston County are tourists and (2) the fact that many residents may not be as visibly "out and about" given so many tourists are in the area. Ap and Crompton (1993) claimed such residents would fall within the "adjustment" area (where residents actively alter behaviors and reschedule activities to avoid tourists) of the continuum they developed concerning residents' strategies for responding to tourism impacts.

In addition to yielding a nearly identical factor structure to that of Woosnam and Norman (2010) and Woosnam (2011), each of the 10 factors (across the four constructs) exhibited sound psychometric properties, resulting in no error parameters compromising the measurement model and corresponding χ^2 . Such findings provide further support for the utilization of each scale. As hypothesized, each of the three antecedent constructs significantly predicted emotional solidarity. Shared beliefs was found to be the best predictor of emotional solidarity. This finding is in keeping with the work of Durkheim ([1915] 1995) that highlighted the fact that engaging in ritualistic behavior would be difficult, if not impossible, to achieve without fundamental core beliefs and values in place. Consistent with the work of Woosnam (2011), interaction was the weakest predictor of solidarity. This may be explained by the fact that the scale pertains to frequency of interactions, rather than perceptions of the interactions (Woosnam, Norman, and Ying 2009). One may run the risk of redundancy with the ESS; however, if interaction is operationalized to encompass aspects of interaction. Not only did absolute and incremental model fit indices

improve within this study but the variance explained in emotional solidarity was nearly double that found by Woosnam (2011). An increase in variance explained in the dependent variable has been found in similar work conducted by Gursoy and Rutherford (2004), whereby the researchers engaged in subsequent work (based on Gursoy, Jurovski, and Uysal 2002) to yield an exponential increase in variance explained. The difference between said work and the current study was that no additional predictors were added to the existing model.

Implications

Theoretical. The current works continues to provide support for the theoretical framework of emotional solidarity, utilizing a novel sample and study. This study is the first to assess Durkheim's ([1915] 1995) model from the perspective of tourists. Ultimately, what was found was that the model fit the data better in the current study than it did when considering residents' perspectives (see Woosnam 2011). This was evidenced through improvements made on CFI, NNFI, and RMSEA fit indices, not to mention the variance explained in emotional solidarity. As in previous studies, the higher levels of agreement with shared beliefs items along with higher frequency of interaction and shared behavior items yields a higher degree of agreement with the emotional solidarity items. Subsequent research should acknowledge this in the development of hypothesis concerning the relationships between constructs. In other words, directional hypotheses should be proposed from this point forward.

High levels of emotional solidarity with residents as reported by tourists in this work call into question the way in which some researchers conceive of the relationship between the parties. Focusing on a context of mass tourism, Aramberri (2001) argues the romanticized notions of "host" and "guest" is dated, and that the relationship between residents and tourists is nothing more than an exchange of goods or services for money. Arguably, this conception is at the core of the social exchange theory and the plethora of work focusing on the framework (see Deery, Jago, and Fredline 2011 and Nunkoo and Gursoy 2012). Instead, our findings indicate that social exchange is not the only concept linking residents and tourists. Shared beliefs and behavior coupled with interaction bridge individuals from different backgrounds within a destination. Ward and Berno (2011) concede that social exchange "is not adequate on its own to explain and interpret attitudes toward tourists and tourism" (p. 1565).

Existing conceptualizations of the relationship between residents and tourists are challenged based on results from this study. Our results indicate that something greater than financial transactions explain the complex relationship between residents of and tourists to a destination. For this reason, we are starting to see works like Ward and Berno (2011) transcend the traditional resident attitudes of tourism and tourism development and consider how residents conceive of tourists themselves. It stands to reason that work

conducted by Gursoy, Nunkoo, and colleagues (see Gursoy and Rutherford 2004; Nunkoo and Gursoy 2012; Nunkoo and Ramkissoon 2010) could utilize measures of emotional solidarity (as a proxy for the relationship between residents and tourists) in explaining how and why residents feel the way they do about tourism and its accompanying development. Furthermore, emotional solidarity should be considered in relation to measures of social distance (Tasci 2009) as well as level of contact with tourists, perceived threats from tourism, and stereotypes about tourists in explaining the relationship between the groups (Ward and Berno 2011).

Practical. While visitor numbers and spending are trending upwards following the occurrence of Hurricane Ike, such figures are still well below where tourism managers in Galveston County would like them to be. This work signifies a step in the right direction for tourism planners to begin to address how they can attract people back to the area. As Gunn and Var (2002) indicate, DMOs and planners in a destination need to have their finger on the pulse of the relationship that exists between stakeholders. If the relationship is positive, as in this case (with tourists indicating high levels of emotional solidarity in way of the three constructs), it needs to be communicated to tourists and potential tourists as a means of promotion. It is difficult to conceive of many better sources of promotion than tourists and their communicated experiences (Tussyadiah, Park, and Fesenmaier 2012).

