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Woosnam, Kyle M., Aleshinloye, Kayode D., Ribeiro, Manuel Alector, Styliadis, Dimitrios ORCID: <https://orcid.org/0000-0002-9488-3160>, Jiang, Jingxian and Erul, Emrullah (2018) Social determinants of place attachment at a World Heritage site. *Tourism Management*, 67 . pp. 139-146. ISSN 0261-5177 [Article] (doi:10.1016/j.tourman.2018.01.012)

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1 **Social determinants of place attachment at a World Heritage Site**

2 Woosnam, K., Aleshinloye, K., Ribeiro, M., Stylidis, D., Jiang, J. & Erul, E.

3

4 **Abstract:** While the work on place attachment is extensive, it neglects to focus on residents' and
5 tourists' perspectives of the construct concurrently. Additionally, the role that social factors play in
6 forging attachment to place is lacking within the tourism literature. This work focuses on whether
7 residents' (n = 469) and tourists' (n = 461) degree of place attachment at the Osun Oshogbo Cultural
8 Festival (Nigeria) were significantly different. Examining the psychometric properties of the place
9 attachment scale in an international context was a second aim. The final purpose of this work was to
10 assess whether social factors (i.e., frequency of interaction and emotional closeness) between residents
11 and tourists could explain the resulting CFA place attachment factors. MANOVA results revealed tourists
12 demonstrated a significantly higher degree of attachment. Each social determinant predicted the
13 attachment factors for both samples, with the two independent variables explaining higher degrees of
14 variance among residents.

15

16 1. INTRODUCTION

17 The impact that places have on our lives is quite powerful—from memories of our past, to the
18 present experiences we undertake, to the stories we will forge into the future. Attachment individuals feel
19 about such places though is not unique to those who reside within a particular locale (Anton & Lawrence,
20 2016; von Wirth, Gret-Regamey, Moser, & Stauffacher, 2016); tourists are drawn to irreplaceable
21 locations just as well, based on the meanings they ascribe to a place (Loureiro, 2014; Prayag & Ryan,
22 2012; Tsai, 2012). Oftentimes, what binds individuals to a place are the shared customs, beliefs, religious
23 practices, and intangible cultural heritage that are manifested in a geographical space (World Tourism
24 Organization, 2012). These practices make a space a “place” as Tuan (1977) contends. Implicit within this
25 idea is the role that social factors play in contributing to individuals’ degree of attachment to places.

26 Place attachment can be thought of as the formulation of positive emotional bonds between
27 individuals and their socio-physical environment (Hidalgo & Hernandez, 2001; Stedman, 2002). Derived
28 from early research (Proshansky, Fabian, & Kaminoff, 1983; Relph, 1976; Stokols & Shumaker, 1981;
29 Tuan, 1977) conducted primarily within human geography and social psychology, Williams and Vaske
30 (2003) formulated a widely-accepted two-dimensional (i.e., place identity and place dependence) scale
31 that measures the place attachment construct. This two-dimensional approach allows for distinguishing
32 between affective (i.e., place identity) and instrumental (i.e., place dependence) bonds individuals have
33 with the environment. Place identity comprising a person's self-definition, is a result of a system of
34 particular values, attitudes, and beliefs about the physical world (Proshansky, et al., 1983). Place
35 dependence, in a basic sense, is considered an attachment to a place for functional reasons (Stokols &
36 Shumaker, 1981); that few other places meet individuals' demands for a particular activity. In her review
37 of the place attachment literature over the last 40 years, Lewicka (2011) indicates that the scale Williams
38 and Vaske (2003) developed is "by far the most popular across different countries" (p. 220).

39 While the work concerning place attachment has been well established within the tourism
40 literature (see Kaján, 2014; Nunkoo & Gursoy, 2012; Ram, Bjork, Weidenfeld, 2016; Wang & Chen,
41 2015 for recent reviews), its development and application within a festival context (where arguably, few
42 better contexts exist providing opportunities for residents and tourists to interact and potentially forge
43 place attachment) is rather scant (Brown, Smith, & Assaker, 2016; Lee, Kyle, & Scott, 2012; McClinchey
44 & Carmichael, 2010), typically focused on visitors' (i.e., tourists') development of the construct.
45 Furthermore, collective considerations of both residents' and tourists' development of an attachment to a
46 unique festival place is also limited as Derrett (2003) indicates. It goes without saying then that work
47 highlighting the potential importance of social determinants of place attachments among both residents
48 and tourists is missing within the travel and tourism and festival literature. This is somewhat surprising
49 given Lewicka (2011) claims social predictors have demonstrated (albeit they have rarely been
50 considered) a positive relationship with place attachment. As such, the purpose of the current work is
51 threefold. The initial aim is to consider how residents' and tourists' perceptions of place attachment at a

52 cultural heritage festival (housed at a World Heritage Site in Nigeria) may potentially differ. Assessing
53 the factor structure of the Place Attachment Scale (Williams & Vaske, 2003) through confirmatory factor
54 analysis is a second purpose of the work. Ultimately, the main focus of this paper is to examine how
55 social determinants (i.e., degree of interaction and emotional closeness between residents and tourists) can
56 serve to explain each group's attachment to the place.

