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Solidarity at the Osun Osogbo Sacred Grove—a UNESCO World Heritage Site

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ABSTRACT

Destinations that remain proactive in planning for tourism development are best served by examining the relationship that exists between residents of and tourists to the area. Considering the Osun Osogbo Sacred Grove and the annual Osun Osogbo Festival (both in honor of the Fertility Goddess, Osun) in Osogbo, Nigeria, this study examines the extant relationship of destination residents and tourists in the Global South through the use of the *Emotional Solidarity Scale* (ESS). Results revealed strong psychometric properties and consistent factor structure of the ESS, while demonstrating usability of the measure in a context outside of the USA. Residents and tourists reported significantly different levels of emotional solidarity on two of the three ESS factors (e.g. *emotional closeness* and *sympathetic understanding*), where, in each instance, tourists reported a significantly higher degree of solidarity with residents than did residents with tourists. Implications for theory and practice are discussed.

KEYWORDS

Nigeria; resident-tourist relationship; emotional solidarity; tourism planning; Global South

Introduction

Adjacent to Osogbo, Nigeria (approximately 250 kilometers northeast of Lagos, the country's largest city), lies one of the last remaining virgin forests throughout the country, known as the Osun Osogbo Sacred Grove. According to the indigenous Yoruba people, the Grove is home to the Fertility Goddess, Osun (Probst, 2009). Given its local, regional, national, and international historical and cultural significance, the Grove was dedicated a UNESCO World Heritage Site in July 2005, becoming just the second such distinguished site in all of Nigeria.

Over the course of the last two decades, the Osun Osogbo Festival (OOF) (occurring at the Grove and throughout Osogbo) has grown to become one of the most visible Yoruba religious celebrations throughout the world. This has occurred as the state of Osun (one of the 36 states in Nigeria) was created in 1991, followed soon thereafter by the dedication of Osogbo as the state's capital city (Jiboye, 2004). According to Omojola (2011), naming the state after the Yoruba goddess and selecting Osogbo as the capital were intentional so as to acknowledge the significance of the Yoruba traditional religion in the region. Along with the designations, significant infrastructural and economic development opportunities

have occurred throughout Osogbo, making the city the commercial and industrial center of the state. These developments have served to accommodate a growing number of tourists to the area and support necessary infrastructure for residents (Office of the Executive Governor of the State of Osun, 2014).

The OOF, with its international status, has become a major attraction among both domestic and international tourists, including those Africans in diaspora and those in search of fertility. It is estimated that at least 150,000 people attended the grand finale during the 2012 festival (“Preparations for Osun-Osogbo festival in top gear”, 2013). This figure is likely a major underestimate of the total number of visitors that descend on Osgobo throughout the 12-day period during the festival. With visitors arriving to the festival from all throughout Nigeria, Africa, and other countries (some with similar cultural roots; others with no such roots), little is known regarding how the community is impacted by such an influx of visitors.

Furthermore, little is known about the relationship that exists between residents living adjacent to the Grove and area tourists visiting the OOF. Traditionally, relationships involving host and guest representatives has been described as unequal, superficial, and based largely on financial exchanges, considering the fact that residents are often less affluent than tourists and in a position to provide services to tourists. However, research has also indicated that a good quality of interaction between the two groups leads to tourists’ cross-cultural understanding and residents’ tolerance of tourists (Armenski, Dragicevic, Pejovic, Lukic, & Djurdjev, 2011; Yu & Lee, 2014), and may even foster emotional solidarity (Woosnam, 2011b). Emotional solidarity, as measured through the *Emotional Solidarity Scale* (ESS), has received extensive attention within the tourism literature as of late (e.g. Woosnam, 2011a, 2011b; Woosnam & Aleshinloye, 2012; Woosnam & Norman, 2010; Woosnam, Norman, & Ying, 2009) as a tool to examine such relationships that transcend a mere economic exchange and foster emotional connection between residents and tourists. However, its employment in a context outside of the USA, especially within a Global South environment, is greatly lacking.

To date, a major portion of tourism research regarding the Global South region has focused on impacts of international tourism while few studies have been conducted regarding domestic tourism (Woosnam, 2011b). The neglect is partly a result of tourism policies in the Global South, including Nigeria that gives priority to expanding international tourism from the North (Mustapha, 2013). However, a general growth of income and spread of Western notion regarding leisure among people in the Global South has recently encouraged middle-class and even lower-class populations to travel within their own countries (Ghimire, 2001; Scheyvens, 2007). Although some studies have explored the nature of domestic tourism in the region (i.e. Awaritefe, 2004; Ghimire, 2013), no study to date has examined the existing relationship between residents and tourists. Thus, examining the emotional solidarity between representatives of each group, both international and domestic, in Nigeria allows us to learn more about the relationship between residents and tourists in this growing market in an effort to gauge how sustainable and viable the UNESCO site and OOF are as tourism attractions for Osogbo. The aim of this work therefore is to examine the factor structure of the ESS for residents living adjacent to the Grove and tourists visiting the OOF and to compare levels of emotional solidarity each group has with one another.

Literature review

Interaction between residents and tourists

The relationship between residents and tourists is created by the ratio of tourists' behavior in the destination to the way in which residents perceive this behavior (either as primarily negative or positive), which is largely determined by the cultural and moral norms of the host population (Armenski et al., 2011). As Griffiths and Sharpley (2012) claim, interaction between residents and tourists in any destination is unavoidable and such encounters are a manifestation of social interaction determined by personal values, social roles, and cultural norms which in a tourism context may be collectively framed by national culture. Residents acting as welcoming hosts to tourists are crucial if tourism is to play a viable role in the local economy. Andriotis (2005) goes so far as to say that the industry depends on local residents, a point that Aramberri (2010) highly contends. Despite this, Teye, Sönmez, and Sirakaya (2002) give credence to this assertion claiming that pro-tourism sentiments held by residents can actually help improve interaction in the destination, ultimately creating the opportunity to better understand tourists.

