

Amending the emotional solidarity theoretical framework through the addition of perceived similarity, empathy, and narcissism

Abstract

As tourism rebounds globally, a growing need persists to understand the complex social dynamics between residents and tourists and how these dynamics shape residents' support for the industry. By employing an amended theory of emotional solidarity, this study examined factors affecting residents' solidarity and how that translates to pro-tourism behaviour. Data were collected from 438 residents in Fiji and analyzed using covariance-based structural equation modelling. Of Woosnam's original antecedents—shared beliefs and interaction—were positively related to the two dimensions of emotional solidarity (communality and fairness); whereas shared behaviour was only positively associated with communality. Two dimensions of empathy (affective and cognitive) were positively associated with both emotional solidarity dimensions. Narcissism was negatively related to communality. A positive association was found between narcissism and the fairness dimension of solidarity, despite hypothesizing a negative relationship. Finally, both the communality and fairness dimensions of solidarity significantly explained residents' pro-tourism behavioural intentions.

Keywords: emotional solidarity, perceived similarity, shared beliefs, shared behaviour, interaction, empathy, narcissism, pro-tourism behaviour

Introduction

Nearly 15 years have passed since Woosnam and Norman (2010) introduced the theoretical framework of emotional solidarity to the tourism literature. What we have come to know over that time is that few researchers have employed the initial model proposed by Woosnam and Norman (2010) (including shared beliefs, shared behaviours, and interaction) in explaining emotional solidarity between residents and tourists (Erul & Woosnam, 2022; Woosnam, 2011; Woosnam & Aleshinloye, 2012). In essence, what many researchers have done instead is look at either predictors of emotional solidarity (i.e., community attachment, perceived risk, perceptions of future tourism development, quality of life, etc. (Erul et al., 2023, Joo et al., 2021; Lai et al., 2021; Li & Wan, 2017) and/or outcomes of the construct (i.e., attitudes of tourism, support for tourism, memorable tourism experiences, destination loyalty, collaboration with tourists, emotional well-being, etc. (Jiang et al., 2022; Joo et al., 2021; Li & Wan, 2017; Phuc & Nguyen, 2023; Styliadis, Woosnam & Tasci, 2022; Wang et al., 2021; Woosnam, 2012). Such work has neglected to incorporate Woosnam and Norman's (2010) original antecedents to emotional solidarity—shared beliefs, shared behaviour, and interaction between residents and tourists.

As of late, we have experienced many societal conflicts—spanning numerous wars, terrorist attacks, social unrest, racial divides, and most recently, a global pandemic—all of which have had immediate and lasting implications for tourism, especially as it relates to social interactions between residents and tourists within destinations. Now, more than ever, tourism managers and planners need to consider the potential binding forces connecting those who live within and those who visit destinations, in concerted efforts to stimulate tourism to pre-pandemic figures. This is especially true in contexts where residents have expressed concerns of unsustainable tourism growth (Cheung & Li, 2019). We propose one of the best ways to do this is to update the initial emotional solidarity framework by incorporating three additional social psychological constructs—perceived similarity, empathy, and narcissism—to examine a more robust model addressing relationships residents perceive with destination tourists. These three constructs will allow for a deeper dive into how thinking outside of oneself can contribute to emotional solidarity with others. Self-perceived notions in relation to others, as Glasford and Calcagno (2012) contend, are crucial in contributing to a sense of solidarity between individuals. To date, no one has considered how such measures as perceived similarity, empathy for others, and narcissism factor into solidarity. As Kim, Duffy, and Moore (2020) noted, so many factors can potentially explain relationships between destination residents and tourists—especially those pertaining to internal cognitive processes (San Martín, García-de los Salmones, Herrero, & Pérez, 2018). Such an effort will provide tourism managers with a better sense of how the relationship residents perceive with tourists can have greater implications for pro-tourism behaviour.

Residents who perceive similarity with visitors, as Lee et al. (2020) demonstrated, may develop social relationships, and subsequently share common thoughts or opinions about a destination (i.e., develop shared beliefs), engaging in activities that reinforce such beliefs. As Brown (2000) noted, these shared beliefs between individuals serve to draw them closer. Of course, this closeness is rooted in both embracing the views and feelings of others (i.e., cognitive empathy) (Adongo et al., 2018) and experiencing similar emotions as others (i.e., affective empathy) (Decety & Cowell, 2014; Rueda et al., 2015).

Quite contrary to empathy is the notion of narcissism, which focuses not on others but on self-views and self-love (Rohmann et al., 2012). Narcissistic individuals are less concerned about others, engage in superficial interactions, and seek opportunities to capture attention

(MacDonald, 2014). In essence, narcissistic tendencies make it difficult for individuals to truly connect with others and feel a sense of closeness or solidarity. Despite the importance of such psychological traits like empathy and narcissism in fostering emotional solidarity, their role, particularly within tourism planning and management research is non-existent.

Considering Fiji as the study context, given its ongoing efforts to revitalize their tourism-dependent economy (and history of encouraging localized tourism interacting with residents), this work seeks to contribute to theoretical advancement surrounding emotional solidarity by updating Woosnam and Norman's (2010) original theoretical framework by including three additional model antecedents—perceived similarity, empathy, and narcissism. Additionally, this study's significance extends beyond the Fijian context to address global tourism challenges. The pandemic has created a universal imperative to rejuvenate tourism industries. As such, insights from Fiji's experience, grappling with its own unique challenges, can inform broader strategies to enhance resident-tourist relationships and encourage pro-tourism behavior globally. By examining the nuances of Fiji's localized tourism and resident interactions, this research provides valuable lessons for other tourism-dependent economies. As such, our work aims to examine: 1) the relationship between residents' perceived similarity and shared beliefs with tourists; 2) the relationships between Woosnam and Norman's (2010) original antecedents to emotional solidarity (i.e., shared beliefs, shared behaviour, and interaction with tourist) and the construct; 3) the role residents' empathy and narcissism play in explaining their emotional solidarity with tourists; and finally 4) the relationship between residents' emotional solidarity with tourists and their pro-tourism behaviour. It will also be the first time the modified Emotional Solidarity Scale developed by Joo and Woosnam (2020) is considered within the full framework developed by Woosnam and Norman (2010). By exploring these dynamics in the Fijian context, this study provides insights that are valuable not just locally but also in the broader global tourism landscape. The findings are particularly relevant for other tourism-dependent regions facing similar challenges, offering a roadmap for leveraging resident-tourist relationships to achieve sustainable tourism growth. .

