

**An Investigation of Residents' Perceptions of Positive  
Festival Impacts, Community Attachment and Well-  
being: A Study on the Jameson Festival, Victoria  
Falls, Zimbabwe.**

**Cathrine Banga**

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---

Assoc. Prof. Dr. Ali Hakan Ulusoy  
Acting Director

I certify that this thesis satisfies the requirements as a thesis for the degree of Master of Science in Tourism Management.

---

Prof. Dr. Hasan Kılıç  
Dean, Faculty of Tourism

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Tourism Management.

---

Dr. Georgiana Karadaş  
Co-Supervisor

---

Prof. Dr. Hasan Kılıç  
Supervisor

---

Examining Committee

1. Prof. Dr. Turgay Avcı

2. Prof. Dr. Hasan Kılıç

3. Assoc. Prof. Dr. Ali Öztüren

4. Asst. Prof. Dr. M. Güven Ardahan

5. Dr. Georgiana Karadaş

## ABSTRACT

The aim of this study is to investigate perceived festival impacts and their relationships to community attachment and well-being from residents' point of view. Through the integration of the Social Exchange (SET) and affect Theories, a conceptual model to test the relationships is developed. The above mentioned relationships are tested through information gathered from residents who have attended the Jameson Festival in Victoria Falls, Zimbabwe. Victoria Falls town is the host community of the event hence a convenience sampling method was used to collect data on the relationships. Data is analyzed via SPSS 21. Results show that festivals foster social community cohesion and community attachment which increase residents' well-being. Specifically, results indicate that positive perceived impacts (benefit:-community cohesion) led to community attachment and residents' well-being. Community attachment acts as a mediator between festival impacts (e.g., community cohesiveness) and residents' well-being. However, the relationship between festivals impact in the form of cultural preservation was not significant. In line with the SET and Affect theories, findings reveal that community attachment is a mediator between positive festival impacts and residents' well-being. That is, when residents perceive positive festival impacts they become more attached to their community which in turn enhances their well-being. The theoretical implications of the study lie mainly on the introduction of a new theory to the festival body of studies and the study' findings shed light and direction on practical implications and future directions for festival organizers and scholars.

**Keywords:** community cohesion, community attachment, residents' well-being, festival, Victoria Falls, Zimbabwe, Affect theory, Exchange theory

## ÖZ

Bu çalışmanın amacı, algılanan festivalin etkilerini ve bölge sakinlerinin bakış açılarından topluluk bağı ile refah arasındaki ilişkiyi araştırmaktır. Buna ek olarak, entegrasyon yoluyla sosyal değişim ve etki teorisi (SET) ilişkileri test etmek üzere çalışmada kullanılmış ve kavramsal bir model geliştirilmiştir. Yukarıda bahsedilen ilişkiler, Zimbabwe'deki Victoria Şelaleleri'ndeki Jameson festivaline katılan bölge sakinlerine uygulanmıştır. Victoria Şelalesi kasabası, etkinliğin ev sahibi topluluğu olup, ilişkilerle ilgili verileri toplamak için kolaylıklı örnekleme yöntemi kullanılmıştır. Veriler SPSS 21 yazılım programı ile analiz edilmiştir.

Sonuçlar, festivallerin, bölge sakinlerinin refahını artıran toplumsal birliktelik ve topluluk bağına teşvik ettiğini göstermektedir. Sonuçlar, özellikle olumlu algılanan etkilerin (yarar: topluluk uyumu) topluluk bağına ve sakinlerin öznel olarak iyi olmalarına yol açtığını göstermektedir. Topluluk bağları, festivalin etkileri (ör., Topluluğun kaynaşması) ve bölge sakinlerinin refahı arasındaki arabuluculuk görevini görmektedir. Öte yandan, bulgular, festivaller arasındaki ilişkinin kültürel koruma biçimi açısından anlamlı olmadığını göstermektedir. Buna ek olarak, sosyal değişim ve etki teorisi bulgularına göre, topluluk bağlarının festivalin etkileri ile bölge sakinlerinin refahı arasında arabulucu olduğunu ortaya çıkarmaktadır. Buna paralel olarak, bölge sakinlerinin festival etkilerinin olumlu olduğunu gördüklerinde topluluklarına daha fazla bağlılık gösterdiklerini ve bunun sonucunda da refahlarının arttığı ortaya çıkmaktadır. Çalışmanın teorik sonuçları, ağırlıklı olarak, festivallerle ilgili literatüre yeni bir teori kazandırmaya dayanmaktadır. Araştırmanın bulguları, festival organizatörlerine ve akademisyenlerine pratik sonuçlar sağlamakta ve gelecekteki yönergeler konusunda ışık tutmaktadır.

**Anahtar Kelimeler:** sosyal deęişim ve etki teorisi (SET), toplumsal birliktelik, toplumsal baę, toplumsal refah, festival, Victoria řelalesi, Zimbabwe.

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# **Chapter 1**

## **INTRODUCTION**

The chapter discusses the research philosophy of the thesis, aims and objectives of the study conducted with a sample of residents in Victoria Falls, Zimbabwe, who have attended the Jameson festival. The potential contributions of the study to the body of research are also discussed. A brief outline of the thesis is highlighted in the chapter.

### **1.1 Background of the Study**

Festivals are a means of celebrations mostly generated from the communities hence the term community-based festivals. Community-based festivals and events are becoming more popular and subsequently booming (Small, Edwards, & Sheridan, 2005). They are a way of sharing the history, identity and values of an area to the visitors and to the young generation (Luna, 2015). On the contrary, some studies on contemporary festivals denote that events as such signify and celebrate the informal, non-work aspects of community life (Lucas, 2014). Varied as the definitions maybe, however, these festivals are highly beneficial to host communities. Precisely, they are initiated in response to a community's desire to celebrate and share its unique identity (Douglas, Douglas, & Derrett, 2001). According to Black (2016), these festivals involve displaying various performances, some of which carry heritage value of a community. Furthermore, festivals pose as a podium for culture preservation as they have the ability to offer consistent opportunities for communities to continually show off and share their culture with the visiting participants.

Festival themes vary from community to community. According to Lucas (2014), each community plans their own festivals in ways that show their own interests and capacities. Their themes range from food, wine, film, musical to multi-faceted celebrations (e.g., multi-cultural festivals) (Small et al., 2005) and /or artistic and craft production, performance, exhibitions and displays, food marketing and selling (George, 2015; Lucas, 2014). These festivals or events can be hosted in short intervals, from as little as three days in a row to a week, seasonally or annually. Festivals can thus be defined as public occasions celebrating valued features of a community's way of life and which are designed to occur for a limited time (Douglas et al., 2001).

Festivals serve different purposes to communities, provinces and/or destinations. They are a way of attracting visitors to a destination (Luna, 2015) and a means of boosting tourism and promoting community development. As such, different communities have used festivals and events for various reasons, and the economic development is one among them. To this effect, festivals and events have rapidly increased in growth and interest in the past few years (Gertz, 2005). Assessing festival impacts became imperative; hence, an increase in the body of studies on the general effects of festivals and the measurement of its impact on host communities is observed (Small et al., 2005).

Festivals benefit communities and destinations in various ways. For example, according to Yolal, Woo, Cetinel and Uysal (2012), festivals and events help in developing social cohesion as well as provide general social benefits within communities. Moreover, festivals create bonded connections (Rose, 2002), between people, their culture, cultural heritage and place (Black, 2016). And these

connections are healthy for a community as they may generate cohesion, peace and pride in communities.

Furthermore, it was also highlighted in the literature that festivals are associated with boosting local economies, creating job opportunities for the locals and promoting local culture (Huang et al., 2010). Kenyon (2002) would not agree any less as he rightfully notes that festivals reduce levels of unemployment while also increasing income opportunities at a destination. Gotham (2005) postulates that festivals regenerate and guide post-production economies towards consumptions. In other words, festivals and events are associated with benefits to a host nation, which explains the reason why most nations have vastly adopted and promoted festivals to their destinations.

Raj's (2003) study revealed that events serve as a tourism attraction and that they influence cultural and economic growth of a destination or host community. In other words, they give an opportunity to locals to share their culture and way of life as well as they allow for information exchange and new experiences. Given the above evidence, festivals have huge impacts on communities and tourism. Therefore, a large number of studies have determined the positive and negative impacts of festivals.

Research shows that festivals have an effect on a destination's image (Lee, Lee, & Lee, 2005; Luna, 2015) and that they help enhance the self- image of the local population (Quinn, 2006).

Festivals have also been associated with other perceived impacts such as the economic, socio-cultural and environmental. Luna (2015) demonstrates that local festival developments increase cultural tourism and provide tourist destination with economic and cultural benefits. From an economic perspective, positive festival impacts include development of destinations achieved through the increase of demand. According to Boo and Busser (2006), festivals increase tourist expenditures which assist in the development of an area. In other words, the more visitors arrive in an area, the more expenses they make towards accommodation, meals, shopping and tour sales. It is from the profits achieved that development comes about.

Festivals call for improved infra- and superstructure such as transportation, buildings and several other facilities which tourists can use as well as the locals, thus improving the quality of life of the residents in the area. For example, the Los Banos community (Luna, 2015) provides a good case of a community which experienced positive benefits achieved from a festival. There was an improvement in job opportunities for the residents, improved sales and capital for local businesses and an increase of locally produced products. Moreover, the destination's image improved and grew into a tourism center (Luna, 2015).

Derrett (2003) study shows that festivals were also connected with an enhanced community well-being, improved community cohesion, enhanced pride, and community identity. Previous studies also demonstrate a link between festivals and sense of community (Van Winkle & Woosnam, 2013; Yu & Ke, 2010), residents' well-being (Yolal, Gursay, Uysal, Kim, & Karacaoglu, 2016), emotional solidarity and community attachment (Li & Wan, 2015) as well as residents' support to local events (Prayag, Hosnay, Nunkoo, & Alders, 2013).

Given the above gaps in the body of festival literature, it is evident more research concerning the interrelationships between perceived festival impacts and residents' well-being (Yolal et al., 2016) is required. This thesis, therefore, develops and examines a model on the relationship between positive festival impacts (benefits): community cohesion and culture preservation, community attachment and residents well-being. A deductive research approach is used to conduct the study. The research uses the Social Exchange and Affect Theories as well as other relevant studies to develop the link between variables using data collected from residents who attended the Jameson festival in Victoria Falls, Zimbabwe.

The Social Exchange (SET) theory focuses on values, rewards / benefits of a relationship. It is a theory that is used to analyze human behaviors and attitudes in social contexts. The SET assumes people behave in a certain manner as long as there are some positive benefits associated with it. Supportively, research alludes that humans may participate in an exchange, should there be benefits perceived thereof (Gursoy & Rutherford, 2004; Nunkoo & Ramkissoon, 2011; Prayag et al., 2013). The theory thus can explain the relationship between positive festival impacts: community cohesion and culture preservation and community attachment. Although the theory has known limitations (Nankoo & Ramkissoon, 2011), it has however been extensively used to understand residents' attitudes (Gursoy & Kendall, 2006; Latkova & Vogt, 2012; Li & Wan, 2016; Nunkoo & Ramkissoon, 2011; Prayag et al., 2013; Wang & Pfister, 2008). Additionally, as a resolve to its limitation, SET has been used along with other theories such as theory of reasoned action (TRA) (Prayag et al., 2013) to further understand residents' attitudes.

In the case of the current study, the affect theory is adopted to further understand the underlying factors bringing individuals closer together in a destination. The Affect Theory helps understand how social relations and social understandings are created in a destination (Ahmed, 2004). Although the theory has only been used to understand how destinations continue to attract tourists (d’Hauteserre, 2015), this research finds it beneficial in explaining positive festival impacts and their relationships to community attachment and residents’ well-being. d’Hauteserre (2015) suggests that affect shapes how one experiences a destination and/or area. Affect helps us understand other underlying or incommunicable experiences people may have in a place. As affect is created for tourists’ attraction towards certain destinations, we also suggest that festivals likewise have the capacity to develop residents’ affect towards their community. In light of the above, given a festival setting, affect would be useful in examining what brings people closer together.