57

58 2. LITERATURE REVIEW

59 *2.1 Social interaction and relationships between residents and tourists*

60 Positive social interaction between residents and tourists has been drawing the attention of
61 tourism scholars for several years (see Akis, Peristiannis, & Warner, 1996; Bimonte & Punzo, 2016;
62 Chen, 2016; Loi & Pearce, 2015; Pizam, Uriely, & Reichel, 2000; Prentice, Witt, & Wydenbach, 1994;
63 Teye, Sonmez, & Sirakaya, 2002; Wall & Mathieson, 2006; Woosnam & Norman, 2010; Woosnam,
64 Norman, & Ying, 2009; Yu & Lee, 2014). Prentice et al. (1994) found that positive social interactions
65 with residents (e.g., talking with residents or participating in social activities with residents) strengthened
66 the bond between individuals. In a similar vein, positive interactions may provide greater understanding
67 of others from different cultural backgrounds, leading to greater mutual understanding (Allport, 1954).

68 Previous studies have also found that negative attitudes, misconceptions, hostile behavior,
69 stereotypes of others and prejudices can be reduced through positive social interactions between residents
70 and tourists (Amir, 1969; Steiner & Reisenger, 2004). For instance, Wearing and Wearing (2001) claimed
71 that positive social interactions may reduce the classification of the self and others. Similarly, Pizam et al.
72 (2000) found that positive interactions between residents and tourists can change the latter's perspectives
73 from negative to positive. More intimate degrees of interaction between residents and tourists serve to
74 reduce barriers between tourists and residents which can foster greater understanding between
75 individuals, cross-cultural learning, mitigation of negative tourism impacts of tourism, and increased
76 sustainable tourism (Goeldner & Ritchie, 2004; Gunn & Var, 2002; Pearce, 1989; Wall & Mathieson,
77 2006). Lack of social interaction can also have negative economic implications for local communities.

78 Ultimately, researchers have admitted that positive social interaction is crucial for the success of
79 sustainable tourism (Benckendorff & Lund-Durlacher, 2013; Bimonte & Punzo, 2016; Chen, 2016; Loi &
80 Pearce, 2015; Wall & Mathieson, 2006; Yu & Lee, 2014).

81 In order to increase the interaction between residents and tourists, previous researchers state that
82 examining the degrees of emotions is necessary (McIntosh, 1988, Wearing & Wearing, 2001). Similarly,
83 Pizam et al. (2000) found interactions between residents and tourists to be positively correlated with
84 feelings they have toward one another. Hence, Woosnam et al. (2009) were among the first to examine
85 residents' feelings towards tourists through their interactions in the context of tourism. Following this,
86 Woosnam and Norman (2010) first exposed the direct positive relationship between interaction and
87 emotional solidarity (as measured through the *Emotional Solidarity Scale*). Numerous tourism studies
88 have followed indicating interaction serves as a significant predictor of residents' emotional solidarity or
89 emotional closeness with tourists (Kirillova, Lehto, & Cai, 2015; Prentice, Witt, & Wydenbach, 1994;
90 Reisinger & Turner, 2003; Woosnam, 2011a; 2011b; 2012; Woosnam & Aleshinloye, 2013; Yu & Lee,
91 2014).

92 The degree of interaction and the relationship between residents and tourists have each been
93 measured numerous ways. For instance, "how many days per week residents interact with tourists" (Teye
94 et al., 2002), and "how often residents talked with tourists during summer" (Akis et al., 1996) are two
95 ways in which interaction has been measured. In addition to these, Woosnam and Norman (2010)
96 measured the degree of interaction through five items focusing on frequency of interaction during
97 different times of the year. To date, one of the primary means to measure the relationship between
98 residents and tourists is through the *Emotional Solidarity Scale* (Woosnam & Norman, 2010). A modified
99 version of the Inclusion-of-Other-Self (IOS) Scale (a 7-point visually-displayed scale focusing on extent
100 of emotional closeness between residents and tourists) based on the work of Woosnam (2013) is another
101 way to assess the relationship. However, the social interaction and relationships between residents and
102 tourists rarely ever considers the role of place (i.e., place attachment). Some studies claim that these

103 individuals (i.e., residents and tourists) can develop and improve the emotional bonds with places by
104 building positive interactions (see Proshansky, 1978; Williams, Patterson, Roggenbuck, & Watson, 1992).