Literature review

The concept of similarity denotes how individuals identify with and feel similar to others who share the same space and context (Brocato et al., 2012). Despite its recent introduction to the tourism literature, other fields and disciplines have long recognized the value of similarity. According to the social categorization theory, individuals foster a sense of belonging to a social group based on their perception of shared characteristics (Brown, 2000). The social identity theory also argues that individuals tend to be influenced by those who share similar traits (Platow et al., 2000). Woosnam et al. (2009) introduced shared beliefs to the tourism literature when referring to individuals' overlapping beliefs with others (i.e., residents and tourists) about a particular destination. Such beliefs encompass perceptions of a destination's values and attributes that reflect group members' common understandings.

Perceived similarity and shared beliefs, considered commonalities, shed light on group affiliation and how people perceive others in a social context (Lee et al., 2020). The social identity theory (Tajfel, 1974) highlights that individuals possess more positive attitudes towards those to whom they perceive similar. The relationship between the two concepts has been confirmed in studies relating to organizational behaviour, education, and business. For example, perceived similarity in terms of ethnicity, nationality, and gender was closely associated with processes, expectations and beliefs, as confirmed by Mannix and Neale (2005). A study

conducted in the context of education found that students who perceived a higher degree of similarity were more likely to share beliefs about academic motivation and competence (Altermatt & Pomerantz, 2003). Makela et al. (2007) also found that perceived similarity in social status promoted homophily, leading to an increased likelihood of knowledge sharing and interaction. In a tourism context, Lee et al. (2020) found that perceived similarities between tourists' influenced their perceptions of three distinct shared belief dimensions. Based on this work, we hypothesize that:

H₁: Residents' perceived similarity with tourists is positively associated with shared beliefs.

Emotional solidarity, or the affective bonds among individuals, was first advanced in the work of Durkheim (1912) who argued that the most basic social facts explaining the construct were rituals and a common belief system. Rituals of course can be thought of as collective actions. In the context of tourism, Woosnam et al. (2009) considered those activities where tourists and residents engage in shared behaviours—namely, cultural heritage activities, outdoor recreation activities, beach activities, and local patronage activities (Woosnam & Norman, 2010). Woosnam et al. (2009) also initially conceived of common beliefs as those shared among residents and tourists pertaining to an appreciation for history and natural beauty, while others (see Lee et al., 2020) have considered shared beliefs as those concerning destination uniqueness. It was Collins (1975), nearly three-quarters of a century later, who advanced the idea that being in the physical co-presence with one another (i.e., interacting) was just as crucial as shared beliefs and shared behaviours in developing emotional solidarity.

Considering these three constructs (i.e., shared beliefs, shared behaviour, and interaction) as predictors of emotional solidarity, Woosnam et al. (2009) introduced the theoretical framework of emotional solidarity to the tourism literature in the context of residents and tourists. This framework has been used to study resident-resident, resident-tourist, and tourist-tourist relationships (Joo & Woosnam, 2020; Woosnam & Norman, 2010; Woosnam et al., 2020). Though Woosnam and Norman (2010) noted emotional solidarity encompasses three distinct dimensions (i.e., welcoming nature, emotional closeness, and sympathetic understanding), ten years later, Joo and Woosnam (2020) highlighted that, based on the original emotional solidarity items, the construct possesses two distinct dimensions (i.e., fairness and communality)—each with potential to have differing impacts on other constructs. While fairness addresses complex moral sentiments such as respect and equality, communality focuses on the connection, and similarity people perceive towards others. It should be noted that the original work by Joo and colleague comprising the bi-dimensional emotional solidarity construct was in the context of intragroup solidarity (i.e., tourist-tourist) (Joo et al., 2020; Joo & Woosnam, 2020). Since that time, the two-dimensional structure has been employed in the context of intergroup solidarity (i.e., resident-tourist) (Woosnam et al., 2021; cite here), which is in keeping with Woosnam and Norman's (2010) seminal work.

Woosnam (2011) initially demonstrated that shared beliefs serve as a key antecedent to emotional solidarity. Following this nearly a decade later, Joo and Woosnam (2020) reported, shared beliefs (among tourists) were found to influence both amended dimensions of emotional solidarity—communality and fairness. The following year, Joo et al. (2021) noted that perceived risk served as a significant predictor of residents' various forms of emotional solidarity with tourists. More recently, Kamath et al., (2022) reported that tourists' shared beliefs with residents

at a sacred place significantly explained emotional solidarity overall. Despite these studies utilizing the three-dimensional measure of emotional solidarity, we assert a similar relationship will exist using the two-dimensional measure, especially since nine of the 13 items used in the former are also used in the latter. Considering this review, we propose that:

H_{2a}: Residents' perceived shared beliefs with tourists are positively associated with emotional solidarity–communality

H_{2b}: Residents' perceived shared beliefs with tourists are positively associated with emotional solidarity–fairness

