SOCIAL EXCHANGE, COLLABORATION, AND NETWORKING BETWEEN STAKEHOLDERS IN TRADITIONAL FESTIVALS

RAYMOND ADONGO

Ph.D

THE HONG KONG POLYTECHNIC UNIVERSITY

2017

The Hong Kong Polytechnic University
School of Hotel and Tourism Management

SOCIAL EXCHANGE, COLLABORATION, AND NETWORKING BETWEEN STAKEHOLDERS IN TRADITIONAL FESTIVALS

Raymond Adongo

A thesis submitted in partial fulfilment of the requirements for the degree of

Doctor of Philosophy

March 2017

CERTIFICATE OF ORIGINALITY

I hereby declare that this thesis is my own work and that to the best of my knowledge and belief, it reproduces no material previously published or written, nor material that has been accepted for the award of any other degree or diploma, except where due acknowledgement has been made in the text.

RAYMOND ADONGO

DEDICATION

To my father, Mr. Frank Adongo. I know you would have loved to undertake such an academic

endeavor if you had the chance. This is for you dad.

Abstract

Local festivals are increasingly being recognised as vital in attracting both domestic and international visitors to destinations. As a result, they are progressively being used to promote destinations and even considered as attractions in themselves. To achieve this, there is the need to understand how the various stakeholders involved interact and the strategies that enhance collaboration. Much research, however, often focuses on one stakeholder such as visitors, sponsors, volunteers, local residents, and organizers, or the relationship between organizers and other stakeholders. This leaves out the multiple dyadic relationships between *all* stakeholders, which has to be understood in order to gain a complete picture of stakeholder relationships. Secondly, some theories have been used to study social and stakeholder interaction but have been minimally utilised in the festival setting to ascertain their contextual veracity. Key among these are stakeholder theory, social exchange theory, collaboration theory, and social network theory. Thirdly, even though festivals are a significant aspect of life and culture in Africa, most studies on festivals and festival stakeholders have failed to capture an African perspective.

Against this backdrop, the study sought to establish the differences between festival stakeholders in their responses to the tenets of stakeholder theory (power, urgency and legitimacy) in the planning and execution of traditional festivals. The second objective was to compare the views of stakeholders in traditional festivals on the social exchanges between them based on trust, reciprocity, altruism, control and dependence. Objective three was to determine the differences in responses of festival stakeholders on the degree of collaboration between and among them, while the final objective was to assess the degree of social networking among festival stakeholders.

A questionnaire, developed from previous literature and also pre-tested and pilot-tested, was used to elicit responses from stakeholders in order to address the objectives of the study. Six

festivals, celebrated between December 2015 and March 2016, were sampled from Ghana in West Africa. A total of 1,092 questionnaires from eight stakeholder groups were used for the data analysis. A series of ANOVA tests and General Linear Model (GLM) tests with repeated measures were subsequently carried out to explain the differences in the responses of the various stakeholder groups.

From a stakeholder theory perspective, the results show that the organizers are the most powerful, urgent and legitimate, while vendors are the least so. Social exchange shows that festival organizers show the highest level of trust for other stakeholders, have greater control over other stakeholders, and are depended most by other stakeholders. Stakeholders experience the most altruistic and positive reciprocal relations with local residents. The media have the lowest level of trust for other stakeholders, while the lowest reciprocal relations is with government agencies. Most stakeholders are least altruistic towards sponsors, and visitors have the least control over other stakeholders. Vendors are the least depended on. Collaboration shows that organizers incur the highest risk and also negotiate most actively with other stakeholders. Volunteers have the highest level of consensus with other stakeholders. Government authorities have the lowest risk, agree least easily with other stakeholders, whereas visitors negotiate least with other stakeholders. In terms of social networking, the organizers are the most central stakeholders but stakeholders have the most direct contact with local residents.

The study has contributed to our understanding of who the powerful, urgent, legitimate, trusted, altruistic, dependent and risky stakeholders in festivals are, and how stakeholders view each other. In terms of urgency, for instance, stakeholder theory supports given attention to all stakeholders. In the festival context, however, organizers need to examine the power, urgency and legitimacy of each stakeholder group in order to effectively deal with each one. Furthermore, while

it is suggested in the literature that a stakeholders' legitimacy could not be recognised and upheld by all stakeholders in a network, this research does not affirm that assertion. This research further lends support to the notion of altruism among festival stakeholders since stakeholders exhibit a high level of altruistic behaviour, including profit oriented stakeholders like sponsors. This research also shows that festivals display a network where there is one central actor, the organizer (high centrality), as opposed to a network where actors are linked together without a central actor (low centrality).

There are practical implications from this study. Vendors need to be made part of organizing committees before festivals start, and assigned spaces after paying a fee. This will increase their legitimacy and help keep out unwelcome vendors. Professionalism will also need to be injected into festival organization by including a professional festival planner on festival committees. The regional tourism offices also need to bring all festival organizers together and offer training to them. This will have to be the initiative of the tourism offices at the regional level. Since the traditional councils and elders have the power as organizers, they will have to be involved in every stage of decision-making. The media, who displayed a low level of trust, also need to be part of planning committees

Keywords: Collaboration, Festivals, Ghana, Social Exchange, Social Networking, Stakeholders, Theory

Acknowledgements

The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold (Psalm 18:2). My utmost and foremost appreciation goes to God for his grace and strength to undertake and complete this academic endeavor. I am forever grateful. I am also heavily indebted to my supervisor, Dr. Sam Kim, for his immeasurable support, constructive evaluation, and encouragement. Sir, I appreciate you immensely and I can say for a fact that I had a great supervisor. I am grateful to my BOE chair Dr. Karin Weber and external examiners Prof. Anthony Ipkin Wong and Dr. Dae-Young, KIM for their invaluable comments which helped improve and finalize the thesis. I also want to thank my supervisory committee members Dr. Honggen Xiao and Dr. Markus Schuckert for their comments and suggestions. I am also grateful to the School of Hotel and Tourism Management (SHTM), under the leadership of the Dean (Prof. Kaye Chon) for the enabling and conducive environment as well as the support in diverse ways to undertake this research. I also owe a debt of gratitude to all the faculty and administrative staff for their support. I would also like to express my thanks to my family, especially my wife Linda and our kids (Julia, Gabriella, and Priscilla) for the immense support to complete this endeavor. Linda, thank you for your understanding, patience and prayers, and for taking care of the kids while I was away. To Julia and Gabi especially, I missed you as much as you missed me. I also thank my parents, Frank Adongo and Felicia Adongo, brothers and sisters (Patience, Coleman, Freeman, and Gifty) for all your support, prayers, and encouragement. My colleagues have been a great support to me, especially Isaac, Jacey, Liz, Amare, Ibrahim, Alex, and Seoy. Thank you guys so much. To my data collection team (Justice, Ballu, Gifty, and Faisal), I could not have come this far without you. My sincere thanks also goos to my church family, especially LCI, Tamale, Bishop Kwaku Atiemo and all the pastors and leaders, LCI Zorborgu, and

Table of Contents

xi

List of Tables

List of Figures

CHAPTER 1 : INTRODUCTION

1. Introduction

This chapter discusses the background of the study, identifies who the stakeholders in festivals are, and the relationships that exist between them. It introduces the theories used to examine these relationships, namely stakeholder theory, social exchange theory, collaboration theory, and social network theory. This is followed by a discussion of the research problem, the significance of the study, outline of the research objectives, definition of key terms, as well as the delimitations of the study.

1.1. Study background

1.1.1. Festival stakeholder relations

The success of any festival can be attributed to the effective coordination and management of stakeholders (Holloway, 2002). It is recognised in the event literature that "festivals and events require the collaboration of multiple stakeholders that may include government, business, not-for-profit organizations, as well as employees, volunteers, residents and tourists" (Quinn, 2013, p. 140). Robertson, Rogers, and Leask (2009) clearly identify the need for "achieving the right balance between the needs of organizers and [other] stakeholders" (p. 161), while Richards (2007) stresses that the compatibility of stakeholder interests is crucial to the successful outcome of any festival. The success of any festival is often dependent on how stakeholder interests are balanced (Frisby & Getz, 1989). This is because stakeholders differ greatly in terms of the how much influence and power they possess in a festival, and what they want from the festival. This makes the relationship between stakeholders in a festival a very complex one (Robinson et al., 2010). A situation which makes capturing a central goal that serves the interest of all stakeholders difficult and complicated (Yaghmour & Scott, 2009).

It is also crucial to minimize conflicts between stakeholders if a festival is to be successful (Derret, 2003). Potential areas of conflict between stakeholders will have to be identified and tackled appropriately. Conflicts among stakeholders or the lack of consensus on issues hinders resource mobilization and makes festivals unattractive to visitors. Collaboration among stakeholders is therefore vital. It is equally imperative to ascertain whether some stakeholders are more likely to pose a greater threat than others to the collaborative process. Achieving success depends to a large extent on identifying the stakeholders for any festival, establishing what they seek to gain from the festival, how they view other stakeholders, what they expect from them, and how exchanges and collaborative networks within the festival play out. This research is therefore vital in helping to offer ways of getting stakeholders to work together more effectively.

Figure 1.1 depicts how Allen et al. (2010) view the relationship between an event and its stakeholders. From their depiction, each stakeholder group in a festival has what they seek to gain from the festival and what they give to the festival. These stakeholder interests are however depicted as exclusive. Stakeholder interests may not always be mutually exclusive. Also, while this depiction by Allen et al. (2010) is useful and captures what stakeholders may want from an event, it falls short of explaining any relationship between the various stakeholders or the nature and degree of these relationships. A stakeholder can only relate with the event and achieve their objectives through contact with other stakeholders. In view of this, it is more relevant to examine the relationship between stakeholders of a festival than simply looking at what they want from and invest in the event.
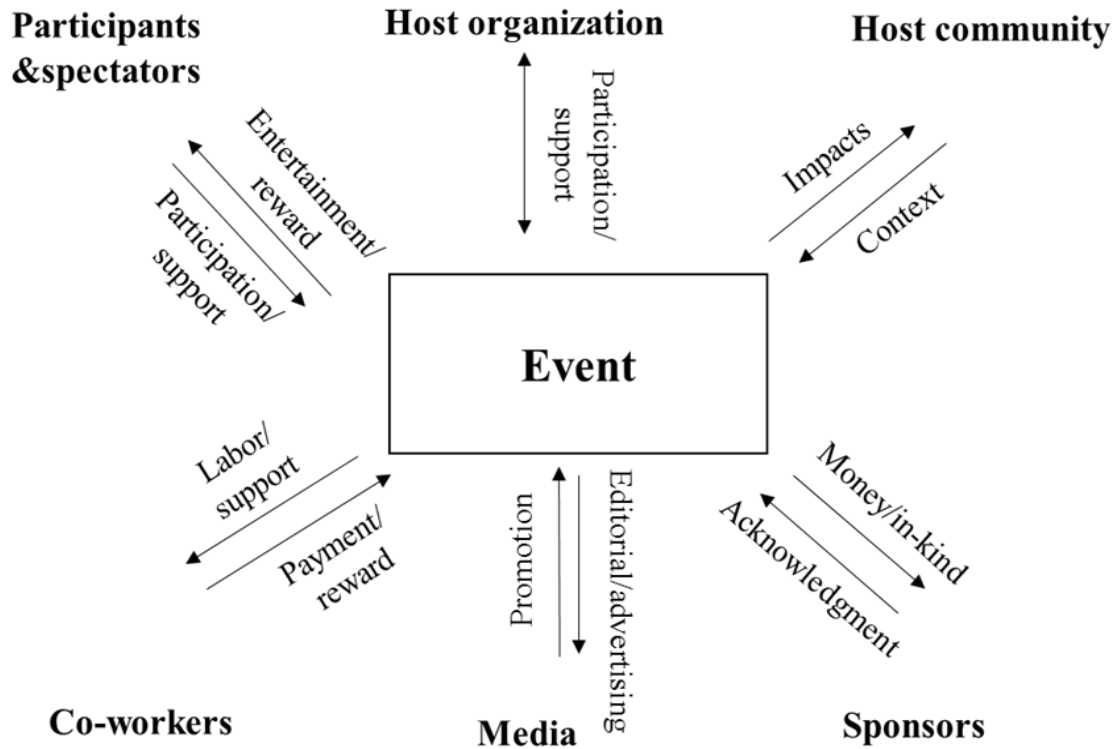
Figure 1.1. The relationship of stakeholders to events

Adapted from Allen, J., O'Toole, W., Harris, R., & McDonnell, I., (2010). *Festival and Special Event Management* (5th Ed), p. 127.

As seen in this model, the event is treated as separate from the host organization. Evident also is the fact that the various degrees of interaction are seen to be equal and hence the primary and secondary stakeholders are not easily identifiable. It is moreover depicted that all stakeholders have the same levels of responsibility and contribute evenly to the event.

1.1.2. Stakeholder exchanges, collaboration, and networking in festivals

The relationships between stakeholders in any festival cannot be overemphasized. The nature of these relationships (which are largely social in nature), the networks created, and the collaboration that takes place between and among *all* the stakeholders in a festival have not been

emphasized in the literature, although previous research has focused on and established some relationship between organizers and other stakeholders.

In studying stakeholder relationships and social interaction, scholars have formulated some theories to explain social interaction between individuals and groups and these theories have been widely used in many disciplines but with limited empirical application and testing in the festival setting. Four of these theories, namely Stakeholder Theory (ST), Social Exchange Theory (SET), Collaboration Theory (CT) and Social Network Theory (SNT) are selected for the study as they provide a useful way of examining these multi-dimensional and multi-directional relationships among festival stakeholders.

Stakeholder theory (Donaldson & Preston, 1995; Freeman, 1984; Mitchell et al., 1997) is premised on the notion that an organization's stakeholders (both internal and external) are crucial to its success and therefore should be treated as important and managed effectively. The key concepts in stakeholder theory can be summarized as power, urgency and legitimacy (Mitchell et al., 1997). Power relates to how one stakeholder is able to have greater control over a relationship and able to, as it were, exert more influence than others in the relationship. Urgency is the degree to which what a stakeholder asks, demands or wants is dealt with swiftly. While stakeholder theory advocates that urgency is attributed to all stakeholders, this appears a herculean task. Legitimacy entails how desirable or socially acceptable the actions of a party are to an organization or society at large. How legitimate a stakeholder is can be inferred to affect the extent of power wielded in a relationship. These three concepts culminate into stakeholder salience, which according to Mitchell et al. (1997), will result in the smoothness of stakeholder relations based on the existence and possession by stakeholders of the above attributes of urgency, power, and legitimacy.

In the context of festivals, the organization or firm can be seen as the festival and the rest could be considered its stakeholders (Freeman, 1984; Getz, 2007). However, for a festival event, even though the organizer is considered a stakeholder, the organizer is often seen as significant in comparison with other stakeholders. The urgency with which festival stakeholder demands or issues are dealt with and which stakeholders have legitimacy over others in the sight of other stakeholders are vital considerations with regards to festivals. In order for festivals to work, stakeholder interests, which, according to Wood and Grey (1991) often differ, have to be taken into consideration. One aspect of stakeholder theory especially useful in this regard is the extent to which stakeholder interests are considered in decisions regarding the festival, that is, the *descriptive* sub-division of stakeholder theory as specified by Donaldson and Preston (1995). Here it is vital to use this theory to establish how various stakeholders in a festival consider their interests to be taken into account in the planning and execution of festivals by other stakeholders. Other aspects of stakeholder theory useful here are the power dynamics, which are valuable in examining how powerful stakeholders consider themselves and other stakeholders, and how power is exercised in a festival (Mitchell et al., 1997). Anderson and Getz (2008) for instance, borrow from stakeholder theory in their analysis of stakeholders of events because of the theory's important focus on power, legitimacy, and urgency.

The second theory, social exchange theory (Blau, 1964; Homans, 1958; Thibaut & Kelly, 1959), has been employed variously to explain social interaction. SET is premised on the notion that social interaction is essentially an exchange of rewards and costs between individuals and groups with exchanges weighed on the basis of what benefits are obtained and what costs are incurred. The assumption is that people will enter into relationships that bring the most benefits and the least costs (Molm, 1991). The key components of SET include power, trust, reciprocity,

altruism, control, and dependence. Power is regarded as both relational, that is, produced as relationships continue (Foucault, 1978) but considered by others (Stein & Harper, 2003) as vested, with the perception of power that each party in a relationship has over other parties, dictating the extent of use of power by the party. Trust is often seen to reduce social conflicts especially since most social interactions are entered into voluntarily (Konovsky & Pugh, 1994). Social exchanges are also considered reciprocal (Shiau & Luo, 2012) with the behavior of one party reinforcing the behavior of the other (Cook, Hardin, & Levi, 2005). Although SET is premised on the weighing of benefits and costs, social interactions can also be altruistic in which rewards are not necessarily anticipated (Emerson, 1976; Sahlins, 1965). Control and dependence basically underscore the desire for independence in that any one party in a social interaction would avoid dependence on another if possible (Thibaut & Kelly, 1959). Control in social interaction may be *reflective control* (complete control by one party), *fate control* (control over the outcome of the other party's future) or *behavior control*, where one party controls the actions of the other (Thibaut & Kelly, 1959).

Social exchange theory has been employed in the field of tourism to explain local community support and perception of the impacts of tourism (Andereck, Valentine, Knopf, & Vogt, 2005; Ap, 1992). Festivals clearly imply social exchanges between stakeholders. "The act of producing a festival is clearly a social phenomenon" (Quinn, 2013, p. 47). Some studies (Fredline & Faulkner, 2000; Getz 2012) have examined local residents' support for mega events using SET with the conclusion that residents who identify with and benefit from events tend to overlook the costs and are more supportive (Gursey & Kendall, 2006; Lim & Lee, 2006). However, these studies fall short of examining the social exchanges between and among *all stakeholders* involved in the event, with some (e.g. Alonso & Bressan, 2013) focusing only on the supply side stakeholders. There is a degree of power and dependency in the relations between stakeholders in

a festival (Getz, 2012). Understanding each stakeholder and what they gain and lose from engaging with other stakeholders in a festival, and how these differ between stakeholders is useful to National Tourism Authorities (NTA's), festival organizers, and indeed all stakeholders involved in festivals.

Collaboration is essential to virtually any human relationship and can be at the individual, group or organizational level, to which festivals are no exception. Gray (1989) popularized collaboration theory by looking at it as a means by which stakeholders come together to solve a "problem". The definition of "problem" is not necessarily adverse in this regard. Collaboration entails the sharing of common interests, negotiation, consensus building, and in some cases mediation by a third party (Strauss, 1978). Stakeholder collaboration could be *exploratory,* where stakeholders build trust and define issues with the view to resolving differences*, advisory,* where a problem is examined by a party or parties with the view to providing a solution to one or all parties, *confederative,* where a draft agreement among or between parties is often the intended outcome, or *contractual,* where some sort of legal agreement is anticipated (Gray, 1989). At the inter-organizational level, collaboration is often seen as involving and requiring communication, trust and respect, incentives and value, and knowledge sharing among stakeholders, which, in some respects, can be assumed for both individual and group level collaboration (Harley & Blistmas, 2010). Collaboration is often considered in terms of long-term relationships and outcomes. For events like festivals, where collaborative efforts and outcomes may be episodic and not necessarily long-term, it is likely that collaboration may exhibit characteristics not entirely akin to conventional and formal forms.

Collaboration among festival stakeholders is essentially a must, largely due to the multiplicity of stakeholders and the interwoven nature of the relationships among them (Quinn,

2013). Getz (2007) recognizes that festival stakeholders differ in their interests, power and degree of influence and this is expected to influence how they collaborate with other stakeholders. How stakeholders negotiate on the aims, goals, outcomes and resources in a festival, agree on issues and resolve disagreements, present useful insights into collaboration within the festival setting. In establishing cohesion among stakeholders in a festival, it is also essential to find out how each stakeholder views the degree of collaboration present among stakeholders, as well as the challenges that exist in the collaborative process.

The fourth theory, Social Network Theory, (using Social Network Analysis; SNA), offers a way of examining social interaction by looking at the linkages and patterns that form when actors interact. A pattern of direct and indirect linkages are seen to form especially when quite a number of actors are involved. (Cobb, 1988; Tichy et al., 1978). The pattern of relationships created is essential to establishing the density of a network which in turn tells on the strength of the relationships between actors (Borgatti & Halgin, 2011). Whether a social network has a high centrality, where one actor serves as a key link to other stakeholders, or a low centrality, where the actors relate without a central actor, will result in different outcomes for decision-making and resource distribution (Wasserman & Faust, 1994). The density of the network (how many linkages and actors there are, and which other actors they relate with) also reveals the strength of the network. Establishing the density of the network in a festival, and the extent of centrality and pattern of association between stakeholders could prove useful in planning and decision-making on stakeholder inclusion especially in cases of developing potential festivals for tourism. This research, however, does not undertake a social network analysis of festival but employs aspects of SNA relevant to establishing, for example, the centrality, and type of network prevalent in a festival.

1.2. Research problem

As a result of the importance of stakeholders and stakeholder relationships to the success of festivals in general, and the need for collaboration among stakeholders to successfully staging them at the community level in particular, it is suggested that host communities or destinations desirous of capitalizing on local events like festivals "need to understand and leverage the patterns of relationships that facilitate collaboration" (Zaikas & Costa, 2010, p. 133). This implies an in-depth understanding of existing relations between stakeholders and the divergent stakeholder perspectives. However, despite considerable research on events and stakeholders, research has not focused on these relationships that facilitate festival stakeholder collaboration.

Firstly, many studies on festival stakeholders focus on a single stakeholder such as visitors (Buch et al., 2011; Moital, Whitefield, & Jackson, 2012; Özdemir & Çulha, 2009; Thrane, 2002) sponsors (Crompton, 1994; Dees, Bennett, & Tsuji, 2006; Pyo, 1995), volunteers (Barron & Rihova, 2011; Elstad, 2003), supply-side stakeholders (Alonso & Bressen, 2013) or local community residents (Song, Xing & Chathoth, 2015). While some studies have examined the relationship between stakeholders in festivals, this has often been limited to the relationship between the organizers of festivals and other stakeholders (e.g. Getz & Andersson, 2010; Kim et al., 2002). To support this, Stokes (2006a) adds that the models of dyadic relationships in events like festivals often describe patterns of relationships between organizers and other stakeholders. This line of research has neglected the thesis that festivals embody a variety of interrelationships between and among several stakeholders which requires that *all* stakeholder relations and views have to be examined. The relationships in a festival go beyond just that of the organizers and other stakeholders. There is a network of dyadic relationships between various stakeholders in a festival which has to be considered in order to better and holistically understand the entire festival

stakeholder network (Moller & Wilson, 1995; Stokes, 2006a). As Robertson et al. (2009) note, "further research in this field is required to consider the views of a wider number of stakeholder perceptions and to develop a set of indicators for use by the events industry" (p. 167). For festivals to function as tourism generators, establishing the networks and connections between stakeholders is vital (Stokes, 2006b). This, however, is lacking in the literature and research on festival stakeholders.

Secondly, from a theoretical perspective, despite extensive utilization in other studies, there is limited empirical application and testing of stakeholder theory, social exchange theory, collaboration theory and social network theory in the festival stakeholder context. These theories have been less tested in the festival setting to ascertain how they apply or otherwise in terms of how stakeholders view and relate with other stakeholders even though tourism studies, in general, have applied these theories. Festivals are naturally assumed to involve a large number of stakeholders and a considerable degree of interaction and exchange between them. There is the need for studies to validate or expand upon these theories and to empirically apply them in the festival setting which will help answer the question of whether or not festivals mirror the traditional exchanges as set out in these theories or deviate from what the theories posit. Following from this, appropriate stakeholder strategies can be devised.

Thirdly, as the events sector has grown, so has the interest in researching into various aspects of it. However, much of the research has focused primarily on mega events and the impacts of these events. Festivals are increasingly used as destination marketers (Buch et al., 2011) to contribute to a destination's marketing mix (McKercher et al., 2006) and are seen to be linked to the authentic ethos of a destination and its people. Thus, it is vital for tourism administrators and

authorities to understand the complex web of stakeholders and their relationships in order to effectively develop, promote, and market traditional festivals.

Fourthly, significantly missing in the discourse on festival stakeholders and their relationships in the literature is the African perspective, as most studies have focused on western and to some extent Asian contexts. Festivals abound on the continent of Africa and are a significant aspect of the lives of people. The setting of this research on the African continent seeks to bring a new and much-needed perspective to the literature. According to Andersson and Getz (2008), "international and intercultural comparisons will also present more opportunities for revealing fundamental stakeholder issues and evaluating widespread or divergent management strategies" (p. 215).

1.3. Research Objectives

The key proposition that guides this research is the need to examine holistically, and not partially, the key relationships, views, and exchanges between and among various stakeholders in multiple relationships in the festival context. Following from the introductory discussion above, and in line with the research problems identified, the main objectives of this research are:

1. To establish the differences between festival stakeholders in terms of their responses to the tenets of stakeholder theory (power, urgency and legitimacy) in the planning and execution of traditional festivals.

2. To compare the views of stakeholders in traditional festivals on the social exchanges between them based on trust, reciprocity, altruism, control and dependence.

3. To determine the differences in responses of festival stakeholders on the degree of collaboration between and among them.

4. To assess the level of direct social interaction between stakeholders, using elements of social network theory.

1.4. Significance of the research

This research is relevant from both theoretical and practical perspectives. Firstly, from a theoretical angle, it advances the various theories outlined by examining them in different contexts to ascertain the veracity of the tenets and propositions in them using and comparing the views of festival stakeholders on their relationships.

From a more practical managerial perspective, establishing the various differences between stakeholders on key aspects of the theories such as power, legitimacy, risk, reciprocity, collaboration, networking and control will assist festival managers in monitoring and devising strategies for each specific stakeholder, which would in turn enhance their participation and contribution to the success of festivals. In the words of Presenza and Iocca (2012), "the identification of all stakeholders and the review of their agendas will assist event managers in balancing the competing needs, tensions, and expectations of all stakeholders" (p. 26). Managers or organizers can avoid certain pitfalls and plan more effectively for the festival, cognizant of these stakeholder differences. Once this is established, the various relationships can be individuated to examine the extent of the relationships (Reid & Acordia, 2002) and appropriate strategies designed for each stakeholder, which will facilitate the success of the festival (Presenza & Iocca, 2012). This research is also relevant to National Tourism Authorities (NTA's), especially the Ghana Tourism Authority, in terms of promoting and marketing festivals as it offers deeper insights into the various stakeholders and their relationships. These insights can be used to carry out promotional and marketing efforts in a way that would encourage multiple stakeholder support.

This knowledge is especially useful to destinations desiring to utilize festivals in their tourism offering and also to festival managers in decision-making.

1.5. Structure of the thesis

This thesis is organized into seven chapters. Chapter one presents an introduction to the thesis by giving a background to the study as well as outlining the research problem and explaining the significance of the research. It also outlines the objectives of the study. Chapter two gives a detailed review of relevant literature (theoretical and empirical) as a means of situating the research in previous research. The theoretical review examines the theories used in the research while the empirical review examines how these theories have been used in tourism and festival research. Chapter three focuses on the theoretical framework and model developed and tested in the study based on the literature, and also includes the proposed hypotheses. The research approach and method used in this research are systematically explained in chapter four. Chapter five presents the findings of the study, while chapter six discusses the findings. Chapter seven draws conclusions from the research and offers recommendations for future research.

1.6. Definition of key terms

Power: The ability of a stakeholder to influence and control the outcome of interactions with another stakeholder (Stein and Harper, 2003; Foucault, 1978).

Urgency: The extent to which the needs and issues faced by a stakeholder are handled quickly by other stakeholders (Mitchell et al., 1997).

Legitimacy: The extent to which a stakeholder is morally, legally and/or ethically deemed to merit consideration by other stakeholders in the festival (Suchman, 1995).

Trust: The believe by a stakeholder that another stakeholder is interested in and will do what is true and right in relation to the festival and the willingness to take actions with this in mind (Nunkoo & Ramkison, 2012).

Reciprocity: Action(s) to which a counter action(s) is anticipated (Shiau & Luo, 2012).

Altruism: The notion that positive actions can and are taken for the interest of others without the expectation of a counter positive action or reciprocal gesture (Nair, 2002).

Control: The ability of a stakeholder to determine the actions of another stakeholder (Shapiro, 1987).

Dependence: The extent to which a stakeholder's successful participation in the festival is reliant on another stakeholder (Frooman & Murrell, 2005).

Collaboration: Actions by parties involved in the festival which aim at working together with others to ensure the success of the festival (Gray, 1989; Yaghmour & Scott, 2009).

Risk: The degree of anticipation or tolerance of a possible negative outcome or chances of failure that a stakeholder is willing to accommodate in dealing with other stakeholders (Elliot, 1988).

Negotiation: How stakeholders examine the offers made by other stakeholders and also offer what they believe is the way forward in dealing with issues related to the festival, with the aim of reaching a solution acceptable to parties involved (Gray, 1989).

Consensus: Arrival at a solution acceptable to parties involved in collaborative process often involving negotiation (Straus, 1978).

Social Networking: The nature and extent of social contacts that a stakeholder makes or has with other stakeholders in the festival (Cobb, 1998).

Centrality: The extent to which a stakeholder serves as a key player to which other stakeholders within the network relate with and also contact other stakeholders in a network of stakeholders (Cobb, 1998; Rowley (1997).

Festival: Public themed local celebrations emanating from a local community aimed at observing the traditions, pride, and history of a location (Allen et al., 2008; Getz, 1997)

Stakeholder: Persons, groups or organizations who have a stake (have something to gain or lose or are affected) as result of the festival, based on previous literature and the context of this research (Andersson & Getz, 2008; Getz et al., 2007).

1.7. Delimitations

This research used four theories as the foundation for examining the relationships between stakeholders. Other theories exist that could examine the relationships between stakeholders in festivals. However, the theories chosen are considered most relevant in examining stakeholder relationships especially in an interactive system like a festival, and are also most relevant to the research objectives of this study. Stakeholder theory is particularly vital in looking at the power, urgency and legitimacy of stakeholders which is very pertinent for festivals since these are essential dynamics which have a profound impact on stakeholder relations and the eventual outcome of any festival. Social exchange theory is also very crucial in festival stakeholder research because stakeholder groups have interests and relate with others based on these interests. The relationships with other stakeholders helps or hinders the achievement of their objectives. Collaboration and social network theories are also important in establishing the collaboration between stakeholders and how connected stakeholders are within the festival network. Based on these, stakeholder theory, social exchange theory, collaboration theory, and social network

15

analysis are the theories used in this study. The additional limits of time and resources also permit that only a certain number of theories could be employed.

The quantitative approach used in the study was adopted in order to gain a picture of the larger views of multiple stakeholders. There is however some degree of lack of depth in this philosophical approach to research which needs to be acknowledged. The practically of data collection in the Ghanaian context, however, pointed to a more quantitative approach since many stakeholders could be more easily assessed and more able to tell the nature of their relationships with other stakeholders during the period of the festival or just immediately prior to it. The ad hoc nature of organizing committees and other stakeholder groupings also meant that stakeholders actually became more apparent only when the festival date drew close. Some groups could also be only be assessed during the short period of the festival. The inclusion of only eight stakeholders groups although backed by literature and context of the study, implies that the research does not go beyond these to examine possible emergent stakeholder groups in the festivals. The need to have similarity in stakeholders by selecting only local traditional festivals also implies that other festival genres are not included which could reveal several dynamics between stakeholders in different festival types.

CHAPTER 2 : LITERATURE REVIEW

2.1. Introduction

This chapter introduces festivals as events and examines who festival stakeholders are and the relationships between them. It further examines the various theories mentioned in the introduction and their applications in various studies both in tourism and festivals. This is to place the research in context and to build upon previous research with the view to setting up an appropriate conceptual framework for the current research. A combination of theoretical and empirical review is necessitated in this regard. The theoretical review examines the selected theories (ST, SET, CT, SNA) applied in this research, noting their development, core tenets, and challenges associated with them. The empirical review considers the use of these theories in festival stakeholder research as a means of bringing into focus a conceptualization for this research.

2.1.1. Festivals as events

One aspect of tourism that has grown substantially over the past few decades has been the field of events. Many destinations, as a way of enhancing their tourism product offering, have incorporated festivals and events into their tourism strategy, especially in the case of urban destinations in the developed world (Ralston, Lumsdon, & Downward, 2005). Events can generally be classified according to size (scale of the event) or content (Bowdin, Allen, O'toole, Harris, & McDonnell, 2006). In terms of content, one form of event is a festival, which actually pre-dates the modern events industry. Festivals are generally regarded as a time of collective celebration involving various participants (Isar, 1976). A festival is a themed event designed and aimed primarily at observing the traditions, spirit, and pride of a community and also used to attract visitors to a community (McDowell, 2011). They generally involve public celebrations of aspects of a community's life which it wishes to share or showcase. Festivals are intended for celebration, socialisation, to honour, and to remember (Douglas, Douglas, & Derret, 2001). They were

historically staged by local communities for reasons ranging from religious purposes, commemorating a social or historical event, celebrating a successful harvest, honouring historical or living persons, to simply having some leisure (Douglas et al., 2001; Getz, 1989). This implied a largely socio-cultural focus as opposed to an economic one.

The passage of time coupled with increased interest and visitation by non-locals have expanded festivals to include and even target visitors (Getz, 1997). Increasingly, they are viewed and utilised as marketing tools (Buch, Milnie, & Dickson, 2011) and as attractions in themselves (Gursey, Kim, & Uysal, 2004; Savinovic, Kim, & Long, 2012). Many destinations today consider festivals as part of the tourism offering and often actively promote them as events for visitors to attend. As the number of visitors increases and the economic contribution of festivals is recognised, many stakeholders, especially festival organizers and National Tourism Authorities (NTA's), have started to view these events from a tourism perspective (Chacko & Schafer, 1993). While some see festivals as tourist assets (Gotham, 2005; Markwell & Waitt, 2009), others believe they are tourism products (Cudney, Korec, & Rouba, 2012). Either way, it is evident that festivals have a place in tourism and the association between festivals and tourism, as well as the use of festivals in facilitating tourism, continues to grow (Okech, 2011). Some degree of caution is however recommended in being overly enthusiastic about the prospects of short duration cultural festivals as tourist attractions (McKercher et al., 2006; Prentice & Anderson, 2003).

Festivals have some peculiarities which warrant them to be examined in a slightly different light from other events. The fact that festivals have to satisfy a large number of stakeholders means that they differ from other events, especially in terms of how they are organized and executed (Getz, 2005). Secondly, festivals, compared to other types of events, emanate in many instances from the local community and aim primarily at accomplishing largely non-commercial goals such

as celebrations of a community's culture (Getz et al., 2010). Most of them are owned and organized by community, public, and non-profit bodies (Anderson & Getz, 2008). Festival management has therefore been recognised as a unique sub-field in the broad event literature (Andersson & Getz, 2008).

However, because festivals come in various forms, classifying them is challenging. Three types of festivals are proposed by O'Sulivan and Jackson (2002). They include those organized and executed by local community volunteers for the community (home-grown events), those directed at attracting tourists for economic and other reasons (tourist–temper events) and large scale events aimed at larger marketing, sustainable and economic development efforts (big bang events). Festivals take various forms, including arts festivals, festivals that celebrate the culture and traditions of a particular location or locality, commercial music festivals, calendar festivals, as well as arts, harvest and food shows, fairs, sports festivals, and religious festivals (Quinn, 2013; Wilson & Udall, 1982). This complicates the categorization of festivals. Also, given that most festivals are "still produced with little or no thought given to their tourism appeal or potential" (Presenza & Iocca, 2012, p. 26), the difficulty of a purely tourism or event based segmentation is further compounded. However, the aims for staging these festivals tend to be similar as mentioned above.

The above discussion, which examined festivals in the context of the overall events sector, is relevant because the events sector is a broad one with several categories and diversities of stakeholders peculiar to each category. Failure to situate festivals properly can result in improperly identifying who festival stakeholders are, the nature of their interrelations, and consequently not being able to prescribe appropriate stakeholder management strategies suitable to festivals.

2.1.2. Festival stakeholders

Festivals are deeply rooted in stakeholders and their interrelationships in order to materialise and succeed (Presenza & Iocca, 2012; Quinn, 2013). Festival stakeholders are "those people and groups with a stake in the event and its outcomes, including all groups participating in the event production, sponsors and grant givers, community representatives, and everyone impacted by the event" (Getz, 1991, p. 15). Festival stakeholders can also be seen as "people and organizations with a legitimate interest in the outcome of the event" (Bowdin et al., 2006, p. 126). According to Getz's definition, any individual or group related to the event or simply impacted by the event in any way could be considered a stakeholder. This definition appears rather broad and could include just about anyone and ultimately result in an unlimited number of "stakeholders". Bowdin et al. (2006) limit stakeholders to "legitimate" groups and individuals. This appears reasonable but certainly who exactly is "legitimate" is open to discussion. That notwithstanding, it is still vital to clearly identify who the stakeholders of a festival are if the relationships between them are to be studied and managed effectively. Getz (2005, 2007) and Getz et al. (2007) clearly view the identification and classification of festival stakeholders as extremely important to how festivals are strategically positioned. This is because, the stakeholders involved in a festival are the ones upon which the success of any festival depends (Reid & Arcordia, 2002).

Considering this, one obvious way to effectively identify stakeholders in festivals is to ascertain how they have been identified in the literature. The similarities and differences in identification and categorization would, in turn, assist in identifying the main or specific stakeholders from which further analysis of festival stakeholders can take place. In identifying stakeholders of music festivals in Italy, Presenza and Iocca (2012) identified stakeholders as the media, music and artists, public authorities, sponsors, suppliers of facilities as well as food and beverage, visitors, tourism traders, and independent organizations. Getz et al. (2007) assert that

although regional and national tourism bodies are often seen as stakeholders in festivals, the difficulty of dealing with multiple stakeholders and festivals often implies little support from these agencies to festivals as was discovered in the Calgary case study in Canada. Hede (2007) examines and categorizes stakeholders of events into "businesses, community groups, environmentalists, emergency services, event associations, governments, residents (attendees and non-attendees), shareholders, sponsors, tourists (attendees), employees (event and non-event), volunteers, media, and competitors of the special event" (p. 17). According to Bowdin et al. (2006), industry professionals, associations and educators are part of event stakeholders. Robinson, Wale, and Dickson (2010) identify the key stakeholders as organizers, residents, local traders, visiting traders, support staff, visitors, local government outfits and interest groups, and performers.

Holloway (2002) and Robinson et al. (2010) see event stakeholders as six groups; host organization, host community, sponsors, media, co-workers, media and participants/audience. Van der Wagen and White (2010) differ slightly in terms of the organizer and consider the event organizer as the principal person or organization/client (implying the organizer could simply be a single person), community, authorities and government agencies, contractors and suppliers, event audience or spectators, participants, performers, sponsors/donors and media. Reid and Arcodia (2002) also state that a festival depends largely on employees, volunteers, sponsors, suppliers, spectators, attendees, and participant as the primary stakeholders while the secondary stakeholders are identified as the host community, government, and essential services like the police and fire service, media, tourist organizations, and local businesses. These categorizations, however, fall short of clearly explaining whether the classification is based on the *role* of the stakeholder, the *interest* of the stakeholder, the *level of involvement* in the festival, or *how affected* they are by the festival.

To solve this, Getz et al. (2007) propose a useful and unique grouping of event stakeholders into 1. *Facilitator* ─ those that provide needed resources and support to the event. 2. *Regulator* ─ mostly local government, 3. *Co-producer* ─ other participants like organizations and individuals, 4. *Allies and collaborators* ─ tourism agencies and associations, and 5. *The impacted* ─ local host community. While this classification may appear unique, close examination reveals similarities with other identified categorizations mentioned above but it further shows the role, interest and contribution of each stakeholder. Van Niekerk and Getz (2016) provide a detailed identification, classification, and categorization of stakeholders in festivals based on detailed examination of festival stakeholder classification by previous authors. They identify stakeholders in festivals mainly as customers, competitors, employees, government, owners, special interest groups, suppliers, and senior management. From the above, it is evident that festival stakeholders are classified by various authors based on the context and nature of festivals they investigate. Table 2.1 summarizes various stakeholder classifications as gleaned from the literature.

Table 2.1. Summary of festival stakeholders

Author	Stakeholders Identified
Reid (2011)	Primary (volunteers, sponsors, suppliers, spectators attendees, and participants)
	Secondary (government, host community, emergency services, general business, media and tourism organizations)
Getz et al. (2007)	Internal (owners or investors, directors, employees, volunteers, members, and advisors)
	External [Allies and collaborators] (tourism agencies and professional associations Regulators (local authorities and government agencies) Co-producers (other organizations that participate) Facilitators (non-participating resource providers) Suppliers and venues Audience Impacted (local community)
Allen et al. (2010)	Host organization, host community sponsors, media, co-workers, participants and spectators
Hede (2007)	Businesses, community groups, environmentalists, emergency services, event associations, governments, residents (attendees and non-attendees), shareholders, sponsors, tourists (attendees), employees (event and non-event), volunteers, media, and competitors in the event.
Robinson, Wale, and Dickson (2010)	Organizers, residents, local traders, visiting traders, support staff, visitors, local government outfits and interest groups, performers
van Niekerk and Getz (2016)	Customers, competitors, employees, government, owners, special interest groups, suppliers, senior management

Source: Summarized by Author.

From Table 1.1 and the preceding literature, it can be concluded that the most commonly stated stakeholders for festivals are *organizers, local residents, sponsors, volunteers, media, local government authorities, vendors, and visitors*. For most community-run events with numerous stakeholders, there is often a blur in terms of event staff who are often either under organizers or volunteers, or both. The above stakeholders are therefore considered as the stakeholders of festivals in this study. While this does not preclude any further stakeholders, and also does not discount multiple stakeholder roles, (Todd, Leask, & Ensor, 2017), the literature, as well as the

context of this research, suggests considering these as the key stakeholders for any festival event. It is the relationship between these stakeholders which leads to the success or failure of festivals. This clear delineation is important for any further festival stakeholder analysis to proceed.

2.2. Stakeholder theory

Despite calls as far back as 1951 for organizations to give more attention to their corporate constituents (Abrams, 1951), it can arguably be said that Freeman (1984) brought stakeholder theory into prominence. Since then, there has been a large volume of continuous work on ST. Donaldson and Preston (1995) note that more than a dozen books and over a hundred articles had been written on the theory as of 1995, with more than two hundred articles appearing in various journals between 1998 and 2000 (Gibson, 2000). The theory evolves from the analysis of a business unit (corporation) and its constituents.

The term "stakeholder" which stands as the key defining term upon which the theory is founded, has been examined and defined variously. Stakeholders are "those persons or interests that have a stake, something to gain or lose as a result of [a corporation's] activities" (Clarkson, 1995, p. 2). Similarly, a stakeholder can also be seen as "an individual or group that has some kind of stake in what [a] business does and may also affect the organization in some way" (Buchholz & Rosenthal, 2004, p. 144). This second definition adds the element of how the activities of a stakeholder also affect an organization. In effect, it is not simply having something to lose or gain but doing something that affects the activities of the organization. Carroll (1996) states that stakeholders "are any individual or group who can or is affected by the actions, decisions, policies, practices or goals of the organization" (p. 74). This definition further broadens the scope of the stakeholders to include those individuals or groups not affected presently or directly but who could potentially be affected by the firm's activities in the future. This definition is, however, too broad

and could potentially include just about anything and anybody. It may be more meaningful to consider the definition of Buchholz and Rosenthal (2004).

Further to this, it is equally important to consider a stakeholder in terms of the power the stakeholder possesses in relation to an organization. Gibson (2000), defines a stakeholder from the point of view of power, as "any individual or group with the power to be a threat or benefit [to the organization]" (p. 245). This brings another dimension which suggests that possessing power that could be used to influence the organization is what makes an individual or group a stakeholder. This appears plausible in the sense that without power, a stakeholder's influence becomes almost non-existent. The kind and type of power (since power differs in several respects) is, however, not satisfactorily explained.

In actuality, many users of the term "stakeholder" often do not give a clear explanation of it (Frederick, Post, & Davis, 1992). Due to the broad nature and possible meanings of the term, there is the need to have, at least to some degree, clear criteria for determining who a stakeholder to an organization is. Further to this, Freeman (2004) agrees that there has to be some sort of consent (implicit or explicit) by the organization on who its stakeholders are. However, there are often "influencers" who have the power to affect an organization but are not directly related to it. A "contributing principle" may also be a guiding principle (Kaler, 2002, 2004). In effect, how much a group or person contributes should make the person a stakeholder or otherwise. In the end, the key consideration for establishing who a stakeholder is should be based on the *extent* to which the stakeholder affects or is affected by the *activities* of an organization. Properly defining and establishing who a stakeholder is, is vital because without this, just about anyone or group can be seen as a stakeholder and this tends to paralyze any further stakeholder analysis.

As stated earlier, stakeholder theory, despite being employed in various fields and disciplines, was developed with the corporate entity in mind. The underlying reasoning behind the theory is that corporations should pay attention to the interests and concerns of those whom their policies and operational activities affect (Frederick et al., 1992). This, it is believed, is a moral obligation of a firm and its managers (Donaldson & Preston, 1995). It also stems from the observation of how firms have traditionally (both in theory and practice), concentrated on the needs of shareholders or stockholders with all other parties simply working towards satisfying their profit-oriented interests (Freeman, 1884, 1998; Friedman, 1970). Freeman, therefore, proposed a redefinition of how the firm deals with its constituents in the socio-economic and political sphere. This, however, does not suggest a complete turnaround from how the firm has traditionally operated (Donaldson & Preston, 1995). Freeman (2010) insists that "if business organizations are to be successful in the current and future environment, then executives must take multiple stakeholder groups into account" (p. 52).

Typically, the stakeholders of a firm are seen to be consumers, suppliers, government, competitors, communities, and internal actors like stockholders/shareholders, employees, managers, and owners (Carroll, 1996). While this identification may appear simple, the stakeholder maps of many corporations can become extremely complex, depending on the nature of the operation and the multiplicity of actors that have to be dealt with. The stakeholders within the sphere of a local restaurant, for instance, will differ in several ways from that of a multinational restaurant chain. Stakeholders could be primary, that is, those stakeholders who have a formalized relationship with the organization such as clients, suppliers, and shareholders, or secondary such as groups who do not have such contracts but are considered important to the success of the organization (Clarkson, 1995). While primary stakeholders have typically been considered more

relevant to any organization, managers have to consider the interests of secondary stakeholders since they also have an indirect ability to affect the organization (Gibson, 2000). Citing the instance of environmental groups exerting pressure on a firm for its excessive use of packaging and its effect on forests, Gibson (2000) explains how this can make a seemingly secondary stakeholder a frontline one.

In any case, whether secondary or primary, the need to adequately consider stakeholders and their interests are vital to the success of any organization or activity (business oriented or otherwise). Since each stakeholder group that relates or deals with the organization is not merely a means of attaining shareholder or stockholder interests but have rights and interests of their own, they should have a voice in determining the direction of any organization or activity to which they have a stake.

2.2.1. Components and relationships in stakeholder theory

As the theory advanced, Donaldson and Preston (1995) built on it and distinguished between three segments of strategic stakeholder theory: (1) a subdivision dealing with identifying stakeholder characteristics (who they are), (2) a subdivision devoted to stakeholder ends (what they want), and (3) an aspect directed at stakeholder influencing strategies (how they try to obtain what they want). The three broad areas of the theory identified by Donaldson and Preston include the *descriptive* ─ which examines the extent to which stakeholder interests are taken into consideration in the decisions of the organization (if they are considered at all in the first place), *instrumental* ─ which considers the extent to which the stakeholders affect the effectiveness of the corporation, and *normative* ─ which is somewhat in a moral domain and examines why firms must consider stakeholder interests from a deontological or altruistic perspective. Normative stakeholder theory, as examined by Gibson (2000) from the Donaldson and Preston (1995)

segmentation, claims to have three underpinnings. One, that organizations have duties (positive) to stakeholders based on the interests of the stakeholders, two, that stakeholder groups and individuals are not the same, and three, that there is and should be equality in duties that the organization owes to all stakeholders, considering that the all have stakes.

Worth considering also is the fact that stakeholder relationships show forth in several forms (Mitchell et al., 1997). The first outlet is *Power* ─ which examines what influence an entity's stakeholders have over it and what control the organization also wields over its stakeholders. Power is held by stakeholders in the form of coercive power (force, violence or restraint), utilitarian (controlling monetary or material resources), and normative (symbolic power). What makes a stakeholder have more power over another may be due to the structural nature of the relationship but could also be a result of the implicit contractual agreements between the stakeholders ─ what one stakeholder owes the other (Savage et al., 1991). However, since power is difficult to measure, stakeholders may have a misrepresentative view of the power they possess or that which other stakeholders have. Establishing the views of stakeholders on power dynamics within stakeholder relations is useful in this regard.

The second is *legitimacy*. Suchman (1995) defines this as "a generalized perception or assumption that the actions of an entity are desirable, proper or appropriate within some socially constructed system of norms, values, beliefs, and definitions" (p. 574). This is where the actions of a stakeholder are deemed appropriate or undesirable according to the standards of society and to what extent an entity has to deal with such stakeholders. It follows therefore that stakeholders who contribute positively can be considered legitimate stakeholders. Here also, who are legitimate stakeholders and who are not, depends on a variety of factors and circumstances which are relative to time and place (Friedman, 1970; Harrison & Freeman, 1999). This notwithstanding, any

stakeholder that serves to disrupt or disturb the activities of an organization may not be considered legitimate. However, deciphering between those stakeholders that are an absolute "must" and those that are not, is not always a simple exercise. Some may have so varied an agenda, they may even serve to disrupt or destroy the organization but they are still technically, "stakeholders" (Suchman, 1995). Any organization would do itself good by considering positively legitimate stakeholders first.

The third aspect is *urgency.* This is "the degree to which stakeholder claims call for immediate action" (Mitchell et al., 1997, p. 867). While all stakeholder needs demand attention, how quickly they are attended to can vary significantly depending on the weight that a stakeholder is deemed to have. The urgency with which the organization or even other stakeholders respond to a stakeholder's needs or claims suggests the weight of the stakeholder to the organization. This is also in some way linked to the legitimacy of the stakeholder as the most legitimate stakeholders may be attended to more quickly.

Again, as stakeholders relate, patterns of relationships emerge. Examining these patterns is crucial in terms of what strategies are needed in dealing with each stakeholder. Stakeholder relationships "could be supportive (where there is high potential for co-operation and low threat of competition between or among stakeholders), marginal (low co-operative potential and low threat of competition), none–supportive (low co-operative potential and high competitive threat), and mixed blessing (high co-operative potential and high competitive threat)" (Savage et al., 1991, p. 89). The identification of these relationships is crucial to any organization and offers avenues for solutions to deficient relationships. Even though theoretically "stakeholders" must capture a broad range of groups, practically, certain groups which have limited influence on the organization may have to receive less attention. It would be erroneous for any entity to perceive the relationships

with stakeholders as being on the same level or perhaps even similar in nature and outcome (Savage et al., 1991). Stakeholders have different inherent interests and power which needs to be understood as ends for the stakeholders and not simply for the benefit of the organization. It may also be vital to identify illegitimate groups that affect or are affected by the organization and to devise strategies for them.

Additionally, the comparative potential and competitive threat of each stakeholder to an organization are important (Freeman, 2010). *Swing* stakeholders, who possess relatively high comparative potential and high competitive threat, have considerable influence on outcomes. *Defensive* ones have low comparative potential and high competitive threat (little help but can detract from achieving goals). *Offensive* stakeholders have a high comparative potential and low competitive threat and help achieve goals with little threat, while *hold* stakeholders have a low comparative potential and low competitive threat where they are of no help and do no harm (Freeman, 1984; Savage et al., 1991). Organizations, therefore, need to identify not only the type of stakeholder relationship but also the type of stakeholder based on the extent of threat or potential for cooperation.

Another aspect of the stakeholder relationship discourse worth examining is proposed by Archer (1995) and referred to as the Realist Theory perspective, which looks at stakeholder theory from the point of view of how stakeholders act. Stakeholder relationships can be compatible or incompatible and can either foster or hinder progress. Archer asserts that relations can either be contingent or necessary, explaining that necessary relationships are often internal to the organization and contingent ones are often connected to the external stakeholders. Further to this, he identifies four kinds of relationships that could occur. Necessary-Compatible: here each party or stakeholder has something to lose should the relationship be disrupted, and also gain from the

smooth operation of things (Defensive). Contingent-Incompatible: this often is a war situation and one may invade the other with a competition of ideas since each one wants their way to be used (Elimination). Necessary-Incompatible: where stakeholders or parties reach a compromise as a result of vested interests though they would naturally not agree (Compromise). Contingent-Compatible: the association is of free choice and implicit in social contract (Opportunistic). Archer's Realist Theory perspective on stakeholder relations is useful from the perspective of the outcomes when certain types of stakeholders relate.

In all, ST proves useful in identifying stakeholders, explaining relations between an organization and its key constituents, and has been adopted and applied in many studies. Donaldson and Preston (1995), however, suggest that it would be more expedient to view the whole idea of stakeholder theory not as a single theory in itself, but a set of theories that come together to explain the relationship between stakeholders. As stakeholders (external stakeholders especially) also relate with other stakeholders of an organization, it may have an influence on stakeholder relations especially when stakeholders are aware of the relationship between another stakeholder and the organization to which they also relate. This is an area worth investigating.