## **1.2 Aims and Objectives**

Aims and objectives serve as a guideline to the research and they help bring out or show the desired intention and outcome of the study. The study therefore aims to develop and test a conceptual model that examines the interrelationships between positive festival impacts (benefits): community social cohesion and cultural preservation, community attachment and residents’ well-being.

As suggested above, festivals are themed celebrations of some sort that evolve from local communities. They have the ability to produce both negative and positive impacts on a host destination. Festivals have generally been noted to economically, socially, environmentally and culturally benefit host communities. On a positive note, festivals have contributed to the host communities through the creation of jobs

and business opportunities for local residents as well as to the physical development of cities. In other words, residents' well-being can be improved, assuming residents' living standards are improved through the creation of jobs and improved businesses. By virtue of their formation, festivals determine individuals within a community to come together as one to share ideas, thereby creating social cohesion and attachment among residents in the community.

Community attachment is viewed as one strong antecedent for residents' perception towards tourism development (Li & Wan, 2015). It is the degree at which individuals feel deeply rooted and connected in their community (Lee, 2013). A sense of belonging and community pride are predictors of community attachment and they are developed from festivals. Festivals provide a common ground for communities to come together to celebrate a common theme (Gertz, 2007) and they contribute to sense of community (Schwarz & Tait, 2007).

Festivals are an important forum in host communities as they promote tourism developments and other socio – economic benefits like community attachment, pride and social cohesion. Other benefits of the events include the assessment of their impacts on factors such as residents' well-being and quality of life as well as culture preservation. Studies show that festivals affect the quality of life or well-being of residents in a host community to a certain extent. Therefore, future research regarding the effects of such impacts on residents' well-being is required (Yolal et al., 2016).

In light of the above evidence, the thesis' objectives are to investigate the interrelationships between perceived positive festival impacts (benefits, e.g.,

community cohesion and culture preservation), community attachment and residents' well-being. Furthermore, the research also aspires to assess the direct effects of positive festival impacts on community attachment and residents' well-being, as well as the direct effects of community attachment on residents' well-being. Finally, it analyses the mediating role of community attachment on the relationships between the two impacts and residents well-being. The study sample consists of residents of Victoria Falls in Zimbabwe who attended the Jameson Festival.

### **1.3 Contributions of the Thesis**

Although there is a wide body of research on festival impacts, there is limited evidence available regarding the concern for the community identity (Van Winkle & Woosnam, 2014). Additionally, theoretical framework to explain festival impacts and their effect on communities is needed in the festival literature contributing hence to the extant data base (Van Winkle & Woosnam, 2014).

There are several studies on general festival impacts (e.g, economic, social, cultural, physical and environmental impacts of festivals), with less or no attention given on other festival benefits such as: community cohesion and culture preservation. Literature suggests that festivals are a form of an expressive culture allowing participation from the host communities in large numbers (Van Winkle & Woosnam, 2014). Arguments in the above discussion prove that festivals foster community attachment and community cohesion. Precisely, Li and Wan (2015) postulate that festivals foster community attachment, while Yolal et al. (2016) attest that festivals promote community identity and social cohesion amongst residents. Given the evidence as such, further investigation on the relationships of festival experiences is required.

Furthermore, though community attachment is not new to tourism and festival studies, research has attempted to explain community attachment from a festival visitor / attendee perspective in relation to satisfaction and behavioral intentions (Lee et al., 2014). As such understanding the relationship of festival impacts on community attachment from a residents' perspective in a host community is required. Additionally, little or no research is known to have treated community attachment as a mediator on the relationships between festival impacts and any known outcomes. Therefore, the current study would be the first to consider this variable as a mediator.

Improving the well-being of people has been the main focus of many public policies and governments (Dolan & Metcalfe, 2012). There are several factors that assist in improving one's life or bring satisfaction and pride to an individual. Organ, Koenig-Lewis, Palmer and Probert (2015) indicate that festivals promote social interactions and relationships that have the ability to improve residents' well-being. According to Cohen (2004), these social relationships enhance a sense of belonging in communities. Although research has confirmed that festivals enhance subjective well-being of local residents, Diener (2009) denotes that there is still little understanding regarding residents' participation in festivals and how it influences subjective well-being and quality of life.

In light of the above findings, researchers also advocate for further investigation on the relationships between residents' perception regarding festival social impacts and other factors such as quality of life (Hao, Long, & Kleckley, 2011) as it helps understand what affects residents' attitude and their level of support for local events (Li & Wan, 2015). Finally, Yolal et al. (2016) command more research on the

relationship between residents' perceptions regarding festival social impacts and local's wellbeing.

The present study, therefore, adds knowledge to the body of literature by developing and testing a conceptual model that investigates the effects of festival benefits (community cohesiveness and cultural preservation) on community attachment and residents' well-being. The study also examines the mediating effect of community attachment on the relationships between community cohesion, culture preservation and well-being. Hence, the study introduces community attachment as a mediator on the relationships between positive festival impacts (Benefits: community cohesiveness and cultural preservation) and residents' well-being. Furthermore, as suggested by Van Winkle and Woosnam (2014), the current study uses theoretical frameworks to investigate further on the perceived positive festival impacts by residents in a host community. Moreover, a new theory (Affect theory) is introduced to explain further the relationships between positive festival impacts, community attachment and residents' well-being. The sample consists of residents of Victoria Falls in Zimbabwe who have attended the Jameson festival.

#### **1.4 Proposed Methodology**

The thesis uses a quantitative research method. It is mainly used to provide answers to questions regarding relationships among measurable variables with the aim to explain, forecast and control a phenomenon (Leedy, 1993). Given the sample size, a quantitative research method is suitable for the study which aims to find out the direct and indirect effects of festival impacts on the residents' community attachment and wellbeing.

The thesis uses convenience sampling also known as the availability sampling. It is a non-probability sampling method relying on data collection from members conveniently available to take part in the study and giving information required on the research (Saunders, Lewis, & Thornhill, 2012). As such, data on the impacts of festivals were collected from residents of Victoria Falls in Zimbabwe.

Data were collected over a period of two weeks. A self-administered questionnaire was used to collect data from the residents of Victoria Falls in Zimbabwe. The questionnaire included items giving feedback on festival impacts (community cohesiveness and culture preservation), community attachment, and residents' well-being.

Perceived benefits were measured with seven items (Song et al., 2015), also used in past studies (Gursoy & Kendall, 2006; Jackson, 2008; Lui, 2009; Lorde, Greenidge, & Devonish, 2011; Small et al., 2005; Zhou & Ap, 2009). Although community attachment items vary from research to research, the current study uses four items (Li & Wan, 2013) adopted from literature (Sheldon & Var, 1984; Williams, McDonald, Riden, & Uysal, 1995). Residents' well-being used three items (Yolal et al., 2016).

Responses to community attachment items were rated on a seven-point scale ranging from 7 (strongly agree) to 1 (strongly disagree), while responses to festival impacts items and residents' well-being were rated on a five-point scale ranging from 5 (I strongly agree) to 1 (I strongly disagree). All the items in the questionnaire were prepared in English, and a pilot sample was conducted with 20 residents in Victoria Falls, Zimbabwe to find out if they understood the questions. Frequencies were used

to report residents' age, gender, occupation, education, marital status and period of residence in the town.

### **1.5 Outline of the Thesis**

The thesis consists of seven chapters, chapter one being the introduction of the study. It describes the background of the study, aims and objectives and the contributions of the study. The chapter also briefly discusses the methodology used in the study. Chapter two follows with a review on the extant literature on the subject matter. It provides background information on festival impacts, community attachment, and residents' wellbeing. Furthermore, it discusses in detail how festivals affect host communities from a socio-cultural and socio-economical perspective. The chapter also examines the interrelationship between festival impacts and their outcomes regarding hypotheses constructs and the conceptual model of the study are described in Chapter three.

Chapter four outlines the methodology. Information on the quantitative approach used in conducting the study, the sampling method, data collection and the questionnaires' format and measures used are discussed. Findings from the proposed hypotheses are presented in Chapter five, while chapter six gives an outline on the discussion of research findings and the implication for festival organizers. Limitations of the study, as well as suggestion and recommendation for future studies are given in this chapter. Finally, chapter seven provides the conclusion of the study.

## **Chapter 2**

### **LITERATURE REVIEW**

The chapter gives detailed information on the benefits of festivals to a host community, as perceived by the residents of Victoria Falls. Insights of prior work on the subject matter are highlighted. The relationships between festival impacts (community cohesiveness and cultural preservation), community attachment and residents' well-being are described.

#### **2.1 Festivals**

Festivals are a form of celebrations commenced from within communities with the intention of sharing an area's uniqueness, for example cultural values and practices. Arcodia and Whitford (2006) define festivals as celebrations of something that local communities desire to share amongst themselves and with the attending visitors. Therefore, festivals normally operate with the most available resources that the host community can offer and they are a form of attraction that has the ability to attract visitors from outside the host destination. Supportively, Gursoy, Kim and Uysal (2004) also view festivals as unique attractions in nature. The authors further attest that festivals require little investment and physical development to create. Festivals' success therefore, is entirely dependent on the passion of the local communities to show and share their traditions.

From community to community and depending on the unique experiences that a community has to offer, festival themes vary. They range from film and art to food

festivals, religious, traditional and cultural shows. Festivals have a tendency to attract large number of visitors and local participants. In the past few decades, festivals have grown to become tourist attraction. As such, they have been used to attract tourists at a destination (Luna, 2015). Furthermore, worldwide, festivals have emerged as exciting sectors of the tourism and leisure industry, posing significant economic, socio-cultural, and political impacts within host communities (Arcodia & Whitford, 2006). Song, Xing, and Chathoh (2015) denote festivals as tourist developments that unquestionably yield social, cultural, economic and environmental impacts. And these impacts are a result of the complex processes of interchange between tourists and host communities (Tiyce & Dimmock, 2002).

The discussion above clearly indicates that festivals vastly benefit host communities. Precisely, literature proves that festivals enhance destination image (Lee et al., 2005; Luna, 2015) and self-image (Quinn, 2006) amongst residents in a host community. In other words, destinations have been improved through the development of additional facilities such as new buildings, better roads and shopping malls which have also benefited the local residents of a host destination. As a result, the quality of life and residents' well-being is improved. Festivals also benefit communities through cultural economic growth (Raj, 2003). As such, host communities are prompted to extensively promote and share their cultural beliefs and values with the younger generation as well as the visiting participants. Furthermore, cultural preservation becomes highly important to host communities gauging from the perceived benefits associated with the events. Literature has also recorded festivals to boost local economies through improving job and business opportunities for the locals as well as encouraging locally manufactured products and trading (Gotham, 2005; Huang et al., 2010; Kenyon, 2002). Examples as such would describe how communities have

benefited from a socio-economic and cultural perspective. Additionally, research further posits that festivals foster social and community cohesion, pride and community identity (Derret, 2003), which promote a sense of belonging and togetherness. Derrett (2003) would not say it any better, as he postulates that festivals provide residents an atmosphere to informally participate and share ideas on matters arising within communities. In other words, festivals encourage the locals to freely participate and give solutions to any problems faced in the community. And this alone better defines democracy and social cohesion which also develops sense of community. Such gatherings promote a sense of belonging and oneness amongst individuals within communities, thereby creating community attachment. On another note, literature also indicates that festivals stir certain attitudes within communities which increase locals' support for future events (Li & Wan, 2013; Prayag et al., 2013) and that they also have an effect on residents' well-being and quality of life (Huang et al., 2010; Van Winkle & Woosnam, 2014; Yolal et al., 2016).

Although festivals also come with negative impacts, the positive impacts seem to outweigh the negative aspects, hence the growth and promotion of festivals in many nations to date. Upcoming paragraphs discuss in detail perceived positive festival impacts (benefits: community cohesiveness and cultural preservation) and the outcomes, community attachment and residents' wellbeing.