Shared behaviour among residents and tourists are more obvious than beliefs as they are easier to measure and observe (Woosnam, 2011). Prior studies have highlighted that special events and festivals have been identified as typical examples of shared behaviour (Derrett, 2003; Snepenger et al., 2003). Derrett (2003) suggested that such events could enhance comprehension of one another and bring individuals closer. Interaction in the commercial area for dining and shopping is another form of shared behaviour typically observed between residents and tourists in a destination (Snepenger et al., 2003). As Tsaur et al. (2018, p. 157) noted, shared behaviours between tourists and residents “mitigates tourist-resident conflicts” and can pave the way for perceived closeness between the parties. Similarly, Woosnam (2011) found that the degree to which residents perceived shared behaviour with tourists predicted their emotional solidarity with tourists. Residents shared behaviour with tourists, and their emotional solidarity is arguably due to their engagement in activities with tourists, sharing experiences which create a shared identity and sense of communality between the two. Empirical evidence provides support that shared behaviour significantly predicts the three-dimensional measure of emotional solidarity dimensions (Erul & Woosnam, 2022; Woosnam & Aleshinloye, 2013). Here again, we argue that a similar relationship will exist using the two-dimensional measure of emotional solidarity. Therefore, we hypothesize that:

H_{3a}: Residents' perceived shared behaviour with tourists is positively associated with emotional solidarity–communality

H_{3b}: Residents' perceived shared behaviour with tourists is positively associated with emotional solidarity–fairness

Experiences tourists have with destination residents most certainly can impact their perceived degree of closeness (Joo et al., 2018). According to the interaction ritual theory (Collins, 1993), the positive emotional energy from a social encounter encourages similar social encounters. That is, tourists will seek similar emotional experiences when they perceive a sense of emotional reward from social interactions during their travel (Joo & Woosnam, 2022). This positive emotional reward from social situations can be considered as emotional solidarity, similar to what Collins (1993) described as “emotional energy” (Joo & Woosnam, 2020). The frequency of interaction between residents and tourists has also revealed enhanced positive attitudes about the interaction, reduced social distance, and increased residents' emotional solidarity (Woosnam et al., 2022). Prentice et al. (1994) found that it was not necessarily frequency of interaction but quality of interaction that fostered an endearing attitude toward residents. Such findings were echoed by Joo et al. (2018). Somewhat conversely, social tension can escalate due to negative encounters leading to residents' diminished tolerance towards

tourists and reduced acceptance of visitors (Qiu Zhang et al., 2017; Tsaur et al., 2018). Based on the above, this study assumes that residents' positive interaction with visitors would stimulate stronger notions of emotional solidarity dimensions—community and fairness. Therefore, the following hypotheses are proposed:

H_{4a}: Residents' interactions with tourists are positively associated with emotional solidarity—communality

H_{4b}: Residents' interactions with tourists are positively associated with emotional solidarity—fairness

As Woosnam and Norman (2010) alluded to in their work, empathy is essential in establishing emotional solidarity between residents and tourists. That said, various forms of empathy exist. Affective empathy refers to one's ability to experience similar emotions (Decety & Cowell, 2014), significantly influencing emotional solidarity between residents and tourists. It involves an individual's *appropriate* emotional response to the emotions of others (Decety & Jackson, 2004). The term "appropriate" is significant as affective empathy is not just about eliciting an emotional reaction to someone's feeling (e.g., affective empathy is not a psychopathic feeling of pleasure due to someone's pain). While the emotional response does not need to be identical, it must demonstrate that the observer is concerned and cares about the other person's feelings (Rueda et al., 2015). According to Woosnam (2011), emotional solidarity is the affective bond that individuals form with others, characterized by interaction and a sense of emotional closeness. This highlights that residents acknowledge their similarities with tourists and reject the traditional mentality of 'them' vs 'us' as indicated by Evans-Pritchard (1989). Studies have revealed that affective empathy is positively associated with positive attitudes and behaviour towards tourists. Nghiễm-Phú and Phạ̃m's (2022) study on Vietnamese residents' positive attitude towards tourists revealed that this was influenced by affective empathy. As such, this study assumes that residents indicating high levels of affective empathy would be more likely to emotionally connect to tourists (i.e., communality) visiting Fiji and treat them with a heightened degree of fairness and respect (i.e., fairness). Therefore, the following hypotheses are proposed:

H_{5a}: Residents' empathy—*affective* felt with tourists is positively associated with emotional solidarity—communality

H_{5b}: Residents' empathy—*affective* felt with tourists is positively associated with emotional solidarity—fairness

Cognitive empathy is a second form involving an individual's adaptation to others' viewpoints and comprehension of their perspectives, opinions, and thoughts (Baron-Cohen & Wheelwright, 2004). It involves embracing the perspectives and feelings of others, which is known as perspective-taking (Adongo et al., 2018) and is more context-dependent than affective empathy (Liu et al., 2021). Such contextual information has been shown to influence cyber bystanders to perceive the severity of tourism companies' prejudiced practices, ultimately influencing their reactions. Cognitive empathy influences tourists' travel perceptions and decisions (Schoofs et al., 2019), and is essential in effective social interactions (Van Honk et al., 2011). As such, this study assumes that residents with high cognitive empathy would be more

emotionally connected to tourists visiting Fiji, treating them with pronounced degree of fairness. Therefore, the following hypotheses are advanced:

H_{6a}: Residents' empathy-cognitive perceived toward tourists is positively associated with emotional solidarity–communality

H_{6b}: Residents' empathy-cognitive perceived toward tourists is positively associated with emotional solidarity–fairness

While empathy focuses more on selflessness, narcissism, as a negative personality trait (Besser et al., 2016), is characterized by a demanding display of entitlement, self-serving bias, inflated self-views, and self-love (Rohmann et al., 2012). It can have a negative impact on the people around the narcissistic individual and those that interact with them (Golomb, 1992). The belief that narcissists are forced to gain short-term benefits by using individuals and disposing of them once their purpose is served (Lambert & Desmond, 2013) implies the severe social consequences of narcissism (Bergman et al., 2014). Highly narcissistic individuals tend to be less concerned about the well-being of others (Brummelman et al., 2015). Self-centered individuals may exhibit negative and unsustainable behaviour that can harm the goodwill they have with others (Wheeller, 1993).

