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The Effect Of Local People's Cultural Sensitivity And Emotional Solidarity Levels On Their Attitudes Towards Tourism Development: The Case Of Şanlıurfa*

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ABSTRACT
The attitudes of local people, who interact with different cultures and consist of subcultures within themselves, towards tourism can have a positive or negative impact on the development of tourism in the region they live in. These attitudes have been examined in the relevant literature within the framework of the tolerance model, theory of planned behaviour, social exchange theory, meta-perception theory, contact hypothesis, religion theory, and intercultural sensitivity development model. The aim of this research is to determine the effect of the relationship between cultural sensitivity and emotional solidarity on the attitudes of local people towards tourism effects. For this purpose, a survey technique was applied to local people living in Şanlıurfa and data was obtained from 519 people. The obtained data were analyzed with SPSS 22.0 and AMOS 24.0 statistical software. The research variables were examined depending on a model developed based on theoretical knowledge. Structural equation modeling was used to test the research hypotheses related to the model. In addition, the mediating role of emotional solidarity as the third variable in the relationship between cultural sensitivity and attitude towards tourism development was examined with structural equation modeling. In line with the basic assumptions, it was determined that the cultural sensitivity levels of the local people have a significant effect on their attitudes towards the effects of tourism; a significant and positive relationship between the cultural sensitivity of the local people and the emotional solidarity levels towards local and foreign visitors visiting the destination; and the emotional solidarity levels of the local people towards visitors have a significant and positive effect on their attitudes towards the effects of tourism. It is recommended that tourism activities in the region be developed and carried out with practices that will contribute to the cultural sensitivity and emotional solidarity levels of the local people.
Keywords: *Tourism, Cultural Sensitivity, Emotional Solidarity, Attitude, Local People, Şanlıurfa.*

1. INTRODUCTION

Globalization and the acceleration of technological advancements have increased the likelihood of individuals encountering and interacting with different cultures. Easier transportation, the proliferation of digital communication tools, and the accelerated flow of information have made the coexistence and interaction of different cultures more common. While this process has increased the visibility of cultural diversity among societies, it has also highlighted the enriching yet potentially conflicting nature of intercultural interactions. Tourism stands out as one of the areas where these cultural encounters are most prevalent (Öğüt, 2017). In tourist environments where different cultures come together, intercultural communication competencies are crucial for individuals to develop mutual understanding, overcome cultural prejudices, and ensure social harmony. Cultural sensitivity lies at the heart of these competencies (Kartari, 2016). According to Chen & Starosta (1996; 2008), cultural sensitivity is an individual's capacity to recognize, understand and act appropriately within different cultural contexts. This capacity is not limited to cognitive knowledge but is also shaped by empathy, open-mindedness, tolerance, and a non-prejudiced approach.

Cultural sensitivity produces positive effects not only at the individual level but also in the context of social relations. Particularly in areas where direct cultural encounters occur, such as tourism, the level of sensitivity

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shown by local people to different cultures becomes a fundamental element determining the quality of relationships with tourists. In this context, the concept of emotional solidarity comes into play. Emotional solidarity is associated with the development of mutual positive feelings among individuals and the sense of belonging to a group. This feeling, which fosters social unity through religious rituals and shared beliefs in Emile Durkheim's (1915 [1995]) classical sociological theory, was brought to the tourism literature by Woosnam (2011). According to Woosnam's model, emotional bonds between tourists and local people are formed on the basis of interaction, shared beliefs, and shared behaviors (Woosnam et al., 2009). This study investigates the impact of cultural sensitivity levels on emotional solidarity in local people's relationships with tourists. The openness, understanding, and empathy displayed by local people during encounters with different cultures can strengthen the emotional bonds developed with tourists and contribute to the social sustainability of tourism. In this context, the relationship between cultural sensitivity and emotional solidarity, and whether these variables and the relationship between them have an impact on local people's attitudes toward tourism development, is examined. By jointly evaluating the processes of intercultural communication and social bonding, the study aims to contribute to a more robust and holistic understanding of tourism relationships (Rengi & Polat, 2014; Kartarı, 2019).

2. CONCEPTUAL FRMAWORK

2.1. Cultural Sensitivity

Cultural sensitivity is a multidimensional concept that involves individuals understanding the meaning and significance of cultural differences and developing respectful, understanding, and inclusive attitudes toward these differences. This approach requires sensitivity to the unique needs of individuals from diverse cultural backgrounds and efforts to respond to these needs (Hutnik & Gregory, 2008). Cultural sensitivity is based not only on recognizing cultural diversity but also on viewing this diversity as a value and incorporating it into social interaction (Orlow, 2004). Chen & Starosta (1997) define cultural sensitivity as the cognitive, affective, and behavioral tendencies of individuals to actively seek to understand, appreciate, and tolerate the distinctions between different cultural systems. In this context, cultural sensitivity encompasses the competencies of individuals to cope with cultural differences in line with their worldviews. This competency is an important tool for overcoming potential communication barriers encountered in intercultural interactions and establishing meaningful communication processes. According to Robles & González (2019), cultural sensitivity enables individuals not only to recognize different cultural characteristics but also to appreciate the implications of these characteristics in the communication process and to cope constructively with these differences. Therefore, cultural sensitivity plays a decisive role in establishing successful intercultural communication processes and social cohesion. In this context, cultural sensitivity models have been developed that contribute to measuring and improving communication processes between different cultures by raising awareness.

Cultural sensitivity models are theoretical constructs that guide individuals' processes of recognizing, understanding, and adapting to cultural differences. These models aim to develop individuals' affective, cognitive, and behavioral competencies in intercultural interactions and offer various strategies for enhancing cultural awareness and communication skills (Bennett, 1993; Chen & Starosta, 1997). In this context, cultural sensitivity not only helps individuals communicate more effectively in intercultural settings but also facilitates the establishment of more inclusive and supportive social relationships within society. One prominent model in the literature is the Intercultural Sensitivity Model developed by Chen & Starosta (1997). This model emphasizes that emotional reactions to cultural differences play a decisive role in individuals' communication competence. Another important model is the Developmental Intercultural Sensitivity Model (DMIS) developed by Bennett (1993). This model argues that individuals' perceptions of cultural differences develop from ethnocentric to ethnorelative stages. In addition, the Intercultural Development Inventory (IDI), developed by Hammer (2009), is an empirical tool that measures individuals' intercultural competence levels based on the DMIS model. Intercultural sensitivity refers to an individual's ability to cope with cultural differences and the level of psychological resilience they exhibit in this process (Medina-López-Portillo, 2004). In this context, effective and appropriate intercultural communication requires the development of intercultural sensitivity. This sensitivity encompasses not only cognitive knowledge but also the ability to process this knowledge emotionally and behaviorally.

2.2. Emotional Solidarity

The origins of the concept of emotional solidarity lie in the sociological theories of Emile Durkheim, particularly in his work "The Primary Forms of Religious Life." Durkheim (1995 [1915]) implicitly expressed this concept and extensively analyzed how social solidarity is maintained, particularly through religious rituals (Giddens, 1979). A pioneer of the structural-functionalist approach, Durkheim viewed religious phenomena as central to the reinforcement of social norms and values, the unification of individuals around a collective consciousness, and thus the achievement of solidarity (Wallace & Wolf, 2006). Durkheim (1995 [1915]) argued that as similar beliefs and behaviors increase among individuals, an emotional bond forms within a community. This theory has received increasing attention in tourism studies, particularly in the last decade (Joo et al., 2018). Collins (1975), on the other hand, argued that emotional closeness between individuals deepens not only through shared values but also through the reinforcement of these values through interaction. According to Durkheim (1995 [1915]), religion is not merely a turn to gods or places of worship; it is essentially a structure that creates and reinforces an emotional bond between individuals. Within this framework, emotional solidarity is closely related to the shared value system that enables individuals to belong to and identify with a group (Wallace & Wolf, 2006). In the context of intergenerational relationships, Hammarstrom (2005) defined emotional solidarity as the emotional bonds individuals form with other people, and stated that these bonds are shaped by the level of emotional closeness and contact. On the other hand, Jacobs & Allen (2005) considered emotional solidarity as a fundamental emotional element that binds individuals together in a group and fosters the “we feeling.” Drawing on Durkheim's (1995 [1915]) theoretical model, Woosnam (2009) identified three primary independent variables to predict emotional solidarity: interaction, shared beliefs, and shared behaviors. These three antecedent variables were constructed based on Durkheim's understanding of social solidarity.

