



**Exploring the local community perceptions of event tourism socio-cultural impacts: A case of the
Salalah Tourism Festival, Salalah city, Oman**

Hassan Abdullah Omar Aideed

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Supervisory team

Dr. Mary-Beth Gouthro

Dr. Nicole Ferdinand

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Abstract

Events and festivals are regarded as significant catalytic tools of a destination's tourism development and marketing endeavours. Salalah, the administrative capital of Dhofar Governorate, located south of Oman, is bestowed with year-round moderate temperatures and a variety of natural beauty attractions. Between June and September, Salalah is subject to the south-west Indian Ocean monsoons. As a result, temperatures average 21°C in the mountains and 26°C in the city, where the continuous drizzle turns the area into green lush. As an approach to attract tourists to Salalah during the temperate monsoon period, a local festival named the Salalah Tourism Festival (STF) was founded in 1999 by Dhofar Municipality, staging various events and activities (e.g. entertainment, arts, social, culture exhibitions, sports, galleries, etc.) attracting mainly Omanis and nationals from neighbouring Arab Gulf countries. As the number of festival visitors has been progressively growing, the local community of Salalah started to experience a number of conflicting socio-cultural impacts that evidently increase during the festival's period (e.g. reckless driving, verbal harassment, litter, intrusion of privacy, etc.). Such socio-cultural issues merit further attention to understand their impact on the local community of Salalah. This research aims to address this further by exploring the perceptions of Salalah's local community towards the STF's socio-cultural impacts by adopting an exploratory sequential mixed methods methodology. The Social Exchange Theory is utilised to help explain Salalah's local community perceptions of the STF's socio-cultural impacts.

The main findings of this research show that Salalah's local community is dissatisfied (costs) with the social and tangible impacts that occurred outside the Municipality Entertainment Centre (MEC). On the other hand, they appreciated the benefits that due to the socio-cultural impacts, regardless of whether they were intangible, that existed due to the MEC. All of the chosen six socio-demographic variables applied in this research showed a varied influence on respondents' perceptions of the STF's socio-cultural impacts. While Islamic beliefs showed a positive relationship on respondents' perceptions, the strength of the relationship was weak, indicating a low influence of Islam on Salalah's local community perceptions of the STF's socio-cultural impacts. The vast majority of the locals admitted that the festival visitors were responsible for most of the delinquent/anti-social behaviour that increases during the festival period. This indicates that low cultural distance (socio-cultural affinity in this research context) between host and guest does not always result in a positive perception as implied by the cultural distance notion.

List of Contents

Chapter One: Research background

1.0. Introduction.....	1
1.1. Research overview	1
1.2. Tourism in Oman	2
1.2.1. Oman's 2040 strategy	3
1.3. The city of Salalah and Salalah's local community	4
1.4. The Salalah Tourism Festival	5
1.5. Research problem.....	7
1.6. Research gaps.....	8
1.7. Research aim, questions, and objectives	9

Chapter Two: Literature review

2.0. Introduction.....	10
2.1. Events.....	10
2.1.1. Event Tourism.....	12
2.1.2. Festivals	13
2.1.3. Festival Tourism	17
2.1.4. Events typology	19
2.2. Event impacts.....	20
2.2.1. Events' socio-cultural impacts	24
2.3. Events studies.....	26
2.4. Local community perceptions of events/tourism impacts	27
2.4.1. Definition of perception	28
2.4.2. The significance of obtaining residents perceptions of event impacts.....	29
2.5. Host-guest relationship	31
2.6. Factors influencing residents' perceptions of events/tourism impacts	33
2.7. Theories within events/tourism impacts studies.....	34
2.7.1. Social Exchange Theory	36
2.8. Islam and Tourism	39
2.9. Socio-cultural affinity between Salalah's local community and festival's visitors.....	40
2.10. Research contribution to knowledge.....	42
2.11. Contextual reflection on the research gaps	45

Chapter Three: Research design

3.0. Introduction.....	48
3.1. Research philosophy	48
3.1.1. Pragmatism.....	48
3.2. Research methodology	50
3.2.1. Mixed methods	51
3.3. Data collection methods.....	54
3.3.1. Qualitative data collection methods	55
3.3.1.1. Interviews.....	57
3.3.1.2. Semi-structured interviews	58
3.3.1.3. Telephone interviews	58
3.4. Qualitative sampling method	59
3.4.1. Semi-structured interviews sampling.....	60
3.5. Conducting telephone semi-structured interviews.....	60
3.6. Quantitative data collection methods	62
3.6.1. Surveys (Questionnaires)	63
3.6.2. Internet surveys.....	64
3.6.3. Mobile phone surveys	65
3.6.4. Online survey application	66
3.6.5. Challenges conducting face to face surveys at the MEC	66
3.6.6. Rationale for selecting an online survey	67
3.7. Quantitative sampling.....	68
3.7.1. Quantitative sampling method	69
3.7.2. Rationale for excluding random sampling.....	70
3.7.3. Rationale for selecting virtual snowball sampling	70
3.7.4. Snowball sampling challenges and followed mitigation steps	71
3.7.5. Research target population and sample size	74
3.8. Adapting a measurement scale.....	76
3.8.1. Rationale for adapting a new measurement scale	79
3.8.2. The process of adapting a new measurement scale.....	80
3.8.3. Content of the new measurement scale.....	82
3.9. Pilot study	92
3.10. Ethical considerations	93

Chapter Four: Data analysis

4.0. Introduction.....	95
4.1. Semi-structured interviews validity and reliability	95
4.2. Qualitative data analysis (Semi-structured interviews).....	96
4.2.1. Results and analysis of semi-structured interviews	97
4.2.1.1. Results of semi-structured interviews.....	98
4.2.1.2. Analysis semi-structured interviews.....	107
4.3. Measurement scale (questionnaire) validity and reliability	111
4.3.1. Factor analysis	111
4.3.1.1. Exploratory Factor Analysis.....	111
4.3.1.2. Confirmatory Factor Analysis.....	117
4.4. Validity and Reliability	121
4.4.1. Validity	121
4.4.1.1. Face and content validity	124
4.4.1.2. Construct validity	124
4.4.2. Reliability	126
4.4.2.1. Internal consistency.....	127
4.5. Quantitative data analysis (Questionnaires)	128
4.6. Respondents' socio-demographic profiles	129
4.7. Factor analysis	132
4.8. Cluster analysis	138
4.9. The Mann-Whitney U Test	144
4.9.1. Gender	145
4.9.2. Income per month	147
4.9.3. Occupation	149
4.9.4. Age.....	151
4.9.5. Marital status	153
4.9.6. Education	154
4.10. Spearman's correlation coefficient.....	155

Chapter Five: Discussions

5.0. Introduction.....	158
5.1. What is Salalah's local community's overall perception of the STF's socio-cultural impacts?.....	158
5.1.1. The negative impacts outweighed the positives	158
5.1.2. The local community were more affirmative on the negative socio-cultural impacts	163
5.1.3. Positive and negative socio-cultural impacts distinction according to type of impact (social vs. cultural).....	163
5.1.4. Positive and negative socio-cultural impacts distinction according to tangible vs. intangible	166
5.1.5. Positive and negative socio-cultural impacts distinction according to scope of impact	169
5.2. To what extent do socio-demographic variables influence Salalah's local community perceptions of the STF's socio-cultural impacts?.....	171
5.2.1. Gender.....	173
5.2.2. Income per month	175
5.2.3. Occupation	176
5.2.4. Age	178
5.2.5. Marital status.....	179
5.2.6. Education	181
5.3. Does religion (i.e. Islam) influence Salalah's local community perceptions of the STF's socio-cultural impacts?.....	184
5.4. Will the socio-cultural affinity between Salalah's local community (hosts) and the festival visitors (guests) contribute to a positive perception of the STF's socio-cultural impacts?	185

Chapter Six: Research conclusions, limitations, and recommendations

6.0. Introduction	191
6.1. Research conclusions	191
6.2. Research limitations	203
6.3. Future research	204
6.4. Recommendations.....	205
References	207
Appendices	264

List of Tables

Table 1: Oman's tourism sector performance indicators.....	3
Table 2: Salalah's local community demographic data	4
Table 3: Salalah's tourism season figures.....	6
Table 4: Events typologies.....	19
Table 5: Event impacts.....	21
Table 6: Factors influencing host community/residents' perceptions of events/tourism impacts.....	33

Table 7: Theories within events/tourism studies	35
Table 8: Studies reviewed in relation to events/tourism impacts perceptions	45
Table 9: Studies reviewed in relation to events/tourism impacts perceptions.....	47
Table 10: Types of qualitative data collection methods	56
Table 11: Interview types	57
Table 12: Sampling methods	59
Table 13: Online surveys sampling techniques.....	68
Table 14: Rationale for excluding random sampling	70
Table 15: Respondents socio-demographic data matching with official statistics	72
Table 16: Research target population and required sample size	76
Table 17: Questionnaire socio-cultural impacts with examples from the STF	80
Table 18: The process of adapting the new measurement scale	81
Table 19: Measurement scale (questionnaire) content	82
Table 20: Questionnaire inclusion questions	83
Table 21: Questionnaire socio-demographic variables	83
Table 22: Questionnaire socio-cultural impacts items/questions	85
Table 23: Validity and reliability strategies for semi-structured interviews.....	96
Table 24: New socio-cultural items/impacts identified from the semi-structured interviews	107
Table 25: KMO and Bartlett's test	113
Table 26: Factor loadings and Total variance explained	115
Table 27: CFA model fit loadings	119
Table 28: Factors AVE and CR	125
Table 29: Scale discriminant validity	126
Table 30: Factors Cronbach Alpha	127
Table 31: Quantitative data analysis techniques	129
Table 32: Respondents' socio-demographic characteristics	129
Table 33: Respondents monthly income status classification	131
Table 34: Factor 1 (Impacts not directly related to the MEC) results	132
Table 35: Factor 2 (Impacts with potential relation to the MEC) results	134
Table 36: Factor 3 (Islamic beliefs) results	135
Table 37: Factor 4 (Impacts directly related to the MEC) results	137
Table 38: Categorical item.....	138
Table 39: Clusters profile	139
Table 40: Cluster analysis according to factor 1 (Impacts not directly related to the MEC).....	140
Table 41: Cluster analysis according to factor 2 (Impacts with potential relation to the MEC)	140

Table 42: Cluster analysis according to factor 3 (Islamic beliefs)	141
Table 43: Cluster analysis according to factor 4 (Impacts directly related to the MEC).....	142
Table 44: Categorical item-clusters	142
Table 45: Socio-demographic variable groups classification- Mann-Whitney U test	144
Table 46: Mann-Whitney U test - Gender	146
Table 47: Mann-Whitney U test - Income per month	148
Table 48: Mann-Whitney U test -Occupation	150
Table 49: Mann-Whitney U test - Age	152
Table 50: Mann-Whitney U test - Marital status	153
Table 51: Mann-Whitney U test - Education	154
Table 52: Islamic beliefs Spearman's Rho correlation test	155
Table 53: STF socio-cultural costs	159
Table 54: STF socio-cultural benefits	160
Table 55: Studies of events/tourism socio-cultural impacts perceptions	161
Table 56: Negative items according to type of impact	164
Table 57: Positive items according to type of impact	165
Table 58: Factor 1 (Impacts not directly related to the MEC) according to type of impact	165
Table 59: Factor 2 (Impacts with potential relation to the MEC) according to type of impact	165
Table 60: Factor 4 (Impacts directly related to the MEC) according to type of impact.....	166
Table 61: Negative STF socio-cultural impacts - Tangible vs. Intangible	167
Table 62: Positive STF socio-cultural impacts - Tangible vs. Intangible	168
Table 63: Factor 1 (Impacts not directly related to the MEC) - Tangible vs. Intangible	168
Table 64: Factor 2 (Impacts with potential relation to the MEC) - Tangible vs. Intangible	169
Table 65: Factor 4 (Impacts directly related to the MEC) - Tangible vs. Intangible	169
Table 66: Factor 1 (Impacts not directly related to the MEC) - Positive vs. Negative	170
Table 67: Factor 2 (Impacts with potential relation to the MEC) - Positive vs. Negative	170
Table 68: Factor 4 (Impacts directly related to the MEC) - Positive vs. Negative	170
Table 69: Most significant socio-demographic variables	172
Table 70: Gender variable significance in events/tourism studies	174
Table 71: Income variable significance in events/tourism studies	175
Table 72: Occupation variable significance in events/tourism studies	177
Table 73: Age variable significance in events/tourism studies	178
Table 74: Marital status variable significance in events/tourism studies	180
Table 75: Education variable significance in events/tourism studies	181
Table 76: Islamic beliefs items	184

Table 77: Negative social impacts caused by deliberate and/or careless behaviour	187
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List of figures

Figure 1: Scree plot.....	115
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Appendices

Appendix 1: Semi-structured interviews transcription	264
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Appendix 2: Questionnaire sample.....	296
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Appendix 3: Irrelevant items from semi-structured interviews	303
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Appendix 4: The formation of the questionnaire socio-cultural items from semi-structured interviews indicated relevant items	304
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Glossary	312
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Author's declaration

I hereby declare that this thesis is of my sole work. As to the best of my knowledge, the information presented in this thesis has not formerly been presented by another researcher, otherwise acknowledged. No information presented in this thesis has been part of an approved academic degree in English or Arabic.

Dedication

I would like to dedicate this piece work to my parents, wife, and daughter for their appreciative support and patience during this important stage of my life. Your constant encouragement was the main drive towards completing this important work.

Chapter One: Research background

1.0. Introduction

This chapter will commence by providing a general overview of the research. The research problem which this research attempts to address is provided in this chapter along with the research aim, questions, objectives, and hypotheses. Research gaps and contributions to knowledge are also discussed in chapter one.

1.1. Research overview

Events and festivals are regarded as significant catalytic tools of a destination's tourism development and marketing endeavours for which the term *Event Tourism* was coined to indicate the significant contribution of events to tourism in terms of marketing attractions, attracting visitors, and increasing the demand for the destination's tourism industries (Xiao and Smith 2004; Getz 2008; Yang et al. 2011; Çelik and Çetinkaya 2013; Yola et al. 2016). Getz (2007, p.18) describes an event as "*an occurrence at a given place and time; a special set of circumstances; a noteworthy occurrence*". Event tourism started to emerge as a phenomenon in recent decades and has become a distinguishable concept within tourism research and industry (Getz and Page 2016). Today, event tourism is considered a main pillar and motivator of tourism development, and is prominent among the main goals of development and marketing strategies of many destinations (Hung 2015; Negruşa et al. 2016).

Event tourism is described as the development, marketing, and planning of physical and natural tourism sources in a systematic way through tourist activities (Çelik and Çetinkaya 2013). O'Sullivan and Jackson (2002, p. 325) define festival tourism as "*a phenomenon in which people from outside a festival locale visit during the festival period*". Festival tourism, which is a key element of event tourism, is deemed as the fastest growing component of special interest tourism with an emphasis on culture exchange, where the term "*festivalization*" shows the excessive use of festivals by tourism marketers (Getz 2010; Çelik and Çetinkaya 2013; Stankova and Vassenska 2015). Festivals are distinguished from other events by focusing on celebration, society, and the socialisation of people; with an attention on manifesting a specific experience through a theme along with a variety of programs (Getz 2010; Çelik and Çetinkaya 2013).

1.2. Tourism in Oman

The Sultanate of Oman is an Arab country situated to the south-east of the Arabian Peninsula (Ministry of Information 2019). It borders Saudi Arabia, the United Arab Emirates (UAE), and Yemen and overlooks the Arabian Gulf, Sea of Oman, and the Arabian Sea (Henderson 2015; Oman Tourism 2016a; Omanuna 2017). Oman is a developing fuel exporting country and a member of the *Cooperation Council for The Arab States of the Gulf or Gulf Cooperation Council* [GCC for short] (United Nations 2012; Cooperation Council for the Arab States of the Gulf, Secretariat General 2020). Oman is deemed geographically vast, covering an area of 309,500 km² bestowed with natural diversity, such as caves, fertile plains, water springs, lagoons, deserts, oases, valleys, beaches, etc. (Henderson 2015; Omanuna 2017). Besides its natural diversity, Oman has a rich historical heritage which have accorded global recognition, with four sites designated with the status of being UNESCO World Heritage sites - e.g. 3rd century Al-Khutm, Al-Ayn, & Bat archaeological sites, Bahla fort, Oman's irrigation system *Aflaj*, and the Land of Frankincense archaeological sites- (Henderson 2015; Oman Tourism 2016b; UNESCO 2020a). Oman's biodiversity (e.g. over 1200 plant species, 988 fish species, 766 marine invertebrates species, 509 marine plants and 89 reptiles, and amphibians) and diverse geography enables it to provide various tourism activities, such as scuba-diving, caving, boating, camping, trekking, mountain climbing, camel riding, bird/whale/turtle/dolphin watching, cycling, and desert four-wheel driving (Henderson 2015; Oman Tourism 2016c; Ministry of Environment and Climate Affairs 2018).

With a population of around 4.5 million (61.50% of which are Omanis -September 2020-), Oman's main religion is Islam and Arabic is the main language, whereas English is also commonly used (NCSI 2020b; Omanuna 2017). Climatically, Oman is considered to be dry and hot, while the southern parts enjoy cooling temperatures during the Al-Khareef season as formerly discussed (Henderson 2015). Oman's economy depends majorly on oil and gas exports, constituting 74% of the country's overall GDP in 2019 (PwC 2020).

Oman can be regarded as a newcomer to the global tourism industry when compared to other Arab countries (Feighery 2012). The initiation of the Ministry of Tourism in 2004 can be seen as the country's commencement endeavours to empower tourism, where it is responsible for promoting Oman as a tourism destination, licensing tourism services entities (travel agents, hotels, tour operators, etc.), formulating tourism strategies, marketing tourism products, overseeing quality control of tourism products, etc. (Oman Tourism 2010; Henderson 2015; Oman Tourism 2016d). To illustrate the performance of Oman's tourism sector, between 2015-2019 it grew by 7.4% (NCSI 2019a). Beside the establishment of the Ministry of Tourism, a government owned company named *Omran* was found in 2005 to accelerate tourism projects by forming joint ventures with public and private sectors to develop urban and heritage projects in Oman (Omran n.d.-a).

The company's portfolio projects include waterfront redevelopment, hotels, resorts, and a convention centre (Omran n.d.-b). Table 1 shows different indicators of the Oman's tourism sector performance.

Table 1: Oman’s tourism sector performance indicators		
No.	Item	Figures (2019)
1	Contribution to country’s GDP	2.5%.
2	Number of tourists (main markets)	3.5 million tourists.
		- 40.3 %: GCC nationals.
		- 24.8%: Asians.
		- 20.7%: Europeans.
		- Males: 63.5%.
		- Females: 36.5%.
3	Number of hotels	491.
4	Number of rooms	25,139.
5	Number of employees in accommodation services	20,057.
6	Room occupancy rate	38.4%.
7	Average nights	8.
8	Tourist expenditure	195.3 million OMR (approx.US\$ 505 million).
9	Inbound tourism expenditure	684 million OMR - approx.US\$ 1.771 million:
		- Air transport: 32.39 %.
		- Accommodation: 30.05%.
		- Food & Beverages: 13.48 %.
		- Shopping: 7.93%.
		- Domestic transport: 7.46%.
		- Other: 8.67%.
10	Main purpose of visit	- Entertainment: 46.4% .
		- Visiting friends and relatives: 30.5 %.
		- Business: 11.7 %.
Sources: NCSI 2019a.		

1.2.1. Oman's 2040 strategy

The 2040 strategy/vision of Oman is the government's diversification scheme aiming to diversify Oman's economy by decreasing its dependence on the oil and gas sectors by empowering other sectors such as the tourism sector (including events and festivals) to become economically sustainable (Aulia and Almandhari 2015; Khan and Krishnamurthy 2016; Haque et al. 2016; Ministry of Tourism of the Sultanate of Oman 2016). The strategy will focus on attracting specific tourists (rather than mass tourists) by inviting premium and affluent visitors. The focus on attracting such a particular type of tourists is anticipated to produce more positive outcomes in terms of extended length of stay, better GDP contribution, greater spending, generating more job opportunities, as well as causing minimal cultural and environmental impacts (Ministry of Tourism of the Sultanate of Oman 2016). According to the strategy, the tourism sector is expected to contribute 6-10% to Oman's GDP through attracting 11 million tourists (both international and domestic) and providing 535,000 job opportunities. Moreover, the strategy aims to reach an 850/1000 score in the Social Responsibility Index and to provide for 14 million room nights (Ministry of Tourism of the Sultanate of Oman 2016).

1.3. The city of Salalah and Salalah's local community

The city of Salalah, located in the southern part of Oman, is the main city of the Dhofar Governorate and a well-known tourist destination in the Arabian Peninsula (Dhofar Municipality 2014a; Al Kiyumi 2017). Salalah enjoys a temperate subtropical climate around the year (below 27°C around the year), bestowed by a wide variety of natural attractions (e.g. green mountains, springs, golden beaches, caves, fauna -Arabian leopard-, flora - frankincense tree -, etc.) and ancient man-made attractions -e.g. Land of Frankincense UNESCO World Heritage Sites- (Dhofar Municipality 2014a; Oman Tourism 2016e; Oman Tourism 2016c; Oman Tourism 2016f; Oman Tourism 2016g; UNESCO 2020b). Due to the effects of the south-western monsoons from the Indian Ocean (end of June-middle of September) - locally called *Al-Khareef* ('fall season' in Arabic) - it usually drizzles every day and the temperature drops to around 25°C, turning the mountains into green lush vegetation, and springs get filled with rainwater (Abdul-Wahab 2003; Ministry of Information 2019). Many Omanis (from outside Dhofar region) and GCC tourists flock to Salalah to enjoy the pleasant weather and scenic greenery, escaping from the summer's scorching heat back home (Oman Tourism 2016e; NCSI 2020a). The temperate Al-Khareef season coincides with school holidays, where Salalah's families engage in a popular social and leisure tradition by camping (in tents) in mountain plains and congregating on a regular basis, which is deemed a popular social norm aimed at leisureliness and strengthening social ties (Al Roya 2015). Usually, locals' camping sites are surrounded by material similar to beach windbreak fencing to block others (especially stranger men) from viewing what is happening inside (especially women). Table 2 provides demographic data on the Salalah local community.

Table 2: Salalah's local community demographic data		
No.	Item	Data
1	Population (2018)	Total population: 368,159. - Omanis: 143,085 (38.8%). - Non-Omanis: 225,074 (61.1%).
2	Male vs. female ratio (Omani population 2017)	- Males: 50.5%. - Females: 49.5%.
3	Omani population age distribution (2018)	- 65% of the population is under 29 years. - 22 years is the median age in Oman and 24 years in the governorate of Dhofar.
4	Average marriage age (2018)	- Males: 25 years. - Females: 22.7 years.
5	Omani household average size (2019)	- 5 people in urban areas. - 6 people in villages.
6	Omani household average monthly income(2018-2019)	1552 OMR (approx. US\$ 4020).
7	Occupation (2016)	- The majority of Omanis work in the public sector (83.5%), while 11.6% work in the private sector. - Males constituted (58%) of Omani workers in the public sector and (75%) in the private sector.
Sources: NCSI 2017; NCSI 2018a; NCSI 2018b; NCSI 2018c; NCSI 2019b; NCSI 2019c.		

1.4. The Salalah Tourism Festival

Alongside the government's efforts to develop Salalah's tourism infrastructure and superstructure (roads, airports, lodging projects, etc.), an annual festival named the *Salalah Tourism Festival* (STF) was founded in 1999 on an area of 514,185 m² land, organised by Dhofar Municipality as an approach to attract tourists (mainly family tourism) to Salalah during Al-Khareef (Dhofar Municipality 2014b; Ministry of Information 2020). The STF which usually extends approximately 45 days (middle July-end of August) during the Al-Khareef cool monsoon season has been able to position itself as a unique tourism, economic, and entertainment event (Abdul-Wahab 2003; Ministry of Information 2020). While some events and facilities (e.g. food shacks and folklore dances) are held in different natural attractions, the Municipality Entertainment Centre (MEC) is the STF main venue, where major events and activities take place, such as culture and heritage (folklore dances and local cuisine), artistic (art exhibitions and theatre plays), religious (Quran recitation competitions), entertainment (games and rides), sports (marathons and football tournaments), and business - conferences and consumer exhibitions- (Dhofar Municipality 2014b; Ministry of Information 2020). In addition, the MEC features a range of facilities including administrative and services facilities (e.g. police and civil defence centre), amphitheatre, praying areas, restaurants, exhibition marquees, heritage, children villages, etc. (Dhofar Municipality 2014b).

Access to the MEC is free of charge, including many events, with the exception of some chargeable facilities and events (e.g. theatre plays, amusement rides, and concerts). The MEC designates a whole day in every week of the festival's duration exclusively for females and children as visitors (with the exception of male workers). In conjunction with Oman's public TV, a daily program (located in mountains overlooking greenery landscape) is broadcast to promote Salalah during the festival period by displaying live videos of different natural attractions, live TV interviews with festival visitors, covering the STF's various events, and hosting famous people to speak about their visit experience to Salalah (Oman TV General 2019). Table 3 provides tourism related figures of Salalah during the Al-Khareef season.

The STF contributes significantly to the economy of Salalah during Al-Khareef, where in 2019, 766,722 visitors were recorded with an expenditure reaching 78 million OMR (approx. US\$ 202 million), in comparison to 2010 where it generated 23 million OMR - approx.US\$59.5 million (National Centre for Statistics and Information [NCSI] 2010; NCSI 2020a). Several public and private tourism related projects were also initiated to further improve Salalah's infrastructure and facilities, including a new airport, new lodgings, road expansions, new shopping centres, waterfront redevelopment projects, etc.(Wippel 2015; Singh 2017a; Times of Oman 2017).

Table 3: Salalah's tourism season figures		
No.	Item	Data (21st June – 21st September 2019)
1	Number of visitors	766,772.
2	Main visitors by nationality	<ul style="list-style-type: none"> - Omanis: 70.5% - GCC tourists: 16.9%. - Asians: 8%. - Others countries: 3.6%
3	Entrance to Salalah according to visitors.	<ul style="list-style-type: none"> - By airports: 156,281 visitors. - By land (vehicles): 610,491 visitors (95,000 cars).
4	Purpose of visit	<ul style="list-style-type: none"> - Leisure and entertainment: 93.2%. - Business: 3.5%. - Visiting relatives and friends: 1.9%. - Miscellaneous: 1.4%.
5	Expenditure	<ul style="list-style-type: none"> • 78 million OMR (approx. \$202 Million - 101.7 OMR/approx. \$263.4 average daily spending): - Accommodation: 32.2%. - Food & beverage: 24.9%. - Transportation, entertainment, and shopping: 24.1%. - Air transportation: 18.8%.
6	Accommodation preference	<ul style="list-style-type: none"> - Furnished houses and apartments: 57%. - Hotels (including hotel apartments): 32%. - Own property: 4.8%. - Staying with relatives and friends: 4.7%.
7	Visitors family average size	5.
8	Nights spent	5 million.
9	Average length of stay	6.6 nights.
Source: NCSI 2020a.		

In terms of classification according to typology, the STF could be classified as a hallmark event. Getz et al. (2012) conducted an extensive research on the definition and conceptualisation of hallmark events, where they stated that existing literature did not clarify the meaning of hallmark events nor did it explain the roles they should play in the tourism and community context. Thus, Getz et al. (2012) introduced a new definition of hallmark events which comprised the main elements of benefiting tourism and the host community, as well as enhancing a place and community identity. The elements of hallmark events established by Getz et al. (2012) match the STF. To explain, from its name, the STF was founded with an aim to attract tourists to Salalah, where, in 2019, 766,772 people visited Salalah spending 78 million OMR - approx. US\$202 million-(NCSI 2020a). Besides the economic benefits, the STF aims to enhance the local community identity by staging a number of events related to the local community cultural heritage and identity (folklore dances competitions, traditional handicrafts, traditional products, poem events, etc. (Dhofar Municipality 2014b).

1.5. Research problem

Since its existence for more than two decades, it can be said that there has been some limited work done to assess the STF's impacts, focusing mostly on the economic impacts. To further illustrate, the NCSI, which is a public authority that is specialised in collecting and publishing information and statistics about Oman, publishes reports on a monthly and annual basis on Oman's tourism sector performance. Among those publications, an exclusive annual report on Salalah's tourism sector during the Al-Khareef season is providing data on (for example) the number of visitors, purpose of visits, number of nights spent, visitors' expenditure, hotel occupancy rates, etc. (NCSI 2020a). With regards to the environmental impacts of tourism, the Omani government is adopting the concept of sustainable tourism in an attempt to mitigate the impact of tourism on the natural environment (Al-Riyami et al. 2017). In addition, there are a number of environment related institutions in Oman which have an interest and responsibility for environment conservation. To illustrate, the Ministry of Environment and Climate Affairs sets procedures and policies to protect the environment, biodiversity, eco-system, habitats, and effects of climate change (Ministry of Environment and Climate Affairs 2018). In addition, the Environment Society of Oman (non-profit organisation) aims to protect the natural heritage of Oman and encourages sustainable behaviour towards the environment through conservation, awareness, and education (Environment Society of Oman 2013).

As a result of a personal exploration into the content of some Omani well-known newspapers' websites (Roya news 2017), social networking platforms (e.g. WhatsApp-mobile phone messaging app and Instagram - video and photo social media networking) and conversations with the local people of Salalah, it was apparent that there is a rising sense of concern, resentment, and inconvenience felt towards some of the negative socio-cultural impacts which noticeably increase more during the STF period (manifested, for example, in recklessly skidding four wheel cars on green vegetation, intrusions upon locals' designated camping areas, increase of litter, verbal harassment, etc.). The local community were attributing such negative impacts to the festival visitors, who are mainly from outside the Dhofar region. This indicates a socio-cultural issue that requires further investigation, which has not been extensively overviewed (as to the researcher's knowledge) through scientific research, governmental publications or conferences. It is important to mention that Salalah, during the winter season (September to April), attracts mainly European tourists - e.g. Germans, Swedish, and Italians- (Dileep 2015; Singh 2017b) and seldom have there been any major socio-cultural concerns/impacts raised by the local community of Salalah (as to the researcher's knowledge).

1.6. Research gaps

Four research gaps were identified which prompted this research's topic. Section 2.11 provides further contextual reflection on these research gaps.

1) Fewer studies have focused on the local community perceptions of events socio-cultural impacts

While it could be said that there is an adequate number of studies conducted on tourism's social impacts, the number of studies done on events/festivals and their socio-cultural impacts on host communities is deemed limited/small and not well explored (Andriotis 2000; Fredline et al. 2003; Gursoy et al. 2004; Getz 2008; Karadakis and Kaplanidou 2012; Winkle and Woosnam 2014; Domšić 2015; Yolal et al. 2016; Collins and Cooper 2017).

2) Events and tourism impacts studies focused more on developed countries

The majority of studies carried out on local community perceptions of events/tourism impacts focused on developed countries and few on developing countries (Akkawi 2010; Mohammadi et al. 2010; Eshliki and Kaboudi 2012; Chili 2015; Perić 2018).

3) Lack of focus on Islam's role in local community perceptions of events' socio-cultural impacts

Despite the fact that religion is among the main factors which influence behaviours on various social environments, minimum research has been done to identify the relationship between religion and tourism (Zamani-Farahani and Musa 2012; Shakona et al. 2015).

4) Famous measurement scales were designed based on western communities

Well-known measurement scales of events' social impacts developed by Delamere et al. (2001), Fredline et al. (2003) and Small (2007) were based on western communities (i.e. Canadian and Australian), where socio-cultural differences are likely to occur from the local community of Salalah. Thus, applying such scales on Salalah's local community might not be fully viable to explore and understand how they perceive the socio-cultural impacts of the STF due to social, cultural, and religious differences between both Western and Arab-Muslim communities.

1.7. Research aim, questions, and objectives

Research aim:

To explore Salalah's local community's positive and negative perceptions towards the STF's socio-cultural impacts.

Research questions:

- 1- What is Salalah's local community's overall perception of the STF's socio-cultural impacts?
- 2- To what extent do socio-demographic variables influence Salalah's local community perceptions of the STF's socio-cultural impacts?
- 3- Does religion (i.e. Islam) influence Salalah's local community perceptions of the STF's socio-cultural impacts?
- 4- Will the socio-cultural affinity between Salalah's local community (hosts) and the festival visitors (guests) contribute to a positive perception of the STF's socio-cultural impacts?

Research objectives:

- 1- To identify Salalah's local community's overall perception (positive or negative) of the STF's socio-cultural impacts, as well as to know which socio-cultural impacts resulting from the STF are identified as benefits and costs from the local community perspective.
- 2- To evaluate how likely Salalah's local community positive and negative perceptions of the STF's socio-cultural impacts are to vary according to socio-demographic variables, such as age, gender, marital status, education, income, and occupation, along with detecting the most influential socio-demographic variables.
- 3- To determine if religion (i.e. Islam) has an influence on Salalah's local community's positive and negative perceptions of the STF's socio-cultural impacts.
- 4- To verify if the socio-cultural affinity (including religion) between Salalah's local community and the festival visitors results in a positive perception of the STF's socio-cultural impacts.

Chapter Two: Literature review

2.0. Introduction

Chapter two provides a broad literature review on events, festivals, and the STF. The chapter starts by reviewing events (including events/festival tourism) and their different definitions, roles, typologies, and purposes. Furthermore, the various types of events' impacts, as well as a chronological review of event studies are included in this chapter. As this research mainly focuses on events' socio-cultural impacts, a whole section provides ample information on events' socio-cultural impacts and its consequences on the local community. Moreover, perception as a term is defined according to different disciplines, and the importance of assessing local community perceptions of events/tourism impacts is also discussed in this chapter. The relationship between hosts and guests and the cultural distance notion are also discoursed. In addition, this chapter comprises a section on the factors which influence residents' perceptions of events/tourism impacts. The chapter will also provide an overview of the different theories within events/tourism studies, as well as the research's adopted theory. Since religion is a key component of this research, chapter two sheds light on the relation between Islam and tourism. The last section of this chapter provides an overview of tourism in Oman, the STF, and the socio-cultural affinity between Salalah's local community and the festival's visitors.

2.1. Events

Events according to Jago and Shaw (1998 cited by Fredline et al. 2006, p.2) are *“a onetime or infrequently occurring event of limited duration that provides the consumer with a leisure and social opportunity beyond everyday experience”*. Getz (2007) defined events by describing their different elements: temporal, (has a start and an end), has an event program (in planned events), and a specific place. Most of the event celebrations include different components, such as music, food, and drinks in order to create an event atmosphere which is entertaining or festive (Ayob et al. 2013).

Getz (1991 cited by Small 2007) mentioned several of the most significant elements which define events such as the following:

- 1) To be publicly open.
- 2) Displaying a certain theme or celebration that should be the main aim of the event.
- 3) Events occur on an annual or less frequent basis.
- 4) Events length (open and close dates) to be pre-determined.
- 5) The program of the event comprises one or more distinct/separate activities.
- 6) Actual experience is the most important aspect of event participation, as events are generally intangible.

The event's setting, management system, and program are not the only aspects which affect visitors' satisfaction and enjoyment perceptions, but extends also to the complex communications and behaviours between performers, staff, visitors, and volunteers (Ayob et al. 2013). In this regard, special events and festivals can comprise strong attitudes and emotions, such as devotion celebration, joy, and fear (Getz 1989).

Getz (1989) classified tourists' experiences related to special events into three categories:

- 1) Explorers: intend to mingle with the host community.
- 2) Travelers with high contact: looking for high contact levels with host community.
- 3) Allocentrics: seeking exotic experiences and have educational and cultural motivations.

Getz (1989) paper *Special Events: Defining the Product* produced a planning framework for event tourism, where "*Event Tourism*" is now largely acknowledged as a term which encompasses all planned events, where prior to this paper it was common to conduct separate research on mega events, special events, and hallmark events (Getz 2008). The first attempts to introduce the term "*Event Studies*" could be dated to the year 2000, when Getz gave a speech in the *Events Beyond 2000* conference (Getz 2008). In 2002, Getz published an article in the *Journal of Hospitality and Tourism Management*, where he clearly discussed the potentiality of event studies/management status as being fields or disciplines (Getz 2008).

Singh (2020) conducted a study to identify the recent trends (along with the challenges and concerns) in the events industry. He identified three main trends related to technology, sustainability, and the social context. Through technological advancements, events are becoming digitally savvy, utilizing cutting edge technology (Singh 2020). One good example is mobile conferencing applications, which can be used pre and post conferences (Singh 2020). These conferencing applications can be used for a number of purposes such as, schedule dissemination, feedback, changes notifications, linking with social media, etc. (Singh 2020). The advantages of using such mobile applications in conferencing is attributed to the ease of distributing information, encouraging participant interaction, and facilitating paperless handouts (Singh 2020). Despite the advantages that mobile conferencing applications bring to the events industry, some conference participants/attendees are hesitant about using them, finding them non-attractive (Singh 2020). In relation to sustainability, Singh (2020) states that events such as conferences and meetings have been under criticism due to their environmental impacts, for example, the emissions resulting from travelling and paper waste. Millennials, the main market of event attendees, often show a high interest in green and associated sustainability initiatives (Singh 2020). To foster green events and sustainability initiatives, some events have gone paperless (Singh 2020).

From a social perspective, as events might seek out economic benefits due to hosting an event, they need to fulfil select social needs (leisure and fun). Adding more, technological developments to the events sector has provided a new form of social interaction, as demonstrated by the examples of social media and mobile applications (Singh 2020).

2.1.1. Event Tourism

Events which are a unique type of tourism products are globally growing in popularity and numbers, where they have become one of tourism's popular attractions, due to their authentic, unrepeatable, unique, collective, and novel experiences appealing to a large market (Getz 1989; Small 2007; Chien et al. 2012; Çelik and Çetinkaya 2013; Jeon et al. 2013; Li et al. 2015). Typically, event tourism is not acknowledged as a distinct professional area, where it is regularly viewed as a field/application in Destination Marketing/Management Organisations (DMOs) and national tourism institutions (Çelik and Çetinkaya 2013). The tourism industry, agencies of event development and DMOs view events as valuable attractions, animators, area marketers, image-making, and catalysts (Getz 2008). Planned events are considered to be part of events tourism, using the examples of sports events, festivals, hallmark events, and mega events (Lee et al. 2020). Planned events and their impacts and roles within tourism are significant to a destination's competitiveness and it is only in recent decades that the term *Event Tourism* started to emerge in the research and the tourism industry (Getz 2008; Bagiran and Kurgun 2016). Event tourism nowadays is viewed as a vital motivator of tourism development from destination tourism managers' perspectives and is regarded as an important area in DMOs strategies and policies (Bagiran and Kurgun 2016; Negruşa et al. 2016). Getz (1989, p.133) describes event tourism as "*The systematic development and marketing of special events as tourist attractions*".

Policy makers view event tourism as a sector that is significantly capable of contributing to tourism development and making destinations more appealing and successful (Moisescu et al. 2019; Nadotti and Vannoni 2019). To further support, Getz (1989) stated that event tourism's typical goals include the following: attracting international visitors to extend the tourism season, widely expanding tourism demand throughout the destination, and creating a positive image of the destination. Hosting major events plays a significant role in the stimulation tourism development promotion, where it is prominently included as an essential part of many destinations marketing and development plans (Fredline and Faulkner 2000; Getz 2008; Prayag and Alders 2012; Çelik and Çetinkaya 2013; Hung 2015). Different types of visitors are attracted to events, due to their unique appealing elements and ambience of events (e.g. celebration and entertainment), which are different from daily life experiences (Ayob et al. 2013).

The aim of a destination's development, facilitation, and promotion of events different forms is to lure tourist visits, particularly, in low demand/off-peak periods (to regulate demand fluctuations), catalysing urban renewal, creating a positive image of the destination, national identity, revive certain areas/attractions, and enhance the destination's investment as a greater place for work and living (Fredline and Faulkner 2000; Getz 2008; Perić 2018; Boonsiritomachai and Phonthanukitithaworn 2019; Ouyang et al. 2019).

Events allure people to visit a destination, where event tourism contributes significantly by creating a strong demand for tourism, hospitality, leisure, and travel sectors, positively impacting destinations and communities on environmental, economic, and social levels (Çelik and Çetinkaya 2013; Ismail and Swart 2015; Boonsiritomachai and Phonthanukitithaworn 2019). As a representative of the experience economy, events have been converted to an important tourism product majorly attributed to the positive economic impacts generated in the host destination or region (Maguire and Hanrahan 2017; Pérez and Bernal 2017). The economic impacts of events/tourism encouraged governments to view them as development catalysts (Setokoe and Kariyana 2016). Such economic impacts include facilities & infrastructure development, more trade & jobs opportunities, and increase in tax revenues (Setokoe and Kariyana 2016; Chi et al. 2018; Acha-Anyi and Dlamini 2019; Boonsiritomachai and Phonthanukitithaworn 2019). Additionally, events provide local communities and the visitors with vital activities and spending opportunities (Havlíková 2016).

2.1.2. Festivals

Since thousands of years (as far back as the Neolithic era) festivals have been an integral aspect of humanity prompted by the need to mark specific events (Mair 2019). Festival as a term is derived from the Latin word *Festum* meaning common carnival, feast, and fun, where historically religion was the main purpose for the initiation of such festivals- e.g. carnivals, saints feast days, and pilgrimages- (Duffy and Mair 2017; Saatci 2020). Modern world festivals and their roles and structure originate from religious/cultural traditions, celebrations, and practices (Duffy and Mair 2017). To add more, when reviewing festivals development over the years, it is noted that ancient people had close rituals with strong religious and cultural elements similar to what festivals have today -e.g. religious, new year, songs, competitions, holidays, games, feasts, poems recitations, and theatre plays- (Cudny 2016). As a social phenomenon/activity, festivals virtually exist in all cultures, where they can create a sense of cultural, social, and geographical belonging, as well as holding the values of distinctiveness, celebration, and community (Getz 2007; Çelik and Çetinkaya 2013; Chaney 2020; Saatci 2020). Characterised as cultural celebrations and an intangible component of communities' cultural heritage, festivals are not a novel phenomenon, as historically they have always had a special position in societies' and humankind's cultural development (Getz 2010; Cudny 2016; Yenipinar and Yildiz 2016).

Symbolically, festivals exhibit what societies consider as being important to their life and they are organised to meet a community's specific needs (including entertainment), so when they celebrate a certain event, it is a celebration of themselves (Gursoy et al. 2004; Çelik and Çetinkaya 2013). Festivals are known to be enjoyable, focusing on celebration while shedding light on cultural aspects which bond people together (Mahadevan 2020). The need or desire for festivals is to celebrate a society's distinctive talent or identity, as well as showcasing culture, tourist attraction, and celebrations (Saatci 2020). These celebrations can take the form of, for example, food, drinks, music, religious ceremonies/traditions, comedy, arts, local/ethnic cultural heritage, dances, drama, movie, and crafts (Çelik and Çetinkaya 2013). Festivals are one of the most rapidly expanding community and visitor activities on local, regional, national, and international scales (Delamere et al. 2001).

Their uniqueness is attributed to the fact that it is not part of everyday life, where the festivals atmosphere (entertainment and celebration) does not resemble common daily life (Saatci 2020). Often the *festival* terminology is overused, commercialised, and misused, where some alleged festivals are merely parties or commercial/marketing promotions, where festivity is generally employed as spending a good time (Getz 2007; Getz 2010). Many festivals (either programmed or community) tend to overlook the purpose of celebration or at least not provide an interpretation of the meaning (Getz 2007). Instead of a festival being a celebration, they are limited to activities, fun, and entertainment programs; where arts events are no exception when it comes to misusing the term festival, as their meanings do not receive much attention (Getz 2007). Nowadays, festivals face a number of challenges such as ever-changing legislations, issues related to sponsorship, lack of proper headliners, and growing global competition (Girish and Chen 2017).

Several scholars have attempted to define festivals; below are several of them:

- 1) Falassi (1987, p.2) defined festivals from a cultural and anthropological viewpoint: *"festival commonly means a periodically recurrent social occasion in which, through a multiplicity of forms and a series of coordinated events, participate directly or indirectly and to various degrees all members of the whole community, united by ethnic, linguistic religious, historical bonds, and sharing a worldview"*.
- 2) Smith (1990 cited by Williams and Bowdin 2007, p. 187): *"a celebration of theme or special event for a limited period of time, held annually or less frequently (including one-time only events), to which the public is invited"*.
- 3) Getz (2007, p.31): *"themed, public celebrations"*.
- 4) Getz (1991 cited by Hung 2015, p.265): *"a routine in addition to general activities and funding organizations operate under the auspices of cooperation, the special one-time nonrecurring events occurring form"*.

5) Cudny (2016, p. 16) used Encyclopedia Britannica to define festivals as the following “*a day or period of time set aside to commemorate, ritually celebrate or re-enact, or anticipate events or seasons-agricultural, religious, or socio-cultural-that give meaning and cohesiveness to an individual and to the religious, political, or socio-economic community*”.

6) Bruwer (2015, p. 434): “*events generally short in duration with a specific theme*”.

The chronological development of events (in its modern forms) can be traced back to the 19th century, which witnessed the organisation of international exhibitions presenting technological and scientific achievements from around the globe (Cudny 2016). This period as well included entertainment and cultural events matching cultural festivals today (Cudny 2016). The 20th century marked the invention of airplanes, which became the main means for goods and people transportation, subsequently leading to the development of tourism and festivals (Cudny 2016). Moreover, the 20th century saw an economic growth which had an impact on festivals’ development (Cudny 2016). Such economic development took the form of mass-produced cheap goods, increase of income, money generated from taxes and new investments (Cudny 2016). In addition, the 20th century witnessed a number of socio-economic changes, such as paid holidays, rights of workers, middle class existence (e.g. managers, enterprises of small-medium size owners, and literate professionals), and general social systems (Cudny 2016). These socio-economic changes allowed households to have more leisure time and disposable money, thus making more use of tourism or culture resources (Cudny 2016).

There is a period during the second half of the 20th century (World War Two), when festivals started to flourish due to social, civilisational, and economic factors, where festival events’ different sizes and types began to take place in Australia, Europe, and the USA (Cudny 2016). The emergence of the so-called “*cultural economy*” and its related products (e.g. fashion, films, TV programs, music, advertising, theatre plays, computer games, and concerts) made festivals become more popular in the 20th and 21st centuries (Cudny 2016). Additionally, societies’ affluence fulfilling the growing interest, and need in culture can be ascribed as the other factors which propelled the development of the cultural economy (Cudny 2016).

Festivals have commonalities between them, most specifically cultural experience and intense production derived from planned compressed programs, while having in mind a specific purpose (Barrio et al. 2012). The main distinction between festivals’ and other types of events is that festivals focus on celebration (socio-cultural symbolism and rituals), where society and festivals themes are derivative from the society itself (Çelik and Çetinkaya 2013; Duffy and Mair 2017). Moreover, festivals do not have as large a dependency as other events on specific facilities, where they can be staged in various places such as, theatres, streets, concert halls, parks, etc. (Getz and Page 2016).

Weaver and Robinson (1989 cited by Çelik and Çetinkaya 2013) mentioned several purposes for staging festivals:

- Enhancing community pride and excitement.
- Improving community excitement and pride.
- Developing an image.
- Showcasing the community's uniqueness and why it is special.
- Special projects income.
- Providing opportunities for the local people interested in creative areas (including arts).
- An important event or honouring a person.

Falassi (1995 cited by Çelik and Çetinkaya 2013) provided meanings and definitions of festivals, such as A) cultural & holy customs and the celebration of traditions, B) public feasts and fairs, and C) important crop cultivation or significant people celebrations. Stating an event's name and the activities is not sufficient, where its theme is crucial by sending a clear message to potential visitors regarding the advantages of attending the event (Getz 1989).

Modern and traditional festivals are staged for public involvement celebrating an array of themes to target certain attendants, which differentiates one festival from another (Sala et al. 2016; Mair 2019). All festivals have a theme along with varied programs aiming to promote a certain type of experience, where celebrations incorporate emotional, intellectual, and behavioural experiences (Getz 2010). Such festival themes are quite dynamic, thus they change with time (Sala et al. 2016). Festival experiences are deemed the key value of a festival's success and attracting attendants, where they have the ability to prompt imaginations, memories, and emotions (Robertson et al. 2015; Luonila and Kinnunen 2020). As a form of events, festivals through their different experiences (e.g. food and music) can provide most of human needs as described in Maslow's pyramid (Sala et al. 2016).

Traditionally, festivals were the venue where people experience and share country and tribal traditions, myths, ideologies, values, culture, and stories (Sala et al. 2016). To continue, such festivals were founded for the purposes of attachment, solidarity, conservation, and reinforcing the status quo (Sala et al. 2016). It is vital to understand the motivation of festival attendees, as this will facilitate festival organisers and destination attractions and their competent authorities to anticipate satisfaction, to better design the festival, and identify the festival attendees' decision-making process (Jani and Philemon 2016). The motivation to attend a festival can be explained as the persuasive force which makes people attend a festival, as well as attendees' behaviour when visiting the festival (Jani and Philemon 2016).

Jani and Philemon (2016) mentioned a number of motives for attending a festival, such as excitement, new experience, and changing routine life. Getz (1989) classified events motivation into four categories:

- 1) Status and prestige (e.g. being associated with a prestigious thing).
- 2) Cultural (e.g. exploring art festivals and folklore dance).
- 3) Physical (e.g. sports competitions physical workouts and music festivals entertainment).
- 4) Interpersonal (e.g. social connection and family gatherings).

Festivals' success depends more on event organisers and the local community's enthusiasm than man-made or natural attractions (Gursoy et al. 2004). Presenza and Iocca (2012) classified event stakeholders as follows:

- Visitors.
- Media (e.g. newspapers, radio, TV channels, and magazines).
- Sponsors (small to big companies utilising festivals for marketing purposes).
- Tourism traders (e.g. clubs, restaurants, and hotels).
- Facilities suppliers (e.g. food and beverages).
- Independent organisations (e.g. organising and promoting the festival).
- Public authorities (e.g. police, local establishments, and governmental authorities providing grants).
- Artist and music (e.g. international and national, arts/music bands, and performers).

2.1.3. Festival Tourism

Considered to be a fairly novel phenomenon, festival tourism is fast expanding, with an increasing number of countries staging them due to the benefits that they bring to the tourism sector (Zheleva 2019; Doe et al. 2020). Festival tourism has become a main research area in tourism management due to the widely promulgated festivals worldwide with different contents and purposes (Choi et al. 2021). Getz and Frisby (1988) described festival tourism as "*an emerging giant*", indicating an impressive rise in festivals' number (Rogerson and Collins 2015). *Festival Tourism*, which is tourism's rapidest expanding sector, is an essential component of event tourism, where "*festivalisation*" as a term has been founded to signify festivals over-commodification by destination marketers & tourism, as well as indicating festivals' increasing influence, types, and numbers (Getz 2010; Cudny et al. 2012; Choi et al. 2021). O'Sullivan and Jackson (2002, p.325) define festival tourism as "*a phenomenon in which people from outside a festival locale visit during the festival period*". To put it another way, a festival can be classified as festival tourism when visitors are attracted to a local festival and make use of the destination's tourist resources (Choi et al. 2021).

The hosting cities/regions' residents, organisers, and local authorities of festivals all view these festivals as a vital tourism asset/attraction which can leverage the positive impacts through attracting officials, media people, viewers, and participants (Delamere 2001; Xiao and Smith 2004; Ayob et al. 2013). Worldwide, festivals have been used progressively to develop tourism and are extensively marketed as an international and domestic activity of events and tourism (Imbeah et al. 2006; Çelik and Çetinkaya 2013). Festival tourism is one of the most swiftly developing and popular forms of tourism, where it is deemed to be a unique type of leisure experience due to its scope and magnitude (Delamere 2001; Stankova and Vassenska 2015).

Experiences are seen of as one of festival tourism's strong points, where the experience economy concept has become a significant aspect of the festival's attendees behaviour (Molina-Gómez et al. 2021). Festivals are a strong motivator for choosing holiday locations, where they have been very successful in attracting people into areas which suffer from seasonality (Janeczko et al. 2002; Getz 2010; Çelik and Çetinkaya 2013). A festival's natural landscape is not the only reason which attracts tourists, but also includes the festival linked activities and the message emanated from those activities (Chang and Tsai 2016). As community festivals expand more every day, they have become an important political, social, and economic factor and a tool for a destination's branding, marketing and promotion, subsequently vitalising places, attractions, and stimulating other areas of development (Getz 2010; Cudny et al. 2012; Çelik and Çetinkaya 2013; Rogerson and Collins 2015). Festivals have a fundamental impact on humans where they support urban renewal, offer participants different activities (e.g. leisure and recreational), improve the local community image, and provide the host destination with revenue and jobs (Delamere 2001; Gursoy et al. 2004; Çelik and Çetinkaya 2013; Rogerson and Collins 2015; Bagiran and Kurgun 2016). Globally, festivals are seen as an experience, expression, and production of culture, allowing many people to participate in a common cultural event (Robertson et al. 2009; Winkle and Woosnam 2014). Festivals and rituals can bond cultures and communities, whereas many communities are energetically staging new festivals to achieve cultural purposes for residents, such as conserving and developing the local history and culture, as well as the opportunity of people socialisation which enriches the cultural life (Gursoy et al. 2004; Getz 2010; Çelik and Çetinkaya 2013; Bagiran and Kurgun 2016).

2.1.4. Events typology

McKinney (1967 cited by Hassanien and Dale 2011, p. 107) defines typology as “*a purposive, planned selection, abstraction, combination and (sometimes) accentuation of a set of criteria with empirical referents that serves as a basis for comparison of empirical cases*”. There is no agreement on one classification of events, as they are identified through different criteria (Çoban 2016). It is difficult to classify events according to experience, due to the potential high number of experiences (e.g. self-fulfilment, excitement, celebration, and joy), which could happen at events (Getz 2007). While coming in different themes and sizes, events share a set of common characteristics that differentiates them from tourism products (Small 2007). Events are classified in relation to form, duration, size, and content -see Table 4 - (Bowdin et al. 2006; Mair 2009; Lehtinen et al. 2012; Çelik and Çetinkaya 2013).

Table 4: Events typologies					
No.	Classified by	Classification	Types of events	Description	
1)	Jago and Shaw (1998)	According to impacts and size.	1) Minor events.	<ul style="list-style-type: none"> - Staged on a local level. - Impacts restricted to a small place. - Has minimum effect on the hosting local community. - Attracts many visitors. - Community festivals' emphasis on socio-cultural benefits more than financial profits. - Examples: community rural & urban festivals and events held in cities, towns, and villages. 	
			2) Major events.	<ul style="list-style-type: none"> - Might not be compatible with mega events in relation to international scale, yet they are still deemed substantial events. - Regularly they have huge impacts (i.e. major economic impacts) on the local community and surroundings. - Many events happen frequently (annually) in the same place for many years. - Profit-oriented. - The impacts of major events are not well sensed/felt by the local residents, since they happen in an already well-known tourist destination. - Examples: golf, tennis, Formula 1 racing, large cultural festivals, food festivals, and arts festivals. 	
			3) Mega events.	<ul style="list-style-type: none"> - Large in scale and size. - Infrequent occurrence for an individual destination. - Have a huge impact on local communities in relation to transport, media coverage, infrastructure development, and number of attendees. - Examples: FIFA World Cup and Olympic Games. 	
2)	Jago and McArdle (1999)	Temporal, spatial, and thematic.	1) Temporal (when).	e.g. period, days, month, school, and public holidays.	
			2) Spatial (where).	e.g. location, postcode, region, and venue.	
			3) Thematic (what).	Types (for example): <ul style="list-style-type: none"> - Shows. - Festivals. - Sports events. 	Themes (for example): <ul style="list-style-type: none"> - Sport. - Music. - Culture. - Film. - Arts. - Food. - Religious - Literature.

3)	Bowdin et al. (2006)	Form or content.	1) Cultural events	Examples: opera, jazz festival, festival of literature, music festival, arts festivals, religious festivals, and cultural festivals.
			2) Sport events.	Examples: Olympics, Commonwealth Games, European Football Championships, F1 Grand Prix, and FIFA World Cup.
			3) Business events.	Examples: Meetings, conferences, incentives, and exhibitions.
4)	Getz (2005)	Size and socio-economic importance.	1) Local (one time and periodic).	- Have low demand. - Small socio-economic importance. -Meet the small local community’s needs.
			2) Regional (one time and periodic).	- Have medium demand. - Tourism development has medium importance.
			3) Periodic hallmark events.	- High demand. - Significantly important for tourism development and socio-economic growth.
			4) Occasional mega events.	- One-time events. - Huge demand. - Great importance for tourism development and socio-economic growth.
5)	Getz (2008)	According to events forms.	1) Cultural celebrations.	Examples: religious rituals, carnivals, parades, and festivals.
			2) Political and state.	- Conducted by or for political parties and governments. e.g. political conventions, royal weddings, head of state VIP visits, and Prince Inauguration.
			3) Arts and entertainment.	Examples: theatre plays, art exhibitions, dancing performances, award shows, and music concerts.
			4) Business and trade.	Examples: trade exhibitions, fairs, Expos, consumer shows, conventions, and meetings.
			5) Educational and scientific.	Examples: academic conferences and symposia.
			6) Sport competitions.	Competitions, race and games (e.g. Masters Games and Olympics).
			7) Recreational.	Organised by recreation institutions (e.g. clubs and schools).
			8) Private events.	Examples: Reunions, funerals, birthdays, and weddings.
Sources: Janeczko et al. 2002; Bowdin et al. 2006; Getz 2007; Mair 2009; Asker et al. 2010; Çelik and Çetinkaya 2013; Chan 2015; Mair 2015; Cudny 2016; Liu 2016; Rodrigues 2016; Pérez and Bernal 2017.				

2.2. Event impacts

There is agreement today that festivals can lead to both negative and/or positive impacts on administrations, the host community/local residents, and the environment; these impacts are sorted in the festival literature into economic, physical, socio-cultural, psychological, political, and environmental categories- see Table 5 for examples- (Fredline 2000; Pasanen et al. 2009; Erden and Yolal 2016; Pavluković et al. 2017). Despite the fact that event tourism is mainly staged with the aim of obtaining economic returns, there remains much value in examining its social, cultural, personal, and environmental impacts (Getz and Page 2016). There has also been a recognition during event evaluation literature earlier development phases that event effects must be expanded to consider other types beyond economic impacts, as events can affect the host community's lifestyles, attitudes, and the physical environment (Viviers and Slabbert 2012).

The economic impacts of events/festivals have long dominated the event management literature, whereas the socio-cultural impacts of festivals on communities and individuals have been accorded less attention/ ignored (Winkle and Woosnam 2014; Getz and Page 2016; Maguire and Hanrahan 2017; Woosnam and Aleshinloye 2018). The over-emphasis on the economic impacts could be ascribed to communities' encouragement and engagement in tourism as they seek economic benefits, which explains the need to assess return on investment (Blosser 2009; Woosnam and Aleshinloye 2018). Moreover, festival organisers and local governments/authorities give much more attention to economic impacts and ignore/neglect the repercussions of the social and environmental impacts that result from events and festivals (Bagiran and Kurgun 2016; Maguire and Hanrahan 2017; Yao and Schwarz 2017).

Another classification of event impacts is according to impacts being tangible or intangible. Tangible refers to anything which can be sensed by touch or anything recognised or established by mind, whereas intangible is defined as something which can be experienced but not touched physically (Scholtz and Slabbert 2016). Special events and festivals can provide positive intangible impacts (e.g. patriotism, national/community pride, branding of destination, enhancing destination image) and tangible benefits -tax revenues and more income for the locals- (Chan 2015; Bagiran and Kurgun 2016). On the other side, events can as well cause negative intangible impacts, such as traffic jams, noise, residents' lifestyle disruption, and crowding, while tangible costs can take the form of cleaning, promotion, policing, and staging an event (Dwyer et al. 2000a; Wood and Thomas 2009).

Table 5: Event impacts				
No.	Type of impact	Positive impacts	Negative impacts	Researchers
1)	Economic	<ul style="list-style-type: none"> - Creating jobs. - Stimulating business and trade opportunities. - Economy revival. - Attracting future businesses. - More tax revenues. - Attracting investments. - Promoting the area as a tourism destination (destination branding). - Visitor expenditure. - Extending the tourism season. - More shopping facilities. - Promoting local economy. - Improving and increasing tourism (e.g. attracting more tourists). - Generating profits for government. - More revenues for businesses and local people. - Improving residents' standard of living. 	<ul style="list-style-type: none"> - Increase of living costs. - Increase of goods prices. - Building costs increase. - Excessive public funding. - Overspending on events related infrastructure. - Overpricing (e.g. vendors, hotels and restaurants). - Prioritising funding events, over the community. - Costs of policing. 	Dwyer et al. 2000a; Dwyer et al. 2000b; Fredline 2000; Janeczko et al. 2002; Gursoy et al. 2004; Kim and Petrick 2005; Small et al. 2005; Buch 2006; Getz 2007; Jackson 2008; Ntloko and Swart 2008; Blosser 2009; Amenumey and Amuquandoh 2010; Cheng and Jarvis 2010; Getz 2010; Deery and Jago 2010; Antoniou 2011; Boo et al. 2011; Balduck et al. 2011; Chen 2011; Chien et al. 2012; Cudny et al. 2012; Ma et al. 2013; Remoaldo et al. 2014; Kim et al. 2015; Li et al. 2015; Üngüren et al. 2015; Atci et al. 2016; Cudny 2016; Havlíková 2016; Jani and Philemon 2016; Negruşa et al. 2016; Oshimi et al. 2016; Setokoe and Kariyana 2016; LV et al.

		<ul style="list-style-type: none"> - Household increased financial surplus. - Property values increase. - Tourism opportunities. - Media coverage. - More range of services and goods. 		2017; Muresherwa et al. 2017; Pérez and Bernal 2017; Camacho et al. 2018; Perić 2018; Vij et al. 2019.
2)	Physical	<ul style="list-style-type: none"> - Improving area appearance because of the event (urban renewal and beautification). - Improving infrastructure and facilities (e.g. parks, hotels, and public transportation, roads, and sports facilities). - More sanitation (toilets) facilities. - Restoring and maintaining public facilities (e.g. buildings). 	<ul style="list-style-type: none"> - Events causing road closures. - Vandalism. - Congestion/overcrowding. - Facilities overuse. - Parking issues. - Residents displacement. - Non utilised infrastructure. 	Dwyer et al. 2000b; Janeczko et al. 2002; Gursoy et al. 2004; Kim and Petrick 2005; Small et al. 2005; Buch 2006; Small and Edwards 2006; Getz 2008; Jackson 2008; Ntloko and Swart 2008; Amenumey and Amuquandoh 2010; Deery and Jago 2010; Getz 2010; Antoniou 2011; Balduck et al. 2011; Boo et al. 2011; Ma et al. 2013; Remoaldo et al. 2014; Domšić 2015; Kim et al. 2015; Li et al. 2015; Üngüren et al. 2015; Atci et al. 2016; Erden and Yolal 2016; Liu 2016; Setokoe and Kariyana 2016; Camacho et al. 2018; Perić 2018.
3)	Socio-cultural	<ul style="list-style-type: none"> - Attending interesting events. - Entertainment and recreational opportunities. - Enhancing family and community cohesion, attachment, integration, and solidarity. - Meeting and interacting with tourists and new people. - Encouraging volunteerism. - Attaining new skills, talents, and knowledge. - Getting a better understanding of visitors' cultures. - Improving a healthy lifestyle (e.g. sports events). - Local heritage/culture preservation and revitalisation - Engaging in various cultural activities and experiences - The protection of cultural groups (vulnerable). - Promoting new ideas. - More cultural events. - Fostering religious values. 	<ul style="list-style-type: none"> - Disruption of lifestyle/ routine and inconvenience to the local residents' lives. - Visitors are thoughtless towards local residents. - Attracting a large number of visitors to the area. - Crime and violence. - The demonstration effect. - Rowdy behaviour. - Moral values change. - Groups from lower socio-economic backgrounds are dislocated to create new environments for middle class people. - Local traditional events and their commercialisation and commodification. - Cross-cultural misunderstandings and conflicts. - Social injustice (rich people benefit more). - Events do not mainly consider the local community. - Smuggling. - Corruption. - Cultural traditions loss. - Culture disinformation. - Tourists disrespecting laws. - Community structure changes. 	Dwyer et al. 2000a; Fredline 2000; Delamere et al. 2001; Fredline and Faulkner 2002; Gursoy et al. 2004; Kim and Petrick 2005; Buch 2006; Fredline et al. 2006; Ohmann et al. 2006; Getz 2007; Jackson 2008; Ntloko and Swart 2008; Ritchie et al. 2009; Amenumey and Amuquandoh 2010; Cheng and Jarvis 2010; Deery and Jago 2010; Getz 2010; Antoniou 2011; Boo et al. 2011; Chen 2011; Chien et al. 2012; Cudny et al. 2012; Karadakis and Kaplanidou 2012; Prayag and Alders 2012; Jönsson and Lewis 2014; Chan 2015; Domšić 2015; Kim et al. 2015; Atci et al. 2016; Bagiran and Kurgun 2016; Colombo 2016; Erden and Yolal 2016; Havlíková 2016; Jani and Philemon 2016; Liu 2016; Negraşa et al. 2016; Setokoe and Kariyana 2016; Muresherwa et al. 2017; Pavluković et al. 2017; Pérez and Bernal 2017; Camacho et al. 2018; Perić 2018; Vij et al. 2019.

4)	Psychological	<ul style="list-style-type: none"> - Local residents feel more proud about their area (civic pride). - The event has made the area a more interesting place to reside. - Enhances the sense of community belonging. - National and community spirit. - Community image enhanced. - Enhancement of self-esteem due to international attention. - Experiencing new activities and events. - Appreciating more the traditional culture. - International prestige. - National and community spirit strengthening. - Enhances self-esteem of the local community. 	<ul style="list-style-type: none"> - Alienation feelings. - Loss of community attachment sense. - Security concerns anxiety. - Intrusion of residents' personal lives. 	Dwyer et al. 2000a; Fredline 2000; Delamere et al. 2001; Janeczko et al. 2002; Small et al. 2005; Blosser 2009; Amenumey and Amuquandoh 2010; Deery and Jago 2010; Antoniou 2011; Chien et al. 2012; Remoaldo et al. 2014; Kim et al. 2015; Li et al. 2015; Bagiran and Kurgun 2016; Erden and Yolal 2016; Havlíková 2016; Oshimi et al. 2016; Setokoe and Kariyana 2016; Perić 2018; Vij et al. 2019.
5)	Political	<ul style="list-style-type: none"> - Locals are involved in the management and planning of the event. - Enhancing specific ideologies and images. - Improving certain political figures careers. - Enhancing a region's international recognition, status and image. - Revival of identity. 	<ul style="list-style-type: none"> - When a conflict of interest arises between powerful and weak politicians, the powerful side wins. - Losing local autonomy. - Groups protesting. - Civil liberties decline. - Conflicts between politicians and event's organisers. 	Fredline 2000; Fredline and Faulkner 2002; Janeczko et al. 2002; Fredline et al. 2003; Kim and Petrick 2005; Fredline et al. 2006; Getz 2010; Antoniou 2011; Cudny et al. 2012; Prayag and Alders 2012; Kim et al. 2015; Atci et al. 2016; Erden and Yolal 2016; Liu 2016; LV et al. 2017; Pavluković et al. 2017.
6)	Environmental	<ul style="list-style-type: none"> - Building facilities following environmental/sustainable practices. - Festivals promoting environmental awareness. - Enhancing and showcasing the natural environment. - Plastic recycling programs. - Conserving and preserving the environment. - Educating the local community on environment management. - More green spaces. - Money gained from the event used to conserve and preserve the environment. 	<ul style="list-style-type: none"> - Noise levels. - Litter/waste. - Erosion. - Air and water pollution. - Damage to natural environment (fauna and flora). - Wildlife devastation. - Increase of vehicular traffic. - Overcrowding. - Lights pollution. - The long-term effect of urban development. - Energy and water consumption. - Soil degradation. - Sewage issues. - More waste. 	Dwyer et al. 2000a; Fredline 2000; Delamere et al. 2001; Fredline and Faulkner 2002; Gursoy et al. 2004; Buch 2006; Fredline et al. 2006; Small and Edwards 2006; Ohmann et al. 2006; Getz 2007; Ritchie et al. 2009; Amenumey and Amuquandoh 2010; Cheng and Jarvis 2010; Getz 2010; Deery and Jago 2010; Antoniou 2011; Balduck et al. 2011; Boo et al. 2011; Rich et al. 2011; Cudny et al. 2012; Getz et al. 2012; Karadakis 2012; Prayag and Alders 2012; Viviers and Slabbert 2012; Remoaldo et al. 2014; Chan 2015; Kim et al. 2015; Stankova and Vassenska 2015; Tichaawa et al. 2015; Üngüren et al. 2015; Bagiran and Kurgun 2016; Erden and Yolal 2016; Hashemi et al. 2016; Havlíková 2016; Jani and Philemon 2016; Liu 2016;

				Mao and Huang 2016; Negruşa et al. 2016; Niekerk 2016; Setokoe and Kariyana 2016; LV et al. 2017; Muresherwa et al. 2017; Pavluković et al. 2017; Camacho et al. 2018; Perić 2018; Vij et al. 2019.
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2.2.1. Events' socio-cultural impacts

There is a growing recognition among researchers and organisers of the need to measure and understand festivals' socio-cultural impacts from the host community perspective, as their dissatisfaction, economically jeopardises festivals in the long run (Small et al. 2005; Pasanen et al. 2009; Wallstam et al. 2020). The recognition of events socio-cultural impacts on residents' attitudes and perceptions might help to mitigate any undesired disruption to the local community and leveraging the advantages; therefore, maintaining a balance between the economic and social impacts in the community (Pasanen et al. 2009; Scholtz et al. 2019). This is achieved by understanding the perceptions of the social impacts and the factors that influence these perceptions (Scholtz et al. 2019). The research field of residents' perceptions of events impacts (including socio-cultural impacts) is considered to be new and relatively small, compared to studies on community perceptions of tourism development impacts, which have a greater proliferation and have existed for a much longer period (Pasanen et al. 2009; Chen 2011; Winkle and Woosnam 2014; Pérez and Bernal 2017).

