

## APPLYING AND EXPANDING THE THEORETICAL FRAMEWORK OF EMOTIONAL SOLIDARITY IN A FESTIVAL CONTEXT

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Festivals provide some of the best unscripted encounters between residents and visitors in a destination. Within this article, the theoretical framework of emotional solidarity is applied and expanded in an effort to explain the complex relationship that exists between community residents of and festival visitors to Caldwell, Texas. Results confirm the factor structure of the emotional solidarity scale (ESS), exhibiting sound psychometric properties in the way of numerous reliability and validity measures. Length of residence and number of years attending the festival were considered in explaining the variance in the three factors (i.e., *welcoming nature*, *emotional closeness*, and *sympathetic understanding*) of the ESS. Three of the six regression models were significant. Implications, limitations, and future research opportunities are discussed.

Key words: Emotional solidarity scale (ESS); Residents and festival visitors; Length of residence; Number of years attending festival

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### Introduction

For many communities, hosting festivals is not only a means by which to stimulate the local economy (Felsenstein & Fleischer, 2003), but also an opportunity to showcase and perpetuate culture (Crespi-Vallbona & Richards, 2007) and foster a sense of community among residents (Derrett, 2003a). However, having visitors in town during

festivals impacts the community on various levels. Arguably festival impacts research has been dominated by work focusing on the economic impacts of hosting events (Getz, 2005). Recently, progress has been made in the realm of sociocultural impacts research (see Rollins & Delamere, 2007; Small, 2008).

Festivals provide the platform on which residents and tourists can interact with one another

“from fleeting contact to in-depth cross-cultural exchange” (Small, Edwards, & Sheridan, 2005, p. 67). Furthermore, outside of places of business, festivals provide for some of the best opportunities for unscripted, chance encounters that can help explain how residents of a community interact with tourists and perceive such relationships with those visiting. Unfortunately, the literature is scant with works examining the relationship between residents and festival visitors. Having knowledge of this relationship could potentially aid in determining who returns to the community and who participates in subsequent festivals.

Born out of sociology and most recently utilized in the travel and tourism field, emotional solidarity provides a theoretical framework that can explain the often overlooked relationship between community residents and festival visitors (Woosnam & Norman, 2010). Durkheim (1915/1995) first conceived of the emotional framework, claiming that when individuals possess similar beliefs, engage in the same behaviors, and interact with one another, they can forge an emotional solidarity with each other. To this point, emotional solidarity has not been utilized to examine the relationship between residents and festival visitors. Furthermore, only a traditional model including shared beliefs, shared behavior, and interaction as antecedents of emotional solidarity has been formulated to date (Woosnam, 2011; Woosnam & Norman, 2010), begging the question: What other variables can potentially explain the variance in emotional solidarity?

Therefore, the purpose of this article is twofold: 1) to confirm the factor structure of the emotional solidarity scale (ESS) (Woosnam & Norman, 2010) examining residents’ perceived degree of the construct with festival visitors, and 2) to apply Durkheim’s model by determining whether length of residence and number of years attending a festival significantly predict the degree of emotional solidarity residents possess with festival visitors.

### Literature Review

#### *Relationship Between Residents and Festival Visitors*

Community festivals provide a rich opportunity for residents to showcase their heritage, local traditions, ethnic backgrounds, and cultural landscapes,

while providing a forum for festival visitors to learn about these aspects of culture and interact with members of the local community (McKercher, Mei, & Tse, 2006). With this said, the literature that involves both residents and festival visitors is still somewhat limited. In her work concerning four community cultural festivals in the Northern Rivers region of New South Wales, Australia, Derrett (2003b) reveals that residents and festival visitors are brought together by the events and are intimately linked through forging a sense of place together. Lee, Arcodia, and Lee (2012) most recently examined the benefits residents and festival visitors ascribe to multicultural festivals. Participants rated social benefits (e.g., meeting others from different cultures, making new friends, etc.) as one of the most important aspects of participating in the multicultural festivals. Only in a tangential manner do Lee et al. (2012) mention aspects of solidarity between festival attendees. Furthermore, the authors do not measure any perceived form of solidarity. Arguably, the most intimate form of relationship that can be examined concerns the physical and sexual intimacy of residents and festival visitors. Using carnivalesque festivals in Trinidad and Tobago as the context, Weichselbaumer (2012) conducted in-depth interviews and observations with both female tourists and Caribbean men in regards to sex and romance and the relationship that exists between each party. What she found was that, in multiple instances, the relationship between the women on holiday and men as “guides” transcended that which was based on sexual–monetary exchanges; that women would either settle in the Caribbean to be with their lovers or invite them to their home countries. Like Lee et al. (2012), however, Weichselbaumer (2012) did not explicitly consider solidarity in her study.