In the context of shared beliefs, according to Collins (2004) the formation of emotional bonds becomes possible when individuals come together through participation in rituals and share shared experiences. Rituals strengthen social bonds by enabling individuals to act in coordination and pave the way for shared emotional experiences. Fredline & Faulkner (2002) indicate that shared beliefs about the protection of an area and its amenities are a modest determinant of emotional solidarity. In the literature, such beliefs have been explored as shared attitudes among local residents and tourists regarding the protection of natural and cultural resources (Hernandez et al., 1996; Cohen, 2004; Gezici, 2006; Johnston, 2006). These shared beliefs can strengthen emotional solidarity by increasing empathy and understanding (Laxson, 1991) and reducing prejudice and stereotypes (Evans-Pritchard, 1989). Rituals bring individuals together for a common purpose, creating a sense of collective unity. Participation in rituals generates emotional energy in individuals, and feelings such as trust, pleasure, and power emerge in the process. The structure of the ritual, the symbols used and the shared experiences enhance emotional interaction among participants. In this context, rituals are said to play an important role in fostering social integration and strengthening emotional bonds among group members (Collins, 2004).

Shared behaviors stand out as more salient elements than beliefs due to their observability and measurability. In the literature, participation in festivals and special events is considered among the most commonly shared behaviors (Snepenger et al., 1998; Fredline & Faulkner, 2002; Derrett, 2003). Prentice et al. (1994) examined shared behaviors through shared recreational activities such as walking on the beach, swimming, and exploring the surrounding area. Snepenger et al. (1998; 2003) noted that activities such as shopping and dining are among the behaviors frequently shared by both locals and tourists in a destination, facilitating interaction. According to Derrett (2003) such activities have the potential to increase mutual understanding by bringing individuals together and can contribute to the strengthening of social ties.

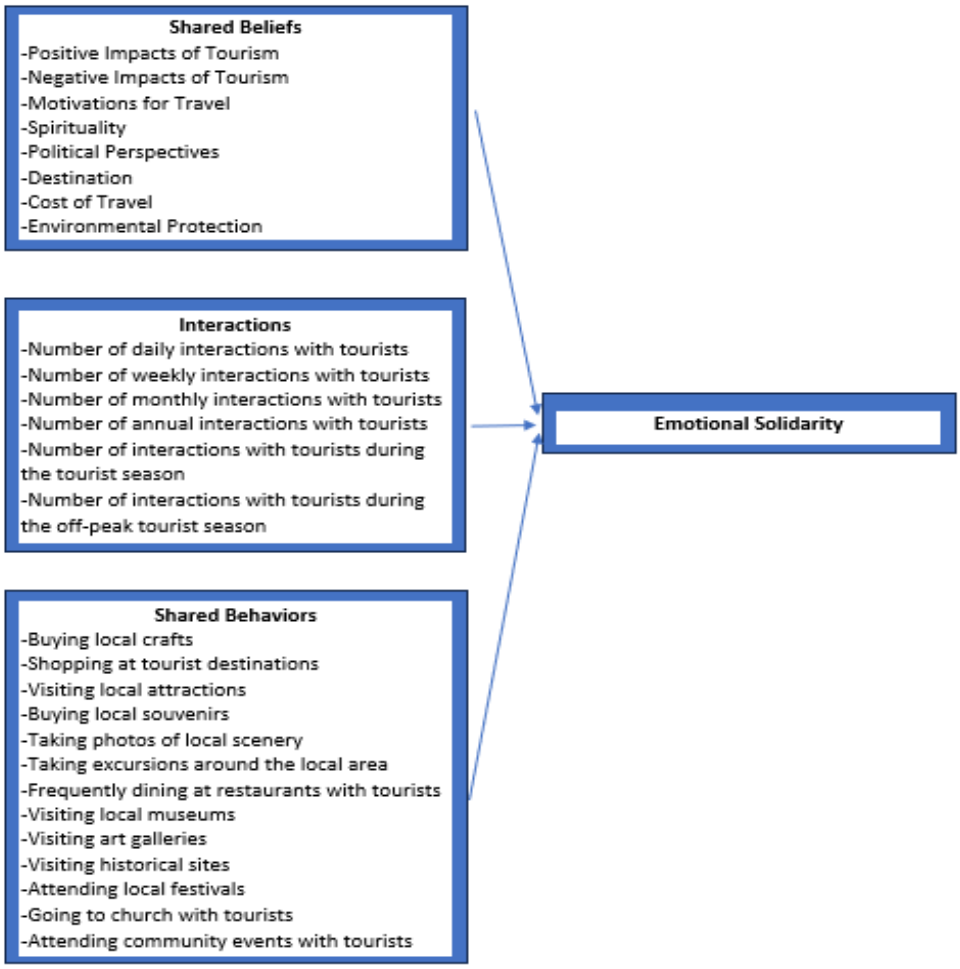

Figure 1. Model of Emotional Solidarity Between Locals and Tourists
Source: Durkheim, (1995[1915]).

From an interactional perspective, in addition to local residents benefiting economically from tourists, interacting with them and engaging in cultural exchange is also a part of tolerance (Woosnam & Norman, 2010). Collins (1975) expanded the emotional solidarity approach to include the communication dimension, emphasizing that not only similar beliefs and behaviors but also consistent, high-quality communication are decisive in the formation and strengthening of emotional bonds. Thus, it appears that emotional closeness between individuals is strengthened through interaction.

2.3. Attitudes of Local People Towards Tourism

The attitudes and behaviors of local residents play a critical role in tourism development. The success of tourism activities depends on the positive perception and satisfaction of not only visitors but also local residents of the destination (Avcıkurt, 2015: 97). Increasing local residents' satisfaction positively impacts visitor satisfaction, and sustainable tourism development is possible through the participation and adoption of local approaches (İçöz et al., 2009). Models based on local-tourist interaction have been developed in the literature. Doxey (1975) proposed a direct relationship between tourism development and the attitudes of local residents and developed the Tolerance (Irridex) Model to explain this relationship. The model demonstrates that as tourism grows, local residents' attitudes change in line with social influences. According to the Tolerance Model, local residents' attitudes toward tourism follow stages of "happiness," "indifference," "anger," and "resentment/hatred" when the negative impacts of tourism outweigh the benefits (Saveriades, 2000: 149; Shafaei & Mohamed, 2015: 2). The model was developed to explain changes in the attitudes and behaviors of local residents in a destination with tourism development and has been considered an important tool in understanding the interaction between tourism and local residents (Mason & Cheyne, 2000; Harrill, 2004: 6).

Butler (1980) developed a model that explains the process of tourism development in a destination and the resulting changes in attitudes among local residents. The model categorizes the stages of tourism as discovery, participation, growth, maturation, stagnation, decline, and revival. In Butler's (1980) model, tourism progresses from the discovery phase, which begins with a low number of visitors, to the maturity phase, where mass tourism intensifies and the local population feels the effects. When carrying capacity is exceeded, tourism declines and revivals occur.

The Theory of Planned Behavior, developed by Ajzen & Fishbein (1977), argues that individuals' behaviors are fundamentally determined by their intentions. In this theory, intention is the most important and direct determinant of behavior. Intention, on the other hand, is defined as a function that emerges as a result of the interaction of an individual's attitude and subjective norms. The Theory of Planned Behavior consists of a hierarchical model developed to understand the behavior of local people. While the model's behaviors are influenced by intentional behavior items, intentional behavior items are in turn influenced by attitudes and individual rules. Attitudes and norms, in turn, are influenced by beliefs, creating a hierarchical movement. The positive attitudes and professional tourism behaviors of local people support tourism, highlighting the importance of this theory for tourism (Karakaş & Şengün, 2017: 186).

According to the contact hypothesis, meaningful and direct interaction between different social groups contributes to the reduction of prejudices (Pettigrew, 1998). Hewstone & Greenland (2000: 140) emphasize that intergroup distance can strengthen social boundaries and that prejudices can persist if sufficient contact is not provided. Social exchange theory is a comprehensive sociological approach developed to explain the exchange of resources between individuals and groups (Ap, 1992). Key figures who contributed significantly to the development of the theory include Homans (1961), Blau (1964), and Emerson (1962). According to this theory, individuals evaluate the costs and benefits of any exchange before entering into any exchange relationship. If the perceived benefits exceed the costs, the individual is more inclined to participate in the exchange (Latkova, 2008). In short, when local residents perceive positive effects from tourism or their interactions with tourists, they will tend to evaluate these interactions positively and support tourism development.

2.4. Related Research

A study by Machlis & Burge (1983) examined the relationships and interactions between local residents and tourists in tourism destinations. This study suggests that the rural nature of a destination influences the likelihood of interaction between local residents and tourists. According to Machlis and Burge, rural areas generally have smaller and more intimate atmospheres, fostering natural interaction between local residents and tourists. This study suggests that tourists and local residents interact more frequently and that relationships are stronger in rural areas.

A study by Pizam et al. (2000) examined the relationships between working tourists and their hosts in Israel and explored how these relationships influenced the tourists' feelings and attitudes toward their hosts. The findings indicated that as the intensity of tourists' social interactions with their hosts increased, they developed more positive feelings toward their hosts and experienced a positive shift in their attitudes.