Socio-cultural impacts are among the sub-areas that are emerging of events impacts, where social change has been one particular focus of festivals (Getz 2008). The literature of the social impacts of events is based on tourism's social impacts literature, where it both utilise a similar data collection and analysis methods (Deery and Jago 2010). Socio-cultural impacts refers to the positive and negative consequences of events on the community in terms of relationships, quality of life, value systems, traditions, behaviour, norms, perceptions, morals, identity, lifestyles, well-being, and community services (Fredline 2000; Saarinen and Manwa 2008; Grosbois 2009; Stylidis 2012; Viviers and Slabbert 2012). Cultural and social change can happen non-noticeably, at a slow pace, and in various directions (Getz 2019). Occasionally social and cultural impacts are combined and named as socio-cultural impacts, where a traditional explanation of the reason for social and cultural impacts is being combined due to their joint impacts, and where it is difficult to differentiate between them - sociological vs. cultural impacts-(Blosser 2009; Yan 2014).

However, a distinction can be made between social and cultural impacts. The first is the type of impact that has a more instant effect (changes) on the host community and the tourist's quality of life, happiness, relationships with people, social structures, and well-being (Sims and D'Mello 2005; Blosser 2009; Soontayatron 2010; Scholtz et al. 2019; Wallstam et al. 2020; Vegara-Ferri et al. 2021). On the other hand, cultural impacts are described as impacts which have a gradual and longer-term effect on the beliefs, values and cultural practices of a society (Sims and D'Mello 2005; Blosser 2009; Soontayatron 2010). To further detail, cultural impacts are referred to as the changes happening to customs which are material ones, such as crafts and non-materials- e.g. traditions- (Saarinen and Manwa 2008).

The local community support of hosting an event/festival is determined by the positive socio-cultural impacts gained, where it becomes vital to assess, understand and manage the socio-cultural impacts through the perceptions of the local community in order to establish the event's acceptability or general impact (Small et al. 2005; Scholtz et al. 2019). While many socio-cultural impacts (positive and negative) have been identified, there is no consensus on what forms tourism impacts dimensions, which could be attributed to the uniqueness and idiosyncrasies of each study's impact as investigated (Zamani-Farahani and Musa 2012). The assessment of events' social impacts and sustainability stresses the significance of incorporating the interest of the community in decision making (Ritchie et al. 2009). Regardless of the accounts that reflect events' economic impacts (O'Sullivan and Jackson 2002; Cudny 2013; Lill 2015; Yolal et al. 2016; Maguire and Hanrahan 2017), the influence of social impacts may be more extensive on the community, where it is vital to integrate an evaluation of social impacts along with economic and environmental impacts to achieve a balanced evaluation of the impacts of events (Ritchie et al. 2009; Kim et al. 2015; Perić 2018).

Events/festivals can create several socio-cultural benefits, which has made them popular (Scholtz et al. 2019). For instance, they allow tourists to get in touch with their cultural heritage and other community members, in addition to meeting new people, enhancing the community identity and sense of civic pride, increasing a charities' fundraising community cohesion, providing budget housing, entertainment and activities for special needs people, and revitalizing the host community traditions (Karadakis 2012; Cudny 2013; Li 2013; Chang and Tsai 2016; Hashemi et al. 2016; Niekerk 2016; Yolal et al. 2016; Getz 2019). Moreover, events/festivals enhance community image, boost good values & norms, stimulate hosts' & tourists' cultural exchange, promote local culture, and restore historical buildings (O'Sullivan and Jackson 2002; Deery and Jago 2010; Li 2013; Hashemi et al. 2016; Niekerk 2016; Yolal et al. 2016; Gursoy et al. 2017). On the downside, events/festivals on a socio-cultural level could lead to some conflicts between tourists and residents, which contribute to the loss of heritage authenticity and inflate property prices, thus affecting people with low incomes (Cudny 2013).

Other negative socio-cultural consequences of events/festivals could take the form of parking issues, litter, anti-social behaviour, traffic congestion, overcrowding, vandalism, and crime, which disrupts the locals' lives (Small et al. 2005; Small 2007; Karadakis 2012; Li 2013; Egresi and Kara 2014; Niekerk 2016; Perić 2018; Boonsiritomachai and Phonthanukitithaworn 2019; Moisescu et al. 2019). While event tourism could positively and/or negatively cause socio-cultural impacts on a host community, the negative socio-cultural impacts might have a more profound effect on them (Yan 2014; Hashemi et al. 2016; Pavluković et al. 2017).

2.3. Events studies

In event studies, festivals are considered as a vital subfield, theorised and well-substantiated by interested scholars from different disciplines (e.g. sociology and anthropology) due to festival experiences' popularity and universality in nearly all cultures (Getz 2010). As anthropologists and sociologists have been interested in festivals due to their social and cultural implications (rituals and celebrations), festivals are also extensively analysed in event studies as a distinct form of events and often times included in cultural tourism literature (Getz 2008; Getz 2010; Cudny 2016). Events studies have been in existence for a long period and have featured in different disciplines, such as events economics, anthropology, and geography (Getz 2008). Events studies were not relevant/necessary until events researchers and academics produced multitude books, papers, journals, and conducted research conferences specific to events (Getz 2008).

Research on event impacts is showing an increase due to the rising number of events and the recognition that such events have negative and positive impacts on the host community (Small 2007). The majority of research conducted on community perceptions of event impacts (including social impacts) adopts its research methods from general tourism studies (e.g. tourism social impacts), which provides the necessary background for relevant event tourism studies, since the research area of event tourism is deemed part of general tourism literature (Deery and Jago 2010; Chen 2011). As a result, there are considerable commonalities between tourism social impacts and event social impacts studies in terms of data collection methods, data analysis, and adopted theories (Deery and Jago 2010).

The academic field of events studies stems mainly from social sciences, arts, management, and humanities, providing theory and knowledge regarding planned events in terms of experience and attached meanings (Getz 2007). Getz (2008) reviewed the event tourism literature chronologically and stated that in the 1960s -1970s minimal research was conducted on events management, where events were not treated as a separate study field within recreation, leisure, and tourism studies. In the 1980s, research on event tourism dramatically increased, with a focus on festival visitors, economic impacts, nature impacts, cross-events comparisons, mega events, and residents' perceptions of events (Getz 2008).

The 1990s was a period where notable books (e.g. *Special Events: The Art and Science of Celebration* by Goldblatt) and events management journals (e.g. *Event Tourism and Event Management*) were published, as well as the fact that academic institutions started to provide degrees in events management (Getz 2008). The new millennium (i.e. the 2000s) witnessed the publication of numerous renowned articles which provided advanced explanations and methodologies in how to assess event impacts (Getz 2008). In addition, the event tourism literature in the 2000s saw a shift towards encompassing other impacts beside the economic impacts, namely social and cultural impacts, where several event social impacts measurement scales were being developed (Getz 2008).

Analysing 178 papers from three notable journals (*Tourism Management*, *Annals of Tourism Research*, and *Journal of Travel Research*) between 1980-2010, Kim et al. (2013) found that 25.3% of the papers focused on event impacts assessments and 15.2% on arts/culture events. In particular relation to the studies of the social and cultural impacts of events, Getz (2010) specified that this field is relatively novel (beside the anthropological attempts by Greenwood, 1972 cited by Getz 2010), where Ritchie (1984 cited by Getz 2010) provided a conceptual synopsis and Delamere (2001 cited by Getz 2010) theoretically and systematically commenced research on events impacts.

2.4. Local community perceptions of events/tourism impacts

For several decades, the subject of residents' perceptions of tourism has been the focus of tourism studies, where with the growing number of studies, new forms of tourism started to be part of the focus -i.e. event tourism- (Blosser 2009). Due to the difficulty of being objectively quantified like economic impacts, events/tourism socio-cultural impacts are better explored and measured through investigating residents' perceptions (Fredline 2000; Small 2007; Blosser 2009; Griffiths 2011; Li 2013; Dyer 2018; Han et al. 2018). This approach allows residents to assess the most important impacts which influence their life quality (Fredline 2000). Moreover, measuring residents' perceptions of tourism impacts enables the measurement of the intangible social impacts, which are not possible to measure through other techniques (Fredline 2000). Fredline (2000) adds that measuring residents' perceptions of tourism impacts can allow population subgroups' perceptions to be compared.

2.4.1. Definition of perception

Perception as a term can be defined according to three categories: vernacular, academic, and hospitality & tourism industry (Barnes 2015). According to *The Concise Oxford English Dictionary 11th edition*, the vernacular definition of perception is “*The ability to see, hear, or become aware of something through the senses*” (Barnes 2015, p.89). Academically, perception can be defined as the neurophysiological procedures involving memory, where an organism has the ability to be aware and understands/explains external stimuli (Barnes 2015). The main distinction concerning the vernacular and academic perception definitions, is that the first includes the sensation, comprehension, and interpretation of a thing via the senses, whereas the academic definition implies all senses, not only visual ones (Barnes 2015).

With regard to the hospitality and tourism industry’s definition of perception, Barnes (2015) quoted three authors definitions:

1-Samovar and Porter (1991, p.91): “*the process by which stimuli are selected from the external environment and interpreted into meaningful internal experiences*”.

2-Swarbrooke and Horner (1999, p.90): “*perceptions [are] - the subjective interpretation by individuals of the data which is available to them, and which results in them having particular opinions of, and attitudes towards products, places and organizations*”.

3-Reisinger and Turner (2003, p.91): “*perception is a process by which an individual selects organizes and interprets stimuli into a meaningful and coherent picture of the world*”.

A limited number of studies within the tourism literature attempted to distinguish between perceptions and attitudes as they are used interchangeably, referring in general to the hosts opinions (Ap 1992; Cordero 2008; Blosser 2009). As the word perception has been previously defined, attitude according to Kurtz and Boone (1984 cited by Ap 1992, p.671), is “a person’s enduring predisposition or action tendencies to some object”. Ap (1992) and Reisinger and Turner (2003) are among the few studies that have explained the preference for using perceptions over attitudes in tourism impact studies. This provides rationale for selecting perceptions over attitudes in this research. Ap (1992) and Reisinger and Turner (2003) stated that in the tourism- host residence (in this research, exploring Salalah’s local community perceptions of the event tourism socio-cultural impacts) and/or tourist-guest situations (identifying the host-guest implications on Salalah’s local community perceptions of event tourism socio-cultural impacts), perceptions are more suitable. Ap (1992) further argues that residents might assign tourism impacts while not having dispositions or knowledge of them.

Reisinger and Turner (2003) pointed out four reasons for using perceptions rather than attitudes in the host-guest context. The first reason that they provided was that attitudes are formed through experience when obtaining and learning knowledge, whereas perceptions can be formed with no previous knowledge and experience of an object. Reason two is attributed to the fact that the hosts and guests assign meanings to one another with no prior knowledge and experience, thus they are forming a perception instead of an attitude towards one another (Reisinger and Turner 2003). The third justification is that not every host and guest has the opportunity to experience one another and those do so have inadequate experience. This hinders them from obtaining comprehensive knowledge of them jointly, thus developing an attitude. The fourth reason is that traveling decisions are based on perceptions in the first place. After travelling, attitudes are developed (Reisinger and Turner 2003). The formation of attitudes is based on (affected by) perceptions, where an attitude can be predicted by perceptions (Reisinger and Turner 2003; Cañizares et al. 2014).

The hosts and guests' perceptions might differ according to the internal and external environment they are living in, where culture and the environment that play a role in deciding the stimuli that they will select and how the stimuli is going to be judged and interpreted (Reisinger and Turner 2003).

Reisinger and Turner (2003) classified three types of perceptions in social interaction:

- 1- Perceptions of people: hosts' perceptions of the guests and vice versa.
- 2- Perceptions of oneself: the hosts/guests perceptions of themselves.
- 3- Perceptions of the perceptions (metaperceptions): the perceptions of the guests of how the hosts perceive them.

2.4.2. The significance of obtaining residents perceptions of event impacts

In the last few decades, studies concerning the perceptions and attitudes of residents regarding tourism impacts and development have received academic attention (Rasoolimanesh and Seyfi 2020), where studies indicate that the residents' perceptions of events are equally as significant as the impacts themselves (Scheu and Preuss 2018). It is generally acknowledged that the residents' perceptions of tourism impacts have a significant role in the failure or success of tourism development (Rasoolimanesh and Seyfi 2020). Event organisers view residents as key stakeholders, where their support is considered paramount to stage a sustainable and successful event; where residents' attitudes with regard to event tourism's impacts are considered important for event organisers and governments/public institutions (Fairley et al. 2016; Negruşa et al. 2016; LV et al. 2017). It is not only vital for event organizers and planners to create positive perceptions among the local community, but it is also important to understand those perceptions, particularly where the perceptions of an event might change over time (Ismail and Swart 2015; Erden and Yolal 2016; Chi et al. 2018).

In order to gain a community's support, event planners ought to further understand residents' positive and negative perceptions of the event, as residents' support is deemed an integral aspect to the successful operation and planning of events (Kim et al. 2015; Chi et al. 2018). Organisers of events need to be conscious of the negative perceptions that might occur within communities, as such perceptions are deemed vital to obtain a community's support, which has its impact on a festival's success, sustainability strategies, and resolving challenges (Karadakis and Kaplanidou 2012; Ismail and Swart 2015; Jani and Philemon 2016). Significantly, a community's positive and negative perceptions of event tourism impacts will have a powerful influence in an event rejection or acceptance (Ismail and Swart 2015; Gursoy et al. 2017). Camacho et al. (2018) stated that the residents' perceptions changed due to the impacts on the quality of life of the hosts, an event's characteristics, and the socio-economic situation.

Understanding residents' perceptions of events/tourism impacts provides a clear idea of residents' interests and preferences, as well as assisting the event organisers, policy makers and tourism developers in their efforts to better understand local levels and the rationale of support and opposition (Ritchie et al. 2009; Ismail and Swart 2015; Zaidan 2016; Zamani-Farahani 2016). Consequently, this helps to improve event outcomes for the local community and other stakeholders (Ritchie et al. 2009). In addition, this can assist event managers and policy makers to proactively make improvements on future tourism plans, policies, programs, and projects, which in return leverages the benefits, mitigates possible costs in appropriate time, resulting in a better community support (Stylidis et al. 2014; Homsud and Promsaard 2015; Fairley et al. 2016; Boonsiritomachai and Phonthanakitithaworn 2019). If the host community feels that they might benefit from the event, they will support it and build a good impression (Erden and Yolal 2016). Moreover, perceptions (post-event) play a role in influencing the future support for staging similar events, signifying the need to evaluate the effectiveness of the event planning effectiveness (Han et al. 2018).

There are a number of reasons behind the importance of residents' support for events: (1) they provide tourists with a hospitable and friendly event ambience; (2) they are concerned with tax increases in relation to facilities and infrastructure development; (3) residents are considered as a main source of volunteers which is vital for a successful event (Karadakis and Kaplanidou 2012); and (4) the services and facilities shared with tourists during festivals, where both tourists and residents must receive mutual benefits from events to guarantee the smooth functionality of tourism, as events will impact the locals' lifestyle, physical environment, and attitudes (Viviers and Slabbert 2012). While the participation of the public in event planning is considered important, seldom (in reality) do the local residents have a complete knowledge of the range of impacts that an event can have on the community, which enables them to properly evaluate the outcomes (Chien et al. 2012).

Moreover, the local community, along with other main stakeholders of the event, might overlook the negative impacts while anticipating the glorified gains that might not occur (Ritchie et al. 2009). Therefore, utilising residents' perceptions to identify their view of tourism is thought to be the most general and appropriate approach, as perceptions stimulate a person to act in a particular way in contrast with reality, where perceptions turn out to be the meaning linked to an object (Blosser 2009; Akkawi 2010). To add, residents may assign tourism impacts a meaning without having predispositions or knowledge (Akkawi 2010).

2.5. Host-guest relationship

The host-guest interaction is considered to be among the factors influencing the residents' perceptions and attitudes, where the interaction can have either a negative or positive impact on the community (Alrwajfah et al. 2019; Robina-Ramírez et al. 2020). The socio-cultural impacts of tourism occur as a result of the host-guest interactions and tourism development (Al-Saad et al. 2018). As tourism is socio-cultural in nature, this fosters residents/tourists to interact, which can play an influencing role on the host behaviour (Bilim and Özer 2016; Bello et al. 2017). The research on tourism's social and cultural impacts mainly focuses on three areas: the host, tourists, and the relationship between them (Bello et al. 2017). The socio-cultural impacts happen as a result of the special interaction between the destination population and tourists, which provides an opportunity for social, economic, and cultural exchange (Andriotis 2000; Pasanen et al. 2009; Lopes et al. 2019; Robina-Ramírez et al. 2020). The scale and nature of the socio-cultural impacts generated from the host-tourist interaction depends on a number of factors such as type/scale of tourism development, number of tourists, lifestyles customs, language, length of stay, race, food, service, culture, values, religious beliefs, and traditions (Andriotis 2000; Andriotis and Vaughan 2003; Saarinen and Manwa 2008; Griffiths 2011; Çalışkan and Özer 2014; Wright 2014; Glover et al. 2017). The relationship between residents and tourists is paramount, as their involvement in events could result in certain consequences, such as providing visitors with a welcoming experience and enhancing the longevity of the events' positive impact (Chien et al. 2012). Through events, the host destination has a remarkable and effective chance to directly promote and market its attractions and culture to a wide range of international spectators, which improves the attractiveness of a destination, taking into account the international competition to entice visitors (Amenumey and Amuquandoh 2010; Li et al. 2015; Getz and Page 2016).

While the social interaction of the host-guest might be seen of as vital from a socio-economic perspective (e.g. enhancing the living standards), the interaction can also encourage the guests to revisit the destination as well as affecting the level of satisfaction of both sides (Robina-Ramírez et al. 2020). It is not possible to completely understand the relationship between host and guest without addressing for both sides the social interaction, which is deemed significant as the encounter between both may influence mutual attitudes and satisfaction (Carneiro and Eusébio 2015). Tourists favour destinations where residents are friendly, hospitable and trustful, while trying to avoid destinations with hostile local communities (Brida et al. 2014; Almeida-García et al. 2016; Zaidan 2016). There are three forms of social interaction between hosts and tourists: (1) when both exchange ideas and information, (2) when both utilise the same place and (3) when tourists buy products and services (Saarinen and Manwa 2008; Soontayatron 2010; Carneiro and Eusébio 2015). In the STF context, the most evident interaction between the host (Salalah's local) and the guests (STF tourists) is the use of the same tourist attractions (e.g. mountains, valleys, camping area sites, etc.) and to a lower extent members of the local community selling local products (e.g. traditional food, perfumes, and handicrafts), as well as leasing their personal properties to tourists.

The type of tourist can have an effect on social carrying capacity, where tourists who are different than the host in terms of culture, appearance, race, and religion are more likely to have a stronger or visible socio-cultural impact on the host community (Fredline 2000). The *Cultural Distance* notion can be described as the extent by which tourists' culture, values, and norms are different from the host community (Moufakkir 2011; Ahn and Mckercher 2013; Cheok et al. 2015; Zaidan 2016; Fan et al. 2017; Lee et al. 2018). Cultural distance can exist between people who share the same language but have different cultural values (Lee et al. 2018). While current tourism studies mainly focus on the concept of cultural distance from the host-tourists' destination countries, a limited number of studies gave attention to cultural distance in one country's various areas (Shi et al. 2019). If the tourist-host's cultural distance is deemed great, then more misunderstanding, conflict, communication problems lower tolerance, resistance, and confusion are likely to occur between both of them (Griffiths 2011; Moufakkir 2011; Fan et al. 2017; Půtová 2018). On the other hand, tourists with low cultural distance (cultural affinity) are better familiar with the host community's customs, diet, languages, and habits, and consequently the interaction between both creates positive perceptions (Griffiths 2011; Moufakkir 2011; Shi et al. 2019).

2.6. Factors influencing residents' perceptions of events/tourism impacts

A great deal of research has been interested to identify, measure, and compare variables which influence the perceptions of tourism impacts, in order to predict and explain residents' reactions towards tourism (Sharpley 2014; Alrwajfah et al. 2019). These variables are known to vary from one individual and community to another (Stylidis 2012). While there is no official categorisation of such variables, they can be categorised as economic dependency, spatial, socio-demographic, and socio-economic (Soontayatron 2010; Griffiths 2011; Stylidis 2012; Alrwajfah et al. 2019). Lovegrove and Fairley (2017) claimed that the perceptions of residents are not influenced by personal experiences, but are historical and societal issues communicated over knowledge, and a derivative from social experiences. Several variables which have an influence on residents' perceptions of events/tourism impacts are recognised, majorly relating to resident's socio-demographic variables (Sirakaya et al. 2002; Brida et al. 2014; Khoshkam et al. 2016). Socio-demographic characteristics are considered as one of the most influential factors on residents' perceptions, support and evaluation of events/tourism's costs and benefits (Waitt 2003; Amenumey and Amuquandoh 2010; Chiang and Yeh 2011; Zamani-Farahani and Musa 2012; Kim et al. 2015; Sharma and Gursoy 2015; Gursoy et al. 2017; Mxunyelwa 2017).

The examination of how resident's socio-demographic characteristics influence their tourism development perceptions in developing destinations is neglected, where most of the current literature in this subject has been conducted from the perspective of developed communities (Tichaawa and Makoni 2018). Obtaining various socio-demographic data can be helpful with regard to events socio-cultural impacts as it can provide a better understanding of the events' victims and beneficiaries, as well as explaining the various reactions towards events tourism (Kim and Petrick 2005). Table 6 provides different types of variables identified in the literature that influence residents' perceptions of events/tourism impacts.

Table 6: Factors influencing host community/residents' perceptions of events/tourism impacts		
No.	Factor	Studies
1	Age	Andriotis 2000; Cordero 2008; Zhang 2008; Soontayatron 2010; Stylidis 2012; Mensah 2012; Ribeiro et al. 2012; Li 2013; Brida et al. 2014; Ragavan et al. 2014; Sharpley 2014; Yan 2014; Bagri and Kala 2016; Mensah 2016; Oshimi et al. 2016; Sangmu 2016; Mohamed et al. 2017; Tichaawa and Makoni 2018; Alrwajfah et al. 2019.
2	Gender	Andriotis 2000; Zhang 2008; Soontayatron 2010; Mensah 2012; Ribeiro et al. 2012; Li 2013; Brida et al. 2014; Ragavan et al. 2014; Sharpley 2014; Yan 2014; Bagri and Kala 2016; Mensah 2016; Oshimi et al. 2016; Mohamed et al. 2017; Yao and Schwarz 2017; Tichaawa and Makoni 2018; Alrwajfah et al. 2019.
3	Education	Andriotis 2000; Cordero 2008; Soontayatron 2010; Mensah 2012; Ribeiro et al. 2012; Stylidis 2012; Li 2013; Sharpley 2014; Yan 2014; Bagri and Kala 2016; Sangmu 2016; Yao and Schwarz 2017; Alrwajfah et al. 2019.
4	Income	Harrill 2004; Akkawi 2010; Stylidis 2012; Li 2013; Brida et al. 2014; Yan 2014; Bagri and Kala 2016; Oshimi et al. 2016; Sangmu 2016; Mohamed et al. 2017; Yao and Schwarz 2017.

5	Marital status	Ragavan et al. 2014; Mohamed et al. 2017.
6	Employment status	Ohmann et al. 2006; Soontayatron 2010; Oshimi et al. 2016; Sangmu 2016.
7	Extent of community attachment	Cordero 2008; Ribeiro et al. 2012; Stylidis 2012; Brida et al. 2014; Sharpley 2014; Bagri and Kala 2016; Mao and Huang 2016.
8	Birthplace	Cordero 2008; Zhang 2008; Yan 2014; Ribeiro et al. 2012; Zamani-Farahani and Musa 2012; Mohamed et al. 2017.
9	Media coverage	Weaver and Lawton 2013.
10	Period of residency	Harrill 2004; Cordero 2008; Zhang 2008; Akkawi 2010; Ribeiro et al. 2012; Li 2013; Yan 2014; Mohamed et al. 2017.
11	Type of tourists	Brunt and Courtney 1999; Andriotis and Vaughan 2003; Sharpley 2014; Alrwajfah et al. 2019.
12	Local culture	Soontayatron 2010.
13	Religion	Soontayatron 2010; Zamani-Farahani and Musa 2012; Bilim and Özer 2016.
14	Economically dependent on tourism	Sirakaya et al. 2002; Cordero 2008; Zhang 2008; Soontayatron 2010; Stylidis 2012; Zamani-Farahani and Musa 2012; Sharpley 2014; Bagri and Kala 2016; Alrwajfah et al. 2019.
15	Participation in decision making	Cordero 2008; Bagri and Kala 2016.
16	Tourist length of stay	Bagri and Kala 2016.
17	Benefiting personally from tourism	Bagri and Kala 2016.
18	Involvement in tourism businesses.	Zamani-Farahani and Musa 2012.
19	Working in the tourism sector.	Zamani-Farahani and Musa 2012.
20	Tourism industry level of knowledge.	Cordero 2008; Zhang 2008; Zamani-Farahani and Musa 2012; Bagri and Kala 2016.
21	Degree of contact with tourists.	Sirakaya et al. 2002; Cordero 2008; Zhang 2008; Zamani-Farahani and Musa 2012; Brida et al. 2014; Sharpley 2014; Alrwajfah et al. 2019.
22	Tourist numbers	Brunt and Courtney 1999; Stylidis 2012; Sharpley 2014.
23	Seasonality	Stylidis 2012; Sharpley 2014; Mao and Huang 2016; Alrwajfah et al. 2019.
24	Ethnicity	Harrill 2004; Cordero 2008; Zhang 2008; Stylidis 2012; Ribeiro et al. 2012; Li 2013; Yan 2014.
25	Heritage	Yan 2014.
26	Community distance to tourist attractions	Cordero 2008; Zhang 2008; Zamani-Farahani and Musa 2012; Sharpley 2014; Alrwajfah et al. 2019.
27	Social status	Sharpley 2014.
28	Economic status	Tichaawa and Makoni 2018.

2.7. Theories within events/tourism impacts studies

Using theories in research provides the basis to generalise patterns which can then form conclusions that can be applied to management, planning, problem solving, forecasting, identifying possible meaningful patterns, and provide different explanations of the observed phenomena (Smith et al. 2013). The attempts made to construct a conceptual framework in the study field of residents' support/perceptions of tourism impacts are not yet completely accepted (Stylidis 2012). The absence of a universally agreed theoretical framework attributes to the topic's complexity and the inability of some theories to explain residents' support/perceptions of tourism, signifying the necessity for additional research (Stylidis 2012). Table 7 illustrates the different theories developed to better explain events/tourism impacts.

Table 7: Theories within events/tourism studies			
No.	Theory	Description	Sources
1	Doxey's Irridex model	<p>- Doxey's Irridex model is based on the notion that resident's attitudes towards tourism development will change within time as a result of social impacts.</p> <p>The model consists of four phases:</p> <p>1- Euphoria: residents welcoming tourism development and new visitors.</p> <p>2- Apathy: tourist numbers increase and are not anymore considered novel.</p> <p>3- Irritation: residents are irritated and concerned because of tourists' high numbers in the community.</p> <p>4- Antagonism: residents are not anymore welcoming tourists and exhibiting hostility towards them.</p>	Harrill 2004; Soontayatron 2010; Chiang and Yeh 2011; Stylidis 2012.
2	Ap and Crompton model	<p>- Ap and Crompton developed a new model which is also widely used to further explain the relation between local community reactions and tourism development depending on variables such as tourist figures and behaviour.</p> <p>- The Ap and Crompton model encompasses four stages:</p> <p>1-Acceptance: residents' enthusiastic acceptance of tourists.</p> <p>2-Tolerance: residents start to realise tourism's negative and positive impacts.</p> <p>3-Adjustment: residents avoid tourist herds to carry out their daily life routines.</p> <p>4-Withdrawal: residents provisionally moving away to escape tourists.</p>	Figueroa and Rotarou 2016.
3	Butler's Tourism Area Life Cycle (TALC)	<p>- Butler's development of the TALC model stems from the notion of a strong correlation between a destination's tourism development and the local community's reactions.</p> <p>- The TALC states that residents at the beginning will view the increase of tourists positively, while later their attitudes towards tourism start to change as it affects their daily life.</p> <p>- According to the TALC model, a tourist destination evolves through six stages:</p> <p>1-Exploration: few visitors and minimum economic and social impacts.</p> <p>2-Involvement: locals involved in tourism and have strong contact with tourists.</p> <p>3- Development: tourist numbers increase and additional services & facilities are introduced.</p> <p>4- Consolidation: domination of franchises and big chains, where the destination becomes a tourism-based economy.</p> <p>5- Stagnation: destination exceeds capacity and social, economic and environmental impacts emerge.</p> <p>6-Post-stagnation: destination declines or goes through a rejuvenation phase.</p>	Park 2006; Zhong et al.2008; Garay and Cánoves 2011; Stylidis 2012; Muangasame 2014; Figueroa and Rotarou 2016.

4	Power Theory	<ul style="list-style-type: none"> - Notion: residents' capability to control tourism development required resources, as well as ensuring personal profits from tourism. - Elements of personal power, such as control/possession of skills, money, properties, labour, young age, knowledge, leadership position, etc., have an influence on residents' readiness and capability to exchange. - Residents with low power levels are more supportive of tourism than high power residents, despite the fact that both might be commercially dependent on tourism. 	Kayat 2002; Easterling 2004; Styliadis 2012.
5	Equity Theory	<ul style="list-style-type: none"> - Notion: explaining the variance of host attitudes (supporting or opposing) regarding tourism development. - Residents view tourism development equitable when a balance between positive and negative impacts occurs or when positives prevail over the negatives. 	Easterling 2004; Al-Zawahreh and Al-Madi 2012.
6	Stakeholder Theory	<ul style="list-style-type: none"> - Notion: the non-homogeneity of residents, indicating the existence of various stakeholders' groups with different issues within a community. - A stakeholder is every individual or groups who could be affected or affect an organisations operations, activities and objectives. 	Easterling 2004; Nkemngu 2014; Styliadis 2012; Sharma and Gursoy 2015.
7	Social Representation Theory	<ul style="list-style-type: none"> - Notion: aims to comprehend and describe how and what individuals think in their daily life experiences, as well as how they attempt to comprehend events around the world. 	Andriotis and Vaughan 2003; Styliadis 2012; Monterrubio and Andriotis 2014; Garau-Vadell et al. 2016.
8	Attribution Theory	<ul style="list-style-type: none"> - Notion: explains how people attribute the causes of events, where it is deemed particularly useful in understanding the aftermaths of negative situations. 	Ayob et al. 2013; Choi and Cai 2017.
9	Dependency Theory	<ul style="list-style-type: none"> - Notion: a situation where economies/countries become dependent on the expansion and development of other dominant economies/countries. 	Namkoong 1999; Sharpley 2000.

2.7.1. Social Exchange Theory

In order to explore and understand how Salalah's local community perceives the STF's socio-cultural impacts, the Social Exchange Theory (SET) is utilised as the theoretical framework for this research. Identified by Emerson (1962), the SET, which has roots in social psychology, is extensively acknowledged in various subject fields, such as sociology, anthropology, and social psychology, while being referred to in explaining tourism's socio-economic effects (Kim 2013; Özel and Kozak 2017). The SET is defined by Ap (1992, p.668) as *"a general sociological theory concerned with understanding the exchange of resources between individuals and groups in an interaction situation"*. Sutton (1967 cited by Ap 1992) stated that the encounter between the hosts and guests is defined by the exchange (travel social interactions), concluding that the encounter in its nature is not balanced and disproportionate.

The SET is considered as the most relevant, accepted, cited, appropriate, popular, and frequently followed theoretical basis/framework by researchers to identify, understand, and explain residents' perceptions, responses, support, and attitudes towards the impacts of tourism and events (Ap 1992; Sirakaya et al. 2002; Easterling 2004; Small 2007; Blosser 2009; Claiborne 2010; Chiang and Yeh 2011; Karadakis and Kaplanidou 2012; Kim 2013; Li 2013; Nunkoo et al. 2013; Brida et al. 2014; Gill 2014; Styliadis et al. 2014; Ismail and Swart 2015; Getz and Page 2016; Liu 2016; Chi et al. 2018; Gursoy et al. 2018; Ribeiro et al. 2018; Boonsiritomachai and Phonthanakitithaworn 2019; Woosnam et al. 2019; Rasoolimanesh and Seyfi 2020). Assessment and analysis of how residents perceive the socio-cultural impacts of events have revealed a range of negative & positive attitudes and perceptions which confirm the SET (Getz et al. 2012; Muresherwa et al. 2017). The SET, which is an intuitive and logical theory, suggests that individuals' attitudes, interactions and perceptions related to tourism are influenced by their assessment of tourism outcomes experiences (benefits and costs) and that they exchange the tangible and intangible resources (social, psychological, economic, and environmental) of their communities and personally themselves (Andriotis and Vaughan 2003; Lawton 2005; Chien et al. 2012; Karadakis 2012; Mensah 2012; Kim 2013; Nunkoo et al. 2013; Cañizares et al. 2014; Chili 2015; Figueroa and Rotarou 2016; Özel and Kozak 2017; Gursoy et al. 2018; Perić 2018; Boonsiritomachai and Phonthanakitithaworn 2019).

The SET seeks to enhance the reciprocal benefits resulting from the host-guest interaction/exchange by providing explanation to the host on tourism's impacts on their destination (Robina-Ramírez et al. 2020). The local community will be supportive, positive, and favourable of events/tourism if they gain greater benefits from an events/tourism exchange more than costs, while they will oppose and quit a relationship, consequently viewing tourism negatively if they do not receive any benefits -negative impacts outweigh the positives- (Fredline et al. 2002; Harrill 2004; Small 2007; Soontayatron 2010; Styliadis 2012; Mensah 2012; Kim 2013; Li 2013; Brida et al. 2014; Cañizares et al. 2014; Wright 2014; Homsud and Promsaard 2015; Sharma and Gursoy 2015; Garau-Vadell et al. 2016; Lovegrove and Fairley 2017; Özel and Kozak 2017; Chi et al. 2018; Gursoy et al. 2018; Li et al. 2018; Ouyang et al. 2019). Gursoy et al. (2018) stated that social welfare and economic gains are the main reasons why the residents show support of tourism developments according to the SET.

Therefore, residents' willingness (groups or individuals) to be involved in an exchange is interpreted as their support of tourism or an event, where they are more likely to be involved in an exchange (e.g. socio-cultural) if they are convinced that they will obtain benefits without enduring unbearable costs or in another word to maximise benefits while reducing costs (Small 2007; Karadakis and Kaplanidou 2012; Mensah 2012; Stylidis 2012; Al-Saad et al. 2018; Gursoy et al. 2018). Foroni et al. (2019) state that the negative socio-cultural impacts of tourism could be accepted if individuals believe that they are balanced with economic benefits. In the host and guest relationship, residents have an essential role in tourism's failure or success, where the host-guest relationship is built upon the SET (Soontayatron 2010; Carneiro and Eusébio 2015). To continue, if both the hosts and guests believe that the social exchange has resulted in equal outcomes, they will perceive the exchange positively (Soontayatron 2010).

Among the SET advantages it's the ability to explain both positive and negative perceptions, as well as exploring relationships/exchange at the collective and individual levels (Ap1992; Karadakis and Kaplanidou 2012; Stylidis 2012; Liu 2016). Moreover, the SET enables researchers to obtain various views according to psychological and experiential outcomes, and due to its flexibility, both benefits and costs can be assessed in a decision-making process (Blosser 2009; Brida et al. 2014; Stylidis et al. 2014). Research on the local community perceptions of tourism utilising the SET shows that economic benefits and city development are among the main gains, while environmental and socio-cultural effects are seen as the costs (Guo et al. 2014). The main difference between social and economic exchange is that the first does not solely confine rewards to financial returns but may also include psychological or social rewards (Stylidis 2012). Theorists of social exchange have acknowledged that people are not totally economically oriented, where some people will get involved in an exchange, despite the fact that they might not personally make a financial profit, if the exchange is likely to have a positive impact on the community (Stylidis 2012).

Nunkoo et al. (2013 cited by Özel and Kozak 2017) conducted a longitudinal study by analysing 140 articles (from 1984-2010) in the area of resident attitudes to tourism from three journals (*Journal of Travel Research, Tourism Management and Annals of Tourism Research*). They found that the majority of these articles utilised the SET, as well as indicating the increasing use of the SET in studies focusing on residents' attitudes of tourism impacts. McGehee and Andereck (2004) concluded that many groups or individuals who willingly get involved in an exchange do not obtain gains; even those who believe that they made a sensible decision by entering an exchange may not have the correct or complete information.

Speaking about the SET's downsides, McGehee and Andereck (2004) criticised the SET as it postulates that winning or gaining is always a top priority in individuals' minds when making decisions. They argue that if all parties in the end of an exchange yield gains, then who are the losers. The SET is considered as the most appropriate theoretical basis for this research as it helped to explain the perceptions of Salalah's local community towards the STF's socio-cultural impacts (more details in the chapters five and six). In addition, the above-mentioned literature related to this research topic both supported and adopted the SET.

2.8. Islam and Tourism

Religion is defined by Reisinger (2009, p.92) as *"a set of beliefs, practices, and moral claims, often codified as prayers, rituals, and religious laws, all of which are shared within groups"*. Religion is considered a major component in the development of human civilisation and history (Zamani-Farahani and Musa 2012). As a key cultural component, religion impacts individuals and societies by influencing their perception of life, values, perceptions, attitudes, practices, social, and personal behaviour (Zamani-Farahani and Musa 2012; Putra et al. 2016). Religion, nationality, and cultural background are regarded as factors which can influence how a destination's image is formed (Abodeeb et al. 2015).

Islam, which is the most rapidly growing religion in the world, is expected by 2050 to constitute 30% of the world's population from around 57 Muslim countries (Som et al. 2016). Muslims do not merely view Islam as a religion, but as a way of life, where individuals described as highly religious assess everything in their lives within a religious context (Putra et al. 2016). Tourism could be a strong catalyst for economic development in many countries, yet the extent of tourism promotion is determined by factors, such as culture, religion, and general attitudes towards foreign tourists (Khaksari et al. 2014).

Not only restricted to religious sites, tourism development has been a controversial issue for all types of destinations in relation to socio-cultural impacts and carrying capacity (Bilim and Özer 2016). Islamic principles can have an influence on Muslim societies attitudes on the guest and host experiences, types of tourism marketing/development, industry operation and policy making (Zamani-Farahani and Henderson 2010; Ghadami 2012; Jafari and Scott 2014; Musa et al. 2016). Although Muslim countries share the same religious beliefs, their culture and interpretation of Islam's restrictions varies from one to another; this involves tourism socio-cultural impacts where it varies among and within countries (Ghadami 2012; Zamani-Farahani and Musa 2012).

Continuing this further, some Muslim destinations might be more tolerant with tourists than others, which could be attributed to factors, such as the extent of open-mindedness, moderation, and assessment of benefits and costs (Zaidan 2016). Despite the recognition of a culture's influence on defining society's various decisions, there has been limited research investigating its impact on tourism or how Islam impacts tourism in Muslim communities (Zamani-Farahani and Henderson 2010; Ghadami 2012; Zaidan 2016; Zamani-Farahani 2016). An area's local culture (e.g. religious beliefs) is deemed a key factor in tourism development, where the misapprehension of the local cultural and religious heritage by planners or investors may result in residents exhibiting a negative attitude towards tourism development (Bilim and Özer 2016).

Traditionally, tourism has a close relation with religion, where the latter is an influential motivator for travelling (Fahim and Dooty 2014). Islam encourages tourism, allowing Muslims when travelling the option of not fasting during the fasting month of Ramadan, as well as combining and shortening prayers (Suid et al. 2017; El-Gohary 2020). Many types of tourism (e.g. sports, education, leisure, medical, and visiting relatives) are encouraged and compatible with Islamic teachings as long as they avoid involvement in any Islamic prohibited acts, such as prostitution, drinking alcohol, and doing drugs (Ghadami 2012; Suid et al. 2017; El-Gohary 2020). Furthermore, the Quran (Muslims' holy book) has mentioned a number of motives for Muslims to travel, such as social, historical, and cultural encounters, pilgrimage to holy areas (Saudi Arabia), contemplate the creations of God, and to obtain knowledge and mingle with others (Sindiga 1996; Jafari and Scott 2014; Musa et al. 2016; El-Gohary 2020). In addition, Islam's values encourage hosts to show proper hospitality and respect to tourists (Musa et al. 2016).

Islam does not oppose travelling or tourism development, but the possible effects of tourism on culture and Islam's traditions, customs and values could be perceived by some as threats which may influence the negative perception of tourism, particularly its socio-cultural impacts (Sindiga 1996; Mensah 2012; Zamani-Farahani and Musa 2012; Li 2013; Bilim and Özer 2016; Malik et al. 2017). People who are religious (conservative, have more concern for moral values and exhibit a greater traditional attitude) assess everything within an Islamic framework, suggesting that Islamic religiosity might negatively influence tourism perceptions, especially socio-cultural impacts (Zamani-Farahani and Musa 2012; Putra et al. 2016). Bilim and Özer (2016) noticed that recently some Muslim communities (including those with high Islamic beliefs) are showing better positive perceptions about the socio-cultural impacts of tourism.

When it comes to tourism operations/practices from an Islamic perspective, certain aspects need to be adhered to. First of all, there is the prohibition of alcohol and pork consumption and gambling, as Muslims view the first as a very offensive conduct (Musa et al. 2016; Suid et al. 2017; El-Gohary 2020). Secondly, the segregation of gender, where Islam calls for the non-mixing of males and females especially in public areas, believing that such gender mixing might lead to undesired consequences,- e.g. desires arousal and inappropriate conduct- (Suid et al. 2017; El-Gohary 2020). The dress code is also an important aspect in Islam, as men and women are expected to avoid wearing revealing clothes, which is considered unacceptable and offensive in many Muslim countries (Musa et al. 2016). To add more, they are advised to conservatively dress in public areas, whereas when visiting religious sites (mosques) women should wear an Islamic attire (Musa et al. 2016). Islam does not permit the act of displaying affection in public and Muslims are not allowed to be involved in adultery or visit areas where sexual permissiveness is available (Musa et al. 2016; Suid et al. 2017).

2.9. Socio-cultural affinity between Salalah's local community and festival's visitors

Conflicts and misunderstandings can result between tourists and the host community due to differences in customs, traditions, religious values, lifestyles, and behaviour, where such differences can determine the scale of the socio-cultural impacts related to tourism development (Andriotis 2000; Bello et al. 2017). As shown in Table 3, the majority of Salalah's visitors (87.4%) during the Al-Khareef season in 2019 were from Oman (from outside Dhofar region) and GCC countries - 70.5% and 16.9% respectively-(NCSI 2020a). Both main markets (i.e. Omanis and other GCC tourists) will be referred to in this research as *GCC tourists* as they (in general) share very close socio-cultural attributes. Underpinned by societal ties, common ethnicity, geographical proximity (Arabian Peninsula), common history, need to rebuild identity, and the notion of a single nation and culture, the GCC alliance (entity) between the six Arab Gulf countries (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE) was founded in 1981 (Al-Zamat 1998; Al Khouri 2010; Raad 2015; Cooperation Council for the Arab States of the Gulf, Secretariat General 2020). The aim of establishing the GCC is to build up relations and cooperation between GCC countries in the fields of finance, economics, customs, commerce, communications, culture, education, water resources, agriculture, etc. (Cooperation Council for the Arab States of the Gulf, Secretariat General 2020). Religion, language, and ethnicity play a notable role in cultural identities (Al-Zamat 1998). GCC societies share common, social (e.g. kinship, intermarriage, and social engagement), religious, and cultural heritage, where Islam, Arabic language, and tribalism play a role in GCC societies' social, cultural, and religious characteristics (Al-Zamat 1998; Al Khouri 2010; Al Gharaibeh 2015; Raad 2015; Abdulla 2016).

The GCC's ideological basis is shaped by Islam, where Islamic law constitutes the GCC countries political legitimacy and activity, formal foundation of governance, and legal system (Al-Zamat 1998). Language plays a significant role in creating a federalist connection, where, in the case of GCC countries, Arabic is GCC's main spoken language (Al-Zamat 1998). Common ethnicity between gulf citizens' tribes/populations and monarchies was a significant factor towards the foundation of the GCC, giving this part of the Arab world a distinct character (Al-Zamat 1998). Taking into account the above-mentioned factors, one of the research objectives is to identify whether the socio-cultural affinity between Salalah's local community and the festival visitors (GCC visitors) would contribute to a positive perception of the STF's socio-cultural perceptions, considering the cultural distance notion which claims that low cultural distance (cultural affinity) between the local hosts and guests would result in a positive perception.

2.10. Research contribution to knowledge

1) A new developing country's community perceptions of events tourism socio-cultural impacts

Up to 2012', the MENA region (Middle East and North Africa) has achieved a noteworthy growth in events, in terms of scope and numbers (Weber and Ali-Knight 2012). The development and improvement of the tourism infrastructure in the Arab world has become a main trend as an approach to support the growing range of successful cultural events and festivals (Weber and Ali-Knight 2012). Event tourism is considered as the key driver of tourism development in these destinations, especially in the rapidly growing and wealthy regions such as the Gulf Arab countries (Weber and Ali-Knight 2012), evidenced by winning the bid to host mega events (Dubai EXPO 2020 and FIFA World Cup 2022 in Qatar). Research on the Arab/Muslim world and its cultural context/phenomena has been neglected by western scholars for a long time (Reisinger and Moufakkir 2015). This negligence extends to leisure, tourism, and hospitality studies of the Arab-Muslim world, which has facilitated the continued prevalence of stereotypical images of the Arab-Muslim world - e.g. ignorance, lack of democracy, absence of modernity, gender discrimination, illiberal, and inhumane conditions, etc.- (Schønemann 2013; Semaan 2014; Reisinger and Moufakkir 2015). While there has been much research conducted on tourism's socio-cultural impacts, there is a need for this area of research to encompass other geographical destinations (Bello et al. 2017).

Most of these researches contradict the findings of each other which could be attributed to the nature of socio-cultural impacts being influenced by a destination's particular host-guest encounter (Bello et al. 2017). Tourism impacts are not perceived equally by all people, where they are likely to differ even with communities, which require further research on how various types of tourism affect local communities and subgroups (Fredline et al. 2002). Identifying the perceptions of a new developing country/community (i.e. Salalah's local community) towards event tourism's socio-cultural impacts allows a better understanding of how a developing country's community (particularly in Oman and to a limited extent neighbouring Arab Gulf communities) perceives event tourism's socio-cultural impacts.

2) Adapting a new measurement scale

As previously mentioned, most of the existing literature in relation to the local community perceptions of tourism impacts focused on developed countries and few focused on developing countries. This includes as well the instruments used to collect and measure perceptions, which are based on the characteristics and values of western communities (Farahani and Mohamed 2013). Therefore, it is vital when conducting any studies on residents to consider the relevance of the local context (Abdool 2002). As stated earlier, the three well-known measurement scales of festival social impacts (i.e. Delamere et al. 2001; Fredline et al. 2003; Small 2007) were designed based on Canadian and Australian communities, where they may not be capable of specifically measuring Salalah's local community perceptions of the STF's socio-cultural impacts due to social, cultural, and religious differences between Western and Arab-Muslim communities. Therefore, a new measurement scale (comprising new and modified items) was adapted to appropriately explore Salalah's local community perceptions of the STF's socio-cultural impacts.

3) Exploring Islam's role on the local community perceptions of events tourism's socio-cultural impacts

Islam is a comprehensive lifestyle which guides its follower's spiritual, social, political, and economic systems, where every life aspect is viewed from a religious perspective (Hammad et al. 1999). Even though religion and religiosity are considered two main factors which have an influence on behaviours in various social situations, limited research has been conducted to explore the relation between religion/religiosity and tourism impacts (Zamani-Farahani and Musa 2012). Zamani-Farahani and Musa (2012), reviewed 24 studies relating to religion and tourism, where they found that such studies focused on certain areas, such as religious tourism planning (e.g. pilgrimage), sacred sites interpretation and management, religious sites tourism impacts, religious tourism economic impacts, travel patterns & motivation of religious tourists, religious celebrations, and religious needs of tourists in the hospitality sector.

As Islam is Oman's official religion (Omanuna 2019; BBC 2020) and Omanis being the target population of this research, this prompted the examination of Islam's potential role in influencing the local community of Salalah's positive and negative perceptions of the STF's socio-cultural impacts.

4) Identifying the implications of cultural affinity between the local community and the festival visitors

The relationship between the host and tourists has been a vital aspect in the literature of tourism's socio-cultural impacts, where research mainly focuses on international tourism, and where there is a larger gap between hosts' and tourists' socio-cultural characteristics (Bello et al. 2017). Many theories of tourism encounters were founded on the basis of the Anglo-American experience, focusing on the interaction between the culture of developed country guests and hosts from a developing country (Moufakkir 2011). Most of the studies which studied cultural differences between the host community and tourists focused on how tourists are impacted as a result of cultural differences with the host community, rather than how cultural differences impact the host community, subsequently influencing their perception of tourism impacts (Soontayatron 2013; Zaidan 2016). The cultural differences between hosts and tourists are considered to be the most significant variable when it comes to tourism studies comparison (Fan et al. 2017). In reviewing 44 studies (see Table 8) related to residents/local community perceptions of events/tourism impacts, only six studies (Eshliki and Kaboudi 2012; Weaver and Lawton 2013; Dragicevic et al. 2015; Ismail and Swart 2015; Sharma and Gursoy 2015; Wang 2016) provided details on the type of tourists (i.e. domestic and/or international tourists) that a destination or event attracted. However, these studies did not clearly discuss how either the cultural distance or affinity between the host and the guests might influence their perceptions of events/tourism impacts. This research attempts to expand this area of research by determining the implications of the exchange relationship between the local community of Salalah and festival visitors (mainly from Oman and Arab Gulf countries) who share close social, cultural, and religious affinity on Salalah's local community perceptions of the STF's socio-cultural impacts.

Table 8: Studies reviewed in relation to events/tourism impacts perceptions		
1)	Events/tourism socio-cultural impacts perceptions	Ohmann et al. 2006; Cheng and Jarvis 2010; Balduck et al. 2011; Zamani-Farahani and Musa 2012; Winkle and Woosnam 2014; Domšić 2015; Dragicevic et al. 2015; Kim et al. 2015; Liu 2016; Mao and Huang 2016; Pérez and Bernal 2017.
2)	Events/tourism economic, social, and environmental impacts perceptions	Amenumey and Amuquandoh 2010; Mohammadi et al. 2010; Chen 2011; Viviers and Slabbert 2012; Ma et al. 2013; Brida et al. 2014; Guo et al. 2014; Remoaldo et al. 2014; Ismail and Swart 2015; Sharma and Gursoy 2015; Tichaawa et al. 2015; Üngüren et al. 2015; Garau-Vadell et al. 2016; Hashemi et al. 2016; Jani and Philemon 2016; Niekerk 2016; LV et al. 2017; Muresherwa et al. 2017; Özel and Kozak 2017; Yao and Schwarz 2017.
3)	Events/tourism development perceptions	Andereck et al. 2005; Chiang and Yeh 2011; Almeida-García et al. 2016; Figueroa and Rotarou 2016; Rasoolimanesh et al. 2016; Wang 2016.
4)	Events socio-economic impacts perceptions	Blosser 2009; Eshliki and Kaboudi 2012; Mensah 2012; Weaver and Lawton 2013; Erden and Yolal 2016; Mxunyelwa 2017.
5)	Events political impacts perceptions	Gursoy et al. 2017.

2.11. Contextual reflection on the research gaps

1) Fewer studies have focused on the local community perceptions of events socio-cultural impacts

While it could be said that there is an adequate number of studies conducted on tourism's social impacts, the number of studies done on events/festivals and their socio-cultural impacts on host communities is deemed limited/small and not well explored (Andriotis 2000; Fredline et al. 2003; Gursoy et al. 2004; Getz 2008; Karadakis and Kaplanidou 2012; Winkle and Woosnam 2014; Domšić 2015; Yolal et al. 2016; Collins and Cooper 2017). The lack of focus on events' socio-cultural impacts is attributed to it being less tangible in comparison to its economic impacts, thus measuring them is more difficult (Balduck et al. 2011). Events' social impacts may resemble other types of tourism impacts, yet they are more explicit than general tourism, which can be attributed to the profound relationship between the local community and the festival (Small 2007). Despite the existence of a limited number of studies (Chandel et al. 2016; Gutberlet 2016; Malik et al. 2017) conducted on the host community perceptions towards tourism impacts in Oman, events in their various forms were not included as part of the assessed tourism industry impacts.

2) Events and tourism impacts studies focused more on developed countries

The majority of studies carried out on local community perceptions of events/tourism impacts focused on developed countries and few on developing countries (Akkawi 2010; Mohammadi et al. 2010; Eshliki and Kaboudi 2012; Chili 2015; Perić 2018). Almeida et al. (2015) reviewed a large proportion of studies (76) related to residents' attitudes towards tourism impacts and found that the majority focused on a developed country, namely the USA. The scarcity of tourism impacts studies on developing countries indicates an issue, where not all tourism is alike, where factors that influence residents' perceptions are manifested differently from one community/country to another, as well as between developing and developed countries (Fredline

et al. 2006; Nunkoo and Gursoy 2012; Zamani-Farahani and Musa 2012; Zamani-Farahani 2016). This is ascribed to the differences of a community's distinctive traditions, cultural, and social structure that can cause different tourism effects (Akkawi 2010; Eshliki and Kaboudi 2012). Farahani and Mohamed (2013) pointed out that while the majority of countries in the Middle East share the same language and religion, yet there are studies related to tourist behaviour that cannot be generalised to all.

3) Lack of focus on Islam's role in local community perceptions of events' socio-cultural impacts

Religion is defined as an integrated system of practices and ideas, and it is considered vital in comprehending individuals and culture (Alfalih 2016; Cohen et al. 2016). Despite the fact that religion is among the main factors which influence behaviours on various social environments, minimum research has been done to identify the relationship between religion and tourism (Zamani-Farahani and Musa 2012; Shakona et al. 2015). Islam is the basis for Muslim nations' public and private life, where it is a "*comprehensive way of life*" providing guidelines which shape social, economic, moral, political, and spiritual life aspects (Fam et al. 2004; Mokhlis 2006; Ghadami 2012; Mabrouk 2013). In reviewing 107 studies (see Table 9) related to local community/residents' perceptions of events/tourism impacts, only three studies (Ghadami 2012; Zamani-Farahani and Musa 2012; Bilim and Özer 2016) examined religion's potential influence on the local residents/community perceptions of events/tourism impacts, yet they showed two main shortcomings in relation to this research gap. Firstly, they mainly focused on tourism, not events. Secondly, they were conducted on non-Arab communities (i.e. Turkish and Iranian), which are different from Omani/Arab Gulf communities, taking into account that events/tourism impacts are likely to differ from one country/community to another as aforesaid. Khaksari et al. (2014) stated that despite the large religious commonalities between non-Arab Muslim countries (e.g. Turkey, Iran, and Malaysia) and Arab countries, they are different when it comes to thinking, languages, values, and social structures, all of which have a significant influence on tourism development. Omanis from the local community of Salalah are the target population of this research, where Islam is Oman's major and official religion (Omanuna 2019; BBC 2020). Hence, in a local community (Salalah, Oman) where the majority are Muslims, it was essential to explore the extent of how much religion (i.e. Islam) might influence Salalah's local community perceptions of the STF's socio-cultural impacts.

Table 9: Studies reviewed in relation to events/tourism impacts perceptions		
1)	Events/tourism socio-cultural impacts perceptions	Brunt and Courtney 1999; Delamere 2001; Delamere et al. 2001; Fredline et al. 2003; Small et al. 2005; Fredline et al. 2006; Ohmann et al. 2006; Small and Edwards 2006; Small 2007; Grosbois 2009; Cheng and Jarvis 2010; Deery and Jago 2010; Balduck et al. 2011; Ghadami 2012; Zamani-Farahani and Musa 2012; Soontayatron 2013; Woosnam et al. 2013; Jafari and Scott 2014; Jönsson and Lewis 2014; Winkle and Woosnam 2014; Domšić 2015; Dragicevic et al. 2015; Hiller and Wanner 2015; Kim et al. 2015; Fairley et al. 2016; Gutberlet 2016; Imbeah et al. 2016; Kamarudin and Ismail 2016; Liu 2016; Mao and Huang 2016; Zaidan 2016; Bello et al. 2017; Pavluković et al. 2017; Pérez and Bernal 2017; Ribeiro et al. 2018.
2)	Events/tourism economic, social, and environmental impacts perceptions	Fredline 2000; Fredline and Faulkner 2000; Fredline and Faulkner 2002; Easterling 2004; Ntloko and Swart 2008; Ritchie et al. 2009; Sharma and Dyer 2009; Amenumey and Amuquandoh 2010; Getz 2010; Mohammadi et al. 2010; Chen 2011; Chia-Yun 2012; Karadakis and Kaplanidou 2012; Viviers and Slabbert 2012; Li 2013; Ma et al. 2013; Brida et al. 2014; Guo et al. 2014; Remoaldo et al. 2014; Sharpley 2014; Chan 2015; Homsud and Promsaard 2015; Sharma and Gursoy 2015; Tichaawa et al. 2015; Üngüren et al. 2015; Garau-Vadell et al. 2016; Hashemi et al. 2016; Jani and Philemon 2016; Negruşa et al. 2016; Niekerk 2016; LV et al. 2017; Muresherwa et al. 2017; Özel and Kozak 2017; Yao and Schwarz 2017; Vij et al. 2019.
3)	Events/tourism development perceptions	Andriotis 2000; Hasse 2001; Abdool 2002; Kim 2002; Sirakaya et al. 2002; Andereck et al. 2005; Cordero 2008; Kruja and Hasaj 2010; Moyle et al. 2010; Chiang and Yeh 2011; Chien et al. 2012; Khaksari et al. 2014; Lekaota 2014; Stylidis et al. 2014; Wright 2014; Bilim and Özer 2016; Almeida-García et al. 2016; Figueroa and Rotarou 2016; Rasoolimanesh et al. 2016; Setokoe and Kariyana 2016; Hammad et al. 2017; Rojulai et al. 2018.
4)	Events/tourism economic impacts perceptions	Janeczko et al. 2002; Kim and Petrick 2005; Nkemngu 2014; Maguire and Hanrahan 2017.
5)	Events socio-economic impacts perceptions	Buch 2006; Blosser 2009; Eshliki and Kaboudi 2012; Mensah 2012; Weaver and Lawton 2013; Chili 2015; Hung 2015; Erden and Yolal 2016; Atci et al. 2016; Mxunyelwa 2017.
6)	Events political impacts perceptions	Gursoy et al. 2017.

4) Famous measurement scales were designed based on western communities

Well-known measurement scales of events' social impacts developed by Delamere et al. (2001), Fredline et al. (2003) and Small (2007) were based on western communities (i.e. Canadian and Australian), where socio-cultural differences are likely to occur. Thus, applying such scales on Salalah's local community might not be fully viable to explore and understand how they perceive the socio-cultural impacts of the STF due to social, cultural, and religious differences between both Western and Arab-Muslim communities. As a result, a new measurement scale was adapted for this research to explore Salalah's local community perceptions of the STF's socio-cultural impacts. Research indicates that culture is deemed the most significant variable on how people behave (Benaïda and Arif 2013). Culture which is considered as a comprehensive way of living for people, does not have a universal definition, but it includes customs, language, shared beliefs, traditions, norms, values, symbols, religion, art, science, law, and morals, etc. (Arowolo 2010; Jariya 2012; Mabrouk 2013).

Chapter Three: Research design

3.0. Introduction

Chapter three focuses on the research design by providing detailed information on the research philosophy (Pragmatism), methodology (exploratory sequential mixed methods), sampling procedures, and data collection methods in both qualitative and quantitative phases. This chapter as well provides justification for adapting a new measurement scale and explains the steps followed to test its validity and reliability. The ethical measures that were followed when collecting data for both phases are also explained in this chapter.

3.1. Research philosophy

A research philosophy aims to explain the development & nature of knowledge when conducting a research project (Xin 2015). A research philosophy is considered essential, because the way a researcher views the world will have an influence on their research, where this relationship is established through research paradigms (Xin 2015). In research there are four common worldviews: constructivism, post-positivism, pragmatism, and transformative (Hall 2013). Selecting a research philosophy depends on the research purpose and questions; whereas pragmatism emphasises how things can create a difference (Hall 2013; Shannon-Baker 2016). In this research, Pragmatism was adopted as the research philosophy.

3.1.1. Pragmatism

Pragma is a Greek word meaning action, deed or work, and this where the term *Pragmatism* is derived from (Pansiri 2006; Given 2008; Kalolo 2015). Defining Pragmatism from an etymological perspective entails an approach which is action-oriented/practical in providing solutions for existing issues and problems (Kalolo 2015). Pragmatism is considered true as an ideology when it works, especially when promoting justice, freedom, and equity, as well as providing society with practical consequences (Gray 2013). In Pragmatism, there is no universal and/or certain knowledge, not only does it refuse absolutism's structures and narrow restrictions, but it provides a grounded approach which advocates a variety of viewpoints regarding a phenomenon (Kalolo 2015). Pragmatism is not related to any philosophical reality and system, where the researcher has the freedom to select the procedures, methods, and techniques (both quantitative and qualitative) that best suit the research questions, objectives, and needs, providing the researcher with various assumptions, methods, forms of data collection/analysis, and worldviews (Small 2007; Creswell 2014; Li 2013; Žukauskas et al. 2018). In addition, Pragmatism enables the researcher to obtain a more complete comprehension of human phenomena and to be free from practical and mental restrictions (Li 2013).

Ontology can be defined as the assumptions of reality's nature, where Pragmatism admits external reality, meaning that there is no solo reality, as individuals select their explanations/interpretations that are best for the wanted outcomes (Li 2013; Kivunja and Kuyini 2017; Kaushik and Walsh 2019). Epistemology is defined as the assumptions of the way we understand the world and obtain knowledge, as well as the connection between the known and the knower (Kaushik and Walsh 2019). With regards to epistemology in Pragmatism, data is collected through what the researcher considers to be appropriate (what works) in order to address the research questions utilising both objective (in terms of data collection and analysis) and subjective (researcher's own research reflections) points of views (Li 2013; Kivunja and Kuyini 2017). In terms of methodology (best methods to acquire knowledge of the world), researchers adopting pragmatism prefer to use a combination of qualitative and quantitative data-mixing both into the research- (Li 2013; Shannon-Baker 2016; Kivunja and Kuyini 2017; Kaushik and Walsh 2019).

In Pragmatism, data mixing (qualitative and quantitative) in one study is not only viewed from a legitimate point of view, but necessary in certain situations (Gray 2013). Truth in Pragmatism embraces the central notion of "*what works*" in order to offer the best understanding answers for the research problem and questions instead of choosing between constructivist or positivist/post-positivist paradigms (Given 2008; Creswell 2014; Brierley 2017). Knowledge from a pragmatists' perspective is believed to stem from actions, interactions, consequences, and situations, where individuals experience the consequences of such actions to make use of the knowledge to address consequent problems (Creswell 2014; Kalolo 2015). Therefore, obtaining essential knowledge to solve problems requires interaction (Kalolo 2015).

During the 1970s, Pragmatism managed to regain some of its acceptance, which is accredited to its ability to provide those who are applying mixed methods and approaches an epistemological justification (Gray 2013). A mixed methods approach should be thoughtfully adopted by selecting and integrating results of suitable methods that would answer the research questions (Brierley 2017). Pragmatism is generally deemed the foundation, appropriate paradigm, and philosophical partner of mixed methods research, supporting single studies use of both quantitative and qualitative methods in order to achieve better research data (Pansiri 2006; Small 2007; Denscombe 2008; Kwok 2012; Morgan 2014; Kalolo 2015; Brierley 2017).

Complementarity is regarded as Pragmatism's power, as one methodology's weakness is complemented by the other methodology's strengths (Kalolo 2015). Pragmatism provides the researcher with a set of assumptions regarding inquiry and knowledge which supports the mixed methods approach and differentiates it from purely qualitative approaches (constructivism) and purely quantitative approaches - Post Positivism philosophy - (Denscombe 2008; Hall 2013). The transformative paradigm focuses mainly on marginalised groups (e.g. minorities, disabled people, the poor, and women), which confines its use on only a minor subset of social research, where for mixed methods, transformative is not deemed as the suitable paradigm (Hall 2013).

In Pragmatism, a research problem and questions are considered as the key elements which determines the best quantitative and qualitative methods to utilise (Small 2007; Creswell 2014). The research problem and questions of this research are primarily set to explore Salalah's local community perceptions of the STF's socio-cultural impacts. To achieve this aim, a new measurement scale was adapted through the exploratory sequential mixed methods approach, where the first qualitative phase informed the design of the second quantitative measurement scale (Greene et al. 1989; Creswell and Clark 2007; Creswell 2009). Therefore, Pragmatism is deemed the most appropriate philosophical approach for this research since it allows the use of both qualitative and quantitative methods in order to best answer the research problem and questions (Small 2007; Creswell 2014; Li 2013; Žukauskas et al. 2018) related to the Salalah's local community perceptions of the STF socio-cultural impacts. Without this approach (i.e. mixed methods) it would be difficult to properly measure (and may potentially compromise the research data quality) the local community perceptions of the STF's socio-cultural impacts since the three measurement scales (i.e. Delamere et al. 2001; Fredline et al. 2003; Small 2007) were based on western communities, prompting a new measurement scale to be tailored for this research context.

3.2. Research methodology

Research is described as an organised investigation/study that is making something that is unknown known, or finding an answer to a problem (Hughes 2006; Veal 2006). Research methodology is defined as the approach of systematically solving a research problem where the researcher follows several principals/guidelines in order to study the research problem whilst using rationales to determine which steps are selected (Kothari 2004; Whyte 2016). Research methodologies are categorised into qualitative, quantitative, and mixed methods (Jennings 2005; Small 2007; Matthews and Ross 2010; Richards 2010; Creswell 2014; Wright 2014). None of these approaches are considered superior to the others and all are deemed valid and capable of contributing to social science research (Andriotis 2000). The influence of social scientists' discussions over these research approaches has reached tourism and hospitality disciplines (Kwok 2012).

Both qualitative and quantitative research methods are suitable for different types of research problems, where some questions could not be answered through a qualitative method, whereas other questions also cannot be answered by quantitative methods (Griffiths 2011). Hence, the decision on which approach to adopt should be determined based on the type of data intended to be collected, in order to address the research problem and questions (Matthews and Ross 2010; Griffiths 2011). Some researchers involved in the quantitative vs. qualitative debate seem to mistake research methods justification (Johnson and Onwuegbuzie 2004). The main distinction between both quantitative and qualitative methods is that the first utilises structured numerical data for collection and analysis in order to achieve statistical generalisations, while the latter follows a qualitative data analysis (reasonably unstructured) to reach analytic generalisations (Veal 2006; Onwuegbuzie and Collins 2007; Matthews and Ross 2010; Kumar 2011). Moreover, quantitative researchers argue that results acquired from qualitative research are considered unreliable and vague without statistical meaning (Andriotis 2000). On the other hand, mixed methods research comprises both quantitative and qualitative methods in terms of data collection and analysis, where it has the ability to provide further in-depth exploration of a topic, while at the same time understanding the relationship between variables in a single study (Small 2007). In this research, an exploratory sequential mixed methods approach (methodology) was followed. The following sections will provide detailed information on the purpose and benefits of utilising this type of methodology.