105 **2.2 Place attachment in tourism**

106 Place attachment commonly refers to the affective bond developed between people and places
107 (Hidalgo & Hernandez, 2001), resulting from peoples' cumulative experiences with both physical and
108 social aspects of an environment (Low & Altman, 1992; Tuan, 1977). In the tourism literature, place
109 attachment has been explored in a variety of contexts including residents' attitudes towards tourism
110 development (Choi & Murray, 2010; Draper, Woosnam & Norman, 2009; Nunkoo & Gursoy, 2012;
111 Ramkissoon, Weiler & Smith, 2012), perceptions and image of place (Stylidis, 2017), emotional
112 solidarity between residents and tourists (Woosnam, Aleshinloye, Strzelecka, & Erul, 2016), tourist
113 experiences, attitudes and behaviors (Prayag & Ryan, 2012; Tsai, 2012) and authenticity of major tourist
114 attractions (Ram, Bjorg & Weidenfeld, 2016). Several approaches have been adopted in the measurement
115 of place attachment, ranging from single-item constructs related to residents' length of residency at a
116 given place (Snaith and Haley, 1999), to more complex multi-dimensional approaches, comprising two
117 (Kyle, Graefe, Manning & Bacon, 2004), three (Tsai, 2012) or even four dimensions (Ramkissoon et al.,
118 2012).

119 The two dimensions of place attachment, which are included in each of the aforementioned
120 studies, are *place identity* and *place dependence*. In her review of 40 years of research on place
121 attachment, Lewicka (2011) comments that this two-dimensional operationalization is by far the most-
122 widely used within the literature. Place identity refers to the identification of a person with a place,
123 leading to affective bonds and feelings towards it (Kyle et al., 2004; Proshansky et al., 1983; Ramkissoon,
124 Smith & Weiler, 2013), while place dependence is defined as the functional attachment to a place, and
125 how well a place functions in supporting a person's goals/needs (Stokols & Shumacker, 1981; Yuksel,
126 Yuksel & Bilim, 2010). Two other dimensions of place attachment, that is to say, affective attachment
127 (Ramkissoon et al., 2012; Tsai, 2012; Yuksel et al., 2010) and social bonding (Ramkissoon et al., 2012),
128 have received limited attention thus far and the debate whether they assist in best explaining place

129 attachment is still ongoing. Drawing on the vast majority of previous studies conducted both within and
130 beyond the tourism context, place attachment is conceptualized here comprising a place identity
131 component and a place dependence component.

132 Researchers have also explored potential antecedents of place attachment including tourist
133 involvement (i.e., attraction, self-expression, centrality to lifestyle) and destination image (Alexandris,
134 Kouthouris & Meligdis, 2006; Gross & Brown, 2008; Kyle et al., 2004; Prayag & Ryan, 2012; Tsai,
135 2012). Despite recent developments in the topic, it becomes evident from the aforementioned review of
136 the tourism and festival literature that gaps still exist in relation to the potential importance of social
137 determinants—such as the degree of interaction and emotional closeness between residents and tourists
138 (see Woosnam, 2013)—to place attachment. To fill in this gap, the current study aims to a) explore
139 whether residents' and tourists' perceptions of place attachment at a cultural heritage festival (housed
140 within a World Heritage Site) potentially differ, b) confirm the two-dimensional structure (i.e., *place*
141 *identity* and *place dependence*) of place attachment within an international context, and c) use social
142 determinants to explain each group's levels and nature of attachment to the place.

143

144 3. METHODS

145 This study was undertaken at the Osun Oshogbo Sacred Grove within Nigeria. While the Grove
146 has hosted local residents and visitors for the last five centuries (Omojola, 2011), it was only recently
147 (2005) dedicated by UNESCO as World Heritage Site. One of the most popular times to be at the Grove
148 is during the two-week Osun Oshogbo Festival which occurs in August each year. Few better
149 opportunities are afforded to residents and tourists to congregate within the sacred forest and Oshogbo to
150 celebrate the Yoruba traditions and offer prayers and petitions to the Osun Goddess of Fertility (Probst,
151 2011). It is a widely-held belief among the Yoruba that Osun dwells within the Sacred Grove and the
152 Oshogbo River; that those visiting are blessed with increased fertility.