A study by Snepenger et al. (2003) examined the interaction between tourists and local residents and the impact of tourism on society. The study's findings indicated that tourists can be viewed as a double-edged sword. First, tourists can share cultural values with local residents, thereby contributing to increased cultural exchange and understanding. By experiencing the local culture of the destination they visit, interacting with local people, and respecting local traditions, tourists can develop positive relationships with local residents. This presents a potential opportunity for tourists to contribute to the development of sustainable tourism by contributing to the destination.

Research conducted in rural destinations in Australia and by Cohen (2004) revealed that residents and tourists in rural destinations in Thailand seek similar beliefs. Escape from modern and urban life, in particular, was a characteristic sought by both. In such destinations, residents and tourists have been reported to have similar expectations and values, and these values are shared through cultural elements such as Native American rites and rituals (Laxson, 1991). These findings suggest that tourists and locals hold similar beliefs and expectations in tourist destinations. These shared beliefs can create a bond between tourists and locals and foster cultural sharing. Furthermore, this is important for the sustainability of tourist destinations and the preservation of local resources, as it may enable both parties to develop a shared awareness of negative impacts.

Woosnam (2011) aims to test the effects of Durkheim's theory of emotional solidarity on local residents of a tourism community. This study aims to understand the role of emotional solidarity by applying Durkheim's theoretical framework to the context of a tourism community. The primary objective of the study is to examine the existence and effects of emotional solidarity among local residents within a tourism community. In this context, a model is developed to measure the emotional bonds and sense of togetherness of local residents within a tourism community, based on Durkheim's theory of emotional solidarity.
Woosnam (2012) suggests that local residents' attitudes toward tourism and tourism development can be explained through the concept of emotional solidarity. Emotional solidarity is the positive emotional attachment and empathy local residents feel toward tourists. This study argues that emotional solidarity is a factor that shapes local residents' attitudes toward tourism.
Moghavvemi et al. (2017) examine the impact of local residents' personality traits, emotional solidarity, and community commitment on support for tourism development. This study addresses an important research area to understand local residents' support for tourism development and to assess the relationships among these factors. The results of the study indicate that local residents' personality traits, emotional solidarity, and community commitment can influence their support for tourism development.
Lai et al. (2021) examined the relationship between Macau locals' emotional solidarity with tourists and their quality of life. The findings of this study revealed that quality of life was a significant determinant of Macau locals' emotional solidarity with tourists. In other words, the higher the locals' quality of life, the stronger their emotional bond with tourists.

3. METHOD

This study examines the relationship between the levels of cultural sensitivity and emotional solidarity of local residents of the holy city of Şanlıurfa and their attitudes toward tourism development. It examines whether cultural sensitivity creates emotional solidarity and whether this cultural sensitivity and emotional solidarity influence local residents' attitudes toward tourism impacts. The primary hypothesis of this study is that the relationship between local residents' sensitivity to different cultures and their level of emotional solidarity regarding lived beliefs and shared emotions can influence local residents' attitudes toward tourism impacts. Therefore, the research model was determined as a causal comparative study, and a causal model was developed. The study aimed to test several other hypotheses along with the main hypothesis. Local residents living in tourism destinations interact with and communicate with numerous visitors from different cultures. The local residents' approach to these different cultures can shape the development of these interactions. It is assumed that local residents who enjoy and trust interaction, who are mindful of communication, and who behave respectfully and responsibly toward different cultures possess sensitivity toward different cultures.
H_1: The cultural sensitivity of local people has a significant impact on their attitudes toward tourism development.
It is believed that sharing the lifestyle, rituals, and beliefs of local people with visitors who desire to visit a destination, and fostering interaction through these values, will foster integration between the local community and visitors. It is assumed that this interaction, fostered by shared values, beliefs, and rituals, will foster an emotional bond between local people and visitors. It is anticipated that this interaction, occurring in a sensitive, tolerant, and emotionally close society, will lead to positive attitudes toward tourism impacts.
H_2: The level of emotional solidarity local people have toward tourists has a significant impact on their attitudes toward tourism development.
Locals can build emotional closeness by sharing their own culture with visitors and demonstrating tolerance for different cultures during interactions. It is believed that the level of tolerance can increase or decrease with the emotional closeness and sympathetic understanding experienced during interactions, depending on the intensity of local people's cultural sensitivity.
H_3: There is a significant relationship between the cultural sensitivity of local residents and their emotional solidarity toward tourists visiting the destination.
It is believed that as emotional solidarity increases alongside the level of cultural sensitivity of local residents, their attitudes toward tourism impacts may further increase, leading to positive effects. In this sense, it is hypothesized that emotional solidarity may mediate the impact of cultural sensitivity on attitudes toward tourism impacts.

H_4: Emotional solidarity mediates the effect of local people's cultural sensitivity on their attitudes toward tourism development.

In line with the hypotheses expressed, the theoretical model for the current study was developed in the applied part of the research (Figure 2). In this context, structural equation modeling was conducted to test the hypotheses.

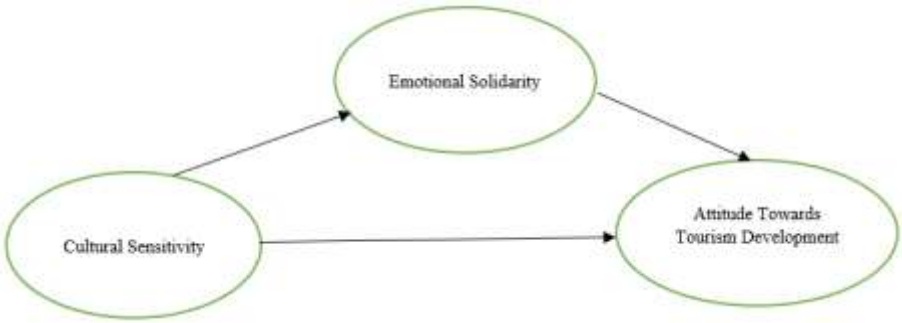

Figure 2. Research Model

The theoretical framework used in this study is based on Durkheim's (1995 [1915]) sociological approaches. The concept of emotional solidarity, developed in line with Durkheim's theoretical perspective, was first adapted to the tourism context by Woosnam (2011). This study proposes that emotional solidarity can be linked to the concept of culture within the context of Chen & Starosta's (2000) Intercultural Sensitivity Model. Therefore, the theoretical basis of this study is the relationship between emotional solidarity and cultural sensitivity in local people's attitudes toward tourism impacts.

The study employed a quantitative research and measurement method, employing a survey technique as the data collection technique. The questionnaire was developed by reviewing theoretical and empirical academic publications on cultural sensitivity, emotional solidarity, and attitudes toward tourism impacts. The research population consisted of local residents of Şanlıurfa. Due to the time and cost constraints of reaching the entire research population, a convenience sampling method was employed. The research sample consisted of individuals over the age of 18 living in Şanlıurfa and employed directly or indirectly in the tourism sector.

The first section of the survey used in the study used the "Tourism Impacts Attitude Scale (TIAS). This scale was developed by Lankford & Howard (1994), which has been used in numerous studies in the relevant literature to determine the attitudes of local people toward tourists visiting a destination, and whose validity and reliability have been proven in both national and international literature. With permission to use the scale, the twenty-seven-item scale was first translated into Turkish using a back-translation method. Expert opinions were consulted to ensure its suitability for the tourism sector. After checking the clarity of the questions and their word and sentence structure, the necessary adjustments were made in line with expert opinions. The final form of the scale, consisting of two factors: "Issues for the Development of Local Tourism" and "Personal and Social Benefits," consisted of 27 items.

In the second part of the survey, the "Intercultural Sensitivity Scale," developed by Chen & Starosta (2000) was used with permission from the author to measure the intercultural sensitivity levels of local residents. The original scale consists of five factors: "Enjoyment of Interaction", "Attention to Interaction", "Respect for Cultural Differences", "Responsibility in Interaction" and "Self-Confidence in Interaction" the corresponding 24 items. A Turkish reliability study of the Intercultural Sensitivity Scale was conducted by Bulduk et al. (2011).

In the third section of the survey, the emotional solidarity scale developed by Woosnam (2011) was used, with permission, to determine the level of emotional solidarity of local people towards tourists. The scale consists of three dimensions: four items measuring the sympathetic understanding of local people towards tourists (α= 0.85), four items measuring their tolerance (α= 0.85), and two items measuring emotional closeness (α= 0.93) (Woosnam et al., 2009; Woosnam & Norman 2010; Li & Wan 2017). After obtaining the necessary permissions for this scale to be used to measure the level of emotional solidarity of local people, the ten-item scale was first translated into Turkish using the back-translation method. The appropriateness of the sentence structures and the comprehensibility of the questions were evaluated through experts, and the appropriateness of the scale in terms of the emotional solidarity literature was ensured. Then, the statements in the scales were rated in the questionnaire form as 5-point Likert (1=Strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly agree).