3.2.1. Mixed methods

Mixed methods is defined as a research where qualitative and quantitative methods, analysis, languages, concepts or inference techniques are mixed or combined in one single research (Johnson and Onwuegbuzie 2004; Teddlie and Tashakkori 2010). The history of mixed methods dates back to Campbell and Fiske (1959 cited by Symonds and Gorard 2008) where they used different types of quantitative methods in a single study and referred to their research as a multi-method/trait. Moreover, Webb et al. (1966 cited by Symonds and Gorard 2008) formalised the concept of triangulation, drawing on a number of advantages, such as enhancing research data validity and reducing the limitations and bias in the case of using just one method (Symonds and Gorard 2008). The main aim of using a mixed methods research is not to substitute qualitative or quantitative approaches, but is realising that both qualitative and quantitative methods have weaknesses and strengths, and by combining both methods, the strengths of one method will compensate for the limitations, biases, and weaknesses of the other (Johnson and Onwuegbuzie 2004; Small 2007; Redzuan and Gill 2009; Kwok 2012; Li 2013; Kapuscinski 2014).

The utilisation of mixed methods (comprising the techniques of both qualitative and quantitative data collection and analysis -sequentially or concurrently-) enables the researcher to answer the research questions without confining researchers' options, and then the researcher can build inferences and integrate results in a single study, where the research design may include philosophical assumptions and theoretical frameworks (Johnson and Onwuegbuzie 2004; Pansiri 2006; Small 2007; Symonds and Gorard 2008; Matthews and Ross 2010; Jennings 2012; Hall 2013; Creswell 2014; Lekaota 2014; Rodrigues 2016; Sweeney and Goldblatt 2016; Whyte 2016; Molina-Azorin and Font 2016; Brierley 2017). Moreover, a great number of researchers showed a preference of using mixed methods in order to solve and understand research (complex) problems, form a comprehensive overview of a phenomenon, as well as expanding the scope, breadth power and depth of evidence/understanding (Symonds and Gorard 2008; Teddlie and Tashakkori 2010; Kwok 2012; Li 2013; Creswell 2014). In mixed methods, the triangulation of methodologies, epistemologies or methods helps to improve research validity and reliability (Symonds and Gorard 2008; Li 2013; Whyte 2016). In addition, the practicality of mixed methods enables the researcher to freely select all available methods to address a certain problem (Li 2013).

Two prime decisions should be considered when deciding upon a mixed methods design. Firstly, whether or not the researcher tends to follow one leading paradigm and secondly if the mixed methods phases will be sequential or concurrent (Johnson and Onwuegbuzie 2004). Findings obtained from a mixed methods approach at a certain point should be combined or mixed -e.g., sequentially, the qualitative phase informing the quantitative one or concurrently when both qualitative and quantitative findings are combined during interpretation- (Johnson and Onwuegbuzie 2004).

Johnson and Onwuegbuzie (2004) devised a model consisting of eight separate steps for mixed methods research as follows:

- 1) Define research questions.
- 2) Determine the appropriateness of mixed methods design.
- 3) Apply the mixed methods design.
- 4) Data collection.
- 5) Data analysis.
- 6) Data interpretation.
- 7) Data legitimization.
- 8) Writing a final report.

In terms of mixed methods designs, Creswell (2014) discussed three core designs:

- 1) Explanatory sequential: a project of two phases, where the quantitative data of phase one is collected and analysed. The quantitative results (data) are then utilised to build on or plan the second qualitative phase.
- 2) Exploratory sequential: a project of two phases, where the qualitative data of phase one is collected and analysed. The qualitative results (data) are then utilised to build on or plan the quantitative second phase.
- 3) Convergent: the collection and analysis of both the qualitative and quantitative data are done separately; subsequently a comparison between the two datasets is conducted to further comprehend the research problem.

According to Greene et al. (1989), mixed methods have five significant purposes/benefits as follows:

- 1) Expansion: expanding an inquiry's extent and range through the utilisation of various methods for various inquiry elements.
- 2) Initiation: identify contradictions that help to reframe the research questions.
- 3) Development: make use of one method's existing findings to help in developing another method.
- 4) Triangulation: the combination of several data sources, investigators, methods, and research theory in a study.
- 5) Complementarity: the use of one method's findings to elaborate, clarify, enhance, and illustrate the other method's results.

In recent years, there has been rising attention and recognition towards the advantages of mixed methods in tourism research, suggesting that mixed methods will help researchers to better understand very complex social phenomena and enhance the credibility of tourism research (Pansiri 2006; Li 2013). Using mixed methods in hospitality and tourism research has a number of advantages; namely the ability of qualitative research to assist quantitative research in terms of theoretical background and hypotheses generation (Kwok 2012). Moreover, mixed methods allow researchers to better understand the cultural and social implications of tourism on the society, as well as obtain a variety of data while achieving high levels of reliability and validity (Li 2013). Molina-Azorin and Font (2016) reviewed a substantial number of articles (468) in the *Journal of Sustainable Tourism* published between 2005-2014. They found that 178 of those studies were qualitative, 154 quantitative, and 56 utilised mixed methods. With regards to the purpose of utilising mixed methods, expansion (55.4%) topped the list, followed by development (33.9%), complementarity (16.1%), and triangulation (3.6%). Most tourism articles which adopted mixed methods approach followed a sequential design by collecting qualitative data to devise a quantitative instrument, whereas studies done on residents' tourism impacts and their perceptions generally included a descriptive and exploratory research design (Akkawi 2010; Nunkoo et al. 2013).

The exploratory sequential mixed methods approach is a form of mixed methods which includes two separate phases of data collection and analysis, where the qualitative data collection and analysis (phase one) are first conducted and then followed by a quantitative data collection -phase two- (Creswell 2009). The exploratory sequential mixed methods design is considered to be a useful approach in the cases of scale development (built on qualitative data), non-availability of instruments/measures, and identifying essential variables and scales types (Creswell and Clark 2007; Creswell 2009). Research questions are the main motive used to follow a mixed methods research, where methods are determined based upon of these formed questions (Clark and Badiee 2010). Research is carried out to answer questions, which is the focal aspect of all research approaches, where many research questions are better and comprehensively answered through the solutions of mixed methods (Johnson and Onwuegbuzie 2004; Clark and Badiee 2010).

The main purpose of selecting the exploratory sequential mixed methods in this research is to answer the research questions and objectives through adapting a measurement scale (development purpose). A new measurement scale was deemed necessary to this research due to the non-availability of measurement scales bespoke to Arab-Muslim communities in general (and Salalah's local community in particular), which can effectively measure the phenomenon researched. To achieve this purpose, the first qualitative phase method was intended to inform the design of the second quantitative phase (adapting a new measurement scale). The adaptation of a new measurement scale is deemed essential for this research, where without the local community inputs, it would be difficult to obtain data related to the phenomenon of interest (i.e. exploring local Salalah's local community's perceptions of the STF's socio-cultural impacts).

3.3. Data collection methods

In research, data collection is categorised as primary and secondary (Given 2008; Kumar 2011; Walliman 2011). Determining the type of data relies on certain factors, such as research objectives, resources, time limitations, and researcher's skills (Kumar 2011; Salhin et al. 2016). Primary data can be described as the researcher's direct and first-time collection of original data through various forms, such as consumer panels surveys, observations, and interviews (Kothari 2004; Matthews and Ross 2010; Kumar 2011; Salhin et al. 2016). Primary data is considered to be the fastest and first in terms of recording a situation, by providing information on almost any life aspects and its surroundings, where without it (i.e., reordered data) it will be challenging to convey the facts to others, as well as making the simplest phenomenon meaningful (Walliman 2011). Secondary data on the other hand is the data which is already available, by being previously collected, analysed, interpreted, and recorded by others, which has the benefit of saving money, effort, and time (Kothari 2004; Given 2008; Matthews and Ross 2010; Walliman 2011; Timothy 2012; Bacon-Shone 2015).

Secondary data can be obtained through private and public archives, historical documents, magazines, official records/statistics, reports, bulletins, trade/technical journals, newspaper articles, and books (Kothari 2004; Given 2008; Zhong et al. 2008; Walliman 2011).

In exploratory sequential mixed methods, data is collected and analysed in two separate phases, qualitative then quantitative (Creswell 2009). In this research, primary data was collected for both phases, where qualitative data was obtained through telephone semi-structured interviews (phase one) followed by an online survey (i.e. Questionnaire) in the second quantitative phase (the following sections will provide further information on these instruments). The utilisation of a qualitative inquiry by researchers' can particularly assist in scales development, where the data analysed from interviews helps to inform the design of the survey for larger samples (Rowan and Wulff 2007). To add more, utilising qualitative interviews prior to conducting surveys provides essential data on participants, and identify hypotheses and concepts which can enrich the research quality (Rowan and Wulff 2007). Small (2007) carried out research for a doctorate thesis in order to understand the perceptions of two Australian communities towards music festivals' social impacts. The research followed a mixed methods methodology, where focus groups and semi-structured interviews were utilised in the first qualitative phase and questionnaires in the second quantitative phase. Small (2007) adopted the mixed methods design for two purposes: to develop a questionnaire through qualitative methods (i.e. focus groups and semi-structured interviews), and use qualitative data that is complementing the quantitative data.

3.3.1. Qualitative data collection methods

Qualitative research relies carefully on defining concepts, variables, and words; and examining the correlations between them (Getz 2007; Walliman 2011). In behavioural sciences, qualitative research is deemed important, where it aims to understand how reality is perceived and interpreted by people through words (writing or speech), as well as understanding the motives of their actions (behaviour) which makes them dislike or like a certain thing (Kothari 2004; Kim 2013). Qualitative methods are selected to explain and describe a phenomenon as precisely and wholly as possible, where explanations and descriptions match (as close as possible) the actual world (Given 2008). Researchers utilising qualitative approaches can examine in-depth concepts from the participants' own words, which works as a connection between in-depth findings, theory, and practice (Matthews and Ross 2010; Soontayatron 2010). The researcher in qualitative studies collects several data forms spending a long period of time gathering information, where in quantitative methods qualitative data is deemed smaller as the intention is to gather extensive information from a small sample (Creswell 2014).

Qualitative methods are recognised for being flexible (researcher’s freedom in relation to order and structure) where they do not have predetermined guidelines (as in the case of quantitative methods), as the researcher using this method is more interested in obtaining a wider picture of the domain (Kumar 2011; Bacon-Shone 2015). Qualitative methods have less of a focus on standardised methods and instruments (non-quantitative form) compared to quantitative methods and data (Kothari 2004; Given 2008). The researcher in qualitative research is closely situated to real life and raw words, where the researcher plays a more profound role in all research stages (Given 2008).

Researchers using qualitative methods are interested in meanings (not numerical analysis), by understanding how people experience events and how they view the world (Getz 2007; Griffiths 2011). Qualitative research has the ability to obtain a closer perspective of the people that are being studied in terms of their beliefs, attitudes, values, behaviour, accounts, opinions, stories, experience, norms, actions, and how they view events (Andriotis 2000; Kothari 2004; Getz 2007; Matthews and Ross 2010; Griffiths 2011). In addition, concepts which might be difficult to measure and record, such as happiness, friendship loyalty, and affluence are detectable through qualitative methods (Walliman 2011). Table 10 illustrates the different types of qualitative data collection methods.

Table 10: Types of qualitative data collection methods		
No.	Type	Description
1	Qualitative observation	The researcher taking field notes (semi structured or unstructured) at a research site on individuals’ activities and behaviour.
2	Qualitative interviews	Researcher conducting interviews, usually unstructured (often open-ended questions) to obtain participants’ opinions and views through different forms, such as telephone interviews, face-to-face interviews, or focus groups.
3	Qualitative documents	The researcher gathers qualitative documents, such as private documents (e.g. e-mails, letters) or public documents (official reports or newspapers).
4	Qualitative audio & visual materials	e.g. e-mails, text messages, videotapes, photographs, digital archives, living stories, and any sound materials, etc.
Sources: Getz 2007; Matthews and Ross 2010; Richards 2010; Creswell 2014.		

In this research, the first qualitative phase of the exploratory sequential mixed methods utilised telephone semi-structured interviews through convenience sampling. The following sections provide further details on interviews, semi-structured interviews, telephone interviews, and qualitative sampling. Section 3.5 provides further details on the process, purpose, and benefits of selecting this type of qualitative data collection method.

3.3.1.1. Interviews

Brinkmann and Kvale (2007, p.2) describe an interview as *“the researcher asks about, and listens to, what people themselves say about their lived world, about their dreams, fears and hopes; hears their views and opinions in their own words; and learns about their school and work situation, their family and social life”*. When the aim is to research a sensitive and complex topic, interviews are considered to be the most suitable method to elicit in depth information, as the interviewer has the option to probe, repeat, and explain difficult questions to interviewees (Kumar 2011). Interviews help to better facilitate the examination and understanding of people’s perceptions, feelings, emotions, values, behaviour, beliefs, attitudes, knowledge, and decision making regarding different phenomena (Darlington and Scott 2002; Griffiths 2011; Hennink et al. 2011; Bolderston 2012; Wright 2014; Xin 2015).

Moreover, interviews are employed to draw on thorough data of particular research themes, offering meaningful rich, and deep data that is providing an insight on how people rationalise their opinions, joy, and troubles (Claiborne 2010; Matthews and Ross 2010; Griffiths 2011; Kumar 2011; Kim 2013; Wright 2014). Interviews in tourism research are progressively growing due to their capability of identifying an array of views on the complex and fast changing nature of people’s lives, as well as addressing issues in a rich and deep way which might not be possible to obtain through quantitative methods (Jennings 2005; McGehee 2012). Despite interview benefits, they can pose a number of limitations. Interviews can become expensive and time consuming especially if participants are geographically scattered (Kumar 2011). The quality of data extracted from the interview depends on the quality of the interviewee and interviewer interaction that might differ significantly depending on the interviewer’s skills (Kumar 2011). There is also the possibility of the researcher’s bias when interpreting responses (Kumar 2011). Table 11 provides an explanation of the different types of interviews.

Table 11: Interview types		
No.	Type	Definition
1	Structured or standardised interviews	Interviewer asks every respondent the same questions (similar to questionnaire questions), which are firmly structured in the same way where answers might be in a closed format. Questions included in this type of interviews are planned in advance.
2	Semi-structured interviews	A number of open-ended and standardised questions covering a topic which a researcher is investigating to gain more details. In this type of interviews, the interviewer can make use of prompts and cues when interviewees provide a brief answer or face difficulties responding to a question. Moreover, the interviewer can probe interviewees so they can elaborate on their responses.
3	Unstructured or in-depth interviews	This type of interview is followed when the aim is to know about a particular topic where there is no beforehand plan/expectations or structure on how the interview will progress. The relationship between the interviewer and interviewees is paramount, as subsequent questions in unstructured or in-depth interviews come according to interviewees former responses.
Sources: Mathers et al. 2002; Neville 2005; Jennings 2005; Given 2008; Fox et al. 2010; Walliman 2011; Kim 2013; Wright 2014; Xin 2015.		

3.3.1.2. Semi-structured interviews

Semi-structured interviews are a more flexible type of structured interviews, where they include a number of open and standardised questions that a researcher attempts to cover in relation to the research topic (Mathers et al. 2002; Payne and Payne 2004; Walliman 2011; Alshenqeeti 2014). They are deemed (i.e. semi-structured interviews) suitable methods, especially if it is essential to comprehend interviewees' concepts, beliefs, and opinions regarding a certain situation or issue related to the research objectives (Kim 2013; Wright 2014). Moreover, semi-structured interviews are specialised to elicit thorough and detailed data, especially when the topic is not well understood, sensitive, and complex (Matthews and Ross 2010).

While having specified questions, semi-structured interviews have the flexibility of questions with an ordering and wording; where the researcher uses a pre-arranged list to guide interviewees through all the required areas to be covered and the researcher is keeping track of the interview parameters while probing responses (Small 2007; Soontayatron 2010; May 2011; Li 2013; Alshenqeeti 2014; Wright 2014). To continue, the researcher can further detail, expand, elaborate, clarify, and probe participants' responses/opinions, as well as allowing interviewees to respond in their own way, unlike structured interviews (Mathers et al. 2002; Payne and Payne 2004; Jennings 2005; Matthews and Ross 2010; Soontayatron 2010; May 2011; Kim 2013; Alshenqeeti 2014; Xin 2015). Interviewees' freedom to voice their in-depth opinions (in semi-structured interviews) enables the researcher to establish trust with them, consequently obtaining a rich range of data (Soontayatron 2010; Li 2013). Another advantage of semi-structured interviews is enhancing qualitative data's comparability and reliability, where questions and topics can be prepared in advance which boosts the interviewer's confidence, while interviewees' perceptions are provided instead of the interviewer's viewpoint being imposed (Li 2013).

3.3.1.3. Telephone interviews

Pencil and paper personal interviewing and mail surveys have been for many long years the common methods of surveying, where the first is conducted with interviewers and the latter is self-interviewing (Lee 2011). As telephones have become more common in houses, telephone surveys became as well a regular method of data collection (Lee 2011). Telephone interviews, which can obtain rich data, have been utilised to gather qualitative data, where the researcher contacts respondents via telephone, particularly when data has to be collected in a short period of time (Kothari 2004; Given 2008; Bhattacharjee 2012; Block and Erskine 2012). Telephone interviews will save the interviewer the hassle of traveling to reach participants, making it faster when compared to face-to-face interviews (Kothari 2004; Walliman 2011).

Telephone interviews manage to gain a higher response rate (compared to mailing interviews), as recordings can be made without participants being embarrassed (Kothari 2004). Moreover, conducting interviews via telephone is cheaper in comparison to face to face interviews and recalls are economical and easy (Kothari 2004). Several similarities between face-to-face and telephone surveys exist to which increasing evidence is showing that telephone interviews can become productive in comparison to others traditional methods (Block and Erskine 2012; Bolderston 2012). While telephone interviews might not have the aspect of visual communication with interviewees, interviewers can assist interviewees and complex questionnaires can be used in this type of interview (de Leeuw 2008).

Since telephone interviews suffer from the absence of visual cues, despite the importance of intonation and voice cues, questions have to be short and specific (Kothari 2004; de Leeuw 2008; Walliman 2011). Rapport, trust, and participants' full attention are among the limitations encountered when employing telephone interviews (Given 2008). In regards to the convenient aspect of telephone interviews, some interviewees might be shy to speak in front of the interviewer (e.g., face-to-face interview), where the social pressure is minimised in telephone interviews, making interviewees feel more comfortable to express their views, and consequently rich data can be obtained (Given 2008; Bolderston 2012; Farooq and De Villiers 2017). In addition, telephone interviews enable the researcher to record the interview and make unobstructive notes which allows the conversation flow to happen more naturally (Kothari 2004; Lechuga 2012).

3.4. Qualitative sampling method

Sampling strategies in research are generally divided into probability/random and non-probability/non-random. Table 12 provides further information on the definition and types of both sampling methods.

Table 12: Sampling methods			
No.	Strategy	Definition	Types
1	Probability/ Random	Sampling techniques where a sample in a population has an equal opportunity (non-zero) of being selected.	1- Simple random sampling. 2- Systematic sampling. 3- Cluster sampling. 4- Stratified sampling. 5- Area sampling. 6- Double sampling.
2	Non-probability/Non-random	Sampling techniques where a sample has a zero or not known opportunity of being selected.	1- Convenient sampling. 2- Snowball sampling. 3- Judgemental/purposive sampling. 4- Quota sampling. 5- Matched Sampling. 6- Genealogy Based Sampling. 7- Voluntary Sampling. 8- Expert sampling.
Sources: Neville 2005; Mokhlis 2006; Fricker 2008; Kumar 2011; Lee 2011; Bhattacharjee 2012; Creswell 2014; Xin 2015; Alfalih 2016; Alvi 2016; Kabir 2016; Salhin et al. 2016; Sharma 2017; Etikan and Bala 2017.			

3.4.1. Semi-structured interviews sampling

In exploratory sequential mixed methods, data is collected and analysed in two separate phases (qualitative then quantitative), where each phase has its own sampling procedure, making sampling in mixed methods more difficult than one method studies (Onwuegbuzie and Collins 2007; Creswell 2009). Convenience sampling, which is used in exploratory and theoretical studies, is a non-random sampling where a number of the population is conveniently selected by the researcher according to particular criteria, such as accessibility, proximity, time availability, and volunteer readiness to take part in a study (Teddlie and Yu 2007; Given 2008; Lee 2011; Walliman 2011; Bhattacharjee 2012; Farrokhi and Mahmoudi-Hamidabad 2012; Emmel 2013; Yao and Schwarz 2017). Convenience sampling is commonly used in social sciences, which showed its usefulness in studies related to the perceptions and attitudes of tourism (Monterrubio and Andriotis 2014). Robinson (2014) states that one of the approaches followed to justify the use of convenience sampling in qualitative research, is to geographically and demographically limit generalisation to the local area.

3.5. Conducting telephone semi-structured interviews

In this research, the main aim of the qualitative phase (i.e., semi-structured interviews) in the exploratory sequential mixed method approach was to inform the design of the new measurement scales -development purpose- (Greene et al. (1989), where interviewees' inputs would assist in this regard. Telephone semi-structured interviews were selected to save time and convenience. This is essential due to the nature of the methodology followed, where qualitative data is initially collected and analysed, then followed by quantitative data collection and analysis- (Creswell 2009). To continue, telephone semi-structured interviews were conducted while the researcher was in the UK, whereas the second quantitative phase (online survey) was conducted while the researcher was in Oman. Time efficiency and cost effectiveness are two main benefits that telephone interviews bring, hence, being used more frequently (Given 2008; Block and Erskine 2012).

The researcher conducted 12 semi-structured interviews conducted via *WhatsApp*. Utilizing this application (i.e. WhatsApp) allowed the researcher to access different experiences and resources without a significant cost (i.e. free calls) and time issues related to traveling to different location (Mathers et al. 2002; Kothari 2004; de Leeuw 2008; Given 2008; Walliman 2011; Block and Erskine 2012; Bolderston 2012; Lechuga 2012). Prior to taking part in the interview, each selected interviewee was provided with the research information and consent sheets as part of the research ethics, thus ensuring that the participants were able to give informed consent (Section 3.10 provides more information on the ethical procedures in this research). This was done by the researcher sending invited interviewees a participation message (via WhatsApp) that had the information and consent sheets attached. Informed consent was confirmed by the participants replying to the invitation message (via WhatsApp) stating their understanding of the interview and their consent to participate. The interviewees were selected through convenience sampling, while taking into account the target sample criteria: Omani, 18 years old or above, minimum one year residency in Salalah, and had visited the MEC in the last three years. The 12 interviewees represented different demographic backgrounds in relation to age (18-24 years old and 25-34 years old), marital status (married and not married), education (higher education, e.g. diploma, bachelor and masters and low education, e.g. high school diploma-) and occupation (working in either the public or private sectors, not working/seeking a job and running their own business). According to Guest et al. (2006 cited by Onwuegbuzie and Collins 2007), 12 participants is considered to be the minimum sample size for interviews.

The rationale of adopting convenience sampling is due to the purpose of the first qualitative phase as well as saving time. To explain more, the qualitative data obtained through telephone semi-structured interviews is not intended to complement or expand on the quantitative data, but to inform the adaptation of the new measurement scale. This is done by assisting the researcher to determine which items/questions from the three measurement scales (by analysing interviewees' responses) are to be included in the new measurement scale and to identify new items specifically related to the context of the STF's socio-cultural impacts that were not identified in the three measurement scales.

To further describe the semi-structured interviews process in the first qualitative phase of this research, the two aspects of semi-structured interviews (i.e. structured and unstructured questions) were used for different purposes (Andriotis 2000). To illustrate, the structured section of the interviews asked each of the four interviewees (equally distributed) questions from the three measurement scales- Delamere et al. 2001; Fredline et al. 2003; Small 2007- (These scales will be referred to in the following sections as *the three measurement scales*). Interviewees were asked to indicate if items/impacts in those three measurement scales were relevant in the context of STF's socio-cultural impacts.

The unstructured part of the semi-structured interviews was utilised to allow interviewees to elaborate on their responses, and the researcher then probe interviewees' responses and interviewees identified additional socio-cultural impacts that were relevant to the STF and that were not identified in the three measurement scales questions; these were to be included as new items of the new measurement scale. As Arabic is Oman's main language (Omanuna 2017), the interviews were conducted in Arabic. Transcribing the telephone semi-structured interviews was done by translating interviewees' responses into English.

3.6. Quantitative data collection methods

Quantitative methods include a structured data collection, analysis interpretation, and writing study results, which are numerically represented through different simple and advanced statistical methods (Matthews and Ross 2010; Melkert and Vos 2010; Walliman 2011; Creswell 2014). Quantitative methods relates to the quantification of the numerical data collection, such as scores, range, ratings, and scales of a phenomena, where researchers use a statistical analysis to interpret the findings, subsequently providing a solution to the research problem (Neville 2005; Al Mutairi 2016). Continuing this further, quantitative methods are appropriate for a phenomenon that can produce data in a quantitative shape (amount or quantity measurement) and which is subject to rigid and formal rigorous data analysis (Kothari 2004). These methods could take the form, for example, of surveys and experiments (Griffiths 2011; Bhattacharjee 2012; Li 2013; Creswell 2014). Quantitative methods are beneficial when attempting to obtain a fairly small data amount from a large number of observations or a large sample size, providing a better population representation and a reasonably a higher level of generalisation (Zhang 2008; Melkert and Vos 2010). The aim of quantitative methods is testing theories to explore the relationship between variables (Creswell 2014).

The quantitative approach is deemed more reliable than qualitative methods, as data is obtained through rigorous measures meaning that results can be generalised to a larger population (Melkert and Vos 2010; Walliman 2011). Collecting data through quantitative methods is thought to be more accurate and objective, since standardised methods are used for data collection and data is analysed through advanced statistical techniques (Frechtling 2002). The preference of utilising quantitative data over qualitative brings a number of benefits to the research, such as extensive responses comparability, numbers power, and a swift data collection (Salhin et al. 2016). Several tourism journals prefer the use of quantitative methods and in situations where some researchers used qualitative methods; the purpose was to develop more quantitative research (Rosselló 2012).

The majority of research conducted on the host perceptions of tourism adopted quantitative methods (surveys) in order to test and explore variables (and the relationship between them) which have an influence on residents' perceptions of tourism impacts (including socio-cultural impacts), or use a cluster analysis to segment residents (Andriotis 2000; Sharpley 2014). In this research, during second quantitative phase, an online survey (questionnaire) was adopted as the data collection method to obtain the main data that will answer the research objectives and questions. The following sections provide further details in this regard.

3.6.1. Surveys (Questionnaires)

A survey, which is suitable in behavioural and social sciences, is described as the entire process of designing and conducting a study, including data collection, while a questionnaire is the data collection instrument or tool which is concerned about collecting data regarding a certain research concept or topic and can be classified into self-administered, (e.g. face to face, mail or internet) and interviewer-administered -e.g. telephone or structured interview- (Kothari 2004; Neville 2005; Veal 2006; Getz 2007; Matthews and Ross 2010; Walliman 2011; Xin 2015). In social research, surveys are considered as one of the most significant and popular measurements to gather primary data from a high number of sources (e.g., residents, businesses, and organisations), especially when standardisation is considered vital (Frechtling 2002; MacDonald and Headlam 2008). In comparison to other data collection methods, surveys are considered to be less intrusive and less biased, as well as faster and cheaper (Getz 2007; Zhang 2008).

A questionnaire contains several questions (typed or printed), where respondents read and respond to questions by themselves in a number of ways, without the researcher needing to speak to every respondent (Kothari 2004; Matthews and Ross 2010; Kumar 2011; Walliman 2011). Questionnaires are generally implemented in disciplines related to people (e.g. social sciences) by studying a sample of a population, as well as providing researchers with data collection techniques to acquire either qualitative or quantitative data in relation to individuals' attitudes, knowledge, attitudes, trends, knowledge, opinions or beliefs of the phenomenon investigated, to draw inferences or generalise the sample results to the population (Matthews and Ross 2010; Walliman 2011; Chasteauneuf 2012; Creswell 2014).

Events' social impacts are not quantifiable like the economic impacts, therefore, obtaining and understanding residents/hosts' perceptions/feelings of events/tourism social impacts through surveys is considered a useful and common approach (Sims and D'Mello 2005; Blosser 2009; Hiller and Wanner 2015). Questionnaires are to be considered as the most utilised method in various tourism research areas (e.g. community satisfaction, perceptions of residents towards tourism impacts and destination image), where they have the ability to provide the means of collecting and recording data among the entire population in relation to meanings, attitudes, trends, motivations, activities, behaviour, and perceptions (Decrop 1999; Kim 2002; Sims and D'Mello 2005; Ohmann et al. 2006; Veal 2006; Zhang 2008; Aref et al. 2009; Styliadis 2012; Richards 2010; Sharpley 2014). In addition, questionnaires can display complex information in a concise and easily understood way, providing a bigger picture of tourism and leisure participants in terms of their activities, characteristics, expenditure, duration, frequency, aspirations, and enjoyment (Veal 2006). In spite of its advantages, surveys can have a number of shortcomings, as their restricted answers fail to provide in-depth data and where only a literate population can participate (Kumar 2011; Xin 2015). Another issue with questionnaires is when participants do not understand a particular question, requiring the researcher to be present, which is not always the case (Kumar 2011).

3.6.2. Internet surveys

With the advent of computers, growing internet usage and familiarity with the online survey format, web/online surveys have become a more popular form of data collection despite its relatively brief history, thanks to the evolvement of technology playing a role in replacing other survey types (Couper and Miller 2008; Matthews and Ross 2010; Lee 2011; Gao et al. 2013; Creswell 2014). In a world which is getting more digitised due to technology advancements (e.g., Web 2.0 technology), it is anticipated that the use of online surveys will become the norm in social science research (Vehovar and Manfreda 2017; Mei and Brown 2018). Online surveys are an evolving and a new way of measuring people's views on international, national, and local levels, where they are becoming a preferable method of obtaining respondents' written perceptions (Harlow 2010; Heen et al. 2014). Internet surveys (questionnaires) are a type of computerised self-administered questionnaires that does not require the interviewer's presence, and which are conducted via web or email (Bethlehem 2006; Manfreda and Vehovar 2008; Vehovar and Manfreda 2017). Often both *Internet surveys* and *web surveys* as terms are used interchangeably; however, they are different, as internet surveys can be conducted through e-mail and a web browser, whereas web surveys can only be carried out on a web browser (Lee 2011; Vehovar and Manfreda 2017).

Recent research reveals that there are no major differences between online surveys and other types of surveys (e.g. postal surveys) in relation to quantitative and qualitative data quality and reliability (Andrews et al. 2003; Buch 2006; Lee 2011; Gao et al. 2016). The growing popularity of online surveys could be attributed to its advantages (efficient, convenient, and easy), such as reaching a geographically difficult to access population, swift data collection from large groups within a short time period, and its relatively low cost (Given 2008; Gao et al. 2016; Greenacre 2016).

Online surveys are deemed great value to design surveys and they have innovative possibilities offering different design features and multi-media images, as well as comprising different question types -e.g. open-ended, scales, dichotomous, and multiple-choice- (Given 2008; Baltar and Brunet 2012; Vehovar and Manfreda 2017; Cornesse and Bosnjak 2018). Check boxes, whole drop-down lists, and text boxes are among the online surveys additional features (answer options), which can make the survey experience much easier (Matthews and Ross 2010). In addition, results obtained from online surveys are automatically calculated and presented visually - e.g. graphics and bars- (Given 2008). With technology advancement, designing an online survey became easier (even with acceptable computer literacy) for both respondents and researchers, unlike in the early years, where the researcher had to be knowledgeable in computer programming and networks to be able to conduct an online survey (Matthews and Ross 2010; Vehovar and Manfreda 2017). The growth of commercial online surveys providers/products (e.g. Qualtrics and Survey Monkey) serving both academic and marketing interests, simplified online surveys dissemination, and have the following advantages: report results in various forms (e.g. graphed data and descriptive statistics), accelerate data analysis, verify data quality, enhance data collection accuracy for producers, optimise response rate, and there is the ability to download results in a database or a spread sheet for more analysis (Creswell 2014; Heen et al. 2014; Mei and Brown 2018).

3.6.3. Mobile phone surveys

Computers (laptops and desktop) are not the only way where web surveys can be completed, where with the increasing number of mobile devices users (smart phones and tablets), they have been increasingly used in web surveys propelled by marketing researchers interests, making them a new form of data collection (Vicente 2014; Struminskaya et al. 2015; Lugtig et al. 2016; L'Engle et al. 2018). With the accessibility of the high-speed internet, the use of mobile phones (smart phones and tablets) in survey research is becoming very significant for data collection (Mavletova 2013; Vehovar and Manfreda 2017). Numerous panels evaluated mobile web surveys and concluded that it produces a high completion rate (Mavletova 2013).

The popularity of mobile phone surveys among practitioners and researchers is attributed to the benefits it brings, as a fast and low-cost method to obtain individuals' perceptions and views, taking into account that mobile phones are carried all time, and thus potential participants (especially those difficult to reach) are always available/contactable (Vicente 2014; Morello and Leo 2016). The majority of smart phones are compatible with different forms of new communication and information technologies, as they feature fast internet connectivity (Lugtig et al. 2016). Having the feature of text messaging, that has allowed mobile phone surveys to be considered as self-administered surveys, where respondents are informed about the survey's web location via a particular URL, where they can respond and submit their participation (de Leeuw 2008; Given 2008).

3.6.4. Online survey application

An online questionnaire using *Google Forms* (a survey administration application) was utilised in the second quantitative phase as the main instrument to answer the research questions and objectives. The survey was conducted in November 2018 (post event), where Getz (2007) states that post event is considered a better time to gain a higher accuracy data related to an event's overall experience.

Google Forms was selected for the online survey due to the following advantages:

- The ease of designing the online questionnaire without the need of advanced IT skills.
- Trouble free participation, evidenced by a pilot study.
- No financial cost (free to use), as the application is free of charge for both the researcher and respondents.
- Data collected is presented in an easy to analyse format (ability to download data set in Microsoft Excel format).

3.6.5. Challenges conducting face to face surveys at the MEC

Initially, a face to face pencil and paper self-administrated survey at the MEC was considered as the main form of survey to collect quantitative data. However, this approach would have encountered a number of challenges that might affect the survey's response rates (not obtaining a sufficient number of respondents):

- 1) Low response rate:** this could be due to physical settings (e.g., lack of a proper seating area) and a non-convenient timing, where the MEC visitors might be busy with friends and family (e.g., attending an event).
- 2) Restricted the data collection period:** the festival period is usually around 45 days, where it will be difficult to collect larger samples within a limited period of time.

3) Expertise and cost: if a larger sample size is to be achieved (through paper and pencil surveys) at the MEC, a qualified team will be needed, which will be time and money consuming to administrate.

4) Difficulty to reach females: females might not be comfortable being approached by males to take part in the survey, due to local traditions related to privacy and modesty.

3.6.6. Rationale for selecting an online survey

1- To achieve a larger sample size

With many people connected to the internet, a web survey is a simple way to reach a larger sample size, which may be difficult to attain through other survey types -e.g. phone, mail, or face-to-face- (Evans and Mathur 2005; Bethlehem 2006; Gao et al. 2013; Cornesse and Bosnjak 2018; Mei and Brown 2018). Obtaining a large sample size will better support the research findings' accuracy and decrease the standard error, whereas a sample below the required size might not have adequate power to identify noteworthy associations or differences in the targeted population (Mokhlis 2006; Omair 2014; James et al. 2015). In addition, a larger sample size helps to reach a better research generalisation, improving information accuracy on the sizes effects and enhancing research data precision (Mokhlis 2006; Jackson 2008; Elsayir 2014; Hashemi et al. 2016; Rice et al. 2017). Small (2007) stated that a larger sample size allowed for a factor analysis to identify community festivals' social impacts and its fundamental dimensions, as well as enabling a cluster analysis to define subgroups within the community which hold different viewpoints of the festival. A bigger sample size ensures that individuals from different backgrounds are included, consequently the sample being representative of the population (Kumar 2011). Official data (2019) showed that 96% of Omanis at the age of 18 or above had a smart phone and 96% had internet accessibility (NCSI 2019e). The decision to use a mobile online survey application (Google Forms and WhatsApp) showed its effectiveness by obtaining an adequate large number of samples (662 respondents) - section 3.7.5 provides more information on the target sample size-.

2- Improved data collection and analysis

Time restriction can be a limiting factor which can determine the sample size (Mokhlis 2006). The utilisation of online surveys means a more accelerated process of data collection, as online surveys are conducted in a time-efficient way, which is important to reach a geographically diverse groups of respondents (Ilieva et al. 2002; Evans and Mathur 2005; Bethlehem 2006; Blasius and Brandt 2010; Baltar and Brunet 2012; Heen et al. 2014; Gao et al. 2016; McMaster et al. 2017; Cornesse and Bosnjak 2018). Furthermore, online surveys have the ability to automatically store responses in a database with different formats (e.g. Excel, SPSS, SAS, etc.) eliminating transcription errors (Ilieva et al. 2002; Andrews et al. 2003; Harlow 2010; Baltar and Brunet 2012).

3-Convenience

Online surveys allow potential respondents the opportunity to participate in a survey as per their convenient timing (unlike telephone surveys), where some online surveys provide the option of save and return (Evans and Mathur 2005; Baltar and Brunet 2012; Cornesse and Bosnjak 2018). Furthermore, online surveys provide a user-friendly experience which in return increases respondents' motivation and further encourages reflection, achieving precise responses and higher response rates (Harlow 2010; Vehovar and Manfreda 2017; Mei and Brown 2018). Online questionnaires are deemed helpful when it comes to sensitive or less acceptable social topics (Matthews and Ross 2010). The online survey of this research was available until no more new participations were recorded (i.e., one week).

4-Saving cost

Compared to other forms of surveys, internet surveys are cheaper as they require less administrative support and staff (Andrews et al. 2003; Bethlehem 2006; Couper and Miller 2008; Sharma and Dyer 2009; Blasius and Brandt 2010; Harlow 2010; Cornesse and Bosnjak 2018; Mei and Brown 2018). With the availability of advanced online survey applications, survey inputs are automatically data based, tabulated, and analysed in an integrated and coordinated way, with no postage fees nor the need for the researcher's (interviewer) presence, and administration costs and time spent are much lower (Andrews et al. 2003; Evans and Mathur 2005; Harlow 2010; Heen et al. 2014; Greenacre 2016; Cornesse and Bosnjak 2018; Mei and Brown 2018). This means that no extra cost will be incurred if the sample size increases -i.e. the case of Google Forms- (Ilieva et al. 2002; Andrews et al. 2003; Evans and Mathur 2005; Manfreda and Vehovar 2008).

3.7. Quantitative sampling

As an online survey was adopted in the quantitative phase, Table 13 presents different sampling techniques of online surveys:

Table 13: Online surveys sampling techniques		
No.	Sampling technique	Types
1	Probability	1- Only internet (list based, intercepts, and internet users from pre-recruited panels). 2- General (general population from pre-recruited panels and mix-mode).
2	Non-probability	1- Restricted/self-selection. 2- Unrestricted/self-selection. 3- Recruited/opt in panels. 4- Entertainment polls. 5- Volunteer panel surveys.
Sources: Smith 2001; Andrews et al. 2003; Manfreda and Vehovar 2008; Lee 2011.		

3.7.1. Quantitative sampling method

In the second quantitative phase, (virtual) snowball sampling was utilised to reach the target sample. Non-probability sampling (e.g., convenience sampling) is the main sampling approach adopted by numerous web surveys (Lee 2011). Most of the web surveys target the general population samples by convenience rather than probability sampling (Buch 2006). Snowball sampling is a non-probability/purposive sampling which is useful in exploratory and descriptive research, where the researcher conveniently approaches one person who meets the research sample criteria to take part in a research and then asks him/her to refer it to others (who fit the research sample characteristics) using their social networks in order to generate more respondents (Mathers et al. 2002; Buch 2006; Fricker 2008; Given 2008; Matthews and Ross 2010; Kumar 2011; Lee 2011; Baltar and Brunet 2012; Bhattacharjee 2012; Jawale 2012; Dusek et al. 2015; Al Mutairi 2016; Alvi 2016). Applying random sequences in snowball sampling does not mean it is random sampling, but it is a better way of choosing samples in a representative form (Baltar and Brunet 2012). Snowball sampling is implemented when the target sample is difficult to seek (no frame list) or when it is too expensive to find respondents in large numbers - the case of simple random sampling- (Fricker 2008; Given 2008; Matthews and Ross 2010). Moreover, virtual snowball sampling is beneficial especially when the target population is hard to access, to increase sample scope & size, as well as saving time & money (Baltar and Brunet 2012). Invitations of internet surveys depend on the selection of individuals from either a list based or non-list surveys, where a non-list target population is invited to a survey through a URL published in certain websites and media-which the latter is less common-(Manfreda and Vehovar 2008; Vehovar and Manfreda 2017).

In this research, all of the questionnaire's potential respondents approached through snowball sampling, had to meet the target sample criteria (Omani nationals, 18 years or above, one-year minimum residency in Salalah, and visited the MEC in the last three years); otherwise, their participation was excluded from the analysis. To further support the process, four eligibility questions were included at the beginning of the questionnaire to ensure that potential respondents were eligible to take part in the research as per the research target sample criteria. Since this research utilised an online survey (*Google Forms*), the snowball sampling took the form of the researcher sending a participation invitation message (including a brief introduction of the survey, URL link of the survey, information, and consent sheets) to a number of people (by convenience) who meet the research sample criteria via *WhatsApp*, which is widely used and the most downloaded messaging app in Oman (Similar Web 2020).

The first contacted samples, and those who had agreed to take part in the online survey (after obtaining their informed consent), were also asked to refer the survey to other people who meet the research sample criteria, by forwarding the same invitation message to other individuals and/or groups via *WhatsApp*. The invitation message clearly mentioned the target sample criteria so it became easier for the first contacted samples to know who to refer the survey to.

3.7.2. Rationale for excluding random sampling

Part of justifying the snowball sampling in this research is to explain why other sampling options were excluded, as generally they are likely to generate a low number of respondents, as explained in Table 14.

Table 14: Rationale for excluding random sampling			
No.	Sampling approach	Administration method	Obstacles
1	Systematic random sampling	Potential respondents would be selected when visiting the MEC venue to participate in a paper and pencil survey.	<ul style="list-style-type: none"> - Time restriction, as the festival period is approximately 45 days. - Inconvenient conditions (e.g. raining, as the MEC is mainly an outdoor venue). - Reluctance to participate (e.g. females might be hesitant to participate in the presence of men).
2	Unrestricted self-selected surveys.	Online survey at the STF official website.	<ul style="list-style-type: none"> - Not a popular webpage within the local community of Salalah, therefore a low number of visitors/users is expected.
3	Random digital dial telephone surveys		<ul style="list-style-type: none"> - Very costly. - Time and energy consuming (how many calls can be daily made and how many agree to participate). - May require the process of obtaining official approvals.

3.7.3. Rationale for selecting virtual snowball sampling

1- To obtain a larger number of respondents

The main aim of following the virtual snowball sampling (via WhatsApp) was to reach a larger sample size. It is generally acknowledged that research conclusions made from a large sample size are more resounding than those with smaller sample sizes (Walliman 2011). A larger sample size brings a number of significant benefits to the research by better providing generalisation to the research, reducing variance, enhancing statistical analyses power, and data effect size accuracy (Rice et al. 2017). In addition, larger samples help to reduce sampling error and produce better precision estimates (Frechtling 2002; Given 2008; James et al. 2015). The virtual snowball sampling through a popular mobile phone application in Oman (i.e. WhatsApp) showed its effectiveness, where a sufficiently high number of respondents (662) participated in the online survey, where, most probably, other sampling techniques would not have been capable of achieving such high figures.

2- No sampling frame

In order to utilise a probability sampling approach (i.e. random sample selection), an adequate sample frame list (including the whole population of interest) is required (Salhin et al. 2016). Among the online survey's biggest challenges is the absence of internet users lists (no sampling frame), making it difficult to combine it with probability sampling approaches (Aşan and Ayhan 2012; Mavletova 2013; Cornesse 2017; Vehovar and Manfreda 2017; Cornesse and Bosnjak 2018). In the event where a sampling frame is difficult to obtain, snowball sampling is often utilised (Kirchherr and Charles 2018).

3- Saving time and money

Collecting approximately representative or representative samples has become more expensive and difficult to access, especially the latter in developing economies (Smyk et al. 2018). The snowball sampling saves time and cost compared to other sampling methods (Baltar and Brunet 2012; Naderifar et al. 2017). This is very crucial in this research's case, as the aim is to achieve an adequate larger number of respondents. As stated in Table 14, among the main challenges that hindered the use of systematic random sampling at the MEC is time restriction and survey related costs (e.g. chairs, stationeries, tent, printing papers, etc.). The cost issue as well applies to calls and SMS messages in the case of random digital dial telephone surveys.

3.7.4. Snowball sampling challenges and followed mitigation steps

1- Larger samples can help improve representativeness

According to Onwuegbuzie and Collins (2007), all quantitative, qualitative or mixed methods researchers during data interpretation make some kind of generalisation, which could be analytic, statistical and/or case-to-case transfer. Representativeness (statistical generalisation) can be defined as how well samples which take part in questionnaire research are representative of the target population (Onwuegbuzie and Collins 2007; Fincham 2008). Snowball sampling faces the issue of population representativeness, which is important when the aim is to reach a generalisation (Fricker 2008; Luth 2008). While internet samples might not be fully representative of the population, they have the ability to be more representative in comparison to other traditional samples in relation to age, gender, socio-economic status, and geographic location (Buch 2006). Despite the fact that the data collected through online surveys is prone to lack of representativeness (Evans and Mathur 2005; Blasius and Brandt 2010), Heiervang and Goodman (2011 cited by Smyk et al. 2018) defend the quality of online surveys data by claiming that if the number of participants is adequately high, the issue of representativeness might be overstated. Moreover, Baltar and Brunet (2012) pointed out that the issue of bias selection in snowball sampling can be partially addressed though generating large samples.

Smyk et al. (2018) mentioned that online surveys can significantly enhance the quality of data collected through paying adequate attention to the questionnaire's design and administration, as well as maintaining full control on respondents. In this research, 662 respondents took part in the online survey (who meet the target sample criteria), which is considered fairly large, taking into account that the required target sample size was 384. Table 16 provides further details on the target sample and size.

2- Matching samples demographic characteristics with official data can improve representativeness

Sample representativeness can be improved by comparing samples' demographic data with official statistics (Baltar and Brunet 2012; Dusek et al. 2015). Alvi (2016) states that a sample can become representative if the sample elements of characteristics resemble those of the targeted entire population. Fan et al. (2017) applied this approach by comparing the socio-economic characteristics of Hong Kong tourists visiting Mainland China against official Hong Kong statistics. They found that respondents' socio-economic characteristics with regard to age and gender were consistent with official figures. The comparison of Salalah's local community respondents against official statistics (shown in Table 15) revealed that five out of the six of the respondents' socio-demographic data relatively matched with official statistics. Gender was the only socio-demographic variable that was inconsistent with official figures, where males had a more dominant presence in this research than females (69% and 31% respectively). A proper explanation of females relatively lower participation requires further investigation, taking into account that the male to female ratio in Oman is almost equal (Males: 50.4% - Females: 49.6%, 2018), and female's enrolment in tertiary education (2017-2018) was higher than males -57% and 43% respectively- (NCSI 2018a; NCSI 2019d).

Table 15: Respondents socio-demographic data matching with official statistics					
1) Age					
No.	Categories	Respondents numbers	%	Official statistics	
1	18-24 years old.	96	14.5	- 66% of Omanis are below 30 years old (2018). - 6 out of 10 Omanis are between 15-65 years old (2018).	
2	25-34 years old.	272	41.1		
3	35-44 years old.	236	35.6		
4	45-54 years old.	53	8.0		
5	55-64 years old.	5	0.8		
6	65-74 years old.	0	0		
7	75 years or older.	0	0		
2) Gender					
1	Male.	457	69	- Males: 50.4%.	(2018 data).
2	Female.	205	31	- Females: 49.6%	
3) Marital status					
1	Married with children.	414	62.5	- Average marriage age in Oman is 25 for females and 22.7 for males (2018). - Average Omani family size in urban areas is 5 people and 6 in villages (2018-2019).	
2	Married with no children.	78	11.8		
3	Not married.	170	25.7		

4) Education						
1	Did not complete a high school (no diploma).	34	5.1	In 2017/2018, 15.315 Omanis were enrolled in higher/tertiary education.		
2	High school diploma.	116	17.5	Degree	No. of students	%
3	Vocational degree.	13	2.0	Vocational	999	6.52 %
4	Diploma degree (Higher education).	93	14.0	Diploma	643	4.20%
5	Bachelor's degree.	306	46.2	Bachelor's	13,138	85.79%
6	Master's degree.	87	13.1	Master's	291	1.90%
7	Doctorate degree.	13	2.0	Doctorate.	50	0.33%
5) Income per month						
1	No source of income.	152	23.0	- Omanis minimum monthly wage in the private sector is 325 OMR (approx. US\$ 845). - Omani household average monthly income is 1552 OMR/approx. US\$ 4020 (2018-2019).		
2	Below 500 OMR.	71	10.7			
3	500-999 OMR.	202	30.5			
4	1000- 2000 OMR.	205	31.0			
5	Above 2000.	32	4.8			
6) Occupation						
1	Not working or seeking a job.	134	20.2	- Omanis working in the public sector (2016).		8.35%
2	Student.	53	8.0			
3	Working at the public sector.	302	45.6			
4	Working at the private sector.	123	18.6	- Omanis working in the private sector (2016).		11.6%
5	Running own business.	38	5.7			
6	Retired.	12	1.8			
Sources: NCSI 2017; NCSI 2018b; NCSI 2018c; NCSI 2019b; NCSI 2019c; NCSI 2019d.						

3- Coverage error

A general concern/limitation of online survey representativeness is related to the population with no internet access -coverage error- (Manfreda and Vehovar 2008; Cornesse 2017). The coverage error issue is probably more prevalent in countries which have fairly small rates of internet penetration compared to countries with high rates (Cornesse 2017). As the use of the internet is increasingly spreading, the degrees of internet surveys bias will possible decrease (Mulvihill and Haworth 2005). This disadvantage is becoming less an issue with technology development and with the changing patterns in internet access (Gao et al. 2013). Moreover, in the situation where societies have internet access and are internet savvy, the downsides of the online survey (i.e. lack of representativeness) disappears (Evans and Mathur 2005). According to official figures from 2019, 96% of Omanis who were 18 years or above had internet access and 96% owned a smart phone (NCSI 2019e). This shows that the sample bias/coverage issue through the adopted virtual snowball sampling (via WhatsApp) in this research was very low.

4-Sample bias

Another risk associated with snowball sampling is sample bias, as only a subgroup of the whole population is approached and those not linked to the original respondents (who later suggest the research to others) are not included in the research (Given 2008). The best solution to this issue is to ensure that they are highly diverse samples, which improves the likelihood of participation of the population's different segments (Given 2008). The WhatsApp application was used to invite original respondents to take part in the online survey and later they (the original respondents) invited others to participate (who meet the research target sample criteria). The WhatsApp has a groups feature (where number of WhatsApp users join a private messaging group), which mean that online survey invitations could be disseminated through different WhatsApp groups (within the local community of Salalah), potentially reaching a wider range of the target sample. This approach showed its effectiveness by obtaining a larger sample size (662 respondents) than recommended (384 respondents).

3.7.5. Research target population and sample size

Prior to selecting a sample, the population from which the sample will be derived should be defined (Mokhlis 2006). The target population is the whole group from which the data is looked-for, where the study results can be generalised (Omair 2014; Kabir 2016). To describe this differently, a population implies collecting all units of a certain type in a particular region and time period according to the study's interests (Walliman 2011; Salhin et al. 2016; Bansal 2017). These units can for example take the form of farms, businesses, hospitals, families, persons, birds, trees, etc. (Thompson 2012; Salhin et al. 2016; Bansal 2017). Kabir (2016) defines sampling frame as a list that includes sampling units, where samples are to be extracted from.

As it is prohibitive or almost impossible to collect data from the whole population due to cost, human resources, and time constraints, selecting an adequate quantity (number) of the population (sample) to estimate its characteristics (defined as sampling) solves the above-mentioned issue (Mokhlis 2006; Walliman 2011; Thompson 2012; Kabir 2016; Bansal 2017). Understanding the sample subjects' characteristics or properties will allow the researcher to generalise those characteristics or properties to the population (Mokhlis 2006). A sample can be defined as a subset/part (research participants) that is really representative of the population of the studied topic of interest (Omair 2014; Al Mutairi 2016; Bansal 2017). A survey's sample size refers to its units' numbers where the data was obtained from (Shapiro 2008). The sample size is considered to be vital, as it specifies the degree by which analytical and/or statistical generalisations can be made by the researcher (Onwuegbuzie and Collins 2007).

In addition, the importance of having the required sample size is linked to the degree of accuracy of the results and also it allows the researcher to identify any major association and difference within the population (Omair 2014). Generally, an optimum size of the sample should be sought by it not being too small or very large (Kothari 2004). Deciding on the sample size depends largely on a number of factors, such as level of confidence, level of precision, expected levels of participation, population size, margin of error, response distribution, and cost & time boundaries (Kothari 2004; Bryman and Cramer 2005; Styliadis 2012; Creswell 2014; Omair 2014; Bansal 2017).

- Confidence level

Confidence level ensures that the researcher's inference is exact, and it is a percentage of the projected times that the actual value will fall within the stated precision limits (Kothari 2004; MacDonald and Headlam 2008). A 95% confidence level is usually set by researchers (interpreted as significant), which means that out of 100, there are 95 chances that the sample results are representative of the population's true condition (Kothari 2004; MacDonald and Headlam 2008; Omair 2014).

- Margin of error

Margin of error can be described as the level of risk that a researcher is ready to take in a research (Bartlett et al. 2001). In other words, it is a - or + number which shows how accurate the samples answers associate with the entire population given answers (Creswell 2014). In social research, a 5% margin of error is considered acceptable, and this means that respondents answers are within +5% or -5% points of the population's true answer (Bartlett et al. 2001; Davis et al. 2010; Taherdoost 2016). Obtaining a larger sample size decreases the margin of error, subsequently increasing the confidence that the sampled rating or mean score reflects the whole population's true mean value (James et al. 2015) Margin of error is usually calculated according to three levels of confidence 90%, 95% or 99% (Stoutenborough 2008).

- Response distribution

Is the distribution of the population's attributes, or, in another words, the attributes degree of variability being explored (Sarmah et al. 2013). The response distribution determines the sample size (Creswell 2014), where the more a population is homogeneous, a smaller sample size is required, and the more the population is heterogeneous, a larger sample size is required (Sarmah et al. 2013). A 50% proportion is recommended by Creswell (2014), which specifies a higher degree of variability than 80% or 20%, as the latter (i.e., 80% or 20%) means that the vast majority may and may not have attributes of interest (Sarmah et al. 2013).

As shown in Table 16 below, 384 samples are the recommended sample size for this research target sample following a 95% confidence level, 5% margin error (confidence interval), and 50% response distribution according to the research target's population size. The online survey was able to attract 662 respondents (who met the target sample criteria), which is larger than the recommended sample size.

Table 16: Research target population and required sample size		
No.	Sampling elements	Description
1	Target population	- Salalah's local community
2	Target population size	<ul style="list-style-type: none"> ▪ Total population (2018 data):368,159. - Omanis: 38% -143,085. - Non-Omanis: 61% - 225,074.
3	Target sample criteria	<ul style="list-style-type: none"> - Omani nationals. - 18 years or above. - One-year minimum residency in Salalah. - Visited the MEC in the last three years.
4	Sampling frame	- Not available/difficult to obtain.
5	Sampling units	- Omani individuals from the local community of Salalah.
6	Recommended target sample size: - Confidence level: 95%. - Margin error: 5%. - Response distribution: 50%.	384
7	Samples sample collected	662
Sources: NCSI 2019b.		

3.8. Adapting a measurement scale

Objectively measuring events/festivals' socio-cultural impacts is difficult, as they are not easily quantifiable, where alternatively these impacts could be investigated through identifying residents' perceptions (Andriotis 2000; Fredline et al. 2003; Small et al. 2005). The main issue related to residents/communities' perceptions of events and their economic, social, and environmental impacts is not only restricted to the lack of recognition from researchers towards the significance of those impact perceptions, but it extends to include existing impacts perceptions of measurement instruments (scales), which are still problematic and ambiguous (Viviers and Slabbert 2012). Accordingly, there are no standardised and generic measurement instruments in terms of measuring a community's perceptions of events and their social, environmental, and economic impacts (Viviers and Slabbert 2012). Researchers are currently utilising non-standardised measurement instruments which hinder a comparative study, and no agreement exists around what elements an integrated measuring instrument should comprise (Viviers and Slabbert 2012).

The increasing attention and recognition of events' social impacts resulted in the development of innovative empirical scales that are capable of measuring residents' perceptions of events and their social impacts and which showed effectiveness in assessing perceptions and the extent of festivals' social impacts (Edwards et al. 2005; Fredline et al. 2005; Rogers and Anastasiadou 2011). The introduction of the field of study and development of measurement scales related to events/festivals' social-cultural impacts can be attributed to Delamere et al. (2001) and Fredline et al. (2003) (Small et al. 2005). The key purpose of investigating events/festivals' social impacts is to identify locals' perceptions of events and festivals, through developing and testing festival social impacts and their measurement scales, as well as comparing events' social impacts studies (Deery and Jago 2010; Bagiran and Kurgun 2016). Developing events integrated measuring instruments plays a significant role in events planning, contributing to the development of sustainable events (Viviers and Slabbert 2012). Data acquired from the research allows the comparison of community perceptions from various festivals, as well as observing any changes in perceptions (Viviers and Slabbert 2012). This is considered vital, because when a community perceives a festival negatively, they will show minimal support, which is deemed one of the main reasons for event failure (Viviers and Slabbert 2012). Several events/festivals studies (Delamere 2001; Delamere et al. 2001; Fredline et al. 2003; Rollins and Delamere 2007; Small 2007) from small to large scales and types (e.g. music, family, sports, literature, art, wildlife, and coastal living) have been conducted to construct measurement scales of community residents' perceptions of events/festivals and their socio-cultural impacts (Woosnam et al. 2013).

The three measurement scales which were used in the semi-structured interviews to help inform the design of the new measurement scales are detailed below:

Delamere, Wankel, and Hinch (2001) Festival Social Impact Attitude Scale

Delamere, Wankel, and Hinch's (2001) scale was constructed for the purpose of measuring and interpreting the perceptions of residents towards community-based festivals' social impacts (Delamere et al. 2001). It focused majorly on events' social impacts, stating that social impacts are subjective in nature because they might have different effects among different members of the community, which cannot be measured objectively (Viviers and Slabbert 2012). Delamere et al.'s (2001) Festival Social Impact Attitude Scale (FSIAS) can be considered among the first scales to measure the socio-cultural impacts of festivals, which was constructed upon existing tourism impacts research (Small et al. 2005; Woosnam et al. 2013). The construction of the scale was done through three stages. Stage one employed a Nominal Group Technique (NGT) from a workshop held in Alberta Recreation and Parks Association Conference (1993) consisting of Alberta residents (Canada), representing an array of rural and urban communities-e.g. students, leaders, government officials, board members, and leisure directors- (Delamere et al. 2001).

The NGT procedure was employed to produce items/ideas related to the topic of interest and identifying quantified collective and individual measures of the identified items (Delamere et al. 2001). Stage two comprised two surveys (student-based) to pre-test and purify the scale's items (Delamere et al. 2001). The third stage contained a (community-based) survey for the purpose of the scale's further refinement, as well as to confirm the scale's utility through testing the relationship between the scale's items and the independent variables elected (Delamere et al. 2001). Using Exploratory Factor Analysis (EFA) techniques, the FSIAS comprised 47 items (initially from 70 after removing low-loading and cross-loading items with 0.30 minimum coefficient) divided into two categories (social benefits and costs), and the scale separately identifies festivals' social impacts from other tourism generic impacts scales, providing researchers with a better value (Delamere et al. 2001; Small et al. 2005; Woosnam et al. 2013).

Fredline, Jago, and Deery 2003

Fredline et al. (2003) scale which is comparable to the FSIAS was devised in an approach to quantify special events' social impacts (Fredline et al. 2003; Woosnam et al. 2013). The events comprised medium-large events in regional and metropolitan Victoria, Australia -e.g. The Australian Formula Melbourne One Grand Prix 2002, 2002 Melbourne Moomba Festival, and The Horsham Art Is Festival 2002- (Fredline et al. 2003). The scale comprised 42 items focusing on six factors - economic and social development benefits, inconvenience & justice concerns, public facilities impact, environment & behaviour impacts, community long-term impact, and goods & services prices impacts- (Fredline et al. 2003; Woosnam et al. 2013). The instrument contained three sections, section (A) measured an event's overall impacts with an open-ended response, section (B) comprised three parts to measure an event's specific impacts, and section (C) included an independent variables measurement -such as demographics, participation, community attachment, theme identification, and socio-political values - (Fredline et al. 2003). Both items in sections (B) and (C) were measured through a seven-point Likert scale (+3 = very positive impact to -3 = very negative impact) (Fredline et al. 2003).

Small 2007

Small's (2007) PhD thesis aimed to understand two Australian communities (Victoria & Western Australia) and their perceptions of music community festivals social impacts. The questionnaire designed in Small's thesis was developed using different instruments. To clarify, section (A) intended to identify a resident's general and initial perceptions and expectations of the festivals social impacts, comprising several open-ended questions obtained from Fredline's (2000) research. Section (B) featured 41 items (Social Impact Perceptions -SIP-) which were previously developed by Small and Edwards (2003).

3.8.1. Rationale for adapting a new measurement scale

1) Renowned measurement scales were designed based on western communities

Events with renowned social impacts measurement scales, such as Delamere et al. 2001; Fredline et al. 2003, and Small 2007, were designed based on western communities' (Canadian and Australian) behaviours and attitudes. This research focuses on an Arab-Muslim community (i.e. Salalah's local community) which differs from western communities on a socio-cultural level (including religion). Due to such differences, existing scales (i.e. Delamere et al. 2001; Fredline et al. 2003; Small 2007) may not be fully capable of measuring Salalah's local community perceptions of the STF's socio-cultural impacts. Therefore, adapting a new measurement scale was deemed vital to appropriately measure Salalah's local community perception of the STF's socio-cultural impacts. To further support this, the need for a new measurement scale is presented in the process of adapting the measurement scale (see section 3.8.2), where the analysis of semi-structured interviewees revealed five new items/impacts specifically related to the STF's socio-cultural impacts that were not included in the three measurement scales.

2) Introducing Islamic beliefs items

One of the main objectives and contributions of this research to knowledge is the inclusion of religion (i.e. Islam) as a variable to identify its potential influence on Salalah's local community perceptions of STF's socio-cultural impacts. As to the researcher's knowledge, no attempts were made in event's tourism socio-cultural impacts literature to introduce religion (especially Islam) as a variable that may influence local community/residents' perceptions of events tourism's socio-cultural impacts. Oman is a Muslim country (Omanuna 2019; BBC 2020) and since Omanis are the target population of this research, introducing Islamic beliefs into the new measurement scale is essential, since Islam plays an influential role on Muslims personal /social behaviour, perceptions, practices, values, attitudes, and perception of life (Zamani-Farahani and Musa 2012; Putra et al. 2016). This is expected to help explain Islam's potential degree of influence on Salalah's local community perceptions of the STF's socio-cultural impacts. Including religion (particularly Islam) in this research will expand the array of variables in the literature which may influence local community perceptions of events' socio-cultural impacts. Seven new Islamic belief items were added to the new questionnaire, linked to seven socio-cultural items that had a reference in Islamic sources. Section 3.8.3 provides more information on how the new Islamic belief items included in the new measurement scale were devised.

3) Providing real socio-cultural impacts examples from the STF

Some of the items identified as relevant (from the three measurement scales) in semi-structured interviews were attached (in the questionnaire) with examples of real socio-cultural impacts from the STF. The provision of such examples was included in the questionnaire to help respondents better understand the socio-cultural items/questions. Some of these examples were derived from semi-structured interviewees and some provided by the researcher (Table 17 illustrates the added examples to some of the questionnaire's socio-cultural items).

Table 17: Questionnaire socio-cultural impacts with examples from the STF	
No.	Item
1	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events, and local singing & dancing competitions).
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).
3	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).
4	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).

3.8.2. The process of adapting a new measurement scale

As part of the exploratory sequential mixed methods approach followed in this research, semi-structured interviews were utilised in the first qualitative stage to develop/inform the design of the new measurement scale (questionnaire). It should be mentioned that the term new measurement scale referred to in this research context does not merely imply that all of the items/questions are completely new, but a combination of pre-existing items that were indicated as relevant (from the three measurement scales) to the STF's socio-cultural impacts from semi-structured interviewees, as well as new items that were specific to the STF's socio-cultural impacts and that were not identified in those three scales. By following this approach, the new measurement scale made use of both the existing valuable literature (i.e. the three measurement scales) and that which was made novel by forming new items which have not been identified previously in the festival's socio impacts measurement scales (as to the researcher's knowledge). The whole process of adapting the new measurement scale is detailed in Table 18 below.

Table 18: The process of adapting the new measurement scale		
Step	Task	Details
1	Selecting interviewees	<ul style="list-style-type: none"> - Twelve interviewees were selected by convenience to take part in the telephone semi-structured interviews. - They were selected bearing in mind the research target sample criteria (i.e. Omani, 18 years or above, minimum one-year residency in Salalah and visited the MEC in last three years).
2	Assigning interviewees a measurement scale (interview questions)	<ul style="list-style-type: none"> - Every 4 (equally distributed) of the 12 interviewees took part in one of the three measurement scales (Delamere et al. 2001; Fredline et al. 2003; Small 2007). - Interviewees were asked to indicate items included in the three measurement scales which they believed to be relevant to the STF's socio-cultural impacts. - Interviewees had the option of elaborating on their responses, which was useful in providing examples attached to some of the new measurement scale items, making them more comprehensible. - Out of the 130 items included in the three measurement scales, 95 items were indicated as relevant and 35 as irrelevant items in relation to the STF's socio-cultural impacts (see Appendix 3 for irrelevant items).
3	Interviewees indicating new items.	<ul style="list-style-type: none"> - Interviewees were asked as well to identify any socio-cultural impacts relevant to the STF which were not identified in the three measurement scales, to be included as new items of the new measurement scale. - Five new items were extracted from the analysis of semi-structured interviews (mentioned in Table 24).
4	Analysis of qualitative data	<ul style="list-style-type: none"> - Following Miles and Huberman's (1994) qualitative data analysis, the indicated 95 relevant items were reduced to 23 (including new items) by combining and paraphrasing items with similar meanings (Appendix 4 illustrates how items were merged and paraphrased). - Section 4.2 provides further information on the qualitative data analysis.
5	Devising Islamic beliefs items	<ul style="list-style-type: none"> - Seven new Islamic beliefs were devised in relation to seven socio-cultural items from the new measurement scale. - Section 3.8.3 explains the process of devising the Islamic beliefs items.
6	Including socio-demographic variables	<ul style="list-style-type: none"> - Six socio-demographic variables (age, gender, marital status, education, monthly income, and occupation) were included to the new questionnaire.
7	Inclusion questions	<ul style="list-style-type: none"> - Four inclusion questions were added to the beginning of the new questionnaire to ensure that potential participants meet the target sample. - These inclusion questions are: <ol style="list-style-type: none"> 1) Omani. 2) 18 years or above. 3) Minimum one-year residency in Salalah. 4) Visited the MEC in last three years.
8	Pilot study	<ul style="list-style-type: none"> - Twenty (20) individuals sampled by convenience took part in the pilot study. - Section 3.9 provides more details on the pilot study of the new measurement scale (questionnaire).

9	Implementing the new measurement scale in its final shape (online survey)	<ul style="list-style-type: none"> - The questionnaire was conducted through an online survey application (i.e. Google Forms). - Target sample were approached (snowball sampling) by sending a participation invitation via <i>WhatsApp</i>.
10	Data suitability for analysis and scale validity & reliability	<ul style="list-style-type: none"> - Exploratory Factory Analysis was conducted: <ul style="list-style-type: none"> 1- To ensure data suitability for the factor analysis. 2- Test scale reliability. - Confirmatory Factor Analysis was conducted: <ul style="list-style-type: none"> 1- To validate (discriminant and convergent validity) the scale's extracted factors from Exploratory Factory Analysis. - Section 4.4 provides more details on the measurement scale (questionnaire) validity and reliability.

3.8.3. Content of the new measurement scale

The new measurement scale consisted of three sections with a total of 40 closed-ended questions/items, where each section had different response options (see Table 19). It should be pointed out that the questionnaire items in Table 22 is the formal version taken by respondents before performing the EFA, where some items were dropped from the data analysis.