## **2.2 Community Cohesion**

Community cohesion concerns with bringing people together. It involves developing strong relationships amongst people of different walks of life within communities. Community cohesion talks about collectively gathering people together to share a common value. Community cohesion promotes peace amongst residents and it

fosters a sense of belonging. It advocates for people in a community to network and work together despite their race, age group, gender, sex and/or ethnicity. In other words, community cohesion prompts harmony for people living together in a community and it advocates for an improved quality of life for residents. Britannica's (2013) study proves that festivals indeed foster community harmony and/or peace amongst individuals in host communities. Studies on the Ganesha Chaturthi Festival in India, for example, have reported development of community harmony amongst individuals within host communities where this annual event is practiced. Elements of social community cohesion are also very evident, as noted in how people from different religions within India have come together to collectively participate and support this event (Britannica, 2013; Gaur & Chapnerkar, 2015). Given the above analysis, it can be concluded that festivals and events can motivate social cohesion within communities. As literature suggests, festivals and events strengthen ties and relationships within communities, thereby supporting their ability to stimulate social cohesion (Gursoy et al., 2004; Rao, 2001). Furthermore, as Yolal et al. (2016) argues, presenting own culture in a festival, it creates, among many other benefits, pride and cohesion. These benefits account for social-cultural impacts which increase residents' well-being. Del Barrio, Devesa, and Herrero (2012) also agree that festivals encourage creativity within communities thus promoting community pride and cohesion, and social networks. The study therefore deduces that social networks, sense of belonging, community identity and pride predict social community cohesion. It is also very evident from the above discussions that social cohesion develops within communities, making community attachment inevitable. The study also concludes that events such as festivals provide families with opportunity and access to social networks and that they are able to gain and generate returns from

social investment. In this case, it is quite apparent that life standards, quality of life and/or the residents' well-being increase.

## **2.3 Cultural Preservation**

Festivals play an important role in portraying host communities' culture. They entail various shows and performances which portray the heritage value, living expressions and traditions of communities (UNESCO, 2003). According to Yolal, Cetinel, and Uysal (2009), festivals portray the cultural wealth of a destination. In other words, festivals give rise to the development of cultural activities within communities.

According to Dwyer, Mellor, Mistilis, and Mules (2000), festivals promote exchange of ideas between residents and visitors, and they also provide an educational arena for the locals. In most cases, festivals have been greatly associated with culture. Through festivals, residents have the opportunity to show and share their beliefs and way of life with the visiting tourists. Overtime, festivals become a part of the host community traditions, such that the norms and cultural values of a host destination are also transferred from generation to generation among host communities. The protection or extension of local culture practice becomes a community's heritage (Black, 2016). The Ganesha Chaturthi festival in India is one perfect example of an event that has been practiced over years, hence becoming a part of the Indian tradition. It is also quite evident in this festival that values, norms and beliefs have been passed from generation to generation in this region of the world and that it has become a community heritage (Gaur & Chapnerkar, 2015). Furthermore, the study deduces that festivals in this region have been developed mainly for the sole purpose of preserving culture. This becomes evidence and confirmation that festivals foster cultural preservation in host communities.

Festivals as a tourist attraction are a means of educating the youngsters in the host destination on the tradition and way of life. And host communities benefit from festivals through the creation of sense of community, pride and involvement (Yolal et al., 2009). Festivals bring communities together to collectively and closely work together towards a common purpose and identity. Research would not agree any less, as it also notes that festivals create socio-cultural benefits for host communities (Yolal et al., 2016). As alluded in the discussion, festivals are born from cultural perspectives. Small et al. (2005) state that host communities parade and show off a destination and its community to the visiting tourist, hence the emphasis and promotion of culture by the community. Given such scenarios, socio-cultural impacts occur because of the distinctive communications between the visitors and the host destination.

Despite festivals being an arena for culture and educational development in communities, these events promote community pride (Mill & Morrison, 2002) and they assist locals in developing their own identity (Liang, Illum, & Cole, 2008) helping communities to nurture and preserve their culture too. Black (2016) agrees with the notion, as he also suggests that festivals and events provide host communities a chance to promote and sustain their culture. And this is achieved through prolonged displays and participation in traditional activities. Festivals also enrich cultural exchange and understanding amongst residents and also between the visitors (Besculides, Lee, & McCormick, 2002) through the provision of a platform to improve tolerance and understanding between the hosts and guests as they (guests) are exposed to the host culture (Yolal et al., 2016). In light of the above discussion, cultural exchange as a benefit can be an exciting venture and avenue for the locals because many lessons may be derived from the encounter with the visitors. It is

during festivals that local communities show and share their traditional values and culture to the visiting participants, and also get to learn new aspects that may improve their lives. Yolal et al. (2009) view festivals as part of the cultural portfolio of a host nation. Additionally, festivals inspire the locals from the host destination to show and share the cultural values and norms of the region with the visitors.

Festivals also help preserve the culture and history of a region. Given the observed cultural benefits from festivals, locals are inspired to cherish their beliefs, values, norms and way of life. Yolal et al. (2009) study gives an account on how festivals have been encouraged in a country, as a way of preserving and promoting culture. At the time of study, over a 1300 festivals were noted to take place in Turkey, with a sole purpose to increase economic and cultural benefits.

Another positive cultural benefit of festivals as other scholars would note is that it helps regenerate the past for host communities and that it gives the locals an opportunity to enjoy coming together and share their beliefs as well as enjoy what they have to offer (Black, 2016; McMorland & MacTaggart 2008; Uysal & Li, 2008). In other words, festivals help locals develop an interest in the history of a region. It also helps locals to take pride in the local history thereby preserving it for future benefits. Through cultural preservation or as the host communities endeavor to sustain their culture (Black, 2016), host communities benefit from festivals through social cohesion.

According to Highmore (2016), festivals encourage host communities to nurture their culture, thereby promoting and bringing social cohesion (as a benefit) amongst host destinations. In other words, festivals are a platform for grooming culture and in the

process they bring locals closer together thus developing positive social ties that are healthy for a host community.

Furthermore, Andriotis and Vaughan (2003) postulate that mega events bring about positive socio-cultural benefits such as strengthening of community cultural values and community identity. Community identity as a cultural benefit is developed through the sharing of a common knowledge of the history of a place. Hence, other scholars note that over a period of time these festivals become a tradition that actively contributes to the social life of the residents in the host destination, thereby positively affecting the quality of life and/or well-being of residents (Yolal et al., 2009).

Just like any other events in the tourism industry, festivals have the ability to exhibit positive impacts to a community. For example during festivals, residents have the opportunity to learn from other cultures without leaving their homes (Besculides et al., 2002). Other identified socio-cultural benefits, as highlighted in the current study, include: community cohesion, pride and identity, awareness, sense of ethnic identity and cultural identity (Driver, Brown, & Peterson, 1991). Furthermore, an increased tolerance and understanding within communities is also born as a result (Besculides et al., 2002).

Other scholars, however, argue that cultural benefits are over rated as there are also negative cultural impacts including importation of foreign cultures by local residents (Carlsen, Ali-Knight, & Robertson, 2007) and acculturation. Additionally, assimilation, conflict, xenophobia attack and artificial reconstruction (Besculides et

al., 2002) are other forms of negative cultural impacts that may arise in tourism from festivals.

From a socio-cultural perspective, festivals foster networking, a feeling of belonging and stimulate people from within the communities to collectively participate (Derrett, 2003). These social effects of festivals (networking, a feeling of belonging and participation) are all indicators of social community cohesion. As such, the more people gather to discuss upcoming events and are allowed to participate in an event, the more a common interest and identity amongst residents are created. Thus, it creates harmony among residents and develops a feeling of belonging. The more cultural benefits from festivals are realized, the more residents see the advantages of being attached to community and pride, cohesion and support for events are enhanced (Besculides et al., 2002).

From this discussion, we note that cultural benefits foster learning abilities in communities, meaning an enhanced knowledge for locals, social cohesion, a sense of community, community identity and pride are prompted, thus the ability to improve the lives of people. It can therefore be concluded that positive cultural benefits affect the well-being of residents in a host community.

## **2.4 Community Attachment**

As highlighted earlier on in the discussion, festivals are mostly initiated and conducted from within local communities. As such, people sharing a common identity, beliefs and values are drawn to work together towards a common goal. A sense of belonging, common identity and the willingness to partake in a social activity within a community can thus be referred to as community attachment.

Community attachment can be defined as an affective bond or an emotional attachment between individuals and their community (Lee, 2013). Previous studies also indicate two main factors used to affect community attachment, namely social bonds (Goudy, 1990) and sense of community (Goudy, 1990; Williams et al., 1995). In other words, community attachment has to do with how people connect and take pride in the matters of their community.

Lee, Lee, and Arcodia (2014) argue that community attachment is the attachment or connection that one feels and/or has towards a certain culture or a cultural community. Once an individual feels a sense of belonging and identifies strongly with its community, attachment to the community and commitment thereof on any matter arising in it becomes easy. Literature also attests that period of residency, community pride and community elements contribute to one's attachment to their community (Baker & Palmer, 2006). Since festivals are mostly commenced and initiated from a community level, it can be concluded that events in this case are a medium for residents in host destinations to work together on a common purpose (Derrett, 2003). It can also, therefore, be concluded that festivals or how their impacts are perceived give rise to community attachment in host destinations/regions.

Several studies have been conducted on community attachment and its effect on residents' attitude (Li & Wan, 2014). Positive and negative attitudes on festivals affect community attachment. Besculides et al. (2002) postulate that community attachment as a social and economic factor affects residents' attitudes and perceptions towards tourism development. Furthermore, literature assesses the impacts of festivals on community attachment and visitor's satisfaction and loyalty

(Lee, 2013; Lee et al., 2014). Baker and Palmer (2006) investigated the effects of community attachment on residents' satisfaction and quality of life. Three factors community pride, community elements and involvement were found to positively relate to residents' quality of life. Baker and Palmer's (2006) study further postulates that when residents develop attachment to their surroundings, awareness regarding the benefits of the environment becomes clear. As a socio-economic factor, developments such as infrastructure, new roads, buildings and restoration of historical buildings to mention a few are seen as positive benefits to a host community that enhance residents' wellbeing.

## **2.5 Residents' Well-being**

The term well-being could mean a state of comfort experienced by one that also involves the aspect of security and happiness. Well-being comprises two factors, the affective feeling and cognitive assessment of one's life (Diener, 1997). A more simplified definition is given by Yolal et al. (2016) describing it as an outcome of one's emotional reactions to events, along with cognitive evaluations of satisfaction and fulfillment that events bring to people's lives. There are three important factors used to measure well-being namely satisfaction, pleasant affect and low levels of pleasant affect (Diener, 1997)

Yolal et al. (2016) identify two other major factors of socio cultural festival impacts affecting residents' well-being namely social benefits (such as community and cultural/educational benefits). Results of their study determined that the social benefits and quality of life concerns (social costs) had a positive effect on residents' wellbeing. In other words, when community benefits were higher, the well-being of an individual was also enriched. Positive aspects such as job and business

opportunities for example help improve one's life and bring satisfaction. According to Andereck and Nyaupane (2011), festivals are a means of tourism development, where- in residents may also enjoy the products, thus also improving quality of life. Tourism development, as was noted in the earlier discussion of the chapter, is a positive socio-economic impact. From another perspective, Liburd and Derkzen (2009) suggest that new experiences brought about in festivals generate feelings of life satisfaction. Given the above evidence, it can be concluded that festivals improve resident's well-being. When feelings of satisfaction are felt, individuals' quality of life and well-being is improved.

Festival studies on the Wadden sea festival (Liburd & Derkzen, 2009) give a perfect example of how residents' lives were enriched and improved through achieving new experiences exercised and felt in festivals. In other words, the Wadden sea festival's benefits showed a positive benefit – an improved lifestyle and quality of life for residents. On another note, experiences such as solidity and oneness in communities brought about by festivals are amongst other factors enhancing quality of life and/or the well-being of residents (Yolal et al., 2016).