During the data collection process, a pilot study was conducted to test the structural validity and reliability of the survey form developed within the scope of the research. Data collected through face-to-face interviews conducted by the researcher with local people living in Şanlıurfa province and primarily employed directly and indirectly in tourism were examined between September 24, 2021, and October 5, 2021. Volunteer participants were reached through interviews with tradesmen, restaurants, and tourism businesses that provide direct and indirect services in the tourism sector in Şanlıurfa. As a result of the pilot study, it was determined that the statements in the survey form were understandable and that the validity and reliability values were at acceptable levels, and the survey form was finalized. The main research was conducted between October 15, 2021, and June 15, 2022. The survey technique was applied face-to-face to local people living in Şanlıurfa province and primarily employed directly and indirectly in tourism. A total of 519 data sets were examined. Before analysis, 74 survey forms were removed from the data set for various reasons. Skewness and Kurtosis coefficients (Büyüköztürk, 2017: 480) were used to test whether the analyzed data exhibited a normal distribution.

There are different opinions about these values in the literature. According to Tabachnick and Fidell (2013), if these values lie between +1.5 and -1.5, it shows that the data have a normal distribution. According to George and Mallery (2010), these values are stated to have a normal distribution in the range of +2.0 - 2.0. In addition, there are studies indicating that the skewness value should be between ±3 and the kurtosis value should be between ±10 (Kline, 1998: 77). In line with these explanations, it was found that the skewness value in the study varied between -0.185 and -1.452, and the kurtosis value varied between +3.015 and -0.469. It was determined that the skewness and kurtosis values of the data used in this study were suitable for a normal distribution and parametric tests were used for the analyses. In line with the aim and hypotheses of the research; Descriptive analyses, reliability testing to determine the reliability and validity of the scales, and explanatory and confirmatory factor analyses were utilized. Exploratory factor analysis was conducted to test the construct validity of the scales, and confirmatory factor analysis was conducted to test the adequacy of the model. Finally, SEM analysis was conducted to reveal the effect sizes among the key variables included in the research model. Based on the findings of the SEM analysis, the research hypotheses were tested.

4. RESULTS

An examination of the demographic distribution of the sample reveals that %67.4 of the participants were male, %34.8 were between the ages of 25-34 and %56 were married. An examination of educational background revealed that %41.1 were secondary or high school graduates and %24.5 were workers. Furthermore, an examination of their average monthly personal income revealed that %35.5 had an income of 4,254 TL or less. The characteristics of the participants in the study regarding Şanlıurfa province are shown in Table 1. Participants were asked whether tourism was their primary source of income, and %73.7 indicated that it was their family's primary source of income. When their desire for tourism development in Şanlıurfa, based on its tourism potential, was examined, it was revealed that %98.2 of the participants responded, "I would like tourism to develop." It was determined that %71 of the participants were born in Şanlıurfa, and %66.7 had lived in Şanlıurfa for 16 or more years. This suggests that the participants were born in Şanlıurfa and lived in another region for various purposes for a certain period.

Table 1. Socio-economic Characteristics of Participants Related to Şanlıurfa

Variable	Group	n	%
Tourism is one of my family's main sources of income.	Yes	328	73,7
	No	117	26,3
I want tourism to develop in Şanlıurfa.	Yes	437	98,2
	No	8	1,8
I was born here.	Yes	316	71
	No	129	29
How long have you lived in Şanlıurfa?	1 year or less	25	5,6
	2-5 years	31	7
	6-10 years	51	11,5
	10-15 years	41	9,2
	16 years and above	297	66,7
	Total	116	100,0

The research posed questions to local residents about Şanlıurfa's tourism as a tourism destination. Specifically, %48.3 of participants indicated their involvement in Şanlıurfa's tourism development, particularly regarding their potential economic benefits. An examination of participants' communication with domestic visitors to Şanlıurfa revealed that %47 and international visitors, respectively, reported that they had established communication. This suggests that communication with domestic visitors is higher than with international visitors. %45 of participants agreed with the idea that they enjoy interacting with local visitors from different cultures in Şanlıurfa, while %42.9 agreed with international visitors from different cultures. In this regard, it appears that participants mostly enjoy interacting with local visitors from different cultures. When participants were asked whether they exhibited similar beliefs and behaviors to domestic visitors from different cultures, the highest response was %37.5 agreement, indicating that they exhibited similar beliefs and behaviors. However, when asked whether they exhibited similar beliefs and behaviors to foreign visitors from different cultures, this rate decreased compared to domestic visitors, with %33 being undecided. This may indicate that domestic visitors are slightly more curious about the beliefs, lifestyle, and shared values of Şanlıurfa culture than foreign visitors.

Table 2. Questions Asked to Local People About Şanlıurfa Tourism

Statements	Participation Level	%
I benefit economically from the development of tourism in Şanlıurfa.	Strongly Disagree	7,9
	Disagree	8,3
	Undecided	5,8
	Agree	48,3
	Strongly Agree	29,7
I have contact with local visitors visiting Şanlıurfa.	Strongly Disagree	2,5
	Disagree	9,2
	Undecided	10,8
	Agree	47,0
	Strongly Agree	30,6
I have communication with foreign visitors visiting Şanlıurfa.	Strongly Disagree	4,9
	Disagree	15,3
	Undecided	20,4
	Agree	34,4
	Strongly Agree	24,9
I enjoy being together with local visitors from different cultures.	Strongly Disagree	2,2
	Disagree	2,5
	Undecided	9,9
	Agree	45,8
	Strongly Agree	39,6
I enjoy being together with foreign visitors from different cultures.	Strongly Disagree	1,3
	Disagree	2,2
	Undecided	11,7
	Agree	42,9
	Strongly Agree	41,8
I exhibit similar beliefs and behaviors with local visitors from different cultures.	Strongly Disagree	4,0
	Disagree	8,3
	Undecided	24,5
	Agree	37,5
	Strongly Agree	25,6
I exhibit similar beliefs and behaviors with foreign visitors from different cultures.	Strongly Disagree	6,1
	Disagree	12,1
	Undecided	33,0
	Agree	27,2
	Strongly Agree	21,6

An exploratory factor analysis was conducted to determine the construct validity of the "Attitude Towards Tourism Impacts" scale. During the factor analysis process, first, principal component analysis was used to determine the distribution of the scale items across factors, and then, the Direct Oblimin oblique rotation technique was used to determine the factor loadings. A scree plot was also used to determine the number of factors in the scale. The results revealed that the scale had three factors with eigenvalues greater than 1. The original structure of the scale consisted of 27 items and two dimensions. One of these dimensions is the dimension of issues related to local tourism development, and the other is the dimension of personal and social benefits. As a result of factor analysis, a factor loading of .45 or higher for each statement clustered under the factors is a good criterion for selection (Büyüköztürk et al., 2012). Therefore, in the exploratory factor analysis conducted within the scope of this study, the lower limit for factor loading was selected as 0.45, and items falling below this loading (1, 2, 3, 12, 13, 14, 15, 19, 20, 26, and 27) were excluded from the analysis due to their low factor loadings and overlapping characteristics. Thus, three dimensions with eigenvalues above 1 were identified for 16 items. The items originally included in the "Issues for Developing Local Tourism" dimension of the scale were subsequently included in the "Encouragement and Support" dimension after factor analysis. The second dimension, "Personal and Social Benefits," from the original scale, was categorized separately as "Possibilities" and "Impacts" in this study. The factor analysis results revealed the emergence of three new dimensions. Furthermore, the negative items in the scale were reverse-coded, and the necessary reliability and validity constructs were tested.

The results of the factor analysis of the TIAS scale are presented in Table 3. Accordingly, when the KMO value (KMO: 0,796) and the Bartlett test of sphericity values ($\chi 2$= 1974.183, df=120, p<0.001) were examined, it was revealed that the general structure of the TIAS scale was suitable for factor analysis. An examination of Table 3 reveals that the total variance explanation rate of the three dimensions constituting the TIAS scale was determined to be %51.197. In other words, the 16 items designed to explain the attitudes of local people towards the impacts of tourism can explain %51 of the total variability. A reliability analysis was applied to the final version of the scale, and the Cronbach's alpha coefficient was found to be 0.78. This coefficient indicates that the scale is reliable.