The relationship that exists between residents and festival visitors is often implied through works examining the former’s perceptions of the impacts or consequences resulting from the latter attending festivals or special events. In a study modeling local’s support for hosting the 2002 Winter Olympics, Gursoy and Kendall (2006) found that community attachment as well as level of community concern significantly predicted residents’ perceived benefits of hosting such events. Each of these predictor variables is likely moderated by the

number of years someone lives within a community. Fredline and Faulkner (2000) assessed community reactions to hosting the Gold Coast Indy Race whereby they determined five unique clusters exist in terms of support for the event: *lovers, haters, ambivalent supporters, realists, and concerned for a reason*. Considering resident support for the impending 2012 London Olympic Games, Ritchie, Shipway, and Cleeve (2009) found that residents were generally supportive of the event but expressed issues with traffic congestion, parking, and potential increases in cost of living. According to the authors, those who had lived in the community the shortest amount of time perceived the most positive social impact of the Olympics versus those that have lived more than 11 years in the area.

As of late, a host of work has been conducted examining the attitudes of residents surrounding sociocultural impacts of tourists in local communities (Small, 2008). In fact, numerous scales measuring the construct exist within the festival and event literature. In a two-part series (e.g., Delamere, 2001; Delamere, Wankel, & Hinch, 2001), Delamere established the festival social impact attitude scale (FSIAS), which was latter validated through the work of Rollins and Delamere (2007). At the same time, Fredline, Jago, and Deery (2003) and Small (2008) each created their own social impacts of festivals and events scales, albeit irrespective of the relationship between residents and festival visitors and without any consideration of a theoretical framework as a basis for examination.

Theoretical frameworks that have been utilized to examine the relationship between residents and festival visitors are somewhat limited (Ritchie et al., 2009). Gursoy and Kendall (2006) as well as Waitt (2003) used social exchange theory (SET) in their work pertaining to festivals and mega events. However, SET is not without its shortcomings. For instance, Woosnam, Norman, and Ying (2009) argue that when considering the framework, the relationship between resident and tourist can be reduced to financial transactions. Additionally, mixed findings utilizing SET have been denoted in the literature (see Andereck, Valentine, Knopf, & Vogt, 2005), calling into question the validity of its use in the field. Social Representations Theory has also been applied in examining the relationship between resident and tourist (see Fredline & Faulkner, 2000).

However, it has been argued that the theory does not allow for an examination of intimacy between the groups and has only been used as a guiding framework, not necessarily as a model to be tested (Woosnam & Norman, 2010). Given the limitations with existing frameworks used to explain the relationship between community residents and festival visitors and the lack of empirical work examining the relationship between resident and festival visitor, emotional solidarity may potentially shed light on how and why the two groups get along with each other.

### *Emotional Solidarity*

According to Hammarstrom (2005), emotional solidarity is the bonds that individuals experience with one another, often characterized by perceived closeness and degree of contact. "In past research, the word most often used to represent affectual solidarity is closeness" (Gronvold, 1988, p. 74). While the concept of emotional solidarity has been around for some time, conceptualizations of the framework were established in the French sociologist Emile Durkheim's work, *The Elementary Forms of Religious Life*. In *Forms*, Durkheim (1915/1995) purported that members of a religion would forge a sense of solidarity with one another as a result of sharing beliefs, engaging in similar, ritualistic behavior, and being in the physical co-presence of one another. Given Durkheim formulated his framework using a form of religion perceived to be extraordinary—that of Aborigines in Australia—many discredited his work (Nisbet, 1974). As a function of this, the framework remains untested in sociology but has become fairly popular in fields of gerontology, family studies, anthropology, and, most recently, the travel and tourism field. It was not until the work of Woosnam and Norman (2010), in examining the relationship between residents and tourists, that Durkheim's initial model was ever tested.

