RESIDENTS' EMOTIONAL SOLIDARITY WITH TOURISTS: EXPLAINING PERCEIVED IMPACTS OF A CULTURAL HERITAGE FESTIVAL

Kyle M. Woosnam
Kayode D. Aleshinloye
Texas A&M University

In an effort to attract tourists, rural communities promote their festivals that are unique to the area and local culture. An examination of impacts beyond those of a monetary nature is rarely undertaken by these communities. Furthermore, the role that the relationship between residents and tourists plays in explaining perceived impacts of these festivals is nonexistent. The current work utilizes the Emotional Solidarity Scale in an effort to predict Caldwell, Texas, residents' perceived impacts of hosting the Kolache Festival through the Festival Social Impact Attitude Scale. Results reveal strong measures of reliability and validity for each scale. Considering the relationship between emotional solidarity and perceived impacts of the festival, results showed that Emotional Solidarity Scale factors explained a considerable degree of variance (i.e., 29% to 36%) in the resulting Festival Social Impact Attitude Scale factors. Theoretical and practical implications are discussed along with limitations and opportunities for future research concerning this line of research.

KEYWORDS: *Emotional Solidarity Scale; Festival Social Impact Attitude Scale; confirmatory factor analysis; multiple linear regression; residents; festivals; Texas*

INTRODUCTION

Tourists are drawn to destinations in celebration of local customs, beliefs, history, cuisine, culture, sports, and so on (Getz, 2008). For this reason, volumes have been dedicated to the research investigating concepts of intercultural exchange, acculturation, and even impacts surrounding festivals and events within the tourism and anthropology literature (see Getz, 2013; Smith & Brent, 2001). According to Uysal, Gahan, and Martin (1993, p. 5), festivals can be thought of as "the cultural resources of an area that make possible the successful hosting of visitors." More specifically, cultural heritage festivals emulate

cultural traditions or mark a religious or historical occasion associated with the community staging the festival (Arcodia & Robb, 2000).

Visitors are fascinated with the celebration of traditions and heritage, so much so that many select to visit a location based on the timing of festivals (Barrio, Devesa, & Herrero, 2012; Herrero, Sanz, Bedate, & Barrio, 2012). As a result, destinations create, market, and promote their local festivals to potential tourists, whether day visitors or overnight guests, in an effort to boost local revenue for businesses and the tax base for the community. In fact, festivals are so prevalent throughout the United States and Canada that it may be the exception to find a local town or city that does not have at least one festival dedicated to either the preservation of local heritage and customs and/or the generation of new revenue. Of course, with that said, the smaller the destination, the greater the role festivals play in attracting tourists and their spending (Huang, Li, & Cai, 2010; Lee, 2014). A greater likelihood also exists in such destinations of feeling the various other forms of impacts that come with hosting visitors in a finite, confined space (Gursoy, Kim, & Uysal, 2004).

It is in these smaller destinations where festivals provide unique opportunities for residents to display their rich heritage, local traditions, ethnic backgrounds, and cultural landscapes to tourists, all the while providing opportunities for such visitors to experience an authentic (or authentically staged) cultural atmosphere and meet local residents (McKercher, Mei, & Tse, 2006). However, hosting community festivals has some form of benefit or cost for every individual or community involved. These inextricably linked impacts come in the shape of positive and/or negative economic, social, and environmental consequences for host communities (Pranic, Petric, & Cetinic, 2012).

Unfortunately, studies collectively examining community residents' attitudes of social, cultural, economic, and environmental impacts of community-based events or festivals is somewhat lacking within the literature (Zhou & Ap, 2009). As Woosnam, Van Winkle, and An (2013) and Deery and Jago (2010) assert, most research concerning impacts of festivals considers economic aspects but ignores the social and cultural impacts experienced by community residents. Beyond this, the extant literature surrounding social and cultural impacts of events or festivals remains largely descriptive with a focus on examining how such impacts are perceived across various residents' sociodemographic and socioeconomic indicators (see Bagiran & Kurgun, 2013; Fredline, Jago, & Deery, 2003; Rollins & Delamere, 2007; Small, 2007; Woosnam et al., 2013). What is lacking is an examination of measures outside of the resident, which involve perceptions of the relationship with visitors that would potentially serve to help explain why residents perceive the impacts they do concerning events and festivals. Most recently, Woosnam, Aleshinloye, Van Winkle, and Qian (2014) have put forth the construct of emotional solidarity and its formulated scale, the *Emotional Solidarity Scale* (ESS), as a means through which to assess the relationship between community residents and visitors to area events and festivals. The aim of this research is then to consider how residents' emotional

solidarity with festival visitors relates to the perceptions of the social and cultural impacts of the special event. These social and cultural impacts resulting from visitors, if not managed for appropriately, according to De Bres and Davis (2001), can have implications for numerous aspects of community fabric (e.g., place identity, community pride and spirit, and community and regional identity).

LITERATURE REVIEW

Social and Cultural Impacts of Festivals

According to Getz (2010) and Mair and Whitford (2013), impacts—the most researched topic in the festival literature—has primarily focused on economics. Reasons for this are likely due to an emphasis on the return on investment and the fact that many communities view festivals as a viable means of economic development (Felsenstein & Fleischer, 2003). This is especially true in small communities, where a town may welcome its largest number of visitors (and the corresponding tourist expenditures) throughout the year in a few short weekends when festivals occur. It is only with the advent of the "triple-bottom-line" approach (i.e., consideration for economic systems, the environment, and people; see Tyrrell, Paris, & Biaett, 2013) that we begin to see research embracing the social-cultural impacts of tourism in general and festivals in particular.