Table 3. Exploratory Factor Analysis on the Attitude Scale Towards the Impacts of Tourism

Dimensions	Statements	Factor Loading	Factor Eigenvalues	Variance Explanation Ratio of Factors (%)
Incentive and Support **α = 0,80**	7. It is the right decision for the government to support tourism in my region.	,759	4,084	5,524
	5. More intensive development of tourist facilities in my region should be encouraged.	,743		
	4. I believe that tourism should be actively promoted in Şanlıurfa.	,720		
	8. I believe that my region should become more of a tourism center.	,719		
	6. I support the crucial role tourism plays in my region.	,672		
	17. The negative impacts of tourism can be controlled through long-term planning by local governments.	,567		
	16. I support tourism and want it to be the main industry in my region.	,537		
	18. The development of tourism in my region will create more job opportunities for the local population.	,485		
Facilities **α = 0,78**	22. Tourism has increased my standard of living in my region.	,806	2,429	15,183
	23. Thanks to tourism, I have more opportunities for tourist activities in my area.	,777		

	25. As a result of tourism, I have more opportunities to shop in my area.	,764		
	21. As a result of tourism, I have more money to spend.	,739		
	24. The tourism industry provides desirable employment opportunities in my area.	,563		
Effects	9. I believe that tourism negatively affects the environment. *	,783		
α = 0,69	10. The noise level from existing tourism facilities is not appropriate for my area.*	,788	1,678	10,490
	11. Tourism has created more waste in my area.*	,778		
Total Variance Explanation Ratio of Factors		51,197		
Total Cronbach's Alpha Coefficient of the Scale		,78		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,796		
Bartlett's Test of Sphericity		χ^2= 1974,183 df=120, p<,001		
* *Reverse Encoded*				

Exploratory factor analysis of the cultural sensitivity scale revealed that the original structure of the scale consisted of 24 items and five dimensions. These dimensions are expressed as "Enjoying Interaction, Being Mindful in Interaction, Respect for Cultural Differences, Responsibility in Interaction and Self-Confidence in Interaction" respectively. Of the five factors, "responsibility in interaction" relates to participants' feelings about their participation in intercultural communication. Items 1, 11, 13, 21, 22, 23 and 24 cover questions related to the "responsibility in interaction" factor. The "respect for cultural differences" factor primarily examines participants' orientations toward or tolerance for different cultures and ideas, and items 2, 7, 8, 16, 18 and 20 represent this factor. Interactional self-confidence is an inquiry into participants' self-assurance in intercultural settings. Items 3, 4, 5, 6 and 10 are included in this factor. The fourth factor, interactional enjoyment, relates to positive or negative reactions to communicating with people from different cultures. Interactional enjoyment is addressed through items 9, 12 and 15. Finally, interactional attentiveness (14, 17 and 19) examines participants' efforts to understand what is happening in intercultural interactions (Chen & Starosta, 2000: 19). As Chen & Starosta (2000) stated regarding the scale, items 2, 4, 7, 9, 12, 15, 18, 20 and 22 were reverse-coded. Therefore, these negative statements should be interpreted as positive in the reading.

Factor analysis was conducted based on the responses to 24 Likert-type items designed to determine participants' cultural sensitivity factors. Eigenvalue and scree plot analysis revealed that four factor groups emerged, differing from the original scale dimensions. Six items (1, 6, 11, 13, 14, 19 and 20) were excluded from the analysis because their factor values were below 0.45. The factor loadings, arithmetic mean, and standard deviation values for the items in the scale are shown in Table 4.

The "Cultural Sensitivity" scale, used as a measurement tool to determine participants' levels of sensitivity to different cultures, was tested for suitability for factor analysis. Accordingly, when the KMO value (KMO: ,85) and Bartlett's test of sphericity values (χ^2= 1826.215 df=136, p<0.001) were examined, it was revealed that factor analysis of the Cultural Sensitivity scale was appropriate. In classifying and evaluating factor groups, the Direct Oblimin rotation method was preferred, assuming a relationship existed between the factors. The 17 items subjected to factor analysis had an eigenvalue greater than 1, and a minimum loading of 0.45 was used. The reliability coefficient for the eighteen items included in the factor analysis was calculated as (Cronbach's α = .85). The four factors revealed as a result of the analysis explained 53 percent of the total variance in terms of cultural sensitivity.

Table 4. Exploratory Factor Analysis of the Cultural Sensitivity Scale

Statements	**Factors**	**Factor Eigenvalues**	**Variance Explanation Ratio of Factors (%)**
Responsibility in Interaction 12. I often feel discouraged when I am with people from different cultures.	,756	4,564	26,849

α= 0,80				
	15. I often feel useless when interacting with people from different cultures.	,716		
	18. I don't accept the ideas of people from different cultures.	,674		
	22. I avoid situations where I have to deal with people who are culturally different.	,658		
	9. I get angry easily when interacting with people from different cultures.	,650		
	7. I don't like being around people from different cultures.	,650		
	2. I think people from other cultures are narrow-minded.	,507		
Enjoying Interaction	23. I often show my culturally different interlocutor that I understand him/her through verbal or nonverbal signals.	,817		
α= 0,59				
	24. I feel comfortable with the differences between me and my culturally different interlocutor.	,707	2,024	11,906
	21. I often respond positively to my culturally different interlocutor during our interactions.	,470		
Self-Confidence in Interaction	5. I always know what to say when interacting with people from different cultures.	,748		
α= 0,63			1,345	7,911
	3. I feel quite confident when interacting with people from different cultures.	,747		
	4. I find it very difficult to speak in front of people from different cultures.	,637		
Respect and Attention to Cultural Differences	8. I respect the values of people from different cultures.	,739		
α= 0,64			1,086	6,386
	16. I respect the behavior of people from different cultures.	,680		
	10. I feel safe interacting with people from different cultures.	,660		
	17. I try to learn as much as possible when interacting with people from different cultures.	,494		
Total Variance Explanation Ratio of Factors		53,052		
Total Cronbach's Alpha Coefficient of the Scale		,85		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,85		
Bartlett's Test of Sphericity		$\chi 2$= 1826,215 df=136, p<0,001		
* *Reverse Encoded*				

The original "Emotional Solidarity" scale contains a total of 10 items: 4 items (3, 4, 5 and 6) to measure local people's sympathetic approach to tourists (α=85); 4 items (7, 8, 9 and 10) to measure their tolerance (α=85); and 2 items (1 and 2) to measure their emotional closeness (α=93). In the exploratory factor analysis conducted for the study, three dimensions with eigenvalues above 1 were determined for the 10 items with a factor loading lower limit of 0.45. The resulting dimensions are consistent with the dimensions determined in the scale (Table 5). The applicability of factor analysis to the Emotional Solidarity scale, which was used to determine the levels of emotional solidarity that may arise from participants' interactions with visitors to the destination, was examined. Accordingly, the KMO value (KMO: ,82) and the Bartlett test of sphericity values ($\chi 2$= 1666.605, df= 45, p<0.001) revealed that the Emotional Solidarity scale was suitable for factor analysis. The reliability coefficient of the nine items included in the factor analysis was calculated as (Cronbach's α = .82). The two factors revealed as a result of the analysis explained 67.60 percent of the total variance in terms of emotional

solidarity levels. After exploratory factor analysis, confirmatory factor analysis was applied to the scales used for the research variables and structural equation modeling was performed to determine the relationships between the scales.

Table 5. Exploratory Factor Analysis of the Emotional Solidarity Scale

Statements		Factor Loading	Factor Eigenvalues	Variance Explanation Ratio of Factors (%)
Sympathetic Understanding α = ,73	5. I feel love towards the visitors in Şanlıurfa province.	,852	3,954	39,542
	6. I understand visitors to Şanlıurfa.	,820		
	4. I have a lot in common with visitors to Şanlıurfa province.	,667		
Tolerance α = ,79	9. I appreciate visitors for contributing to the local economy.	,824	1,722	17,225
	8. I feel that Şanlıurfa benefits from hosting visitors.	,813		
	10. I treat visitors to Şanlıurfa fairly.	,732		
	7. I am proud that visitors come to Şanlıurfa.	,708		
Emotional Intimacy α = ,77	2. I made friends with some visitors in Şanlıurfa province.	,898	1,084	10,836
	1. I feel close to some of the visitors I met in Şanlıurfa.	,847		
	3. I identify myself with the visitors of Şanlıurfa province.	,515		
Total Variance Explanation Ratio of Factors		67,603		
Total Cronbach's Alpha Coefficient of the Scale		,82		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,796		
Bartlett's Test of Sphericity		$\chi 2$= 1666,605 df= 45, p<0,001		

According to the fit values for the confirmatory factor analysis model of the "Attitude Towards Tourism Impacts Scale" in Table 6, the model was found to exhibit good fit and validity. Furthermore, the 16 items and three dimensions that make up the scale are understood to be related to the scale structure. The applicability of factor analysis to the Emotional Solidarity scale, which was used to determine the levels of emotional solidarity that may arise from participants' interactions with visitors to the destination, was examined. Accordingly, the KMO value (KMO: ,82) and the Bartlett test of sphericity values ($\chi 2$= 1666.605, df= 45, p<0.001) revealed that the Emotional Solidarity scale was suitable for factor analysis. The reliability coefficient of the nine items included in the factor analysis was calculated as (Cronbach's α = .82). The two factors revealed as a result of the analysis explained 67.60 percent of the total variance in terms of emotional solidarity levels. After exploratory factor analysis, confirmatory factor analysis was applied to the scales used for the research variables and structural equation modeling was performed to determine the relationships between the scales. According to the fit values for the confirmatory factor analysis model of the "Attitude Towards Tourism Impacts Scale" in Table 6, the model was found to exhibit good fit and validity. Furthermore, the 16 items and three dimensions that make up the scale are understood to be related to the scale structure.