Practically speaking, testimonials that tourists have about the destination and its residents can go a long way in attracting visitors for the first time as well as encouraging individuals to return. If potential visitors desire to experience such closeness with destination residents, they will give greater consideration to a place like Galveston County that could showcase such relationships. Testimonials can be conveyed in print (i.e., promotional material) and online (i.e., through DMO websites, travel blogs, and Facebook pages), with the latter being an inexpensive investment. Most recently, the City of Chicago's website (through its DMO), *Explore Chicago*, has developed "insider profiles," showcasing visitor testimonies about the area. It is becoming commonplace now for DMOs to direct visitors to blogs and social media outlets (e.g., "Like us on Facebook") to capture their experiences in a destination, so that potential visitors may see the opportunities that exist in visiting. However, great care should be taken on the part of DMOs so as not to be construed as condoning fake or intentionally misleading postings (Litvin, Goldsmith, and Pan 2008). The sooner such a marketing campaign occurs utilizing visitor testimonials, the better, as Durocher (1994) says, "The greatest challenge facing a tourist destination after a natural disaster is to get the word out that you are open and ready for business" (p. 69).

Limitations and Future Research

As with any study, limitations exist. This study is no different. While numerous forms of validity were demonstrated in this work, criterion (or predictive) validity was not assessed.

Given no ultimate outcome variables of emotional solidarity have been assessed (including that of sociodemographic or socioeconomic variables) in prior work that would provide a priori relationships between emotional solidarity and such outcomes, criterion validity would be extremely difficult to demonstrate. However, indicating criterion validity would strengthen the psychometric properties of all constructs in the model. Future research needs to occur that extends Durkheim's ([1915] 1995) model to address how emotional solidarity impacts numerous other constructs. Examining outcome variables such as residents' quality of life and community attachment as well as tourists' likelihood of returning to the destination or the economic impact on the community can begin to answer the "so what" questions, providing greater practical implications for managers.

It goes without saying that while this study makes advancements in the line of research concerning emotional solidarity by ascertaining how tourists conceive of the construct, the story of such closeness is only captured from one perspective. In this regard, the work shares the same limitations as the work of Woosnam and Norman (2010) and Woosnam (2011). Ideally, concurrent models need to be run for both residents and tourists in examining the framework of emotional solidarity. With such a study, we will be able to determine not only where gaps exist in the degree of emotional solidarity (as measured through levels of emotional closeness, sympathetic understanding, and welcoming nature) shared between groups but also which model fits the data better.

Within this study, visitors were not asked whether they perceived themselves to be of a different cultural background than residents of Galveston County. Furthermore, visitors were not asked if residents they encountered were of a similar race. Such information would be helpful in determining whether the degree of emotional solidarity visitors experienced with residents was potentially attributed to being of a similar cultural or racial background. According to Woosnam (2010), nearly 9 out of 10 visitors to Galveston County were from Texas, which may point to visitors and residents being from similar cultures or of the same race. Intuitively, one could argue that a degree of closeness may be more difficult to experience with someone from a culture different from their own, given the potential for dissimilar beliefs, customs, etc. (Bogardus 1933). For this reason, future research needs to be done that examines residents' and tourists' (from divergent cultures or of dissimilar races) degree of emotional solidarity with one another.

Future research should also be done examining emotional solidarity among more specialized forms of tourists such as study abroad students and volunteer tourists. Studies that examine emotional solidarity from perspectives of these types of tourists and residents concurrently may yield differing levels of emotional solidarity given the level of involvement or interaction. Likely the more involved tourists are with residents, the greater chance for emotional solidarity to exist with those in a destination, which is similar to what

Pizam, Uriely, and Reichel (2000) found among working tourists in Israel. It would be interesting to determine if the level of emotional solidarity residents experienced with such tourists would be comparable. Arguably, emotional solidarity may be higher among these specialized tourists given the experience in a destination would have lasting impacts on the lives of the travelers.

Another limitation of this study is that findings were not triangulated through the use of both quantitative and qualitative data. Follow-up interviews with tourists could have been utilized to address outcomes and implications of experiencing degree of emotional solidarity with residents. Qualitative studies addressing how emotional solidarity comes about and under what circumstances will be crucial to advance research surrounding not only the construct but also the framework. Calls for greater qualitative research have been echoed by Deery, Jago, and Fredline (2011) in the context of social impacts and McGehee (2012) in regards to volunteer tourism. Arguably, qualitative work would lend itself best to research that seeks to explain the process of a phenomenon occurring or the essence of such phenomenon. Such work would almost certainly have to be part of a sequential explanatory mixed method design (Creswell and Plano Clark 2010), whereby quantitative findings reveal that emotional solidarity exists within the context under examination prior to conducting the qualitative portion of data collection. The theory of emotional solidarity and research surrounding the framework stands to explain a great deal about the relationship between residents and tourists, while offering various opportunities to advance theoretical development and testing for the field of travel and tourism.

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