It should be mentioned that narcissism and altruism may indeed coexist (Ooi & Laing, 2010). Evidence of this can be seen in social media (Tan & Yang, 2021). Social media inherently involves displaying one to following and receiving feedback from others—whether for altruistic or narcissistic reasons (Baek & Yoon, 2022). Despite studies showing circumstances of both positive and negative social and emotional effects of individuals' narcissism (Canavan, 2017), this study assumes that narcissistic individuals are attention-seekers and prioritize self-promotion over building emotional solidarity with tourists based on the lack of desire to get along with tourists, and show respect and fairness towards them. Therefore, the following hypotheses are proposed:

H_{7a}: Residents' self-reported degree of narcissism is negatively associated with their emotional solidarity–communality with tourists

H_{7b}: Residents' self-reported degree of narcissism is negatively associated with their emotional solidarity–fairness with tourists

In one of Woosnam's (2012) early works, he found that two dimensions of emotional solidarity with tourists did indeed predict support for tourism, albeit attitudinally. Similar results were presented by Hasani et al. (2016) whereby the authors demonstrated an indirect effect between emotional solidarity and attitudinal support. Erul and Woosnam (2022) found that two of the original emotional solidarity dimensions influenced residents' behavioural intentions to support tourism development. This finding was echoed through the work by Chen et al. (2022) who found all three emotional solidarity dimensions significantly predicted tourists' behavioural intent to support homestays. As such, residents experiencing emotional solidarity-communality (encompassing social and cultural connections) towards visitors to Fiji, would translate into their willingness to engage in activities that promote and support Fiji as a tourist destination. Additionally, residents perceiving emotional solidarity-fairness (considering visitors are treated with respect regardless of their personal and cultural differences), would influence their

engagement in activities to endorse and foster Fiji as a tourist destination. Therefore, the following hypotheses are derived:

H_{8a}: Residents' emotional solidarity–communality with tourists is positively associated with pro-tourism behaviour

H_{8b}: Residents' emotional solidarity–fairness with tourists is positively associated with pro-tourism behaviour

Each of the eight primary (15 overall) hypotheses are presented in Figure 1. It should be noted that all but two hypotheses (those connecting narcissism with emotional solidarity–communality and emotional solidarity–fairness) reflect positive relationships between model constructs.

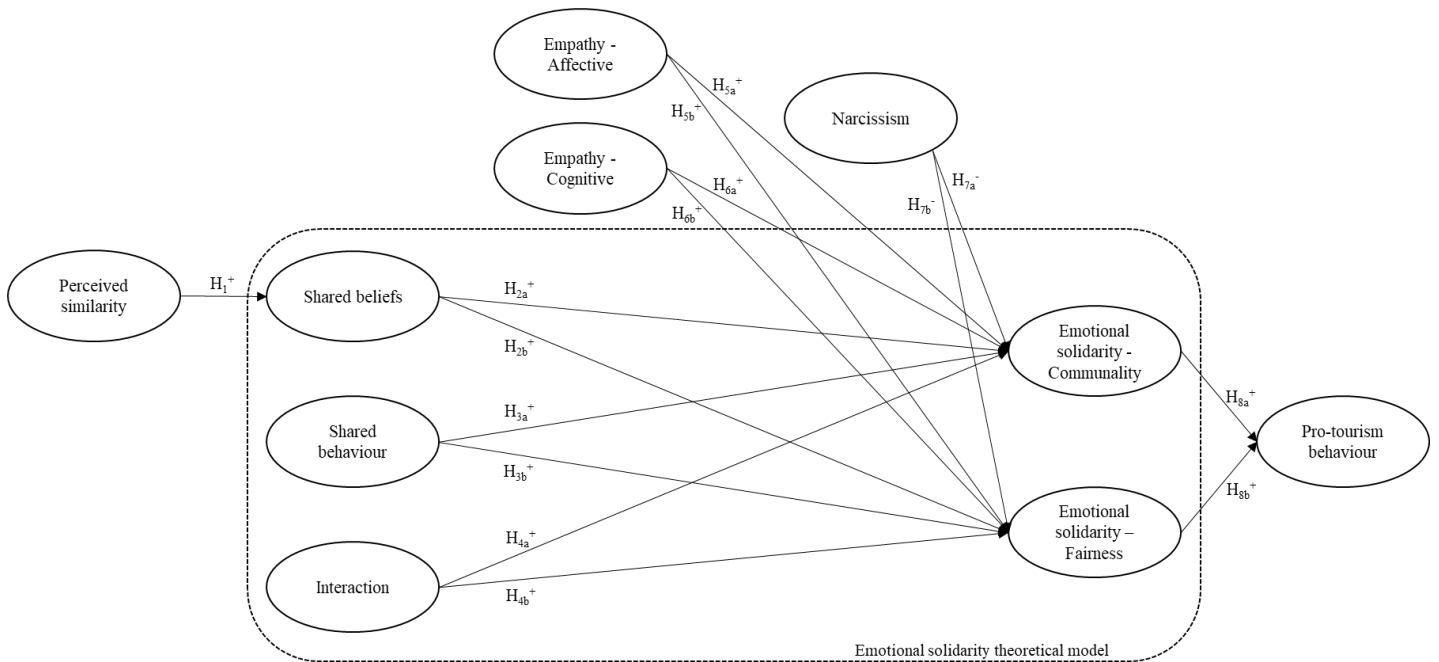


Figure 1: Conceptual framework

Methodology

Data collection and measures

Survey data were collected from Fijian residents during a five-week period between January and February 2023, using a sponsored advertisement on Facebook, posted on several Fiji resident groups. Such an approach has been used in previous tourism studies (see Sharma et al., 2022). Fiji, an archipelago consisting of over 300 islands located in the South Pacific, is an ideal location to conduct this study due to the country's reliance on tourism, its emphasis on localized tourism involving residents, and its ongoing campaign to revitalize tourism. A total of 449 responses were received, of which 11 were deleted due to incomplete responses. The remaining 438 were retained for further analysis.