Table 6. DFA Results of the Attitude Scale Towards the Effects of Tourism, Goodness of Fit Indexes, Validity and Reliability Results

Factor	Article	$\bar{X}$	S. D.	St. Regression Coefficient	Nonstandard Regression Coefficient	Standard Error	t	p
Incentive and Support $\bar{X}$=4,43 s.d.=0,41	Tias_4	4,44	,572	,597	1			
	Tias_5	4,50	,583	,626	1,068	,089	11,974	***
	Tias_6	4,45	,651	,666	1,268	,126	10,065	***
	Tias_7	4,49	,579	,653	1,106	,113	9,813	***

	Tias_8	4,42	,631	,601	1,109	,12	9,257	***
	Tias_16	4,40	,683	,534	1,066	,123	8,682	***
	Tias_17	4,22	,714	,486	1,016	,126	8,033	***
	Tias_18	4,49	,635	,476	0,884	,112	7,898	***
Effects	Tias_9	4,04	,931	,736	1,062	,122	8,685	***
X̄=3,83	Tias_10	3,66	,920	,605	0,862	,099	8,711	***
s.d.=0,75	Tias_11	3,77	1,034	,625	1			
	Tias_21	3,69	,882	,592	1			
Facilities	Tias_22	3,91	,798	,787	1,203	,105	11,439	***
X̄=3,87	Tias_23	3,87	,827	,764	1,211	,107	11,311	***
s.d.=0,62	Tias_24	4,10	,803	,488	,751	,09	8,334	***
	Tias_25	3,77	,908	,63	1,095	,109	10,085	***
Fit Index	**χ2/sd**	**RMSEA**	**SRMR**	**GFI**	**AGFI**	**NFI**	**CFI**	
Result	2,481	0,058	0,053	0,940	0,917	0,879	0,923	

	Number of Items	**Factor Loading Range**	**C. Alpha**	**CR**	**AVE**
Incentive and Support	8	,485- ,759	,808	,934	,784
Facilities	5	,563- ,806	,691	,907	,795
Effects	3	,778-,783	,787	,808	,758
	(IS)	**(FA)**		**(EF)**	
Incentive and Support(IS)	(,885)*				
Facilities(FA)	,217**	(,892)*			
Effects(EF)	,249**	,117*		(,87)*	
(....)*:Square root of common variance (AVE)					

To ensure the convergent validity of the model, AVE and CR were examined, and the CR value is expected to be greater than the AVE value (Fornell and Larcker, 1981: 46). According to the results, the values (α=0,78; CR=0,96>0,70; AVE=0,78>0,50; CR=0,96>AVE=0,078) were found to be at acceptable levels. Since the average variance explained (AVE) values (AVE>0,50) for all dimensions of the scale were determined, it is observed that convergent validity was achieved. According to the confirmatory factor analysis results, the path coefficients of all items within the dimensions of the TIAS scale were found to be statistically significant, and there was a moderate effect between the dimensions. As a result of the analyses that ensured reliability and validity, acceptable results were reached regarding the goodness of fit results of the variables included in the research model. Table 7 shows that the confirmatory factor analysis for the "Cultural Sensitivity" scale reveals that the path coefficients for all dimensions are statistically significant, indicating a strong relationship between the coefficients. An examination of the standardized values and fit tests reveals that the four-factor model has construct validity, confirming the scale's four-factor structure.

Table 7. Cultural Sensitivity DFA Results, Goodness of Fit Indexes, Validity and Reliability Results

Factor	**Article**	**X̄**	**S. D.**	**St. Regression Coefficient**	**Nonstandard Regression Coefficient**	**Standard Error**	**t**	**p**
Interactional Responsibility X̄=4,11 s.d.=0,6	CS_2	4,02	,90	,575	1			
	CS_7	4,17	,91	,649	1,173	,106	11,07	***
	CS_9	4,20	,81	,587	,926	,094	9,86	***
	CS_12	4,08	,87	,685	1,156	,109	10,62	***

	CS_15	4,23	,93	,658	1,161	,117	9,95	***
	CS_18	4,25	,81	,699	1,091	,102	10,65	***
	CS_22	3,84	,97	,599	1,146	,114	10,08	***
Interactional Enjoyment $\bar{X}$=4,17 s.d.=0,57	CS_23	4,11	,73	,548	1			
	CS_24	4,22	,59	,794	1,144	,127	9,03	***
Interactional Self-Confidence $\bar{X}$=4,05 s.d.=0,63	CS_3	4,07	,73	,71	1			
	CS _5	4,02	,72	,729	1,031	,114	9,06	***
Respect and Attention to Cultural Differences $\bar{X}$=4,37 s.d.=0,54	CS_8	4,46	,63	,612	1			
	CS_16	4,35	,67	,81	1,448	,116	12,52	***
	CS_17	4,28	,77	,522	1,089	,115	9,48	***

Fit Index	**χ2/sd**	**RMSEA**	**SRMR**	**GFI**	**AGFI**	**NFI**	**CFI**
Result	1,215	0,022	0,035	0,956	0,938	0,845	0,967

	(RA)	**(ISC)**	**(IE)**	**(IR)**
Respect and Attention to Cultural Differences (RA)	(,807)*			
Interactional Self-Confidence (ISC)	292**	(,845)*		
Interactional Enjoyment (IE)	,384**	,321**	(,92)*	
Interactional Responsibility (IR)	,404**	,189**	,223**	(,883)*

(....)*: Square root of common variance (AVE)

	Number of Items	**Factor Loading Range**	**C. Alpha**	**CR**	**AVE**
Interactional Responsibility (IR)	7	,507- ,756	,80	,932	,781
Interactional Enjoyment (IE)	3	,47- ,817	,66	,871	,846
Interactional Self-Confidence (ISC)	3	,637- ,748	,67	,867	,714
Respect and Attention to Cultural Differences (RA)	4	,494- ,739	,68	,866	,651

To test the reliability and validity of the model, the standard regression coefficients of the items were examined. AVE, CR, and CR were examined to determine the convergent validity of the model. These values (α=0,78; CR=0,96>0,70; AVE=0,80>0,50; CR=0,96>AVE=0,80) were found to be at acceptable levels. Since the average variance explained (AVE) values for all dimensions of the scale (AVE>0,50) were determined, it was observed that convergent validity was achieved. For the discriminant validity of the factors in the measurement model, the square root of the average variance explained (AVE) value of each factor was calculated. These values were determined to be higher than the correlation values of the factors in the same row or column. In this case, it is understood that the variance within each factor is above the level of relationship between the factors, and discriminant validity is observed. When the standardized values and fit indices for the "Emotional Solidarity" scale are examined in Table 8, it is seen that the three-factor model has construct validity and the three-factor structure of the scale is confirmed. When the values obtained for the model's convergent validity (Fornell and Larcker, 1981: 46) are examined, it is determined that the model provides convergent validity. These values (α=0,80; CR=0,97>0,70; AVE=0,87>0,50; CR=0,97>AVE=0,87) are within acceptable limits.

Table 8. Emotional Solidarity DFA Results, Goodness of Fit Indexes, Validity and Reliability Results

Factor	**Article**	**$\bar{X}$**	**S. D.**	**St. Regression Coefficient**	**Nonstandard Regression Coefficient**	**Standard Error**	**t**	**p**
Sympathetic Understanding	ES _4	3,78	,856	0,537	0,79	0,078	10,193	***

X: 3,97 s.d. : 0,57	ES_5	4,02	,725	0,794	0,962	0,062	15,588	***
	ES_6	4,09	,762	0,8	1			
Tolerance X: 4,51 s.d. : 0,46	ES_7	4,51	,609	0,761	0,998	0,072	13,79	***
	ES_8	4,53	,586	0,725	0,922	0,07	13,24	***
	ES_9	4,52	,579	0,755	0,943	0,073	12,982	***
	ES_10	4,49	,602	0,762	1			
Emotional Intimacy X: 4,22 s.d. : 0,63	ES_1	4,21	,669	0,885	1,033	0,071	14,549	***
	ES_2	4,22	,699	0,836	1			
Fit Index	**χ2/sd**	**RMSEA**	**SRMR**	**GFI**	**AGFI**	**NFI**	**CFI**	
Result	2,264	,053	,054	0,965	0,934	,915	0,95	

	(EI)	**(SU)**	**(TO)**
Emotional Intimacy (EI)	(,927)*		
Sympathetic Understanding(SU)	,422**	(,916)*	
Tolerance (TO)	,343**	,334**	(,93)*

(....)*: Square root of common variance (AVE)

	Number of Items	**Factor Loading Range**	**C. Alpha**	**CR**	**AVE**
Sympathetic Understanding	3	,667-,852	,73	,904	,839
Tolerance	4	,708-,824	,79	,944	,866
Emotional Intimacy	3	,515-,898	,83	,953	,86

For the discriminant validity of the factors in the measurement model, the square root of the average variance explained (AVE) value for each factor was calculated. These values were determined to be higher than the correlation values of the factors in the same row or column. In this case, the variance within each factor exceeds the correlation level between the factors, demonstrating that discriminant validity was achieved. Based on the results, the tested research model was determined to be valid, compatible, and reliable. Furthermore it was understood that the nine items and three dimensions comprising the scale within the framework of the tested model explained the scale. After testing the model fit and obtaining a reliable and valid measurement model, the structural model was created in the second stage, the causal relationships between the latent variables were evaluated and the research hypotheses were tested.