Festivals are a means of tourism development, with a potential to increase job and business opportunities at a destination, factors noted to improve quality of life and /or well-being. Though festivals are conducted on a short period of time, events require additional labor towards its preparation, during and after the event. Businesses are also enriched through increased sales. Thus, according to Andereck and Nyaupane (2010) personal benefits derived from tourism influence quality of life and well-being.

Festival tourism by virtue has a tendency of creating positive personal benefits thus the ability to increase one's well-being. However, it is also imperative to note that these events can also cause negative effects which in turn disrupt residents' well-being. For example vandalism, traffic congestion and noise (Yolal et al., 2016). From a cultural perspective, social networks, community identity and pride, sense of belonging, togetherness and harmony are all signs of social cohesion and when experienced and regarded as positive impacts by residents of a host community, it can be concluded that well-being is experienced.

## **2.6 Theories**

### **2.6.1 Social Exchange Theory (SET) & Affect Theory (AT)**

The social exchange theory works on a comparison of relationships. That is, one's ability to weigh and assess the benefit they get from a relationship given their input towards it. The theory basically analyses social behaviors and observes them as a process (Van Winkle & Woosman, 2014). Prayag et al. (2013) denote that SET assumes that people are likely to take part in an exchange, given they will benefit something out of it, without accruing any fees. And in agreement, Li and Wan (2016) in their study on residents' support for festivals noted that residents assessed an event or festival development basing their views on perceived positive and negative impacts on costs. In other words, residents are likely to participate and support an event dependent on the perceived impacts of the event or festival.

In the case of tourism, according to Van Winkle and Woosman (2014), when individuals experience higher benefits compared to costs, they view tourism more positively. The theory postulates the exchange of tangible or intangible resources that residents and tourists may give and receive in the host-resident tourism context

(Andriotis & Vaughan, 2003). Although the theory has been broadly used to assess residents' attitudes it was also used to examine festival impacts (Gursoy & Kendall, 2006; Prayag et al., 2013; Li & Wan, 2016; Van Winkle & Woosman, 2014). The theory helps enlighten certain behaviors by the society given their perceptions on an event and the effect of these impacts on residents' attachment towards their community.

In light of the above findings, it can be concluded that the SET can explain residents' perceptions regarding festival impacts and community attachment. The current study, also adopts SET in investigating further the relationships between festival impacts (benefits) – community cohesiveness and cultural preservation and residents' well-being. The SET theory focuses mainly on rewards and benefits given a relationship. Wherein, the current study assesses positive festival impacts as perceived by residents and how they affect residents' well-being. In line with Andriotis and Vaughan's (2003) interpretation of the theory, the current study adopts SET, on the assumption that when residents perceive positive festival benefits (community cohesiveness and cultural preservation), communities are brought together to work as one bringing harmony (leading to community attachment) and eventually adding on to improved lifestyles.

Literatures alludes that the SET has known limitations (Prayag et al., 2013; Song et al., 2015), thus scholars have used integrative approaches such as adopting the theory of reasoned action (TRA) and Emotional Solidarity to investigate further the relationship between festival impacts and the attitudes of residents towards events. In the case of the current study, we introduce the Affect Theory (together with SET) to

further investigate the interrelationships of positive festival impacts, community attachment and residents' well-being.

The Affect theory evaluates the emotions and feelings experienced by individuals given a certain action or encounter. It is used to measure experiences given a relationship. The theory implies that people react in a certain way given that certain emotions within them are aroused. It can be defined from how people express themselves and react to certain changes and or impacts affecting their surroundings. For example, joy, excitement, anger, stress and or disgust are a few ways in which people can respond to certain effects.

The affect theory has been used to evaluate and measure social reports including relations in a tourist destination (d'Hauwere, 2015). According to Ettinger (2006), affect is viewed as a relational force. In other words, it tries to understand what brings people together in a community. More accurately, in line with d'Hauwere (2015) affect theory tries to evaluate how one relates to their surroundings (e.g., the physical, other people and/self). Given this insight, the theory can be useful to the current study in trying to understand the antecedents of community attachment.

The theory can help understand how and what brings individuals together from different walks of life to work towards a common identity. The affect theory also tries to measure what makes human beings link socially (Ettinger, 2006). In other words, it helps understand humans' attitude in a society. Additionally, d'Hauwere's (2015) study notes that tourist destinations provide several prospects for visitors to develop affect. Tourists endeavor in looking for social capital and create some form of collective identity in a destination. Likewise, the current research also suggests

that festivals have the ability to create social capital for residents in a host community, hence the capacity to develop affect which leads to community attachment. In the case of the current research, the theory, although new to festival settings, helps understand residents' actions based on how they perceive festival impacts, and how the perceptions influence community attachment and residents' well-being.

In line with the empirical evidence above, we note that festivals as a form of tourism development have positive and negative effects on the host community. The more positive the benefit is, the higher the chance that lives are enhanced. Improved lifestyles bring satisfaction to individuals and their well-being is enhanced. Festival benefits such as: community cohesiveness and cultural preservation have been noted to bear socio-economic and socio-cultural impacts, which in turn have positively influenced host destinations. In short, the discussion shows that perceived positive festival impacts benefit the local communities and lives are improved.

Culture is useful and is regarded as an important resource to host communities, thus locals endeavor in maintaining it. In the process of maintaining this culture, social bonds are created bringing people closer together there-by developing social community cohesions and community members develop an affection over their surroundings and activities within the destination (community attachment). The study therefore suggests that once residents perceive festival impacts beneficial to them, they may react favorably and positively to their surroundings. Community attachment may be developed and lives may be enhanced. For example, joy and peace that may be experienced by individuals in a community are attributes of residents' well-being.

## **Chapter 3**

### **RESEARCH HYPOTHESES**

Chapter three introduces the conceptual model developed for the study and it describes the hypotheses development. Festival impacts, measured through community cohesiveness and cultural preservation, community attachment and residents' well-being are the variables in our study to be discussed in detail.

#### **3.1 Conceptual Model**

By virtue of their association with the community, festivals are said to greatly contribute to and benefit host communities (Gertz, 2007; Robertson, Rogers, & Leask, 2009). Precisely, literature confirms that festivals and events yield social, cultural, economic and environmental impacts (Song et al., 2015). Furthermore, Small et al. (2005) indicates that festivals foster local interest in regional and cultural history of host communities. As a result, residents are encouraged to treasure their cultural beliefs, norms and values, hence their preservation. Festivals also bring together people in a community to collectively work together on a common purpose, and with time individuals develop an attachment to their surroundings and environment. Assumptions are therefore made that the more festivals take place in a host community, social community cohesiveness is developed and community attachment is also established. Presented below is the proposed conceptual model of the study.

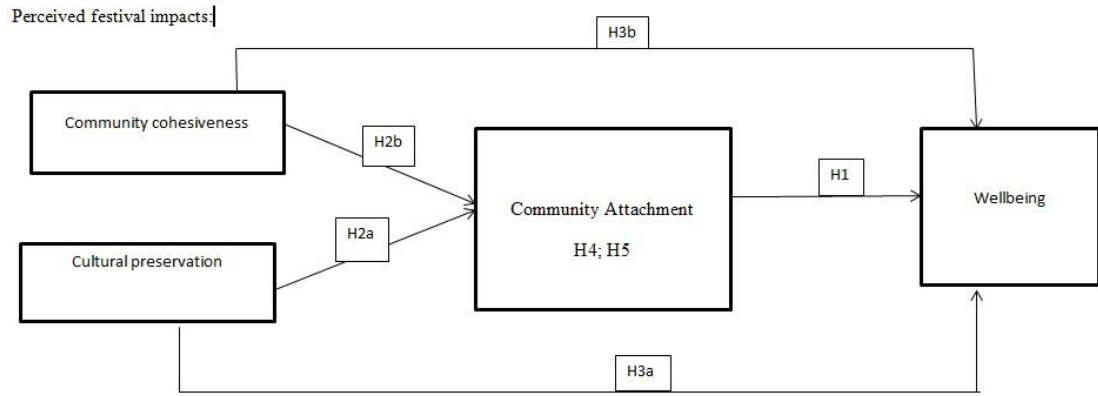


Figure 1: Conceptual Model

The conceptual model presented in Figure 1 shows the relationships between the variables of study. It proposes that positive festival impacts (benefits) – community cohesiveness and cultural preservation contribute to community attachment and residents’ wellbeing. It also implies that community attachment plays as mediator role between festival benefits (community cohesiveness and cultural preservation) and residents’ well-being.

## 3.2 Hypotheses Development

### 3.2.1 Festival Benefits (Community Cohesiveness & Cultural Preservation) and Community Attachment

As highlighted in the discussion, it is very clear that festivals and events benefit communities in various ways. Festival outcomes on host communities vary from event to event, thereby either positively or negatively affecting host communities. Negative effects include issues such as prostitution and immoral behavior (Liu, 2009), an increase in crime rate (Gursoy et al., 2004) and environmental pollution (Zhou & Ap, 2009) and culture depletion to mention a few. However, there are some positive festival effects noted to include: local interest in regional culture and history, increase in business and job opportunities for locals, restoration of historical buildings (Black, 2016; Gaur & Chapnerkar, 2015; George, 2015; Small et al., 2005).

Additionally, festivals promote civilized behavior amongst residents within the host community (Gaur & Chapnerkar, 2015). In other words, festivals foster good behaviors within communities and help raise a sense of belonging, support, empowerment, participation and safety (Derrett, 2003). Hence, when residents perceive positive festival impacts such as social investments that contribute towards their well-being, locals are encouraged and motivated to preserve their local resources. Culture for example is a vital resource in festivals, thus, it becomes necessary to preserve it for future benefits. In an endeavor to preserve their culture, residents are motivated further to collectively work together as one towards the development and sustainability of their culture and events, thereby developing social cohesion in the process. Festival benefits (community cohesiveness and cultural preservation) relate highly to community attachment.

Community attachment is noted as a socio-economic factor (Besculides et al., 2002). Thus, when festival impacts (benefits, community cohesiveness and cultural preservation) are perceived as beneficial to a host community, community pride, community elements, a sense of belonging and social cohesion are developed. The SET, consistent with other researches and as suggested by Van Winkle and Woosnam (2014), and the Affect theories are used in the current study to further understand the relationships between positive festival impacts and community attachment.

The affect theory does not only help understand feelings and emotions experienced at place, but it also helps understand the unconscious communications humans make towards a place. Bond (2013) and Pile (2010) agree in that affect is similar to relational socialization and that it is a significant or rather vital force for social

connections which helps understand how people experience place (d’Haustere, 2015).

Affect connects people or individuals to a place or their surroundings, thus helping us understand the relations between residents and their community. That is what brings and ties individuals in a community together. At length, we assess factors that determine residents to react in a certain way that makes them become attached to the community and/or destination. As highlighted in d’Haustere (2015), affect is a strong force for social networks and it also creates cohesion. In this case, it is asserted that when residents view festival impacts as beneficial to them, some form of attachment to place is created.

The SET theory also assists in explaining the effects of residents’ perceived festival impacts given their participation in an event on community attachment. Moreover, SET has proven that the higher the involvement of individuals in tourism developments or events the more positive perceptions are viewed (Van Winkle & Woosnam, 2014).

Festivals create cohesion (a positive festival impact- benefit) amongst communities; hence literature further suggests that only those residents experiencing a high sense of conformity and cohesiveness get to realize the benefits (Van Winkle & Woosnam, 2014). Therefore, once residents become aware of the positive festival impacts in their community, they would be able to determine and weigh impacts that are beneficial and/or non –beneficial to them.

In the process, cohesion is created which in turn leads to attachment. Once positive benefits such as socio-cultural and economic impacts, cohesion and cultural preservation, for example, are experienced and noted to exist as a result of an event in the community, residents are motivated to come together as one and work towards a common goal. This is because people share a common identity and desire to fulfill a common goal. With the forgoing discussion in mind, two hypotheses are constructed:

H<sub>1</sub>: Community cohesiveness is related to community attachment.

H<sub>2</sub>: Cultural preservation is related to community attachment.