The importance of encounters between residents of and tourists to destinations is widely recognized in the literature (Griffiths & Sharpley, 2012; Reisinger & Turner, 2003). Do Valle, Mendes, Guerreiro, and Silva (2011) in their study of Algarve, Portugal found that interactions between residents and tourists including informal, occasional, and unpredictable relationships, as well as those resulting from the provision of tourist services, play a vital role in tourists perceiving their travel experience as positive and successful. In the same vein, Armenski et al. (2011) found that the quality of interaction between residents and tourists contributes immensely to both the tourists' experiences in and perceptions of the destination, as well as residents' acceptance and tolerance of tourists. This finding is supported by the work of Pizam, Uriely, and Reichel (2000) that builds on the "contact model" in social psychology of intergroup conflict, which demonstrates that the higher the intensity of the social relationships between hosts and tourists, the more favorable the tourists' feelings toward their hosts will be. While most of the research focusing on encounters between residents and tourists looks at the role such interactions play in impacting some outcome variable (as mentioned above), Griffiths and Sharpley (2012) have most recently considered how encounters are determined by an explanatory variable, in their case, intensities of nationalism.

Intercultural interactions between residents and tourists have been aided by the rapid growth of international tourism and have been emphasized as a significant variable directly affecting tourists' satisfaction and cross-cultural attitudes (Dovidio, Gaertner, Kawakami, & Hodson, 2002; Yu & Lee, 2014). Nyaupane, Teye, and Paris (2008) asserted that cultural experience through the interactions between tourists and locals makes tourism appealing and valuable. Yu and Lee (2014), in their findings on the effects of intercultural interactions between international tourists and local residents, revealed that intercultural interactions between international tourists and local residents influence attitude change in that they can foster distinctive experiences and perception changes. In essence, destinations with residents that embrace tourists will do much to encourage repeat visitation (Zhang, Inbakaran, & Jackson, 2006). Furthermore, a destination in which residents and tourists are found to be interacting in a positive way, where

members of each group may even experience emotional solidarity with one another, will no doubt aid in the likelihood that tourists will return (Woosnam & Aleshinloye, 2012).

The importance of resident–tourist relations should not, however, be limited to international tourism. As Jandt (2012) describes, a country, or a region, comprises various sub-cultures. Therefore, domestic tourism offers opportunities for intercultural contact to occur just as readily. With that said, positive interactions are crucial in forging cross-cultural understanding among tourists (Armenski et al., 2011; Berno & Ward, 2005), residents' tolerance of tourists (Yu & Lee, 2014), and emotional solidarity between the parties (Woosnam, 2011a). However, a great majority of research regarding the relationship between residents and tourists has focused on international tourism (e.g. Nyaupane et al., 2008; Pizam et al., 2000; Yu & Lee, 2014). That is to say, such work within a domestic tourism context, particularly in the Global South, is greatly lacking.

Emotional solidarity in a tourism context

The concept of emotional solidarity originated from Emile Durkheim's notable work on religion, within *The elementary forms of the religious life* (1915/1995). It was in this volume that Durkheim posited that as individuals within a particular religion interact with each other, share a common belief system, and engage in similar behaviors, they will experience a sense of solidarity with one another. The multi-dimensional construct has been used widely in various disciplines and fields such as sociology, psychology, anthropology, family studies, social gerontology (see Gronvold, 1988; Steinbach, 2012), and most recently in travel and tourism (Woosnam et al., 2009). Recent results have indicated that residents of some destinations consider their relationship with tourists to transcend the traditional conceptions of economic exchanges, indicating that residents' degree of shared beliefs, shared behavior, and interaction with tourists significantly predict residents' emotional solidarity with tourists visiting the community. A limitation of Woosnam et al.'s (2009) work, however, was that only residents were considered in developing measures for each of the four constructs within the model, neglecting the tourists' perceptions which may have proven useful in determining if feelings were reciprocal.

To their credit, however, Woosnam and Norman (2010) have provided empirical support for the existence of antecedents (i.e. collective interaction) of symbiosis or reciprocity occurring between residents and tourists as Fennell (2006) purports. According to Fennell, "Collective interaction between many hosts and guests provides the possibility for an emerging symbiotic relationship over time" (2006, p. 118). Of course, altruism between members of each group should also be present for reciprocity to exist, despite Butcher's (2003) claim that it flies in the face of the typical tourists' hedonistic desires and residents' interest in profiting from providing services to those visiting.

To date, the work by Woosnam and colleagues has focused either exclusively on residents (i.e. Woosnam, 2011b; Woosnam & Norman, 2010; Woosnam et al., 2009) or exclusively on tourists (i.e. Woosnam & Aleshinloye, 2012), neglecting the reciprocal relationship between members of the groups. The first work that included residents and tourists concerning emotional solidarity was undertaken by Woosnam (2011a), whereby representatives' level of emotional solidarity with each other was compared. What Woosnam found was that residents and tourists differed on two of the three

resulting ESS factors: *welcoming nature* (where residents indicated a higher degree of agreement) and *emotional closeness* (where tourists indicated a higher degree of agreement). No significant differences were found between residents and tourists on the third factor, *sympathetic understanding*. Despite Woosnam's (2011b) call for greater examination of emotional solidarity among individuals of varying cultures, Woosnam (2011a) arguably focused on residents and tourists of a similar culture.