153 Oshogbo residents living adjacent to the Sacred Grove and tourists to Oshogbo who were visiting
154 the WHS were intercepted on-site during the 2014 festival and asked to participate in the survey.

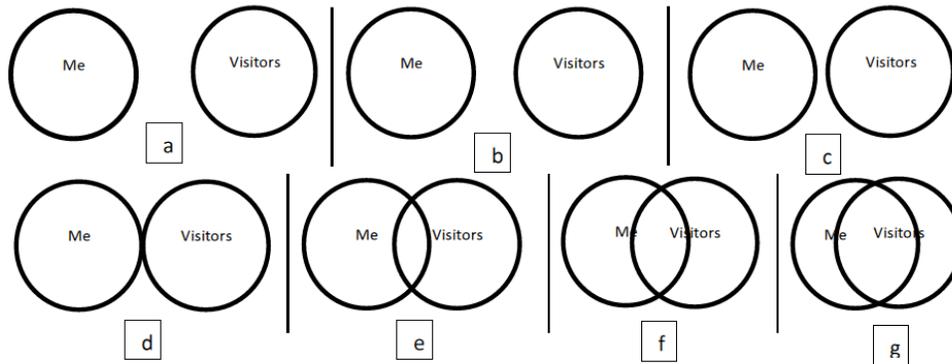
155 Individuals completed a self-administered survey instrument on-site during the course of the two-week
156 festival. For residents, a multi-cluster sampling scheme was followed whereby random wards were
157 selected and then a random home was initially selected to visit. From there, every 5th home was visited.
158 The research team asked that only one individual (at least 18 years of age) from the home complete the
159 instrument, who had the most recent birthday. Of the 628 residents contacted, 147 declined participating
160 (a 76.6% acceptance rate). Of the 481 questionnaires that were distributed, 470 were completed (a
161 completion rate of 97.7%); yielding an effective response rate of 74.8%.

162 Tourists were intercepted at the Festival as well as other key tourist locations throughout
163 Oshogbo and were asked to participate. As individuals were intercepted, they were asked whether they
164 were visitors to Oshogbo. If they responded in the affirmative, they were then asked if: 1) they were
165 visiting for the festival and 2) whether they would be willing to participate in the survey. Only one
166 participant per each group contacted was asked to complete the instrument. Six hundred fifty-five tourists
167 were intercepted and asked to participate. Of those, 175 declined the invitation (a 73.2% acceptance rate).
168 Of the 480 accepted questionnaires, 461 were completed (a completion rate of 96.0%); yielding an
169 effective response rate of 70.4%.

170 Three primary measures were utilized within this study for each resident and tourist sample. The
171 first of which was the Place Attachment Scale (Williams & Vaske, 2003) that included 12 items. Results
172 over time (see Lewicka, 2011) have demonstrated two distinctive factors: *Place Identity* and *Place*
173 *Dependence*. Two other measures pertaining to the social relationship between residents and tourists at
174 the Grove were used. Those were the single-item of the frequency of interaction (asked on a 1-7 scale,
175 where 1=not at all; 7=all of the time) (Woosnam & Norman, 2010) and the newly-modified Inclusion-of-
176 Other-Self (IOS) Scale (a 7-point visually-displayed scale focusing on the degree of emotional closeness
177 between residents and tourists) based on the work of Woosnam (2013). See Figure 1 below that provides
178 an example of the scale from the residents' perspective. MANOVA was conducted to examine mean
179 differences between residents' and tourists' place attachment. To confirm the factor structure of the Place
180 Attachment Scale, CFA was employed through EQS v6.3. Finally, multiple linear regression analysis was

181 used to determine whether interaction and the IOS Scale significantly explained both residents' and
 182 tourists' place attachment at the Osun Oshogbo Sacred Grove.

Which diagram best represents **how close you feel** to Osogbo visitors? (*Please circle one letter*)



183 Figure 1. Newly-modified Inclusion-of-Other-in-Self (IOS) Scale from Residents' Perspective
 184

185 4. RESULTS

186 Women comprised nearly half of each sample (residents = 50.9%; tourists = 46.2%). Tourists
 187 were slightly older ($M_{tourists} = 32.9$ years; $M_{residents} = 30.6$ years) and more educated (50.7% tourists versus
 188 48.3% residents with at least a four-year degree). Most of the surveyed residents (61.7%) and tourists
 189 (62.5%) had been to the festivals at least once before, and the former ($M_{residents} = 2.72$) indicated
 190 interacting slightly less with tourists than did the latter ($M_{tourists} = 3.29$) with residents (as measured on a
 191 7-point scale of 1 = never, to 7 = all of the time). In the way of emotional closeness (as measured through
 192 the newly-modified IOS Scale), residents ($M = 3.01$) indicated a significantly lower degree of closeness
 193 with tourists than did tourists ($M = 4.56$) with residents (considering a 7-point scale of 1 = no overlap and
 194 distant and 7 = greatest overlap from Figure 1).