2.2.2. Criticisms of stakeholder theory

Despite its widespread usage, the limitations of stakeholder theory have also been widely identified. First, the definition of a "stakeholder" is so broad that even climate could be included. This calls for more refinement and limitations to who is considered a stakeholder (Mitchell et al., 1997). Although the definition of "stakeholder" suggests that it encompasses all entities likely to be affected by the activities of a firm, most stakeholder maps and outlines tend to favor those directly influenced by the firm and vice versa. Also, how exactly are they identified? Since there

is no universal agreement, what qualifies one to be a stakeholder will also be different according to time and place (Tullberg, 2013).

Furthermore, the simple stakeholder map offered by Freeman (1984) becomes more complex for many businesses and taking into account all the interests of various stakeholders becomes an endless exercise. Taking account of all stakeholder views and interests slows down decision-making processes for the corporation, since interest group politicking may well be how decisions are arrived at, changing decisions from business decisions to politico-bureaucratic ones, arrived at through politicking of some sort (Buchholz & Rosenthal, 2004). It may also be argued that the main goal of a business entity is to provide value to shareholders and not to satisfy all its stakeholders' objectives (Sundaran & Inkpen, 2004). Ansoff (1965) agrees with this because the various aims of stakeholders cannot and perhaps should not constitute the core of the thinking and operations of the organization. While this may be part of the process of achieving shareholder value, it should not be a vigorously pursued agenda. Balancing various stakeholder needs and interests, it appears, just causes problems (Key, 1999). In the normative domain, Gibson (2000) states that Freeman's earlier disposition was not that the firm was morally obliged to consider the interests and claims of all stakeholders. Even if this were the case, "the fact that groups may make claims, does not automatically make them legitimate and the basis of the claim will determine whether the firm has an obligation to meet the claim" (Gibson, 2000, p. 250).

Also, the theory still does not capture stakeholder interests appropriately as it is the managers of the firm in the first place who decide who should be considered a stakeholder and which ones get more attention (Buchholz & Rosenthal, 2004). The selection of who is a stakeholder is often arbitrary and not based on any specific parameter but on who the one selecting deems as important (Harrison & Qureshi, 2000). Furthermore, the suggestion that "management

must keep the relationships among stakeholders in balance" (Freeman, 1998, p. 132) may appear acceptable but what exactly is considered balance, who defines it, how it should be attained, and if indeed balance could ever truly be achieved, still require answers. Questions have also been asked about who checks the balancer who balances the stakeholders since there could be self-serving managerial decisions which are quite difficult to detect (Marcoux, 2000).

Another often cited criticism of stakeholder theory is that the theory is vague. The theory appears to simply identify stakeholders without a strong theoretical base and does not offer a framework for establishing causality or testing how the organization behaves towards its external actors and vice versa (Key, 1999). Furthermore, because stakeholder theory looks at stakeholders as independent entities, this may not give an accurate reflection because stakeholders have interests and it is this interest that defines them in relation to the organization and not necessarily who they are or what they do (Donaldson & Preston, 1995). Besides these, the theory seems to compartmentalize stakeholders but it may be argued that one could belong to multiple stakeholder groups such as an employee also being a member of a professional consumer association (Voss et al., 2006). Further to this, Antonacopolou and Meric (2005) observe that the theory is not complex enough and gives a utilitarian view of stakeholders rather than a complex and multifaceted interaction between them.

Examining the pictorial model of the theory also reveals that the arrows used are bi-directional indicating dependency and reciprocity but this is actually a simplistic way of examining complex relationships (Carroll & Bucholtz, 2006; Tortsa-Edo at al., 2010). The model also seems to suggest an equal weighting and treatment for all stakeholders, but it is impossible that they contribute equally to the organization (Gioia, 1999; Phillips, 2004). The very shape of the ovals used to represent stakeholders has also been criticized. Fassin (2008), for instance, insists that

stakeholders should be represented with different sized ovals to indicate their relative significance to the organization. The theory has also been criticized as lacking overall direction and should an organization choose to chase multiple stakeholder objectives and try to satisfy them, it could lead to a weakening of the organization as well as managerial conflict and confusion. An examination of stakeholders will also invariably require a look at interest groups. Most models developed along stakeholder lines are also very much in need of empirical testing (Agle et al., 1999).

Despite the criticisms outlined, stakeholder theory is still widely considered as a very useful theory which helps to understand any entity, activity or endeavor which involves stakeholders and relationships between them. It is therefore adopted for empirical examination in this study. While it is true that there could be an endless list of stakeholders, this research captures the key stakeholders based on the literature and the context of the study. This is in order to have some degree of limitation as to who is considered a stakeholder. Also, whereas businesses may sometimes not want to consider some stakeholder interests due to cost and profit implications (Gibson,2000), the not-for-profit nature of the local traditional festivals in the context of this study dictates that considering stakeholder interests is rather necessary since this is crucial for festival survival and community harmony. Additionally, while the interests of stakeholders may overlap, the primary role and function of each stakeholder in the festival serves as the basis for grouping stakeholders in this study. The next section brings the theory into focus in relation to festivals and their stakeholders.

2.2.3. Stakeholders and stakeholder theory in festival research

The pattern of relationships between and among event stakeholders is akin to that of a corporation and its stakeholders. To this end, stakeholder theory provides a good approach to identifying stakeholders and also in finding out their agendas. According to Reid (2011), "the

identification of all stakeholders and a review of their agendas will assist event managers in balancing the competing needs, tensions and expectations of all stakeholders. However, there has been limited application of stakeholder theory in event management contexts" (p. 22). The proper identification of festival stakeholders is regarded as crucial since it is only after this that groups with similar attributes can be clustered and the appropriate stakeholder management strategies adopted; something that most studies have failed to do (van Niekerk, 2016). This results in either the lack of implementation of stakeholder management strategies or the use of inappropriate strategies. Stakeholder theory is therefore regarded as important in festival studies (van Niekerk & Getz, 2016). Some studies have looked at the functions and roles of stakeholders based on the theory (Anuar, Ahmad, Jusoh, & Hussain, 2012), while others have tried to categorize them (Garrod et al., 2012). This implies that the tenets of stakeholder theory are considered appropriate for examining stakeholder relations. Since festivals rely on several stakeholders to succeed (Andersson & Getz, 2008; Getz & Andersson, 2010; Presenza & Iocca, 2012), organizers are often faced with how to manage these stakeholders and to ensure effective collaboration for the success of the festival. Festival organizers often indicate that a good relationship with stakeholders is the key to the success of any festival (Presenza & Iocca, 2012). According to Getz and Andersson (2010), "stakeholder theory has important theoretical implications for understanding how festivals get started, develop, potentially fail, or become permanent institutions" (p. 534). The theory could help push forward studies on festivals because several forms of cooperation among individuals and groups are usually at play (and required) in the festival setting.

Stakeholder theory was used by Karlson and Nordström (2009) to explore stakeholder cooperation from the perspective of festival managers in Sweden, Norway and Finland with the revelation that festival stakeholder management aids in festival sustainability with reciprocity and

mutual benefit as the guiding principles. In utilizing the theory, there is a recognition of the acceptance by organizers of the importance of other stakeholders to the festival but the strength of these relationships is not rather strong (Presenza & Iocca, 2012). The theory has also been used to explain the dependency and relationship strategies of festival organizers with stakeholders. From their studies, Getz and Andersson (2010) and Reid (2006) reveal that not all stakeholders in a festival are considered equal when assessed from their potential and ability to inhibit or help festival organizers with a subsequent suggestion that festival organizers need to know the "who's who" among the stakeholders and deal with each accordingly. In effect, there is the need to properly identify the strength of each stakeholder and to devise appropriate management strategies for each. Studies have however often focused on addressing stakeholder concerns and interests in festivals rather than the actual strategies that can be employed to successfully manage the relationships between stakeholders (Minoja, 2012; van Niekerk, 2016). Neikerk (2016) advocates the use of the stakeholder matrix to ascertain how and which stakeholders potentially threaten or contribute to cooperation.

Employing a qualitative in-depth interview of event stakeholders in rural festivals in Australia, Reid (2006) examined how power is perceived among stakeholders, revealing that stakeholders view larger sized and long-standing stakeholder groups as more powerful overall as well as stakeholders who have and contribute more financial resources. The aspect of stakeholder theory from this research is the element of risk, where stakeholders are seen and differentiated in terms of how much risk they undertake for the festival in congruence with Clarkson (1995) who sees risk taking as a defining feature of the relevance or primary nature of a stakeholder. The research also disagreed with the use of coercive power as suggested by Etzioni (1964) since this was not the case among the rural festival stakeholders in Australia. The focus on rural events and

the limited scope of the research, however, present challenges to generalizability. It is unclear whether the extent of risk a stakeholder is willing to take in relation to the festival undoubtedly implies more weight as a stakeholder.

Any stakeholder in a festival could have power but power is often exerted more by some stakeholders than others. When a stakeholder group is larger in size and has been part of a festival for a long time, they tend to have more power (Batty, 2016; Presenza & Iocca, 2012; Reid, 2011) mostly because larger groups tend to be more concerted and those who have been around longer also have the advantage of experience and stronger ties. While it may seem obvious to assume that the organizer would be the most powerful, the above does not suggest that this is the case. Establishing who the most powerful stakeholders in a festival are will assist in managing and balancing power within the festival. Power accrues to stakeholders due to the financial contribution they make, resources they own that the festival and other stakeholders need, and simply being influential decision makers in the community (Reid, 2011). Most community festivals, especially at the rural level, are driven by volunteers which often leads to volunteers leading the processes in committees because of their availability and willingness. This makes the process of planning and execution less democratic and tilted in the favor of the most available and eager stakeholder (Reid, 2011). Local authorities are, however, deemed to be automatically powerful based on the fact that the festival organizers often need to obtain permissions from them (Getz et al., 2007). In the event of the festival being paid for by visitors, this also puts visitors in a powerful position.

However, there appears to be no strategic implementation of the tenets of stakeholder theory like legitimacy, power and urgency, by festival managers in dealing with stakeholders especially for public, private, and not-for-profit festival organizations (Carlson & Andersson, 2011). Nonetheless, it is noted that the media, although not given much urgency, is seen and

bonded with as a strategic stakeholder by most festival managers (Carlson & Andersson, 2011). In the use of legitimacy as part of stakeholder theory in festival research, Larson (2000) looked at the legitimacy of festivals rather than the legitimacy of stakeholders to the festival but still revealed interestingly that when certain stakeholders are associated with a festival, and visitor and local resident support is also high, it gives the festival more legitimacy. When this is the case, the festival attracts support, especially from the local authorities.

There is the need to assess the legitimacy of each stakeholder especially in the eyes of the organizers and other stakeholders. Andersson and Getz (2008) suggest that festival managers are dependent on powerful stakeholders who tend to influence the festival more than other stakeholders but report nothing on the legitimacy or otherwise of stakeholders. Mossberg and Getz (2006) also employed key tenets of stakeholder theory, including power and legitimacy to explain stakeholder influence in the management of festival brands with the conclusion that for public festivals especially, festival managers have a responsibility to both public and private stakeholders when considering the branding of festivals.

Even though few articles about the legitimacy of festival stakeholders exists, such as Larson and Wikstrom (2001) and Larson, Getz, and Pastras (2015), the legitimacy of stakeholders within a festival, aside from the legitimacy of the festival itself as a whole, is very crucial to its success. How stakeholders perceive the legitimacy of other stakeholders within the festival network plays a vital role in creating support and consensus among the several stakeholders within the festival (Larson & Wikstrom, 2001). This is significant because legitimacy is better seen from the perspective of another party as opposed to the group or individual in question (Magstadt, 2011). The legitimacy of stakeholders also enhances the overall legitimacy of the festival and is often obtained either by pragmatic legitimacy, where what benefit is obtained from the stakeholder is

what qualifies the stakeholder, moral legitimacy, where the stakeholder is seen to be doing the right thing, or cognitive legitimacy, where the legitimacy of some stakeholders by virtue of culture or societal norm, is settled in the minds of all involved (Suchman, 1995). Legitimacy has implications for collaboration among stakeholders which in turn affects the viability of festivals because an illegitimate stakeholder in a festival affects the legitimacy of other stakeholders and the festival as a whole. Not all stakeholders will view other stakeholders as legitimate and this will affect relations. Actually, "any stakeholder could have legitimacy with some, but not all, members within a network" (Larson et al., 2015, p. 166). Knowing the legitimacy of each respective stakeholder from the point of view of all other stakeholders is crucial especially in the formation of committees and getting stakeholders to work together.

The urgency with which stakeholder requests are seriously and quickly resolved in a festival is linked to the legitimacy of the stakeholder, which is also affected by the levels of risk and contribution of the stakeholder. Policy or local by-law changes from the perspective of local authorities regarding the use of space and charges for services often needs to be responded to quickly by organizers especially (Friedman & Miles, 2006; Larson, Getz, & Pastras, 2015).

To this end, stakeholder theory clearly proves useful in festival research involving stakeholders. However, the employment of the theory in festivals has not considered the dyadic relationships between the various stakeholders beyond the direct relationship between the organizer and other stakeholders. Many significant tenets of the theory have escaped empirical testing in the festival stakeholder discourse. The above applications of stakeholder theory only capture some aspects of stakeholder relationships in festivals. This research, therefore, examines a broader spectrum of the tenets of the theory in the overall dyadic relationships between and

among different stakeholders, bringing a new and more comprehensive understanding of stakeholder relations in festivals.

2.3. Social exchange theory

Perhaps one of the most widely used theories that attempt to explain social relations especially at the dyadic interpersonal level is Social Exchange Theory (SET). As Emerson (1976) notes, the principal actors in the popularization of SET are George Homans (e.g. Homans, 1958, 1961, 1974), John Thibaut and Harold Kelley (e.g.Thibaut & Kelly, 1959), and Peter Blau (e.g. Blau, 1964). While several other contributions have followed from their works, it is the central focus of these works that have formed the general idea of SET as viewed today.

Basically, SET is premised on the idea that human interaction and social behavior is an interchange of physical or intangible activity based on rewards or costs obtained from the interaction (Homans, 1961). He observes that "social exchange is the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two parties" (p. 13). This is largely attributed to the fact that rewards and costs obtained from an interaction guide how humans relate and that people will act in anticipation of some form of return and will likely choose a course of action that promises the most rewards and the least costs (Molm, 1991; Molm, Takahashi, & Peterson, 2000). The ethos here is that individuals weigh the costs and benefits of relationships and will enter into relationships that provide the maximum benefit and brings the least cost. Hence, self-interest, individualism, and interdependence are key in the exchange process (Thibaut and Kelly, 1959). Self-interest here is not viewed in a negative sense but seen as central to what guides social behavior. Costs basically refer to what actors forego or "lose" as a result of the interaction, or negative stimuli experienced in the exchange process or simply what is deemed to have negative value to a person (Emerson, 1976). There is also an element of reinforcement as the behavior of

one party influences and further reinforces the actions of the other party. The severance of social relations is often the result of the lack of reinforcement behavior from one or more parties (Cook et al., 2005).

Homans (1974) offers sets of propositions which are aimed at explaining social interaction. The first is the *success proposition*. That is, "for all actions taken by persons, the more often a particular action of a person is rewarded, the more likely the person is to perform that action" (p. 16). The second is the *stimulus proposition*. "If in the past the occurrence of a particular stimulus, or set of stimuli, has been the occasion on which a person's action has been rewarded, then the more similar the present stimuli are to the past ones, the more likely the person is to perform the action, or some similar action, now" (pp. 22-23). The third proposition, which is the *deprivation-satiation proposition*, states that "the more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes for him" (p. 29), while the fourth is the *value proposition*. Here, "The more valuable to a person is the result of his action, the more likely he is to perform the action." (p. 25). The final proposition is the *rationality proposition* which states that, "in choosing between alternative actions, a person will choose that one for which, as perceived by him at the time, the value, (V) of the result, multiplied by the probability, (P), of getting the result, is the greater" (p. 43). From here, the rationality of seeking self-interest first is assumed.

While Emerson (1976) sees the first and third assumptions of Homans (1961) as un-testable but more of assumptions, few efforts have been made to test the original propositions set out by Homans. Crosbie (1972) tested out propositions 1, 3 and 4 using college students with the reward of notebooks for voluntary participation and discovered that the propositions set out by Homans largely hold true. Nye (1958), in studying delinquent behavior, also presents certain key

observations that help to understand SET. He summarizes key propositions (largely similar to the main proponents of SET) and proposes that alternatives that provide the most profit are often chosen by individuals in any exchange situation, and in situations when costs are at par, the biggest rewarding alternative is selected. Also, when rewards are deemed alike, the alternative which promises the least cost is chosen. Furthermore, people will look to and select long-term benefits in an interaction where the short term benefits between alternatives appear equal. In cases where long-term outcomes appear similar, people opt for alternatives that provide the best short term benefit. Nye (1958) also proposes that when rewards and costs are at par, individuals select options that attract the most social endorsement or the least social criticism, select options that provide the most self-reliance when costs and rewards of a relationship are considered equal, choose alternatives which provide the most clarity in terms of future happenings when other benefits and costs are considered even, and also enter into relationships with people with whom they have similar values and opinions when other costs and rewards are held to be equal. Based on the above, it is anticipated that stakeholders in any particular social exchange situation are likely to seek their interest first before that of others by weighing what they stand to gain against what they stand to lose. However, other elements in the relationship such as power and trust are likely to influence the nature of the interaction.

2.3.1. Power and trust

The concepts of power (Emerson, 1962) and trust (Blau, 1964) are at the core of SET since these are at play when social interaction takes place. Foucault (1978) explains that power, in the social interaction context, is not what is vested in one individual or group to be used against or to subdue another as traditionally perceived (e.g. Stein & Harper, 2003), but is seen as existing in a sphere where a multiplicity of forces operate to which power is "produced from one moment to

the next, at every point, or rather in every relation from one point to the other" (p. 92). In effect, power is produced but not held. Ap (1992) and Stillman (2003) state similarly that power should be used for the betterment of those interconnected in the exchange. This is in recognition, however, of the fact that the extent to which one party in an exchange takes advantage of the outcome of the exchange is dependent on the extent of power the party perceives itself to have. While the element of power is always present in social relations, Stein and Harper (2003) maintain that when social relations are viewed solely in terms of power, it has a tendency to paralyze those who are aware that they have less power because they continually become more aware of this with every interaction. This increases the tendency for discord among social actors. In looking at this, however, power in itself does not operate in a vacuum, and even though it may not necessarily rest with one party, the use of power by a party implies some form of possession even if is only for the period of the interaction. In one stretch, no stakeholder can lay claim to power in an interaction because it is the presence and actions of other stakeholders that give them power. On the other hand, during the interaction, it is often evident as to who has more power and so power could be possessed in some way even if just for the period of interaction.

It is also realized that the exercise of power in a group leads to the development of patterns of dealing with and using this power. Individuals in an exchange would sometimes perceive that benefits ought to be exchanged between them (dispositional matrix), where a combination of factors (both intrinsic and extrinsic) determine the way a party behaves in an interaction (given matrix), and where alternative behaviors are weighed in the light of an interaction, that is, effective matrix (Thibaut & Kelly, 1959). Exchange can be in several forms. Thibaut and Kelly (1959) speak of three forms, namely, *reciprocity*, where one actor provides something of value to the other and receives similar value from the other, *generalized exchange*,

where there is an indirect link where one actor responds to value by giving value to a third party, and *productive exchange* where the contribution of both parties is required if both or one of them is to receive value. Establishing which form of exchange is present in festival stakeholder relations is crucial to developing strategies for stakeholders.

To add to this, Cropranzano and Mitchell (2005) describe a form of exchange referred to as *negotiated exchange*. Here, the emphasis is on setting guidelines which allow for both or all parties to reach a satisfactory end. However, even though it is desired that relationships are mutually beneficial, this is often not the case as bilaterally dissonant relationships occur where one party benefits at the expense of the other (Thibaut & Kelly, 1959). Success in a relationship and its outcomes requires going beyond establishing what one wants out a relationship to acknowledging that the other party also has a similar mindset and further figuring out what they might want as well. To evaluate the outcome of a given social interaction, Thibaut and Kelly (1959) advocate the examination of how participants feel satisfied or otherwise as a result of the interaction. This is what is referred to as *comparison level.* This essentially relates to a threshold above which the outcome and potentials of entering into a relationship appear attractive. The level of satisfaction is often a construct of previous experience and expectation of the outcome of the relationship or interaction as well as alternatives that are outside the present relationship, that is, *comparison level of alternatives* (Roloff, 1981).

In the arena of trust, Stein and Harper (2003) maintain that "trust" has not received much attention in the social exchange discourse even though it is perhaps the most important factor considered by Blau (1964) and Homans (1958), and therefore advocate that it should form a central theme in social exchange since it minimizes conflict in social interactions. This is explained by the fact that benefits in most social interactions are unlikely to occur out of obligation, as in "do this

and get that" but in most cases interaction is voluntary and so what obligation one party owes the other in the future is not specified, which makes trust is an essential component of social exchange (Konovsky & Pugh, 1994; Whitener et al., 1998; Zafirovski, 2005). An even enhanced option of thought is that social exchange is based both on power and trust and not any one in isolation and should form the basis for analyzing any theory that has to do with social interchange (Buchman & Croson, 2004; Cook, et al., 2005). The exact relationship between power and trust, however, needs further investigation (Hardin, 2004).

2.3.2. Control and dependence

An additional aspect of SET that has wide implications are the concepts of *control* and *dependence* (Thibault & Kelly, 1959). Underlying this aspect of the theory is the idea that people will avoid dependence which comes with control should they be able to gain what they want elsewhere. This is attributed to the fact that dependence has a way of fostering control and most people would avoid control if they can. The idea is not to point out the good or evil in dependence or control but to establish a link between the two. Three forms of control are identified by Thibault and Kelly (1959). The first is *reflective control*, which implies that a party has control over themselves and their actions in a relationship regardless of what the other party does and can reward themselves in the relationship. The second is *fate control,* where one can control the outcomes of another's future regardless of what that other party does. The third is *behavior control,* where the variation in one's behavior can control what another party does or can do. Any or all of these three, in any combination, is often thought to be at play in interdependent relationships. While this is identified at the dyadic level, it is worth asking how these forms of control come to play in a group relationship setting such as the interaction between stakeholders of a festival.

2.3.4. Social exchange between groups

One other dimension of social exchange that merits consideration is the transposition of the elementary individual dyadic relationships to explain inter-group interaction. This is because social exchanges also occur on a much larger scale between groups and because the theory points more towards two-party individual relations, there is the need to further understand both the micro and macro levels of social interaction (Emerson, 1976). Group behavior may be more mandatory or prescriptive because of institutional requirements of response (Needham, 1962). However, the extent to which the benefits come directly to either the individual or to the group may cause a variation in how the response will be. Emerson (1976) calls for "a set of concepts and principles that describe the linkage of exchange relations into larger social structures-structures that will do for social exchange theory something similar to what the competitive market does for economic exchange theory" (p. 356). He also advocates that SET should be seen more as a frame of reference that examines how resources are exchanged at a social level. When groups relate they tend to exhibit behavior in congruence with what the group wants but at the same time also have personal interests in the interaction. However, individual social interaction will have similar characteristics as group social interaction based on SET.

2.3.5. Criticisms of social exchange theory

Several issues have been raised regarding SET. In the first place, the theory appears rather reductionist in that it takes psychology as the sole basis of sociological phenomena. In actual sense, human behavior goes beyond the psychology of individuals and groups to encompass the influence of institutional forces, social processes and social structures which shape how people relate in social situations (Cook et al., 2005). Secondly, there is the assumption of rationality in human interaction but the way Blau (1964) sees voluntary human interaction as motivated by some gain

may not always be true (Emerson, 1976). This is not an entirely accurate view of social relations because human behavior is not merely based on such contemplations (Bierstadt, 1965). In gift giving, for instance, reward in most cases, is not expected (Gouldner, 1960; Sahlins, 1965). Conversely, however, it may be argued that gift giving *does* bring some reward which may not come from the receiving party and indeed continual giving without reciprocation may be discontinued (Emerson, 1976). This, however, does not obviate the argument that that reciprocal reward is not often the consideration in such situations even though it may occur. In effect, "rationality in the sense of action based upon prior calculation of expected returns forms [*just*] one part of the subject matter of social exchange" (Emerson, 1976, p. 341).

Also, it would appear that the theory does not consider present day circumstances but is set around the 1970's where openness in human relations was more prevalent and preferred. This may not be the case of the present day where issues of privacy in social interaction may change some of the conventional interaction propositions (Miller, 2005). Closeness is also assumed as a goal for social interaction but people may relate without necessarily desiring to come closer. Additionally, SET does not spell out any rules regarding how relationships operate or should operate. According to Cropranzano and Mitchel (2005), relationships have guidelines such as being altruistic, competitive, or reciprocal, but these other rules are not clearly analyzed in SET.

Despite the shortfalls stated above, social exchange theory offers a good approach to examining how social interaction takes place. It is especially useful in establishing the nature of relationships in a highly interactive system like a traditional festival. In the design of this study, the element of stakeholder altruism is included in order to capture the element of interaction not being solely based on the weighing of costs and benefits (Emerson, 1975). This serves as a means of dealing with some of the issues regarding the theory in the design of this study. While Miller

(2005) also criticizes the theory for assuming people want to get closer by interaction, and that modern life actually favors less interaction, this is clearly not the case in a highly socialized and communal society like Ghana where social interaction is still very much desired. The theory is therefore considered useful in this study in answering questions such as which stakeholders wield greater power, which ones are most trusted, how is control exercised, and how the actions of stakeholders in a festival hinge on pure social exchange or on altruism.

2.3.6. Social exchange theory and festival stakeholders

Tourism researchers have borrowed SET to explain local residents' perception and support for tourism (e.g. Andereck, et al., 2005; Ap, 1992). Using the social exchange principles identified by Homans (1958) as a basis, Nunkoo and Ramkisoon (2012) discovered, through testing hypothesis crafted out of the theory that residents' support for tourism in Mauritius fell in line with what the theory proposes. Fredline and Faulkner (2000) and Getz (2012) examined residents' perception and attitude to events based on the theory. Residents, however, only constitute one part of the festival stakeholder wheel.

In relation to events generally, it has been discovered that the extent to which residents benefit from an event largely determines their attitude towards the event and its sustenance (Getz, 2012). Other studies have also looked at mega events and local community residents' perceptions borrowing from SET (e.g. Gursey & Kendell, 2006; Lim & Lee, 2006; Waitt, 2003) emphasizing the relevance of the theory in understanding how local residents view the impacts of events. Alonso and Bressan (2013) suggest that SET can and should be applied to research on festivals and events. They suggest this because "the adoption of social exchange theory may help gain a deeper understanding of the complexities and intricacies event stakeholders face, for instance in managing or participating at local events" (Alonso & Bressan, 2013, p. 311).

From the concepts in SET, power is a very important aspect of the creation and production of festivals (Quinn, 2013). To assume all stakeholders in a festival possess some equality in power or indeed that stakeholders view the power they have in relation to other stakeholders as equal, would be erroneous. Many social interactions take place especially in decision-making regarding the festival. However, "all of these relationships are connected through different cultures but all are influenced by power" (Jepson et al., 2014, p. 336). Power, and its link to authority and legitimacy becomes especially important in community festivals where a select few take decisions regarding the festival on behalf of the entire community (Foucault, 1982). Motivated by self-interests, festival stakeholders who have more power tend to influence the extent of commercialization and development of festivals (Presenza & Iocca, 2012). In Cunningham and Culligan's (1990) view, however, stakeholders complement each other rather than one stakeholder dictating to others.

From the above, it may appear that stakeholders are interested in what they would obtain from the festival. However, there is also an indication that stakeholders may operate from an altruistic perspective and complement the efforts of each other. That notwithstanding, the examination of the social exchanges is relevant in relation to festivals because of the varying backgrounds of stakeholders that are part of the festival. It is essential to identify stakeholders who participate from an altruistic perspective and those that operate from a reciprocal perspective. The type of stakeholders, based on this, will, in turn, dictate the stakeholder collaboration strategies suitable for each stakeholder.

Stakeholder trust is also a crucial to festivals. Building trust takes time and some degree of familiarity between festival stakeholders (Izzo, Bonetti, & Masiello, 2012; Larson et al., 2015). Gaining trust is not easy to achieve due to the plethora of actors in a festival. Nonetheless, it is

required for the success of any festival. Trust is linked to legitimacy in that where legitimacy is high, negotiations focus on mutual respect and not on power imbalances (Larson, 2009). How each stakeholder trusts other stakeholders is vital to the success of any festival. Trust, however, is only achieved when there is knowledge and understanding as well as personal ties with other stakeholders (Larson & Wikstrom, 2001).

In other aspects of social exchange, the reciprocity of actions between stakeholders also plays a crucial role because when stakeholders reciprocate the actions of others, it fosters further collaboration. Long term relationships are the ones that tend to engender reciprocity since the parties would often know what to expect from each other (Larson et al., 2015). It is important to establish how reciprocity occurs between new and old stakeholders as well as between new stakeholders in a festival. Building consensus among stakeholders is also crucial to a festival's success but this does not preclude the existence of both conflict and consensus in stakeholder relations (Larson & Wikstrom, 2001).

Consensus is often only achieved when stakeholders see other stakeholders as legitimate. The risk(s) a stakeholder incurs in a festival will also determine expectations from the festival and other stakeholders. It is natural to assume that the more risk a stakeholder incurs, the more it anticipates some return. This is especially true for stakeholders who invest substantial financial or other resources into a festival. It is this "risk," whether financial or in other ways, that makes a stakeholder a "stakeholder" (Clarkson, 1995; Reid, 2006). The short-term nature of the relationships in festivals also renders them risky, which means that stakeholders may be careful about committing too much time and resources to such relationships (Lawler & Yoon, 1996).

Stakeholder dependence also greatly influences the outcome of festivals and needs to be considered in planning, execution, marketing, and promotion of festivals. When organizers, for

instance, depend highly on one or a few stakeholders, the festival might have to be altered in many respects to suit the ones providing the resources (Getz, 2002). In some instances, only one source may provide resources for the festival and this is perhaps the most serious case of dependence. Dependence fosters control. Some stakeholders also depend on the participation of other stakeholders in order to participate effectively. According to Andersson and Getz (2009), stakeholders in festivals in Sweden indicate that in terms of dependence, the festival and its stakeholders are dependent on first, visitors, second, government agencies, and third, the host community.

2.4. Social network theory

Events like festivals are often shaped by how key stakeholders like local businesses, organizers, volunteers, local community, among others, relate (Jones, 2005; Stokes, 2006a). This relationship is often within a complex network of individual, groups, and organizations in both formal and informal settings. This calls for a more complex way of examining these relationships and stakeholder views. Network theory is a very useful approach in this respect. Social networks have often been understood from Social Network Analysis (Cobb, 1988). Also utilized is Actor Network Theory (Callon, 1984; Lantour, 1987; Law, 1992). However, because Actor Network Theory (ANT) considers even intangible and inanimate aspects of the environment in examining networks, the use of ANT would, therefore, be unsuitable in the context of this research.

It is relevant first to distinguish between "network theory" and "theory of networks." The former looks at network variables such as the location of a stakeholder and ties with other stakeholders, while the latter is concerned with mechanisms and processes in network structures (Borgatti & Halgin, 2011). For social interaction, it is expedient to consider network theory stemming from which Social Network Analysis is used. For that matter, Social Network Analysis

(SNA), which uses the concepts of nodes or actors, links and networks to explain social interaction is deemed more appropriate. While SNA constitutes a unique form of analyzing social relations in its entirety, only certain portions of the theory are used and captured to serve the purpose of this research.

In social network analysis, a network is comprised of actors or nodes (who can be conceived as stakeholders) who have specific ties (links) with other nodes through which communication and exchanges are carried out. Nodes are specifically seen as individuals, groups or organizations whereas links refer to varying possible kinds of relationships which could involve exchange or transfer of information or resources that exist between actors, with the culmination of the patterns formed by the direct and indirect linkages of these nodes and links resulting in a network (Cobb, 1988; Tichy et al., 1979). The power that each node or actor has, the role played, and the level of interaction within a network varies according to the structure of the network (Dredge, 2006). Also, beyond the dyadic relationships captured by stakeholder theory, social network analysis goes further to examine indirect relationships between actors in the network (Rowley, 1997). The density or scarcity of a network depends on how many links there are, with more dense networks thought to be more efficient with regards to disseminating information (Meyer and Rowan, 1977). A dense network implies that actors are strongly linked and communicate with each other whereas a less dense network indicates otherwise (Scott, 2000).

Also, the location of an actor has an influence on the magnitude of resources received. Actors with more links to them tend to be more central as opposed to those that are isolated and have only a few links leading to them. A network could have one central actor to which several others link to or could also be one where actors link to each and one another without a central actor, which assumes a low centrality (Wasserman & Faust, 1994). The strength, centrality and

links of stakeholders in festivals have yet to be given the desired empirical testing. Because an event consists of several actors and links, looking at an event such as a festival, which has a multiplicity of these, is well suited when considering stakeholders, their ties, linkages and relationships.

Similarly crucial to SNA is the concept of centrality, which is basically a measure of the number and degree of connections an actor has in a network. It follows therefore that the actor with the most connections would be considered as the most central in a network (Freeman, 1979; Scott, 2000). *Degree centrality* examines how many other actors a stakeholder is linked to within a network (Provan et al., 2003) while *betweenness centrality* is concerned with and measures the extent to which one actor connects pairs of other actors within a network. Timur and Getz's (2008) study focused chiefly on identifying the position of stakeholders, central, isolate or bridging and looked at the interactions of stakeholders in urban tourism. According to Cobb (1988), the position of a stakeholder within the network determines to a large extent the power and influence the stakeholder wields. Timur and Getz (2008) adopted this to examine the relationship between stakeholders for sustainable urban tourism in three cities in Canada and the United States and established that DMO's in all three cities had a high degree of centrality with more contacts to all other stakeholders than any other stakeholder. Figure 2.1 depicts the nature of networks as captured by Rowley (1997).

Graph 1

A

B

F.O.

D

C

Graph 2

B

A

F.O.

C

D

R

S

Graph 3

Q

B

F

A

F.O.

P

G

C

H — E

O

I

J

D

L

M — N

K

Graph 4

A — B — C
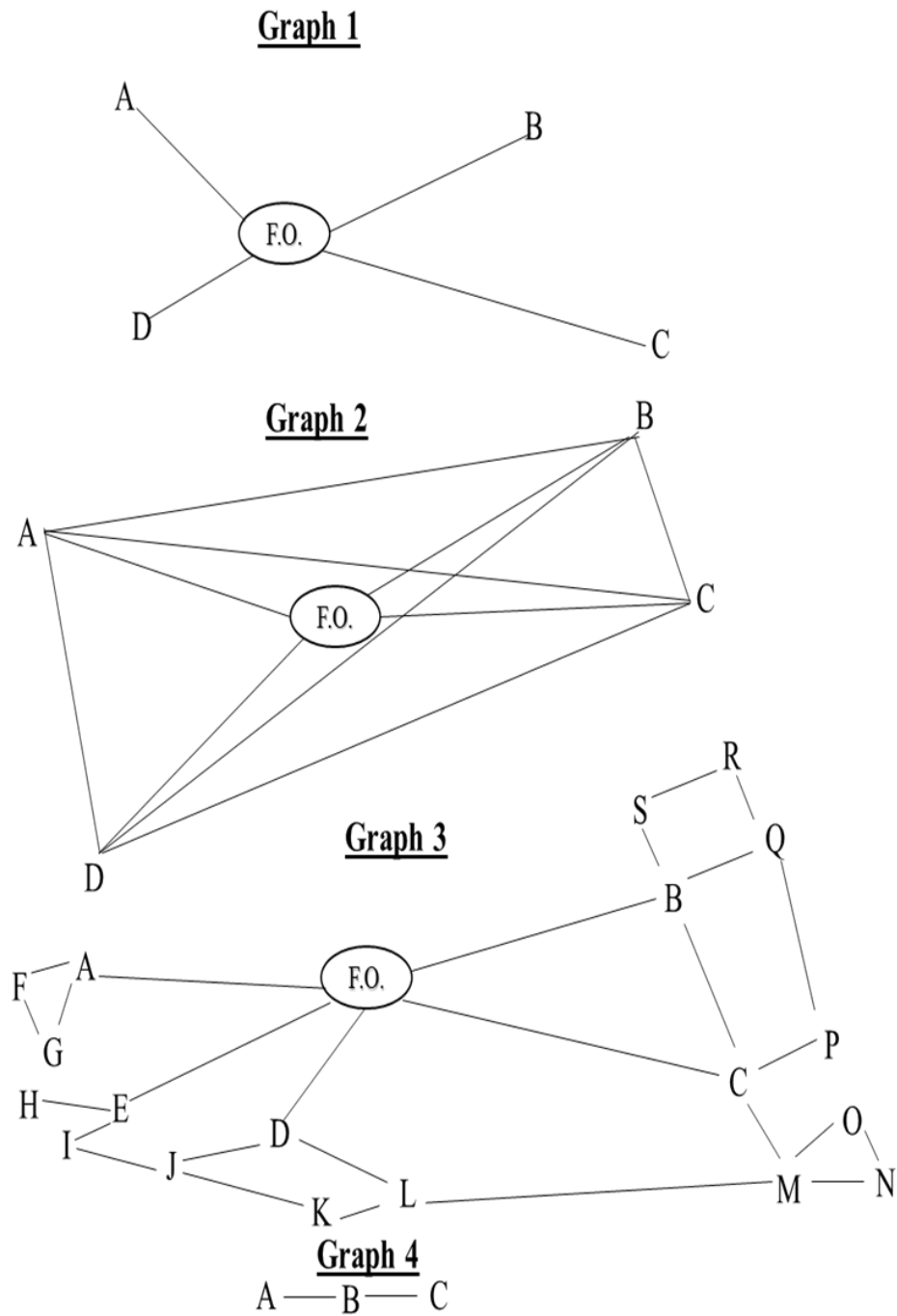
Figure 2.1. Network structures: patterns and relationships

Adapted from Rowley, T. (1997). Moving beyond dyadic ties: a network theory of stakeholder influences. *The Academy of Management Review,* 22 (4), p. 891.

In its entirety, social network analysis tries to capture how interdependent actors are and how this impacts the nature of exchanges and behavior of actors. From the above, it is deduced that SNA is a suitable concept to use in studying the relationships between and among stakeholders. Festivals especially, provide useful analytical aspects of concepts such as the centrality of festival stakeholders. The type and structure of networks present in festivals also offer an opportunity to establish the degree and frequency of interaction between stakeholders and what strategies can be employed to enhance social networking. Social network analysis in this study will be used to examine the type of network, the level of contact, and the centrality of stakeholders in a festival and not an overall analysis of the social network in festivals.

2.4.1. Social network theory in festival and event research

While it appears that the nature and tenets of SNA discussed above will imply its extensive use in festival research, this has not been the case. Some research has used social network analysis with varying results (Getz et al., 2007; Karlson & Nordstrom, 2009; McKeller, 2006). McKeller (2006) applied social network analysis to the study of the relationship between convention, festival and tourism organizations in Australia using a case study approach. According to McKeller (2006), using network analysis allows for an understanding of the dynamics of inter-organizational relationships and is of immense benefit when a multiplicity of organizations contribute to the production of an event. However, the use of an ethnographic approach and purely qualitative interviews of stakeholders limited the empirical testing of the strength of the relationships. Also, the association between convention, festival and tourism organizations in explaining the relationships did not isolate one event like a single festival to examine the relationships and views of respective stakeholders within it. The research, however, established that the festival and

convention network had a strong relationship especially between the festival coordinator and the media.

The use of SNA in festivals is justified because festivals are produced within a complex net of stakeholders (Getz et al., 2007). SNA has also helped reveal that stakeholders also take on multiple roles. Karlson and Nordstrom (2009) shed light on this in their research on how festival managers cooperate with stakeholders in the Berents region of Sweden, revealing the multiple roles played by some stakeholders as well as the centrality of the festival manager in managing festival stakeholderships, and how "festival stakeholder links were multiple and strong" (Karlson & Nordstrom, 2009, p. 138). From Powell (1990), it can be deduced that festival networks involve some form of reciprocity with each member of the network feeling obliged to be trustworthy in dealing with other actors.

While some networks tend to have a more formalized structure in terms of how organizations relate, others are less formal in their setup (Cross et al., 2004). Most festival networks are rather less formalized and for the formal organizations within such a network, relating with other less formal actors may be problematic (Cross, et al., 2004). According to Zaikas and Costa (2010, p. 134), "this understanding of informal networks is particularly important for events, sports and tourism". Festivals it would appear, tend to operate greatly on informal networks as opposed to strictly formal network relationships. The nodes within a community-driven festival network are deeply built into the nature of the community itself (Izzo et al, 2012).

In addition, the complexity of individual stakeholder interests within an informal network in a festival complicates the relationships in a network as ties are often established between actors without resorting to a central party. "Consequently, such networks have a decentralized structure with no single leader and the growth is based on dyadic ties that are built on interpersonal trust"

(Zaikas & Costa, 2010, p. 134). Accordingly, no actor is considered focal to all stakeholders but relationships are often based on ties to stakeholders that actors control in order to meet their objectives (Larson & Wikstrom, 2001). The informal nature of festival networks may result in several relationships which might yield differences in views on stakeholder relations compared to a more formalized network. Some social relations between stakeholders in a festival are bound to be stronger than others and is often the result of years of mutual collaboration (Jarman et al., 2014). Establishing which ties are stronger is deemed appropriate and important to festival managers in devising ways of fostering relationships with weak links.

2.5. Collaboration theory

Yaghmour and Scott (2009) assert that human progress hinges on collaboration at different levels. It is nearly impossible for a group or organization to be independent in the performance of its duties. The theory of collaboration is largely credited to Gray (1989) who tried to explain how stakeholders come together to solve a problem or problems together. Gray uses a "domain" to refer the groups, persons or organizations who are brought together as a result of the common concern or challenge that confronts all involved. Collaboration allows for parties that have different perceptions of an issue to examine it and reach a solution that is beyond what one single stakeholder envisaged as doable. While collaboration may seem obvious in conflict situations and used in resolving disputes (Bingham, 1986), "shared interests" also serve as a basis for collaboration where a recognition of the need to work together is paramount. This shared vision does not, however, preclude conflict.

Closely related and perhaps in need of clarification here are the words "cooperation" and "coordination". They are often used in place of collaboration but these two terms are rather static. Mulford and Rogers (1982) explain that coordination occurs as a more formalized relation between

existing establishments while cooperation occurs within a scope of give-and-take relationships which have no clearly defined regulations in terms of how entities are to relate. However, "both cooperation and coordination often occur as part of the process of collaborating" (Gray, 1989, p. 15).

While collaboration is thought of in a more long-term approach to working together, establishing how collaboration is applied in episodic shorter term endeavors such as a festival, as opposed to the long-term continuous relationships requires further investigation. Are there any changes in collaboration dynamics for a short-term episodic event like a festival? Collaboration even becomes more vital when actors work voluntarily (Astley, 1984). In festivals, where most stakeholders participate voluntarily, examining collaboration is very useful.

Aside from this, collaboration is also thought to bring numerous benefits to all parties involved. Gray (1989) recognizes that collaboration improves the quality of any decision taken since diverse views are sought and taken into consideration. It also reduces the tendency for impasse, binds parties to a collective acceptance and ownership of the solution, helps strengthen the bond between stakeholders, and offers a platform for future relations involving the stakeholders. However, while these altogether sound noble, the real benefits of collaboration can only be assessed from the perspective of each stakeholder. It may well be the case that some stakeholders benefit greatly while others may only do so to a limited extent or not at all. Collaboration also often entails *negotiation* of a social nature which differs from the bargaining or the buyer-seller approach often envisaged. Negotiation tries to create order among stakeholders to come to a consensus on issues and specific actions to take (Strauss, 1978). It also involves *consensus* building, where stakeholders agree to a collective solution, and in some instances *mediation*, where a third party is involved (Gray, 1989).

Besides this, collaboration is also characterized by certain features namely: "Stakeholders are interdependent, solutions emerge by dealing constructively with differences, joint ownership of decisions is involved, stakeholders assume collective responsibility for the future direction of the domain, and collaboration is an emergent process" (Gray, 1989, p. 11). Gray (1989) also outlines how the process of collaborating takes place and while stressing that this is a generic description of the process, the processes identified remain vital to any collaborative effort. The first phase in the process of collaboration is the problem-setting phase. This often entails a collective definition of the problem or interest by all stakeholders, the pledge to collaborate by all involved, arriving at who the legitimate stakeholders are, recognizing what resources are available, and who the convener is. The second phase is where direction is set. This requires setting down rules, what agenda has to be perused, formation and composition of sub-groups if any, collective information search or retrieval, identifying options or courses of action, and reaching some form of agreement. Phase three deals with implementation and involves working with constituents, building external support, structuring, monitoring the agreement, and ensuring compliance.

Additionally, some stakeholders may be quite obvious while others may emerge during the process of collaboration. The legitimacy of stakeholders may also be challenged by other stakeholders (McCann, 1980; Rogers & Whetten, 1982) but a convener often has a high degree of legitimacy which is used to get other stakeholders together. The absence of such a convener often extends this authority to one or more influential stakeholders. Sometimes, according to Day and Day (1977), this collaboration also emanates from a "negotiated order."

Furthermore, collaborative arrangements between organizations or groups can either be *exploratory* where parties build trust and define the shared issue with the view to clearly stating the issue that needs to be tackled, *advisory,* where the objective is to critically examine a problem

and recommend a solution to a body, *confederative*, which aims to draft and operationalize agreements, or *contractual* which involves formalizing relationships at a legal or contractual level (Gray, 1989). Collaboration is useful and necessary especially in situations where numerous stakeholders are involved. The success of collaboration within any network of stakeholders also hinges on the ability of stakeholders to focus on the problem domain and not on themselves. While collaboration is desired, certain barriers may not allow for effective collaboration.

2.5.1. Barriers inhibiting collaboration

Although the impetus to collaborate appears obvious and compelling, attempts at collaboration are not always successful. Some stakeholders may not have any incentives to collaborate or see any benefits from doing so other than those accruing to other stakeholders (Gray, 1989). In some cases, collaboration may only serve to drain limited financial resources and time (Hayes, 1988). Historical collaborative failures, coupled with notions and past experiences of more powerful stakeholders dominating collaborative efforts, may also serve as a disincentive to collaborate on the part of some stakeholders (Gray, 1989). Furthermore, the perception of risk involved in collaborating may prevent some stakeholders from doing so especially when it appears highly disproportionate to the risk being incurred by other stakeholders in the collaborative arrangement (Elliot, 1988). The political and institutional culture of a stakeholder may often also serve as a barrier to collaboration. Since most stakeholders do not often have any institutional or laid down structure for collaborating with other stakeholders, ad-hoc measures often have to be taken which are often not very effective (McCarthy, 1984).

In some cases, it may actually not be expedient to collaborate. This is especially true where there are deep-rooted ideological differences, unilateral decisions can be taken by one stakeholder who wields a high degree of power, there are critical legal issues and reasons involved, the

legitimacy of the initiator or convener of the collaborative arrangement is in doubt or cannot be found, and past collaborative efforts have been repetitively ineffective (Gray, 1989).

Effective collaborative arrangements between stakeholders require the inclusion of all affected stakeholders, provision of incentives for stakeholders to collaborate, good timing, managing the process carefully, negotiating in good faith, and ensuring some degree of good relationship between all involved (Davis, 1986; Moore, 1986). The absence of these often sparks some degree of inhibition to the collaborative process.

In order to include and address some of the barriers and shortfalls in collaboration between stakeholders (as a limitation to collaboration theory), the element of risk is included in the research design of this study to ascertain the levels of risks stakeholders have in dealing with each specific stakeholder group in the festivals. The absence of a convener, which hinders collaboration, is also overcome in this study since there is a clear convener of the local traditional festivals under study, which in this case are the festival organizers. The next section looks at collaboration in festivals.

2.5.2. Collaboration between festival stakeholders

Festivals in many settings often reflect a large degree of voluntary actions from stakeholders which makes collaboration even more relevant. A multiplicity of stakeholders, however, makes collaboration both complex and difficult to attain (Paskeleva-Shapira, 2001). Collaboration is often inter-organizational, where organizational goals are pursued by working with other organizations. This form of collaboration frequently entails elements such communication (Scatler, Grierson, Ion, & MacGregor, 2001) trust and respect (Austin, 2000), power (Walker, 2003), strategic alliances (Batt & Purchase, 2004) incentive and value (Mattessch et al., 2001), negotiation (Phillips et al., 2004) and knowledge sharing. Collaboration within festivals, however, entails a mix of interpersonal, intergroup and inter-organizational

collaboration. In the end, because festivals involve a wide variety of actors, collaboration among various stakeholders is a necessary requirement (Scott, 2000).

This means that collaboration among stakeholders is vital to successfully staging events, especially at the community level (Yaghmour & Scott, 2009). According to Yaghmour and Scott (2009), tourism is often one of the key reasons for stakeholder collaboration in festivals. However, this may be the case for more advanced countries with high and advanced levels of tourism. In situations where tourism is not the clear goal for festivals, as in the case of many festivals in the developing world, other reasons may also account for collaboration. Collaboration between festival stakeholders can be examined from the viewpoint of one organization dealing with several other organizations or as a system of several organizations dealing with each other (Yaghmour & Scott, 2009). From the perspective of festivals, it appears that festivals involve one focal organization dealing with others. However, examining it from this perspective will lose sight of the several inter-organizational and interpersonal relationships that exist between and among stakeholders beyond the direct one with the focal organization or indeed how the actions of these stakeholders influence the actions of others. Barringer and Harrison (2000) maintain that that inter-organizational relations emerge because organizations or groups want to meet their own objectives. In many cases, actors like vendors and sponsors have to negotiate with the organizers in order to be a part of the festival. This negotiation, however, is often of a softer and conversational tone even if it involves the signing of contracts (Larson & Wikstrom, 2001). Negotiation between organizers, local authorities and political authorities is also recognized as a continuous process.

Also, the nature of the interaction between festival stakeholders, although competitive in some respects, largely exhibits collaboration. While competition often serves the interest of each individual stakeholder, collaboration is beneficial to all and especially for a festival, collaboration

reduces conflict and aids in attracting visitors to the festival (Presenza & Iocca, 2012). Collaboration among festival stakeholders is also critical in the mobilization of resources for the effective and smooth planning and execution of festivals (Dredge, 2006). The adoption of collaboration theory is, therefore, useful in examining various relations between and among stakeholders in a traditional festival.

2.6. Chapter summary

This chapter examined stakeholder theory, social exchange theory, social network theory, and collaboration theory. It explained their development, propositions, and weaknesses. How these theories have been applied in festival research was also examined. Critical note was taken of the gaps and areas of further theoretical and empirical research. The review leads to a conceptualization of the research in the next section.

CHAPTER 3 : CONCEPTUAL FRAMEWORK

3.1. Introduction

This chapter is focused on the framework that guides the study. It examines the dyadic relationships between numerous stakeholders in festivals based on the various differences and similarities between them, taking into consideration the backgrounds and objectives of each stakeholder group, and the literature on social exchange, stakeholder theory, collaboration theory, and social network theory. The chapter also illustrates the conceptualized model as well as the hypotheses proposed based on the literature examined.