Interestingly enough, the scales utilized within the literature to measure social-cultural impacts of festivals are somewhat disparate (Woosnam, et al., 2013). The first scale of its kind was the *Festival Social Impact Attitude Scale* (FSIAS) created and validated by Delamere and colleagues (Delamere, 2001; Delamere, Wankel, & Hinch, 2001). The FSIAS yielded three unique factors: *community benefits, individual benefits*, and *social costs* (Delamere et al., 2001). Fredline et al. (2003) had also formulated a scale, the *Generic Scale to Measure Social Impacts*, which resulted in six factors (i.e., social and economic development benefits; concerns about justice and inconvenience, impact on public facilities, impacts on behavior and environment; long-term impact on community; and impact on prices of some goods and services). Most recently, Small (2007) established the *Social Impact Perception Scale*, yielding six factors as well: inconvenience, community identity and cohesion, personal frustration, entertainment and socialization opportunities, community growth and development, and behavioral consequences. Despite these more recent scales, the FSIAS remains more utilized (see Rollins & Delamere, 2007; Woosnam et al., 2013). In fact, Bagiran and Kurgun (2013) currently were able to demonstrate sound psychometric properties of the scale, however only found two unique factors—social benefits and social costs.

Arguably, much of the research that Mair and Whitford (2013) discuss in their review of impacts research is descriptive (i.e., reporting significant differences in mean scores across various travel and demographic variables). To date, however, the literature surrounding event tourism has, by and large, not

considered many predictor variables in explaining variance of social-cultural impact factors resulting from the scales mentioned. Of 11 potential predictors, Delamere (2001) found that only three items (i.e., satisfaction with role of festival in community, community providing opportunities to be with friends and relatives, and previous visitation) served as significant predictors of FSIAS factors. Yolal, Çetinel, and Uysal (2009) found that four motivation factors significantly predicted only one social impact factor (i.e., community cohesion and social benefits) from their scale of perceived socioeconomic benefits. In seeking to explain variance in perceived impacts of festivals, we rarely, if ever see in the literature how existing relationships or degree of perceived emotional closeness between residents and tourists plays a role. In fact, absent is the conversation of any relationship, positive or negative, between residents of a community and destination visitors in explaining how members of the former group perceives visitor impacts.

Emotional Solidarity and Festivals

Implicit within the research focused on festival impacts is the idea that residents and tourists are separate from one another—as members of the "in" and "out" group (Griffiths & Sharpley, 2012). Fewer occasions occur where individuals assume the same role (i.e., second homeowners), but by and large, some degree of separation exists between those within the community and those outside. Given that festivals can be considered a form of event tourism (Getz, 2013), such an idea can be likened to the idea of the "self" versus "other" that has been considered within the anthropology of tourism literature (Wearing, Stevenson, & Young, 2010). In response to such an approach, Woosnam and colleagues (see Woosnam & Norman, 2010; Woosnam, Norman, & Ying, 2009) have put forth the notion of emotional solidarity among residents and tourists in an effort to examine, not only the relationship in general between representatives of each party but also a degree of commonality.

In a basic sense, emotional solidarity is the feeling of solidarity binding individuals together in creating a "we" sentiment as opposed to "me versus you" view (Jacobs & Allen, 2005). For all intents and purposes, the construct pertains to the degree of identification one feels with another. While a majority of the work surrounding emotional solidarity is found in the social psychology and sociology literature (owing to the fact that the construct originated from the writings of the classical sociologist, Emile Durkheim (1915/1995) and his *Elementary Forms of the Religious Life*, as of late, strides have been made to apply the construct (through the ESS) and framework in the tourism literature (Woosnam et al., 2009; Woosnam & Norman, 2010). In most of the work, either the emotional solidarity theoretical model is put forth and tested (Woosnam et al., 2009; Woosnam & Norman, 2010; Woosnam & Aleshinloye, 2013) or some degree of emotional solidarity is compared between residents of and tourists to destinations (Woosnam, 2011). Only in one instance within the tourism literature,

however, has the construct been considered an antecedent of other variables, which is likely a function of its recent application within the field. Woosnam (2012), examining the role of emotional solidarity in relation to residents' attitudes about tourism development, found that all three ESS factors (i.e., *welcoming nature, emotional closeness*, and *sympathetic understanding*) significantly predicted the two *Tourism Impact Attitude Scale* factors, explaining 29% and 37% of the variance in the factors.

While research concerning emotional solidarity between residents and tourists has taken place in the context of general tourism studies, rarely has the construct been examined in a setting involving festival tourism (see Woosnam et al., 2014). Furthermore, emotional solidarity has not been considered a potential predictor of perceived festival impacts among individuals residing in the hosting community. Therefore, the purpose of this article is twofold: (1) to examine the factor structures (and psychometric properties) of both the ESS and the FSIAS, and (2) to determine whether resulting ESS factors can significantly predict resulting FSIAS factors within numerous models.

METHOD

Study Context

The rural and agricultural Texas town of Caldwell (situated roughly an hour east of the capital city, Austin) has been home to the Kolache Festival since 1984. The kolache, a yeast pastry prepared either with a jam/jelly on top or a sausage (along with cheese and jalapeños) baked inside, has long been considered a unique Czech food item representative of the cultural heritage in and around the east-central region of Texas. In fact, nearly every small town throughout the region will have at least three businesses: a post office, a gas station, and a bakery—serving fresh kolaches for breakfast.