195 Statistical differences in place attachment items were found among residents and tourists on all 12
 196 items, Wilks's $\Lambda = 0.72$, $F(12,917) = 29.25$, $p < 0.001$. The multivariate η^2 based on Wilks's Λ was
 197 moderate, 0.28, indicating that 28% of multivariate variance of the 12 items is associated with either
 198 being a resident or tourist. As a follow-up to the MANOVA, ANOVAs were undertaken on each item. In
 199 an effort to control for Type 1 errors, and following Green and Salkind (2013) suggestions, each ANOVA
 200 (using the Bonferroni method) was tested at the 0.004 alpha level based on 12 dependent variables.

201 Overall, tourists reported a higher degree of place attachment than did residents on all 12 of the items.
202 Each mean difference was highly significant ($p < 0.001$). Table 1 provides output for the MANOVA and
203 its ANOVA results for each of the place attachment items across the two samples.
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Cite as: Woosnam, K., Aleshinloye, K., Ribeiro, M., Styliadis, D., Jiang, J. & Erul, E. (2018). Social determinants of place attachment at a World Heritage Site. *Tourism Management*, In Press.

205 Table 1. *Differences^a in Residents' and Tourists' Place Attachment Items^b at the Osun Oshogbo Cultural Festival*

206		Residents	Tourists		
207	Place Attachment Item	Mean	Mean	<i>F</i>	<i>p</i>
208	<i>Place Identity (PI)</i>				
209	The Osun Oshogbo Cultural Festival (OOCF) is a part of me.	3.32	5.32	240.51	0.00
210	I identify strongly with the OOCF.	3.51	5.43	232.01	0.00
211	The OOCF is special to me.	3.44	5.51	271.96	0.00
212	I am attached to the OOCF.	3.24	5.33	263.61	0.00
213	Visiting the OOCF says a lot about me.	3.30	5.41	269.32	0.00
214	The OOCF means a lot to me.	3.33	5.57	307.56	0.00
215					
216	<i>Place Dependence (PD)</i>				
217	No festival compares to the OOCF.	3.56	5.59	248.67	0.00
218	Doing what I do at the OOCF is more important to me than doing it at any other place.	3.37	5.50	275.60	0.00
219	I would not substitute any other festival for doing the types of things I do at the OOCF.	3.34	5.44	276.42	0.00
220	The things I do at the OOCF I would enjoy doing just as much at a similar site.	3.60	5.24	150.42	0.00
221	The OOCF is the best place for what I like to do.	3.39	5.61	308.32	0.00
222	I get more satisfaction out of visiting the OOCF than any other festival.	3.44	5.55	262.10	0.00

224 ^a MANOVA model Wilks's $\Lambda = 0.72$, $F(12,917) = 29.25$, $p < 0.001$, $\eta^2 = 0.28$

225 ^b Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.

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Table 2. *CFA for Place Attachment among Osun Oshogbo Residents^a and Tourists^b*

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Factor and corresponding item	Residents		Tourists	
	Standardized factor loading (<i>t</i> value ^d)	MWA ^e	Standardized factor loading (<i>t</i> value ^f)	MWA ^g
Place Identity (PI)^c		0.97		0.96
The OOCF means a lot to me.	0.93(47.62)		0.89(18.90)	
I am attached to the OOCF.	0.93(40.33)		0.91(25.51)	
The OOCF is special to me.	0.92(42.17)		0.91(20.13)	
I identify strongly with the OOCF.	0.91(41.57)		0.90(20.28)	
Visiting the OOCF says a lot about me.	0.91(40.16)		0.89(23.55)	
The Osun Oshogbo Cultural Festival (OOCF) is a part of me.	0.90(38.46)		0.90(22.20)	
Place Dependence (PD)		0.97		0.95
The OOCF is the best place for what I like to do.	0.94(46.06)		0.90(20.93)	
I would not substitute any other festival for doing the types of things I do at the OOCF.	0.93(40.53)		0.91(21.68)	
Doing what I do at the OOCF is more important to me than doing it at any other place.	0.93(45.16)		0.91(21.52)	
I get more satisfaction out of visiting the OOCF than any other festival.	0.92(44.14)		0.90(20.93)	
No festival compares to the OOCF.	0.88(37.81)		0.92(20.01)	
The things I do at the OOCF I would enjoy doing just as much at a similar site.	0.86(34.37)		0.68(14.89)	

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^a Satorra-Bentler χ^2 (53, *N* = 470) = 123.09, *p* < 0.001, CFI = 0.99, RMSEA = 0.05

^b Satorra-Bentler χ^2 (53, *N* = 461) = 143.30, *p* < 0.001, CFI = 0.97, RMSEA = 0.06

^c Items were rated on a 7-point scale, where 1 = *strongly disagree* and 7 = *strongly agree*.