The existing work on emotional solidarity between residents and tourists in a tourism context focuses exclusively on developed Western countries in the Global North. The application of emotional solidarity in a context outside of the USA and among individuals of varying cultures is necessary, especially to examine the relationship in growing markets of the Global South. The current study marks the first time emotional solidarity is considered in a developing country and more specifically, within a sub-Saharan African country—Nigeria—an emerging tourist destination.

Research method

Study site

According to Probst (2009), the name, "Osun", was derived from the great Osun River (along which the sacred grove is located) that runs throughout Osogbo in commemoration of the Goddess. According to the 2006 Nigerian National Census, Osogbo (with its heavy agrarian base) had a population of 287,268 people. With the creation of the Osun State and Osogbo designated as the seat of power, the city has witnessed many capital developments and the establishment of many medium- and large-scale manufacturing outfits (Abegunde, 2009). One of the most vital components of local economic development beyond manufacturing is the historical OOF which occurs annually during 12 days in August. Drawing on the rich history of the OOF, the city and local tourism planning have promoted the festival as a major attraction for the city. The history of the OOF dates back to the founding of Osogbo in 1370 AD, when a pact was made between the founding king (i.e. Ataoja) and the Osun deity (Probst, 2011).

An extensive set of rituals are followed each day of the festival so as to carry out the traditions and teachings of the Yoruba. On the first day, the town undergoes a traditional cleansing called "Iwopopo", which involves a street procession led by the king through the main street of Osogbo. At that time, the king lights the 500-year old, 16-pointed lamp called Ina "olojumerindinlogun" (Badejo, 1995). Four days following the lighting, each crown of past kings is assembled and blessed (Omojola, 2011). On the last day of the festival, a grand finale occurs that includes a cultural procession of people to the Grove (located approximately one kilometer from the city center), led by the Ataoja and votary maid (i.e. Arugba), that is all initiated by the Yeye Osun and her committee of priestesses (Probst, 2011). In her calabash of effigy (which can only be carried by a virgin as a sign of purity), the Arugba bears the age-long prayers of the people as she proceeds to the Grove (Omojola, 2011). The procession begins at the Ataoja's palace, where the Arugba pays homage to the monarch, and from there she commences the procession to the Grove (Probst, 2004).

The OOF is the largest event in Nigeria dedicated to a traditional deity and has become a tourist attraction as thousands gather to give praise to the Osun goddess and offer their

prayers and petitions (Murphy & Sanford, 2001). According to Badejo (1995), "It is the general belief of the people that through the covenant between the goddess and their founding fathers, Osogbo has remained a peaceful, progressive and benevolent city without any ravage of war or pestilence" (p. 107). This peaceful environment, coupled with the intimacy of the Grove, afford great opportunities for interaction between residents of Osogbo and tourists to the area. In addition to these rituals that serve to celebrate the festival, numerous other traditional tourist activities exist (e.g. shopping for local artifacts, attending local dance performances, visiting the festival shrine, visiting cultural sites and museums, taking local tours, praying at the festival shrine, etc.) for locals to encounter and interact with visitors throughout Osogbo and the Grove. Combined with the traditional rituals and beliefs held by those attending the OOF, the setting lends itself well to examining emotional solidarity as perceived by residents and tourists (and ultimately comparing levels of the construct).

Sampling and data collection

Data for this study were collected from two different samples—residents of Osogbo and tourists to the annual OOF, both during 2013. Assisting the authors in data collection were 12 individuals enrolled in the hospitality program at the local university in Osogbo. For the residents, a cluster sampling strategy was used to gain a representative sample of the population. The metropolitan area of Osogbo (comprised Osogbo and Olorunda local government areas) was divided into 26 political clusters or wards (i.e. 15 in Osogbo and 11 in Olorunda) according to classification by the Independent Electoral Commission of Nigeria. Wards were randomly selected using a random numbers table and at that point, every fourth house was selected within each ward. Each selected house was visited immediately following the OOF during a two-week period and residents were asked to complete an on-site, self-administered survey instrument. This time was selected for two reasons: (1) to assess residents' perspectives of the festival and tourists in a relatively recent time period after the festival had ended and (2) to ensure all tourists would have had the chance to leave the area (to allow the researcher greater mobility navigating around the city). Of the 471 residents approached, 388 agreed and fully completed the survey instrument indicating that 83 residents declined to participate, for a response rate of 82.4%.

To ensure a representative sample of tourists, a systematic sampling strategy (with a random start) was employed at the OOF. Using an on-site, self-administered survey instrument, tourists were intercepted during the 12-day festival at six different locations in and around the town, mainly in areas frequented by tourists. Chief among those places were the Ataoja King Palace at Oja-Oba/Ita-Olokan, the Osun Grove, and the State museum/Adunni Olorisa residence at Oke baale. Other areas where tourists were intercepted included various hotels throughout Osogbo. Researchers stationed at these areas approached individuals as they walked past and asked if they were visitors to the festival. Starting with a randomly selected individual, every fifth person was approached and asked if they were willing to take part in the survey. Of the 486 tourists that were approached, 75 declined to participate, indicating 411 accepted (84.6% acceptance rate). From those 411, 408 completed the instrument (99.3% completion rate), yielding an overall response rate of 84.0%.

Instruments and data analysis

Residents and tourists were presented with a series of similar questions on each survey instrument. The 10-item ESS was presented on a 7-point Likert scale (where 1 = *strongly disagree* and 7 = *strongly agree*), using the exact same items created by Woosnam and Norman (2010) and Woosnam (2011a). Residents were asked about their length of residence, travel history, and attitudes about tourism development, while tourists were asked about the city and country in which they reside as well as their travel behavior. Both residents and tourists were asked a series of questions involving festival attendance as well as socio-demographic variables such as age, gender, education, marital status, race, and ethnicity.