Through a series of focus groups with community residents, Woosnam et al. (2009) first developed items for each of the Durkheimian constructs of shared beliefs, shared behavior, and interaction. Following this work, scales for each of the four constructs (i.e., emotional solidarity and its three antecedents) were then developed by Woosnam and

Norman (2010) through a series of pilot studies, with psychometric properties (e.g., various forms of reliability and validity) proving to be sound. It was in this study that the 10-item ESS was created with its three-factor structure: *welcoming nature*, *emotional closeness*, and *sympathetic understanding*. Through a two-step procedure of developing a measurement model (through confirmatory factor analysis) and then using structural equation modeling, the theoretical framework of emotional solidarity was then tested by Woosnam (2011), who found shared beliefs, shared behavior, and interaction all significantly explained emotional solidarity and roughly 33% of the variance in the construct. All of this work examined emotional solidarity from the residents' perspective of tourists in their community.

Following this line of research, Woosnam (2011) called for work that will examine ESS in a novel context to further validate the scale. With the concept of emotional solidarity lacking in the event and festival literature, it would seem appropriate to examine the scale in the context of festivals whereby many visitors to the festival come from outside the community. Additionally, Woosnam and Norman (2010) called for subsequent work to put forth novel antecedent variables in an effort to extend Durkheim's (1915/1995) model. While a host of sociodemographic and socioeconomic measures have been examined to explain how residents feel about tourists' impacts in an explicit sense, such work implicitly speaks to the relationship that exists between residents and tourists. In the context of tourism in general, Huh and Vogt (2008) and Draper, Woosnam, and Norman (2011) found length of residency to significantly predict residents' perceived impacts of tourism. While length of residency is crucial in forging an attachment to community (McCool & Martin, 1994), Gursoy and Kendall (2006) found a direct relationship between level of community attachment and perceived benefits of mega-events. In terms of number of years attending wine festivals in Western Australia, Shanka and Taylor (2004) found that repeat festival attendees had more positive attitudes toward the festivals and associated amenities than did first-time attendees. Fredline and Faulkner (2002) found those individuals that participate in an event are more likely to have positive perceptions of the

event. The verdict is out as to how such involvement correlates to the relationship between residents and festival visitors.

In addition to examining the ESS in a novel context—one focused on residents' relationships with festival visitors to a rural cultural festival (seeking to confirm the factor structure of the scale and examining psychometric properties of the measure)—this study also considers length of residence and number of years attending a festival in explaining residents' degree of emotional solidarity with festival visitors.

## Research Methods

### *Study Site*

For the last 27 years, Caldwell, Texas (80 miles east of Austin; 100 miles northwest of Houston) has hosted one of the most prominent Czech cultural festivals in the state (which boasts numerous Czech settlements in East Texas), the Kolache Festival. According to Burleson County Chamber of Commerce officials (personal communication, April 15, 2010), over the last 5 years, more than 20,000 visitors each year descend on this small community of 3,719 inhabitants (U.S. Census Bureau, 2011a) during the second weekend of September, engaging in activities involving: polka dancing, live music, artisan demonstrations, kolache eating contests, purchasing local arts and crafts, and eating kolache from bakeries throughout the region. Such a location was considered ideal to examine the relationship between residents and festival visitors given the intimate nature of the festival and the fact that most events are contained in one confined area—the town square.

### *Sampling and Data Collection*

The sample for this study consisted of resident heads of households (or their spouse) living in Caldwell. During five weekends in September and October 2010, an on-site self-administered survey instrument was distributed door-to-door to residents using a multistage cluster sampling scheme (Babbie, 2011). To allow for a greater response rate, two return contacts were made to each household later the same day to collect completed survey

instruments. Of the potential 1,503 households in Caldwell, 986 were visited. At 51.6% of those homes ( $n = 509$ ), no one answered. To alleviate non-response bias, researchers went to the next immediate household to distribute the instrument. At the remaining 477 homes, the head of household (or spouse) was contacted and asked to participate, of whom 61 declined (an 87.2% acceptance rate). Of the 416 survey instruments that were distributed, 348 were completed by residents (an 83.7% completion rate). The overall response rate was 73.0%. It should be noted that a sample size of 348 is well within the required 306 households needed with a population of 1,503 (households) while specifying a confidence level of 95% and confidence interval of 5 (Creative Research Systems, 2011).