### **3.2.2 Festival Perceived Impacts (Benefits) and Residents' Wellbeing**

Residents' well-being as noted in the discussion earlier looks at the standard of life of individuals within a host destination. That is, an assessment of how lives are changed and/or improved given certain developments within host communities. The benefits that festivals produce contribute to residents' well-being. For example, the economic, social, cultural and physical environmental impacts, when positive, they also have genuine effects on host communities. As a matter of fact, festivals are considered a positive tourism development.

Events and festivals have the ability to create economic benefits through government tax revenues, higher and better employment, increased business prospects, and generation of extra revenue for the host nations (Derrett, 2003; Yolal et al., 2016). It is the extra revenue for example that is put towards developing a host city, thereby benefiting local residents. Furthermore, during the festival, extra jobs are created in the host nation which benefits locals in the area through receiving an income, while

local businesses benefit from sales made in their shops by the tourists. Given such developments and earnings, there is no doubt that lives are improved.

Additionally, Yolal et al.'s (2016) study highlights that festivals improve community images through provision of an opportunity for communities to present their unique artifacts. By so doing, residents' life standards are improved contributing to their wellbeing. Moreover, it is also noted that festivals strengthen ties within communities and that they have the ability to enhance social ties, cohesion and pride in communities (Gursoy et al., 2004; Herrero & Gracia, 2011; Rao, 2001; Yolal et al., 2016). With the above notions in mind, propositions are further made that community cohesion (social ties, sense of community, belonging and community pride) contributes to well-being of festival attendees.

Festivals promote cultural preservation. For example, studies prove that festivals provide an integral amount of cultural and educational benefits which have significant positive effects on residents' well-being (Yolal et al., 2016). Therefore, the following hypotheses are developed:

H<sub>3</sub>: Community cohesion is related to well-being.

H<sub>4</sub>: Cultural preservation is related to well-being.

### **3.3 Community Attachment and Residents' Wellbeing**

Community attachment, as already noted earlier, has to do with how people connect and develop a sense of belonging and attachment to their surroundings. Festivals contribute immensely to community attachment. Several factors such as: social bonds and sense of community (Goudy, 1990), community pride and community elements (Baker & Palmer, 2006) are noted to develop and/or contribute to

community attachment. And these mentioned factors come to being via festivals. The more residents partake in events or festivals and realize positive benefits, the more they develop a sense of belonging and feel the need to come together and operate as one towards a common goal. Thus, when community attachment is developed, community pride is built amongst residents in a host community and when the social ties are perceived beneficial, residents' well-being is also improved. In agreement, Baker and Palmer (2006) purport that factors such as community pride and community elements (contributing to community attachment) are major predictors of quality of life. Additionally, studies indicate that community attachment influences residents' perceptions and attitudes towards tourism development (Li & Wan, 2016). Given the empirical evidence, the following hypothesis is constructed:

H<sub>5</sub>: Community attachment is related to residents' well-being.

### **3.4 Community attachment as Mediator**

As the conceptual model of the current study proposes, community attachment mediates positive festival impacts (benefits), (Community Cohesiveness & Cultural Preservation) and residents' well-being. The current study adopts SET to assess the effects of positive festival impacts on various outcomes, consistent with other researchers (Gursoy & Kendall, 2006; Li & Wan, 2016; Prayag et al., 2013; Van Winkle & Woosman, 2014). As mentioned before, SET helps understand residents' attitudes towards development in host communities. It is believed that when residents identify positive festival impacts (e.g., community cohesion and cultural preservation) inspiration to participate further in events as such may be drawn, thus increasing community attachment and eventually residents' well-being.

When residents highly regard festivals and view them to be beneficial to the community, the more the people desire to work together thus developing social bonds and community elements that greatly contribute to social community cohesion and community attachment. It is also reasonable to suggest that once positive benefits are highly perceived, communities easily recognize vital resources such as culture preservation and they endeavor to sustain it, a process that brings individuals together and helps create social cohesion and community attachment. A working and peaceful community brings joy and satisfaction which are indicators for well-being. Furthermore, d’Haustere (2015) research suggests that affect develops social connections and/or social relations that lead to action. Based on residents’ perceived impacts, affect develops cohesions in the same way affect attracts tourists to a destination. Therefore, affect theory helps understand how residents when they perceive positive festival benefits and they all connect with each other eventually become attached to the place and its activities, there-by adding value to their lives. The following hypotheses are thus constructed:

H<sub>6</sub>: Community attachment mediates the relationship between community cohesion and residents’ wellbeing.

H<sub>7</sub>: Community attachment mediates the relationship between cultural preservation and residents’ wellbeing.

## **Chapter 4**

### **METHODOLOGY**

Chapter four discusses in detail the research design and research instruments used to collect the data. Precisely, it gives an account on the deductive research approach and why it was used in the study. Furthermore, the sampling strategy, the data collection process and data analysis are also presented in the chapter.

#### **4.1 Research Design**

The study uses a deductive approach to develop and test the conceptual model. The deductive approach explores a known theory or phenomenon and it also examines the validity of the theory (Snieder & Larner, 2009). In other words, hypotheses are developed from a theory first, and then the deductive approach follows closely the path of logic (Snieder & Larner, 2009). Deductive reasoning flows from the general to the actual (Pellissier, 2008), there-by helping researchers to either confirm or reject hypotheses. In the case of this study, the approach is used to test the model and the relationships between positive festival impacts (benefits, community cohesiveness, cultural preservation) and community attachment and residents' well-being. Data is collected from Victoria Falls, Zimbabwe residents who attended the Jameson festival.

The deductive approach is a quantitative method of research, which mainly focuses on information collected via questionnaires, surveys, observations, polls, or by manipulating preexisting statistical data using computational techniques (Babbie,

2010; Ticehurst & Veal, 2000). It involves statistical analysis (Ticehurst & Veal, 2000), gathering numerical data and generalizing it across groups to describe and clarify a phenomenon (Muijs, 2010).

The quantitative research design is appropriate for the current thesis noting the large sample of the study that is needed to test the relations between the constructs. The study develops hypotheses to be tested which make the quantitative research approach more suitable for data collection. The quantitative approach relies on numerical evidence to draw conclusions and test hypotheses (Ticehurst & Veal, 2000).

The main aim of the study is to determine the relationship between positive festival impacts, community attachment, and residents' well-being. The role of community attachment as a mediator on the relationship between positive festival impacts (benefits: community cohesiveness and cultural preservation) and residents' well-being for local events is also investigated.

## **4.2 Study Site**

The researcher conducted the study with a sample of residents in Victoria Falls, Zimbabwe. Zimbabwe is a landlocked country lying in the southern region of Africa, with a total estimated population of +-14 million. It boasts several tourist attractions, natural and historical sites as well as wildlife. It is also home to a world renowned natural attraction, The Victoria Falls located in the Victoria Falls Town. In 2015, Victoria Falls town had a population of 35 761 (Zim Stats, 2015), and it is one of the major tourist resorts in Zimbabwe, hosting the seventh natural wonder of the world "The Mighty Victoria Falls". A variety of activities ranging from wildlife safaris to

scenic tours are provided by the authorities in this town. The town has four distinct areas which were considered for data collection in this study – namely the Central Business District area (CBD), Mkhosana and Chinotimba Township and Low residential area. Below is a map of the town as accessed from Google maps.



Figure 2: Victoria Falls Town Map

Source: <https://www.google.com.tr/maps/place/Victoria+Falls,+Zimbabwe>.

Zimbabwe hosts several festivals which range from music, theatre, dance, poetry and craft. There are ten most popular events conducted in the country, with two main events (Zimbabwe International Carnival and The Jameson Festival) operating at International level and also designed to boost tourism in the country. Of the two, the Jameson festival takes place in one of the tourist regions of the country, and it has become more prominent and biggest sought event in Zimbabwe attracting thousands of tourists to the resort town – Victoria Falls every year.

The Jameson festival known as “Africa’s largest new year celebrations” was first introduced to the Victoria Falls Community in 2009. Initially known as the Falls Fest until the year 2011, it was renamed the Vic Falls Carnival and nowadays it takes place under the name of the Jameson Festival. It is a three-day music event running every year from the 30th of December to January the 1st. Each day a unique party is organized with a different theme and location within the town of Victoria Falls. Visitors worldwide, from all over Africa and the locals attend the event. Each party has a different theme every year as well as different artists performing during the festival. Local tourist organizations have aligned tourism packages along with this now famous event to boost tourism, while the locals in turn have a chance to perform and share their cultural values. From its inception, the festival attracts more and more visitors as well as local participants every year.

### **4.3 Sample Strategy and Data Collection**

The target population of the study was residents of the Victoria Falls who are the host community of the event. A target population for the survey is the comprehensive/or full set of units for which the survey data is to be used to make inferences. In other words, it defines those elements for which the findings of the survey are meant to be generalized (Marshall & Cox, 2008).

A sample is the segment of the population that is selected for investigation. According to Wisniewski and Stead (1996, p. 9), “a sample refers to a carefully chosen, and representative, part of the population”. The sampling method used within a study can be either a probability or non- probability approach (Bell & Bryman, 2007). Consistent with previous research (e.g., Gursoy & Kendall, 2006; Li & Wan, 2016; Prayag et al., 2013; Yu & Ke, 2010), a non-probability approach is

used in this study, as a convenience sampling method is adopted to collect data from the host community in Victoria Falls in Zimbabwe.

A convenience sample is one that is readily available to the researcher because of its accessibility. Convenience sampling involves the researcher selecting the most available and reachable participants irrespective of characteristics, until an adequate sample size is realized (Tansey, 2007). It allows the researcher to collect information easily from nearby people and it has a high chance of acquiring good responses (Bell & Bryman, 2007). As the name implies, the principal advantage lies in its convenience or availability. There are no stringent selection rules as the sample can be done in any way suitable for the researcher (Tansey, 2007). As such, permanent residents of the Victoria Falls represent the sample of the study. Respondents were approached in shopping malls, busy streets and major car parks within the distinct areas of the host community.

Before proceeding with the research, a pilot study was conducted with twenty locals from the host destination. The implementation of a pilot study is necessary in that it involves finding issues and barriers related to recruiting potential participants. In addition, the pilot study provides clear evidence that the respondents understand the items or questions they answer. A pilot study was conducted for the current research to determine appropriate times and areas within the host town to contact respondents during the data collection process.

Over a period of two weeks in March 2017, the research was conducted two months post the Jameson festival. This type of post-festival research was also conducted by Li and Wan (2016), Pranic, Petric, and Cetinić (2012), Song et al. (2015), and Van

Winkle and Woosnam (2014). A minimum of three days was spent in each location, distributing questionnaires to passer-by residents willing to participate. Data was mainly collected from car parking lots and shopping malls. The questionnaires were generally distributed between 12:00-14:00 and 16:00-18:00 hours during peak hours. Respondents were briefed on the purpose of the study prior completing the survey and they were also assured of anonymity and confidentiality. Eligible respondents were those who had attended the Jameson festival at least once from inception. Hence, prior distribution participants were asked if they had attended the event or not. Moreover, eligible participants had to be eighteen years of age and above and they had to have been residing in Victoria Falls for at least a year and over. Such criteria were considered in previous studies too (Li & Wan, 2016; Prayag et al., 2013; Yolal et al., 2016).

A self-administered questionnaire was used in this study to gather data from the residents of Victoria Falls Town in Zimbabwe. The researcher distributed the questionnaires directly to the residents of the host city. All questionnaires were completed onsite. Of the 500 questionnaires distributed, 346 were returned, wherein 14 questionnaire responses were either incomplete or had numerous errors. As such the incomplete and inaccurate questionnaires were removed from further analysis. As a result, a total of 332 questionnaires were retained and considered valid for analysis with a response rate of 96%. Among the respondents contacted 30, were tourists or non-residents of the host town, thus they were not included in the sample. About 150 residents were reluctant to participate demanding to know benefits of the research even though they were informed on the purpose of the study. Moreover, an official written letter to conduct the research including the purpose of the study was provided to the respondents before they participated in the data collection process.