Given *a priori* knowledge of the existing three-factor structure (e.g. *welcoming nature*, *emotional closeness*, and *sympathetic understanding*) of the ESS (see Woosnam, 2011a) and to address the first purpose of this paper, confirmatory factor analysis (CFA) was conducted using the EQS 6.2 statistical software package. The second purpose was addressed by conducting a multiple analysis of variance (MANOVA) in SPSS 22.0. Prior to these analyses, missing data were imputed following an expectation maximization procedure by predicting scores in a series of regressions, where each missing variable was regressed on remaining variables for a particular case (Kline, 2011). Furthermore, univariate screening for outliers was undertaken following Woosnam (2011a), for which data for 19 cases were transformed to be one unit smaller than the next most-extreme score in the distribution, per Tabachnick and Fidell (2013).

Results

Table 1 provides a description of residents and tourists that participated in the study. The sample of tourists comprised more females than that of the residents; however, both groups were predominantly black, with minimal percentages of whites and others. In terms of age, nearly 9 out of 10 participants from each sample was younger than 50, which is evident from the comparable average ages ($M_{\text{residents}} = 33.8$; $M_{\text{tourists}} = 34.9$). Tourists were slightly more educated than residents; 61.0% had at least a four-year college degree versus 56.5% among the residents.

In an effort to understand how far tourists had traveled to be at the OOF, participants were asked to indicate their city of origin (i.e. their current residence). The largest percentage of tourists came from outside of the state of Osun, but within Nigeria (62.3%), while approximately 8% had come from a country outside of Nigeria. In terms of how long residents had lived in Osogbo, the largest percentage indicated they had lived in the city for less than ten years. A very similar percentage (i.e. nearly three out of four) of residents and tourists had been to the OOF in the past, with residents having participated, on average, eight times versus six times for tourists. Tourists were also asked how many days they had planned to attend the OOF ($M_{\text{tourists}} = 4.0$ days), with a majority (80.4%) reporting participation between two and seven days. Finally, both residents and tourists were asked to indicate how often they interacted with representatives of the other group. Residents indicated they interacted "occasionally" with tourists, while tourists said they interacted "often" with residents. This may be a function of the fact that not all surveyed residents participated in the OOF.

Table 1. Descriptive summary of participants

Variable	Residents (%)	Tourists (%)
<i>Socio-demographic and -economic</i>		
Gender ($n_{\text{residents}} = 387$; $n_{\text{tourists}} = 408$)		
Female	37.5	47.1
Male	62.5	52.9
Age ($n_{\text{residents}} = 387$, $M_{\text{residents}} = 33.8$ years; $n_{\text{tourists}} = 408$, $M_{\text{tourists}} = 34.9$ years)		
18–29	35.7	35.8
30–39	34.9	29.4
40–49	19.9	23.8
50–59	7.5	9.1
≥60	2.1	2.0
Education ($n_{\text{residents}} = 386$; $n_{\text{tourists}} = 408$)		
Primary/elementary school	0.8	6.6
Secondary/high school certificate/diploma	23.1	16.7
Technical, vocational, or trade school	19.7	15.7
Four-year college	39.4	29.9
Master's degree	14.0	21.8
Ph.D./MD/professional	3.1	9.3
Race/ethnicity ($n_{\text{residents}} = 381$; $n_{\text{tourists}} = 408$)		
Asian alone	0.0	1.0
Black alone	95.0	95.1
Latino or Hispanic alone	1.6	1.5
White alone	1.2	1.5
Two or more races	2.2	1.0
Origin ^a ($n_{\text{tourists}} = 409$)		
Outside of Osogbo (but within Osun State)		30.1
Outside of Osun State (but within Nigeria)		62.3
Outside of Nigeria (but within Africa)		0.2
Other countries outside of Africa		7.3
Length of residence ^b ($n_{\text{residents}} = 387$, $M_{\text{residents}} = 14.7$ years)		
Less than 10 years	39.5	
10–19 years	27.4	
More than 20 years	33.1	
<i>Osun Osogbo Festival participation and interaction</i>		
First time to OOF ($n_{\text{residents}} = 387$; $n_{\text{tourists}} = 408$)		
No ($M_{\text{number of previous times (residents)}} = 8.0$; $M_{\text{number of previous times (tourists)}} = 5.6$)	77.0	72.5
Yes	23.0	27.5
Number of days at OOF ($n_{\text{tourists}} = 408$, $M_{\text{tourists}} = 4.0$ days)		
1 day		10.5
2–3 days		41.4
4–7 days		39.0
8 or more days		9.1
Interaction with other ^c ($n_{\text{residents}} = 386$, $M_{\text{residents}} = 3.6$; $n_{\text{tourists}} = 408$, $M_{\text{tourists}} = 4.7$)		

^aOnly asked of tourists.

^bOnly asked of residents.

^cComposite score from five items concerning frequency of interaction between residents and tourists; asked on scale of 1–7 (where 1 = *never*; 7 = *always*).