#### *Survey Instrument and Data Analysis*

The survey instrument used in this study was comprised of six sections, which included questions pertaining to sense of community, satisfaction with life, personal values, attitudes about social-cultural impacts of the festival, emotional solidarity, and background information. For the purpose of this article, only the last two sections were utilized in data analysis; this article reports on a section of a larger study conducted in Caldwell. To measure emotional solidarity, the 10-item ESS was included and asked in the form of a 7-point Likert scale (where 1 = *strongly disagree* and 7 = *strongly agree*). Background information was asked of participants through questions concerning age, gender, education level, annual household income, race, number of years lived in the community (i.e., length of residency), and number of years attending the Kolache Festival.

To address the first purpose of this article, confirmatory factor analysis (CFA) was conducted using EQS 6.1 statistical software package. The second purpose was addressed through conducting multiple regression analyses in IBM SPSS v20.0, where number of years lived in the community and number of years attending the festival were treated as independent variables to explain the dependent variable, emotional solidarity. Given emotional solidarity is multidimensional, composite factor scores were calculated and treated as the dependent variables. Prior to beginning data analysis, the data set

was screened for outliers per Tabachnick and Fidell (2007). In addition, missing data were imputed through expectation maximization procedures by predicting scores in a series of regressions where each missing variable is regressed on remaining variables for a particular case (Kline, 2011).

### Findings

#### *Participant Profile*

The sample was comprised of a slight majority of females (59.8%) with an average age of 45.2 years. Nearly half (43.8%) had at least an undergraduate degree. Racial composition of the sample was: 66.0% Caucasian, 18.4% Latino alone, and 11.8% African-American alone, which were comparable to the U.S. Census Bureau's (2011b) estimate of 56.8%, 29.1%, and 13.1%, respectively. A majority (62.0%) of households visited had an annual income greater than \$50,000. The mean number of years participants had lived in Caldwell was 23.2 years (ranging from 1 to 84 years) and the mean number of years for attending the festival was 10.7 years (ranging from 1 to 27 years).

#### *Confirmatory Factor Analysis of the Emotional Solidarity Scale*

To confirm the three-factor structure of ESS according to Woosnam (2011), CFA was conducted across the 10-item scale. In so doing, each factor with its corresponding items were added to the model using LaGrange Multiplier (LM) tests as suggested by Kline (2011). Once all factors were added that accounted for all error parameters (i.e., error covariances and cross-loadings), an "ideal model" was formulated with perfect incremental and absolute model fit indices (Brown, 2006). Overall 12 error parameters (10 error covariances and 2 cross-loading items) were included within the model.

Wald tests were then utilized to trim the "ideal model" and remove each error term (Kline 2011) in such a way that the integrity of the model was not compromised and the  $\chi^2/df$  was less than the 3.84 critical value as indicated by Tabachnick and Fidell (2007). Ultimately each error parameter was safely removed, yielding a final ESS measurement



model composed of all 10 items loading on the appropriate three-factor structure as indicated by Woosnam (2011): Satorra-Bentler scaled  $\chi^2(32, N = 348) = 52.55, p < 0.001$ , CFI = 0.971, RMSEA = 0.043. According to Hu and Bentler (1999), incremental fit index values greater than 0.90 indicate reasonably good fit just as absolute model fit index values less than or equal to 0.05 show a close, approximate fit. The resulting factor structure is shown in Table 1. Standardized factor loadings all exceeded 0.70, which according to Fornell and Larcker (1981) is ideal.

*Psychometric Properties of ESS.* Maximal weighted and composite reliabilities for the three factors were extremely high (Table 1), exceeding the critical value of 0.60 suggested by Tseng, Dornyei, and Schmitt (2006) to be considered adequate. To assess construct validity, convergent and discriminant validity were examined. All  $t$  values associated with each loading on corresponding factors were significant ( $p < 0.001$ ) as they exceeded the critical value of 3.29, established by Tabachnick and Fidell (2007). Such findings indicate convergent validity for the scale and its resulting factors. Table 2 reports variance extracted estimates

Table 2

Discriminant Validity Analysis From ESS CFA

Factors	1	2	3
1. Welcoming nature	<b>0.74<sup>a</sup></b>		
2. Emotional closeness	0.51 <sup>b</sup>	<b>0.87</b>	
3. Sympathetic understanding	0.58	0.55	<b>0.72</b>

<sup>a</sup>The bold diagonal elements are the square root of the variance shared between the factors and their measures (average variance extracted).

<sup>b</sup>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.

and factor intercorrelations, showing discriminant validity for the three-factor structure (Fornell & Larcker, 1981).