This research utilized established scales (appearing on a 7-point Likert scale of agreement) from previous studies to measure model constructs. Exact wording for each of the

items within utilized scales can be found in Appendix A. Perceived similarity with visitors (four items) and shared beliefs with visitors (seven items) were adapted from Lee et al. (2020). Shared behaviour with visitors (six items) was adapted from Erul and Woosnam (2022). Quality of interactions with visitors (six items) was adopted from Sharma et al., (2022b). Affective empathy with visitors (11 items) and cognitive empathy with visitors (nine items) were adopted from Geng et al. (2012) and Jolliffe and Farrington (2006). Narcissism (nine items) was adopted from Hendin and Cheek (1997). Emotional solidarity with visitors-communality (10 items) and -fairness (three items) were adapted from Woosnam et al. (2021). Pro-tourism behavior (seven items) was adapted from Woosnam et al. (2022). Questions pertaining to respondents' socio-demographic characteristics (e.g., gender, age, etc.) were also asked of respondents. A pilot study involving 30 participants was conducted to establish face validity of each model construct prior to embarking on the full data collection.

Data analysis

The conceptual framework (Figure 1) was evaluated using structural equation modelling (SEM) by adhering to the standard two-stage procedure—confirmatory factor analysis (CFA), before proceeding with the structural path analysis in SPSS AMOS V.28. Such analytical procedure was followed based on recent work examining pro-tourism behaviour (Erul et al., 2022; Woosnam et al., 2022). The participants' demographic profile is outlined in Table 1.

Table 1: Sample descriptives

Variables	N	%
Gender		
Male	234	53.42
Female	204	46.58
Age		
18-25 years	189	43.15
26-30 years	142	32.42
31-40 years	89	20.32
41-50 years	18	4.11
Income (FJD)		
I do not earn an income	41	9.36
Under \$15,000	210	47.95
\$15,000-\$29,999	109	24.89
\$30,000-\$44,999	41	9.36
\$45,000-\$59,999	25	5.71
\$60,000-\$74,999	9	2.05
\$75,000-\$89,999	2	0.46
\$90,000 +	1	0.23

Results

Data screening

Data were initially examined for outliers and normality. Data were normally distributed, as the values for skewness and kurtosis revealed no significant deviation and were within the recommended ranges. Additionally, no missing values or outliers were present. The assessment of the tolerance and variance inflation factor revealed no signs of multicollinearity issues either.

Common method bias

Given our research included self-reported survey data, precautionary measures used against common method bias involving both a priori and post hoc tests (Podsakoff et al., 2003) were undertaken. The priori approach involved ensuring that the cover letter did not reveal the study's purpose in detail and that item arrangement was random during data collection. Additionally, participants were made aware that their responses were anonymous. The Harman's single-factor statistical test was also used to detect any common method bias issues. Results revealed that a single factor accounted for 32.42% of the total variance, far less than the 50% limit.

Measurement model

The measurement model (using CFA) revealed a good fit (i.e., $\chi^2_{(376)} = 703.12$ ($p < 0.001$), $\chi^2/df = 1.87$, CFI = 0.95, TLI = 0.95, RMSEA = 0.04). Subsequently, convergent and discriminant validity were assessed by analyzing the average variance extracted (AVE), composite reliability (CR), and factor loadings (Table 2). Table 3 demonstrates that the CR values met the recommended threshold of 0.70, as Hair (2009) proposed, while the extracted AVE estimates surpassed the 0.50 cut-off. Table 3 also provides evidence of discriminant validity as the square root of each construct's AVE was greater than its corresponding correlational value. The heterotrait-monotrait (HTMT) analysis was also performed to further assess discriminant validity. Appendix B confirms that the HTMT values were below 0.85, providing additional evidence of discriminant validity.

Table 2: CFA and SEM factor loadings

Measurement items	CFA	SEM	Measurement items	CFA	SEM
Perceived similarity with visitors			Empathy with visitors-cognitive		
PSV1	0.82	0.82	CEV1	0.81	0.81
PSV2	0.85	0.85	CEV2	0.77	0.77
PSV3	0.83	0.83	CEV3	0.79	0.79
PSV4	0.84	0.84	CEV4	0.81	0.80
Shared beliefs with visitors			CEV5	0.86	0.86
SBV1	0.79	0.79	CEV6	0.73	0.73
SBV2	0.81	0.80	CEV7	0.69	0.67
SBV3	0.78	0.78	CEV8	0.75	0.75
SBV4	0.80	0.80	CEV9	0.76	0.76
SBV5	0.79	0.79	Narcissism		
SBV6	0.83	0.83	NRC1	0.82	0.82
SBV7	0.76	0.75	NRC2	0.84	0.84
Shared behaviour with visitors			NRC3	0.78	0.78
SHV1	0.85	0.85	NRC4	0.86	0.85
SHV2	0.86	0.86	NRC5	0.82	0.82
SHV3	0.78	0.78	NRC6	0.75	0.75
SHV4	0.71	0.71	NRC7	0.74	0.74
SHV5	0.88	0.87	NRC8	0.76	0.76
SHV6	0.87	0.87	NRC9	0.89	0.89
Interactions with visitors			NRC10	0.84	0.82
IWV1	0.73	0.73	Emotional solidarity-communality		
IWV2	0.84	0.84	ESC1	0.82	0.82
IWV3	0.87	0.87	ESC2	0.91	0.91
IWV4	0.74	0.73	ESC3	0.87	0.87
IWV5	0.89	0.89	ESC4	0.89	0.89
IWV6	0.82	0.82	ESC5	0.85	0.85
Empathy with visitors-affective			ESC6	0.89	0.89
AEV1	0.77	0.77	ESC7	0.81	0.80
AEV2	0.84	0.84	ESC8	0.84	0.84
AEV3	0.81	0.81	ESC9	0.87	0.87
AEV4	0.75	0.75	ESC10	0.81	0.81
AEV5	0.82	0.82	Emotional solidarity-fairness		
AEV6	0.89	0.86	ESF1	0.82	0.82
AEV7	0.80	0.80	ESF2	0.86	0.85
AEV8	0.84	0.84	ESF3	0.90	0.90
AEV9	0.83	0.83	Pro-tourism behavioural intent		
AEV10	0.86	0.86	PTB1	0.81	0.81
AEV11	0.84	0.84	PTB2	0.88	0.88
			PTB3	0.74	0.74
			PTB4	0.84	0.82
			PTB5	0.86	0.86
			PTB6	0.83	0.83
			PTB7	0.89	0.89