3.2. Stakeholder evaluation-related theories used in this study

In order to understand the relationships between stakeholders and to ascertain how stakeholders differ, stakeholder theory, social exchange theory, collaboration theory and social network theory were combined. Stakeholder evaluation should not only consider how a stakeholder assesses itself but should also take into account how the stakeholder is evaluated by other stakeholders. Therefore, the study looks at how stakeholders evaluate themselves, as well as how stakeholders appraise each other. Figure 3.1 displays how the stakeholder evaluation is captured in this study based on the theories used.
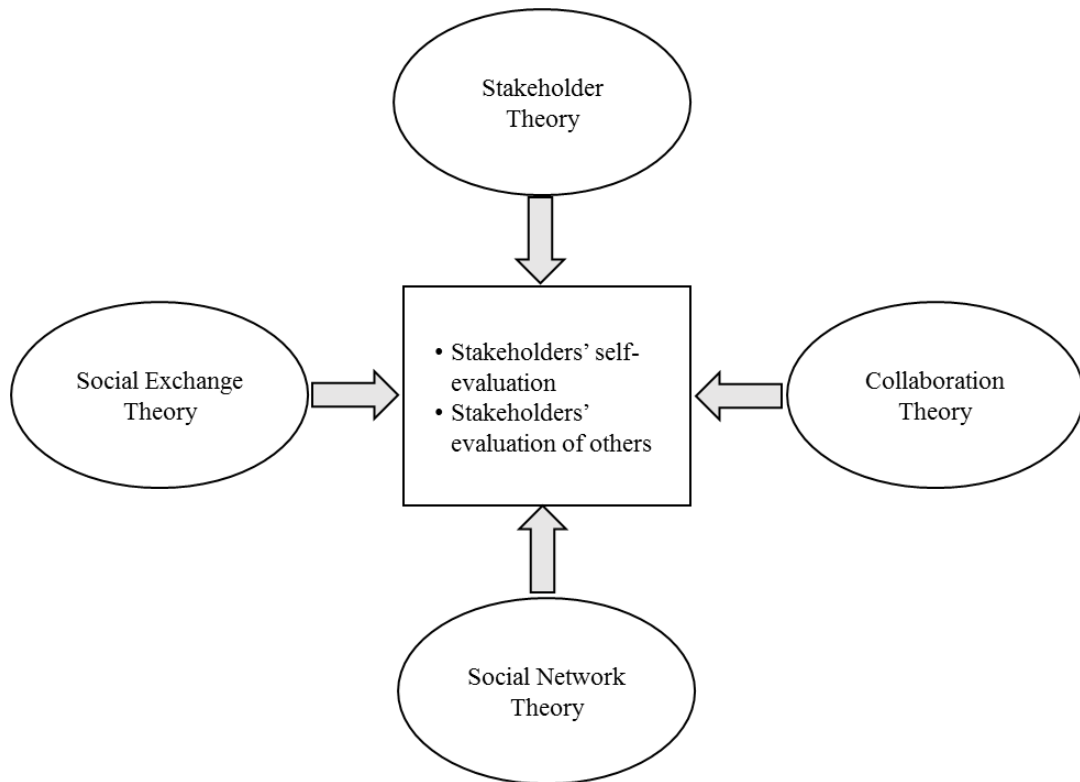
Figure 3.1. Stakeholder evaluation and theories used in the study

3.3. Stakeholder model

The proposed stakeholder model is shown in Figure 3.2. It is conceptualized that stakeholders have different views and responses on issues of collaboration, networking, and social exchange in the festival context. It is also conceptualized that each stakeholder relates in some way or at least has a view of other stakeholders in the festival stakeholder matrix. These differences in views are conceived to be significantly different and constitute important indicators of the levels of relationships between stakeholders in a festival. Some relationships were not captured owing to the remotely distant nature of the relationships and the lack of literature support for such relationships, especially regarding the tenets of theories applied in the study.
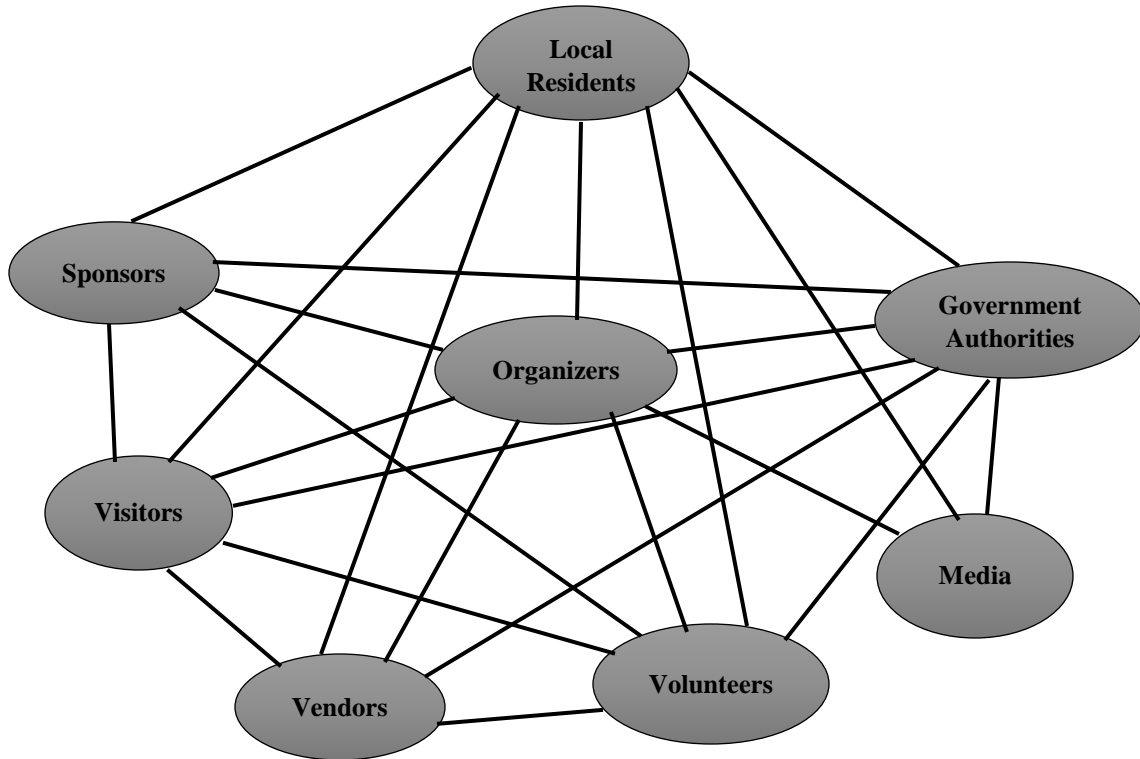
Figure 3.2. The conceptualised stakeholder model

⬭ indicates festival stakeholder.

—— indicates a dyadic relationship between stakeholders.

3.4. Stakeholder relationships and hypotheses

The literature has established eight key stakeholders in festivals as depicted in Figure 3.2. It is obvious that the relationship between stakeholders is vital to the success of any festival. It is also clear that the relationship, interaction and views of stakeholders are not limited to that of the relationship between the organizer and other stakeholders, but includes dyadic forms between each of the eight stakeholders (Stokes, 2006b). This occurs across the entire spectrum of stakeholders and every stakeholder has some form of relationship and differs in perspective from other stakeholders in a festival. Each stakeholder has a reason for participating and each stakeholder has

a view of other stakeholders in terms of how they relate with and collaborate with them (Yagmour & Scott, 2009).

From a stakeholder theory perspective, each of the eight identified stakeholder groups is different in terms of the power that they possess or perceive themselves to possess in relation to other stakeholders in the festival (Robinson et al., 2010). How legitimate each stakeholder sees other stakeholders is also likely to differ owing to the varying backgrounds and interests of each stakeholder (Mitchell et al., 1997). Stakeholder legitimacy is important here because the degree to which any one of the eight stakeholder groups relates with or is willing to collaborate and network with another stakeholder will depend largely on how legitimate they consider the stakeholder to be. Being powerful may not necessarily imply that a stakeholder is, or will be considered legitimate by other stakeholders in a festival. Similarly, the urgency with which stakeholders respond to requests of other stakeholders also differs within a festival. This is closely related to the legitimacy and power each stakeholder wields.

Furthermore, from a social exchange point of view, since it has been demonstrated that human actions in social relations are not always merely the result of weighing costs and benefits as suggested by Homans (1958) and Blau (1964), it is expected that stakeholder groups will differ in terms of their expectation of reciprocal gestures from other stakeholders in the festival, and some may act altruistically (Sahlins, 1965). Furthermore, while social interaction entails trust (Emerson, 1962), not all stakeholders enjoy the same level of trust from other stakeholders especially since each stakeholder has a divergent view on trust. Similarly, the eight stakeholder groups differ in terms of the level of control each stakeholder has over other stakeholders (Thibault & Kelly, 1959) as well as how dependent they are on other stakeholders in the festival.

In networking with other stakeholders, the eight festival stakeholders also differ in many respects. While some stakeholders may serve as a central link to other stakeholders, others may not and perceive themselves as such or otherwise (Scott, 2000; Wasserman & Faust, 1994). Furthermore, stakeholders differ because of the varying degrees of importance placed on collaborative elements with other stakeholders such as negotiation and consensus building with other stakeholders (Gray, 1989; Strauss, 1978)

Therefore, the eight identified festival stakeholders will relate with each other and differ in terms of views on collaboration, social exchange and social networking within a festival. For instance, while sponsors may seek to promote their products by sponsoring a festival, festival organizers may be interested in obtaining financial resources to execute the festival (Moital, et al., 2012; Presenza & Iocca, 2012). Similarly, whereas the local government may look out for the wider socio-economic benefit to the local community, volunteers may seek self-fulfillment and recognition (Chacko & Schaffer, 1993; Molloy, 2002). Also, whereas the media may look for newsworthy reports from the festival, visitors may want to simply enjoy the festival with family and friends (Kim et al., 2010). Additionally, while organizers may be focused on the festival and its success, the local authority will be interested in the wider image and socio-economic implications of the festival to the local area (Finkel, 2010). Aside from this, while sponsors expect acknowledgement by the media for sponsorship of a festival, the media may be reluctant to do this, seeing it as free advertising (Crompton, 1994). In addition, local residents expect some form of benefit from visitors in terms of cultural exchange while visitors expect a welcoming local community (Gibson & Davidson, 2004). These and several other patterns of dyadic differences in relationships and viewpoints exist for all the dyadic relationships among all eight stakeholders.

The various dyadic relationships, viewpoints and differences between specific stakeholders are discussed below.

3.4.1. Organizers and sponsors

It appears virtually every public event is now sponsored (Kover, 2001). Sponsors range from "individuals, private companies, corporations, government agencies, industry associations, educational institutions, and community organizations" (Van der Wagen & White, 2010, p. 109). Sponsors of events do so for various reasons. "Sponsors enter partnerships with event organizations to secure benefits but there are risks associated with such investments" (Crompton, 1994, p. 71). This simply means that most sponsors will sponsor a festival in exchange for some benefits. They often work with organizers to arrange how sponsorship is to be carried out and agree on some terms. This relationship is built and based on communication, commitment and trust (Bowdin et al., 2006). Among the reasons for sponsoring events is to create or increase awareness of a brand or try to alter the image that people have about a brand (Cornwell & Maignan, 1998). Sponsorship is also intended to increase merchandising opportunities especially for beverage-related companies (Moital et al., 2012). Media coverage and attention are also often sought by sponsors of festivals and this is especially crucial to corporate sponsors (Crompton, 1994). Sponsorship may sometimes simply be engaged in to maintain a public image (Raj, Walters, & Rashid, 2013). Sponsorship can be in the form of products (food and beverage especially), expertise to help with aspects of the festival's administration, or simply the image boost to the festival by its association with a well-known company or brand (Crompton, 1994). It should be noted that "a sponsor seldom commits to an event on purely altruistic grounds." (Van der Wagen & White, 2010, p. 107). This gives the indication of social exchange, especially when, in return for sponsorship, sponsors are often allowed to market their products at the event, put up signs and

display logos. Sponsors are seen to want increased awareness and positive image for their brand, opportunities to showcase new products or services and to interact directly with the market.

The primary reason why festival managers seek sponsorship is the inadequacy of resources to efficiently and effectively run the festival (Presenza & Iocca, 2012). Organizers would usually try to acquire sponsorship from companies that share commonality with the mission of the event. The application of naming rights to events has also grown substantially (Raj, Walters, & Rashid, 2013). From the organizer's perspective, "festival organizers commit many resources to obtaining and maintaining sponsors" (Finkel, 2010, p. 247). With such commitments, it is evident that organizers also have certain expectations of gain from the sponsors which may even go beyond just providing resources. As both sponsors and festival organizers seek different things from each other, it is anticipated that there is some form of negotiation to come to a consensus on what is given and what is received (Strauss, 1978). The sponsor-event organizer relationship is one of exchange with the event seeking financial or in-kind assistance, marketing and media exposure, enhancing the brand of the event, and offering products or services to attendees from sponsors (Crompton, 1994). Festival organizers, however, do not just establish links with any sponsor and sponsors do not just sponsor any festival. There is the need for a connection to be made between the event and the sponsor (or sponsor's product). Compatibility between the festival and the sponsor's product in the eyes of the participants is considered vital. Areas of disagreement between organizers and sponsors sometimes lie in having producers of similar products sponsor the same event, and also in disagreements on the extent of exposure of brands of different sponsors at the event.

There is also the issue of whether a conscious attempt is made to select sponsors for festivals or they are accepted as long as they will sponsor (Bowdin et al., 2006). According to

Crompton (1994), events may risk having some conflict with sponsors when sponsors insist on changing some aspects of the event to suit their demands. Sponsors are sometimes able to influence organizers to alter some aspects of festivals to suit their needs but the reverse could also occur. The needs of the organizers and the needs of sponsors have to be balanced. In the Oguaa Fetu festival in Ghana, for instance, sponsors of the festival, who range literally from toothpaste to alcohol producers liberally display company logos on freely distributed T-shirts which often outshines local costume (Adrover, 2013). A situation which some local chiefs argue makes the festival less traditional and extremely commercial. "Although Chiefs often make demands on sponsors concerning the production of the t-shirts, sponsors rarely oblige" (Adrover, 2013, p. 52).

Differences are therefore expected between organizers and sponsors on the content of the festival program as programming decisions are likely to be influenced by the sponsors. This has also been found to be the case of arts festivals (Finkel, 2010). From the above, even though both stakeholders are powerful in respect of the festival, organizers are often more likely to see themselves as more powerful and legitimate owing to the fact that the festival starts with them and they bring together other stakeholders.

3.4.2. Organizers and visitors

Festival organizers plan and execute festivals for various reasons and festival visitors also attend festivals for several reasons. For the visitor, among these reasons are family togetherness, socializing and interacting, rest and relaxation or escape, exploring culture, enjoying the thrill of the festival, family union, and novelty (Crompton & Mckay, 1997; Uysal, Gahan, & Martin, 1993). Local visitors are seen to be more interested in the socialization aspect of the festival while visitors from elsewhere tend to be more interested in the entertainment aspects (Formica & Uysal, 1996). Overall, however, Kim, Uysal, and Chen (2002) believe that the key motivations for festival

attendees are "escape, excitement, event novelty, socialization and family togetherness" (p. 129). However, organizers seem to have a different view on why visitors attend festivals. In comparing the perceptions of motivations of festival organizers to visitors, "organizers thought their visitors inadvertently look for something unknown while the visitors are more inclined to progressively seek something new" (Kim et al., 2002, p. 132). This suggests that while novelty is sought by visitors, organizers think they seek to satisfy their curiosity.

Another significant issue of note is that the survival and viability of local festivals, especially from a financial perspective, is strengthened by the presence of visitors from outside the local community (Frisby & Getz, 1989). To effectively market festivals and events, organizers need to understand what motivates visitors to attend festivals or indeed what visitors seek to obtain from attending (Kim et al., 2002). This is achieved by examining the gaps that may exist between the perceptions of organizers and visitors on the same issue. Analyzing visitor perceptions and motivations has been underscored as important to festival organizers (Ozdemir & Culha, 2009). To this end, organizers will differ from visitors on the key tenets of collaboration, social exchange and networking in festivals.

3.4.3. Organizers and local residents

The description of an event organizer for a festival varies greatly. They can be local community leaders, Convention and Visitor Bureaus (CVB's), local regional tourism bodies, the local chamber of commerce, or event organizers (Kim et al., 2002). It is true that "without the support of the local community, the success of any event cannot be ensured so it is a matter of urgency and even common sense to get the local community on board from the outset" (Raj et al., 2013, p. 354). Besides, a large number of community members participate in community-driven festivals (Okech, 2011). The relationship between organizers and local residents is a vital one to

the sustainability of any festival. Striking a balance between the interest of the organizers and the impacts and involvement of the local community is essential (Small, 2007). Also, festival organizers rely more on the support of the local community than the physical infrastructure or natural features of the event destination (Janiskee, 1994; Turko & Kelsey, 1992). In many instances, organizers are part of the local community, especially for most community organized festivals. Festival organizers, therefore, need to gain the support of local residents if the festival is to succeed (Acordia & Whitford, 2006; Getz, 2005).

Establishing the expectations of the organizers and the local community concerning the festival and how these differ or are similar in terms of their view on the extent to which they think collaboration and exchanges take place is therefore very essential for festival organizers in gaining the support of the local community. Consequently, the different viewpoints and the underlying differences and sentiments regarding what each wants from the festival is crucial to the support each will give to the festival, especially on the side of the local community. It will also determine to what extend the local community members will collaborate with the organizers. In some instances, there are rifts and potential rifts between community members and organizers when they (local community) are not in favor of the festival being celebrated (Mossberg & Getz, 2006). Some organizers fear the reduction or even loss of community control and participation if festivals take on a more commercial and professional approach as this may reduce the authenticity of the festivals (Kim et al., 2002). Commercialization, or indeed over-commercialization, from the point of view of the local residents, is seen as the reason for the waning support for festivals (Quinn, 2005). Another reason for the lack of local support, according to Fredline and Faulkner (2000), is the lack of consultation of host community members by organizers. Where local community members feel alienated from the organization of the festival by the organizers, it is unlikely they

will support the festival (Molloy, 2002). Some differences are also likely to occur between organizers and local community members in terms of the extent of commercialization of the festival as some community members may feel they lose certain authentic aspects of their culture while the festival organizers may be looking at the viability, financial sustainability, and perhaps even wider economic implications of the festival (Quinn, 2005).

3.4.4. Organizers and the media

It is evident that many events, festivals especially, rely on the media for advertising and promotion. In some cases, the media will do this as a form of sponsorship to the event which would often take the form of free adverting space in print media, airtime on local radio, and in some instances free billboard space (Chacko & Schaffer, 1993). However, the relationship and exchanges cannot be said to be all altruistic. Organizers of festivals often hope to receive some form of media attention especially at the local level and this explains why most festival managers try to have a good relationship with the media. This is due mainly to the fact that when the media focuses attention on the festival, it raises awareness of the festival and the host community (Getz, 1997). On the other hand, negative media reportage of the festival will impact negatively on the festival. Mossberg and Getz (2006) found that the media sometimes tends to write damaging articles or nothing at all about a festival they do not favor. While the festival wants attention and awareness through the media, the media also seek something worth reporting as well as the exclusivity of coverage in some instances. Whereas some media outlets will consider this as some form of sponsorship, others will not (Mossberg & Getz, 2006). However, there appears to be a "give and take" relationship between organizers and the media in festivals. Media houses are often also interested in obtaining contracts with festivals in order to promote their brands or companies (Mossberg & Getz, 2006). Nevertheless, when another media organization like a newspaper

sponsors a festival, it is likely other media organizations will reduce the extent of their involvement in and coverage of the event (Crompton 1994). In some cases, international and national media are seen by organizers as more active in promoting local festivals than local media (Brennan-Horley et al., 2007).

The above notwithstanding, there is often some degree of free publicity from the local media for some festival events and these events also serve as program content for the media from which festival managers try to gain as much free publicity as possible (Frsiby & Getz, 1989). Based on the above, it is envisaged that the two are likely to differ in terms of their views on collaboration, networking and exchanges within a festival.

3.4.5. Organizers and vendors

Organizers often have to deal with a wide variety of stakeholders. One such stakeholder is the provider of products and services and to festival participants during the event. These are often referred to as vendors and may include stallholders, exhibitors, providers of food and beverage, as well as local services like taxi and other transport (Mosley & Mowatt, 2011; Reid, 2011). Little research has focused on the nature and characteristics of this relationship between organizers and vendors (Buch et al., 2011). In the context of community-run festivals, the vendor is a very important stakeholder. Organizers often charge vendors and allocate stalls to them to sell or market their products and services at a festival. This is especially true for festivals that are community-based as opposed to mega events which rely on large-scale suppliers (Reid, 2011). These vendors occupy a very important aspect of the stakeholder wheel in any festival. Organizers rely on them to provide goods and services to all present during the festival, especially visitors. Exhibitors also form a part of vendors at festivals even though research has not focused on them in the stakeholder discourse (Mosely & Mowatt, 2011).

Most vendors at festivals, especially in the context of this study, sell food and beverage items at stalls or carry them around during the festival. In other festival contexts, vendors and stallholders negotiate and pay fees to the festival organizers in order to participate in the festival. This often leads to demands and expectations from both parties (Mosely & Mowatt, 2011). Vendors such as exhibitors often expect the organizers to do a good job at advertising and promoting the festival in order to attract a large audience and make it worthwhile paying the fees and bringing their goods to sell at the festival (which often involves a cost to the vendor). They also expect that organizers to provide certain basic services including access to water and electricity. Organizers also tend to view the vendors at the festival as part of the festival product or even a core product of the festival, depending on the type of festival (Salem et al., 2012). Providers of food and beverage services are particularly seen as vital to festival organizers since food and beverage is a fundamental requirement for all those who are present at the festival (Mosely & Mowatt, 2011). Vendors are mostly profit oriented and can therefore not be said to be altruistic especially when they have to pay to be part of the festival. Organizers may not in themselves gain any monetary rewards but certainly gain satisfaction from the success of the festival. Low attendance often poses a significant challenge to vendors especially to food sellers who often anticipate that they will sell their food at the festival (Griffin & Frongillo, 2003). There is however not much empirical research in assessing the motivation of vendors like exhibitors for attending festivals (Mosely & Mowatt, 2011).

To a large extent, festival vendors are dependent on organizers doing a good job of promoting the festival, if their participation is to be successful while organizers also depend on the vendors to satisfy the visitors. This indicates levels of dependence on both the part of organizers and the vendors. The levels of perceived dependence are however likely to differ for the two. Also,

since vendors often have to approach and negotiate with organizers, this gives the organizers some form of influential power (Reid, 2011). The organizers also have a greater responsibility in the overall festival planning and execution compared to vendors, who may look at the festival from their one-sided perspective and consider participant purchase as the most important objective (Getz, 1997). While the organizers may network extensively with other stakeholders in festival planning and implementation, vendors tend to have a lesser degree of interaction with other stakeholders. Before the festival, the legitimacy of the vendor is affirmed by the organizers but this may well be the other way round (Larson et al., 2015).

3.4.6. Organizers and government authorities

In many instances, as is now the case in many destinations, festivals are organized by local authorities in the hope of enhancing a destination's image and to attract economic benefits to the community by visitor participation. However, in many cases, festivals are run by the local community or festival organizers (Quinn, 2013). Festival organizers often have expectations of the local government authorities in terms of support for the festival. This is especially true of funding for the festival. The continued existence of many festivals is linked closely to the funding they obtain from the public purse (Felsensein & Fleischer, 2003). According to Gardner (2006), festival organizers often prefer local government funding because of the leverage to explore with new ideas for the festival without any strict measurable outcomes and return on investment as might be the case with corporate sponsorship. It is however not uncommon to encounter frustrations between organizers and local government as a result of reducing financial support for festivals and increasing pressure and demand from local government authorities for festivals to demonstrate financial viability in exchange for funding (Finkel, 2010). This results in increased negotiation. Often, in exchange for funding, festivals have to demonstrate some form of profitability with the

absence of this resulting in less and sometimes complete absence of funding support from local government authorities (Kim et al., 2010).

It is undeniable, however, that local government authorities still remain a crucial collaborative partner for most festivals. Reid (2011) reveals that emergency services such as fire and ambulance are often considered secondary by event managers since they are only needed in response to situations rather than a critical part of a festival's planning or execution. In some cases, the local government, especially local and regional tourism agencies feel obliged to support the festivals because festivals promote the locality and so may provide office space, promotion and other resources to the festival organizers (Buch et al., 2011; Chacko & Schaffer, 1993). They may also provide services such as parking, garbage collection, and security to festivals, and in some cases, at no cost (Mossberg & Getz, 2006). The extent of obligation and expectation from the festival organizers is however not specific. As a way of partnering and exchanging resources, some local government authorities and Convention and Visitor Bureaus (CVB's) market and promote local festivals as a way of assisting organizers (Chacko & Schaffer, 1993). Also, Karlson and Nordstrom (2009) found in their study of Swedish festival stakeholder relationships that the line between the organizer and the local authority can sometimes be fuzzy as the local authority is sometimes simultaneously a co-producer and regulator. In some cases, the tourism department in the local government structure is the organizer of festivals (Zaikas & Costa, 2010).

3.4.7. Organizers and volunteers

One of the vital stakeholders identified in events are volunteers (Getz, 1997). They provide immense help to festivals without stretching the financial and other material resources of the organizers (Cnaan & Goldberg-Glen, 1991). Volunteers serve as a vast spring of unpaid labor for many organizations and activities (Kearney, 2002; Solberg, 2003). However, as a result of time

and work constraints of modern lifestyles, the number of people volunteering appears to be reducing globally (Chacón, Vecina, & Davilla, 2007). In the events sector of tourism, most mega-events like the Olympic Games rely heavily on volunteers to succeed (Cuskelly et al., 2006). Event organizers attest to the fact that it would be impossible to run some events without volunteers (Rolfe, 1992). Much research on volunteering has favored sports events (Solberg, 2003). Small scale events like local festivals, however, may have different volunteer dynamics and may be guided by more selfless internal values as opposed to career or personal goal fulfilment as may be the case of large scale events (Hoye, Cuskelly, Taylor, & Darcy, 2008). What volunteers seek (motivation) and what makes them satisfied, as well as how they relate with and perceive other event stakeholders (organizers especially), should be of prime importance to festival organizers (Molloy, 2002). This is because it greatly affects the outcome of any event. How volunteers are treated will also affect their availability and the readiness of potential volunteers in the future (Willians et al., 1995).

Additionally, volunteer participation in festival events is often a statement of the support and approval of a festival by the local community (Ralston et al., 2005). Using Galindo-Kuhn and Guzley's (2001) Volunteer Satisfaction Index (VSI) based on social exchange theory, Pauline (2011) found that volunteers who spent more time volunteering were more satisfied and volunteers mostly sought recognition in exchange for their time and service (Pauline, Pauline, & Mulvihil, 2008). According to research by Ralston et al. (2005), the most stated motivations for volunteering at the Commonwealth Games in Manchester in 2002 included excitement, meeting interesting people, doing something useful for the community, team participation, using one's skills, and supporting the country. It would seem logical, therefore, that the primary way for organizers to maintain volunteers is to ensure that their personal reasons for participation are met (Wardell,

Lishman, & Whalley, 2000). But then again, with varying expectations of individual volunteers, it is an uphill task meeting these expectations.

Another challenge identified in event volunteering has to do with the quality of communication between event organizers and volunteers. Effective communication between event organizers and volunteers (especially face-to-face) is considered vital to volunteer satisfaction and the success of the event as a whole (Galindo-Kuhn & Guzley, 2001). Event volunteers often work either as part of the planning of a festival or as on-site volunteers during the actual event, or both (Doherty, 2009). It is also evident that people who volunteer are likely to do so again. All these studies have tendered to favor advanced countries. Since most volunteers are recruited from the local community it is essential to establish how volunteers view and work with organizers in the context of the traditional festival (Baum et al., 2009).

The power a stakeholder wields could be utilitarian (due to the control of resources required by other stakeholders), symbolic, which results from societal perceptions and respect for such a stakeholder, or could result from coercion (Mitchell, 1997). Power also accrues to a stakeholder based on how long the stakeholder has been involved in the festival, and the size of the stakeholder in question (Reid, 2006). Control over resources, processes and activities within a festival however, remains a large and significant source of stakeholder power (Pfeffer & Salancik, 2003). Stakeholders and their requests are considered urgent based on how important other stakeholders consider the requests (Mossberg & Getz, 2006). The time sensitivity of a request is also vital to the level of urgency that is attached to it, and is related to the reputation and authority of the stakeholder making the request (Mossberg & Getz, 2006). Also, when a stakeholder has resources needed by other stakeholders, their requests tend to be given greater urgency (Pfeffer & Salancik, 2003). The legitimacy of a stakeholder increases when the stakeholder is seen to bring other

stakeholders together, or convenes the festival (McCann, 1980; Suchman, 1995). Trust is built on long-term relationships and the trust for a stakeholder is enhanced when other stakeholders have successfully worked with them for a long period of time (Larson et al., 2015). Personal ties also contributes to stakeholder trust and stakeholders who develop personal ties with other stakeholders tend to have higher trust levels both for and by others (Larson & Wikstrom, 2001). Control of other stakeholders is also attributed to resources held by the stakeholder, as well symbolic or societal authority. This could also be the result of governmental, legal or administrative backing that a stakeholder has (Frawley, 2015; Pfeffer & Salancik, 2003).

Based on the relationships examined above and fact that the organizers play a pivotal role in the local traditional festival as the initiators and conveners of these festivals, they are considered comparatively more powerful in the festival context (Getz, 2007). The nature of festival organizers in the research context, who are mainly local traditional rulers, also gives them considerable traditional authority and legitimacy (Lentz, 2001; Odotei, 2002). Since stakeholders have to trust the organizers in order to work with them and vice versa, it is expected that the trust levels of and for the organizers will be higher than other stakeholders. Organizers, by virtue of resource and official traditional authority, also have more control over other stakeholders. The following hypotheses are put forward:

Hypothesis 1: *Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the power of stakeholders in a traditional festival.*

Hypothesis 2: *Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the urgency of stakeholders in a traditional festival.*

Hypothesis 3: *Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the legitimacy of stakeholders in a traditional festival.*

Hypothesis 4: *Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding trust for stakeholders in a traditional festival.*

Hypothesis 5: *Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding control of other stakeholders in a traditional festival.*

3.4.8. Local residents and sponsors

With increasing sponsorship of festivals and the association of sponsors or their brands with the names of festivals, it is most likely that community members have noticed this and have a view of sponsors, especially those that sponsor community-driven festivals (Finkel, 2010). While sponsorship of events like festivals by corporate sponsors is often with a strategic focus, it has become common for sponsors to consider their sponsorship of festivals as a form of corporate social responsibility. "On a less strategic level, sponsorship is also a way for companies to be seen giving back to the community" (Finkel, 2010, p. 240).

This points to some form of altruism on the part of sponsors. However, it may also be argued that closely linked to this is the belief that sponsorship puts a company or corporation in a good light to the local community who by virtue of seeing what the company is doing in the community, are likely to develop an affinity to the company and purchase their products (Laurie, 1994). For multinational companies in particular, a demonstration of the commitment to local communities where, for instance, their factories are located, is likely to enhance its image as a locally sensitive corporation. However, there is likely to be little congruence between what local communities perceive sponsors want from them and what they believe festivals are sponsored for. Local community members sometimes look forward to some benefit from sponsors in the form of free souvenirs and to try out new products for free (Allen et al., 2010; Quinn 2013). In the light of the above, this difference in thinking is likely to result in different opinions between local community members and sponsors on various aspects and stakeholders of the festival.

3.4.9. Local residents and visitors

When local communities stage events like festivals they do so for varying reasons. One such reason is to attract people from outside the community which could also include people who are originally from the community but reside elsewhere (Kuuder, Adongo, & Abanga, 2012). Accordingly, communities aim to get something in return from visitors to the community. According to Jago and Shaw (1998) communities often host events with the aim of increasing visitors to the community, improving the image of the community, and also to enhance the pride of the local residents by the presence and appreciation of the community's culture by visitors. They also aim to gain economically through the spending made by the visitors at the festival especially for local businesses that provide visitor services (Chacko & Schaffer, 1993).

On the other hand, visitors also have expectations of the festival and the local community, including the enjoyment of local culture and other traditions of the local people. Clarke and Jepson (2011) suggest that in order to gain benefits from visitors, local communities often embellish history and culture in relation to the festival in order to gain a suitable fit with visitors especially for festivals that are inward looking. However, the association between visitors and the local community can be mutually beneficial where visitors receive value and local businesses also benefit from visitors (Andersson & Getz, 2009). Gibson and Davidson (2004) report of conflicting views between local residents and visitors in relation to festivals in rural Australia because locals felt the festivals were being portrayed differently to visitors and also that the presence of so many visitors felt like an invasion by strangers. Local residents also differ in views from visitors due to the potential environmental effects of festival visitors on their local communities especially with regards to environmental pollution (Schlenker et al., 2010). Since the views and expectations of the host community in relation to visitors may differ and vice versa, it is conceptualized that the

views on stakeholder collaboration, networking and exchanges differ between local community and visitors in relation to a local festival.

3.4.10. Local residents and government authorities

Many festivals are the result of collaborative efforts between local authorities and the local community. Festivals that emanate from the local authority often anticipate some form of collaborative support from the local community to attract visitors and to reap benefits to the local area (Yaghmour & Scott, 2009). The same can be said of festivals that emanate from the local community. Existing tensions between the host community and the local authorities are likely to be carried into such efforts as a result of either previous actions or inactions perceived by local community members of local authorities. The local authority may also believe that the local community may be demanding too much resources to execute the festival. While the local community may not think in terms of the economic costs of staging a festival, the local authorities have to balance the competing socio-economic needs in the local area of which the festival is just one (Allen et al., 2010).

The local community often expects local authorities to take up responsibilities such as sanitation, emergency services, policing and fire services for the festival which according to Mossberg and Getz (2006) is often taken up by most local authorities as a way of contributing to the success of the festival. This assumes some dependence of the local community on the local authority in the festival. However, local and city authorities are also dependent on the support of the local community for the festival to succeed. The local authorities also often anticipate local support for festivals in terms of participation and volunteering. The responsibility of the local government is therefore seen to be greater logistically, compared with the local community. While cooperation between the local community and local government is often anticipated, this may not

often be the case. The views of local authorities and the local community are therefore expected to be divergent on key issues relating to collaboration, social networking, as well as stakeholder and social relations in a festival.

3.4.11. Local residents and vendors

The likelihood of festival vendors coming from the local community is high since most festivals are likely to draw from local community vendors to showcase their goods and services in order to serve festival participants. However, some festival vendors such as exhibitors could come from outside the local area especially for specialized arts or crafts festivals (Mosely & Mowatt, 2011). For community members who happen to be vendors, there is an anticipated difference in views as a result of the fact that they now have to make a profit from the festival and also pay to participate in many cases. This brings them closer to the workings of the festival and into negotiations as opposed to the general host community residents who may not be deeply involved in the planning aspects of the festival. According to Mosely and Mowatt (2011), vendors, and exhibitors especially, can also come from outside the host community, which also makes them visitors of some sort who also require the services that festival visitors require. The fact that vendors are often recognized by organizers and permitted to operate, coupled with their financial contribution, gives them legitimacy as stakeholders and they may even be part of stakeholder meetings representing local businesses (Larson et al., 2015). They are also likely to understand the workings and collaborations within the festival better compared with other local community members. This will cause differences in views on issues related to stakeholder relations in the festival.

While local community members may seek to enjoy the festival, vendors go beyond this and are more concerned about the success of their business venture at the festival even though they

may enjoy it as well (Allen et al., 2010). Local community members, especially those who have lived in the community for a long time, often have more experience of the festival and are likely to be more stable compared to vendors who may change over time (Allen et al., 2010). Stakeholders like vendors who contribute financially and expect returns are often perceived to incur more risk because they are considered primary, i.e. they are in the arena of suppliers of goods and services to the festival (Reid, 2011). As a result of their financial resource contribution to the festival, it is suggested that vendors tend to exert more power on organizers than the general host community members in the planning of the event (Reid, 2011). This points to differences in views between the two groups with regard to the relationships and networks present in a traditional festival as well as the key aspects such as the use of power, collaboration and networking.

3.4.12. Local residents and volunteers

The relationship between local residents and volunteers is less investigated as one of the relationships between stakeholders in a festival. This is partly due to the fact that festivals draw a large percentage of volunteers from the local community (Gallarza, Arteaga & Gil-Saura, 2013). Rarely do community festivals draw volunteers from outside the community even though this is possible for mega events. However, the views of local community members who volunteer in a festival often differ from that of those that do not volunteer in the festival. The offer to volunteer is perhaps linked to some altruistic values by the volunteers but may also be based on factors such as love for activities being undertaken in the festival, developing interpersonal contacts, and community involvement (Bang & Ross, 2009).

Although it may seem apparent that those that volunteers have a stronger commitment to the local community, comparing the views of those that volunteer and those that do not may reveal more than is apparent. Volunteering by community members has been linked to socio-

demographic factors such as age, gender, and place of birth (Handy *&* Srinivasan., 2004). Volunteering for festivals is more of episodic than continuous, which makes it less demanding (Holmes et al., 2010). Similarly, there may also be volunteers who are not from the community and their views and drive to participate offers useful insights. It is conceptualized that, by virtue of volunteering in the festivals, the views of volunteers are likely to differ from local community members who do not volunteer. Volunteers will, therefore, differ in views from non-volunteer local community members on collaboration, social exchange and social networking in traditional festivals. In relation to the festival, volunteers are considered more primary to the festival, compared to the larger host community (Reid, 2011). This presupposes a higher degree of power, legitimacy and risk on the part of volunteers compared with the wider host community. Due to these varying backgrounds and differences, volunteers, whether from the community or outside, are likely to view issues related to social exchange, collaboration and networking within the festival differently from the host community as a result of their close involvement with the festival.

Reciprocity between stakeholders is influenced by the frequency of relations as well as the extent of openness, hospitality, altruism and mutual benefit attained from the relationship (Larson, 2015). Where a stakeholder is more open and welcoming, the level of reciprocal relations with them by other stakeholders tends to be better (Mensah, 2003). Where stakeholders or parties also perceive mutual benefits, the level of reciprocity also increases considerably. In a festival network, the level of direct social networking is also influenced by the stakeholders with the most direct avenues for contact with other stakeholders. When a stakeholder directly relates with others in a festival network, this increases closeness and makes such a stakeholder more central in the festival network (Cobb, 1988; Scott, 2000). Local residents are more welcoming during festival events (Derrett, 2003) and virtually all stakeholders will have some direct contact with local residents in

festivals. Additionally, local residents are generally very hospitable in Ghana's festivals (Mensah, 2013). It is postulated that the level of reciprocity and direct social interaction will be higher for local residents in festivals. The following hypotheses are stated:

Hypothesis 6*: Local residents have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding reciprocity in dealing with other stakeholders in a traditional festival.*

Hypothesis 7: *Local residents have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding direct social networking with other stakeholders in a traditional festival.*

3.4.13. Sponsors and visitors

When sponsors sponsor a festival, majority of the time they are considering the type of visitors to the festival. The profile of the visitors to a festival, especially in terms of socio-demographics and how the audience fits the target market, is particularly important to sponsors in terms of establishing the association between attendees and the products of the sponsor before any sponsorship commitment is made (Finkel, 2010; Wu, 2002). The exchange of resources with festival organizers is therefore first governed by the extent to which the sponsors view gains from associating with the audience of the festival. Sponsorship is also undertaken, especially by corporate sponsors, to try and change any perceptions consumers (festival attendees in this case) may hold about an existing brand of the company or the company in general (Bowdin et al., 2006). Visitor numbers and participation in sponsor activities is therefore important to sponsors. A poorly attended festival to which sponsorship resources have been spent is unwelcome news to sponsors (Crompton, 1994). Sponsors are therefore somewhat dependent not only on the organizers but on visitors in order to reach their goal of participating in the festival. There is also a higher level of financial risk from sponsors, compared with visitors who may lose less financially in the case of

an unsuccessful event. Also, because of the level of financial contribution and involvement in the planning stage of the event, sponsors are more likely to have greater control of some planning aspects (Crompton, 1994). Sponsors also tend to forge closer networks with organizers which may not be the same for visitors (Bowdin, et al., 2006).

On the other hand, the recognition of sponsors or the products of sponsors by participants is crucial in examining how the sponsorship is effective. Visitors often differ from sponsors when it comes to how they identify sponsors and their products or brands because visitors do not often recognize or even confuse the sponsors of major events (Johar, Pham, & Wakefield, 2006). The differences in aims for sponsoring (brand association with target market as stated above) and visitors (family togetherness, socializing and interacting, rest and relaxation or escape, exploring culture results in differences in how they view exchanges, networking, and collaboration within the festival (Crompton & McKay, 1997: Kim et al., 2010). This is because while visitors are at play, sponsors are doing business. The extent of this "business" will also depend on the type of sponsor (i.e. either corporate or otherwise).

3.4.14. Sponsors and government authorities

Both the local government and corporations sometimes play the role of sponsor of festivals Getz (2007). Whereas most corporate sponsors would like exclusivity, local government authorities are often happy to be one of the sponsors. While local government assistance or collaboration with festivals is seen as a commitment to local development, especially of the arts and culture, the corporate sponsor is often seen to look at the bottom line before engaging with the festival (Crompton, 1994). In offering sponsorship to festivals, public local government sponsors often intend to affect or influence the behavior of local residents such as promoting community spirit or urban regeneration, while corporate sponsors look to a more long-term profit motive

(Bowdin et al., 2006). The nature of the sponsorship may also differ between corporate sponsors, who deal more with monetary and product sponsorship, and local authorities whose sponsorship may be in the form of infrastructure and services for the festival.

Mainstream sponsors of festivals may also be distinguished from local government where the local government does not serve as a sponsor. In this case, the local government often provides grants, funds, and human resource assistance to the festival (Bowdin et al., 2006). Also, while sponsors may seek more brand awareness and product exposure as well as interacting with the market (Crompton, 1994), this is clearly not the objective of local government authorities. The two stakeholder groups, therefore, come to the festival stakeholder arena with varying backgrounds and differences in expectations from the festival and its stakeholders.

Corporate sponsors often tend to have higher levels of risk associated with sponsoring festivals and are often looking out for visitor numbers to be large enough to warrant the resources spent on the sponsorship (Allen et al, 2010). It is conceived therefore that the financial risk from the perspective of the sponsor is higher than for local agencies. Reid (2011) considers sponsors as primary stakeholders and local authorities as secondary. This suggests that sponsors are perceived as more powerful in festivals. This is perhaps the result of the greater financial support offered by sponsors. Similarly, while sponsors often engage in negotiation especially with organizers, local authorities tend to support more in the form of grants and services at a less negotiated level.

3.4.15. Sponsors and volunteers

Sponsors commit to events for various reasons, including enhancing brand or corporate image, increasing brand awareness, gaining access to specialized markets, improving relations with consumers and improving distribution channels, as well as creating emotional relationships between customers and products or brands (Allen et al., 2010; Meenaghan, 1991). With this in

90

mind, how they relate with other stakeholders will most likely be governed by these motives. This presupposes that sponsors do not operate from an altruistic perspective even though it has been suggested that sponsorship of events like festivals could constitute some form of corporate social responsibility (Frisby & Getz, 1989). Volunteers, on the other hand, are seen more to operate from a freewill, altruistic perspective even though research suggests that this is not always the case (Chacko and Schaffer, 1993; Molloy, 2002). Another difference between volunteers and sponsors in a festival is that volunteers have more direct contact with other stakeholder groups especially in the case of local community events where volunteers may even be the organizers (Getz, 2007).

Also, while training is offered to volunteers by organizers of various festivals, it is not uncommon to find volunteers benefiting from training from sponsors, especially when sponsors are launching new products or promoting old ones at the festival (Allen et al., 2010). Volunteers also represent a fairly large market for sponsors who may wish to provide souvenirs like t-shirts, hats and other paraphernalia to volunteers at a festival, who by wearing and using these souvenirs, serve as advertising for the sponsor's products. Volunteers often serve as promoters of the products of sponsors. According to Amenumey and Amuquandoh (2008), the display of these t-shirts at traditional festivals in Ghana, for example, threatens to change the character of festivals from cultural events to commercial events. Here also, the altruistic nature attributed to volunteers is contrasted with the profit-oriented nature of corporate sponsors with the implication that they are most likely to differ in relation to views on collaboration, social exchanges and networks within festivals.

The resources committed by a stakeholder in a festival and the subsequent expectation from committing such resources influences the extent of negotiation with other stakeholders. Stakeholders with higher investment of resources tend to have a higher negotiation levels in order

91

to safeguard their investments (Crompton 1994). However, investment also could take the form of time and energy to which a stakeholder would require some return and therefore negotiate for some return on the time and energy they put into the festival. Sponsors often have a profit motive for sponsoring festivals and hence higher negotiation levels in order not to invest their resources unwisely (Moital et al., 2012). They often negotiate with organizers on when and how to promote their products, sponsorship rights and how much resources or finances they have to commit to the festival. Their level of negotiation is therefore higher than other stakeholders in local festivals. It is hypothesized that:

Hypothesis 8: *Sponsors have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding negotiation with other stakeholders in a traditional festival.*

3.4.16. Visitors and government authorities

Local government authorities are mostly interested in tourism promotion, creating a good image of the local destination as well as the socio-economic development of the local community and festivals are often seen as a very useful way of portraying the local area and community members in a good light, especially where there is a great deal of media attention given to the festival (Allen et al., 2010; Bowdin et al., 2006). The local government will often provide resources to the festival in anticipation of visitors and the benefit of spurring on local development (Frisby & Getz, 1989). The local government often expects visitor spending and word of mouth transmission by visitors who come to the festival. Visitors are therefore considered vital to the event by local authorities. Local authorities are seen as powerful stakeholders as they are often backed by law in the performance of their duties. They also have control over many resources, especially at the local governmental level, including parks and spaces used for events, as well as waste and security management. Local authorities often form a key part of festival committees and

92

can be said to possess a great degree of legitimacy and power, and are often considered irreplaceable (Getz, Andersson & Larson, 2007; Larson & Wikstrom, 2001). In the arena of risk, even though visitors do incur some risk, the risk of failure of the festival is more serious for the local authorities since the image of the local area is more at stake than the image of the visitor. This implies more risk on the part of the local authorities and agencies. While the local authorities are dependent on visitors to have a successful festival and visitors also rely on the services and space provided by the local authorities, the level of dependence is likely to be unequal (Reid, 2011).

Visitors, on the other hand, differ in the sense that they do not consider the wider implications of their visit to the festival beyond personal or family enjoyment, recreation, escape, novelty, and socialization (Formica & Uysal, 1996; Kim et al., 2002). Also, visitors are not part of the planning of the event as opposed to local authorities who are often partners to festival organizers and may act as part of organizing committees for many community-driven festivals. Visitors often establish contact with other stakeholders during the event, which is often brief as opposed to local authorities (Allen et al., 2010). In this regard, the level of relationships and dealings with other stakeholders as well the levels of responsibility towards the success of the festival differs between visitors and local authorities. The networking ties between visitors and local authorities are unlikely to be strong owing to the brief nature of the festival visit but nonetheless, this will still create an impression in the mind of the visitor as to the level of "working together" that takes place in the festival to make it a success or otherwise.

3.4.17. Visitors and vendors

Visitors do not anticipate to gain monetary rewards for participating in a festival but vendors do (Allen et al., 2010). This clear differentiation in profit or monetary motive will

influence how they look at the festival as a whole and how they relate with other stakeholders. It is expected that vendors will be more insightful about stakeholder relationship because of their level of involvement with the festival and dealings with other stakeholders such as organizers in the planning of the festival, as opposed to visitors who may have shorter and less closer relations with other stakeholders because of the temporal nature of their relationship (Buch et al., 2011). The festival experience can be marred or enhanced depending on how vendors, especially providers of food and beverage, relate with visitors. Vendors are often the focal providers of handicrafts and consumables at festivals and visitors are often the major consumers of these.

Furthermore, how visitors evaluate a successful festival is also different from that of vendors. Visitors often evaluate a festival based on the availability of food, amenities, ease of access, seating, and good weather (Chhabra, Healey, & Sills, 2003) while vendors tend to evaluate the festival based on business success in terms of profit even though Ruting and Li (2006) suggest that the atmosphere at the festival could be a second motivation. According to Reid (2011), risk levels between vendors and visitors will be different because of the different levels of financial investments made in the festival. Risks are likely to be higher for vendors than for visitors. The financial contribution by a stakeholder also often offers a right to exert power, which means that vendors may influence decisions more than visitors. It is therefore expected that vendors will see themselves as more powerful compared to visitors. By virtue of this, what vendors perceive to gain from the event, the extent to which they view and collaborate with other stakeholders and their view on social networking within the festival are likely to differ from that of the visitors to the event.

3.4.18. Visitors and volunteers

While volunteers are seen to be interested in the greater good of their local community by volunteering, visitors are seen as more interested in satisfying their personal motives such as regression, fun and socialization (Allen et al., 2010; Kim et al., 2010). Volunteers are likely to have a deeper interaction with organizers, sponsors and the local community while visitors may lack these deeper linkages. The actions of volunteers can either make or mar the visitor experience (Bowdin et al., 2006). This direct relationship often means perceptions and views of each other as stakeholder groups are formed. Volunteers are also more deeply involved in the festival and may have a deeper relationship and understanding of the festival and its stakeholders compared to festival visitors. While both volunteers and visitors can be said to participate out of free will, their expectations differ with visitors often concerned with personal fulfilment while volunteers go beyond personal fulfilment (Lee et al., 2013; Pauline, 2011; Ralston et al., 2005). How volunteers evaluate the festival may also be closely linked to the objectives of the organizer while the evaluation of the festival by the visitors may come more from an intrinsic personal perspective. According to Reid (2011), power is often possessed and used more by stakeholders that are larger in number. Visitors constitute perhaps the largest group for any festival and therefore could be seen to have power.

However, volunteers are often part of the planning process while visitors are not. Also, visitors tend to act individually or in small groups rather than collectively and are be less powerful compared to other stakeholders. The two groups will differ on responses to power possession and use within the festival. Also, because volunteers may have worked in the festival before or are more knowledgeable and closer to the festival, their level of trust will differ from visitors who operate at a more shallow level of festival relations. In terms of risk, primary stakeholders, according to Reid (2011) carry the most risk and since volunteers give more time and activity to

the festival their perception of risk will differ from the visitors. As well, even though it is suggested that stakeholders negotiate with the organizers to be part of the festival, this is unlikely to be similar for the visitor and the volunteer. Visitors may not need to negotiate to be part of the festival as a stakeholder. While visitors also often appear to seek their own interest as opposed to volunteers who are often seen to be doing something altruistic owing to the love for their community. Participation for these two groups will differ based on the extent to which they seek to give freely to the festival and expect no gain in return. The dependence of visitors on volunteers and the reverse is also likely to differ (Getz et al., 2007).

3.4.19. Government authorities and vendors

In instances where the festival emanates from the local authority, it is not uncommon for the local authority to have a great deal of control over the festival and to hire an event manager as well as paid staff (Gursey et al., 2004). Local government authorities often want to promote local business through the festival and would, therefore, be happy to have vendors and other service providers present at the festival (Douglas et al, 2001). However, in many cases, the local authorities serve as a secondary stakeholder in festivals providing support in many aspects to the festival organizers. Local authorities by virtue of state or legal backing tend to have resource ownership power because organizers often require resources and permission from city or local government bodies in order to provide security, marketing, space and other resources for festivals (Reid, 2011). Compared to vendors, local government agencies are seen to be more legitimate. This legitimacy will further influence the power they have in the festival. Local government agencies will mostly work with organizers but have limited direct interaction with actual visitors compared with vendors, who deal with many more stakeholders especially during the festival. The strength of the relationship with other stakeholders will determine the extent of the difference in views regarding

96

social networking in a festival (Andersson & Getz, 2008). Also, while the local government may be looking at a broader picture of collaboration within the locality in general and how all stakeholders within the local area and beyond can collaborate in relation to the festival, it is expected that vendors will see things differently as they may be more focused on themselves and profits as opposed to the interests of all other stakeholders (Allen et al., 2010).

Furthermore, local government authorities look at a festival from a broader perspective including the overall image, social, economic, and environmental influence of the festival while the perspective of vendors is limited to the one aspect of the festival (Bowdin et al., 2006). Both are therefore anticipated to differ on how they perceive exchange of resources, collaboration and which networks are formed within a traditional festival. With one stakeholder looking at the specific picture and the other looking at the broad picture, differences in views regarding key issues in relation to collaboration, social exchanges and social networking will result.

3.4.20. Government authorities and volunteers

Local authorities often have more authority relative to volunteers in festivals owing to their control of more resources including public spaces, parks, and other areas such as policing and fire control (Getz, 2007). The influence of volunteers is often limited to the provision of labor to organizers (Allen et al., 2010) even though they are seen as crucial to the success of the festival by many organizers. While the local government is most likely to have an overall picture of the network of stakeholders, volunteers are likely to be more event specific. This is likely to yield a difference in opinions and views concerning the networking and collaboration within festivals. Local authorities may provide some assistance to help volunteers, especially for public festivals of which volunteers are drawn from the local community. Volunteers could also be motivated from a personal perspective such as establishing social contacts and self-actualization while the local

government is often interested in the overall image, and socio-economic benefit of the festival to the wider local community (Lee et al., 2013). Even though little is written about power and legitimacy of festival stakeholders, in terms of power and legitimacy, local government agencies, including tourism agencies, the police, and city councils, by virtue of stronger legal and governmental backing, are likely to enjoy a greater degree of legitimacy when it comes to the festival (Larsoon & Wikstrom, 2001). It is uncertain, however, the extent of power and legitimacy that local authorities ascribe to volunteers. Differences regarding trust are also likely to occur on the basis that there are varying levels of contacts between the two. While from the perspective of altruism, volunteers may be viewed as more altruistic since they are not being remunerated, they may actually be less altruistic compared to local authorities (Molloy, 2002). The risks associated with the festival and its success rests more on the shoulders of local agencies like the local tourism offices, security, city officials who have a higher risk level in relation to the festival. These two groups are therefore conceptualized to differ on social exchange, social networking and collaboration in relation to a traditional.

Stakeholders all incur some risk in a festival but some stakeholders are at a higher risk level than others. For those stakeholders more involved in the planning of the festival, the risk of festival failure is higher. This is also similar for stakeholders who commit considerable resources to the festival (Strauss, 1978). When the extent of involvement or investment in the festival is low, the risk level of such a stakeholder is also low. Since government authorities are not actively involved in the context of Ghanaian festivals (Amenumey and Amuquandoh, 2008), they have the lowest financial and opportunity risk levels. They are hypothesized to have the lowest risk levels as perceived by themselves and other stakeholders in the festivals.