### *Explaining Emotional Solidarity Through Length of Residence and Years Attending Festival*

To address the second purpose of this article, six regression analyses were conducted (three corresponding to length of residence predicting each ESS factor and three corresponding to annual festival attendance predicting each ESS factor). Composite mean scores for each of the three factors

Table 1  
Confirmatory Factor Analysis of ESS Items

Factor and Corresponding Items	Factor Mean <sup>a</sup>	Standardized Factor Loading ( $t$ Value <sup>b</sup> )	Reliabilities	
			Maximal Weighted	Composite
<b>Welcoming nature</b>	6.48		0.93	0.93
I am proud to have festival visitors come to Caldwell		0.898 (10.47)		
I feel the community benefits from having festival visitors in Caldwell		0.897 (8.99)		
I appreciate visitors for the contribution they make to the local economy		0.849 (9.73)		
I treat festival visitors fairly		0.792 (8.03)		
<b>Emotional closeness</b>	4.71		0.99	0.93
I feel close to some visitors I have met at the festival		0.949 (17.42)		
I have made friends with some visitors I have met at the festival		0.912 (17.03)		
<b>Sympathetic understanding</b>	5.65		0.92	0.91
I have a lot in common with festival visitors		0.888 (16.67)		
I identify with festival visitors		0.873 (14.43)		
I understand festival visitors		0.835 (13.58)		
I feel affection toward festival visitors		0.783 (12.75)		

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

<sup>b</sup>All  $t$  tests were significant at  $p < 0.001$ .

were calculated prior to running regression analysis. Three of the six regressions were significant. Length of residence significantly predicted two of the three ESS factors: *sympathetic understanding* ( $F = 4.60, p < 0.05; R^2 = 0.013$ ) and *emotional closeness* ( $F = 7.47, p < 0.05; R^2 = 0.021$ ) but not *welcoming nature* ( $F = 3.25, p = 0.07; R^2 = 0.009$ ). In terms of the number of years residents attended the Kolache Festival, the independent variable only significantly predicted one of the three ESS factors: *emotional closeness* ( $F = 4.95, p < 0.05; R^2 = 0.014$ ) but did not significantly predict *welcoming nature* ( $F = 3.29, p = 0.07; R^2 = 0.009$ ) or *sympathetic understanding* ( $F = 1.23, p = 0.27; R^2 = 0.004$ ). Regression findings with corresponding coefficients can be found in Tables 3–5.

### Conclusions and Discussion

Emotional solidarity has been examined extensively in the tourism literature (Woosnam, 2011; Woosnam & Norman, 2010; Woosnam et al., 2009). Of course with any relatively new measure, subsequent studies must be conducted to vet such measure, often times using novel context to examine psychometric properties (Churchill, 1979). This study is the first of its kind to examine emotional solidarity in the context of festivals and further develop Durkheim's (1915/1995) model through the amendment of predictor variables. Concerning the first purpose of the study, ESS was found to yield a nearly identical factor structure to what Woosnam and colleagues have found in previous studies. However, standardized factor loadings for each indicator as well as factor means differed. Standardized factor loadings far exceeded what Woosnam (2011) most recently found, which indicates that a greater degree of variance (i.e.,  $R^2_{SMC}$ ) is explained in each of the factors (Kline, 2011). Additionally, factor means were all higher than

Table 3  
Regression Analysis in Explaining Welcoming Nature

Variable		<i>F</i>	<i>p</i>	<i>R</i> <sup>2</sup>
Length of residency	0.004	3.25	0.072	0.009
Number of years attending festival	0.009	3.29	0.071	0.009

Table 4  
Regression Analysis in Explaining Emotional Closeness

Variable		<i>F</i>	<i>p</i>	<i>R</i> <sup>2</sup>
Length of residency	0.010	7.47	0.007 <sup>a</sup>	0.021
Number of years attending festival	0.018	4.95	0.027 <sup>a</sup>	0.014

<sup>a</sup>Significant at  $\alpha = 0.05$ .

what Woosnam and Norman (2010) and Woosnam (2011) found. This may be explained given the more intimate nature of a festival context versus a general tourism context, as the former provides more opportunities for residents to interact and engage visitors in discourse in subsequent meetings.