The festival, with its growing popularity, has most recently attracted approximately 20,000 visitors to Caldwell during the second weekend of September (Burleson County Chamber of Commerce, personal communication, June 18, 2014). That number has remained fairly stable since 2010, according to the Chamber representative. Such number of visitors has the potential to impact (positively or negatively) the 4,104 residents (U.S. Census Bureau, 2014) living in Caldwell. During the 2-day festival, a host of events occur that include a traditional Czech dinner (occurring on Friday night that signals the start of the festival), authentic music and dancing, a parade of Czech costumes, a state championship kolache bake show (where bakeries come from throughout the state to participate), kolache-eating competitions, the crowning of the "Miss Kolache Festival," and a host of other activities involving craft artisans, food vendors, games, antique car shows, and so on.

With the festival occurring in the town square (e.g., an area the size of 8-10 city blocks, depending on the year), many people converge on the adjacent residential areas, parking in lawns, leaving behind trash, and so on, causing some

individuals to question the impact of the festival. Of course, the opposite perspective is shared by residents as well, whereby "many residents have grown up with it [the festival] and are used to it; in fact, many of the Caldwell High School classes plan their reunions around the weekend so they come back" (Burleson County Chamber of Commerce, personal communication, June 18, 2014). Such sentiments provide an appropriate destination whereby to assess the positive and negative impacts of the festival and consider the role that residents' solidarity with visitors plays in forming perceptions of the impacts.

Data Collection and Sampling

Caldwell resident heads-of-household or their spouses comprised the sample for this research. For five weekends following the festival in September and October, a research team comprised 10 individuals visited 986 of the potential 1,503 households in Caldwell. This number was arrived at following a multistage cluster sampling scheme (Babbie, 2014) that reduced the town to census tracts and then block groups. At 509 of the 986 homes visited, no one answered the door, so the researcher proceeded to the next adjacent home, in an effort to allay any potential for nonresponse bias. Such an approach is common practice in conducting on-site survey-based research that involves contacting individuals at their place of residence (Groves & Couper, 1998). At the remaining 477 homes, the head-of-household or their spouse was contacted and asked to participate. Sixty-one declined to participate (an 87.2% acceptance rate). From the 416 questionnaires that were distributed, researchers (whom returned twice later the same day) collected 348 completed by residents (an 83.7% completion rate), yielding an overall response rate of 73.0%.

Instrument and Data Analysis

The questionnaire used in data collection was comprised of six sections, including measures assessing demographics, sense of community, satisfaction with life, personal values, perceived impacts of the festival, and emotional solidarity. Only the last two measures were considered for analysis within the current article: emotional solidarity between residents was measured through the 10-item *ESS* and perceived impacts were measured using the 25-item *FSIAS*.

Prior to analysis, data were examined for outliers following both univariate and multivariate screening techniques. For univariate screening, each of the ESS and FSIAS items were standardized using *z*-scores and resulting scores were examined to make sure they fell within the ±3.29 cutoff suggested by Tabachnick and Fidell (2013). If scores exceeded this figure, raw data for individual cases were transformed one unit lower than the highest figure still within the 3.29 cutoff. Only six cases had to be transformed following this criteria. Mahalanobis Distance was then requested to determine if multivariate outliers existed within the data set. No cases were found to be problematic. To examine the first

purpose of this article, confirmatory factor analysis (CFA) was conducted on each scale in an effort to assess factor structure and psychometric properties. Multiple linear regression analysis was them undertaken to test whether ESS factors significantly predicted FSIAS factors.

RESULTS

Resident Profile

The sample of residents primarily comprised females (59.8%) and Caucasians (66.0%). This latter percentage is somewhat low compared with the 2010 U.S. Census Bureau figures, which show 74.1% of residents are Caucasians (U.S. Census Bureau, 2014). In terms of age, participants were fairly evenly distributed across the five categories (e.g., 18-29, 30-39, 40-49, 50-59, and 60 and above). Most residents had a high school diploma (29.3%), technical or vocational school degree (24.6%), or an undergraduate degree (33.9%). A comparable percentage of residents indicated they fit into one of the three middle categories of annual household income, with the largest percentage (28.4%) falling into the $75,000 to $99,999 category. Sample residents had lived in Caldwell, on average, for 24 years and had attended the Kolache Festival approximately 11 times prior. These statistics indicate that participants have extensive, first-hand experience not only in living in the community but also attending the festival.

ESS Factor Structure and Psychometric Properties

Prior to assessing whether residents' emotional solidarity with Caldwell tourists significantly predicts perceived impacts of the Kolache Festival, CFA was carried out for both the ESS and FSIAS. The process by which this was done included a two-step sequence of analysis whereby each factor was added to the model in a step-wise fashion to first build each scale model using LaGrange Multiplier (LM) tests in EQS 6.2 (Woosnam & Norman, 2010). The second step in the process involved examining the ideal model (that included all error parameters) to then remove cross-loading items and error covariances from the model in a backward stepwise manner using Wald tests so as to not violate the $\Delta\chi^2/df$ cutoff value of 3.84 (Tabachnick & Fidell, 2013). Oftentimes this two-step sequence of CFA is likened to establishing the measurement model (Kline, 2011) prior to assessing any structural paths between resulting factors.

Once all error parameters were added to the sixth and final model using LM tests, 10 error covariances and two cross-loading items were identified and included in the ideal model. Each of the 12 error parameters was removed in a manner not compromising to the $\Delta\chi^2/df$ value, requesting Wald tests. The CFA of the 10-item ESS resulted in a nearly identical (i.e., factor loadings varied slightly from previous work) three-factor structure of *welcoming nature, emotional closeness*, and *sympathetic understanding* to previous studies (Woosnam, 2012; Woosnam & Aleshinloye, 2013): Satorra–Bentler χ^2(32, N = 348) = 52.55,

$p < .001$; comparative fit index (CFI) = .97, root mean square error of approximation (RMSEA) = .04. According to Kline (2011), each of these absolute and incremental model fit indices exhibit good fit of the data.