^d All *t* tests were significant at *p* < 0.001.

^e Maximal weighted alphas provided in EQS v6.3

^f All *t* tests were significant at *p* < 0.001.

^g Maximal weighted alphas provided in EQS v6.3

276 To confirm the factor structure of the Place Attachment Scale, a CFA was undertaken using EQS
277 v6.3. Each resident and tourist measurement model demonstrated sound reliabilities as shown through the
278 maximal weighted alphas (MWAs) exceeding 0.95. Convergent validities for each factors were also
279 revealed through highly significant ($p < 0.001$) t values for each factor loading. Factor loadings were all
280 high (i.e., exceeding 0.86) with one exception that was less than 0.70. However, this one loading
281 exceeded the 0.50 threshold that Hair, et al. (2010) consider is acceptable. CFA results revealed identical
282 measurement models for each sample with the two-factor structure (place identity and place dependence)
283 as put forth by Williams and Vaske (2003). For residents, the Satorra-Bentler χ^2 (53, $N = 470$) = 123.09, p
284 < 0.001 , CFI = 0.99, RMSEA = 0.05. For tourists, Satorra-Bentler χ^2 (53, $N = 461$) = 143.30, $p < 0.001$,
285 CFI = 0.97, RMSEA = 0.06.

286 Following the CFA for each sample, composite means were calculated for each place attachment
287 factor. At that point, two separate multiple linear regression analyses were undertaken to determine
288 whether interaction and degree of emotional closeness would significantly predict residents' and tourists'
289 place attachment (Table 3). In so doing, multicollinearity was assessed and both tolerance and VIF were
290 within acceptable ranges. For both samples, each of the social determinants were highly significant ($p <$
291 0.001), with emotional closeness serving to be a better predictor. Both interaction and emotional
292 closeness for the resident sample explained a greater degree of variance in each of the place attachment
293 models (i.e., place identity, $R^2 = 0.35$; place dependence, $R^2 = 0.37$) over the tourist sample (i.e., place
294 identity, $R^2 = 0.24$; place dependence, $R^2 = 0.16$).

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Table 3. *Multiple Regression Output for Sample*

Place Attachment ^{a,b} Models with Social Determinants	B	Beta(β)	<i>t</i>	tol ^c	VIF ^d
Residents					
<i>Place Identity</i> ($F = 126.30, p < 0.001, R^2 = 0.35$)					
Interaction ^e	.31	.29	7.26***	.85	1.18
Emotional Closeness (Inclusion-of-Other-in-Self Scale) ^f	.45	.41	10.17***	.85	1.18
<i>Place Dependence</i> ($F = 135.19, p < 0.001, R^2 = 0.37$)					
Interaction	.33	.32	7.87***	.85	1.18
Emotional Closeness (Inclusion-of-Other-in-Self Scale)	.45	.41	10.23***	.85	1.18
Tourists					
<i>Place Identity</i> ($F = 72.76, p < 0.001, R^2 = 0.24$)					
Interaction	.19	.21	4.77***	.89	1.13
Emotional Closeness (Inclusion-of-Other-in-Self Scale)	.37	.38	8.85***	.89	1.13
<i>Place Dependence</i> ($F = 44.58, p < 0.001, R^2 = 0.16$)					
Interaction	.13	.14	3.17***	.89	1.13
Emotional Closeness (Inclusion-of-Other-in-Self Scale)	.31	.33	7.33***	.89	1.13

^a Each item was asked on a 7-point scale where 1 = *strongly disagree* and 7 = *strongly agree*.
^b Each item was positively worded
^c Tolerance is a measure that assesses the degree of multi-collinearity in the model. It is defined as 1 minus the squared multiple correlation of the variable with all other independent variables in the regression equation.
^d VIF or variance inflation factor is another measure that assesses the degree of multi-collinearity in the model. VIF is defined as 1/tolerance; and is always greater than 1.
^e Each item was asked on 7-point scale where 1 = *never* and 7 = *all of the time*
^f Each item was presented as a series of venn diagrams on a 7-point scale (see Figure 1 above for response categories)
* $p < 0.05$
** $p < 0.01$
*** $p < 0.001$

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5. DISCUSSION

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Understanding place attachment is essential in planning for sustainable tourism development because of how tourism not only affects the appearance of local places but also the meanings of places and the connections that residents and tourists have with each other and the place. Tourism can either threaten or enhance special meanings ascribed by locals to these places (Manzo & Perkins, 2006). Given this, levels of attachment are likely to vary among residents celebrating and perpetuating their culture at festivals and those visitors who become more knowledgeable and engage in greater cross-cultural exchanges with locals at such special events.