Table 19: Measurement scale (questionnaire) content				
No.	Section	No. of items	Response options	Variable type
1	Section one: Inclusion questions.	4	Dichotomous response: Yes or no.	Binary variables.
2	Section two: Socio-demographic data.	6	Multiple choice response.	Independent variables.
3	Section three: socio-cultural items / questions.	30	<ul style="list-style-type: none"> - Ordinal (7-point Likert scale): <ul style="list-style-type: none"> 1) Strongly agree. 2) Agree. 3) Somewhat agree. 4) Neither agree not disagree. 5) Somewhat disagree. 6) Disagree. 7) Strongly disagree. - One categorical item used nominal response. 	Dependent variables.

Section one: Inclusion questions

Section one of the questionnaire comprised four inclusion questions with dichotomous response options: *yes* or *no* - see Table 20- (Bhattacharjee 2012). The purpose of the four inclusion questions was to ensure the eligibility of potential respondents to the research's target sample (i.e. Omani, residing in Salalah for at least one year, 18 years or above, and visited the MEC in the last three years). Any respondent who did not indicate yes in all four questions was deemed ineligible and their participation was excluded from analysis.

Table 20: Questionnaire inclusion questions		
No.	Question	Description
1	Are you an Omani?	- Omanis are the main target population of this research and they are the most likely to be affected and concerned by the STF's socio-cultural impacts.
2	Have you been residing in Salalah for a least one year?	- A one-year residence in Salalah was set to ensure that potential participants have an adequate residency to make a sensible perception of the STF's socio-cultural impacts.
3	Are you 18 years or above?	- By this age, potential participants are likely to be more conscious and experienced of their surrounding world, subsequently making a more realistic judgement of the STF's socio-cultural impacts.
4	Have you visited the Municipality Entertainment Centre in the last 3 years?	-The MEC is the venue which hosts the STF's main events, where without visiting it (i.e. at least once in the last 3 years), it will be difficult to build a rationale perception of the STF's socio-cultural impacts.

Section 2: Respondents socio-demographic characteristics

One of the research objectives is to investigate the potential influence of socio-demographic variables on respondents' responses. To achieve this objective, section two of the questionnaire comprised six independent socio-demographic variables (age, gender, marital status, education, monthly income, and occupation) - see Table 21-.

Table 21: Questionnaire socio-demographic variables		
(1) Age		
No.	Categories	Description
1	18-24 years old.	- Seven age categories were provided to respondents, which would help to display perceptions variations according to age.
2	25-34 years old.	
3	35-44 years old.	
4	45-54 years old.	
5	55-64 years old.	
6	65-74 years old.	
7	75 years or older.	
(2) Gender		
1	Male.	- The inclusion of gender as part of the socio-demographic variables will help to illustrate how perceptions may differ according to gender.
2	Female.	
(3) Marital status		
1	Married with children.	-The STF aims mainly to attract family tourism (Ministry of Information 2020). Therefore, the response options for this item included three options, while making a distinction between married with and without children respondents, to identify if such variations of perceptions might occur.
2	Married with no children.	
3	Not married.	
(4) Education		
1	Did not complete a high school (no diploma).	- Seven education levels were provided based on the available/common educational backgrounds (NCSI 2019d). - The purpose of including education backgrounds is to explore if respondents' perceptions may vary according to this variable.
2	High school diploma.	
3	Vocational degree.	
4	Diploma degree (Higher education).	
5	Bachelor's degree.	
6	Master's degree.	
7	Doctorate degree	

(5) Income per month		
1	No source of income.	- Five monthly income categories were provided through reviewing the official income figures of Oman (Times of Oman 2018; NCSI 2019c). - The aim of including income per month among the socio-demographic variables is to identify if locals' perceptions might change according to monthly income. - Each income category represents as certain income classification as the following: - Low income: Below 500 OMR. - Average-above average income: 500-999 OMR. - High income: 1000-2000 OMR. - Upper high income: Above 2000 OMR.
2	Below 500 Omani Rials [OMR].	
3	500-999 OMR.	
4	1000-2000 OMR.	
5	Above 2000 OMR.	
(6) Occupation		
1	Not working or seeking a job.	- Six occupation status categories were provided based on the most available/common occupation conditions in Oman (NCSI 2017). - The inclusion of occupation as part of the socio-demographic variables is to verify if respondent's occupation may have an effect on their perceptions of the STF's socio-cultural impacts.
2	Student.	
3	Working at the public sector.	
4	Working at the private sector.	
5	Running own business.	
6	Retired.	

Section 3: Socio-cultural items

The third section of the questionnaire comprised 30 items/questions (see Table 22), where 15 items are classified as negative impacts, eight as positive impacts (not classified by respondents' responses, but as the nature/impact type of the item/question), and seven Islamic beliefs' items. Responses' options (except one categorical question) took the form of an interval-level response *Likert seven-point scale* and were coded (Bhattacharjee 2012) as follows:

- 1) Strongly agree.
- 2) Agree.
- 3) Somewhat agree.
- 4) Neither agree nor disagree.
- 5) Somewhat disagree.
- 6) Disagree.
- 7) Strongly disagree.

A Likert scale is a rating scale which indicates respondents' degree of agreement or disagreement (feelings intensity) on statements made by the researcher on a five-or seven-point scale (Kothari 2004; Mokhlis 2006; Bhattacharjee 2012; Styliadis 2012). The Likert scale is very common and popular in social science, since it is easy to construct by researchers and appropriately understandable by respondents (Mokhlis 2006; Aref et al. 2009; Kumar 2011; Bhattacharjee 2012). In addition, results obtained through a Likert scale are easier to interpret and completely based on empirical data by measuring responses instead of opinions which are subjective (Mokhlis 2006; Havlíková 2016).

The Likert scale is the most used by researchers' surveys which aim to identify the perceptions of residents towards events' impacts, and because of its high validity in tourism research, the Likert type scale is recommended (Aref et al. 2009; Havlíková 2016). Validity and reliability in a Likert scale are relatively high, as the produced scales are more homogenous and there is the likelihood that a single attitude is being evaluated (Mokhlis 2006). The preference of utilising a seven-point Likert scale over a five-point Likert scale in this research context is linked to the two additional response options (i.e. somewhat agree and somewhat disagree) which allowed participants to have more option responses, and subsequently a more accurate measurement of perceptions. This selection (i.e. seven-point Likert scale) showed its viability by the frequent use of these two additional response options (i.e. somewhat agree and somewhat disagree) by questionnaire respondents, in which chapter four provides further evidence in this regard.

Table 22: Questionnaire socio-cultural impacts items/questions		
No.	Item	Description
1	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	<ul style="list-style-type: none"> - The aim of this item is to identify if the STF has provided the local community with opportunities to develop various cultural skills. - Socio-cultural examples from the STF were provided to make this item/impact more comprehensible.
2	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	<ul style="list-style-type: none"> - This item/impact is designed to explore the role that the STF plays in enhancing the local community image and pride by exposing their cultural heritage to the festival visitors (e.g. folklore dances and local handicrafts). - The <i>Heritage Village</i> is a large area within the MEC, comprising various traditional facilities and events. For example, local folklore dances, local museums/galleries, traditional food stalls, a traditional house & mosque, and local handicrafts shops & shows (Ministry of Information 2020).
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	<ul style="list-style-type: none"> - This item/impact aims to find if the STF (particularly the MEC) has succeeded in providing different facilities and events that encourage family togetherness. - The MEC has some existing facilities that might help to strengthen family togetherness, for example: <ul style="list-style-type: none"> • A children village, where daily children activities takes place. • A large area for amusement rides and games (e.g. roller-coaster). • The MEC designates a whole day in each week of the festival's period only to women and children. This encourages families (especially women with their children) to freely enjoy the festival events without the presence of men.

4	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	<ul style="list-style-type: none"> - During the festival period, locals tend to camp at nearby plains (greenery flat areas close to the mountains and city centre) to enjoy the temperate weather outdoors with relatives and friends (only locals by law are allowed to camp during Al Khareef season). - As a form of local privacy tradition, camping tents are spaced out from each other and surrounded by a material similar to windbreak fencing, particularly to obstruct men who are strangers from viewing women. - On the other hand, festival visitors/tourists consider these plains (where locals camp) a suitable place to gather for leisureliness, and mainly an outdoor lunch. - This item/impact provides an opportunity to further know if the increasing number of festival visitors has reduced the locals' privacy taking the form of intruding into their camping areas.
5	The festival's visitors do not respect the local community traditions and customs.	<ul style="list-style-type: none"> - This item/impact aims to find out if the local community feels that the festival visitors are behaving in a disrespectful way to their traditions and customs.
6	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	<ul style="list-style-type: none"> - This item/impact is formed to identify if the local community believes that the existence of the STF has increased entertainment opportunities/interesting things, taking the example of folklore dances, amusement rides, and local theatre plays.
7	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	<ul style="list-style-type: none"> - With the increasing numbers of festival visitors within a relatively short period of time (around 45 days), pressure on Salalah's infrastructure (e.g. roads) and recreational facilities (e.g. parks) is logically expected. - This item/impact provides an opportunity to identify if the locals believe that the STF has catalysed the development of new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) to cope with the increasing numbers festival visitors and to create more attractions.
8	During the festival, pedestrian traffic increase.	<ul style="list-style-type: none"> - Continuing with the issue of the increasing number of tourists, this item/impact aims to find out if the locals recognise the increase of pedestrian traffic during the festival period.
9	During the festival, vehicles traffic increase.	<ul style="list-style-type: none"> - The purpose of including this item/impact is to identify if the local community notice an increase of vehicle traffic during the festival period. - Personal or rented vehicles are still deemed a favourable mode of transportation by the festival visitors when visiting Salalah. - This could be attributed to a number of reasons (based on the researcher's personal analysis): <ul style="list-style-type: none"> 1) Festival visitors prefer travelling to Salalah by vehicles, especially four-wheel drive cars, due to their large seating capacity since they like to travel as family groups. By doing so, they can save money on flight tickets and/or renting a car, which could be costly during the festival period.

		<p>2) Public transportation services (buses) in Salalah have recently been introduced covering only the city centre, without reaching main tourists' attractions.</p> <p>3) Unlike European tourists who prefer guided tours when visiting Salalah, the festival visitors (i.e. GCC tourists) do not share the same interest in guided tours. This could be attributed to the fact that they prefer a more flexible time schedule without being restricted with limited time at attractions as in guided tours.</p> <p>4) Salalah's natural attractions are distant from each other, where it will be very difficult to walk from one site to another.</p> <p>5) Taxi services in Salalah are still considered traditional (lack of taxi booths) with the absence of taxis apps.</p>
10	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	<p>- Relating to the topic of increasing number of festival visitors, this item/impact is designed to find out if the local community is avoiding tourists' attractions during the festival period as a result of being overcrowded by festival visitors.</p> <p>-The festival period is a time of which coincides with the school summer break, where local families tend to visit various natural attractions. It is worth knowing if the festival visitors have disrupted the locals' recreational lifestyle during the festival period by hindering them from visiting their preferred tourist sites due to them being overcrowded.</p>
11	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	<p>- Personal vehicles are the preferred mode of transportation for both the locals and the festival visitors during the festival period.</p> <p>- This item/impact aims to find out if the locals have experienced difficulties finding car parking at tourist attractions and/or at the MEC during the festival period.</p>
12	The local community is inconvenienced by the festival's increasing number of visitors.	<p>- While the growing number of festival visitors may be seen as positive from an economic point of view, it is vital to know if the local community is pleased, ambivalent or inconvenienced by the growing number of festival visitors.</p>
13	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	<p>- With the increasing number of visitors and vehicles, it is anticipated that noise levels may increase.</p> <p>- This item/impact intends to find out if the locals notice an increase in noise levels (e.g. cars) during the festival period at tourist attractions and/or at the area surrounding the Municipality Entertainment Centre.</p>
14	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	<p>- When the MEC was founded in 1999, it was built in a non-residential area not very far from the city centre. With urban expansion, several properties exist within the MEC vicinity and more are under construction. Therefore, this item/impact is designed to investigate if the locals living near the MEC and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).</p>

15	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	<ul style="list-style-type: none"> - Interviewees have drawn attention to the reckless driving behaviour that occurs during the festival. Examples of such reckless driving include deliberate damage to the environment by skidding cars on greenery areas as an irresponsible form of entertainment and people leaning outside car windows while it is moving as a careless way of enjoying the exceptional weather and green scenery. - This item/impact is included to find out if the local community believes that reckless driving increases during the festival period.
16	During the festival, verbal harassment and/or flirting from males towards females increase.	<ul style="list-style-type: none"> - This specific item/impact was identified by semi-structured interviewees stating that verbal harassment and/or flirting from males towards females increases during the festival period. - This item's goal is to find out whether the local community agrees or not to the increase of verbal harassment and/or flirting from males towards females during the festival period.
17	During the festival, litter increases at tourist attractions.	<ul style="list-style-type: none"> - Salalah's various natural attractions (mountains, valleys, water springs, beaches, etc.) are scattered from each other, where only some tourist sites might have bins. - This item/impact is provided to identify if the local community has noticed an increase in litter in tourist attractions.
18	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	<ul style="list-style-type: none"> - This item/impact intends to identify if the local community believe that vandalism increases during the festival taking the examples of sabotaging greenery areas, public toilets, and parks.
19	During the festival, scams and/or begging activity increase.	<ul style="list-style-type: none"> - This item/impact is designed to find if the locals recognise an increase in scams and/or begging activity during the festival period. Begging is illegal in Oman and those who are in need can reach certified charities and competent public authorities (Oman Observer 2018).
20	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by: A) Festival visitors. B) Local residents.	<ul style="list-style-type: none"> - This particular item/impact is provided to determine from the locals' perspective the main committer (i.e. festival visitors or local residents) of the delinquent/anti-social behaviour during the festival period. - The outcome of this item/impact will indicate if cultural affinity between the local community (host) and the festival visitors (guests) whom both share similar social, cultural, and religious values would contribute either a positive or negative view of the STF's socio-cultural impacts.
21	It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others.	<ul style="list-style-type: none"> - This item/impact aims to find if the local community believe that it is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others.
22	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	<ul style="list-style-type: none"> - This item/impact is devised to find out if the festival's various events were designed to accommodate the interests of the local community's different age categories (e.g. children, youth, seniors, etc.).

23	The local community is involved in the festival's planning and/or management.	- This item/impact aims to know if the local community have been involved in the festival's planning and/or management.
24	A Muslim should behave in a modest way.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: - During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks). ▪ Islamic sources of modest behaviour: <p><i>Quran</i> (Islam's holy book):</p> <ol style="list-style-type: none"> 1) <i>"Do good to others, surely Allah (God) loves those who do good to others"</i> (Chapter 2: Verse 195). 2) <i>"The servants of the Beneficent (Allah) are those who walk on the earth in humility".</i> (Chapter 25: Verse 63). <p><i>Sunnah</i> (Prophet Muhammed actions and sayings)</p> <ol style="list-style-type: none"> 1) <i>"Indeed from the teachings of the first prophets which has reached you is, 'If you do not have shyness, then do as you please'"</i> (Al-Bukhari). 2) <i>"On the Day of Resurrection, nothing will be heavier in the scale (of good deeds) of the believer than good conduct. God hates the one who swears and hurls obscenities."</i> (Abu Dawud, Al-Tirmidhi).
25	A Muslim should lower their gaze.	<p>This Islamic belief is derived from the following item:</p> <ul style="list-style-type: none"> - During the festival, verbal harassment and/or flirting from males towards females increase. ▪ Islamic sources of modest behaviour: <p><i>Quran:</i></p> <ol style="list-style-type: none"> 1) <i>"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do"</i> (Chapter 24: Verse 30). <p><i>Sunnah:</i></p> <ol style="list-style-type: none"> 2) <i>"(That you) lower your gaze and refrain from harming (disrupting) the peace and to promote the ma'roof (virtue and goodness) and prevent the munkar (vice and evil)"</i> (Saheeh al-Bukhari; Muslim, 2121). 3) <i>"The Muslim is the one from whose tongue and hand the people are safe".</i> (Ṣaḥīḥ al-Bukhārī)
26	A Muslim should be considerate towards the environment.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: - During the festival, litter increases at tourist attractions. ▪ Islamic sources of environment consideration: <p><i>Quran:</i></p> <ol style="list-style-type: none"> 1) <i>"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."</i> (Chapter 7: Verse 31).

		<p>Sunnah:</p> <ol style="list-style-type: none"> 1) <i>"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."</i> (Bukhari). 2) <i>"He who cuts a lote-tree [without justification], Allah will send him to Hellfire."</i> (Abu Dawud). 3) <i>"The Muslims are partners in three, water, pastures and fire"</i> (Ahmed, ibn Maja). 4) <i>"Cleanliness is half the faith"</i> (Sahih Muslim).
27	A Muslim should not cause harm to themselves or others.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows). ▪ Islamic sources of harm refrainment: <p>Quran:</p> <ol style="list-style-type: none"> 1) <i>"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."</i> (Chapter 2: Verse 195). <p>Sunnah:</p> <ol style="list-style-type: none"> 1) <i>"Be keen with what is beneficial for you, and seek help from Allāh and do not be reckless"</i> (Tirmidhi). 2) <i>"Do not cause harm or return harm."</i> (Sunan Ibn Mājah) 3) <i>"It is not permitted for a Muslim to frighten intimidate (or create fear etc.) for another Muslim."</i> (Abu Da'wud, At-Tirmidhi).
28	A Muslim should not beg unless he/she is in need.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - During the festival, scams and begging activity increase. ▪ Islamic sources of chastity <p>Quran:</p> <ol style="list-style-type: none"> 1) <i>"[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allah is Knowing of it."</i> (Chapter 2: Verse 273). <p>Sunnah:</p> <ol style="list-style-type: none"> 1) <i>"The best charity is that given when one is in need and struggling"</i> (Ibn Katheer).

29	A Muslim should be considerate of people's privacy.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas). ▪ Islamic sources of respecting privacy: <p><i>Quran:</i></p> <p>1) "<i>O you who believe! do not enter houses other than your own until you have asked permission and greeted the inmates . . . and if it is said to you, 'Go back', then go back.</i>" (Chapter 24: Verses 27-28).</p>
30	A Muslim should practice the virtue of altruism.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others. ▪ Islamic sources of respecting privacy: <p><i>Quran:</i></p> <p>1) "<i>...And they give others preference over themselves even though they were themselves in need....</i>" (Chapter 59: Verse 9).</p> <p>2) "<i>By no means shall you attain righteousness unless you spend of that which you love...</i>" (Chapter 3: Verse 92).</p> <p><i>Sunnah:</i></p> <p>1) "<i>None of you truly believes until he loves for his brother what he loves for himself</i>" (Al-Bukhari).</p>
Sources: Al-Farsi 2010; Alfalih 2016.		

The process of devising the Islamic beliefs items

The process followed to form the Islamic beliefs was by going through each of the 23 items/impacts to determine if it had a direct reference in Islam's primary sources such as the Holy Quran (Islam's holy book) and/or Sunnah -Prophet Muhammed actions and sayings- (Al-Farsi 2010; Alfalih 2016). Seven socio-cultural items/impacts (six negative and one positive impacts) were found to have a direct reference in the Quran and/or Sunnah. As a result, seven new Islamic beliefs were devised (items 24-30 in Table 22). The seven Islamic beliefs items included in this questionnaire are deemed common and basic, which are highly likely to be understandable since they are directly derived from Islam's main sources (i.e. Quran and/or Sunnah). The comprehension of the Islamic beliefs was also confirmed during the pilot study, where no comments on their clarity were reported. The inclusion of the seven Islamic beliefs items in the questionnaire is deemed one of the first/few attempts (as to the researchers' knowledge) to include Islam within event tourism's socio-cultural impacts in the measurement scales literature.

3.9. Pilot study

Following the development of the questionnaire, a pilot study (pre-test) on the research was conducted. Twenty (20) members of the local community of Salalah were selected by convenience to take part in the online survey. Described as a small version of a research, a pilot study aims to test the research, for example; instrument and sampling strategies utilising the same proposed sampling (convenience sampling) and targeted sample (Abu Hassan et al. 2006; Dikko 2016). A pilot study is a very important, common, and useful component of both qualitative and quantitative research process, in order to assess a questionnaire's content validity in terms of how questions flow, and their format, suitability, timing, comprehension, instructions clarity, and any potential difficult questions (Andriotis 2000; Matthews and Ross 2010; Bhattacharjee 2012; Styliadis 2012; Creswell 2014; Dikko 2016). In exploratory research, it is useful to pre-test a questionnaire assuring that the items are not ambiguous and challenging (Karadakis 2012). Once the pilot study has been established, data collection can be proceeded (Bhattacharjee 2012).

A pilot study can provide several benefits to the research; the following areas below were reviewed when pre-testing this research's questionnaire:

- Appropriateness and comprehensiveness -items/questions capturing research objectives- (Andriotis 2000; Abu Hassan et al. 2006; Skipper 2009; Dikko 2016).
- Detect potential issues related to questionnaire design, instructions, and items (Abu Hassan et al. 2006; Bhattacharjee 2012).
- Sequence and flow of statements and questions (Andriotis 2000; Abu Hassan et al. 2006).
- Format -e.g. lay-out and font- (Abu Hassan et al. 2006).
- Detect any unnecessary, difficult, and ambiguous questions (Dikko 2016).
- Identify the questionnaire's completion length of time (Abu Hassan et al. 2006; Dikko 2016).
- Identify if each question/item has received a sufficient response (Dikko 2016).

The pilot study also allowed the researcher to verify that the online survey was technologically trouble-free. To explain, as the questionnaire was to be conducted online (Google Forms), the pilot study allowed the researcher to attest that potential participants will have a trouble-free experience in filling out the online survey, avoiding any technical issues. The questionnaire was translated from English into Arabic (Arabic language is the main language of the Omani target population) and was proofread by a specialist in the Arabic language. The pilot study offered the opportunity to ensure that the translated questionnaire had a good level of readability, and was free of grammatical errors.

The pilot study participants' overall feedback was positive, where most of them found the questionnaire to be suitable in terms of readability, flow, consistency, and timing. This includes as well the convenience of using the online survey (no technical issues reported). The only feedback which required an amendment, was the order of the seven-point Likert scale response options. To explain, the seven-point Likert scale response options order included in the pilot study questionnaire was as follow (1=Strongly agreed, 2= Agreed, 3= Somewhat agreed, 4=Neither agreed nor disagreed, 5 = Strongly disagreed, 6 = Disagreed, and 7= Somewhat disagreed) and was later amended to the current format based on pilot study participants feedback (1= Strongly agreed, 2= Agreed, 3= Somewhat agreed, 4= Neither agreed nor disagreed, 5 = Somewhatdisagreed, 6 = Disagreed, and 7 = Strongly disagreed).

3.10. Ethical considerations

Ensuring that the research data was obtained ethically, both the qualitative and quantitative data collection stages followed Bournemouth University (BU) ethical guidelines as follow:

1) Information sheet

An information sheet was provided to potential participants including information on the research, enabling them to understand the research, consequently making an informed consent of their participation (Matthews and Ross 2010; Bhattacharjee 2012; Bolderston 2012; Alshenqeeti 2014). As both semi-structured interviews and questionnaires were in Arabic, the information sheet was in Arabic as well. The semi-structured interviews and questionnaire information sheets were separately presented to potential participants, where both contain similar information with small differences related to sampling procedures, form of participation (interviews vs. questionnaire), sought information, and data recording. The information sheet comprised the following information: the title of the research project, invitation paragraph (information on the researcher, the university studying at, and the research topic), entity funding/organising the research, purpose of the project, how potential participants are selected (sampling approach), voluntary participation (rights of voluntary participation, withdrawal till anonymisation, and refrain from responding to any question), form of participation (interviews/questionnaire, type of questions, and response options), participation advantages and possible disadvantages or risks, information privacy (obtained data will comply with *Data Protection Regulations*), information sought from participants and its relation to the research objectives, recordings (ensuring that recordings will not be used outside the research), and researcher contact information and university contact information (in case of any complaints/remarks).

2) Agreement form

The agreement form is a document where potential participants' informed consent is obtained. The agreement form was in Arabic as well, comprising information on the project's title, researcher's name and position, researcher's contact details, and supervisors' names, position, and contact details, a table is also provided comprising several statements to ensure that potential participants have an understanding of their research participation and obtaining an informed consent from them. The table's statements focused on reading the information sheet, requesting clarification, asking questions, elaborating on answers (in interviews), voluntary participation, right to withdraw, right to abstain from answering any question, anonymisation of participant identity, awareness of audio recording (in interviews) and obtained data complying with *Data Protection Regulations*.

As both the semi-structured interviews and questionnaires were not conducted face to face (i.e. via telephone and online survey), the information and agreement sheets were attached to the invitation participation message sent via WhatsApp to potential participants. Potential participants who agreed to take part in the semi-structured interviews (after reading the information and agreement sheets) were asked to reply to the researcher's WhatsApp invitation message by stating their participation agreement. Regarding the online questionnaire (conducted through *Google Forms*), the invitation participation WhatsApp's message sent to potential participants contained a URL link of the online questionnaire. The first thing that appears on the online questionnaire page is a brief introduction, where potentials participants are asked to carefully read the information and agreements sheets located below the introduction section. It was also stated in the introduction section that taking part in the online questionnaire is considered as an informed consent of participation.

Chapter Four: Data analysis

4.0. Introduction

In exploratory mixed methods, both qualitative and quantitative data are analysed separately, where the qualitative findings are later utilised to plan for the second quantitative phase (Creswell 2009). The chapter commences by providing an overview of the validity and reliability of the qualitative data collection instrument (semi-structured interviews), followed by the process of analysing the qualitative data. With regards to the quantitative phase (questionnaires), this chapter illustrates the validity and reliability of the measurement scale (including factor analysis). Both the extracted factors (from factor analysis) and cluster analysis are presented to better analyse respondents inputs. Additional statistical tests (e.g. Mann-Whitney U Test and Spearman's correlation coefficient) related to the research objectives and questions are also analysed in chapter four. The four hypotheses introduced are statistically analysed in this chapter.

4.1. Semi-structured interviews validity and reliability

Qualitative data depends on a person's interpretation and assessment, which cannot be objectively measured in a standardised form (Walliman 2011). The validity and reliability of qualitative data should be of the researcher's interest during study design, data analysis, and assessment of the study's quality (Golafshani 2003). Although some qualitative researchers claim that validity as a term in qualitative research is irrelevant, they acknowledge the need for a suitable measure or check for qualitative research (Golafshani 2003). In qualitative research, validity meanings are not similar and not widespread compared to quantitative research which examines generalizability or stability by following a number of strong measures which can ensure research validity (Creswell 2014; Hayashi et al. 2019). In qualitative research, validity indicates the accuracy of findings by the researcher following specific procedures (the perspective of the participants, readers, and researcher), where validity can be described in various terms, such as appropriateness, trustworthiness, quality, and rigor (Bolderston 2012; Creswell 2014; Hayashi et al. 2019). On the other hand, reliability in qualitative research specifies the consistent approach taken by researchers from different projects and researches (Creswell 2014). The researchers have discussed different strategies to examine qualitative research validity and reliability, which have been considered when conducting and analysing the semi-structured interviews for this research. Table 23 explains the various validity and reliability strategies employed in this research during the semi-structured interviews.

Table 23: Validity and reliability strategies for semi-structured interviews	
No.	Validity
1	Allowing interviewees to review emerging themes, certain descriptions or the final report from the interview, as well as to indicate if they believe that the findings are accurate.
2	Providing thicker, detailed, and rich descriptions of the interview findings, which helps readers to make a realistic perception of those findings, consequently supporting the findings.
3	The researcher's self-reflection and clarification on their biases, by acknowledging perspectives or bias which influenced/shaped the research findings, which in return ensures the relevance and depth of data collection and analysis.
4	Spending ample time to prepare research questions prior to the interview and ensuring interview questions relevancy to the research questions.
5	Ensuring the sufficiency of interview duration by not being lengthy, which could affect interviewees' ability to remember.
6	Maintaining thorough records, ensuring data interpretations transparency and consistency.
Reliability	
1	Reviewing transcripts before analysis to ensure they are free from noticeable mistakes during the transcription process.
2	Making sure that emerged codes or themes among all data are consistent during data analysis.
3	Ensuring there is no drift in codes definitions/meanings, which can be achieved by comparing codes with data, as well as making memos of codes and their definitions/meanings.
Sources: Bolderston 2012; Creswell 2014; Noble and Smith 2015.	

4.2. Qualitative data analysis (semi-structured interviews)

Qualitative data can be analysed through various approaches, which are not restricted to one single methodological framework, since the analysis adopted relies on the research purpose (Andriotis 2000). Qualitative data cannot be calculated and measured in an accurate way as quantitative data is, since it is commonly presented in words instead of numbers (Walliman 2011). It mainly involves discovering, classifying, describing, and interpreting events, issues, individuals, properties, and things (from visual or linguistic materials) to identify explicit and implicit dimensions of meaning making - either social or subjective meanings- (Creswell 2014; Flick 2014). Qualitative analysis is the process of analysing data into integral components which displays data patterns, characteristic, and themes, as qualitative data is not analysed by means of a standardised approach (Kim 2013). Additionally, it is an on-going process of discovery, which implies a high degree of data familiarity, as well as charting continuous data review, indexing, and interpretation (Small 2007). Qualitative data generally relies on interpretation, which implies there are various explanations due to the large amount of qualitative data collected (Griffiths 2011; Alhojailan 2012). To become [the researcher] more familiar with the data, transcripts and notes should be read and re-read to identify concepts and themes (Small 2007).

While themes can be sourced from existing literature, researchers commonly prefer themes extracted itself from the text, where researchers can use their personal experience to interpret the data (Small 2007). Moreover, analysis of qualitative data can be conducted through different strategies, such as understanding language characteristics, identification of text meaning, exploring regularities, and reflection (Kim 2013).

It is important to point out that the main aim of following the exploratory sequential mixed methods in this research was to adapt a new quantitative instrument (questionnaire) (Greene et al. 1989; Creswell and Clark 2007; Creswell 2009). To do so, interviewees were presented with questions from three renowned festivals social impacts measurement scales (i.e. Delamere et al. 2001; Fredline et al. 2003; Small 2007). In addition, interviewees had the option of probing on questions and identifying other socio-cultural impacts related to the STF not included in those questions, to be included as new items in the new measurement scale. The interviewees' responses assisted the researcher with better understanding these items/impacts relevance to the STF socio-cultural impacts, consequently helping to decide which items to include or exclude in the new measurement scale.

4.2.1. Results and analysis of semi-structured interviews

Before analyzing the semi-structured interviews using Miles and Huberman's (1994) thematic analysis, the main results of the 12 semi-structured interviews have been explained below. To make the interviews results more comprehensible, each interview group's responses (from the three measurement scales) have been explained according to the factors that their scales items/impacts were grouped into. It is important to note that the main purpose of the semi structured interviews in this research was to inform the design of the new measurement scale as part of the exploratory sequential mixed methods methodology (development purpose). The utilization of thematic analysis was to help the researcher decide (based on the analysis of the interviewees' responses) which items are relevant to the STF socio-cultural impacts context and whether they will be subsequently included in the new measurement scale. The semi-structured interviews were also utilized to allow the interviewees to identify further impacts related to the STF socio-cultural impacts that were not included in the three measurement scales, so then they can be added as new items in the new measurement scale.

4.2.1.1. Results of semi-structured interviews

Delamere, Wankel & Hinch (2001)

The Delamere, Wankel & Hinch (2001) scale impacts/items were classified into two dimensions: special benefits, and social costs, where each dimension had two sub-factors.

Social benefits dimensions

Subfactor 1-Community benefits

The interviewees had a mixed response (half agreed and half disagreed) towards the festival being a celebration of the community and enhancing the community's image. They believed that the festival helps to show why the community is unique and special. Most of the interviewees agreed that community identity is enhanced by the festival by showcasing traditional food, folklore dances, local traditions, customs, and heritage, whereas they (in general) did not feel a personal sense of pride and recognition through participating in the festival. In general, the interviewees did not believe that their community gained positive recognition as a result of the festival, stating that the city recognition is attributed to the natural sceneries/ attractions, not the festival. Interviewees were not very confident regarding the festivals role in creating a sense of togetherness within the community, where an interviewee claimed that the sense of togetherness was strong before the festival's existence. The festival's contribution to a sense of community wellbeing was mostly agreed upon among interviewees (as an opportunity to spend time together at the MEC in the evening), while those that disagreed stated that the festival contributes to the ir personal wellbeing. Regarding the festival's role in improving the community's quality of life, half of the interviewees agreed with this statement (business/entertainment opportunities), while the other half of the interviewees agreed with this statement but to a lower extent. There were mixed opinions regarding building leaders within the community as a result of organizing the festival. Those in favor of this statement claimed that even if a person is not totally in charge of a certain tasks, they will have the ability to observe the operation and management of the festival which itself is a learning process. The Interviewees agreed that the festival allows for the sharing of ideas among the different community groups since many of those who participate in the MEC come from different geographical and cultural backgrounds.

Subfactor 2-Cultural/Educational benefits

The interviewees were very confident that the festival provides opportunities for the community residents to experience new activities, including cultural experiences such as folklore dances, local theatre plays, and visiting the participating public and private institutions at the MEC where they provide information of their nature of work and services. The majority of the interviewees agreed that the festival provides the community with an opportunity to discover and develop cultural skills and talents such as poetry, paintings, book events and cultural competitions. Moreover, the interviewees agreed that friendships are strengthened through participation in the festival, whereas there was a division of opinions on the impact of community groups working together to achieve common goals through the festival, where some agreed and the other disagreed with this impact. The interviewees were not sure about the festival showcasing new ideas, where some claimed it does so every 5 years, just not annually. They were also mixed feelings about the festival providing an opportunity to learn new things for the participants, where those who agreed stated that participation in the festival can help to improve their talent and skills through real practice. Moreover, the interviewees enjoyed meeting the festival performers/workers, especially those who were friends to them or members of the theatre bands.

Social Costs Dimensions

Subfactor 1-Quality of life concerns

The interviewees believed that the level delinquent activity in the community increased during the festival (e.g. car burnouts/skidding on the roads, inappropriate dancing, people leaning out of car windows and littering), whereas crime did not witness a great increase, including begging and scams. An increase in vandalism was detected by the interviewees (e.g. dirty sites and cars skidding on greenery areas), especially in the areas where families and youngsters gather, suggesting that people need to be educated about protecting the public facilities. The traffic caused by the vehicles increased to unacceptable levels during the festival according to the interviewees and this caused disruption to their normal routines. Pedestrian traffic (overcrowding) was thought to be within acceptable levels and increased during weekends when big events take place and at natural tourist sites. Ecological damage witnessed an increase during the festival period through littering and damage to the greenery areas by young people, where litter increased to unacceptable levels during the festival. The interviewees admitted that the influx of festival visitors reduced the amount of privacy that they had in the community, where they did not see the festival affecting/intruding on the lives of community residents. The interviewees agreed with the statement that the same group of people run the festival year after year, and they see this as a negative aspect of the festival.

Moreover, the interviewees agreed that the community recreational facilities are overused during the festival. The noise levels increasing to an unacceptable point during the festival period had mixed opinions, where two interviewees agreed with this impact and the other two disagreed.

Subfactor 2-Community resource concerns

The interviewees indicated the community's involvement in the festival as low, limited to selling traditional food. It is recommended that the festival focus on showcasing the local community talents. The Interviewees agreed with the statement that the power is not equally distributed among the community groups, stating that the power is centralized and controlled by a handful of people. Each task should be allocated to those who have a certain degree of experience in the field. The interviewees disagreed that the festival overtaxes the available community human resources and claimed the opposite, with the festival developing the community's human resources and creating more job opportunities. Regarding the festival overtaxing the available community financial resources, the interviewees agreed with this statement where some of the interviewees stated that the financial resources spent on the festival are not justified with no financial return. The interviewees in general stated their disagreement with the festival highlighting negative cultural stereotypes within the community, emphasizing that the festival should showcase the positive aspects of the community. On the other hand, they did not feel that the festival was a source of negative competition between their community and neighboring communities, stating that are welcoming of tourists. The interviewees agreed that it is normal that some people and/or groups in the community receive more of the benefits of the festival than others, whilst also agreeing that some people and/or groups in the community experience more of the problems associated with the festival than others do, for example, traffic jams. There were mixed findings regarding the interviewees response to the statement that the festival is all work and no play for the community, where half of them agreed and the other half disagreed. The interviewees in general agreed that they felt a sense of failure in the community when the festival does not live up to its expectations.

Among the additional interviewee comments were the following:

- While the number of events at the MEC has increased, they are repetitive. The festival should focus each year on a particular theme.
- Although the festival provides entertainment opportunities, they cannot be compared to those available in other destinations (e.g. cable cars, zoos, carnivals, etc.).
- Cultural conferences are seen of as one of the festival benefits. The festival provides opportunities for local singers and poets to showcase their talents.
- Some tourists sabotage the natural environment by driving recklessly on the greenery areas and littering, which increases during the festival period.

- The local community are able to retain great financial gains as a result of renting out their properties. The festival provides more job opportunities for the locals.
- Some tourists do not respect the local community's traditions and customs.
- Safety authorities, such as police and civil defence have developed great skills in emergency response as a result of the festival and they have become stricter with environmental violations such as cars skidding on greenery areas.
- During the festival period, the sense of community togetherness between friends, relatives and new people is reinforced. There is sense of recognition that the city has become a popular destination.
- New recreational facilities (i.e. parks) have been developed as a result of the tourism season. There is a sense of joy seeing that tourism is flourishing and that there is an increasing number of tourists.
- The commercial exhibition/marquee at the MEC exhibits new goods and products from new countries.

Fredline, Jago, and Deery 2003

This scale was comprised of six factors detailed below:

Factor 1: Economic and Social Development Benefits

The interviewees agreed that the festival stimulates the economy and enhances Salalah's reputation as "*The Events State*", where a number of local business opportunities because of the festival were identified (e.g. food trucks operated by young people/university students). The interviewees admitted that the festival provided opportunities for people to have fun with their family and friends (especially at the heritage village). They also indicated that the local theatre plays and folklore dances entertain the local residents, but did not identify any major international events during the festival. Pride and showing the visitors how special the community is was seen by the interviewees as a positive impact resulting from the festival's cultural and traditional events and exhibitions (e.g. the heritage village and theatre plays). These activities showcase the local community achievements, values, culture, and heritage. The interviewees identified a number of interesting things to do such as visiting the cultural heritage sites and playing games, where they identified new entertainment opportunities during the festival period like game rides for children confined to folklore dances and music concerts, which are repetitive (nothing new) and more suitable for young visitors. The interviewees had split responses regarding the festival's role in promoting good social values. Those who agreed indicated poetry, the painting events, and the Quran recitation competition as the main good values. Those disagreeing with this impact claimed that the festival focus more on music and dances.

The interviewees agreed that the festival provided opportunities to meet new people and that the interactions between the locals and visitors were fostered due to the festival, resulting in friendship and even marriage. The interviewees were not quite sure whether the festival was the main reason for their friends visiting the locals. Media coverage was seen by the interviewees as good, particularly for tourism development. The interviewees agreed that their events management skills have developed due to the existence of the festival for a long period of time.

Factor 2: Concerns about justice and inconvenient

The interviewees admitted that there was no harm done to their rights and civil liberties, nor was there any social inequality during the festival period, adding that the festival provided benefits for both the rich and poor. Traffic congestion was seen of as the main reason behind life distribution and the increased noise levels, where some interviewees stated that thanks to the expansion of the roads, traffic congestion had witnessed a decrease. The interviewees believed that the public money spent on the festival would be better spent on other things, such as developing the services available at the natural tourist sites. There was a division of opinion regarding the availability of parking, where some interviewees claimed that the spaces were sufficient (especially at the MEC), while other interviewees stated that there was a shortage of parking. Most of the interviewees admitted that the locals were not involved in the festival's planning and management.

Factor 3: Impact on public facilities

The proximity to the city centre and airport, and being surrounded by mountains were seen of as the advantages by the interviewees in relation to the appearance of the area around the festival. Some interviewees indicated that the public facilities were maintained in a good way (e.g. toilets), while other interviewees were not satisfied with the maintenance of the public facilities, particularly the toilets. The interviewees indicated employment opportunities during the festival very positively (e.g. Omanis selling food to tourists -mobile food caravans- and locals working at the MEC). Interviewees had a split opinion on the number of visitors during the festival period, such as those who were pleased with the number of visitors who appreciated the related economic gains (e.g. the building of new hotels). The dissatisfied side claimed that such an increase caused traffic jams, overwhelmed the natural attractions, and added more pressure to the lodging sector.

Factor 4: Impacts on behaviour and environment

The interviewees described the rowdy and delinquent behaviour that occurred during the festival period. It took the form of cars damaging the environment, littering, and tourists not up-keeping the tourist facilities. They blamed the tourists and young people for this behaviour. Most of the interviewees did not indicate excessive drinking and/or drug use during the festival period. Crime was not something noticeable during the festival period by the interviewees, with one interviewee stated that the festival events (e.g. local theatre plays, concerts, and folklore dance competitions) kept young people busy. The interviewees stated that the amount of litter increased. The damage to the environment was low during the festival period. Due to the awareness campaigns ran by the public authorities and social media, littering and environmental sabotage saw a decrease.

Factor 5: long term impact on community

The interviewees were satisfied with the turnover for local businesses (e.g. telecommunication companies, banks, and small businesses). The local community's social and moral values were reinforced during the festival period according to most of the interviewees, since it showcases Omani folklore, traditions, norms, culture, and heritage.

Factor 6: Impact on prices of some goods and services

The interviewees agreed that the overall costs increased during the festival period, with people also spending more at the MEC commercial exhibition. Most of the interviewees did not see a major change in the price of some goods and services, including the prices related to restaurants and holiday properties. Some of the interviewees believed that the festival was not the main reason for tourists visiting Salalah during the monsoon season, but that it was instead due to the natural scenery and temperate weather. They believed that the festival adds more attractions and activities to the city during the monsoon season helping to attract more tourists. Most of the interviewees claimed that the property rents rates for the visitors are within normal rates and that they were cheaper than neighboring cities such as Dubai.

Among the additional comments provided by the interviewees were the following:

- There is a strengthening of the social and economic ties between GCC countries, as the majority of visitors are GCC citizens.
- The image of the city is enhanced as a result of the festival, through showcasing the Omani culture, heritage and folklore through concerts, dances, and exhibitions.
- There are economic benefits for the local community (e.g. jobs and the selling of local products).
- There is no development of the tourist sites for both the tourists and the locals.
- Anti-social behaviour and attitudes conflict with the local values and traditions.
- The tourists are not preserving the tourist attractions (due to, for example, littering).

- The issue of overspending on the festival, as tourists are attracted by Salalah's nature and not the MEC, highlights that this money could be spent on developing the services provided at the tourism attractions.
- Road accidents (mostly festival visitors) happened between Muscat and Salalah.
- The rates of the domestic flights between Muscat and Salalah increased to a level comparable to international flights.

Small 2007

The Small 2007 scale was comprised of the six following factors as following:

Factor 1: Inconvenience

The interviewees noticed an increase in those on the streets and overcrowding especially, in the MEC vicinity and near to the local shops. The noise levels during the festival period were thought to be within the normal range. The interviewees agreed that the amount of litter during the festival period increased. Car parking during the festival period was difficult to find according to the interviewees, and road closures (mainly traffic congestion) inconvenienced the locals.

Factor 2: Community identity and cohesion impacts

The interviewees had mixed opinions about the festival's role in creating an image of the community that encourages tourism to the region. Those in agreement with this impact stated that the festival provides visitors with an opportunity to spend time in the area (especially at night). The interviewees disagreeing with this impact stated that the visitors are mainly attracted by the natural attractions and temperate weather, not the festival. Regarding the festival's role in enhancing the community identity, there was a split agreement/disagreement. Some interviewees agreed that the festival helps to show others why the community is unique and special. The sense of ownership of the festival was not sensed by the interviewees due to the lack of novelty (programs and activities) and the inclusion of the interests youths. The interviewees agreed that the local residents enjoy having visitors in the region during the festival, mainly those with tourism related businesses. Folklore dances, traditional foods and theatre plays were indicated by the interviewees as the positive cultural impacts of the festival, while some of the interviewees stated that scientific and educational aspects should also be given attention. The interviewees did not believe that the festival contributed to a sense of togetherness within the community. They also did not agree that the pride of the local residents in their town has increased due to the festival.

Factor 3: Personal frustration impacts

Traffic jams was indicated by the interviewees in relation to the festival's role in disturbing the normal routine where the traffic jams caused the locals to avoid the tourist attractions during the festival period. The interviewees revealed that both locals and visitors received equal attention from competent authorities during the festival period. The interviewees had a split level of agreement/disagreement regarding their frustration with the increased number of visitors during the festival period. Those who agreed with this statement complained that the increasing number of visitors caused congestion, noise, and litter. Those who disagreed with this statement, claimed that the increase in visitors is normal and positive.

Factor 4: Entertainment and socialisation opportunities

The interviewees noticed the increase in the number of visitors. They also admitted that the entertainment opportunities (cultural activities and entertainment game) available increased during the festival period. The interviewees were not quite sure on the festival's role in facilitating meeting new people and social interactions from outside the community. The interviewees claimed that the cultural experience during the festival period was below their expectations, lacking in novelty and being very few in numbers. The interviewees agreed that the festival provided the local residents with opportunities to host family and friends from out of town. A number of family related activities were provided at the festival according to the interviews (e.g. the children's village, shopping experiences with the family (Omani families products exhibition) and the folklore competition between Omani cities). Some of the interviewees stated that the festival (the MEC) is not designed for the elderly, while others claimed that young people form most of the attendees. Some stated that females have a high presence at the festival.

Factor 5: Community growth and development impacts

The interviewees had mixed opinions of the skill development of the local community, where those who agreed stated that theatre skills were developed by the festival. Those who disagreed stated that the festival focused rather on entertainment events and activities more than developing new functional skills. The interviewees did not believe that the community groups worked together to achieve the goals of the festival, due to their (mostly youths) lack of opinion and poor level of inclusion. Most of the interviewees did not agree with the festival's role in providing fundraising opportunities for local community groups. There was an agreement among the interviewees that the festival increased the job opportunities for locals, especially for youths at the MEC. As the interviewees agreed that the festival provided opportunities for the local residents to display their musical talents, some claimed that local singers are not given the same publicity and attention as other Arab singers. In addition, most of the interviewees agreed that the trade for local businesses during the festival increased.

Factor 6: Behavioural consequences

The interviewees agreed that there was a larger range of goods and services available for sale in the community during the festival especially in the commercial exhibition/marquee in the MEC. The interviewees in general claimed that the price of the goods and services on offer witnessed a high increase with the exception of the hospitality sector (hotels and holidays rentals), which an interviewer claimed is normal in a peak season. Regarding traffic, the interviewees agreed that during the festival, there was increased amount of traffic in the community. Crime was not noticed by the interviewees during the festival period. Public toilets and parks are the areas exposed to vandalism during the festival period according to the interviewees, who blame tourists for the vandalism. Furthermore, the interviewees agreed that there is an increase in rowdy and delinquent behaviour during the festival. Underage drinking and prohibited substances were unnoticed and according to the interviewees, the police presence was adequate.

Among the additional comments from the interviewees were the following:

- Flirting malls and MEC increases during the festival period, and the locals avoid the tourist attractions as some tourist roam around to flirt with girls.
- Some fuel stations run out of fuel and some shops run out of essential food such as bread.
- The level of traffic congestion increases during the festival period, causing the locals to avoid the tourist attraction because of it.
- The festival provides an environment in which to enhance the local community identity in terms of showcasing folklore dances and traditional food.
- Some visitors do not respect the local traditions and customs, or the traffic laws.
- The festival provides entertainment opportunities (local theatre) for the visitors (families and children), especially in the evening.
- There is an increased business turnover for local businesses (e.g. local Omani food and handicrafts stalls, restaurants, local theatre bands, and locals renting their properties out to tourists).
- Some of the local theatre portray a negative image of the local community, and the theatre venue is not designed well, especially when it rains.
- Some tourists damage the place, including littering, and damaging the local properties. The police presence should be more and they should be firmer on the tourists who do not abide by the rules.
- The tourist attractions are not equipped with enough services such as roads, clean toilets and good quality restaurants.
- The MEC is neither clean, nor spacious. The quality of the restaurant food is bad and the local community is not involved in or consulted in the planning of the festival.

- The entertainment activities are not new, with a lack educational activities, where the intention to revisit is lacking. This risks it becoming boring.
- The large amount of money that the festival spends on host singers should be used to host new events.
- Most of the profits in relation to the food supply during the festival are made by non-Omani workers.

4.2.1.2. Analysis semi-structured interviews

Miles and Huberman (1994) thematic analysis technique was followed to analyse the qualitative data obtained from semi-structured interviews, through three steps: 1) data reduction, 2) data display, and 3) drawing conclusion/verifications. Flick (2009, p.147) describes thematic analysis as “*the process of identifying themes in the data which capture meaning that is relevant to the research question, and perhaps also to making links between such themes*”.

1) Data reduction

The three measurement scales questions utilised in the semi-structured interviews comprised in total 130 items, of which 95 items were indicated as relevant and 35 items as irrelevant in relation to the STF socio-cultural impacts, based on the researcher’s analysis of interviewees’ responses (see Appendix 1 for semi-structured interviews transcripts). In addition, five new items emerged from the semi-structured interviews (see Table 24) that were not included in those three measurement scale questions. The new five items were devised based on interviewees’ direct indication and/or the researcher’s analysis of interviewees’ responses.

Table 24: New socio-cultural items/impacts identified from the semi-structured interviews	
No.	New items
1	The festival’s visitors do not respect the local community traditions and customs.
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).
3	During the festival, verbal harassment and/or flirting from males towards females increase.
4	During the festival, scams and/or begging activity increase.
5	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by: A) Festival visitors. B) Local residents.

Miles and Huberman (1994, p.10) defined data reduction as “*the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions*”. As a form of data analysis, data reduction organises, discards, sorts, sharpens, and focuses data into a form that allows the researcher to draw and verify final conclusions (Miles and Huberman 1994). Prior to data collection, researchers (usually not with complete awareness) decide on the type of conceptual framework, research questions, cases, and data collection methods they will follow (Miles and Huberman 1994).

During the data reduction process, the researcher decides on which parts of the data will be coded and excluded (Miles and Huberman 1994). The reduction and transformation of qualitative data can be done in a number of ways, such as paraphrasing, summary, selection, and incorporating them into a bigger form (Miles and Huberman 1994).

Coding is considered the initial step for qualitative data analysis to explore, arrange, and describe themes, categories, concepts, ideas patterns, and to find links among or between different codes from participants' point of view, which subsequently assist the researcher in data organization and interpretation (Given 2008; Antoniou 2011; Creswell 2014; Flick 2014). Events, activities, behaviours, meanings, phrases, and features obtained through the coding process are integrated or separated into smaller patterns, categories, and relationships which can draw conclusions from this data (Given 2008). Moreover, coding enables the researcher to examine the entire data to identify the most important meaning or to explain what the data is attempting to inform (Alhojailan 2012). The coding process generates theory, categories or themes, where the researcher should record all analytical decisions (through memos or documents) which result in the generation of categories (Jennings 2005; Given 2008; Flick 2009; Bolderston 2012; Creswell 2014).

In qualitative research, categories are developed as an approach to systematise and compare findings linked to human experience or the phenomena being investigated (Given 2008; Akinyode and Khan 2018). The usefulness of categories is to reduce the number of concepts the researcher has to deal with, as well as building a wider picture of the outstanding issues that enable the comprehension of the social phenomenon (Bhattacharjee 2012). Categorisation is nearly always based on similarity, where the observed phenomenon is segmented into units, which are later connected and separated (Given 2008; Flick 2014). The categorisation process is proceeded till no more categories are developed/discovered (saturation) or when existing categories explain all of the phenomenon's essential aspects, otherwise known as exhaustion (Given 2008). Strauss and Corbin (1998 cited by Bhattacharjee 2012) mentioned three types of coding: open, selective, and axial.

To generate categories from the data collected from semi-structured interviews, open coding was adopted in this research. Open coding involves phenomena categorisation, labelling through data segmentation, and identification of concepts in hidden text data that is linked to the investigated phenomena, as well as conducting comparisons of segmented data (Hasse 2001; Bhattacharjee 2012; Junek and Killion 2012; Flick 2014; Costa et al. 2016). In open coding, the researcher reviews every line of raw text data in order to identify interactions, actions, incidents, ideas, and events which are coded into concepts (Bhattacharjee 2012). Concepts could either be clear, unambiguous, simple or ambiguous and complex (Bhattacharjee 2012). The process of open coding leads to a number of categories and codes (Flick 2009).

Naming of concepts can be done by the researcher themselves or utilising standardised labels available in research literature (Bhattacharjee 2012). In open coding, a text can be coded through each line, sentence or paragraph depending on the research questions (Flick 2009). The coding process revealed six categories comprising 95 items (see Appendix 4), where items were categorised according to commonalities. Naming of the categories was based on reviewing the literature (Delamere et al. 2001; Fredline et al. 2003; Small 2007) and according to the type of impact each grouped set of items represents:

- Category One: Local community cultural skills development (9 items).
- Category Two: Local community social values (28 items).
- Category Three: Local community well-being/quality of life (11 items).
- Category Four: Congestion, crowdedness, and noise (25 items).
- Category Five: Delinquent/anti-social behaviour (16 items).
- Category Six: Equality/inclusiveness (6 items).

The second process was to reduce the number of items in each category by merging and paraphrasing items based on commonality, which eventually reduced the total number of items from 95 to 23 -including the five new items- (as shown in the questionnaire in Appendix 2):

- Category One: Local community cultural skills development (1 item).
- Category Two: Local community social values (4 items).
- Category Three: Local community well-being/quality of life (2 items).
- Category Four: Congestion, crowdedness, and noise (7 items).
- Category Five: Delinquent/anti-social behaviour (6 items).
- Category Six: Equality/inclusiveness (3 items).

2) Data display

Described as the assembled data which is compressed and organised that allows drawing conclusion and action (Miles and Huberman 1994; Flick 2009), data display helps get a better understanding by either making further analysis or taking action (Miles and Huberman 1994). Kumar (2011) states that data display presents the findings in a more understandable, easy, and clear way, consequently providing comprehensive and extensive information in an effective and concise way. In addition, data display provides the opportunity to review and improve on more cleaner data, preventing data overload when analysing data, while the data collected becomes more meaningful by displaying linked concepts from various statements (Alhojailan 2012). The analysed data can be communicated and displayed through text, graphs, tables, and statistical measures (Kumar 2011).

In this research, the first qualitative phase (semi-structured interviews) was utilised to allow the researcher to get a better understanding of the items from the three measurement scales that should be included in the new measurement scale based on the analysis of interviewees' responses. In addition, interviewees were asked to recognise any socio-cultural items/impacts related to the STF socio-cultural impacts that were not included in those measurement scales items/questions. As most of the interviewee's responses in this research were collected from semi-structured interviews did not take the form of long sentences which would require the display of textual data and considering that semi-structured interviews were employed merely to inform the design of the questionnaire, it was decided that displaying data in tables would allow the researcher to better understand the data. Tables are considered among the most common ways of displaying a large amount of detailed information in a small area, since they significantly elucidate text in a more visually relieving way, as well as acting as faster reference points (Kumar 2011). The table in Appendix 4 was used to display data and decide which relevant items indicated by the interviewees should be grouped by their general shared meaning and then paraphrased (reworded). Moreover, through this table, examples from the STF were attached to some items/impacts to better allow potential questionnaire respondents to comprehend the items/questions.

3) Drawing conclusions/verifications

Drawing conclusions/verifications is the last step of qualitative data analysis, where a qualitative data analyst starts to decide on the meanings of things (e.g. explanations, configurations, patterns, and propositions (Miles and Huberman 1994). Miles and Huberman (1994 cited by Alhojailan 2012) mentioned a number of ways to generate meaning from collected data, such as noting themes and patterns, detecting the relevance of contrasting/similar statements, creating categories or grouping data that goes together, and identifying correlation within variables and factors. Verification can be done briefly by the analyst reviewing notes, or in a comprehensive and elaborate manner by allowing other colleagues to review data and reach an inter-subjective consensus (Miles and Huberman 1994). Items indicated as relevant (grouped and then paraphrased according to commonalities) and the new indicated items were verified by two academics specialised in events tourism.

4.3. Measurement scale (questionnaire) validity and reliability

The section explains in detail the various tests performed to confirm the validity and reliability of the new measurement scale (questionnaire).

4.3.1. Factor analysis

Factor analysis is considered a common approach to explore latent variables when developing an instrument (Schmitt 2011). It is a statistical tool that is widely used by many researchers studying residents' perceptions and attitudes towards tourism development (Akkawi 2010). Tourism studies which investigate community attitudes employ two main approaches: factor and cluster analysis (Andriotis and Vaughan 2003). In tourism research, factor analysis is a significant tool for data analysis, and which can potentially explain problems related to tourism (Turner and Vu 2012). Factor analysis is a statistical method performed for inter-relationships analysis within a high number of variables in order to describe them in relation to their shared underlying factors (Hair et al. 2014). Factor analysis has two applications, examining correlations between respondents and correlations between variables (Andriotis 2000).

One of the aims of factor analysis is downsizing the original variables data into a small number of factors with minimum data loss (Hair et al. 2014). Two main techniques are available, Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis, or CFA for short (Williams et al. 2010; Yong and Pearce 2013; Shek and Yu 2014). Even though both EFA and CFA are types of factors analysis, they are different. The key difference is that CFA (unlike EFA) does not assign variables to factors; where the researcher is to indicate the existing number of variables and factors prior to computing the results (Hair et al. 2014). In a sense, EFA is a statistical method that determines a set of factors and loadings, whereas CFA informs the researcher how well the factors fit the actual data, attempting to test and confirm hypotheses or proposed theories (Williams et al. 2010; Yong and Pearce 2013; Hair et al. 2014).

4.3.1.1. Exploratory Factor Analysis

As part of scale development procedures, EFA is often utilised as an approach to help reduce the scale items and assess the underlying constructs' validity without jeopardising the scale reliability (Hinkin et al. 1997; Delamere et al. 2001; Netemeyer et al. 2003; Al Mutairi 2016). EFA deals with data exploration and is applied when the researcher follows guidelines to determine which variables load on a particular factor that best represents the data (Hair et al. 2014). Furthermore, researchers use EFA when they want to identify the number of factors which influence variables, as well as analysing variables which go together (Yong and Pearce 2013). Moreover, current studies mainly depend on EFA in order to classify both positive and negative dimensions (Prayag and Hosany 2014).

In this research, EFA was performed for three main purposes:

- To simplify analysis, by identifying which factors influence a set of variables, through condensing data (which goes together) towards a smaller number of meaningful factors with minimal data loss (Andriotis 2000; Akkawi 2010; Yong and Pearce 2013; Hair et al. 2014).
- To identify both negative and positive response dimensions (Prayag and Alders 2012).
- To test the instrument (i.e. questionnaire) reliability through Cronbach's alpha coefficient (Viviers and Slabbert 2012).

To ensure that the obtained quantitative data (through questionnaire) was suitable for EFA, several procedures were followed as per the recommendations laid out by Williams et al. (2010):

1) Sample size

Despite the importance of sample size when performing factor analysis, different opinions exist on the sufficient sample size for EFA (Williams et al. 2010). Tabachnick and Fidell (2007 cited by Williams et al. 2010) suggested a minimum of 300; while Hair et al. (1995 cited by Williams et al. 2010) 100 or more; and Comrey and Lee (1973 cited by Williams et al. 2010) classified a sample size of 100 as poor, 200 as fair, 300 as good, 500 as very good, and 1000 or above as excellent. In this research, 662 cases were obtained, which meets the afore-mentioned sample size threshold, indicating a very good sample size for factor analysis. Another additional importance of sample size is related to the RMSEA (CFA index), where a minimum of 500 respondents is required to test this index (Maiyaki 2012) - section 4.3.1.2 provides more information on this index-.

2) Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy/Bartlett's Test of Sphericity

Before performing EFA, certain tests which determine data suitability for factor analysis should be done, such as the *Kaiser-Meyer-Olkin* (KMO) Measure of Sampling Adequacy and *Bartlett's Test of Sphericity* (Kim 2002; Xiaoli and Guirong 2008; Blosser 2009; Williams et al. 2010; Howard 2016). KMO is a measure of sample adequacy to potentially present results that are meaningful (Small 2007; Akkawi 2010). On the other hand, *Bartlett's Test of Sphericity* is a statistical measure that aims to find correlations between variables (Hair et al. 2014). To test the appropriateness of the data obtained from the questionnaire for EFA, both KMO and Bartlett's Test of Sphericity tests were conducted. The KMO index ranges from 0-1, where 0.50 is deemed acceptable for factor analysis, whereas Bartlett's Test of Sphericity has to be significant (Williams et al. 2010; Turner and Vu 2012; Howard 2016). The quantitative data of this research (see Table 25) scored a value of 0.830 on the KMO index, interpreted by Kaiser (1974 cited by Kapuscinski 2014) as "*meritorious*". The Bartlett's Test of Sphericity score was significant, signifying the suitability of sample size and number of variables for factor analysis.

Table 25: KMO and Bartlett's test			
KMO	Bartlett's Test (<i>Approx. Chi-Square</i>)	Bartlett's Test (<i>df</i>)	Bartlett's Test (<i>Sig.</i>)
.830	5920.736	435	.000

3) Determining the factors to be extracted

There are various ways for factor extraction in EFA, including Principal Axis Factoring (PAF), Principal Components Analysis (PCA), maximum likelihood, unweighted least squares, image factoring, generalised least squares, canonical, and alpha factoring (Kothari 2004; Williams et al. 2010; Howard 2016). The PAF and PCA are most often used in published literature and which one to choose is debatable, since the difference between them is insignificant if the number of variables are 30 or above or when variables have high reliability (Williams et al. 2010). Despite such differences, in most statistical soft wares, PCA is the default technique, and hence the most employed and recommended when performing EFA for factor extraction (Williams et al. 2010). Due to being descriptive, PCA provides essential insight into latent data structure, which consequently can be utilised in further analysis (Schmitt 2011; Dwyer et al. 2012; Howard 2016; Kim et al. 2016). Another aspect to consider when conducting an EFA is rotation. The two most common techniques of rotation are oblique (olbimin/promax) and orthogonal (varimax/quartimax), where the latter is the most frequently applied and recommended, particularly when the intention is to a explore dataset - exploratory studies- (Williams et al. 2010; Griffiths 2011; Yong and Pearce 2013).

Despite the availability of several approaches to extract factors, such as Kaiser's criteria (eigenvalue >1 rule), parallel analysis, scree test, and cumulative percent of variance extracted, no individual approach should be deemed sufficient to determine which factors to extract; hence why it is recommended and appropriate to utilise multiple factor extraction approaches (Hinkin et al. 1997; Bryman and Cramer 2005; Williams et al. 2010; Onwuegbuzie and Combs 2011; Schmitt 2011; Bhattacharjee 2012; Yong and Pearce 2013; Hair et al. 2014).

Following this recommendation, two approaches were utilised to determine the factors to be extracted, Kaiser's criteria (eigenvalue > 1 rule) and the scree plot. The EFA for this research data was conducted using SPSS (26) with the following options:

- **Factor extraction method:** PCA.
- **Rotation:** Varimax.
- **Extract:** Kaiser's rule of eigenvalue > 1.

The SPSS output displayed seven factors elucidating 57% of the total variance explained. Cumulative percent of variance/total variance explained in factor analysis is an area subject to debate across different disciplines, where no fixed threshold occurs (Williams et al. 2010). The seven factors were tested for internal consistency (reliability) through Cronbach's alpha coefficient with > 0.6 or > 0.7 acceptable cut-off rule- (Kim 2002; Garth 2008; Blosser 2009; Field 2009; Akkawi 2010; Ghadi et al. 2012; Karadakis 2012; Nunkoo and Gursoy 2012; Awang 2014; Hair et al. 2014; Prayag and Hosany 2014; Carneiro and Eusébio 2015; Ahmad et al. 2016; Al Mutairi 2016; Bagiran and Kurgun 2016; Garau-Vadell et al. 2016; Hammad et al. 2017; Hamid et al. 2017; Malik et al. 2017; Peters et al. 2018; Boonsiritomachai and Phonthanukitithaworn 2019; Falter and Hadwich 2019). In testing internal consistency for the seven factors extracted, some factors did not achieve the minimum Cronbach alpha cut-off (i.e. >0.6 or >0.7). Therefore, the scree plot was examined as an approach for further factor extraction. In EFA, the scree plot is a common and widely used approach to determine which factors out to be retained (Hoyle and Duvall 2004; Ledesma et al. 2015). While interpreting a scree plot might lead to subjective interpretations by a researcher, the effects of this bias or subjectivity can be reduced when there is a large sample size, which is the case in this research - 662 respondents- (Williams et al. 2010). In examining the scree plot, both the Y axis (eigenvalues) and X axis (factors/components) were inspected to detect the point when a curve which noticeably changes, indicating the number of components/factors to retain (Ledesma et al. 2015).

Following this approach, four factors were detected (see Figure 1 below) and tested for internal consistency reliability (Cronbach's alpha coefficient > 0.6 or > 0.7 rule) and met appropriate cut-offs (see Table 30). The validity and reliability of the four-factor scale was tested (deemed satisfactory) statistically via SPSS 26, AMOS 26, and Microsoft Excel (the following section explains more on this). The four-factor scale extracted through EFA reduced the scale's items to 26 (excluding one categorical item) from the initial 30 items (items with low loadings were dropped) accounting for 44.5% of total variance explained (see Table 26).

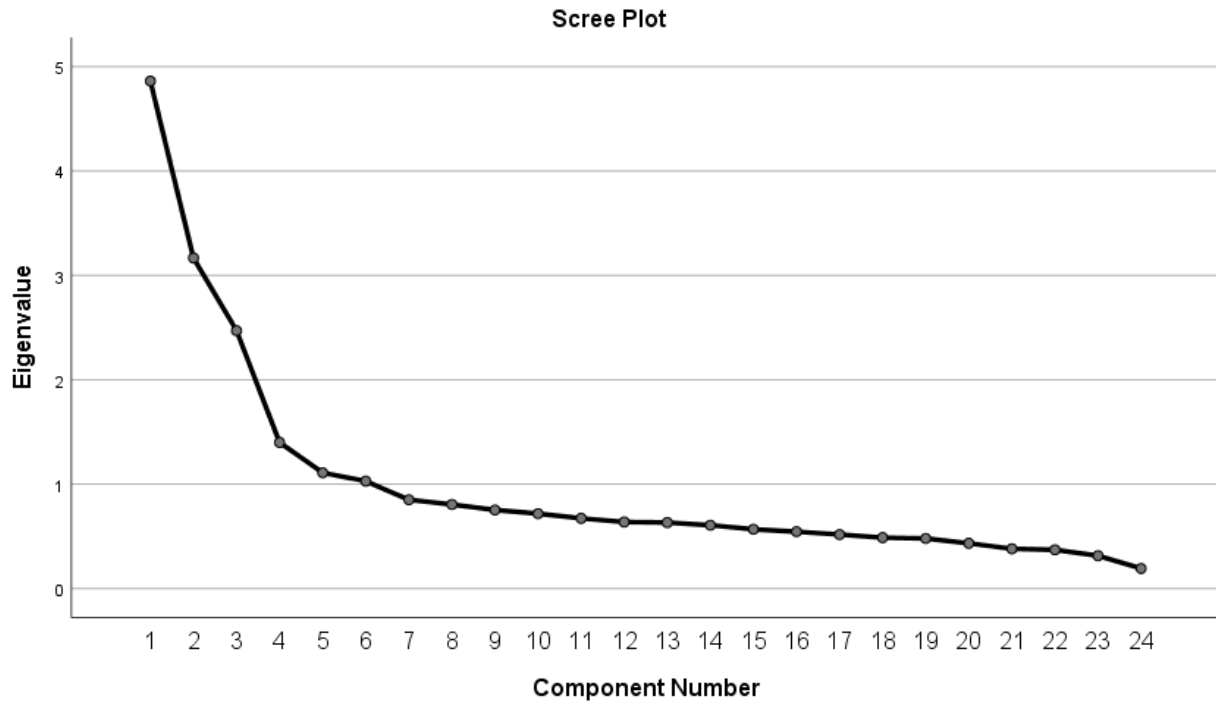


Figure 1: Scree plot

Table 26: Factor loadings and Total variance explained			
Factor 1: Impacts not directly related to the MEC			
No.	Items	Factor loadings	Total variance explained
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	.793	4.7%
2	During the festival, litter increases at tourist attractions.	.753	
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	.715	
4	During the festival, scams and/or begging activity increase.	.669	
5	During the festival, verbal harassment and/or flirting from males towards females increase.	.650	
Factor 2: Impacts with potential relation to the MEC			
No.	Items	Factor loadings	Total variance explained
1	The local community is inconvenienced by the festival’s increasing number of visitors.	.699	11.6%
2	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	.642	
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	.663	
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	.607	
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	.629	
6	Due to the festival’s high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals’ camping areas).	.603	
7	The festival visitors do not respect the local community’s traditions and customs.	.478	

Factor 3: Islamic beliefs			
No.	Items	Factor loadings	Total variance explained
1	A Muslim should be considerate towards the environment.	.802	18.5%
2	A Muslim should behave in a modest way.	.782	
3	A Muslim should not cause harm to themselves or others.	.756	
4	A Muslim should lower their gaze.	.666	
5	A Muslim should be considerate of people’s privacy.	.627	
6	A Muslim should not beg unless he/she is in need.	.531	
7	A Muslim should practice the virtue of altruism.	.568	
Factor 4: Impacts directly related to the MEC			
No.	Items	Factor loadings	Total variance explained
1	The festival helps to enhance my community’s image and pride by showcasing the community’s cultural heritage (e.g. folklore dances and local handicrafts).	.703	9.6%
2	The festival’s events provide my community with an opportunity to develop various cultural skills(e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	.623	
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	.750	
4	The festival’s different events are designed to attract the local community’s wide range of age categories (e.g. children, youth and seniors) to visit the festival.	.624	
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	.603	
6	The local community is involved in the festival’s planning and/or management.	.529	
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	.629	

4) Interpretation

Naming factors can only occur after performing factor analysis, where the search is to identify factors which elucidate the majority of responses and capture both conceptual and theoretical intent (Williams et al. 2010; Hair et al. 2014). Interpreting and naming a factor is a theoretical, inductive, and subjective process, where a researcher inspects items that are linked to a factor and names it (Williams et al. 2010). For a meaningful interpretation, usually a minimum of two to three items are required in a factor (Williams et al. 2010). In reviewing the four factors (comprising 26 items) for interpretation, seven items related to Islamic beliefs stood out from the other items (considerate to the environment, modesty, refrain from harm, lowering the gaze, respecting privacy, chastity, and altruism). These items were grouped under the name *Factor three: Islamic beliefs*. Examining the remaining items in depth, it became evident that the remaining 19 items could be primarily grouped/categorised based on the geographical scope of impacts (in relation to the MEC) and dimension of impacts (i.e. positive vs. negative). To explain, factor one comprised five items classified by respondents as negative impacts (vandalism, litter, reckless driving, scams/begging, and verbal harassment) that were not directly related to the MEC.