Hypothesis 9: *Government authorities have the lowest mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding risk in a traditional festival.*

3.4.21. The media and local residents

Robertson and Rogers (2009) assert that "the media reflect concepts of localized impacts, and localized concerns, particularly with regards to festivals in rural locations" (p. 220). The coverage of festivals by the media is seen not only to bring the festival in question into the limelight but the host destination as well (Cudny, 2013). This is especially in cases where the festival is linked to the locality by the inclusion of the name of the host region in the name of the festival (Getz, 1997). Local community members see the media as an avenue to draw attention to the culture and diversity in the local community. For some community festivals which gain sponsorship from media outlets, especially when the media is run by the public purse, there is continual debate as to the suitability of the use of such sponsorship on festivals instead of other more pressing needs in the local area (Mossberg & Getz, 2006). The images portrayed by the media may be supported by the local host community or may not be seen as reflective of what the local community wants the world to view of their culture, which is manifested through the festival (Mossberg & Getz, 2006).

However, where there is a positive portrayal of the local community by the media, this increases the credibility of the local community and could serve as a means of attracting sponsors and even investment into the local community (Bowdin et al., 2006). The host community and the media, however, do not clearly view the festival in the same way. The media also serve as a mirror for the local community to evaluate how local residents and the community as a whole are perceived and portrayed in the media. The media and the local community will respond differently to networking, social exchange, and collaboration within a festival.

3.4.22. The media and government authorities

Both the media and local government are pivotal to festivals (Getz, 1997; Robertson & Rogers, 2009). While the media often assume a more business-like and profit-oriented approach to festivals, the local government is often less focused on this. The local government often views the media as a partner in promoting the image of the destination via the festival. While this suggests some congruence in views, it is vital to consider that the two may have different approaches to profit and view of the festival. The local government is desirous of media coverage that showcases the festival as well as the locality in a favorable light. Yet, because the media is independent and may not be controlled by the local government, the "objective" images, articles, or radio coverage of the festival's local community may not be what the local authority would like to showcase to the world (Falkheimer, 2007). Also, while the media would like to showcase what they think their audience would be interested in, the local authorities would prefer only the positive aspects of the festival and community to be showcased (Allen et al., 2010; Robertson & Rogers, 2009).

Local authorities also often measure the success of festival by its coverage in various media. This lack of control over the media is a catalyst for differences in opinion on issues relating to the festival. In terms of control, due to governmental and resource backing, the local authorities tend to have more power and control in the festival compared with the media. Local authorities are likely to have a wider network within the festival as a result of their linkages with the local community and organizers and be more prominent in festival planning committees (Clarke & Jepson, 2011). This makes them have more contacts with other stakeholders and therefore more central in the festival network.

3.4.23. Volunteers and vendors

Volunteers and vendors may appear quite primary to any festival but the two groups have different backgrounds which make them differ on many aspects of relationships within a festival. It is generally known that vendors or local businesses are profit-oriented while volunteers are not. What motivates volunteers differs from what motivates vendors to take part in a festival. According to Bowdin et al. (2006), pure altruism may often be a significant motive for volunteers to participate in an event even though research has revealed many underlying reasons as well. Longer and short-term volunteers may also differ in what they seek. Volunteers are however seen to be more altruistic in comparison with vendors, who are clearly seen as profit oriented (Douglas et al., 2001). Vendors are often seen as more business oriented while volunteers are more human or activity oriented.

Financially, vendors incur more risk compared with volunteers and this could lead to a different way of perceiving the festival and the relationship with other stakeholders (Reid, 2011). The nature of risk for volunteers may be more of a personal nature and less intense. Vendors may also often double as visitors to festivals as they may travel from other places to sell or market their goods and services at the festival and may not always be members of the host community (Mosely & Mowatt, 2011). Volunteers for festivals are, however, often almost always drawn from the host community and tend to be local residents (Bowdin et al., 2006). Both volunteers and vendors are however considered to have a high degree of legitimacy in festivals (Larson et al., 2015). The backgrounds and motives of volunteers and vendors in the festival will result in differing views of collaboration, networking and social exchanges in the festival. These differences will affect the festival and are considered important to establishing diverse strategies that will make both volunteers and vendors play their role effectively in festivals.

Altruism assumes that the interests of others are important and meeting their needs and requests should be unconditional. Altruism is also premised on the notion that financial remuneration is not the primary motivation for engaging in an activity (Molloy, 2012). The reason for altruism, especially in a festival, is often attributed to attachment to the community and festival, which are considered intrinsic motivations (Getz et al., 2007). Volunteering in a festival is often a sign of altruism especially at a local community festival. By virtue of volunteers being more inclined to be motivated by intrinsic values such as contributing to the local community (Lee et al., 2013), they are hypothesized to be more altruistic as perceived both by themselves and other stakeholders in the festival.

The level to which stakeholders come to consensus on issues is also influenced to a large degree by the altruistic tendency of the stakeholder and the risk to the stakeholder should the festival not succeed. Stakeholders who participate from a perspective of affinity for the festival and community tend to be more inclined to seek consensus on issues (Derret, 2003). By virtue of volunteers actively participating and contributing to the festival out of general attachment to and for the festival and local community, they are thought to easily come to consensus on issues with other stakeholders and to make compromises in the interest of the festival. Volunteers are therefore hypothesised to have higher level of consensus than other stakeholders in traditional festivals.

Stakeholders with greater control of resources tend be depended on by others in festivals (Getz, 2002). Festivals also tend to depend on powerful stakeholders. Stakeholders who do not participate in the planning of festivals are often depended on very minimally by other stakeholders since they are not consulted on decisions taken with respect to the festival. The significance of the role played by a stakeholder is vital to the extent of dependency by other stakeholders on such a stakeholder (Getz et al., 2007). While vendors in some festivals in other contexts are actively

involved in festivals and in some cases contribute significant resources (Tiew et al., 2015), vendors are the least depended on by other stakeholders in the context of the festivals under study due to the fact that they play no significant role in festival planning and only make profit off the festivals by turning up on the festival days. It is hypothesized that:

Hypothesis 10: *Volunteers have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding altruism in a traditional festival.*

Hypothesis 11: *Volunteers have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding consensus in a traditional festival.*

Hypothesis 12: *Vendors have the lowest mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding dependence in a traditional festival.*

3.6. Chapter summary

The above conceptualization section has captured the conceptualized model used in the study. It also explained the differences that exist between the stakeholders in relation to the festival by considering their backgrounds and relationships with other stakeholders. The various dyadic relationships and differences between pairs of stakeholder groups were also explained. The hypotheses to be tested in the study were also stated.

CHAPTER 4 : METHODOLOGY

4.1. Introduction

This chapter discusses the methodology used in the study and includes an explanation of the research setting, research approach, instrument design, sampling, and the data analysis techniques. The research setting clarifies the critical issues related to the festivals under study. The selection of approaches and techniques was guided by the objectives of the research, the literature review, as well and the conceptualized framework. This was in order to ensure appropriateness of methods and to deal with issues of validity and reliability.

4.2. Research setting and context

The research setting is Ghana, West Africa, where in recent times the Ghana Tourism Authority (GTA) and the Ghana National Commission on Culture (GNCC) have turned attention to festivals as an aspect of Ghana's tourism offering which has the capacity to attract visitors and to broaden the scope of Ghana's tourism which has historically been nature-based. Presently, over one hundred and fifty (150) festivals across the country are listed by the Ghana Tourism Authority (GTA, 2014). This is in recognition of the unique features of these festivals and the increase in visitors to such festivals. Festivals are increasingly being seen as a means of increasing tourist visitation and incomes, and also as a way of diversifying the tourism industry.

However, there has been little research on these festivals to ascertain how they are organized and how stakeholders view and relate with each other, following from which decisions regarding planning and development can be made. Aside studies by Amenumey and Amuquandoh (2008), examining the general events sector in Ghana, Kuuder and Adongo (2012) looking at how the Kakube festival of Nandom in the Upper West Region benefits locals, and Mensah (2013) dealing with satisfaction of residents with Asogli Yam festival in the Volta Region, not much has been written on festival stakeholders in Ghana in relation to tourism. Festivals are very important

in Ghanaian society and it has been advocated that the development of these festivals can enhance the tourism base of the country and hopefully attract more tourists and revenue (Amenumey & Amuquandoh, 2008).

4.2.1. Traditional festivals in Ghana

Ghanaian festivals, regardless of which part of the country or which ethnic group celebrates them, are often celebrated in the same locality and usually span over a period of one week with the penultimate day often the most significant, most colorful, and most patronized. The day is normally characterized by durbars where chiefs, government officials, and other dignitaries are present. In some areas like the Ga-Adangbe in the Greater Accra Region, there is customarily a ban on drumming and dancing (noise-making) in the run-up to the festival. Festivals are generally a time of ritual, sacrifices to gods and ancestors, merry-making, and feasting (Seidu, 2002).

Festivals also serve as a spiritual affirmation and social bonding (Nketia, 1985) at which reconciliation is considered within families, clans and even communities, and also an opportunity for meeting and courtship especially for people seeking marriage partners. From the local traditional political authority perspective, it also serves as an avenue for local chiefs to pledge and display allegiance and loyalty to paramount chiefs, which gives more legitimacy to the authority they exercise. In the current democratic local government system in Ghana, it also serves as an opportunity for politicians and local government officials to explain government policies and also for the communities to, as is more often the case now, request for development projects and programs (Clarke-Ekong, 1997). Festivals in Ghana often include some religious features such as Christian, Muslim or African traditional religious aspects (Nwinam, 1994). Traditional festivals are also often linked with harvest and celebrated at the end of the cropping year to thank the gods. Another purpose is to remember and honor the ancestors (Amoako-Atta, 2001).

In terms of the visitors who come to such festivals, it has been suggested by Amenumey and Amuquandoh, (2008) that a majority of them tend to be either Ghanaians living abroad or locals living elsewhere in Ghana. This observation is similar to the findings by Chang (2006) and McKercher et al. (2006) in the Asian context. Many visitors also tend to be excursionists especially visitors to festivals held in urban regional capitals in Ghana. There are limited tourist based activities in the days before the durbar of chiefs is held.

With regards to sponsorship, while some festivals have limited sponsorship, many of the major festivals enjoy sponsorship from telecommunications and beverage companies. In analyzing the state of festivals as events in relation to tourism in Ghana, Amenumey and Amuquandoh (2008) observe that the major strengths in terms of tourism are that festivals are all year round in virtually every part of the country, they enjoy a great deal of support from local communities, and are still very authentic. However, inadequate planning, organizing, management and promotion of festivals for tourism, lack of activities to undertake during the first few days of the festival, and the lack of packaged tours are examples of some of the challenges faced.

4.3. Research approach and design

Although a number of studies in festival stakeholder research have taken a qualitative approach, an increasing number are adopting a quantitative approach. This is justified because festivals and events are a mass phenomenon and examining it from the perspective of many respondents is a strength in representativeness. Based on the objectives of the research, and the hypotheses, a deductive (theory testing) approach is adopted in this research.

Since some previous studies have used qualitative approaches and have used interviews, discussions and focus groups to delve into stakeholder relationships, these studies provide rich and useful information that can be used to develop quantitative measures in order to examine how

broadly and generalizable the findings are to wider stakeholder relationships in festivals. Hence a quantitative approach helps in generalizability of findings to the broader festival context. Therefore, more responses by multiple stakeholders is useful in this regard. The ease of replication of the study to other contexts is also a reason for the use of a quantitative approach. Since one of the justifications for this study is to have an African perspective on festival stakeholder relationships, the results of this research from a quantitative point of view can be more easily replicated in other contexts to draw similarities and differences such as in the Asian context.

Also, because of the use of the theories in the study, a quantitative theory testing approach is more useful since it helps to either accept or reject the underpinnings of the theories based on the results from the context of the local traditional festival. The deductive approach to research involves the collection of empirical data to test an existing theory with the view to either accepting the theory or rejecting it (Finn et al., 2000). "The objective is often to test a theory about the phenomenon. Hypotheses derived from a given theoretical orientation are tested in attempts to validate the theory" (Laplan & Quartaroli, 2009, p. 65). Since the objective is to examine stakeholder relations and views, the theories are used to empirically test the relationships discussed. A deductive approach is therefore justified. Essentially, this approach to research involves formulating hypotheses based on existing works or observed phenomena related to the research, gathering data to test the hypothesis and finally analyzing or testing the hypothesis in relation to the data collected (Veal, 2006). Stated simply, the deductive approach starts with a theory, sets up hypotheses, collects data, analyses the data, reports findings, and either accepts or rejects the hypothesis (Finn et al., 2000).

Practically, there are also elements of costs, time and access to stakeholders. Since the interactions in festivals are higher just immediately leading up to and during the festival, the

availability of stakeholders and the recollection of their interaction dynamics is higher in the days leading up to or during the festival. However, arranging interviews and discussions requires more time and the duration of interviews and access to various stakeholders within the short festival period may not allow for this since most stakeholders are often engaged in activities during the festival days. This makes it difficult to have extended periods with them. Since the festival committees are usually more of ad hoc committees, access to them for long periods is difficult. Some stakeholders like vendors and visitors are hardly known until the festival begins. Arranging interviews becomes difficult, coupled with the fact that the strength of recollection of interactions with other stakeholders is less outside the festival days. Interviewing them during the festival days proves even more difficult.

This notwithstanding, it is vital to mention that this approach does have its limitation of reductionism and the difficulty of quantifying and measuring sensitive issues. This is, and will always be a limitation of quantitative studies. This is acknowledged as such and stated as a limitation of the research in the conclusion section. Future research aims at overcoming this via at a qualitative research design based on the results from this study to further explore the sensitive and not easily quantifiable aspects. Table 4.1 illustrates the research design followed in this research.

Table 4.1. Research design for the study

Stage of Research	Methods/Activities used to achieve it
Stage 1: Literature review and conceptualization	Review of literature on theories and studies (Stakeholder Theory, Social Exchange, Collaboration, and Social Networking) and festival stakeholder research, as well as review and conceptualization of stakeholder relationships in festivals and setting up hypotheses.
Stage 2: Instrument development (Questionnaire Design)	Items generated from previous literature and reformulated to fit the context of the research and the research objectives.
Stage 3: Pretest of research instrument	By academic experts and doctoral students to refine instrument.
Stage 4: Pilot study	Carried out at one traditional festival in the research area on actual festival stakeholders to further refine the instrument and also to test the data collection related issues and challenges in the field.
Stage 5: Main survey	Data collection by administering the questionnaire in the main survey
Stage 6: Data analysis	Descriptive statistics, One-way ANOVA, General Linear Model (GLM) with repeated measures in SPSS.
Stage 7: Results	Reporting results and discussion of findings.

4.4. Instrument development

4.4.1. Item generation based on previous literature

The key domains from which the questionnaire is designed for stakeholders in this research and the items for the questionnaire were guided by the research objectives, the literature review of the theories and studies on festival stakeholders, as well as the conceptualization of the research. Three steps were followed to arrive at the final questionnaire instrument. Firstly, items were derived and developed from previous literature. Secondly, a pretest of the questionnaire developed was carried out. The third and final stage of the questionnaire development was a pilot test of the questionnaire on actual respondents.

The various measurement items for the key domains were examined and developed from previous literature. According to Bryman (2008), "examining questions used by others gives you ideas about how best to approach your own questions, even if you decide not to make use of them as they stand" (p. 248). Previous literature for the various theories as well as their empirical applications both in tourism and festivals were carefully studied and items derived and refined. Items for power were elicited from previous literature (Blau, 1964; Bierstadt, 1965; Bourne & Walker, 2005; Clarke & Jepson, 2011; Cook & Rice, 2001; Crosbie, 1972; Emerson, 1962; Foucault, 1982; Frawley, 2015; Getz et al., 2007; Gibson, 2000; Jepson et al., 2014; Kaler 2002,2004; Molm, 1991; Nunkoo & Ramkison, 2012; Reid, 2006; Savage et al., 1991; Stein & Harper, 2003; Tiew et al., 2015; Walker, 2003). The items for urgency were also assembled from previous research (Agle et al., 1999; Mitchell et al., 1997; Parent & Deephouse, 2007; Winn, 2001). Those for legitimacy were also were gleaned from past research (Carlson & Andersson, 2011; Freeman, 1984; Friedman, 1970; Harrison & Freeman, 1999; Larson, 2000; Larson & Wikstrom, 2001; Larson et al., 2015; Santana, 2012; Suchman, 1995).

Items for trust were also developed by examining previous studies (Austin, 2000; Blau, 1964; Cook et al., 2005; Homans, 1958; Konovsky & Pugh, 1994; Molm et al., 2000; Nunkoo & Ramkison, 2012; Stein & Harper, 2003; Whitener et al., 1998) and look at the how stakeholders will do what is true and right in relation to the festival and other stakeholders, and the willingness to respond to their actions with this in mind. Items for reciprocity measure action(s) offered by one stakeholder to another stakeholder to which a counter action(s) is anticipated (Cook et al., 2005; Emerson, 1976; Shiau & Luo, 2012; Thibault & Kelly, 1959). Items for altruism measure the notion that positive actions can and are taken for the interest of other stakeholders without the expectation of a counter positive action or reciprocal gesture (Blau, 1964; Emerson, 1976; Monroe, 1994; Nair, 2002; Sahlins, 1965; Waitt, 2003). Items for control, measuring the ability of a stakeholder to determine the actions of another stakeholder, were generated from literature (Thibault & Kelly, 1959; Adams, 1965; Shapiro, 1987; Cook et al., 2013). Dependence, which examines the extent to which a stakeholder's successful participation in the festival is reliant on another stakeholder had items derived from previous studies (Andersson & Getz, 2008; Frooman, 1999; Frooman & Murrell, 2005; Molm, 1991; Thibault & Kelly, 1959).

Measurement items were also derived from previous literature for risk (Clarkson, 1995; Elliot, 1988; Leiss & Chocioko, 1994; Molm et al., 2000), negotiation (Cropranzano & Mitchell, 2005; Gray, 1989; Phillips et al., 2000; Strauss, 1978), and consensus (Gray, 1989; Karlson & Wikstrom, 2001; Straus, 1978). Items to indicate social networking were also derived from previous studies (i.e. Borgatti, 2006; Borgatti & Halgin, 2011; Cobb, 1998; Cross et al., 2004; Freeman, 1979; McKeller, 2006; Meyer & Rowan, 1977; Provan et al., 2003; Robins, 2015; Rowley, 1997; Scott, 2000; Tichy et al., 1979; Wasserman & Faust, 1994). The literature in relation to the domains was carefully studied and the items were derived and developed into

questionnaire items. Table 4.2 summarizes the various domains and the associated literature that

was examined to generate items.

Table 4.2. Main domains used in instrument design

Domain	Number of items	Items from previous studies
Power	8	Blau, (1964), Beritelli and Laesser (2011), Bierstadt (1965), Bourne and Walker (2005), Clarke and Jepson (2011), Cook and Rice (2001), Crosbie (1972), Emerson (1962), Foucault (1982), Frawley (2015), Getz et al. (2007), Gibson (2000), Jepson et al. (2014), Kaler (2002, 2004), Molm (1991), Nunkoo and Ramkison (2012), Reid (2006), Savage et al. (1991), Stein and Harper (2003), Tiew et al. (2015), Walker (2003)
Urgency	8	Agle et al. (1999), Currie, Seaton, and Wesley (2009), Mitchell et al. (1997), Parent and Deephouse (2007), Winn (2001)
Legitimacy	8	Carlson and Andersson (2011), Driscoll and Crombie (2001), Freeman (1984), Friedman (1970), Harrison and Freeman (1999), Larson (2000), Larson and Wikstrom (2001), Larson et al. (2015), Santana (2012), Suchman (1995)
Trust	7	Austin (2000), Blau (1964), Cook et al. (2005), Homans (1958), Konovsky and Pugh (1994), Molm et al. (2000), Nunkoo and Ramkison (2012), Stein and Harper (2003), Whitener et al. (1998)
Reciprocity	8	Cook et al. (2005), Emerson (1976), Korstanje (2011), Shiau and Luo (2012), Thibault & Kelly (1959)
Altruism	8	Blau (1964), Emerson (1976), Monroe (1994), Nair (2002), Sahlins (1965), Waitt (2003)
Control	8	Thibault and Kelly (1959), Adams (1965), Shapiro (1987), Cook et al. (2013)
Dependence	8	Andersson and Getz (2008) Frooman (1999), Frooman and Murrell (2005), Molm (1991), Thibault and Kelly (1959)
Collaboration	8	Day and Day (1977), Gray (1989), Harley and Blistmas (2010), Strauss (1978), Yagmour and Scott (2009)
Risk	8	Clarkson (1995), Elliot (1988), Leiss and Chocioko (1994), Molm et al. (2000)
Consensus	9	Gray (1989), Karlson and Wikstrom (2001), Straus (1978)
Social Networking	9	Borgatti (2006), Borgatti and Halgin (2011), Cobb (1998), Cross et al. (2004), Freeman (1979), McKeller (2006), Meyer and Rowan (1977), Provan et al. (2003), Robins (2015), Rowley (1997) Scott, (2000), Tichy et al. (1979), Wasserman and Faust (1994)

Source: Summarized by the author.

The measurement items were derived from reviewing both qualitative and quantitative studies. The purpose of eliciting measures from qualitative studies was because some of these studies had already conducted in-depth interviews related to the domains in question obviating the need to further carry out interviews to generate items since the theories and studies were widely researched. The quantitative scale measures in some of these studies were also examined and some measures modified and used. A combination of the qualitative and quantitative studies resulted in the generation of the questionnaire items. These were kept in line with the objectives of the research to enable the instrument collect data that would directly answer the research objectives.

The measurement items were developed on a five-point Likert scale (1 = "strongly disagree"; 3 = "neutral"; 5 = "strongly agree"). The five-point scale was chosen over the seven (7) point scale even though it is argued that higher response categories are likely to yield higher volumes of data and precision in measurement and quantification (Alvin, 1997). In order to ascertain differences, however, more points on the scale reduces the nature of differences and becomes more complex to answer. Also, considering the nature of the respondents in the study, more response categories would have fatigued the respondents and caused some degree of improper understanding and missing the true nature of differences sought.

The questionnaire is divided into three sections. The first aspect contains self-evaluation measures while the second part comprises measures evaluating other specific stakeholders. The third section has questions on demographic and other stakeholder characteristics. Eight sets of questionnaires were developed to fit each stakeholder (one for each stakeholder group). Appendices A and B show examples of two of the questionnaires (for organizers and government authorities) from the first set of eight questionnaires developed for each stakeholder based on the previous literature examined.

The questionnaires were developed in English and the pre-test and pilot-test also conducted in English. This is for the reason that the level of reading and writing of local languages is limited in the research area (Ghana). Therefore, English, which is the national language and used at all levels of educational instruction, was used. Additionally, the multiplicity of languages and ethnic groups in Ghana meant that several different questionnaires would have to be developed in several languages to suit people who are not able to read and write in the local languages in the first place. There are about 250 languages and dialects intermingled across the country. Many people are however not proficient in reading and writing local languages. It was therefore deemed expedient for the questionnaire to be in English which has a higher literacy level among the population.

4.4.2. Pretest

The second stage in the development of the instrument was the pretest. According to Gorard (2003), it is vital for research designs to be both pre-tested and pilot-tested. It is recommended that the pretest of a questionnaire should be carried out on experts and other willing respondents (Gorard, 2003). This will reveal any comments or criticisms about the wording of the items in the questionnaire, inappropriateness of questions, as well as possible ambiguity and grammatical or spelling mistakes. It also helps in identifying questions that may be misleading, confusing or even offensive (McQueen & Knussen, 2002). The pretest was carried out with 16 faculty and doctoral students at the esteemed School of Hotel and Tourism Management, Hong Kong Polytechnic University, in order to ensure the face validity of the questionnaire. The use of experts is common practice in event research involving questionnaires (Andersson & Getz, 2008; Crompton & McKay, 1997; Suh & Love, 2005). Expert review is an important aspect of validating a questionnaire before it is used in actual data collection (Judd et al., 1991; Shiau & Luo, 2012).

The pretest resulted in the removal of some items and the rewording of others. Appendices C and D (for sponsors and vendors) are examples of the questionnaires generated after the pretest.

4.4.3. Pilot test

A pilot study is essentially a small scale trial of the larger main survey. Aside from the wording and face validity, which was achieved by the pretest, a pilot study was necessitated to test all aspects of the survey on actual respondents. A pilot study helps in identifying the challenges and merits of the research design, tests the questionnaire on actual respondents, familiarizes with respondents, and tests arrangements for actual fieldwork (Balnaves & Caputi, 2001; Veal, 2006). It also offers an opportunity to train fieldworkers, estimate response rates, timing the length of a questionnaire, and also an opportunity to test data analysis techniques to be used to analyze data from the main survey (McQueen & Knussen, 2002). Also, because of the use of respondent completion questionnaires, piloting the questionnaire is particularly important as survey assistants or helpers may not always be readily on hand to clarify any questions that may be misunderstood by respondents (Bryrman, 2008).

The pilot study was carried out for two reasons. First, to examine how actual participants would respond to the items in the questionnaire, that is, to see if the questionnaires could be answered by actual respondents and whether the questions made sense to them and were unambiguous. Second, to establish the problems and challenges associated with the administration of the questionnaire in terms of logistics and establishing strategies to facilitate data collection. One festival, the Parigbelle festival in the Upper West region of Ghana, was used for the pilot study. The festival is celebrated by the chiefs and people of Tumu and is commemorated to mark the end of the harvest season. It was celebrated from the 12th -16th December 2015.

In all, 78 respondents were sampled for the pilot study as displayed in Table 4.3. The questionnaires were further refined based on the responses and comments of respondents. The wording of some items were altered after the pilot study because they were still slightly ambiguous. Appendices E and F show two examples of the final set of eight questionnaires (for volunteers and local residents) developed after the pilot test. These sets of questionnaires were used in the final main survey.

Table 4.3. Respondents from the pilot test

Stakeholder	Number of respondents
Organizers	6
Government Authorities	5
Sponsors	3
Vendors	6
Volunteers	8
Local residents	28
Visitors	18
Media	4
Total	78

4.4.4. Validity

The validity of the instrument was ascertained through assessing content validity (rigorous literature review and face validity), construct validity (using convergent validity), and criterion-related validity (using concurrent validity). Content validity is the degree to which a measuring instrument assesses the construct of interest (Onwuegbuzei et al., 2007). In this study, content validity was first ensured through careful and detailed review of relevant literature in order to ensure that the items were developed from and reflect the literature on festival stakeholder relationships, as explained above in section 4.4.1. The face validity of the questionnaire was also assessed through a pre-test. The questionnaires were given to sixteen faculty and doctoral students

who were researching in hospitality, tourism, and events, to review the items, because they were believed to be expert judges on whether the items were appropriate. They also helped ensure that the items were unambiguous, meaningful and answerable. The final judges of the content of the questionnaire were actual festival participants in the pilot test. The pilot test included 78 actual respondents from eight stakeholder groups at the Parigbelle festival in the Upper West region of Ghana. They rigorously assessed the content of the questionnaire including how relevant and answerable the questions were to them.

To further guarantee empirically-based validity, construct validity (using convergent validity) of the key domains that investigate the relationships between stakeholders was explored. Convergent validity is the extent to which the scores from an instrument correlate with others that measure the same construct (Onwuegbuzei et al. 2007). To show this, correlation analysis was conducted to identify the significant correlations between the domain constructs. Significant correlations were observed between the main domain constructs, indicating a high level of convergent validity. Table 4.4 displays the results of the correlation analyses between the domain constructs for all stakeholders (N=1092). Concurrent validity was also assessed according to different stakeholder groups to examine the scores of the correlations across the groups. Table 4.5 shows the correlations for three randomly selected stakeholder groups. Significant correlations were noticed across all groups.

Table 4.4. Correlations between constructs (N = 1,092)

	Stakeholder Theory	Social Exchange	Collaboration	Social Networking
Stakeholder Theory				
Social Exchange	.365** (.000)			
Collaboration	.442** (.000)	.436** (.000)		
Social Networking	.581** (.000)	.441** (.000)	.537** (.000)	

** $p < .001$.

Table 4.5. Correlations on constructs for different stakeholder groups

	Vendor (N=104)			
	Stakeholder Theory	Social Exchange	Collaboration	Social Networking
Stakeholder Theory				
Social Exchange	.255**			
	(.009)			
Collaboration	.443**	.425**		
	(.000)	(.000)		
Social Networking	.594**	.304**	.453**	
	(.000)	(.002)	(.000)	
	Visitor (N=330)			
	Stakeholder Theory	Social Exchange	Collaboration	Social Networking
Stakeholder Theory				
Social Exchange	.354**			
	(.000)			
Collaboration	.470**	.413**		
	(.000)	(.000)		
Social Networking	.585**	.470**	.549**	
	(.000)	(.000)	(.000)	
	Local Resident (N=255)			
	Stakeholder Theory	Social Exchange	Collaboration	Social Networking
Stakeholder Theory				
Social Exchange	.420**			
	(.000)			
Collaboration	.395**	.346**		
	(.000)	(.000)		
Social Networking	.581**	.431**	.452**	
	(.000)	(.000)	(.000)	

**. Correlation is significant at the 0.01 level

4.4.5. Reliability

The reliability (internal consistency) of the scale was ascertained by checking the Cronbach alpha. The scores ranged from 0.7 and 0.73, indicating that the constructs meet internal consistency (Field, 2013). The conservative nature of the scores however, implies that future use or adoption

of this scale will have to consider the context of the research to be carried out and also employ other measures to enhance reliability of the design of the intended study. Higher Cronbach alphas give a stronger indication of reliability. The nature of questions in part II of the questionnaire does not support reliability tests using the Cronbach alpha due to the repeated nature of the questions with a stakeholder being substituted each time.

Table 4.6. Internal consistency of scale using Cronbach alpha

	Cronbach alpha
Stakeholder theory I think I am one of the influential stakeholders who have authority over this festival. I think I am more powerful than most other stakeholders in this festival. I think when I make a request, most stakeholders respond quickly to it. I think my request(s) is more urgent than those of other stakeholders. I think my actions conform to what is expected by other stakeholders in this festival. I think I have a right to be part of this festival. I think I am a responsible stakeholder in this festival.	0.73
Social exchange I think I trust other stakeholders in this festival. I think I respond appropriately to other stakeholders. I think I obtain a suitable response from other stakeholders in this festival. I think I participate in this festival without expecting any reward in return from other stakeholders. I think I consider the interest of other festival stakeholders first before mine. I think I have control over most stakeholders in the festival. I think it matters to me which stakeholder has more control over this festival. I think I rely on other stakeholders in order to play my role in this festival. I think my level of reliance on other stakeholders is appropriate.	0.70
Collaboration I think I take some financial risk in being part of this festival. I think I will lose some opportunities if this festival is unsuccessful. I think I dialogue effectively with most stakeholders in this festival. I think my level of negotiation with other stakeholders is appropriate. I think I easily agree with other stakeholders in this festival. I think I am satisfied with the level of agreement among stakeholders in this festival. I think my agreement with other stakeholders helps the festival to succeed.	0.70
Social networking I think my contact with other stakeholders in the festival is largely informal. I think I interact actively with other stakeholders in this festival. I think I voluntarily interact with other stakeholders in this festival. I think some stakeholders come into contact with others in this festival through me. I think I am one of the most central stakeholders in this festival.	0.71

4.5. Sampling

The difficult and costly nature of obtaining data from all possible respondents often calls for some form of sampling (Veal, 2006). The preferred form of sampling is one that offers an equal chance to all in the population of being selected and also representative of the population (Balnaves & Caputti, 2001). This is probability sampling, which offers an opportunity for all to be selected, thereby removing or eliminating bias in selection (Finn et al., 2000). However, the nature of tourism research does not always offer the opportunity for probability sampling (Veal, 2006).

The first form of sampling was to sample festivals from the list of festivals. Three criteria were used to sample the festivals. The first was the size and structure of the festival. Large and highly patronized festivals were targeted since they offered a wider number and array of stakeholders. The second criteria was the time period within which the festivals were celebrated. Only festivals celebrated between December and March were included due to the time limitation of the study. The third criteria was the geo-ethnic coverage of the festivals. It was essential to select festivals from different geographic and ethnic regions across the country to avoid bias and to gain a true picture of the stakeholder relationships for festivals across the country. Based on these three criteria, the Danjua, Damba, Akwasidae, Edina Bronya, Fao, and Aboakyir festivals were selected. All festivals selected were local traditional festivals in which stakeholders are similar for all the festivals (Amenumey and Amuquandoh, 2008). This was to ensure similarity of festival stakeholders across the various festivals since the characteristics of the festivals could impact the relationships between stakeholders. Table 4.4 shows the festivals listed by the Ghana Tourism Authority.

Table 4.7. List of traditional festivals in Ghana

Month	Festival Celebrated	Region of Ghana (Location)
January	Bugum Festival	Northern Region
	Edina Buronya Festival	Central Region
	Rice Festival	Volta Region
	Kpini-Kyiu	Upper West Region
	Adae Kesee	Ashanti
	Tenghana Festival	Upper East Region
	Danso Abaim &Ntoa Fukokuese Festivals	Brong Ahafo Region
	Apafram Festival	Eastern Region
February	Papa Festival	Ashanti Region
	Adaakoya	Upper East
	Dzawuwu Festival	Volta Region
March	Damba Festival	Northern Region
	Ngmayem Festival	Eastern Region (Odumase)
	Asikloe Festival	Volta Region
	Volo Festival	Volta Region
	Lekoyi Festival	Volta Region
	Kotokyikyi & Ogyapa Festival	Central Region
	Kurubie Festival	Brong Ahafo Region
	Apoo	Brong Ahafo (Techiman & Wenchi)
	Gologo Festival	Upper East
	Lalue Kpledo Festival	Greater Accra Region
April	Bugum, Serpeemi & Wodomi Festivals	Eastern Region
	Dipo	Eastern Region
May	Aboakyir (Deer Hunt) Festival	Central Region (Winneba)
	Beng Festival	Northern
	Osudoku Festival	Eastern Region
	Donkyi Festival	Brong Ahafo Region
	Don Festival	Upper East Region
June	Asafua Festival	Central Region

	Ahumkan Festival	Eastern Region
	Gyenprem Festival	Volta Region
	Ahobaa Festival	Central Region
	Kete Festival	Central Region
	Ebisa Festival	Central Region
	Kli-Adzim Festival	Eastern Region
	Ahoba Kuma Festival	Central Region
	Apiba Festival	Central Region
	Nkyidwo (Monday Night)	Ashanti Region
July	Bakatue Festival	Central Region (ELMINA)
	Bombei Festival	Western Region
	Ekyen Kofie Festival (Yam Festival)	Western Region
	Kundum Festival (Yam Festival	Western region
	Wodomi Festival	Eastern Region
August	Asafotu-Fiam Festival	Greater Accra (Ada)
	Odambea Festival	Central Region
	Ahoba Kese Festival	Central Region
	Edim Kese Festival	Western Region
	Equadoto Festival	Central Region
	Homowo Festival	Greater Accra Region
	Apatwa Festival	Western Region
	Awubia Festival	Central Region
	Kundum Festival	Western Region
	Afenorto (Staying At Home)	Volta Region
September	Fetu Afahye	Central Region (Cape Coast)
	Nkronu Festival	Western Region
	Sometutuza Festival	Eastern Region
	Akwambo Festival	Central Region
	Ayerye Festival	Central Region
	Akyempem Festival	Ashanti Region

	Odwira Festival	Eastern Region (Akropong)
	Kobine Festiv al	Upper West Region
October	Ohumkyire Festival	Eastern Region
November	Fao Festival	Upper East Region
	Agumatsa Waterfalls Festival	Volta Region
	Hogbetsotso Festival	Volta Region (Anlo)
	Kwafie Festival	Brong Ahafo region
	Kakube	Upper West Region (Nandom)
	Sasabobirim Festival	Brong Ahafo Region
December	Fiok Festival	Upper East Region (Sandema)
	Adae and Akwasidae Festivals	Ashanti Region
	Parigbele festival	Upper West region (Tumu)

Source: Ghana Tourism Authority (2014). *Culture*. Retrieved online on 6th June 2015 from http://www.ghana.travel/visiting_ghana/culture

Based on these three criteria, purposive sampling was adopted in selecting festivals that fit the above criteria in order for the comparison of stakeholder views to be meaningful. According to Amenumey and Amuquandoh (2008), the stakeholders in most festivals in Ghana are very similar in many respects regardless of location or ethnic group.

The Danjua festival is celebrated by the people of Kpikpira in the Garu district of the Upper East region. It is marked to thank God and the ancestors for the previous year's harvest, take stock of the previous year, foster unity in the community, and also to assert the authority of the traditional rulers. Visitors to the festival are often from neighboring towns with some being people who are originally from Kpipkira. While visitor numbers are not readily available due to the absence of specific data, the researcher puts visitor numbers at around several hundreds. The festival is celebrated for a week with the grand durbar of chiefs held on the penultimate day. Prior to this,

clean up exercises and games are organized as well as some rituals. An ad hoc committee of sub-chiefs and elders including the chief's assistants and secretary, and some prominent citizens, comprise the body of organizers who meet as and when required to see to the effective planning of the festival.

The Damba festival is celebrated by the people of Tamale even though other ethnic groups like the Mamprugu, Gonja, Nanum, and Waali also celebrate it. It is connected to the birth of Prophet Mohammed but the actual celebrations center more on chieftaincy and tradition than on Islam. The organizers of the Tamale Damba festival include the chiefs in Tamale who all owe allegiance to Yaa Naa (the overlord of Dagbon). The prominent chiefs involved include the Sagnthe Sagnarigu Chief, the Dakpema, Gulkpe Naa, Bugulana,Chief of Lameshegu, Guma Naa and the Chief of Banvim who together with their sub-chiefs such as the Diema Naa and assistants comprise the organizers of the festivals. Damba is celebrated for four days with the penultimate day also the most colorful and characterized by horse riding by chiefs and the firing of musketry. Visitors to Damba also includes some foreign tourists and people from other towns around the city of Tamale. Here also, the lack of accurate data renders it difficult to be exact with visitor numbers. The Damba festival, however, has a higher attendance, estimated to be in the thousands.

Akwesidae Kesse is an elaborate festival celebrated by the people of Ashante in the Ashanti region of Ghana. The festival climaxes the previous Adae festivals and is held in December to usher in the New Year. The festival has fewer organizers since the organization is very much under the control of the Asantehene (King of the Ashanti Kingdom), who assigns people to be in charge of the festival. Since there are ceremonies held in secret, these are done by the sub chiefs. The celebration of the festival is week-long but the days prior to the grand durbar where the Ashantehene sits in state, are mainly comprised of ceremonies and rituals most of which are not in

the public eye. While the festival is relatively large, attendees are dominated by residents of Kumasi. Here also the estimates of visitors from outside Kumasi is estimated to be in the hundreds with some being from outside the country.

The Edina Bronya is celebrated to usher in the New Year for the people of Elmina in the Central region of Ghana and starts on the first Thursday of the New Year. It was introduced by the Dutch colonialists to solidify the bond of friendship between them and the local inhabitants. The significant features of the festival include masquerades, brass band music, and dancing along the streets. The chief of Elmina is the principal organizer and convener. A committee is set up each year to run the festival and is comprised of elders and some leaders in Elmina. Some of the elders have been members of the committee for a long time. The celebration also lasts a week with the penultimate day being the day of the grand durbar of chiefs. Here also, games, clean up exercises and masquerades along the street precede the day of the grand durbar. Visitor numbers are large for this festival and include visitors who happen to be in Elmina to visit the slave forts and castles during the celebration of the festival. Visitors from the neighboring cities of Cape Coast and Takoradi also constitute a significant proportion of visitors. In the absence of data on visitors, an approximation of visitors would be put at a few thousand.

The Fao festival is celebrated by the people of Navrongo in the Upper East region. It is celebrated every year to give thanks to the gods and ancestors for a successful cropping season and especially for rain, which is what farmers in the area depend on. It is also an opportunity to show appreciation for life and health. The visitor numbers are considerably high and are in several hundreds, as per the approximation of the researcher. This is mainly because of the close ties and linkage the people of Navrongo have with other neighbouring towns like Bolga, Sandema and Paga. The chief of Navrongo (the Navro-Pio), together with elders and selected opinion leaders in

Navrongo, constitute the organizing committee who plan and coordinate the activities of the festival. The festival lasts for one week. Here also, the day of the grand durbar is the most patronised and preceded with clean-up exercise, rituals, sacred ceremonies and games.

The Aboakyir festival, finally, is perhaps one of Ghana's signature traditional festivals. It is celebrated by the people of Winneba in the central region of Ghana. The festival entails hunting for game, specifically the deer, with bare hands. Various groups compete to see which group catches a deer first. It marks when the people of Simpa migrated to their current settlement in Winneba. This festival is better organized than the other festivals. The committee members are usually selected in advance of at least six months and the festival is also officially launched. The chief of Winneba heads the committee but the actual organization is done by the committee of highly educated chiefs and local leaders with long-standing experience in the running of the festival. They have regular meeting days and meetings are held at the offices of the traditional council several times leading to the festival. All aspects of the festival are discussed at such meetings. Visitor numbers are quite high but in the absence of official figures will be placed at least above three thousand. This festival has a high degree of patronage by foreign visitors. Majority of local residents also attend the festival. The festival is celebrated over a week and similar to other festivals, has activities such as clean-up exercises, sporting activities and games leading up to the grand durbar on the penultimate day. Additionally, the festival has a beauty pageant dubbed "Miss Aboakyir." Figure 4.1 shows the festivals selected and their geographical location in the study area (Ghana).

Figure 4.1. Locations of festivals selected for the main survey

Aside from selecting the festivals, respondents were also sampled for the main survey.

Organizers comprised members of committees set up by the traditional councils to oversee the

127

planning and running of the festivals. These were mostly traditional rulers, sub-chiefs, members of traditional councils, administrators of chief's palaces, and in some instances some key opinion leaders in the community. Government authorities included local government officials, the police service, fire and emergency services, as well as elected officials. However, only officials who had roles to play in the festival were included as part of the local authority group. Sponsors were known by the organizers and were therefore easily accessed through the list offered by the organizers. They were contacted directly at their business addresses. They included organizations with financial or resource contribution and arrangements with the organizers, authorized to showcase and market their products at the festival. Volunteers were also distinguished from local residents based on their volunteering in the festival. Volunteers were comprised of those in charge of activities such as drumming, dancing, serving food and beverage, student cadets for crowd control, and those in charge of the performance of some rituals. The organizers aided in gaining a list of volunteers even though this list was written up as opposed to being stored in a database. The media comprised radio and television stations (including the representative branches of national or regional stations and newspaper agencies) and were contacted directly. Here also, only media representative who were covering or to cover the event were included in the sample. In summary, contact was first established with the Ghana Tourism Authority and the House of Chiefs in the respective regions where the festivals are held. The officials of these agencies in turn aided in gaining access to the organizers of each festival. The organizers then helped contact volunteers, sponsors, and some local government authorities.

However, visitors, local residents, vendors and some local government authorities could only be sampled during the festival. Only visitors from outside the festival location were considered as part of the visitor group and distinguished from local residents at the festivals. This

distinction was relevant in order to capture the tourism dimension of visitation as opposed to residents attending a festival in their own town. For this, trained research assistants had to personally probe respondents in order to ascertain whether they were visitors or local residents. Since vendors were only known during the festival, they were sampled during the festivals by zoning the open areas according to the number of assistants assigned, and systematically selecting every second vendor. Where a vendor could not respond, the approach was to move to the next vendor and the order started again. Vendors, however, proved very corporative in their responses. Also, the fact that the festivals were held in open spaces made it physically impossible to use a purely random sampling approach. A convenience sampling method was therefore used to sample visitors and local residents by using a similar approach as used for vendors. Assistants had to probe further to distinguish between visitors and local residents before questionnaires were administered. While acknowledging the weakness of convenience sampling such as being rather discretionary and prone to bias in selecting respondents, this approach was only adopted for stakeholders who could not otherwise be sampled in other ways (visitors and local residents). The zoning of open areas and assigning assistants also helped in having some scientific approach to selection of respondents.

4.6. Sample size(s)

According to Veal (2006), the size of the actual sample, not the size relative to the population is what is relevant, as long as the sampling procedure is valid. Sample sizes are governed by the level of precision required, analytical rigor envisaged or required, and availability of funds. According to the Central Limit Theorem (McClave et al., 2008) samples of thirty (30) and above randomly selected from a normally distributed population is required to assume

normality. Table 4.5 illustrates the sample sizes (according to each stakeholder) from the main survey.

Table 4.8. Sample sizes in the main survey

Stakeholder	Sample Size
Organizers	85
Local Residents	255
Local Government Authorities	68
Media	69
Volunteers	128
Vendors	104
Visitors	330
Sponsors	52
Total	1,092

4.7. Data collection

Data collection was carried out from December 2015 to March 2016 at six festivals across Ghana. First, seven research assistants from the University for Development Studies in Tamale were recruited to assist with data collection. These assistants were all university graduates and were used for data collection in all the festivals in order to ensure consistency and quality of data collection. Using facilities at the University for Development Studies, they were first trained on the background of the study, the objectives of the study, sampling approach to be used, how to avoid bias in selection, how to approach respondents, and how to probe further to establish specificity of stakeholders before administering the required questionnaire. They were also trained on how to check for completeness of questionnaires right after respondents complete them. Since the researcher was also personally involved in the data collection and was with the assistants at all times in all festivals, this helped ensure the quality of the data collected. The pilot study also offered opportunity to identify areas of difficulty in data collection. A second training was offered after the pilot study to smoothen out areas that were observed to be in need of further clarification.

Some stakeholders such as organizers, volunteers, sponsors, media and some local government authorities could be sampled off-site as they were busy on the main durbar days of the festivals. For visitors, local residents, vendors and some local government authorities, questionnaires were administered on-site. Questionnaires, after they were answered, were handed back and then carefully inspected for any missing responses. Filled-out questionnaires were checked on the spot for completeness. Respondents were asked to fill in any questions left unanswered. This led to a low number of incomplete questionnaires. The average completion time of the questionnaire was thirteen (13) minutes. In part II of the questionnaire, which looked at how stakeholders evaluated their relationship with specific stakeholders, a stakeholder was substituted for each question in order for stakeholders to evaluate specific stakeholders. Part two of Appendix E shows this. This made the filling of the questionnaires less complicated. A gift, equivalent to GHC 2.00 (0.5 USD) was offered as a token of appreciation. A total number of 1,115 questionnaires were collected. However, 23 questionnaires were still found to contain too many incomplete and suspicious responses and were therefore excluded from the analysis. A total of 1,092 usable questionnaires were therefore used for the data analysis.

Although challenges of data collection existed, such as negotiating access to key organizers, the offer of an incentive gift help to keep the attention of the respondents and greatly enhanced response to the questionnaires. Some respondents, however, declined the gift offer due to their knowledge that this was part of the research thesis of a PhD student. The welcoming and hospitable nature of respondents also helped reduce the challenges of data collection.. While a refusal rate was not strictly kept, the response rates were very high. Table 5.2 in the results section shows this information.

4.8. Data analysis

In order to analyze the data obtained, statistical procedures were employed using IBM SPSS version 21. Firstly, the questionnaires were checked again for completeness and then the data captured into SPSS. Normality tests were carried out on the dataset to ensure that the data were suitable for analysis. No significant outliers or unusual responses were detected in the dataset, largely due to the fact that there were no strictly continuous measurements. Since missing data was also eliminated, except in the case of rejected questionnaires, analysis could proceed. A total number of 1,115 questionnaires were collected. However, 23 questionnaires were still found to contain too many incomplete and suspicious responses and were therefore not used in the analysis. Where responses on a questionnaire were found to be the same or almost similar for all questions, this was excluded from the analysis. The data was therefore cleaned, with a remaining 1,092 questionnaires used for the data analysis. Frequency analysis was initially conducted to identify the socio-demographic characteristics of respondents as well as for stakeholder numbers in each festival. The analysis involved the analysis of variables including gender, occupation, education, age, as well as the level of satisfaction with the festival.

A series of post ANOVA tests using Duncan's Multiple Range test, which provides different critical difference values for particular comparisons of means, were subsequently carried out to explain the differences in the self-evaluation responses of the various stakeholder groups to establish differences in means between respective stakeholder groups on each item. The second part of the analysis employed the General linear model (GLM) tests with repeated measures. General Linear Model (GLM) tests with repeated measures were used to examine how stakeholder groups evaluated each other. This statistical approach was used as per the second part of the questionnaire, where each stakeholder was measured several times on a number of continuous

variables on how they viewed other stakeholders. Post hoc differences were established by looking at the significant mean differences between groups. These techniques were employed bearing in mind the research objectives and the hypothesis developed in the conceptualization.

4.9. Chapter summary

This chapter clarified the background and setting of the study and the development of the survey instrument, by explaining how the items were developed, and also pretested and pilot tested in order to obtain the final questionnaire. The sampling techniques employed to sample the festivals for the main survey, as well as the justification for it, was also presented. The sampling of respondents, sample sizes of the eight stakeholder groups, and the data collection methods were also presented. The concluding part of the chapter explained how the data were analyzed.

CHAPTER 5 : FINDINGS

5.1. Introduction

This chapter shows the results of the study. The results are subdivided into three sections. The first section shows the results of the descriptive statistical analyses and displays the frequencies of festivals and respondents as well as socio-demographic and other respondent characteristics. The second part shows the results of the self-evaluation by stakeholders, using one-way ANOVA tests. The third section shows results of how each stakeholder evaluated other stakeholders, using the GLM tests with repeated measures. The various subdivisions of the results within the second and third sections are presented in accordance with the sequence of the research objectives outlined in chapter one.

5.2. Stakeholder frequencies

Overall, 1,092 questionnaires were used for the analysis. The largest respondent group was visitors (30.2%), followed by local residents (23.4%), volunteers (11.7), Vendors (9.6%), organizers (7.8%), media (6.3%) and government authorities (6.2%). The smallest group of respondents was sponsors (4.8%). Table 5.1 shows the frequencies of the various stakeholder

Table 5.1. Stakeholder frequencies

Stakeholder	Frequency	Percent
Organizer	85	7.8
Government Authority	68	6.2
Volunteer	128	11.7
Local Resident	255	23.4
Visitor	330	30.2
Sponsor	52	4.8
Vendor	105	9.6
Media	69	6.3
Total	1,092	100

Table 5.2 presents a breakdown of each festival and the number of stakeholder respondents. The Edina Bronya and Fao festivals had the highest number of stakeholder responses, owing largely to the size and level of organization involved in the festival, while the Akwasidae festival had the lowest. The Akwasidae festival had no sponsors because the Asantehene (The King of the Ashanti kingdom) does not allow any commercial sponsorship but instead takes care of all expenses related to the festival. This is intended to prevent commercialization and also to preserve the traditions and customs associated with the festival.

Table 5.2. Stakeholder frequencies according to festival

	Organizer (*N*=85)	Government Authority (*N*=68)	Sponsor (*N*=52)	Vendor (*N*=105)	Volunteer (*N*=128)	Local Resident (*N*=255)	Visitor (*N*=330)	Media (*N*=69)	
Festival 1 (Danjua)	21	23	3	24	34	56	22	12	192
Festival 2 (Damba)	20	10	8	23	29	45	45	11	195
Festival 3 (Akwesidae)	5	5	0	14	5	34	5	4	72
Festival 4 (Edina Bronya)	15	19	1	28	40	22	90	12	232
Festival 5 (Fao)	4	6	14	6	5	86	107	6	232
Festival 6 (Aboakyir)	20	5	26	10	15	12	61	24	169
No. of distributed questionnaires	90	70	60	105	130	260	330	75	
Response rate	94%	97%	87%	100%	98%	98%	100%	92%	

5.3. Stakeholder characteristics

In terms of gender, the majority of respondents were male (71%), while with respect to occupation, students constituted the majority (43%), followed by civil servants (10%) and company employees (8.1%). The least represented occupational group was the retired (0.6%). The youthful nature of the Ghanaian population, coupled with the use of young volunteers in the

135

festivals as a way of learning from the elders and maintaining culture, gives rise to a high number of young respondents. Taking societal responsibility at a young age while still in school is not uncommon in Ghana. Younger people are also engaged in vending activities during these festivals since most of the festival activities are intense around the weekend when students from both senior high school and universities/polytechnics or other tertiary institutions can join in. Since social and cultural studies are still an integral part of the curriculum of both senior high and tertiary education in Ghana, students are also naturally interested in this for both educational and leisure purposes. Education levels reveal that 40.2% of respondents had at least high school education, while 41.8% were either currently in polytechnic/university or had completed university. In terms of age distribution, most respondents were aged between 20 and 29 (41.8%), followed by those less than 20 years (23.7%) and those 30-39 (18.8%). The least represented age group were those who were 60 years and above (2.5%). Table 5.3 displays this information.