As can be deduced from Table 1, factor loadings all exceeded a threshold of .75. Beyond this, calculated composite reliabilities ranged from .91 to .93, indicating sound internal consistency in the factor structure. Construct validity was demonstrated by all t values associated with factor loadings being significant ($p < .001$) and exceeding the critical value of 3.29 (Tabachnick & Fidell, 2013; i.e., convergent validity) as well as average variance extracted among ESS factors exceeding 0.50 and the factor correlations (i.e., discriminant validity).

FSIAS Factor Structure and Psychometric Properties

An identical CFA procedure was undertaken to assess the factor structure of the FSIAS. Following the ninth model that was developed utilizing LM tests to identify error parameters, 67 error covariances and 9 cross-loading items were included to formulate the ideal model. At that point, to trim the model, Wald tests were requested and each of the 76 error parameters were removed safely so as not to violate the $\Delta\chi^2/df$ value. A three-factor structure (e.g., *community benefits, individual benefits*, and *social costs*) resulted from the CFA for the 25-item FSIAS: Satorra–Bentler $\chi^2(272, N = 348) = 501.71, p < .001$; CFI = .92, RMSEA = .05. Again, much like with the ESS, the same factor structure resulted as in previous studies (Woosnam et al., 2013), with slight disparities in factor loading values (see Table 2).

With that said, standardized factor loadings were exceptionally high, with all but one item (i.e., "The festival leads to disruption in normal routines of community residents"; .77) in excess of .80. In tandem with such findings, psychometrics in the way of reliability and validity measures were also high. Composite reliabilities were either .95 or .96 for the three factors. Construct validity was demonstrated through the t values for each item being significant ($p < .001$), and in excess of the 3.29 critical value as suggested by Tabachnick and Fidell (2013). Each of the average variance extracted values were also greater than .50 (e.g., ranging from .72 to .75) and in excess of any factor correlation value; indicating discriminant validity of the scale.

Relationship Between ESS Factors and FSIAS Factors

Prior to conducting the multiple linear regression analysis, means for the resulting ESS and FSIAS factors were calculated by summing each item mean and dividing by the number of items within each particular factor (see Tables 1 and 2). Means for ESS factors (e.g., *welcoming nature, M* = 6.48; *sympathetic understanding, M* = 5.65; and *emotional closeness, M* = 4.71) were positive, falling within either the *slightly agree* or *agree* response category. FSIAS means for the positive factors (e.g., *community benefits, M* = 6.06; *individual benefits,*

Table 1
Confirmatory Factor Analysis[a] of Emotional Solidarity Scale Items

Factor and Corresponding Item	Mean[b]	Standardized Factor Loading (*t* Value[c])	Composite Reliability	AVE[d]
Welcoming nature	6.48		.93	.74
I am proud to have festival visitors come to Caldwell	6.47	.90 (10.47)		
I feel the community benefits from having festival visitors in Caldwell	6.52	.90 (8.99)		
I appreciate visitors for the contribution they make to the local economy	6.52	.85 (9.73)		
I treat festival visitors fairly	6.41	.79 (8.03)		
Emotional closeness	4.71		.93	.87
I feel close to some visitors I have met at the festival	4.65	.95 (17.42)		
I have made friends with some visitors I have met at the festival	4.77	.91 (17.03)		
Sympathetic understanding	5.65		.91	.72
I have a lot in common with festival visitors	5.60	.89 (16.67)		
I identify with festival visitors	5.68	.87 (14.43)		
I understand festival visitors	5.73	.84 (13.58)		
I feel affection toward festival visitors	5.59	.78 (12.75)		

[a]Satorra–Bentler χ^2(32, *N* = 348) = 52.55; *p* < .001; comparative fit index = .97; root mean square error of approximation = .04. [b]Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*. [c]All *t* tests were significant at *p* < .001. [d]Average variance extracted, or AVE, is the square root of the variance shared between factors and their measures; each reported exceeded factor correlation estimates.

M = 5.76) were both rated at the *agree* level as well. The negative factor (e.g., *social costs, M* = 2.06) fell within the *disagree* response category. To determine whether emotional solidarity significantly predicted perceived impacts of the festival, three multiple linear regression analysis models were run using the enter function. In each model, one FSIAS factor served as the dependent variable predicted by the three ESS factors (see Table 3).

Each of the three models was significant (*p* < .001). As a check for multi-collinearity among the ESS factors (serving as independent variables in each model), both tolerance and variance inflation factor were requested and shown to not be problematic. At least one ESS factor significantly predicted three of the FSIAS factors (Models 1, 2, and 3; see Figure 1). In Model 1, emotional solidarity ($F_{3,347}$ = 62.31, *p* < .001, R^2 = .35) significantly predicted perceived

Table 2
Confirmatory Factor Analysis[a] of FSIAS Items

Factor and Corresponding Item	Mean[b]	Standardized Factor Loading (t Value[c])	Composite Reliability	AVE[d]
Community benefits	6.06		.96	.73
Community identity is enhanced through festival	6.15	.90 (11.75)		
Festival leaves ongoing positive cultural impact in community	6.03	.90 (12.58)		
Festival contributes to sense of community well-being	5.99	.88 (14.21)		
Festival helps me show others why my community is unique and special	6.00	.85 (12.71)		
Festival helps improve quality of life in community	5.84	.85 (13.65)		
Festival is a celebration of my community	6.10	.84 (10.96)		
Festival enhances image of the community	6.20	.84 (11.95)		
My community gains positive recognition as result of festival	6.16	.80 (10.12)		
Individual benefits	5.76		.95	.72
Residents participating in festival have opportunity to learn new things	5.88	.89 (12.79)		
I feel a personal sense of pride and recognition by participating in festival	5.80	.87 (15.19)		
I enjoy meeting festival performers/workers	5.81	.87 (13.98)		
Festival provides opportunities for community residents to experience new activities	5.91	.86 (13.55)		
Festival acts as a showcase for new ideas	5.73	.85 (15.24)		
Festival contributes to my personal health/well-being	5.42	.83 (16.83)		
Festival provides community with opportunity to discover/ develop new cultural skills/ talents	5.76	.81 (12.68)		
I am exposed to variety of cultural experiences through festival	5.74	.80 (15.28)		