In other words, the MEC did not contribute greatly to the existence of these impacts, thus, the factor was named *Factor one: Impacts not directly related to the MEC*. Factor two comprised seven items (classified by respondents as negative impacts), which had a potential relation to the MEC (e.g. increasing numbers of visitors, overcrowding, noise levels, car parking issues, problems associated with proximity to the MEC or tourist attractions, reduced privacy, and visitors' disrespect to locals traditions). This means that the existence/increase of some of these impacts during the festival period was potentially related to the MEC. Therefore, factor two was labelled as *Impacts with potential relation to the MEC*. Factor four contained seven items, classified in general by respondents as positive impacts (enhanced image and pride, cultural skills development, promotion of good social values, infrastructure development, involvement in festival planning and management, events inclusiveness and increased entertainment), except one negative impact (local community not involved in the festival's planning, and/or management) that were directly linked to the MEC. This implies that such impacts are not likely to occur without the MEC's existence. Factor four was named *Impacts directly related to the MEC*.

4.3.1.2. Confirmatory Factor Analysis

Despite the EFA's effectiveness in measuring the degree of which a number of items assess a specific content domain, one of its main weaknesses is its inability to measure goodness-of-fit factor structure (Hinkin et al. 1997). To further explain, in EFA, items that clearly load might show lack of fit due to the absence of external consistency, thus, new scales are recommended to go through CFA (Hinkin et al. 1997). CFA helps complement EFA in relation to tourism impact scales items development by providing an alternative test of internal and external consistency (Nunkoo et al. 2013). CFA assesses how well the quantified variables represent constructs of a lesser number (Hair et al. 2014). In tourism research, CFA has been utilised as an approach in the development and refinement of latent constructs' multi-item measures (Lee and Kyle 2012). In addition, CFA is performed to test the consistency between construct measures and the researcher's comprehension of the construct's nature (Awang 2014). CFA, a form of Structural Equation Modelling (SEM), is particularly linked with measurement models and deemed a must for social sciences researchers (Hooper et al. 2008). It is utilised to assess factor structure/model quality by statistically testing the model overall significance, and relationships within scales and items (Hinkin et al. 1997; Williams et al. 2010; Morata-Ramírez and Holgado-Tello 2013; Bagiran and Kurgun 2016). In other words, it is designed to evaluate a model's goodness-of-fit, in addition to latent construct unidimensionality, validity, and reliability (Hinkin et al. 1997; Netemeyer et al. 2003; Awang 2014). CFA is considered useful in assessing a measure's structural stability (after using EFA) to establish an initial structure (Parent and Moradi 2010). Additionally, CFA can be utilised to identify which individual items that pose a threat to a scale's dimensionality (Netemeyer et al. 2003).

CFA was conducted on the extracted four-factor model for three primary reasons:

- To establish the predefined factor model matches the actual/observed data (Stylidis 2012; Alumran et al. 2014; Shek and Yu 2014).
- To confirm the four-factor structure (Karadakis 2012).
- To assess discriminant and convergent validity (Engellant et al. 2016).

Three categories of SEM fitness indexes exist (i.e. Absolute Fit, Incremental Fit, and Parsimonious Fit) which confirm how well the model fits the data.

1- Absolute Fit

This is the most vital measurement and structural overall goodness-of-fit measurement, since it deals with the extent the intended priori model/theory reproduces the data (Hu and Bentler 1999; Kim 2002; Hooper et al. 2008; Maiyaki 2012; Teo et al. 2013; Hair et al. 2014). Examples of Absolute fit indices include the Discrepancy chi-square (Chisq), Root Mean Square of Error Approximation (RMSEA), Goodness of Fit Index (GFI), and Standardised Root Mean Square Residual -SRMR- (Hu and Bentler 1999; Beauducel and Wittmann 2005; Chen 2007; Hooper et al. 2008; Hsu 2009; Maiyaki 2012; Hair et al. 2014; Cangur and Ercan 2015; Ahmad et al. 2016).

2-Incremental Fit

This specifies how well a specific model compares to an alternative more nested and restricted baseline model (Beauducel and Wittmann 2005; Hair et al. 2014; Kline 2011). Indices, such as Adjusted Goodness of Fit (AGFI), Tucker-Lewis Index (TLI), Comparative Fit Index (CFI), Non Normed Fit Index (NNFI), Relative Non centrality Index (RNI), and Normed Fit Index (NFI), fall under the incremental fit category (Hu and Bentler 1999; Beauducel and Wittmann 2005; Chen 2007; Hooper et al. 2008; Maiyaki 2012; Hair et al. 2014; Cangur and Ercan 2015; Ahmad et al. 2016).

3- Parsimony Fit

Parsimony fit is an overall goodness-of-fit measure that represents model fit degree per estimated coefficient (Hair et al. 2014). This model fit category comprises indices of Chi-Square/Degrees of freedom (Chisq/df), Parsimony Goodness-of-Fit Index (PGFI), Parsimony Normed Fit Index (PNFI), and Akaike Information Criteria -AIC- (Schermelleh-Engel et al. 2003; Schreiber et al. 2006; Hooper et al. 2008; Maiyaki 2012; Teo et al. 2013; Awang 2014; Hair et al. 2014; Ahmad et al. 2016).

The issue of determining a model fit where the data reflects the original theory is not agreed by any means (Hooper et al. 2008). Continuing this further, Lee and Kyle (2012) emphasised the importance of using various indices to reflect different aspects of a model's fit, indicating GFI, CFI, NFI, and NNFI as the most frequently reported indices. Furthermore, Ahmad et al. (2016) recommended selecting a minimum of one index (fit indices) from the three categories for model fit testing. Hair et al. (2014) reported that the use of 3-4 fit indices is considered a satisfactory indication of model fit, recommending TLI, CFI, RMSEA, and Chi-Square/degrees of freedom, where CFI and TLI are the most commonly reported incremental indices. Schreiber et al. (2006) stated that TLI, RMSEA, and CFI are preferred by authors for one-time analyses, whereas Kline (2005 cited by Lee and Kyle 2012) advocated the use of SRMR, CFI, RMSEA, and chi-square for model fit testing.

Using AMOS (26), three model fit indices (Absolute Fit) were reported (i.e. RMSEA, SRMR, and GFI) to confirm the four-factor model goodness of fit. The CFA model fit test revealed that the four-factor model was fit and all tested indices met the minimum acceptable cut-offs (see Table 27). Regarding the issue of selecting which indices to test a model fit is debatable, the same debate extends to the minimum acceptable model fit cut-off indices. Therefore, different cut-off values are presented for each index.

Table 27: CFA model fit loadings			
No.	Indices	Acceptable cut-off	Achieved
1	RMSEA	< .08	.058
2	SRMR	< .08	.049
3	GFI	> .90	.90

1-RMSEA

RMSEA informs how well a model which has unidentified selected parameter estimates matches the covariance matrix of populations (Byrne 2010; Alumran et al. 2014). In recent years, RMSEA has become among the best informative fit indices, attributed to its sensitivity of a model's number of estimated parameters, where it is best suitable to utilise in confirmatory models with large sample size (Hooper et al. 2008; Maiyaki 2012). RMSEA ranges from 0-1 and good and acceptable cut-offs are mentioned as follows:

- **< .06 = Good fit** (Hu and Bentler 1999; Kim 2002; Beauducel and Wittmann 2005; Schreiber et al. 2006; Hooper et al. 2008; Dishman et al. 2010; Schmitt 2011; Karadakis 2012; Styliadis 2012; Alumran et al. 2014; Shek and Yu 2014; Coroiu et al. 2018).
- **< .08 = Acceptable fit** (Netemeyer et al. 2003; Schermelleh-Engel et al. 2003; Xiaoli and Guirong 2008; Dishman et al. 2010; Ghadi et al. 2012; Lee and Kyle 2012; Maiyaki 2012; Styliadis 2012; Shadfar and Malekmohammadi 2013; Awang 2014; Cangur and Ercan 2015; Ahmad et al. 2016; Kim et al. 2016).

Achieved: The CFA output showed that the four-factor model achieved a score of .058 on the RMSEA index, interpreted as good fit value.

2-SRMR

According to Chen (2007, p.467), SRMR *“is a measure of the average of the standardized residuals between the observed and model-implied covariance matrices”*. SRMR ranges from 0-1 and below are the various cut-offs:

- **< .05 = Good fit** (Schermelleh-Engel et al. 2003; Hooper et al. 2008; Shadfar and Malekmohammadi 2013; Teo et al. 2013; Cangur and Ercan 2015).
- **< .08 = Good fit** (Kim 2002; Hsu 2009; Styliadis 2012; Prudon 2015).
- **< .08 = Acceptable fit** (Hu and Bentler 1999; Schreiber et al. 2006; Hooper et al. 2008; Dishman et al. 2010; Kline 2011; Schmitt 2011; Lee and Kyle 2012; Maiyaki 2012; Shadfar and Malekmohammadi 2013; Hair et al. 2014; Taasobshirazi and Wang 2016).

Achieved: the SRMR index score for the four-factor model was .049, showing a good fit.

3-GFI

A measure of model fit which assesses the amount of covariance and variance described by the model (Kim 2002; Turner and Vu 2012; Teo et al. 2013; Alumran et al. 2014). GFI ranges from 0-1 and classification of different cut-offs as follows:

- **> .95 = Good fit** (Schermelleh-Engel et al. 2003; Beauducel and Wittmann 2005).
- **> .90 = Good fit** (Schermelleh-Engel et al. 2003; Beauducel and Wittmann 2005; Styliadis 2012; Teo et al. 2013; Alumran et al. 2014; Hair et al. 2014; Shek and Yu 2014).
- **> .90 = Acceptable fit** (Hu and Bentler 1999; Schermelleh-Engel et al. 2003; Hooper et al. 2008; Ghadi et al. 2012; Maiyaki 2012; Shadfar and Malekmohammadi 2013; Awang 2014; Ahmad et al. 2016).

Achieved: the four-factor model scored a value of .90 on the GFI index indicating a good-acceptable fit.

4.4. Validity and Reliability

In social science research, validity and reliability are considered one of the most common, important, and deemed a prerequisite task to evaluate measurement tools (reducing measurement error) before an instrument can be deemed a good measure and present meaningful data interpretations (Bhattacharjee 2012; Creswell 2014; Hair et al. 2014; Bolarinwa 2015; Heale and Twycross 2015; Dikko 2016; Mohajan 2017). The validity and reliability of research instruments are significant to research findings, serving as a guarantee of the research integrity, quality, results, and data (Kothari 2004; Kumar 2011; Kim 2013; Alshenqeeti 2014; Xin 2015; Mohajan 2017). It is insufficient for researchers to use whatever scale they prefer to quantify social science constructs without attempting to test if the utilised scale (measurement tool) is capable of measuring intended construct or concept (scale validity), as well as its ability to provide consistent and precise responses -scale reliability- (Bhattacharjee 2012; Bolarinwa 2015). In the situation where studies amend or merge instrument/s (from previous studies), the new instrument might not maintain the validity and reliability of the scale it has been amended/merged from, so it is necessary to reaffirm the new instrument's validity and reliability when analysing data (Creswell 2014).

4.4.1. Validity

Validity demonstrates the degree of how a measurement tool adequately and accurately captures/represents the concept/construct that a study intends to measure/investigate or how genuine the conclusions/results are (Andriotis 2000; Peterson 2000; Kim 2002; Mathers et al. 2002; Bryman and Cramer 2005; Neville 2005; Claiborne 2010; Drost 2011; Bhattacharjee 2012; Awang 2014; Hair et al. 2014; Hurry 2014; Lekaota 2014; Bolarinwa 2015; Bacon-Shone 2015; Heale and Twycross 2015; Xin 2015; Ahmad et al. 2016; Taherdoost 2016; Dikko 2016; Robertson 2017). Establishing validity in tourism studies encounters many difficulties, as such studies deal with people's behaviour and attitudes, where a researcher depends on people's responses (mostly via a questionnaire) that are not controlled -e.g. misunderstandings- (Andriotis 2000). Evaluating the quality of instruments in a behavioural model is important, as without a valid measurement, no conclusions are deemed valid (Hair et al. 2014). There are different types of validity, such as face validity, content validity, criterion validity, and construct validity.

1- Face validity

Face validity is the most common and basic type of validity, and is considered by some researchers as part of content validity, while others believe that they are different from each other (Bolarinwa 2015; Robertson 2017). Face validity is defined as the process by which an instrument is judged based on its ability to measure what it is primarily intended to measure "*on its face*", by establishing a rational relation between the research objectives and the research instrument items (Andriotis 2000; Mathers et al. 2002; Kumar 2011; Bhattacharjee 2012; Engellant et al. 2016). This form of validity is easy to apply and should not to be viewed as trivial, as it is performed by experts/professionals in the research subject examining a survey (analytically and linguistically) only on its face, to determine the validity of what it intends to measure by ensuring the instrument items are reasonable, relevant, clear and unambiguous, as well as providing revision feedback (Kim 2002; Kumar 2011; Bhattacharjee 2012; Hurry 2014; Bolarinwa 2015; Heale and Twycross 2015; Engellant et al. 2016; Taherdoost 2016; Mohajan 2017; Robertson 2017). An instrument with high face validity improves the instrument's implantation in real situations in terms of clarity, suitable response format, and readability (Netemeyer et al. 2003). While many researchers might not consider face validity an active validity measure (soft and very casual), some utilise face validity by combining it with content validity (Bolarinwa 2015). Moreover, Bryman and Cramer (2005) stated that when developing a new measure, face validity should be established at the very least.

2- Content validity

Content validity, which is vital to psychometrics and other types of measurement, is the process of assessing a new survey tool to ensure that all comprised items/questions are vital, relevant, appropriate, representative, and have sufficient coverage representing the construct of interest/domain they are attempting to measure, as well as eliminating items that are considered undesirable (Kothari 2004; Xiaoli and Guirong 2008; Drost 2011; Kline 2011; Kumar 2011; Rolstad et al. 2011; Bhattacharjee 2012; Hurry 2014; Bolarinwa 2015; Heale and Twycross 2015; Engellant et al. 2016; Taherdoost 2016; Mohajan 2017; Robertson 2017). Content validity evaluates the relationship between the concept and individual items, where the aim is to ensure that the range of scale items are considered from other aspects (besides empirical issues) to include practical and theoretical aspects (Hair et al. 2014). Content validity cannot be measured through statistical tests, but the use of experts who are familiar with research subject, by conducting a rational analysis (assessment) of the research tool items in terms of clarity, objectionable items, comprehensiveness, readability, and providing recommendations to improve the proposed scale (Kim 2002; Gursoy et al. 2004; Mokhlis 2006; Small 2007; Given 2008; Bolarinwa 2015; Mohajan 2017; Robertson 2017). Based on the experts' feedback, unclear items can be revised, and items deemed ineffective can be dropped (Mohajan 2017).

3- Criterion validity

This assesses the degree to which a measure relates to a specific outcome, where measurements are taken in the future or at the same time (Robertson 2017). Two types of criterion validity are available, concurrent and predictive (Mathers et al. 2002; Bolarinwa 2015).

A) Concurrent validity

A new measure achieves concurrent validity by positively/simultaneously correlating with another measure, where both are intended to quantify the same construct concurrently (Mathers et al. 2002; Netemeyer et al. 2003; Kothari 2004; Bhattacharjee 2012; Hurry 2014; Engellant et al. 2016; Mohajan 2017; Robertson 2017).

B) Predictive validity

This is the degree to which a measure/test can successfully make predictions/forecast of a future outcome in the present form (e.g. event or behaviour) of what it anticipates/is supposed to predict (Mathers et al. 2002; Kothari 2004; Bryman and Cramer 2005; Given 2008; Drost 2011; Kumar 2011; Bhattacharjee 2012; Hurry 2014; Bolarinwa 2015; Engellant et al. 2016; Taherdoost 2016; Mohajan 2017; Robertson 2017).

4- Construct validity

A growing number of recent studies show the high use of construct validity (Creswell 2014). Construct validity is considered as the most fundamental, difficult, and sophisticated form of instrument validity, and explores the degree an instrument adequately measures/represents the latent construct which it is originally proposed to measure (Kothari 2004; Kumar 2011; Zaiř and Berteau 2011; Bhattacharjee 2012; Lee and Kyle 2012; Styliadis 2012; Hair et al. 2014; Hurry 2014; Bolarinwa 2015; Heale and Twycross 2015; Al Mutairi 2016). Construct validity can be conducted by examining convergent (where constructs correlate) and discriminant validity, where constructs do not correlate (Mathers et al. 2002; Drost 2011; Taherdoost 2016; Robertson 2017).

A) Convergent validity

This measures the degree a construct positively correlates with other items which are designed to measure the exact things (variables) and which have a high proportion of shared variance (Hinkin et al. 1997; Netemeyer et al. 2003; Bhattacharjee 2012; Styliadis 2012; Shadfar and Malekmohammadi 2013; Heale and Twycross 2015; Engellant et al. 2016; Hamid et al. 2017; Robertson 2017). In other words, the extent where two measures of similar concept are related, where a high correlation indicates that the intended concept is being measured (Kline 2011; Hair et al. 2014; Taherdoost 2016; Mohajan 2017).

B) Discriminant validity

The assessment of discriminant validity has become a recognised requirement (prerequisite) and is of utmost importance in the process of analysing latent variables relationships, as well as preventing multicollinearity issues (Henseler et al. 2015; Hamid et al. 2017). Conducting discriminant validity of a construct measure confirms that it is adequately and empirically unique and represents the phenomena of interest which is not captured by other SEM measures (Hair et al. 2014; Henseler et al. 2015). Discriminant validity is the degree to which different constructs of measures negatively correlate or diverge with one another; in other words, the extent to which two similar concepts are different/distinct from each other within the same model (Hinkin et al. 1997; Netemeyer et al. 2003; Gursoy et al. 2004; Bhattacharjee 2012; Ghadi et al. 2012; Styliadis 2012; Hair et al. 2014; Engelland et al. 2016; Taherdoost 2016; Robertson 2017).

To assess the validity of this research measurement scale (i.e. questionnaire), face, content, and construct (both convergent and discriminant) validity were used/tested.

4.4.1.1. Face and content validity

In order to assess face and content validity of the new measurement scale (i.e. questionnaire), two academics specialised in events management were asked to review the questionnaire and determine if it measures what it intends to (research questions, hypotheses, and objectives), as well as providing feedback. The two experts also reviewed the questionnaire items in terms of clarity, necessity, relevancy, readability, formatting, language used, and removing or adding items. Based on these criteria, amendments were made according to the experts' feedback (e.g. mainly change of some wording).

4.4.1.2. Construct validity

Both convergent and discriminant validity were tested through the use of statistical tools such as, SPSS 26, AMOS 26, and Microsoft Excel.

A- Convergent validity:

To assess the scale's convergent validity, the Average Variance Extracted (AVE) and Composite Reliability (CR) were performed for each factor (Ghadi et al. 2012; Styliadis 2012; Shadfar and Malekmohammadi 2013; Alumran et al. 2014; Awang 2014; Hair et al. 2014; Kim et al. 2016; Hamid et al. 2017). AVE is the average variation percentage explained by construct items, whereas Composite Reliability (CR) specifies the internal consistency and reliability of a latent construct (Awang 2014; Ahmad et al. 2016). An AVE > 0.5 is deemed acceptable (Netemeyer et al. 2003; Styliadis 2012; Huang et al. 2013; Shadfar and Malekmohammadi 2013; Awang 2014; Hair et al. 2014; Ahmad et al. 2016; Taherdoost 2016; Falter and Hadwich 2019).

In relation to CR, values > 0.6 (Awang 2014; Ahmad et al. 2016) or > 0.7 are considered acceptable (Ghadi et al. 2012; Huanget al. 2013; Shadfar and Malekmohammadi 2013; Hair et al. 2014; Kim et al. 2016; Falter and Hadwich 2019). The CR for this scale achieved scores above recommended cut-off values (see Table 28). With regard to the AVE, factors one and four had greater values than the recommended cut-off (> 0.5), whereas factors two and three had lower loadings than the cut-off (see Table 28). According to Fornell and Larcker (1981 cited by Huang et al. 2013), an AVE below 0.5 can be deemed adequate, as long as the CR is > 0.6 , which is the case in this research (i.e. all four factors had a CR > 0.8), indicating the four-factor scale's convergent validity as adequate. Moreover, Kim et al. (2012) claimed that in newly developed scales, AVE values which are close to (0.5) are considered reasonable.

Table 28: Factors AVE and CR			
Factor 1: Impacts not directly related to the MEC			
No.	Items	AVE	CR
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	0.51	0.84
2	During the festival, litter increases at tourist attractions.		
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).		
4	During the festival, scams and/or begging activity increase.		
5	During the festival, verbal harassment and/or flirting from males towards females increase.		
Factor 2: Impacts with potential relation to the MEC			
1	The local community is inconvenienced by the festival’s increasing number of visitors.	0.38	0.81
2	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.		
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.		
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.		
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).		
6	Due to the festival’s high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals’ camping areas).		
7	The festival visitors do not respect the local community’s traditions and customs.		
Factor 3: Islamic beliefs			
1	A Muslim should be considerate towards the environment.	0.46	0.85
2	A Muslim should behave in a modest way.		
3	A Muslim should not cause harm to themselves or others.		
4	A Muslim should lower their gaze.		
5	A Muslim should be considerate of people’s privacy.		
6	A Muslim should not beg unless he/she is in need.		
7	A Muslim should practice the virtue of altruism.		
Factor 4: Impacts directly related to the MEC			
1	The festival helps to enhance my community’s image and pride by showcasing the community’s cultural heritage (e.g. folklore dances and local handicrafts).	0.56	0.82
2	The festival’s events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions)		
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.		

4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.		
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.		
6	The local community is involved in the festival's planning and/or management.		
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).		

B-Discriminant validity:

Testing an instrument for discriminant validity can be undertaken through chi-square difference, O-sorting, and AVE (Zaiř and Berteá 2011). For this research scale, Fornell and Larcker (1981)'s criterion was followed, since it is one of the most recommended approaches to test discriminant validity (Henseler et al. 2015), where an individual AVE square root level should be compared and higher than squared correlations between two factors (Ghadi et al. 2012; Huang et al. 2013; Henseler et al. 2015; Hamid et al. 2017; Falter and Hadwich 2019). By following this approach, the AVE of each factor (as illustrated in Table 29) was greater than the squared correlations between any two factors, therefore, confirming the four factor scale's discriminant validity.

Table 29: Scale discriminant validity				
Factor correlations		Squared correlations	Factors' AVE squared loading	
F1 <-->	F2	0.487204	Factor 1	0.5091206
F1 <-->	F3	0.017161	Factor 2	0.347758286
F4 <-->	F1	0.053824	Factor 3	0.387835714
F2 <-->	F3	0.012769	Factor 4	0.332260286
F4 <-->	F2	0.0289		
F4 <-->	F3	0.000484		

4.4.2. Reliability

Reliability is described as the extent that the results, procedure, and analysis process of a measurement tool can be repeated and remain consistent in quantifying the intended latent construct (Andriotis 2000; Peterson 2000; Kim 2002; Mathers et al. 2002; Bryman and Cramer 2005; Neville 2005; Akkawi 2010; Claiborne 2010; Matthews and Ross 2010; Soontayatron 2010; Drost 2011; Kumar 2011; Bhattacharjee 2012; Alshenqeeti 2014; Awang 2014; Hair et al. 2014; Lekaota 2014; Bacon-Shone 2015; Bolarinwa 2015; Heale and Twycross 2015; Xin 2015; Ahmad et al. 2016; Engellant et al. 2016; Taherdoost 2016; Robertson 2017). In other words, when the measurement scale is used several times in order to measure the same construct, the results should be the same (more or less) every time, bearing in mind that the underlying the phenomenon is unchanging (Bhattacharjee 2012; Awang 2014).

Despite reliability's significant contribution to a questionnaire's validity, yet alone (i.e. reliability), it is not considered as a sufficient condition for a questionnaire's validity (Bolarinwa 2015; Engellant et al. 2016). A measurement tool can be deemed valid but unreliable if the thing it is measuring is consistent but measures the incorrect construct and vice versa (Bhattacharjee 2012). There are different types of reliability, such as internal-consistency, split-half, test-retest, stability, and alternative-form (Netemeyer et al. 2003; Huang et al. 2013; Bolarinwa 2015). In order to evaluate the four-factor scale's reliability, internal-consistency was tested.

4.4.2.1. Internal consistency

This is a consistency measure that determines a scale's item ability to correlate with other items from the sample scale, which are meant to quantify the matching construct (Kim 2002; Bhattacharjee 2012; Hair et al. 2014; Heale and Twycross 2015; Taherdoost 2016; Robertson 2017). Internal consistency can be defined as the homogeneity of items within a scale (Akkawi 2010). Cronbach's coefficient alpha is the most frequently utilised and most popular measure when it comes to testing reliability through internal consistency (Andriotis 2000; Kim 2002; Xiaoli and Guirong 2008; Akkawi 2010; Drost 2011; Kline 2011; Bhattacharjee 2012; Awang 2014; Hair et al. 2014; Bolarinwa 2015; Heale and Twycross 2015; Kim et al. 2016; Taherdoost 2016; Hamid et al. 2017; Mohajan 2017; Robertson 2017). Cronbach's coefficient alpha ranges from 0-1, where values >0.6 (Andriotis 2000; Blosser 2009; Hair et al. 2014; Ahmad et al. 2016; Hamid et al. 2017) and > 0.7 (Hinkin et al. 1997; Kim 2002; Akkawi 2010; Zait and Berteau 2011; Huang et al. 2013; Awang 2014; Hair et al. 2014; Heale and Twycross 2015; Kim et al. 2016; Taherdoost 2016; Mohajan 2017) are considered satisfactory. All four factors achieved a Cronbach's alpha coefficient value between 0.75-0.82 (see Table 30), confirming the reliability of the four factors scale, as well as its suitability for further analysis.

Table 30: Factors Cronbach Alpha		
Factor 1: Impacts not directly related to the MEC		
No.	Items	Cronbach alpha
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	0.82
2	During the festival, litter increases at tourist attractions.	
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	
4	During the festival, scams and/or begging activity increase.	
5	During the festival, verbal harassment and/or flirting from males towards females increase.	
Factor 2: Impacts with potential relation to the MEC		
1	The local community is inconvenienced by the festival’s increasing number of visitors.	0.76
2	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	

5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	
6	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	
7	The festival visitors do not respect the local community's traditions and customs.	
Factor 3: Islamic beliefs		
1	A Muslim should be considerate towards the environment.	0.75
2	A Muslim should behave in a modest way.	
3	A Muslim should not cause harm to themselves or others	
4	A Muslim should lower their gaze.	
5	A Muslim should be considerate of people's privacy.	
6	A Muslim should not beg unless he/she is in need.	
7	A Muslim should practice the virtue of altruism.	
Factor 4: Impacts directly related to the MEC		
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	0.76
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	
4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	
6	The local community is involved in the festival's planning and/or management.	
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	

4.5. Quantitative data analysis (Questionnaires)

As quantitative data contains numbers, it can be more or less accurately measured through advanced mathematical methods (e.g. mathematical models or statistical tests) or simple methods, such as percentages (Walliman 2011). Quantitative analysis can be primarily used to explain, explore, measure, compare, forecast, control, test hypotheses, and develop theories and concepts (Walliman 2011). Statistically analysing data allows for the describing and summarising of data, which enables the identification of relevant aspects related to the research questions, as well as testing and exploring the relationship among various data sets (Matthews and Ross 2010). Former studies which measured the perceptions and attitudes of residents regarding tourism development adopted several methodological techniques, such as multiple regression modelling, Analysis of Variance (ANOVA), structural equation modelling, factor analysis, t-test, and cluster analysis (Akkawi 2010). Table 31 illustrates the different data analysis techniques used to analyse the quantitative data obtained from the research questionnaire.

Table 31: Quantitative data analysis techniques					
No.	Type	Description	Techniques	Test	Statistical software
1	Univariate analysis	One variable analysis at one time, where only descriptive tests can be utilised.	Frequencies	Descriptive	SPSS (26)
			Means	Descriptive	
			Standard Deviation [SD]	Descriptive	
			Percentages	Descriptive	
2	Bivariate analysis	The relation between two variables' properties, where inferences in this type of analysis can be produced.	Cross tabulation	Descriptive	
			Spearman's correlation coefficient	Inferential	
3	Multivariate	Deals with two or more variables' relationships and from results, inferences can be made.	Factor analysis	Inferential	
			Cluster analysis	Inferential	
			Mann-Whitney U test	Inferential	
Sources: Walliman 2011; Bhattacharjee 2012.					

4.6. Respondents' socio-demographic profiles

A total of 916 respondents participated in the survey, of which 662 were considered valid participations (i.e. they met the survey's targeted sample criteria, as well as excluding questionnaires with missing data). The questionnaire's four inclusion questions were introduced to better ensure the eligibility of potential respondents to the research targeted sample. The first part of the survey comprised six socio-demographic variables; age, gender, marital status, education, monthly income, and occupation (see Table 32).

Table 32: Respondents' socio-demographic characteristics			
1) Age			
No.	Categories	Number of respondents	%
1	18-24 years old	96	14.5
2	25-34 years old	272	41.1
3	35-44 years old	236	35.6
4	45-54 years old	53	8.0
5	55-64 years old	5	0.8
6	65-74 years old	0	0
7	75 years or older	0	0
2) Gender			
No.	Categories	Number of respondents	%
1	Male	457	69
2	Female	205	31
3) Marital status			
No.	Categories	Number of respondents	%
1	Married with children	414	62.5
2	Married with no children	78	11.8
3	Not married	170	25.7
4) Level of education			
No.	Categories	Number of respondents	%
1	Did not complete a high school (no diploma)	34	5.1
2	High school diploma	116	17.5
3	Vocational degree	13	2.0
4	Diploma degree (Higher education)	93	14.0

5	Bachelor's degree	306	46.2
6	Master's degree	87	13.1
7	Doctorate degree	13	2.0
5) Income per month			
No.	Categories	Number of respondents	%
1	No source of income	152	23.0
2	Below 500 OMR	71	10.7
3	500-999 OMR	202	30.5
4	1000-2000 OMR	205	31.0
5	Above 2000 OMR	32	4.8
6) Occupation			
No.	Categories	Number of respondents	%
1	Not working or seeking a job	134	20.2
2	Student	53	8.0
3	Working at the public sector	302	45.6
4	Working at the private sector	123	18.6
5	Running own business	38	5.7
6	Retired	12	1.8

1- Age

Respondents aged between 25-34 years (41.1%-272 respondents) had the highest presence, followed by the 35-44 years age category (35.6% - 236 respondents). The youngest age category (18-24 years) had a fairly reasonable participation in the survey accounting 14.5% (96 participants) of total respondents. The two oldest age categories (45-54 years and 55-64 years) jointly formed 8.8% of total respondents (8.0% - 53 respondents and 0.8% -5 respondents respectively). No responses from the two senior age categories (65-74 years and 75 years or older) were recorded, taking into account that the life expectancy average age for Omanis in 2018 was 77 years (75 years for males and 79.1 years for females), therefore, they were excluded from the analysis (NCSI 2019b). According to the official data, the average age for Omanis in 2017 was 22 years, while in 2018, 66% of the Omani population were under 30 years, meaning six out of every ten Omanis were between 15-65 years old (NCSI 2018a; NCSI 2018c).

2- Gender

Despite the fact that the male to female ratio for Omanis is almost equal (males 50.5% and females 49.5%), males had a more dominant participation in this survey (NCSI 2018a). To further illustrate this, males formed 69% (457 respondents) of total respondents, whereas females accounted for 31% (205 respondents).

3- Marital status

The majority of respondents were married with children (62.5% - 414 respondents), followed by those who were not married (25.7% -170 respondents), and those who were married with no children respondents (11.8% -78 respondents). It is worth mentioning that the average marriage age in Oman (2018) was 25 years for males and 22.7 years for females (NCSI 2018b). In addition, the average size of Omani households in 2019 was 5 people in urban areas and 6 people in the villages (NCSI 2019c).

4- Level of education

For a better presentation of respondents' educational levels, the seven education levels can be classified into three main categories as follows:

- 1- High school diploma or below: *Did not complete a high school (no diploma)* and *High school diploma*.
- 2- Undergraduates: *Vocational degree*, *Diploma degree*, and *Bachelor's degree*.
- 3- Postgraduates: *Master's degree* and *Doctorate degree*.

The majority of respondents (62.2% - 412 participants) belonged to the *Undergraduate* category, where 46.2% (306 participants) of total respondents had a Bachelor's degree. The *High school diploma or below* category came second in terms of the number of respondents, with 22.6% (150 respondents) belonging to this category. Respondents holding postgraduate degrees constituted 15.1% (100 respondents). The above-analysed figures indicate that a high number of respondents (77.3% - 512 respondents) were holding a higher education (undergraduate and postgraduate) degree.

5- Income per month

To make sense of respondents' income per month, a classification of income status of each monthly income option is provided in Table 33. Although the classification below is not officially endorsed, it was devised taking into account the minimum and average monthly income for Omanis working in the private and public sectors. To further clarify, the minimum monthly wage for Omanis working in the private sector is 325 OMR (approx. US\$ 845), whereas the average monthly income for Omani households is 1552 OMR (2018-2019) - approx. US\$ 4036- (Times of Oman 2018; NCSI 2019c). Both 1000-2000 OMR (approx. US\$ 2590-5180) and 500-999 OMR (approx. US\$ 1295-2587) income categories had the highest and close figures (31% - 205 respondents and 30.5% - 202 respondents respectively). Those with no source of income constituted 23% (152 participants) of total respondents. Only 10.7% (71 respondents) were categorised as low-income earners (Below 500 OMR- approx. US\$ 1295). Upper high earners (Above 2000 OMR- approx. US\$ 5180) formed a minority (4.8% - 32 respondents). Income figures show that over 61.5% (407 participants) of the survey respondents were average to high income earners, taking into account that Oman does not impose personal income tax -with the exception of a 7% monthly deductible social security-(PwC 2019).

Table 33: Respondents monthly income status classification

No.	Income per month	Income status
1	No source of income	No source of income.
2	Below 500 Omani Rials [OMR]	Low income.
3	500-999 OMR	Average-above average income.
4	1000-2000 OMR	High income.
5	Above 2000 OMR	Upper high income.

6- Occupation

Most respondents reported working in the public sector (45.6% - 302 respondents). Respondents who were not working or seeking a job came second representing 20.2% (134 respondents) and those working in the private sector formed 18.6% (123 respondents). Students participating in this research were 8.0% (53 respondents) and 5.7% (38 respondents) were running their own business. The *Retired* category had the lowest participation with only 1.8% (12 respondents).

4.7. Factor Analysis

The EFA process through its different statistical methods identified four factors related to the quantitative data obtained from the questionnaires. The analysis of the extracted four factors is presented the following sections.

Factor 1: Impacts not directly related to the MEC

Factor one comprised five items/impacts and was named *Impacts not directly related to the MEC*, implying that such impacts are not likely to stem from the MEC (Municipality Entertainment Centre) existence (see Table 34). In general, these five items/impacts represented delinquent/anti-social behaviour (i.e. negative impacts). Respondents from the local community of Salalah overall agreed on the existence of the five items/impacts of factor one (combined mean 1.94). More specifically, the increase of reckless driving (e.g. skidding on greenery areas and people leaning out of car windows) received the highest agreement among respondents in relation to factor one (Mean 1.61). The increase of litter came second (Mean 1.86), followed by vandalism -e.g. sabotaging greenery areas, public toilets, and parks- (Mean 1.91). The increase of scams and/or begging activity (Mean 1.97) and the increase of verbal harassment and/or flirting from males towards females during the festival period (Mean 2.39) were fourth and fifth respectively. What can be concluded from the above analysis is that factor one in general is classified by respondents as describing the negative impacts of the STF, since respondents overall agreed on the five items/impacts which represented delinquent/anti-social behaviour.

Table 34: Factor 1 (Impacts not directly related to the MEC) results						
No.	Items	Responses	No. of respondents	%	Mean	SD
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	1= Strongly agreed	343	51.8	1.91	1.24
		2= Agreed	153	23.1		
		3 = Somewhat agreed	107	16.2		
		4 = Neither agreed nor disagreed	24	3.6		
		5 = Somewhat disagreed	23	3.5		
		6 = Disagreed	2	.3		
		7 = Strongly disagreed	10	1.5		

2	During the festival, litter increases at tourist attractions.	1= Strongly agreed	355	53.6	1.86	1.27
		2= Agreed	175	26.4		
		3 = Somewhat agreed	69	10.4		
		4 = Neither agreed nor disagreed	22	3.3		
		5 = Somewhat disagreed	23	3.5		
		6 = Disagreed	9	1.4		
		7 = Strongly disagreed	9	1.4		
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	1= Strongly agreed	422	63.7	1.61	1.08
		2= Agreed	153	23.1		
		3 = Somewhat agreed	56	8.5		
		4 = Neither agreed nor disagreed	8	1.2		
		5 = Somewhat disagreed	9	1.4		
		6 = Disagreed	7	1.1		
		7 = Strongly disagreed	7	1.1		
4	During the festival, scams and/or begging activity increase.	1= Strongly agreed	315	47.6	1.97	1.29
		2= Agreed	194	29.3		
		3 = Somewhat agreed	81	12.2		
		4 = Neither agreed nor disagreed	37	5.6		
		5 = Somewhat disagreed	15	2.3		
		6 = Disagreed	7	1.1		
		7 = Strongly disagreed	13	2.0		
5	During the festival, verbal harassment and/or flirting from males towards females increase.	1= Strongly agreed	259	39.1	2.39	1.52
		2= Agreed	145	21.9		
		3 = Somewhat agreed	116	17.5		
		4 = Neither agreed nor disagreed	77	11.6		
		5 = Somewhat disagreed	28	4.2		
		6 = Disagreed	25	3.8		
		7 = Strongly disagreed	12	1.8		

Factor 2: Impacts with potential relation to the MEC

Factor two included seven items/impacts, where the name of this factor indicates that some of its impacts may potentially be a result of the MEC (see Table 35). Items/impacts under Factor two are generally related to congestion and overcrowding (negative impacts), with which respondents from the local community of Salalah agreed overall (combined mean 2.35). Locals avoiding tourist attractions because of overcrowding received the highest agreement (Mean 1.65), followed by difficulty of finding a car park at tourist attractions and/or the MEC during the festival period (Mean 1.74). Respondents also highly agreed that noise increased (e.g. cars) at tourist attraction and/or the MEC (Mean 1.76). Respondents admitted that people living near the MEC and/or at tourist sites experience more problems associated with the festival than others - e.g. traffic jams- (Mean 2.05). In addition, respondents generally agreed that the high number of the festival visitors reduced their community privacy (e.g. visitors intruding on locals' camping areas)- Mean 2.77-. A fairly great number of respondents acknowledged that the local community is inconvenienced by the festival's increasing number of visitors (Mean 2.92). Respondents also admitted that the festival visitors do not respect the local community traditions and customs (Mean 3.60). Based on the above analysis, factor two is also classified as negative impacts of the STF.

Table 35: Factor 2 (Impacts with potential relation to the MEC) results						
No.	Items	Responses	No. of respondents	%	Mean	SD
1	The local community is inconvenienced by the festival's increasing number of visitors.	1= Strongly agreed	192	29.0	2.92	1.78
		2= Agreed	126	19.0		
		3 = Somewhat agreed	122	18.4		
		4 = Neither agreed nor disagreed	94	14.2		
		5 = Somewhat disagreed	51	7.7		
		6 = Disagreed	46	6.9		
		7 = Strongly disagreed	31	4.7		
2	During the festival, noise levels (e.g. cars) in tourist attractions and/or at the area surrounding Municipality Entertainment Centre increase.	1= Strongly agreed	341	51.5	1.76	1.07
		2= Agreed	217	32.8		
		3 = Somewhat agreed	63	9.5		
		4 = Neither agreed nor disagreed	20	3.0		
		5 = Somewhat disagreed	7	1.1		
		6 = Disagreed	10	1.5		
		7 = Strongly disagreed	4	0.6		
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	1= Strongly agreed	402	60.7	1.65	1.07
		2= Agreed	164	24.8		
		3 = Somewhat agreed	65	9.8		
		4 = Neither agreed nor disagreed	7	1.1		
		5 = Somewhat disagreed	13	2.0		
		6 = Disagreed	5	.8		
		7 = Strongly disagreed	6	.9		
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	1= Strongly agreed	385	58.2	1.74	1.18
		2= Agreed	168	25.4		
		3 = Somewhat agreed	56	8.5		
		4 = Neither agreed nor disagreed	22	3.3		
		5 = Somewhat disagreed	15	2.3		
		6 = Disagreed	11	1.7		
		7 = Strongly disagreed	5	.8		
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	1= Strongly agreed	301	45.5	2.05	1.36
		2= Agreed	198	29.9		
		3 = Somewhat agreed	72	10.9		
		4 = Neither agreed nor disagreed	49	7.4		
		5 = Somewhat disagreed	13	2.0		
		6 = Disagreed	19	2.9		
		7 = Strongly disagreed	10	1.5		
6	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	1= Strongly agreed	206	31.1	2.77	1.75
		2= Agreed	162	24.5		
		3 = Somewhat agreed	91	13.7		
		4 = Neither agreed nor disagreed	80	12.1		
		5 = Somewhat disagreed	52	7.9		
		6 = Disagreed	49	7.4		
		7 = Strongly disagreed	22	3.3		
7	The festival visitors do not respect the local community's traditions and customs.	1= Strongly agreed	106	16.0	3.60	1.82
		2= Agreed	101	15.3		
		3 = Somewhat agreed	136	20.5		
		4 = Neither agreed nor disagreed	101	15.3		
		5 = Somewhat disagreed	83	12.5		
		6 = Disagreed	98	14.8		
		7 = Strongly disagreed	37	5.6		

Factor 3: Islamic beliefs

One of this research objectives and contributions to knowledge is to identify the potential role of Islam on the Salalah's local community perceptions of the STF's socio-cultural impacts. The EFA clearly grouped the seven Islamic beliefs items into a distinct factor, hence the name of this factor (see Table 36). In ascending order, both Islamic beliefs items related to being considerate towards the environment and refraining from harm to themselves or others had the highest agreement rates (Mean 1.08 for both items). The Islamic belief related to behaving in a modest way came third (Mean 1.10), while the item related to considering people's privacy was ranked fourth in terms of highest agreement (Mean 1.11). The item related to lowering the gaze also showed a high agreement (Mean 1.21). Both altruism and not begging had also a relatively high agreement (Mean 1.29 and 1.32 respectively). Factor three items showed that respondents from the local community of Salalah had a high conviction (agreement) on all of the seven Islamic beliefs (combined mean 1.17).

Table 36: Factor 3 (Islamic beliefs) results						
No.	Items	Responses	No. of respondents	%	Mean	SD
1	A Muslim should be considerate towards the environment.	1= Strongly agreed	618	93.4	1.08	0.36
		2= Agreed	38	5.7		
		3 = Somewhat agreed	3	.5		
		4 = Neither agreed nor disagreed	2	.3		
		5 = Somewhat disagreed	0	0		
		6 = Disagreed	1	.2		
		7 = Strongly disagreed	0	0		
2	A Muslim should behave in a modest way.	1= Strongly agreed	618	93.4	1.10	0.45
		2= Agreed	33	5.0		
		3 = Somewhat agreed	6	.9		
		4 = Neither agreed nor disagreed	2	.3		
		5 = Somewhat disagreed	2	.3		
		6 = Disagreed	0	0		
		7 = Strongly disagreed	1	.2		
3	A Muslim should not cause harm to themselves or others.	1= Strongly agreed	618	93.4	1.08	0.38
		2= Agreed	39	5.9		
		3 = Somewhat agreed	2	.3		
		4 = Neither agreed nor disagreed	2	.3		
		5 = Somewhat disagreed	0	0		
		6 = Disagreed	0	0		
		7 = Strongly disagreed	1	.2		
4	A Muslim should lower their gaze.	1= Strongly agreed	574	86.7	1.21	0.66
		2= Agreed	59	8.9		
		3 = Somewhat agreed	18	2.7		
		4 = Neither agreed nor disagreed	5	.8		
		5 = Somewhat disagreed	3	.5		
		6 = Disagreed	1	.2		
		7 = Strongly disagreed	2	.3		
5	A Muslim should be considerate of people's privacy.	1= Strongly agreed	605	91.4	1.11	0.46
		2= Agreed	48	7.3		
		3 = Somewhat agreed	4	.6		
		4 = Neither agreed nor disagreed	2	.3		
		5 = Somewhat disagreed	2	.3		

6	A Muslim should not beg unless he/she is in need.	6 = Disagreed	0	0	1.32	0.94
		7 = Strongly disagreed	1	.2		
		1= Strongly agreed	557	84.1		
		2= Agreed	58	8.8		
		3 = Somewhat agreed	15	2.3		
		4 = Neither agreed nor disagreed	15	2.3		
		5 = Somewhat disagreed	8	1.2		
		6 = Disagreed	4	.6		
7	A Muslim should practice the virtue of altruism.	7 = Strongly disagreed	5	.8	1.29	0.71
		1= Strongly agreed	526	79.5		
		2= Agreed	101	15.3		
		3 = Somewhat agreed	22	3.3		
		4 = Neither agreed nor disagreed	7	1.1		
		5 = Somewhat disagreed	3	.5		
		6 = Disagreed	1	.2		
		7 = Strongly disagreed	2	.3		

Factor 4: Impacts directly related to the MEC

Factor four comprised seven items/impacts and was named *Impacts directly related to the MEC*, as they most likely occurred because of the MEC's existence. The seven items represented (in general) positive impacts, where respondents overall agreed on six items/impacts and disagreed with one item/impact, yielding a combined mean of 3.28 (see Table 37). The item/impact related to the festival helping to enhance the community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts) received the highest agreement in this factor (Mean 2.48). The second item/impacts with the highest agreement was the locals agreeing that the festival's events provide the community with an opportunity to develop various cultural skills- e.g. participating in local theatre plays, poem events and local singing and dancing competitions- (Mean 2.87). Respondents from the local community of Salalah admitted that the festivals events were designed to appeal to the local community's wide range of age categories (e.g. children, youth, and seniors) and encourage them to visit the festival (Mean 2.94). Respondents agreed that there were increased entertainment opportunities for the local community during the festival period (Mean 3.10). To a less extent, respondents agreed that the STF has catalysed new infrastructure (e.g. road expansions and flyovers) and recreational facilities- e.g. parks- (Mean 3.52). In addition, respondents stated that the festival helped to promote good social values by providing opportunities to enhance family togetherness (Mean 3.62). The local community of Salalah (more than a half) disagreed that they were involved in the STF planning and/or management (Mean 4.49). Overall, factor four is classified under the positive impacts of the STF.

Table 37: Factor 4 (Impacts directly related to the MEC) results						
No.	Items	Responses	No. of respondents	%	Mean	SD
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	1= Strongly agreed	173	26.1	2.48	1.47
		2= Agreed	253	38.2		
		3 = Somewhat agreed	119	18.0		
		4 = Neither agreed nor disagreed	41	6.2		
		5 = Somewhat disagreed	34	5.1		
		6 = Disagreed	24	3.6		
		7 = Strongly disagreed	18	2.7		
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	1= Strongly agreed	107	16.2	2.87	1.54
		2= Agreed	208	31.4		
		3 = Somewhat agreed	196	29.6		
		4 = Neither agreed nor disagreed	56	8.5		
		5 = Somewhat disagreed	37	5.6		
		6 = Disagreed	27	4.1		
		7 = Strongly disagreed	31	4.7		
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	1= Strongly agreed	67	10.1	3.62	1.78
		2= Agreed	150	22.7		
		3 = Somewhat agreed	135	20.4		
		4 = Neither agreed nor disagreed	104	15.7		
		5 = Somewhat disagreed	86	13.0		
		6 = Disagreed	62	9.4		
		7 = Strongly disagreed	58	8.8		
4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	1= Strongly agreed	115	17.4	2.94	1.59
		2= Agreed	209	31.6		
		3 = Somewhat agreed	140	21.1		
		4 = Neither agreed nor disagreed	84	12.7		
		5 = Somewhat disagreed	53	8.0		
		6 = Disagreed	36	5.4		
		7 = Strongly disagreed	25	3.8		
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	1= Strongly agreed	86	13.0	3.52	1.94
		2= Agreed	175	26.4		
		3 = Somewhat agreed	139	21.0		
		4 = Neither agreed nor disagreed	54	8.2		
		5 = Somewhat disagreed	62	9.4		
		6 = Disagreed	69	10.4		
		7 = Strongly disagreed	77	11.6		
6	The local community is involved in the festival's planning and/or management.	1= Strongly agreed	56	8.5	4.49	1.96
		2= Agreed	80	12.1		
		3 = Somewhat agreed	80	12.1		
		4 = Neither agreed nor disagreed	102	15.4		
		5 = Somewhat disagreed	98	14.8		
		6 = Disagreed	103	15.6		
		7 = Strongly disagreed	143	21.6		
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	1= Strongly agreed	83	12.5	3.10	1.67
		2= Agreed	215	32.5		
		3 = Somewhat agreed	174	26.3		
		4 = Neither agreed nor disagreed	60	9.1		
		5 = Somewhat disagreed	43	6.5		
		6 = Disagreed	44	6.6		
		7 = Strongly disagreed	43	6.5		

The remaining categorical item was included to determine the main perpetrators (i.e. the festival visitors or the local community) of the delinquent/anti-social behaviour (e.g. vandalism, litter, flirting, scams and begging, reckless driving, and reduced privacy), see Table 38. The vast majority of respondents (93.4%) believed that the festival visitors are responsible for delinquent/anti-social behaviour. Only 6.6% of respondents blamed the local community of such delinquent/anti-social behaviour that occurs during the festival period.

Table 38: Categorical item						
No.	Items	Responses	No. of respondents	%	Mean	SD
1	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by	1= The festival visitors	618	93.4	1.07	0.24
		2= The local community	44	6.6		

4.8. Cluster analysis

A multivariate technique, cluster analysis has the ability to analyse several variables concurrently in order to identify inter-relationships (distances between cases, correlations or similarities) between observations within a sample population (Fredline 2000; Buch 2006; Blosser 2009; Chávez et al. 2016). Cluster analysis divides observations into new groups/clusters that share a great level of homogeneity within the group/cluster, as well as great level of heterogeneity amongst clusters, since in some cases each group/cluster of elements can be very different or to some extent similar to other groups (Fredline 2000; Blosser 2009; Chávez et al. 2016). Many researchers consider cluster analysis a more suitable approach to group respondents according to their response patterns to a number of statements (Andriotis 2000; Fredline 2000). Personal values are deemed a vital element which distinguishes residents' groups, as cluster analysis in events and tourism studies is utilised to cluster residents into groups which share the same perceptions and reactions to tourism and events impacts (Buch 2006; Blosser 2009). Such studies usually identify two to five clusters which can either be negative, ambivalent or positive community groups (Buch 2006).

In SPSS, performing cluster analysis can be done through different types, such as K-Means, Two-step, and Hierarchical clusters (Şchiopu 2010). Each type generates clusters based on its own algorithm (Şchiopu 2010). Fredline (2000) stated that cluster analysis does not have one right solution, but it is an essential tool to make a data set manageable and simple by providing a better understanding of groups' patterns. In order to classify responses of the local community of Salalah local community perceptions of the STF socio-cultural impacts, a Two-step cluster analysis was performed via SPSS 26. A Two-step cluster analysis is a statistical approach (using a hierarchical agglomerative method) which has the ability to automatically determine the appropriate number of clusters (Şchiopu 2010; Li and Sun 2018).

Li and Sun (2018) claimed that two-step cluster analysis is deemed more accurate and reliable than other types, such as K-Means cluster analysis. In the situation where the dataset is considered large or when there is a need to form clusters based on continuous or categorical variables, neither K-Means nor hierarchical clusters do not fulfil this purpose (Norušis 2005). To elaborate, K-Means analysis is limited to continuous values, whereas hierarchical clusters are restricted to small datasets (Norušis 2005; Şchiopu 2010). The dataset for this research is relatively large (662 respondents) and comprises both categorical (socio-demographic variables) and continuous variables, justifying the use of the two-step cluster analysis.

The two-step cluster analysis automatically determined three clusters. As shown in Table 39, clusters one and two had similar data in terms of gender (male), marital status (married with children), education (Bachelor's degree), income (1000-2000 OMR/high income), and occupation (working in the public sector), but differed in cluster size (cluster one: 16.5% ; cluster two: 53.9%) and age (cluster one: 25-34 years old; cluster two: 35-44 years old). Cluster three represented 29.6% of total respondents, dominated by females aged between 18-24 years old. The respondents' from this cluster had a Bachelor's degree, were not married, and were not working or seeking a job.

Table 39: Clusters profile				
No.	Variables	Cluster 1	Cluster 2	Cluster 3
1	Cluster size (total respondents)	109 (16.5%)	357 (53.9%)	196 (29.6%)
2	Largest age category	25-34 years old	35-44 years old	18-24 years old
3	Largest gender category	Male	Male	Female
4	Largest marital status category	Married with children	Married with children	Not married
5	Largest education category	Bachelor's degree	Bachelor's degree	Bachelor's degree
6	Largest income per month category	1000- 2000 OMR	1000- 2000 OMR	No source of income
7	Largest occupation category	Working at the public sector	Working at the public sector	Not working or seeking a job

Factor 1: Impacts not directly related to the MEC

In general, respondents identified factor one items as negative social impacts mainly related to/classified as delinquent/anti-social behaviour (see Table 40). All three clusters agreed overall to the existence of the five negative social impacts in factor one, while cluster two respondents agreed more strongly (combined mean 1.61 = strongly agreed) than cluster three (combined mean 1.90 = strongly agreed/agreed) and cluster one (combined mean 3.11 = somewhat agreed). Clusters two and three had a stronger agreement (strongly agreed/agreed) on the negative impacts of factor one than cluster one (somewhat agreed).

Table 40: Cluster analysis according to factor 1 (Impacts not directly related to the MEC)							
No.	Item	Cluster 1		Cluster 2		Cluster 3	
		Mean	Combined mean	Mean	Combined mean	Mean	Combined mean
1	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	2.75	3.11	1.32	1.61	1.50	1.90
2	During the festival, verbal harassment and/or flirting from males towards females increase.	3.64		2.03		2.33	
3	During the festival, litter increases at tourist attractions.	3.04		1.53		1.81	
4	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	3.26		1.61		1.70	
5	During the festival, scams and/or begging activity increase.	2.87		1.59		2.16	

Factor 2: Impacts with potential relation to the MEC

Factor two items are also classified as negative social impacts, which are generally linked to congestion and overcrowding (see Table 41). While the respondents from all three clusters generally admitted the increase of the negative social impacts linked to factor two, cluster two agreed more strongly (combined mean 2.08 = agreed), followed by cluster three (combined mean 2.34 = agreed) and cluster one (combined mean 3.26 = somewhat agreed). Similar to factor one, clusters two and three had a higher agreement to factor two items/impacts, while cluster one agreed overall but less strongly.

Table 41: Cluster analysis according to factor 2 (Impacts with potential relation to the MEC)							
No.	Item	Cluster 1		Cluster 2		Cluster 3	
		Mean	Combined mean	Mean	Combined mean	Mean	Combined mean
1	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	3.62	3.26	2.48	2.08	2.81	2.34
2	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	2.48		1.41		1.62	
3	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	2.48		1.55		1.68	
4	The local community is inconvenienced by the festival's increasing number of visitors.	3.95		2.62		2.89	
5	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	2.69		1.46		1.81	

6	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	2.90		1.72		2.18	
7	The festival visitors do not respect the local community's traditions and customs.	4.70		3.36		3.42	

Factor 3: Islamic beliefs

The three clusters reported a very strong conviction regarding the seven Islamic beliefs included in the questionnaire (see Table 42). Cluster two respondents displayed a better agreement (combined mean 1.05= strongly agreed) compared to cluster three respondents (combined mean 1.15 = strongly agreed) and cluster one (combined mean 1.59 = strongly agreed).

Table 42: Cluster analysis according to factor 3 (Islamic beliefs)							
No.	Item	Cluster 1		Cluster 2		Cluster 3	
		Mean	Combined mean	Mean	Combined mean	Mean	Combined mean
1	A Muslim should behave in a modest way.	1.50	1.59	1.01	1.05	1.03	1.15
2	A Muslim should lower their gaze.	1.81		1.07		1.13	
3	A Muslim should be considerate to the environment.	1.42		1.01		1.04	
4	A Muslim should not cause harm to themselves or others.	1.42		1.01		1.03	
5	A Muslim should be considerate of people's privacy.	1.49		1.04		1.05	
6	A Muslim should not beg unless he/she is in need.	1.82		1.11		1.45	
7	A Muslim should practice the virtue of altruism.	1.70		1.15		1.34	

Factor 4: Impacts directly related to the MEC

Factor four items are directly related to the MEC and are majorly specified by respondents as positive socio-cultural impacts (except item number six, indicated as a negative impact- as shown in Table 43-). Cluster three respondents had a slightly better agreement (combined mean 3.08= somewhat agreed) compared to cluster one (combined mean 3.16= somewhat agreed) and cluster two (combined mean 3.44 = somewhat agreed). This shows that clusters three and one were a little more affirmative on the impacts of factor four compared to cluster two which also agreed but less strongly.

Table 43: Cluster analysis according to factor 4 (Impacts directly related to the MEC)							
No.	Item	Cluster 1		Cluster 2		Cluster 3	
		Mean	Combined mean	Mean	Combined mean	Mean	Combined mean
1	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	2.70	3.16	2.92	3.44	2.88	3.08
2	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	2.44		2.59		2.29	
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	3.40		3.86		3.30	
4	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	3.14		3.65		3.50	
5	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	3.15		2.96		2.78	
6	The local community is involved in the festival's planning and/or management.	4.44		4.91		3.76	
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	2.91		3.19		3.06	

All clusters had a strong and close agreement rates on the main culprits responsible for the increase in delinquent/anti-social behaviour during the festival period (see Table 44). To explain, cluster two respondents had a slightly stronger agreement (mean 1.03 = strongly agreed) compared to cluster three (mean 1.07= strongly agreed) and cluster one (mean 1.18= strongly agreed) respondents.

Table 44: Categorical item-clusters				
No.	Item	Cluster 1	Cluster 2	Cluster 3
		Mean	Mean	Mean
1	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by: A) Festival visitors. B) Local residents.	1.18	1.03	1.07

Summary

In general, the three clusters from the local community of Salalah towards did not show a major difference from the general outcome of each factor regarding their perceptions of the socio-cultural impacts of the STF. In another words, none of the clusters showed a different result to the factors overall outcome (i.e. indicated as positive or negative items). The main difference between clusters in each factor was on the degree of agreement (i.e. strongly agreed, agreed or somewhat agreed). For example, factor one items had a combined mean of 1.94 while the combined means of the three clusters in regards to factor one items were clusters one: 3.11, cluster two: 1.61, and cluster three: 1.90, indicating an overall agreement. Nevertheless, a classification of clusters perceptions of the STF socio-cultural impacts can be made.

To explain, cluster two respondents showed most agreement strongly on factors one, two (negative social impacts), three (Islamic beliefs), and the one categorical item (i.e. main contributors of delinquent/anti-social behaviour). They also showed the lowest agreement (compared to the other clusters) in regards to the positive socio-cultural impacts. Therefore, cluster two respondents can be deemed as those with the most negative view of the STF socio-cultural impacts. While cluster three also agreed overall on the negative social impacts (factors one and two), the Islamic beliefs (factor three), and the one categorical item, they acknowledged the positive aspects of the STF socio-cultural impacts slightly better compared to the other clusters. It could be said that cluster three respondents were the ones with a relatively tolerant perspective by agreeing more on the positive socio-cultural impacts than the other two clusters. Cluster one respondents showed agreed least with factors one, two (negative social impacts), three (Islamic beliefs), and the one categorical item. It may be said that this cluster were a less convinced (ambivalent) on the severity/occurrence of the impacts appearing in factors one, two, three, and the one categorical item compared to other clusters.

4.9. The Mann-Whitney U Test

The six socio-demographic variables (age, gender, marital status, education, monthly income, and occupation) in this research questionnaire were introduced to identify if respondents from the local community of Salalah's perceptions of the STF socio-cultural impacts differed according to their socio-demographic characteristics. In order to identify which items in each socio-demographic variable showed a significant differences (reject the null hypothesis), as well as which scored highest score among the two groups (see Table 45 for groups classification), a Mann-Whitney U test was performed.

Table 45: Socio-demographic variable groups classification- Mann-Whitney U test				
No.	Socio-demographic variable	Groups compared	Groups classification	
1	Age	Younger ages vs. Elder ages	Younger ages	- 18-24 years old. - 25-34 years old.
			Elder ages	- 35-44 years old. - 45-54 years old. - 55-64 years old.
2	Gender	Males vs. Females.		
3	Marital status	Married vs. Not married	Married	- Married with children. - Married with no children.
			Not married	
4	Education	Lower education vs. Higher education	Lower education.	- Did not complete a high school (no diploma). - High school diploma.
			Higher education	- Vocational degree. - Diploma degree. - Bachelor's degree. - Master's degree. - Doctorate degree.
5	Income per month	Low - no source of income vs. Average-high income	Low-no source of income.	- No source of income. - Below 500 OMR.
			Average - high income.	- 500-999 OMR. - 1000-2000 OMR. - Above 2000 OMR.
6	Occupation	Not working. vs. Working	Not working	- Not working or seeking a job. - Student. - Retired.
			Working	- Working at the public sector. - Working at the private sector. - Running own business.

The Mann-Whitney U test, is a popular non-parametric test (two-independent-samples tests), which is utilised to compare the mean values of two independent groups on one variable (sample sizes not normally distributed), to indicate if there is a significant difference between them, where the dependent variable is continuous or ordinal (Landau and Everitt 2004; Norušis 2007; Garth 2008; Given 2008; Wang and Pfister 2008; Kapuscinski 2014; Hammad et al. 2017). The scores in the Mann-Whitney U test are compared and converted into ranks to verify if significant differences exist between the two groups (Landau and Everitt 2004; Li 2012). A significant difference occurs (in the Mann-Whitney U test) when the p-value is 0.05 or below (Sroypetch 2016). In interpreting significant results, the Mann-Whitney U test ranks scores from low to high and the group which has the largest mean rank will have the highest scores and vice versa (Field 2009). The analysis of the Mann-Whitney U test on respondents' socio-demographic variables is detailed below in ascending order (with the highest number of items rejecting the null hypothesis). Section 5.2 further discusses the analysis of this test and its implications in relation to the research objectives.

4.9.1. Gender

Items with significant differences

The Mann-Whitney U test revealed that seven socio-cultural items (see Table 46) showed significant differences (rejected the null hypothesis) between *males* and *females* as follows:

- Two positive socio-cultural impacts:

- The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events, and local singing & dancing competitions) - (Factor 4: Impacts directly related to the MEC).
- The festival helps to promote good social values by providing opportunities to enhance family togetherness - (Factor 4: Impacts directly related to the MEC).

- Two negative social impacts:

- During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks) - (Factor 1: Impacts not directly related to the MEC).
- The local community is not involved in the festival's planning and/or management (Factor 4: Impacts directly related to the MEC).

- Three Islamic beliefs:

- A Muslim should behave in a modest way - (Factor 3: Islamic beliefs).
- A Muslim should lower their gaze - (Factor 3: Islamic beliefs).
- A Muslim should not beg/ask money unless he/she is in need- (Factor 3: Islamic beliefs).

Table 46: Mann-Whitney U test - Gender				
No.	Items	p-value	Mean Rank	
1	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	.015	Males	319.76
			Females	357.66
2	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	.024	Males	342.54
			Females	306.89
3	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	.003	Males	345.27
			Females	300.80
4	The local community is involved in the festival's planning and/or management.	.000	Males	350.53
			Females	289.07
5	A Muslim should behave in a modest way.	.026	Males	336.28
			Females	320.83
6	A Muslim should lower their gaze.	.008	Males	339.26
			Females	314.20
7	A Muslim should not beg/ask money unless he/she is in need.	.031	Males	338.33
			Females	316.28

Interpretation of ranks

The interpretation of mean ranks between *males*' and *females*' respondents revealed the following:

Males:

- Agreed more strongly on one positive cultural impact:
 - The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).

Females:

- Agreed more strongly on one positive socio-cultural impact:
 - The festival helps to promote good social values by providing opportunities to enhance family togetherness.
- Agreed more strongly on two negative social impacts:
 - During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).
 - The local community is not involved in the festival's planning and/or management.
- Agreed more strongly on three Islamic beliefs:
 - A Muslim should lower their gaze.
 - A Muslim should behave in a modest way.
 - A Muslim should not beg/ask money unless he/she is in need.

The results of the Mann-Whitney U test according to gender indicated that seven items showed significant differences (rejected the null hypothesis) of which two are positive socio-cultural impacts, two negative social impacts, and three Islamic beliefs. Factors three and four had the highest items that rejected the null hypothesis (three items in each factor). Females agreed more on one of the positive socio-cultural impact and two of the negative social impacts. They (i.e. females) also had agreed more strongly on the three Islamic beliefs. Males only agreed more than females on one positive socio-cultural impact.

4.9.2. Income per month

Items with significant differences

The Mann-Whitney U test revealed that seven socio-cultural items (see Table 47) showed significant differences (rejected the null hypothesis) between the groups of respondents with *low & no source of income* and *average-high income*. These items are classified as follows:

- Two positive socio-cultural impacts:

- The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts) - (Factor 4: Impacts directly related to the MEC).
- The festival helps to promote good social values by providing opportunities to enhance family togetherness - (Factor 4: Impacts directly related to the MEC).

- Four negative social impacts:

- During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase - (Factor 2: Impacts with potential relation to the MEC).
- People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams) - (Factor 2: Impacts with potential relation to the MEC).
- During the festival, scams and/or begging activity increase- (Factor 1: Impacts not directly related to the MEC).
- The local community is not involved in the festival's planning and/or management - (Factor 4: Impacts directly related to the MEC).

- One Islamic belief:

- A Muslim should not beg/ask money unless he/she is in need- (Factor 3: Islamic beliefs).

Table 47: Mann-Whitney U test - Income per month				
No.	Item	p-value	Mean Rank	
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	.035	Low & no source of income	310.41
			Average-high income	342.21
2	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	.024	Low & no source of income	308.35
			Average-high income	343.26
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	.032	Low & no source of income	351.80
			Average-high income	321.19
4	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	.001	Low & no source of income	364.49
			Average-high income	314.74
5	During the festival, scams and/or begging activity increase.	.016	Low & no source of income	354.92
			Average-high income	319.60
6	The local community is involved in the festival's planning and/or management.	.000	Low & no source of income	262.04
			Average-high income	366.79
7	A Muslim should not beg/ask money unless he/she is in need	.007	Low & no source of income	349.33
			Average-high income	322.44

Interpretation of ranks

The interpretation of the mean ranks between respondents with *low & no source of income* and *average-high income* revealed the following:

Low and no source of income:

- Agreed more strongly on two positive socio-cultural impacts:
 - The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).
 - The festival helps to promote good social values by providing opportunities to enhance family togetherness.
- Agreed more strongly on one negative social impact:
 - The local community is not involved in the festival's planning and/or management.