Table 3: Results of measurement model reliability and discriminant validity

	CR	AVE	MSV	ASV	PSV	SBV	SHV	IWV	AEV	CEV	NRC	ESC	ESF	PTB
PSV	0.90	0.70	0.01	0.02	0.84									
SBV	0.92	0.63	0.04	0.04	0.17	0.79								
SHV	0.93	0.68	0.06	0.06	0.27	0.42	0.83							
IWV	0.92	0.67	0.02	0.02	0.31	0.59	0.16	0.82						
AEV	0.95	0.68	0.05	0.05	0.42	0.36	0.22	0.41	0.83					
CEV	0.93	0.60	0.02	0.02	0.13	0.27	0.26	0.22	0.12	0.78				
NRC	0.95	0.66	0.04	0.04	0.22	0.19	0.46	0.24	0.35	0.31	0.81			
ESC	0.97	0.73	0.05	0.03	0.38	0.11	0.31	0.14	0.12	0.13	0.39	0.85		
ESF	0.90	0.74	0.02	0.01	0.42	0.34	0.37	0.37	0.44	0.42	0.14	0.31	0.86	
PTB	0.94	0.70	0.01	0.02	0.28	0.31	0.18	0.19	0.35	0.19	0.15	0.38	0.37	0.84

Structural model and hypotheses testing

Key statistics indicated that the structural model fit the data with acceptable values ($\chi^2_{(426)} = 711.42$ ($p < 0.001$), $\chi^2/df = 1.67$, CFI = 0.91; TLI = 0.90; RMSEA = 0.05). Results from the hypothesis testing are presented in Table 4. Perceived similarity was positively associated with shared beliefs ($H_1: \beta = 0.42, p < 0.001$). Shared beliefs were positively associated with emotional solidarity–communality ($H_{2a}: \beta = 0.25, p < 0.001$) and emotional solidarity–fairness ($H_{2b}: \beta = 0.24, p < 0.001$). Shared behaviours were positively associated with emotional solidarity–communality ($H_{3a}: \beta = 0.19, p < 0.001$). However, H_{3b} was not supported, as this study hypothesized a positive association between shared behaviour and emotional solidarity–fairness ($H_{3b}: \beta = -0.003, p > 0.05$). Interaction was positively associated with emotional solidarity–communality ($H_{4a}: \beta = 0.40, p < 0.001$) and emotional solidarity–fairness ($H_{4b}: \beta = 0.21, p < 0.001$). Empathy–affective was positively associated with emotional solidarity–communality ($H_{5a}: \beta = 0.34, p < 0.001$) and emotional solidarity–fairness ($H_{5b}: \beta = 0.36, p < 0.001$). Empathy–cognitive was positively associated with emotional solidarity–communality ($H_{6a}: \beta = 0.24, p < 0.001$) and emotional solidarity–fairness ($H_{6b}: \beta = 0.20, p < 0.001$). Narcissism was negatively associated with emotional solidarity–communality ($H_{7a}: \beta = -0.18, p < 0.001$). However, a positive association was found between narcissism and emotional solidarity–fairness ($H_{7b}: \beta = 0.23, p < 0.001$), despite hypothesizing a negative association. Emotional solidarity–communality ($H_{8a}: \beta = 0.45, p < 0.001$) and emotional solidarity–fairness ($H_{8b}: \beta = 0.23, p < 0.001$) were positively associated with pro-tourism behaviour. The total variance explained was 56% for emotional solidarity–communality, 62% for emotional solidarity–fairness, and 13% for pro-tourism behaviour.

Table 4: Structural model results

Structural paths	<i>B</i>	<i>se</i>	<i>t</i>	<i>p</i>	Supported?
PSV → SBV	0.42	0.03	15.14	$p < 0.001$	Yes
SBV → ESC	0.25	0.04	2.33	$p < 0.001$	Yes
SBV → ESF	0.24	0.05	20.54	$p < 0.001$	Yes
SHV → ESC	0.19	0.05	27.21	$p < 0.001$	Yes
SHV → ESF	-0.003	0.04	-0.31	$p > 0.05$	No
IWV → ESC	0.40	0.03	2.61	$p < 0.001$	Yes
IWV → ESF	0.21	0.04	6.64	$p < 0.001$	Yes
AEV → ESC	0.34	0.13	4.01	$p < 0.001$	Yes
AEV → ESF	0.36	0.05	16.11	$p < 0.001$	Yes
CEV → ESC	0.24	0.06	5.31	$p < 0.001$	Yes
CEV → ESF	0.20	0.06	3.71	$p < 0.001$	Yes
NRC → ESC	-0.18	0.03	6.55	$p < 0.001$	Yes
NRC → ESF	0.23	0.05	0.61	$p < 0.001$	No
ESC → PTB	0.45	0.06	2.51	$p < 0.001$	Yes
ESF → PTB	0.23	0.05	3.94	$p < 0.001$	Yes

Note:

$R^2_{\text{emotional solidarity-communality}} = 0.56$ (56% of variance explained)

$R^2_{\text{emotional solidarity-fairness}} = 0.62$ (62% of variance explained)

$R^2_{\text{pro-tourism behaviour}} = 0.13$ (13% of variance explained)

Discussion

The aim of this study was to extend Woosnam's (2011) emotional solidarity theoretical model (by including perceived similarity, cognitive and affective empathy, and narcissism) using the recently modified emotional solidarity scale (with communality and fairness dimensions) (Joo and Woosnam, 2020) to assess residents' pro-tourism behavioural intent. The results confirmed that perceived similarity was positively associated with shared beliefs (H_1), implying that Fijian residents' perceived similarity with tourists fosters shared beliefs with tourists about Fiji, which can lead to engagement in discussions and activities that strengthen these beliefs. Such findings are in line with social identity theory, suggesting that people define themselves according to the social group they belong to, and behave accordingly (Tajfel & Turner, 1987). Similar results were found by Lee et al. (2020) among tourists, whereby perceived similarities between visitors were found to influence shared beliefs of the destination. Research on education has also confirmed that perceived similarities among students influence their shared beliefs on academic motivations and competence (Altermatt & Pomerantz, 2003).