(continued)

Table 2 (continued)

Factor and Corresponding Item	Mean[b]	Standardized Factor Loading (t Value[c])	Composite Reliability	AVE[d]
Social costs	2.06		.96	.75
Noise levels are increased to an unacceptable level during festival	1.97	.92 (15.28)		
Festival overtaxes available community human resources	2.00	.91 (14.76)		
My community is overcrowded during festival	2.13	.89 (17.67)		
Car/bus/truck/RV traffic is increased to unacceptable levels during festival	2.09	.88 (15.40)		
Influx of festival visitors reduces privacy we have within our community	1.98	.88 (14.08)		
Festival is intrusion into lives of community residents	2.02	.86 (14.50)		
Community recreational facilities are overused during festival	2.03	.85 (13.81)		
Litter is increased to unacceptable levels during festival	2.02	.81 (11.78)		
Festival leads to disruption in normal routines of community residents	2.32	.77 (14.56)		

Note. FSIAS = Festival Social Impact Attitude Scale.
[a]Satorra–Bentler χ^2(272, N = 348) = 501.71; $p < .001$; comparative fit index = .92; root mean square error of approximation = .05. [b]Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*. [c]All t tests were significant at $p < .001$. [d]Average variance extracted, or AVE, is the square root of the variance shared between factors and their measures; each reported exceeded factor correlation estimates.

community benefits. Welcoming nature ($t = 8.20$, $p < .001$; $\beta = .44$) and *sympathetic understanding* ($t = 2.83$, $p < .01$; $\beta = .15$) were significant predictors in the model. In Model 2, emotional solidarity ($F_{3,347} = 63.43$, $p < .001$, $R^2 = .36$) significantly predicted *individual benefits. Welcoming nature* ($t = 4.02$, $p < .001$; $\beta = .21$), *emotional closeness* ($t = 5.44$, $p < .001$; $\beta = .29$), and *sympathetic understanding* ($t = 4.22$, $p < .001$; $\beta = .23$) were all significant predictors in the model. Finally, in Model 3, emotional solidarity ($F_{3,347} = 47.39$, $p < .001$, $R^2 = .29$) significantly predicted *social costs*. As in Model 1, only *welcoming nature* ($t = -5.96$, $p < .001$, $\beta = -.33$) and *sympathetic understanding* ($t = -4.34$, $p < .001$, $\beta = -.25$) were significant predictors in the model.

Table 3
Multiple Regression Output

FSIAS Models With ESS Factors[a]	B	β	t	Tol[b]	VIF[c]
Model 1: FSIAS *Community benefits* ($F = 62.31$, $p < .001$, $R^2 = .35$)					
Welcoming nature	0.55	0.44	8.20***	0.66[d]	1.51[d]
Emotional closeness	0.08	0.10	1.84	0.68	1.47
Sympathetic understanding	0.15	0.15	2.83**	0.64	1.57
Model 2: FSIAS *Individual benefits* ($F = 63.43$, $p < .001$, $R^2 = .36$)					
Welcoming nature	0.33	0.21	4.02***		
Emotional closeness	0.28	0.29	5.44***		
Sympathetic understanding	0.28	0.23	4.22***		
Model 3: FSIAS *Social costs* ($F = 47.39$, $p < .001$, $R^2 = .29$)					
Welcoming nature	−0.49	−0.33	−5.96***		
Emotional closeness	−0.05	−0.06	−1.01		
Sympathetic understanding	−0.29	−0.25	−4.34***		

Note: ESS = Emotional Solidarity Scale; FSIAS = Festival Social Impact Attitude Scale; VIF = variance inflation factor.
[a]Each of the ESS and FSIAS items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*. [b]Tolerance is a measure that assesses the degree of multicollinearity in the model. It is defined as 1 minus the squared multiple correlation of the variable with all other independent variables in the regression equation. [c]VIF is another measure that assesses the degree of multicollinearity in the model. VIF is defined as 1/tolerance; and is always greater than 1. [d]Same tolerance and VIF across each of the three models given the same three ESS factors were considered predictors in each model.
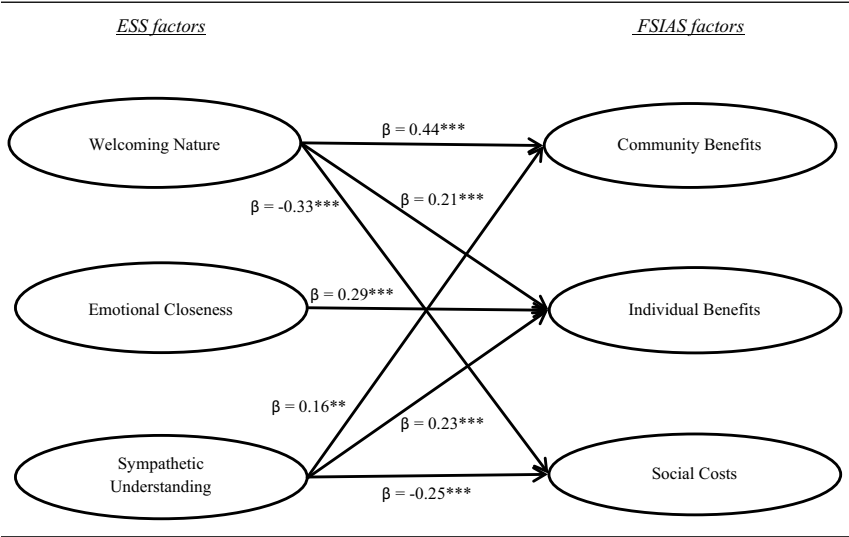**p < .01. ***p < .001.