#### **4.4 Questionnaire Measures**

All questionnaire items were prepared in English. The residents of Victoria Falls are native English speakers therefore the original items of the study were maintained. This was ascertained in the pilot study conducted.

Perceived benefits were measured using seven items (Song et al., 2015) which were also used in extant literature (Gursoy & Kendall, 2006; Jackson, 2008; Lui, 2009; Lorde et al., 2011; Small et al., 2005; Zhou & Ap, 2009). Community attachment was measured with four items (Li & Wan, 2016) adopted from literature (Sheldon & Var, 1984; Williams et al., 1995). Three items were used for residents' well-being (Yolal et al., 2016) which were also used by Diener et al. (1985) and Sirgy (2002).

A seven-point Likert scale ranging from 7 (I strongly agree) to 1 (I strongly disagree), was used to rate responses on community attachment items, while items for positive festival impacts and residents' well-being were rated on a five-point scale ranging from 5 (strongly agree) to 1 (strongly disagree).

#### **4.5 Data Analysis**

Several methods to analyze data are adopted for this research. Frequencies are used to show the demographic profile of the respondents. Convergent and discriminant validity were assessed through exploratory factor analysis and Pearson correlation. Each variable's Coefficient alpha (Nunnally, 1978) is reported with the cut-off level of .70, assessing hence internal consistency reliability.

The hypothesized relationships were assessed via hierarchical multiple regression analysis in line with Baron and Kenny's (1986) guidelines in order to gauge the

mediating effects. Sobel test was used to report the significance of the mediating effects.

## **Chapter 5**

### **RESULTS**

This chapter provides the findings of this study. Firstly, the respondents' demographic profile is presented. Exploratory factor analysis, correlation and hierarchical multiple regression analyses and Sobel test' results are shown to describe the findings.

#### **5.1. Respondents' Profile**

Respondents' demographics such as age, gender, marital status, educational background, occupation and period of residence were collected to help understand the descriptive profile of the sample. (Table1). The demographic breakdown of the sample showed that more males participated in the festival (58) than women (48%), and 63% of the residents were either single or divorced and the rest were married (36.7%). Age wise, most respondents (57.5%) were between the ages of 28-37, followed by 38-47 (22.6%), 18 – 27 (17.2%) and the rest of the participants at 2.7% were above the age of 48. The majority of the residents who partook in the survey were formally educated, thus holding a university degree or similar (45%), followed by those who had had a vocational training (35.5%).

Fourteen percent of the participants had had a secondary or high school qualification, 3.9% held a masters' or PHD qualification and the rest of the residents had reached as far as primary level education. Participating respondents in the survey confirmed to have been residing in the Victoria Falls Town (host destination) for more than one

year at the time of study. Ninety percent of the respondents had been residing in Victoria Falls between 6-10 years, with 8.1% having resided in the town between 1-5 years and the rest of them had been staying in the city for over one year at the time the study was conducted (1.5%). Finally, 15.7% were students, 6.6% educators, 38.9% were professional with a white-collar job and the rest 39% were either formally and or informally employed.

Table 1: Demographic Breakdown of the Sample (n = 332)

|                           | Frequency | %    |
|---------------------------|-----------|------|
| Age                       |           |      |
| 18-27                     | 57        | 17.2 |
| 28-37                     | 191       | 57.5 |
| 38-47                     | 75        | 22.6 |
| 48-57                     | 9         | 2.7  |
| Total                     | 332       | 100  |
| Gender                    |           |      |
| Male                      | 192       | 58   |
| Female                    | 140       | 42   |
| Total                     | 332       | 100  |
| Education                 |           |      |
| Primary school            | 2         | .6   |
| Secondary and High school | 48        | 14.5 |
| Vocational school         | 118       | 35.5 |
| University                | 151       | 45.5 |
| Master or P.hD            | 13        | 3.9  |
| Total                     | 332       | 100  |
| Residence                 |           |      |
| Under 1 year              | 5         | 1.5  |
| 1-5 years                 | 27        | 8.1  |
| 6-10 years                | 300       | 90.4 |
| Total                     | 332       | 100  |
| Marital status            |           |      |
| Single or divorced        | 210       | 63.3 |
| Married                   | 122       | 36.7 |
| Total                     | 332       | 100  |
| Occupation                |           |      |
| Student                   | 52        | 15.7 |
| Educator                  | 22        | 6.6  |
| Professional              | 129       | 38.9 |
| Other                     | 129       | 39.0 |
| Total                     | 332       | 100  |

## **5.2 Exploratory Factor Analysis and Correlations**

In order to assess convergent and discriminant validity an exploratory factor analysis (principal component analysis) with Varimax rotation and reliability analysis were performed. The five indicators in the model explained 79 % of the variance. All of the items had factor loadings of 0.70 and above and loaded onto their underlying constructs. All Eigen values were greater than 1.00. All coefficients Alpha were higher than the cut-off level 0.60. Specifically, festival impacts (cultural preservation and community cohesiveness) and community attachment reported Cronbach Alpha of 0.87, 0.74, and 0.91. Cronbach Alpha for WLB is reported at 0.89, which shows that all the scales were reliable. Therefore, convergent validity and discriminant validity was established.

Common method bias can be considered a potential risk therefore we performed Harman's single-factor test. More precisely, all measures are forced to load on one factor. The results of exploratory factor analysis showed that one factor explained only 28.4% of the variance. Consequently, common method bias may not be considered as a threat.

Table 2: Scale Items, Exploratory Factor Analysis and Internal Consistency Reliability

| Scale items         | Factor Loadings | Eigen values | % of the variance | $\alpha$ |
|---------------------|-----------------|--------------|-------------------|----------|
| <b>IMPCB</b>        |                 |              |                   |          |
| Cult Preserv        |                 | 3.68         | 28.37             | 0.87     |
| 1                   | .95             |              |                   |          |
| 2                   | .92             |              |                   |          |
| 3                   | .76             |              |                   |          |
| 4                   | .75             |              |                   |          |
| <b>COMATT</b>       |                 |              |                   |          |
| 1                   | .93             | 2.94         | 22.60             | 0.91     |
| 2                   | .92             |              |                   |          |
| 3                   | .86             |              |                   |          |
| <b>WLB</b>          |                 |              |                   |          |
| 1                   | .93             | 1.96         | 15.04             | 0.89     |
| 2                   | .90             |              |                   |          |
| 3                   | .87             |              |                   |          |
| <b>MPCB Com coh</b> |                 |              |                   |          |
| 1                   | .85             | 1.70         | 13.00             | 0.74     |
| 2                   | .82             |              |                   |          |
| 3                   | .79             |              |                   |          |

Note: Kaiser-Meyer-Olkin of sample Adequacy=.711; Bartlett's Test of Sphericity=2413.979,  $p < .001$ .  $\alpha$ - Coefficient alpha; IMPBC CultPreserv = Impact (benefit) Cultural preservation; COMMATT = Community attachment; WLB = Wellbeing; IMPCB Comcoh = Impact (benefit) community cohesiveness.

Table 3 presents the correlation coefficients among the study variables which are below .70. Means, standard deviation, and correlations of the variables are also shown in Table 3. The first three conditions for mediation analysis (Baron & Kenny, 1986) are achieved as the main correlations among the study variables are significant. Firstly, there is a significant correlation between community cohesiveness and cultural preservation ( $r = -.151$ ) and community attachment ( $r = -.258$ ) based on the first condition. Table 4 which presents regression results also supports these direct relationships. There is significant correlation between community cohesiveness and well-being ( $r = .206$ ) but not between cultural preservation and well-being. The significant relationship between the independent and the criterion variable supports the second condition. The third condition

regarding the relationship between the mediator and the criterion variable is also met only for community attachment and well-being ( $r = .236$ ). As there is no significant association between well-being and cultural preservation, cultural preservation is not included in the mediation analysis.

Table 3: Means, Standard Deviations and Correlations of the Study variables

| Variables          | 1      | 2       | 3     | 4    |
|--------------------|--------|---------|-------|------|
| 1 WLB              | 1000   |         |       |      |
| 2 COMATT           | .236** | 1000    |       |      |
| 3 CULTPRES         | -.009  | -.151** | 1000  |      |
| 4COMCOH            | .206** | .258**  | -.022 | 1000 |
| Mean               | 2.76   | 6.47    | 2.07  | 4.07 |
| Standard deviation | 0.78   | 0.67    | 0.64  | 0.56 |

**Notes:** Each variable's composite scores were obtained by averaging scores across items representing the measure. \*\*Correlation significant at the 0.01 level. WLB = Wellbeing; COMMATT = Community attachment; CULTPRES = Cultural preservation; COMCOH = Community cohesiveness.

### 5.3 Model Test Results

Table 4 presents the direct effects of the study's variables. Hypothesis 1 puts forward that community cohesiveness is positively related to community attachment. This hypothesis is supported as shown in Table 4 as community cohesiveness has a significant influence on community attachment ( $\beta = .258$ ,  $p < 0.001$ ). Hypothesis 2 puts forward that cultural preservation is related to community attachment. Cultural preservation has a significant negative impact on community attachment ( $\beta = -.151$ ,  $p < 0.010$ ) shown in Table 4, therefore hypothesis 2 is partially supported. Hypothesis 3 puts forward the effect of community cohesiveness on well-being. Hypothesis 3 is supported ( $\beta = .206$ ,  $p < 0.001$ ). Hypothesis 4 is not supported because cultural preservation is not related to well-being. Hypothesis 5 which

denotes the relationship between community attachment and well-being is also supported. Hypothesis 6 is supported as community attachment plays a mediating role between community cohesiveness and well-being as shown in Table 5. That is, community attachment partially mediates the effect of community cohesiveness on well-being, and the increment in  $R^2$  of the model ( $\Delta R^2 = .036$ ,  $p < 0.001$ ). Sobel test also provides support for well-being as a partial mediator of the influence of community attachment on community cohesion ( $t = 2.54$ ,  $p < 0.01$ ). Hypothesis 7 is not supported as cultural preservation was not included in the mediation analysis due to its non-significant effect with well-being.

Table 4: Hierarchical Multiple Regression Analysis Results: Direct Effects

| Dependent variables and standardized regression weights |         |        |         |        |                                |         |        |         |       |
|---------------------------------------------------------|---------|--------|---------|--------|--------------------------------|---------|--------|---------|-------|
| Community attachment Wellbeing                          |         |        |         |        | Community attachment Wellbeing |         |        |         |       |
| Variable                                                | $\beta$ | t      | $\beta$ | t      | Variable                       | $\beta$ | t      | $\beta$ | t     |
| COMCOH                                                  | .258    | 4.86** | .206    | 3.82** | CULTPRES                       | -.151   | -2.77* | -.009   | -.158 |
| F                                                       | 23.59   | -      | 14.58   | -      |                                | 7.66    | -      | .025    | -     |
| $R^2$ at                                                |         |        |         |        |                                |         |        |         |       |
| each step                                               | .07     | -      | .04     | -      |                                | .03     | -      | .00     | -     |
| $\Delta R^2$                                            | -       | -      | -       | -      |                                | -       | -      | -       | -     |

\*\*p < 0.001, \*p < 0.10, figures in parentheses represent the t-values

Table 5: Hierarchical Multiple Regression Analysis Results: Indirect Effects  
Dependent variable and standardized regression weights

| Independent variables | WLB         |             |
|-----------------------|-------------|-------------|
|                       | Step1       | Step2       |
| COMCOH                | .21(3.82)** | .16(2.83)*  |
| COMATT                |             | .19(3.57)** |
| F                     | 14.58       | 13.93       |
| $R^2$ at each step    | .042        | .078        |
| $\Delta R^2$          |             | .036        |

Sobel test: COMATT  $\longrightarrow$  WLB  $\longrightarrow$  COMCOH 3.04,  $p < 0.05$

*Note:* The results do not show any problems of multicollinearity, \* $p < 0.05$ , \*\* $p < 0.001$ , figures in parentheses represent the t-values; COMCOH = Community cohesiveness; COMATT = Community attachment; WLB = Wellbeing.