Table 5.3. Profile of respondents (N= 1,092)

Variable	Category	Stakeholder								Total	Percent
		Organizer (N=85)	Government Authority (N=68)	Volunteer (N=128)	Local Resident (N=255)	Visitor (N=330)	Sponsor (N=52)	Vendor (N=105)	Media (N=69)		
Gender	Male	66	53	109	189	213	30	59	56	775	71
	Female	19	15	19	66	117	22	46	13	317	29
Occupation	Company Employee	8	0	9	20	7	12	4	28	88	8.1
	Farmer	13	0	18	12	9	0	1	2	55	5
	Civil Servant	16	44	10	6	19	1	1	7	104	10
	Fisherman	2	0	6	2	5	0	0	0	15	1.4
	Trader	19	0	3	13	8	6	32	0	81	7.4
	Technician	4	1	2	6	4	0	1	9	27	2.4
	Student	1	0	57	147	221	5	28	9	468	43
	Salesperson	0	0	5	7	4	22	18	2	58	5
	Teacher	10	3	9	13	23	2	4	5	69	6
	Driver/Trans portation	0	0	2	8	7	2	3	2	24	2.1
	Retired	3	0	1	0	2	1	0	0	7	0.6
	Other	9	20	6	21	21	1	13	5	96	9
Education	Junior high school	21	2	38	53	40	6	29	7	196	18
	Senior high school	17	22	64	126	132	23	43	13	440	40.2
	Currently in Polytechnic or University	10	12	9	26	86	4	13	12	172	15.8
	Polytechnic or University	37	32	17	50	72	19	20	37	284	26
Age	Less than 20	1	0	40	92	102	5	16	3	259	23.7
	20-29	23	17	48	103	161	21	51	32	456	41.8
	30-39	18	30	24	32	43	11	21	26	205	18.8
	40-49	14	14	7	16	12	7	12	7	89	8.1
	50-59	18	6	6	8	7	5	5	1	56	5.1
	60 or above	11	1	3	4	5	3	0	0	27	2.5

5.4. Results of stakeholder self-evaluation

One-way ANOVA tests were conducted to ascertain the mean differences between stakeholders' perceptions of items on power, urgency, legitimacy, trust, reciprocity, altruism,

control, dependence, collaboration, risk, negotiation, consensus, social networking and centrality. Tables 5.4, 5.5, 5.6, and 5.7 display the results of the analysis. Significant differences were found between stakeholder groups on 24 out of 28 items at least at the 0.05 level. Even though significant differences in means were noticed, post hoc ANOVA tests using Duncan's Multiple Range test, which provides different critical difference values for particular comparisons of means, were conducted in order to explain the source of the significant mean differences. Based on the results and the differences between the groups, alphabets a, b, c and d were used to indicate the significant mean differences between the groups where (a < b < c < d). This is indicated as a footnote on Tables 5.4 to 5.7.

In view of the conservative reliability scores for the scales used, the discussion of the results of this study takes this into consideration and does not go beyond the dictates of what this implies for conclusions from the results of this research.

5.4.1. Stakeholder self-evaluation of power, urgency and legitimacy

Table 5.4 displays festival stakeholders' self-evaluation of power, urgency and legitimacy. Regarding the item on power, "I think I am one of the influential stakeholders who have authority over this festival", the organizer group had the highest mean score (mean=4.51) whereas local residents (mean=2.62), visitors (mean=2.71) and vendors (mean=2.47) had the lowest mean values. For the second item on power, "I think I am more powerful than most other stakeholders in this festival", the organizers (mean=2.74) and sponsors (mean=2.65) had the highest mean values, while the vendor (mean=2.22) and visitor (mean=2.17) groups had the lowest mean scores.

The item on urgency, "I think when I make a request, most stakeholders respond quickly to it", showed that the organizers had the highest mean score (mean=3.82) whereas visitors had the least mean value (mean=2.47). The organizers (mean=2.91) also displayed the highest mean

score on the second item on urgency, "I think my request(s) is more urgent than those of other stakeholders." The least mean value for this item was for the visitor group (mean=2.23).

In terms of legitimacy, festival organizers (mean=4.54) had the highest mean score compared with the rest of the other seven stakeholder groups (mean=4.09 to 3.88) on the item, "I think my actions conform to what is expected by other stakeholders in this festival". Concerning the item, "I think I have a right to be part of this festival", the organizers also had the highest mean mark (mean=4.73) while sponsors had the lowest mean value (mean=4.04). With regard to the third item on legitimacy, "I think I am a responsible stakeholder in this festival", the organizer group (mean=4.38) had the highest mean value, in contrast with the other seven groups which displayed the least mean values (mean=3.74 to 3.38).

Table 5.4. Festival stakeholders' self-evaluation of power, urgency, and legitimacy

	Organizer (1) Mean	Government Authority (2) Mean	Sponsor (3) Mean	Vendor (4) Mean	Volunteer (5) Mean	Local Resident (6) Mean	Visitor (7) Mean	Media (8) Mean	F-value	p-value
Power										
I think I am one of the influential stakeholders who have authority over this festival.	4.51c	2.85ab	3.06b	2.47a	2.71ab	2.62a	2.52a	2.80ab	25.56	.000
I think I am more powerful than most other stakeholders in this festival.	2.74c	2.37abc	2.65c	2.22a	2.60bc	2.25ab	2.17a	2.46abc	4.16	.000
Urgency										
I think when I make a request, most stakeholders respond quickly to it.	3.82d	3.10c	3.15c	2.54ab	2.84abc	2.62ab	2.47a	2.88bc	14.84	.000
I think my request(s) is more urgent than those of other stakeholders.	2.91c	2.75b	2.77b	2.38ab	2.73b	2.39ab	2.23a	2.72b	5.86	.000
Legitimacy										
I think my actions conform to what is expected by other stakeholders in this festival.	4.54b	3.91a	3.88a	3.99a	4.09a	3.97a	3.92a	3.90a	8.74	.000
I think I have a right to be part of this festival.	4.73c	4.23ab	4.04a	4.37b	4.39b	4.38b	4.23ab	4.23ab	7.67	.000
I think I am a responsible stakeholder in this festival.	4.38b	3.65a	3.56a	3.74a	3.51a	3.48a	3.38a	3.45a	7.76	.000

Note: a, b, c and d indicate the source of significant mean differences (a < b < c < d).
Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

5.4.2. Stakeholder self-evaluation of trust, reciprocity, altruism, control and dependence

Table 5.5 illustrates the results of festival stakeholders' self-evaluation of trust, reciprocity, altruism, control and dependence. The results on trust, reveal that the organizer group (mean=3.82) had the topmost mean value on the item, "I think I trust other stakeholders in this festival." The media group (mean=3.38) on the other hand, had the lowest mean value.

With respect to the reciprocity, the item, "I think I respond appropriately to other stakeholders" shows the highest mean value on the organizers (mean=4.33) and the lowest on the media (mean=3.38). Organizers (mean=3.86) also showed the highest mean score on the item, "I think I obtain a suitable response from other stakeholders in this festival," while the local resident group (mean=3.29) had the least mean value.

With regard to altruism, the organizers (mean=4.34) had the highest mean mark on the item, "I think I participate in this festival without expecting any reward in return from other stakeholders." The lowest score for this item was for sponsors (mean=3.29). The item, "I think I consider the interest of other festival stakeholders first before mine", showed the highest mean value for organizers (mean=4.12), whereas the lowest mean values were for the other seven groups (mean=3.10 to 2.80).

In terms of control, the mean value of the organizer group (mean=3.48) was the highest, while that of the vender (mean=2.46), local resident (mean=2.43) and visitor (mean=2.33) groups were the lowest on the item, "I think I have control over most stakeholders in the festival." The item, "I think it matters to me which stakeholder has more control over this festival", shows the highest mean mark for organizers (mean=3.82), while the lowest mean marks were for the other groups (mean=3.31 to 3.16) with the exception of the sponsor group. Concerning dependence, the organizers (mean=3.61) had the topmost mean value on the item, "I think my level of reliance on other stakeholders is appropriate" whereas government authorities (mean=3.16) and volunteers (mean=3.14) had the lowest mean scores.

Table 5.5. Festival stakeholders' self-evaluation of trust, reciprocity, altruism, control, and dependence

	Organizer (1) Mean	Government Authority (2) Mean	Sponsor (3) Mean	Vendor (4) Mean	Volunteer (5) Mean	Local Resident (6) Mean	Visitor (7) Mean	Media (8) Mean	F-value	p-value
Trust										
I think I trust other stakeholders in this festival.	3.82c	3.46ab	3.44ab	3.79b	3.66ab	3.51ab	3.47ab	3.38a	2.27	.027
Reciprocity										
I think I respond appropriately to other stakeholders.	4.33c	3.81b	3.69ab	3.57ab	3.61ab	3.47ab	3.38a	3.56ab	8.50	.000
I think I obtain a suitable response from other stakeholders in this festival.	3.86c	3.43ab	3.52ab	3.42ab	3.66b	3.29a	3.39ab	3.45ab	3.20	.002
Altruism										
I think I participate in this festival without expecting any reward in return from other stakeholders.	4.34c	3.91b	3.29a	3.53ab	3.66ab	3.70b	3.78b	3.80b	4.46	.000
I think I consider the interest of other festival stakeholders first before mine.	4.12b	2.91a	3.10a	2.80a	3.12a	2.93a	2.89a	2.80a	9.99	.000
Control										
I think I have control over most stakeholders in the festival.	3.48d	2.67abc	2.88c	2.46a	2.84bc	2.43a	2.33a	2.49ab	10.76	.000
I think it matters to me which stakeholder has more control over this festival.	3.82b	3.31a	3.52ab	3.29a	3.22a	3.25a	3.16a	3.27a	3.15	.003
Dependence										
I think I rely on other stakeholders in order to play my role in this festival.	3.16	3.03	3.29	3.41	3.25	3.24	3.21	3.36	.689	.681
I think my level of reliance on other stakeholders is appropriate.	3.61b	3.16a	3.36ab	3.37ab	3.14a	3.43ab	3.25ab	3.42ab	2.04	.047

Note: a, b, c and d indicate the source of significant mean differences (a < b < c < d).
Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

5.4.3. Festival stakeholder self-evaluation risk, negotiation and consensus

Table 5.6 shows festival stakeholders' self-evaluation of risk, negotiation and consensus. In relation to risk, the results reveal that the organizer stakeholder group (mean=3.85) had the highest mean value on the item, "I take some financial risk in being part of this festival". However, the government authority group (mean=2.62) had the lowest mean value on this item. Also, the mean score for "I think I will lose some opportunities if this festival is unsuccessful" was highest for the organizers (mean=3.85) but lowest for the media (mean=3.20), local resident (mean=3.08), volunteer (mean=2.98), visitor (mean=2.92) and government authority (mean=2.87) groups.

With respect to negotiation, the highest mean score for the item, "I think I dialogue effectively with most stakeholders in this festival", was for the organizers (mean=4.42), while the lowest was for visitors (mean=3.09). Organizers (mean=4.42) also had the highest mean value on "I think my level of negotiation with other stakeholders is appropriate." The other groups (mean=3.59 to 3.27) had the lowest mean values on this item.

On consensus, volunteers (mean=3.66) had the topmost mean score on the item, "I think I easily agree with other stakeholders in this festival", whereas government authorities had the lowest value (mean=3.10). On the item, "I think my agreement with other stakeholders helps the festival to succeed", the highest mean score was realized for organizers (mean=4.03). The rest of the groups had the lowest mean values (mean=3.79 to 3.52) on this item.

Table 5.6. Festival stakeholders' self-evaluation of risk, negotiation, and consensus

	Organizer (1) Mean	Government Authority (2) Mean	Sponsor (3) Mean	Vendor (4) Mean	Volunteer (5) Mean	Local Resident (6) Mean	Visitor (7) Mean	Media (8) Mean	F-value	p-value
Risk										
I think I take some financial risk in being part of this festival.	3.85d	2.62a	3.62d	3.51cd	3.12bc	3.00ab	2.94ab	3.49cd	9.45	.000
I think I will lose some opportunities if this festival is unsuccessful.	3.99b	2.87a	3.65b	3.63b	2.98a	3.08a	2.92a	3.20a	10.00	.000
Negotiation										
I think I dialogue effectively with most stakeholders in this festival.	4.42c	3.26ab	3.31ab	3.20ab	3.27ab	3.23ab	3.09a	3.55b	15.08	.000
I think my level of negotiation with other stakeholders is appropriate.	4.42b	3.40a	3.54a	3.40a	3.41a	3.35a	3.27a	3.59a	12.07	.000
Consensus										
I think I easily agree with other stakeholders in this festival.	3.22ab	3.10a	3.33ab	3.53b	3.66c	3.42ab	3.44ab	3.46ab	2.07	.044
I think I am satisfied with the level of agreement among stakeholders in this festival.	3.46	3.29	3.48	3.40	3.46	3.52	3.40	3.26	.673	.695
I think my agreement with other stakeholders helps the festival to succeed.	4.03b	3.74a	3.79a	3.62a	3.78a	3.70a	3.52a	3.55a	2.65	.010

Note: a, b, c and d indicate the source of significant mean differences (a < b < c < d).
Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

5.4.4. Festival stakeholder self-evaluation of social networking

Table 5.7 illustrates the results of festival stakeholders' self-evaluation of social networking. Significant differences occurred in two out of three items. The organizer group (mean=4.32) had the highest mean score on the item, "I think I interact actively with other stakeholders in this festival", while the other six groups displayed the lowest mean values (mean= 3.61 to 3.35). Similarly, organizers (mean=4.35), showed the highest mean score on the item, "I think I voluntarily interact with other stakeholders in this festival." The mean values of the other seven groups (mean=3.69 to 3.46) were lowest on this item.

In terms of how stakeholders served as a link to other stakeholders, the organizers (mean=4.29) had the highest mean value on the item, "I think some stakeholders come into contact with others in this festival through me." Sponsors (mean= 2.94), on the other hand, had the lowest mean value. The organizer stakeholder groups' mean (mean=4.15) was also highest on the item, "I think I am one of the most central stakeholders in this festival." The lowest mean values (mean= 3.40 to 2.71) on this item were for the other groups. Table 5.8 gives a summary of the self-evaluation by stakeholders.

While all the results presented are self-evident, the conservative nature of responses in the Ghanaian cultural context, just as in the Asian context, could account to some degree for the nature of the results which in many cases tend to center around the mid-mean point on the 5-point Likert scale. The organizers differ in this regard because they are clearly in charge of the festivals. Additionally, since this aspect of the results reflect self-evaluation by stakeholder respondent groups, the difference between the organizers and other stakeholders, as well as the similarity in the mean scores of other stakeholders is reasonable since the organizers, by virtue of higher participation and control over festival activities, are more involved in the festivals. The availability of research assistants at all times to clarify any misunderstood questions on the questionnaire by

respondents also ensured that the results are unlikely due to a lack of understanding of the questions but are more of a true reflection of the perceptions of respondents, which as indicated, tend to be conservative.

The use of convenience sampling to sample local residents and visitors also needs to be acknowledged here since this could have some impact on the results because a different approach was adopted for sampling these two groups. However, the results do not to suggest any considerable deviation from the other stakeholders to which different sampling approaches were used.

Table 5.7. Festival stakeholders' self-evaluation of social networking

	Organizer (1) Mean	Government Authority (2) Mean	Sponsor (3) Mean	Vendor (4) Mean	Volunteer (5) Mean	Local Resident (6) Mean	Visitor (7) Mean	Media (8) Mean	F-value	p-value
Social Networking										
I think my contact with other stakeholders in the festival is largely informal.	3.07	3.22	3.10	3.30	3.25	3.18	3.30	3.01	.815	.575
I think I interact actively with other stakeholders in this festival.	4.32b	3.53a	3.61a	3.56a	3.44a	3.38a	3.35a	3.55a	8.05	.000
I think I voluntarily interact with other stakeholders in this festival.	4.35b	3.57a	3.46a	3.53a	3.56a	3.53a	3.49a	3.68a	6.47	.000
I think some stakeholders come into contact with others in this festival through me.	4.29d	2.99ab	2.94a	3.08ab	3.34bc	3.01ab	3.04ab	3.49c	13.36	.000
I think I am one of the most central stakeholders in this festival.	4.15b	2.71a	3.21a	2.90a	3.07a	2.97a	3.40a	3.17a	11.09	.000

Note: a, b, c and d indicate the source of significant mean differences (a < b < c < d).
Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

Table 5.8. Summary of festival stakeholders' self-evaluation

	Item	Highest mean value	Lowest mean value (s)
Power	I think I am one of the influential stakeholders who have authority over this festival.	Organizer	Local resident, Visitor, Vendor
	I think I am more powerful than most other stakeholders in this festival.	Organizer, Sponsor	Vendor, Visitor
Urgency	I think when I make a request, most stakeholders respond quickly to it.	Organizer	Visitor
	I think my request(s) is more urgent than those of other stakeholders.	Organizer	Visitor
Legitimacy	I think my actions conform to what is expected by other stakeholders in this festival.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
	I think I have a right to be part of this festival.	Organizer	Sponsor
	I think I am a responsible stakeholder in this festival.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
Trust	I think I trust other stakeholders in this festival.	Organizer	Media
Reciprocity	I think I respond appropriately to other stakeholders.	Organizer	Media
	I think I obtain a suitable response from other stakeholders in this festival.	Organizer	Local Resident
Altruism	I think I participate in this festival without expecting any reward in return from other stakeholders.	Organizer	Sponsor
	I think I consider the interest of other festival stakeholders first before mine.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
Control	I think I have control over most stakeholders in the festival.	Organizer	Vendor, Local Resident, Visitor
	I think it matters to me which stakeholder has more control over this festival.	Organizer	Visitor
Dependence	I think I rely on other stakeholders in order to play my role in this festival.	-	-
	I think my level of reliance on other stakeholders is appropriate.	Organizer	Government Authority, Volunteer
Risk	I think I take some financial risk in being part of this festival.	Organizer	Government Authority
	I think I will lose some opportunities if this festival is unsuccessful.	Organizer	Government Authority, media, volunteer, visitor, local resident
Negotiation	I think I dialogue effectively with most stakeholders in this festival.	Organizer	Visitor
	I think my level of negotiation with other stakeholders is appropriate.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
Consensus	I think I easily agree with other stakeholders in this festival.	Volunteer	Government Authority
	I think I am satisfied with the level of agreement among stakeholders in this festival.	-	-
	I think my agreement with other stakeholders helps the festival to succeed.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
Social Networking	I think my contact with other stakeholders in the festival is largely informal.	-	-
	I think I interact actively with other stakeholders in this festival.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
	I think I voluntarily interact with other stakeholders in this festival.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media
	I think some stakeholders come into contact with others in this festival through me.	Organizer	Sponsor
	I think I am one of the most central stakeholders in this festival.	Organizer	Government Authority, Sponsor, Vendor, Volunteer, Local Resident, Visitor, Media

5.4.5. Effect Sizes

While statistical significance does point to the fact that results are not due to chance, it is vital to also establish the extent to which the results are influenced by sample sizes. To ascertain this, the effect size is calculated. The intention of effect size is to assess the magnitude of differences independent of sample sizes (Gravetta & Wallnau, 2008). The composite of the differences between the eight stakeholders on the various theories are used instead of individual measurement items. This makes the differences more meaningful in terms of stakeholder differences. Partial eta squared is used since it is considered an unbiased estimate of effect size in one-way ANOVA (Grissom & Kim, 2005). The results on Table 5.9 indicate a large effect for stakeholder theory, and moderate effects for social exchange, collaboration, and social networking. This is based on Cohen (1988), Coolidge (2012), and Miles & Shevlin, (2001) benchmarks of 0.02 (small effect), >0.06 (moderate effect), and > 0.15 (large effect) for eta squared. This suggests that the differences between stakeholders on stakeholder theory, social exchange, collaboration and social networking are largely not accounted for by sample size but are a reflection of actual differences.

Table 5.9. Effect sizes of stakeholder differences

	df	F	Sig.	Partial Eta Squared (η^2)
Stakeholder Theory	7	29.759	.000	.183
Social Exchange	7	9.099	.000	.062
Collaboration	7	15.804	.000	.098
Social Networking	7	11.551	.000	.069

5.5. Festival stakeholder evaluation of other stakeholders

Tables 5.10 to 5.25 illustrate the results of employing the GLM tests with repeated measures to examine how each stakeholder group assessed other stakeholder groups on power, urgency legitimacy, trust, reciprocity, altruism, control, dependence, risk, negotiation, consensus, and social networking. Post hoc differences were established by looking at the significant mean differences between groups.

5.5.1. Festival organizers' evaluation of other stakeholders

The results indicate that there were significant differences in organizers' responses on 10 out of the 13 items at least at the 0.05 level. Concerning power, organizers regard government authorities (mean=2.82) as more powerful than other stakeholders and consider vendors (mean=1.75) as the least powerful. Organizers also respond most quickly to visitors (mean=4.22) and the media (mean=4.22) and least quickly to vendors. In terms of trust, they have the highest level of trust for local residents (mean=4.16) and the lowest for vendors (mean=4.02). With regard to altruism, they least expect any return reward from local residents (mean=3.99) but expect the most rewards from vendors (mean=3.68) and sponsors (mean=3.65). Organizers also show the most control over local residents (mean=3.58) and the least control over government authorities (mean=2.34). The results on dependence also show that organizers depend most on volunteers and local residents in order to play their role as organizers (mean=2.52), and least on sponsors (mean=2.05) and vendors (mean=2.03) even though judging by the mean values, the level of dependence is not high.

In terms of negotiation, organizers negotiate most actively with sponsors (mean=3.98) on festival issues and least so with vendors (mean=3.73). Regarding consensus, organizers experience the highest disagreement with government authorities (mean=3.12) and least with volunteers

150

(mean=2.41) and local residents (mean=2.42). In terms of social networking, organizers interact most directly with local residents (mean=4.25) and least directly with the media (mean=3.67). Table 5.11 gives a summary of the evaluation by organizers.

Table 5.10. Festival organizers' evaluation of other stakeholders

	Government Authority (2)	Sponsor (3)	Vendor (4)	Volunteer (5)	Local Resident (6)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean	Mean	Mean	Mean	Mean	Mean			
I think___are more powerful than me (organizer) in this festival.	2.82	1.86	1.75	1.89	2.11	1.94	1.95	12.34***	.000	(2,3)(2,4) (2,5)(2,6)(2,7)(2,8) (3,6)
I respond quickly to the requests of___.	4.12	4.15	3.82	4.18	4.21	4.22	4.22	3.97**	.002	(3,4)(4,5) (4,6)(4,7)(4,8)
I think___have a right to be part of this festival.	4.65	4.66	4.56	4.59	4.60	4.51	4.58	1.36	.242	
I trust the___in this festival.	4.01	3.89	3.44	3.81	4.16	4.07	3.71	6.67***	.000	(2,4)(3,4)(4,6)(4,7) (6,8)(7,8)
I have effective mutual communication with___in this festival.	3.86	4.04	4.02	4.06	4.20	4.22	4.08	1.99	.077	
I deal with___without expecting any rewards in return.	3.94	3.65	3.68	3.95	3.99	3.94	3.87	2.41*	.034	(3,5)(3,6) (4,6)
I have control over___in this festival.	2.34	2.64	2.67	3.52	3.58	3.05	2.89	10.26***	.000	(2,3)(2,4)(2,5)(2,6) (2,7)(2,8)(3,5)(3,6) (4,5)(4,6)(4,7)(5,8) (6,7)(6,8)
I rely on___in order to play my role in this festival.	2.16	2.03	2.05	2.52	2.52	2.18	2.23	3.72**	.003	(3,5)(3,6)(4,5)(4,6)
I take financial risk when dealing with___.	3.64	3.51	3.53	3.47	3.53	3.60	3.68	1.41	.223	
I negotiate actively with___on festival issues.	3.94	3.98	3.73	3.95	3.92	3.96	3.79	2.45*	.032	
I have experienced some disagreement with___in this festival.	3.12	2.98	2.92	2.41	2.42	2.81	2.72	3.61**	.003	(2,5)(2,6)(3,5)(3,6) (4,5)(4,6)
I interact directly with___in this festival.	4.02	3.74	3.75	4.17	4.25	3.98	3.67	9.66***	.000	(3,5)(3,6)(4,5)(4,6) (5,8)(6,8) (7,8)

Note: Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".
***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.11. Summary of organizers' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Government authority	Vendor
Urgency	I respond quickly to the requests of___.	Visitor, Media	Vendor
Legitimacy	I think___have a right to be part of this festival.	-	-
Trust	I trust the___in this festival.	Local resident	Vendor
Reciprocity	I have effective mutual communication with___in this festival.	-	-
Altruism	I deal with___without expecting any rewards in return.	Local resident	Vendor, Sponsor
Control	I have control over ___in this festival.	Local resident	Government authority
Dependence	I rely on ___in order to play my role in this festival.	Volunteer, Local resident	Sponsor, Vendor
Risk	I take financial risk when dealing with___.	-	-
Negotiation	I negotiate actively with___on festival issues.	Sponsor	Vendor
Consensus	I have experienced some disagreement with___in this festival.	Government authority	Volunteer, Local resident
Social Networking	I interact directly with___in this festival.	Local resident	Media

5.5.2. Government authority's evaluation of other stakeholders

Table 5.12 illustrates the responses of government authorities on items regarding power, urgency legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking of the other seven stakeholder groups. Significant differences were on found on 11 out of the 13 items at least at the 0.05 level.

Government authorities regard the organizers as the most powerful (mean=3.44) and visitors as the least powerful (mean=2.16). They also respond most quickly to the requests of organizers (mean=3.59) and least quickly to sponsors (mean=2.79) and vendors (mean=2.78). Government authorities also see the organizers (mean=4.21) as the most legitimate stakeholders and vendors (mean=3.87) as the least legitimate with the right to be part of the festival. Their level of trust is highest for the media (mean=3.59) and lowest for sponsors (mean=3.23). With regard to altruism, government authorities expect the least reward when dealing with local residents

(mean=3.85) and volunteers (mean=3.84) and the most when dealing with vendors (mean=3.40). They also indicate the most control over visitors (mean=2.72) and the least control over organizers (mean=2.18), even though the level of control was generally low. In order to play their role effectively in the festivals, government authorities rely most on organizers (mean=3.29), and least on sponsors (mean=2.34) and vendors (mean=2.32). Government authorities also negotiate most actively with organizers (mean=2.82), and least actively with vendors (mean=2.38). In terms of social networking, government authorities also interact most directly with local residents (mean=3.29), and least directly with sponsors (mean=2.41).

Table 5.13 depicts a summary of the government authority groups' evaluation of other stakeholders based on the highest and lowest mean values.

Table 5.12. Government authorities' evaluation of other stakeholders

	Organizer (1)	Sponsor (3)	Vendor (4)	Volunteer (5)	Local Resident (6)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean	Mean	Mean	Mean	Mean	Mean			
I think___are more powerful than me in this festival.	3.44	2.69	2.28	2.87	3.16	2.16	2.62	10.69***	.000	(1,3) (1,4) (1,5) (1,7) (1,8) (3,7) (4,5) (4,6) (5,7) (6,7) (6,8) (7,8)
I respond quickly to the requests of___	3.59	2.79	2.78	3.00	3.29	3.18	3.12	5.94***	.000	(1,3) (1,4) (1,5) (3,6) (4,6)
I think___have a right to be part of this festival.	4.21	4.03	3.87	4.00	4.10	3.98	3.90	3.75**	.003	(1,4) (1,8) (4,6)
I trust the___in this festival.	3.59	3.23	3.26	3.43	3.28	3.28	3.88	3.18**	.009	(1, 7)
I have effective mutual communication with___in this festival.	3.47	2.96	3.28	3.15	3.26	3.22	3.18	3.03*	.012	(1,3)
I deal with___without expecting any rewards in return.	3.75	3.60	3.40	3.84	3.85	3.75	3.69	2.39*	.038	(4,5) (4,6)
I have control over ___in this festival.	2.18	2.28	2.48	2.41	2.37	2.72	2.50	3.10*	.010	(1,7) (3,7) (6,7)
I rely on ___in order to play my role in this festival.	3.29	2.34	2.32	2.53	2.97	2.47	2.47	6.19***	.000	(1,3) (1,4) (1,7) (1,8) (3,6) (6,7)
I take financial risk when dealing with___	2.16	2.07	2.40	2.09	2.09	2.12	2.22	1.99	.080	
I negotiate actively with___on festival issues.	2.82	2.46	2.38	2.51	2.57	2.53	2.41	3.71**	.003	(1,3) (1,4) (1,8)
I have experienced some disagreement with___in this festival.	2.51	2.42	2.51	2.43	2.69	2.37	2.46	1.90	.095	(6,7)
I interact directly with___in this festival.	3.26	2.41	2.69	2.87	3.29	3.07	2.73	5.72***	.000	(1,3) (1,8) (3,6) (3,7) (4,6) (5,6) (6,8)

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.13. Summary of government authorities' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Organizer	Visitor
Urgency	I respond quickly to the requests of___.	Organizer	Sponsor, Visitor
Legitimacy	I think___have a right to be part of this festival.	Organizer	Vendor
Trust	I trust the___in this festival.	Media	Sponsor
Reciprocity	I have effective mutual communication with___in this festival.	Organizer	Sponsor
Altruism	I deal with___without expecting any rewards in return.	Local resident, Volunteer	Vendor
Control	I have control over ___in this festival.	Visitor	Organizers
Dependence	I rely on ___in order to play my role in this festival.	Organizer	Sponsor, Vendor
Risk	I take financial risk when dealing with___.	-	-
Negotiation	I negotiate actively with___on festival issues.	Organizer	Vendor
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Local resident	Sponsor

5.5.3. Sponsors' evaluation of other stakeholders

Table 5.14 shows the responses of sponsors to items on power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking. Significant differences were established on 2 out of the 13 items at least at the 0.05 level. The response of sponsors revealed that they view the organizers as the most powerful stakeholders (mean=3.65) and the volunteers (mean=3.09) as the least powerful. Concerning collaboration, sponsors work most effectively with organizers (mean=3.70), and least so with government authorities (mean=3.38) and visitors (mean=3.38). Table 5.15 summarizes the responses of sponsors.

Table 5.14. Sponsors' evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Vendor (4)	Volunteer (5)	Local Resident (6)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean		Mean	Mean	Mean				
I think___are more powerful than me in this festival.	3.65	3.56	-	3.09	3.27	3.25	-	3.61*	.012	(1,5) (2,5)
I respond quickly to the requests of___.	3.67	3.56	-	3.50	3.52	3.63	-	2.16	.088	
I think___have a right to be part of this festival.	4.00	4.01	-	4.01	4.01	4.00	-	.54	.708	
I trust the___in this festival.	3.67	3.57	-	3.59	3.61	3.59	-	.35	.840	
I have effective mutual communication with___in this festival.	3.69	3.37	-	3.53	3.49	3.41	-	1.46	.231	
I deal with___without expecting any rewards in return.	3.12	3.35	-	3.19	3.31	3.15	-	2.52	.053	
I have control over ___in this festival.	2.44	2.36	-	2.50	2.52	2.50	-	.93	.457	
I rely on ___in order to play my role in this festival.	3.61	3.35	-	3.18	3.22	3.14	-	1.97	.114	
I take financial risk when dealing with___.	3.40	3.24	-	3.24	3.20	3.28	-	.40	.806	
I negotiate actively with___on festival issues.	3.43	3.00	-	3.08	3.00	3.02	-	2.48	.057	
I have experienced some disagreement with___in this festival.	2.65	2.52	-	2.62	2.52	2.54	-	.52	.723	
I interact directly with___in this festival	3.63	3.41	-	3.57	3.59	3.51	-	1.90	.127	

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.15. Summary of sponsors' evaluation of other stakeholders

Item		Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Organizer	Volunteer
Urgency	I respond quickly to the requests of___.	-	-
Legitimacy	I think___have a right to be part of this festival.	-	-
Trust	I trust the___in this festival.	-	-
Reciprocity	I have effective mutual communication with___in this festival.	-	-
Altruism	I deal with___without expecting any rewards in return.	-	-
Control	I have control over ___in this festival.	-	-
Dependence	I rely on ___in order to play my role in this festival.	-	-
Risk	I take financial risk when dealing with___.	-	-
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	-	-

5.5.4. Vendors' evaluation of other stakeholders

Table 5.16 depicts the responses of vendors to items on power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking. Significant differences were established on 9 out of the 13 items at least at the 0.05 level.

Vendors consider the organizers (mean=3.60) as the most powerful stakeholders and the local residents as the least powerful (mean=3.24). They responded most quickly to visitors and least quickly to volunteers (mean=3.00) and government authorities (mean=3.00). Concerning legitimacy, they consider the organizers (mean=4.23), visitors (mean=4.21), and local residents (mean=4.20) as having the utmost right to be part of the festivals and local authorities (mean=3.89) as having the least right.

With respect to reciprocity, vendors communicate most effectively with visitors (mean=3.39) and local residents (mean=3.35) and least effectively with government authorities (mean=3.08). Vendors indicate the lowest level of control over organizers (mean=1.90) while their highest level of control is over visitors (mean=2.26), although the mean value still indicates a very low level of control. Vendors also depend most on organizers (mean=3.02) in order to effectively play their role in the festivals and least on government authorities (mean=2.46). Vendors encounter the greatest financial risk dealing with visitors (mean=2.97) and the least when they engage with government authorities (mean=2.63). In terms of social networking, vendors deal most directly with visitors (mean=3.45) and least directly with organizers (mean=2.77) and government authorities (mean=2.75). Table 5.17 shows a summary of the evaluation by sponsors.

Table 5.16. Vendors' evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Sponsor (3)	Volunteer (5)	Local Resident (6)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean		Mean	Mean	Mean				
I think___are more powerful than me in this festival.	3.60	3.15	-	2.96	3.24	2.69	-	10.40***	.000	(1,5) (1,7) (2,7) (6,7)
I respond quickly to the requests of___.	3.32	3.00	-	3.00	3.18	3.42	-	5.83***	.000	(1,5) (2,7) (5,7)
I think___have a right to be part of this festival.	4.23	3.89	-	4.14	4.20	4.21	-	2.86*	.028	(1,2) (2,6) (2,7)
I trust the___in this festival.	3.46	3.38	-	3.39	3.43	3.32	-	.57	.689	
I have effective mutual communication with___in this festival.	3.08	2.81	-	3.27	3.35	3.39	-	3.70**	.008	(2,5) (2,6) (2,7)
I deal with___without expecting any rewards in return.	3.22	3.01	-	3.09	2.96	2.92	-	1.76	.145	
I have control over___in this festival.	1.90	2.05	-	2.08	2.10	2.26	-	2.80*	.030	(1,7)
I rely on___in order to play my role in this festival.	3.02	2.46	-	2.57	2.96	2.79	-	5.13**	.001	(1,2) (1,5) (2,6) (5,6)
I take financial risk when dealing with___.	2.65	2.63	-	2.67	2.84	2.97	-	3.44*	.011	(1,7) (2,7) (5,7)
I negotiate actively with___on festival issues.	2.89	2.73	-	2.71	2.92	2.89	-	2.31	.064	
I have experienced some disagreement with___in this festival.	2.71	2.69	-	2.65	2.70	2.82	-	1.41	.236	
I interact directly with___in this festival.	2.77	2.75	-	3.15	3.40	3.45	-	7.77***	.000	(1, 5) (1,6) (1,7) (2,6) (2,7) (5,6) (5,7)

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.17. Summary of vendors' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Organizer	Local resident
Urgency	I respond quickly to the requests of___.	Visitor	Volunteers, Government authorities
Legitimacy	I think___have a right to be part of this festival.	Organizer, Visitor, Local resident	Government authority
Trust	I trust the___in this festival.	-	-
Reciprocity	I have effective mutual communication with___in this festival.	Visitor, local resident	Government authority
Altruism	I deal with___without expecting any rewards in return.	-	-
Control	I have control over ___in this festival.	Visitor	Organizer
Dependence	I rely on ___in order to play my role in this festival.	Organizer	Government authorities
Risk	I take financial risk when dealing with___.	Visitor	Government authority
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Visitor	Organizer, Government authority

5.5.5. Volunteers' evaluation of other stakeholders

Table 5.18 illustrates the responses of volunteers to items on power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, social networking and centrality. Significant differences were established on 10 out of 13 items at least at the 0.05 level.

Volunteers consider the organizers as the most powerful (mean=3.44), while visitors (mean=2.54) and vendors (mean=2.52) are considered the least powerful. With regard to urgency, they respond most quickly to organizers (mean=3.59) and least quickly to vendors (mean=3.20). Concerning legitimacy, they see the organizers as the most legitimate (mean=4.04), whereas vendors (mean=3.67) are seen to have the least right to be part of the festivals.

In terms of the reciprocity, volunteers have the most effective mutual communication with local residents (mean=3.22) and the least effective communication with government authorities (mean=2.87). Regarding altruism, volunteers act most altruistically towards local residents (mean=3.44), and least so towards sponsors (mean=2.88). They also indicate the highest level of control over visitors (mean=2.89) and the lowest level of control when it comes to the organizers (mean=2.42). Volunteers also depend most on organizers (mean=3.30) and least on visitors (mean=2.56) and vendors (mean=2.55) in order to effectively play their role in the festivals. In relation to risk, volunteers encountered the greatest financial risk when they deal with vendors (mean=2.96) and the least when they deal with government authorities (mean=2.51). With respect to social networking, volunteers interact most directly with local residents (mean=3.58). They, however, interact least directly with sponsors (mean=2.77). Table 5.19 gives a summary of the evaluation of other stakeholders by volunteers.

Table 5.18. Volunteers' evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Sponsor (3)	Vendor (4)	Local Resident (6)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	*p*-value	Post hoc differences
	Mean	Mean	Mean	Mean	Mean	Mean				
I think___are more powerful than me in this festival.	3.44	3.31	3.01	2.52	3.13	2.54	-	11.34***	.000	(1,3) (1,4) (1,7) (2,4) (2,7) (3,4) (3,7) (4,6) (6,7)
I respond quickly to the requests of___.	3.59	3.44	3.31	3.20	3.38	3.46	-	2.90*	.016	(1,3) (1,4)
I think___have a right to be part of this festival.	4.04	3.84	3.85	3.84	3.91	3.67	-	2.95*	.015	(1,7)
I trust the___in this festival.	3.63	3.62	3.48	3.52	3.62	3.49	-	1.22	.306	
I have effective mutual communication with___in this festival.	3.12	2.87	2.90	3.19	3.22	3.07	-	2.43*	.039	
I deal with___without expecting any rewards in return.	3.18	3.09	2.88	2.95	3.44	3.31	-	4.95***	.000	(2,6) (3,6) (3,7) (4,6)
I have control over ___in this festival.	2.42	2.60	2.63	2.81	2.68	2.89	-	3.30**	.008	(1,4)
I rely on ___in order to play my role in this festival.	3.30	2.79	2.72	2.55	3.01	2.56	-	6.14***	.000	(1,2) (1,3) (1,4) (1,7) (4,6) (6,7)
I take financial risk when dealing with___.	2.91	2.51	2.63	2.96	2.65	2.61	-	6.02***	.000	(1,2) (2,4) (3,4) (4,6) (4,7)
I negotiate actively with___on festival issues.	3.24	2.96	2.91	2.94	3.17	3.01	-	2.09	.072	
I have experienced some disagreement with___in this festival.	2.68	2.81	2.82	2.77	2.82	2.57	-	1.53	.187	
I interact directly with___in this festival.	3.27	2.91	2.77	3.21	3.58	3.53	-	10.58***	.000	(1,3) (2,6) (1,7) (3,4) (3,6) (3,7)(4,6) (4,7)

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".
***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.19. Summary of volunteers' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Organizer	Visitor, vendor
Urgency	I respond quickly to the requests of___.	Visitor	Vendor
Legitimacy	I think___have a right to be part of this festival.	Organizer	Vendor
Trust	I trust the___in this festival.	-	-
Reciprocity	I have effective mutual communication with___in this festival.	Local resident	Government authority
Altruism	I deal with___without expecting any rewards in return.	-	-
Control	I have control over ___in this festival.	Visitor	Organizer
Dependence	I rely on ___in order to play my role in this festival.	Organizer	Vendor
Risk	I take financial risk when dealing with___.	Vendor	Government authority
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Local Resident	Sponsor

5.5.6. Local residents' evaluation of other stakeholders

Table 5.20 illustrates the views of local residents on power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking of other stakeholders. Significant differences were established on 9 out of 13 items at least at the 0.05 level.

Local residents consider the organizers (mean=3.27) as the most powerful and view vendors as the least powerful (mean=2.55). With reference to urgency, they respond quickest to the requests of organizers (mean= 3.43) and visitors (mean=3.42) and least so to the requests of vendors (mean=2.99). They also regard the organizers (mean=4.03) as the most legitimate and vendors (mean=3.78) as the least legitimate in terms of the right to be part of the festival. In relation to trust, local residents trust volunteers (mean=3.53) and the media (mean=3.52) most, but trust vendors the least (mean=3.37). In terms of reciprocity, local residents communicate most effectively with visitors (mean=3.11) and least so with sponsors (mean=2.93). They also act most altruistically towards volunteers (mean = 3.46), and least so towards sponsors (mean = 3.16). Local residents also rely most on the organizers (mean=2.85) and least so on government authorities (mean=2.33) and sponsors (mean=2.32) in order to play their role in the festivals. Local residents also experience the highest financial risk when dealing with vendors (mean=2.74) and the least when they encounter sponsors (mean=2.53). They also interact most directly with visitors (mean=3.09) and least so with government authorities (mean=2.79) and sponsors (mean=2.78). A summary of the evaluation of other stakeholders by local residents is displayed in Table 5.21.

Table 5.20. Local residents' evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Sponsor (3)	Vendor (4)	Volunteer (5)	Visitor (7)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean	Mean	Mean	Mean	Mean	Mean			
I think___are more powerful than me in this festival.	3.27	2.89	2.73	2.55	2.91	2.60	2.88	15.52***	.000	(1,2) (1,3) (1,4) (1,5) (1,7) (1,8)(2,4) (2,7) (4,5) (4,8) (5,7) (7,8)
I respond quickly to the requests of___.	3.43	3.37	3.21	2.99	3.08	3.42	3.38	9.83***	.000	(1,4) (1,5) (2,4) (2,5) (3,4) (4,7) (4,8) (5,7) (5,8)
I think___have a right to be part of this festival.	4.03	3.96	3.83	3.78	3.95	3.97	3.84	3.01**	.007	(1,3) (1,4)
I trust the___in this festival.	3.41	3.46	3.43	3.37	3.53	3.40	3.52	3.14**	.006	
I have effective mutual communication with___in this festival.	3.09	3.03	2.93	3.08	3.09	3.11	2.97	1.36*	.032	
I deal with___without expecting any rewards in return.	3.37	3.34	3.16	3.29	3.46	3.37	3.33	3.37**	.003	(3,5)
I have control over___in this festival.	2.34	2.30	2.41	2.50	2.45	2.48	2.42	1.82	.096	
I rely on___in order to play my role in this festival.	2.85	2.33	2.32	2.41	2.70	2.42	2.48	9.43***	.000	(1,2) (1,3) (1,4) (1,7) (1, 8) (2,5) (3,5) (4,5) (5,7) (5,8) (3,4)
I take financial risk when dealing with___.	2.62	2.60	2.53	2.74	2.57	2.67	2.56	2.43*	.027	
I negotiate actively with___on festival issues.	2.94	2.83	2.80	2.98	2.93	2.88	2.86	1.58	.153	
I have experienced some disagreement with__in this festival.	2.66	2.74	2.61	2.70	2.65	2.62	2.64	1.14	.338	
I interact directly with___in this festival	3.04	2.79	2.78	3.01	3.03	3.09	2.81	4.74***	.000	(1,2) (1,3) (2,5) (2,7) (3,4) (3,5) (3,7) (7,8)

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.21. Summary of local residents' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Organizer	Vendor
Urgency	I respond quickly to the requests of___.	Organizer, visitor	Vendor
Legitimacy	I think___have a right to be part of this festival.	Organizer	Vendor
Trust	I trust the___in this festival.	Volunteer, media	Vendor
Reciprocity	I have effective mutual communication with___in this festival.	Visitor	Sponsor
Altruism	I deal with___without expecting any rewards in return.	Volunteer	Sponsor
Control	I have control over ___in this festival.	-	-
Dependence	I rely on ___in order to play my role in this festival.	Organizer	Government authority, sponsor
Risk	I take financial risk when dealing with___.	Vendor	Sponsor
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Visitor	Government authority, sponsor

5.5.7. Visitors' evaluation of other stakeholders

Table 5.22 depicts the results of the perception of the visitor stakeholder group regarding power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking of other stakeholders. Significant differences were established on 9 out of 13 items at least at the 0.05 level.

Visitors consider the organizers (mean=3.33) and government authorities (mean=3.34) as the most powerful stakeholders, whereas the sponsors (mean=3.18) are seen as the least powerful. Visitors also respond most quickly to organizers (mean=3.39) and least quickly to vendors (mean=3.04). They consider local residents (mean=4.02) as the most legitimate stakeholders and vendors (mean=3.85) as the stakeholders with the least right to be part of the festivals.

In terms of reciprocity, visitors communicate best with local residents (mean=3.40) and least effectively with government authorities (mean=2.86) and organizers (mean=2.86). They deal

most altruistically with local residents (mean=3.47), and least so with vendors (mean=3.31) and sponsors (mean=3.30). Visitors also show a generally low level of control over other stakeholders with the highest being over vendors (mean=2.61) and the lowest over organizers (mean=2.27). On dependence, visitors depend most on local residents (mean=3.09) and least on the vendors (mean=2.67) in order to participate effectively in the festivals. Visitors also risk most financially when they deal with vendors (mean=2.88) and least so when they engage with government authorities (mean=2.54). In terms of social interaction, they interact most directly with local residents (mean=3.38) and least directly with government authorities (mean=2.88) and organizers (mean=2.87). A summary of how visitors evaluated other stakeholders is given in Table 5.23.

Table 5.22. Visitors' evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Sponsor (3)	Vendor (4)	Volunteer (5)	Local Resident (6)	Media (8)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean	Mean	Mean	Mean	Mean				
I think___are more powerful than me in this festival.	3.33	3.34	3.18	2.85	3.23	3.29	-	10.97***	.000	(1,4) (2,4) (3,4) (4,5) (4,6)
I respond quickly to the requests of___.	3.39	3.22	3.17	3.04	3.21	3.30	-	6.85***	.000	(1,3) (1,4) (2,4) (4,5) (4,6)
I think___have a right to be part of this festival.	3.99	3.86	3.87	3.85	3.95	4.02	-	3.83**	.002	(1,4) (2,6) (4,6)
I trust the___in this festival.	3.46	3.39	3.38	3.36	3.43	3.50	-	1.93	.089	
I have effective mutual communication with___in this festival.	2.86	2.86	2.88	3.21	3.17	3.40	-	13.22***	.000	(1,4) (1,5) (1,6) (2,4) (2,5) (2,6) (3,4) (3,5) (3,6) (4,6) (5,6)
I deal with___without expecting any rewards in return.	3.40	3.33	3.30	3.31	3.38	3.47	-	2.38*	.039	
I have control over___in this festival.	2.27	2.33	2.44	2.61	2.38	2.36	-	5.88***	.000	(1,3) (1,4) (2,4) (3,4) (4,5) (4,6)
I rely on ___in order to play my role in this festival.	3.00	2.83	2.75	2.67	3.03	3.09	-	7.69***	.000	(1,3) (1,4) (2,4) (2,5) (2,6) (3,5) (3,5) (3,6) (4,5) (4,6)
I take financial risk when dealing with___.	2.65	2.54	2.71	2.88	2.65	2.74	-	7.51***	.000	(1,4) (2,3) (2,4) (2,6) (4,5)
I negotiate actively with___on festival issues.	2.68	2.69	2.70	2.75	2.83	2.83	-	2.23	.051	
I have experienced some disagreement with___in this festival.	2.71	2.68	2.66	2.75	2.69	2.67	-	1.10	.360	
I interact directly with___in this festival	2.87	2.88	2.79	3.22	3.18	3.38	-	14.66***	.000	(1,4) (1,5) (1,60 (2,4) (2,5) (2,6) (3,40 (3,5) (3,6) (5,6)

Note:

Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.23. Summary of visitors' evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	Government authority, Organizer	Sponsor
Urgency	I respond quickly to the requests of___.	Organizer	Vendor
Legitimacy	I think___have a right to be part of this festival.	Local resident, organizer	Vendor
Trust	I trust the___in this festival.	-	-
Reciprocity	I have effective mutual communication with___in this festival.	Local resident	Government authority, organizer
Altruism	I deal with___without expecting any rewards in return.	Local resident	Vendor, sponsor
Control	I have control over ___in this festival.	Vendor	Organizer
Dependence	I rely on ___in order to play my role in this festival.	Local resident	Vendor
Risk	I take financial risk when dealing with___.	Vendor	Government authority
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Local resident	Government authority, Organizer

5.5.8. The media's evaluation of other stakeholders

Table 5.24 illustrates the perception of the media stakeholder group regarding items on power, urgency, legitimacy, trust, reciprocity, altruism, control dependence, collaboration, risk, negotiation, consensus, and social networking of other stakeholders. Significant differences were established on 5 out of 13 items at least at the 0.05 level. With respect to urgency, the media respond quickest to the organizers (mean=3.37) and local residents (mean=3.37) and least so to government authorities (mean=3.13). They also consider local residents (mean=4.10) and organizers (mean=4.09) as the most legitimate stakeholders, whereas vendors (mean=3.81) were seen as least legitimate stakeholders with a right to be part of the festivals. In terms of reciprocity, the most effective mutual communication is with local residents (mean=3.46) and the least with government authorities (mean=3.18).

In the sphere of control, the media have a low level of control over other stakeholders; local residents (mean=2.43) government authorities (mean=2.42), and even lower control over organizers (mean=2.25). In terms of social networking, the media deal most directly with local residents (mean=3.70) and least directly with government authorities (mean=3.31). A summary of the media's evaluation is shown in Table 5.25.

Table 5.24. The media's evaluation of other stakeholders

	Organizer (1)	Government Authority (2)	Sponsor (3)	Vendor (4)	Volunteer (5)	Local Resident (6)	Visitor (7)	Within-subject ANOVA F-value	p-value	Post hoc differences
	Mean	Mean				Mean				
I think___are more powerful than me in this festival.	3.50	3.18	-	-	-	3.24	-	2.06	.135	
I respond quickly to the requests of___	3.37	3.13	-	-	-	3.37	-	3.83*	.027	(1,2)
I think___have a right to be part of this festival.	4.09	3.81	-	-	-	4.10	-	3.69*	.031	(1,2) (2,6)
I trust the___in this festival.	3.45	3.36	-	-	-	3.29	-	1.58	.214	
I have effective mutual communication with___in this festival.	3.40	3.18	-	-	-	3.46	-	4.96*	.010	(1,2) (2,6)
I deal with___without expecting any rewards in return.	3.55	3.55	-	-	-	3.52	-	.09	.913	
I have control over___in this festival.	2.25	2.42	-	-	-	2.43	-	4.66*	.013	
I rely on___in order to play my role in this festival.	3.03	2.90	-	-	-	2.97	-	.38	.686	
I take financial risk when dealing with__	3.04	3.06	-	-	-	3.03	-	.08	.922	
I negotiate actively with___on festival issues.	3.21	3.18	-	-	-	3.07	-	1.55	.219	
I have experienced some disagreement with___in this festival.	3.03	2.98	-	-	-	2.89	-	1.18	.315	
I interact directly with___in this festival	3.55	3.31	-	-	-	3.70	-	4.69*	.012	(2,6)

Note:

 Measurements are on a five-point Likert scale: 1 = "Strongly disagree", 3 = "Neutral", 5 = "Strongly agree".

***: $p < 0.001$, **: $p < 0.01$, *: $p < 0.05$.

Table 5.25. Summary of the media's evaluation of other stakeholders

	Item	Highest (Based on mean value)	Lowest (Based on mean value)
Power	I think___are more powerful than me in this festival.	-	-
Urgency	I respond quickly to the requests of___.	Organizer, local resident	Government authority
Legitimacy	I think___have a right to be part of this festival.	Local resident, organizer	Government authority
Trust	I trust the___in this festival.	-	-
Reciprocity	I have effective mutual communication with___in this festival.	Local resident	Government authority
Altruism	I deal with___without expecting any rewards in return.	-	-
Control	I have control over ___in this festival.	Local resident, Government authority	Organizer
Dependence	I rely on ___in order to play my role in this festival.	-	-
Risk	I take financial risk when dealing with___.	-	-
Negotiation	I negotiate actively with___on festival issues.	-	-
Consensus	I have experienced some disagreement with___in this festival.	-	-
Social Networking	I interact directly with___in this festival.	Local resident	Government authority

5.6. Overall summary of stakeholders' evaluation of other stakeholders

Table 5.25 presents an overall summary of the evaluations by all eight stakeholders (each stakeholder evaluating others) and focuses on the highest and lowest ranked stakeholder(s) on each tenet.