Average-high income:

- Agreed more strongly on three negative social impacts:
 - During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.
 - People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).
 - During the festival, scams and/or begging activity increase.
- Agreed more strongly on one Islamic belief:
 - A Muslim should not beg/ask money unless he/she is in need.

The Mann-Whitney U test results with regards to income per month showed that seven items had significant differences (rejected the null hypothesis) of which two items are positive socio-cultural impacts, four negative social impacts, and one Islamic belief. Factor four (impacts not directly related to the MEC) had the highest number of items (two positive socio-cultural impacts and one negative social impact) which rejected the null hypothesis. When it comes to differences according to respondents' income groups/categories, low & no source of income respondents agreed more strongly on two positive socio-cultural impacts and one negative social impact. Respondents from the average-high income category agreed more on three negative social impacts and one Islamic belief, while not indicating more agreement on any positive socio-cultural impacts.

4.9.3. Occupation

Items with significant differences

The Mann-Whitney U test revealed that seven socio-cultural items (see Table 48) showed significant differences (rejected the null hypothesis) between *working* and *not working* respondents as follows:

- Two positive socio-cultural impacts:
 - The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts) - (Factor 4: Impacts directly related to the MEC).
 - The festival helps to promote good social values by providing opportunities to enhance family togetherness - (Factor 4: Impacts directly related to the MEC).
- Four negative social impacts:
 - During the festival, noise levels (e.g. cars) at tourist attractions and/or in the area surrounding the Municipality Entertainment Centre increase - (Factor 2: Impacts with potential relation to the MEC).
 - During the festival, scams and/or begging activity increase - (Factor 1: Impacts not directly related to the MEC).
 - The local community is not involved in the festival's planning and/or management - (Factor 4: Impacts directly related to the MEC).
 - People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams) - (Factor 2: Impacts with potential relation to the MEC).
- One Islamic belief:
 - A Muslim should not beg/ask money unless he/she is in need - (Factor 3: Islamic beliefs).

Table 48: Mann-Whitney U test -Occupation				
No.	Item	p-value	Mean rank	
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	.016	Not Working	305.28
			Working	342.77
2	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	.008	Not Working	301.99
			Working	344.18
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	.014	Not Working	356.94
			Working	320.56
4	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	.034	Not Working	354.01
			Working	321.83
5	During the festival, scams and/or begging activity increase.	.005	Not Working	360.82
			Working	318.90
6	The local community is involved in the festival's planning and/or management.	.000	Not Working	263.90
			Working	360.55
7	A Muslim should not beg/ask money unless he/she is in need	.047	Not Working	345.81
			Working	325.35

Interpretation of ranks

The interpretation of mean ranks between *working* and *not working* respondents revealed the following:

Working:

- Agreed more strongly on three negative social impacts:

- During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.
- During the festival, scams and/or begging activity increase.
- People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).

Not working:

- Agreed more strongly on two positive socio-cultural impacts:

- The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).
- The festival helps to promote good social values by providing opportunities to enhance family togetherness.

- Agreed more on negative social impact:

- The local community is not involved in the festival's planning and/or management.

- Agreed more strongly on one Islamic belief:

- A Muslim should not beg/ask money unless he/she is in need.

The Mann-Whitney U test results indicated seven items linked to occupation showed significant difference (rejected the null hypothesis). These items were two positive socio-cultural impacts, four negative social impacts, and one Islamic belief. Factor four had the highest number of items which rejected the null hypothesis (two positive socio-cultural impacts and one negative social impact) according to the occupation variable. Working respondents agreed more strongly on three negative social impacts, while not agreeing more on any positive socio-cultural impacts. On the other hand, respondents without work agreed more on two positive socio-cultural impacts and one social negative impact. The not working category also agreed more strongly on the one Islamic belief.

4.9.4. Age

Items with significant differences

The Mann-Whitney U test indicated that five socio-cultural items (see Table 49) showed significant differences (rejected the null hypothesis) between *younger* and *elder* respondents as follows:

- One positive social impact:

- As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed- (Factor 4: Impacts directly related to the MEC).

- Four negative social impacts:

- During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre - (Factor 2: Impacts with potential relation to the MEC).
- During the festival, verbal harassment and/or flirting from males towards females increase - (Factor 1: Impacts not directly related to the MEC).
- During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows) - Factor 1: Impacts not directly related to the MEC.
- During the festival, scams and/or begging activity increase - (Factor 1: Impacts not directly related to the MEC).

Table 49: Mann-Whitney U test - Age				
No.	Item	p-value	Mean rank	
1	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	.043	Younger	344.69
			Elder	314.99
2	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	.003	Younger	313.90
			Elder	353.54
3	During the festival, verbal harassment and/or flirting from males towards females increase.	.001	Younger	310.31
			Elder	358.02
4	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	.048	Younger	320.27
			Elder	345.55
5	During the festival, scams and/or begging activity increase.	.018	Younger	346.07
			Elder	313.27

Interpretation of ranks

The interpretation of mean ranks between *younger* and *elder* respondents revealed the following:

Younger respondents:

- Agreed more strongly on three negative social impacts:
 - Difficulty of finding car parking during the festival period.
 - Increase of verbal harassment and/or flirting during the festival period.
 - During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).

Elder respondents:

- Agreed more strongly on one positive social impact:
 - The festival stimulated the development of new infrastructure and recreational facilities.
- Agreed more strongly on one negative social impact:
 - Increase of scams and/or begging during the festival period.

The Mann-Whitney U test revealed that respondents' perceptions showed significant differences on five items mainly negative social impacts (one positive social impact and four negative social impacts). Factor one had the highest number of items (i.e. three negative social impacts) which rejected the null hypothesis. The younger respondents only agreed more on three negative social impacts. Elder respondents agreed more strongly on one positive social impact and one negative social impact.

4.9.5. Marital status

Items with significant differences

The Mann-Whitney U test indicated three socio-cultural items (see Table 50) which showed significant differences (rejected the null hypothesis) between *married* and *not married* respondents as follows:

- One positive socio-cultural impact:
 - During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides) - (Factor 4: Impacts directly related to the MEC).
- One negative social impact:
 - People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams) - (Factor 2: Impacts with potential relation to the MEC).
- One Islamic belief:
 - A Muslim should not beg/ask money unless he/she is in need- (Factor 3: Islamic beliefs).

Table 50: Mann-Whitney U test - Marital status				
No.	Item	p-value	Mean rank	
1	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	.008	Married	320.57
			Not married	363.15
2	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	.048	Married	323.11
			Not married	355.77
3	A Muslim should not beg/ask money unless he/she is in need.	.028	Married	325.39
			Not married	349.19

Interpretation of ranks

The interpretation of mean ranks between *married* and *not married* respondents revealed the following:

Married:

- Agreed more strongly on one negative social impact:
 - People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).
- Agreed more strongly on one positive socio-cultural impact:
 - During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).

- Agreed more strongly on one Islamic belief:

- A Muslim should not beg/ask money unless he/she is in need.

The Mann-Whitney U test revealed that the three items which rejected the null hypothesis classified are one positive socio-cultural impact, one negative social impact, and one Islamic belief. Married respondents agreed more on those three impacts.

4.9.6. Education

Items with significant differences

The Mann-Whitney U test indicated that two socio-cultural items (see Table 51) showed significant differences (rejected the null hypothesis) between respondents' with *lower education* and those with *higher education* as follows:

- One positive social impact:

- As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed - (Factor 4: Impacts directly related to the MEC).

- One negative social impact:

- During the festival, litter increases at tourists' attractions - (Factor 1: Impacts not directly related to the MEC).

Table 51: Mann-Whitney U test - Education				
No.	Item	P-value	Mean Rank	
1	During the festival, litter increases at tourists' attractions.	.046	Lower education	313.42
			Higher education	341.58
2	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	.002	Lower education	301.72
			Higher education	348.11

Interpretation of ranks

The interpretation of mean ranks between respondents with *lower* and *higher* education revealed the following:

Lower education respondents:

- Agreed more strongly on one positive social impact:

- As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.

- Agreed more strongly on one negative social impact:

- During the festival, litter increases at tourists' attractions.

The Mann-Whitney U test results showed that the two items which rejected the null hypothesis were one positive social impact and one negative social impact, as respondents with lower education agreed more strongly on those two impacts.

4.10. Spearman's correlation coefficient

To statistically verify if there is a significant relationship between items relating to Islamic beliefs' and the socio-cultural impacts from which they were derived, a *Spearman Correlation* test was performed (see Table 52). The Spearman's correlation coefficient test is a non-parametric test utilised when data is not normally distributed (e.g. Likert scales) to determine the correlation degree (relationship strength) and the direction of two ordinal or rank data variables (Andriotis 2000; Bryman and Cramer 2002; Kothari 2004; Garth 2008; MacDonald and Headlam 2008; Corder and Foreman 2009; Carneiro and Eusébio 2015). The rank value of Spearman's correlation coefficient is between ± 1 , which provides information on the direction and strength of correlation, where +1 illustrates a perfect positive correlation between two variables (the increase in one variable means that the other variable increases as well) while -1 suggests a negative correlation between two variables; this is the increase in one variable means that the other variable decreases as well (Bryman and Cramer 2002; Kothari 2004; Corder and Foreman 2009).

To interpret the relationship strength of the coefficient correlation, 0.0 is interpreted as trivial/none, 0.1 small/weak, 0.3 medium/moderate, 0.5 large/strong, and 1.0 perfect (Corder and Foreman 2009). The Spearman's correlation coefficient test revealed that the Islamic beliefs showed a positive perfect correlation with the socio-cultural items they were extracted from- except correlation number (2) - see Table 52-. Despite that, the strength of correlation/relationship between each pair of variables can be classified as trivial/weak (< 0.3) indicating that Islamic beliefs played a weak role in influencing Salalah's local community's perceptions of STF socio-cultural impacts.

Table 52: Islamic beliefs Spearman's Rho correlation test			
(1)			
Islamic belief		Socio-cultural item	
A Muslim should not cause harm to themselves or others.		During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	
Muslim harm refrain		Muslim harm refrain	Reckless driving increase
	Correlation Coefficient	1.000	.136**
	Sig. (2-tailed)	.	.000
Reckless driving increase	N	662	662
	Correlation Coefficient	.136**	1.000
	Sig. (2-tailed)	.000	.
N		662	662

(2)			
Islamic belief		Socio-cultural item	
A Muslim should be considerate to the environment.		During the festival, litter increases at tourist attractions.	
Litter increase		Litter increase	Muslim's consideration to environment
	Correlation Coefficient	1.000	.074
	Sig. (2-tailed)	.	.056
	N	662	662
Muslim's consideration to environment	Correlation Coefficient	.074	1.000
	Sig. (2-tailed)	.056	.
	N	662	662
(3)			
Islamic belief		Socio-cultural item	
A Muslim should be considerate of people's privacy.		Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	
Local community reduced privacy		Local community reduced privacy	Muslim privacy consideration
	Correlation Coefficient	1.000	.117**
	Sig. (2-tailed)	.	.002
	N	662	662
Muslim privacy consideration	Correlation Coefficient	.117**	1.000
	Sig. (2-tailed)	.002	.
	N	662	662
(4)			
Islamic belief		Socio-cultural item	
A Muslim should behave in a modest way.		During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	
Vandalism increase		Vandalism increase	Muslim behaving modestly
	Correlation Coefficient	1.000	.140**
	Sig. (2-tailed)	.	.000
	N	662	662
Muslim behaving modestly	Correlation Coefficient	.140**	1.000
	Sig. (2-tailed)	.000	.
	N	662	662
(5)			
Islamic belief		Socio-cultural item	
A Muslim should lower their gaze.		During the festival, verbal harassment and/or flirting from males towards females increase.	
Muslim lowering gaze		Muslim lowering gaze	Verbal harassment increase
	Correlation Coefficient	1.000	.077*
	Sig. (2-tailed)	.	.048
	N	662	662
Verbal harassment increase	Correlation Coefficient	.077*	1.000
	Sig. (2-tailed)	.048	.
	N	662	662

(6)			
Islamic belief		Socio-cultural item	
A Muslim should not beg unless he/she is in need.		During the festival, scams and begging activity increase.	
Not begging		Not begging	Scams
	Correlation Coefficient	1.000	.093*
	Sig. (2-tailed)	.	.017
	N	662	662
Scams	Correlation Coefficient	.093*	1.000
	Sig. (2-tailed)	.017	.
	N	662	662
(7)			
Islamic belief		Socio-cultural item	
A Muslim should practice the virtue of altruism.		It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others.	
Virtue of altruism		Virtue of altruism	Normal and equal
	Correlation Coefficient	1.000	.117**
	Sig. (2-tailed)	.	.003
	N	662	662
Normal and equal	Correlation Coefficient	.117**	1.000
	Sig. (2-tailed)	.003	.
	N	662	662

Chapter Five: Discussions

5.0. Introduction

In this chapter, the data analysed will be discussed providing more explanations. In doing so, the analysed data will be discussed according to each of the research questions taking into account the SET main components (costs and benefits/negative and positive impacts) and the four factors extracted.

5.1. What is Salalah's local community's overall perception of the STF's socio-cultural impacts?

5.1.1. *The negative impacts outweighed the positives*

Longitudinal research on recurring events indicated that residents become less negative and show more support over time (Amenumey and Amuquandoh 2010). Often events/tourism's social and cultural impacts are associated with negative impacts, while the economic impacts are perceived positively (Abdool 2002; Balduck et al. 2011; Almeida et al. 2015; Zaidan 2016). While most of the research conducted on the socio-cultural impacts of tourism showed that these impacts were perceived more negatively as formerly mentioned, some studies recorded a positive perception of social impacts and/or a combination of both negative and positive perceptions of social impacts (Gill 2014; Sroyetch 2016). Such negative perceptions could cause a number of implications, by the hosts/residents' exhibiting low support towards tourism public enterprises, a lack of tolerance, or even being hostile towards tourists (Blosser 2009). Zamani-Farahani (2016) attributed the prevalence of negative tourism impacts over the benefits in developing countries to the absence of proper management frameworks and tourism planning/policy. From the questionnaire's 19 items (excluding the seven Islamic beliefs items and one categorical item related to the main attributers of delinquent/anti-social behaviour), respondents overall agreed on all 12 items identified in the questionnaire as negative impacts and on six out of seven items classified as positive impacts, disagreeing with one positive impact related to the local community involvement in the festival's planning and/or management- (see Tables 53 and 54). This indicates that the respondents from the local community of Salalah perceived the costs to be more than the benefits in relation to the STF socio-cultural impacts. Explaining this outcome according to the SET, the local community of Salalah in general are less supportive, hesitant to engage in an exchange and think less favourable of the STF on a socio-cultural level (Fredline et al. 2002; Harrill 2004; Small 2007; Soontayatron 2010; Styliadis 2012; Mensah 2012; Kim 2013; Li 2013; Brida et al. 2014; Cañizares et al. 2014; Wright 2014; Almeida et al. 2015; Homsud and Promsaard 2015; Sharma and Gursoy 2015; Garau-Vadell et al. 2016; Lovegrove and Fairley 2017; Özel and Kozak 2017; Chi et al. 2018; Gursoy et al. 2018; Li et al. 2018; Ouyang et al. 2019).

Table 53: STF socio-cultural costs			
No.	Item/impact	%	Mean
1	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Overall agreed:95.3 % Overall disagreed:3.7% Neutral:1.1%	1.65
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Overall agreed: 95.3% Overall disagreed:3.6% Neutral:1.2%	1.61
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	Overall agreed:93.8 % Overall disagreed:3.2% Neutral:3.0%	1.79
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Overall agreed:92.1% Overall disagreed:4.8% Neutral:3.3%	1.74
5	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Overall agreed: 91.1% Overall disagreed: 5.3% Neutral:3.6%	1.91
6	During the festival, litter increases at tourist attractions.	Overall agreed: 95.3% Overall disagreed:3.6% Neutral:1.2 %	1.61
7	During the festival, scams and/or begging activity increase.	Overall agreed:89.1% Overall disagreed:5.4% Neutral:5.6%	1.97
8	People living near the Municipality Entertainment Centre and/or at tourist sites experienced more problems associated with the festival than others (e.g. traffic jams).	Overall agreed: 86.3% Overall disagreed:6.4% Neutral:7.4%	2.05
9	During the festival, verbal harassment and/or flirting from males towards females increase.	Overall agreed: 78.5% Overall disagreed:11.6% Neutral:9.8%	2.39
10	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Overall agreed: 69.3% Overall disagreed: 18.6% Neutral: 12.1%	2.77
11	The local community is inconvenienced by the festival's increasing number of visitors.	Overall agreed:66.4% Overall disagreed:14.2% Neutral:19.3%	2.92
12	The local community is involved in the festival's planning and/or management.	Overall agreed: 32.2% Overall disagreed: 52.0% Neutral:15.4%	4.49
13	The festival visitors do not respect the local community's traditions and customs.	Overall agreed: 51.8% Overall disagreed: 32.9% Neutral:15.3%	3.60

Table 54: STF socio-cultural benefits			
No.	Item/impact	%	Mean
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Overall agreed: 82.3% Overall disagreed: 6.2% Neutral: 11.4%	2.48
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events, and local singing & dancing competitions).	Overall agreed: 77.2 % Overall disagreed: 14.4 % Neutral: 8.5%	2.87
3	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth, and seniors) to visit the festival.	Overall agreed: 70.1 % Overall disagreed: 17.2% Neutral: 12.7%	2.94
4	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	Overall agreed: 60.4% Overall disagreed: 31.4% Neutral: 8.2%	3.52
5	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	Overall agreed: 53.2 % Overall disagreed: 31.2% Neutral: 15.7%	3.62
6	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Overall agreed: 71.3% Overall disagreed: 19.6% Neutral: 9.1%	3.10

In reviewing 23 studies which assessed residents'/host community perceptions of events/tourism socio-cultural impacts (see Table 55), 17 studies (Lee et al. 2007; Akkawi 2010; Long and Kayat 2011; Chia-Yun 2012; Karadakis 2012; Prayag and Alders 2012; Styliadis 2012; Soontayatron 2013; Garau-Vadell et al. 2016; Niekerk 2016; Sangmu 2016; Zamani-Farahani 2016; Bello et al. 2017; Malik et al. 2017; Al-Saad et al. 2018; Peters et al. 2018; Vij et al. 2019) showed that residents/host community had a more positive perception of events/tourism socio-cultural impacts. On the other hand, four studies (Saarinen and Manwa 2008; Soontayatron 2010; Gutberlet 2016; Özel and Kozak 2017) stated that residents/host community had a more negative perception of events/tourism socio-cultural impacts, whereas the remaining two (Spanou 2007; Bilim and Özer 2016) were inconclusive about whether the positive impacts outweigh the costs and vice versa. This shows that Salalah's local community overall agreement on the negative impacts (outweighing the positive ones) of the STF's socio-cultural factors is inconsistent with most (17 out of 23 studies) of the literature outcomes reviewed in Table 55 related to the residents'/host community perceptions of events/tourism socio-cultural impacts.

Table 55: Studies of events/tourism socio-cultural impacts perceptions			
No.	Researcher/s	Study focus	Outcome
1	Karadakis (2012)	The impact of sports events (small scale) on community and personal quality of life and sports event tourism support (Florida, USA).	<ul style="list-style-type: none"> - Residents acknowledged the positive socio-cultural impacts of tourism on their community (not personal) quality of life. - There was no significant impact/relation between how the residents perceived the socio-cultural impacts and their support of hosting sports events.
2	Lee et al. (2007)	Perceptions and attitudes of residents towards heritage tourism (York, England).	<ul style="list-style-type: none"> - Residents had a positive attitude towards the impacts of tourism on the community, while their perceptions of the socio-cultural impacts were fairly neutral.
3	Spanou (2007)	Tourism socio-cultural impacts (Cyprus)	<ul style="list-style-type: none"> - It is uncertain if tourism's positive socio-cultural impacts outweighed the negative impacts.
4	Saarinen and Manwa (2008)	Tourism socio-cultural impacts resulting from the host and guest encounter (Botswana).	<ul style="list-style-type: none"> - Tourism's socio-cultural impacts were perceived more negatively than the positive socio-cultural impacts.
5	Akkawi (2010)	The attitudes of residents in conservative cultures towards tourism development (Qatar).	<ul style="list-style-type: none"> - Residents acknowledged the positive socio-cultural impacts of tourism such as: <ul style="list-style-type: none"> • Improvements in the local culture. • Growing demand on cultural programmes. • No negative impact of tourism on Qatar's cultural characteristics was indicated.
6	Soontayatron (2010)	Residents' perceptions and attitudes towards tourism socio-cultural impacts (Thailand).	<ul style="list-style-type: none"> - The locals admitted the adverse socio-cultural impacts caused by tourism.
7	Long and Kayat (2011)	Residents' support and perceptions of tourism development (Ninh Binh, Vietnam).	<ul style="list-style-type: none"> - Residents agreed strongly on tourism's positive socio-cultural impacts. - Residents were uncertain about tourism's negative socio-cultural impacts.
8	Chia-Yun (2012)	Attitudes and perceptions of residents toward tourism impacts (Hakka, Taiwan).	<ul style="list-style-type: none"> - The majority of residents admitted that tourism's positive socio-cultural impacts outweighed the negative socio-cultural impacts.
9	Prayag and Alders (2012)	Perceptions of residents towards events' relocations and impacts (London, UK).	<ul style="list-style-type: none"> - The residents associated the events with positive socio-cultural impacts.
10	Stylidis (2012)	Building a conceptual framework of community life and tourism.	<ul style="list-style-type: none"> - Residents had a positive perception of tourism's socio-cultural impacts.
11	Soontayatron (2013)	Tourism development socio-cultural impacts (Koh Samui Island, Thailand).	<ul style="list-style-type: none"> - Residents were supportive of tourism despite their awareness of tourism negative socio-cultural impacts, since they are reliant on tourism development.
12	Bilim and Özer (2016)	Tourism development transformation of religious sites (Konya, Turkey).	<ul style="list-style-type: none"> - Residents' perceptions of tourism socio-cultural impacts were moderate.

13	Garau-Vadell et al. (2016)	Residents perceptions of mass tourism destinations impacts (Mallorca and Tenerife, Spain).	- Mallorca residents had a more positive socio-cultural perception of tourism, while Tenerife residents perceived the economic benefits more.
14	Gutberlet (2016)	Tourism cruise socio-cultural impacts (Mutrah, Oman).	- Negative impacts such as Omani identity loss, overcrowding, and trading low-cost mass products outweigh the social and economic benefits for many members of the local community.
15	Niekerk (2016)	A community's perceptions of the impacts of an arts festival on the quality of life (South Africa).	- The local community perceived the festival's socio-cultural impacts more positively: <ul style="list-style-type: none"> • 88% believed that the festival provided the community with interesting activities. • 84% believed that they engaged in new entertainment because of the festival. • 84% believed that the festival made them feel proud of the city they are living in. • 84% met new people and 74% interacted with them. • 78% believed that the festival helped to promote the local culture. • Less than 40% of the local community believed that the festival caused stress, rise in crime, restricted accessibility, and decline in moral values.
16	Sangmu (2016)	Locals' perceptions of festival impacts (The Shoton festival, Tibet).	- The majority of residents agreed that the positive socio-cultural impacts of the festival outweighed the negative socio-cultural impacts.
17	Zamani-Farahani (2016)	Attitudes of host community toward tourism (Sareyn, Iran).	- Locals perceived the socio-cultural impacts very positively.
18	Bello et al. (2017)	Perceptions of local residents towards tourism socio-cultural impacts (Mangochi, Malawi).	- The research questionnaire included 15 positive and negative questions: <ul style="list-style-type: none"> • Residents agreed on 4 out of 7 positive socio-cultural impacts (e.g. jobs provision for locals, enhancing personal income, improving local economy and enhancing security in destination). • Residents agreed on 2 out of 8 negative socio-cultural impacts (e.g. impact of western culture on their way of life and increased migration seeking tourism-related jobs).
19	Malik et al. (2017)	Residents' perception of tourism impacts (A'Dhakhiliyah, Oman).	- Residents showed positive perceptions of tourism socio-cultural impacts. - The majority agreed that tourism has enhanced residents' pride in their local culture, encouraged music, arts and

			local crafts, and enhanced quality of life. - The majority disagreed that tourism affected the local culture in the long term, but stated that the local youth are being affected by tourists (demonstration effect).
20	Özel and Kozak (2017)	Residents' perceptions of the tourism industry (Cappadocia, Turkey).	- The residents had a more negative perception of tourism socio-cultural impacts.
21	Al-Saad et al. (2018)	Tourism impacts on quality of life from residents' perceptions (Aqaba, Jordan).	- Residents perceived tourism socio-cultural impacts positively.
22	Peters et al. (2018)	Locals' perceptions of actions and attitudes towards tourism development (Urlaubsregion Murtal, Austria).	- Locals perceived the socio-cultural impacts positively, where meeting tourists from other nationalities was seen as the main positive socio-cultural impact.
23	Vijet al. (2019)	Residents' pre-event perceptions of Dubai Expo 2020 (Dubai, UAE).	- The majority of respondents acknowledged the positive socio-cultural impacts of the event more than the negative socio-cultural impacts.

5.1.2. The local community were more affirmative on the negative socio-cultural impacts

Not only did the local community of Salalah agree in general on the negative STF impacts, but they were also more affirmative on the existence of those negative items than the positive ones. More specifically, the 13 negative impacts which most respondents agreed on overall had a combined mean of 2.34 (Agree). The fewer six positive impacts items had a combined mean of 3.08 (Somewhat agree). This demonstrates that the local community were more affirmative about the STF negative impacts compared to the positive impacts (see Tables 53 and 54).

5.1.3. Positive and negative socio-cultural impacts distinction according to type of impact (social vs. cultural)

Social and cultural impacts are sometimes merged and referred as socio-cultural impacts; however, there is a distinction between them in events/tourism literature (Blosser 2009). To expound, the social impacts have a more immediate and noticeable effect on the quality of life, whereas cultural impacts tend to gradually show their effects on hosts and guests over a long time period (Blosser 2009; Chia-Yun 2012; Ribeiro et al. 2018). Moreover, Yoon et al. (2001) stated that positive tourism impacts are associated with cultural and economic impacts, while environmental and social impacts are linked to negative outcomes. Events/tourism can have both positive and negative socio-cultural impacts (Easterling 2004; Saarinen and Manwa 2008; Pasanen et al. 2009; Long and Kayat 2011; Stone 2011; Prayag and Alders 2012; Ribeiro et al. 2012; Cañizares et al. 2014; Lekaota 2014; Niekerk 2016; Bello et al. 2017; Özel and Kozak 2017; Chiet al. 2018).

Studies examining the perceptions of tourism and social impacts utilised the SET have indicated that a predominant positive socio-cultural impacts on perception. This in turn leads to the hosts better supporting tourism and showing more of an inclination to engage with the guests on a socio-cultural level (Deery and Jago 2010; Al-Saad et al. 2018).

In reviewing the items respondents indicated as negative and positive socio-cultural impacts of the STF, a distinction can be noticed in terms of the type of impact (i.e. social vs. cultural). To further explain, all of the 13 negative impacts can be categorised as social impacts (see Table 56), while the six positive impacts had a mix of three socio-cultural impacts, two social impacts, and one cultural impact (see Table 57). This suggests that the local community were discontent with the STF impacts that affected them on a social level, while they were satisfied with the impacts that had a combination of both social and cultural impacts, implying that the local community to a certain extent appreciated the positive impacts of the STF that had an element of culture more (four out of the six positive impacts had an element of culture).

Besides the expected impacts of events/tourism, such as the disruption of a local community's routine/lifestyles (Andriotis 2000; Buch 2006; Cheng and Jarvis 2010; Antoniou 2011), Salalah's local community social leisure traditions/activities during Al-Khareef season could also be affected from a social perspective. During the festival period (which coincides with school holidays), the local community of Salalah take part in common leisure activities, mainly camping outdoors near mountain plains with family and friends, as well as visiting the MEC and various natural attractions (e.g. mountains, waterfalls, valleys, and water springs).

Table 56: Negative items according to type of impact		
No.	Item/impact	Social vs. Cultural
1	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Social
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Social
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	Social
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Social
5	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Social
6	During the festival, litter increases at tourist attractions.	Social
7	During the festival, scams and/or begging activity increase.	Social
8	People living near the Municipality Entertainment Centre and/or at tourist sites experienced more problems associated with the festival than others (e.g. traffic jams).	Social
9	During the festival, verbal harassment and/or flirting from males towards females increase.	Social
10	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Social
11	The local community is inconvenienced by the festival's increasing number of visitors.	Social
12	The local community is not involved in the festival's planning and/or management.	Social
13	The festival's visitors do not respect the local community traditions and customs.	Social

Table 57: Positive items according to type of impact		
No.	Items	Social vs. Cultural
1	The festival helped to enhance the local community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Socio-cultural
2	The festival's events provided the local community with an opportunity to develop various cultural skills (e.g. Participating in local theatre plays, poem events and local singing & dancing competitions).	Cultural
3	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	Socio-cultural
4	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	Social
5	The festival helped to promote good social values by providing opportunities to enhance family togetherness.	Social
6	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Socio-cultural

Most respondents from Salalah's local community overall agreed on all the social negative impacts (e.g. overcrowded tourist sites, traffic jams increase, litter increase, reckless driving on greenery areas, vandalising public toilets & parks, visitors intruding on local camping areas, and cars' noise levels) which occur near the local camping areas, MEC and natural attractions; and which are likely to have a negative effect on their leisure experience. With regards to classifying factors according to impact type (social vs. cultural), factors one and two (see Tables 58 and 59) are all classified as social negative impacts, whereas factor four (see Table 60) has a combination of three social impacts (two positives and one negative), three positive socio-cultural impacts, and one positive cultural impact.

Table 58: Factor 1 (Impacts not directly related to the MEC) according to type of impact		
No.	Items	Social vs. Cultural
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Social
2	During the festival, litter increases at tourists' attractions.	Social
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of cars windows).	Social
4	During the festival, scams and/or begging activity increase.	Social
5	During the festival, verbal harassment and/or flirting from male towards females increase.	Social

Table 59: Factor 2 (Impacts with potential relation to the MEC) according to type of impact		
No.	Items	Social vs. Cultural
1	The local community is inconvenienced by the festival's increasing number of visitors.	Social
2	During the festival, noise levels (e.g. cars) at tourist attractions and/or in the area surrounding Municipality Entertainment Centre increase.	Social
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Social
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Social
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	Social
6	Because of festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding locals camping areas).	Social
7	The festival visitors do not respect the local community's traditions and customs.	Social

Table 60: Factor 4 (Impacts directly related to the MEC) according to type of impact		
No.	Items	Social vs. Cultural
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Socio-cultural
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events, and local singing & dancing competitions).	Cultural
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	Socio-cultural
4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	Social
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	Social
6	The local community is involved in the festival's planning and/or management.	Social
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Socio-cultural

5.1.4. Positive and negative socio-cultural impacts distinction according to tangible vs. intangible

In recent years, the analysis of events research has broadened to encompass tangible and intangible impacts; however, a small number of studies have attempted to differentiate between intangible and tangible impacts in a way that underlines the significance of both (Chan 2015; Scholtz and Slabbert 2016). Tangible and intangible impacts could either have negative and/or positive implications (Dwyer et al. 2000a; Scholtz and Slabbert 2016). In the tourism context, the SET defines/specifies the exchange of intangible and tangible resources which tourists and residents might provide and receive (Andriotis and Vaughan 2003; Boonsiritomachai and Phonthanakitithaworn 2019). It postulates that social interaction/exchange between the hosts and guests happens with both tangible and intangible resources/rewards (Karadakis 2012; Coulson et al. 2014; Nunkoo 2016; Özel and Kozak 2017; Boonsiritomachai and Phonthanakitithaworn 2019). Scholtz and Slabbert (2016) indicated, in their research utilising the SET, that this is focused more on the social tangible impacts of tourism. To expand on this further, Scholtz and Slabbert (2017) suggested that tourism research (concerning social impacts) utilising the SET should examine both the tangible and intangible impacts of tourism and the social impacts. This is because both resources can have an influence on the individuals' perceptions of tourism.

Another distinction that can be observed from the pre-identification of respondents' positive and negative perceptions of the STF socio-cultural impacts is related to the classification of impacts as either tangible or intangible. From the 13 negative social impacts, eight impacts are classified as tangible (i.e. crowded tourist attractions, reckless driving, cars' noise, car parking difficulty, vandalism, litter, scams/begging, and traffic jams) and five as intangible impacts -e.g. verbal harassment/flirting, local camping intrusions, inconvenience of increasing number of visitors, non-involvement in festival's planning/management, and disrespect of locals' traditions- (see Table 61). With regards to the positive socio-cultural impacts (see Table 62), three items are classified as intangible impacts (e.g. enhanced local community's image and pride, local community cultural skills development, and the festival promoting good social values) and the remaining three items as tangible impacts (infrastructure and recreational facilities development, festival events designed to attract different age categories, and entertainment opportunities).

Table 61: Negative STF socio-cultural impacts - Tangible vs. Intangible		
No.	Items	Tangible vs. Intangible
1	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Tangible
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Tangible
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	Tangible
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Tangible
5	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Tangible
6	During the festival, litter increases at tourist attractions.	Tangible
7	During the festival, scams and/or begging activity increase.	Tangible
8	People living near the Municipality Entertainment Centre and/or at tourist sites experienced more problems associated with the festival than others (e.g. traffic jams).	Tangible
9	During the festival, verbal harassment and/or flirting from males towards females increase.	Intangible
10	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Intangible
11	The local community is inconvenienced by the festival's increasing number of visitors.	Intangible
12	The local community is not involved in the festival's planning and/or management.	Intangible
13	The festival visitors do not respect the local community's traditions and customs.	Intangible

Table 62: Positive STF socio-cultural impacts - Tangible vs. Intangible		
No.	Items	Tangible vs. Intangible
1	The festival helped to enhance the local community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Intangible
2	The festival's events provided the local community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	Intangible
3	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	Tangible
4	The festival played a role in catalysing new infrastructure (e.g. road expansions and flyovers) and recreational facilities development (e.g. parks)	Tangible
5	The festival helped to promote good social values by providing opportunities to enhance family togetherness.	Intangible
6	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Tangible

Factor one had four tangible and one intangible items/impacts (see Table 63). Factor two comprised four tangible and three intangible items/impacts (see Table 64). Factor four included four intangible and three tangible items/impacts (see Table 65). Eight of the thirteen (13) items in factors one and two are tangible, whereas four out of seven items in factor four are intangible. This implies that most of the negative social tangible impacts (e.g. crowded tourist attractions, reckless driving, cars noise, car parking difficulty, vandalism, litter, scams and begging, and traffic jams) occurred outside the MEC (e.g. near local camping areas or tourist natural attractions), whereas the positive socio-cultural intangible and tangible impacts happened within the MEC.

What can be concluded in relation to the SET is that the costs indicated by the respondents (which outweighed the benefits) were tangible in nature and disrupted the locals daily life and leisure routine/activities (i.e. local camping and visiting natural tourist attractions) during the festival period. By contrast, the locals were mostly pleased with the socio-cultural impacts (benefits) which had a balanced combination of three intangible impacts (e.g. image and price enhancement, developing cultural skills, and promoting good social values) and three tangible impacts (e.g. infrastructure development, entertainment opportunities, and the festival's events inclusiveness to different age categories).

Table 63: Factor 1 (Impacts not directly related to the MEC) - Tangible vs. Intangible		
No.	Items	Tangible vs. Intangible
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Tangible
2	During the festival, litter increases at tourist attractions.	Tangible
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Tangible
4	During the festival, scams and/or begging activity increase.	Tangible
5	During the festival, verbal harassment and/or flirting from males towards females increase.	Intangible

Table 64: Factor 2 (Impacts with potential relation to the MEC) - Tangible vs. Intangible		
No.	Items	Tangible vs. Intangible
1	The local community is inconvenienced by the festival's increasing number of visitors.	Intangible
2	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	Tangible
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Tangible
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Tangible
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	Tangible
6	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Intangible
7	The festival visitors do not respect the local community's traditions and customs.	Intangible

Table 65: Factor 4 (Impacts directly related to the MEC) - Tangible vs. Intangible		
No.	Items	Tangible vs. Intangible
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Intangible
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	Intangible
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	Intangible
4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	Tangible
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	Tangible
6	The local community is involved in the festival's planning and/or management.	Intangible
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Tangible

5.1.5. Positive and negative socio-cultural impacts distinction according to scope of impact

The naming of the four factors was made upon thorough examination of the items (except the seven Islamic beliefs and one categorical item related to the main perpetrators of delinquent/anti-social behaviour) to determine the scope of impacts and help better explain respondents' responses. The items of the three factors (except Factor three: *Islamic beliefs*) were named based on geographical scope to the MEC (directly related, somewhat related, and not related) and type of impacts - i.e. positive vs. negative (see Tables 66-68). In terms of classification of the factors according to positive vs. negative impacts, it can be noted that factor one (*Impacts not directly related to the MEC*) and factor two (*Impacts with potential relation to the MEC*) items were classified by respondents as negative social impacts; whereas, six out of seven items from factor four (*Impacts directly related to the MEC*) were deemed positive socio-cultural impacts.

This corroborates that the local community of Salalah was satisfied with the socio-cultural impacts mainly generated as a result of the MEC events and activities, while their resentment (negative social impacts) of the festival does not occur mainly due to the MEC events and activities, but from outside the MEC (i.e. natural attractions and the area near local camping areas). This finding discards any claim that the MEC could be the main source of the increase of such negative impacts during the festival period.

Table 66: Factor 1 (Impacts not directly related to the MEC) - Positive vs. Negative		
No.	Item/impact	Positive vs. Negative impact
1	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Negative
2	During the festival, litter increases at tourist attractions.	Negative
3	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Negative
4	During the festival, scams and/or begging activity increase.	Negative
5	During the festival, verbal harassment and/or flirting from males towards females increase.	Negative

Table 67: Factor 2 (Impacts with potential relation to the MEC) - Positive vs. Negative		
No.	Items	Positive vs. Negative impact
1	The local community is inconvenienced by the festival's increasing number of visitors.	Negative
2	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	Negative
3	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	Negative
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	Negative
5	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	Negative
6	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Negative
7	The festival visitors do not respect the local community's traditions and customs.	Negative

Table 68: Factor 4 (Impacts directly related to the MEC) - Positive vs. Negative		
No.	Items	Positive vs. Negative impact
1	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	Positive
2	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. Participating in local theatre plays, poem events and local singing & dancing competitions).	Positive
3	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	Positive
4	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	Positive
5	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	Positive
6	The local community is involved in the festival's planning and/or management.	Negative
7	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	Positive

5.2. To what extent do socio-demographic variables influence Salalah's local community perceptions of the STF's socio-cultural impacts?

In tourism research, the analysis of socio-demographic variables has been a key foundation, as several variables can have an influence on residents' perceptions of tourism's and events economic, socio-cultural and environmental impacts (Ritchie et al. 2009; Ribeiro et al. 2012; Zamani-Farahani and Musa 2012; Brida et al. 2014; Cañizares et al. 2014; Sharpley 2014; Sharma and Gursoy 2015; Khoshkam et al. 2016; Mao and Huang 2016; Mensah 2016; Zamani-Farahani 2016). While several socio-demographic variables have been included in former studies (e.g. marital status, birthplace, age, residency period, income, and gender), they yielded mixed findings with inconsistent variables explaining residents' attitudes variance of perceptions (Cordero 2008; Griffiths 2011). Consequently, this means that there is no consensus among researchers regarding which variables are deemed the most influential (Mohamed et al. 2017). Providing information on various socio-demographic groups in regards to socio-cultural impacts helps create a better picture of the victims and beneficiaries when hosting an event, taking into account that people have different wants and needs based on their distinct socio-demographic features (Kim and Petrick 2005; Tichaawa and Makoni 2018).

Studies examining how residents' socio-demographic variables influence tourism development perceptions have mostly been conducted from the perspective of developed communities, where it is a neglected phenomenon in developing destinations (Tichaawa and Makoni 2018). Winkle and Woosnam (2014) cited that barely any research on festivals socio-cultural impacts has examined how socio-demographic variables describe impact perceptions' extent of variance. They stated that only a handful number of studies have made socio-demographic variables the central point of their research investigation. Amenumey and Amuquandoh (2010) claimed that demographic characteristics in western (developed) countries showed no effect on the variation of perceptions, while it is the opposite in developing countries, where demographic characteristics show a strong influence on the variation of perceptions. Andriotis and Vaughan (2003) reviewed 11 studies related to residents' attitudes towards tourism and concluded that socio-demographic variables had minimum or no significance for explaining residents' perceptions of tourism. Perdue et al. (1990), Hernandez et al. (1996), Abdool (2002) and Kim (2002) stated that socio-demographic variables were not able (or had minimum significant differences) to explain individual responses to tourism impacts. In their research to investigate Central Florida (USA) residents' perceptions of tourism's social impacts and consequences, Milman and Pizam (1988) found that the majority of residents' socio-demographic variables did not seem to influence their support of tourism.

Fredline et al. (2003) measurement scale measured festivals social impacts, where demographic variables (e.g. age, gender, level of education, employment status, and birthplace) were utilised to examine perceptions variations among communities. Small's (2007) measurement scale of two Australian music festivals comprised several demographic variables of respondents in terms of education, gender, employment, income, age, occupation, length of residency, and country of residence, with an aim to create clusters based on respondents with similar characteristics.

As previously reported in section 4.9, the Mann-Whitney U Test was performed to find if the perceptions of respondents from the local community of Salalah with regard to the STF socio-cultural impacts would differ according to socio-demographic variables. Waitt (2003) employed the Mann-Whitney U Test to determine significant differences between groups of the host residents' enthusiasm towards the Sydney Olympic Games according to respondents' demographic characteristics, and socio-economic, environmental, and economic perceptions. Sroypetch (2016) used the Mann-Whitney U test to evaluate significant differences between backpackers and hosts in relation to perceptions of the socio-cultural impacts of backpackers' tourism in Yasawa Islands, Fiji. Moreover, Wang and Pfister (2008) applied the Mann-Whitney U test to examine the variance in benefit perceptions residents of North Carolina (USA) in relation to civic memberships, gender, and age variables.

The Mann-Whitney U test results in this research revealed that respondents' perceptions of the STF socio-cultural impacts showed varied significant differences (rejected null hypothesis, $p \leq 0.05$) on all the six socio-demographic variables (see Table 69).

Table 69: Most significant socio-demographic variables		
No.	Socio-demographic variable	Items rejected null hypotheses
1	Gender	7 out of 27 items.
2	Income per month	7 out of 27 items.
3	Occupation	7 out of 27 items.
4	Age	5 out of 27 items.
5	Marital status	3 out of 27 items.
6	Education	2 out of 27 items.

Gender, income per month, and occupation had the highest number of items (seven items for each variable) which showed significant differences, followed by age (five items), marital status (three items), and education (two items). The following sections will explain in detail each of the six socio-demographic variables in relation to the Mann-Whitney U test results, along with reviewing the literature related to each socio-demographic variable to identify if the results are consistent with existing literature or not. The final section summarises the discussions on the six socio-demographic variables.

5.2.1. Gender

Gender is among the most significant and sensitive socio-demographic variables when it comes to evaluating and testing perceptions of tourism (Tichaawa and Makoni 2018; Alrwajfah et al. 2019). Males and females tend to display different behaviour and attitudes, thus their perceptions are likely to differ (Tichaawa and Makoni 2018). Understanding perceptions of tourism impacts from a gender perspective (i.e. males vs. females) is considered important in order to better comprehend their attitudes towards tourism development, as well as its implications on tourism management and planning (Mason and Cheyne 2000; Alrwajfah et al. 2019). Gender can predict negative and positive attitudes to tourism and when both males and females indicate their support, they might provide a different rationale, implying a difference in attitudes based on gender (Almeida et al. 2015). Tichaawa and Makoni (2018) concluded that, in developing countries women perceive tourism negatively, whereas men in developed countries have a positive perception and vice versa in men's situation. Tichaawa and Makoni (2018) claimed that such variance between men and women perceptions of tourism could be ascribed to biological differences. Nunkoo and Gursoy (2012) pointed out that researchers who focus on the relation between gender and tourism impacts, viewed the role of males and females from a biological perspective, claiming that attitudes are irrelevant to gender and related to a person's feminine or masculine qualities (gender identity). Ritchie (1988) stated that, while some differences exist between women and men, they share many common aspects.

Moreover, Harrill (2004) mentioned that women's opposition to tourism could be ascribed to characteristics, such as difference in occupation and traditional wage. While great social density similarly affects both females and males, males are more affected by it (Getz 2007). In reviewing 12 studies (see Table 70) which investigated significant differences of perceptions of events/tourism impacts according to gender, five studies (Dragicevic et al. 2015; Üngüren et al. 2015; Bagri and Kala 2016; Liu 2016; Al-Saad et al. 2018) specified that no significant differences were found. Another four studies (Kim and Petrick 2005; Petrzalka et al. 2005; Wang and Pfister 2008; Erden and Yolal 2016) pointed out that females had more positive perceptions of events/tourism impacts than males. Mason and Cheyne 2000 and Nunkoo and Gursoy (2012) noted that females had a more negative perception, whereas Iroegbu and Chen (2002) asserted that men had a more positive perception.

Table 70: Gender variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Mason and Cheyne (2000)	Rural region residents' attitudes to proposed tourism development (New Zealand).	- Women perceived tourism impacts more negatively than men.
2	Iroegbu and Chen (2002)	Residents' attitudes to tourism development (Virginia, USA).	- Males were more supportive to tourism development than females.
3	Kim and Petrick (2005)	Host city residents' perceptions of FIFA 2002 World Cup (Seoul, South Korea).	- Females showed more positive opinions of the event compared to males.
4	Petrzelka et al. (2005)	Attitudes of rural residents towards tourism (Intermountain, western USA).	- Females supported tourism more strongly than males and indicated that in the last five years their communities became a more desirable area to live.
5	Wang and Pfister (2008)	Attitudes and perceptions of rural community residents towards personal and tourism benefits. (North Carolina, USA).	- Females perceived tourism benefits more than males.
6	Nunkoo and Gursoy (2012)	Residents support of tourism (Mauritius).	- Females viewed tourism impacts more negatively compared to men.
7	Dragicevic et al. (2015)	An event's social costs and benefits from residents' perceptions (Maribor, Slovenia).	- No significant differences were found between males' and females' perceptions.
8	Üngüren et al. (2015)	Perceptions of local residents towards hosting international and national sports events impacts (Alanya, Turkey).	- No significant differences were found between males' and females' perceptions.
9	Bagri and Kala (2016)	The attitudes of residents towards tourism development (Koti-Kanasar, India)	- No significant differences were found between males and females in relation to socio-cultural impacts perceptions.
10	Erden and Yolal (2016)	Residents' perceptions of events' socio-economic impacts (Tradeshow fair in Izmir, Turkey).	- Females emphasised family cohesion, economic gains and image more. - Males focused more on social costs.
11	Liu (2016)	Host community perceptions of major sports events' social impacts (Shanghai, China).	- No significant difference was identified according to gender.
12	Al-Saad et al. (2018)	Tourism impacts on quality of life from residents' perceptions (Aqaba, Jordan).	- No significant differences were found between males' and females' perceptions.

Gender was amongst the socio-demographic variables with highest number of items (seven) which rejected the null hypothesis (two positive socio-cultural impacts, two negative social impacts, and three Islamic beliefs). These findings relating to gender variable are inconsistent with most of the literature reviewed in Table 70 (9 out of 12 studies). To explain, four studies (Kim and Petrick 2005; Petrzelka et al. 2005; Wang and Pfister 2008; Erden and Yolal 2016) claimed that females were more positive than males towards events/tourism impacts. Females in this research agreed more strongly than males on two negative social impacts and one positive socio-cultural impact. Males only agreed more than females on one positive socio-cultural impact.

Moreover, an additional five studies (Dragicevic et al. 2015; Üngüren et al. 2015; Bagri and Kala 2016; Liu 2016; Al-Saad et al. 2018) stated that gender had no significant difference, whereas in this research seven items rejected the null hypothesis based on the significant differences of gender.

5.2.2. Income per month

Research conducted on residents' attitudes towards festivals' impacts lacks the inclusion of household income among the variables investigated, due to the fact that this variable plays a minimal and occasionally cases contradictory role in explaining residents' attitudes variation (Woosnam et al. 2013). Wang et al. (2005) used income as a variable in their research (residents' perceptions of tourism impacts in Harbin, China) and concluded that money has an influence on the opinion of people from developing countries, especially those high incomes, since they are the main beneficiaries of tourism. Nine studies which considered respondents' income to identify if it has an influence on residents' perceptions of events/tourism impacts were reviewed (see Table 71). Seven studies (Milman and Pizam 1988; Haralambopoulos and Pizam 1996; Iroegbu and Chen 2002; Jackson and Inbakaran 2006; Lee et al. 2007; Small 2007; Amuquandoh 2010) indicated that residents with a higher income perceived events/tourism impacts positively. Only one study (Wang et al. 2005) claimed that low income residents had a more positive perception than those with high income. Balduck et al. (2011) found no significant differences between residents in relation to their income.

Table 71: Income variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Milman and Pizam (1988)	Perceptions of Central Florida residents of tourism social impacts and consequences (USA).	- Residents with a higher income showed more support for tourism than those with lower income.
2	Haralambopoulos and Pizam (1996)	Residents' perceptions of tourism impacts (Samos, Greece).	- Found a relation between higher incomes and positive attitudes to tourism development.
3	Iroegbu and Chen (2002)	Residents' attitudes of tourism development (Virginia, USA).	- Residents with high incomes likely to show support towards tourism development.
4	Wang et al. (2005)	Residents' perceptions of tourism impacts (Harbin, China).	- Residents classified as low-income groups perceived the tourism as impacting positively on their culture and own life.
5	Jackson and Inbakaran (2006)	Intentions and attitudes of regional residents towards development (Victoria, Australia).	- Residents with high income showed a positive attitude towards tourism development.
6	Lee et al. (2007)	Perceptions and attitudes of residents towards heritage tourism (York, England).	- Residents who had higher incomes showed better support of community involvement in tourism.
7	Small (2007)	Understanding festivals' social impacts on two Australian communities (Western Australia and Victoria).	- Residents with higher household incomes viewed the tourism impacts positively.

8	Amuquandoh (2010)	Perceptions of residents towards tourism environmental impacts (Lake Bosomtwe Basin, Ghana).	- Residents 'with higher income perceived tourism's environmental impacts more positively than their lower income counterparts.
9	Balduck et al. (2011)	Residents' perceptions of pre- and post- sports events social impacts (France).	- No significant difference according to income relating to levels of tourism enthusiasm.

Seven items rejected the null hypothesis with regard to the income per month in this research (two positive socio-cultural impacts, four negative social impacts, and one Islamic belief). The outcome is inconsistent with the majority of studies (eight out of nine) reviewed in Table 71. Seven studies (Milman and Pizam 1988; Haralambopoulos and Pizam 1996; Iroegbu and Chen 2002; Jackson and Inbakaran 2006; Lee et al. 2007; Small 2007; Amuquandoh 2010) stated that residents with high income perceived events/tourism impacts more positively. In this research, *average-high income* respondents agreed more on three negative social impacts. The *low and no source of income* category agreed more on two positive socio-cultural items and one negative social impact. In addition, Balduck et al. (2011) mentioned that income had no significant difference, whereas in this research (according to income per month) seven items rejected the null hypothesis.

5.2.3. Occupation

An individual's occupation is a significant factor which shapes lifestyle, behaviour, and social status (Reisinger 2009; Erden and Yolal 2016). Nine studies (see Table 72) which attempted to identify the role of respondents' occupation on their perceptions of events/tourism impacts were examined. Six studies (Sirakaya et al. 2002; Kim and Petrick 2005; Dragicevic et al. 2015; Erden and Yolal 2016; Al-Saad et al. 2018; Foroni et al. 2019) stated that unemployed respondents had a more positive perception than employed respondents. Two studies (Jackson and Inbakaran 2006; Sharma and Dyer 2009) indicated that employed respondents had a more positive perception than unemployed ones, whereas the study conducted by Balduck et al. (2011) stated that no significant differences were found between employed and unemployed respondents.

Table 72: Occupation variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Sirakaya et al. (2002)	Residents' support of tourism development (Central region, Ghana).	- Residents who were unemployed showed more support towards tourism development than their employed counterparts.
2	Kim and Petrick (2005)	Host city residents' perceptions of FIFA2002 World Cup (Seoul, South Korea).	- Housewives perceived the negative impacts of the sports event least.
3	Jackson and Inbakaran (2006)	Intentions and attitudes of regional residents towards development (Victoria, Australia).	- Residents who were employed in general exhibited a better positive attitude to tourism.
4	Sharma and Dyer (2009)	Residents' perceptions of tourism impacts (Sunshine Coast, Australia).	- Individuals with small businesses had positive perceptions towards the social and economic impacts of tourism than other groups.
5	Balduck et al. (2011)	Residents' perceptions pre- and post- sports events social impacts (France).	- No significant differences according to occupation occurred, when it came to levels of enthusiasm about tourism.
6	Dragicevic et al. (2015)	An event's social costs and benefits from residents' perceptions (Maribor, Slovenia).	- Respondents were classified according to occupation into students and non-students. - Non-students expressed positive perceptions of the event social impacts, whereas students were uncertain about the social impacts.
7	Erden and Yolal (2016)	Residents' perceptions of events' socio-economic impacts (Tradeshow fair in Izmir, Turkey).	- Residents belonging to the retired/not working category showed more attention to the aspects of economic positive impacts and family cohesion.
8	Al-Saad et al. (2018)	Tourism impacts on quality of life from residents' perceptions (Aqaba, Jordan).	- Unemployed residents perceived tourism socio-cultural impacts more positively than others.
9	Foroni et al. (2019)	Tourism impacts on residents (South Sardinia, Italy).	- Retired and unemployed residents had higher satisfaction levels in comparison to others.

In this research, occupation, as a socio-demographic variable, also had seven items that rejected the null hypothesis (two positive socio-cultural impacts, four negative social impacts, and one Islamic belief). This is consistent with most of the literature reviewed -six out of nine studies-. Six studies (Sirakaya et al. 2002; Kim and Petrick 2005; Dragicevic et al. 2015; Erden and Yolal 2016; Al-Saad et al. 2018; Foroni et al. 2019) suggested that unemployed respondents have a more positive perception of events/tourism impacts. The *not working* category agreed more on two positive socio-cultural impacts and one negative social impact. The *working* category agreed more only on three negative social impacts.

5.2.4. Age

Age as a socio-demographic variable plays an important role in influencing tourism development perceptions and can help explain the variance of resident perceptions and attitudes towards tourism impacts (Akkawi 2010; Tichaawa and Makoni 2018; Alrwajfah et al. 2019). Tichaawa and Makoni (2018) stated that existing literature which focuses on the role of residents' age towards tourism impacts does not seem to have a certain consensus between older and younger residents. In reviewing 15 studies of events/tourism impacts (see Table 73) which examined the variation of perceptions according to age, five studies (Haralambopoulos and Pizam 1996; Fredline 2000; Cheng and Jarvis 2010; Long and Kayat 2011; Weaver and Lawton 2013) concluded that younger residents are more supportive of events/tourism impacts. Another six studies (Tomljenovic and Faulkner 2000; Sheldon and Abenoja 2001; McGehee and Andereck 2004; Lee et al. 2007; Alrwajfah et al. 2019) found that older residents were more positive about events/tourism impacts. Moreover, three studies (Kim and Petrick 2005; Erden and Yolal 2016; Tichaawa and Makoni 2018) claimed that younger residents tend to have a more negative perception of events/tourism impacts, whereas the remaining two studies (Liu 2016; Al-Saad et al. 2018) did not identify any significant differences between respondents' perceptions of events/tourism impacts with respect to their age.

Table 73: Age variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Haralambopoulos and Pizam (1996)	Residents' perceptions of tourism impacts (Samos, Greece).	- Younger residents had positive perceptions of the tourism industry.
2	Fredline (2000)	Reactions of host community towards major sports events (Formula One Grand Prix and The Gold Coast Indy, Australia).	- Younger residents had positive perceptions of the events.
3	Tomljenovic and Faulkner (2000)	Older residents' perceptions of tourism (Gold Coast, Australia).	- Older residents were more positive than their younger ones towards tourism.
4	Sheldon and Abenoja (2001)	Residents' attitudes of tourism (Waikiki, Hawaii).	- Older residents were more satisfied than younger residents with the destination's physical facilities, whereas the latter wanted more improvements.
5	McGehee and Andereck (2004)	Factors that predict the support of tourism from rural residents' perceptions (Arizona, USA).	- Older residents are more supportive of tourism and they agreed less on tourism's negative impacts.
6	Kim and Petrick (2005)	Host city residents' perceptions of FIFA2002 World Cup (Seoul, South Korea).	- Younger respondents perceived the negative impacts more.
7	Lee et al. (2007)	Perceptions and attitudes of residents towards heritage tourism (York, England).	- Older residents showed better support towards community involvement in tourism.
8	Cheng and Jarvis (2010)	Perceptions of residents towards sports events' (Formula 1) socio-cultural impacts (Singapore).	- Younger residents demonstrated a stronger support towards sports events.
9	Long and Kayat (2011)	Residents' support and perceptions of tourism development (Ninh Binh, Vietnam).	- A more positive perception from the younger residents in relation to tourism.

10	Weaver and Lawton (2013)	Perceptions of residents towards tourism event (Gold Coast, Australia).	- Younger residents were more supportive of the event.
11	Erden and Yolal (2016)	Residents' perceptions of events' socio-economic impacts (Tradeshow fair in Izmir, Turkey).	- Younger residents focused on the event's negative impacts.
12	Liu (2016)	Host community perceptions of major sports events' social impacts (Shanghai, China).	- No significant differences were identified according to age.
13	Al-Saad et al. (2018)	Tourism impacts on quality of life from residents' perceptions (Aqaba, Jordan).	- No significant differences were found between different age groups.
14	Tichaawa and Makoni (2018)	Residents' socio- demographic influence on tourism development perceptions (Harare, Zimbabwe).	- Younger residents had more negative perceptions.
15	Alrwajfah et al. (2019)	Satisfaction and perceptions of residents towards tourism development (Petra, Jordan).	- Older residents had more positive perception of the environmental impacts than younger residents.

The results of the Mann-Whitney U test showed that five items had significant differences (rejected the null hypothesis) according to age variable in this research (one positive social impact and four negative social impacts). The finding is inconsistent with most of the studies (12 out of 15) reviewed in Table 73. To explain, five studies (Haralambopoulos and Pizam 1996; Fredline 2000; Cheng and Jarvis 2010; Long and Kayat 2011; Weaver and Lawton 2013) mentioned that younger residents' perceived events/ tourism impacts positively. In this research, younger respondents agreed more only on three negative social impacts. In addition, another five (Tomljenovic and Faulkner 2000; Sheldon and Abenoja 2001; McGehee and Andereck 2004; Lee et al. 2007; Alrwajfah et al. 2019) claimed that older residents viewed events/tourism impacts positively. Elder respondents in this research agreed more strongly on one positive social impact and one social negative impact. Li (2016) and Al-Saad et al. (2018) mentioned that the age variable had no significant difference, whereas in this research five items showed a significant difference.

5.2.5. Marital status

Eight studies which investigated the potential role of marital status variable on respondents' perceptions of events/tourism impacts were reviewed (see Table 74). These studies showed mixed findings, where two studies (Haralambopoulos and Pizam 1996; Amenumey and Amuquandoh 2010) found that respondents who were single had positive perceptions of events/tourism impacts, while another two studies (Iroegbu and Chen 2002; Almeida-García et al. 2016) claimed that married respondents had a more positive perception. When it comes to negative perceptions, Amuquandoh (2010) stated that unmarried respondents have a negative perception of events/tourism impacts, while Çalışkan and Özer (2014) claimed the opposite by revealing that married respondents have a negative perception of events/ tourism impacts. Mensah (2012) and Al-Saad et al. (2018) found no significant differences in events/ tourism impacts perceptions related to marital status.

Table 74: Marital status variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Haralambopoulos and Pizam (1996)	Residents' perceptions of tourism impacts (Samos, Greece).	- Respondents who were single did not believe that the issue of sexual harassment is heavily related to tourism.
2	Iroegbu and Chen (2002)	Residents' attitudes of tourism development (Virginia, USA).	- Married residents showed a better support of tourism.
3	Amuquandoh (2010)	Residents' perceptions of tourism environmental impacts (Lake Bosomtwe Basin, Ghana).	- Residents who were unmarried showed a more negative perception of tourism environmental impacts than married respondents.
4	Amenumey and Amuquandoh (2010)	Residents' perceptions of 2008 Confederation of African Cup (Ghana).	- Unmarried residents had a more positive perception regarding the anticipated social costs.
5	Mensah (2012)	Residents' socio-economic perceptions of tourism impacts (TafiAtome, Ghana).	- Marital status had little to no influence on residents' perceptions of the economic, socio-cultural and environmental impacts of tourism.
6	Çalışkan and Özer (2014)	Local residents' attitudes towards tourism (Kusadasi, Turkey).	Married residents had a more negative outlook in comparison to single residents.
7	Almeida-García et al. (2016)	Residents' perceptions of tourism development (Benalmadena, Spain).	Married residents perceived the socio-cultural impacts positively.
8	Al-Saad et al. (2018)	Tourism impacts on quality of life from residents' perceptions (Aqaba, Jordan).	Residents' marital status did not seem to have a significant relationship to the negative perceptions of tourism.

Only three items rejected the null hypothesis in regards to respondents' marital status (one positive socio-cultural, one negative social, and one Islamic belief). This outcome is inconsistent with the eight studies reviewed in Table 74. To clarify, married respondents only agreed more on one positive socio-cultural impact, one negative social impact, and one Islamic belief. Unmarried respondents did not show any more agreement in any of the four factors' items compared to married respondents.

5.2.6. Education

The level of education plays a vital role in residents' ability to comprehend the tourism phenomena, as well as disclosing any concerns they have towards tourism development; that is, the more educated a person is, the more likely they are to articulate concerns about tourism development (Tichaawa and Makoni 2018). Alrwajfah et al. (2019) stated that the level of education has been utilised in several studies to predict residents' perceptions of tourism impacts. Well-educated residents have a positive attitude and perception of tourism due to their level of understanding of tourism development spinoffs (Almeida et al. 2015; Tichaawa and Makoni 2018; Alrwajfah et al. 2019). Residents with a lower level of education may perceive tourism negatively because of their inability to obtain tourism related jobs or direct benefits from tourism (Almeida et al. 2015).

In reviewing 15 studies (see Table 75) that examined the influence of education on residents' perceptions of events/tourism impacts, nine studies (Haralambopoulos and Pizam 1996; Iroegbu and Chen 2002; Jackson and Inbakaran 2006; Lee et al. 2007; Amuquandoh 2010; Amenumey and Amuquandoh 2010; Almeida-García et al. 2016; Bagri and Kala 2016; Liu and Li 2018) claimed that respondents with a higher educational level had positive perceptions of events/tourism impacts. Three studies (Cheng and Jarvis 2010; Weaver and Lawton 2013; Tichaawa and Makoni 2018) acknowledged that respondents with higher education tend to be more negative towards events/tourism impacts. Sheldon and Abenoja (2001) and Balduck et al. (2011) indicated that there was a little or no significant difference between respondents' perceptions according to their level of education. Andriotis and Vaughan (2003) was the only study to conclude that lower education respondents perceived events/tourism impacts negatively.

Table 75: Education variable significance in events/tourism studies			
No.	Researcher/s	Study focus	Outcome
1	Haralambopoulos and Pizam (1996)	Residents' perceptions of tourism impacts (Samos, Greece).	- Educated residents showed a more positive attitude and perception towards tourism.
2	Sheldon and Abenoja (2001)	Residents' attitudes of tourism (Waikiki, Hawaii).	- Minimal significant differences were found on respondents' perceptions related to educational levels.
3	Iroegbu and Chen (2002)	Residents' attitudes to tourism development (Virginia, USA).	- Residents with higher education were favourable of tourism development, whereas low education residents had a negative view of tourism.
4	Andriotis and Vaughan (2003)	Attitudes of urban residents towards tourism development (Crete, Greece).	- Low education residents had a negative perception of tourism's economic impacts.
5	Jackson and Inbakaran (2006)	Intentions and attitudes of regional residents towards development (Victoria, Australia).	- Residents with higher education had a positive attitude towards tourism.
6	Lee et al. (2007)	Perceptions and attitudes of residents towards heritage tourism (York, England).	- Residents who were more educated showed more support to community involvement in tourism.

7	Amuquandoh (2010)	Residents' perceptions towards tourism environmental impacts (Lake Bosomtwe Basin, Ghana).	- Residents holding a higher educational degree perceived tourism's environmental impacts more positively than their counterparts with a lower level of education.
8	Amenumey and Amuquandoh (2010)	Residents' perceptions towards 2008 Confederation of African Cup (Ghana).	- Residents with tertiary education had a more positive perception regarding the anticipated social costs.
9	Cheng and Jarvis (2010)	Perceptions of residents towards sports events' (Formula 1) socio-cultural impacts (Singapore).	- Residents with higher education expressed a more negative perspective of the sports event.
10	Balduck et al. (2011)	Residents' perceptions pre- and post- sports events social impacts (France).	- No significant differences according to education were found when it came to levels of enthusiasm about tourism.
11	Almeida-García et al. (2016)	Perceptions of residents towards tourism development (Benalmadena, Spain).	- More educated residents had a positive attitude towards tourism economic and socio-cultural impacts.
12	Weaver and Lawton (2013)	Residents' perceptions towards tourism event (Gold Coast, Australia).	- More educated residents are assumed to be less supportive due to greater awareness of the consequences of high-risk behaviour.
13	Bagri and Kala (2016)	The attitudes of residents towards tourism development (Koti-Kanasar, India).	- Residents with a higher education showed a more supportive attitude towards tourism development impacts.
14	Liu and Li (2018)	Perceptions of host community towards tourism development (Puri and Varanasi, India).	- Residents with higher education strongly agreed more than less educated respondents on tourism's positive impacts.
15	Tichaawa and Makoni (2018)	Residents' socio-demographic influence on tourism development perceptions (Harare, Zimbabwe)	- Respondents with a higher educational degree tended to perceive tourism more negatively.

The education variables in this research indicated two items which rejected the null hypothesis (one positive social impact and one negative social impact). This outcome is inconsistent with the majority (12 out of 15) of studies reviewed in Table 75. To explain, nine studies (Haralambopoulos and Pizam 1996; Iroegbu and Chen 2002; Jackson and Inbakaran 2006; Lee et al. 2007; Amuquandoh 2010; Amenumey and Amuquandoh 2010; Almeida-García et al. 2016; Bagri and Kala 2016; Liu and Li 2018) indicated that residents with a higher level of education perceived tourism impacts positively. Andriotis and Vaughan (2003) claimed that respondents with low education perceived the events/tourism impacts negatively. Respondents with low education in this research agreed more on the two items indicated (one positive socio-cultural impact and one negative social impact) which rejected the null hypothesis. The respondents with a higher level of education did not agree on any of the four factor items any more than their counterparts with lower levels of education. Additionally, Sheldon and Abenoja (2001) and Balduck et al. (2011) stated that there is no significant difference according to the education variable, whereas two items rejected the null hypothesis in this research.

Summary

The six socio-demographic variables utilised in this research questionnaire showed varied significant differences (rejected the null hypothesis) on respondents' perceptions of the STF socio-cultural impacts. Seventeen (17) out of the questionnaire's 27 items rejected the null hypothesis for the six socio-demographic variables. Although the number of items which rejected the null hypothesis according to the Mann-Whitney U test can be considered as low-moderate (highest seven items- lowest two items), this indicates a fair influence of respondents' socio-demographic characteristics on their perceptions of the STF socio-cultural impacts. This outcome is inconsistent with most of the literature reviewed (Milman and Pizam 1988; Perdue et al. 1990, Hernandez et al. 1996, Abdool 2002, Kim 2002; Andriotis and Vaughan 2003) which stated that socio-demographic variables do not have an influence on residents'/ host community perceptions of events/tourism impacts. In relation to each socio-demographic variable, five variables (gender, income, marital status, age, and education) were inconsistent with most of the literature reviewed in Tables 70, 71, 73, 74, and 75; while only one variable (occupation) was consistent with most of the literature reviewed in Table 72. In relation to factors, factor four (Impacts directly related to the MEC) had the highest number of items which rejected the null hypothesis (six items) as well as the highest frequency of items which rejected the null hypothesis. To explain this further, according to the two dimensions of the SET (costs and benefits), the 17 items that showed a significant difference according to the 6 socio-demographic variables that occurred 27 times (frequency). Moreover, from the 27 total items/impacts which rejected the null hypothesis, 16 were classified as negative impacts and the remaining 9 items/impacts were positive impacts. This shows that the members of the local community of Salalah held perceptions according to their socio-demographic variables that varied more regarding the negative impacts (costs) than the benefits.