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This work was undertaken with the intent to examine whether perceptions of place attachment were different among residents and tourists. In so doing, the Osun Oshogbo Sacred Grove and the annual

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350 festival served as the backdrop. In every instance (i.e., for all 12 place attachment items), tourists' level of
351 attachment with the WHS and the accompanying festival was significantly higher ($p < 0.001$) than that of
352 residents'. Looking closer at the items, it is apparent that the difference was not unique to either factor.

353 A secondary focus of this paper was to assess the factor structure of Williams and Vaske's (2003)
354 Place Attachment Scale. Based on the measurement model established through CFA, results indicated the
355 model fit the data nearly perfectly without having to include any error parameters or remove any of the
356 items. Such results lend further support for the continued use of the measure in international contexts and
357 provides further credence to Lewicka's (2011) notion that the measure is the most widely used to assess
358 attachment in numerous settings. As such however, only measures of reliability were assessed in
359 examining psychometric properties of the scale.

360 The final aim of the paper was to examine the role that degree of interaction and perceived
361 emotional closeness between residents and tourists (as social determinants of the relationship) can serve
362 in explaining each group's attachment to the place. Despite residents indicating a lower degree of
363 interaction and emotional closeness with tourists, each of the antecedent variables explained a
364 considerably higher degree of variance in place attachment. What this means is that for tourists, aspects of
365 the relationship with residents do not contribute as much to the development of their attachment to the
366 Osun Oshogbo Sacred Grove and the festival. This might be explained by the fact that such tourists are
367 intentionally seeking the WHS and the festival for the functional purposes of receiving the blessing of
368 increased fertility. Assessing motivations for attending the festival (Crompton & McKay, 1997) may shed
369 greater light on this. With such findings, planners should consider addressing how to market the festival
370 in such a way to focus on the social aspects for residents and the functional intentions for tourists.

371 For both models, emotional closeness (as measured through the newly-modified Inclusion-of-the-
372 Other-in Self Scale) served to be a better predictor (as evidenced through the regression coefficients and
373 accompanying t -values). This may speak to the fact that the way in which interaction was measured only
374 assessed frequency of encounters and not more intimate degrees of the relationship, thereby

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375 demonstrating emotional closeness to be a more appropriate measure in assessing the relationship.
376 Subsequent work should consider utilizing measures of interaction that speak to the perceptions of how
377 individuals interact (i.e., different forms of interaction) instead of frequency of interaction. Given only
378 two measures served as predictors of place attachment, the effect sizes are slightly surprising and leave
379 room for much future work to potentially add moderators of the relationship to the model. Such
380 moderators would potentially contribute to explaining an increased degree of variance in place attachment
381 as Nunkoo and Gursoy (2012) have demonstrated in comparable research focusing on residents' support
382 for tourism.

383 ***5.1 Implications***

384 Findings from this research show the applicability of place attachment dimensions for
385 destinations in the context of events as shown by several scholars (e.g., Brown et al., 2016; Kirkup &
386 Sutherland, 2015; Ouyang, Gursoy, & Sharma, 2017; Wickham & Kerstetter, 2000). From a theoretical
387 perspective, emotional closeness and interaction are useful variables to explain both residents and
388 visitors' degree of place attachment at a WHS. Furthermore, this study contributes to knowledge about
389 how emotional closeness (as measured through the newly-modified Inclusion-of-the-Other-in Self Scale)
390 and interaction with others contribute to both residents' and tourists' degree of place attachment in a
391 specific context. However, the results also show that this relationship is stronger for tourists than
392 residents. Such a finding is in line with the work by Ramkissoon (2015) and Woosnam, et al. (2016) that
393 demonstrated the strength of tourists forming an emotional closeness with places based on the social
394 interactions occurring in the destination. In essence, the more visitors interact and develop emotional
395 closeness with one other and residents onsite, the more they are attached the places. As Ribeiro,
396 Woosnam, Pinto, and Silva (2017) found, a strong degree of interaction and emotional closeness forged
397 between residents and tourists can contribute to an enhanced degree of visitors' satisfaction and loyalty to
398 a particular place.