Table 5.26. Overall summary of stakeholders' evaluation of other stakeholders

	Highest	Lowest
Power	Organizer	Vendor
Urgency	Organizer	Vendor
Legitimacy	Organizer	Vendor
Trust	-	-
Reciprocity	Local resident	Government authority
Altruism	Local resident	Sponsor, Vendor
Control	Organizer	Visitor, local resident
Dependence	Organizer	Vendor
Risk	Vendor	Government authority
Negotiation	Organizer	Vendor
Consensus	Volunteer, Local resident	Government authority
Social Networking	Local resident	Government authority

Table 5.27. Summary of results of hypothesis testing

	Hypotheses	Results
Hypothesis 1	Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the power of stakeholders in a traditional festival.	Supported
Hypothesis 2	Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the urgency of stakeholders in a traditional festival.	Supported
Hypothesis 3	Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding the legitimacy of stakeholders in a traditional festival.	Supported
Hypothesis 4	Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding trust for stakeholders in a traditional festival.	Partially Supported
Hypothesis 5	Festival organizers have higher mean values in perceptions (self-evaluation and evaluation by other stakeholders) regarding control of other stakeholders in a traditional festival.	Supported
Hypothesis 6	Local residents have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding reciprocity in dealing with other stakeholders in a traditional festival.	Partially Supported
Hypothesis 7	Local residents have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding social networking with other stakeholders in a traditional festival.	Partially Supported
Hypothesis 8	Sponsors have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding negotiation with other stakeholders in a traditional festival.	Unsupported
Hypothesis 9	Government authorities have the lowest mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding risk in a traditional festival.	Supported
Hypothesis 10	Volunteers have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding altruism in a traditional festival.	Unsupported
Hypothesis 11	Volunteers have higher mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding consensus in a traditional festival.	Supported
Hypothesis 12	Vendors have the lowest mean values in the perceptions (self-evaluation and evaluation by other stakeholders) of stakeholders regarding dependence in a traditional festival.	Partially Supported

5.7. Chapter summary

This chapter has basically explained the results of the data analysis carried out on the data. It displayed the results of the self-evaluation of by stakeholders on the various tenets of the theories used in line with the research objectives. First, it showed the results of the self-evaluation by stakeholders and second, how each stakeholder group evaluated other stakeholders. Summaries of how each stakeholder group evaluated other stakeholders were also provided.

CHAPTER 6 : DISCUSSION

6.1. Introduction

This chapter presents a discussion of the results in chapter five. It starts by explaining the results obtained from the research and how they reflect and extend the literature based on the theories utilized in the literature review and conceptualization. The results are explained and discussed through the lens of the elements of stakeholder theory, social exchange theory, collaboration theory, and social network theory and what the results imply in view of being tested among stakeholders in the festival setting. How the results differ or agree with previous research is then explained.

6.2. Stakeholder theory: differences in power, urgency and legitimacy between festival stakeholders

One of the key aspects of this research is the examination of the relationships between stakeholders in the festivals studied. The results of ANOVA tests and GLM tests with repeated measures reveal interesting results on the perception of power on the part of each stakeholder. The theories (stakeholder theory, social exchange, collaboration theory, and social network theory) have been employed to explain stakeholder relationships within the festival stakeholder context. The discussion in this section focuses on the objectives of the research in connection with the results and the wider interpretations of the results in relation to the literature..

6.2.1. The most powerful stakeholder(s) in the festivals

This study attempted to establish the differences between stakeholders in festivals with regard to their perceptions of power by having each stakeholder group evaluate themselves and also assess other stakeholders. It is obvious that stakeholder power is not only based on the perception of the stakeholder in question but also on the perception of other stakeholders (Stein & Harper, 2003). The results of the self-assessment by stakeholders shows that organizers perceive

themselves to be more powerful than any other stakeholder. This perception is further consolidated by other stakeholders in the festivals as six of the seven stakeholder groups consider the organizers as the most powerful stakeholders.

One reason for this is that organizers serve as conveners and initiators of festivals. This position of originator comes with some degree of authority in terms of being able to dictate to other stakeholders (McCann, 1980). A second reason is that the organizers are often long-standing stakeholders in a festival while other stakeholders are often not stable. Long-standing stakeholders tend to wield more power in a festival (Reid, 2006, 2011). Thirdly, in the context of Ghana, the organizers of festivals are mostly traditional chiefs and elders of traditional councils. These elders and chiefs already possess a considerable degree of respect and power in Ghanaian society (Clarke-Ekong, 1997; Ford, Wang, & Vestal, 2012). This is what to some degree accounts for the power of organizers in the Ghanaian context and not mainly due to their festival organizational ability. In the organization of festivals, other stakeholders look to the organizers for timelines, and direction regarding ceremonies. This puts them in a powerful position as they assert significant influence on how resources are accessed and allocated in a festival (Pfeffer & Salancik, 2003).

Interestingly, sponsors also show a higher self-perception of power than government authorities, vendors, volunteers, local residents, visitors, and the media. Most festivals, especially in the context of this research, require both financial and other resources to materialize. In the context of Ghana, sponsorship is often not strictly contractual and sponsors often appear to be "donating" in the eyes of other stakeholders which makes them appear socially responsible, thereby increasing their influence. Alcoholic beverage manufacturers especially those that produce spirits used in rituals (such as libation) at the festivals (e.g. ABL, GBL, KASAPREKO, and KBL) often offer these as part of sponsorship packages which increases their influence considerably.

Telecommunications companies (e.g. AIRTEL, MTN, TIGO, and VODAFON GHANA) also often "donate' some of their products to the festival organizers. Since the sponsors of these festivals in Ghana are mostly beverage and telecommunications companies who have a higher commercial acumen, they also help to promote the festivals which they sponsor (Amenummey & Ammuquandoh, 2008). The perception of a higher level of power by sponsors can be attributed to the financial contribution they make, which, according to Tiew et al. (2015), is perhaps the most crucial resource required to plan and execute not-for-profit festivals such as the ones in this research.

Volunteers also had a higher perception of power compared to vendors, local residents, and visitors. The level of involvement of volunteers in festivals is often higher than that of vendors, local residents, and visitors (Tiew et al., 2015). The type of volunteering activity however, differs in the Ghanaian setting because here, volunteering is mostly "activity-based." Volunteers engage is specific activities such as drumming, singing, dancing, and rituals, rather than administrative and organizational duties, even though some volunteers engage in this to a small extent. This considerable involvement serves a huge unpaid human resource base for running festivals (Cuskully, Taylor, Hoye, & Darcy, 2006), which evidently gives volunteers a sense of power and authority compared to vendors, local residents, and visitors.

Also evident from this research is the fact that government authorities scored higher on self-perception of their power than vendors, visitors, and local residents. As part of the governance structure in Ghana, local authorities such as security services, government officials, and local community representatives exercise some degree of authority in the local communities already, and this power is carried over to the festivals. This power is derived from institutional and formal authority (i.e. position power; see Yukl, 1998), which is often exercised because other stakeholders

in a festival need to comply with legal, administrative, and safety regulations (Tiew et al., 2015). In the Ghanaian contexts, elected officials often use festivals as an opportunity to "buy influence" and often present gifts to traditional rulers during these festivals (Odotei, 2002) which is not the case in western contexts. These gifts have come to be expected in many instances. However, the involvement of the regional tourism offices in these festivals is very minimal. Also, the fact that organizers often have to liaise with government authorities on issues such as permissions, security, and other resources needed for a festival puts them in a powerful position (Getz et al., 2007).

The media's perception of their power is also higher than that of local residents, visitors, and vendors. The success of festivals is often partially determined by the media coverage they receive (Cudney, 2013). This makes the media crucial in attracting sponsors and visitors to a festival. Vendors, local residents, and visitors can only assist with this in a very limited way. In Ghana, reliance on the media for information is largely dominated by radio and television.

6.2.2. The most urgent stakeholder(s) in the festivals

This research also examined the urgency of stakeholders and their requests. The requests of organizers are considered most urgent by both the organizers themselves and other stakeholders. This perception of urgency on the part of the organizers is linked to the fact that they are the initiators of activities and the response of other stakeholders is required in order for them (the other stakeholders) to participate in the festivals, which would mean that the requests of organizers require immediate attention (Mitchell et al., 1997). Also, how quickly a stakeholder responds to the request or claim of another stakeholder is based on the importance attached to the request and the time sensitivity of the request (Mossberg & Getz, 2006). Because of the power attributed to the organizers of a festival, without whom there would be no festival in the first place, their requests are deemed crucial and acted on swiftly because of the timeliness of such requests to the

execution of the festival. A slow response to organizers may affect a festival to a greater extent than a slow response to other stakeholders. Specifically, the urgency of the organizers in the context of this research can also be attributed to the fact that it is considered disrespectful not to respond appropriately and quickly to the requests of chiefs and traditional rulers, more so when such a request is in connection with the traditional festival (Lentz, 2001; Odotei, 2002)

Visitors (from the self-evaluation) regard their requests and the responses to them to be the least urgent. This obviously results from the fact that visitors are not involved in the planning of a festival and so the general impression is that the requests of those who actually plan, organize, and execute the festival would be more urgent. However, the responses of other stakeholders as to which stakeholders they responded quickly to, showed that vendors, not visitors, receive the slowest response. The requests of vendors are least urgent because a delay in responding to their requests may not seriously affect the smooth running of the festival. Also, in the context of this research, the vendors are mostly sellers of food, beverages, and other convenience items who are basically powerless in the festivals (Tiew et al., 2015). The vendors in these festivals are not part of the organizing committees, do not pay to sell their goods and services at the festival, and basically just "show up" to take advantage of the economic activity generated by the presence of large crowds. This makes them unable to demand any immediate responses to any requests or requirements they have.

Government authorities also displayed a higher level of self-evaluation of the urgency of their requests than vendors, volunteers, visitors, and the media. Regulatory or by-law changes regarding the use of space and charges for services often require an immediate response as they may affect the safety and security of the festival (Larson et al., 2015; Friedman & Miles, 2006). Because elected and other local government representatives attend these festivals, they often make

donations to the festivals, which "buys" influence and leads to quicker responses to their requests (Odotei, 2002). This makes the requests of government authorities urgent and, from this research, second only to those of festival organizers. Sponsors also exhibited a higher level of evaluation of the urgency of their requests compared to vendors, local residents, and visitors. The provision of financial and nonfinancial input to a festival often calls for urgent attention to the requests of sponsors. Since local residents, vendors, and visitors do not supply direct financial assistance to festivals, especially to the organizers, it is reasonable that sponsors would perceive their requests as being more urgent than those of local residents, vendors, and visitors. According to Mossberg and Getz (2006), stakeholders who control resources can withhold resources when their requests are not quickly attended to and to their satisfaction, which is perhaps why the requests of sponsors register higher than those of the above-mentioned stakeholder groups.

The results also indicate that compared to local residents, visitors, and vendors, volunteers have a higher perception of the urgency of their requests. Volunteers are a vital resource for many community-driven festivals, and this explains why they consider their requests urgent (Strigas & Jackson, 2003). The media's responses also indicate a higher perception of the urgency of their requests compared to local residents, visitors, and vendors. Most festival organizers need the media to portray their festival in a favorable light to the outside world (Carlson & Andersson, 2011). This obviously increases the media's perception of their importance and subsequently the urgency of their requests. Local residents and vendors also showed a higher level of urgency compared to visitors. This is explained by the fact that local residents view the festival as their own since in Ghana the extent of tourist and visitor focus is still limited in many respects. Their requests are therefore in many ways still considered more urgent.

6.2.3. The most legitimate stakeholder(s) in the festivals

On the basis of the self-evaluation, the organizers of the festivals considered themselves to be the most legitimate stakeholders. This was further reinforced by other stakeholders as five out of six stakeholder groups considered the organizers as the most legitimate. Legitimacy is best seen from the perspective of others rather than the party in question (Magstadt, 2014). One explanation for this high organizer legitimacy is the notion of "convener." According to McCann (1980), a stakeholder who brings other stakeholders together to achieve an objective of benefit to all is often accorded a high degree of legitimacy. Because the organizers initiate festivals and get the other stakeholders to join in, this increases their legitimacy in the eyes of other stakeholders. Also, due to the customary and royal lineage of most of the organizers in the Ghanaian context, their legitimacy is often upheld by all other stakeholders since they are seen as the custodians of the customs and traditions (which includes traditional festivals) of local communities (Clarke-Ekong, 1997). The fact that there is no significant difference between the rest of the other stakeholder groups in terms of the level of legitimacy gives an indication that stakeholders have a somewhat even perception of their own legitimacy and that of other stakeholders. According to Suchman (1995), where the actions of a stakeholder are not considered undesirable or inimical, the legitimacy of such a stakeholder is often not in doubt, which also explains the absence of significance differences in the perception of legitimacy.

However, the fact that vendors registered the least legitimacy may not be the result of their negative contribution to festivals but may be due to the fact that, in the festivals studied in this research, vendors do not pay to sell their products at the festivals and also do not directly contribute financially or labor-wise; rather, they often leave waste for the sanitation agencies to clean up after the festival. The fact that they do not deal directly with other stakeholders until the actual event

could also account for a negative effect on their standing in the festivals, even though Larson et al. (2015) suggest a high degree of credibility for vendors in their study.

6.3. Social exchange and the evidence of trust, reciprocity, altruism, control, and dependence between festival stakeholders

Stakeholder social exchange has formed a considerable aspect of this research and social exchange theory has been utilized to try to establish the relations between stakeholders in terms of how they view themselves and other stakeholders based on trust, reciprocity, altruism, control, and dependence.

6.3.1. How festival stakeholders differ on trust

It is evident from the results on trust that organizers have the highest level of trust for other stakeholders when self-evaluation is considered. The media, on the other hand, had the lowest level of trust for other stakeholders in the festivals. However, in terms of which stakeholder is most trusted by all stakeholders, no stakeholder stood out. The vendors in the festivals have a higher level of self-perception trust for other stakeholders than government authorities, sponsors, volunteers, local residents, visitors and the media. Sponsors also trust other stakeholders more than the media. Government authorities, volunteers, local residents and visitors all have a higher level of trust for other stakeholders than vendors. Building trust takes time, repeated interaction and familiarity (Dervitsiotis, 2003; Izzo et al., 2012; Larson et al., 2015) and organizers, in dealing with other stakeholders both repeatedly and over time have to trust that other stakeholders will do the right thing in order for the festival to succeed. Personal ties with other stakeholders in the festival also increases with more interaction (Larson & Wikstom, 2001) and this partly accounts for the trust levels of organizers because they get to know stakeholders more personally than other stakeholders would. For organizers also, this is not just a job or contract to be undertaken like the

case of the media and sponsors but a commitment to seeing the festival succeed. A relaxed and voluntary environment often produces a high degree of trust (Ragsdell & Jepson, 2014).

To maintain trust, there must be elements of sincerity, competence and care (Dervitsiotis, 2003). The absence of any of these often lowers trust levels. While sincerity and care may be present for organizers, the competence level in carrying out the festivals to the expectation of the rest of the stakeholders may not be satisfactory. In the context of this research, the festivals are organized and run by non-professionals, which tends to have an impact on the organizational aspects of the festivals. The media, on the other hand, have the lowest level of trust for other stakeholders largely due to the limited interaction they have with other stakeholders before the festivals start. Also, the media, in the quest for objectivity in reportage, may have to exercise some level of caution in terms of how they accept the views expressed by stakeholders, which may lower the level of trust they have for other stakeholders. While this may not imply distrust, it indicates a lower level of trust compared to other stakeholders in the festivals. According to Ragsdell and Jepson (2014), paid workers and contractual staff do not often have high levels of trust for other stakeholders. For the media, the festival may be another media coverage job rather than a voluntary participation and this is traditionally found not to engender a high level of trust.

The higher level of trust expressed by vendors than government authorities, sponsors, volunteers, local residents, visitors, and the media, stems from the vendors not having a reason to distrust the other stakeholders. Since the level of interaction with other stakeholders is often a quick financial transaction when purchase of a product or service is made, the avenue for distrust is less. The extent of interaction with other stakeholders is less and may span only a few minutes at a time in one or two days during the peak of the festival, an insufficient time and interaction for any significant mistrust to develop.

The fact that no stakeholder stood out clearly as the most trusted when stakeholders evaluated each other gives an indication of a high level of mutual trust and that other stakeholders do not view organizers with a higher level of trust as may be anticipated. Although Larson et al. (2015) observe that organizers tend to build a higher level of trust from other stakeholders by consistency running festivals successfully, stakeholders in this study's context do not have a higher level of trust for the organizers than other stakeholders. This is an unusual deviation and somewhat peculiar to the Ghanaian setting and is explained by the general level of goodwill that is expressed by stakeholders and the general believe that parties involved have the interest of the festival at heart. Hence, there is the tendency for high trust levels, especially in the festive period.

6.3.2. How festival stakeholders differ on reciprocity

The second aspect of social exchange examined among festival stakeholders was reciprocity. This aspect looks specifically at how stakeholder actions towards other stakeholders are reciprocated. According to social exchange theory, the behavior of one party reinforces the behavior of another (Cook et al., 2005). From the results, it is clear that the organizers consider their level of reciprocity as highest in terms of self-evaluation. The indication here is that organizers believe they receive the highest level of suitable response from other stakeholders and also have the best view of how they respond to other stakeholders. Government authorities also think they enjoy a higher degree of reciprocity from other stakeholders compared to local residents, while volunteers also display a higher level of self-evaluation of reciprocity with other stakeholders than visitors. In terms of how stakeholders evaluated their level of mutual reciprocal communication with other stakeholders, most stakeholders (four out of six stakeholders) have the most mutually beneficial communication with local residents. On the other hand, most

stakeholders (four out of five) indicate that they have the least mutually beneficial reciprocal communication with government authorities.

Organizers have a greater degree of interaction with other stakeholders, which explains why they have a higher level of perception of reciprocal relations with other stakeholders. Other stakeholders have a much lower level of interaction, which may not be enough to adequately come to a high level of reciprocity. Another reason for this level of reciprocity is that, due to the long-term relationships built with other stakeholders, organizers can somehow estimate the response they will obtain from specific stakeholders (Larson et al., 2015). Following this line of thought, government authorities such as the police, local assembly and public departments, have a higher degree of interaction with other stakeholders on festival related matters than local residents, which accounts for a higher level of evaluation of reciprocity compared to local residents. Also, government agencies expect responses from other stakeholders in order to play their regulatory role. This sort of reciprocity is described by Sahlins (1974) as generalized reciprocity related to rank or status, where one party expects reciprocal actions from another party in the form of compliance and does not expect any retribution from the responding party. Volunteers also work more with other stakeholders than visitors, which accounts for a higher perception of reciprocity. Visitors tend to have a superficial and limited time relationship with other stakeholders.

Interestingly, most stakeholders enjoy the highest level of mutual communication with local residents and not with the organizers. This is partly attributed to the fact that any relationship or interaction between local residents and other stakeholders is strictly voluntary and not conditional. This allows for balanced interaction not based on rank or status which gives a well-adjusted exchange as opposed to one where one party may feel another party gets a higher return from the interaction (Korstanje, 2011). This type of mutual communication fosters reciprocity.

186

Additionally, local residents often feel obliged to be hospitable, especially to visitors, which puts them at a disposition to be welcoming in their relationship with others in the festival (Derrett, 2003). The proverbial "Ghanaian hospitality" (Mensah, 2013) is often on display during festivals, especially from local residents, which is reflected in the results showing the most favorable reciprocal dealings being with local residents.

On the other hand, the least level of mutually beneficial communication by the majority of stakeholders is with government authorities. As explained, the relationship between government authorities and other stakeholders is often in the form of the local authorities having to enforce mostly non-negotiable regulations from a position of authority. This often results in minimal communication from the perspective of other stakeholders beyond verbal and written compliance. This limited communication accounts for this perception by other stakeholders of the least mutually beneficial communication with government authorities.

6.3.3. How festival stakeholders differ on altruism

Another aspect of social exchange investigated in this research was altruism. Social exchange posits that people weigh the costs and benefits when interacting with others. However, in later years, the aspect of altruism was further debated and considered, owing to the fact that some people relate to others in an altruistic manner (Cropranzano & Mitchell, 2005; Emerson, 1976; Sahlins, 1965). In the festival context, this idea of altruism was investigated to ascertain the levels among stakeholders.

Self-evaluation by organizers shows that they act more altruistically than all other stakeholders. However, no significant difference was established regarding which stakeholder believed their actions were least altruistic in the festivals under study. In establishing how altruistically each stakeholder acted towards other stakeholders, most stakeholders (four out of six)

indicated that they did not expect any rewards in return when dealing with local residents. However, stakeholders had the lowest response to the question of expecting no rewards when dealing with sponsors, indicating that they had some sort of anticipation of rewards from dealings with sponsors.

Because the organizers of these local traditional festivals in Ghana are not paid professional event organizers and yet shoulder the responsibility of ensuring that the festival is successful, it is natural for such a high perception of selflessness to be prevalent among them. Also, organizers consider festivals as a point of community cohesion and even though they are at the helm of affairs, they do so with the community first in mind before their own personal interests. Stakeholders in the festivals studied generally have a high sense of altruism.

Although the literature recognizes the altruistic nature of volunteers (Chacko & Schaffer, 1993; Molloy, 2002) the volunteers in the festivals did not display a level of altruism greater than other stakeholders, which could be explained by the fact that volunteers also seek benefits such as developing interpersonal contacts and prestige in the community (Bang & Ross, 2009). Since volunteers in these festivals are usually younger people learning to take over from the elders in the future, they do so with some intent of increasing their social standing in the community and earning a good reputation. This is considered essential in future leadership positions in a highly communal society like Ghana. Volunteers also often benefit from freebies such as t-shirts provided by sponsors. The nature of the festivals (being community festivals), also dictates that virtually all stakeholders will also be unpaid and so they will see their efforts as voluntary and therefore tend to have a high perception of altruism. The fact that sponsors and vendors did not record the least levels of perception of altruism is also interesting, considering that these two, especially sponsors, seldom commit resources without a subsequent expectation of some corporate benefit (Van der

Wagen & White, 2010). However, even though there is some level of long term profit motive in many cases for sponsors, sponsorship of events is sometimes seen as a corporate social responsibility or as a way of giving back to the community to which sponsors may not attach a profit motive (Finkel, 2010; Frsiby & Getz, 1989). The donation of items by sponsors in Ghanaian festivals also tends to increase the perceptions of these gestures as altruistic.

6.3.4. How festival stakeholders differ on control

Control also forms a significant aspect of social relations and was therefore considered vital in this research. From the results of the self-evaluation, organizers have the highest perception of their control over other stakeholders in the festivals. The least level of control was however not different between other stakeholders as no stakeholder was clearly the lowest in terms of control. Sponsors also displayed a higher level of perception of control of other stakeholders in the festivals compared to government authorities, vendors, volunteers, local residents, visitors and the media. In terms of how each stakeholder evaluated the level of control they exercised over other specific stakeholders within the festivals, most stakeholders thought they had the highest control over visitors while most stakeholders perceived that they had the least control over the organizers of the festivals.

Control results from the possession of critical resources needed by others (Pfeffer & Salancik, 2003). In the festival setting, control is in the form of behavior control (where the actions of a party can control how another party behaves as opposed to fate control where a party controls another regardless of what the other party does (Thibault & Kelly, 1959). The control exercised by organizers is logical because they have greater influence over how the festival proceeds, and this involves allocating resources and giving direction to other stakeholders. Here also, the royal and customary status of chiefs and elders strengthens the control they have over other stakeholders

189

who have to respect their authority when dealing with them especially as they are the custodians of the festivals. The fact that sponsors show a higher level of control than all other stakeholders except the organizers, is also interesting. As indicated, financial resources play a significant role in the effective organization of festivals and sponsors tend to view their control as higher, owing to the resources they provide. Because of the level of financial contribution and involvement in the planning stage of the festival, sponsors tend to have considerable control over some aspects (Crompton, 1994; Mossberg & Getz, 2006; Pfeffer & Salancik, 2003; Reid, 2011). It is interesting, however, that the perception of control of other stakeholders in the festival is not higher for government authorities, considering their administrative and legal backing (Frawley, 2015). Government authorities do not have significant control in these festivals as anticipated because the festivals in this study are largely community-driven and less reliant on government agencies for resources.

6.3.5. How festival stakeholders differ on dependence

Stakeholder dependence was also examined as part of the social exchanges among stakeholders in the festivals. As Table 5.5 shows, only one item showed significant differences among stakeholders on dependence based on self-evaluation. Organizers show the highest level of satisfaction with their level of reliance on other stakeholders in the festivals. Government authorities and volunteers, however, showed the least approval of the appropriateness of their dependence on other stakeholders. The response to how appropriate the level of dependence on other stakeholders in the festival is was higher for sponsors than government authorities and volunteers. That of vendors was also higher than government authorities and volunteers, while local residents also considered their level of reliance as more appropriate, compared to volunteers.

Similarly, visitors and the media also considered their level of reliance on other stakeholders to be more appropriate compared to volunteers.

The evaluation of which specific stakeholder each stakeholder group depended on most in order to play their role in the festival revealed that most stakeholders depended chiefly on the organizers in order to participate in the festivals and least so on vendors.

Festival organizers need to depend on other stakeholders, which explains their higher level of perception of dependence. However, this dependence is often tilted towards powerful stakeholders who contribute substantial resources to the festival (Andersson & Getz, 2008). According to Getz (2002) the dependence of organizers on a few powerful stakeholders, often means that these stakeholders tend to control and influence the extent of commercialization of festivals. However, with the evaluation of the level of appropriateness of this dependence, volunteers and local authorities see their level of dependence as least appropriate. This is primarily because government authorities such as the regional tourism offices and other government agencies are not actively involved in the festivals (Amenumey & Amuquandoh, 2008). For volunteers, who are mostly young people resident in the towns where the festivals are celebrated, they are basically at the service of the organizers. For most volunteers, a certain degree of freedom as to how they carry out their volunteer duties is essential (Cuskelly et al., 2006). The absence of such freedom and where organizers tend to dictate everything can lead to this perception by volunteers.

From this study, most stakeholders state that they rely most on the organizers in order to effectively participate in the festivals, which is reasonable since the organizers are the central stakeholders around which most festival issues revolve (McCann, 1980; Reid, 2006, 2011). On the other hand, stakeholders depend least on vendors. Vendors are often the least powerful and most

replaceable stakeholders in festivals (Tiew et al., 2015). Additionally, because the vendors in this study context of Ghana do not pay to sell their products in the festivals, and are also not part of any planning, they lack a voice on festival issues and are least relied on to organize the festival.

6.4. Collaboration: how festival stakeholders differ on risk, negotiation and consensus

6.4.1. Stakeholder differences regarding risk

From the self-evaluation of risk in Table 5.6, it is clear that organizers perceive themselves to have the highest financial risk as well as the risk of losing some opportunities should the festival be unsuccessful. On the other hand, government authorities show that they incurred the lowest financial risk and would also lose the least opportunities should the festival be unsuccessful. The risk perception of sponsors was also higher than all other stakeholders aside from the organizer stakeholder group. Vendors, following sponsors, perceive the next highest risk. Volunteers also had a higher perception of risk than local residents, visitors and the media in terms of financial risk. In terms of the level of risk stakeholders observed when dealing with other specific stakeholders, the highest perceived financial risk was when dealing with vendors, while most stakeholders thought they encountered the lowest level of financial risk when dealing with government authorities.

It is understandable that organizers would have a higher perception of risk than most other stakeholders. Organizers stand a greater chance of losing esteem, reputation, and in some instances, money because they are seen to shoulder the responsibility of the success of the festival. Even though other stakeholders may restrict their level of involvement and withhold resources, organizers cannot afford to do this. They are committed to the success of the festival and invest time and resources in order to ensure this. Most traditional authorities have to provide financial support (sometimes from personal resources) in order to ensure the success of the festival. Where

donations and sponsorships are limited, a greater financial pressure hangs on the organizers of the festivals (Seidu, 2002). Being perhaps the most primary stakeholder in the festival, they incur a high risk (Reid, 2011). This leads to a higher perception of risk on the part of organizers. It is also obvious that those that have a higher stake would often risk more. Sponsors, aside the organizers perceived the next highest level of risk of losing opportunities and finances in the festivals. For corporate sponsors especially, committing resources to a festival is an investment to which short or long-term returns are expected (Crompton, 1994). Should the festival be unsuccessful, sponsors stand the chance of losing time and resources committed to the festival. This is especially the case when visitor numbers and participation are low (Allen et al. 2010). Aside organizers and sponsors, vendors perceive the next highest level of risk. This is because they sell goods and services which involves the risk of bringing their goods to the festival grounds in anticipation that they will be purchased. This obviously involves financial risk albeit on a lower scale compared to the sponsors. The short-term nature of festivals often suggests that stakeholders are often skeptical about investing in them (Lawler & Yoon, 1996). This has been established to be true for sponsors and vendors in this research.

On the other hand, the perception of risk in terms of both finances and losing opportunities is lowest for government agencies. The festivals in the context of the research do not emanate from the local authorities as may be the case of western contexts (e.g. Kim et al., 2002; Yaghmour & Scott, 2009). They originate directly from the local traditional chiefs and councils. This puts the government agencies in a position where their involvement is subject to the organizers. The government agencies do not contribute considerable financial support to the festivals as is the case in other contexts where local governments, especially local and regional tourism agencies support the festivals through promotion and other resources (Buch et al., 2011; Chacko & Schaffer, 1993).

Therefore the risk of festival failure or financial loss in lower. While services such as parking, garbage collection, security, among others are provided to festivals in some cases this is on a very limited scale and below expectation.

6.4.2. Stakeholder differences regarding negotiation

Another aspect of collaboration is negotiation. The results for this show that organizers have the highest perception of the effectiveness and appropriateness of their negotiation with other stakeholders in the festivals while the perception of visitors is the lowest on this. In terms of effective dialogue with other stakeholders in the festivals, the media perceive a higher effectiveness than other stakeholders aside the organizers. The level of active negotiation was also assessed from the standpoint of each stakeholder evaluating other specific stakeholders. Most stakeholders perceive a high level of negotiation with the organizers on festival related issues. Stakeholders negotiated least actively with vendors on festival related issues.

It is obviously the case that organizers will deal more with other stakeholders in terms of negotiations concerning the festival issues than any other stakeholder (Larson & Wikstrom, 2001). It takes a more continuous relationship to gauge the extent of effectiveness of the negotiation with other stakeholders and organizers are able to do this since they deal with more with other stakeholders and over time. It is also the case that organizers would place a lot more attention on negotiations since they have to bring resources together from other stakeholders. Since visitors do that interact very actively with other stakeholders interaction (because they are involved in the festival for a short period), it is understandable that they would perceive a less effective negotiation with other stakeholders on festival issues. The fact that most stakeholders negotiated most actively with organizers consolidates the view of organizers regarding their level of negotiation with other stakeholders as high. Most stakeholders have to negotiate with festival organizers. Sponsors often

need to negotiate sponsorship deals with organizers (Larson & Wikstrom, 2001). Vendors also often need to negotiate with organizers for stall spaces even though this was not applicable to vendors in the festivals under study.

6.4.3. Stakeholder differences regarding consensus

Consensus is also an essential aspect and intended outcome of collaboration. To agree on issues is vital to festival stakeholders. Stakeholder self-evaluation on consensus indicates that volunteers are the stakeholder that perceives themselves to agree most easily with other stakeholders in the festivals while the perception of ease of agreement with other stakeholders in the festival is lowest for government authorities. Vendors also have a higher perception of the level of agreement than organizers, government agencies sponsors, local residents, visitors, and the media. Organizers had the highest response on how their agreeing with other stakeholders helps the festivals to succeed. Other stakeholders did not differ significantly. In ascertaining how each stakeholder evaluated other stakeholders on consensus, no significant differences were realized. However, most stakeholders disagreed least with volunteers and local residents.

Volunteers basically have to get along with most other stakeholders as they offer to participate in the festivals willingly because of their interest in seeing the festival succeed and not because they are obliged to. Lee et al. (2013) suggest that when examined from the perspective of local festivals, volunteers are more likely to be motivated by factors that have more to do with altruistic and intrinsic values. This leads to volunteers actually seeking out and trying to come to agreement on issues with other stakeholders in order to ensure the success of the festival. Vendors also have a similarly higher level of consensus due to the fact that they sell their wares at the festivals without being charged so they tend to place lesser demands on the organizers and get along with other stakeholders (customers) in order to realise a profit. Disagreements with others

will rather serve to do harm to their profit motive. The greater involvement and higher level of responsibility for festival success also explain why the organizers appreciate stakeholder consensus more than other stakeholders. Most stakeholders disagree least with local residents and because local residents are often more welcoming during festive periods (Derrett, 2003).

6.5. Stakeholder social networking: how stakeholders differ

From the results of the level of interaction between stakeholders, the level of networking reveals interesting patterns. In terms of how actively stakeholders perceived themselves to interact with other stakeholders, organizers had the highest level of active interaction with other stakeholders. There were no differences between the rest of the stakeholders in their responses regarding how actively they interacted with other stakeholders. In terms of the voluntary nature of their interaction, the organizers show the highest level of voluntary interaction with other stakeholders. No difference was however found between the remaining stakeholders. Organizers also show that they were the most central stakeholders in the festivals under study while there was no difference between the other stakeholders. In terms of how stakeholders served as a link between stakeholders, the responses of organizers show that they thought that most stakeholders came into contact with other stakeholders through them. This was followed by the media and volunteers. Also assessed was how each specific stakeholder assessed their direct interaction with specific stakeholders. From the results, most stakeholders (five out of seven) interact most actively and directly with local residents and least directly with government authorities in the festivals.

It is not entirely unusual to observe that the organizers have the highest level of active interaction with other stakeholders. The nature of a network often dictates the nature of interaction (Dredge, 2006). Some networks such as the festival have a central actor which is the organizer (Waaserman & Faust, 1994). According to Scott (2000), the actor in a network with the most

connections is almost always the most central. As the organizers are often linked to more stakeholders than others in the festival network, it is conceivable that they would be most central in the festivals.

Organizers also perceive themselves to have the highest level of voluntary interaction with other stakeholders. This is generally attributed to the fact that organizers are often able to decide which other stakeholders to relate with and invite to join in the festival and so their interaction is basically of a voluntary nature. However, it is interesting that this research established that stakeholders interacted most directly with local residents than any other stakeholders in the festival. While some stakeholders, such as visitors, may not come directly into contact with the organizers, all other stakeholders have to, in one way of the other, come into direct contact with local residents. However, most stakeholders are unlikely to come into direct contact with government authority officials which explains why they are the stakeholder that most stakeholders relate least directly with. The open and free-of-fee nature of the festivals in Ghana, and the overtly traditional nature of the festivals, also dictates that more local residents are in attendance, thereby increasing their direct interaction with other stakeholders.

The elements of stakeholder theory used in this research suggests that the results of the study are generalizable to a large extent in other contexts. The power of stakeholders in local traditional festivals from Ghana can be generalizable to other contexts since in other western contexts the organizers are also powerful. However, the source of power is unique in many ways to the festival context of Ghana. The extent to which the legitimacy of stakeholders is viewed as high for all stakeholders may not be similar in other western contexts where some stakeholders may not be perceived as legitimate (Larson at al., 2015). The applicability of social exchange theory, as per the results from this study, suggests that the theory applies. In the area of altruism,

however, the peculiar nature of stakeholders and the relationships in local traditional festivals in Ghana means that this may not apply in other settings and contexts.

6.6. Summary of hypothesis testing

The hypotheses for this research were proposed to test the differences between stakeholders on the tenets of the theories used in the study. Based on the findings, all the hypotheses were supported since significant differences were observed between stakeholders in their responses to the tenets of the various theories used. Table 6.1 summarizes the results of the hypotheses tested.

6.7. Chapter summary

Chapter six has looked at what the results from this research mean and what accounts for the results in the context of this research. The results were discussed by examining what they mean in the light of existing literature. The discussion centered on the differences established between stakeholders on stakeholder theory, social exchange theory, collaboration theory and social network theory. Contextual issues and reasons are also taken into account and explained.

CHAPTER 7 : CONCLUSION

7.1. Introduction

This chapter summarizes the thesis by looking at what the results imply for both research and practice. An overview of the study is presented followed by an assessment of the extent to which the objectives of the study have been achieved. The chapter also discusses the theoretical and empirical contributions of the study, as well as its limitations. Recommendations for future research are also outlined.

7.2. Overview of the study

This study examined the relationships between *all* stakeholders in local festivals because of the importance of these relationships to successfully using them to promote destinations and attract visitors. Since much research focusses on one festival stakeholder such as visitors, sponsors, volunteers, local residents, and organizers, or the relationship between the organizers and other stakeholders, this study took a broader approach and examined the relationships between all stakeholders involved. This was achieved by employing theories that have been used to examine human and stakeholder relations including stakeholder theory, social exchange theory, collaboration theory, and social network theory. The study has also added to our understanding of stakeholder relationships in local festivals from West Africa.

7. 3. Achievement of research objectives

The overall aim of this study was to examine the relationships, views and exchanges between stakeholders by ascertaining how they differ on the tenets of theories used to examine stakeholder interaction including stakeholder theory, social exchange theory, collaboration theory, and social network theory. On stakeholder theory, the findings show differences in the levels of power, urgency and legitimacy among the stakeholder groups. The organizers are the most

powerful stakeholders followed by sponsors, government authorities, volunteers, local residents, media, and visitors. Vendors are the least powerful in the festivals studied. The study also revealed differences in the level of urgency of stakeholders with the organizers being the most urgent followed by government authorities, sponsors, volunteers, media, local residents while visitors, and least of all vendors, were the least quickly responded to in the festivals. Differences regarding legitimacy, with the organizers being the most legitimate and vendors the least legitimate were also observed.

Differences were also established regarding the views of stakeholders on social exchange. Here, organizers, by self-evaluation show the highest level of trust for other stakeholders followed by vendors. The media, on the other hand, show the lowest level of trust for other stakeholders in the festivals. However, based on evaluation by all stakeholders of other stakeholders, there are no differences on trust. Most stakeholders have the most mutually beneficial communication with local residents while they have the least mutually beneficial reciprocal communication with government authorities. Stakeholders also differed on their views on altruism. The organizers view themselves as more altruistic than all other stakeholders while majority of stakeholder groups act most altruistically towards local residents and least so towards sponsors. Differences regarding control were also realized as organizers show the highest perception of control over other stakeholders followed by sponsors. The least level of control is exhibited by visitors. Dependence also revealed differences in views as most stakeholders state that they rely on organizers in order to effectively participate in the festivals but depend least on vendors. Organizers have the highest level of satisfaction with their level of reliance on other stakeholders, whereas government authorities and volunteers are least enthused about this. Vendors are least depended on by all stakeholders involved.

In terms of collaboration, organizers perceived the highest risk (both financially and terms of other opportunities) followed by sponsors, vendors, volunteers. Government authorities perceived the lowest risk. The organizers also had the highest perceptions of the effectiveness and appropriateness of their negotiations with other stakeholders, whereas the visitors had the lowest. In terms of effective dialogue with other stakeholders, the media had higher perceptions than all other stakeholders except the organizers. Stakeholders also negotiated most actively with organizers on festival issues and least actively with vendors. On consensus, volunteers agree most easily with other stakeholders followed by vendors, whereas the government authorities had the lowest ease of agreement. Most stakeholders disagreed least with volunteers and local residents. Considering the differences in views between the stakeholders, objective three was also realized.

The organizers perceived the highest levels of active interaction with other stakeholders. In terms of the voluntary nature of their interactions, the organizers had higher levels of voluntary interaction with other stakeholders. The organizers were also the most central stakeholders in the festivals under study (followed by the media and volunteers) and served as the key links between stakeholders, as most stakeholders contact other stakeholders through the organizers. Most of the stakeholders (five out of seven) reported that they interacted most actively and directly with local residents, but least directly with government authorities within the festivals.

Overall, all research objectives were satisfactorily achieved except in the case of objective four on social networking which was partially achieved. Future research involving a complete SNA has been recommended in the limitations and future research section. The research has helped add to our understanding of stakeholder relationships in festivals.

7.4. Contributions of the study

The study adds to the existing knowledge and literature on festival stakeholders and their relationships in a more holistic way. It is an improvement from the norm of examining one single stakeholder in a festival or the relationship between organizers and other stakeholders. This research also contributes to the advancement of stakeholder, social exchange, social networking and collaboration theories by applying them in the festival setting. The application of these theories has contributed to our understanding of who the powerful, urgent, legitimate, trusted, altruistic, dependent and risky stakeholders in festivals are and how stakeholders view each other. The study has also brought into focus the peculiarities of festival stakeholders in the West African setting and the way in which stakeholder relationships occur. There are both theoretical and practical contributions from this study.

7.4.1. Theoretical contributions

This research has examined and established the differences between festival stakeholders by using stakeholder theory, social exchange theory, collaboration theory, and social network theory. From the perspective of theory, there are some considerations and reconsiderations regarding the theories used based on the results from this research.

Primarily, the definition of a stakeholder encompass all entities affected by the operations of an organization (which is basically the stake they have). This broad consideration, however, is problematic when the theory is actually applied. There is need for the stakeholders to be limited to some degree by considering the organizational and managerial setting. A "contributing principle" (Kaler, 2004) offers a useful reconsideration by telling exactly who a stakeholder is based on the *extent* to which the *activities* of the stakeholder influences the organization or activity in question. In the festival setting, as evidenced from this research, the context of the research is crucial in

determining the stakeholders rather than a broad based definition which considers anyone who is *affected* by the festival. A stakeholder study such as in festivals cannot operate purely of this definition without some limitation. The use of previous literature as well as context of the study to demarcate stakeholders is a useful way of navigating the murky terrain of who a stakeholder is. While this does not seek to eliminate any stakeholders, the need to clearly define who a stakeholder is constitutes an important contribution to the discourse on stakeholder theory.

Another aspect of stakeholder theory that needs to be considered based on this research, is the element of power. Coercive power (Savage et al., 1991) is hardly an aspect of some stakeholder relationships such as the traditional festival. Resource and symbolic power is more prevalent in the contexts of traditional festivals. In the estimation of the researcher, stakeholder theory needs to consider this as the core of power in stakeholder relations since this is what brings power to a stakeholder other than the ability to exert any coercive force. Symbolic power needs to also be considered as a significant aspect of power. Societal respect, customs, traditions, and status does bring some power to stakeholders as evidenced in this study of the organizers of festivals and not merely resource ownership as may be the case of purely corporate stakeholder relationships. In some relationships such as the traditional festival in Ghana, symbolic power may even be a higher source of power than finances or resources. Stakeholder theory will need to consider this element as the discourse on stakeholder power progresses.

Also, while stakeholder theory suggests varying levels of legitimacy for stakeholders with some even considered illegitimate (Larson et al., 2015), the legitimacy accorded all stakeholders in the festivals studied suggests that the theory needs to accommodate the idea that there could be instances where all stakeholders have legitimacy. Indeed, while some stakeholders could and

would have higher legitimacy, it is possible for all stakeholders to be considered legitimate in a web of stakeholder relations.

The structural nature of the relationships also influences the notion of whether power is held by a stakeholder (Stein & Harper, 2003) or produced during stakeholder interaction (Faucoult, 1982). This is clearly related to the context within which the interaction occurs. In western contexts, the power differentials tend to be less apparent due to societal, political, and rights issues which makes the exercise of power less overt and restricted in relationships. In some respect, the power relations point to power bring produced in a festival in a western setting. The Ghanaian setting leans more to the possession of power by a stakeholder even before the interaction takes place. The fact that the local festivals start with the local chiefs who are already very powerful in the society means that they bring this power to interactions. Power in the Ghanaian context supports it being held and this is useful in understanding power in the context of festivals especially in the African setting.

Stakeholder theory also suggests that urgency is accorded all stakeholders and their requests. While this may be noble, stakeholder urgency would ultimately need to take into account the extent to which responses or the lack of it affects activities and operations. Since time and resources do not permit equal response to all stakeholders, the theory should accommodate looking more at the prioritization of stakeholder requests by some sort of   mechanism in order to ensure that responses bring the most benefit to the festival, while at the same time not neglecting any stakeholder. In the festival context, organizers of festivals need to examine the power and legitimacy of each individual stakeholder in order to effectively deal with and accord the needed urgency to each one. This is an aspect that stakeholder theory needs to take into account.

This research also contributes to knowledge extension regarding social exchange theory. Whereas altruism may appear even contrary to what social exchange theory proposes, the element of stakeholder altruism is a very essential component of social interaction that needs to be considered. The stakeholders in this research have high levels of altruism which is even the case for stakeholders who are expected to be solely profit driven. Social and stakeholder relations, especially in festivals, may not be the result of simply weighing the costs and benefits but a desire to contribute to society and the festival. This aspect of altruism (Emerson, 1975) is also a component of social exchange and does not need to be suppressed but considered an important element of relations among stakeholders especially among those in local festivals. Similarly, the assumption of volunteer altruism may not always hold true. The context and type of volunteering needs to be taken into account.

Theoretically, this study also implies that festivals tend to demonstrate networks in which there is one central actor (high centrality) – as opposed to networks in which actors are linked together without a central actor (low centrality). Although festival stakeholders are related to each other, the festival network is one in which central actors play a crucial role and are links to other stakeholders (Meyer and Rowan, 1977; Provan *et al*., 2003; Scott, 2000). Here also, the nature of the festival dictates the type of network but local traditional festivals do demonstrate this.

7.4.2. Practical implications

This study used the tenets of stakeholder theory (power, urgency, and legitimacy) to examine stakeholders in the festival context. It has added to our understanding of who the powerful, urgent, and legitimate stakeholders in festivals are. This understanding helps to ensure that each festival stakeholder is adequately responded to. Although the power, urgency and legitimacy of organizers are understandably unparalleled, the source of this power differs for West

African festivals. Any attempts to enhance the visitor appeal of these festivals will need to consider the contextual reasons discussed in this study.

Apart from the organizers, there appears to be little distinction in terms of legitimacy among the other stakeholders. Local festivals are essentially part of sociocultural makeup of Ghanaian society and therefore tend to have a high degree of legitimacy. Stakeholders that are involved and seen to help the festivals are seen to be contributing to cultural preservation. The legitimacy of stakeholders increases the legitimacy of festivals and has implications for collaboration between stakeholders, which in turn affects the viability and attractiveness of festivals to visitors. Because the organizers are traditional rulers, the society already has a high degree of regard for them. The organizers can use this authority to reach out to the Ghana tourism authority in the various regions and invite them to play a key role in the planning of festivals. Since these festivals are run by committees comprised of members of traditional councils, there is the need to involve representatives of all stakeholder groups in the committees. It is especially vital to include representativeness of the media, the tourism authority, vendors, and sponsors in festival committees. It will increase ideas and resources to improve the festivals and make them more attractive to visitors while maintaining the cultural richness of the festivals due to the involvement and leading of the traditional councils. When stakeholders who are respected in the wider society are brought into committees, legitimacy and support for the festivals will increase. Engaging the services of a professional event planner to serve on planning committees is a vital consideration. However, due to financial and remuneration considerations, this can also be done by staff from the tourism authority or as corporate social responsibility by well-known event management companies in the region where the festival is celebrated. Since the festivals have high legitimacy, this is also a selling point in obtaining sponsorship since sponsors can also invest more freely when

festivals and their stakeholders have high legitimacy. Festivals in which there are conflicts between stakeholders will be avoided by sponsors.

Stakeholder theory supports giving attention to all stakeholders, but in the festival context, organizers need to examine the power, urgency, and legitimacy of each stakeholder group in order to effectively deal with each one. Since not all stakeholders can be responded to with the same level of urgency, organizers need to prioritize the response given to requests by stakeholders by considering the power and legitimacy of each stakeholder. Giving the wrong priority to stakeholder requests could adversely affect the outcome of a festival. For instance, based on this study, it would be imprudent for organizers to prioritize the requests of vendors over those of government authorities or to place the requests of local residents before those of volunteers. This does not, however, suggest that organizers can neglect the requests of any stakeholder. The vendors in Ghanaian festivals are very vital since they provide essential food and beverage and beverage. They just need to be brought onboard and properly recognized so that they can perform their required role effectively.

This study contributes to the practical application of SET in the festival field through multi-dimensional assessment to more clearly understand dynamics among festival stakeholder groups. Trust levels often imply a degree of willingness to cooperate. This study found high trust levels between stakeholders and also established that no stakeholder is considered untrustworthy by other stakeholders. So, at a practical level, festivals could capitalize on this apparent trust to bring all stakeholders on board festival planning committees to enhance collaboration among stakeholders. This will ultimately render the festivals more attractive and successful since more ideas for planning and marketing will be offered and all stakeholders will support any efforts since they would have been part of its creation. However, since the media have the lowest level of trust, it

would be imperative to include them in the early stages of festival planning in order to build trust and allow them the opportunity to see beyond just their job of covering the event. It would be beneficial to get the media to go further—to lend support to the festivals, especially in terms of publicity. The media, especially radio and television stations, which abound in Ghana, could also serve as sponsors and use their broadcast medium and free advertising of the festival as sponsorship to festivals. Some radio stations in the central region have already started doing so with the Aboakyir and Edina Bronya festivals.

The examination of altruism was intended to see the extent to which altruism is exercised by stakeholders in the festival context. This research lends support to the notion of altruism in human interaction stemming from later developments in SET. Stakeholders in this study's context display a high level of altruistic behavior. This finding is especially surprising in relation to sponsors because they are often considered to be purely profit-oriented stakeholders. This finding lends support to the assertion that sponsorship of festivals can, to some extent, be a corporate social responsibility. In order to tap into this altruistic goodwill, festival organizers can appeal to the social responsibility of sponsors and other resource holders to support the festivals. Corporations operating in the festival area should be contacted in advance and discussions made as to how the festivals could serve as a way of giving back to the community where they operate. Festivals, however, need to be cautious in dealing with sponsors so that they do not alter the nature of the festivals as has been the case of rising complains from chiefs in some festivals in the Central Region of Ghana. There is the need to look at the match between the ethos of the festival and the sponsoring organization or their products.

The aspect of social exchange related to control and dependence is supported by this study because festival stakeholders, especially organizers and sponsors, who have the most resources,

exhibit more control. However, since this control is behavior control as opposed to fate control (Thibaut & Kelly, 1959) there is still a strong need to have voluntary collaboration within the festivals. Since most stakeholders rely on the organizers, festival organizers will need to deliver on the expectations of all stakeholders in order to sustain participation. It would serve a good purpose to bring in professionals to assist in the organization of these festivals as they have suffered from organizational and resource mobilization constraints because they are run by nonprofessionals. The professional will be valuable in making the organizers understand the tourism/visitor components and value of the festivals, and how to enhance this while at the same time maintaining the culture and tradition of the festivals.

Since risk levels of stakeholders are highest when dealing with vendors, this points in many ways to value for money because the relationship other stakeholders have with vendors is mostly in the form of a financial transaction. The hygiene and sanitation of food and beverage sellers in these festivals need to be improved to lessen the levels of risk involved in purchasing and consuming the products sold by vendors. This also implies that vendors will have to be accredited and allocated spaces to sell in festival grounds, and monitored to ensure that they are serving hygienic and safe food or beverage. Once this is done, risk levels on the part of stakeholders, especially visitors, could be reduced. Also, since financial risk levels are highest for sponsors, government agencies, like the tourism authority who also have the aim of promoting these festivals, need to absorb some of the financial risk and help the festival organizers source more funding and resources for the festivals if the authorities cannot directly provide financial support due to resource limitations.

For the reason that festival organizers in this study negotiated most actively with other stakeholders, there is the need for professionalism among organizers in order to negotiate

effectively with stakeholders such as sponsors, vendors, local government agencies, and even individuals in order to obtain the resources needed for the festival. Organizing training for festival organizers by the tourism authority at the regional levels especially will give festival organizers, who are largely non-professionals, tools and resources to effectively run these festivals. This should include how to effectively negotiate and mobilize resources for the festivals. Furthermore, since government agencies, including the national tourism authorities (such as the Ghana Tourism Authority), are tasked with the promotion and marketing of festivals and not organizing them, it is vital for them to work closely with the organizers to promote these festivals to the outside world since these authorities have the technical know-how. Lastly, since volunteers also have the highest levels of agreement with other stakeholders it implies that they can be relied upon to work in an agreeable manner with other stakeholders in the festival. The scope of their involvement and decision making power has to be improved. Volunteers should be involved in decision-making since in the Ghanaian festival context they seem to only be told what to do by the organizers. The fact that most volunteers have done so as singers, drummers and performers for many years means that they are experienced enough in these festivals to offer useful recommendations. They should therefore be fully represented in festival committees.

7.5. Limitations

While this study has sought to add to knowledge on festival stakeholder relationships, it is also limited in a number of ways. The study is limited by the fact that it was carried out in the context of traditional local festivals. Other festivals genres such as music and arts festivals could offer different stakeholder dynamics and interactions. Also, the festivals were all in Ghana where stakeholders and relationships, as well as cultural considerations, are not entirely similar to other contexts. This could raise concerns about the generalizability and universality of the findings.

Furthermore, since the six festivals in this research were selected from a limited time period (between December and March), there is the possibility of differences when the other festivals and their stakeholders from April to November are studied. Although this research collected data from six festivals over four months, one festival (Akwesidae) did not include commercial sponsors, which excluded the views of sponsors in that festival. This could potentially affect the complete picture of stakeholder interactions for that festival. The low number of respondents in some festivals also offers challenges for comparisons of stakeholders according to festival, which could have potentially revealed more details of the differences between stakeholders in the different festivals. This means that it is the overall differences between stakeholders that is reported in this research. The conservative nature of the reliability scores for the scales also needs to be taken into account in future adoption of the scales for other studies.

Additionally, in assessing risk, that is, in terms of how stakeholders evaluated the risk involved in dealing with other specific stakeholders, only financial risk was used which may not be enough to ascertain overall risk. Since the study took a quantitative approach, the reductionist tendency of quantitative research, especially in terms of dealing with sensitive issues such as trust, legitimacy, and power it is limited by the lack of a qualitative aspect of the study. As well, even though social network analysis was used in this research, only the aspect of direct interaction was investigated as per research objective four. While this does to a large extent answer the research objective, direct interaction is only one aspect of social networking. In order to gain a complete picture of social networking in a festival, a social network analysis will be required.