5.3. Does religion (i.e. Islam) influence Salalah's local community perceptions of the STF's socio-cultural impacts?

Since Islam is Oman's official and major religion (Omanuna 2019; BBC 2020), this research sought to identify Islam's potential role in influencing Salalah's local community perceptions of the STF socio-cultural impacts, since no attempts have been made to particularly link religion (especially Islam) to events' socio-cultural impact perceptions (to the researcher's knowledge). This is due to Islam's influential role in guiding its followers in various aspects of their lifestyle (Hammad et al. 1999). As formerly described, the Islamic beliefs comprised in this research were derived from the questionnaire's socio-cultural items/impacts which had a direct reference in Islamic sources (i.e. Quran and/or Sunnah). Seven socio-cultural impacts were found to have a direct reference in Islamic sources. As a result, seven Islamic beliefs were devised (see Table 76). The majority of the local community who took part in this research showed a very high conviction in the seven Islamic beliefs (combined mean 1.17, strongly agreed). To statistically identify if religion (i.e. Islam) had an influence on the respondents' perceptions; a Spearman's correlation coefficient test was performed (analysed in section 4.10). The test revealed that the seven Islamic beliefs had a weak relationship with the socio-cultural items they were derived from, indicating Islam's weak role in influencing the Salalah's local community perceptions of the STF socio-cultural impacts. This indicates that religion (Islam) in this research's context did not have a significant influence on the local community perceptions of the STF socio-cultural impacts based on the social exchange between the local community of Salalah and the festival visitors.

Table 76: Islamic beliefs items					
No.	Islamic item	Agreement rates		Mean	SD
1	A Muslim should not cause harm to themselves or others.	Strongly agreed	93.4%	1.08	.382
		Agreed	5.9%		
		Somewhat agreed	.3%		
2	A Muslim should be considerate to the environment.	Strongly agreed	93.4%	1.08	.366
		Agreed	5.7%		
		Somewhat agreed	.5%		
3	A Muslim should be considerate of people's privacy.	Strongly agreed	91.4%	1.11	.462
		Agreed	7.3%		
		Somewhat agreed	.6%		
4	A Muslim should behave in a modest way.	Strongly agreed	93.4%	1.10	.455
		Agreed	5.0%		
		Somewhat agreed	.9%		
5	A Muslim should lower their gaze.	Strongly agreed	86.7%	1.21	.664
		Agreed	8.9%		
		Somewhat agreed	2.7%		
6	A Muslim should not beg/ask money unless he/she is in need	Strongly agreed	84.1%	1.32	.946
		Agreed	8.8%		
		Somewhat agreed	2.3%		
7	A Muslim should practise the virtue of altruism.	Strongly agreed	79.5%	1.29	.717
		Agreed	15.3%		
		Somewhat agreed	3.3%		

5.4. Will the socio-cultural affinity between Salalah's local community (hosts) and the festival visitors (guests) contribute to a positive perception of the STF's socio-cultural impacts?

The interaction between hosts and tourists can take different forms -e.g. exchanging ideas and information, meeting at a tourist attraction, hosts selling services and goods to tourists- (Reisinger 2009). The socio-cultural encounters between tourists' and hosts' usually comprise cultural values, which influence behaviours, such as food, language, apparel, greetings, religious observances, and offers of hospitality (Glover et al. 2017). Tourism empirical studies indicated that differences in cross-culture interaction occur with relation to both behaviour and attitudes (Pikkemaat and Weiermair 2001). As one of the factors which differentiates one group from another, culture has interested for tourism academia due to the nature of tourism, where tourists come in close contact with people from various cultures/subcultures (Boylu et al. 2009).

According to Lee et al. (2018, p.2), cultural distance is *"the degree of difference of the cultural cluster to which the target foreign country belongs from the cultural cluster to which the home country belongs"*. When the encounter occurs between individuals who share cultures that are very similar or close, the cultural distance is minimal, or it may not even exist and vice versa (Reisinger 2009). The greater the difference between the tourists' and the host community's cultural and ethnic background, the more the society will be affected by tourism and the interaction might result in misunderstandings and conflict (Pikkemaat and Weiermair 2001; Spanou 2007; Reisinger 2009; Moufakkir 2011; Scholtz and Slabbert 2016; Zaidan 2016; Půtová 2018). In addition, the cultural distance notion postulates that if the culture of both the hosts and guests is similar and familiar, this leads to a better understanding, since interaction is more facilitated due to lower uncertainty from both, and tourists are very likely visiting and revisiting a tourist destination (Moufakkir 2011; Chang 2017; Fan et al. 2017). Cultural proximity is the proximity between a destination's culture and the cultural background of tourists and is suggested to have an impact on shaping the image of a destination (Kastenholz 2010).

Most of the festival visitors (2019) are Omanis from outside Dhofar region (70.5%) and from other GCC countries (16.9%) (NCSI 2020a). The local community of Salalah and the festival visitors are well connected through shared socio-cultural ties and values, including the religion of Islam (Al-Zamat 1998; Al Khouri 2010; Al Gharaibeh 2015; Raad 2015; Abdulla 2016). Based on the cultural distance notion as explained above (Griffiths 2011; Moufakkir 2011; Ahn and Mckercher 2013; Cheok et al. 2015; Zaidan 2016; Fan et al. 2017; Lee et al. 2018; Půtová 2018; Shi et al. 2019), it seems logical that, due to the socio-cultural affinity between Salalah's local community and the festival visitors, there would be minimal negative socio-cultural impacts occurring from the festival visitors' side due to their understanding of the local community, culture, traditions, and customs.

The majority of respondents (93.4% overall agreed) blamed the festival visitors for the increase in delinquent/anti-social behaviours during the festival period. Furthermore, such negative social impacts that increase during the festival period are rarely reported (e.g. via media channels, social media), noticeable or even discussed within the local community outside the festival period (as per the researcher's personal observation), taking into account that Salalah enjoys a temperate climate all year around (unlike its neighbouring cities within the Arab Gulf region), and members of the local community still enjoy visiting the same attractions outside Al-Khareef season (except the MEC). This outcome does not support the cultural distance notion which assumes that hosts and guests who share close cultural values witness less conflict (Griffiths 2011; Moufakkir 2011; Shi et al. 2019), since the local community of Salalah in this research context majorly blamed festival visitors for the increase in delinquent/anti-social behaviour during the festival period.

Significant resources are available when an interaction occurs between the hosts and guests, where such an interaction can be either negative or positive relying on the reciprocal commitments between the hosts and guests (Robina-Ramírez et al. 2020). The SET aims to leverage the reciprocal advantages from the host-guest interaction by providing the hosts with an explanation of tourism's impact on the destination (Robina-Ramírez et al. 2020). As previously mentioned, a high majority (93.4% overall agreed) of respondents asserted that the festival visitors are to be blamed for the increase in delinquent/anti-social behaviour during the festival period. More than half (51.8%) of the local community overall agreed that the festival visitors do not respect the local traditions and customs. This implies that the socio-cultural exchange between the hosts and guests was unsatisfactory (negatively provided) in general from the hosts perspective. It is worth mentioning that the main focus of this particular research question is on the negative social impacts that take place primarily as a result of deliberate and/or careless behaviour, not the impacts which normally occur due to the increase of visitors' numbers in a destination. Out of the 13 negative social items, seven items can be attributed to deliberate and/or careless behaviour (see Table 77).

Table 77: Negative social impacts caused by deliberate and/or careless behaviour		
No.	Item	Items caused by deliberate and/ or careless behaviour
1	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	No
2	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	Yes
3	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	No
4	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	No
5	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	Yes
6	During the festival, litter increases at tourist attractions.	Yes
7	During the festival, scams and/or begging activity increase.	Yes
8	People living near the Municipality Entertainment Centre and/or at tourist sites experienced more problems associated with the festival than others (e.g. traffic jams).	No
9	During the festival, verbal harassment and/or flirting from males towards females increase.	Yes
10	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	Yes
11	The local community is inconvenienced by the festival's increasing number of visitors.	No
12	The local community is not involved in the festival's planning and/or management.	No
13	The festival's visitors do not respect the local community traditions and customs.	Yes

1) Reckless driving increased (e.g. skidding on greenery areas and people leaning out of car windows) during the festival period.

Around 95.3% of respondents overall agreed that reckless driving increased during the festival period taking the form, for example, of skidding cars on greenery areas as a way of careless fun and people leaning out of car windows (while in motion) to enjoy the natural scenery. In this research context, reckless driving (i.e. skidding cars on greenery areas) not only causes harm on an environmental level, but on a social level as well. To explain, members of the local community during the festival period prefer to gather with friends and family outdoors (local camping areas) near the mountain plains or visit natural tourist attractions, taking advantage of the mild weather and school holidays. Such reckless car driving usually takes place near local camping areas and/or natural tourist sites, consequently disturbing social gatherings and enjoyment of natural attractions, while, at the same time such behaviour can be described by the local community as an act of disrespect.

2) Vandalism in the community increased (e.g. sabotaging greenery areas, public toilets, and parks) during the festival period.

Visitors can cause vandalism, which consequently can make locals hostile towards them, as well as causing disruption to the local's lives during the festival period (Small et al. 2005; Small 2007; Boonsiritomachai and Phonthanukitithaworn 2019). A great number of the local community (91.1%) overall agreed that vandalism in the form of sabotaging greenery areas, public toilets, and parks increased during the festival period. As stated above on the impacts of reckless driving, vandalism can also be considered a form of negative social impact not only restricted to environmental and physical impacts, but also affects locals' recreation lifestyle and disrespect to the locals' hospitality. Where the sabotage of greenery areas and its impact on locals' social lives has been explained above (reckless driving on greenery areas), damage to public toilets and parks is deemed to have a negative social effect as well.

To provide further information, public toilets and parks are provided by public authorities (usually free or symbolic fees), mainly near tourist attractions and local camping areas, to provide a more pleasant experience for both locals and the festival visitors. When such facilities (i.e. public toilets and parks) are misused by festival visitors (rarely any evident misuse is noted outside Al-Khareef season - as to the researcher's knowledge), the locals experience the deprivation of such essential facilities, taking into account that the local camping areas and most of the natural attractions have no nearby serviced facilities (proper restaurants with toilets) near them. Another possible explanation which may explain why the local community views vandalism (particularly public toilets and parks) from a social outlook could be related to locals' hospitality. More specifically, the local community views vandalism of public toilets and parks as disrespectful behaviour to their hospitality, where their understanding is that the local authorities' development of such facilities was for both the locals' and festival visitors convenience, showing how hospitable the local community is to its visitors from neighbouring cities and countries (e.g. Omanis from outside Salalah and GCC visitors).

3) Litter increased at tourists' attractions during the festival period.

The increase of litter (e.g. plastic bottles) at tourist sites, the natural environment, and by the side of roads is considered one of tourism's negative impacts and makes the local residents annoyed (Kim 2002; Sunlu 2003; Buch 2006; Cheng and Jarvis 2010; Mensah 2012; Styliadis 2012; Bagri and Kala 2016; Alrwajfah et al. 2019). Residents who reside close to tourist attractions notice the issue of litter produced by tourism more (Lee et al. 2007). A majority of the local community (95.3%) reported that litter increased during the festival period. Litter is most noticeable near local camping areas (mountain plains), where festival visitors' also like to gather, especially for outdoor lunch. Despite the availability of bins provided by local authorities, some festival visitors recklessly leave the area without disposing of their litter (e.g. cooked meals and plastic bags) properly. Such careless behaviour distorts the general look of the local camping area and attracts unwanted flies. Another reason why locals consider litter a form of negative social impact (not only from an environmental point of view), could be attributed to the act of dumping food and plastic on the ground instead of bins as a form of disrespect to the locals, by making the camping sites and its surrounding areas look filthy and unhygienic.

4) Verbal harassment and/or flirting from males towards females increased during the festival period.

Events/festivals can encourage and/or cause anti-social behaviour, subsequently affecting an event's image, tourism sustainability, support of community, and future attitudes of hosting an event (Karadakis 2012; Badu-Baidena et al. 2016; Pavluković et al. 2017; Dyer 2018). Tourist harassment can be categorised as passive and active, where the first refers to the tourists being harassed (e.g. verbal abuse, stalking, and begging) and the latter occurs when the hosts are being pursued aggressively by tourists -e.g. for drugs- (Badu-Baidena et al. 2016). Verbal harassment and/or flirting is not only a behaviour which is condemned by Salalah's local community traditions and customs, but it is also an illegal conduct criminalised in Oman's legal system, as well as being a prohibited conduct in Islam (Riyani 2016). As both the local community of Salalah and the festival visitors share close socio-cultural values (including Islam), it could easily be assumed that this undesired/anti-social behaviour would be at a minimum. Contrary to this understanding, 78.5% of all respondents claimed that verbal harassment and/or flirting from males towards females increased during the festival period.

5) The local community privacy has been reduced (e.g. visitors intruding on local camping areas) due to the festival's high number of visitors.

The local camping area is enclosed (surrounded by a material similar to beach windbreak fence) as a form of privacy, preventing foreign men from viewing women, as, according to Islam decency (dress conduct), women cannot reveal certain parts of their body to strange men - only their face and hands- (Riyani 2016). As the vast majority of the festival visitors have close social, cultural, and religious ties with the local community, the concept and purpose of the enclosed camping areas is highly expected to be clear and understood. Despite that, 69.3% of the local community overall agreed that due to the festival's high number of visitors, their privacy has been reduced; for example, visitors intrude on local camping areas, which the locals interpret as a sign of disrespect to them. GCC countries' ethics, norms, practices, morality, and knowledge mainly emanates from the Islam holy book (Quran) and the Prophet's traditions (Abokhodair and Vieweg 2016).

Modesty, shame, and honour are elements which affect how privacy is dealt with in GCC communities (Abokhodair and Vieweg 2016). Islam acknowledges people's fundamental rights to privacy of their personal life, home, and admonishes followers from interfering in others' private affairs (Hayat 2007; Abokhodair and Vieweg 2016). The Arab-Islamic concept of privacy is associated with modest personal presentation (especially woman), which does not mean seclusion, but respect (Abokhodair and Vieweg 2016). As more attention to privacy is given to women more than men, the restrictions Arabs impose on women stem from their belief in privacy, chastity, and modesty, which, in turn, protects women (Hayat 2007; Hamed 2012). Although Arab countries differ in terms of the degrees to which they practise gender segregation, overall, interaction in Muslim communities between males and females is confined to the family unit specified by Islamic law (Hammad et al. 1999). The increase of tourists may cause a disturbance of residents' regular lives, where their privacy can be compromised (Getz 2007; Beeton 2008; Lill 2015). Muslim travellers prefer gender-segregated facilities, and services, where females and males have their privacy (Kamarudin and Ismail 2016).

Chapter Six: Research conclusions, limitations, and recommendations

6.0. Introduction

Chapter six sheds light on the conclusions reached from analysing the data and discussions of this research. Research limitations are discussed in this chapter, along with a number of future research ideas to further expand the topic of this research. Based on the research conclusions, several recommendations are made.

6.1. Research conclusions

This research's main aim was to explore Salalah's local community perceptions of the socio-cultural impacts of the STF. The STF was initiated in 1999 as an approach by the local authorities to promote tourism in Salalah during the Al-Khareef monsoon season created by the Indian Ocean south-west monsoons (end of June- to the middle of September), taking advantage of the exceptionally temperate climate - below 27°C around year- (Abdul-Wahab 2003; Dhofar Municipality 2014b; Oman Tourism 2016b). At this time of the year (summer), the weather in neighbouring GCC cities can reach up to 45°C (Oman Tourism 2016b). As a result of the constant drizzle during this period, natural attractions (e.g. mountains and valleys) are covered with vegetation. The STF has managed to position Salalah as popular tourism destination within the GCC region, during Al-Khareef season, evidenced by the growth in tourist numbers (766,772 in 2019- compared to 262,203 visitors in 2010) and tourists' expenditure, 78 million OMR (US\$ 202 million) tourist expenditure in 2019 compared to 23 million OMR (approx.US\$59.5 million) in 2010- (NCSI2010; NCSI 2020a).

Salalah during the festival period mainly appeals to a particular distinct market, GCC tourists that constituted 87.4% of total tourists in 2019 -70.5% Omanis and 16.9% other GCC citizens- (NCSI 2020a). Their main motivation to visit Salalah was (leisure) to escape summer's hot weather (enjoy the mild weather), visiting various natural attractions (e.g. mountains, springs, beaches, valleys, etc.), and the MEC. Despite the festival's existence for over 20 years and its effective role in promoting Salalah as a popular tourism destination during Al-Khareef season, along with the economic benefits it brings to the local economy, rarely has there been any assessment on the STF impacts from a social and cultural perspective. This comes at a time where the local community has been raising concerns (through social media and conversations between members of the local community) about the socio-cultural impacts that notably increase during the festival period (e.g. flirting, reckless driving, intruding camping areas, littering, etc.), where little has been done to understand and/or investigate the scale and impact of these socio-cultural issues on the local community.

To address this research problem, this research sought to identify Salalah's local community overall perception of the STF socio-cultural impacts and to identify if their socio-demographic characteristics might have an influence on their perceptions of the STF socio-cultural impacts. In addition, the role of Islam was introduced, in an attempt to find if it has a potential role in shaping Salalah's local community perceptions of the STF socio-cultural impacts, taking into account the potent influence of Islam on its followers' way of behaving and thinking. The socio-cultural affinity between the local community of Salalah (hosts) and the festival visitors (guests) who both share very close social, cultural, and religious common ties was also investigated. This was to determine the implications of the socio-cultural affinity between the local community on the perceptions of the STF social cultural impacts. This was valuable, since the local community blamed the festival visitors for some of the negative socio-cultural impacts that increase during the festival period (e.g. reckless driving, flirting, littering, intruding camping areas, vandalism, etc.).

A number of research gaps prompted the subject of this research, mainly the lack of research on the perceptions of residents/local community of the socio-cultural impacts of events in developing countries (particularly GCC countries), whereas the majority of work focused on the local community's perceptions of the socio-cultural impacts of events/tourism in developed countries (Akkawi 2010; Mohammadi et al. 2010; Eshliki and Kaboudi 2012; Chili 2015; Perić 2018). This is significant, since the perceptions of tourism impacts differ from one country/community to another (Fredline et al. 2006; Nunkoo and Gursoy 2012; Zamani-Farahani and Musa 2012; Zamani-Farahani 2016), and it is valuable to find how other countries/communities perceive the socio-cultural impacts of events. Despite being one of the world's major religions, Islam has not received a great attention regarding its potential role in shaping Muslims' perceptions' of the socio-cultural impacts of events/tourism (Zamani-Farahani and Musa 2012; Shakona et al. 2015). Therefore, this research might be considered one of the earliest attempts to identify the potential role of Islam on the local community perceptions of events tourism socio-cultural impacts. An important additional gap linked to this research is related to measurement scales. To explain, notable scales in festival social impacts literature, such as *Delamere et al. 2001*, *Fredline et al. 2003*, and *Small 2007* were based on western communities (i.e., Canadian and Australian), which differ from Arab-Muslim communities on a socio-cultural level. Due to such differences, where existing festival scales (e.g. *Delamere et al. 2001*; *Fredline et al. 2003*; *Small 2007*) might not be fully suitable for this research case study. Therefore, a new measurement scale was adapted to suitably measure Salalah's local community perceptions of the STF socio-cultural impacts.

This research is designed to provide a number of contributions to the literature, bringing new insights to this research field (i.e. socio-cultural impacts of events tourism). This research focused on a new developing country/community perceptions of events' socio-cultural events (i.e. Salalah local community, Oman). This will help to identify how other communities (besides western communities) perceive the impacts of events/festivals on a social and cultural level, as well as to better understand what influences their perceptions.

Another valuable contribution of this research is adapting a new measurement scale, where the excessive attention to western communities extends to include festivals' social impacts measurement scales. As formerly stated, renowned festivals social impacts' measurement scales such as, those used by Delamere et al. 2001; Fredline et al. 2003, and Small 2007 were designed based on western communities (Canadian and Australian), where social, cultural, and religious differences exist between western and Arab-Muslim communities. Thus, a new measurement scale was adapted to properly measure Salalah's local community perceptions of the STF socio-cultural impacts.

To adapt a new measurement scale in this research, an exploratory sequential mixed methods approach was followed (development purpose), where the first qualitative phase informed the design of the second quantitative phase. To further illustrate the followed methodology, the first qualitative phase utilised semi-structured interviews, where interviewees were asked to indicate items from three measurement scales (Delamere et al. 2001; Fredline et al. 2003; Small 2007) which they believed to be relevant to the STF socio-cultural impacts context. They were also asked to indicate any new impacts relevant to the STF socio-cultural impacts that were not included in those three measurement scales. This process was followed to help the researcher decide which items to include in the new measurement scale (questionnaire) in the second quantitative phase. By following this approach, the new measurement scale made use of the renowned measurement scales (i.e. Delamere et al. 2001; Fredline et al. 2003; Small 2007), as well as bringing novelty by introducing new items to the questionnaire (and literature) which were not identified in those three measurement scales.

An additional contribution to the literature is identifying the role of Islam on Salalah's local community perceptions of the STF's socio-cultural impacts. This is vital for two main reasons; firstly, the strong role Islam plays in forming Muslims' lifestyle and attitudes (Hammad et al. 1999; Fam et al. 2004; Mokhlis 2006; Ghadami 2012; Zamani-Farahani and Musa 2012; Mabrouk 2013; Putra et al. 2016), as well as the lack of research investigating the role of Islam on local communities'/residents' perceptions of the socio-cultural impacts of events tourism.

The process used to generate the Islamic beliefs items in this research questionnaire was by determining the socio-cultural items (extracted from the semi-structured interviews) which are direct referred to in Islamic sources (i.e. Quran and Sunnah), where seven Islamic beliefs were identified.

Identifying the implications of cultural affinity between the local community of Salalah and the festival visitors in relation to STF socio-cultural impacts is another contribution to the literature. To explain, the research conducted on the relationship between hosts and guests focused on cultural distance between hosts and guests and its consequences - e.g. confusion, misunderstanding, communication issues, resistance, and conflict- (Griffiths 2011; Moufakkir 2011; Fan et al. 2017; Půtová 2018; Shi et al. 2019). However, the local community of Salalah were complaining (on social media platforms and dialogue between the locals) about the festival visitors' negative attitudes (intruding camping areas, careless driving in greenery areas, flirting, littering, etc.) which increase during the festival period. This initially indicated an issue between the hosts (local community of Salalah) and the guests (festival visitors) despite the socio-cultural affinity between them. This ongoing issue prompted this area of research (cultural affinity between the hosts and guests) to be investigated, by potentially providing new insights on how cultural affinity might also cause such negative impacts as cultural distance, contrary to literature.

Based on the outcomes of this research, a number of conclusions can be made as follows:

- Respondents from the local community of Salalah in general agreed more on the STF negative impacts.

The local community of Salalah expressed more agreement on the negative impacts of the STF. Out of the questionnaire's 19 items/impacts (excluding seven Islamic beliefs items and one categorical item), 13 items/impacts were overall indicated as negative, while six items as positive. This general outcome is supported by the theory utilised during this research (i.e. SET). More specifically, the SET was utilised to explain the perceptions of Salalah's local community regarding the STF socio-cultural impacts since it the most widely used and accepted theory in relevant literature (Ap 1992; Sirakaya et al. 2002; Easterling 2004; Small 2007; Blosser 2009; Claiborne 2010; Chiang and Yeh 2011; Karadakis and Kaplanidou 2012; Kim 2013; Li 2013; Nunkoo et al. 2013; Brida et al. 2014; Gill 2014; Styliadis et al. 2014; Ismail and Swart 2015; Getz and Page 2016; Liu 2016; Gursoy et al. 2018). The SET implies that people's perceptions regarding tourism are based on how they assess the exchange of personal and community resources (tangible and intangible), which pertain to tourism costs and benefits - social, psychological, economic, and environmental- (Andriotis and Vaughan 2003; Lawton 2005; Chien et al. 2012; Karadakis 2012; Mensah 2012; Kim 2013; Nunkoo et al. 2013; Cañizares et al. 2014; Chili 2015; Figueroa and Rotarou 2016; Özel and Kozak 2017).

The SET assumes that if residents perceive more benefits than costs they will have a positive perception, hence, become more supportive of tourism and vice versa (Fredline et al. 2002; Harrill 2004; Small 2007; Soontayatron 2010; Stylidis 2012; Mensah 2012; Kim 2013; Li 2013; Brida et al. 2014; Cañizares et al. 2014; Wright 2014; Homsud and Promsaard 2015; Sharma and Gursoy 2015; Garau-Vadell et al. 2016; Lovegrove and Fairley 2017; Özel and Kozak 2017; Gursoy et al. 2018). Applying this research outcome to the SET notion shows that the local community of Salalah in general were not satisfied with the STF's socio-cultural impacts, as the negative impacts outweighed the positive ones. Therefore, according to the SET, they were less supportive and favourable of the STF in relation to the social and cultural impacts since the costs outweighed the benefits (Fredline et al. 2002; Harrill 2004; Small 2007; Soontayatron 2010; Stylidis 2012; Mensah 2012; Kim 2013; Li 2013; Brida et al. 2014; Cañizares et al. 2014; Wright 2014; Almeida et al. 2015; Homsud and Promsaard 2015; Sharma and Gursoy 2015; Garau-Vadell et al. 2016; Lovegrove and Fairley 2017; Özel and Kozak 2017; Chi et al. 2018; Gursoy et al. 2018; Li et al. 2018; Ouyang et al. 2019).

Not only did the local community of Salalah agree (overall) on the negative impacts of the STF socio-cultural impacts, but they had a stronger belief in the negative social impacts in comparison to the positive socio-cultural ones. To further explain, the 13 negative impacts had a combined mean 2.34 which converted into "*agree*". On the other hand, the six positive impacts had a combined mean 3.08 that converted to "*somewhat agree*". To support this conclusion in relation to the factors, factors one and two (classified as negative social impacts) had combined means of 1.94 and 2.35 respectively. Factor four (six positive socio-cultural impacts and one negative social impact) had a combined mean of 3.28.

Despite the non-availability of data on the perceptions of Salalah's local community of the STF's socio-cultural impacts (since its foundation in 1999) to detect if a change in perceptions has happened over time, the outcome of this research shows a dissatisfied community towards the STF socio-cultural level impacts. This may not support the notion that residents' perceptions of events/tourism socio-cultural impacts become less negative overtime mentioned by Amenumey and Amuquandoh (2010). As discussed earlier, the majority of studies reviewed in Table 55 indicated that the local community/residents were satisfied with events/tourism socio-cultural impacts. This research outcome is inconsistent with the aforementioned studies in the literature where, according to the local community of Salalah, the perceptions of the STF socio-cultural impacts were more focused on the negative impacts than the benefits. This signifies how research outcomes in the events socio-cultural impacts field can differ between communities/countries (developed vs. developing), indicating the significance of expanding research to include various countries communities rather than only focusing on certain developed countries (Fredline et al. 2006; Nunkoo and Gursoy 2012; Zamani-Farahani and Musa 2012; Zamani-Farahani 2016).

- The social impacts constituted the majority of the negative impacts

Another distinction that was made between positive (benefits) and negative (costs) impacts is related to the social and cultural impacts of the STF. Unlike other studies which merely focused on either social or cultural impacts of events, this research combined both social and cultural impacts in an attempt to expand the scope of impacts and to see if both dimensions (i.e. social or cultural impacts) will have similar or different outcomes (i.e. positive or negative impacts). The idea to include both social and cultural impacts in this research proved to be valuable, where social and cultural impacts of the STF showed a distinction.

The EFA was very helpful in indicating a distinction between social and cultural impacts, as the 13 negative impacts were social in nature and the six positive impacts were a combination of three socio-cultural impacts, two social impacts, and one cultural impact. This implies that the local community of Salalah were dissatisfied with the social impacts, while they were satisfied with the STF impacts which had a cultural and /or a combined social and cultural element.

In comparing both factors one and two agreements rates, it can be observed that respondents from the local community of Salalah agreed more on factor one (combined mean: 1.94) compared to factor two impacts (combined mean: 2.35). This shows that the local community of Salalah were affected more (to a certain extent) by the delinquent/anti-social behaviour represented in factor one. A possible explanation is that factor one impacts are a result of deliberate delinquent/anti-social behaviour (e.g. vandalism, litter, reckless driving, scams and begging, and verbal harassment), whereas factor two impacts exist due to the increasing number of visitors (e.g. increasing number of visitors, cars noise levels, overcrowded attractions, car parking difficulty, traffic jams, local camping areas reduced privacy, etc.).

A probable explanation of why the local community of Salalah over all agreed on the STF negative social impacts can be related to the effects it has on their social-leisure lifestyle during the festival period. Al-Khareef season is the ideal time where the temperate weather coincides with school holidays. At this time of year, members of the local community of Salalah (mainly as families) engage in different social-leisure activities; the most popular being camping outdoors (in mountain plains) on a regular basis with relatives and friends, exploring different natural attractions (mountains, valleys, water springs, beaches, etc.), and visiting the MEC.

The EFA extraction of four factors allowed the identification of a distinction in terms of impacts being tangible and intangible. To further illustrate, the indicated 8 out of the 13 negative social impacts can be classified as tangible impacts, whereas the remaining six positive socio-cultural impacts had a balance of three intangible impacts and three tangible impacts. Such tangible negative social impacts (e.g. overcrowded attractions, reckless driving, cars noise, car parking difficulty, vandalism, litter, traffic jams, and intruding camping areas) occur within the local camping area vicinity and disturb the normal leisure lifestyle locals have become accustomed to for many years. In relation to the positive socio-cultural impacts, a logic explanation of the local community's support could be attributed to the fact that these items had a positive impact on showcasing, patronising, and preserving the local community's cultural heritage (e.g. folklore dances and local handicrafts). Another potential justification with regards to the positive impacts is that the indicated socio-cultural positive socio-cultural impacts in general did not have a significant negative impact on the local community cultural heritage and/or most importantly did not cause disruptions to their normal routine/leisure life during the festival period. Including both social and cultural impacts (instead of one) to measure Salalah's local community perceptions of the STF socio-cultural impacts showed its significance. The combination of both social and cultural impacts helped to show that both dimensions (i.e. social and cultural impacts) had different outcomes (i.e. positive and negative impacts).

- The MEC is not to blame for the STF negative impacts

The EFA utilised in this research helped to better interpret the local community perceptions of the STF socio-cultural impacts. The extraction and naming of four factors (except factor 3: Islamic beliefs and one categorical item) were categorized based on two main distinct dimensions, 1) impacts geographical scope (to the MEC) and 2) type of impacts (i.e. positive or negative). More specifically, the impacts associated with factors one and two occurred mainly outside the MEC (e.g. natural tourist attractions), where the MEC had limited influence on these impacts' existence. Both factors one and two were classified by respondents as negative social impacts of the STF. Factor four impacts occurred mainly because of the MEC, where six of the seven items were identified as positive socio-cultural impacts (the remaining impact was classified as a negative). This shows that the local community of Salalah were discontent with the impacts that happened outside the MEC (tourist natural attractions) -e.g. litter, car parking difficulty, intrusion of local camping areas, traffic jams, verbal harassment, scams, flirting, scams and begging, reckless driving, vandalism, noise, overcrowded attractions, high number of visitors, and disrespect to locals traditions.

On the other hand, the local community of Salalah were satisfied with the impacts that generated mainly from the MEC (e.g. enhancing community pride and image by showcasing handicrafts and folklore dances, developing community cultural skills through poem events, local theatre plays, and local singing dancing competitions and promotion of good social values which in return would strengthen families' closeness, the festival events suits different age categories, developing infrastructure and recreational facilities, and entertainment opportunities). This also suggests that the social negative impacts (which the locals agreed more) occurred mainly outside the MEC (factors one and two), implying that the MEC was not predominantly blamed for the overall negative impacts of the STF. On the contrary, the local community felt almost satisfied with the MEC relating to the positive socio-cultural impacts it provided to them. This shows that there is confusion, where the local community of Salalah might be mixing/confusing between the MEC and the STF. While the MEC is part of the STF, the latter is much broader, not only focusing on attracting tourists to the MEC but to visit Salalah's various natural and man-made attractions in general.

- Respondents' socio-demographics showed an influence on their perceptions of the STF socio-cultural impacts

Socio-demographic characteristics are among the main factors which may have an influence on residents' perceptions of events/tourism impacts (Sirakaya et al. 2002; Waitt 2003; Amenumey and Amuquandoh 2010; Chiang and Yeh 2011; Zamani-Farahani and Musa 2012; Brida et al. 2014; Kim et al. 2015; Sharma and Gursoy 2015; Khoshkam et al. 2016; Gursoy et al. 2017; Mxunyelwa 2017). Investigating how socio-demographic variables influence residents' perceptions of tourism development in developing countries is limited, since the major focus was on developed countries (Tichaawa and Makoni 2018), signifying a research gap which this research attempted to fill. Six socio-demographic variables (age, gender, marital status, education, income per month, and occupation) were included in this research questionnaire to identify if such variables might have an influence on Salalah's local community perceptions of the STF socio-cultural impacts. The analysis of 662 questionnaires in terms of respondents' socio-demographic characteristics revealed that the majority were in a relatively younger age category (more than 91.2% were between 18-44 years), there were more males than females (69% and 31% respectively), around 74.3% of respondents were married, and 77.3% of respondents had a higher education degree (i.e. undergraduate and postgraduate). In terms of income, a high number of respondents (66.3%) were classified as average to high income earners. Occupation wise, the larger portion of respondents (69.9%) were working (i.e. personal business and private & public sectors).

The socio-demographic characteristics of Salalah's local community respondents were matched with official statistics in order to enhance the target sample repetitiveness. The matching process indicated that most of the respondents socio-demographic characteristics were close to official statistics, except gender (males: 69% and females: 31%), taking into account that the male to female ratio in Oman is almost equal (50.4% and 49.6% respectively, 2018). To statistically test if respondents' socio-demographic characteristics had any influence on their perceptions of the STF socio-cultural impacts, a Mann-Whitney U test was performed. The test revealed that two items at least in each socio-demographic variable rejected the null hypothesis. In ascending order according to the number of items which rejected the null hypothesis, gender (seven items), income per month (seven items), occupation (seven items), age (five items), marital status (three items), and education (two items). This indicates, in general, that to a certain extent the socio-demographic characteristics of the local community of Salalah had an influence on their perceptions of the STF socio-cultural impacts. Factor four was most factor with the most items that rejected the null hypothesis (6 items out of 17).

The literature reviewed (Milman and Pizam 1988; Perdue et al.1990; Hernandez et al. 1996; Abdool 2002; and Kim 2002; Andriotis and Vaughan 2003; Amenumey and Amuquandoh 2010) indicated that socio-demographic variables in general have no or limited influence on residents' perceptions of events/tourism impacts. Contrary to this outcome, the results of this research showed that the socio-demographic variables of respondents from the local community of Salalah had an influence on their perceptions of the STF socio-cultural impacts as mentioned above. More specifically, out of the six socio-demographic variables, five (gender, income, age, marital status, and education) were inconsistent and one variable (occupation) was consistent with most of the studies reviewed in section 5.2. This provides new insight about the influence of socio-demographic variables on residents' perceptions of events/tourism socio-cultural impacts. Such an outcome opens the door for further studies on whether specific communities or geographical areas tend to show an influence on people's perceptions of events/tourism impacts.

- Islam did not show a significant influence on the locals' perceptions of the STF socio-cultural impacts

Islam is Oman's main and official religion and Muslims constitute a high proportion of the global population (Omanuna 2019; BBC 2020). Islam is a religion which can shape different aspects of Muslims' lives (e.g. attitudes), encompassing the experience between hosts and guests, as well as the tourism sector -e.g. policymaking, operation, and marketing- (Zamani-Farahani and Henderson 2010; Ghadami 2012; Jafari and Scott 2014; Musa et al. 2016). Islam as a religion is not against tourism, but such practices or services which could be against Islamic teachings could be a reason for some communities to oppose tourism development (Sindiga 1996; Mensah 2012; Zamani-Farahani and Musa 2012; Li 2013; Bilim and Özer 2016; Malik et al. 2017). Despite the influence it has on its followers, very minimal attention has been given to Islam's potential role in influencing residents perceptions of events impacts, specifically social and cultural impacts (as per the researcher's knowledge). As this is a shortcoming in the literature of events socio-cultural impacts, the idea came to introduce religion (i.e. Islam) in this research to investigate its potential role in forming Salalah's local community perceptions of the STF socio-cultural impacts.

This research could be deemed one of the initial attempts to investigate the role of Islam on perceptions of the local community regarding event tourism socio-cultural impacts. The process used to determine the potential influence of Islam was by devising new Islamic beliefs items derived from the questionnaire's initial items/impacts (relevant items from the semi-structured interviews) which had a direct reference in Islamic main sources (Quran and Sunnah). Seven Islamic beliefs items (modesty behaviour, lowering the gaze, considerate to the environment, harm refrainment, refraining from begging, respecting people's privacy, chastity, and altruism) were identified.

The majority of respondents showed a highly rated conviction in the seven Islamic beliefs items (combined mean 1.17) included in this research questionnaire. To statistically test if there is a relation between Salalah's local community respondents' Islamic beliefs and their perceptions of the STF socio-cultural impacts, a Spearman's correlation coefficient test was performed. This test was utilised to statistically find if there is a relation between each Islamic belief item and the socio-cultural item it was derived from. While the test revealed that there was a positive perfect correlation between respondents' perceptions of the STF socio-cultural impacts and the Islamic belief (excluding one item correlation) linked to it, the strength of the relationship was deemed trivial/weak. This implies that the Islamic beliefs items included in this research had a minimal/weak influence on the Salalah local community perceptions of the STF socio-cultural impacts.

This early attempt to identify the potential role of religion (Islam) in influencing residents' perceptions of events impacts (especially socio-cultural impacts) will allow other researchers to further consider religion as a potential factor which may influence residents' perceptions of events socio-cultural impacts, especially in destinations where religion plays a role in shaping people's thinking and behaviour. This outcome is also useful since the research hypothesis was suggesting an influence of Islam on Salalah's local community negative perceptions of the STF socio-cultural impacts, as the literature on Islam and tourism illustrates how Islam can influence tourism development.

- Cultural affinity can cause negative impacts as cultural distance

As formerly mentioned, during the festival period, the STF mainly attracts GCC tourists. These tourists come to Salalah during Al-Khareef season to enjoy Salalah's temperate weather created by the monsoons and natural attractions, escaping the scorching summer heat which can reach up to 45°C. The local community of Salalah and the festival visitors (i.e. GCC tourists) share close social, cultural, and religious ties (e.g. Islam, Arabic language, intermarriage, and tribalism, etc.); in 2019, 70.5% of the festival visitors were Omanis (from outside Dhofar Region) and 16.9% from other GCC countries (NCSI 2020a).

The *cultural distance* notion stipulates that the relationship between hosts and guests with different cultures can result in more confusion, conflict, misunderstanding, and less tolerance (Griffiths 2011; Moufakkir 2011; Fan et al. 2017; Půtová 2018). On the other hand, a smaller cultural distance (cultural affinity) implies a better understanding of the hosts habits and customs, consequently creating a positive perception (Griffiths 2011; Moufakkir 2011; Shi et al. 2019). The research conducted on the cultural distance between hosts and guests focused on the relation from the guests' perspective instead of the hosts (Soontayatron 2013; Zaidan 2016). This research attempted to fill this gap by exploring this area, especially since the local community of Salalah was complaining (e.g. social media and conversations between members of the local community) about the festival visitors socially unacceptable attitudes (skidding cars, flirting, littering, intruding camping areas, etc.).

Based on the cultural distance notion, cultural affinity in the STF context would logically mean that the festival visitors would have a good understanding of Salalah's local community traditions, culture, and norms, which would mean a good awareness of such attitudes/behaviour that may be deemed socially unacceptable and/or illegal. Consequently, this might initially imply that there will be more positive impacts (e.g. respecting the local community privacy, traditions and customs) and minimal negative impacts (i.e. delinquent/anti-social behaviour) from the festival visitors side towards the destination and its hosts. The vast majority (93.4%) of respondents agreed that the festival visitors were to be blamed for the increase of delinquent/anti-social behaviour during the festival period.

Out of the 13 indicated negative social impacts, seven impacts can be deemed as negative impacts which exist due to deliberate act (i.e. reckless driving, vandalism, littering, scams and/or begging, flirting, intruding camping areas, and disrespect to locals' traditions and customs). These impacts are those which are a result of deliberate conduct and do not normally occur due to the increasing number of visitors (e.g. overcrowding and traffic jams). Moreover, more than half of the local community indicated (overall agreed) that the festival visitors do not respect the local community traditions and customs.

The outcome of this research is inconsistent with the cultural distance notion, which states that low cultural distance (cultural affinity) between the hosts and guests will result in a positive perception (Griffiths 2011; Moufakkir 2011; Shi et al. 2019). The local community blamed the festival visitors for the increase in delinquent/anti-social behaviour during the festival period, which in turn made up for the negative impacts of the STF socio-cultural impacts. This shows how the type of tourists (as a variable) has an influence on the local community perceptions of the STF socio-cultural impacts. This outcome provides a new insight into the relation between hosts and guests with cultural affinity (social, cultural, and religious bounds), by displaying that even cultural affinity between the local community and the festival visitors can cause negative impacts, similar to cultural distance. While it can be said the local community of Salalah were dissatisfied in general with the STF social impacts which affected their normal and leisure routine, it is possible that they view such negative impacts (especially impacts caused by deliberate conduct) as disrespect to them. To further explain, due to socio-cultural affinity between the local community of Salalah and the GCC tourists, it is anticipated that the latter are highly aware the kind of behaviour which has a negative impact (socially unacceptable) on the destination and the locals community's culture, traditions, and social norms.

6.2. Research limitations

Every research comes with its limitations, and this research is no exception. The main limitations of this research relate to sampling and gender disproportionation. To start with sampling, in the quantitative phase systematic random sampling at the MEC was initially considered to obtain primary data through paper and pencil questionnaires. After a thorough reconsideration, it was anticipated that following a random sampling approach at the MEC would impose a number of issues (e.g. restricted data collection period, need of expertise, cost and lack of physical settings, etc.), which could hinder achieving a sufficient number of samples, as well as females hesitancy to participate in the survey at the MEC due to local privacy traditions (inconvenience to be approached by males). Therefore, an online survey with virtual snowball sampling was proposed as an alternative, where the researcher could reach initial participants via *WhatsApp* to take part in the online survey. Subsequently these initial participants would recommend the survey to other potential participants who meet the research target sample criteria. Non-probability sampling (i.e. snowball) comes with its limitations, mainly lack of representativeness, thus difficulty to generalize results to the target population.

To overcome this issue (representativeness in snowball sampling), which this research aims to generalize the results to Salalah's local community, a matching technique was employed to ensure sample representativeness. More specifically, respondents' socio-demographic data obtained through the questionnaire was matched against official statistics. This matching approach is supported by Baltar and Brunet 2012, Dusek et al. 2015, Alvi 2016 and Fan et al. 2017. From the six socio-demographic variables employed in this research, five variables (age, marital status, income, education, and occupation) were relatively consistent with official data. Gender was the only variable that was inconsistent with official data, which relates as well to the second limitation of this research, gender disproportionation.

To explain, males represented 69% of survey overall respondents, in contrast to 31% who identified females, thus to a certain extent it, could be said that this research outcome represents a more male point of view rather than a balanced view of both genders. Omani females had a higher enrolment rate in tertiary education than males (57% and 43% respectively, 2017-2018), as well as the gender ratio in Oman is nearly alike - Males: 50.4% - Females: 49.6%, 2018- (NCSI 2018a; NCSI 2019d). The low participation of females in this research survey requires further research, considering that the survey was online, anonymous and that the topic of this research would be of interest to both genders. If the initially proposed survey and sampling (i.e. system random sampling at the MEC) was implemented, it is expected that females' participation would even be lower than the proportion achieved via the online survey.

6.3. Future research

- 1) This research used a number of factors, such as socio-demographic variables (age, gender, marital status, income, education, and occupation), type of tourists, development of cultural skills, social values, local community well-being/quality of life, congestion, entertainment, crowdedness, noise, delinquent/anti-social behaviour, equality/inclusiveness tourists numbers, and religion as factors to explore Salalah's local community perceptions of the socio-cultural impacts of the STF. It would be insightful to explore other variables (e.g. media coverage, social media, local culture, tourist length of stay, hosts event/tourism sector level of knowledge, etc.) and their relationship to Salalah's local community perceptions of the STF socio-cultural impacts.
- 2) Since this research focused on the socio-cultural impacts of the STF, it would be insightful to identify how would Salalah's local community perceive the economic impacts of the STF. This would be insightful, as the STF considerably contributes to the local economy (in 2019, tourists spending totalled 78 million OMR - approx. US\$202 million). This will allow comparing the locals' perceptions of both the economic and socio-cultural impacts of the STF.
- 3) This research is deemed one of the first attempts to identify the potential role of religion (particularly Islam) on events tourism socio-cultural impacts perceptions. Islam in this research case showed a weak influence on Salalah's local community perceptions of the STF socio-cultural impacts. It would be valuable to examine the role of Islam on events/tourism socio-cultural impacts perceptions in other GCC communities to see if Islam has an influence on their perceptions of events socio-cultural impacts different from this research outcome. There is also the possibility for other religions beside Islam to be investigated, especially in countries/communities which are known to be religious. This will help to identify different religions' potential influence on followers with regard to events/tourism socio-cultural impacts perceptions.
- 4) Respondents' socio-demographic qualities in this research were relatively matched to official statistics beside the gender variable. Males had a more obvious participation in the questionnaire in comparison to females (males: 69% and females: 31%). In Oman, the gender ratio between males and females is almost identical - 50.4% and 49.6% respectively, 2018- (NCSI 2018a). Moreover, females had a greater presence in higher education institutions than males - 57% and 43% respectively, 2017-2018- (NCSI 2019d). It would be worth identifying the main reason for the relatively low proportion of participation of females in this research, as from the females respondents socio-demographic variables, the clear difference (from males) is related to occupation, where a high number of females (57.5%) were not working or seeking a job. Could occupation be a factor which hindered females' interest in participating in this research survey or are there other factors which need further investigation?

5) The GCC communities are well-connected through socio-cultural ties (e.g. marriage, tribalism, Arabic language, etc.). It would be worth exploring how other GCC communities perceive events socio-cultural impacts. This will help to better understand other GCC communities' perceptions of events socio-cultural impacts and to see if they are similar or different in comparison to Salalah local community perceptions of the STF socio-cultural impacts.

6) By 2040, Oman aims to attract 11 million tourists as part of the country's 2040 economy diversification strategy. The strategy specifies the target tourists according to several criteria, including having low environmental and cultural impacts. Despite being a lucrative market and sharing close socio-cultural ties with the Omani community in general, the GCC tourists were blamed by the locals' community of Salalah for the increase in anti-social/delinquent behaviour during the festival period (including environmental impacts, such as littering and skidding cars on greenery areas). While the social impacts are not clearly specified in the undesired impacts of tourists in the 2040 strategy, it might be considered as part of the cultural impacts. This requires further research on how to mitigate the negative socio-cultural impacts stemming from GCC tourists visiting Salalah or maybe considering other markets (e.g. Chinese, Europeans, and Americans) which meet the 2040 target tourist criteria.

6.4. Recommendations

1) Setting a carrying capacity for popular tourists attractions allowing only a certain number of visitors at a time. This will help lessen overcrowding and ensure the sustainability of attractions.

2) Raising awareness (e.g. through social media platforms) on the appropriate attitudes for preserving nature when traveling (e.g. carrying a garbage bag in case of non-available garbage bins within the site). Moreover, ensuring that garbage bins are available at different attractions and enforcing stricter rules and fines on reckless littering.

3) Expanding the recently introduced public bus services to reach different attractions (including the MEC), especially because the local community complained of the difficulty of finding parking for their cars at tourist attractions and at the MEC. The majority of festival visitors prefer to use personal vehicles (or lease a car in certain situations) when travelling to Salalah. This is due to the geographically wide area of Salalah's various attractions, which the current the public transportation (bus) does not reach. The outreach to different natural attractions (including the MEC) will help to reduce the number of cars on roads, consequently less traffic jams, which the local community stated the people who live near tourist attractions and/or the MEC were increasingly affected by during the festival period.

Moreover, guided tours through travel agents/local tour guides should be promoted for festival visitors. Unlike European tourists who prefer guided tours when sightseeing Salalah, festival visitors do not. Guided tours will not only help to reduce traffic jams (e.g. a large bus/coach instead of several cars), as well as help to preserve nature and avoid any disturbance to the local culture and traditions (e.g. intruding camping areas).

4) The competent authorities of the STF should spread awareness (via social media, newspapers, websites, TV, etc.) among locals and tourists about illegal acts such as begging, flirting, environment sabotage, littering, and vandalism and guide them how to report such action to competent authorities. This educational approach should also be used to spread the awareness of respecting the local community privacy (e.g. camping areas).

5) The competent authorities responsible of the STF should consider involving the local community in its planning and management operations as they will ensure the success and the sustainability of the festival in the long run and mitigate the negative impacts.

6) The competent authorities of the STF should consider including the socio-cultural impacts along with the economic impacts when assessing the STF overall impacts to sustain the positive impacts and mitigate the negative impacts.

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Appendices

Appendix 1: Semi-structured interviews transcription

Interviewee 1	
<i>Delamere, Wankel & Hinch (2001) Festival Social Impact Attitude Scale (FSIAS)</i>	
Q1	The festival provides my community with an opportunity to discover and develop cultural skills and talents.
A1	Yes, this is relevant to the festival, as many people participate in poetry, paintings, and book events.
Q2	I feel a personal sense of pride and recognition through participating in the festival.
A2	Not to a great extent.
Q3	The festival enhances the image of the community.
A3	Of course.
Q4	Local residents who participate in the festival have the opportunity to learn new things.
A4	I do not agree.
Q5	The festival contributes to a sense of community well-being.
A5	To a certain extent.
Q6	The festival leaves an ongoing positive cultural impact in my community.
A6	The festival does not have an on-going positive cultural impact on my community. Once the festival is over, the impacts no longer exist.
Q7	The festival contributes to my personal well-being.
A7	No.
Q8	I enjoy meeting festival performers/workers.
A8	Yes.
Q9	The festival acts as a showcase for new ideas.
A9	It occurs every 5 years, not annually.
Q10	Community groups work together to achieve common goals through the festival.
A10	Yes, to a great extent.
Q11	Assisting in organizing the festival helps to build leaders within my community.
A11	No.
Q12	The festival helps me to show others why my community is unique and special.
A12	Yes.
Q13	My community gains positive recognition as a result of the festival.
A13	Yes.
Q14	The festival provides opportunities for community residents to experience new activities.
A14	Not always.
Q15	Community identity is enhanced through the festival.
A15	Of course.
Q16	The festival contributes to a sense of togetherness within my community.
A16	No.
Q17	I am exposed to a variety of cultural experiences through the community festival.
A17	No.
Q18	Having the festival helps to improve the quality of life within my community.
A18	Very little.
Q19	The festival is a celebration of my community.
A19	No.

Q20	Friendships are strengthened through participation in the festival.
A20	Yes.
Q21	The festival allows for the sharing of ideas among community groups.
A21	Yes.
Q22	Pedestrian traffic increases to unacceptable levels during the festival.
A22	Yes.
Q23	Noise levels are increased to an unacceptable point during the festival.
A23	Yes.
Q24	Car/bus/truck/RV traffic increases to unacceptable levels during the festival.
A24	Yes.
Q25	Vandalism in my community increases during the festival.
A25	Yes, in greenery areas.
Q26	Delinquent activity in my community increases during the festival.
A26	Yes, because of tourists' reckless attitudes, lack of awareness, and taking things for granted.
Q27	My community is overcrowded during the festival.
A27	So much [overcrowding] to an unreasonable level. Short journeys take longer time during the festival period; for example, a five-minute journey takes 30 minutes.
Q28	The festival overtakes available community financial resources.
A28	Yes, very much and this is not justified due to the long period of the festival.
Q29	The festival is an intrusion into the lives of community residents.
A29	No.
Q30	The influx of festival visitors reduces the amount of privacy we have in our community.
A30	Yes.
Q31	Ecological damage is increased to unacceptable levels during the festival.
A31	Yes.
Q32	Litter is increased to unacceptable levels during the festival.
A32	Yes.
Q33	Crime in my community increases during the festival.
A33	No, this does not exist.
Q34	The festival is a source of negative competition between my community and neighbouring communities.
A34	No.
Q35	The festival leads to a disruption in the normal routines of community residents.
A35	Yes.
Q36	The festival overtakes available community human resources.
A36	Very little.
Q37	The festival is all work and no play for the community.
A37	Very few people from the local community enjoy the festival.
Q38	Community recreational facilities are overused during the festival.
A38	Of course, I would not say overused, but highly used.
Q39	Power is not equally distributed among groups in my community, as a result of the festival.
A39	Power is centralised.
Q40	Some people and/or groups in the community receiving more of the benefits of the festival than do others.
A40	Of course.
Q41	The festival leads to increased disagreement between and among community groups.
A41	Maybe.
Q42	The festival weakens the identity of my community.

A42	This question was not asked, as it has a similar meaning to question 15.
Q43	Some people and/or groups in the community experience more of the problems associated with the festival than do others.
A43	Yes, many.
Q44	When the festival does not live up to its expectations, we feel a sense of failure in my community.
A44	Of course, this is what I have been feeling lately towards the festival.
Q45	The festival highlights negative cultural stereotypes within my community.
A45	No, it focuses on showcasing the community's positive role models.
Q46	The same group of people runs the festival, year after year.
A46	Of course, this could be seen as something negative for the people who are not part of the festival's management, but it is a positive aspect from the festival's management perspective.
Q47	In general, there is a decreased sense of community involvement in the festival.
A47	The festival is confined to certain people who constitute 60-65% of the festival's management. We support the festival from the perspective that it provides an entertainment outlet for the local community, but we are against the festival due to current management.
Additional comments	
1	The festival lasts for 45 days, and events and activities which takes place are repetitive.
2	I would prefer if the festival focused each year on a particular theme such as culture, science, or entertainment.
3	Cultural conferences are seen as one of the festivals benefits.
4	The festival provides opportunities for local singers and poets to showcase their talents.
5	Some tourists sabotage the natural environment by driving recklessly on greenery areas.
6	I believe that 40% of tourists do not respect the local community's traditions and customs.

Interviewee 2	
<i>Delamere, Wankel and Hinch (2001) Festival Social Impact Attitude Scale (FSIAS)</i>	
Q1	The festival provides my community with an opportunity to discover and develop cultural skills and talents.
A1	Yes, but it is not very effective and very weak.
Q2	I feel a personal sense of pride and recognition through participating in the festival.
A2	No.
Q3	The festival enhances the image of the community.
A3	No.
Q4	Local residents who participate in the festival have the opportunity to learn new things.
A4	Every person has to learn something; there are many things to learn from at the festival.
Q5	The festival contributes to a sense of community well-being.
A5	Yes, especially for children.
Q6	The festival leaves an ongoing positive cultural impact in my community.
A6	No.
Q7	The festival contributes to my personal well-being.
A7	Yes, in certain aspects, such as attending local theatre plays.
Q8	I enjoy meeting festival performers/workers.
A8	Yes, especially when the performers/workers are my friends.
Q9	The festival acts as a showcase for new ideas.
A9	I did not see anything new.
Q10	Community groups work together to achieve common goals through the festival.
A10	No.
Q11	Assisting in organizing the festival helps to build leaders within my community.
A11	Yes.
Q12	The festival helps me to show others why my community is unique and special.
A12	No.
Q13	My community gains positive recognition as a result of the festival.
A13	I do not think so.
Q14	The festival provides opportunities for community residents to experience new activities.
A14	Maybe.
Q15	Community identity is enhanced through the festival.
A15	I do not think that the festival showcases my identity. It is modest and focuses mainly on traditional food and folklore dances.
Q16	The festival contributes to a sense of togetherness within my community.
A16	I do not think so, the community's sense of togetherness was strong before the festival was founded.
Q17	I am exposed to a variety of cultural experiences through the community festival.
A17	To learn about other international communities participating in the festival.
Q18	Having the festival helps to improve the quality of life within my community.
A18	The festival has to have a positive impact on the community, either by providing business or entertainment opportunities.
Q19	The festival is a celebration of my community.
A19	Yes.
Q20	Friendships are strengthened through participation in the festival.
A20	Yes.
Q21	The festival allows for the sharing of ideas among community groups.
A21	Yes.
Q22	Pedestrian traffic increases to unacceptable levels during the festival.
A22	Sometimes, especially during weekends or when big events take place.

Q23	Noise levels are increased to an unacceptable point during the festival.
A23	Yes.
Q24	Car/bus/truck/RV traffic increases to unacceptable levels during the festival.
A24	Yes.
Q25	Vandalism in my community increases during the festival.
A25	Yes, and people need to be educated about protecting public facilities.
Q26	Delinquent activity in my community increases during the festival.
A26	Yes, such as cars burnouts in the streets, environmental damage, inappropriate dancing, and people leaning out of car windows.
Q27	My community is overcrowded during the festival.
A27	Yes.
Q28	The festival overtaxes available community financial resources.
A28	Some expenditures are of no value.
Q29	The festival is an intrusion into the lives of community residents.
A29	I do not think so.
Q30	The influx of festival visitors reduces the amount of privacy we have in our community.
A30	Yes, because our community is conservative.
Q31	Ecological damage is increased to unacceptable levels during the festival.
A31	Yes, to a high extent.
Q32	Litter is increased to unacceptable levels during the festival.
A32	Yes [it increases], but not to unacceptable levels.
Q33	Crime in my community increases during the festival.
A33	Yes, like scams and begging.
Q34	The festival is a source of negative competition between my community and neighbouring communities.
A34	I do not think so.
Q35	The festival leads to a disruption in the normal routines of community residents.
A35	Yes sometimes, such as traffic jams.
Q36	The festival overtaxes available community human resources.
A36	On the contrary, the festival provides more job opportunities.
Q37	The festival is all work and no play for the community.
A37	No.
Q38	Community recreational facilities are overused during the festival.
A38	Yes, they are very crowded.
Q39	Power is not equally distributed among groups in my community, as a result of the festival.
A39	It is controlled by a handful of people. It is better to distribute responsibilities based on each person's specialization.
Q40	Some people and/or groups in the community receiving more of the benefits of the festival than do others.
A40	Yes, this is normal.
Q41	The festival leads to increased disagreement between and among community groups.
A41	Sometimes, this could happen between traders or theatre clubs.
Q42	The festival weakens the identity of my community
A42	This question was not asked, as it has a similar meaning to question 15.
Q43	Some people and/or groups in the community experience more of the problems associated with the festival than do others.
A43	Yes, such as traffic jams.

Q44	When the festival does not live up to its expectations, we feel a sense of failure in my community.
A44	Yes, we feel as if our money has been wasted.
Q45	The festival highlights negative cultural stereotypes within my community.
A45	Some folklore dances which perform sorcery acts and the mix of males and females in theatre shows.
Q46	The same group of people runs the festival, year after year.
A46	I do not know.
Q47	In general, there is a decreased sense of community involvement in the festival.
A47	The community's involvement in the festival is insufficient. I feel that most of the community's involvement in the festival is restricted to selling traditional food. There is no presence of local handicrafts. This year's festival witnessed an increase in local families providing traditional food.
Additional comments	
1	During the festival period, community togetherness between friends, relatives and new people is reinforced.
2	The festival provides entertainment opportunities.
3	Reckless driving increases during the festival period.
4	Littering increases during the festival period.

Interviewee 3	
<i>Delamere, Wankel and Hinch (2001) Festival Social Impact Attitude Scale (FSIAS)</i>	
Q1	The festival provides my community with an opportunity to discover and develop cultural skills and talents.
A1	I do not think it has contributed to a high extent; I would say by 30%. If the festival had provided such opportunities to discover and develop cultural skills and talents it would have continued after the festival. The festival's development of cultural skills and talents takes the form of locals participating in theatre plays, folklore dancing, and concerts. Apart from that, the promotion of such local talents is not given that much attention, especially on social media, taking into account that many people might not be watching TV or visiting the festival.
Q2	I feel a personal sense of pride and recognition through participating in the festival.
A2	Of course.
Q3	The festival enhances the image of the community.
A3	Of course.
Q4	Local residents who participate in the festival have the opportunity to learn new things.
A4	Of course, when a person participates in the festival this will help to improve their talent and skills through real practice.
Q5	The festival contributes to a sense of community well-being.
A5	Of course, especially for families that may not prefer to visit the commercial exhibition/marquee, the Municipality Entertainment Centre provides them with an opportunity to spend time [together] in the evening.
Q6	The festival leaves an ongoing positive cultural impact in my community.
A6	I do not believe it has an on-going impact beyond the festival's duration. The only impact which may extend beyond the festival's duration is when you learn about the culture of another country because they are participating in events at the Municipality Entertainment Centre.
Q7	The festival contributes to my personal well-being.
A7	Absolutely not.
Q8	I enjoy meeting festival performers/workers.
A8	Of course.
Q9	The festival acts as a showcase for new ideas.
A9	Sometimes, I cannot say it is always presenting new ideas.
Q10	Community groups work together to achieve common goals through the festival.
A10	Of course, and this is well witnessed every year.
Q11	Assisting in organizing the festival helps to build leaders within my community.
A11	Of course, when a person participates year after year in the Municipality Entertainment Centre this will help to develop their leadership skills. Even if a person is not totally in charge of a certain task, they will have the ability to observe the operation and management of the festival which itself is a learning process.
Q12	The festival helps me to show others why my community is unique and special.
A12	Exactly.
Q13	My community gains positive recognition as a result of the festival.
A13	No, the positive recognition the city gains is attributed to the natural sceneries/attractions, not the festival.
Q14	The festival provides opportunities for community residents to experience new activities.
A14	Maybe.
Q15	Community identity is enhanced through the festival.
A15	Exactly, the festival contributes so much in terms of showcasing the local traditions, customs and heritage.
Q16	The festival contributes to a sense of togetherness within my community.
A16	It is one of the contributions, but not the main contributions.

Q17	I am exposed to a variety of cultural experiences through the community festival.
A17	Of course, by visiting arts exhibitions, watching local folklore performances and attending local theatre plays.
Q18	Having the festival helps to improve the quality of life within my community.
A18	Yes, it does. It is a source of income for the community especially local families and business owners, since business turnover increases during the festival period as a result of the increasing number of tourists.
Q19	The festival is a celebration of my community.
A19	Yes, both the festival visitors from outside the local community and the locals enjoy the festival.
Q20	Friendships are strengthened through participation in the festival.
A20	Of course, anyone who participates in the festival (Municipality Entertainment Centre) will meet new people which will enhance friendship.
Q21	The festival allows for the sharing of ideas among community groups.
A21	Of course, since many of those who participate at the Municipality Entertainment Centre come from different geographical and cultural backgrounds.
Q22	Pedestrian traffic increases to unacceptable levels during the festival.
A22	I do not think it gets to unacceptable levels.
Q23	Noise levels are increased to an unacceptable point during the festival.
A23	No, I think it's normal and very acceptable as it is a peak season, so noise is something to expect.
Q24	Car/bus/truck/RV traffic increases to unacceptable levels during the festival.
A24	I think it is very inconvenient as road networks need further development. A journey to the Municipality Entertainment Centre usually takes 10-15 minutes and during the festival, it takes 1-2 hours, which is very irritating.
Q25	Vandalism in my community increases during the festival.
A25	Of course, to a high extent, especially in the areas where families and youngsters gather, where they leave the place very dirty. Although the local municipality is doing its utmost to clean the areas, it is very difficult to control due to the high number of tourists.
Q26	Delinquent activity in my community increases during the festival.
A26	Yes, such as damaging the greenery areas, inappropriate behaviour, and littering.
Q27	My community is overcrowded during the festival.
A27	Yes, so much, especially in the natural tourist sites.
Q28	The festival overtaxes available community financial resources.
A28	Yes, I agree. I believe that, instead of having an opening and closing ceremony for the festival, we could have only one ceremony and focus on other areas which require further development, and which have never been seen at the Municipality Entertainment Centre.
Q29	The festival is an intrusion into the lives of community residents.
A29	I do not think so.
Q30	The influx of festival visitors reduces the amount of privacy we have in our community.
A30	Of course.
Q31	Ecological damage is increased to unacceptable levels during the festival.
A31	Of course, especially littering and damage of greenery areas by young people.
Q32	Litter is increased to unacceptable levels during the festival.
A32	Of course, and it is unacceptable.
Q33	Crime in my community increases during the festival.
A33	I did not notice any increase.
Q34	The festival is a source of negative competition between my community and neighbouring communities.

A34	The local community are welcoming to the tourists and I do not believe that there is negative competition between my community and neighbouring communities.
Q35	The festival leads to a disruption in the normal routines of community residents.
A35	Of course, the normal routine has been disrupted as a result of the festival, which will have an effect on our time and work.
Q36	The festival overtaxes available community human resources.
A36	On the contrary, the festival has contributed to the development of the community's human resources.
Q37	The festival is all work and no play for the community.
A37	They work and enjoy the festival.
Q38	Community recreational facilities are overused during the festival.
A38	Besides the greenery areas in the mountains, I do not think there are any recreational facilities which are overused.
Q39	Power is not equally distributed among groups in my community, as a result of the festival.
A39	I think each task should be allocated to those who have a certain degree of experience in their field.
Q40	Some people and/or groups in the community receiving more of the benefits of the festival than do others.
A40	Yes, those who have good relationships and networks have greater opportunities to receive more benefits of the festival than others. This is undesired, but you cannot control it, as it depends on a person's relationships.
Q41	The festival leads to increased disagreement between and among community groups.
A41	I do not think so. If any disagreements occur, it will be normal and it will depend on certain situations and circumstances.
Q42	The festival weakens the identity of my community.
A42	This question was not asked, as it has a similar meaning to question 15.
Q43	Some people and/or groups in the community experience more of the problems associated with the festival than do others.
A43	There are some people who may suffer more problems from the festival, as there are some people who benefit more from the festival.
Q44	When the festival does not live up to its expectations, we feel a sense of failure in my community.
A44	Of course. Undoubtedly, I feel a sense of failure.
Q45	The festival highlights negative cultural stereotypes within my community.
A45	I believe that the festival focuses on showcasing the positive cultural stereotypes of my community and the festival gives great attention in this regard.
Q46	The same group of people runs the festival, year after year.
A46	I believe they are the same people. The age of some of people running the festival might be an issue in this regard, as some of them are old and their contribution and mentality towards the festival is coping with providing what is new and desired, while there may be other people who have more expertise and energy to run the festival.
Q47	In general, there is a decreased sense of community involvement in the festival.
A47	The festival focuses more on the local community's heritage and there are more important things to focus on. We have talents in different areas, and it would be better if the festival focused on showcasing those talents.
Additional comments	
1	Sense of joy seeing that tourism is flourishing and there is an increasing number of tourists.
2	Sense of recognition that the city has become a popular destination.

3	There is a lack of entertainment facilities, and this becomes obvious when locals travel abroad and see other entertainment facilities in other destinations (e.g. cable car, zoos, carnivals, etc.) and question why they are not available in their city.
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Interviewee 4	
<i>Delamere, Wankel and Hinch (2001) Festival Social Impact Attitude Scale (FSIAS)</i>	
Q1	The festival provides my community with an opportunity to discover and develop cultural skills and talents.
A1	Yes, there are many private companies which sponsor the festival with an aim to preserve the local culture. In addition, there are many cultural competitions that take place during the festival.
Q2	I feel a personal sense of pride and recognition through participating in the festival.
A2	I do not agree with this statement.
Q3	The festival enhances the image of the community.
A3	No.
Q4	Local residents who participate in the festival have the opportunity to learn new things.
A4	No.
Q5	The festival contributes to a sense of community well-being.
A5	Maybe 60%.
Q6	The festival leaves an ongoing positive cultural impact in my community.
A6	Yes, the cultural impacts of the festival on the local community extend beyond the festival period.
Q7	The festival contributes to my personal well-being.
A7	No.
Q8	I enjoy meeting festival performers/workers.
A8	I only enjoy meeting local theatre performers, but not the festival's management team or commercial exhibition/marquee workers.
Q9	The festival acts as a showcase for new ideas.
A9	Yes.
Q10	Community groups work together to achieve common goals through the festival.
A10	I do not think so. It's all about personal interests.
Q11	Assisting in organizing the festival helps to build leaders within my community.
A11	I do not agree.
Q12	The festival helps me to show others why my community is unique and special.
A12	Yes, exactly.
Q13	My community gains positive recognition as a result of the festival.
A13	This has no relation to the festival.
Q14	The festival provides opportunities for community residents to experience new activities.
A14	Yes.
Q15	Community identity is enhanced through the festival.
A15	No, I do not agree.
Q16	The festival contributes to a sense of togetherness within my community.
A16	Not 100%, maybe 50%.
Q17	I am exposed to a variety of cultural experiences through the community festival.
A17	In certain areas, when visiting participating public and private institutions at the Municipality Entertainment Centre (e.g. media press and telecommunication institutions) where they provide information on their nature of work and services.
Q18	Having the festival helps to improve the quality of life within my community.
A18	Agree to 50%.