## **Chapter 6**

### **DISCUSSION**

In relation to the Jameson Festival held in Victoria Falls, Zimbabwe, findings on the interrelationships between positive festival impacts (benefits: community cohesiveness and cultural preservation), community attachment and residents' well-being are discussed. The chapter gives an account on the practical and theoretical implications, the limitations of the study and recommendations for future research.

#### **6.1 Discussion of Findings**

The study developed and tested a conceptual model that investigates the relationships between positive festival impacts (benefits: community cohesiveness and cultural preservation), community attachment and residents' wellbeing. Relationships were tested with a sample of residents in Victoria Falls, Zimbabwe.

For the purpose of this study seven hypotheses were constructed. Four of the hypotheses constructed were fully supported, one was partially supported and two were not supported. Results of the current study indicate that positive festival impacts (benefits): community cohesiveness and cultural preservation to some extent had effects on community attachment. Precisely, the research confirms that community cohesiveness is positively connected to community attachment. As suggested before in the discussion, community cohesion entails harmony amongst residents. Individuals collectively work together in peace towards a common belief. Given the analysis, the more social cohesion is built in communities amongst the

residents, the more the people felt a sense of belonging to their community thereby sharing a common identity which enhances community attachment. The result was consistent with other researchers suggesting that positive festival impacts yielded community attachment (Li & Wan 2013) and community pride (Mill & Morris, 2002). Furthermore, Gertz (1997) suggests that festivals provide community developments prospects, one factor that can cause people to develop a common goal, identity and community attachment.

According to other researches, culture preservation is considered a positive festival impact (benefit) (Besculides et al., 2002; Black, 2016; Van Winkle & Woosnam, 2014; Yolal et al., 2009; Yolal et al., 2016). However, results on the current study partially support the relationship between cultural preservation and community attachment. Precisely, cultural preservation had negative effects on community attachment, contrary to previous studies' findings as noted above. In the case of the Jameson Festival in Victoria Falls, Zimbabwe, negative results may have been as a result that the event is still fairly new to the community to have produced noticeable benefits towards culture. As such, residents of the host community have not seen nor found reason to collectively work together in effort to promote more culture awareness. Given this reason, attachment is disabled. Another likely reason that cultural preservation had negative effects in this current study may be that the Jameson festival has not quite promoted culture in the event. Residents may not have known that cultural practices in events can yield benefits that contribute to their community and well-being in the long run. Black (2016) supports the above notions as some respondents in his study noted the need for festivals to enhance activities such as to communicate, show and pass on local cultural heritage. Furthermore, cultural practices shared during festivals needed to be consistent in order to ensure

swift communications between residents and tourists. Bearing in mind Black's (2016) findings above, inconsistent cultural practices and less attention to cultural issues and presentations during festivals, may lead to negative perceptions. This may also have been the case with the Jameson Festival conducted in Victoria Falls, Zimbabwe.

Aitchison and Pritchard (2007) view festivals as important cultural sites responsible for producing culture and community identity. As such the authenticity of culture presentation in the festival becomes important to the visitor, attendees and residents. However, in some instances festivals organizers involved other people besides members of the community to take part in the festival and portray this culture. Should this be the case, where other people, not members of the community who are well averse with their traditions and culture ,take part in the event, there are likely high chances that residents will not see any cultural benefits. This therefore means collectively meeting to plan or invest in their culture becomes pointless, thus reducing the chance of cohesion, community identity and attachment.

The residents of Victoria Falls (Jameson Festival, host city), may have not seen the significance of cultural preservation as yet to consider it a worthwhile benefit. Alternatively, they might not have been given a chance and opportunity to fully show and share their cultural practices with the visiting participants. Festival organizers are therefore encouraged to ensure maximum involvement of all stakeholders concerned in a festival setting, locals included.

According to the study's findings, among the festival benefits, community cohesiveness positively affected residents' well-being. That is, when festival impacts were perceived positive and beneficial to communities, residents' well-being is also improved. Studies have also generally shown that perceived positive festival impacts positively affected residents' well-being (Yolal et al., 2016).

Findings of the current study confirm a significant relationship between festival benefit (community cohesiveness) and residents' well-being, with no relationship whatsoever between cultural preservation and residents' well-being. With regards to the Jameson festival, the residents of Victoria Falls, in Zimbabwe, identified only community cohesiveness as a variable contributing to their well-being. Community harmony as noted earlier is an indicator for a desired high life standard and/or one's well-being. The result also support the findings of Gursoy et al. (2004) and Dwyer et al.(2000) who suggest that festivals and events are a significant factor for the communities. How host community residents perceive festival benefits over their community determined their well-being. The higher the perceptions, the more likely it is that lives and well-being are enhanced.

Preserving culture however was not seen to contribute towards well-being. This finding is contrary to what literature holds as many studies have noted cultural preservation to contribute to social cohesion (Black, 2016; Highmore, 2016) amongst residents within a host community and wherein social ties are meant to bring harmony that in turn contribute to the residents' well-being (Yolal et al., 2016). Research generally notes that positive and/or negative impacts are inevitable, however, it may also be that some events may or may not foster these effects (Ohmann, Jones, & Wilkes, 2006). In the case of the current research, understanding

the differences in results (negative cultural preservation) may not be clear and they are likely due to the fact that there is little evidence on the subject matter.

Results also suggest that community attachment positively relates to well-being. According to Goudy's (1990) study, few antecedents of community attachment were observed: a sense of belonging, social bonds and sense of community which are believed to contribute to the well-being of individuals. In this regard, the residents of Victoria Falls felt that by taking part in the Jameson Festival, helped them emotionally attach to their community and build social bonds and ties that have assisted them to live in harmony. As a result, more benefits such as the socio-economic impacts can aid them greatly, thus quality of life can improve, hence an enhanced well-being.

Lastly but not least, the study results also indicate that community attachment mediates the relationship between festival impact (benefit- community cohesiveness) and residents' well-being. As alluded before in the discussion, festivals foster cohesion and attachment among individuals in a community. Once residents positively perceive impacts of an event and/or experience benefits from it, courage and confidence to participate more in the event is built. As the people interact during the festivals, social ties are developed contributing to social cohesion eventually leading to an affection and attachment towards the community. When people begin to work together in agreement over the same issues, peace is developed, an antecedent for well-being. Furthermore, when other benefits such as educational benefits begin to be noticed and experienced, residents can come as one and continue working together collectively. Therefore, community attachment can mediate the relationship between community cohesion and residents' well-being. For example,

two festivals: The Wadden Sea and Ganesha Chathurthi festival contributed highly and noticeably to their host communities. Benefits of the events were visible and residents supported the events further. Given such scenarios, cohesion and attachment are inevitable.

The Jameson Festival has been successfully running for the past eight years. Meaning, the community may have endorsed the event and residents might have experienced and noticed some benefits such as social community cohesion and many others contributing to their well-being. Unexpectedly, there was no significant relationship between cultural preservation and well-being.

## **6.2 Theoretical Implications**

Academically, the research study develops a new conceptual model and uses the SET and affect theories to explain the interrelationships between positive festival impacts (benefits), community attachment and residents' well-being. Residents' feedback and feelings towards festival benefits are important in this study, hence the developed theoretical framework helps assess and investigate further the effect of their perceptions on community attachment and well-being.

The study contributes to the literature via the use of SET and Affect theories to explain the relationships between positive festival impacts, community attachment and residents' well-being. In the case of SET, an exchange process takes place among residents. Residents become more attached to their community when and if they perceive more positive festival impacts (benefits: community cohesiveness). When more negative festival impacts are viewed, likewise residents become less attached to the community, and do not feel nor think their lives are improved in anyway as a result. Precisely, Victoria Falls residents perceived positive festival

impacts (e.g., community cohesiveness) to have influence on community attachment, as well as well-being as compared to the cultural preservation which had a negative influence.

The ultimate goal in using SET was to understand residents' attitude and/or behavior in a community. The current study in line with other researchers further confirms this notion to be valid (Nunkoo & Ramkissoon, 2011; Li & Wan, 2016). The residents of Victoria Falls, for example, did not see any benefits in cultural preservation, hence the negative results on the relationship between the variable and community attachment and residents' well-being.

Furthermore, the current research study implements the affect theory (d'Hauwere, 2015) in the context of festivals for the first time to develop the relationships mentioned above. In the context of tourism, affect theory has only been used to understand what makes destinations attractive to tourists. Affect theory, in this case, helps understand what makes people come together, what attracts them to festivals and to take part in the event. Results of the study once more prove that residents become more attached to their community when they perceive positive festival impacts (benefits: community cohesiveness) as compared to when the impacts are negative (e.g., cultural preservation).

There are other contributions of this study to the festivals and events literature. That is, the current thesis develops and tests a conceptual model on the interrelationships between positive festival impacts (e.g., community cohesiveness), community attachment and residents well-being. Additionally, the study introduces community attachment as a mediator between festival impacts and residents' well-being on a

sample consisting of residents of Victoria Falls (the host community) in Zimbabwe who have attended the Jameson Festival. The researchers selected Zimbabwe, particularly Victoria Falls, as the setting of the study as festivals are a fairly new concept in the country. The Jameson Festival, among other events, is appropriate as festivals have only just gained popularity in the Zimbabwean tourism arena, thereby it attracts many tourists from around the world.

Festival impacts have generally been investigated on a broad perspective, however, the current study concentrates particularly on two positive impacts (benefits: community cohesiveness and cultural preservation) which received less or no attention in the literature. The study aims to understand their relationship with community attachment and residents' well-being. The study hence responds to the calls in the literature to investigate the effects of festivals impacts on their community (Van Winkle & Woosnam, 2014). With reference to the current study, community attachment is introduced as a mediator between positive festival impacts and residents' well-being. In the case of our research, the relationships between community attachment and its antecedents and consequences are discussed from residents' point of view instead of a festival visitor / attendee perspective (Lee et al., 2014) which contributes to the extant data base.

### **6.3 Practical Implications of the study**

The study offers a number of practical implications for the Jameson Festival organizers and other stakeholders involved in the planning, marketing and promotion of the event. Residents play a vital role in the initiation of festivals and its success, making them (residents/ local peoples) important stakeholders (Deery, Jago, & Fredline, 2012; Song et al., 2015). As such, involving host community residents in

festival planning could be beneficial to the success of the event. Festival organizers are therefore encouraged to involve the community as much as possible in the planning of the festivals.

The success of the Ganesha Chaturthi festival in India (Gaur & Chapnerkar, 2015) lays mainly in its ability to involve all stakeholders and the different ethnicities. Although the Hindus have a majority say in the planning of the event, it also encompassed other ethnicities in the planning and organizing of the festival. The same could also be done for the Jameson festival, wherein it can involve the different ethnicities found in the Victoria Falls Community. As with the Ganesha Chaturthi festival, the strongest cultural group could take the lead in promoting the festival. However, the lead cultural group is encouraged to make sure that all other smaller tribal groups are involved and take part in the festival. Festival organizers as the coordinators of the event are encouraged to help facilitate the activities and maintain order and a fair share of representation of the area's culture in the festival.

Results of the current study indicate that positive festival impacts (benefits: community cohesiveness) are associated with community attachment and residents' well-being. Event and festival organizers must therefore try to explain to the communities the anticipated festival benefits such as cultural preservation, educational and community benefits, socio-cultural and economic impacts. Different communication strategies could be developed by the several bodies involved in the organizing of the Jameson Festival. For example, planners could conduct community meetings with residents to discuss the event and make preparations for it.