The continued use of a particular measure hinges on the psychometric examination of said measure so that 1) it is consistently measuring what it is supposed to (i.e., reliability) and 2) we can determine whether the measure is the underlying cause of item covariation (i.e., validity) ( DeVellis, 2012). One can have a reliable measure that is not valid, but the continued use of such measure is futile. The ESS yielded sound psychometric properties in the way of reliability and validity. Ultimately both maximal weighted and composite reliabilities for all three factors exceeded that which was found in the work of Woosnam and Norman (2010) and Woosnam (2011). As with previous studies, construct validity measures were sound. Considering improvements in standardized factor loadings as well as reliability and validity measures, one can infer that the ESS can and should be used in the context of festivals and events when appropriate (i.e., given the nature of the study).

It was interesting to note that neither independent variable predicted the factor welcoming nature of the ESS. The length of time a person resides in a

Table 5  
Regression Analysis in Explaining Sympathetic Understanding

Variable		<i>F</i>	<i>p</i>	<i>R</i> <sup>2</sup>
Length of residency	0.006	4.60	0.033 <sup>a</sup>	0.013
Number of years attending festival	0.007	1.23	0.269	0.004

<sup>a</sup>Significant at  $\alpha = 0.05$ .

community does not necessarily translate into residents welcoming others into their community, even to celebrate and promote their culture. This finding is similar to what McCool and Martin (1994) found in their study of Montana residents—that long-term residents had a less favorable perception of tourism than did short-term residents. It stands to reason that those who have not been in the community very long may be more endearing of others visiting. Arguably, the novelty of relocating may still be central to such individuals, who want others to experience the destination and its special events and festivals as they do.

However, length of residence and number of years attending the festival did both significantly predict the second factor, emotional closeness. In other words, the longer a person lives in a community and attends the festival, the closer they feel to festival visitors. Such a result is somewhat counter to what Ritchie et al. (2009) found, stating that those residents who had lived the shortest amount of time in the community perceived the greatest degree of positive social impacts (most notably such items concerning contact and interaction with others) from the festival. Perhaps the current finding can be explained by the intimate size of both the town and festival and that by having people visit for the festival, residents of Caldwell are afforded the opportunity to get to know visitors and become closer to those that they see year after year. As Fredline and Faulkner (2000) found, those individuals who regularly attended events arguably felt the closest to festival visitors given they exhibited the highest degree of agreement that the event provides social and community benefits. Interestingly enough, Fredline and Faulkner (2000) referred to members of such cluster as “lovers” of the particular event.

Only length of residence significantly predicted sympathetic understanding. While focused more specifically on tourism development, yet similarly related, Hao, Long, and Kleckley (2011) most recently found that “the longer the resident lives in the community, the more likely they are to support tourism development” (p. 633). To support tourism, including through the provision of special events and festivals, local residents and planners must have an understanding of who their visitors are in order to provide adequate services that can meet

the needs of such visitors. Overall, only three of the six regressions involving the ESS factors were significant. Of those, length of residence was the significant predictor, which would indicate it to be a better variable in explaining emotional solidarity.

### *Implications*

*Theoretical.* Theoretical development and testing is of paramount importance to a growing field of research. Indicating the importance of theory to research, Talcott Parsons, one of the most influential American sociology theorists of the 20th century, said: “The process of the growth of scientific knowledge is not a process of accumulation of discrete discoveries of ‘fact.’ In the first place our study of fact, however little we may be aware of it, is always guided by the logical structure of a theoretical scheme” (Parsons, 1938, pp. 14–15). Theory is critical to the advancement of the festival and event management literature (Getz, 2010).

In an effort to advance the theory of emotional solidarity within the field, this study marks the first attempt to expand Durkheim’s (1915/1995) theoretical framework. Up to this point, the only predictor variables used to explain variance in emotional solidarity (which has been in the travel and tourism literature) have been the traditional measures purported by Durkheim in the development of his framework: shared beliefs, shared behavior, and interaction (Woosnam, 2011). While neither variable, length of residence nor number of years attending the festival, was examined in conjunction with the traditional measures to explain emotional solidarity, regression findings indicate that that is the next logical step.

While this study yielded significant findings in the way of advancing the theory of emotional solidarity, the framework should be considered just one of potentially many other frameworks to consider in explaining the relationship between residents and festival visitors. With the exception of social exchange theory, many typologies, models, and theoretical frameworks once used in the 1980s and 1990s by travel and tourism researchers have received little attention in the more recent past. Much can be learned about the relationship while considering context. For instance, how would emotional solidarity be impacted by considering



supporters and opponents of tourism development similar to the work concerning the growth machine theory (Harrill, Uysal, Cardon, Vong, & Dioko, 2011) and Butler's tourism area life cycle (see Latkova & Vogt, 2012). The relationship between residents and festival visitors may be advanced by considering frameworks such as the integrated threat theory or the contact hypothesis to determine if prejudices, threats, stereotypes, or anxiety of interaction in conjunction with emotional solidarity impact the relationship, as Ward and Berno (2011) found. Ultimately, measures of solidarity, as a proxy for the relationship between residents and tourists, should be used as part of a larger, more universal model that explains residents' attitudes toward tourism (Vargas-Sanchez, Porras-Bueno, & Plaza-Mejia, 2011).