Q19	The festival is a celebration of my community.
A19	No, I do not think so
Q20	Friendships are strengthened through participation in the festival.
A20	Yes.
Q21	The festival allows for the sharing of ideas among community groups.
A21	Yes exactly.
Q22	Pedestrian traffic increases to unacceptable levels during the festival.
A22	I think it is acceptable.
Q23	Noise levels are increased to an unacceptable point during the festival.
A23	No, it is acceptable.
Q24	Car/bus/truck/RV traffic increases to unacceptable levels during the festival.
A24	Yes, agree with this statement.
Q25	Vandalism in my community increases during the festival.
A25	Yes, exactly, such as litter everywhere and cars skidding on greenery areas.
Q26	Delinquent activity in my community increases during the festival.
A26	Yes, exactly, such as car's burnouts/skidding on roads.
Q27	My community is overcrowded during the festival.
A27	Yes, exactly.
Q28	The festival overtaxes available community financial resources.
A28	Yes, it overtaxes [the financial resources] and there is no financial return.
Q29	The festival is an intrusion into the lives of community residents.
A29	No.
Q30	The influx of festival visitors reduces the amount of privacy we have in our community.
A30	Yes.
Q31	Ecological damage is increased to unacceptable levels during the festival.
A31	Not to a great extent.
Q32	Litter is increased to unacceptable levels during the festival.
A32	Yes, I agree 100%.
Q33	Crime in my community increases during the festival.
A33	I would say by 40% such as prostitution and drug trafficking.
Q34	The festival is a source of negative competition between my community and neighbouring communities.
A34	Very slightly, which is not worth mentioning
Q35	The festival leads to a disruption in the normal routines of community residents.
A35	Yes.
Q36	The festival overtaxes available community human resources.
A36	I believe the festival has helped to develop the community's human resources.
Q37	The festival is all work and no play for the community.
A37	The local community runs and enjoys the festival at the same time.
Q38	Community recreational facilities are overused during the festival.
A38	Yes, exactly.
Q39	Power is not equally distributed among groups in my community, as a result of the festival.
A39	Yes, very true.
Q40	Some people and/or groups in the community receiving more of the benefits of the festival than do others.
A40	Yes, and it is normal in our community.
Q41	The festival leads to increased disagreement between and among community groups.
A41	Very few.

Q42	The festival weakens the identity of my community.
A42	This question was not asked, as it has a similar meaning to question 15.
Q43	Some people and/or groups in the community experience more of the problems associated with the festival than do others.
A43	Yes, that is normal.
Q44	When the festival does not live up to its expectations, we feel a sense of failure in my community.
A44	Not for me.
Q45	The festival highlights negative cultural stereotypes within my community.
A45	I believe that the festival showcases the positive stereotypes of my community.
Q46	The same group of people runs the festival, year after year.
A46	Yes, and they are rarely replaced, which is a negative point.
Q47	In general, there is a decreased sense of community involvement in the festival.
A47	I would say that the community involvement in the festival is approximately 30%.
Additional comments	
1	Local community are able to retain great financial gains as a result of renting their properties.
2	New recreational facilities (i.e. parks) have been developed as a result of the tourism season.
3	The festival provided more job opportunities for the locals.
4	Safety authorities, such as police and civil defence have developed great skills in emergency response as a result of the festival.
5	Events at the Municipality Entertainment Centre have increased.
6	The commercial exhibition/marquee at the Municipality Entertainment Centre exhibits new goods and products from new countries.
7	Car burnouts and skidding on greenery areas increase during the festival period.
8	Safety authorities (e.g. police) have become stricter with environmental damage such as cars skidding on greenery areas.

Interviewee 5	
<i>Small 2007</i>	
Q1	The festival provided local residents with the opportunity to meet new people from outside the community.
A1	No.
Q2	During the festival there were increased entertainment opportunities for the local community.
A2	Yes, for families and children.
Q3	The festival provided opportunities for social interaction with other members of the community.
A3	To a limited extent.
Q4	The festival provided opportunities for shared family experiences.
A4	The festival provided a great venue for kids, which has an impact on families. The festival might be the only place where parents can take their children outdoors.
Q5	The festival provided local residents with increased opportunities for cultural experiences.
A5	The cultural experiences at the festival are not up to my expectations.
Q6	The festival provided local residents with opportunities to host family and friends from out of town.
A6	Yes, the festival is one of the main reasons to host families.
Q7	During the festival there were more visitors to the community.
A7	Of course.
Q8	Locals took second place to visitors in their own community during the festival.

A8	No, both the locals and the host received equal attention for competent authorities.
Q9	Local residents enjoyed having visitors in the region during the festival.
A9	Yes.
Q10	The festival leads to a disruption in the normal routines of local residents.
A10	No, it's normal, the same routine.
Q11	Local residents avoided the attractions at the festival.
A11	Yes.
Q12	Residents were frustrated with an increased number of visitors during the festival.
A12	There is no frustration in this regard.
Q13	A diverse range of people from the local community attended the festival.
A13	Yes, but not many of the elderly.
Q14	There was a larger range of goods and services available for sale in the community during the festival.
A14	Yes, there are more diverse services and goods for sale in the community during the festival, especially at the commercial exhibition/marquee in the Municipality Entertainment Centre.
Q15	During the festival, the prices of goods and services in the community increased.
A15	To some extent, because it's a high peak tourism season.
Q16	During the festival there were increased job opportunities for locals.
A16	Yes, especially for young people.
Q17	During the festival there was increased trade for local businesses.
A17	Yes, to a reasonable extent.
Q18	The festival provided opportunities for members of the community to develop new skills.
A18	No, I do not agree with this statement. I believe that the festival focuses more on entertainment events and activities more than developing new skills for members of the local community.
Q19	Community groups worked together to achieve the goals of the festival.
A19	No, the festival management is confined to two public authorities.
Q20	The festival provided opportunities for local residents to display their musical talents.
A20	Maybe, such as theatre plays and Islamic chants competitions.
Q21	The festival provided fundraising opportunities for local community groups.
A21	I did not recognise any private or public charitable organizations at the festival.
Q22	During the festival, the footpaths and streets were crowded.
A22	Yes, there is a noticeable congestion on main roads.
Q23	There was difficulty finding car parking during the festival.
A23	Yes, there was difficulty finding a car park.
Q24	During the festival there was increased traffic in the community.
A24	Yes.
Q25	During the festival there was increased litter in the areas surrounding festival venues.
A25	No, I did not notice this.
Q26	There was crowding in local shops and facilities during the festival.
A26	Yes.
Q27	During the festival, noise levels in the area surrounding the festival venues were increased.
A27	This was not noticeable.
Q28	Road closures and redirections during the festival inconvenienced locals.
A28	Traffic congestion is concentrated near roundabouts, but there have been no road closures.
Q29	There is a sense of community ownership of the festival.
A29	No, I do not think so. In the last few years, young people have not been feeling that they are part of the festival.
Q30	Because of the festival, the pride of local residents in their town has increased.

A30	Not at all. I believe that the city's natural attraction is what makes us more proud, not the festival.
Q31	Community identity is enhanced through the festival.
A31	Yes, the festival has provided an opportunity to enhance the community's identity.
Q32	The festival helps to show others why the community is unique and special.
A32	Yes.
Q33	The festival gives the community an image which encourages tourism to the region.
A33	Yes, when visitors come to Salalah, the festival provides them with an opportunity to spend time here.
Q34	The festival contributed to a sense of togetherness within the community.
A34	Yes, because it provides a venue where people can meet.
Q35	The festival had a positive cultural impact on the community.
A35	Culturally, not to a high extent. Maybe folklore music and dances are part of the festival's positive cultural impacts. The festival's positive cultural impacts are much bigger than folklore dances, which can comprise scientific and educational aspects that have not been given ample attention. Folklore dances, traditional foods and local plays are available at the festival.
Q36	Crime in the community increased during the festival.
A36	I do not think so.
Q37	Vandalism in the community increased during the festival.
A37	Vandalism comes from the visitors.
Q38	There is increased rowdy and delinquent behaviour during the festival.
A38	Yes.
Q39	Underage drinking occurred during the festival.
A39	Not at all.
Q40	The use of prohibited substances increased during the festival.
A40	No.
Q41	The presence of police during the festival was adequate.
A41	Yes, had powerful presence.
Additional comments	
1	The festival provides a venue to enhance the local community identity by showcasing folklore dances and traditional food.
2	The festival provides a place where children can spend time.
3	There are rarely any educational activities and events at the festival.
4	The festival has hosted some great initiatives, such as the Autism event.
5	Some local theatre plays gave a negative image of the local community.

Interviewee 6	
<i>Small 2007</i>	
Q1	The festival provided local residents with the opportunity to meet new people from outside the community.
A1	Of course.
Q2	During the festival there were increased entertainment opportunities for the local community
A2	Yes.
Q3	The festival provided opportunities for social interaction with other members of the community.
A3	Yes.
Q4	The festival provided opportunities for shared family experiences.
A4	Yes, in terms of the shops available at the Municipality Entertainment Centre.
Q5	The festival provided local residents with increased opportunities for cultural experiences.
A5	I did not notice that.

Q6	The festival provided local residents with opportunities to host family and friends from out of town.
A6	Yes.
Q7	During the festival there were more visitors to the community.
A7	Yes.
Q8	Locals took second place to visitors in their own community during the festival.
A8	Both locals and visitors received equal attention from competent authorities.
Q9	Local residents enjoyed having visitors in the region during the festival.
A9	Yes.
Q10	The festival leads to a disruption in the normal routines of local residents.
A10	Yes.
Q11	Local residents avoided the attractions at the festival.
A11	Yes.
Q12	Residents were frustrated with an increased number of visitors during the festival.
A12	I agree with this statement 100%, as they cause [the visitors] congestion, noise and litter.
Q13	A diverse range of people from the local community attended the festival.
A13	It's mostly young people attend the festival.
Q14	There was a larger range of goods and services available for sale in the community during the festival.
A14	Yes.
Q15	During the festival, the prices of goods and services in the community increased.
A15	No.
Q16	During the festival there were increased job opportunities for locals.
A16	Yes.
Q17	During the festival there was increased trade for local businesses.
A17	Yes, I agree with this statement 100%.
Q18	The festival provided opportunities for members of the community to develop new skills.
A18	Yes.
Q19	Community groups worked together to achieve the goals of the festival.
A19	No.
Q20	The festival provided opportunities for local residents to display their musical talents.
A20	Yes.
Q21	The festival provided fundraising opportunities for local community groups.
A21	Yes, such as Al Bhaja charity.
Q22	During the festival, the footpaths and streets were crowded.
A22	I agree 100% with this statement.
Q23	There was difficulty finding car parking during the festival.
A23	Yes, very true.
Q24	During the festival there was increased traffic in the community.
A24	Yes, traffic jams.
Q25	During the festival there was increased litter in the areas surrounding festival venues
A25	I agree with this statement 100%.
Q26	There was crowding in local shops and facilities during the festival.
A26	Not that much.
Q27	During the festival, noise levels in the area surrounding the festival venues were increased
A27	No, noise levels were normal.
Q28	Road closures and redirections during the festival inconvenienced locals.
A28	Yes.

Q29	There is a sense of community ownership of the festival.
A29	The festival is not something of which I feel proud.
Q30	Because of the festival, the pride of local residents in their town has increased.
A30	No.
Q31	Community identity is enhanced through the festival.
A31	Yes.
Q32	The festival helps to show others why the community is unique and special.
A32	Yes.
Q33	The festival gives the community an image which encourages tourism to the region
A33	Yes.
Q34	The festival contributed to a sense of togetherness within the community.
A34	No.
Q35	The festival had a positive cultural impact on the community.
A35	Yes.
Q36	Crime in the community increased during the festival.
A36	Yes, but very minimal, such as when visitors to the Municipality Entertainment Centre show off- this may cause some issues.
Q37	Vandalism in the community increased during the festival.
A37	Yes, at public toilets and parks.
Q38	There is increased rowdy and delinquent behaviour during the festival.
A38	Yes.
Q39	Underage drinking occurred during the festival.
A39	No.
Q40	The use of prohibited substances increased during the festival.
A40	No.
Q41	The presence of police during the festival was adequate.
A41	The police presence was inadequate.
Additional comments	
1	The festival showcases the local community's culture (e.g. folklore dances).
2	Flirting increases during the festival period.
3	During the festival period, locals rent their properties to visitors.
4	Traffic congestion increases during the festival period.
5	Some visitors do not respect the local traditions and customs.
6	Some visitors do not respect traffic laws.

Interviewee 7	
Small 2007	
Q1	The festival provided local residents with the opportunity to meet new people from outside the community.
A1	To a certain extent.
Q2	During the festival there were increased entertainment opportunities for the local community.
A2	They visit the Municipality Entertainment Centre especially at night when they have nothing to do.
Q3	The festival provided opportunities for social interaction with other members of the community.
A3	This applies to a limited number of the local community, because not all the community visits the festival, while every year the number of people from the local community visiting the festival decreases as there is nothing new.
Q4	The festival provided opportunities for shared family experiences.
A4	Yes, as there is an exhibition of Omani families products.
Q5	The festival provided local residents with increased opportunities for cultural experiences.
A5	I did not see anything new, the same folklore dances as last years and I did not recognise any new cultural events or activities.
Q6	The festival provided local residents with opportunities to host family and friends from out of town.
A6	This might be the only place where tourists can meet at night.
Q7	During the festival there were more visitors to the community.
A7	This is the only place where tourists spend time during the Khareef season in the evening. I feel that the festival is repetitive and there is nothing new, so I do not think people are keen to revisit the festival. I do not know if the festival has started yet or not and do not bother asking about it, because there is nothing new.
Q8	Locals took second place to visitors in their own community during the festival.
A8	Both received equal attention from competent authorities.
Q9	Local residents enjoyed having visitors in the region during the festival.
A9	Some people feel that the city has become popular especially those who have tourism related businesses. Those who do not benefit from tourism associate the festival with costs such as traffic jams, accidents, environmental damage (most particularly the rural community).
Q10	The festival leads to a disruption in the normal routines of local residents.
A10	Traffic jams are the only aspect which causes disruption to the normal routine of local residents.
Q11	Local residents avoided the attractions at the festival.
A11	There are two parties in this regard; one party which does not like the traffic jams and the other party that likes to visit the attractions. Overall, I do not think they avoid visiting the attractions especially during weekends whether there is traffic jams or not.
Q12	Residents were frustrated with an increased number of visitors during the festival.
A12	There are two parties in this regard; one party does not like the increasing number of visitors because of traffic jams, litter and environmental damage. The other party perceives the increasing number of visitors as normal and they enjoy the flow of visitors to their city.
Q13	A diverse range of people from the local community attended the festival.
A13	Females, of course, have a high presence at the festival. I did not notice many older people and males to some extent. Young people also attended the festival as there is nothing do at night, so for them it is the place where most of them can meet.
Q14	There was a larger range of goods and services available for sale in the community during the festival.
A14	This is noticeable at the commercial exhibition/marquee and restaurants at the Municipality Entertainment Centre.

Q15	During the festival, the prices of goods and services in the community increased.
A15	Services related to hotels and holidays rentals witnessed an increase. In relation to goods, I did not notice an increase.
Q16	During the festival there were increased job opportunities for locals.
A16	There were temporary jobs available at the Municipal Entertainment Centre, such as local Omani restaurants and small mobile restaurants (e.g. food trucks) owned by young Omanis.
Q17	During the festival there was increased trade for local businesses.
A17	Yes, especially Omani food restaurants.
Q18	The festival provided opportunities for members of the community to develop new skills.
A18	I did not see a change, just some new restaurants. I did not witness any new cultural or touristic events.
Q19	Community groups worked together to achieve the goals of the festival.
A19	No, I did not notice any cooperation in this matter, because they are not involved in anything and the events are repetitive. The festival's management did not consider young people's opinions and ideas with regard to the festival and there is no change in the festival.
Q20	The festival provided opportunities for local residents to display their musical talents.
A20	The festival brings Arab singers to perform musical concerts. If any local singer participates in concerts, they are not given the same publicity and attention as other Arab singers.
Q21	The festival provided fundraising opportunities for local community groups.
A21	I did not notice any fundraising opportunities for local community groups.
Q22	During the festival, the footpaths and streets were crowded.
A22	Although footpaths and streets were crowded, it's understandable, as it's a peak tourist season.
Q23	There was difficulty finding car parking during the festival.
A23	I did not notice any difficulty in finding a car park. Sometimes you might need more time to find a car park, but [it's] not too difficult.
Q24	During the festival there was increased traffic in the community.
A24	Yes.
Q25	During the festival there was increased litter in the areas surrounding festival venues
A25	Yes.
Q26	There was crowding in local shops and facilities during the festival.
A26	There is an increase, but not to a high level. This is also attributed to the [fact that] tourism peak season coincides with the marriage season.
Q27	During the festival, noise levels in the area surrounding the festival venues were increased
A27	Although there are more leisure facilities (e.g. parks and new entertainment games) in the area surrounding the Municipality Entertainment Centre, I did not notice an increase in noise levels.
Q28	Road closures and redirections during the festival inconvenienced locals.
A28	Yes, so much.
Q29	There is a sense of community ownership of the festival.
A29	Not at all, why should I be proud of it? It is very modest. I do not see anything special or new about it or something about which you could say some effort has been made. They bring things which are not worth it.
Q30	Because of the festival, the pride of local residents in their town has increased.
A30	Maybe, because the festival visitors started to learn about some of our local dances and heritage.
Q31	Community identity is enhanced through the festival.
A31	No, not at all.
Q32	The festival helps to show others why the community is unique and special.
A32	You can see some of the local community's characteristics are displayed, but it does not represent all of the community's characteristics.
Q33	The festival gives the community an image which encourages tourism to the region.

A33	Nobody comes to Salalah because of the festival; they come for the natural attractions and temperate weather. They visit the festival in the evening because they do not have any other places to visit at night.
Q34	The festival contributed to a sense of togetherness within the community.
A34	It has nothing to do with enhancing the community's sense of togetherness.
Q35	The festival had a positive cultural impact on the community.
A35	Maybe cultural impacts such as showcasing folklore dances, staging folklore dances competitions and other traditional aspects, but most of them are repetitive.
Q36	Crime in the community increased during the festival.
A36	I did not notice this, but if anything happens, it will be something normal not extraordinary.
Q37	Vandalism in the community increased during the festival.
A37	Maybe the public toilets or littering.
Q38	There is increased rowdy and delinquent behaviour during the festival.
A38	A very slight increase, maybe young people's apparel which might be considered unacceptable by the local community.
Q39	Underage drinking occurred during the festival.
A39	I neither noticed such a thing, nor heard about it.
Q40	The use of prohibited substances increased during the festival.
A40	I did not notice anything.
Q41	The presence of police during the festival was adequate.
A41	Yes, their presence was good.
Additional comments	
1	The festival provides a place where visitors can spend time, especially in the evening time.
2	If you visit the festival once, you will have no intention of revisiting it, as it will become boring.
3	The festival provides entertainment opportunities for kids.
4	The large amount of money the festival spends on singers should be used to host other new events.
5	The local community is not involved or consulted in the planning of the festival.

Interviewee 8	
<i>Small 2007</i>	
Q1	The festival provided local residents with the opportunity to meet new people from outside the community.
A1	Maybe, especially when it comes to the folklore competition between Omani cities. And maybe at the commercial marquee meeting workers from Levant countries.
Q2	During the festival there were increased entertainment opportunities for the local community
A2	Possibly the cultural village and entertainment games.
Q3	The festival provided opportunities for social interaction with other members of the community.
A3	I do not think so.
Q4	The festival provided opportunities for shared family experiences.
A4	Maybe the folklore competition between Omani cities, where families can participate or attend to support their city.
Q5	The festival provided local residents with increased opportunities for cultural experiences.
A5	Very few opportunities for cultural experiences.
Q6	The festival provided local residents with opportunities to host family and friends from out of town.
A6	I do not know.
Q7	During the festival there were more visitors to the community.
A7	Of course, both from inside and outside Oman.
Q8	Locals took second place to visitors in their own community during the festival.
A8	In many cases, the tourists receive most attention from component authorities than the locals.
Q9	Local residents enjoyed having visitors in the region during the festival.
A9	No, they do not; sometimes they are inconvenienced by their presence.
Q10	The festival leads to a disruption in the normal routines of local residents.
A10	Traffic jams and flirting.
Q11	Local residents avoided the attractions at the festival.
A11	Yes, and I am one of them.
Q12	Residents were frustrated with an increased number of visitors during the festival.
A12	Yes, it prevents us from reaching popular areas such as <i>Ittin</i> .
Q13	A diverse range of people from the local community attended the festival.
A13	I do not know.
Q14	There was a larger range of goods and services available for sale in the community during the festival.
A14	I do not know.
Q15	During the festival, the prices of goods and services in the community increased.
A15	The festival has nothing to do with this.
Q16	During the festival there were increased job opportunities for locals.
A16	Very few at the festival ground, such as gate keepers and counting the number of Municipal Entertainment Centre visitors.
Q17	During the festival there was increased trade for local businesses.
A17	I do not think so.
Q18	The festival provided opportunities for members of the community to develop new skills.
A18	Maybe in the theatre.
Q19	Community groups worked together to achieve the goals of the festival.
A19	No, because the local municipality is the only entity managing the festival.
Q20	The festival provided opportunities for local residents to display their musical talents.
A20	Maybe in the form of singing competitions.

Q21	The festival provided fundraising opportunities for local community groups.
A21	I do not think so.
Q22	During the festival, the footpaths and streets were crowded.
A22	Yes, especially at the Municipal Entertainment Centre because the footpaths are narrow.
Q23	There was difficulty finding car parking during the festival.
A23	Yes.
Q24	During the festival there was increased traffic in the community.
A24	Yes, not merely because of the festival, but because of the monsoon season. The festival is one of Salalah's attractions.
Q25	During the festival there was increased litter in the areas surrounding festival venues
A25	Yes.
Q26	There was crowding in local shops and facilities during the festival.
A26	Yes.
Q27	During the festival, noise levels in the area surrounding the festival venues were increased
A27	Yes, so much.
Q28	Road closures and redirections during the festival inconvenienced locals.
A28	Yes.
Q29	There is a sense of community ownership of the festival.
A29	No.
Q30	Because of the festival, the pride of local residents in their town has increased.
A30	No.
Q31	Community identity is enhanced through the festival.
A31	No it is not; it affects the local community identity negatively.
Q32	The festival helps to show others why the community is unique and special.
A32	This is one of the festival's goals, but it did not achieve this.
Q33	The festival gives the community an image which encourages tourism to the region
A33	No.
Q34	The festival contributed to a sense of togetherness within the community.
A34	No.
Q35	The festival had a positive cultural impact on the community.
A35	Very minimal; maybe the book exhibition – and the folklore dances are the same.
Q36	Crime in the community increased during the festival.
A36	No, it has no relation to the festival.
Q37	Vandalism in the community increased during the festival.
A37	No.
Q38	There is increased rowdy and delinquent behaviour during the festival.
A38	Mostly anti-social behaviour.
Q39	Underage drinking occurred during the festival.
A39	No.
Q40	The use of prohibited substances increased during the festival.
A40	No.
Q41	The presence of police during the festival was adequate.
A41	It was adequate to a certain extent.
Additional comments	
1	Increase of local businesses turnover (e.g. local Omani food stalls, and restaurants).
2	Most of the profits related to food supply during the festival go to non-Omani workers.
3	Locals rent their properties to tourists (holiday rentals).
4	The festival provides entertainment opportunities for families and children.

5	Local theatre plays provide entertainment to a certain extent, as well as developing theatre related skills and source of income for actors.
6	The festival provides a good opportunity to showcase Omani folklore dances and allows Omani families making local handicrafts to sell their products.
7	Some tourists cause littering, do not follow traffic rules, and damage local property.
8	Locals avoid tourist attractions because of traffic jams.
9	Sometimes, some fuel stations run out of fuel.
10	Sometimes, some shops run out of essential food items, such as bread.
11	The Municipality Entertainment Centre is not clean, not spacious, and the quality of restaurants food is bad.
12	The entertainment events are not new.
13	The festival's theatre is not well designed, especially when it rains.
14	The police presence should be stronger, and they should be firm on tourists who do not abide the rules.
15	Flirting in malls and the Municipality Entertainment Centre.
16	In relation to flirtation, locals avoided tourist attractions as some tourists roam around to flirt with girls.
17	Tourist attractions are not supported by adequate services such as roads, clean toilets, and good quality restaurants.

Interviewee 9	
<i>Fredline, Jago and Deery (2003) scale</i>	
Q1	Appearance of area around event.
A1	A touristic and attractive area as it surrounded by the mountains, and they have particularly selected this area to attract tourists from different backgrounds.
Q2	Maintenance of public facilities.
A2	The maintenance is good as it is done every hour; for example, the public toilets, where the cleaners will clean immediately, and the new electronic toilets are cleaned automatically.
Q3	Noise levels.
A3	It's normal, because the festival ground it massive and noise will be concentrated in certain areas.
Q4	Employment opportunities.
A4	There are many job opportunities for adults and young people.
Q5	Range of interesting things to do.
A5	There are many things to do at the festival, such as visiting the cultural heritage sites and entertainment games.
Q6	Number of people in the area.
A6	The local community welcomes the tourists, and they want more tourists, and there have been more hotels for tourists.
Q7	Rowdy and delinquent behaviour.
A7	Not to that extent. I have rarely heard of any rowdy and delinquent behaviour.
Q8	Property values in the area.
A8	The properties rent rates during the festival are reasonable; they are the same prices tourists will find back home. Maybe they rise during the Khareef season, but not too high.
Q9	Crime levels.
A9	There are no crimes during the festival period.
Q10	Entertainment opportunities.

A10	Yes, such as game rides for children, a new aqua park which is under construction and each year entertainment opportunities are increasing.
Q11	Prices of some goods and services.
A11	The prices remain the same.
Q12	Pride that residents have in the city.
A12	Yes, pride has enhanced as the festival is showcases the local community, achievements, values, culture, and heritage.
Q13	Overall cost of living.
A13	[The overall cost of living] has increased this year compared to last year, but not that much.
Q14	Litter in the vicinity.
A14	The same, nothing has changed.
Q15	Damage to the environment.
A15	The damage towards the environment has decreased as a result of increased awareness, especially through social media platforms.
Q16	Opportunities to meet new people.
A16	Yes
Q17	Opportunities for local business.
A17	Yes, especially local businesses which provide tourism related services and goods.
Q18	Parking availability in the vicinity.
A18	There is plenty [of parking].
Q19	Traffic congestion in the vicinity.
A19	There are no traffic jams due to newly built flyovers.
Q20	Excessive drinking and/or drug use.
A20	Not related to the festival and there is no excessive drinking or drug use.
Q21	Turnover for local businesses.
A21	There is increasing turn over for local businesses due to tourists from Oman and of other nationalities, especially for telecommunication companies, banks, and small businesses.
Q22	The rights and civil liberties of local residents.
A22	Of course, the local community enjoy their full rights and civil liberties during and after the festival. Whatever tourists can do in the city, they can do as well with no restrictions.
Q23	Interactions between locals and tourists.
A23	There is great interaction between the locals and tourists in terms of cooperation and assistance.
Q24	Social and moral values.
A24	I believe that the festival enhances the local community's social and moral values.
Q25	The media coverage of the event promotes tourism and business development in Salalah.
A25	Yes, it helped, by promoting the festival and its activities, which encourages people to visiting Salalah.
Q26	The public money spent on the event would be better spent on other things.
A26	I do not agree with this statement, because there are things worth spending on.
Q27	The event entertains local residents and gives them an opportunity to attend a major international event.
A27	Yes, the festival entertains the local residents through local theatre plays, folklore dances and the heritage village, and other entertainment events so that the locals can be entertained.
Q28	The event disrupts the lives of local residents and causes them stress.
A28	There is no disruption caused during the festival; maybe traffic jams could be the only issue here which may delay a person's arrival by 15-30 minutes maximum. Everything functions well in terms of hospitals, schools, public institutions and companies.
Q29	Because of the event, the skill base for event management in Salalah has increased.

A29	Yes, because the festival has been going on for a long time and they have gained experience in handling entertainment rides, theatres and the heritage village; and the management of the festival has become much better.
Q30	The event increases social inequity because it provides benefits to the rich, but none to the poor.
A30	The festival provides benefits for both the rich and poor.
Q31	The event gives us an opportunity to show other people how special our community is.
A31	Of course, through the heritage village events and the various theatre plays which reflect a positive authentic image of the local community.
Q32	The event brings too many people into our community.
A32	The festival mainly attracts GCC tourists and a few from outside the GCC region. As the festival takes place during the monsoon season, this helps to attract more tourists.
Q33	The event enhances Salalah's reputation as "The Events State".
A33	Yes, there has been an increase in the number of events and many tourists come to visit such events which are distributed in various locations.
Q34	Because of the event, friends come and visit me.
A34	I do not think so, they come to experience the events and, by coincidence, you may meet them at such events.
Q35	Ordinary residents get no say in the planning and management of the event.
A35	I believe there are only certain authorities which are in charge of the festival's planning and management. I do not believe the locals have anything to do with the festival's planning and management; maybe only through expressing their opinion.
Q36	The event promotes values that are good.
A36	Yes, such as poetry and painting events.
Q37	The event provides opportunities for people to have fun with their family and friends.
A37	Yes, there is the heritage village and a water park which is under construction.
Q38	The money that tourists spend when they come to the event helps to stimulate the economy.
A38	Yes, it makes the Omani economy much stronger, when tourists have various events to experience and buy some goods.
Q39	The number of tourists visiting at other times of the year.
A39	This question was not asked as it was irrelevant to the research questions and objectives.
Q40	Number of people moving in permanently or buying holiday homes.
A40	This question was not asked as it was irrelevant to the research questions and objectives.
Q41	Public transport.
A41	This question was not asked as it was irrelevant to the research questions and objectives.
Q42	Facilities available to local residents.
A42	This question was not asked as it was irrelevant to the research questions and objectives.
Additional comments	
1	Economic benefits.
2	Socio-economic benefits as the visitors are from the GCC which encourages inter-tourism.
3	Strengthening of social ties between GCC countries, as the majority of visitors are GCC citizens.
4	The image of the city has enhanced as a result of the festival.

Interviewee 10	
<i>Fredline, Jago and Deery (2003) scale</i>	
Q1	Appearance of area around event.
A1	There has been a development this year in terms of new roads and flyovers which made the surrounding area look much better and smoothened out the traffic.
Q2	Maintenance of public facilities.
A2	Not good. It does not meet up with the desired outcome; it was supposed to be better than last year.
Q3	Noise levels.
A3	Normal. Maybe the noise comes from the folklore dances at the MEC and car traffic.
Q4	Employment opportunities.
A4	So many and this year many Omanis took the initiative to sell food to tourists, which is very different from previous years. Various facilities have been developed, such as mobile food caravans, which adds to the beauty of this business.
Q5	Range of interesting things to do.
A5	I have noticed, but overall the festival is entertainment and traditional oriented. Moreover, events related to culture and Omanis' ancient civilisation exist to a limited extent.
Q6	Number of people in the area.
A6	Personally, the increasing number of tourists with different norms and traditions could cause positive and negative impacts on a social level. But the number of tourists is acceptable, and the city cannot accommodate so many tourists.
Q7	Rowdy and delinquent behaviour.
A7	Yes, cars damaging the environment, littering, and tourists not up-keeping tourist facilities, but I think this is limited.
Q8	Property values in the area.
A8	I think that property rent rates in Salalah are reasonable; they may increase as a result of low supply and high demand. But overall, I believe that rent rates are cheaper when compared to other festivals in Muscat, Dubai, Bahrain, and Saudi Arabia.
Q9	Crime levels.
A9	I did not notice, but the festival might be the reason for those who take advantage of it by begging from visitors, which increases during the festival period.
Q10	Entertainment opportunities.
A10	There is a shortage in this respect, as most of the entertainment opportunities are confined to folklore dances or music concerts. The festival visitors who are from outside Oman have better entertainment facilities in their countries; unfortunately what we have is not well developed.
Q11	Prices of some goods and services.
A11	Unfortunately, the prices have increased at some restaurants, but with the presence of competent public authorities (including consumer protection), prices are controlled during the festival season.
Q12	Pride that residents have in the city.
A12	To a certain extent, but as a reserved society, they might not accept the changes that happen during the festival, but this is part of development we have to adapt to.
Q13	Overall cost of living.
A13	The same, nothing has changed.
Q14	Litter in the vicinity.
A14	Of course, there is a great increase, but the competent authorities are doing great work cleaning the areas from litter.
Q15	Damage to the environment.
A15	Such as non-biodegradable litter, especially at natural tourist attractions.

Q16	Opportunities to meet new people.
A16	Yes.
Q17	Opportunities for local business.
A17	Yes.
Q18	Parking availability in the vicinity.
A18	Yes, the local municipality has done a great job in providing sufficient parking lots at the Municipality Entertainment Centre and other tourist sites.
Q19	Traffic congestion in the vicinity.
A19	High traffic on motorways and in commercial districts, especially between July and August. But as a resident of Salalah, the traffic during the festival period is unacceptable and annoying.
Q20	Excessive drinking and/or drug use.
A20	Unfortunately, it increases, since this is a tourist season, it is also a season during which such substances are more available.
Q21	Turnover for local businesses.
A21	The local small businesses witness a high turnover. This year's festival witnessed an introduction of many new brands and shops run by the local youth.
Q22	The rights and civil liberties of local residents.
A22	I believe the government opens its doors for the young people to take advantage of the tourism season and there is a great attention from the government to the locals during the tourism season.
Q23	Interactions between locals and tourists.
A23	Yes, there is an interaction, as many tourists have social and family relations with the locals.
Q24	Social and moral values.
A24	My view might be negative as I believe that the festival attracts those from different backgrounds which maybe have a negative impact on the local community (young people) when they interact with each other.
Q25	The media coverage of the event promotes tourism and business development in Salalah
A25	To a certain extent, I believe that media coverage of the festival does not exceed 70%.
Q26	The public money spent on the event would be better spent on other things.
A26	Unfortunately, from a personal point of view I believe some of the festival expenses are not worth it. I believe that such expenses could have been used in developing public facilities, roads, and the local community.
Q27	The event entertains local residents and gives them an opportunity to attend a major international event.
A27	We do not have major international events, most of the events are local and national. There are some international exhibitions, but they are small scale.
Q28	The event disrupts the lives of local residents and causes them stress.
A28	To some extent, traffic jams and some tourists' negative attitudes can be seen as the festival's effects on the local community.
Q29	Because of the event, the skill base for event management in Salalah has increased.
A29	This should happen as you have experience to learn from each year. It is supposed that each year they should be better than previous years and have a better experience in tourism, since they are dealing with various types of tourists and have gained cumulative experience.
Q30	The event increases social inequity because it provides benefits to the rich, but none to the poor.
A30	I am against this statement. All the community benefits from the tourist season and those who make some efforts during the tourist season gain financial returns.
Q31	The event gives us an opportunity to show other people how special our community is.
A31	To some extent, as it showcases the local culture to the visitors.
Q32	The event brings too many people into our community.
A32	Yes to some extent.

Q33	The event enhances Salalah's reputation as "The Events State"
A33	Yes.
Q34	Because of the event, friends come and visit me.
A34	Does not have to be because of the festival, they visit us all year around, which maybe applies for the festival visitors.
Q35	Ordinary residents get no say in the planning and management of the event.
A35	The local community are not involved in the planning and management of the festival. There are not even any surveys or consultations with the local community with regard to the festival.
Q36	The event promotes values that are good.
A36	I do not think so.
Q37	The event provides opportunities for people to have fun with their family and friends.
A37	Yes.
Q38	The money that tourists spend when they come to the event helps to stimulate the economy.
A38	Yes.
Q39	The number of tourists visiting at other times of the year.
A39	This question was not asked as it was irrelevant to the research questions and objectives.
Q40	Number of people moving in permanently or buying holiday homes.
A40	This question was not asked as it was irrelevant to the research questions and objectives.
Q41	Public transport.
A41	This question was not asked as it was irrelevant to the research questions and objectives.
Q42	Facilities available to local residents.
A42	This question was not asked as it was irrelevant to the research questions and objectives.
Additional comments	
1	The economic benefits for the local community.
2	There is no development of tourists' sites for both tourists and the locals.
3	Some anti-social behaviour and attitudes which might conflict with local values and traditions
4	Litter by some tourists.
5	Tourists not preserving tourist attractions.

Interviewee 11	
<i>Fredline, Jago and Deery (2003) scale</i>	
Q1	Appearance of area around event.
A1	The place should be in a better location, as it is surrounded by an industrial area and a car auction site.
Q2	Maintenance of public facilities.
A2	There is good maintenance of public facilities.
Q3	Noise levels.
A3	The noise levels increase due to the increase in vehicle traffic.
Q4	Employment opportunities.
A4	There are some job opportunities at the Municipality Entertainment Centre and people running their local businesses (e.g. local restaurants, rides, games and tourists' goods).
Q5	Range of interesting things to do.
A5	[It's been] 10 years and the festival has shown no novelty; most of the events and activities are the same.
Q6	Number of people in the area.
A6	The local community is inconvenienced by the festival. I believe nearly 60% of the community agree with this statement.

Q7	Rowdy and delinquent behaviour.
A7	From some tourists.
Q8	Property values in the area.
A8	Compared to previous years, the prices this year are considered reasonable and acceptable, due to the lower number of tourists as well as the greater number of properties.
Q9	Crime levels.
A9	The festival has no relation to the increase of crime and crime levels are very low to a level where you can say there is no crime.
Q10	Entertainment opportunities.
A10	I would say that 90% of the entertainment opportunities provided during the festival are the same, since there are no new things.
Q11	Prices of some goods and services.
A11	Up to 90% of goods and services maintained their prices. Maybe the only increase in prices could be in locals' holiday properties, which might increase slightly during the festival period.
Q12	Pride that residents have in the city.
A12	Yes, this is because the festival holds cultural and traditional events and exhibitions for the festival visitors.
Q13	Overall cost of living.
A13	There is an increase in the overall cost of living, as the commercial exhibitions/marquee at the Municipality Entertainment Centre brings new commodities, which the locals are interested in buying.
Q14	Litter in the vicinity.
A14	Lately, there has been an increasing awareness of the consequences of on littering thanks to awareness campaigns and efforts made by the local municipality to clean tourist areas, but in such remote areas where cleaners cannot reach, litter can be found- but this has been decreasing.
Q15	Damage to the environment.
A15	I do not think so, maybe to a low extent such as tourists' leftovers.
Q16	Opportunities to meet new people.
A16	Yes, because visitors come from different countries (GCC and other Arab countries).
Q17	Opportunities for local business.
A17	Yes.
Q18	Parking availability in the vicinity.
A18	There is a shortage of parking.
Q19	Traffic congestion in the vicinity.
A19	Traffic congestion has significantly decreased in the last two years, as the infrastructure witnessed a development and congestion during the festival is considered reasonable.
Q20	Excessive drinking and/or drug use.
A20	The police presence is very strong and such substances are not available or allowed.
Q21	Turnover for local businesses.
A21	The turnover for local businesses increases during the festival period.
Q22	The rights and civil liberties of local residents.
A22	Local residents enjoy the same rights and civil liberties during and after the festival period.
Q23	Interactions between locals and tourists.
A23	There is an interaction between locals and tourists, which could lead to friendship and marriage.
Q24	Social and moral values.
A24	The festival reinforces the social and moral values, showcasing Omani folklore, traditions and norms, but to a slight extent issues could occur such as mixing between genders. In general, I believe it is positive as it showcases our traditions, culture and heritage.
Q25	The media coverage of the event promotes tourism and business development in Salalah

A25	Yes, there are TV programmes which have positively contributed in this matter.
Q26	The public money spent on the event would be better spent on other things.
A26	Of course, the funds allocated for the festival will have a positive outcome on the community, but I would hope that such funds would be spent to develop the services available at natural tourist sites.
Q27	The event entertains local residents and gives them an opportunity to attend a major international event.
A27	Local events, but not major international events.
Q28	The event disrupts the lives of local residents and causes them stress.
A28	Yes, so much.
Q29	Because of the event, the skill base for event management in Salalah has increased
A29	Yes, event management skills have developed.
Q30	The event increases social inequity because it provides benefits to the rich, but none to the poor.
A30	I do not agree with this statement, I believe that poor people benefit more from the festival than rich people.
Q31	The event gives us an opportunity to show other people how special our community is.
A31	Yes.
Q32	The event brings too many people into our community.
A32	No, people visit Salalah because of the natural scenery and temperate weather.
Q33	The event enhances Salalah's reputation as "The Events State"
A33	No.
Q34	Because of the event, friends come and visit me.
A34	No.
Q35	Ordinary residents get no say in the planning and management of the event.
A35	No.
Q36	The event promotes values that are good.
A36	Neutral. [neither agree nor disagree]
Q37	The event provides opportunities for people to have fun with their family and friends.
A37	Sometimes.
Q38	The money that tourists spend when they come to the event helps to stimulate the economy.
A38	Yes, it helps to stimulate the local economy.
Q39	The number of tourists visiting at other times of the year.
A39	This question was not asked as it was irrelevant to the research questions and objectives.
Q40	Number of people moving in permanently or buying holiday homes.
A40	This question was not asked as it was irrelevant to the research questions and objectives.
A41	Public transport.
Q41	This question was not asked as it was irrelevant to the research questions and objectives.
A42	Facilities available to local residents.
Q42	This question was not asked as it was irrelevant to the research questions and objectives.
Additional comments	
1	Provision of job opportunities for the local community.
2	Showcasing Omani culture, heritage, folklore through concerts, dances, and exhibitions.
3	The issue of overspending on the festival, as tourists are attracted by Salalah's nature, not the MEC, where this money could be spent to develop the services at tourism attractions.

Interviewee 12	
<i>Fredline, Jago and Deery (2003) scale</i>	
Q1	Appearance of area around event.
A1	The advantages of the festival's main location (Municipality Entertainment Centre) are that it is close to the city centre and on the way to the airport. Although there has been an improvement in roads, it is very slow. Overall, we need more services.
Q2	Maintenance of public facilities.
A2	Very very very bad, especially public toilets. They recently introduced paid toilets that operate only during the festival period.
Q3	Noise levels.
A3	Very noisy.
Q4	Employment opportunities.
A4	Good job opportunities at the Municipality Entertainment Centre, but they are low paid. If the competent authorities have recruited some locals to work as tour guides at many tourist attraction this would be a great advantage for them. They may also allow some locals to work as photographers at tourist attractions. Such ideas are simple, and they will be beneficial for both the competent authorities and the locals.
Q5	Range of interesting things to do.
A5	There is nothing interesting to do during the festival period. Even visitors who will visit the festival next year will notice the same events (e.g. folklore dance and concerts) with no changes. When comparing Muscat's festival to Salalah's festival, I find the former makes changes every year. I asked many young people why they do not visit the festival, stating that there is nothing new at the Municipality Entertainment Centre.
Q6	Number of people in the area.
A6	A very big number of people visit Salalah during the festival period. I am inconvenienced by the increasing number of tourist, but I am positive that the great number of tourists will better help the community economically. I also suffer from traffic jams and our roads are not designed to handle such great influx of cars. This applies to our natural attractions which have a limited capacity. Since the festival season has started, I have not visited the natural attractions because of traffic jams.
Q7	Rowdy and delinquent behaviour.
A7	Yes, from some young people.
Q8	Property values in the area.
A8	Properties' rental prices have escalated to high rates which are not compatible with the services provided. A basic room will cost between 40-50 OMR and this is overpriced, when there is no good service in return.
Q9	Crime levels.
A9	We may hear that some houses have been robbed outside the festival period, but during the festival period, the young people stay busy by attending local theatre plays, concerts, and folklore dance competitions.
Q10	Entertainment opportunities.
A10	For young people it is good; from a collective perspective of all age categories, I think it is average.
Q11	Prices of some goods and services.
A11	I have heard from some friends' that during the festival period, prices go up. It could be that I did not notice this change because I buy from a wholesale store, but I have heard of the rise of prices during the festival period from many [people].
Q12	Pride that residents have in the city.
A12	As a tour guide, yes and for the residents, I would say pride.

Q13	Overall cost of living.
A13	If you purchase from the Municipality Entertainment Centre, the prices are higher especially the Omani families products.
Q14	Litter in the vicinity.
A14	It increases a lot during festival period, but [remains] within reasonable levels.
Q15	Damage to the environment.
A15	Minimal damage to the environment.
Q16	Opportunities to meet new people.
A16	Very good, by meeting new people or friends that I have not seen for a long time, I meet them at the Municipality Entertainment Centre.
Q17	Opportunities for local business.
A17	Very very very many opportunities, I have noticed many local young people have opened food trucks and most of them are university students and this year they are doing a great job.
Q18	Parking availability in the vicinity.
A18	Very very bad.
Q19	Traffic congestion in the vicinity.
A19	Very bad and stressful.
Q20	Excessive drinking and/or drug use.
A20	I do not think so.
Q21	Turnover for local businesses.
A21	Very good, there are opportunities for local businesses to achieve better turnovers.
Q22	The rights and civil liberties of local residents.
A22	To some extent, some of the locals are inconvenienced because tourists might park their car in front of their houses.
Q23	Interactions between locals and tourists.
A23	Very good, as Omani people are very friendly and welcoming, even though they may be inconvenienced by the traffic jams caused by tourists.
Q24	Social and moral values.
A24	The local community's social and moral values are reinforced during the festival period.
Q25	The media coverage of the event promotes tourism and business development in Salalah.
A25	For tourism, yes, but for business development, I would say to a certain (limited) extent.
Q26	The public money spent on the event would be better spent on other things.
A26	Yes, and excess funds can be used to develop facilities and services at the tourist attractions.
Q27	The event entertains local residents and gives them an opportunity to attend a major international event.
A27	Yes.
Q28	The event disrupts the lives of local residents and causes them stress.
A28	Yes, especially when there is a traffic jam in urgent situations.
Q29	Because of the event, the skill base for event management in Salalah has increased.
A29	Yes.
Q30	The event increases social inequity because it provides benefits to the rich, but none to the poor.
A30	No.
Q31	The event gives us an opportunity to show other people how special our community is.
A31	Yes.
Q32	The event brings too many people into our community.
A32	Yes. It complements the tourists' programme, where in the morning they visit the natural tourists' attractions and the Municipality Entertainment Centre events in the evening.
Q33	The event enhances Salalah's reputation as "The Events State".
A33	Yes.

Q34	Because of the event, friends come and visit me.
A34	Yes.
Q35	Ordinary residents get no say in the planning and management of the event.
A35	Agree.
Q36	The event promotes values that are good.
A36	I do not agree with this statement. Probably the only good value that the festival promoted was the recitation of the holy Quran competition; other events focused on music and dances. The festival support and promotion of cultural events, awareness, or values is very weak compared to other competitions at the festival.
Q37	The event provides opportunities for people to have fun with their family and friends.
A37	Yes.
Q38	The money that tourists spend when they come to the event helps to stimulate the economy.
A38	Yes.
Q39	The number of tourists visiting at other times of the year.
A39	This question was not asked as it was irrelevant to the research questions and objectives.
Q40	Number of people moving in permanently or buying holiday homes.
A40	This question was not asked as it was irrelevant to the research questions and objectives.
Q41	Public transport.
A41	This question was not asked as it was irrelevant to the research questions and objectives.
Q42	Facilities available to local residents.
A42	This question was not asked as it was irrelevant to the research questions and objectives.
Additional comments	
1	Local youth and families have effectively started to become involved in the tourism sector through selling their products.
2	Road accidents (mostly festival visitors) which happen between Muscat and Salalah.
3	The rates of domestic flights between Muscat and Salalah have increased to a level comparable to international flights.

Appendix 2: Questionnaire sample

Section1: Inclusion questions for questionnaire participation		
No.	Question	Response options
1	Are you an Omani?	<ul style="list-style-type: none"> • Yes () • No ()
2	Have you been residing in Salalah for a least one year?	<ul style="list-style-type: none"> • Yes () • No ()
3	Are you 18 years or above?	<ul style="list-style-type: none"> • Yes () • No ()
4	Have you visited the Municipality Entertainment Centre in the last 3 years?	<ul style="list-style-type: none"> • Yes () • No ()
Section 2: Respondents socio-demographic data		
5	Age	<ul style="list-style-type: none"> • 18-24 years old. () • 25-34 years old. () • 35-44 years old. () • 45-54 years old. () • 55-64 years old. () • 65-74 years old. () • 75 years or older. ()
6	Gender	<ul style="list-style-type: none"> • Male. () • Female. ()
7	Marital status	<ul style="list-style-type: none"> • Married with children. () • Married with no children. () • Not married. ()
8	Education	<ul style="list-style-type: none"> • Did not complete a high school (no diploma). () • High school diploma. () • Vocational degree. () • Diploma degree (Higher education). () • Bachelor's degree. () • Master's degree. () • Doctorate degree. ()

9	Income per month	<ul style="list-style-type: none"> • No source of income. () • Below 500 Omani Rials [OMR]. () • 500-999 OMR. () • 1000-2000 OMR. () • Above 2000 OMR. ()
10	Occupation	<ul style="list-style-type: none"> • Not working or seeking a job. () • Student. () • Working at the public sector. () • Working at the private sector. () • Running own business. () • Retired. ()
Category 1: Local community cultural skills development		
11	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events, and local singing & dancing competitions).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
Category 2: Local community social values		
12	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
13	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
14	Due to the festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals' camping areas).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()

15	The festival visitors do not respect the local community's traditions and customs.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
Category 3: Local community well-being/quality of life		
16	During the festival, there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances, and amusement rides).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
17	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
Category 4: Congestion, crowdedness, and noise		
18	During the festival, pedestrian traffic increase.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
19	During the festival, vehicles traffic increase.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
20	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()

21	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
22	The local community is inconvenienced by the festival's increasing number of visitors.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
23	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
24	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
Category 5: Delinquent /Anti-social behaviour		
25	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
26	During the festival, verbal harassment and/or flirting from males towards females increase.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()

27	During the festival, litter increases at tourist attractions.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
28	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
29	During the festival, scams and begging activity increase.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
30	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by:	<ul style="list-style-type: none"> • The festival visitors. () • The local community. ()
Category 6: Equality/inclusiveness		
31	It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
32	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
33	The local community is involved in the festival's planning and/or management.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. ()

		<ul style="list-style-type: none"> • Disagree. () • Strongly disagree. ()
Category 7: Islamic beliefs		
34	A Muslim should behave in a modest way.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
35	A Muslim should lower their gaze.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
36	A Muslim should be considerate to the environment.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
37	A Muslim should not cause harm to themselves or others.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
38	A Muslim should not beg unless he/she is in need.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
39	A Muslim should be considerate of people's privacy.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()

40	A Muslim should practice the virtue of altruism.	<ul style="list-style-type: none"> • Strongly agree. () • Agree. () • Somewhat agree. () • Neither agree nor disagree. () • Somewhat disagree. () • Disagree. () • Strongly disagree. ()
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Appendix 3: Irrelevant items from semi-structured interviews

No.	Delamere, Wankel and Hinch 2001
1	I enjoy meeting festival performers/workers.
2	The festival overtakes available community financial resources.
3	The festival is a source of negative competition between my community and neighbouring communities.
4	The festival overtakes available community human resources.
5	Power is not equally distributed among groups in my community, as a result of the festival.
6	The festival weakens the identity of my community.
7	The festival is all work and no play for the community.
8	The same group of people runs the festival, year after year.
9	The festival leads to increased disagreement between and among community groups.
10	When the festival does not live up to its expectations, we feel a sense of failure in my community.

No.	Fredline, Jago and Deery, 2003
1	Appearance of area around event.
2	Maintenance of public facilities.
3	Property values in the area.
4	Prices of some goods and services.
5	Overall cost of living.
6	Opportunities for local business.
7	Excessive drinking and/or drug use.
8	The rights and civil liberties of local residents.
9	The media coverage of the event promotes tourism and business development in Salalah.
10	The money that tourists spend when they come to the event helps to stimulate the economy.
11	The public money spent on the event would be better spent on other things.
12	The number of tourists visiting at other times of the year.
13	Turnover for local businesses.
14	Employment opportunities
15	Number of people moving in permanently or buying holiday homes.
16	Public transport.

No.	Small 2007
1	There was a larger range of goods and services available for sale in the community during the festival.
2	During the festival, the prices of goods and services in the community increased.
3	During the festival there were increased job opportunities for locals.
4	During the festival there was increased trade for local businesses.
5	The festival provided fundraising opportunities for local community groups.
6	Underage drinking occurred during the festival.
7	The use of prohibited substances increased during the festival.
8	The presence of police during the festival was adequate.
9	Locals took second place to visitors in their own community during the festival.

Appendix 4: The formation of the questionnaire socio-cultural items from semi-structured interviews indicated relevant items

Category One: Local community cultural skills development		
No.	Item	Relevant items
1)	The festival's events provide my community with an opportunity to develop various cultural skills (e.g. participating in local theatre plays, poem events and local singing & dancing competitions).	<p>-Items indicated as relevant from the three scales in relation to cultural skills were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ The festival provides my community with an opportunity to discover and develop cultural skills and talents. ▪ The festival provided opportunities for local residents to display their musical talents. ▪ The festival provided opportunities for members of the community to develop new skills. ▪ Assisting in organizing the festival helps to build leaders within my community. ▪ I am exposed to a variety of cultural experiences through the community festival. ▪ The festival provided local residents with increased opportunities for cultural experiences. ▪ The festival leaves an on-going positive cultural impact in my community. ▪ The festival had a positive cultural impact on the community. ▪ Because of the event, the skill base for event management in Salalah has increased.
Category Two: Local community social values		
2)	The festival helps to enhance my community's image and pride by showcasing the community's cultural heritage (e.g. folklore dances and local handicrafts).	<p>- Items indicated as relevant from the three scales in relation to community image and pride were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ Community identity is enhanced through the festival. ▪ I feel a personal sense of pride and recognition through participating in the festival. ▪ My community gains positive recognition as a result of the festival. ▪ The festival enhances the image of the community. ▪ Because of the festival, the pride of local residents in their town has increased. ▪ Pride that residents have in the city. ▪ There is a sense of community ownership of the festival. ▪ The festival helps to show others why the community is unique and special. ▪ The event gives us an opportunity to show other people how special our community is. ▪ The festival is a celebration of my community. ▪ The festival gives the community an image which encourages tourism to the region. ▪ Community identity is enhanced through the festival.

		<ul style="list-style-type: none"> ▪ The event enhances Salalah's reputation as "The Events State". ▪ The festival highlights negative cultural stereotypes within my community.
3)	The festival helps to promote good social values by providing opportunities to enhance family togetherness.	<p>- Items indicated as relevant from the three western scales in relation to the festival social values were merged and paraphrased:</p> <ul style="list-style-type: none"> ▪ The event promotes values that are good. ▪ Social and moral values. ▪ The festival contributes to a sense of togetherness within my community. ▪ The festival provided opportunities for social interaction with other members of the community. ▪ Because of the event, friends come and visit me. ▪ Friendships are strengthened through participation in the festival. ▪ The festival provided local residents with the opportunity to meet new people from outside the community. ▪ Opportunities to meet new people. ▪ The festival provided local residents with opportunities to host family and friends from out of town. ▪ The festival provided opportunities for shared family experiences. ▪ The festival contributed to a sense of togetherness within the community.
4)	Because of festival's high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding locals camping areas).	<p>- Items indicated as relevant from the three scales in relation to local community privacy were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ The influx of festival visitors reduces the amount of privacy we have in our community. ▪ The festival is an intrusion into the lives of community residents.
5)	The festival visitors do not respect the local community's traditions and customs.	<ul style="list-style-type: none"> ▪ Interactions between locals and tourists. ▪ Input from semi-structured interviews.
Category Three: Local community well-being/quality of life		
6)	During the festival there were increased entertainment opportunities/interesting things for the local community (e.g. local theatre plays, folklore dances and amusement rides).	<p>- Items indicated as relevant from the three scales in relation to entertainment were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ During the festival there were increased entertainment opportunities for the local community. ▪ Range of interesting things to do. ▪ The event entertains local residents and gives them an opportunity to attend a major international event. ▪ The event provides opportunities for people to have fun with their family and friends.

		<ul style="list-style-type: none"> Entertainment opportunities. The festival provides opportunities for community residents to experience new activities. Local residents who participate in the festival have the opportunity to learn new things. Having the festival helps to improve the quality of life within my community. The festival contributes to my personal well-being. The festival contributes to a sense of community well-being.
7)	As a result of the festival, new infrastructure (e.g. road expansions and flyovers) and recreational facilities (e.g. parks) have been developed.	<p>- Items indicated as relevant from the three scales in relation to the facilities related to STF were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> Facilities available to local residents.
Category Four: Congestion, crowdedness & noise		
8)	During the festival, pedestrian traffic increase.	<p>- Items indicated as relevant from the three scales in relation to pedestrian traffic were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> Pedestrian traffic increases to unacceptable levels during the festival. During the festival, the footpaths and streets were crowded.
9)	During the festival, vehicles traffic increase.	<p>- Items indicated as relevant from the three scales in relation to vehicles traffic were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> Car/bus/truck/RV traffic increases to unacceptable levels during the festival. During the festival there was increased traffic in the community. Traffic congestion in the vicinity. Road closures and redirections during the festival inconvenienced locals.
10)	During the festival, locals avoided tourist attractions as they were overcrowded by festival visitors.	<p>- Items indicated as relevant from the three western scales in relation to overcrowdings were merged and paraphrased:</p> <ul style="list-style-type: none"> Local residents avoided the attractions at the festival. My community is overcrowded during the festival. There was crowding in local shops and facilities during the festival. There was crowding in local shops and facilities during the festival. Community recreational facilities are overused during the festival.
11)	During the festival, there was difficulty finding car parking at tourist attractions and/or at the Municipality Entertainment Centre.	<p>- Items indicated as relevant from the three scales in relation to car parking were merged and paraphrased with real examples from the STF:</p>

		<ul style="list-style-type: none"> ▪ There was difficulty finding car parking during the festival. ▪ Parking availability in the vicinity.
12)	The local community is inconvenienced by the festival's increasing number of visitors.	<p>- Items indicated as relevant from the three western scales in relation to increasing number of visitors were merged and paraphrased:</p> <ul style="list-style-type: none"> ▪ The event brings too many people into our community. ▪ Number of people in the area. ▪ During the festival there were more visitors to the community. ▪ Residents were frustrated with an increased number of visitors during the festival. ▪ Local residents enjoyed having visitors in the region during the festival.
13)	During the festival, noise levels (e.g. cars) at tourist attractions and/ or in the area surrounding the Municipality Entertainment Centre increase.	<p>- Items indicated as relevant from the three scales in relation to noise were merged and paraphrased with examples from STF:</p> <ul style="list-style-type: none"> ▪ Noise levels are increased to an unacceptable point during the festival. ▪ During the festival, noise levels in the area surrounding the festival venues were increased. ▪ Noise levels.
14)	People living near the Municipality Entertainment Centre and/or at tourist sites experience more problems associated with the festival than others (e.g. traffic jams).	<p>- The item indicated as relevant from the three scales in relation to problems associated with proximity to tourists' attractions were merged and paraphrased with examples from STF:</p> <ul style="list-style-type: none"> ▪ Some people and/or groups in the community experience more of the problems associated with the festival than do others. ▪ The festival leads to a disruption in the normal routines of community residents. ▪ The festival leads to a disruption in the normal routines of local residents. ▪ The event disrupts the lives of local residents and causes them stress.
Category Five: Delinquent /anti-social behaviour		
15)	During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of cars windows).	<p>- The item indicated as relevant from the three scales in relation to delinquent activity were merged and paraphrased with examples from STF:</p> <ul style="list-style-type: none"> ▪ Delinquent activity in my community increases during the festival. ▪ There is increased rowdy and delinquent behaviour during the festival. ▪ Rowdy and delinquent behaviour. ▪ Input from semi-structured interviews.
16)	During the festival, verbal harassment and/or flirting from male towards females increase.	<p>- The item indicated as relevant from the three scales in relation to delinquent activity were merged and paraphrased with examples from STF:</p>

		<ul style="list-style-type: none"> ▪ Delinquent activity in my community increases during the festival. ▪ There is increased rowdy and delinquent behaviour during the festival. ▪ Rowdy and delinquent behaviour. ▪ Input from semi-structured interviews.
17)	During the festival, litter increases at tourists' attractions.	<p>- Items indicated as relevant from the three scales in relation to litter were merged and paraphrased:</p> <ul style="list-style-type: none"> ▪ Litter is increased to unacceptable levels during the festival. ▪ During the festival there was increased litter in the areas surrounding festival venues. ▪ Litter in the vicinity.
18)	During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).	<p>- Items indicated as relevant from the three scales in relation to vandalism were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ Vandalism in my community increases during the festival. ▪ Vandalism in the community increased during the festival. ▪ Damage to the environment. ▪ Ecological damage is increased to unacceptable levels during the festival.
19)	During the festival, scams and/or begging activity increase.	<p>- The Item indicated as relevant from the three scales in relation to crime were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ Crime levels. ▪ Crime in my community increases during the festival. ▪ Crime in the community increased during the festival. ▪ Input from semi-structured interviews.
20)	Most of the above-mentioned delinquent/anti-social behaviour is committed mostly by: A) festival visitors B) local residents.	<ul style="list-style-type: none"> ▪ Input from semi-structured interviewees.
Category Six: Equality/inclusiveness		
21)	It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others.	<p>- The Item indicated as relevant from the three scales related to Equality/inclusiveness were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ Some people and/or groups in the community receiving more of the benefits of the festival than do others. ▪ The event increases social inequity because it provides benefits to the rich, but none to the poor.
22)	The festival's different events are designed to attract the local community's wide range of age categories (e.g. children, youth and seniors) to visit the festival.	<p>-The Item indicated as relevant from the three scales in relation to equality were merged and paraphrased with real examples from the STF:</p> <ul style="list-style-type: none"> ▪ A diverse range of people from the local community attended the festival.

23)	The local community is involved in the festival's planning and/or management.	<p>- Items indicated as relevant from the three scales in relation to local's involvement in planning and management were merged and paraphrased:</p> <ul style="list-style-type: none"> ▪ Ordinary residents get no say in the planning and management of the event. ▪ In general, there is a decreased sense of community involvement in the festival. ▪ Community groups worked together to achieve the goals of the festival.
24)	A Muslim should behave in a modest way.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <p>- During the festival, vandalism in the community increases (e.g. sabotaging greenery areas, public toilets, and parks).</p> <ul style="list-style-type: none"> ▪ Islamic sources of modest behaviour <p><i>Quran</i> (Islam's holy book):</p> <ol style="list-style-type: none"> 1) <i>"Do good to others, surely Allah (God) loves those who do good to others"</i> (Chapter 2: Verse 195). 2) <i>"The servants of the Beneficent (Allah) are those who walk on the earth in humility"</i>. (Chapter 25: Verse 63). <p><i>Sunnah</i> (Prophet Muhammed actions and sayings)</p> <ol style="list-style-type: none"> 1) <i>"Indeed from the teachings of the first prophets which has reached you is, 'If you do not have shyness, then do as you please'"</i> (Al-Bukhari). 2) <i>"On the Day of Resurrection, nothing will be heavier in the scale (of good deeds) of the believer than good conduct. God hates the one who swears and hurls obscenities."</i> (Abu Dawud, Al-Tirmidhi).
25)	A Muslim should lower their gaze.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <p>- During the festival, verbal harassment and/or flirting from males towards females increase.</p> <ul style="list-style-type: none"> ▪ Islamic sources of modest behaviour <p><i>Quran:</i></p> <ol style="list-style-type: none"> 1) <i>"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do"</i> (Chapter 24: Verse 30). <p><i>Sunnah:</i></p> <ol style="list-style-type: none"> 1) <i>"(That you) lower your gaze and refrain from harming (disrupting) the peace and to promote the ma'roof (virtue and goodness) and prevent the munkar (vice and evil)"</i> (Saheeh al-Bukhari; Muslim, 2121).

		2) <i>"The Muslim is the one from whose tongue and hand the people are safe". (Ṣaḥīḥ al-Bukhārī)</i>
26)	A Muslim should be considerate to the environment.	<p>▪ This Islamic belief is derived from the following item:</p> <ul style="list-style-type: none"> - During the festival, litter increases at tourist attractions. <p>▪ Islamic sources of environment consideration</p> <p><i>Quran:</i></p> <ol style="list-style-type: none"> 1) <i>"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."</i> (Chapter 7: Verse 31). <p><i>Sunnah:</i></p> <ol style="list-style-type: none"> 1) <i>"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."</i> (Bukhari). 2) <i>"He who cuts a lote-tree [without justification], Allah will send him to Hellfire."</i> (Abu Dawud). 3) <i>"The Muslims are partners in three, water, pastures and fire"</i> (Ahmed, ibn Maja). 4) <i>"Cleanliness is half the faith"</i> (Sahih Muslim).
27)	A Muslim should not cause harm to themselves or others.	<p>▪ This Islamic belief is derived from the following item:</p> <ul style="list-style-type: none"> - During the festival, reckless driving increases (e.g. skidding on greenery areas and people leaning out of car windows). <p>▪ Islamic sources of harm refrainment:</p> <p><i>Quran:</i></p> <ol style="list-style-type: none"> 1) <i>"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."</i> (Chapter 2: Verse 195). <p><i>Sunnah:</i></p> <ol style="list-style-type: none"> 1) <i>"Be keen with what is beneficial for you, and seek help from Allāh and do not be reckless"</i> (Tirmidhi). 2) <i>"Do not cause harm or return harm."</i> (Sunan Ibn Mājah) 3) <i>"It is not permitted for a Muslim to frighten intimidate (or create fear etc.) for another Muslim."</i> (Abu Da'wud, At-Tirmidhi).

28)	A Muslim should not beg unless he/she is in need.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - During the festival, scams and begging activity increase. ▪ Islamic sources of chastity <p><i>Quran:</i></p> <p>2) “[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allah is Knowing of it.” (Chapter 2: Verse 273).</p> <p><i>Sunnah:</i></p> <p>1) “The best charity is that given when one is in need and struggling” (Ibn Katheer).</p>
29)	A Muslim should be considerate of people’s privacy.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - Due to the festival’s high number of visitors, the amount of privacy we have in our community is reduced (e.g. visitors intruding on locals’ camping areas). ▪ Islamic sources of respecting privacy: <p><i>Quran:</i></p> <p>1) "O you who believe! do not enter houses other than your own until you have asked permission and greeted the inmates . . . and if it is said to you, 'Go back', then go back." (Chapter 24: Verses 27-28).</p>
30)	A Muslim should practice the virtue of altruism.	<ul style="list-style-type: none"> ▪ This Islamic belief is derived from the following item: <ul style="list-style-type: none"> - It is normal and equal that some people and/or groups in the community receive more of the benefits of the festival than do others. <p><i>Quran:</i></p> <p>1) “...And they give others preference over themselves even though they were themselves in need....” (Chapter 59: Verse 9).</p> <p>2) “By no means shall you attain righteousness unless you spend of that which you love.....”. (Chapter 3: Verse 92).</p> <p><i>Sunnah:</i></p> <p>1) “None of you truly believes until he loves for his brother what he loves for himself” (Al-Bukhari).</p>

Glossary:

- **ANOVA** Analysis of variance.
- **AVE** Average Variance Extracted.
- **BU** Bournemouth University.
- **CFA** Confirmatory Factor Analysis.
- **CFI** Comparative Fit Index.
- **CR** Composite Reliability.
- **DMO** Destination Marketing/Management Organizations.
- **EFA** Exploratory Factor Analysis.
- **FSIAS** Festival Social Impact Attitude Scale.
- **GCC** Gulf Cooperation Council.
- **GFI** Goodness of Fit Index.
- **KMO** Kaiser-Meyer-Olkin.
- **MEC** Municipality Entertainment Centre.
- **NCSI** National Centre for Statistics and Information.
- **NGT** Nominal Group Technique.
- **OMR** Omani Rial.
- **PAF** Principal Axis Factoring.
- **PCA** Principal Components Analysis.
- **RMSEA** Root Mean Square of Error Approximation.
- **SEM** Structural Equation Modelling.
- **SET** Social Exchange Theory.
- **SRMR** Standardised Root Mean Square Residual.
- **STF** Salalah Tourism Festival.
- **TLI** Tucker-Lewis Index.
- **UAE** United Arab Emirates.
- **UNESCO** United Nations Educational, Scientific and Cultural Organisation.