Table 9. Goodness of Fit Tests Regarding the Research Model

Fit Index	**Model Fit Indexes**	**Conclusion**
χ2/sd (CMIN/DF)	2,023	Good Fit
RMSEA	0,048	Good Fit
NFI	0,769	Acceptable Compliance
TLI (NNFI)	0,856	Acceptable Compliance
IFI	0,868	Acceptable Compliance
CFI	0,867	Acceptable Compliance
GFI	0,875	Acceptable Compliance
Value Range: χ2/sd: ≤ 5; RMSEA ≤ 0,08; 0,90 ≤ CFI; NFI ≥ 0,9; GFI ≥ 0,9		

Scale coefficients were examined to improve the goodness-of-fit values of the research model tested for the study examining the relationships between dependent and independent variables. The obtained values were determined to be at acceptable levels. The modification table in the test results was examined, and efforts were made to improve the model's goodness-of-fit results.

Table 10. Regression Weights of Significant Paths Between Variables in the Final Form of the Theoretical Model

The Tested Road	β	Standard Error	Critical Value	β2	Level of Significance (*p*)
Cultural Sensitivity → Emotional Solidarity	,886	,021	19,431	,398	***
Emotional Solidarity → TIAS	,298	,098	2,548	,250	,011
Cultural Sensitivity → TIAS	,712	,044	6,138	,269	***
β: *Standard Coefficients*	***β2:*** *Nonstandard Coefficients*		****: p<,001*	**:p<,05*	

The effect sizes suggested by Kline (1998) are classified as low, medium, and high. Accordingly, the effects between the variables in the research model are observed to be high. The R^2 values, which represent the explanatory power of the variables in the model, are quite significant. These values are shown in Figure 3. Accordingly, the level of explanation for emotional solidarity is (R^2=0,784), while the level of explanation for attitudes toward tourism impacts is (R^2=0,971). It is understood that the dimension of encouragement and support (R^2=0,802) explains attitudes toward tourism impacts the most. The dimension that contributes most to explaining cultural sensitivity is the dimension of respect and attention (R^2=0,916). The dimension that contributes most to explaining emotional solidarity is tolerance (R^2=0,660).

Path analyses conducted with the AMOS package yielded β coefficients for three different effects. These are standardized direct, indirect, and total effects. When the total effects between two latent variables are examined, the total effect of cultural sensitivity on attitudes toward tourism development is a standardized beta coefficient of 0,975. Furthermore, when examining the standardized direct and indirect effects, it is understood that 0,712 of the reported effect is direct, while 0,264 is indirect. The presence of an indirect effect indicates a mediating relationship. In this case, a slight increase in the effect coefficients is observed with the inclusion of mediating variables in the model.

When the effect between the three latent variables was examined as a result of the SEM (Structural Equation Model) analysis, it was observed that the coefficient showing the direct effect of the cultural sensitivity level of the local people on their attitudes towards tourism development was positive and significant (β =0,712; p<0,001). Therefore, hypothesis (**H_1**) (The cultural sensitivity of the local people has a significant effect on their attitudes towards tourism development) was supported.

It is observed that the direct effect coefficient (β = 0,298) of emotional solidarity on attitudes towards tourism development provides a significant, positive and medium-level effect (p < 0,05). Hypothesis (**H_2**) (The level of emotional solidarity of local people towards tourists has a significant effect on their attitudes towards tourism development) was supported.

The hypothesis (**H_3**), which predicts a direct relationship between cultural sensitivity and emotional solidarity (There is a significant relationship between the cultural sensitivity of local people and the emotional solidarity levels towards tourists visiting the destination) was supported (β =0,886; r=0,481; p<0,001).

Table 11. Direct Relationship Hypotheses Test Results

Hypothesis (Direct Relationship)				β	C.R.	P*	Conclusion
H_1	Cultural Sensitivity	→	Attitudes Towards Tourism Impacts (TIAS)	,712	6,138	<,001	Supported
H_2	Emotional Solidarity	→	Attitudes Towards Tourism Impacts (TIAS)	,298	2,548	<,011	Supported
H_3	Cultural Sensitivity	→	Emotional Solidarity	,886	19,431	<,001	Supported

Hypothesis (**H_4**), which predicts the mediating effect of emotional solidarity on the effect of cultural sensitivity on local people's attitudes toward tourism development, was tested. To test hypothesis **H_4** (Emotional solidarity mediates the effect of local people's cultural sensitivity on their attitudes toward tourism development.), the following model was constructed. This model was analyzed using statistics obtained by resampling 5000 times using the Bootstrap technique.

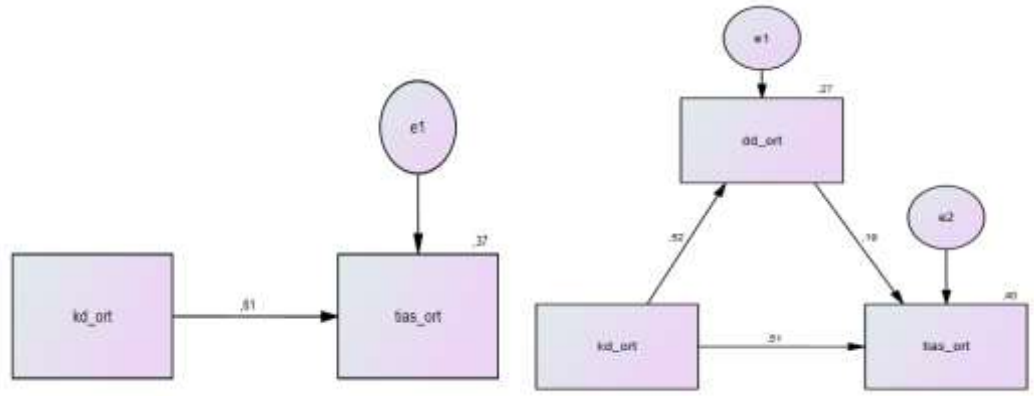

Figure 3. Mediation (Emotional Solidarity) Model

Table 12 shows the significance levels of the obtained beta coefficients. According to the obtained data, the indirect effect value for the effect of cultural sensitivity on attitudes toward tourism development was determined to be 0,090. The mediating effect value was determined to be 0,005 based on a p<0,05 level. This value indicates the existence of a mediating effect. Therefore, when the final model of the study was examined, it was determined that the interaction between cultural sensitivity and emotional solidarity had a mediating role in the effect of cultural sensitivity on attitudes toward tourism development, and hypothesis **(H_4)** (There is a mediating effect of emotional solidarity in the effect of local people's cultural sensitivity level on their attitudes toward tourism development) was supported.

Table 12. Indirect (Mediation) Relationship Between Variables Related to the Research Model

Hypothesis (Indirect Relationship)					**β**	**P**	**Conclusion**
H_4	Cultural Sensitivity →	Emotional Solidarity	→	Attitudes Towards Tourism Impacts (TIAS)	,090	,005	Supported
		Sonuç Değişkenleri					
		Emotional Solidarity		**TIAS**			
		β	**SE**	**β**		**SE**	
Cultural Sensitivity (path c)				,555***		,034	
R^2				,372			
Cultural Sensitivity (path a)		,586***	,046				
R^2		,266					
Cultural Sensitivity (path c)				,465***		,029	
Emotional Solidarity (path b)				,154*		,034	
R^2				,399			
Indirect Effect (ab)				,090* (0,058 - 0,136)			

The total effect of cultural sensitivity on attitudes towards tourism development (path c) is statistically significant (,555; p<,001). The direct effect of cultural sensitivity on attitudes towards tourism development (path c') is significant (0,465; p<,001). The path coefficient between cultural sensitivity and emotional solidarity (path a) was 0,586 and was found to be positive and significant (p<,001). The coefficient showing the indirect effect between cultural sensitivity and attitudes towards tourism development (path ab) was found to be 0,09. In order to evaluate the significance of this coefficient, which shows the indirect effect, in other words, the mediating effect of emotional solidarity, the lower and upper prediction intervals at %95 confidence were examined. Since the confidence intervals obtained (lower 0,058 and upper 0,136) do not include zero, it is observed that the mediating effect coefficient (0,09) is statistically significant (p<,05). Therefore, hypothesis H_4 (Emotional solidarity has a mediating effect on the effect of the cultural sensitivity level of local people on their attitudes towards tourism impacts) was supported.