CFA of the ESS

Residents

CFA was conducted following a two-step sequence established by Kline (2011) that calls for building the model one factor at a time (using LaGrange multipliers or LM tests) and then deconstructing the model by removing error parameters (using Wald tests) so as not to compromise a change in χ^2/df . In so doing, five models with LM tests requested were run, which ultimately yielded an “ideal model” with all error parameters (i.e. five cross-loaders and six error covariances) added to the final model. Nine of the 11 error parameters were successfully removed so as not to compromise the integrity of the final

Table 2. CFA of emotional solidarity items (residents)

Factor and corresponding item	Standardized factor loading (<i>t</i> -value ^a)	Reliabilities	
		Maximal weighted	Composite
<i>Welcoming nature</i>			
I am proud to have tourists come to Osogbo	.87 (15.52)	.87	.86
I feel the community benefits from having tourists in Osogbo	.81 (10.78)		
I appreciate tourists for the contribution they make to local economy	.77 (11.35)		
<i>Emotional closeness</i>			
I have made friends with some tourists to Osogbo	.93 (23.73)	.91	.91
I feel close to some tourists I have met in Osogbo	.89 (20.40)		
<i>Sympathetic understanding</i>			
I identify with tourists to Osogbo	.88 (18.23)	.90	.89
I understand Osogbo tourists	.86 (18.33)		
I have a lot in common with tourists to Osogbo	.83 (18.41)		

^aAll *t*-tests were significant at $p < .001$.

model and not disrupt the $\Delta\chi^2/df$ critical value of 3.84 as suggested by Tabachnick and Fidell (2013). However, two items (i.e. "I treat tourists to Osogbo fairly" and "I feel affection towards Osogbo tourists") would have compromised the 3.84 critical value and were therefore removed from the model. The final model yielded an eight-item, three-factor structure: Satorra-Bentler scaled $\chi^2(28, N = 388) = 54.65, p < .001$, with a comparative fit index (CFI) score of .96 and root mean square error of approximation (RMSEA) of .08. Kaplan (2009) considers CFI scores of at least .95 to be "good", whereas Browne and Cudeck (1993) claim RMSEA scores ranging between .05 and .08 to be "fair".

Results for the CFA for residents can be found in Table 2. For each of the eight items in the final model, standardized factor loadings exceeded the .70 threshold as established by Fornell and Larcker (1981) as maximal weighted alphas and composite reliabilities exceeded .80. In an effort to assess construct validity, Churchill (1979) indicated that two measures of validity should be examined: convergent and discriminant. As reported in Table 2, all *t*-values associated with each item factor loading exceeded the critical value of 10.83 ($p < .001$) as indicated by Tabachnick and Fidell (2013). Such findings provide support for convergent validity. Table 3 shows results from the discriminant validity analysis. As can be seen, average variance extracted or AVE (i.e. diagonal elements in the table) exceeded not only the .50 threshold established by Fornell and Larcker (1981) but also the factor correlations (i.e. figures found below the diagonal). All told, the three resulting factors (i.e. *welcoming nature*, *emotional closeness*, and *sympathetic understanding*) each exhibited construct validity.

Table 3. Discriminant validity analysis from emotional solidarity CFA (residents)

Factors	1	2	3
1. Welcoming nature	.67^a		
2. Emotional closeness	.53 ^b	.83	
3. Sympathetic understanding	.63	.52	.73

^aThe bold diagonal elements are the square root of the variance shared between the factors and their measures (AVE).

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

Table 4. CFA of emotional solidarity items (tourists)

Factor and corresponding item	Standardized factor loading (t-value ^a)	Reliabilities	
		Maximal weighted	Composite
<i>Welcoming nature</i>		.86	.85
I am proud to be welcomed as visitor to Osogbo	.81 (15.94)		
I treat Osogbo residents fairly	.79 (14.13)		
I feel residents appreciate visitors for contribution we make to economy	.76 (14.29)		
I feel residents appreciate the benefits we bring to the community	.70 (12.21)		
<i>Emotional closeness</i>		.86	.86
I feel close to some residents I have met in Osogbo	.87 (17.11)		
I have made friends with some Osogbo residents	.87 (15.90)		
<i>Sympathetic understanding</i>		.89	.87
I feel affection toward Osogbo residents	.83 (15.38)		
I identify with Osogbo residents	.82 (15.26)		
I have a lot in common with Osogbo residents	.77 (14.45)		
I understand Osogbo residents	.77 (14.50)		

^aAll t-tests were significant at $p < .001$.

Tourists

An identical CFA procedure for tourists' responses to the ESS items was undertaken. Twenty error parameters (i.e. 9 cross-loaders and 11 error covariances) were identified following a total of six models that were run (with LM tests requested for each). Each of the 20 error parameters was successfully removed by not violating the 3.84 critical value in $\Delta\chi^2/df$. The final model yielded a ten-item, three-factor structure: Satorra-Bentler scaled $\chi^2(32, N = 411) = 144.65, p < .001$, with a CFI score of .91 and RMSEA of .09 (Table 4). While the CFI was lower than the .95 threshold Kaplan (2009) suggests, Bentler (1990) offers that CFI in the range of .90–.95 may be indicative of acceptable model fit. In terms of the RMSEA value, Browne and Cudeck (1993) contend that values between .08 and .10 are indicative of "mediocre" fit.

As with the residents, each of the factor loadings exceeded .70 as the two measures of internal consistency all surpassed .80 for each factor. As Table 4 shows, all t-value scores were in excess of the 10.83 critical value ($p < .001$) (Tabachnick & Fidell, 2013), indicating convergent validity. Each of the three factors (as emerged from the resident sample) was found to demonstrate discriminant validity as well (see Table 5), which indicates construct validity for the ESS once more with the tourist sample.

Comparing residents' and tourists' solidarity across ESS factors

Prior to addressing the second purpose of this paper, whether residents and tourists differed across the three ESS factors, means for each of the three factors were calculated by

Table 5. Discriminant validity analysis from emotional solidarity CFA (tourists)

Factors	1	2	3
1. Welcoming nature	.59^a		
2. Emotional closeness	.41 ^b	.75	
3. Sympathetic understanding	.49	.56	.63

^aThe bold diagonal elements are the square root of the variance shared between the factors and their measures (AVE).