*Practical.* This study also has implications for practitioners. Knowing that attitudes and feelings are not permanent, festival planners may consider utilizing the ESS to gauge how residents perceive festival visitors over time. With the scale only comprised of 10 items, it would take minimal effort on the part of participants to respond to the instrument. Logistics of how to collect the information would be somewhat more difficult to coordinate. Effort would need to be made by festival planners to collect the data in such a way that festival visitors are not aware of such data being collected so as not to think the relationship is strained. One way to do this would be to have column in the local paper with a link directing residents to complete the survey instrument online. Of course, sending residents a mailing with the ESS questions to their local addresses is an option as well.

Given that the longer a person lives in the community the closer they feel to and understand visitors, effort needs to be made to utilize long-term residents in promoting the festival. This is not to say that Caldwell is lacking in visitors due to decreasing participation, etc. Nothing could be further from the truth. However, if festival planners were considering the use of local residents in promotion (to encourage other residents to support the festival), an effort could be made to include these long-term residents and their testimonials in the local newspaper, which has an insert covering events and activities 1–2 weeks prior to the festival.

Overall, residents should be encouraged to attend the festival, which would ultimately foster greater interaction and cultural exchange. Utilizing radio advertisements and creating a column on the benefits of attending the festival in the newspaper insert could be ways in which the chamber of commerce could foster such encouragement for the festival. As visitors potentially experience such cultural exchange and their experience is positive, this could translate into more spending within the community, as Boo, Ko, and Blazey (2007) purport.

### *Limitations and Future Research*

In examining psychometric properties of any particular measure, it is necessary to consider various forms of reliability and validity. Results from this study indicate strong measures of such properties; however, one form of validity that was not considered was criterion or predictive validity. According to Churchill (1979), criterion validity "shows that the measure behaves as expected in relation to other constructs" (p. 72). This form of validity is often one of the most difficult to demonstrate (Babbie, 2011). Whereas Woosnam and Norman (2010) demonstrate criterion validity with emotional solidarity in previous work, future studies should examine the relationship between antecedent constructs in the framework with emotional solidarity. Additionally, subsequent research could address criterion validity by examining the relationship between emotional solidarity and a host of sociodemographic and socioeconomic measures. Currently, no work has been conducted that addresses such analysis.

This work is limited as well, given only two independent variables were considered in explaining emotional solidarity with festival visitors. With the lack of work that has been carried out concerning Durkheim's (1915/1995) model, the current research sought to explore and extend the framework. As a result, numerous other measures such as age, gender, role in planning/managing the festival, perceived similarity in cultural background, etc., could also serve to explain a greater degree of variance in emotional solidarity. To determine this, both length of residence and number of years attending the festival should be incorporated (along with the demographic variables mentioned above) into the full emotional solidarity theoretical model

in an effort to improve upon the explained variance in the construct found by Woosnam (2011).

Within this study, residents' extent of involvement either within the community or with the festival was not considered. This level of involvement within the community (i.e., members of civic fraternities, school board, church organizations, community outreach, etc.) or the festival (i.e., member of festival planning committee, representative of chamber of commerce, festival volunteer, etc.) could impact the degree to which residents feel such solidarity with festival visitors. Furthermore, it would be beneficial to determine what role level of community involvement or community attachment plays into explaining the three factors of emotional solidarity: welcoming nature, emotional closeness, and sympathetic understanding.

Finally, emotional solidarity should not be considered the only framework with which to explain the complex relationships that exists between residents and festival visitors. Additional frameworks to consider include the social representations theory, growth machine theory, and intimacy theory—all of which have received attention as of late in the literature (Harrill et al., 2011; Moscardo, 2011; Ward & Berno, 2011). The complementary use of other frameworks can go far in helping to explain the relationship between resident and festival visitors as well as contributing to both theoretical development and testing within the festival and event management literature.

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