7.6. Recommendations for future research

First, while direct stakeholder interaction was examined, future research should conduct a social network analysis of festival stakeholders and relationships in order to give a complete picture of the direct and indirect links between stakeholders. Secondly, this research will need to be replicated in other cultural and geographical contexts in order to ascertain the universality of the findings so as to extend the theories of stakeholder relations in festivals since festivals differ according to cross-cultural contexts (Getz et al., 2010; Robertson, 2009). Thirdly, research would need to consider replications in other festival genres in order to ascertain similarities and differences across different festival types. Also, since only financial risk was used when assessing risk related to dealing with specific stakeholders, other aspects of risk will have to be incorporated in future research in order to effectively ascertain overall risk. Furthermore, since selected festivals were within a certain period of the year, other festivals in other periods of the year will have to be examined to ensure that the findings are consistent and give an overall picture of the festival stakeholders and their relationships since the possibility of differences still exist. Also, because this research employed a quantitative approach, there was no opportunity to explore and probe for the reasons behind the responses given by stakeholders. A future qualitative study would complement this study and help give a fuller and more in-depth picture of the relationships between stakeholders in festivals.

Future research will also need to consider a way of looking at the comparisons between stakeholders in different festivals since this could reveal some characteristics or differences between stakeholders in different festivals. However, this will have to carefully consider a criteria for comparison or grouping the festivals and the rationale for doing so since the festivals and their

stakeholders are and were chosen to be similar for this study in order to compare the stakeholder views.

7.7. Chapter summary

This chapter gave an overview of the research and also discussed how the research objectives have been achieved. It also looked at the theoretical implications of the use of the theories in the research and how this study extends the theories and sheds new light on their applicability in the festival setting. It also outlined the theoretical and practical contributions of the study. The limitations of the research were also explained, from which recommendations for further research are given.

APPENDICES

Appendix A (Initial questionnaire for organizers)

School of Hotel & Tourism Management 酒店及旅遊業管理學院   HTM   THE HONG KONG POLYTECHNIC UNIVERSITY 香港理工大學

Thank you greatly for offering to participate in this study. Your participation is highly appreciated. The research being carried out looks at the views of various stakeholders in a traditional festival and aims at understanding how these differences and similarities in views can be used in the enhancement of festivals in relation to tourism especially in Ghana. Please feel free to answer as you deem appropriate. There is no correct or incorrect answer.

Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any issue.

Regards,
Raymond Adongo
PhD Student

Brief Explanation and Contents of Questionnaire   **(ORGANIZER)**

Many groups of people come together to make a festival materialize. The success of a festival is linked to how stakeholders view and relate with the festival, as well as each other. Festival stakeholders refer to those individuals or groups whose actions affect the festivals or who are affected by the festival in one way or the other. How they network, collaborate and exchange resources vital is therefore important in examining stakeholder relations. The stakeholders considered for this research are the **organizers, the local community, sponsors, volunteers, vendors, local government authorities, visitors, and the media**.

Please tick the stakeholder group you **primarily** belong to:

☐ ORGANIZERS   ☐ LOCAL COMMUNITY   ☐ SPONSORS   ☐ VOLUNTEERS

☐ LOCAL GOVERNMENT   ☐ MEDIA   ☐ VISITORS   ☐ VENDORS

This questionnaire is in four (4) parts.

The first part (Part I) contains questions related to views about the festival, stakeholders involved, and exchanges. The second part (Part II) deals with views about other specific stakeholders. Part three (III) contains some ranked and open ended questions, while part four is related to socio demographic information.

	Strongly Agree	Agree	Neutral	Disasgree	Strongly Disagree
Power					
Some stakeholders have more power than others in this festival.	5	4	3	2	1
The festival is controlled by a few influential stakeholders.	5	4	3	2	1
As an ORGANIZER I am more powerful than all other stakeholder in this festival.	5	4	3	2	1
Urgency					
Other stakeholders respond quickly when I make requests.	5	4	3	2	1
My concerns should be dealt with quickly to enhance the festival.	5	4	3	2	1
My concerns are more urgent than those of other stakeholders	5	4	3	2	1
Legitimacy					
All stakeholders contribute positively to the festival.	5	4	3	2	1
I have a right to be part of this festival.	5	4	3	2	1
Some stakeholders could be excluded from the festival.	5	4	3	2	1
Trust					
All stakeholders are seeking the interest of the festival above their own.	5	4	3	2	1
All stakeholders in this festival can be trusted.	5	4	3	2	1
Other stakeholders trust me as a stakeholder.	5	4	3	2	1
Reciprocity					
Stakeholders should respond positively to the actions of other stakeholders.	5	4	3	2	1
I respond positively to the gestures of other stakeholders.	5	4	3	2	1
Stakeholders responding positively to each other is vital to the festival's success.	5	4	3	2	1
Altruism					
I participate in this festival out of freewill, expecting no rewards in return.	5	4	3	2	1
I consider the interest of others first in dealing with other festival stakeholders.	5	4	3	2	1
Other festival stakeholders do not expect any rewards from the festival.	5	4	3	2	1
I weigh the costs and benefits when dealing with other stakeholders	5	4	3	2	1
Control					
It is acceptable to me for another stakeholder to have control of the festival.	5	4	3	2	1
As a stakeholder, I have control over some other groups in the festival.	5	4	3	2	1
It matters to me which stakeholder has the most control in the festival.	5	4	3	2	1
It is acceptable to me that one stakeholder should have control of the festival.	5	4	3	2	1
Dependence					
Stakeholders in this festival depend on each other.	5	4	3	2	1
The festival is dependent on a few key stakeholders.	5	4	3	2	1
All stakeholders **have to** depend on other stakeholders.	5	4	3	2	1
Risk					
There is an element of risk in being part of this festival.	5	4	3	2	1
Compared to other stakeholders, I risk more in being part of this festival.	5	4	3	2	1
There are some stakeholders who do not risk much to be part of this festival.	5	4	3	2	1

	Strongly Agree	Agree	Neutral	Disasgree	Strongly Disagree
The level of risk as a stakeholder in the festival is acceptable to me	5	4	3	2	1
Negotiation					
I negotiate with some other stakeholders in this festival.	5	4	3	2	1
Negotiation between stakeholders is important to this festival.	5	4	3	2	1
Negotiation among stakeholders slows down decision making in the festival.	5	4	3	2	1
Consensus					
I have experienced some conflict/disagreement with another stakeholder in this festival.	5	4	3	2	1
There is generally agreement among stakeholders in this festival.	5	4	3	2	1
All stakeholders have to agree if the festival is to succeed.	5	4	3	2	1
Stakeholders can easily come to a consensus on issues relating to the festival.	5	4	3	2	1
Social Networking					
My contact with other stakeholders in the festival is largely informal.	5	4	3	2	1
Social interaction is high in this festival.	5	4	3	2	1
I voluntarily come into contact with other stakeholders.	5	4	3	2	1
Centrality					
I am the most central stakeholder in this festival.	5	4	3	2	1
Most stakeholders contact other stakeholder through me.	5	4	3	2	1
One stakeholder should be the central stakeholder that all others deal with.	5	4	3	2	1

5= Strongly Agree,   4=Agree,   3= Neutral,   2= Disagree   1= Strongly Disagree

	Host Community	Sponsors	Vendors	Volunteers	Government Authorities	Visitors	Media
POWER							
I have more power than this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2	5 4 3 2 1	5 4 3 2 1
This stakeholder is more powerful than me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder is very powerful in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
URGENCY							
This stakeholder responds quickly to my requests.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholders requests should be quickly responded to.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This festival stakeholder's request can always wait.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
LEGITIMACY							
The festival can proceed without this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
The festival cannot proceed without this group.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
TRUST							
I completely trust this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I believe this this stakeholder completely trusts me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
RECIPROCITY							
I expect this stakeholder to reciprocate my actions.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

ALTRUISM							
This stakeholder expects rewards from the festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2 1	5 4 3 2 1

<div align="center">**5 = Strongly Agree,   4= Agree,   3 = Neutral,   2= Disagree,   1= Strongly Disagree.**</div>

	Host Community	Sponsors	Vendors	Volunteers	Government Authorities	Visitors	Media
I expect to gain something from this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CONTROL							
I have control over this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder has control over me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
DEPENDENCE							
My participation depends on this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder relies on me in order to be part of this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
COLLABORATION							
I collaborate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I do not collaborate with this stakeholder in any way.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

	Host Community	Sponsors	Vendors	Volunteers	Government Authorities	Visitors	Media
I need to collaborate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
RISK							
There is some degree of risk in dealing with this stakeholder group.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Dealing with this stakeholder group carries the biggest risk.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

	Host Community	Sponsors	Vendors	Volunteers	Government Authorities	Visitors	Media
Negotiating with this stakeholder is optional.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Negotiating with this stakeholder is a necessity	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CONSENSUS							
It is important to agree with this stakeholder on festival issues.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

5= Strongly Agree,   4= Agree,   3= Neutral,   2= Disagree,   1= Strongly Disagree.

	Host Community	Sponsors	Vendors	Volunteers	Government Authorities	Visitors	Media
Agreeing with this stakeholder is important to me in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I agree most with this stakeholder on festival issues.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
SOCIAL NETWORKING							
I relate directly with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I relate indirectly with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I voluntarily relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I must necessarily relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I relate frequently with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CENTRALITY							
All stakeholders have to relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder is the most central stakeholder in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Nothing will change if I do not relate with this stakeholder	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

PART II

A. Please rank the stakeholders in this festival in order of how powerful you perceive
them to be. (1 is Lowest and 8 is Highest).
1. Sponsors
2. Volunteers
3. Organizers
4. Event Staff
5. Local Community
6. Local Authorities
7. Visitors
8. Media

B. Please rank the stakeholders in order of how important they are to the festival
(1 is Lowest and 8 is Highest).
1. Sponsors
2. Volunteers
3. Organizers
4. Event Staff
5. Local Community
6. Local Authorities
7. Visitors
8. Media

Briefly describe your relationship with other stakeholders in the festival

……………………………………………………………………………………………………..
……………………………………………………………………………………………………..
……………………………………………………………………………………………………..
……………………………………………………………………………………………………..
………………………………………………………………………………………………………

How, in your opinion, can stakeholder relations be improved for this festival?

……
……
……
……
……
……………………………………………………………………

PART IV. Demographic Information (please tick as appropriate)

1. Gender ① Male ② Female

2. Occupation
① Company Employee ② Farmer ③ Civil Servant ④ Fisherman
⑤ Trader ⑥ Housewife ⑦ Technician ⑧ Student ⑨ Sales Person
⑩ Teacher ⑪ Driver/transportation ⑫ Retired ⑬Other (Please
specify_____)

3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49   ⑤ 50-59 ⑥ 60 or above

4. How many times have you participated in this festival?
① Once ② Twice ③ More than two times

5. What is your highest educational level? ① Junior High School ② Senior High School   ③ University/
Polytechnic ④ Graduate School or above ⑤ No formal Education

6. Nationality
① Ghanaian ② Other National (please specify)……………………………….

7. If Ghanaian, where do you reside?
① Local Resident ② A different Region in Ghana ③ Another town in this Region
④ Outside Ghana

Thank You Very Much for Your Cooperation.

Appendix B (Initial questionnaire for government authorities)

School of
Hotel & Tourism Management
酒 店 及 旅 遊 業 管 理 學 院

THE HONG KONG
POLYTECHNIC UNIVERSITY
香港理工大學

Thank you greatly for offering to participate in this study. Your participation is highly appreciated. The research being carried out looks at the views of various stakeholders in a traditional festival and aims at understanding how these differences and similarities in views can be used in the enhancement of festivals in relation to tourism especially in Ghana. Please feel free to answer as you deem appropriate. There is no correct or incorrect answer.

Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any issue.

Regards,

Raymond Adongo
PhD Student

Brief Explanation and Contents of Questionnaire	(**LOCAL GOVERNMENT**)

Many groups of people come together to make a festival materialize. The success of a festival is linked to how stakeholders view and relate with the festival, as well as each other. Festival stakeholders refer to those individuals or groups whose actions affect the festivals or who are affected by the festival in one way or the other. How they network, collaborate and exchange resources vital is therefore important in examining stakeholder relations. The stakeholders considered for this research are the **organizers, the local community, sponsors, volunteers, vendors, local government authorities, visitors, and the media**.
Please tick the stakeholder group you **primarily** belong to:

☐ ORGANIZERS ☐ LOCAL COMMUNITY ☐ SPONSORS ☐ VOLUNTEERS

☐ LOCAL GOVERNMENT ☐ MEDIA ☐ VISITORS ☐ VENDORS

This questionnaire is in four (4) parts.

The first part (Part I) contains questions related to views about the festival, stakeholders involved, and exchanges. The second part (Part II) deals with views about other specific stakeholders. Part three (III) contains some ranked and open ended questions, while part four is related to socio demographic information.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Power					
Some stakeholders have more power than others in this festival.	5	4	3	2	1
The festival is controlled by a few influential stakeholders.	5	4	3	2	1
As LOCAL GOVERNMENT, I am more powerful than all other stakeholder in this festival.	5	4	3	2	1
Urgency					
Other stakeholders respond quickly when I make requests.	5	4	3	2	1
My concerns should be dealt with quickly to enhance the festival.	5	4	3	2	1
My concerns are more urgent than those of other stakeholders	5	4	3	2	1
Legitimacy					
All stakeholders contribute positively to the festival.	5	4	3	2	1
I have a right to be part of this festival.	5	4	3	2	1
Some stakeholders could be excluded from the festival.	5	4	3	2	1
Trust					
All stakeholders are seeking the interest of the festival above their own.	5	4	3	2	1
All stakeholders in this festival can be trusted.	5	4	3	2	1
Other stakeholders trust me as a stakeholder.	5	4	3	2	1
Reciprocity					
Stakeholders should respond positively to the actions of other stakeholders.	5	4	3	2	1
I respond positively to the gestures of other stakeholders.	5	4	3	2	1
Stakeholders responding positively to each other is vital to the festival's success.	5	4	3	2	1
Altruism					
I participate in this festival out of freewill, expecting no rewards in return.	5	4	3	2	1
I consider the interest of others first in dealing with other festival stakeholders.	5	4	3	2	1
Other festival stakeholders do not expect any rewards from the festival.	5	4	3	2	1
I weigh the costs and benefits when dealing with other stakeholders	5	4	3	2	1
Control					
It is acceptable to me for another stakeholder to have control of the festival.	5	4	3	2	1
As a stakeholder, I have control over some other groups in the festival.	5	4	3	2	1
It matters to me which stakeholder has the most control in the festival.	5	4	3	2	1
It is acceptable to me that one stakeholder should have control of the festival.	5	4	3	2	1
Dependence					
Stakeholders in this festival depend on each other.	5	4	3	2	1
The festival is dependent on a few key stakeholders.	5	4	3	2	1
All stakeholders **have to** depend on other stakeholders.	5	4	3	2	1
Risk					
There is an element of risk in being part of this festival.	5	4	3	2	1
Compared to other stakeholders, I risk more in being part of this festival.	5	4	3	2	1
There are some stakeholders who do not risk much to be part of this festival.	5	4	3	2	1

	Strongly Agree	Agree	Neutral	Disasgree	Strongly Disagree
The level of risk as a stakeholder in the festival is acceptable to me	5	4	3	2	1
Negotiation					
I negotiate with some other stakeholders in this festival.	5	4	3	2	1
Negotiation between stakeholders is important to this festival.	5	4	3	2	1
Negotiation among stakeholders slows down decision making in the festival.	5	4	3	2	1
Consensus					
I have experienced some conflict/disagreement with another stakeholder in this festival.	5	4	3	2	1
There is generally agreement among stakeholders in this festival.	5	4	3	2	1
All stakeholders have to agree if the festival is to succeed.	5	4	3	2	1
Stakeholders can easily come to a consensus on issues relating to the festival.	5	4	3	2	1
Social Networking					
My contact with other stakeholders in the festival is largely informal.	5	4	3	2	1
Social interaction is high in this festival.	5	4	3	2	1
I voluntarily come into contact with other stakeholders.	5	4	3	2	1
Centrality					
I am the most central stakeholder in this festival.	5	4	3	2	1
Most stakeholders contact other stakeholder through me.	5	4	3	2	1
One stakeholder should be the central stakeholder that all others deal with.	5	4	3	2	1

5= Strongly Agree, 4=Agree, 3= Neutral, 2= Disagree 1= Strongly Disagree

	Host Community	Sponsors	Vendors	Volunteers	Organizers	Visitors	Media
POWER							
I have more power than this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2	5 4 3 2 1	5 4 3 2 1
This stakeholder is more powerful than me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder is very powerful in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
URGENCY							
This stakeholder responds quickly to my requests.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholders requests should be quickly responded to.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This festival stakeholder's request can always wait.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
LEGITIMACY							
The festival can proceed without this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
The festival cannot proceed without this group.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
TRUST							
I completely trust this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I believe this this stakeholder completely trusts me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
RECIPROCITY							
I expect this stakeholder to reciprocate my actions.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

	Host Community	Sponsors	Vendors	Volunteers	Organizers	Visitors	Media
ALTRUISM							
This stakeholder expects rewards from the festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2	5 4 3 2 1	5 4 3 2 1

5= Strongly Agree, 4=Agree, 3= Neutral, 2= Disagree 1= Strongly Disagree

	Host Community	Sponsors	Vendors	Volunteers	Organizers	Visitors	Media
I expect to gain something from this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CONTROL							
I have control over this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder has control over me.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
DEPENDENCE							
My participation depends on this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder relies on me in order to be part of this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
COLLABORATION							
I collaborate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I do not collaborate with this stakeholder in any way.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I need to collaborate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
RISK							
There is some degree of risk in dealing with this stakeholder group.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Dealing with this stakeholder group carries the biggest risk.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
NEGOTIATION							

	Host Community	Sponsors	Vendors	Volunteers	Organizers	Visitors	Media
Negotiating with this stakeholder is optional.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Negotiating with this stakeholder is a necessity	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CONSENSUS							
It is important to agree with this stakeholder on festival issues.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

5= Strongly Agree, 4= Agree,   3= Neutral,   2= Disagree,   1= Strongly Disagree.

	Host Community	Sponsors	Vendors	Volunteers	Organizers	Visitors	Media
Agreeing with this stakeholder is important to me in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I agree most with this stakeholder on festival issues.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
SOCIAL NETWORKING							
I relate directly with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I relate indirectly with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I voluntarily relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I must necessarily relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
I relate frequently with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
CENTRALITY							
All stakeholders have to relate with this stakeholder.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
This stakeholder is the most central stakeholder in this festival.	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1
Nothing will change if I do not relate with this stakeholder	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1	5 4 3 2 1

PART II

A. Please rank the stakeholders in this festival in order of how powerful you perceive them to
be. (1 is Lowest and 8 is Highest).

1. Sponsors ☐

2. Volunteers ☐

C. Organizers ☐

D. Event Staff ☐

E. Local Community ☐

F. Local Authorities ☐

G. Visitors ☐

H. Media ☐

B. Please rank the stakeholders in order of how important they are to the festival
(1 is Lowest and 8 is Highest).

1. Sponsors ☐

2. Volunteers ☐
3. Organizers ☐

4. Event Staff ☐

5. Local Community ☐

6. Local Authorities ☐

7. Visitors ☐

8. Media ☐

Briefly describe your relationship with other stakeholders in the festival
………………………………………………………………………………………………..…………
………………………………………………………………………………………………..…………………
……………………………………………………………………………………...………………………………
How, in your opinion, can stakeholder relations be improved for this festival?
……
……
……
……

PART IV. Demographic Information (please tick as appropriate)
1. Gender ① Male   ② Female
2. Occupation
① Company Employee ② Farmer ③ Civil Servant ④ Fisherman
⑤ Trader ⑥ Housewife ⑦ Technician ⑧ Student ⑨ Sales Person
⑩ Teacher ⑪ Driver/transportation ⑫ Retired ⑬Other (Please   specify_____)
3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49   ⑤ 50-59 ⑥ 60 or above
4. How many times have you participated in this festival?
  ① Once ② Twice ③ More than two times
5. What is your highest educational level? ① Junior High School ② Senior High School   ③ University/
Polytechnic ④ Graduate School or above ⑤ No formal Education
6. Nationality
 ① Ghanaian ② Other National (please specify)………………………………….
7. If Ghanaian, where do you reside?
① Local Resident ② A different Region in Ghana ③ Another town in this Region
④ Outside Ghana   **Thank You Very Much for Your Cooperation.**

Appendix C (Questionnaire for sponsors after pretest)

SPONSOR   NO.:_____

School of
Hotel & Tourism Management
酒 店 及 旅 遊 業 管 理 學 院

THE HONG KONG
POLYTECHNIC UNIVERSITY
香港理工大學

SURVEY OF FESTIVAL STAKEHOLDERS

The research being carried out looks at the views of various stakeholders in festivals in Ghana. Please feel free to answer as you deem appropriate. There is no right or wrong answer. Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any question/issue.
Thank you for your participation.

Raymond Adongo (Ph.D. Student)

AS A SPONSOR…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Power					
I think I am one of the influential stakeholders who have authority over this festival.	1	2	3	4	5
I think I am more powerful than any other stakeholder in this festival.	1	2	3	4	5
Urgency					
I think when I make a request, other stakeholders respond quickly to it.	1	2	3	4	5
I think my request(s) is more urgent than those of other stakeholders.	1	2	3	4	5
Legitimacy					
I think my actions conform to what is expected by other stakeholders in this festival.	1	2	3	4	5
I think I have a right to be part of this festival.	1	2	3	4	5
Trust					
I think I am a responsible stakeholder in this festival.	1	2	3	4	5
I think I trust other stakeholders in this festival.	1	2	3	4	5
Reciprocity					
I think I respond appropriately to other stakeholders.	1	2	3	4	5
I think I obtain a suitable response from other stakeholders in this festival.	1	2	3	4	5

AS A SPONSOR…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Altruism					
I think I participate in this festival without expecting any reward in return from other stakeholders.	1	2	3	4	5
I think I consider the interest of other festival stakeholders first before mine.	1	2	3	4	5
Control					
I think I have control over some stakeholders in the festival.	1	2	3	4	5
I think it matters to me which stakeholder has more control over this festival.	1	2	3	4	5
Dependence					
I think I rely on other stakeholders to play my role in this festival.	1	2	3	4	5
I think my level of reliance on other stakeholders is appropriate.	1	2	3	4	5
Risk					
I think I take some monetary risk in being part of this festival.	1	2	3	4	5
I think I will lose some opportunities if this festival is unsuccessful.	1	2	3	4	5
Negotiation					
I think I dialogue effectively with some stakeholders in this festival.	1	2	3	4	5
I think my level of negotiation with other stakeholders is appropriate to me.	1	2	3	4	5
Consensus					
I think I easily agree with other stakeholders in this festival.	1	2	3	4	5
I think I am satisfied with the level of agreement among stakeholders in this festival.	1	2	3	4	5
I think my agreement with other stakeholders helps the festival to succeed.	1	2	3	4	5
Social Networking					
I think my contact with other stakeholders in the festival is largely informal.	1	2	3	4	5
I think I interact actively with other stakeholders in this festival.	1	2	3	4	5
I think I voluntarily interact with other stakeholders in this festival.	1	2	3	4	5
Centrality					
I think some stakeholders come into contact with others in this festival through me.	1	2	3	4	5
I think I am one of the most central stakeholders in this festival.	1	2	3	4	5

AS A SPONSOR…		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
POWER	I think **organizers** are more powerful than me in this festival.	1	2	3	4	5
	I think **volunteers** are more powerful than me in this festival.	1	2	3	4	5
	I think **local residents** are more powerful than me in this festival.	1	2	3	4	5
	I think **visitors** are more powerful than me in this festival.	1	2	3	4	5
	I think **government authorities** are more powerful than me in this festival.	1	2	3	4	5
URGENCY	I respond quickly to the requests of **organizers.**	1	2	3	4	5
	I respond quickly to the requests of **volunteers.**	1	2	3	4	5
	I respond quickly to the requests of **local residents.**	1	2	3	4	5
	I respond quickly to the requests of **visitors.**	1	2	3	4	5
	I respond quickly to the requests of government **authorities.**	1	2	3	4	5
LEGITI-MACY	I think **organizers** have a right to be part of this festival.	1	2	3	4	5
	I think **volunteers** have a right to be part of this festival.	1	2	3	4	5
	I think **local residents** have a right to be part of this festival.	1	2	3	4	5
	I think **visitors** have a right to be part of this festival.	1	2	3	4	5
	I think the **government authorities** have a right to be part of this festival.	1	2	3	4	5
TRUST	I trust the **organizers** in this festival.	1	2	3	4	5
	I trust the **volunteers** in this festival.	1	2	3	4	5
	I trust the **local residents** in this festival.	1	2	3	4	5
	I trust the **visitors** in this festival.	1	2	3	4	5
	I trust the **government authorities** in this festival.	1	2	3	4	5
RECIPRO-CITY	I have effective mutual communication with **organizers** in this festival.	1	2	3	4	5
	I have effective mutual communication with **volunteers** in this festival.	1	2	3	4	5
	I have effective mutual communication with **local residents** in this festival.	1	2	3	4	5
	I have effective mutual communication with **visitors** in this festival.	1	2	3	4	5
	I have effective mutual communication with the **government authorities** in this festival.	1	2	3	4	5

AS A SPONSOR…		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
ALTRUISM	I deal with **organizers** without expecting any rewards in return.	1	2	3	4	5
	I deal with **volunteers** without expecting any rewards in return.	1	2	3	4	5
	I deal with **local residents** without expecting any rewards in return.	1	2	3	4	5
	I deal with **visitors** without expecting any rewards in return.	1	2	3	4	5
	I deal with the **government authorities** without expecting any rewards in return.	1	2	3	4	5
CONTROL	I have control over **organizers** in this festival.	1	2	3	4	5
	I have control over **volunteers** in this festival.	1	2	3	4	5
	I have control over **local residents** in this festival.	1	2	3	4	5
	I have control over **visitors** in this festival.	1	2	3	4	5
	I have control over **government authorities** in this festival.	1	2	3	4	5
DEPEN -DENCE	I rely on **organizers** to play my role in this festival.	1	2	3	4	5
	I rely on **volunteers** to play my role in this festival.	1	2	3	4	5
	I rely on **local residents** to play my role in this festival.	1	2	3	4	5
	I rely on **visitors** to play my role in this festival.	1	2	3	4	5
	I rely on the **government authorities** to play my role in this festival.	1	2	3	4	5
COLLABO -RATION	I work together effectively with **organizers** in this festival.	1	2	3	4	5
	I work together effectively with **volunteers** in this festival.	1	2	3	4	5
	I work together effectively with **local residents** in this festival.	1	2	3	4	5
	I work together effectively with **visitors** in this festival.	1	2	3	4	5
	I work together effectively with **government authorities** in this festival.	1	2	3	4	5

AS A SPONSOR…		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
RISK	I take financial risk when dealing with **organizers.**	1	2	3	4	5
	I take financial risk when dealing with **volunteers.**	1	2	3	4	5
	I take financial risk when dealing with **local residents.**	1	2	3	4	5
	I take financial risk when dealing with **visitors**.	1	2	3	4	5
	I take financial risk when dealing with **government authorities.**	1	2	3	4	5
NEGOTIA-TION	I negotiate actively with **organizers** on festival issues.	1	2	3	4	5
	I negotiate actively with **volunteers** on festival issues.	1	2	3	4	5
	I negotiate actively with **local residents** on festival issues.	1	2	3	4	5
	I negotiate actively with **visitors** on festival issues.	1	2	3	4	5
	I negotiate actively with the **government authorities** on festival issues.	1	2	3	4	5
CONSEN-SUS	I have experienced some disagreement with **organizers** of this festival.	1	2	3	4	5
	I have experienced some disagreement with **volunteers** in this festival.	1	2	3	4	5
	I have experienced some disagreement with **local residents** in this festival.	1	2	3	4	5
	I have experienced some disagreement with **visitors** in this festival.	1	2	3	4	5
	I have experienced some disagreement with the **government authorities** in this festival.	1	2	3	4	5
SOCIAL NET-WORKING	I interact directly with **organizers** in this festival.	1	2	3	4	5
	I interact directly with **volunteers** in this festival.	1	2	3	4	5
	I interact directly with **local residents** in this festival.	1	2	3	4	5
	I interact directly with **visitors** in this festival.	1	2	3	4	5
	I interact directly with **government authorities** in this festival.	1	2	3	4	5

PART IV. Demographic Information (please tick as appropriate)

1. Gender ① Male   ② Female

2. Occupation ① Company Employee ② Farmer ③ Civil Servant ④ Fisherman ⑤ Trader ⑥Technician ⑦Student ⑧Salesperson ⑨Teacher ⑩ Driver/transportation ⑪ Retired ⑫Other (Please Specify_____)

3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49 ⑤ 50-59 ⑥ 60 or above

4. Including this time, how many times has your company/organization participated in this festival? (_____) Time(s).

5. What is your final educational level? ① No formal Education ② Junior High School ③Senior High School ④Currently a Polytechnic/University Student ⑤ Polytechnic/University

6. Nationality ① Ghanaian ② Other National (Please specify_____)

7. Has your company/establishment been involved in the planning of the festival before its start?

① NO   ②YES

(If yes, please specify your role_____)

8. What type of goods/services does your company/establishment deal in?

①Food ② Telecommunications ③ Beverage/Drinks ④ Retail goods ⑤ Electronics

⑥ Other (Please specify_____)

9. What is the nature of your sponsorship? ① Monetary ② In-kind donation ③ Both

④ Other (Please specify_____)

10. Kindly state the two **MOST** important reasons why your company/organization sponsors this festival

        1_____

        2. _____

11. As a sponsor, are you satisfied with the returns from sponsoring this festival?

Please tick one

Strongly Dissatisfied	Dissatisfied	Neutral	Satisfied	Strongly Satisfied
1	2	3	4	5

Thank You Very Much for Your Cooperation.

VENDOR   NO.:_____

SURVEY OF FESTIVAL STAKEHOLDERS

The research being carried out looks at the views of various stakeholders in festivals in Ghana. Please feel free to answer as you deem appropriate. There is no right or wrong answer. Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any question/issue. Thank you for your participation.

Raymond Adongo (Ph.D. Student)

AS A VENDOR…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Power					
I think I am one of the influential stakeholders who have authority over this festival.	1	2	3	4	5
I think I am more powerful than any other stakeholder in this festival.	1	2	3	4	5
Urgency					
I think when I make a request, other stakeholders respond quickly to it.	1	2	3	4	5
I think my request(s) is more urgent than those of other stakeholders.	1	2	3	4	5
Legitimacy					
I think my actions conform to what is expected by other stakeholders in this festival.	1	2	3	4	5
I think I have a right to be part of this festival.	1	2	3	4	5
Trust					
I think I am a responsible stakeholder in this festival.	1	2	3	4	5
I think I trust other stakeholders in this festival.	1	2	3	4	5
Reciprocity					
I think I respond appropriately to other stakeholders.	1	2	3	4	5
I think I obtain a suitable response from other stakeholders in this festival.	1	2	3	4	5

AS A VENDOR…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Altruism					
I think I participate in this festival without expecting any reward in return from other stakeholders.	1	2	3	4	5
I think I consider the interest of other festival stakeholders first before mine.	1	2	3	4	5
Control					
I think I have control over some stakeholders in the festival.	1	2	3	4	5
I think it matters to me which stakeholder has more control over this festival.	1	2	3	4	5
Dependence					
I think I rely on other stakeholders to play my role in this festival.	1	2	3	4	5
I think my level of reliance on other stakeholders is appropriate.	1	2	3	4	5
Risk					
I think I take some monetary risk in being part of this festival.	1	2	3	4	5
I think I will lose some opportunities if this festival is unsuccessful.	1	2	3	4	5
Negotiation					
I think I dialogue effectively with some stakeholders in this festival.	1	2	3	4	5
I think my level of negotiation with other stakeholders is appropriate to me.	1	2	3	4	5
Consensus					
I think I easily agree with other stakeholders in this festival.	1	2	3	4	5
I think I am satisfied with the level of agreement among stakeholders in this festival.	1	2	3	4	5
I think my agreement with other stakeholders helps the festival to succeed.	1	2	3	4	5
Social Networking					
I think my contact with other stakeholders in the festival is largely informal.	1	2	3	4	5
I think I interact actively with other stakeholders in this festival.	1	2	3	4	5
I think I voluntarily interact with other stakeholders in this festival.	1	2	3	4	5
Centrality					
I think some stakeholders come into contact with others in this festival through me.	1	2	3	4	5
I think I am one of the most central stakeholders in this festival.	1	2	3	4	5

AS A VENDOR…		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
POWER	I think **organizers** are more powerful than me in this festival.	1	2	3	4	5
	I think **volunteers** are more powerful than me in this festival.	1	2	3	4	5
	I think **local residents** are more powerful than me in this festival.	1	2	3	4	5
	I think **visitors** are more powerful than me in this festival.	1	2	3	4	5
	I think **government authorities** are more powerful than me in this festival.	1	2	3	4	5
URGENCY	I respond quickly to the requests of **organizers.**	1	2	3	4	5
	I respond quickly to the requests of **volunteers.**	1	2	3	4	5
	I respond quickly to the requests of **local residents.**	1	2	3	4	5
	I respond quickly to the requests of **visitors.**	1	2	3	4	5
	I respond quickly to the requests of **government authorities.**	1	2	3	4	5
LEGITI-MACY	I think **organizers** have a right to be part of this festival.	1	2	3	4	5
	I think **volunteers** have a right to be part of this festival.	1	2	3	4	5
	I think **local residents** have a right to be part of this festival.	1	2	3	4	5
	I think **visitors** have a right to be part of this festival.	1	2	3	4	5
	I think **government authorities** have a right to be part of this festival.	1	2	3	4	5
TRUST	I trust the **organizers** in this festival.	1	2	3	4	5
	I trust the **volunteers** in this festival.	1	2	3	4	5
	I trust the **local residents** in this festival.	1	2	3	4	5
	I trust the **visitors** in this festival.	1	2	3	4	5
	I trust the **government authorities** in this festival.	1	2	3	4	5
RECIPRO-CITY	I have effective mutual communication with **organizers** in this festival.	1	2	3	4	5
	I have effective mutual communication with **volunteers** in this festival.	1	2	3	4	5
	I have effective mutual communication with **local residents** in this festival.	1	2	3	4	5
	I have effective mutual communication with **visitors** in this festival.	1	2	3	4	5
	I have effective mutual communication with **government authorities** in this festival.	1	2	3	4	5
	AS A VENDOR…	**Strongly Disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**

		1	2	3	4	5
ALTRUISM	I deal with **organizers** without expecting any rewards in return	1	2	3	4	5
	I deal with **volunteers** without expecting any rewards in return.	1	2	3	4	5
	I deal with **local residents** without expecting any rewards in return.	1	2	3	4	5
	I deal with **visitors** without expecting any rewards in return.	1	2	3	4	5
	I deal with **government authorities** without expecting any rewards in return.	1	2	3	4	5
CONTROL	I have control over **organizers** in this festival.	1	2	3	4	5
	I have control over **volunteers** in this festival.	1	2	3	4	5
	I have control over **local residents** in this festival.	1	2	3	4	5
	I have control over **visitors** in this festival.	1	2	3	4	5
	I have control over **government authorities** in this festival.	1	2	3	4	5
DEPEN -DENCE	I rely on **organizers** to play my role in this festival.	1	2	3	4	5
	I rely on **volunteers** to play my role in this festival.	1	2	3	4	5
	I rely on **local residents** to play my role in this festival.	1	2	3	4	5
	I rely on **visitors** to play my role in this festival.	1	2	3	4	5
	I rely on **government authorities** to play my role in this festival.	1	2	3	4	5
COLLABO -RATION	I work together effectively with **organizers** in this festival.	1	2	3	4	5
	I work together effectively with **volunteers** in this festival.	1	2	3	4	5
	I work together effectively with **local residents** in this festival.	1	2	3	4	5
	I work together effectively with **visitors** in this festival.	1	2	3	4	5
	I work together effectively with **government authorities** in this festival.	1	2	3	4	5
RISK	I take financial risk when dealing with **organizers.**	1	2	3	4	5
	I take financial risk when dealing with **volunteers.**	1	2	3	4	5
	I take financial risk when dealing with **local residents.**	1	2	3	4	5
	I take financial risk when dealing with **visitors.**	1	2	3	4	5
	I take financial risk when dealing with the **government** authorities.	1	2	3	4	5
NEGOTIA -TION	I negotiate actively with **organizers** on festival issues.	1	2	3	4	5
	I negotiate actively with **volunteers** on festival issues.	1	2	3	4	5
	I negotiate actively with **local residents** on festival issues.	1	2	3	4	5
	I negotiate actively with **visitors** on festival issues.	1	2	3	4	5

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	I negotiate actively with **government authorities** on festival issues.	1	2	3	4	5

AS A VENDOR...		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
CONSEN-SUS	I have experienced some disagreement with **organizers** of this festival.	1	2	3	4	5
	I have experienced some disagreement with **volunteers** in this festival.	1	2	3	4	5
	I have experienced some disagreement with **local residents** in this festival.	1	2	3	4	5
	I have experienced some disagreement with **visitors** in this festival.	1	2	3	4	5
	I have experienced some disagreement with **government authorities** in this festival.	1	2	3	4	5
SOCIAL NET-WORKING	I interact directly with **organizers** in this festival.	1	2	3	4	5
	I interact directly with **volunteers** in this festival.	1	2	3	4	5
	I interact directly with **local residents** in this festival.	1	2	3	4	5
	I interact directly with **visitors** in this festival.	1	2	3	4	5
	I interact directly with **government authorities** in this festival.	1	2	3	4	5

PART II. Demographic Information (please tick as appropriate)

1. Gender ① Male   ② Female

2. Occupation ① Company Employee ② Farmer ③ Civil Servant ④ Fisherman ⑤ Trader ⑥Technician ⑦Student ⑧Salesperson ⑨Teacher ⑩ Driver/transportation ⑪ Retired ⑫Other (Please Specify_____)

3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49 ⑤ 50-59 ⑥ 60 or above

4. Including this time, how many times have you participated in this festival? (_____) Time(s).

5. What is your final educational level? ① No formal Education ② Junior High School ③Senior High School ④Currently a Polytechnic/University Student ⑤ Polytechnic/University

6. If Ghanaian, where do you reside? ①This town/city② A different Region in Ghana ③Another town in this Region ④ Outside Ghana

7. Have you been involved in the planning of the festival before its start?   ① NO   ② YES (Please specify your role_____)

8. Did you pay a fee to the organizers to sell your goods/services at this festival? ① NO   ② YES

9. What type of goods/services do you deal in? ① Food ② Telecommunications ③ Beverage/Drinks ④ Crafts ⑤ Transport ⑥ other (please specify_____)

10. Kindly state the two **MOST** important reasons why you participate in this festival
   1_____
   2._____

11. Are you satisfied as a vendor in this **Please tick one** with your level of profit festival?

Strongly Dissatisfied	Dissatisfied	Neutral	Satisfied	Strongly Satisfied
1	2	3	4	5

School of
Hotel & Tourism Management
酒 店 及 旅 遊 業 管 理 學 院   HTM

**SURVEY OF FESTIVAL
STAKEHOLDERS**

THE HONG KONG
POLYTECHNIC UNIVERSITY
香港理工大學

The research being carried out looks at the views of various stakeholders in festivals in Ghana. Please feel free to answer as you deem appropriate. There is no right or wrong answer. Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any question/issue. The stakeholders considered for this study include **volunteers, visitors, vendors, sponsors, organizers, media, local residents, and government authorities/agencies.**

Thank you for your participation.   **Raymond Adongo (Ph.D. Student)**

PART I

AS A VOLUNTEER…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I think I am one of the influential stakeholders who have authority over this festival.	1	2	3	4	5
I think I am more powerful than most other stakeholders in this festival.	1	2	3	4	5
I think when I make a request, most stakeholders respond quickly to it.	1	2	3	4	5
I think my request(s) is more urgent than those of other stakeholders.	1	2	3	4	5
I think my actions conform to what is expected by other stakeholders in this festival.	1	2	3	4	5
I think I have a right to be part of this festival.	1	2	3	4	5
I think I am a responsible stakeholder in this festival.	1	2	3	4	5
I think I trust other stakeholders in this festival.	1	2	3	4	5
I think I respond appropriately to other stakeholders.	1	2	3	4	5
I think I obtain a suitable response from other stakeholders in this festival.	1	2	3	4	5
I think I participate in this festival without expecting any reward in return from other stakeholders.	1	2	3	4	5
I think I consider the interest of other festival stakeholders first before mine.	1	2	3	4	5
I think I have control over most stakeholders in the festival.	1	2	3	4	5
I think it matters to me which stakeholder has more control over this festival.	1	2	3	4	5
I think I rely on other stakeholders in order to play my role in this festival.	1	2	3	4	5
I think my level of reliance on other stakeholders is appropriate.	1	2	3	4	5
I think I take some financial risk in being part of this festival.	1	2	3	4	5
I think I will lose some opportunities if this festival is unsuccessful.	1	2	3	4	5
I think I dialogue effectively with most stakeholders in this festival.	1	2	3	4	5
I think my level of negotiation with other stakeholders is appropriate.	1	2	3	4	5
I think I easily agree with other stakeholders in this festival.	1	2	3	4	5
I think I am satisfied with the level of agreement among stakeholders in this festival.	1	2	3	4	5
I think my agreement with other stakeholders helps the festival to succeed.	1	2	3	4	5
I think my contact with other stakeholders in the festival is largely informal.	1	2	3	4	5
I think I interact actively with other stakeholders in this festival.	1	2	3	4	5
I think I voluntarily interact with other stakeholders in this festival.	1	2	3	4	5
I think some stakeholders come into contact with others in this festival through me.	1	2	3	4	5
I think I am one of the most central stakeholders in this festival.	1	2	3	4	5

PART II

AS A VOLUNTEER…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I think **organizers** are more powerful than me in this festival.	1	2	3	4	5
I think **sponsors** are more powerful than me in this festival.	1	2	3	4	5
I think **vendors** are more powerful than me in this festival.	1	2	3	4	5
I think **government authorities** are more powerful than me in this festival.	1	2	3	4	5
I think **local residents** are more powerful than me in this festival.	1	2	3	4	5
I think **visitors** are more powerful than me in this festival.	1	2	3	4	5
I respond quickly to the requests of **organizers.**	1	2	3	4	5
I respond quickly to the requests of **sponsors.**	1	2	3	4	5
I respond quickly to the requests of **vendors.**	1	2	3	4	5
I respond quickly to the requests of **government authorities.**	1	2	3	4	5
I respond quickly to the requests of **local residents.**	1	2	3	4	5
I respond quickly to the requests of **visitors.**	1	2	3	4	5
I think **organizers** have a right to be part of this festival.	1	2	3	4	5
I think **sponsors** have a right to be part of this festival.	1	2	3	4	5
I think **vendors** have a right to be part of this festival.	1	2	3	4	5
I think **government authorities** have a right to be part of this festival.	1	2	3	4	5
I think **local residents** have a right to be part of this festival.	1	2	3	4	5
I think **visitors** have a right to be part of this festival.	1	2	3	4	5
I trust the **organizers** in this festival.	1	2	3	4	5
I trust the **sponsors** in this festival.	1	2	3	4	5
I trust the **vendors** in this festival.	1	2	3	4	5
I trust the **government authorities** in this festival.	1	2	3	4	5
I trust the **local residents** in this festival.	1	2	3	4	5
I trust the **visitors** in this festival.	1	2	3	4	5
I have effective mutual communication with **organizers** in this festival.	1	2	3	4	5
I have effective mutual communication with **sponsors** in this festival.	1	2	3	4	5
I have effective mutual communication with **vendors** in this festival.	1	2	3	4	5
I have effective mutual communication with **government authorities** in this festival.	1	2	3	4	5
I have effective mutual communication with **local residents** in this festival.	1	2	3	4	5
I have effective mutual communication with **visitors** in this festival.	1	2	3	4	5
I deal with **organizers** without expecting any rewards in return.	1	2	3	4	5
I deal with **sponsors** without expecting any rewards in return.	1	2	3	4	5
I deal with **vendors** without expecting any rewards in return.	1	2	3	4	5
I deal with **government authorities** without expecting any rewards in return.	1	2	3	4	5
I deal with **local residents** without expecting any rewards in return.	1	2	3	4	5
I deal with **visitors** without expecting any rewards in return.	1	2	3	4	5
I have control over **organizers** in this festival.	1	2	3	4	5
I have control over **sponsors** in this festival.	1	2	3	4	5
I have control over **vendors** in this festival.	1	2	3	4	5
I have control over **government authorities** in this festival.	1	2	3	4	5
I have control over **local residents** in this festival.	1	2	3	4	5

AS A VOLUNTEER…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I have control over **visitors** in this festival.	1	2	3	4	5
I rely on **organizers** in order to play my role in this festival.	1	2	3	4	5
I rely on **sponsors** in order to play my role in this festival.	1	2	3	4	5
I rely on **vendors** in order to play my role in this festival.	1	2	3	4	5
I rely on **government authorities** in order to play my role in this festival.	1	2	3	4	5
I rely on **local residents** in order to play my role in this festival.	1	2	3	4	5
I rely on **visitors** in order to play my role in this festival.	1	2	3	4	5
I work together effectively with **organizers** in this festival.	1	2	3	4	5
I work together effectively with **sponsors** in this festival.	1	2	3	4	5
I work together effectively with **vendors** in this festival.	1	2	3	4	5
I work together effectively with **government authorities** in this festival.	1	2	3	4	5
I work together effectively with **local residents** in this festival.	1	2	3	4	5
I work together effectively with **visitors** in this festival.	1	2	3	4	5
I take financial risk when dealing with **organizers**.	1	2	3	4	5
I take financial risk when dealing with **sponsors**.	1	2	3	4	5
I take financial risk when dealing with **vendors**.	1	2	3	4	5
I take financial risk when dealing with **government authorities**.	1	2	3	4	5
I take financial risk when dealing with **local residents**.	1	2	3	4	5
I **t**ake financial risk when dealing with **visitors**.	1	2	3	4	5
I negotiate actively with **organizers** on festival issues.	1	2	3	4	5
I negotiate actively with sponsors on festival issues.	1	2	3	4	5
I negotiate actively with **vendors** on festival issues.	1	2	3	4	5
I negotiate actively with **government authorities** on festival issues.	1	2	3	4	5
I negotiate actively with **local residents** on festival issues.	1	2	3	4	5
I negotiate actively with **visitors** on festival issues.	1	2	3	4	5
I have experienced some disagreement with **organizers** of this festival.	1	2	3	4	5
I have experienced some disagreement with **sponsors** of this festival.	1	2	3	4	5
I have experienced some disagreement with **vendors** in this festival.	1	2	3	4	5
I have experienced some disagreement with **government authorities** in this festival.	1	2	3	4	5
I have experienced some disagreement with **local residents** in this festival.	1	2	3	4	5
I have experienced some disagreement with **visitors** in this festival.	1	2	3	4	5
I interact directly with **organizers** in this festival.	1	2	3	4	5
I interact directly with **sponsors** in this festival.	1	2	3	4	5
I interact directly with **vendors** in this festival.	1	2	3	4	5
I interact directly with **government authorities** in this festival.	1	2	3	4	5
I interact directly with **local residents** in this festival.	1	2	3	4	5
I interact directly with **visitors** in this festival.	1	2	3	4	5

PART III: Demographic Information (please tick as appropriate)

1. Gender ① Male ② Female

2. Occupation ① Company Employee ② Farmer ③ Civil Servant ④ Fisherman ⑤ Trader ⑥Technician ⑦Student ⑧Salesperson ⑨Teacher ⑩ Driver/transportation ⑪ Retired ⑫Other (Please Specify_____)

3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49 ⑤ 50-59 ⑥ 60 or above

4. Including this time, how many times have you participated in this festival? (_____) Time(s).

5. What is your final educational level? ① No formal Education ② Junior High School ③ Senior High School ④Currently a Polytechnic/University Student ⑤ Polytechnic/University

6. If Ghanaian, where do you reside? ① This town/city ② A different Region in Ghana ③ Another town in this Region ④ Outside Ghana

7. Have you been involved in the planning of the festival before its start? ① NO ② YES (Please specify

your

role_____)

8. Kindly state the two **MOST** important reasons why you volunteer in this festival

   1_____

   2. _____

 9. Are you satisfied with this festival in participating as a volunteer?

   Please tick one.

Strongly Dissatisfied	Dissatisfied	Neutral	Satisfied	Strongly Satisfied
1	2	3	4	5

Thank You Very Much for Your Cooperation.