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

Table 6. Emotional solidarity factor differences between residents and tourists^a

Emotional solidarity factor	Means ^b (SD)		ANOVA results	
	Residents	Tourists	<i>F</i>	<i>p</i>
Welcoming nature	5.68 (1.41)	5.65 (1.17)	0.15	.703
Emotional closeness	5.06 (1.83)	5.52 (1.36)	16.29	.000
Sympathetic understanding	5.14 (1.65)	5.63 (1.17)	23.54	.000

^aMANOVA model: Wilks's $\Lambda = 0.93$, $F(3, 790) = 21.30$, $p < .001$.

^bMeasurement scale: 1 (*strongly disagree*) to 7 (*strongly agree*).

summing item means and dividing by the total number of items (Woosnam, 2011a). In order to examine whether factor means were significantly different between residents and tourists, a MANOVA (along with a Wilk's Λ) was conducted. According to Tabachnick and Fidell (2013), if the factors are correlated, MANOVA is appropriate.

From the MANOVA model, significant differences were found among residents and tourists on the three emotional solidarity factors, Wilk's $\Lambda = .93$, $F(3, 790) = 21.30$, $p < .001$. The multivariate η^2 based on Wilk's Λ was .08, indicating that 8% of the multivariate variance of the three factors is associated with being either a resident or tourist. According to Green and Salkind (2011, p. 224), "It is unclear what should be considered a small, medium, and large effect size for this statistic." As a follow-up to (or considered as *post hoc* tests), ANOVAs on each factor (serving as the dependent variables) were undertaken. In an effort to control for Type 1 errors, and following Green and Salkind suggestions, each ANOVA (using the Bonferroni method) was tested at the .017 alpha level based on three dependent variables.

Two of the three ANOVAs were significant, indicating that means were significantly different among residents and tourists for those two factors (e.g. *emotional closeness* and *sympathetic understanding*). Table 6 shows means, standard deviations, and ANOVA results for each factor among residents and tourists. The ANOVA for the *welcoming nature* factor was the only follow-up test not significant, $F(1, 788) = .15$, $p = .703$. However, the ANOVA for *emotional closeness* was significant, $F(1, 788) = 16.29$, $p < .001$, as was the ANOVA for *sympathetic understanding*, $F(1, 788) = 23.54$, $p < .001$.

Conclusions and discussion

While existing travel and tourism studies employing the *ESS* have focused on destinations within the USA with a preponderance of national tourists, the current study was the first of its kind to examine the construct in a context outside of the USA, involving a destination in the Global South. In sum, results slightly differed from that found in a similar study (see Woosnam, 2011a), whereby residents' and tourists' level of emotional solidarity was compared with one another. In the way of construct validities, convergent and discriminant validity were demonstrated, however, factor correlations (e.g. between *welcoming nature* and *sympathetic understanding* for residents that reported) were slightly higher in the current study than what Woosnam and Aleshinloye (2012) reported and much higher than what Woosnam and Norman (2010) found. This may be explained by the fact that only an English version of the survey instrument was used among both residents and tourists, potentially calling into question whether participants had difficulty completing the survey. Given that English is the official language of Nigeria (as students are taught from Grade 1 in English), this was likely not a major contributing factor (at least for the residents),

but the potential for misunderstanding terms unique to particular cultures exists (Reisinger & Turner, 2003). As indicated above, the research team was intentional in reducing the potential for misunderstanding by having a team of college students from the local university in Osogbo aid in data collection; making themselves available to participants should they have had questions about wording while completing the instrument.

Based on previous work (see Woosnam, 2011a, 2011b; Woosnam & Aleshinloye, 2012; Woosnam & Norman, 2010), a slightly modified factor structure resulted from the CFA for residents. Despite the same three factors emerging, two items (i.e. "I treat tourists to Osogbo fairly" and "I feel affection towards Osogbo tourists") had to be removed from the analysis, marking the first time ESS items had to be removed from the measurement model. Two potential reasons exist that may explain these problematic items. First is the issue of face validity (Babbie, 2013), in that participants may have struggled with their responses to the items because of a perceived lack of connection with the other eight ESS items. The other explanation may be attributed to cultural interpretation of the items. In each instance, the items cross-loaded onto the *emotional closeness* factor, indicating that residents viewed fairness and affection as more of an intimate form of emotional solidarity, as opposed to the less intimate factors (i.e. *welcoming nature* and *sympathetic understanding*).

Overall, residents and tourists indicated experiencing a high degree of emotional solidarity with each other in the context of the OOF. In fact, it was the highest degree in any study conducted utilizing the ESS to date (see Woosnam, 2011a; 2011b; Woosnam & Aleshinloye, 2012; Woosnam & Norman, 2010). This is likely a function of the intentional nature of attending a festival that brings individuals together that share a common interest and concern (Lee, Lee, & Arcodia, 2013). Continued success of tourism in general and festivals or events specifically within a destination, as Gunn and Var (2002) and Getz (2005) indicate, is largely contingent on positive relationships between stakeholders (i.e. residents and tourists) involved as participants. Additionally, the high degrees of emotional solidarity between residents and tourists provide support for the notion that the OOF is sustainable based on two dimensions of sustainability of festivals presented by Getz and Andersson (2008): community/political support and demand. Furthermore, such findings must be taken as a positive for this Global South destination, its World Heritage site and the OOF overall.

As revealed from the results, only two of the three factors revealed significant differences in residents' and tourists' perceived emotional solidarity with one another. From those two differences (i.e. *emotional closeness* and *sympathetic understanding*), tourists indicated a higher degree of agreement with the items ($M_{\text{residents}} = 5.06$ versus $M_{\text{tourists}} = 5.52$ for *emotional closeness* and $M_{\text{residents}} = 5.14$ versus $M_{\text{tourists}} = 5.63$ for *sympathetic understanding*) comprising the factors. While Woosnam (2011a) also found only two dissimilarities in factor means, the differences were between *welcoming nature* and *emotional closeness*.