The next set of hypotheses proposing that shared beliefs were positively associated with emotional solidarity–communality (H_{2a}) and emotional solidarity–fairness (H_{2b}) were also confirmed. These results indicate that shared beliefs between residents and tourists about Fiji's amenities, attractions, and unique cultural and ecological significance would lead to a collective admiration and enthusiasm for Fiji. Consequently, residents would be more likely to develop friendships with tourists, share similar perspectives and feel a sense of emotional connection to them, resulting in an emotional solidarity–communality. Such result provides further support in Joo and Woosnam (2020) pivotal work linking shared beliefs and the amended dimensions of emotional solidarity—communality and fairness. Their work, however, examined such phenomena between tourists, whereas this work focused on the resident–tourist dyad. At the same time, such shared understanding of the destination and its people seem to positively impact emotional solidarity–fairness; it has been evidenced elsewhere that when people understand and

appreciate local distinctiveness and culture, they behave properly and respectfully, facilitating the sustainable development of tourism (Stylidis, 2022; Walker & Moscardo, 2016).

Shared behaviour was proposed to be positively associated with emotional solidarity–communality (H_{3a}) and –fairness (H_{3b}). The study’s findings only confirmed H_{3a} , implying that sharing experiences and engaging in activities with tourists creates a shared sense of communality and identity between the two. Such engagement in shared behaviour leads to increased interaction between the two parties and assists in better understanding their culture, values, and beliefs, ultimately leading to positive emotions such as trust, pride, and affection towards tourists (emotional solidarity–communality). This is consistent with prior results concerning shared behaviour by Joo and Woosnam (2022) among faith-based tourists. However, the shared behaviour and emotional solidarity–fairness association (H_{3b}) evidenced in their study, was not confirmed here. As the result indicate, shared resident–tourist behaviour appears not to impact emotional solidarity–fairness.. A tenable explanation is that shared behavior activities such as attending events or public spaces and activities like dining and shopping might enhance understanding of each other, but are rather superficial or temporary in nature; not essentially contributing to the cultivation of a sense of fairness, including perceptions of equality and justice. A positive change towards the members of the ‘other’ group appears to occur only when the contact takes place under favorable conditions (Aleshinloye et al. 2019) or the group is cohesive (e.g., religious tourists in the case of Joo and Woosnam, 2022).

Results of this study further confirmed that interaction was positively associated with emotional solidarity–communality (H_{4a}); and emotional solidarity–fairness (H_{4b}). This positive association implies that residents who interact positively with tourists would experience increased emotional solidarity–communality, generating a more welcoming attitude towards visitors and appreciating their economic contributions. This may also lead to increased respect, fairness, and emotional connection. Woosnam et al.’s (2022) work also revealed that enhanced interactions led to increased emotional solidarity, but in its tri-dimensional format. Furthermore, in this study interaction appeared to have a much stronger association with communality than fairness. The weaker effect of interaction on emotional solidarity–fairness could be attributed to the nature of such interactions (Joo et al., 2018). For instance, residents and tourists may be more focused on fun and socializing during such superficial interactions, rather than discussing deeper issues, relating to a lower cultivation of a sense of equality and fairness. The nature and quality of encounters between residents and tourists determine their experiences (Stylidis, Woosnam & Tasci, 2022), often evolving into enduring thoughts and emotions.

Empathy–affective was confirmed to be positively associated with emotional solidarity–communality (H_{5a}) and emotional solidarity–fairness (H_{5b}). This implies that residents with a high degree of affective empathy are more inclined to form emotional connections with tourists coming to Fiji. Such empathy enables their identification with visitors, fosters a sense of closeness, recognition of tourists' contribution to the local economy, and treatment of tourists with fairness and respect. These findings are consistent with the work of Nghiêm-Phú and Phạm's (2022) which reported that emotional solidarity is a direct result of affective bonds among individuals. Similarly, empathy–cognitive was confirmed to be positively associated with emotional solidarity–communality (H_{6a}) and emotional solidarity–fairness (H_{6b}). This result indicates that residents with higher cognitive empathy are more prone to emotional bonding with tourists to Fiji who established connections through closeness, identification, appreciation, and respectful and equitable tourist treatment. This finding is similar to Schoofs et al.'s (2019), who

highlighted that cognitive empathy influences tourists' perceptions and decisions, being essential for quality social interactions (Van Honk et al., 2011).

Findings further confirmed a negative association between narcissism and emotional solidarity–communality (H_{7a}). This means that narcissistic residents prioritise their self-promotion and crave attention over building emotional bonds or empathizing with tourists, a finding which is in line with Brummelman et al. (2015) that narcissistic individuals tend to be less concerned about others. However, somewhat surprisingly, a positive association was revealed between narcissism and emotional solidarity–fairness (H_{7b}). Such positive association could be potentially explained by narcissistic individuals seeing tourists as an opportunity to capture attention, engage in self-promotion, and highlight their self-importance (Canavan, 2017). This respectful and equitable treatment of tourists would be primarily motivated by their desire for personal gain. Therefore, while residents' narcissism negatively impacts the sense of belonging and communality towards tourists, it addresses equality and social justice, perhaps as a means for self-actualization (Maslow, 1971).