CONCLUSION AND DISCUSSION

It goes without saying that any inferential statistical analysis must initially be preceded by an examination of psychometric properties of each multiitem measure so as to make sure what is being measured is both reliable and valid (DeVellis, 2012). In both instances of addressing such estimates for the ESS and FSIAS, each scale exhibited sound properties. Such findings are in keeping with reliability estimates for the ESS (Woosnam, 2012; Woosnam & Norman, 2010) and the FSIAS (Delamere, 2001; Rollins & Delamere, 2007). While the ESS has been shown to exhibit high validity estimates (Woosnam, 2011; 2012; Woosnam & Norman, 2010), research (Bagiran & Kurgun, 2013; Delamere, 2001; Rollins & Delamere, 2007) has neglected to examine construct validity of the FSIAS. The current study provides strong evidence justifying the continued use of each scale in subsequent work.

As can be seen from Table 3 and Figure 1, residents' emotional solidarity with tourists explained a high degree of variance (i.e., 29% to 36% across the three models) in the perceptions they have of the impacts resulting from hosting the Kolache Festival. These results are consistent with what Woosnam (2012)

Figure 1
Significant Relationships Between ESS and FSIAS Factors Based
on Multiple Regression

ESS factors   _FSIAS factors_

Note: β = standardized regression coefficients; ESS = Emotional Solidarity Scale; FSIAS = Festival Social Impact Attitude Scale.
**p* < .01. ***p* < .001.

found in the ESS explaining a comparable degree of variance in tourism impacts. In fact, of the nine structural paths (examined through regression analysis), only two were not significant, both of which included *emotional closeness* as the antecedent factor in Models 1 and 3. This can potentially be explained by the fact that this ESS factor is likely a higher order of solidarity than the other two factors, reserved for only those who feel the most intimate of relationships with tourists (Merz, Schuengel, & Schulze, 2007; Woosnam & Aleshinloye, 2013). Based on previous findings by Woosnam and colleagues (Woosnam, 2011, 2012; Woosnam & Aleshinloye, 2013), it is inferred that the factor, *emotional closeness* indicates a higher order of solidarity among individuals given respondents consistently rate items within the factor low. Future work should focus on examining whether aspects of interaction (e.g., frequency and extent) with another and previous attendance at the festival play a role in respondents' perceptions of emotional closeness.[1] For instance, the greater and more positive the interaction between individuals, the more likely such individuals might perceive a sense of closeness with the other.

As could be expected, the direction of regression coefficients in each of the models is logical and consistent with the work of Woosnam (2012) that found a positive relationship between each of the ESS factors and the TIAS factors (for which all the scale items were positively worded). In essence, results from this

work indicate that the degree of solidarity residents feel with tourists has an influence on both the positive and negative perceived impacts that the festival has on the community. Such a finding is supported by the work of Delamere (2001) and Bagiran and Kurgun (2013) that speak tangentially to the role social interaction and relationships between residents and tourists play in perceiving festival impacts.

Implications

Despite much of the emotional solidarity work in the tourism literature having tested a model that includes shared beliefs, shared behavior, and interaction as predictors of emotional solidarity, such a model has not been examined in a festival context. Results of the current study point to the potential examination of such a model within the context of festival research. Once the model comparable to that presented in Woosnam and Norman (2010) has been examined, an additional model that includes the FSIAS as the ultimate outcome dependent variable (i.e., the ESS serving as a moderator) should be assessed. Such subsequent work would provide further potential support for the utilization of the ESS in the festival literature beyond the work of Woosnam et al. (2014). Expanding and testing this Durkheimian model of emotional solidarity could potentially contribute a greater percentage of variance within the factors comprising the perceived impacts construct.

Practical implications exist for this work as well. As far as Caldwell and the Burleson County Chamber of Commerce are concerned, the first plan of action should be to create a press release of the findings so that residents are made known of the descriptive results pertaining to the ESS and FSIAS items. Beyond this, brief mention should be made of the inferential results examining the relationship between emotional solidarity and perceived impacts of the festival. Given that few likely visit the Burleson County Chamber of Commerce webpage with great regularity, it might be most appropriate for the Chamber to have a brief press release in the local newspaper covering some results with a website address listed so that interested parties could visit to read the more detailed press release of findings.

Overall, a positive relationship with tourists helps to foster positive perceptions of the impacts of the festival. Results reveal that the festival in large part is not a negative occurrence for the community but rather one that is positive. The Burleson County Chamber of Commerce (in particular) or any DMO (in general) in charge of tourism development should realize that if they want a festival/special event or any other form of tourism to remain sustainable, efforts need to be put in place to foster a positive relationship between residents and tourists. Initially this should take the shape of educating local residents about the benefits of tourism (and findings from this and other studies). At a later time, DMOs should collect data from both residents and tourists at festivals and key attractions throughout the destination to gauge the relationship and determine what

can be done to foster positive interaction between residents and tourists. This will go far to plan for sustainable tourism.