In this study, tourists indicated a significantly higher degree of agreement with *emotional closeness* than residents. This can be explained by tourists' interest in the local culture and openness toward local residents (Urry, 2002; Woosnam, 2011a). Urry argues that tourists are in constant search for "differences". A preponderance of the tourists in this study was domestic tourists and thus potentially possessed a cultural commonality with residents. Yet the local culture, or "subculture", around the Grove satisfied the tourists' desire to have cross-cultural experiences (Berno & Ward, 2005; Jandt, 2012).

In addition, tourists indicated a significantly higher degree of agreement with *sympathetic understanding* than residents. Considering the fact that a preponderance of the tourists in this study (i.e. slightly higher than 70%) made repeat visitation to the festival, and also a majority (i.e. nearly 90%) spent more than one day at the festival, tourists perceived a higher intensity of interaction with locals and fostered a sense of sympathy with them (Armenski et al., 2011; Pizam et al., 2000; Yu & Lee, 2014). Beyond the works by Woosnam and colleagues, limited research to date has examined notions of reciprocity between residents and tourists. Fennell (2006) is one exception. While Fennell presents a conceptual piece on reciprocal altruism between residents and tourists, key to his argument is that collective interaction is necessary for reciprocity. Given no significant difference was found between residents' and tourists' perceptions of *welcoming nature*, one can argue a degree of reciprocity may be present. Of course, measures of reciprocity between residents and tourists would need to be recorded from representatives of each group. At that point, Fennell's (2006) proposed relationship between interaction and reciprocity could then be tested. As Collins (1975) proposed and Woosnam (2011b) found, interaction is a necessary precursor for the existence of emotional solidarity.

Practical implications

Realizing it is nearly impossible for OOF planners and Osogbo city officials to create emotional solidarity between residents and tourists, the opportunity exists in helping to (1) maintain high levels of emotional solidarity between festival participants as well as (2) foster the sentiment among those who potentially do not feel as close with the Other. Knowing that interaction is key to forging emotional solidarity (Woosnam, 2011b), planners should seek to create venues at the OOF that provide for increased interaction between residents and tourists, so that individuals can mingle and ultimately be afforded the chance to foster solidarity. Such venues could include locations that are well suited to accommodate visitors, for instance, at the King's Palace in the city center as well as the UNESCO-supported Centre for Black Culture and International Understanding, where visitors can see locals practice their dance performances. Of course, considerations for respect must be made if such rituals (even in the form of practice) are held sacred by those performing (Reisinger & Turner, 2003). Such interaction has been shown to reduce stereotypes and misconceptions while contributing to greater cross-cultural understanding (Nyaupane et al., 2008).

With residents indicating a high level of agreement with items surrounding *welcoming nature* (i.e. residents feeling they welcome visitors and tourists feeling welcomed), this finding can be advantageous to festival planners. Most notably, planners and coordinators of the OOF should consider creating an educational piece for their future promotional material that showcases the welcoming environment of the festival. If done strategically (i.e. having residents and tourists provide testimonies speaking to the welcoming nature surrounding the festival via online forums, blogs, or websites), such promotional pieces can be used to encourage greater international participation among Nigerians living in diaspora. In fact, the festival may help serve in bringing such individuals back home, even if for a brief period to reconnect with family and friends (Green & Scher, 2007).

In knowing that the relationship is strong between residents and tourists to the OOF, great care should be taken to begin to consider the sustainability of the festival and examine the triple-bottom line of impacts on the community (i.e. social-cultural, environmental, and

economic). Planning entities for the Grove and the OOF (i.e. UNESCO, the National Commission for Museum and Monument, Nigeria Tourism Development Corporation, the Osogbo Cultural Heritage Council, Osun State Government, and the Adunni Olorisa Trust Foundation) must be mindful of conserving resources in and around Osogbo so as to ensure the festival is sustainable and providing a lasting positive social-cultural and economic impact for locals. For instance, efforts need to be put in place to ensure adequate signage is positioned at venues throughout Osogbo educating individuals about the fragility of natural and cultural resources, which will ultimately aid in the contribution to protect the sacred Grove and preserve its resources so that future generations may be able to visit.

Limitations and future research

Acknowledging that no research is perfect, limitations for this study exist. In terms of sampling residents throughout Osogbo, the composition of dwellings created somewhat of an issue. In many instances, homes are set up where numerous families (oftentimes related to one another) share a dwelling. As residents were approached, the researchers asked that one individual over the age of 18 from the dwelling complete the survey instrument. The researchers did note that often one of the most-educated residents was either appointed by the family or self-selected to complete the instrument. To alleviate this, during data collection the researchers deliberately asked that individuals other than the most-educated member of the dwelling complete the instrument. Despite this, the potential exists for the most-educated individuals to have filled out the instrument given such a high percentage of residents with at least an undergraduate degree completed the questionnaire. Similarly, this could explain why the average age of residents that responded was so low; that the younger generations are more likely to have an undergraduate degree and feel most confident in completing the instrument. Future research should take this into consideration by intercepting residents at key locations on site to ensure that the sample was selected with greater randomization (i.e. incorporating greater diversity in age). Visitors that were intercepted on site at the OOF were, on average, young as well (which ultimately helps in drawing comparisons) and this makes sense given a high percentage of visitors to the OOF are in search of the Grove and the Osun River as an answer to fertility issues they face.