Finally, results confirmed that emotional solidarity–communality (H_{8a}) and emotional solidarity–fairness (H_{8b}) were positively associated with pro-tourism behavioural intention. This result suggests that if Fijian residents have a strong sense of emotional solidarity based on cultural and social connection with tourists, they are more likely to support Fiji further developing as a tourism destination. Additionally, residents' fair and respectful treatment of tourists regardless of differences would also incline their support for further tourism efforts. This finding aligns with prior tourism studies such as Woosnam (2012) and Hasani et al. (2016), highlighting that residents' attitudinal support for tourism was influenced by their emotional solidarity levels. The stronger association of emotional solidarity–communality over emotional solidarity–fairness may be explained by Fiji's collectivist culture guiding residents to act more based on emotions than thoughts.

Theoretical contributions

This research contributes to tourism theory in various ways. First, the results provide strong support for the validation of the revised emotional solidarity scale comprising two dimensions – communality and fairness (as Joo and Woosnam, 2020 called for in their work) - when applied to residents and their perceptions of solidarity towards visitors. Few studies have applied the revised framework to date to explore intragroup relationships (Joo et al., 2020; Woosnam et al., 2021); this is the first study of its kind to establish the validity of the new framework in an intergroup context, thereby expanding its application on residents' emotional solidarity with visitors, considered critical for the sustainable development of tourism.

Next, this is perhaps the first time the modified Emotional Solidarity Scale (Joo & Woosnam, 2020) comprising two dimensions, is considered within the wider framework originally developed by Woosnam and Norman (2010). As the findings indicate, shared beliefs and interaction positively affect emotional solidarity– both communality and fairness; while shared behavior only affected communality. As such the study contributes to the development of an expanded emotional solidarity framework comprising three external antecedents (shared beliefs, behavior, interaction) and two internal dimensions (communality and fairness), providing a more comprehensive understanding of this dynamic and complex concept.

Additionally, our work demonstrates how cognitive and affective empathy and narcissism formulate residents' emotional solidarity with visitors, allowing for a deeper understanding into how thinking outside of oneself contributes to emotional solidarity with others. To date, the way

empathy and narcissism assist in formulating residents' emotional solidarity with locals has not been directly examined, particularly regarding their effect on the two dimensions of solidarity—communality and fairness. As the findings suggest, residents with higher levels of empathy are more prone to emotional bonding with tourists who visit the destination, while in contrast, narcissism negatively affects emotional solidarity—communality, but positively determines fairness. The study thus contributes in explaining such complex relationships between destination residents and tourists (Kim, Duffy, & Moore, 2020), with reference to internal cognitive processes (San Martín et al., 2018).

Furthermore, the study contributes to a better understanding, of pro-tourism behavioural intent.. The study results confirm that beyond the original dimensions of solidarity, which varied in how they predicted support (Woosnam, 2012), such deviation seems to be present in the way communality and fairness are formulated (by shared beliefs, shared behaviors, interactions, empathy, and narcissism) and further shape pro-tourism behavioral intent, offering new insights into the sustainable development of tourism.

Practical implications

This work is also useful for various stakeholders invested in sustainable tourism practices and the achievement of the United Nation's Sustainable Development Goals (SDGs) (most notably, SDG 8—*Decent Work and Economic Growth*, 11—*Sustainable Cities and Communities*, and 12—*Responsible Consumption and Production*) via strengthening the resident-tourist relationships in the tourism industry. The industry can work with resident communities to support the implementation of communality-based tourism incentives that develop and promote sustainable tourism practices prioritizing cultural preservation, social responsibility, and environmental protection. Residents should be encouraged via highlighting their similarities and shared beliefs with visitors to participate in tourism-related activities such as guided tours and cultural shows. This will provide tourists with authentic experiences, generate income for local families, and promote preserving traditional practices.

Based on the study's results, tourism marketing efforts should focus on campaigns that highlight the mutual benefits of resident-tourist interactions. Such campaigns could showcase stories of positive resident-tourist relationships and their impact on local communities. Additionally, the findings on empathy suggest that tourism training programs should include components on developing affective and cognitive empathy towards tourists, enhancing residents' ability to connect with and understand visitors. Local businesses, including tour operators and restaurants, can capitalize on these improved relationships. By creating tourism experiences that are deeply rooted in local culture and involve active participation from both residents and tourists, these businesses can offer more engaging and authentic experiences. This approach not only supports economic growth but also encourages cultural exchange and understanding. Tourists can also benefit from this study by having an immersive and authentic experience in tourist destinations. Engaging in activities and discussions that strengthen similarity, shared beliefs, behaviour and interaction, and empathy with residents while learning more about the country's customs and culture can lead to a deeper appreciation of the tourist's destination and enhanced travel experience. There is a need for tourists to be mindful when it comes to the proper disposal of waste, reduction in energy consumption, and water conservation. Such acts by tourists can show appreciation for the local community and build a strong relationship and trust with residents. This study's results also benefit other small island

developing states (SIDS) that rely heavily on tourism (e.g., Mauritius, Seychelles, and Maldives). The strategies mentioned above can promote sustainable tourism and foster strong resident-tourism relationships.

Limitations and future research directions

Although the current study provides significant theoretical and practical value, it is imperative to consider its limitations. First, the cross-sectional design of this study restricts the ability to track changes in residents' attitudes and behaviors over time, a factor crucial in the tourism context of Fiji, known for its seasonal and economic variations. A longitudinal approach in future research would better capture the evolving dynamics of these attitudes.. Second, the use of Facebook advertisements for data collection, may have resulted in representativeness issues. While Facebook is a widely used social media platform in Fiji, and this method being widely used to collect data, future research should consider probability forms of sampling, such as simple or stratified random sampling, to better ensure for more statistically representative samples. Third, given that relationships were established based solely on correlational examination of the antecedents and consequences of emotional solidarity, experimental, longitudinal, and randomized controlled trials can be used to provide evidence of causality. Fourth, data collection was conducted on a SIDS, limiting the generalization of the results to other countries and cultures. Validating this study's results in different country contexts, while considering cultural dimensions (Sharma et al., 2020) can strengthen generalizability. Finally, future studies can employ other theories to understand resident emotional solidarity with tourists and future support for tourism, such as social representation theory, intimacy theory, and social identity theory.

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