Appendix F - Final questionnaire for local residents used in main survey

SURVEY OF FESTIVAL STAKEHOLDERS

The research being carried out looks at the views of various stakeholders in festivals in Ghana. Please feel free to answer as you deem appropriate. There is no right or wrong answer. Kindly be assured that the responses you supply will only be used for academic purposes and your confidentiality and anonymity is strictly assured. Please feel free to ask for any clarifications if you are unclear on any question/issue. The stakeholders considered for this study include **volunteers, visitors, vendors, sponsors, organizers, media, local residents, and government authorities/agencies.**
Thank you for your participation.   **Raymond Adongo (Ph.D. Student)**

AS A LOCAL RESIDENT…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I think I am one of the influential stakeholders who have authority over this festival.	1	2	3	4	5
I think I am more powerful than most other stakeholders in this festival.	1	2	3	4	5
I think when I make a request, most stakeholders respond quickly to it.	1	2	3	4	5
I think my request(s) is more urgent than those of other stakeholders.	1	2	3	4	5
I think my actions conform to what is expected by other stakeholders in this festival.	1	2	3	4	5
I think I have a right to be part of this festival.	1	2	3	4	5
I think I am a responsible stakeholder in this festival.	1	2	3	4	5
I think I trust other stakeholders in this festival.	1	2	3	4	5
I think I respond appropriately to other stakeholders.	1	2	3	4	5
I think I obtain a suitable response from other stakeholders in this festival.	1	2	3	4	5
I think I participate in this festival without expecting any reward in return from other stakeholders.	1	2	3	4	5
I think I consider the interest of other festival stakeholders first before mine.	1	2	3	4	5
I think I have control over most stakeholders in the festival.	1	2	3	4	5
I think it matters to me which stakeholder has more control over this festival.	1	2	3	4	5
I think I rely on other stakeholders in order to play my role in this festival.	1	2	3	4	5
I think my level of reliance on other stakeholders is appropriate.	1	2	3	4	5
I think I take some financial risk in being part of this festival.	1	2	3	4	5
I think I will lose some opportunities if this festival is unsuccessful.	1	2	3	4	5
I think I dialogue effectively with most stakeholders in this festival.	1	2	3	4	5
I think my level of negotiation with other stakeholders is appropriate.	1	2	3	4	5
I think I easily agree with other stakeholders in this festival.	1	2	3	4	5
I think I am satisfied with the level of agreement among stakeholders in this festival.	1	2	3	4	5
I think my agreement with other stakeholders helps the festival to succeed.	1	2	3	4	5
I think my contact with other stakeholders in the festival is largely informal.	1	2	3	4	5
I think I interact actively with other stakeholders in this festival.	1	2	3	4	5
I think I voluntarily interact with other stakeholders in this festival.	1	2	3	4	5
I think some stakeholders come into contact with others in this festival through me.	1	2	3	4	5
I think I am one of the most central stakeholders in this festival.	1	2	3	4	5

AS A LOCAL RESIDENT…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
I think **government authorities** are more powerful than me in this festival.	1	2	3	4	5
I think **sponsors** are more powerful than me in this festival.	1	2	3	4	5
I think **vendors** are more powerful than me in this festival.	1	2	3	4	5
I think **volunteers** are more powerful than me in this festival.	1	2	3	4	5
I think the **organizers** are more powerful than me in this festival.	1	2	3	4	5
I think **visitors** are more powerful than me in this festival.	1	2	3	4	5
I think **media** are more powerful than me in this festival.	1	2	3	4	5
I respond quickly to the requests of **government authorities.**	1	2	3	4	5
I respond quickly to the requests of **sponsors.**	1	2	3	4	5
I respond quickly to the requests of **vendors.**	1	2	3	4	5
I respond quickly to the requests of **volunteers.**	1	2	3	4	5
I respond quickly to the requests of **organizers.**	1	2	3	4	5
I respond quickly to the requests of **visitors.**	1	2	3	4	5
I respond quickly to the requests of the **media.**	1	2	3	4	5
I think **government authorities** have a right to be part of this festival.	1	2	3	4	5
I think **sponsors** have a right to be part of this festival.	1	2	3	4	5
I think **vendors** have a right to be part of this festival.	1	2	3	4	5
I think **volunteers** have a right to be part of this festival.	1	2	3	4	5
I think **organizers** have a right to be part of this festival.	1	2	3	4	5
I think **visitors** have a right to be part of this festival.	1	2	3	4	5
I think the **media** have a right to be part of this festival.	1	2	3	4	5
I trust the **government authorities** in this festival.	1	2	3	4	5
I trust the **sponsors** in this festival.	1	2	3	4	5
I trust the **vendors** in this festival.	1	2	3	4	5
I trust the **volunteers** in this festival.	1	2	3	4	5
I trust the **organizers** in this festival.	1	2	3	4	5
I trust the **visitors** in this festival.	1	2	3	4	5
I trust the **media** in this festival.	1	2	3	4	5
I have effective mutual communication with **government authorities** in this festival.	1	2	3	4	5
I have effective mutual communication with **sponsors** in this festival.	1	2	3	4	5
I have effective mutual communication with **vendors** in this festival.	1	2	3	4	5
I have effective mutual communication with **volunteers** in this festival.	1	2	3	4	5
I have effective mutual communication with **organizers** in this festival.	1	2	3	4	5
I have effective mutual communication with **visitors** in this festival.	1	2	3	4	5
I have effective mutual communication with the **media** in this festival.	1	2	3	4	5
I deal with **government authorities** without expecting any rewards in return.	1	2	3	4	5
I deal with **sponsors** without expecting any rewards in return.	1	2	3	4	5
I deal with **vendors** without expecting any rewards in return.	1	2	3	4	5
I deal with **volunteers** without expecting any rewards in return.	1	2	3	4	5
I deal with **organizers** without expecting any rewards in return.	1	2	3	4	5
I deal with **visitors** without expecting any rewards in return.	1	2	3	4	5
I deal with the **media** without expecting any rewards in return.	1	2	3	4	5

I have control over **government authorities** in this festival.	1	2	3	4	5
I have control over **sponsors** in this festival.	1	2	3	4	5
I have control over **vendors** in this festival.	1	2	3	4	5
I have control over **volunteers** in this festival.	1	2	3	4	5
I have control over **organizers** in this festival.	1	2	3	4	5
I have control over **visitors** in this festival.	1	2	3	4	5
I have control over **media** in this festival.	1	2	3	4	5

AS A LOCAL RESIDENT…	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I rely on **government authorities** in order to play my role in this festival.	1	2	3	4	5
I rely on **sponsors** in order to play my role in this festival.	1	2	3	4	5
I rely on **vendors** in order to play my role in this festival.	1	2	3	4	5
I rely on **volunteers** in order to play my role in this festival.	1	2	3	4	5
I rely on **organizers** in order to play my role in this festival.	1	2	3	4	5
I rely on **visitors** in order to play my role in this festival.	1	2	3	4	5
I rely on the **media** in order to play my role in this festival.	1	2	3	4	5
I work together effectively with **government authorities** in this festival	1	2	3	4	5
I work together effectively with **sponsors** in this festival.	1	2	3	4	5
I work together effectively with **vendors** in this festival.	1	2	3	4	5
I work together effectively with **volunteers** in this festival.	1	2	3	4	5
I work together effectively with **organizers** in this festival.	1	2	3	4	5
I work together effectively with **visitors** in this festival.	1	2	3	4	5
I work together effectively with **media** in this festival.	1	2	3	4	5
I take financial risk when dealing with **government authorities**	1	2	3	4	5
I take financial risk when dealing with **sponsors**.	1	2	3	4	5
I take financial risk when dealing with **vendors**.	1	2	3	4	5
I take financial risk when dealing with **volunteers**.	1	2	3	4	5
I take financial risk when dealing with **organizers**.	1	2	3	4	5
I take financial risk when dealing with **visitors**.	1	2	3	4	5
I take financial risk when dealing with the **media**.	1	2	3	4	5
I negotiate actively with **government authorities** on festival issues.	1	2	3	4	5
I negotiate actively with **sponsors** on festival issues.	1	2	3	4	5
I negotiate actively with **vendors** on festival issues.	1	2	3	4	5
I negotiate actively with **volunteers** on festival issues.	1	2	3	4	5
I negotiate actively with **organizers** on festival issues.	1	2	3	4	5
I negotiate actively with **visitors** on festival issues.	1	2	3	4	5
I negotiate actively with the **media** on festival issues.	1	2	3	4	5
I have experienced some disagreement with **government authorities** in this festival.	1	2	3	4	5
I have experienced some disagreement with **sponsors** of this festival.	1	2	3	4	5
I have experienced some disagreement with **vendors** in this festival.	1	2	3	4	5
I have experienced some disagreement with **volunteers** in this festival.	1	2	3	4	5
I have experienced some disagreement with **organizers** in this festival.	1	2	3	4	5
I have experienced some disagreement with **visitors** in this festival.	1	2	3	4	5

I have experienced some disagreement with the **media** in this festival.	1	2	3	4	5
I interact directly with **government authorities** in this festival.	1	2	3	4	5
I interact directly with **sponsors** in this festival.	1	2	3	4	5
I interact directly with **vendors** in this festival.	1	2	3	4	5
I interact directly with **volunteers** in this festival.	1	2	3	4	5
I interact directly with **organizers** in this festival.	1	2	3	4	5
I interact directly with **visitors** in this festival.	1	2	3	4	5
I interact directly with **the media** in this festival.	1	2	3	4	5

PART III. Demographic Information (please tick as appropriate)

1. Gender ① Male   ② Female

2. Occupation ① Company Employee ② Farmer ③ Civil Servant ④ Fisherman ⑤ Trader ⑥Technician ⑦Student ⑧Salesperson ⑨Teacher ⑩ Driver/transportation ⑪ Retired ⑫Other (Please Specify_____)

3. Age ① Less than 20 ② 20-29 ③ 30-39 ④ 40-49 ⑤ 50-59 ⑥ 60 or above

4. Including this time, how many times have you participated in this festival? (_____) Time(s).

5. What is your final educational level? ① No formal Education ② Junior High School ③Senior High School ④Currently a Polytechnic/University Student⑤ Polytechnic/University

6. Nationality ① Ghanaian ② Other National (Please specify_____)

7. Have you been involved in the planning of the festival before its start?   ①NO

②YES (Please specify your role_____)

8. Please state the two **MOST** important reasons why you participate in this festival

    1._____

    2. _____

9. As a local resident, are you satisfied with this festival?

Please   tick

Strongly Dissatisfied	Dissatisfied	Neutral	Satisfied	Strongly Satisfied
1	2	3	4	5

one

Thank You Very Much for Your Cooperation.

REFERENCES

Abrams, F. (1951). Management responsibilities in a complex world. *Harvard Business Review, 24* (3), 29-34.

Adams, J. S. (1965). Inequity in social exchange. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (pp. 267–299). New York: Academic Press.

Adrover, L. (2013). Branding festive bodies: corporate logos and chiefly t-shirts in Ghana. In K.T. Hanses & D.S. Madison (Eds.), *African dress: fashion, agency, performance* (pp.3-59). London: Bloombery Publishing.

Agle, B. R., Mitchell, R. K., & Sonnenfeld, J. A. (1999). Who matters to Ceos? An investigation of stakeholder attributes and salience, corporate performance, and Ceo values. *Academy of Management Journal*, *42*(5), 507-525.

Allen, J., O'Toole, W., Harris, R., & McDonnell, I. (2010). *Festival and special event management* (5th Ed). Queensland: Wiley.

Alonso, D.A. & Bressen, A. (2013). Stakeholders' perspectives on the evolution and benefits of a traditional wine festival: the case of the grape festival ("Festadell'Uva") in Impruneta, Italy. *Journal of Convention and Event Tourism, 14* (4), 309-330.

Alvin, D.F. (1997). Feeling thermometers versus 7-point scales: which are better? *Sociological Methods and Research, 3* (25), 318-340.

Amenumey, E. K. & Amuquandoh, F. E. (2008). Event tourism in Ghana. In O. Akyeampong & A. B. Asiedu (Eds.), *Tourism in Ghana: a modern synthesis* (pp. 45-66). Accra: AGLC.

Amoako-Attah, F. K. (2001). *Festivals in Ghana* (2nd Ed.). Kumasi: Amok Publication.

Andereck, K. L., Valentine, K. M., Knopf, R. C., & Vogt, C. A. (2005). Residents' perceptions of community tourism impacts. *Annals of Tourism Research, 32* (4), 1056–1076.

Andersson, T., & Getz, D. (2008). Stakeholder management strategies of festivals. *Journal of Convention and Event Tourism, 9* (3), 199-220.

Andersson, T., & Getz, D. (2009). Tourism as a mixed industry: differences between private, public and not-for-profit festivals. *Tourism Management, 30* (6), 847–856.I.

Antonacopoulou, E. P. & Méric, J. (2005). A critique of stakeholder theory: management science or a sophisticated ideology of control? *Corporate Governance: The International Journal of Business in Society, 5* (2), 22 – 33.

Ansoff, H. (1965). *Corporate strategy.* New York: McGraw-Hill.

Anuar, N. A., Ahmad, H., Jusoh, H., & Hussain, M. Y. (2012). Understanding the role of stakeholders in the formation of tourist friendly destination concept. *Journal of Management and Sustainability*, *2*(2), 69–74.

Ap, J. (1992). Residents' perceptions on tourism impacts. *Annals of Tourism Research, 19* (4), 665–690.

Archer, M. (1995). *Realist social theory: the morphogenetic approach*. Cambridge: Cambridge University Press.

Arcodia, C., & Whitford, M. (2006). Festival attendance and the development of social capital. *Journal of Convention and Event Tourism, 8* (2), 1-18.

Astley, W.G. (1984). Toward an appreciation of collective strategy. *Academy of Management Review, 9* (3), 526-535.

Austin, J. (2000). *The collaboration challenge: how nonprofits and businesses succeed through strategic alliances.* San Francisco: Jossey-Bass.

Balnaves, M., & Caputti, P. (2001). *Introduction to quantitative research methods: an investigative approach.* London: Sage.

Bang, H., & Ross, S. D. (2009). Volunteer motivation and satisfaction. *Journal of Venue and Event Management*, *1*(1), 61-77.

Barringer, B. R., & Harrison, J. S. (2000). Walking a tightrope: Creating value through inter-organizational relationships. *Journal of Management, 26* (3), 367-403.

Barron, P., & Rihova, I. (2011). Motivation to volunteer: a case study of the Edinburgh International Magic Festival. *International Journal of Event and Festival Management*, *2*(3), 202-217.

Batt, P. J., & Purchase, S. (2004). Managing collaboration within networks and relationships. *Industrial Marketing Management, 33* (3), 169-174.

Batty, R. J. (2016). Understanding stakeholder status and legitimate power exertion within community sport events: A case study of the Christchurch (New Zealand) City to Surf. In Mair, J. *Managing and developing communities, festivals and events* (pp. 103-119). Palgrave Macmillan: UK.

Baum, T., Deery, M., Hanlon, C., Lockstone, L., & Smith, K. (2009). *People and work in events and conventions: a research perspective*. Oxfordshire: CABI.

Beritelli, P., & Laesser, C. (2011). Power dimensions and influence reputation in tourist destinations: empirical evidence from a network of actors and stakeholders. *Tourism Management, 32* (6), 1299-1309.

Bierstadt, R. (1965). Review of Blau's "'Exchange and Power". *American Sociological Review, 30*, 789-790.

Bingham, G. (1986). *Resolving environmental disputes: a decade of experience*. Washington D.C: Conservation Foundation.

Blau, P. M. (1964). *Exchange and power in social life*. New York: John Wiley & Sons.

Borgatti, S. P. (2006). Identifying sets of key players in a social network. *Computational & Mathematical Organization Theory, 12* (1), 21-34.

Borgatti, S.P & Halgin, D.S. (2011). On network theory. *Organization Science, 22* (5), 1168-1181.

Bourne, L., & Walker, D. H. (2005). Visualizing and mapping stakeholder influence. *Management Decision, 43* (5), 649-660.

Bowdin, G. A. J., Allen, J., & O' Toole, W., Harrris, R., & McDonnell, I. (2006). *Events management* (2nd Ed). New York: Butterworth-Heinemann.

Brennan-Horley, C., Connell, J., & Gibson, C. (2007). The Parkes Elvis Revival Festival: economic development and contested place identities in rural Australia. *Geographical Research, 45* (1), 71–84.

Bryman, A. (2008). *Social research methods* (4th Ed). Oxford: Oxford University Press.

Buch, T., Milne, S., & Dickson, G. (2011). Multiple stakeholder perspectives on cultural events: Auckland's Pasifika festival. *Journal of Hospitality Marketing & Management, 20* (3/4), 311–328.

Buchholz, R. A., & Rosenthal, S. B. (2004). Stakeholder theory and public policy: how governments matter. *Journal of Business Ethics*, *51*(2), 143-153.

Buchman, N., & Croson, R. (2004). The boundaries of trust: own and others' actions in the US and China. *Journal of Economic Behavior & Organization, 55* (4), 485-504.

Callon, M. (1984). Some elements of a sociology of translation: domestication of the scallops and the fishermen of St Brieuc Bay. *The Sociological Review*, *32*(S1), 196-233.

Carlson, J., & Andersson, T. (2011). Strategic SWOT analysis of public, private and not-for-profit festival organizations. *International Journal of Event and Festival Management, 2* (1), 83 – 97.

Carroll, A. & Buchholtz, A. (2006). *Business and society: ethics and stakeholder management* (6th Ed). Ohio: Thompson Learning Mason.

Carroll, A.B. (1996). *Business and society: ethics and stakeholder Management* (3rd Ed). Cincinnati: Southwestern.

Chacko, E. H., & Schaffer, D. J. (1993). The Evolution of a festival. Creole Christmas in New Orleans. *Tourism Management, 14* (6), 475-482.

Chacón, F., Vecina, M. L., & Dávila, M. C. (2007). The three-stage model of volunteer's duration of service. *Social Behavior and Personality: An International Journal, 35* (5), 627-642.

Chang, J. (2006). Segmenting tourists to aboriginal cultural festivals: an example in the Rukai tribal area, Taiwan. *Tourism Management*, *27*(6), 1224-1234.

Chhabra, D., Healy, R., & Sills, E. (2003). Staged authenticity and heritage tourism. *Annals of tourism research*, *30*(3), 702-719.

Clarke, A., & Jepson, A. (2011). Power, hegemony, and relationships in the festival planning and construction process. *International Journal of Festival and Event Management, 2*(1), 7–19.

Clarke-Ekong, S.F. (1997). Traditional festivals in the political economy: the case of contemporary Ghana. *Journal of Social Development in Africa, 12* (2), 49-60.

Clarkson, M. (1995). The Toronto conference: reflections on stakeholder theory. *Business & Society, 33* (1), 83-131.

Cnaan, R. A., & Goldberg-Glen, R. S. (1991). Measuring motivation to volunteer in human services. *Journal of Applied Behavioral Science, 27*, 269-284.

Cobb, M. (1988). *Influence and exchange networks among tourism oriented business in four Michigan communities* (Unpublished doctoral dissertation). Michigan State University, East Lansing, MI.

Cohen, J. (1988). *Statistical Power Analysis for the Behavioral Sciences* (2nd Ed). Hillsdale: New Jersey: Erlbaum.

Cook, K. S., & Rice, E. (2003). Social Exchange Theory. In J. Delamater (Ed.) *Handbook of social psychology*. New York: Kluwer Academic/Plenum.

Cook, K. S., Cheshire, C., Rice, E. R., & Nakagawa, S. (2013). Social exchange theory. In J. Delamater & A. Ward (Eds.), *Handbook of social psychology* (pp. 53-76). Dordrecht: Springer Science & Business Media.

Cook, K. S., Hardin, R., & Levi, M. (2005). *Cooperation without trust?* New York: Russell Sage

Cook, K.S. and Rice, E. R. W. (2001). Exchange and power: issues of structure and agency. In J. H. Turner (Ed.), *Handbook of sociological theory* (pp 699-719). New York: Kluwer Academic/ Plenum Publishers.

Coolidge, F. L. (2012). Statistics: A gentle introduction. Sage Publications.

Cornwell, T.B., & Maignan, I. (1998). An international review of sponsorship research. *Journal of Advertising, 27* (1), 1-21.

Crompton, J. (1994) Benefits and risks associated with sponsorship of major events. *Festival Management and Event Tourism, 2* (2), 65-74.

Crompton, J., & McKay, S. (1997). Motives of visitors attending festival events. *Annals of Tourism Research, 24* (2), 425-439.

Cropranzano, R., & Mitchell, M. S. (2005). Social exchange theory: an interdisciplinary review. *Journal of Management*, *31*(6), 874-900.

Crosbie, P. (1972). Social exchange and power compliance: a test of Homans' propositions. *Sociometry, 35*, 203-22.

Cross, R., Parker, A., Christensen, C. M., Anthony, S. D., & Roth, E. A. (2004). *The hidden power of social networks*. New York: Audio-Tech Business Book Summaries, Incorporated.

Cudney, W., Korec, P., & Rouba, R. (2012). Resident's perception of festivals – the case study of Łódź. *Slovak Sociological Review, 44* (6), 704-728.

Cudney, W. (2013). Festival tourism – the concepts, key functions and dysfunctions in the context of the tourism geography studies. *Geographical Journal, 65*(2), 105-118.

Cunningham, M.T. & Culligan, K. (1990). Competitiveness through networks of relationships in information technology products markets. In D. Ford (Ed.), *Understanding business markets: interaction, relationships and networks* (pp. 508-525). London: Academic Press.

Currie, R. R., Seaton, S., & Wesley, F. (2009). Determining stakeholders for feasibility analysis. *Annals of Tourism Research, 36* (1), 41-63.

Cuskelly, G. Hoye, R., & Auld, C. (2006). *Working with volunteers in sport: theory and practice*. London: Routledge.

Davis, P. (1986). "Why partnerships: why now?" in P. Davis (Ed). *Public-private partnerships: improving urban life* (pp 35-76). New York: Academy of Political Science.

Day, R., & Day, J. A. V. (1977). A review of the current state of negotiated order theory: an appreciation and a critique. *The Sociological Quarterly*, *18*(1), 126-142.

Dees, W., Bennett, G., & Tsuji, Y. (2006). Attitudes toward sponsorship at a state sports festival. *Event Management, 10* (2-3), 89-101.

Derrett, R. (2003). Making sense of how festivals demonstrate a community's sense of place. *Event Management 8*(1), 49 – 58.

Dervitsiotis, K. N. (2003). Beyond stakeholder satisfaction: aiming for a new frontier of sustainable stakeholder trust. *Total Quality Management and Business Excellence, 14*(5), 515-528.

Doherty, A. (2009). The volunteer legacy of a major sport event. *Journal of Policy Research in Tourism, Leisure and Events, 1*(3), 185-207.

Donaldson, T., & Preston, L. E. (1995). The stakeholder theory of the corporation: concepts, evidence, and implications. *Academy of management Review*, *20*(1), 65-91.

Douglas, N., Douglas, N., & Derrett, R. (2001). *Special interest tourism: context and cases*. Queensland: John Wiley and Sons.

Dredge, D. (2006). Policy networks and the local organization of tourism. *Tourism management*, *27*(2), 269-280.

Driscoll, C., & Crombie, A. (2001). Stakeholder legitimacy management and the qualified good neighbor: the case of Nova Nada and JDI. *Business & Society*, *40*(4), 442-471.

Elliot, M.L.P. (1988). The effects of differing assessment of risk in hazardous waste facility siting negotiations. In G. Bingham & T. Mealey (Eds). *Negotiating hazardous waste facility siting and permitting agreements* (pp. 120-146). Washington DC: Conservation Foundation.

Elstad, B. (2003). Continuance commitment and reasons to quit: a study of volunteers at a jazz festival. *Event Management*, *8*(2), 99-108.

Emerson, R. M. (1962). Power-dependence relations. *American Journal of Sociological Review, 27*, 31–41.

Emerson, R. M. (1976). Social exchange theory. *Annual Review of Sociology, 2*, 335–362.

Etzioni, A. (1964). *Modern organizations*. Prentice Hall: New York.

Falkheimer, J. (2007) Events framed by the mass media: media coverage and effects of America's Cup Pre-regatta in Sweden. *Event Management, 11*(1–2), 81–88.

Fassin, Y. (2008). Imperfections and shortcomings of the stakeholder model's graphical representation. *Journal of Business Ethics, 80*(4), 879-888.

Felsenstein, D., & Fleischer, A. (2003). Local festivals and tourism promotion: The role of public assistance and visitor expenditure. *Journal of Travel Research*, *41*(4), 385-392.

Field, A. (2013). *Discovering statistics using IBM SPSS statistics*. London: Sage.

Finkel, R. (2010). Re-imaging arts festivals through a corporate lens: a case study of business sponsorship at the Henley Festival. *Managing Leisure, 15*(4), 237 250.

Finn, M., Elliott-White, M., & Walton, M. (2000). *Tourism and leisure research methods*. Essex: Pearson Education Limited.

Ford, R. C., Wang, Y., & Vestal, A. (2012). Power asymmetries in tourism distribution networks. *Annals of Tourism Research, 39*(2), 755-779.

Formica, S. & Uysal, M. (1996). A market segmentation of festival visitors: Umbria Jazz Festival in Italy. *Festival Management & Event Tourism, 3*(4), 175–182.

Foucault, M. (1978). *The history of sexuality: an introduction (Vol. 1).* New York: Vintage Books.

Foucault, M. (1982). The subject and power. In H. Dreyfus, & P. Rabinow (Eds.), *Michel Foucault: beyond structuralism and hermeneutics* (pp. 208–226). London: Harvester Wheatsheaf.

Foucault, M. (1982). The subject and power. *Critical Inquiry*, *8*(4), 777-795.

Frawley, S. (2015). Organizational power and management of a mega event: the case of Sydney 2000. *Event Management, 19* (2), 247-260.

Frederick, W.C., Post, J.E. & Davis, K. (1992) *Business and society: corporate strategy, public policy, ethics* (7th Ed). New York: McGraw Hill.

Fredline, L., & Faulkner, B. (2000). Host community reactions: a cluster analysis. *Annals of Tourism Research, 27*(3), 763-84.

Freeman, L. C. (1979). Centrality in social networks conceptual clarification. *Social networks*, *1*(3), 215-239.

Freeman, R. E. (1998). A stakeholder theory of the modern corporation. In M.B.E. Clarkson (Ed.), *The corporation and its stakeholders: classic and contemporary readings* (pp. 125-138). Toronto: University of Toronto Press.

Freeman, R.E. (1984). *Strategic management: a stakeholder approach*. Boston, MA: Pitman.

Freeman, R.E. (1999). Response: divergent stakeholder theory. *Academy of Management Review, 24*(2), 233-36.

Freeman, R. E. (2004). A stakeholder theory of modern corporations. In T. L. Beauchamp & N.E. Bowie (Eds.), *Ethical theory and business* (pp.145-176). Upper Saddle River, NJ: Pearson Prentice Hall.

Freeman, R. E. (2010). Managing for stakeholders: trade-offs or value creation. *Journal of business ethics*, *96*(1), 7-9.

Friedman, A.L. & Miles, S. (2006). *Stakeholders: theory and practice*. Oxford: Oxford University Press.

Friedman, M. (1970). The social responsibility of business is to increase its profits. *The New York Times Magazine*, 13 September, pp.122-126.

Frisby, W., & Getz, D. (1989). Festival management: a case study perspective. *Journal of Travel Research, 28*(1), 7-11.

Frooman, J. (1999). Stakeholder influence strategies. *Academy of Management Review, 24* (2), 191-205.

Frooman, J., & Murrell, A. J. (2005). Stakeholder influence strategies: The roles of structural and demographic determinants. *Business & Society, 44*(1), 3-31.

Galindo-Kuhn, R., & Guzley, R. M. (2001). The volunteer satisfaction index: construct definition, measurement, development, and validation. Journal of Social Service Research, 28, 45-68.

Gallarza, M.G., Arteaga, F., & Gil-Saura, I. (2013). The value of volunteering in special events: a longitudinal study. *Annals of Tourism Research, 40*, 105-131.

Gardner, L. (2006). An offer they can't refuse. *The Guardian*. Available at https://www.theguardian.com/stage/2006/jun/20/theatre2 Accessed on 10th June, 2015.

Garrod, B., Fyall, A., Leask, A., & Reid, E. (2012). Engaging residents as stakeholders of the visitor attraction. *Tourism Management*, *33*(5), 1159–1173.

Getz, D. (1991). *Festivals, special events and tourism*. New York: Van Nostrand.

Getz, D. (1997). *Event management & event tourism*. New York: Cognizant.

Getz, D. (2002). Why festivals fail. *Event Management, 7*(4), 209-219.

Getz, D. (2005). *Event management and event tourism* (2nd Ed.). New York: Cognizant Communication.

Getz, D. (2007). *Event studies: theory, research and policy for planned events*. Oxford: Butterworth- Heinemann.

Getz, D. (2012). *Event studies: theory, research and policy for planned events* (2nd Ed). Oxford, UK: Butterworth-Heinemann.

Getz, D., & Andersson, T. (2010). Festival stakeholders: exploring relationships and dependency through a four – country comparison. *Journal of Hospitality & Tourism Research, 34*(4), 531-556.

Getz, D., Andersson T., & Larson, M. (2007). Festival stakeholder roles: concepts and case studies. *Event Management, 10* (2/3), 103-122.

Getz, D., Andersson, T., & Carlson, J. (2010). Festival management studies: developing a framework and priorities for comparative and cross-cultural research. *International Journal of Event and Festival Management, 1* (1), 29-59.

Ghana Tourism Authority (2014). *Culture.* Retrieved online on 6th June, 2015 from http://www.ghana.travel/visiting_ghana/culture.

Gibson, C., & Davidson, D. (2004). Tamworth, Australia's 'country music capital': place marketing, rurality, and resident reactions. *Journal of Rural Studies*, *20*(4), 387-404.

Gibson, K. (2000). The moral basis of stakeholder theory. *Journal of business ethics*, *26*(3), 245-257.

Gioia, D. A. (1999). Practicability, paradigms, and problems in stakeholder theorizing. *Academy of Management Review, 24*(2), 228-232.

Gorard, S. (2003). *Quantitative methods in social science research*. New York: A&C Black.

Gotham, K. F. (2005). Theorizing urban spectacles. *City*, *9*(2), 225-246.

Gouldner, A. (1960). The norm of reciprocity. *American Sociological Review, 25*, 161-78.

Gravetter, F. J., & Wallnau, L. B. (2008). Essentials of Statistics for the Behavioral Sciences.

Gray, B. (1989). *Collaborating: finding common ground for multiparty problems*. San Francisco: Jossey Bass.

Griffin, M. R., & Frongillo, E. A. (2003). Experiences and perspectives of farmers from upstate New York farmers' markets. *Agriculture and Human Values, 20*(2), 189-203.

Grissom, R. J., & Kim, J. J. (2005). Effect sizes for research: A broad practical approach. Lawrence Erlbaum: Associates Publishers.

Gursey, D., Kim, K., & Uysal, M. (2004). Perceived impacts of festivals and special events by organizers: an extension and validation. *Tourism Management, 25* (2), 171-181.

Gursoy, D., & Kendall, K. W. (2006). Hosting mega events—modeling locals' support. Annals of *Tourism Research, 33* (3), 603–623.

Handy, F. & Srinivasan, N. (2004). Valuing volunteers: an economic evaluation of the net benefit of hospital volunteers. *Non-Profit and Voluntary Sector Quarterly, 33*(1), 28-54.

Hardin, R. (2004). Distrust: manifestation and management. In R. Hardin (Ed.), *Distrust* (pp. 3–33). New York: Russell Sage Foundation.

Harley, J. & Blismas, N. (2010). *An anatomy of collaboration within the online environment*. Harlow: Pearson Education.

Harrison, J. S., & Freeman, R. E. (1999). Stakeholders, social responsibility, and performance: empirical evidence and theoretical perspectives. *Academy of Management Journal, 42* (5), 479–485.

Harrison, S.R., & Qureshi, M.E. (2000). Choice of stakeholder groups and members in multi-criteria decision models. *Natural Resources Forum, 24*(1), 11-19.

Hayes, S. (1988). What's wrong with mediation? *Sylvanian*, 2, Feb-March.

Hede, A. M. (2007). Managing special events in the new era of the triple bottom line. *Event Management, 11*(1-2), 13-22.

Holloway, J. C. (2002). *The business of tourism* (6th Ed.). Harlow: Pearson Education Limited.

Holmes, K., Smith, K. A., Lockstone-Binney, L., & Baum, T. (2010). Developing the dimensions of tourism volunteering. *Leisure Sciences*, *32*(3), 255-269.

Homans, G. (1958). Social behavior as exchange. *American Journal of Sociology, 63*(6), 597–606.

Homans, G. (1961). *Social behavior: its elementary forms*. New York: Harcourt, Brace, & Jovanovich.

Homans, G. C. (1974). *Social behavior: its elementary forms* (2nd Ed). New York: Harcourt, Brace and World.

Hoye, R., Cuskelly, G., Taylor, T., & Darcy, S. (2008). Volunteer motives and retention in community sport: a study of Australian rugby clubs. *Australian journal on volunteering*, *13*(2), 40.

Isar, R.F. (1976). Culture and the arts festival of the twentieth century. *Cultures, 3*(2), 125-145.

Izzo, F., Bonetti, E., & Masiello, B. (2012). Strong ties within cultural organization event networks and local development in a tale of three festivals. *Event Management, 16*(3), 223-244.

Jago, L.K., & Shaw, R.N. (1998). Special events: a conceptual and definitional framework. *Festival Management & Event Tourism, 5(1)*, 21-32.

Janiskee, J. R. (1994). Some macro scale growth trends in America's community festival industry. *Festival Management & Event Tourism, 2*(1), 10–14.

Jarman, D., Theodoraki, E., Hall, H., and Ali-Knight, J. (2014). Social network analysis and festival cities: an exploration of concepts, literature and methods. *International Journal of Event and Festival Management, 5*(3), 311-322.

Jepson, A., Clarke, A., & Ragsdell, G. (2014). Investigating the application of the Motivation-Opportunity-Ability model to reveal factors which facilitate or inhibit inclusive engagement within local community festivals. *Scandinavian Journal of Hospitality and Tourism, 14*(3), 331-348.

Johar, G.V., Pham, M.T., & Wakefield K. L. (2006). How event sponsors are really identified: a (Baseball) field analysis. *Journal of Advertising Research, 46*(2), 183-198.

Jones, C. (2005). Major events, networks and regional development. *Regional Studies*, *39*(2), 185-195.

Judd, C.M., Smith, E.R., & Kidder, L.H. (1991). *Research Methods in social relations*. Fort Worth: Holt, Rinehart and Winston.

Kaler, J. (2002). Morality and strategy in stakeholder identification. *Journal of Business Ethics, 39* (1–2), 91–99.

Kaler, J. (2004). Arriving at an acceptable formulation of stakeholder theory. *Business Ethics: A European Review, 13*(1), 73–79.

Karlson, S., & Nordström, C. S. (2009) Festivals in the Barents Region: exploring festival-stakeholder cooperation. *Scandinavian Journal of Hospitality and Tourism, 9*(2-3), 130-145.

Kearney, J. (2002). *Why does volunteering matter in the 21st Century – UK Volunteering Forum: Parliamentary hearings.* http://www.volunteering.org.uk/ Accessed 15th October, 2014.

Key, S. (1999). Toward a new theory of the firm: a critique of stakeholder theory. *Management Decision, 37*(4), 317 – 328.

Kim, K., & Uysal, M. (2003). Perceived socio-economic impacts of festivals and events among organizers. *Journal of Hospitality and Leisure Marketing, 10* (3/4), 159-171.

Kim, K., Uysal, M., & Chen, J. (2002). Festival visitor motivation from the organizers' point of view. *Event Management, 7*(2), 127-134.

Kim, S. S., Choi, S., Agrusa, J., Wang, K. C., & Kim, Y. (2010). The role of family decision makers in festival tourism. *International Journal of Hospitality Management*, *29*(2), 308-318.

Konovsky, M. A., & Pugh, S. D. (1994). Citizenship behavior and social exchange. *The Academy of Management Journal, 37*(3), 656–669.

Korstanje, M. (2011). Reciprocity, hospitality and tourism: an examination of Marshal Sahlinss contributions. *European Journal of Tourism, Hospitality and Recreation, 2*(2), 89-103.

Kover, A. J. (2001). The sponsorship issue. *Journal of Advertising Research, 4* (1), 5-5.

Kuuder, C.J.W., Adongo, R., & Abanga, J. (2012). The socio-cultural significance of the Kakube Festival of the Dagara of Nandom traditional area in Ghana. *Ghana Journal of Development Studies, 9*(2), 103-124.

Laplan, S.D., & Quartaroli, M.T. (2009). *Research essentials: an introduction to designs and practices*. San Francisco: Wiley.

Larson, M. & Wikstrom, E. (2001). Organizing events: managing conflict and consensus in a political market square. *Event Management, 7*(1), 51-65.

Larson, M. (2000). Interaction in the political market square: organizing marketing of events. In R. Lundinand & A. Hartman (Eds.), *Projects as business constituents and guiding motives* (pp. 167-180). Berlin: Springer.

Larson, M. (2009). Joint event production in the jungle, the park, and the garden: metaphors of event networks. *Tourism Management, 30*(3), 393-399.

Larson, M., Getz, D., & Pastras, P. (2015). The legitimacy of festivals and their stakeholders:
concepts and propositions. *Event Management*, *19*(2), 159-174.

Latour, B. (1987). *Science in action: how to follow scientists and engineers through society.*
Cambridge, MA: Harvard University Press.

Laurie, M. (1994). Corporate funding for the arts. In R. Robinson, & C. H Riley (Eds.), *The arts
in the world economy: public policy and private philanthropy for a global cultural
community* (pp. 67–76). London: University Press of New England.

Law, J. (1992). Notes on the theory of actor-network: ordering, strategy and heterogeneity.
Systems Practice, 5(4), 379-393.

Lawler, E.J. & Yoon, J. (1996). Commitment in exchange relations: test of a theory of relational
cohesion. *American Sociological Review, 61*(1), 89-108.

Lee, K. H., Alexander, A. C., & Kim, D. Y. (2013). Motivational factors affecting volunteer
intention in local events in the United States. *Journal of Convention & Event Tourism,
14*(4), 271-292.

Leiss, W., & Chociolko, C. (1994). *Risk and responsibility*. Montreal and Kingston: McGill
Queen's University Press.

Lentz, C. (2001). Local culture in the national arena: the politics of cultural festivals in Ghana.
African Studies Review, 44 (3), 47-72.

Lim, S.T., & Lee, J.S. (2006). Host population perceptions of the impact of mega-events. *Asia
Pacific Journal of Tourism Research, 11* (4), 407-421.

Magstadt, T. (2014). *Understanding politics: ideas, institutions, and issues*. Stamford: Cengage
Learning.

Marcoux, A. M. (2000). Business ethics gone wrong. *Cato Policy Report, 22* (3), 10-12.

Markwell, K., & Waitt, G. (2009). Festivals, space and sexuality: gay pride in Australia. *Tourism
Geographies*, *11*(2), 143-168.

Mattessich, P., Murray-Close, M., & Monsey, B. R. (2001). *Collaboration: what makes it work?* St. Paul, MN: Amherst H. Wilder Foundation.

McCann, J.E. (1980). *Developing inter-organizational domains: concepts and practice* (Unpublished doctoral dissertation). Wharton School, University of Pennsylvania.

McCarthy, J. (1984). *Negotiating settlements: a guide to environmental mediation*. New York: American Arbitration Association.

McClave, J.T., Benson, P.G, & Sincich, T. (2005). *Statistics for business and economics* (9th Ed). New Jersey: Prentice Hall.

McDowell, S. (2011). The festival in my hometown: the relationships among performance quality, satisfaction, and behavioral intentions. *International Journal of Hospitality & Tourism Administration, 12*(4), 269–288.

McKellar, J. (2006). Conventions, festivals, and tourism. *Journal of Convention & Event Tourism, 8*(2), 45-56.

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

McQueen, R. A., & Knussen, C. (2002). *Research methods for social science: a practical introduction*. Harlow: Pearson Education.

Meenaghan, T. (1991). Sponsorship-legitimizing the medium. *European Journal of Marketing, 25*(11), 5-10.

Mensah, C. (2013). Residents' satisfaction and behavioral intention with Asogli Yam Festival in Ghana. *International Journal of Asian Social Science, 3*(3), 682-702.

Meyer, J.W., & Rowan, B. (1977). Institutional organizations: formal structures as myth and ceremony. *American Journal of Sociology, 80*, 340-63.

Miles, J., & Shevlin, M. (2001). *Applying regression and correlation: A guide for students and researchers*. London: Sage.

Miller, K. (2005). *Communication theories*. New York: McGraw Hill.

Minoja, M. (2012). Stakeholder management theory, firm strategy, and ambidexterity. *Journal of Business Ethics*, *109*(1), 67–82.

Mitchell, R., Agle, B., & Wood D. (1997). Toward a theory of stakeholder identification and salience: defining the principle of who and what really counts. *Academy of Management Review, 22*(4), 853-886.

Moital, M., Whitefield, J., & Jackson, C. (2012). Event sponsorship by alcoholic and non-alcoholic drinks businesses in India. *International Journal of Contemporary Hospitality Management, 24* (2), 289-311.

Moller, K., & Wilson, D. (1995). *Business marketing: An introduction and network perspective*. Dordrecht: Kluwer Academic.

Molloy, J. (2002). Regional festivals: a look at community support, the isolation factor and funding sources. *Journal of Tourism Studies, 13*(2), 2-15.

Molm, L. D. (1991). Social exchange: satisfaction in power-dependence relations. *American Sociological Review, 56*(4), 475–493.

Molm, L. D., Takahashi, N., & Peterson, G. (2000). Risk and trust in social exchange: an experiment test of a classical proposition. *American Journal of Sociology, 105*(5), 1396–1427.

Monroe, K. R. (1994). A fat lady in a corset: altruism and social theory. *American Journal of Political Science, 38*(4) 861-893.

Moore, C. W. (1986). *The mediation process: practical strategies for resolving conflict*. San Francisco: Jossey-Boss.

Mosley, M., & Mowatt, R. (2011). Reconceptualizing and repositioning festival exhibitors within tourism research. *International Journal of Event and Festival Management, 2*(3), 254-270.

Mossberg, L., & Getz, D. (2006). Stakeholder Influences on the ownership and management of festival brands. *Scandinavian Journal of Hospitality and Tourism, 6* (4), 308-326.

Mulford, C.L., & Rogers, D.L. (1982). Definitions and models. In D.L., Rogers & D.A., Whetten (Eds.), *Inter-organizational Coordination*. Ames: Iowa State University Press.

Nair, E. (2002). Altruism or social Exchange? In B. K. Kapur & K. Chong (Eds.), *Altruistic reveries: perspectives from the humanities and social sciences* (pp. 85-98). US: Springer.

Needham, R. (1962). *Structure and sentiment.* Chicago: Univ. of Chicago Press.

Nketia, J. H. (1985). *The role of traditional festivals in community life*. Accra: Institute of African Studies, UG.

Nunkoo, R. (2015). Tourism development and trust in local government. *Tourism Management, 46*, 623-634.

Nunkoo, R., & Ramkisoon, H. (2012). Power, trust, social exchange and community support. *Annals of Tourism Research, 39*(2), 997-1023.

Nunkoo, R., Ramkissoon, H., & Gursoy, D. (2012). Public trust in tourism institutions. *Annals of Tourism Research, 39*(3), 1538-1564.

Nwinam, W.K. (1994). *Religious and moral education*. Accra: UG Press.

Nye, F. I. (1958). *Family Relationships and delinquent behavior*. New York: Wiley.

O' Sullivan, D. & Jackson, M. J. (2002). Festival tourism: a contributor to sustainable local economic development? *Journal of Sustainable Tourism, 10*(4), 325-342.

Odotei, I. (2002). Festivals in Ghana: continuity, transformation and politicization of tradition. *Transactions of the Historical Society of Ghana,* 6, 17-34.

Okech, R. N. (2011). Promoting sustainable festival events tourism: a case study of Lamu, Kenya. *Worldwide Hospitality and Tourism Themes, 3*(3), 193 – 202.

Onwuegbuzie, A. J., Witcher, A. E., Collins, K. M., Filer, J. D., Wiedmaier, C. D., & Moore, C. W. (2007). Students' perceptions of characteristics of effective college teachers: A

validity study of a teaching evaluation form using a mixed-methods analysis. *American Educational Research Journal*, *44*(1), 113-160.

Özdemir, G., & Çulha, O. (2009). Satisfaction and loyalty of festival visitors. *Anatolia, 20*(2), 359-373.

Parent, M. M., & Deephouse, D. L. (2007). A case study of stakeholder identification and prioritization by managers. *Journal of business ethics, 75*(1), 1-23.

Paskaleva-Shapira, K. (2001). *Promoting partnerships for effective governance of sustainable urban tourism: The case of Germany*. INTA International Seminar: 'Tourism in the City – Opportunity for Regeneration and Development', Turin (February 20–22).

Pauline, G. (2011). Volunteer satisfaction and intent to remain: an analysis of contributing factors among professional golf event volunteers. *International Journal of Event Management Research, 6* (11), 10-32.

Pauline, G., Pauline, J., & Mulvihill, T. (2008). Episodic volunteering: a comparison of the motivations of volunteers from two professional golf events. *The International Journal of Volunteer Administration, 21* (3), 77-88.

Peterson, R. A. (1994). A meta-analysis of Cronbach's coefficient alpha. *Journal of consumer research*, *21*(2), 381-391.

Pfeffer, J., & Salancik, G. R. (2003). *The external control of organizations: a resource dependence perspective*. US: Stanford University Press.

Phillips, N., Lawrence, T. B., & Hardy, C. (2000). Inter-organizational collaboration and the dynamics of institutional fields. *Journal of Management Studies*, *37*(1), 23-43.

Phillips, R. (2004). Ethics and a manager's obligations under stakeholder theory. *Ivey Business Journal 68*(4), 1–4.

Powell, W.W. (1990). Neither market nor hierarchy: network forms of organization. In M. S. Barry and L. L. Cummings (Eds.), *Research in organizational behavior* (pp. 295-336). Greenwich, CT: JAI Press.

Prentice, R., & Andersen, V. (2003). Festival as creative destination. *Annals of Tourism Research, 30* (1), 7–30.

Presenza, A., & Iocca, S. (2012). The weight of stakeholders on festival management. The case of music festivals in Italy. *PASOS: Revista de Turismo Patrimonio Cultural, 10* (2), 25-35.

Provan, K. G., Nakama, L., Veazie, M. A., Teufel-Shone, N. I., & Huddleston, C. (2003). Building community capacity around chronic disease services through a collaborative inter-organizational network. *Health Education & Behavior, 30*(6), 646-662.

Pyo, S. S. (1995). Perceived importance of festival attributes and decision criteria by sponsor type. *Festival Management and Event Tourism, 2*(3-1), 149-158.

Quinn, B. (2005). Changing festival places: insights from Galway. *Social and Cultural Geography, 6*(2), 237-252.

Quinn, B. (2013). *Key concepts in event management*. Sage: London.

Ragsdell, G., & Jepson, A. (2014). Knowledge sharing: insights from Campaign for Real Ale (CAMRA) festival volunteers. *International Journal of Event and Festival Management, 5*(3), 279-296.

Raj, R., Walters, P., & Rashid, T. (2013). *Events management: principles and practice* (2nd Ed). London: Sage.

Ralston, R., Lumsdon, L., & Downward, P. (2005). The third force in events tourism: volunteers at the XVII Commonwealth Games. *Journal of Sustainable Tourism, 13*(5), 504-519.

Reid, S. (2006). *The social consequences of community events in rural areas: a stakeholder perspective* (Unpublished doctoral dissertation), University of Queensland, Brisbane.

Reid, S. (2011). Event stakeholder management: developing sustainable rural event practices. *International Journal of Event and Festival Management, 2*(1), 20-36.

Reid, S. and Arcodia, C. (2002). Understanding the role of the stakeholder in event management. *Journal of Sport and Tourism, 7*(3), 20-23.

Richards, G. (2007). Culture and authenticity in a traditional event: The views of producers, residents, and visitors in Barcelona. *Event Management, 11*(1-2), 33-44.

Robertson, M., & Rogers, P. (2009). Festivals, cooperative stakeholders and the role of the media: a case analysis of newspaper media. *Scandinavian Journal of Hospitality and Tourism, 9*(2-3), 206-224.

Robertson, M., Rogers, P. & Leask, A. (2009). Progressing socio-cultural impact evaluation for festivals. *Journal of Policy Research in Tourism, Leisure and Events, 1*(2), 156-169.

Robins, G. (2015). *Doing social network research: network based research design for social scientists*. Los Angeles: Sage.

Robinson, P., Wale, D., & Dickson, G. (2010). *Events management*. CABI: Wallingford.

Rogers, D.L., & Whetten, D.A. (1982). *Inter-organizational coordination*. Ames: Iowa State University Press.

Rolfe, H. (1992). *Arts festivals in the UK*. London: Policy Studies Institute.

Roloff, M. (1981). *Interpersonal communication: the social exchange approach*. Beverly Hills, CA: Sage.

Rowley, T. (1997). Moving beyond dyadic ties: a network theory of stakeholder influences. *Academy of management Review, 22*(4), 887-910.

Ruting, B., & Li, J. (2006). *Tartan, bagpipes and skilts: a large Scottiish festival in a small Australian town*. Sydney: University of Sydney.

Sahlins, M. (1965). *Exchange value and the diplomacy of primitive trade in Stone Age economics*. Chicago: Aldine.

Sahlins, M. D. (1974). *Stone age economics*. New York: Transaction Publishers.

Salem, G., Jones, E., & Morgan, N. (2012). An overview of events management. In Yeoman, I., Robertson, M, Ali-Knight, J., Drummond, and S., McMahon-Beattie (Eds.), *Festival and events management* (pp.14-31). New York: Routledge.

Santana, A. (2012). Three elements of stakeholder legitimacy. *Journal of Business Ethics, 105*(2), 257-265.

Savage, G.T., Nix, T.W., Whitehead, C.J., & Blair, J.D. (1991). Strategies for assessing and managing organizational stakeholders. *Academy of Management Executive, 5*(2), 61-75.

Savinovic, A., Kim, S., & Long, P. (2012). Audience members' motivation, satisfaction and intention to re-visit an ethnic minority cultural festival. *Journal of Travel and Tourism Marketing, 29* (7), 682-694.

Sclater, N., Grierson, H., Ion, W. J., & MacGregor, S. P. (2001). Online collaborative design projects: overcoming barriers to communication. *International Journal of Engineering Education*, *17*(2), 189-196.

Schlenker, K., Foley, C., & Getz, D. (2010). *ENCORE festival and event evaluation kit: Review and redevelopment*. Gold Coast: CRC for Sustainable Tourism Policy.

Scott, J. (2000). *Social network analysis: a handbook*. Sage: London.

Seidu, A. A. (2002). *Social studies for senior high schools*. Accra: Ministry of Education.

Shapiro, S. P. (1987). The social control of impersonal trust. *American Journal of Sociology, 93*(3) 623-658.

Shiau, W.L. & Luo, M.M. (2012). Factors affecting online group buying intention and satisfaction: A social exchange theory perspective. *Computers in Human Bahavior, 28* (6), 2431-2444.

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

Solberg, H. (2003). Major sporting events: assessing the value of volunteers' work. *Managing Leisure, 8* (1), 17–27.

Song, Z., Xing, L., & Chathoth, K. (2015). The effects of festival impacts on support intentions based on residents' ratings of festival performance and satisfaction; a new integrative approach. *Journal of Sustainable Tourism, 23*(2), 316-337.

Stein, S. M., & Harper, T. L. (2003). Power, trust, and planning. *Journal of Planning Education and Research, 23* (2), 125–139.

Stillman, T. (2003). Introduction: metatheorizing contemporary social theorists. In G. Ritzer (Ed.), *The Blackwell companion to major contemporary social theorists* (pp. 1–11). Oxford, UK: Blackwell Publishing.

Stokes, R. (2006a). Network-based strategy making for events tourism. *European Journal of Marketing, 40*(5/6), 682-695.

Stokes, R. (2006b). Relationships and networks for shaping events tourism: an Australian study. *Event Management, 10*(2-3), 145-158.

Strauss, A. (1978). A social world perspective. *Studies in Symbolic Interactionism, 1*(1), 119–128.

Strigas, A. D., & Jackson Jr, E. N. (2003). Motivating volunteers to serve and succeed: design and results of a pilot study that explores demographics and motivational factors in sport volunteerism. *International Sports Journal*, *7*(1), 111.

Suchman, M. C. (1995). Managing legitimacy: strategic and institutional approaches. *Academy of Management Review*, *20*(3), 571-610.

Suh, E., Love, C. & Bai, B. (2005). An examination of the impact of sponsorship on attendee's recognition of sponsors. *Journal of Convention and Event Tourism, 6*(4), 27-46.

Sundaram, A., & Inkpen, A. (2004). The corporate objective revisited. *Organizational Science, 15*(3), 350–363.

Thibaut, J., & Kelley, H. H. (1959). *The social psychology of groups*. New York: Wiley and Sons.

Thrane, C. (2002). Jazz festival visitors and their expenditures: linking spending patterns to musical interest. *Journal of Travel Research, 40*(3), 281-286.

Tichy, N., Tushman, M., & Fombrun, C. (1979). Social network analysis for organizations. *Academy of Management Review, 4*(4), 507-19.

Tiew, F., Holmes, K., & De Bussy, N. (2015). Tourism events and the nature of stakeholder power. *Event Management, 19*(4), 525-541.

Timur, S., & Getz, D. (2008). A network perspective on managing stakeholders for sustainable urban tourism. *International Journal of Contemporary Hospitality Management, 20*(4), 445-461.

Todd, L., Leask, A., & Ensor, J. (2017). Understanding primary stakeholders' multiple roles in hallmark event tourism management. *Tourism Management*, *59*, 494-509.

Tortsa-Edo, V., Sánchez-García, J., & Moliner-Tena, M. A. (2010). Internal market orientation and its influence on the satisfaction of contact personnel. *The Service Industries Journal, 30*(8), 1279-1297.

Tullberg, J. (2013). Stakeholder theory: some revisionist suggestions. *The Journal of Socio-Economics, 42*(0), 127–135.

Turko, D. M., & Kelsey, C. W. (1992). *Determining the economic impact of recreation special events.* Alexandria, VA: National Recreation and Park Association.

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

Van der Wagen, M., & White L. (2010). *Events Management for tourism, cultural, business and sporting events* (4th Ed). French Forest: Pearson.

Van Niekerk, M. (2016). The applicability and usefulness of the stakeholder strategy matrix for festival management. Event Management, 20(2), 165-179.

Van Niekerk, M. & Getz, D. (2016). The Identification and Differentiation of Festival Stakeholders. *Event Management*, *20*(3), 419-431.

Veal, A. J. (2006). *Research methods for leisure and tourism.* (3rd Ed). London: Financial Times/ Prentice Hall.

Voss, J.P., Truffer, B. & Konrad, K. (2006). Sustainability foresight: reflexive governance in the transformation of utility systems. In Voss, J.P., Bauknecht, D. and R. Kemp (Eds.), *Reflexive governance for sustainable development* (pp.162-185). Cheltenham: Edward Elgar.

Waitt, G. (2003). Social impacts of the Sydney Olympics. *Annals of Tourism Research, 30*(1), 194-215.

Walker, K. (2003). Collaborative power: collaboration processes and the semantic emergence of power. In *Third international conference on critical management studies stream: communication and collaboration,* July (pp. 7-9).

Wardell, F., Lishman, J., & Whalley, L. J. (2000). Who volunteers? *British Journal of Social Work*, *30*(2), 227-248.

Wasserman, S., & Faust, K. (1994). *Social network analysis: methods and applications*. Cambridge, New York, NY.

Whitener, E. M., Brodt, S. E., Korsgaard, M. A., & Werner, J. M. (1998). Managers as initiators of trust: an exchange relationship framework for understanding managerial trustworthy behavior. *The Academy of Management Review, 23*(3), 513–530.

Williams, P. W., Dossa, K. B., & Tompkins, L. (1995). Volunteerism and special event management: A case study of Whistler's Men's World Cup of Skiing. *Festival Management and Event Tourism*, *3*(2), 83-95.

Wilson J., & Udall, L. (1982). *Folk festivals: a handbook for organization and management.* Knoxville: The University of Tennessee Press.

Winn, M. I. (2001). Building stakeholder theory with a decision modeling methodology. *Business & Society, 40*(2), 133-166.

Wood, D. J., & Gray, B. (1991). Toward a comprehensive theory of collaboration. *Journal of Applied Behavioral Science, 27*(2), 139-162.

Wu, C.T. (2002). *Privatizing culture: corporate art intervention since the 1980s*. London: Verso.

Yaghmour, S., & Scott, N. (2009). Inter-organizational collaboration characteristics and outcomes: a case study of the Jeddah Festival. *Journal of Policy Research in Tourism, Leisure and Events, 1* (2), 115-130.

Yukl, G. (1998). *Leadership in Organizations* (4th Ed). Upper Saddle River, NJ; Prentice-Hall.

Zafirovski, M. (2005). Social exchange theory under scrutiny: a positive critique of its economic-behaviorist formulations. *Electronic Journal of Sociology,* 2(2), 1-40. http://www.sociology.org/content/2005/tier2/SETheory.pdf/ (Retrieved Sept 16, 2014).

Zaikas, V., & Costa, A. C. (2010). Explicating inter-organizational linkages of a host community's events network. *International Journal of Event and Festival Management, 1*(2), 132 – 147.