While tourists were asked about a host of demographic- and travel-related variables (as seen in [Table 1](#)), the authors did not collect data from individuals concerning the extent of travel to Osogbo for reasons other than attending the OOF, annual household income, or type of accommodation utilized during visit. Each of these measures could indeed serve to explain tourists' perceived relationships with Osogbo residents. These variables all speak to the degree of interaction with residents, which has been found to explain attitudes toward the Other (see Nyaupane et al., 2008; Pizam et al., 2000; Prentice, Witt, & Wydenbach, 1994). Future research therefore should include such proxy measures of interaction, beyond simply asking frequency of interaction. Not only should nature of interaction between residents and tourists be considered in subsequent research to explain perceived emotional solidarity but also the extent of previous visitation at the destination among tourists. It stands to reason that repeat visitation among tourists could shed light on how participants view their relationship with residents.

A preponderance (i.e. slightly more than 60%) of tourists included in the study were Nigerian nationalists visiting from outside Osun. Less than 10% of tourists hailed from

international origins.¹ To date, this is the most suitable study yielding results about the usability of the ESS in an international context. However, as Woosnam and Aleshinloye (2012) have suggested (and echoed once more from this study), more research should be undertaken that encompasses a greater likelihood of including representatives of the Global South (as residents) and the Global North (as tourists) to explore whether culture or cultural background can explain emotional solidarity or serve as a moderator between the construct and other measures concerning the social and cultural aspects of community and place. Some of those potential measures may take the form of cultural values (Reisinger & Turner, 1998), reciprocity and altruism (Fennell, 2006), social distance (Tasci, 2009), community attachment (McCool & Martin, 1994), and place attachment (Williams & Vaske, 2003). Such work will provide support for nomological validity (Hair, Black, Babin, & Anderson, 2010) of the ESS, which would logically follow the establishment of construct validity. Future research concerning the ESS that encompasses more international visitors may have implications (i.e. increasing or decreasing factor means) for how such tourists respond to items comprised within the ESS. Subsequent work that incorporates more international visitors will also likely yield different results as such a sample would undoubtedly produce individuals of differing race and ethnicity—potentially providing greater implications for how visitors respond to the ESS items.

While the factor structure of the ESS has remained fairly stable over the course of its use, this study revealed that some items were problematic from the CFA for the residents' sample. The resulting eight items from the residents' CFA loaded onto the same factors that resulted in the tourists' CFA. The only difference was that the *welcoming nature* and *sympathetic understanding* factors each had one less item. Albeit, psychometric properties for the resulting factors for the residents' sample along with AVEs and factor correlations all were comparable with those from the CFA for the tourists' sample, the resulting factor structures were not identical. Given most scales become shorter with time in consideration of participants' burden of time in completing instruments as well as scale parsimony (DeVellis, 2012); a move toward reexamining the ESS by inclusion of additional items may be worthwhile. Based upon the work surrounding the construct in gerontology and family studies, items such as trust and sharing ideas (which were initially excluded from analysis in Woosnam and Norman 2010), as well as respect for (Gronvold, 1988) among others, should be considered for inclusion in a modified ESS. While measures of internal consistency for resulting factors will likely increase (despite presently being high), a higher degree of variance will likely be explained with the inclusion of additional items (Netemeyer, Bearden, & Sharma, 2003)—potentially making the measure more robust in its explanatory power.

Findings from this study demonstrate the usability of ESS in contexts outside US destinations. In addition, the current work shows that variation among residents and tourists in how they report emotional solidarity with one another does exist, which supports the work of Woosnam (2011a). Arguably, visitors to the grove and OOF are more intentional in traveling with purposes to remedy fertility issues and connect with others sharing a similar cultural and religious background. These intentions could ultimately color their feelings and sentiments toward residents in the area. While we did not explicitly ask residents or tourists questions concerning their cultural or religious backgrounds (i.e. extent involvement in traditional Yoruba practices and beliefs), the potential exists that such involvement could not only explain motivations for attending the festival but also the differences in emotional solidarity individuals perceive with one another. Future research

should explicitly ask participants their regular involvement in Yoruba practices and their views of the traditional religion.

Additionally, future research should address how form of traveler (i.e. business traveler, pilgrimage traveler, heritage-cultural tourist, etc.) or travelers' motivations impact or affect the way in which individuals respond to items comprised within the ESS. Furthermore, additional work should examine if emotional solidarity reported among residents and tourists differs significantly across numerous international destinations. Such work should include an examination of destinations on different continents to provide the greatest potential for uniqueness in locations, differences in tourist types (i.e. tourist motivations and behavior), disparate livelihood of residents, and variance in cultural background between residents and tourists (Wearing, Stevenson, & Young, 2010).

While this work focused exclusively on a quantitative approach to explore the relationships that exist between residents and tourists at a destination centered on deeply held beliefs among individuals attending the sacred Grove and its festival, a greater degree of intimacy concerning the relationships remains largely unexamined. Future research should seek to explain the process whereby emotional solidarity emerges between those that may come from disparate cultural and geographical backgrounds, not just in the present case but in various tourism contexts. A qualitative approach through interviews would serve as the most appropriate means to begin to understand the phenomenon of emotional solidarity in a more robust manner. Such research could potentially compliment the extant research and likely shed light on the unique ways through which residents and tourists forge solidarity with one another, which may serve to explain the differences found within this study.

Note

1. Controlling for international visitors, we ran a second MANOVA model which resulted in nearly identical mean values for each of the three ESS factors, the MANOVA F -value, Wilks Λ , and η^2 statistics, and paired comparison F -values from the ANOVAs. The only minor difference in comparing the two models was that each of the ESS factor means decreased by 0.01 with the inclusion of international visitors.

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