Extending beyond Caldwell and the Kolache Festival, implications exist for festival planners and managers elsewhere. While it may initially appear to be an exercise in futility or one that could potentially reveal findings contrary to the mission of the festival or its planners, it is absolutely imperative to assess, through surveying residents, the impacts of local events or festivals. Not only does it allow an opportunity to see how existing impacts are perceived but it provides planners and managers the chance to address issues in an effort to improve the event or festival. This ultimately makes the event more sustainable. In addition, it conveys to the community and its residents that their opinions matter and can potentially reveal that not only is the relationship good with area visitors but that impacts are manageable. In an ideal situation, findings of such a study can even be used to promote the event or festival as in the case of Caldwell.

Limitations and Future Research Opportunities

Numerous limitations exist for this research. While this work focused on one location, additional research should consider the relationships proposed between constructs in numerous locations, emphasizing destinations at different stages of development as reflected by Butler's (1980) life cycle. Such research would afford opportunities to examine various degrees of intimate relationships as well as potentially diverse festivals or special events occurring throughout the year. In undertaking this subsequent work, each of these constructs could potentially serve as independent variables in the model. Beyond this, future work should consider the temporal nature of cross-sectional survey data. To alleviate this concern, longitudinal data should be collected over time (as Huh & Vogt, 2008, have done most recently) so as to determine if either perceptions of emotional solidarity or impacts of the festival change and if so, to what magnitude. As Gursoy, Chi, and Dyer (2010) claim, such perceptions of impacts and attitudes about tourism development do not remain constant.

Despite composite reliabilities and construct validities indicating exceptionally sound psychometrics for each scale used in this study, the potential exists for examining even more stringent measures or estimates of validity—namely, criterion or predictive validity. As Babbie (2014) contends, such forms are typically the most difficult for which to provide solid evidence. In many cases this is due to the novelty of a measure, however given the extensive work surrounding each scale, this should be less difficult especially if researchers are intentional in their efforts to include potential predictive measures within their survey instruments.

The current research marks one of the first times predictor variables of festival social and cultural impacts yielded significant results. With that said, a fairly high percentage of variance in impacts was explained through the ESS and its corresponding factors of *welcoming nature, emotional closeness*,

and *sympathetic understanding*. Future research should seek to expand the variance explained that may serve to help us understand more about why people perceive the impacts they do with festivals. In addition to emotional solidarity, such additional measures may take the shape of residential and community focused variables (e.g., length of residency, community involvement, community attachment, degree of participation in festivals, etc.), tourism use history (Draper, Woosnam, & Norman, 2011), social distance between residents and tourists (Tasci, 2009), degree of interaction between members of each party, and measures concerning the personality of residents. The bottom line of this and similar work is that as long as festivals exist in rural locales, their impacts will be felt by community members, whether economically or socioculturally.

NOTE

1. While we did not explicitly measure interaction between residents and festival visitors, we did ask residents how many years they had attended the festival—a closely related measure of interaction. Based on results from a simple linear regression analysis, number of years significantly ($p < .05$) predicted each item comprised within the *emotional closeness* factor.

REFERENCES

Arcodia, C., & Robb, A. (2000). A taxonomy of event management terms. In J. Allen, R. Harris, L. K. Jago, & A. J. Veal (Eds.), *Events beyond 2000: Setting the agenda: Proceedings of Conference on Event Evaluation, Research and Education* (Vol. 1, pp. 154-160). Sydney, New South Wales, Australia: Australian Centre for Event Management School of Leisure, Sport and Tourism, University of Technology.

Babbie, E. (2014). *The basics of social research* (6th ed.). Belmont, CA: Wadsworth.

Bagiran, D., & Kurgun, H. (2013). A research on social impacts of the Foça Rock Festival: The validity of the Festival Social Impact Attitude Scale. *Current Issues in Tourism*, *19*, 930-948.

Barrio, M. J., Devesa, M., & Herrero, L. C. (2012). Evaluating intangible cultural festival: The case of cultural festivals. *City, Culture and Society*, *3*, 235-244.

Butler, R. W. (1980). The concept of a tourist area cycle of evolution: Implications for management of resources. *Canadian Geographer/Le Géographe Canadien*, *24*(1), 5-12. doi:10.1111/j.1541-0064.1980.tb00970.x

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

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

Delamere, T. A. (2001). Development of a scale to measure resident attitudes toward the social impacts of community festivals, Part II: Verification of the scale. *Event Management*, *7*(1), 25-38.

Delamere, T. A., Wankel, L. M., & Hinch, T. D. (2001). Development of a scale to measure resident attitudes toward the social impacts of community festivals, Part I: Item generation and purification of the measure. *Event Management*, *7*(1), 11-24.

DeVellis, R. F. (2012). *Scale development: Theory and applications* (Vol. 26). Thousand Oaks, CA: Sage.

Draper, J., Woosnam, K. M., & Norman, W. C. (2011). Tourism use history: Exploring a new framework for understanding residents' attitudes toward tourism. *Journal of Travel Research*, *50*(1), 64-77.

Durkheim, E. (1995). *The elementary forms of the religious life*. New York, NY: Free Press. (Original work published 1915)

Felsenstein, D., & Fleischer, A. (2003). Local festivals and tourism promotion: The role of public assistance and visitor expenditure. *Journal of Travel Research*, *41*, 385-392.

Fredline, L., Jago, L., & Deery, M. (2003). The development of a generic scale to measure the social impacts of events. *Event Management*, *8*(1), 23-37.

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

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

Getz, D. (2013). *Event tourism: Concepts, international studies, and research*. Putnam Valley, NY: Cognizant Communication.

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

Groves, R. M., & Couper, M. P. (1998). *Nonresponse in household interview surveys*. New York, NY: John Wiley.