5. CONCLUSIONS AND DISCUSSION

This research examines the attitudes of local residents of Şanlıurfa towards tourism development through the concepts of cultural sensitivity and emotional solidarity. The theoretical basis of the research is based on Emile Durkheim's theory of emotional solidarity and Chen & Starosta's intercultural sensitivity model, and a causal-comparative model is employed within this framework. The research proposes a model explaining the impact of cultural sensitivity and emotional solidarity on local residents' attitudes towards tourism impacts, and it was tested using data obtained from 445 participants using structural equation modeling. The Intercultural Sensitivity Scale, Emotional Solidarity Scale, and TIAS (Tourism Impact Attitude Scale) used in the study were analyzed for validity and reliability. The findings indicate that the level of cultural sensitivity among Şanlıurfa residents is high for domestic visitors, while the level of emotional solidarity is quite strong. These two variables were determined to have a significant and positive effect on the development of positive attitudes towards tourism. High levels of participation were found especially in sub-dimensions such as "encouragement and support", "respect for cultural differences" and "sympathetic understanding".

According to the survey results, the majority of local residents in Şanlıurfa (78%) derive economic benefits from tourism, and 73.7% consider it one of their primary sources of income. 98.2% of local residents support tourism development, explaining this within the framework of social exchange theory, stating that personal economic benefits foster positive attitudes toward tourism. The fact that the majority of participants were born in Şanlıurfa (71%) and have lived in the region for a long time (66.7%) supports the persistence of positive attitudes toward tourism. The level of communication with local visitors (77.6%) is higher than with foreign visitors (59.3%). Locals seem to appreciate interacting with different cultures (85.4% local, 84.7% foreign), and this fosters tolerance and cultural sensitivity. Furthermore, they exhibit more similar beliefs and behaviors to local visitors (63.1%), leading to stronger emotional solidarity compared to foreign visitors (48.8%). The findings suggest that levels of cultural sensitivity and emotional solidarity are more pronounced in interactions with domestic visitors, which supports positive attitudes toward tourism. These results are linked to the contact hypothesis, meta-perception, and emotional solidarity theories.

Sharing cultural values embedded in Şanlıurfa's sociocultural fabric with visitors in a way that fosters cultural sensitivity and emotional solidarity influences the local population's level of tolerance, allowing stakeholders to unite around a shared consciousness and empathy. In this process, visitors' integration with the values, beliefs, and traditional behaviors considered sacred by the local population strengthens positive interactions and contributes to the establishment of emotional bonds. According to Collins (2004) emotional energy is an observable and measurable phenomenon, playing a decisive role in social interactions between individuals. A ritual chain refers to a series of stages of emotional energy that increase or decrease with the interactions of individuals. Examples of rituals inherent in Şanlıurfa's cultural fabric and attributed sacredness include Sıra Gecesi (Sira Night), oda culture, the mırra tradition, the dek tradition (the practice of inscribing symbols on the body), the mythological story of Balıklıgöl and cult centers like Göbeklitepe. Sıra Gecesi, in particular, is a vibrant reflection of cultural heritage, combining elements such as traditional music, dance, and poetry. These events are integrated into tourism activities, allowing visitors to experience local culture. Visitors' participation in such cultural events allows them to interact directly with the local community, facilitating cultural sharing and the development of emotional bonds. The emotional solidarity fostered through Sıra Gecesi not only positively influences local people's attitudes toward tourism but also enhances the quality of relationships with visitors. Such cultural exchanges contribute to the formation of a collective consciousness, supporting the sustainability of tourism and paving the way for strong relationships based on mutual understanding between locals and visitors. Furthermore, as the frequency of interaction with different cultures increases, locals' tolerance, empathy, and perception of their contribution to tourism also increase. The positive feelings developed toward visitors support the formation of a collective identity integrated with tourism and strengthen Şanlıurfa's sustainable tourism potential.

Within the scope of the model developed in the research, cultural sensitivity and emotional solidarity were found to be effective in understanding the attitudes of local people towards tourism impacts. The developed model was tested using structural equation modeling, and all four hypotheses were supported as a result of reliability and validity analyses. Within the scope of hypothesis $\mathbf{H_1}$, cultural sensitivity was determined to have a significant and strong effect on attitudes towards tourism development ($\beta = .712$; $p<.001$). Local people's tolerant approach to other cultures while embracing their own culture increases their appreciation of the positive impacts of tourism.

Within the framework of hypothesis **H_2,** the emotional solidarity developed by local people towards tourists was found to have a significant effect on their attitudes towards tourism development (β = .298; p<.05). It has been emphasized that cultural rituals such as Sıra Gecesi strengthen these bonds through sharing and empathy. Hypothesis **H_3** revealed a strong and significant relationship between cultural sensitivity and emotional solidarity (β = .886; r = .481; p<.001). It was also determined that locals who interact more intensely with local visitors exhibit cultural sensitivity more at the "ethnic relative" stage, which in turn supports emotional solidarity. Hypothesis **H_4** examined the mediating effect of emotional solidarity, and it was determined that cultural sensitivity plays a significant mediating role in the effect of attitudes toward tourism development (indirect effect = 0.090; p<.05). In other words, as the level of emotional solidarity increases, the contribution of cultural sensitivity to tourism development also increases.

The research results demonstrate that the emotional bonds local people form with tourists while preserving their cultural values support sustainable tourism development. Elements such as positive interactions with visitors, cultural sharing, empathy and tolerance stand out as the cornerstones of positive attitudes toward tourism. The research demonstrates that the concepts of cultural sensitivity and emotional solidarity, when considered together, contribute to social sustainability in destinations. Consequently, emotional solidarity and cultural sensitivity facilitate the active participation of local people in tourism processes and contribute to regional development. Based on the results, several recommendations are made for all stakeholders and tourism researchers:

- Due to the high level of emotional solidarity found in local and tourist interactions in Şanlıurfa, tourism researchers should further investigate the emotional impacts of tourism on local residents. A more detailed understanding of these effects is important for tourism policies and planning and can be effective in shaping local people's attitudes toward tourism.
- Beyond measuring local people's attitudes based on tourist-local interactions, investigating how tourist-tourist interactions affect emotional solidarity reveals a new perspective. Tourism researchers can examine how they influence the quality of tourist-tourist interactions, communication styles, emotional bonds, and cultural understanding.
- Direct contact between local residents and visitors can increase cultural exchange and mutual understanding. This, in turn, can positively impact emotional solidarity and attitudes toward tourism impacts.
- Tourism businesses can organize cultural education programs for local residents. These programs should aim to promote local culture, traditions, arts and crafts, and increase the cultural awareness of local residents.
- Tourism businesses should prioritize employment opportunities for local people. This can improve local people's perspectives on tourism development and increase their potential benefits.
- Central and local governments can organize events that bring together different groups within society to foster emotional solidarity. These events can be organized through social assistance, volunteering or cultural events.
- Informational campaigns can be organized to raise public awareness to increase emotional solidarity. These campaigns can emphasize values such as empathy, tolerance and understanding, thereby making society more sensitive to emotional solidarity.
- Central and local governments can organize programs such as language courses, cultural events, and dialogue platforms to increase communication between different cultural groups.
- Support for local businesses and entrepreneurs can be provided to encourage local people's participation in tourism activities. This can strengthen the local economy and help society develop a more positive attitude toward tourism.
- More special events and festivals that encourage interaction between local residents and tourists can be encouraged. Such interaction can help foster shared beliefs and behaviors and ultimately, emotional solidarity.
- Local people can be supported in developing effective communication skills with visitors. Good communication is a key factor in establishing emotional bonds. Communication skills such as being polite and understanding when interacting with visitors, offering assistance and sharing information can be worked on.
- Spaces where locals and visitors can connect and spend time together are crucial for the tourism industry. Such spaces allow visitors to experience local culture and interact with locals. They can also help visitors learn more about the places they visit and understand the lifestyle, traditions and values of the local people. For example; opportunities can be provided to meet and chat with tourists at local markets or handicraft workshops. These interactions can help locals feel closer to tourists and increase their sense of emotional solidarity.

- By providing local people with opportunities to participate in tourist guides and cultural activities, they can be encouraged to interact more with visitors. This allows local people to promote and share their culture, which can strengthen emotional solidarity.
- Local people can be trained to be tolerant and hospitable towards visitors. This training can emphasize that tourists come from different cultures and may have different expectations, encouraging local people to be more sensitive to understanding and accepting them.
- Regular communication with local people and establishing feedback mechanisms are important. Listening to local people's concerns, suggestions, and expectations strengthens emotional solidarity. It is also important to create platforms where local people can share their ideas and contributions to tourism development.

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