Communication is the key in this regard, and this may be particularly true to the Jameson Festival. Contrary to other researches that have noted cultural preservation as a positive festival impact, this was not the case with the current study, wherein residents found it not significant to them or to their well-being. Although the actual reasons for such negative feedback are not quite known, the Jameson festival organizers could agree in ensuring and bringing awareness on the festival benefits to the residents of Victoria Falls, Zimbabwe. Explaining the anticipated benefits of the festival and its outcomes to host communities, encourages residents to cohesively and collectively work together towards the success of the event. It may also bring awareness to the residents on the positive benefits, giving them reason to develop an affect towards their community or surroundings. As such, positive festival impacts such as socio-cultural, economic, educational, and community benefits can be explained to residents during the planning stages of the event, in order to create awareness. Engaging locals fully to participate in festivals could bring awareness of festival benefits to the communities fast. For example, festival planners could invite local clans or community associations to host and participate in the festival (Li & Wan, 2016).

The Jameson Festival organizers, government authorities and/or tourism entities involved in developing and promoting of festivals could take example from the Wadden Sea Festival organizers. Liburd & Derkzen's (2009) findings indicate that the Wadden Sea Festival organizers developed a manifest which served as a program development, with the aim to inspire festival artists to perform and for visitors to attend. The manifest consisted of phrases showing what people should expect to experience and achieve in the festivals. As such the Jameson Festival organizers could consider borrowing the same concept to promote positive festival impacts

awareness in the community. The manifest in the case of the Jameson Festival could include anticipated festival benefit such as community cohesion, cultural preservation and their effect on community attachment and well-being. Additionally the manifest could be used as a tool for communicating objectives of the festival. In order to make it appealing to the communities, these objectives should include the community's interest or what they desire to see from the festival. In other words promotion of the festival development should first begin in the community in order to stir positive attitudes towards cohesion and attachment. As noted earlier, communication is the key tool in the development of the festival and towards awareness of positive festival impacts. As such a manifest distributed in the communities serves as a tool of communication.

Furthermore, Black (2016) stipulates for communities to have a sense of belonging and pride, the locals making up the community need to share a sense of affinity in recognizing what their local culture is, where it is sourced and also share a sense of its accessibility. In line with Black's (2016) suggestion, the Jameson festival organizers, Government and Tourism entities involved in planning of the event, could also work at helping the locals identify and define their culture. This can be achieved through involvement of locals in planning of the event. As the organizers collectively work towards defining the community's culture, cultural awareness is promoted and the organizers could also take leverage in explaining or showing the benefits of its preservation to the host community.

As noted earlier and in all other festival impact studies, negative impacts are inevitable (for example: acculturation, increased crime levels, overcrowding, littering, noise, etc.). Festival organizers could also help alleviate the problems, by

ensuring a minimum negative event impacts. Sustainable events and event planning may be considered and developed. Engaging communities in planning and running of events, also further helps in eliminating negative impacts. Once residents are informed of the positive effects of an event, (for example, festivals foster community cohesiveness and further enhances residents' well-being), they are obliged to preserve their resources for the long term benefit and enjoyment.

Additionally, information acquired from this study's findings helps festival organizers understand the factors important to residents. Once these residents' perceptions regarding festival impacts are identified, festival planners have to ensure they observe them in planning of the event. The current thesis introduced community attachment as a mediator on the relationship between festival impacts and residents' well-being. As such, festivals could therefore be built in such a way that social ties, sense of belonging and sense of community are easily created within communities. For example, involving local participation in planning of the event easily and quickly brings the communities together, there-by developing cohesion and attachment at early stages of the event. In this case, locals would not have to wait to experience the festival during its parade, but feelings, emotions and experiences are built from the initial stages of the event until its ending.

Allowing the locals to take part in festival and giving them ownership of the event and its success, helps build pride, sense of belonging, cohesion and attachment. According to Black (2016), community pride in festivals is shown through expressions and desires of the community to show the event/festival to the visitors or younger generation, and this pride is developed through feeling of ownership. As such, in order to create strong community cohesion and attachment amongst

residents of the Jameson festival community, the organizers are encouraged to promote a feeling of ownership in the festival amongst individuals in the host destination. Once more, when the locals are deeply involved in the festival processes, planning, development and evaluation, assessing benefits of the event become easy there-by enhancing residents' interest in the event.

Community harmony and joy of the residents are important factors to be seriously considered in planning of events and festivals. These two factors help with community attachment and when handled well they contribute to well-being. Involving the residents in the planning of the event helps bring awareness on what needs to be done for example to eradicate negative benefits which affect their harmony and makes them understand how best to maximize their resources towards their well-being. Moreover, small gestures in enhancing joy and boosting community pride among residents could be considered by the festival organizers. Pride and joy bring satisfaction, an antecedent for well-being, as such organizers could increase pride among residents by giving them the honor to fully participate in the event or at least consider giving them certain sections to partake in. School children from the community can be allocated performance slots to share on their tradition during the festival period or entirely entrusting the host community to be in the fore of the event hosting.

Generally, festival organizers and all other stakeholders involved in arranging activities like these are encouraged to genuinely consider locals as an important stakeholder in planning successful events that bring joy and create peace for locals in the host community.

The study's findings show that residents' well-being is mostly enhanced when they have developed social community cohesion and attachment amongst themselves. Thus, festival organizers and any other relevant stakeholders should design festivals in such a way that social ties, bonds, community pride cohesion and community attachment are enhanced.

## **6.4 Limitations and Future Research**

A few limitations of the study are noted. Firstly, the research was conducted eight weeks post the event, which may have had an effect on the residents' perception regarding the festival impacts. Collecting data as the event takes place may be a better alternative in future studies to understand residents' perceived festival impacts and their influence on community attachment and well-being.

Festivals involve various stakeholders (Kim & Uysal, 2003) whose input in the planning of the event is essential, however, the current study included only residents. Input from other stakeholders, such as tourists, parks and wildlife officials, tourism entities, local businesses councils and festival planners, is essential.

This study pays attention only to the positive festival impacts nevertheless including the negative perceived festival impacts may also be beneficial to understanding further the tested interrelationships. Only two festival impacts (benefits: community cohesiveness and cultural preservation) are included in this study. Other perceived impacts such as: community and educational benefits (Yolal et al., 2016), socio, cultural, economic, physical and environmental impacts on community attachment and well-being could be further investigated. Furthermore, the study focused on festival benefits: community cohesiveness and cultural preservation on residents'

well-being via community attachment. Other mediation mechanisms such as sense of community (Yolal et al., 2016), social ties, community identity and pride can also be considered in future research.

Zimbabwe is a developing country therefore information acquired from this study alone cannot be generalized. As such, future researchers could conduct further research on festivals impacts in other developing countries. A pre and post analysis of the effects of festivals on host communities would be beneficial in understanding the relationships.

## **Chapter 7**

### **CONCLUSION**

The study developed and tested a conceptual model regarding the mediating role of community attachment on the interrelationships between festival impacts (benefits), and residents' well-being. The focus of the study was the Jameson festival conducted in Victoria Falls in Zimbabwe. As such, data was collected on residents of the host community. Festival tourism is a new concept in Zimbabwe, barely a decade old and commenced as a means of boosting tourism in the country, particularly the major tourist resort town – The Victoria Falls.

An overview regarding the aim of the study, objectives and background of the study were presented in the introduction stage of the thesis. A more detailed insight on positive festival impacts (benefits: community cohesiveness and cultural preservation) was discussed in the literature review. Additionally, a background discussion on the SET and affect theories used to construct hypotheses for the study were presented.

The SET helps understand human behavior and attitude. The theory suggests that humans tend to behave in a certain way towards an event when there are benefits perceived. For example, residents may only participate in an event only when they perceive positive results beneficial to them. Furthermore, the Affect theory also

explains how festivals help residents develop affect, cohesion, community attachment and well-being.

The results of the study indicate that festivals help bring people of different walks of life together towards a common purpose and goal. Specifically, the results show that festivals foster community cohesiveness and community attachment. Events as such are quite involving, hence their ability to help develop a sense of belonging and togetherness within host communities. Results also show that the perceived positive festival impact: community cohesiveness is strongly related to community attachment and well-being and as such community attachment mediates their relationships. There is also a direct positive relation between community attachment and well-being. Although the relationship between festival cultural preservation and community attachment was partially supported, there was no significant association to well-being.

Using a sample of residents attending the Jameson Festivals in Victoria Falls, in Zimbabwe, research was conducted over a period of fourteen days, eight weeks after the event. The study collected data via a quantitative approach, employing a convenient sampling strategy to contact respondents.

Lastly but not least, there were a few limitations encountered, for example the issue of collecting data post the event, the use of convenience sampling over other sampling strategies and paying attention only to two positive festivals impacts. The research considered only one festival stakeholder, the residents, whereas other major players in the event planning can be included in future researches. Investigating their perceptions too would give a better and broad view of residents' perceptions. The

thesis discusses the theoretical and practical implications of the study for both academicians and festival organizers. Finally, useful suggestions for future researches on festivals and events as such are also provided.

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## **APPENDIX**

## **Appendix A: A Field Study for Residents Regarding Jameson Festival**

Dear Respondent:

This research is aimed to better understand your perceptions regarding Jameson festival. Therefore, we kindly request that you self-administer this questionnaire.

Any sort of information collected during our research will be kept in confidential. We appreciate your time and participation in our research very much.

If you have any questions about our research, please do not hesitate to contact Miss Cathrine Banga through her e-mail address: cbangam@gmail.com.

Thank you for your kind cooperation.

### **Research Team:**

Dr. Georgiana Karadas  
Prof. Dr. Hasan Kılıç  
Cathrine Banga

### **Address:**

Faculty of Tourism  
Eastern Mediterranean University  
Gazimagusa, TRNC  
Via Mersin 10, Turkey

## SECTION 1

Please indicate your disagreement or agreement with each statement by crossing the number using the following five-point scale:

- (1) I strongly disagree
- (2) I disagree
- (3) I am undecided
- (4) I agree
- (5) I strongly agree

|                                                                                                             |   |   |   |   |   |
|-------------------------------------------------------------------------------------------------------------|---|---|---|---|---|
| <b>01.</b> This festival increases local interest in the region's culture and history.                      | 1 | 2 | 3 | 4 | 5 |
| <b>02.</b> This festival helps pass the customs and traditions to young people.                             | 1 | 2 | 3 | 4 | 5 |
| <b>03.</b> This festival encourages development of a variety of cultural activities by the local residents. | 1 | 2 | 3 | 4 | 5 |
| <b>04.</b> This festival provides an incentive for the restoration of historical buildings.                 | 1 | 2 | 3 | 4 | 5 |
| <b>05.</b> This festival brings the community closer together. (community cohesiveness)                     | 1 | 2 | 3 | 4 | 5 |
| <b>06.</b> This festival fosters a sense of community (e.g. belonging).                                     | 1 | 2 | 3 | 4 | 5 |
| <b>07.</b> This festival cultivates residents' civilized behaviors (e.g. no littering).                     | 1 | 2 | 3 | 4 | 5 |

## SECTION 2

Please indicate your disagreement or agreement with each statement by crossing the number using the following seven-point scale:

- (1) I strongly disagree
- (2) I disagree
- (3) Somehow, I disagree
- (4) Undecided
- (5) Somewhat I agree
- (6) I agree
- (7) I strongly agree

|                                                                          |   |   |   |   |   |   |   |
|--------------------------------------------------------------------------|---|---|---|---|---|---|---|
| <b>08.</b> This community has meaning to me. (Community attachment       | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| <b>09.</b> It is important to continue the traditions of this community. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| <b>10.</b> What happens in this community is important to me.            | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

## SECTION 3

Please indicate your answer by placing a (✓) in the appropriate alternative.

1. How old are you?

18-27 ( )

28-37 ( )

38-47 ( )

48-57 ( )

58 and over ( )

**2. What is your gender?**

Male ( )

Female ( )

**3. What is the highest level of residing in education you completed?**

Primary school ( )

Secondary and high school ( )

Vocational school (two-year program) ( )

University first degree ( )

Master or Ph.D. degree ( )

4. How long have you been this area?

Under 1 year ( )

1-5 years ( )

6-10 years ( )

**5. What is your marital status?**

Single or divorced ( )

Married ( )

6. What is your occupation?

Student ( )

Educators (academician) ( )

Professional (engineer, doctor)

Other \_\_\_\_\_

**Thank you for your kind cooperation.**