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399 Findings from this present study also have great implications for event planners/managers in
400 marketing the Osun festival and the sustainability of the Sacred Grove. Residents having a lower level of
401 attachment to the festival and the Grove in comparison with tourists is not farfetched because Oshogbo is
402 a religiously sensitive town dominated by followers of Christianity and Islam. Few others living in the
403 city practice traditional Yoruba teachings that are associated with the festival and the Grove. A healthy
404 percentage of residents view the Osun Oshogbo Festival and its accompanying events as a means by
405 which to practice idol worshipping and also perceive visitors in the same vein. That being said, many
406 residents view the festival as a cultural event that serves to preserve natural attractions for future
407 generations. The onus now lies with the event organizers, planners and stakeholders including the
408 governments to better educate the populace on the importance of cultural and natural resources
409 preservation and sustainability which the festival and the Osun Sacred Grove symbolizes. Of course, great
410 care should be given to stress the importance of authenticity (e.g., performances, artifacts, food, etc.)
411 when considering tourists' experiences as Ram, et al. (2016) and Ramkissoon (2015) have mentioned in
412 the context of place attachment. The government can reinforce this assertion by including the teaching
413 into the primary and secondary schools' curriculum throughout the Osun state and Nigeria overall. The
414 2005 UNESCO declaration of Osun Oshogbo Grove as a WHS has further boosted its importance and
415 acceptability among residents but additional large-scale education programs should be developed and
416 sustained to continually and positively change residents' perspectives.

417 No destination can survive without the patronage of tourists whether domestic or international.
418 Residents should be encouraged to make tourists feel welcome by demonstrating and displaying positive
419 attitudes that will improve the latter's experience. Regular symposia and trainings should be organized for
420 residents having frequent face-to-face interactions with tourists such as taxi drivers, food vendors, goods
421 and artifacts salespersons, storeowners and others. This can be done through the Ministry of Culture and
422 Tourism in association with the different trade associations present throughout the community.

423 ***5.2 Limitations and future research***

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424 This work is not without its limitations. To begin with, internal validity of the place attachment
425 scale may be called into question. For instance, some items refer to the Osun Oshogbo Sacred Grove,
426 whereas others speak to the festival. Despite it being nearly impossible to conceive of the festival without
427 considering the Sacred Grove, the question remains as to whether it is the WHS or the festival to which
428 people are drawn. Future work that examines place attachment in the context of festivals may consider
429 adding items that speak to both the festival and the place to determine if latent measures arise from factor
430 analysis. In a similar vein concerning psychometrics, other forms of validity such as construct validity
431 (e.g., convergent and discriminant validity) were not assessed. In examining the mean scores for all 12
432 items within the place attachment, one must consider the potential for the items to be highly correlated.
433 While we would expect this to be the case to some degree as items comprise the place attachment
434 construct overall, are particular items making a unique contribution to each specific factor or should the
435 scale be considered unidimensional?

436 Furthermore, the newly-modified IOS Scale should be subjected to greater psychometric testing
437 as this is the first time it has been used in the existing format. To begin, various forms of reliability and
438 validity should be assessed. For instance, predictive validity can be assessed in examining the correlation
439 between the IOS Scale and various measures of the *Emotional Solidarity Scale* (Woosnam & Norman,
440 2010). Such progression of psychometric testing has been widely accepted for roughly the last four
441 decades of social science research (e.g., Churchill, 1979).

442 Lastly, this research is limited in that only two measures of social interaction and relationships
443 between residents and tourists were adopted to predict place attachment. Subsequent work should include
444 additional predictors to improve the variance explained in place attachment, given the importance of place
445 attachment of both residents and tourists in marketing festivals and hosting communities. The *Emotional*
446 *Solidarity Scale* (Woosnam & Norman, 2010) is another readily available measure of social interaction
447 and relationships between residents and tourists that has the potential to predict place attachment. For the
448 unique setting of festivals, it is also meaningful to consider the effect of destination (i.e., hosting

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449 community) image (e.g., Alexandris et al., 2006; Prayag & Ryan, 2012) and festival images (e.g., Huang,
450 Li, & Cai, 2010; Wong, Wu, & Cheng, 2015) on residents' and tourists' place attachment. Perhaps the
451 most pressing work along this line is to find the proper theory to guide the predication of place
452 attachment. Once the theory building is achieved, the roles of social determinants and place-related
453 predictors (whether they would be predictors, mediators, or moderators) in the model can be determined.

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