Gursoy, D., Chi, C. G., & Dyer, P. (2010). Locals' attitudes toward mass and alternative tourism: The case of Sunshine Coast, Australia. *Journal of Travel Research*, *49*, 381-394.

Gursoy, D., Kim, K., & Uysal, M. (2004). Perceived impacts of festivals and special events by organizers: An extension and validation. *Tourism Management*, *25*, 171-181.

Herrero, L. C., Sanz, J. A., Bedate, A., & Barrio, M. J. (2012). Who pays more for a cultural festival, tourists or locals? A certainty analysis of a contingent valuation application. *International Journal of Tourism Research*, *14*, 495-512.

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

Huh, C., & Vogt, C. A. (2008). Changes in residents' attitudes toward tourism over time: A cohort analytical approach. *Journal of Travel Research*, *46*, 446-455.

Jacobs, S., & Allen, R. T. (Eds.). (2005). *Emotion, reason, and tradition: Essays on the social, political and economic thought of Michael Polanyi*. Burlington, VT: Ashgate.

Kline, R. B. (2011). *Principles and practice of structural equation modeling* (3rd ed.). New York, NY: Guilford.

Lee, J. (2014). Visitors' emotional responses to the festival environment. *Journal of Travel & Tourism Marketing*, *31*, 114-131.

Mair, J., & Whitford, M. (2013). An exploration of events research: Event topics, themes and emerging trends. *International Journal of Event and Festival Management*, *4*(1), 6-30.

McKercher, B., Mei, W. S., & Tse, T. S. (2006). Are short duration cultural festivals tourist attractions? *Journal of Sustainable Tourism*, *14*(1), 55-66.

Merz, E., Schuengel, C., & Schulze, H. (2007). Intergenerational solidarity: An attachment perspective. *Journal of Aging Studies*, *21*, 175-186.

Pranic, L., Petric, L., & Cetinic, L. (2012). Host population perceptions of the social impacts of sport tourism events in transition countries: Evidence from Croatia. *International Journal of Event and Festival Management*, *3*, 236-256.

Rollins, R., & Delamere, T. (2007). Measuring the social impact of festivals. *Annals of Tourism Research*, *34*, 805-808.

Small, K. (2007). Social dimensions of community festivals: An application of factor analysis in the development of the Social Impact Perception (SIP) scale. *Event Management*, *11*(1-2), 45-55.

Smith, V., & Brent, M. (2001). *Hosts and guests revisited. Tourism issues of the 21st century*. Elmsford, NJ: Cognizant Communication.

Tabachnick, B. G., & Fidell, L. S. (2013). *Using multivariate statistics* (6th ed.). Upper Saddle River, NJ: Pearson.

Tasci, A. D. (2009). Social distance: The missing link in the loop of movies, destination Image, and tourist behavior? *Journal of Travel Research*, *47*, 494-507.

Tyrrell, T., Paris, C. M., & Biaett, V. (2013). A quantified triple bottom line for tourism: Experimental results. *Journal of Travel Research*, *52*, 279-293.

U.S. Census Bureau. (2014). *Race and Hispanic or Latino origin: 2010 Census Summary File 1*. Retrieved from http://factfinder2.census.gov/faces/tableservices/jsf/pages/pro ductview.xhtml?pid=DEC_10_SF1_QTP3

Uysal, M., Gahan, L., & Martin, B. (1993). An examination of event motivations. *Festival Management & Event Tourism*, *1*, 5-10.

Wearing, S., Stevenson, D., & Young, T. (2010). *Tourist cultures: Identity, place and the traveller*. Thousand Oaks, CA: Sage.

Woosnam, K. M. (2011). Comparing residents' and tourists' emotional solidarity with one another: An extension of Durkheim's model. *Journal of Travel Research*, *50*, 615-626.

Woosnam, K. M. (2012). Using emotional solidarity to explain residents' attitudes about tourism development. *Journal of Travel Research*, *51*, 315-327.

Woosnam, K. M, & Aleshinloye, K. D. (2013). Can tourists experience emotional solidarity with residents? Testing Durkheim's model from a new perspective. *Journal of Travel Research*, *52*, 494-505.

Woosnam, K. M., Aleshinloye, K. D., Van Winkle, C. M., & Qian, W. (2014). Applying and expanding the theoretical framework of emotional solidarity in a festival context. *Event Management*, *18*, 141-151.

Woosnam, K. M., & Norman, W. C. (2010). Measuring residents' emotional solidarity with tourists: Scale development of Durkheim's theoretical constructs. *Journal of Travel Research*, *49*, 365-380.

Woosnam, K. M., Norman, W. C., & Ying, T. (2009). Exploring the theoretical framework of emotional solidarity between residents and tourists. *Journal of Travel Research*, *48*, 245-258.

Woosnam, K. M., Van Winkle, C. M., & An, S. (2013). Confirming the festival social impact attitude scale in the context of a rural Texas cultural festival. *Event Management*, *17*, 257-270.

Yolal, M., Çetinel, F., & Uysal, M. (2009). An examination of festival motivation and perceived benefits relationship: Eskişehir International Festival. *Journal of Convention & Event Tourism*, *10*, 276-291.

Zhou, Y., & Ap, J. (2009). Residents' perceptions towards the impacts of the Beijing 2008 Olympic Games. *Journal of Travel Research*, *48*(1), 78-91.

Kyle M. Woosnam, PhD (e-mail: woosnam@uga.edu), is an associate professor in the Warnell School of Forestry and Natural Resources, University of Georgia, Athens, Georgia. **Kayode D. Aleshinloye**, PhD (e-mail: Kayode.Aleshinloye@ucf.edu), is a lecturer in the Rosen College of Hospitality Management at University of Central Florida, Orlando, Florida.